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CHRISTIAN LEADERS OPPOSE ARAB-MUSLIM CAMPAIGN TO EXPEL ISRAEL FROM UNITED NATIONS

A Survey of Catholic, Protestant, Evangelical Responses

Prepared by the Interreligious Affairs Department of the American Jewish Committee

September 1975

ROMAN CATHOLIC DECLARATIONS

PRESIDENT OF THE NATIONAL CONFERENCE OF CATHOLIC BISHOPS, ARCHBISHOP JOSEPH BERNARDIN OF CINCINNATI

The meeting of the United Nations this fall will face a number of serious and difficult issues at a time when the state of U.S.-U.N. relations is both troubled and problematic. Because of the significant role which the United Nations plays in the world and because of the substantial position of the United States in the United Nations, it is of vital importance to prevent further deterioration in U.S.-U.N. relations. This requires that key issues be clarified in public debate.

One such issue is the status of Israel in the United Nations. Some nations who themselves will be presenting legitimate and valid claims before the United Nations this Fall in the Seventh Special Session and the General Assembly are at the present time discussing the suspension or expulsion of Israel from the United Nations. Such proposals are both unjustified and unwise; they can threaten the very viability of the United Nations as a functioning international agency. Hence I wish to state my clear and firm opposition to any actions supporting this posture.

In the Middle East dispute all parties possess certain just claims; no single party has all of the justice claims on its side. In 1973 the U. S. Catholic Conference defined its position on the dispute in a statement which sought to acknowledge the legitimate claims of each party. These include: (1) the right of Israel to exist as a sovereign state with secure boundaries; and (2) the right of the Palestinian Arabs to inclusion in any negotiations, the right to a sovereign state and to compensation for past losses. Furthermore, at that time we supported U.N. Resolution 242 as the basis for a negotiated settlement. We still believe this Resolution supplies the basic requirements for a just and peaceful settlement of this tragic situation.

The complexity of Middle East conflict is immense. But the right of Israel, as well as of the other parties to the dispute, to present a case at the United Nations is clear. Any efforts to deprive Israel of this right should be strongly opposed.

While the United Nations remains a fragile organization, it is a unique agency in international affairs. In an increasingly interdependent world, it is the best example we have of an international community. The operating presumption of this organization should be directed toward the involvement of all the parties in its deliberations, not the arbitrary or prejudicial exclusion of some. While this presumption may be overridden in extreme cases, such action should be undertaken only after all other efforts have failed and reasons clearly exist to merit such drastic measures. These conditions clearly do not exist in reference to Israel. Membership in the United Nations today is not so much a privilege as a necessary condition for providing all nations with an instrument to deal with the global problems of interdependence. Building a real international, political community, based on justice and striving for peace, is a complex and delicate process. It requires the insights, talents and perspectives of all nations and all peoples. Universal agreement is not easily attained nor should it be always expected; but debate and discussion involving all interested parties is a minimum requirement for a global community.

3 September 1975

DR. THOMAS P. MELADY FORMER U. S. AMBASSADOR TO UGANDA

The Honorable Gerald R. Ford President The White House Washington, D. C.

Dear President Ford,

I urge you to instruct the U. S. delegation to the U. N. General Assembly to be absent from the Assembly when Uganda's President Amin speaks to that body. Since serving as the last U. S. Ambassador to Uganda (1972-73), I have followed very closely developments there and believe they warrant this action on your part.

It is tragic that the Organization of African Unity elected President Amin as their Chairman. In this role, it is very likely that he will address the U. N. as "spokeman" for Africa. I have been interested in African affairs since student days and it was a great disappointment to find only a few African leaders opposing the election of the known architect of an ongoing selective genocide as their "leader."

I urge you to take formal steps to indicate our disapproval of the actions of this tyrant because they are gross violations of human rights as distinguished from repression. I cite:

- The established fact that he has since 1971 liquidated over 60,000 of his own people. Their murder normally follows hours of torture, which makes the death seem like a humane act. My enclosed article from Worldview will give you a few more of the details. This selective genocide is still going on. Almost every week brings me a message about a Ugandan who is missing or dead. Amin has turned these deaths into a joking matter.
- After the sufferings of the Ugandan Africans, the next group to suffer has been the Ugandan Asians. I was there in 1972 when Amin expelled over 50,000 Asians and saw the daily brutality. He has indicated no regret for this massive violation of human rights.

- 3. Amin continues to praise Hitler for his genocide against the Jews. He has now announced that a park will be named in his honor. While it seems incredible, there never has been a word of apology from him about the statement he issued while I was there in 1972 approving Hitler's holocaust against the Jews. This was a public obscenity of the crudest type and is a humilitation to all peoples, especially our own Jewish citizens.
- 4. I remain very suspicious of Amin's account of the murder of the two Americans, Nicholas Stroh and Robert Siedle. While this occurred before my tour of duty in Uganda, I, as a result of subsequent chats with Ugandans, believe that the matter of involvement in the murder of these two Americans by the highest levels of the Amin government cannot be eliminated.

The withdrawal of a U. S. diplomatic mission from Uganda in 1973 was one manifestation of the U. S. government's displeasure at the gross violations of human rights taking place in that Country. Since then, the situation has become worse. While there are unfortunately cases of repression going on in various countries, none of them, at this time, equal the horror of both the on-going selective genocide that is going on in Uganda and the obscene fact that President Amin still approves of Hitler's genocide against the Jews.

A simple, dignified, nonviolent indication of the U. S. government's disapproval of these acts would be the total absence of the U. S. delegation from the General Assembly when this tyrant is speaking. The reasons for this action should be announced.

Thanking you for considering my views, I am

Respectfully yours,

Thomas Patrick Melady Executive Vice President St. Joseph's College

TPM/mg

MONSIGNOR GEORGE HIGGINS, UNITED STATES CATHOLIC CONFERENCE, IN HIS SYNDICATED COLUMN, "YARDSTICK"

"U.N. IN DANGER"

"Nearly ten years have passed since Pope Paul VI made his historic visit to the United Nations -- a pilgrimage which, momentarily at least, lifted the spirits of mankind and held out some measure of hope that the nations of the world, at long last, might be able to resolve their differences and live at peace with one another.

"Pope Paul's trip to the UN served to symbolize rather dramatically, by word and deed, his strong support of the organization at a time when it badly needed such support and his prayerful hope, in the words of his predecessor Pope John XXIII, that the time might come 'as quickly as possible when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights.'

"Public reaction to Pope Paul's UN message was almost universally enthusiastic. Even those who had become cynical about the United Nations -- and there were many such in Catholic circles at that time -- must have been moved, if not converted, by the earnestness of the Holy Father's support for the organization which, for all its limitations, he obviously looked upon as the world's last best hope for peace.

"As of today, however, I rather suspect that if the Pope were to make a second visit to the UN and were to reaffirm his support for the organization, he would receive a much less favorable hearing and might even be written off by some as a naive and somewhat romantic idealist. In other words, the UN is today in serious trouble -- so much so that even some of its staunchest supporters are beginning to fear that it may not be able to survive.

"The reason for this ominous shift in public opinion with regard to the United Nations is all too obvious. Increasingly in recent years reckless attempts have been made by some of the Arab nations and their allies in the so-called Third World to manipulate the organization and its specialized agencies, not in the interest of world peace, but to their own short-sighted political advantage.

"More specifically, they seem to have set their sights on driving the State of Israel out of the United Nations -in flagrant violation of the UN Charter and regardless of the consequences, which could, of course, be disastrous even, or especially, from the point of view of their own self-interest. "The Arab nations and their Third World allies launched their relentless attack on Israel in the UN General Assembly last year when they limited Israel's right to speak in the Palestine debate. They also limited Israeli participation in the UN Educational, Scientific and Cultural Organization.

"This year they moved against Israel at the annual conference of the International Labor Organization. They also forced the World Health Organization to comdemn Israel, and passed a resolution against 'Zionism' at the International Women's Year Conference in Mexico City.

"Now the word is out that, having gotten away with these outrageous moves against Israel, they may be preparing to go for broke at the next meeting of the UN General Assembly by demanding that the State of Israel be expelled from the organization.

"There is growing concern among UN officials and world diplomats -- as well there might be -- that such a move on the part of the Arab-Third World bloc could result in the destruction of the UN as it is now known.

"According to a special UN report in the July 15 issue of the <u>Washington Post</u>, these UN officials and diplomats envision votes on the General Assembly floor this year leading to a suspension of Israeli participation, a walk-out by the American delegation, a cutoff of UN funds by the US Congress, and perhaps fund cuts by Western European nations.

"'For the first time,' an American diplomat said, 'I can visualize the destruction of the UN as we know it -- its transformation into the Third World Congress.'

"This is a frightening prospect at a time when the United Nations is more badly needed than ever before. One can only hope and pray that the Arab-Third World bloc will have a radical change of heart between now and the next meeting of the General Assembly. On the other hand, if worst comes to worst, the United States will have no alternative but to support the State of Israel and, if necessary, walk out of the General Assembly.

"To their credit, the members of the U.S. labor delegation to the recent annual conference of the International Labor Organization (the oldest of the UN specialized agencies) followed this course of action when the Arab-Third World bloc rammed through a vote granting official observer status at the Conference to the Palestinian Liberation Organization, an Arab terrorist group which, on more than one occasion, has called for the destruction of the State of Israel. "The chairman of the U.S. labor delegation explained the American walk-out as follows: 'Our position is clear: we have never opposed legitimate movements fighting for their freedom and independence.'

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"'And our history and record have demonstrated our support for such movements in North Africa and Black Africa... but we oppose the admission of liberation movements to the ILO which do not represent an oppressed state and we oppose the admission of liberation movements which seek the destruction of another state as a prerequisite to achieve their goals, particularly when that threatened state is a member of the very organization that has voted in favor of admission of that group into its ranks...'

"This is a sound position and, in my opinion, the only one that is consistent with the purpose of the United Nations and its specialized agencies. Pope John XXIII stated that purpose as follows in his encyclical 'Pacem in Terris:' 'The United Nations Organization has as its essential purpose the maintenance and consolidation of peace between peoples, fostering between them friendly relations, based on the principles of equality, mutual respect, and varied forms of cooperation in every sector of human endeavor.'

"The United States, as suggested above, will have no alternative but to live up to this statement of purpose, whatever the cost, if the Arab-Third World bloc is reckless enough to try to expel the State of Israel from the United Nations at the next meeting of the General Assembly.

"Let's hope and pray that things will not come to such a dreadful pass -- but if they do, our Government, in the words of Secretary Kissinger, may be compelled (God forbid) to 'depart the scene.'" REV. VICTOR J. DONOVAN, C.P., DIOCESAN DIRECTOR OF JEWISH-CHRISTIAN RELATIONS, SCRANTON, PA., SCRANTON TIMES (Opinion Column) 9/4/75

Selassie Reminder

Editor Times: Today's announcement of the death of the former Emperor of Ethiopia, Haile Selassie, brought to mind some outstanding events in that leader's long career. The one that should impress us the most was his rejection by the League of Nations in his appeal for their support against the invasion of his little country by a major power. The league's failure to respect Ethiopia's petition marked the end of that league.

Let us hope that the present United Nations will not repeat the same mistake by bowing before the powerful Arab nations which seek to force the State of Israel out of the U.N. organization.

The words of the wise poet and philosopher, George Santayana, seem most pertinent here: "Those who do not remember the past are condemned to relive it." Therefore, we should support our country's efforts to insure Israel's continuence in the U.N. The world needs the United Nations and the U.N. needs world opinion: Yours and mine.

PROTESTANT DECLARATIONS

EPISCOPAL CHURCH - HOUSE OF BISHOPS

Whereas the General Convention of the Episcopal Church has, on several previous occasions, expressed support for the founding and continuing work of the United Nations as an instrument for international dialogue and cooperation, and

Whereas, in recent months there has developed a movement by the delegates from a number of countries to expel Israel from the United Nations, and

Whereas such an expulsion through a vote of the General Assembly would violate the Charter of the United Nations; impair the effectiveness of that World Body and seriously impede present efforts to achieve peace in the Middle East, therefore, be it

Resolved, that the House of Bishops of the Episcopal Church, assembled in Portland, Maine, September 24, 1975, deplores efforts to expel or suspend Israel from the exercise of full rights and privileges of membership in the United Nations and calls upon the United States delegation to the United Nations through its Ambassador, The Honorable Patrick Moynihan, to urge the representatives from all other member countries to accord full faith and credit to the provisions of the United Nations' Charter and that this resolution be sent to Ambassador Moynihan, the President of the United States, and the Secretary General of that body.

UNITED PRESBYTERIAN CHURCH IN THE USA, Interim Statement Adopted by the General Assembly Mission Council on July 20, 1975

World Peace, The United Nations and the Middle East

The General Assembly of the United Presbyterian Church has repeatedly voiced its support for the United Nations Organization. That support is based in a biblically rooted conviction that the human family is one in the mercy and providence of God and should demonstrate its unity in cooperative and mutually supportive relationships and institutions.

The United Nations has been able to exercise an important and constructive role at several points in the continuing history of the Middle East conflict. In resolution 242 adopted in 1967, it has defined the internationally accepted basis for eventual solution. Its implementation has been long delayed because the primary parties to the conflict interpret its provisions differently and because the minimum of mutual trust required for fruitful negotiation apparently does not yet exist. The presence of United Nations observer forces at various times has provided intervals of stability in which efforts toward peace could proceed, notably after the 1973 War until the present time.

Some current developments appear to pose a serious threat to the capacity of the United Nations to continue its efforts toward peace in the Middle East and to the prospects for any progress toward settlement. These deveopments may threaten the continued viability of the United Nations itself. Reports are again circulating that a concerted attempt will be made to expel or suspend the State of Israel from the United Nations when its General Assembly convenes this fall. These reports are given substance by the action taken July 16, 1975, in the meeting of the ministers of forty Islamic countries calling explicitly for Israel's expulsion.

The recent speculation by Prime Minister Rabin of Israel that it could take several months to reach a new interim agreement between Israel and Egypt could only increase the suspicion among Arab states that Israel does not really intend to withdraw from the territory occupied in 1967. Coming just before the July 24 expiration of the present agreement authorizing the United Nations Emergency Force in the Sinai, the comments of the Prime Minister were most unfortunate.

