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August 18, 1976

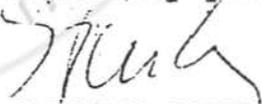
Rabbi Marc Tanenbaum
American Jewish Committee
165 E. 56th St.
New York, New York 10022

Dear Marc:

I called to discuss with you the columns by Andrew Greeley which have been appearing on the Op-Ed page of the Baltimore Sun, but found that you were on vacation. I am enclosing three of the most recent columns which I find rather disturbing. I am also enclosing a copy of a letter to the Editor that I wrote in response to the first column; however, I think a national response to this stirring up of religious differences is certainly indicated.

I also called Ben Epstein at the Anti-Defamation League and am sending him the same information.

Sincerely yours,


STANLEY SOLLINS
Executive Director

jlb

Enc.

7/9/76
Balt. Sun.

Andrew M. Greeley

Catholics should Be Wary Of Carter

Chicago.

The question is no longer whether Jimmy Carter has a Catholic problem or that Catholics have a Jimmy Carter problem. May Mr. Carter turn out to be, perhaps unintentionally, the most anti-Catholic president since Woodrow Wilson?

Sheer ignorance of a minority, if pushed far enough, can only become prejudice against it. For example, former Governor Carter is certainly within his rights in announcing his opposition to aid Catholic schools.

Of course he is repudiating a plank in the Democratic platform which his representatives had approved. But presumably he won't be the first presidential candidate to do that—though he is one of the first to do it before he is elected.

But why in heaven's name did the governor pick a Jewish synagogue to make the announcement of his opposition to aid to Catholic schools?

Doubtless such a move pleased those Jews (by no means all Jews) who oppose Catholic schools.

But did Carter realize how offensive the context of the announcement would be to Catholics? Did he understand that it looked like he was turning his back on a commitment of his own party to Catholics to win Jewish votes?

Does he know the Catholics will wonder why he didn't find any good things to say about Catholic schools? Is he unaware of the large numbers of non-Catholic blacks who are attending these schools (increasing by 70,000 or 80,000 every year)?

Does he know what a closedown of the Catholic schools would do to urban educational costs? Is he aware of the low overhead expenses in Catholic schools? Is there nothing at all favorable he could have said about them, perhaps in a passing phrase?

Or did he think that that would have offended his Jewish audience?

Does he realize that Jews are 3 per cent of the population and that Catholics are 25 per cent? Does he understand that Catholics are 40 per cent of the registered Democratic voters? Does he really think he can win without them?

I don't think that Governor Carter is a bigot; on the contrary, I think he is a remarkably open and sensitive man. But I don't think he knows anything about Catholics—and that his staff doesn't either. Furthermore, they don't think they have to learn. A meeting between his staff and Catholic ethnic leaders was canceled because of a "lack of time."

Would they have canceled a similar meeting with a group of Jewish leaders?

I don't blame the Jews for making a vigorous presentation of their case. That's what American pluralism is all about. I blame Catholic leaders for being so obsessed with the single issue of abortion that they can't think of anything else. And I blame Mr.

Carter's staff for not realizing how ignorant they are of Catholics.

One staff member recently told a reporter that Hispanic Catholics are now half the Catholic population—a fact which most Americans didn't realize. Most Americans don't realize it because it isn't true—and I say that (leaving aside false humility for the moment) as one who knows more about the demography in American Catholics than anyone else in the country.

Hispanics are 20 per cent of the Catholic population, slightly less in number than Italians. You run a campaign with that kind of demographic fairy tale and you are certainly going to offend all kinds of people.

Catholics ought to begin to take a long hard look at Jimmy Carter, unless he realizes that the difference between bigotry and ignorance in a candidate is pretty hard to determine and ultimately irrelevant.

Balto Sun
7/18/76

Letters to the Editor

Offended By Greeley

Sir: When Andrew Greeley apologizes for his shallow thinking and sloppy writing in his recent op-ed column, "Catholics Should Be Wary Of Carter," I hope he does not resort to the cliché that some of his best friends are Jewish. Greeley's article is a classic example of how Jews are used as scapegoats in order to express fear of a political candidate.

Father Greeley is upset with Jimmy Carter because of the candidate's position on aid to parochial schools. This is his right; but, instead of discussing the issue on its merits, Greeley uses his column to try to drive a wedge between Jews and Catholics.

In a column that is generally divisive and filled with non sequiturs, I am particularly offended by Greeley's statement that Jews "oppose Catholic schools." In fairness to this unfair person, I must note, Greeley added parenthetically "by no means all Jews." There is no evidence that any significant number of Jews have a position of either support or opposition to Catholic schools. I would say that the overwhelming majority of Jews feel Catholic schools are not their concern, but the concern of Catholics. Our

own Jewish schools are our concern.

It is true that many Jews have expressed themselves in opposition to the use of taxpayers' funds for parochial schools, whether they be Catholic, Jewish or associated with any religion. Other Jews have taken a position of support for aid to parochial schools. That only goes to show that one should not generalize about Jews or any other group.

Another real question is: what motivates Father Greeley to write this kind of insensitive column when he has shown in some of his other writings that he knows better.

Stanley Sollins,
Executive Director,
Baltimore Jewish Council,
Baltimore.

Andrew M. Greeley

McCarthy Still Has a Chance

Chicago.

What are Eugene McCarthy's chances in the fall election?

I am going to break ranks with all the experts and say they're pretty good. Mr. McCarthy is obviously a long-shot to be President, only slightly less long than the distance the Viking traveled to Mars. But I don't think that a McCarthy victory is impossible.

Furthermore, his chances of picking up 20 per cent of the vote are rather good, which should make him the most successful third-party candidate in the last half-century.

Finally, in a close election he could carry a few Northeastern states and throw the outcome into the House of Representatives. Presumably Jimmy Carter would win even under those circumstances, but his victory would be of dubious value.

Such a strong McCarthy showing depends in part on whether Mr. Carter continues to act as though Northern urban voters are unimportant and in part on whether Mr. McCarthy goes after the Northern urban vote.

The latter is a somewhat quixotic fellow and his behavior is unpredictable. But if he seriously attempts to rally the disaffected urban ethnic vote, he could do very well indeed.

He is far more attractive personally than either Mr. Carter or President Ford, much funnier, a better TV performer, and an ideal recipient of the protest vote, since

no one is more of an outsider than he is.

It is also now clear that for all his talk about curtailing government, Mr. Carter is firmly committed to continue the big government bureaucratic centralization so dear to the hearts of the ideological liberals. Mr. McCarthy is in a position to be the only candidate for those who resent a government whose bureaucrats think they have the power to forbid boy choirs.

Mr. McCarthy's principal potential constituency is the urban Catholic vote, 70 per cent of the Democrats in some Northeastern states.

The only question about this vote, it seems to me, is whether it will go to Mr. Ford or Mr. McCarthy. Mr. Carter apparently doesn't want it. Unless he changes his mind and goes all out to get it, much of the urban Catholic vote is going to drift toward Mr. Ford on the basis of the old but powerful Irish political principle of "better the devil you know, than the devil you don't know."

Mr. McCarthy is in the position of intercepting much of this drift. But whether he chooses to do so remains to be seen.

Mr. Carter and his campaign staff of slow-talking Southern Protestants and fast-talking Northern Jews do not seem to be able to conceptualize what the Catholic minority is like. When Jews or blacks or women (meaning militant feminists—what other kind of women are there?) want to bring political influence to

bear, they form caucuses and choose issues.

There is no Catholic caucus and abortion is not really a Catholic issue the way Israel is a Jewish issue or quotas are black issues. For a number of reasons (including the ineptitude of the hierarchy) Catholics are not organized as Jews are (though a Carter administration and the possible low-level religious persecution that could accompany it might lead to a very rapid Catholic organization).

And there is not a specific Catholic issue distinct from the vague unease many urban Americans feel about being effectively excluded from the political processes by the elites and the "poor" (most of whom seem to have Ph.D.'s).