The announcement July 15 by Egypt that it might not agree to the renewal of the Emergency Force mandate on July 24 appears to be, at least in part, a response to this intimation of delay on the part of Israel. It may also have been intended to force a new and stronger United Nations commitment to Resolution 242 and to generate increased international pressure for its implementation. Given the 1967 precedent however, when the removal of United Nations' forces was an immediate prelude to war, such an announcement could only increase the suspicion in Israel that the Arab states really seek the destruction of the Jewish state and was most unfortunate.

Although we recognize that actions such as these may be merely tactical moves to speed up negotiations or induce concessions, they are nonetheless components of a new tension and danger. Intention is one thing, however, and consequence is another. Since the situation is so marked by mutual suspicion and mistrust, the basic historical dynamic so characterized by conflict, and the implications for world peace are so profound, tactical decision should reflect restraint.

We understand and share the disappointment and frustration felt by the states and peoples of the Middle East over the protracted irresolution. Progress toward any agreement is agonizingly slow in view of the weary years of war. We share the sense of foreboding that renewed warfare may erupt if more substantial steps toward a just peace are not taken soon. We believe that the State of Israel was mistaken in pressing prematurely for a full commitment to nonbelligerency from Egypt in exchange for limited territorial concessions, which was a major element in frustrating the hopes for a Sinai agreement earlier this year. We also believe that the Islamic states would be tragically mistaken in pressing for Israel's expulsion from the United Nations.

Such moves as these must be understood as more than tactical. They press to the heart of the fears among the Middle Eastern peoples. Any attempt to expel Israel would evidence contempt for the United Nations as the universal forum for adjusting the world's affairs, would seriously divide and weaken it, and threaten its existence as a viable instrument of international cooperation. Such an attempt could only increase the suspicion of Israelis that their neighbors are not yet willing to accept them into the family of nations. It would provide new and possibly irresistible impetus toward another war in the Middle East, with the potential for igniting a world conflict.

In view of these considerations, the General Assembly Mission Council of the United Presbyterian Church, meeting in Chicago on July 20, 1975:

- Reaffirms its belief in the biblical doctrine of the unity of all humanity and its support for the United Nations Organization as a forum in which the peoples of the world may present and resolve their grievances.

- States its concern over and its opposition to the developing initiative to expel the State of Israel from the United Nations.

- Urges the Arab Republic of Egypt to reexamine its threat to withhold its approval for the renewal of the United Nations Emergency Force; and commends the Secretary General of the United Nations for his efforts to secure the renewal of the mandate.
- Urges the State of Israel to reexamine its assumptions about the duration and pace of negotiations and encourages it to accelerate effort toward settlement of all the points of conflict.
- Reaffirms its support of United Nations Resolution 242 and of United Nations efforts to seek its implementation; and urges the parties to the Middle East conflict to greater and continuous effort toward that end.
 - Urges the United States Government to press for steady and speedy movement toward an overall settlement.
 - Calls United Presbyteritans to prayerful concern and appropriate action for current and continuing developments in the Middle East and for United Nations and United States efforts to assist in a just and peaceful settlement; and commends the report adopted by the 186th General Assembly (1974), "The Middle East Conflict: A Presbyterian Report," available from the Office of the General Assembly, as a valuable guide to study and understanding.

REV. JOHN J. HARDWICK, BISHOP'S STAFF, DIRECTOR OF PLANNING AND PROGRAM, EPISCOPAL DIOCESE OF PENNSYLVANIA, JULY 30, 1975

"The situation in the Middle East and the concerns and involvement of my Jewish friends here are in my thoughts and prayers constantly. I, personally, feel very strongly of course that Israel has a right to exist as a nation. I also believe that Jerusalem should not be divided and should not be an international city, but should be a part of Israel. I believe also that Israel's borders need to be protected. I would not, if I were an Israeli, accept simple words of promise from the surrounding nations; but I do not know, at this point, how those borders can be guaranteed.

"Of course, there is no question in our minds here in the Diocese that anti-Semitism is to be aggressively combatted whenever it appears. We were able to alert our congregations concerning the Channel 12 presentation of the documentary on Adolf Hitler some while back and we had some of our congregations participate in that in one way or another.

"I am deeply concerned about this whole matter and would be happy to be of assistance to you at any time where you think I would be able to be of some help." UNITED CHURCH BOARD FOR WORLD MINISTRIES OF THE UNITED CHURCH OF CHRIST

(Letter accompanying statement from Dr. Howard Schomer, Director of World Issues, UCC, to Rabbi Marc Tanenbaum:

"The letter to President Ford is the witness of at least one Protestant church agency that, in the context of a lot of interconnected isues, we are absolutely opposed to any movement to suspend or expel the State of Israel from the UN and other governmental agencies."

Text of UCC statement follows:

Dear Mr. President:

The United Nations is not a good multinational political organization: it is simply the best that sovereign nations have yet agreed to establish and support.

We are aware of its structual weaknesses. We nevertheless esteem the United Nations as humanity's only "town meeting." But we also regret the fact that first the Big Powers and now Third World nations and other blocs have used their strength and numbers to force decisions that will enhance their interests, rather than the common welfare of all nations.

The United Church Board for World Ministries considers it to be the duty of all Christians to work for improvement of the United Nations as a world forum and mediator between conflicting world-views, and to oppose every action that would downgrade or cripple it.

With other religious groups in the United States, the United Church of Christ helped develop American public acceptance of the idea of the United Nations in the 1940's through widespread study of "the Bases of a Just and Durable Peace." Our church representatives laid before the U.S. Congress and then the founders of the United Nations, gathered in San Francisco in 1945, the ecumenical convictions of many millions of religious people in a document entitled "Six Pillars of Peace." We specifically suggested then that the proposed Charter of the United Nations clearly specify that all nations should be eligible for membership. We have steadfastly maintained that only through universality of membership can the United Nations have any chance to overcome the bitter divisions between the nations, resolving conflicts by peaceful means rather than resort to arms.

We, therefore, oppose current efforts to exclude any member government from the United Nations, or to suspend its participation in any unit or specialized agency of the United Nations. We understand the concerns of those who now call for suspension or expulsion of the Republic of South Africa and the State of Israel. We, nevertheless, believe that they ought not to proceed with such negative campaigns that deny the central meaning of the United Nations. They could, if successful, cause the disintegration and death of the United Nations. We urge that the United States strongly degend the integrity of United Nations membership.

The United Nations can play a stronger part in securing the changes that justice demands, whether for the Palestinians or the Black people of Southern Africa, only if all the parties to the existing conflicts have their appropriate place in the UN deliberations.

Just as we are opposed to any proposal that would purge the UN of any present member government, so we are to barring the door to new nation-states as they emerge and fulfill the formal requirements for membership. Early in the 1960's United Church of Christ agencies urged the United States Government to support the seating of the People's Republic of China in the United Nations.

We oppose the United States veto of the seating of North and South Vietnam; and we equally oppose the efforts of China and the Soviet Union to prevent the admission of South Korea. We believe that the balancing of one nation against another for admission to membership in the United Nations is morally unjustifiable. The United States should be an ethical leader in world affairs. There is no valid justification for the United States to act unethically in the United Nations for the purpose of countering the unethical actions of totalitarian states. The United States veto should be withdrawn.

We would like to see your Administration put forward creative plans that might win majority support in the United Nations rather than to have our country adhere to the hopeless policy of resisting the changes that are required to formulate new and more equalitarian international, political and economic relationships.

Sincerely yours,

Elenora Walcott, President David M. Stowe, EVP Albert C. Pryor, Chairman of the Board of Directors, UCBWM

THE CHURCH COUNCIL OF GREATER SEATTLE, SEPTEMBER 9, 1975

"We deplore the threats to expel Israel from the United Nations. The United Nations must be maintained as the open forum for all the nations of the world allowing the expression of all political points of view. Any efforts to suspend Israel would portend momentous consequences not only for Israel, but also for the United Nations itself."

EVANGELICAL DECLARATIONS

EVANGELICAL FREE CHURCH OF AMERICA

Dr. Arnold T. Olson of Minneapolis, Minnesota, President of the Evangelical Free Church of America, while addressing a group of ministers of his denomination at Denver, Colorado on Monday, September 29th, warned against the disastrous consequences should the United Nations suspend or expel Israel from that world organization. Mr. Olson declared that while there are two sides to the problems in the Middle East, there are no two sides as to the matter of Israel's right to membership and participation in the United Nations General Assembly.

> The United Nations, he declared, is now up to what might be called the second half of the ninth inning trailing in the score and already having two outs against her. The first strikout came when it voted to give the Palestinian Liberation Organization special status at the Assembly in violation of its rules and the second when it refused Israel its right as a member to participate in that debate. Now the Arab Nations have indicated their intention to move for the suspension and eventual expulsion of Israel from that world body. Should Israel lose she will still survive for it is the survival of the United Nations and not the survival of Israel which is at stake. The State of Israel is here to stay. The prophets predicted a second return from the four corners of the earth and the Jewish people's faith in the words of the prophets after a long wait has been justified. But no prophet has predicted a third return for there will be no new exodus for the Jewish people.

If the Third World succeeds in suspending or expelling Israel, the United Nations as it is now constituted will cease to be a viable agency for peace. As one American diplomat has put it, "for the first time I can visualize the destruction of the United Nations as we know it - its transformation to the Third World Congress."

The League of Nations died when it refused to heed little Ethiopia's plea for support against a major European power. But Ethiopia lives on. The United Nations could well die failing to stand by another small nation. We commend the new ambassador from the United States to the United Nations for the position he has taken in the relationship with the Third World and we should support him with our words and our prayers that he might be able to influence this world body in the direction of justice and equality. The expulsion would not only make a mockery of justice but the very move to oust her as the new ambassador from Israel to the U.N. Chaim Herzog said recently, "the move to oust or suspend Israel--constitutes the largest single act of international anti-Semitism-since Hitler launched his attack upon the Jewish people." We are encouraged by the resolution adopted in the United States Senate on the 18th of July declaring that body will review all the commitments of the United States to the Third World Nations involved in the expulsion and to consider seriously the continuation of our nation's membership in the United Nations.

AMERICAN

THE AMERICAN JEWISH COMMITTEE

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

June 1978

Dear Friend,

It gives me much pleasure to send you the enclosed copy of the latest issue of the Interreligious Newsletter, published quarterly by the American Jewish Committee's Interreligious Affairs Department.

As you will see, this document surveys the major highlights of our nationwide program activities with Evangelical, Catholic, Protestant and Greek Orthodox communities.

In particular, I should like to call to your attention the enclosed flyer describing the just-published book, Evangelicals and Jews in Conversation: On Scripture, Theology and History. Edited by Evangelical scholar, Prof. Marvin R. Wilson of Gordon College, Rabbi A. James Rudin, and myself, this collection of essays by major Evangelical and Jewish scholars is the first study of its kind to examine in a systematic manner the central issues in the current dialogue between Evangelicals and Jews.

We commend it to your attention for possible use in interreligious dialogues in your communities. As you prepare programs for institutes, seminars, or adult education groups in the Fall, you may wish to consider ordering a number of copies as background study material for serious examination of the common bonds and distinctive differences that Christians and Jews should know about as informed citizens and people of faith.

If there is any way that we can be helpful to you in organizing such dialogue groups in your community, please feel free to contact the area director of the American Jewish Committee in your city or communicate with this office.

With warmest personal good wishes for a pleasant, restful and above all, a peaceful summer, I am

bordially.

Rabbi Marc H. Tanenbaum National Director Interreligious Affairs

MHT/es Enclosures

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A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

MILES JAFFE, chairman Interreligious Affairs Commission RABBI MARC H. TANENBAUM, national director Interreligious Affairs Department

Vol. 2, No. 1, May 1978

Prepared and edited by Judith H. Banki

RELIGIOUS, COMMUNAL LEADERS PRAISE HOLOCAUST TV DRAMA

The epic nine-hour film drama, <u>Holocaust</u>, recently telecast nation-wide by NBC-TV, won strong praise from leaders of major religious communities in the United States, as well as from spokesmen for a variety of civic, educational and communal organizations.

The film presentation was lauded not only as a powerful emotional experience, but as a historically and morally important effort to depict the brutalities of the Hitler era, particularly the Nazi attempt to annihilate European Jewry, to millions of Americans who were unaware of the historical realities. Nearly one hundred and twenty million people -- one of the largest audiences on record for a television special -- watched all or part of the four-night series, including members of the White House staff and the Cabinet.

AJC's national director of Interreligious Affairs, Rabbi Marc H. Tanenbaum, served as script consultant to NBC and Titus Productions for <u>Holocaust</u>, and AJC helped prepare the official NBC study guide which relates episodes and characters in the film to concrete history, provides general background information and bibliographical suggestions, and raises questions for group discussion and clarification. The study guide has been distributed to schools, churches and synagogues across the country in the hundreds of thousands.

Statements praising the film drama and pointing to its significance were issued by Roman Catholic, Eastern Orthodox, Jewish and Protestant leaders, including officials of Southern Baptist, Lutheran and Methodist church groups, and of the National Council of Churches. Executives of communal organizations, such as Benjamin Hooks of the NAACP, Vernon Jordan of the National Urban League, George Meany of the AFL-CIO and Terry Herndon of the National Education Association, also underscored the importance of the film's message.

Among the moving testimonies to <u>Holocaust</u> was one by Archbishop Torkum Manoogian, Primate of the Armenian Church in North America, who said it recalled painfully for him the genocidal annihilation of Armenians in 1915, and the fact that then, as with the Jews, Christian nations did nothing about the massacres. He noted



Scene from HOLOCAUST

that Adolph Hitler told his officers not to have scruples about killing Jews because, "Who remembers what happened to the Armenians?" The Archbishop expressed the hope that the <u>Holocaust</u> would "send a shiver of conscience through its viewers" and if so, "it will have served a great purpose in sensitizing mankind to its rampant inhumanity."

Editorials in a number of Christian journals pointed to the lessons to be learned from <u>Holocaust</u>. In his widely-syndicated column in the Catholic press, Msgr. George Higgins commented:

The lesson of the holocaust and of the television program by the same name is that it is never too soon for Christians to come to the defense of Jews who are being threatened by any form of anti-Semitism. Indeed the holocaust might never have happened if a sufficient number of Christians had learned this lesson in Europe before rather than after the rise of Nazism....It now remains for the American people and for Catholics in particular to take up where NBC left off and, through a variety of educational methods, to try to plumb in greater depth the causes and the meaning of the holocaust and its implications for the future.

In recognition of the "historic contribution of the television dramatization <u>Holocaust</u> toward increasing understanding of the meaning of the Nazi Holocaust for all people," AJC presented its 1978 Mass Media Award to the National Broadcasting Company and Titus Productions Inc. at its annual meeting in May.

Copies of the NBC study guide, <u>A Viewer's Guide to Holocaust</u>, prepared in cooperation with AJC, are available from The American Jewish Committee, 165 East 56 Street, New York, 10022, at 15¢ per single copy, \$12.00 for orders of 100.

INTERRELIGIOUS TASK FORCE ON SOVIET JEWRY DELEGATION URGES STRONG HUMAN RIGHTS STAND IN BELGRADE AND ROME

In a recent trip to Belgrade and Rome, a high-level delegation of American Roman Catholic, Protestant and Jewish leaders strongly pressed the case for human rights and religious liberty in the Soviet Union and Eastern Europe.

The trip, undertaken to demonstrate broad-based American support for the human rights provisions of the Helsinki Final Act, was sponsored by the National Interreligious Task Force on Soviet Jewry, and was led by Sister Ann Gillen, the Task Force's executive director; Professor Andre Lacocque, a national co-leader of the Task Force; and Rabbi A. James Rudin, AJC's assistant national director of Interreligious Affairs. Other members of the delegation were: Professor Thomas E. Bird, chairman of Slavic Languages Department, Queens College, City University of New York; Dr. William Phillippe, synod executive of the United Presbyterian Church, Synod of the Piedmont (Maryland, Delaware, D.C., Virginia and North Carolina), Baltimore, Maryland; Rev. John A. Radano, chairman of Religious Studies, Seton Hall University, South Orange, New Jersey; and Judge Charles Z. Smith, president of the American Baptist Churches, and associate dean of the University of Washington Law School, Seattle, Washington.

The delegation praised the human rights position of Justice Arthur J. Goldberg, U.S. Ambassador to the Belgrade Conference. The American religious

leaders also met with representatives of Great Britain, Holland, the Vatican, Spain and Hungary. (It was the first time an Eastern bloc country had met with an interreligious group in Belgrade.)

In Rome, the delegation conferred with Vatican officials and also participated in the international Sakharov hearings, where they heard stirring personal testimonies about the abuse of human rights and religious liberty of Jews and Christians in Eastern Europe.

Following this trip, Interreligious Task Force leaders participated in the National Foreign Policy Conference on Human Rights sponsored by the U.S. Department of State in Washington, D. C. in late February. The issue of Soviet Jewry was an integral part of this Conference. Sister Ann Gillen, Rabbi Rudin and Judge Smith all served on the planning committee of the Conference and also as panelists during the proceedings.

There are 15 local and regional Interreligious Task Forces on Soviet Jewry around the country.

BAPTISTS AND JEWS FACE THE FUTURE

A three-day conference co-sponsored by AJC and the Christian Life Commission of the Baptist General Convention of Texas brought together some 200 Baptists and Jews, pastors and rabbis, scholars and political leaders, at Southern Methodist University in Dallas last December. Described by Dr. James M. Dunn, director of the Christian Life Commission, as "an exciting and fruitful dialogue for Baptists and Jews exploring the relationships between our religions, our shared Scriptures and our common ethical commitments" the unprecedented meeting covered a variety of contemporary subjects of common concern to both groups.

The opening session was addressed by Dr. Jimmy R. Allen, president of the Southern Baptist Convention, who movingly recalled the fate of the Jews in the Nazi era in an address stressing the importance of religious liberty in a pluralistic society. The Honorable Allard Lowenstein, United States Representative for Special Political Affairs to the United Nations, underscored the importance of human rights as a prerequisite for world peace, and called upon Christians and Jews to openly express their opposition to transgressions against human rights and religious liberties. The discussion of human rights as a moral imperative was discussed by Senator Mark Hatfield of Oregon and the Honorable Rita Hauser, former U.S.Ambassador to the UN and present chairperson of AJC's Foreign Affairs Commission.

IAD's Judith Banki and Rabbi A. James Rudin were among the speakers at concurrent sessions devoted to such subjects as world hunger, church-state relations, the role of women in Jewish and Baptist traditions, anti-Semitism and racism, religious liberty and cults, and Baptists and Jews in the USSR. A session on Israel and the Jewish-Christian dialogue was addressed by Professor Franklin Littell of the Department of Religion, Temple University, and IAD's Rabbi Marc H. Tanenbaum. The concluding luncheon was addressed by Texas Congressman James Wright, House Majority Leader, who gave an emotional eyewitness account of Egyptian President Anwar Sadat's visit to Israel.

"A Call to Conscience," issued at the close of the meeting, stressed common bonds and a shared commitment to democratic traditions while acknowledging "our distinctive religious differences as believing Christians and Jews."

ISRAELI GOVERNMENT ASSURES AJC ON RELIGIOUS FREEDOM

Israeli Minister of Justice, Shmuel Tamir, has assured the American Jewish Committee that recent legislation against the use of material inducements to conversion will not restrict religious freedom or the pursuit of normal education or philanthropic activities by Christians or any other religious group in Israel.

(Mr. Tamir's statement referred to a law, enacted last December by the Israeli Knesset, that made it a criminal offense both to give or promise money or other material benefits in order to entice a person to change his religion, or to receive such benefits.)

Noting that the law had aroused concern among Christian leaders in the United States, "and particularly among those very leaders who have been Israel's staunchest friends and supporters in the American Christian community," AJC President Richard Maass wrote to Mr. Tamir, and to Prime Minister Menachem Begin, asking for a clarification of the law's intention.

"We share with other Jews," Mr. Maass wrote, "the feeling of moral offense at proselytization, whose purpose is to undermine Judaism and the continuity of the Jewish people." However, he added, "we believe it important that government spokesmen in Israel reassure our Christian friends and neighbors as to Israel's unwavering commitment to freedom of religion and to the full exercise of the rights of the Christian minority in Israel."

Mr. Tamir, in his reply declared that "there is no intention whatsoever on the part of the Israeli Government to restrict in any way religious freedom of the Christian community or any other community in Israel or to impede them from the pursuit of normal educational or philanthropic activities." He added:

> The government and the people of Israel are fully cognizant of and greatly appreciate the positive attitude and support of the many Christian religious bodies both in Israel and abroad to the State of Israel and the Jewish people. We, on our part, have over the years striven to create mutual trust, respect and understanding between the different religious communities in Israel. Never have the various religious communities enjoyed such freedom of religious worship and freedom of access to the holy places as they do now under Israeli jurisdiction.

NEW BOOK DOCUMENTS EVANGELICAL-JEWISH DIALOGUE

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At a meeting welcoming the publication of <u>Evangelicals and Jews in Con-</u> versation: On <u>Scripture</u>, <u>Theology and History</u>, leaders of the two communities noted progress in mutual understanding at the same time acknowledging that serious problems remain between them.

Published by Baker Book House in Grand Rapids, Michigan, the volume contains papers presented at the first national symposium of evangelicals and Jews, held in New York in December 1975. It was jointly edited by IAD's Rabbis Marc H. Tanenbaum and A. James Rudin, and Dr. Marvin R. Wilson, professor of Biblical and theological studies at Gordon College, Wenham, Massachusetts. While stressing that the book provides a "deepened perception" of the values and beliefs of the two groups, and illustrates the diversity and pluralism that exist within each of them, Rabbi Tanenbaum cautioned that the publishing of the cooperative study had not dissolved "the real and extensive problems that continue to exist between evangelicals and Jews, especially on the level of people in the street." Among these, he said, were the fear of Christian proselytizing by Jews and such "born-again only" publications as the Christian Yellow Pages, which seek to "exclude Jews and others from the mainstream." Dr. Wilson declared that "too often, Jews have been viewed as trophies to be bagged" by evangelicals, and commented that evangelicals "need to know how Judaism has been reshaped by the teachings of the rabbis since Biblical times."

Dr. Wilson and Dr. Arnold T. Olson, former president of the Evangelical Free Church of America, agreed that most evangelical Christians are strong supporters of Israel's right to the Holy Land. Dr. Olson was among a number of prominent evangelicals who placed a public advertisement in some forty newspapers, affirming their belief in biblical prophecy and Israel's "Divine Right to the Land," and voicing "grave apprehension concerning the recent direction of American foreign policy vis-a-vis the Middle East."

Not all evangelicals believe in Israel's divine right to the land, Dr. Wilson noted, but, "We see Israel as the land of the Bible," and share with Jews "a common interest in the survival of Israel."

Rabbi Rudin compared the present time in evangelical-Jewish relations to "the period just prior to Vatican Council II, when Catholics and Jews began a rich and fruitful dialogue."

Also speaking at the conference was Dan Van't Kerkhoff, editor at Baker Book House.

SYMPOSIUM COMMEMORATES ISAAC CENTENNIAL

Despite measurable improvement in Christian teaching about Jews and Judaism, aspects of what Jules Isaac called "the teaching of contempt" may still be found, both in religious education materials and in the popular imagination. This was one of the conclusions reached by Christian and Jewish scholars at a symposium commemorating the hundredth anniversary of the birth of the noted French-Jewish historian, whose analyses of prejudice in Christian teaching paved the way for many recent reforms.

Panelists for the symposium, which was co-sponsored by AJC and the National Conference of Christians and Jews, were: Mme Claire Huchet-Bishop, a friend and disciple of Prof. Isaac and editor of the English translations of his books; Dr. A. Roy Eckardt, professor in the Department of Religion Studies, Lehigh University; Dr. Eugene Fisher, executive secretary of the Secretariat on Catholic-Jewish Relations, National Conference of Catholic Bishops; and Judith Banki, AJC's assistant national director of Interreligious Affairs. Serving jointly as hosts of the meeting were AJC's Rabbi Marc H. Tanenbaum and Donald McEvoy, the NCCJ's senior vice president for National Program.

Dr. Fisher cited the three major themes highlighted in Isaac's analysis as (1) "the charge that the dispersion of the Jews throughout the world was a punishment by God for their so-called rejection of Jesus' mission and person;" (2) "the allegation that Judaism was degenerate at the time of Jesus;" (3) "the deicide charge, which blamed all Jews, past and present, for the death of Jesus." He pointed out that, following the condemnation of all three charges by Vatican Council II, a concerted effort was initiated to "eradicate negative and false portrayal of Jews and Judaism in Christian religious textbooks."

Referring to his own recent study of Catholic teaching materials, <u>Faith</u> <u>Without Prejudice</u>, Dr. Fisher noted that "the deicide and the divine retribution themes have entirely disappeared from our textbooks." He added, however, that "the charge of Jewish degeneracy, while muted, remains an area of problems, as does the typical depiction of the Crucifixion in both our classroom and liturgy."

Mme. Bishop, who is Catholic, and author of the book, <u>How Catholics Look</u> <u>At Jews</u>, deplored the fact that the new ecumenism has been confined largely to the top level of the religious communities, and has not reached the masses of Christians at the parish level. She also maintained that "anti-Zionism today is but the accepted word for anti-Semitism, whether people are aware of it or not."

Dr. Eckardt noted that, although some Christian leaders, "in order to redeem the Christian past vis-a-vis the Jewish people and Judaism, are calling for a reform in the teaching of the Church," they often "end up retaining the very teachings that have caused all the trouble -- especially those doctrines associated with the Crucifixion and Resurrection of Jesus, and with the return of the Jewish people to their land."

"The outcome of this kind of reform," he added, "is no more than Christian triumphalism with guilt feelings. What is needed is a thoroughgoing revolution within the Church, in the spirit of Jules Isaac, but going far beyond his important criticisms."

Mrs. Banki cited several "contemporary variations on the themes that Jules Isaac described as the 'teachings of contempt.'"

"Although Christian scholars have largely repudiated the negative stereotype of the Pharisees as legalistic hypocrites, and even place Jesus within or close to the Pharisaic tradition," she said, "the Pharisees continue to serve as convenient whipping boys. Thus, a Roman Catholic diocesan newspaper, commenting recently on a Supreme Court decision, described the Justices as"outdoing the biblical Pharisees, at least in empty legalism, if not in sheer hypocrisy!"

She also cited editorial comments in Christian publications that compared the Eichmann trial to the trial of Jesus, and described such comparison as "obscene."

AJC CRITICIZES CONVERSIONARY CAMPAIGN

The AJC sharply criticized the special missionary campaign of the Lutheran Church-Missouri Synod, that seeks to convert the Jewish people to Christianity. The Synod, at its 1977 Convention, committed itself to a "two-year goal of persuading fifty percent of our congregations to prepare themselves for effective witness to the Jewish people." IAD's Rabbi A. James Rudin called the conversionary effort "a moral affront to the Jewish people and to forty centuries of Jewish religious life and theological self-understanding."

"By singling out Jews for intensive proselytizing," he stated, "the Lutheran Church-Missouri Synod has, in effect, branded Judaism as an inadequate and incomplete religion." In December 1977 and again in April of 1978, Rabbi Rudin and Jordan Harburger, AJC West Central Area Director, met in St. Louis with the Missouri Synod leadership responsible for implementing the Church's resolution promoting evangelism among Jews. The AJC representatives expressed their deep concern about the intent and implications of the resolution. They specifically called for suspension and revision of a training manual entitled "Witnessing to Jewish People," which they said "employs base stereotypes that do gross violence to the integrity of Jews and Judaism."

Rabbi Rudin and Mr. Harburger expressed the hope that the Lutheran Church-Missouri Synod will abandon its present missionary campaign directed at the Jewish community and will instead embark on programs of education and true dialogue that will advance mutual respect and understanding between Lutherans and Jews.

VISITORS TO ISRAEL

Recent interreligious tours to Israel involving community leaders, lay and clergy, coordinated by AJC's Visitors to Israel Program, included a trip sponsored by the Federation of Lansing, Michigan; a Philadelphia study tour co-led by the Rev. Robert M. Hoag and Rabbi Harold Waintrup; and a group from Waterbury, Connecticut organized by The Rev. Andrew Smith and Rabbi Joel Chazin.

Letters from Christian and Jewish participants in these tours to IAD's Inge Lederer Gibel, national coordinator of the program, expressed appreciation for "a deeply moving spiritual experience...." for "new insights," for AJC's "excellent coordination, not only of sites but of meetings with important Israeli personalities," and for "the openness and democratic candor with which those on the tour were able to hear a variety of views regarding Arabs and Jews in Israel and the Middle East."

Interreligious study tours offer a unique opportunity for Christians and Jews, in a traveling dialogue, to see Israel through each other's eyes. Special itineraries are tailored to the interests of each group. Leaders wishing to form a study tour or join a future group should write to AJC's Visitors to Israel Program.