Mr. Carter got the Democratic nomination by giving the impression he was going to do something about such problems, but now seems to have bought the liberal big-government line completely. Ronald Reagan scares the urban voter by his quick-draw foreign policy and his reactionary economics.

It would be a neat irony that the ironic Mr. McCarthy would appreciate, if he—the supposedly liberal candidate—benefits from the "radical" urban dissatisfaction with liberal big government.

Now what kind of President would Eugene McCarthy make? He certainly couldn't possibly be any worse than Gerald Ford or Jimmy Carter.

No way.

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Democrats Turn Anti-Catholic

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Jimmy Carter—

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have been disenfranchised. Why stay in?

The "liberals" (who are not liberal in any sense of the word after the time of Franklin Roosevelt and Adlai Stevenson) are probably no more than 5 per cent of the party, but they run it.

The blacks are perhaps 20 per cent of the party. They are adequately represented. Jews are about 10 per cent of the party at the most, and they are adequately represented. The militant feminists are less than 1 per cent and they have the power to dictate to the national party and its candidates.

Southerners haven't supported a Democratic presidential candidate in important numbers since 1964, when they had the top spot on the ticket (incidentally, one wonders if Jimmy Carter voted for John Kennedy. A lot of Southern Baptists didn't.)

Catholics are more than 40 per cent of the party—more than 70 per cent in many states of the Northeast and Middle West—and they're not represented at all. Why stay in a party that does not want you and is not interested in listening to you?

Catholic religious leadership has failed us because, unlike the black and Jewish clergy, it has become politically impotent—mostly because of its own folly. Catholic political leaders consider themselves the leaders of all their constituents and not just the Catholic component of their coalition—but they don't understand the implications of the new cultural group quota politics for their co-religionists.

Political leaders should be concerned about all their constituents. But then who looks out for the Catholic interests when the quotas are being

passed around?

The Catholic intelligentsia has mostly sold out, or, like poor Michael Novak, does more harm than good by talking through its hat.

So anti-Catholicism grows in American society, stirred up by some of those Protestant, Jewish and agnostic liberal intellectuals who have taken over the party.

One can understand it if the minority within the national party occasionally imposes on the rest of us a presidential candidate for whom we cannot vote. But now it has done so twice in a row and probably will continue to do so indefinitely.

We have become politically powerless and those who have made us powerless explicitly justify the situation by insisting that we are reactionary, inferior bigots. And if they say so, it's true—regardless of all the evidence to the contrary.

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DAD/TA

THE AMERICAN JEWISH COMMITTEE

date September 23, 1976
to Marc Tanenbaum
from Milton Ellerin
subject

Since our Wednesday meeting in Bert's office on the broad subject of right wing Christian evangelicals entry into the political arena, I have been studying my files carefully. The more I look, the deeper we get. One organization leads to another and some of these groups go back ten or more years.

Based on what little digging time permitted, I am convinced that we have something here of real significance. We don't begin to know yet the ramifications on the local level where, I suspect, there are many statewide organizations related to the three major groups. (Third Century Publishers, the Christian Embassy, and the Christian Freedom Foundation)

The entire apparatus seems to be under the control of John Conlan, Bill Bright and Rus Walton. Incidentally, Conlan's record in this field goes back about ten years when he was involved with a number of right wing organizations. There is much more we need to know about all three characters.

As we all recognize, we need to learn more about the spin-off as it relates to Jews. Just this morning, I received something from Arkansas published by the White People's Committee to Restore God's Laws. It is as viciously anti-Semitic as anything I have seen in a long time. They apparently held an outdoor rally in Hot Springs, Arkansas on September 5, 1976, the promotional material for which demanded that "The AntiChrist Must Go," and that "Only Righteous Christian Men In Public Office."

I am persuaded that this whole phenomena needs much, much more attention than we are now giving it but, once again, we are faced with the problem of who will bell the cat. I would love to tackle it, but I am so immersed in monitoring Arabs that I have no time for anything else.

I think it is important to get our hands on the April issue of Sojourners Magazine (we are making an effort to get our hands on it now) since the roundup they did on

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this phenomenon seems to be the most authoritative research done on the subject.

Once we study it, I think we might be in a better position to know how to proceed.

We might be able to work with whoever did the original piece for Sojourners or, perhaps, we can hire someone knowledgeable in the field to do some probing, or maybe we can set up some sort of network of "good guy" evangelical contacts. Given enough time, I think we can draw up a plan for an intensive check once I know what resources are available. I will be glad to discuss the subject with you further at a mutually convenient time, if you so desire.

I am persuaded that we are onto something and we ought not let go.

ME:en
cc: Bertram H. Gold
Seymour Samet
Mort Yarmon



DAD/TA

October 5, 1976

Bertram H. Gold

Milton Ellerin

POLITICS AND THE RIGHT WING EVANGELICALS

Responding to your request for suggestions as to what we should do, now, with relation to the drive by right wing evangelicals to elect Christians to office, there are a few things I think we should do immediately. The rest can wait.

Incidentally, I just completed a careful study of a seminal article on the subject which appeared in the April 1976 issue of Sojourners Magazine, and I followed up some new leads based on what I read. What new material I found there confirms what I reported in my September 23rd memo to Marc Tanenbaum - the more you dig, the deeper you get. It's a labyrinth which, among other things, leads to many groups of the old radical right, and where it ends I do not know. However, the picture I now have is in slightly better focus. I would modify my previous statement that the "entire apparatus is under the control of John Conlan, Bill Bright and Rus Walton." What now appears to be the case is that these three gentlemen are the movers and shakers; they cooperate with each other; they serve on the boards of one or more of the three prime organizations; and each, to a degree, is responsible for stimulating local and state groups which, while having no formal ties with any of the principal national organizations, do, nevertheless, receive inspiration, guidance and direction. Thus, a statewide Texas group -- "Support for Action, Inc." -- having no formal ties, nevertheless, carries on an extensive program four-square with the Christian Freedom Foundation objectives. There is no reason to believe that similar groups functioning in the same way are not operative in many other states as well.

For the moment, we have enough information to know what motivates these groups, how they function, and what their objectives are, so that while it would be helpful if we had a complete collection of the theoretical, promotional and "how to organize" material, it isn't necessary to make a special trip to pick them up. We should, of course, have this source material in our files, but Brant has promised to get it and, independently, we are making our own efforts. One of us should be successful.

Based on my research, I would estimate that there are at least 30 Congressional candidates -- I can identify no more than 10 -- who are running with the active support of the right wing evangelicals and who, presumably, are committed to their concept

of Christianizing America. How many Senators, state and local candidates are involved, I do not know. What might be worthwhile, if we can do it, is to identify as many of these candidates as possible and take a hard look at the campaigns to see if they utilize materials and employ tactics which are offensive, not only to Jews, Catholics, mainline Christians and to strict church/state separationists. To that end, I would like to go to Washington one day soon, spend some time with Wesley McCune of Group Research who, I think, can be helpful, and maybe talk to the authors of the Sojourners piece, if that can be arranged, and then solicit the help of area directors in monitoring the respective campaign.

To repeat, I am convinced this is a phenomena which is of serious concern and that this year is only the first real thrust into the political arena. I fear, given any kind of success or encouragement, it will grow, if appropriate steps are not taken. In any event, the promoters have promised a greater push in the years ahead.

There is much I could recommend by way of things we need to do in the fact finding area in the future, and if we stick with this problem, as I think we should, I will submit my recommendations. In the interim, I have taken some steps to monitor the principal groups more closely. In the next few days, I will alert the area directors and solicit their help.

As of this moment, we have little by way of hard-core evidence about the scope and impact of a concerted drive to elect "Godly Christians" to public office. I am aware of but one place where it might be said that a statewide organization is functioning, and one other state where an attempt is being made to organize Christian politicians. Outside of the Conlan campaign, there is no evidence that right wing evangelical involvement has triggered overt anti-Semitism, and of course, despite Conlan's leadership in the drive to elect Christians, he, himself, lost, to a Jew yet.