DR. BILLY GRAHAM, ARCHBISHOP THOMAS DONNELLAN ADDRESS AJC'S NATIONAL EXECUTIVE COUNCIL

In his first open address to a major national Jewish organization, the Rev. Billy Graham called on evangelical Christians and Jews to work together for "the peace of Jerusalem" and an end to terrorism. The noted evangelist, who spoke before AJC's policy-making National Executive Council in Atlanta, Georgia last October, received AJC's National Interreligious Award.

Dr. Graham condemned anti-Semitism, saying "the institutional church has sinned through much of its history and has much to answer for at the Judgment, especially for the anti-Semitism practiced against the Jewish people." He also called on Christians and Jews to work together toward establishing better race relations and higher ethical and moral codes. Speaking the previous evening to AJC's Interreligious Affairs Commission, The Most Rev. Thomas A. Donnellan, Archbishop of Atlanta, pointed to the landmark developments which had brought about a new beginning in Catholic-Jewish relations.

"Obviously the bishops of the United States have recognized that an important element in their dialogue with the Jewish people has been and will continue to be the place that the State of Israel plays in the identity of Jews," he declared, referring to guidelines on Catholic-Jewish relations issued by the U. S. Conference of Catholic Bishops.

Archbishop Donnellan noted that the American hierarchy has declared that reconciliation, peace and justice in the Middle East must entail recognition of the right of Israel to exist as a sovereign state with secure boundaries, and recognition of the rights of Palestinian Arabs. He emphasized that the second point "would not mean an alignment with any particular spokesman for the Palestinian Arabs," and added his own personal conviction "that concessions to terrorists are self-defeating and in the long run, more costly to humanity."

IAD BRIEFS

Rabbi Marc H. Tanenbaum, who was named one of America's ten most influential religious leaders in a poll conducted by <u>The Christian Century</u>, was one of a delegation which investigated the plight of Vietnamese boat people and other Indochinese refugees during a ten-day mission to Thailand, the Philippines, Hong Kong, Indonesia and Singapore. The delegation, led by Leo Cherne, chairman of the International Rescue Committee, had planned to visit Malaysia as well but other members -- including author James Michener, Bayard Rustin, the Hon. William Casey and Ambassador Cecil Lyon -- unanimously declined when Rabbi Tanenbaum was refused entry to the predominantly Moslem country.

Rabbi Tanenbaum also participated in a three-day conference of world Jewish leaders and Vatican officials in Madrid and Toledo, Spain. A warm welcoming address by Toledo's Cardinal Martin, and a moving response by Rabbi Ronald Sobel of Congregation Emanu-El in New York, recalled the poignancy of the Jewish experience in Spain, where a golden age of Jewish culture and learning which had flourished for nearly five hundred years was ended by the Spanish Inquisition and the expulsion of the Jewish community. That bitter legacy was faced candidly by both groups as they probed contemporary issues in hope of a more humane world.

The Women's Interreligious Dialogue on the Middle East, which began in New York and is now going strong in Philadelphia, brings Christian, Jewish and sometimes Arab American women together to explore and deepen their understanding of the Arab-Israeli conflict. The Philadelphia dialogue, which includes Jewish, Baptist, Episcopalian, Lutheran, Quaker and Roman Catholic women, has been spearheaded by Joan Dickstein and is co-chaired by Susan Weinberg, both board members of AJC's Philadelphia Chapter. Also, IAD's Inge Lederer Gibel has recently sparked the formation of a WIDME in Cincinnati.

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Lhe American Jewish Committee recommends that Holocaust Studies be introduced into intermediate and secondary school curricula. The following pages seek to clarify what constitutes sound teaching about the Holocaust at these levels, and to help AJC chapters—as well as other interested organizations—decide how they will promote such studies.

Rationale

The Holocaust—the systematic persecution and destruction of six million Jews—is little known to, or understood by, persons distant from it in space and time. Until recently it was conspicuously absent from most social-studies texts, and even now it is largely ignored.

Yet to understand the Second World War era, one must be familiar with Hitler's "final solution" and its government-directed genocide against the Jewish people—as well as with the persecution of other "enemies of the Third Reich," such as Freemasons, gypsies, Jehovah's Witnesses or homosexuals, and of Catholic and Protestant clergymen who protested these policies. Without an accurate picture of those events in Nazi Germany, there can be no true understanding of the contemporary history of Europe and the United States, or of current events in the Middle East.

In addition, students need to know what prejudice is and how it threatens both victims and oppressors. By encouraging them to clarify their thinking about these issues, we will help them become more responsible citizens and may even help reduce the probability of another Holocaust.

Teaching in Context

Some people are concerned that the subject may be too painful for young minds. Indeed, teaching about the Holocaust entails depicting a great deal of violence. But the events are facts of history that cannot be ignored; taught sensitively, and in the context of world events, they may enhance the values of personal freedom and dignity.

Well-informed teachers can draw parallels with other examples of genocide, such as the Turkish government's campaign to exterminate Turkey's Armenian minority in the first quarter of our century. They can explain what racism and prejudice may lead to—for example, racial oppression in South Africa, racial strife in Biafra and Bangladesh, or, here in America, the massacres of the Indians, slavery, and the mistreatment of Japanese Americans during the Second World War.

But care must be taken that the violence of the Holocaust does not become just one more example of the "blood and guts" fare so familiar to television viewers. It should be emphasized that such violence, particularly when encouraged and sanctioned by a totalitarian government, dehumanizes the victimizers as well as the victims.

Where school districts have introduced ethnic studies or ethnic heritage programs, the Holocaust should not be isolated as *the* Jewish experience. Rather, stress should be laid on Jewish contributions to Western civilization in such fundamental areas as law, education, ethics, and the fight for freedom everywhere.

General Guidelines

- Holocaust studies should be integrated with existing courses, particularly (but not exclusively) world history, American history, social studies, or literature. Alternatively, the subject may be set up as a separate elective course.
- Since textbooks do not as a rule deal satisfactorily with the topic, appropriate supplementary materials should be sought out or developed.
- 3. Before a Holocaust curriculum is introduced, teachers must be trained in its use. The training should deal with the emotions and sensitivities

such materials arouse, as well as with content.

- 4. Course content and teacher training should be periodically evaluated.
- When possible, studies to determine what emotional and attitude changes result from teaching about the Holocaust should be incorporated into the program.

Themes for Study

The following themes, currently used in a twoweek program in a major city, are an example of how Holocaust studies might be conducted.

Introduction. How can the story of the Holocaust alert people to present and future dangers of racism and genocide?

Theme I. The world that was lost: What was the position of Jews in Europe before the Holocaust?

Theme II. How did the Nazis rise to power in Germany?

Theme III. How did racism and anti-Semitism lead to the debasement of a modern society and to genocidal murder?

Theme IV. How did the Nazis carry out racist policies and genocidal murder in the European countries they conquered in World War II?

Theme V. How did the victims try to maintain human dignity under a system aimed at their dehumanization and physical destruction?

Theme VI. How did the rest of the world respond to the plight of the victims?

Theme VII. How can the study of the Holocaust contribute to a more humane world?

Intergroup Relations Aspects

Curricula must be sensitive to the needs and feelings of other groups. Holocaust studies should not stigmatize Germans, nor encourage hatred of German Americans or any other group or nation. Rather than dwell on collective guilt, they should help students learn the lessons of history.

Blacks and others point out that they, too, have suffered discrimination and worse, and that textbooks do not do justice to their history. These claims should be recognized as valid and should be dealt with, not by discussing who has suffered most, but by emphasizing that the history and experiences of all groups need to be more accurately portrayed.

Recommendations for Programming

National

The American Jewish Committee will distribute the present guidelines to appropriate national organizations, associations and institutions, such as the Education Commission of the States, the U.S. Department of Health, Education and Welfare, the American Federation of Teachers, the National Education Association, state departments of education, and textbook publishers and their associations.

The guidelines will also be sent to appropriate professional associations, with the request that the issue be placed on the agenda of their meetings and conferences.

AJC's national office will coordinate chapter activities so that experiences can be shared.

Information and material concerning teacher training efforts and curricula are to be disseminated on request.

Chapters

If Holocaust studies are to be effective, AJC chapters must be intensely involved at the local level. Each chapter should decide what activities are appropriate in view of its interests, resources and expertise. Whatever the nature of the effort, it will be necessary to work on a cooperative basis with school boards, school administrators, curriculum specialists and teachers, as well as with other citizen groups, Jewish and non-Jewish.

Before doing anything else, chapters should survey their communities to see who is already involved in the various aspects of Holocaust studies: curriculum, teacher training, community involvement and so forth. Such a survey will forestall duplication, will identify gaps that need to be filled, and in this way will enable the chapter to stake out a unique role for itself. For example:

 Survey teacher training programs, and encourage school districts to have teachers take part. If there are no existing programs, urge that they be developed.

- 2. Survey textbooks to see how the Holocaust is treated, and report the findings to AJC's national office.
- 3. Help educators locate and use appropriate supplementary teaching material.
- 4. Confer with other citizen groups to build support for Holocaust studies.
- 5. Encourage state departments of education and teacher training institutions to include Holocaust material in curricula.
- Work with other racial, ethnic and religious groups to encourage more accurate portrayal of their experience in curricula.
- 7. Meet with textbook publishers in the area to request revision of inadequate texts.

To promote the best possible programming, chapters are urged to report both their successes and their difficulties to the national office, so that their experiences may be shared with other AJCers and interested outside agencies.

FOR YOUR INFORMATION MARILYN BRAVEMAN Director of Education

Prepared by Interdepartmental Task Force on Holocaust Studies Ann F. Kaufman, Chairperson

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations 165 East 56 Street, New York, N.Y. 10022

TEACHING ABOUT THE HOLOCAUS

GUIDELINES FOR CHAPTER ACTION

The American Jewish Committee

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November 20, 1978

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Dear Friend:

The next meeting of the Interreligious Affairs Commission will take place at AJC headquarters on Wednesday, December 13th, at 11:30 a.m. We will have lunch promptly at noon and move quickly into a discussion of the very full important agenda. Please accept our apologies for delaying by one day the meeting as scheduled. Unavoidable circumstances have made the shift necessary, and we hope very much you will be able to adjust your schedule to join us.

I am enclosing a brief report of our last meeting held in Boston in connection with the National Executive Council meeting on October 26th. Our main speaker was the former Foreign Minister of Lebanon and former President of the United Nations General Assembly, Dr. Charles Malik, who spoke movingly of the plight of the Christian community in Lebanon. We need to consult with you on the direction we should move on this important agenda.

Rabbi Marc Tanenbaum and I will also be reporting to you on our November 19th meeting at Oberammergau as well as on the Symposium on Passion Plays held at the Bavarian Catholic Academy in Munich.

Another important item on which we will want your guidance will be the tragic plight of the Falashas, the black Jews of Ethiopia, who have kept their faith alive under the most trying circumstances and are now threatened by the current conflict. We will be privileged to have with us Dr. Graenum Berger who has devoted the last twenty years of his life to arousing world Jewish interest on this question, and you will be hearing from him directly on how we can be of help before it is too late. With us for this discussion will also be Abraham Karlikow, AJC's new Director of Foreign Affairs.

In addition, you will be hearing from Marc Tanenbaum who will just have returned from a meeting in Southeast Asia dealing with the plight of the Vietnamese boat people and Cambodian refugees.

Please call 751-4000 (Ext. 375) by December 4th to let us know whether we may expect you on December 13th.

Sincerely,

Miles Jaffe National Chairman Interreligious Affairs Commission

MJ/es Enclosures

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And Course Course Person An AMERICAN JEWISH COMMITTEE - INTERRELIGIOUS AFFAIRS DEPARTMENT

PRIORITY PROGRAM OBJECTIVES

BACKGROUND FOR SAC MEETING OF 6/19/78

1978-1979

Our program emphases during the coming period will continue to seek to realize our two-fold mandate: a) to defend Jewish interests when threatened by anti-Jewish and anti-Israel forces in the Christian communities; and b) to present positive understandings of Jews, Judaism, and Israel.

In keeping with these purposes, the following will be the major emphases in our interreligious work during the coming months:

I - ISRAEL) We will continue to try to combat anti-Israel groups within the various church bodies, and at the same time enlarge our positive interpretations of the meaning of Israel to the Jewish people in religious and historic terms. This will involve differential approaches in the Evangelical, Catholic, mainline Protestant, and Greek Orthodox communities:

A) Evangelicals - The 40-50 million Evangelicals continue to be a strong mass movement of support for Israel. We plan to use our recentlypublished book, Evangelicals and Jews in Conversation, as a basic text for organizing a series of meetings with Evangelical leaders and institutions in major areas of Evangelical population.

Our program with Evangelicals is complicated by two aspects which will need increased attention:

(1) The "conversion" issue - the recent actions taken by the Missouri Synod-Lutheran Church, the B'nai Yeshua, Jews for Jesus, and other Hebrew-Christian groups to intensify proselytizing of Jews will require further reflection and planning on how to deal with these pressures more effectively than in the past.

exists in a large part of the Jewish community. This will require some significant interpretation on our part with Jewish professionals, includ-

(B) Liberal Protestants - Our recent experience with the National Council of Churches and the United Presbyterians, among other mainline Protestant groups, demonstrate clearly that there is a genuine split between the national church bureaucracies and the "people in the pews" in the local communities. We will intensify our work with local mainline Protestant groups in interreligious institutes, since they have become a major counterforce to the "third world" bureaucrats who have tried to take over the national church bodies and commit them to their ideological positions. There are also opportunities for growing numbers of local leaders to play key roles in the national church bodies, and we intend to encourage that development.

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Mainline Protestant leaders on the national level will be mobilizing significant activity during the coming months on universal nuclear disarmament, arms control, and opposition to nuclear energy. While there are aspects of the <u>universal nuclear</u> disarmament that we can agree with, the <u>arms control issue and the opposition to nuclear</u> energy can pose genuine problems for America and for Israel. We will need to consider these issues on an interdepartmental basis, and seek to influence more balanced views in the liberal Protestant (and liberal Catholic) communities.

Human rights issues in Israel, especially with regard to Palestinians, will require further attention among liberal Protestants and Catholics. Rabbi James Rudin is in charge of this area.

(C) <u>Roman Catholics</u> - While Catholic people and parish clergy tend to be sympathetic to Israel, recent pronouncements in the Vatican about taking "a new look" at Jerusalem can pose a new set of problems for us. We will need to monitor closely developments in Rome regarding Jerusalem and the Palestinians, and plan programs with Catholic leaders and laity to contain any possible misunderstandings and establish constructive joint approaches where possible.

The whole issue of the emphasis on "detente" with the East European bloc and third world sympathies in the Vatican needs to be carefully examined for programmatic implications for Israel, Soviet Jewry, Latin American Jewry, and in time, South African and Rhodesian Jewry.

(D) <u>Greek Orthodox Church</u> - Under Archbishop Iakovos' leadership, this church has become a significant factor in building support for the Greek position in Cyprus, and in local communities Greek priests are active in seeking Jewish support. There is always an implicit trade-off regarding Greek support of Israel in this country. The Greek church becomes particularly significant in light of their ties with Arab Christians.

(E) <u>Arab Christians</u> - By the early fall, we hope to complete our study of Arab Christians in the United States - who they are, where they are to be found, what their activities regarding Jews and Israel appear to be, etc. That study will become the basis of department and commission meeting study with a view toward determining programmatic implications. Judy Banki is in charge of this study.

(F) <u>Interreligious Women's Dialogue</u> - We have several excellent interreligious women's dialogues organized, and we plan to intensify this activity. These programs generally result not only in better understanding of Israel and of Jews on the part of the Christian women participants, but frequently lead to Interreligious Tours to Israel. Inge Gibel is in charge of both the women's dialogues and the tours.

In cooperation with the Southern Baptist Convention, we have now planned three Southern Baptist-AJC conferences on "Religion and Human Rights" in September and October. Jim Rudin has responsibility for this work.

III - <u>ANTI-SEMITISM AND THE HOLOCAUST</u> - The wide and generally positive response to the NBC-TV Holocaust series has made possible our programming on a regional basis throughout the country with Christian leaders. These programs can lead to a deepening understanding and knowledge about the Holocaust, and also will dovetail with our Christian religious textbooks programs with Catholics, Protestants and Evangelicals.

We plan to study systematically what is now being taught to Christians about the Holocaust by other agencies, and then determine what distinctive contribution we might make. One approach might be to help make linkages between violence against the Jewish people and violence and terroism in the world today.

IV - <u>PUBLICATIONS</u> - Our fifth issue of the Interreligious Newsletter has been mailed to Christian and Jewish leaders. In general, we plan to discuss how to distribute and program more effectively in cooperation with CSD our publications, including <u>Evangelicals and Jews</u>; <u>Lutherans and Jews</u>; Greek Orthodox and Jews.

MHT: RPR

June 13, 1978

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78-700-43

AJC INTERRELIGIOUS AFFAIRS DEPARTMENT

PROGRAM PRIORITIES 1982-83

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NEW EMPHASES, NEW PRIORITIES

I - CATHOLIC, PROTESTANT, EVANGELICAL SEMINARY EDUCATION

While we have worked sporadically in this area in the recent past, a number of opportunities have developed which will lead us to give major concentration to a systematic program in Seminary education for Catholic, Protestant, and Evangelical seminarians during 1982-33.

IAD now has under way the joint publication with the National Conference of Catholic Bishops of "A Handbook on Catholic-Jewish Relations" which will help educate the next generation of Catholic religious leaders about Jews, Judaism, the Nazi holocaust and the State of Israel. This will be financed by the Nathan Appleman Institute.

In addition to the Handbook, we will spensor a series of conferences with Catholic and Jewish seminarians in cooperation with the NCCB.

A major ecumenical and interreligious seminarian program is also in the process of organization with the Texas Conference of Churches. We hope to get a model interreligious seminary curriculum out of this project which will become the basis for replication in other regions of the ocuntry. (Also a Nathan Appleman project.)

We have planned a joint project with the National Council of Churches for Sunday School teachers in Danbury, Conn., with a curriculum and published teacher training materials on Jews and Judaism. This too will be multiplied in other regions of the country.

In general, we see these Christian education programs as a potentially important project for maintaining positive images of the Jewish people here and abroad and for countering anti-Semitism on deep levels of knowledge and feeling.

A major Seminary conference is being held with the Southern Baptist Convention at the Golden Gate Seminary in February '82 which will be replicated among other Evangelical Christian groups. If warranted, we will continue Seminary education among conservative evangelicals in cooperation with TAV Evangelicals.

II - LIBERAL PROTESTANTS AND THE MIDDLE EAST

Uniquely among Jewish agencies, we have developed a systematic program with the major liberal Protestant denominations and the NCC for countering pro-PLO influences and for promoting an improved understanding of Israel and American Jewry in this area. We have now planned a conference virtually each month in 1982 with another major Protestant denomination. The recent statement of the World Council of Churches is an important resource document in this work.

Our work with Church Women's groups, especially Church Women United, through our Women of Faith program will enlarge our contribution in this area.

III - COUNTERING THE RADICAL RIGHT EVANGELICALS.

With the coalition of evangelical preachers and ultra-right political organizers concentrating their attention on state legislatures in the 1982 elections, we will intensify our interreligious coalitions to counter their efforts to take over state governing bodies through which they hope to realize their "moral agenda". Our meetings with Catholics, Protestants and mainstream evangelicals will all include sessions on "religious pluralicm" and means to deal with Moral Majority-type pressures.

IV - HISPANIC-JEWISH RELATIONS

IAD is preparing a kit on Hispanic Church teachings about Jews and Judaism in textbooks and liturgies as a counter to anti-Semitism in the Hispanic communities. We will use the findings of our Pro-Deo studies in Spain and in Latin America as the basis for bringing about revisions in the Catholic Spanish-language teaching materials.

V - DEFENSE AND DISARMAMENT

This is going to be a major emphasis in the social justice programs in the Catholic and Protestant churches both internationally and nationally. IAD plans to convene a consultation with Church leaders on this issue, in concert with the Foreign Affairs Department.

Related to this will be programs on violence, terrorism and crime under the moral rubric of dehumanization.

VI - SOVIET JEWRY

1982 will mark the tenth year since the founding of the National Interreligious Task Force on Soviet Jewry. We plan some major national functions to mark the observance and to use these to promote the human rights cause of Soviet Jewry.

VII - GERMAN TEXTBOOKS

As a result of the impressive progress we have made at the Universities of Duisburg, Freiburg, and at Arnoldshain, we plan to intensify our entire program of teaching about Jews, Judaism, the Nazi holocaust and Israel throughout Germany. New books and teacher training institutes will be planned in Germany throughout 1982 and 1983.

There will be parallel work on the Nazi holocaust among Christian groups in the U.S. as another critical means of dealing with the religious sources of anti-Semitism.

VIII - JEWISH ATTITUDES TOWARDS CHRISTIANS AND CHRISTIANITY

We have started a study of Jewish seminary curricula of what Jews teach about Christians and Christianity, and about Iclam. We plan a consultation of Jewish scholars on this important theme and hope in time to develop a Jewish concensus statement on this issue.

IEV

PROGRAM PRIORITIES 1982-83

AJC INTERRELIGIOUS AFFAIRS DEPARTMENT

I - MIDDLE EAST

Through our conferences with liberal Protestant, Catholic, and Evangelical leaders we plan a major program to counter pro-PLO influences and to strengthen our positive interpretations of the historic and religious ties of Jews to Israel and Jerusalem.

Our program will include intensifying the Women's Interreligious Dialogue on the Middle East (WIDME) and our Christian Visitors to Israel programs.

We will publish articles in Christian publications, and use our radio and TV broadcasts to enlarge the impact of this program.

Our program with the NCC's Commission on Local Ecumenical Bodies will lead to a much greater local programming in this field.

II - DEFENDING JEWISH COMMUNITIES OVERSEAS

1. IAD's program in Germany concentrating on publishing new textbooks and teacher training institutes will become a significant factor in countering German anti-Semitism and in positive interpretation of Jews, Judaism, the Nazi holocaust and Israel.

2. We plan a major Catholic-Jewish conference in France with the French Catholic Bishops Committee on Catholic-Jewish Relations based on the writing of Father duPuys and involving Archbishop Lustiger of Paris.

3. We plan a conference in Rome on Religious Foundations of Human Rights in cooperation with the Vatican and Catholic universities and seminaries.

4. Our work with the Vatican on a pronouncement on anti-Semitism will have program implications with Catholics in Latin-America.

5. Our work with the World Council of Churches and their new guidelines will have program implications in Europe, Latin America, Israel, and the third world nations.

6. We have program leads with the Vatican and the World Council of Churches to cope with violence, terrorism, crime in various parts of the world where Jewish communities could be affected.

7. The National Interreligious Task Force on Soviet Jewry will enable us to work for Soviet Jewry in Europe as well as in the U.S.
III - THREATS TO AMERICAN JEWISH SECURITY

1. Interreligious coalitions will play a role in countering the threats of the Moral Majority groups, especially on the local state levels in 1982. Programs will take place with People for the American Way and other religious and civic bodies.

-2-

2. Our programs in Christian education, especially our Seminary and Sunday School teacher programs, will enable us to work in depth in countering anti-Semitism and anti-Israel attitudes.

3. Our kit on Hispanic-Jewish relations from the perspective of revising Spanish-language teachings and liturgy will be addressed to anti-Semitism in the Hispanic communities.

4. Our conferences with Christians on the Holocaust will be aimed at countering the religious sources of anti-Semitism and drawing lessons about contemporary violence and terrorism.

IV - PROMOTING SOCIAL JUSTICE IN A PLURALISTIC SOCIETY

There are three major areas that we will be cooperating with Christian groups in social justice in 1982-83:

a) Reagonomics and implications for the poor and minorities;

b) The threat of the Moral Majority groups to religious pluralism;

c) Defense and Disarmament;

d) Refugees (Haitians, Africans, Southeast Asians, Poland).

V - PROMOTING JEWISH IDENTITY

TPT

1. Our Christian Seminary programs will involve Jewish seminary faculty and students in cooperative studies on Jews, Judaism and Israel.

2. We will launch our own program with Jewish seminaries on teaching about Christians and Christianity in a pluralist world.

3. Our work with cults will affect Jewish youth.

4. Our strong cooperative programs with Christian women's groups will have a Jewish identity aspect.

Wednesday, March 17, 1982

11-3-17-82

NC DOCUMENTARY: POPE ON CHRISTIAN-JEWISH RELATIONS (1,220)

VATICAN CITY (NC) – Here is an NC News translation of the Vatican text of Pope John Paul II's French-language address to delegates of Catholic bishops' conferences and other Christian churches on relations with Judaism. The talk was delivered March 6 at the Vatican.

You have gathered here in Rome from different parts of the world to explore the important matter of relations between the Catholic Church and Judaism. The importance of this problem is also emphasized by the presence among you of representatives of the Orthodox churches, the Anglican Communion, the Lutheran World Federation and the World Council of Churches. I am glad to be able to greet all these especially and to thank them for their collaboration.

I likewise express all my gratitude to you who are bishops, priests, Religious ans Christian laymen. Like your commitments in pastoral activities or in the field of biblical and theological research, your presence here shows the degree to which relations between the Catholic Church and Judaism touch on various aspects of the church and her activities.

This is easily understood. The Second Vatican Council said in its declaration on the church's relations with non-Christian religions, "Nostra Aetate" (no. 4): "As this sacred synod searches into the mystery of the church, it recalls the spiritual bond linking the people of the new covenant with Abraham's stock." I myself have had occasion to say more than once: Our two religious communities "are linked at the very level of their identities" (cf. Discourse of March 12, 1979, to representatives of Jewish organizations and communities.) Indeed, and I again quote the text of the declaration "Nostra Aetate" (n. 4):

"The church of Christ acknowledges that, according to the mystery of God's saving design, the beginnings of her faith and her election are already found among the patriarchs, Moses, and the prophets...The church therefore cannot forget that she received the revelation of the Old Testament through this people...She ever keeps in mind the words of the apostle Paul about his kinsmen, 'who have the adoption as sons, and the glory, and the covenant and the legislation and the worship and the promises; who have the fathers, and from whom is Christ according to the flesh' (Rom. 9:4-5), the son of the Virgin Mary."

This is as much as to say that the links between the church and the Jewish people are grounded in the design of the God of the covenant, and that as such they have necessarily left traces in certain aspects of the church's institutions, especially in the liturgy.

Certainly since a new bough appeared from the common root 2,000 years ago, we know that relations between our two communities have been marked by resentments and a lack of understanding. If there have been misunderstandings, errors and even insults since the day of separation, it is now a question of overcoming them with understanding, peace and mutual esteem. The terrible persecutions suffered by the Jews in various periods of history have finally opened many eyes and disturbed many hearts. Thus Christians are on the right path, that of justice and brotherhood, when they seek, with respect and perseverance, to gather with their Semitic brethren around the common heritage which is a wealth to us all.

Is there any need to point out, above all to those who remain skeptical or even hostile, that such rapprochement should not be confused with a certain religious relativism, still less with a loss of identity? For their part, Christians profess their faith without equivocation in the universal salvific character of the death and resurrection of Jesus of Nazareth.

MORE

NC NEWS SERVICE

Wednesday, March 17, 1982

Yes, clarity and awareness of our Christian identity are an essential basis for achieving authentic, fruitful and lasting relationships with the Jewish people. I am happy to know that in this regard you are making many efforts, by studying and praying together, to grasp better and formulate more clearly the often difficult biblical and theological problems raised by the progress of the Judeo-Christian dialogue. Imprecision and mediocrity in this field do enormous harm to such a dialogue. May God grant that Christians and Jews may hold more in-depth exchanges based on their own identities, without ever allowing aither one or the other side to be obscured, but always seeking truly for the will of the God who revealed himself.

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Such relationships can and ought to help enrich the knowledge of our own roots and to bring more to light certain aspects of this identity which we have. Our common spiritual heritage is considerable. Help in better understanding certain aspects of the church's life can be gained by taking an inventory of that heritage, but also by taking account of the faith and religious life of the Jewish people, as professed and lived now as well. This is the case with the liturgy. Its roots have still to be more deeply traced, and above all need to be better known and appreciated by the faithful. This is true at the level of our institutions, for they have been inspired ever since the beginning of the church by certain aspects of the synagogue's community organization. Finally, our common spiritual patrimony is above all important at the level of our faith in one sole and unique God, who is good and merciful, who loves men and makes himself loved by them (cf. Song. 11:24-26), who is master of history and of men's destinies, who is our Father, and who chose fraei, "that good olive tree onto which have been grafted the wild olive branches of the gentiles" ("Nostra Aetate," 4; cf. also Rcm. 11:17-24).