I think it is well to bear in mind that there is a danger of overreacting. Witness the anguish over Expo 73 which did not occasion the concerns we feared it might. We should dig much harder, it seems to me, before we make too much of a public outcry. As soon as I can arrange to meet with McCune and the Sojourners writers at a convenient date, I will go to Washington, and then determine appropriate next steps.

It would be most helpful if we could call upon our contacts with evangelical institutions and leaders for help in assessing or monitoring pertinent election campaigns. This should be done immediately, perhaps via a letter expressing our concerns.

(3)

Should we be successful in zeroing in on a sufficiently large sample of campaigns where the evangelical right wing attempted to influence the outcome, a press release or press conference might be in order. If our worst fears are realized, the thrust of our release or conference might be to warn of the danger, and to mobilize the Christian community.

If the results of our study reveal an unsuccessful effort, we might, nevertheless, warn that it is a continuing problem since a major thrust is forecast in the next few years on the Congressional, State, and municipal level.

In short, if we can get the necessary data, a press release and/or conference can be held regardless of how the elections unfolded.



ME:en

cc: Brant Coopersmith
Will Katz
Seymour Sanet
Marc Tanenbaum
Mort Yarmon

October 15, 1976

Bert Gold, Selma Hirsh, Marc Tanenbaum

George Salomon

Statement to Ford and Carter

As per our discussion this morning, I suggest that we add a paragraph between present pages 1 and 2, somewhat along the following lines:

It is, of course, normal practice in American politics for religious, ethnic and other groups to ~~endorse~~^{support} candidates or measures that are expected to advance their group interests. But it is not ~~normal~~^{acceptable} American practice to endorse candidates on the grounds of their personal religious affiliations--as was done in the three campaigns just mentioned, and in others.

cc: Mort Yarmon

SOUTHEAST AREA OFFICE
THE AMERICAN JEWISH COMMITTEE

cc: Harold Applebaum

MEMORANDUM

F O S E
SUITE 411
1800 PEACHTREE STREET, N.W.
ATLANTA, GEORGIA 30309
PHONE: 352-2340

DATE: November 16, 1976

TO: ✓ Marc Tanenbaum

FROM: William A. Gralnick

SUBJECT: Evangelicals

I've been giving some thought to your literary efforts on the above. Without having seen a precis or table of contents, I risk wasting your time with suggestions you've already incorporated. However, with that proviso, let me proceed.

A demographic study, at least in part, of the evangelicals seems to me to be an interesting tack to take. Having made a profile of these people, one might draw interesting and relevant conclusions about the impact of certain demographics on religion, and the impact on religion in the lives of certain types of people. For instance, we know that close to two out of every three poor people in the United States is white. We know that for the purpose of this discussion, the majority of evangelicals are poorer rather than richer whites. We know that most evangelicals are found in more rural rather than less rural areas. We know that these areas are Appalachia, the South, and the farm belt. Having analyzed the demographics, a study on religion and life style could be drawn up.

Another interesting facet is the difference between white and black Protestants. It strikes me, although I have no proof, that white Protestants tend to convert whites and blacks, whereas black Protestants seem to be less interested in proselytizing. Where proselytizing is done, it's done among other blacks. The question this brings to mind is why the different interpretation of the gospel? The answer, it would seem, is rooted in the sociology and psychology of racism.

For a long time, I have been a devotee of gospel music, both black and white. At least through the music, I detect a difference between black Protestantism and white Protestantism. While there are common themes, the emphasis, and seemingly the purpose, of the religion is different. We also know that in some Protestant sects, like one segment of the Primitive Baptist Church, musical instruments are not allowed in the service. The place of music, therefore, seems another interesting area in evangelical expression.

Another difference in black and white music seems to be the tone. Black gospel is much more upbeat and joyous. It seems to stress the Promised Land. White gospel, on the surface, seems to stress the trials of everyday life, and the help which Jesus can give the individual in coping with them. It is this theme

November 16, 1976

of white gospel which is integrally woven into country and western music, and by and large, is a white Protestant phenomenon.

I don't know what your publication schedule is, but if any of these themes warrant further exploration and you feel I can be of help, I will make every effort to find the time to work with you.

Kindest regards.



WAG:lf



February 16, 1978

✓
HALF YEAR REVIEW - EVANGELICAL-JEWISH RELATIONS

During the past six months IAD has undertaken a two-level approach in the emerging Evangelical-Jewish dialogue. On a national level two important events have taken place that have given us excellent programmatic opportunities. First, Dr. Billy Graham (recently voted America's most influential religious leader) addressed the NEC last October in Atlanta. His remarks, especially those in support of Israel and his condemnation of Palestinian terrorism, were widely reported in both the general and religious press. We are distributing both the tapes and the text of the Graham speech. His appearance before the NEC has sensitized the Evangelical community to our dialogue as never before. Indeed, Dr. Martin E. Marty, a leading religious scholar and observer of the American scene, has termed the Evangelical-Jewish conversations the "most interesting and important religious development of 1977."

This month Baker Book House (a leading Evangelical publisher) published *JEWS AND EVANGELICALS IN CONVERSATION*. It is the edited proceedings of the 1975 national conference that was held in New York City. Rabbis Tanenbaum and Rudin are co-editors of the volume along with Professor Marvin Wilson of Gordon College (Mass.). We intend to use the book as the basis for intensive regional programming around the country. The book, in a sense, is divided into two main areas; first, the scriptural and theological issues are dealt with in a direct and forthright way (Messiah, Israel, Bible interpretation, etc). The second section relates to contemporary issues (modern Israel, conversion, pluralism, social action, etc). IAD plans to develop a study guide to accompany the volume which can serve as program resource for local chapters who wish to begin dialogues with Evangelicals.

Within the past half year, several regional conferences have been held. A highly successful Southern Baptist-Jewish meeting was held in early December in Dallas. The President of the SBC, Dr. Jimmy Allen, was one of the featured speakers along with Senator Mark Hatfield; House Majority Leader, Jim Wright; Rita Houser; Franklin Littell, and IAD Staff. The Dallas AJC office did a superb job in coordinating the conference. The sessions received extraordinary coverage in the Baptist and general media, and it can serve as a model for other communities.

In addition, Evangelical-Jewish meetings were held in New York City, Philadelphia and Chicago. We plan a series of regional meetings this year in Atlanta, North Carolina, and St. Louis.

One word of caution needs to be expressed. Within the Jewish community there is a great deal of anxiety and concern about the Evangelical community. This only makes IAD's work more important. We

need to plan every conference or meeting with great care. Every relationship with a Christian body is a unique experience, and although many of the same successful techniques that are employed in the Roman Catholic-Jewish and liberal Protestant-Jewish encounters can be used, it must be emphasized that the Evangelical community is just commencing its dialogue with us, and we need to be especially sensitive in these pioneering efforts. The record up to now has been excellent, and we intend to continue to strengthen our work in this area.

AJR:FM

EVANGELICALS

Israel Finding Born-Again Friends in U.S.

BY JOHN DART
Times Religion Writer

U.S. Jewish and Israeli leaders, seeking broad-based backing from Americans for Israel's bargaining position in the Middle East, are welcoming growing support from an unlikely source, this nation's born-again believers.

Their support, taking the form of newspaper ads and other means, is being cultivated by Jews despite what might appear to be serious obstacles.

Most evangelical Protestants still contend that conversion of Jews is an important goal. Many believe that Israel is soon going to be the battleground for a biblically predicted Armageddon and the return of Jesus.

The theological timetables and details of expected events vary, but from evangelist Billy Graham to best-selling apocalyptic author Hal Lindsey ("The Late, Great Planet Earth") to the local evangelical pastor, the feeling is that news from the Middle East continues to confirm that the "last days" are here.

The "premillennial" Protestants, as they are sometimes called, believe a 1,000-year peace under Jesus' reign will come, but not until after an invasion by the Soviet Union and ensuing battles have wreaked death and destruction in the land of the Bible.

Some Jews are troubled by the macabre Israel-as-chesspiece scenarios that these Protestants envision, conceded the American Jewish Committee's Rabbi Marc Tanenbaum, the most active Jewish figure in U.S. interfaith affairs.