This is why you have been concerned during your session with Catholic teaching and catechesis in regard to the Jews and Judaism. You have been guided on this point, as on others, and have been encouraged by the "Guidelines and Suggestions for Implementing the Council Declaration 'Nostra Aetate' (n. 4)," published by the Commission for Heligious Helations with the Jews (cf. Chapter iii). It is necessary to get to the point where such teaching at the various levels of religious instruction and in catechesis with children and adolescents will not only present the Jews and Judaism in an honest and objective manner, but will also do so without any prejudice or offense to anyona and, even more, with a lively awareness of that heritage that we have broadly outlined.

Finally, it is on such a basis that close collaboration will be able to be established -- it is already making itself very happily felt. Our common heritage impels us toward this, our common heritage of service to man and his immense spiritual and material needs. We shall be able to go by diverse -- but, in the end, convergent -- paths with the help of the Lord, who has never ceased loving his people (cf. Rom. 11:1), to reach true brotherhood in reconciliation, respect and full accomplishment of God's plan in history.

I am happy to encourage you, dear brothers and sisters in Christ, to continue on the path you have taken, giving proof of your discernment and confidence, as well as your very great fidelity to the magisterium. In this way you provide an authentic service to the church, flowing from her mysterious vocation, and contribute to the good of the church, the Jewish people and all of mankind. END

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FOR REL: March 19, 1982

POPE JOHN PAUL II', THE VATICAN, AND THE JEWS

By Rabbi Marc H. Tanenbaum

EDITOR'S NOTE: Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, was the only rabbi present at Vatican Council II. He was among a group of world Jewish leaders who participated in the first audience with Pope John Paul II in March 1980 in Vatican City.)

The three-day meeting in Vatican City (March 2-6) of 40 experts in Catholic-Jewish relations was an event of potentially historic importance.

This was the first time in 1,900 years of the Roman Catholic Church that the Vatican officially brought together the key Catholic experts in Christian-Jewish relations to examine systematically the state of Catholic-Jewish relations on a global basis. They also developed a program for furthering mutual understanding throughout the world, including the drafting of a Vatican Catechetical Directory on Catholic-Jewish Relations.

The positive spirit of the consultation was climaxed by an important address delivered in French by Pope John Paul II. The Pope repudiated anti-Semitism, acknowledging with emotion (as Catholics who were present told me) "the terrible persecutions inflicted on Jews by Christians" and that "finally (these persecutions) have opened our eyes and transformed our hearts." The Pope then strongly emphasized the need for Catholic educators "in the catechism taught to children and adolescents" to "present the Jews and Judaism not only in an honest and objective manner, without any prejudice and without offending anyone, but even more with an active consciousness of the heritage we have already outlined."

With delegates from world Protestant and Eastern Orthodox bodies participating, the Catholic experts also studied "the inalienable ties of Judaismto the land of Israel and the Jewish people."

At a time when anti-Semitism and anti-Zionism is on the rise, it is heartening to know the Vatican-Jewish dialogue over the past fifteen years is bearing real fruit.. 82-700-29

"SEATTLE CLERGYMEN, THE POPE, AND THE PLO"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The recent junket to Lebanon of five liberal Protestant clergymen from Seattle on a wholly-subsidized PLO trip for meetings with Yasir Arafat betrays the moral confusion - and ethical bankruptcy - that exists in parts of the liberal Christian community.

Virtually impervious to the staggering public record which stamps indelibly the PLO as the foremost terrorist organization in the world, the Protestant clergy returned to apotheosize Arafat and his band of murderers as "dedicated" and "moderate."

To their credit, a group of Evangelical Christian leaders organized by TAV Evangelicals co-directors, Douglas Krieger and Douglas Shearer, promptly condemned the liberals for "their obvious imputation of Christian legitimacy to one of the world's most ruthless and unprincipled terrorist bands."

But the most damning repudiation of the liberal Protestants' soft-mindedness on terrorists came from Pope John Paul II, who knows what it means to be a victim of Arafat-type fanaticism. In a powerful address delivered in Rome in mid-February before the Christian Democratic World Union, the Pope declared, "Terrorism is the antithesis of everything that you try to promote as democrats and as Christians. Terrorism is against law and reason. Terrorism seeks to cripple and destroy persons and society by means of acts which are fundamentally acts of violation, violation of human values guaranteed by the law as well as violation of human dignity and human life."

The Pope then appealed to governments and citizens for "solidarity so that every act of terrorism may be unanimously unmasked, denounced, condemned and penalized with sanctions, whatever pretexts for it may be offered. Terrorism is a savage, inhuman method, to be absolutely banned."

The Seattle clergymen would do well to study the Pope's text and become "born again."

*Rabbi Tanenbaum, who is national interreligious affairs director of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

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Pope's Address on Terrorism

ROME (NC) — Here is an NC News translation of the Vatican text of Pope John Paul II's Frenchlanguage message to participants in the conference of the Christian Democratic World Union, held Feb. 18-19 in Rome. The message was read at the meeting, which took place during the pope's trip to Africa.

Ladies and gentlemen,

My welcome goes out to all of you, members and representatives of the Christian Democratic World Union. You have political responsibilities in the governments and parliaments of your respective nations. In various ways, you represent your countries in international and continental councils. You all have undertaken and continue to participate in political activity within the framework of democracy, while taking your inspiration from Christian principles.

1. I must first of all tell you of my esteem and give you my encouragement for the responsibilities that you assume. Is not your task that of helping, at the juridical and political level, to build an order of justice among men and women within societies that have freely elected you for that end, or which you desire to serve for that end, as well as among states constituting the general community of nations. The two touchstones for the worthy exercise of power are: protection of the life of every citizen, of his dignity, of his inviolable rights; and the search after the common good of society.

Democracy requires that such power be exercised "with the moral participation of the society or the people," (cf. "Redemptor Hominis," no. 17), in the interests of the citizens as a whole and with respect for fundamental liberties. This likewise is at the basis of a Christian spirit, with deep concern for the common good and care to make good laws. These ought to aim at establishing more equitable relations among citizens, but also at encouraging human values and guaranteeing the ethical values of the moral order.

All this requires clearsightedness, competence, honesty, disinterestedness and courage. It shows the greatness of your commitment 2. But I will not go any further into that today, for I am thinking rather of the very topical theme being considered by the international conference that sees you gathered here: "Terrorism, political violence and the defense of democracy and human rights."

We feel the demand for such a responsibility as I have mentioned in a particularly acute way when we have to face the senseless phenomenon of terrorism within a state and beyond the frontiers of a state. <u>Terrorism is the antithesis of</u> <u>everything that you try to promote</u> <u>as democrats and as Christians</u>.

Terrorism is against law and reason. Terrorism seeks to cripple and destroy persons and society by means of acls which are fundamentally acts of violation: violation of human values guaranteed by the law as well as violation of human dignity and human life (cf. my discourse to the Union of Catholic Jurists, Dec. 6, 1980).

3. But, first of all, what is it that gives terrorism today its extent, its impact, its perilous and worrying character?

There is certainly no lack of analyses of the phenomenon, and I will not discuss them here in any exhaustive way.

Everyone knows, in the first place, that terrorists are able to make use today of formidable weapons which they can obtain too easily. This helps their destructive work, but it is not enough to explain the roots of the phenomenon, nor its acuteness.

There is above all the fact that terrorism has been able to become an effective psychological weapon thanks to the immediate and thorough repercussion that it can count on gaining through the mass media, which make it their duty to report the news.

Going deeper, it still has to be explained why human beings have recourse to this deplorable means. Drives toward violence have always slumbered in the hearts of men, together with drives for peace and love.

The former are undoubtedly more aroused today. Is it the recrudescence of injustices or fresh awareness of them that stirs up such violent reactions? But how can the cause just mentioned justify such a method? There is above all the more and more frequent diffusion of ideologies of violence, of hateful strife, which deform consciences to the point of removing all scruples from those who order or who execute such barbaric acts. More, they are led to justify themselves to glory in such acts as duty or good deeds. Evil is deep in man's though and heart.

Then there is the complicity of a whole international ietwork of terrorism, finding support or secret incitement in one power pr another. Certainly there are several sorts of terrorist. Some invoke stice for a cause that cannot gain a hearing. But justice deserves peareful means. Or they invoke rights of peoples gravely offended in the past or present, and choose as largets persons or symbolic institutions, often outside their own countries. Others have the downright wish to create panic so as to destroy the bases of the society of their country, which they judge to be unjust and decadent.

They have no regard for democratic institutions_already in place, and they have no constructive spirit.

 After that summary analysis of roots, causes or pretexts, it is time to turn to an ethical evaluation of terrorist behavior.

Whatever the roots of terrorist activity may be, whatever attempts at justifying it there may be, we can only repeat again and again: Terrorism is never justified in a civilized society; it is a sophisticated return to barbarism, to anarchy.

It is always a manifestation of hatred, of ideological confusion. It always has the intention of sowing uncertainty and fear in national and international life (cf. my discourse to the Roman Curia, Dec. 22, 1981, no. 12). It seeks to justify its end often a miserable end — by means unworthy of man. It goes against goods and a precious inheritance without any regard for the rights that persons or society have over them lawfully.

continued ...

Above all — and this may not be allowed under any pretext — it makes its assault in a base manner, by means of abduction, torture and marder. It assails the human life of defenseless innocents, who have nothing to do with the cause in question or are simply the symbol of a responsibility or power that the terrorists are against.

5. When we think of the number of innocent persons, heads of state, political men, policemen, industrialists, labor leaders or religious personalities, who all had contributed to society through their responsibilities and become victims of terrorism, we are at least struck with astonishment at these crimes.

When we see how the structure of society, so patiently built up, so zealously preserved by honest citizens and responsible leaders, can be plundered and destroyed, we really have cause to be alarmed.

When we consider the fact that these acts of terrorism are not limited to a single country, but seem to be the result of an insidious network, with international intrigues and aims involved, then we must take up the challenge boldly and unite in the name of all peoples to overcome the forces of hatred and evil and avoid letting them replace order and justice, the patient routes of reasonable negotiation and the difficult search after democracy. We must stop these being replaced by a system of arbitrary settling of scores, like fights to the death in the jungle.

Violence only begets violence. In the end, terrorism will destroy itself,

for it bears the seeds of its owndestruction in its blind and senseless hatred. Nonetheless, we must hasten its defeat and the conversion of its followers by cooperation among all, each at his own level of responsibility.

6. It is not enough to take note and lament. There is need to take up the challenge. One must act and act effectively. An adequate remedy must be applied to this evil which is undermining our societies. And the remedy must be at several levels.

At the international level, solidarity among states must be made to progress, so that every act of terrorism may be unanimously. unmasked, denounced, condemned and penalized with sanctions. whatever pretexts for it may be offered. Terrorism is a savage, inhuman method, to be absolutely banned. A state that encourages such a method and makes itself the accomplice of its perpetrators disqualifies itself from speaking to the world about justice.

At the level of each society remedies must be applied which result from a lucid analysis of the causes of terrorism. It is certainly more necessary than ever to protect the lives and rights of innocent individuals - through laws, decrees and appropriate security measures, which belong partly to the domain of your responsibility - just as it is necessary to protect the lawful rights of democratic institutions, to prevent those who have chosen not to respect them and to put these people in a position of not being able to do harm.

But, while recognizing that part of' subversion which comes from the exterior, the question must be asked: Why does terrorism continue to recruit so many members among men and women of this generation? Everything must be done to give attention to rights that may have been offended, to establish or re-establish equitable relationships among the various partners in society, to accomplish honest service at all levels, notably among those holding power, those who wish to retain or to assume political responsibilities. In this way we can deprive terrorists of a pretext that they offer for winning certain sympathizers.

At the same time, while maintaining healthy liberty of opinion, a special climate must be created in which teachers and publicists cease to kindle hatred, cease to present violence as a remedy, cease to despise the rights of others, cease to foster a belief that only the radical destruction of society can enable a more humane society to be founded. Are not terrorists of today the product of a certain education?

Educators must be formed who will show how to build a more just society through peaceful means and in accordance with authentic responsibility.

Yes, definitely, the best response to political violence is always and everywhere a kind of society where laws are just, the government does everything to meet the legitimate desires of the populations concerned, and citizens are able to live together in security and peace and build their own future together with that of their fellow countrymen.

7. Such a society assuredly requires very great honesty at all levels, as I have already mentioned, above all on the part of rulers. Without such uprightness of character in political leaders, every act of government rapidly becomes suspect and the social atmosphere deteriorates.

Is there need to emphasize that such honesty, such trustworthiness, such disinterestedness concerns not only members of governments but members of parliaments and officials in the various institutions as well, and, in a particular way, persons working in the information field at all levels.

Citizens have the right to expect those with responsibility to be honest. They have a right to know the truth, free of alteration and manipulation. Lies, tendentious insinuations and erroneous statements rend society and prepare the field in the long or short run for the absolutely senseless actions of terrorists.

8. This capital and permanent task of cleansing and overhauling the functioning of ruling circles in the service of the people in every nation calls greatly for tenacity and coolness of mind, in spite of incomprehension. unjustified criticisms or violences. The admirable qualities required may even discourage those who devote their talents and lives to the task. We the know how word "discouragement" is not worthy of man, still less of a Christian.

I meditated much on the mystery of evil during the days following the event of May 13 and during my long convalescence. I considered its sometimes contagious expansion, but I also meditated on the even more astonishing mystery of people's solidarity in good and in construction and reconstruction of a society and civilization founded on love and sharing. I was helped in this meditation by the incalculable number of expressions of sympathy which I received.

The well coined phrase of St. Paul often came to my mind: "Do not be conquered by evil, but conquer evil with good" (Rom. 12, 21).

Dear friends, I hope you will end your meeting in Rome and depart from this encounter with renewed convictions and energies. If all who bear responsibility at various levels of the life of each nation or in international life will at last agree to join hands, to constitute a chain of solidarity, to do away with the frightful plague of terrorism and prevent every reason for it to rise again, then we can believe in the future of the world and the coming of a truly humane civilization.

And, since I am speaking to Christians, I invoke the light and the power of God to be for you and with you; so that you may advance courageously and calmly along the ways of what may authentically be called peace, liberty, responsibility, democracy and justice. I bless you with all my heart.

Mainstream U.S. Evangelicals Surge in Protestant Influence

By KENNETH A. BRIGGS

Often overshadowed by fundamentalism and shunned by church liberals, the mainstream of evangelical Christians has emerged as the most powerful new force in American Protestantism.