But, added the New Yorker, "you can welcome their support without necessarily buying their theological assumptions."

A longtime Los Angeles interreligious leader, Rabbi Paul Dubin, now executive director of the American Zionist Federation office here, agrees.

Jews can appreciate U.S. evangelical statements about Israel's right to exist another 10 or 15 years, or however long such believers think Armageddon is still in the offing. Dubin said.

"I don't care what they believe because they are saying God will do it in His own time," he said. Dubin noted that evangelicals do not seem to feel they can appreciably hurry up "last days" events.

Tanenbaum believes that millions of the estimated 40-50 million evangelicals in this country "are among Israel's strongest supporters." Not included is born-again President Carter, under fire from Jews for his policies toward Israel.

The evangelical-Jewish relationship marks a dramatic shift in the last couple of years.

For decades Jewish community spokesmen looked only to mainline and liberal Christians for understanding, first primarily to stem anti-Jewish prejudice in this country and then increasingly to recognize the importance of the state of Israel to Jews everywhere.

"Now all the rules of the game have changed," observed the Rev. Martin Marty, a highly regarded analyst of the U.S. religious scene at the University of Chicago.

"Today much of the power, the money and the numerical strength of American religion lies with the conservative and premillennial Protestants," Marty declared.

There are still individual Catholics and liberal Protestants who articulate theological and humanistic rationale for Israel's security needs—and they are not ignored by Jewish organizations.

But Jews have been frankly frustrated by the limited support for Israel from the leadership of major

Please Turn to Page 24, Col. 1

Israel Finds Born-Again Friends

Continued from Third Page

Protestant bodies and the Roman Catholic Church, which tend to be equally concerned with Palestinian aspirations as with Jewish hopes. The National Council of Churches, which includes Eastern Orthodox churches, also has pro-Arab spokesmen.

The 252-member governing board of the council last month overwhelmingly passed a resolution critical of Israel's use of the U.S.-made cluster bomb in its retaliatory invasion of Lebanon this year.

By contrast, while leading tour groups to Israel, evangelicals speak in awe of walking where Jesus walked. They are breaking out of the no-politics mold of conservative Protestantism to speak out on Israel's behalf.

Evangelicals and religious Jews have engaged in several major dialogues in recent years. A starting point for both of them is a common reverence for Scripture.

And as for the coming of a Messiah, the "joke" uttered at nearly every Jewish-evangelical conference may be the one that both groups are looking for the Messiah except that the Jews would see it as the first visit.

Such cordiality disturbs the aggressive Jews for Jesus organization, which pursues Christian converts openly among Jews.

Jews for Jesus leader Moishe Rosen asserts that each side has "a hidden agenda." Evangelicals are building relationships that will allow them more openings to present the gospel, Rosen said, and Jewish community officials are hoping to garner political support for Israel.

"Though most evangelicals are pro-Israel," Rosen said, "it is a religious commitment and the American Jewish Committee wants to translate this into political action."

The most active pro-Israel evangelical may be the Rev. Arnold T. Olson, who has served as president for both the Evangelical Free Church in America and the National Assn. of Evangelicals.

Olson and a dozen other prominent evangelicals bought full-page ads in the New York Times and Washington Post Nov. 1 to criticize a joint U.S.-Soviet statement about the "legitimate rights" of a "Palestinian homeland." The ad said "most evangelicals" uphold Israel's right to Jerusalem and Jordan's west bank.

Although the ad prompted another group of evangelicals to take out an ad disagreeing with those statement, Olson said the original ad was reproduced in 38 other newspapers by evangelicals in those cities.

Israel-supporter David A. Lewis, an Assemblies of God minister from West Virginia, said pro-Israel evangelical

Many evangelicals believe that tragedy in Israel is inevitable.

groups have sprouted up all over in the last three years with names like "Born Again Christians for Israel" in Phoenix.

Lewis founded Christians United for Israel in 1975 as an alliance pledged to show love and support for Israel to the point of writing the President and congressmen on specific issues.

In an Assemblies of God magazine he edits, Lewis wrote that "true believers" should be supportive of Israel while not necessarily agreeing with everything the Israeli government does.

"The Jews have returned to the land a second time (Isaiah 11:11) and they will not be driven out of the land again (Amos 9:13-15)," he wrote. "This is the Divine Plan."

Olson has echoed that theme frequently. "The Christian who doesn't see that the return of Jews to Israel marks the last days cannot understand Christianity," said Olson, though he is aware that Catholics and mainline Protestants do not usually put stock in the "biblical prophecy" interpretations.

Olson denies that theologically conservative Christians who recognize such portentous events are bloodthirsty.

"It isn't wanting a war so that Jesus will come, but hoping Jesus will come so wars would end," he said, referring to the eventual peaceful millenium. And yet Olson adds, "I don't know in the long run how wars can be avoided."

David Lewis is critical of any suppressed glee among expectant evangelicals (some of whom believe they will be whisked to heaven in a so-called "Rapture" before the Great War).

"For Christians to gloat over tragedy because they think it would be fulfillment of prophecy is sickness," said Lewis. He said his own scenario calls for "a thousand things" to happen before the culmination.

The time is short and the tragedy inevitable in the minds of most evangelicals, however—including Orange County's Rev. Chuck Smith, pastor of the large Calvary Chapel of Costa Mesa.

At the evangelical-sponsored international Congress for the Peace of Jerusalem last February in Jerusalem, Smith said in a concluding talk the conference's prayers were for "God's strength to sustain (Israel) in the dark days, that we might gather together in those days of His Kingdom that shall follow."

A principal organizer of the congress, at which Israeli Prime Minister Menachem Begin delivered welcoming remarks, was Israel Carmona, a member of Smith's church.

A USC graduate with a PhD in history and formerly a teacher at Biola College, Cuban-born Carmona subscribes to the theory that the Soviet Union will invade Israel in the last days. "It's not farfetched to believe the area is going to be a battle-ground," he said.

When asked about the paradox of praying for Israel's well-being and yet praying for the destruction-accompanied Second Coming, Carmona said, "It is an anguishing thing."

Appreciation and understanding of Israel's situation is

undoubtedly enhanced by the many Christian tours there, but the involvement of pro-Israeli evangelicals in tourism is also evident.

Not long ago the 200-member California Christian Committee for Israel listed on its letterhead the president of Land of Promise Tours as one of its three chairmen.

Christians United for Israel leader David Lewis, a veteran of at least 12 Holy Land tours, advertises in his Assemblies of God magazine for interested Christians: "Is prophecy being fulfilled in the Holy Land? Come and see."

A second International Congress for the Peace of Jerusalem is planned for November 1979. The congress "staff" is listed as Trans Global Travel in Jerusalem and Tours of the Way in Santa Ana. The owner of the latter tourist agency is the 1979 congress chairman, Israel Carmona.

Carmona acknowledged that there is a question of conflict of interest, but that he has tried to deemphasize his private business. About 250 of the first congress' 769 participants were from Pastor Smith's flock in Orange County and they used his travel agency, "but we left it open for them to make their own travel arrangements," said Carmona. "It's not travel hustling."

A better-known figure involved with the planning of the two congresses is G. Douglas Young, founder of the 20-year-old Institute of Holy Land Studies in Jerusalem.

"There isn't any question that Israel welcomes this sort of thing . . . although they probably look a bit askance at the theological timetables," said Young on a recent visit to Southern California.

Young indicated he is not convinced yet of a widespread commitment by U.S. Christians to the survival of Israel, whether the church members are conservative or mainline Christians.

"Here are people (the Jews) who have been through hell," Young said. "We've got to stand with them."

Rep. Robert F. Drinan (D-Mass.), a Jesuit priest, wrote an impassioned book on Israel's behalf, "Honor the Promise," published last year.

"Drinan's central thesis," wrote one rabbi, "is that Christian responsibility for the horrors and deprivations visited on Jews during the almost 2,000 years of Diaspora life (outside Palestine) places upon Christians the obligation to support the Jewish state." Drinan also called on Christians to support democratically ruled Israel as a responsible ally.

The Vatican has continued to call for Jerusalem to be placed under international control to protect the religious sites. Israel has maintained that the sites have never been better protected since Israel "reunited" the city in 1967.

Representatives of the National Council of Churches

mingled with Catholic representatives and evangelical Protestants such as Olson, Lewis and Carmona. A general statement of support for Israel's security was agreed to earlier by dozens of Christian leaders ranging from conservative Baptist pastor W.A. Criswell of Dallas to liberal Episcopal Bishop Paul Moore of New York.

At the meeting itself, however, it was evident that many nonevangelical church leaders are hesitant about making any collective statements that appear to ignore Arab concerns or skirt implied criticism of Israel.

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Continued from 24th Page

Whatever difficulties lie in seeking Christian unanimity on Israel, the conference did indicate a trend that could be heartening to Jewish leaders.

The Washington meeting was entirely Christian-inspired and financed, in contrast to other church conferences on Christian-Jewish relations. Many times in the past it has been the Jewish organizations which have provided the bulk of staff help and publicity for interfaith gatherings.

Jews have applauded Roman Catholic efforts to purge traces of anti-Semitism in its teachings, but they are often disappointed in Vatican policies toward Israel.

Sister Rose Thering, of Seton Hall University's Institute for Judeo-Christian Studies, reflected that disappointment by noting that the Vatican condemned the fatal attack on a bus by Palestinian terrorists early this year only after the Israeli reprisal attacks in Lebanon. The Vatican statement condemned both acts, but the sister said it was more criti-

cal of the Israelis.

Sister Thering made her remarks at an unusual National Christian Leadership Conference for Israel held in Washington, D.C., April 26.

Organized by a Presbyterian minister from Chambersburg, Pa., the Rev. William H. Harter, the meeting brought together for the first time pro-Israel Christians of various denominations.

"I think you're going to see increasingly a Christian initiative for such conferences," said William L. Weiler, the National Council of Churches' officer for Christian-Jewish relations.

Weiler said the last council statement on the Middle East was adopted in 1974 with a resolution saying that Palestinians should have a homeland and Israel should have secure borders.

The National Council of Churches, however, will be making a thorough review in 1979 and 1980 of its positions on the Middle East, the first such review since 1969, according to Weiler.

BORN-AGAIN FRIENDS OF ISRAEL

TORONTO... Several significant events have taken place in the past six months indicating that improved relationships are developing between Jews and Evangelical Christians. "Important new ground has been broken all around the country as Jews and Evangelicals are beginning to overcome mutual stereotypes about one another," Rabbi A. James Rudin, Assistant National Director of Interreligious Affairs of the American Jewish Committee, declared at the 89th Annual Convention of the Central Conference of American Rabbis that is meeting here. Rabbi Rudin addressed the CCAR's Interreligious Affairs Commission saying: "Professor Martin Marty, an astute observer of the American religious scene, has termed the growing encounter between the Evangelicals and Jews one of the most promising trends in recent years. Both faith communities are becoming more sure footed in relating to each other in a spirit of mutual respect. In recent months there have also been many positive developments in our traditional relationships with the Roman Catholic community and with the mainline Protestant church bodies. These relationships are especially strong on the local and regional levels, and it is against this backdrop of ongoing cooperative programs with Catholics and liberal Protestants that the Evangelical-Jewish encounter must be viewed."

The Rabbi cited seven examples that constitute "a real breakthrough" in improving Evangelical-Jewish relations:

1. The publication of Evangelicals and Jews in Conversation (Baker Book House) is a pioneering effort that contains the proceedings of the 1975 National Conference that was co-sponsored by the AJC, the Institute of Holy Land Studies of Jerusalem, Israel, and major Evangelical colleges and seminaries. Professor Marvin Wilson, a distinguished Evangelical scholar from Gordon College, Rabbi Marc H. Tanenbaum, the AJC's National Interreligious Affairs Director, and Rabbi Rudin are the co-editors of the volume. "All of the central issues are covered in the book -- Israel, Messiah, Conversion, Biblical interpretations, the contemporary moral crisis. Evangelicals and Jews in Conversation will serve as a basis for many regional conferences this coming fall," Rabbi Rudin said.

2. The withdrawal earlier this month of Mrs. Ruth Carter Stapleton, the nationally known spiritual therapist, from an announced appearance before the B'nai Yeshua group on Long Island. When she was presented with the facts about the deceptive and divisive methods of B'nai Yeshua, she cancelled her speaking engagement and declared at a news conference: "I would not associate myself with any effort that would seek to undermine the survival of the Jewish people as a distinctive religious-ethnic group."

3. The Southern Baptist Convention met last week in Atlanta, and the 22,000 delegates to the SBC's national meeting passed a strong and forthright statement in support of human rights. They also called upon the U. S. Government "to move in imaginative and reconciling ways to seek arms limitations and to shift funds from nuclear weapons systems to basic human needs." Rabbi Rudin welcomed these SBC resolutions declaring: "Both statements bring the Southern Baptists, one of America's fastest growing Christian bodies, into the mainstream of contemporary

social justice concerns. This action should help break down the myth that Evangelical Christians simply are not concerned with such questions."

4. Professor Ronald Sider, President of Evangelicals for Social Justice and a faculty member of Eastern Baptist Seminary, organized a group of young Evangelical leaders to march in Skokie, Illinois, to protest Nazism and to express solidarity with the Jewish people in the face of the obscene and provocative actions of the Nazis.

5. Evangelical scholars -- including Professor Wilson and Professor William LaSor of Fuller Theological Seminary -- have begun to articulate new theological positions regarding Jews and Judaism. For perhaps the first time a number of Evangelical leaders are restudying the conventional belief that Judaism has been supplanted by Christianity and that Jews have exhausted their religious vocation. New and hopeful trends are already visible within the Evangelical theological community.

6. Last December, the Texas Christian Life Commission and the AJC co-sponsored a national meeting in Dallas on the subject, "Baptists and Jews Face the Future." Topics included Israel, teaching about the Holocaust, human rights, world hunger, Church-State issues, the role of women in the Jewish and Baptist communities, anti-Semitism and racism, and the new religious cults and religious liberty.

7. In the past half year many Evangelical leaders around the country have spoken out publicly in support of the survival and security of the State of Israel, publishing advertisements in some forty major newspapers. They have denounced Arab terrorism as well.

"Despite these positive developments, however, important differences and potential confrontations still remain, especially in the area of proselytizing missionary activities directed towards Jews. The current campaign by the Lutheran Church-Missouri Synod to "evangelize among Jews", the continuing publication of "Christian Yellow Pages", and the emergence of "born again Christian" political candidates (i.e., the recent campaign for the Democratic Senatorial nomination in Virginia) -- all these are areas of deep concern. Jews and responsible Evangelicals need to address these problems together in a spirit of realism and mutual trust. Nonetheless, the Evangelical-Jewish encounter is a rich opportunity for both groups to build long-needed bridges of understanding. We at the AJC intend to play a significant role in that process," the Rabbi concluded.

NEWS FROM THE COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, Feb. 4....The Jewish population of the United States, whose total numbers have levelled off, is beginning to move in increasing numbers from the Northeast to the Sun Belt, comparable to the general population.

The reality of Jewish zero population growth and the trend of American Jews to migrate to the South and West are demonstrated in demographic reports on Jewish population in the United States, which appear in the 1979 edition of the American Jewish Year Book. The new edition, Volume 79 in the annual series, has just appeared.

The American Jewish Year Book, the authoritative record of trends and events in Jewish life, is published jointly by the American Jewish Committee and the Jewish Publication Society of America. Its editors are Morris Fine and Milton Himmelfarb, and the Associate Editor is David Singer. The book sells for \$15.00.

Analyzing the population figures in the new volume, Alvin Chenkin and Maynard Miran, research consultant and associate, respectively, of the Council of Jewish Federations and Welfare Funds, point out that this year's estimate of the Jewish population of the United States, 5,781,000, is virtually the same as last year's, 5,776,000. They add that the 1970 National Jewish Population Study found that the number of Jews in the United States had levelled off and it predicted no significant shift within the next decade. This has now been confirmed, they suggest, with the recent population figures published in the Year Book.