The evangelicals, mostly moderate in theology and politics, have been growing in numbers for years. But now they are strengthening their own institutions and making deep inroads in the 50-yearliberal leadership of the major Protes-

tant denominations The signs of evangelical vitality are een in the robustness of student movements, in the enthusiasm of lay people and in the clergy, which is equipped by education and outlook to bring the his-

toric tenets of the Protestant faith to bear on 20th-century problems. Another sign is a recent decision by

the Harvard Divinity School, a pillar of Protestant liberalism, to establish a chair in evangelical studies. Other oldline seminaries are expanding in simi-lar ways. The influence of leading evangelical publications has expanded and a large network of professional, educational and lay groups amplifies the evangelical voice.

Commitment to Christ

In essence, evangelicals stand between liberals and fundamentalists. They stress a personal commitment to Jesus, confidence in the Bible and enthusiasm for spreading the word and seeking converts. Evangelicals tend to hold in high importance the Second Coming of Christ, the saving act of Christ's death, the Virgin Birth and the physical Resurrection.

In comparison, liberals do not hold so uniformly to this set of beliefs and are less absolutist and literal-minded on questions of doctrine. While evangelicals share many beliefs with fundamentalists, and the lines sometimes blur, the fundamentalists tend to be more absolutist in their approach to Christian the ology.

Evangelicals look about them and say that if liberals have lapsed into agnosticism and doubt, then fundamentalists have erred toward closed-mindedness.

Some experts believe that the evangelicals could take the leadership of Protestantism.

But the outcome depends on whether

evangelicals can overcome their inter nal splits and grasp the opportunity. Many evangelical leaders see a great need for fence-mending so that the theological and political moderates, who are in the overwhelming majority among evangelicals, can advance at a time when fundamentalists remain a belea-guered minority and liberals continue in a prolonged slump. This readjustment of the 'nation's

Protestant religious balance fixes on the quest for a "middle way" between fun-damentalism and liberalism.

At least 40 million Protestants in the United States consider themselves reli-United states consider memory ren-gious conservatives. Though the moder-ate evangelicals are divided from fun-damentalists on basic views, they are often incorrectly lumped together under the mantle of conservatism.

the manua of conservatism. "The nonevangelical world would throw us into one big pot." said <u>Dr. Mar-vin Wilson</u>, professor of Biblical and theological studies at <u>Gordon College</u> in Wenham, Mass., a center of modera-tion. "The nuances aren't coming through."

Hope for Change for the Better

Evangelicalism was the hallmark of 19th-century Protestantism. It was a blend of Reformation doctrine, exuberblend of Reformation doctrine, exter-ance for the democratic ethos and hope that people and societies could change for the better under God's will. Evangel-icals today maintain that they are on this historical trunk line.

Since the 1980 elections, when funda-Since the 1980 elections, when tunda-mentalists such as the Rev. Jerry Fal-well put effort and money into a cam-paign to influence voters, the moderates have felt an increased need to press their own cause. Many evangelicals and fundamentalists have made vigorous ef-forts to define themselves as separate from each other. Relations have become strained.

Even before this, however, the moderate tide was rising as education and worldly success became more wide-spread among evangelicals. Leaders of liberal church groups, among them Bishop James Armstrong, president of the National Council of Churches, have indicated the importance of the trend by calling for steps to close the gap with the licals.

evangelicals. "Far more mutuality is being ac-knowledged," said Bishop Armstrong, the United Methodist Bishop of Indiana. "There are responsible persons on both sides and we need to pay attention to each other and to listen."

Moderate evangelicalism burst on the public scene in 1976 when, as a Presidential candidate, Jimmy Carter defined himself as a "born again" Christian, focusing attention on his denomination, the Southern Baptist Convention.

But the evangelical tradition em braces many doctrines and attitudes. It is open to science, emphasizes rational faith and looks fervently to history, particularly the themes of the Reforma-tion.

Dr. Timothy Smith, a church histo-

rian at Johns Hopkins University, be-lieves there are 12 streams of evangelicals. Among them are Pentecostals, members of transplanted European ethnic churches, and Baptists, in addition to the millions of convervatives in the liberal denominations. "Fundamentalism," Dr. Smith noted in an article writ-ten in conjunction with Cullen Murphy in a recent issue of the Woodrow Wilson Quarterly, "is merely a subculture within 'mainstream' evangelicalism, a relatively young and extreme move-ment within an older moderate one."

In the view of many moderates, the fundamentalists tried to take over the evangelical reins in the last decade but suffered losses that left them weakened and dispirited.

Hatfield a Prominent Figure

Meanwhile, bitterness lingered from the Scopes Trial in 1925, which pitted the two wings, liberal and fundamental, against each other over the issue of evolution. Until recently, this hostility obscured the distinctiveness of the moderates and their rise in the years since World War II.

Prominent moderates include Senator Mark O. Hatfield, Republican of Ore-gon, who has helped instill a social conscience in the movement; the former Presidential candidate John B. Ander-Presidential candidate John B. Ander-son; <u>Dr. David Hubbard</u>, president of Fuller Theological Seminary in Pasade-na, Calif.; <u>Prof. Richard Lovelace</u>, a Presbyterian theology professor at Cor-don-Conwell Seminary in Wenham, <u>Mass.</u>, and <u>Dr. Romald Sider</u>, a theolo-gian at Eastern Baptist Theological Seminary in Philadelphia.

Supported by a variety of institutions, among them Wheaton College in Illinois, Fuller in Pasadena, several strong nois, Fuller in Pasadena, several strong "parachurch" youth and service organi-zations, evangelicalism has adherents dispersed among thousands of local churches. Increasingly, they share the belief that the pursuit of social justice is a central part of the Christian mission. Senator Hatfield said he had been en-

Senator native said the had been en-couraged by "the increasing awareness of social ministry" among evangelicals, adding, "For a long time we were so busy proclaiming the Gospel that there was no time to be concerned about peo-ple." In many areas of evangelical church life, attention has turned to prob-lemes such as powerty and the arms race lems such as poverty and the arms race, once addressed almost exclusively by liberals.

'A Collision Course' Feared

Political activism by fundamentalists has created religious conflicts over

has created religious conflicts over these social issues. "At first I thought we were on a colli-sion course," Senator Hatfield said, referring to the tensions between mod-erates and fundamentalists, but he added that he had "high hopes" that some bridges could be built. While most moderates consider the Scriptures the highest authority on mat-ters of faith, they show relatively little taste for defending every passage as lit-eral truth. On these and other matters,

continued ...

continued ...

change has brought about disagreements

"It is not a closed system," said Dr. Arthur Holmes, chairman of the philoso-phy department at <u>Wheaton College</u>. "It is a heritage stemming from main-stream Protestantism which has main-tained the authority of Scripture. There's room to move around."

'Willy-Nilly Into Mainstream'

The College Church of Wheaton illus-trates the character of the moderates. Under the guidance of the Rev. Kent Hughes, a former Quaker, the church membership has swelled 48 percent in three years, to 1,200, and this year raised nearly \$800,000, half of which went for missions outside the church. Most of the newcomers are couples in their early 30's and there are compretheir early 30's and there are congrewhen a bit of liturgy."

Dr. Martin E. Marty, the church his-torian, at the <u>University</u> of <u>Chicago</u>, wrote in a book, "The Public Church," "To such evangelicals, it must be said that evangelicalism has, willy-nilly, moved into the mainstream."

Growth has come from a base of economic resources as evangelicals attain greater affluence; from booming pub-lishing houses such as <u>Word</u> in Waco, Tex., and <u>Zonderzen</u> in Grand Rapids, Mich., and from the high quality of a lengthening list of evangelical colleges.

<u>Christianity Today</u>, an evangelical journal with a weekly circulation of 140,000, is now by far the nation's most widely read religious periodical. Five recently formed associations bring evangelicals together around su h speevangelicals together around su h spe-cialties as science, law and psychology. And a group of new scholarly journals, including Christian Scholars Review and Theological Students Fellowship Bulletin, have provided media for the development of evangelical thought. "We want a dialogue with the wider world," said Dr. Marvin Wilson. "Fun-damentalism is closed, but we want to be on the same level as scholars in any

be on the same level as scholars in any field.

The impact is felt in the old denomina tions such as the Presbyterian and Methodist churches, where more and Methodist churches, where more and more ministers and lay people identify themselves as evangelicals organized to achieve their religious and political goals. It is also revealed in the growing populations of church groups such as Southern Baptists that are evangelical by definition by definition.

Popularity on College Campuses

As liberalism has fallen into general disfavor, evangelical fortunes have soared. On college campuses, moderate evangelical groups such as Inter-Var-sity Christian Fellowship attract by far the most students to religion; in provid-ing models for church growth, they are showing similar initiative, and in the foreign mission field they are notably leading the way. Moreover, future gen-erations of evangelical leaders are being trained at the nation's top seminaries.

Leaders of the mainstream denomi-Leaders of the mainstream denomi-nations have begun to take notice. Top liberal seminaries such as <u>Princeton</u>, Yale, Union and <u>Harvand</u> have enrolled increasing numbers of evenglicals and

Yale, Union and June of evanglicals and increasing numbers of evanglicals and have begun hiring faculty members from similar backgrounds. Dr. George Rupp, dean of <u>Harvard Di-vinity School</u>, regards the proposed new Harvard chair, which some have sug-gested be named for the <u>Rev. Billy</u> <u>Graham</u>, the evangelical, as an impor-tant barometer of the recognition that moderates are receiving. "I'm very moderates are receiving. "I'm very much in favor of this professorship," Dr. Rupp said. "There ought to be an evangelical representative on our fac-uits." ulty.

A 'Significant Factor'

The Rev. Richard G. Hutcheson, a Southern Presbyterian who studied the implications of this trend on main-stream denominations, concluded that "moderate evangelicals are a very sig-rifecant factor that mainteen and the state of the state nificant factor that mainstream Prote

But neither Mr. Hutcheson nor other analysts predict smooth transition. "I analysis predict smooth transition. "I see tensions accelerating in the main-stream denominations," said <u>Dr. Don-ald Bloesch</u>, a leading Presbyterian evangelical theologian who teaches at the <u>University of Dubuoue's Theological</u> <u>Seminary in Iowa. "The liberal estab-lishment will be fighting back."</u> "As the moderate voice gets strong-er," Dr. Bloesch said, "I predict even more tension."

more tension."

more tension." The pace appears more rapid on the West Coast. Fuller Seminary, founded in 1946 by the popular radio evangelist Charles Fuller, is not only one of the na-tion's largest theological schools but also, in the opinion of many church ex-perts, the most influential.

60% Go Into Parish Work in State

At least 60 percent of Fuller's gradu-ates enter parish work in California, by far the largest number going into the ministries of the United Presbyterian and <u>American Bantist</u> churches, Cali-fornia's Presbyterian churches, among others, are now heavily weighted in an evangelical direction. Gordon-Conwell is becoming a similar factor in New England.

is becoming a similar factor in New England. Talks between liberal Harvard and neighboring Gordon-Conwell have begun. Last semester Harvard's best known liberal theologian, <u>Dr. Harvard's best</u> Known liberal theologian, <u>Dr. Stephen</u>.

Mattof Gordon-Conwell. Union Theological Seminasy in New York City has likewise taken an interest York City has likewise taken an interest in evangelical professors and has initi-ated dialogue with Gordon-Conwell, Dr. <u>Donald Shriver</u>, president of Union, said, "I invited them partly because I'm uncomfortable not talking with people who are part of the church." Among the benefits of the contact; Dr. Shriver said, "set the "uncomfortable not in both to was that "evangelicals call us back to being faithful to theological tasks and spiritual dimensions of our lives."

Liberals have likewise been im-Liberals have likewise been im-pressed by social activism among evan-gelicals. Led by moderates, <u>Evangeli</u>. Cals for Social Action was begun in 1978 and now has 20 chapters with a mailing list of 3,500. High on the list of concerns are such issues as disarmament, justice for the poor, ecology and human rights. Most of the moderates oppose abortion but tend to support a woman's right to but tend to support a woman's right to free choice. In the past, activism on most of these fronts was the task of liberals. Now many moderates are leading

Progress Toward Agenda Is Seen

Dr. Sider of Eastern Baptist Semi-nary said he believed evangelicals still tended to challenge society too little but asserted there had been progress to-ward an evangelical social agenda con-cerning justice, "a new conceptual agreement that it is what we should be doing."

In seeking greater roles, the evangeli-cals have problems with Biblical and theological squabbles among them-selves and the old feud with fundamentalists.

"Evangelical leadership has come to the fore," said Dr. Carl F. H. Henry "Evangelical leadership has come to the fore," said <u>Dr. Carl F. H. Henry,</u> evangelicalism's foremost theologian, who is a former president of the Ameri-can Theological Society. "But it seems to me that unless the evangelical com-munity, through dialogue and pellec-tion, forges a public coalition before the end of the decade, then the evangelical egress into the public arena could be dis-sipated." sipated."

Dr. Henry, whose work "God, Revela-tion and Authority" has been a widely read evangelical theological volumne, sees four challenges.

0 e is to settle the question of Biblical authority, which, he says, is a "sham-bles"; the second is to organize a solid political alternative to Mr. Falwell's fundamentalist Moral Majority; the third is to provide alternatives to the fundamentalist dominated religious fundamentalist-dominated religious media, and the fourth is to offer a modcreate approach to the question of divine creation that steers clear of the "crea-tion science" view.

Conflict, Dr. Henry said, "could leave us worse than when we came out of the subculture."

'Variety of Opinions' Supported

<u>Dr. Hubbard, president of Fuller</u>, is among the many moderates who believe that evangelicals can acknowledge "a variety of opinions" and that further ef-forts must be made to produce sound scholarship.

forts must be made to produce sound scholarship. While leadership appears to be the key to further progress, there is wide agreement that the movement has come a long way. "Evangelicalism looks as if it's shaping things spectacularly more than it was 20 years ago," Dr. Marsden said. "As an historian I don't see this as allogether surprising After all great suid: As an instorian I don't see this as altogether surprising. After all, evan-gelicalism grew up in a democratic soci-ety and fits into the American mental-ity. It has shaped America at the same time. They have affinities for each other."

On the March– U.S. Version of Peace Crusade

This time it's the middle class, not college radicals, leading an antiwar movement. Though quieter than European protesters, activists in rising numbers alarm officials worried about a Soviet edge in nuclear arms.