Turning to the movement of Jews within the United States, Mr. Chenkin and Mr. Miran point out that in 1978, the number of Jews residing in the Northeast and North Central states was about two percent less than in 1977.

Likewise, the South and West accounted for about two per cent more of the total Jewish population in 1978 than in 1977. "The two states showing the greatest increase in the South and West, respectively, are Florida and California," the authors declare.

Figures on world Jewish population in the Year Book show an estimated increase of only 26,475 over the previous year, a negligible proportion of the overall figure of 14,286,000.

- more -

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The world Jewish population statistics were compiled by Leon Shapiro, Professor of Russian and Soviet Jewish History at Rutgers University.

After the United States, countries with significantly large numbers of Jews are: Israel, 3,076,000; Soviet Union, 2,678,000; France, 650,000; Great Britain, 410,000; Canada, 305,000; Argentina, 300,000; Brazil, 150,000; and South Africa, 118,000. Forty-seven per cent of world Jewry is located in North, Central and South America, 29 per cent in Europe, 22 per cent in Asia, 1.5 per cent in Africa, and 0.5 per cent in Australia and New Zealand.

In the United States, Jews comprise 2.7 per cent of the total population.

Among the Jewish population figures for U.S. cities listed in the Year Book's tables are: Greater New York, 1,998,000; Los Angeles, 455,000; Philadelphia, 295,000; Chicago, 253,000; Miami, 225,000; Boston, 170,000; Washington, 160,000; Bergen County (N.J.), 100,000; Essex County (N.J.), 95,000; Baltimore, 92,000; Cleveland, 80,000; Detroit, 80,000; San Francisco, 75,000; Montgomery County (Md.), 70,000; and St. Louis, 60,000.

In Europe, including Asiatic U.S.S.R. and Turkey, there are 4,163,370 Jews. Of these, 2,678,000 are in the Soviet Union.

Figures for other European countries include: Austria, 13,000; Belgium, 41,000; Bulgaria, 7,000; Czechoslovakia, 13,000; Denmark, 7,500; France, 650,000; Germany, 34,000; Great Britain, 410,000; Greece, 6,000; Hungary, 80,000; Ireland, 4,000; Italy, 39,000; Netherlands, 30,000; Poland, 6,000; Rumania, 60,000; Spain, 10,000; Sweden, 16,000; Switzerland, 21,000; Turkey, 27,000; and Yugoslavia, 6,000.

Estimated population for major centers of Jewish concentration in the Americas, outside the United States, include: Canada, 305,000; Argentina, 300,000; Brazil, 150,000; Uruguay, 50,000; Mexico, 37,500; Chile, 27,000; Venezuela, 15,000; Colombia, 12,000; and Peru, 5,200.

In Asia, the only major centers of Jewish population, except for Israel, are Iran, 80,000; and India, 8,000. In Africa, there are substantial numbers of Jews only in South Africa, 118,000; Ethiopia, 28,000; Morocco, 18,000; Tunisia, 7,000; and Rhodesia, 3,800. There are 70,000 Jews in Australia, and 5,000 in New Zealand.

Among the major world cities outside the United States where Jews are located are: Amsterdam, 20,000; Antwerp, 13,000; Brussels, 24,500; Bucharest, 40,000; Budapest, 65,000; Cape Town, 25,650; Glasgow, 13,000; Haifa, 210,000; Istanbul, 23,000; Jerusalem, 266,000; Johannesburg, 57,500; Kiev, 170,000; Leeds, 18,000; Leningrad, 165,000; London, 280,000; Lyons, 20,000; Manchester, 35,000; Marseille, 65,000; Melbourne, 34,000; Mexico City, 32,500; Montevideo, 48,000; Montreal, 115,000; Moscow, 285,000; Nice, 20,000; Paris, 300,000; Porto Alegre, 12,000; Rio de Janeiro, 55,000; Rome, 10,000; Sao Paulo, 75,000; Strasbourg, 12,000; Sydney, 28,500; Teheran, 50,000; Tel Aviv - Jaffa, 394,000; Toronto, 115,000; Toulouse, 18,000; Vancouver, 12,000; and Winnipeg, 20,000.

The Anti-Semitism Virus

Moral Majority—a threat to Jews?

By OWEN MORITZ

Urban Affairs Editor

The Moral Majority: friend or foe?

Is it a threat to American pluralism, a source of the sudden rise in anti-Semitism or simply a cyclical movement to the right and back to traditional American values?

The sudden rise of this action arm of the so-called Christian Right, its acknowledged role in the election of Ronald Reagan, its success in sending leading House and Senate liberals tumbling to defeat has sent tremors of fear among some Americans, but has reassured others on the safest course for America.

The division reaches into the Jewish community.

To Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, the recent outburst of anti-Semitism is linked to the rise of the Moral Majority.

It's "no coincidence," says the rabbi, "that the rise of right-wing Christian fundamentalism has been accompanied by the most serious outbreak of anti-Semitism in America since the outbreak of World War II."

BUT RABBI MARC Tanenbaum, national director of interreligious affairs for the American Jewish Committee, believes differently.

Of the Rev. Jerry Falwell, the Lynchburg, Va., minister who has gained national prominence first as a television evangelist and now as the political activist leader of the Moral Majority, Tanenbaum says:

"Jerry Falwell is from a homogeneous Baptist community in Virginia. He's had no experience with Jews, with Catholics or with mainline Protestants... I think it's simply unfair to hold them (the Moral Majority) collectively guilty" for what a few extremists on the religious right are saying.

"The Moral Majority is overwhelmed by its own success. They're trying to redefine a pluralistic America," Tanenbaum continues. There is enormous



'Jerry Falwell is from a homogenous Baptist community in Virginia. He's had no experience with Jews, with Catholics or with mainline Protestants.'

attacked those Jewish groups that were "eager to make accommodation to the Christian Right and grab whatever short-term gains there may be at the expense of integrity and self-respect."

What it purports to stand for—a so-called Christian Bill of Rights, the outlawing of abortion, school prayers, opposition to equal rights for women, and political activism in behalf of conservative candidates—is seen by some as producing an inevitable backlash that may, in part, contribute to the recent anti-Semitic outbreak.

"I do not accuse Jerry Falwell and Bailey Smith (another fundamentalist preacher) of deliberately inciting anti-Semitism," Schindler said in a recent address to the board of directors of the Reform synagogue movement. "But I do say that their preachments have an inevitable effect."

Schindler wants the Moral Majority and the fundamentalism it represents—"the chilling power of the radical right" as he calls it—isolated by "coalitions of decency" of Jews and Christians.

But Tanenbaum, saying anti-Semitism anywhere and by anyone must always be contained in its tracks, counsels against overreacting to the Moral Majority. Sen. Rudy Boschwitz (R-Mich.), an Orthodox Jew, also believes that the Moral Majority is not "homogeneously right-wing and conservative," and claims that two thirds of the Moral Majority's supporters voted for President Carter.

Tanenbaum tells of meeting with Falwell last month after Bailey Smith, president of the Southern Baptist Convention, uttered his observation that "God does not hear the prayers of Jews."

"The first thing he did when he came into my office was to tell me, 'I do not identify with Bailey Smith's position. I believe that God hears the prayers of everyone,'" Tanenbaum recalls, adding: "The Moral Majority is going through a transition. It has been overwhelmed by its own success."

Tanenbaum says there are distinctions between evangelical leaders like Billy Graham and Falwell and the "Radical Right in the Bible Belt"—and that all efforts must be made to maintain a working dialogue with Graham and Falwell.



'It's no coincidence that the rise of right-wing Christian fundamentalism has been accompanied by the most serious outbreak of anti-Semitism in America since the outbreak of World War II.'

Rabbi Alexander Schindler

Rabbi Marc Tanenbaum

diversity in the evangelical movement, the rabbi adds, and the Falwells and the Billy Grahams are allies in the Judaeo-Christian struggle and should not be associated with the extremists.

Last month, just days after the American election, the Falwell and Moral Majority issue flared into the open. Falwell appeared as an invited guest at a Zionist dinner where he accepted the Jabotinsky Centennial Medal, an award that honors Ze'ev Jabotinsky, one of the architects of the state of Israel. The presentation to Falwell was made by Israeli Prime Minister Menachem Begin.

At the Starlight Room of the Waldorf-Astoria that day many people were honored: Sens. Daniel P. Moynihan and Henry Jackson, evangelist Billy Graham, Admiral Elmo R. Zumwalt and a battery of socially and politically active Jews—Sen. Jacob Javits, Commerce Secretary Philip M. Klutznick, writers Leon Uris and Elie Wiesel, comedian Danny Kaye.

BUT THE SPOTLIGHT, in a way, was on Falwell. His very presence prompted Sen. Frank Church (D-Idaho), a loser in the November election partly because of television commercials sponsored by Falwell's movement, to boycott the ceremony.

"Mr. Falwell has attempted to distort the American political process by imposing his views and morality as a political litmus test of a man's moral fitness to hold office," Church said in a telegram.

Mayoral assistant Herb Rickman, with Mayor Koch's blessing, also boycotted the dinner, though Javits and Moynihan did not. And Church's colleague, Sen. Carl Levin (D-Mich.), said he was similarly "bothered" by Falwell's presence.

Falwell retorted that he was there because he's a friend of Israel and belief in Israel's right to exist is a basic tenet of membership in the Moral Majority.

To that, Levin fires back: "We can welcome their support for Israel, but we must be clear that we do not accept the position they espouse on social issues and church-state issues."

The dilemma of coping with the Moral Majority has split the Jewish community. Schindler has

He also believes that whichever ultrarightist ideology is present in the Reagan administration will go by the wayside as Reagan moves to a "more centrist" position in view of the pressures that inevitably work on whoever sits in the White House.

Tomorrow: What's behind the new militancy.



'I do not identify with Bailey Smith's position. I believe that God hears the prayers of everyone.'

Rabbi Tanenbaum, quoting Jerry Falwell

NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, Feb. 11...The movement of Jews from the Northeast of the United States to the Sun Belt -- the Southern and Western part of the country -- continued during 1981 but may have lost some of its momentum, judging from figures appearing in the just-published 1982 American Jewish Year Book.

The Northeast and Northcentral states accounted for 68.5 per cent of the total 5,921,000 Jewish population, as compared with 68.9 per cent the year before. Of the 21 states in these regions, only five showed population increases over 1980.

The South and West comprised 31.5 per cent of the total, compared with 31.1 the year before. Eleven of the 30 states (including the District of Columbia) in these regions reported population increases.

The demographic report, compiled for the Year Book by Alvin Cherkin and Maynard Miran, of the Council of Jewish Federation and Welfare Funds, indicates that the Greater New York Metropolitan area contains more than one-third the total Jewish population of the United States.

Since the U.S. Census Bureau does not identify Jews as an ethnic group and therefore does not collect data on Jewish populations, the report points out that its figures are provided primarily through an annual survey of Jewish federations. Formal population studies are conducted in some communities, while others estimate roughly on the basis of lists of known Jewish households.

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Among the Jewish population figures for U.S. cities listed in the Year Book's tables are: New York City Metropolitan Area, 1,998,000; Los Angeles Metropolitan Area, 503,000; Philadelphia Metropolitan Area, 295,000; Chicago Metropolitan Area, 253,000; Miami, 225,000; Boston, 170,000; Greater Washington, 160,000; Bergen County (N.J.), 100,000; Essex County (N.J.), 95,000; Baltimore, 92,000; Fort Lauderdale, 75,000; Cleveland, 75,000; Detroit, 75,000; San Francisco, 75,000; Montgomery County (MD.), 70,000; St. Louis, 60,000; Hollywood (Fla.), 55,000; Pittsburgh, 50,000.

Turning to the world scene, a Year Book report by Professors U.O. Schmelz and Sergio DellaPergola, of the Hebrew University, cites a total Jewish population figure of 13,027,900 in 1980. After the United States, countries with significantly large numbers of Jews are: Israel, 3,282,000; Soviet Union, 1,700,000; France, 535,000; Great Britain, 390,000; Canada, 380,000; Argentina, 242,000; Brazil, 110,000, and South Africa, 108,000.

Of the total 13,027,900 world Jewish population, 6,492,000 (49.8 per cent) live in the Americas; 2,969,500 (22.8 per cent) in Europe, including the Asian parts of the USSR and Turkey; 3,328,000 (25.5 per cent) in Asia; 164,500 (1.3 per cent) in Africa; and 74,000 (0.6 per cent) in Oceania. With regard to major regions within continents, 5,998,000 Jews live in Northern America and about 494,000 in Central and Southern America; 1,120,000 in Western Europe and 1,849,000 in Eastern Europe and the Balkans; 3,282,700 in Israel, and about 45,000 in other Asian countries (excluding the Asian territories of the USSR and Turkey); 21,000 in Northern Africa, and 110,000 in Southern Africa.

The American Jewish Year Book, the authoritative record of trends and events in Jewish life, is published by the American Jewish Committee in association with the Jewish Publication Society of America. The editors are Milton Himmelfarb and David Singer. The book sells for \$23.50.

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

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Features - April 12 - Sheerin

NC FEATURES - FOR RELEASE WEEK OF APRIL 12, 1992

Sum and Substance - (560 words)

The Hanging of Leo Frank
By Father John Sheerin, C.S.P.
NC News Service

For 70 long years, an innocent man, Leo Frank, carried the brand of a convicted murderer. Frank, a Jewish factory superintendent, was on the books as the brutal murderer of employee Mary Phagan, a 14-year-old girl in Marietta, Ga., in 1913.

Now, in 1982, an new account of the events surrounding the murder and the conviction and lynching death of Frank has been revealed, thanks to Alonzo Mann, who says he was an eye witness to some of the events surrounding the murder.

According to Mann's testimony, given to two Tennessean reporters, the real murderer of the young girl was a factory janitor, Jim Conley, not the Jewish superintendent. Mann, who was Frank's 14-year-old office boy at the time of the murder, asserts he was afraid to tell this version of the story at the time because Conley had threatened to kill him if he dared to speak to anyone about the murder.

Over the long years, Mann states that he would have been willing to tell his story but no one ever approached him. He tried to talk occasionally to relatives and to a reporter but was rebuffed or told to remain silent.

Mann's story strikes the reader today as all the more horrifying because the 1913 case quickly developed into an ugly example of anti-Semitism as the Georgia community became inflamed during Frank's trial. A wave of anti-Semitism was awash over Georgia and mobs swarmed to the courthouse every day screaming, "Kill the Jew."

Frank was sentenced to hang but Governor John Slaton commuted the sentence to life in prison in 1915. This commutation roused a furor of protest. The mob wanted no less than death for Frank.

Armed mobs roamed the streets carrying guns, hatchets and dynamite. Finally, a group of 75 men calling themselves the Knights of Mary Phagan broke into the jail where Frank was imprisoned and then hanged the handcuffed Frank from a tree.

Because of the unreasoning wave of hatred against Jews, half the 3,000 Jews in Georgia left the state; others stayed behind locked doors.

The case led to a rebirth of the Ku Klux Klan in Georgia but also led to the formation of the Anti-Defamation League of B'nai B'rith.

Today we often think of the Ku Klux Klan as a harmless coterie of exhibitionists but the anti-Semitism that swept through Georgia at the time of the murder was horrible to behold. That intolerance is still with us in various shapes and forms.

Like Jesus, Frank was hanged from a tree. Whenever anti-Semitism runs riot we can be sure that it will break out in violence.

Today, the Klan seems to be losing its appeal. Occasionally we hear rumors that the Klan is burning crosses here and there. I presume the crosses symbolize the fiery treatment that the Klan thinks is necessary to purge those regarded as enemies of America.

Anti-Semitism first emerged in America many decades ago and its fires have been fanned by campaigns in which Jews were marked out as targets for discrimination. When the full story of the Klan is finally told we will have to cry shame on the mobs that burn crosses.

Our sincere hope is that the Klan will have a happy death or find the grace to live a new and better life.

See Hofstadter

As for William Jennings Bryan, his revivalist oratory might inflame the Bible belt - but in the city he was a repellent, even comic figure. When the "Great Commoner" rose before the 1924 Democratic Convention in New York to oppose the denouncing the Ku Klux Klan by name, contending ~~that~~ "We can exterminate Ku Kluxism better by recognizing their honesty and teaching them that they are wrong," he was hissed and booed by the galleries.

By 1924, "the enemy's country," as Bryan called the East, had flung its own Great Commoner in Al Smith. Prohibition and the Klan were the immediate weapons in the duel Smith and Bryan had fought; but behind each antagonist were ranged the habits and prejudices, hopes and frustrations, pride and hatreds of two different cultures and two historical eras.

The very eccentricities and mannerisms of the two men were symbolic. The brown derby and rasping East Side accent, which stamped Smith as "one of our boys" to the sidewalk masses, sent shivers down the spine of Protestant respectability. In turn the traits which Bryan seem like the voice of pious morality to his Prohibitionist rural Protestant following - the liberal use of Biblical phrases, the resonant Chautauque tones, the heaven-stomping energy - made him sound like the voice of bigotry to the urban masses.

Both men were mouthpieces of protest - Bryan of the overmortgaged Bible belt, Smith of the underpaid, melting pot. Whether either was understood in the other's country was doubtful. Could the factory worker really share the despair of the farmer watching a sheriff tack a foreclosure notice on the barn door? Could the farmer feel the vicarious terror of the factory masses at reading of a shirt-waist-factory fire in which 145 women were trapped and burned alive? The year of the Triangle fire, in 1911, was the year Smith first went to Albany. It marked the beginning of his fight to improve factory conditions, reduce the hours of labor for women and for other social legislations...

What Smith really embodied was the revolt of the underdog, urban immigrant against the top dog of "old American" stock. His Catholicism was an essential element in that revolt. The so-called "old" immigration which settled the farms was drawn largely from Prot countries, England, Norway, Sweden, and Germany. The "new" immigration after 1885 which crowded the teeming cities, came mainly from Italy, Poland, Russia, Greece, and the disintegrating Hapsburg Empire. The larger part of these new immigrants were Catholic. They also included perhaps 1,500,000 Jews.

Because they came to this country late, these immigrants and their children were concentrated in the lower economic rungs. Moreover, they resented what seemed to them efforts to force conformity to an Anglo-Saxon, Prot culture, through Sunday Blue laws, prohibition, and the Klan. / Throughout the industrialized East, the make-up of society was such that Protestantism coincided largely with the Republican party, with millowners and financiers, with the snobbish, members of exclusive clubs - in short, with the upper class. Catholicism, in turn coincided largely with discrimination and sweated labor, with immigrant minorities who were looked down upon as inferior beings - in short, the lower class.

Evangelical

From a public statement by the Rev. Lawrence McCoombe, chairman, Commission on Christian-Jewish Relations, Episcopal Diocese of Long Island, New York. (The statement has the full support of the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island.)

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We are beginning to be able to acknowledge and respect each other's religious traditions as representing positive ways of life. Christians are realizing that Judaism has its own integrity and needs no Christian correction. Together we are beginning to see that we can behave as equals, that we do not need to make each other's belief systems "wrong." We are siblings, each possessing his own validity, vitality and wholeness. Christians no longer pray for the conversion of the Jews. It is all right now with most Christians for Jews to be Jews and Christians Christians.

This climate of growing respect and understanding is now threatened by the recent growth of something called -- for want of a better name -- "Jewish-Christianity." The zealous proponents of "Jewish-Christianity" aim their proselytizing activities specifically at Jews. They maintain that real fulfillment for a Jew consists in accepting Jesus (they call him Yeshua) as messiah. Their message is grounded in the notion that to accept Jesus "is the most natural wonderful, and, above all, spiritual thing that can happen to a Jewish person." Once again the "incompleteness" of Jewish faith is being preached.

The current rise of "Jewish-Christian" missionary activity in Long Island is distressing to both Jews and Christians. It is upsetting to Jews because it impugns the integrity of Jewish belief. It is alarming to Christians because it misrepresents Christianity. It is disturbing to both Jews and Christians because it undermines the basis of mutual respect which it has taken so long for us to establish.

Perhaps the greatest danger in this "Jewish-Christian" missionary activity is that the Jewish community may draw back from interfaith dialogue, convinced that the "Jewish-Christian" movement is simply a highly visible manifestation of the otherwise tacit intent of all Christians to convert Jews to Christianity.

We wish, therefore, to make it clear that as Christians we acknowledge and affirm the integrity of Judaism and disavow completely the message and the methods of these "Jewish-Christian" groups.



PRESIDENT FORD, JIMMY CARTER TO PARTICIPATE
IN "IT'S TIME TO PRAY, AMERICA"
TELEVISION SPECIAL SEPTEMBER 17TH

President Gerald Ford, and Jimmy Carter will both participate in the Christian Broadcasting Network's TV special, "It's Time to Pray, America!" Friday, Sept. 17th.

The announcement was made by Dr. M.G. (Pat) Robertson, CBN president, who will host the television special TO BE SEEN ON MORE THAN 170 television stations across the nation.

The radio version of the special will air the following night, September 18th, on the Mutual Broadcasting System, the world's largest radio network.

The broadcast will be available to potentially nearly every household in America.

Both President Ford and Mr. Carter expressed a willingness to participate in the program which seeks to call America to prayer during a forty-day period between the time the special airs, and national elections.

More than 200,000 churches and synagogues have been invited to participate in enlisting prayer support for the nation. Thousands of pastors across America will lead their congregations in special prayer for the seven Sundays between September 17th and November 2nd.

The objective of the program is to ask God to bring a moral and spiritual re-birth to America.

Recognized leaders in the fields of music, sports, entertainment, public affairs and religion have added their names and encouragement to the project.

Among those scheduled to appear on the special with the President and Jimmy Carter are Johnny Cash, Billy Graham, Tom Landry, Janet Lynn, Pat Boone, Cornelia Wallace, Washington Redskins chaplain Tom Skinner, Rex Humbard, Bill Bright, Jim Ryun, Dave Wilkerson and Demos Shakarian.

Earlier this year, President Ford addressed the National Conference of Evangelicals in Washington, D.C. At that time he reaffirmed his belief that the nation owes its position in world affairs, and the American people owe their good fortune to the protective hand of God.

Jimmy Carter has also expressed his belief that America is blessed as the result of God's continuing protection.

The call to prayer was issued initially by Dr. Pat Robertson, the president of the Christian Broadcasting Network. Robertson, who hosts the nationally distributed daily television radio program, "The 700 Club", invited America's church and civic leaders to seek divine intervention to reverse the trends of moral decay sweeping America.

"Men of God, and those who love our country have agonized over the turn of events in America in the past decade," said Robertson in a letter to pastors nationwide. "We have seen the steady erosion of the moral and ethical values which made being an American a source of international pride and respect. Now, more than at any other time in our history, he continued, "America needs divinely-inspired leadership."

Robertson's appeal to America's leaders was also distributed to tens of thousands of families across the nation through the Flame newsletter of the Christian Broadcasting Network.

Although Friday, Sept. 17 at 8 p.m. (7 p.m. central) is the national release time for the T.V. special, there may be some variations in programming schedules in some areas and because of local T.V. station policies concerning political candidates, President Ford and Jimmy Carter may not be seen in some areas.

The program is just the starting event for the more important portion of the plan. Across the nation, pastors will be leading their congregations in prayer for inspired leadership in government, education, the media, business, the professions, and especially church and family life.

"This is a very important event in our Bicentennial year calendar," said a network spokesman.

In his letter to pastors, Rev. Robertson summed up the total hopes and aspirations of the program.

"Together, as concerned American," he said, "We know that God is our one true hope for the future of our nation as we begin our third century."