Even as President Reagan presses the largest peacetime military buildup in the nation's history, a peace movement demanding a first-step global freeze on nuclear arms is quietly picking up support across the U.S.

Still a faint echo of the much louder antinuclear outcry that has shaken Western Europe—but potentially more farreaching—the American campaign is starting to draw attention in Washington. Government officials warn that it might undermine the nation's efforts to keep the Soviet Union from gaining superiority in strategic weapons.

At the same time, the movement is mustering important political support. On March 10, Senators Edward M. Kennedy (D-Mass.) and Mark Hatfield (R-Oreg.) led 139 members of Congress in aligning themselves with the drive to halt the nuclear-arms race. The lawmakers announced that they would seek a resolution of both houses asking Reagan to negotiate an atomic-weapons freeze with the Soviets. Three days before, former Vice President Walter F. Mondale gave his support to the freeze initiative.

Barely a year after the U.S. banthe-bomb drive formally began, more than a million Americans have endorsed its aims with their signatures or votes in state referendum or resolution campaigns, and the support is expected to pass the 1.5-million mark by June.

Still in its formative stage, the peace crusade remains largely § uncoordinated; it includes more than 75 groups with varying aims. Yet the movement's backers claim a far broader and more influential following than the largely young and defiantly antiestablishment activists who spearheaded the opposition to the Vietnam War. Dedicated recruits to the new peace movement include substantial numbers of the middle-aged and the elderly, blue-collar workers and professionals as well as homemakers. The most significant enthusiasts: A broad spectrum of clergy of all faiths.

Signals of the newly emerging pacifism across America—

The Nuclear Weapons

Freeze Campaign—based in St. Louis and working to ban testing, production and deployment of nuclear weapons by the U.S. and Russia—has 20,000 volunteers working in 149 offices in 47 states. Moves are afoot to put statewide nuclear-freeze referendums on the ballot in California, Michigan, New Jersey, Montana and Delaware. Resolutions of support have passed legislatures in Oregon, Massachusetts, Connecticut, Maine and Vermont.

In a series of mid-March town meetings in New Hampshire, 33 of 44 participating communities voted for a nucleararms freeze. Earlier, 161 of 192 Vermont towns did so.

■ The Fellowship of Reconciliation, a 66-year-old interfaith pacifist group, has more than doubled its 1970s membership and on request from local churches has distributed some 500,000 brochures on peacemaking.

■ The National Committee for a Sane Nuclear Policy, known as SANE, which has been working for a quarter century to halt the arms race, reports that its paid membership has jumped 88 percent in the last year to 16,000.

• Ground Zero, an organization dedicated to informing the public on dangers of nuclear arms, is publishing 200,000 copies of a paperback book—*Nuclear War: What's in It for You?*—and planning a nationwide Ground Zero Week in April featuring community discussions and other events.

"Latent Fear of Nuclear War"

Cited by organizers as evidence of the emerging mood is a recent Gallup Poll that shows 72 percent of Americans questioned favored a U.S.-Soviet pact not to build any more nuclear weapons. Says George Gallup, Jr.: "The latent fear of nuclear war among the American public should not be minimized. It is clearly something to reckon with."

While some leaders of the new pacifists are veteran antiwar protesters, the bulk appear to be ordinary people convinced that the nuclear-arms race has careened out of control and is leading to the mutual destruction of both the U.S. and the Soviet Union.

Opponents of the movement, both inside and outside government, argue that the protesters at best are naïve

about the Kremlin's intentions and at worst could derail an American military buildup that is essential for the nation's world position if not for its very survival.

Latest estimates show that the U.S. leads in nuclear warheads with 9,208 to Russia's 7,000, but Russia is well ahead in delivery systems, 2,498 to 1,944, and in missile payload, 11.75 million pounds to 3.385 million pounds.

- Americans in increasing numbers are not only signing petitions for peace groups but also helping to finance them. The Fund for Peace reports a 25 percent increase in contributions over last year, for an operating budget of 1.9 million dollars.

A crucial early test of the crusade's strength is under way in California, where a coalition of activists is seeking a statewide referendum on a nuclear-arms freeze by both superpowers. The California drive in three months has reached its initial goal of collecting 500,000 signatures to assure getting the issue on the No-

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vember ballot. Backers hope success in California will, like the state's Proposition 13 tax-limitation referendum in 1978, spark a citizens' movement that will sweep the country.

Business executives, musicians, women's groups and even children are involved in the drive against atomic weapons. The Rev. William Sloane Coffin, Jr., of New York's Riverside Church, a leading figure in the anti-nuclear-arms campaign and a veteran of the Vietnam protests, notes the sharp differences in membership of the two movements: "The white collar seems to have taken over where the blue jeans left off. Now, it is doctors, scientists and lawyers on center stage instead of people from campuses and the arts."

A 20-year-old group called Physicians for Social Responsibility is drawing upon its 10,000 members in 40 states to conduct a series of symposiums on the medical consequences of nuclear war. The Union of Concerned Scientists sent members to 150 college campuses late in 1981 to conduct teach-ins on the danger of atomic arms.

Most of today's job-oriented students have not yet shown the same zeal for banning the bomb that their predecessors did for stopping the Vietnam War. But a new group called United Campuses to Prevent Nuclear War will stage a nationwide convocation on some 200 campuses on April 22, as Congress debates the Reagan budget that calls for a drastic cutback in student-loan programs and record levels of military spending.

Participants in the new peace movement have a wide variety of goals, ranging from opposition to local nuclear testing or weapons installations in certain Western states to doing away with all the world's atomic arsenals. Some oldline pacifist organizations insist on banishing even conventional weapons or, in the words of one analyst, "turning every last sword into a plowshare."

Most activists, however, favor a U.S.-Soviet nuclear freeze as a practical first goal. As Dorothy Eldridge, head of New Jersey's SANE group, explains it, this stance "provides the average citizen with a common-sense handle on a complex, deeply threatening problem. By comparison, the pros and cons of SALT II were so technical and confusing that the mass of citizens could only shrug and leave it to the experts, who got us into our present fix."

Laying the Foundations

The American peace movement is a subdued one compared with the strident street marches and rallies in Europe. For the most part, the U.S. crusade has emphasized quiet discussions, showings of antinuclear films and prayer. Organizers term this period the "consciousness raising" phase one they hope will lay the foundation for later efforts to influence policy by demonstrating popular strength.

Already, however, signs of a more dramatic and muscular approach are emerging in the form of scattered direct challenges to authorities. In Seattle, Catholic Archbishop Raymond Hunthausen announced that he would withhold half of the tax on his 1981 personal income as a protest against the U.S. nuclear buildup, calling it "a grave moral evil." He urged other Catholics to do likewise.

Bishop Leroy T. Matthiesen of Amarillo, Tex., exhorted Catholic workers in a nearby nuclear-weapons plant to "seek new jobs or something that they could do which would contribute to life rather than destroy it." To assist workers who quit, an order of Catholic priests in St. Paul, Minn., sent the bishop \$10,000.

In Livermore, Calif., in early February, police arrested 170 members of a peace group for trying to block the gates at a government atomic laboratory. Those jailed included Daniel Ellsberg, who was instrumental a decade ago in releasing the Pentagon Papers on the U.S. role in Vietnam.

Some pacifists call such gestures "premature" and "po-



In town meetings, a heavy majority of communities in Vermont and New Hampshire endorsed the nuclear-freeze proposal.

tentially harmful." Others welcome tough challenges to the authorities as a headline-grabbing way of awakening public concern and gaining new supporters.

Behind the Latest Drive

What is fueling this new American peace crusade? Is the movement controlled by European activists, groups sympathetic to Communism, or former Vietnam War protesters?

There is no evidence that the recent growth was generated simply by a few score former Vietnam activists in staff positions. Nor are there any signs that pro-Communist sympathizers exert any significant influence. One delegation of 15 American activists has visited Europe to talk with organizers of antinuclear activity there—some of the Americans even marching in at least one large demonstration—but its members insist that no help was sought or given.

The key force behind the American antiwar crusade consists of leaders of most of the nation's churches.

At a meeting in Washington in late 1981, an appeal for nuclear disarmament by Archbishop John R. Roach of St. Paul-Minneapolis, elected leader of U.S. Catholic bishops, drew strong support from among the 263 bishops attending, 69 of whom have specifically endorsed the nuclearfreeze proposal. The United Methodist bishops have called the threat of nuclear holocaust "the most crucial issue facing the people of the world today" and pledged to help build a U.S. groundswell for peace on the European model. Many Presbyterian and Lutheran leaders have stepped up their antiwar activity, while the governing synod of the United Church of Christ has thrown its backing to "unilateral initiative by the United States" if that is necessary to begin the process of nuclear disarmament.

Three historic "peace churches"—Mennonites, Society of Friends (Quakers) and the Church of the Brethren—have challenged their members to renew their commitments with radical acts including civil disobedience.

Evangelist Billy Graham said recently in an interview: "I am not a pacifist and I don't believe in unilateral disarmament, but I do believe in [eliminating] nuclear weapons. As long as any of these weapons exist, there is a danger."

Rabbi Marc H. Tanenbaum, national interreligious-affairs director of the American Jewish Committee, joined with five prominent members of the Episcopalian clergy in pledging to help organize "millions of co-religionists" into a massive force to help avoid nuclear disaster.

In the face of this ecclesiastical militancy, Michael Novak, scholar in religion and public policy at the conservatively oriented American Enterprise Institute, has warned Catholics against following the pleas of the "peace bishops," saying: "These clergymen appear unaware that Russia has been pushing a tremendous atomic-weapons buildup over recent years, while the U.S. was tapering off. To call a halt now would leave us at a serious disadvantage in numbers of military aircraft and with no antiballistic-missile system such as the Soviets possess."

A Test of Strength

Late this spring, the fledgling American peace movement is scheduled to spread its wings in what backers hope will be a major demonstration of power. The target: A special United Nations session on disarmament opening in New York on June 7. A week before, on May 28-31, the churches will test their strength as peace services are conducted in some 3,000 churches and synagogues. Then groups from as many as 30 states are to head for Manhattan by chartered bus and plane to join delegations from Western Europe and Japan at a World Peace Day on June 12. Organizers hope the turnout will top 200,000.

The major factor in triggering the country's new outburst of pacifism has been the breakdown of U.S.-Soviet efforts to control strategic weapons, starting in 1979 with the Senate's failure to ratify the Salt II treaty.

Compounding this concern, peace campaigners say, are the stance and policies of the Reagan administration—the harsh anti-Soviet rhetoric, the coolness toward strategicarms-control negotiations with Russia and the flurry of highlevel talk last year of fighting a limited nuclear war in Europe.

Explains David Brunell, head of the anti-nuclear-arms campaign of the Union of Concerned Scientists: "To many of us, the arms race between the U.S. and Russia is like two kids standing up to their knees in a room full of gasoline. One has 10 matches, the other eight. Neither kid says he will feel safe unless he has more matches; yet each has many more than he needs to blow the place up. That's why people don't feel more secure accord matches

with more missiles."

Such talk brings quick retorts from American officials. Secretary of State Alexander Haig told a Senate subcommittee on March 10 in relation to proposals for a nuclear-arms freeze: "This is not only a bad defense policy, but it is a bad arms-control policy as well. The effect of a U.S. acceptance could be devastating." He said the freeze proposal would hinder current U.S.-Soviet talks in Geneva on limiting nuclear missiles in Europe.

Peace spokesmen say they believe Soviet leader Leonid

Brezhnev was sincere in suggesting to an Australian disarmament group in February that there be a bilateral moratorium on nuclear weapons. They say he has three good reasons: Almost all the nuclear weapons outside Russia are aimed at the Soviet Union; the arms race is a massive drain on the Russian economy, and a freeze would halt the escalation into counterforce weapons—an area where the U.S. is said to be several years ahead.

Most pacifists stress that they see the freeze only as a first step toward mutual arms cutbacks. They add that they would insist on satellite surveillance and other verification of Soviet weapons reductions. "There is a calculated risk involved," admits Randy Kehler, coordinator for the national freeze campaign, "but we think a start must be made soon and somewhere."

Critics of the Kremlin voice a sharply different view. Says Gerald Steibel, director of national security at the National Strategy Information Center, a private group promoting a stronger U.S. defense: "A joint nuclear-freeze agreement between the U.S. and Russia at the present levels would give the Soviets an overwhelming advantage in Europe. It would leave our Western allies there vulnerable not only to nuclear and conventional attack but to nuclear blackmail."

What are the prospects that the American peace movement will gain enough mass support to influence national policy? Analysts concede that the crusade is growing steadily but note that it is still fragmented and has the potential for blowing apart over differences in goals and tactics.

Says one organizer: "There's no question we are gathering steam. But I don't think we are going to know enough about whether we have something really big going here something capable of moving Washington and Moscow until we see what happens in the months just ahead."

By DAVID B. RICHARDSON

Why Join the Peace Movement?

Some typical supporters of the drive to freeze nuclear arms talk about why they joined the campaign:

Dana Lindley, 33, Indianola, Iowa, homemaker: "My commitment began when my church asked me to head a committee to find ways of working for peace. The more I read and studied, the more I was convinced this was not just another routine activity. I became terrified at the immensity and horror of the nuclear-arms danger. Suddenly, doing what I could to avoid a nuclear war began to supersede all social and housewifely things."

> Dick Peterson, 45, Lincoln, Nebr., lawyer: "I am a lifelong Republican and not normally a person who goes in for causes. But soon after Reagan came into office, I became alarmed at this administration's bellicose posture and massive escalation of arms spending."

> Harold Willens, 66, Los Angeles business executive: "My generation remembers the atomic horrors of Hiroshima and Nagasaki. The way things are going, we think it's high time to

blow the whistle before we're all blown to hell."

Dick Riley, 61, Des Moines, Iowa, retired Navy captain: "I saw enough war to give me a bellyful. I don't want my grandchildren to go to war, or any other individual on this earth. I strongly believe a nuclear deterrent is a 'must' until we can make our adversaries agree to jointly disarm. But no form of arms control is realistic that allows others to expand their nuclear weaponry."

Nan Rodney, 44, Springfield, Va., homemaker: "The first thing I think about when the neighborhood civil-defense siren goes off in a test every month is my kids. Now, I am working almost full time to try to prevent a real doomsday from ever happening."



fornia petition for nuclear-

weapons moratorium.

PROGRAM PRIORITIES 1982-83

AJC INTERRELIGIOUS AFFAIRS DEPARTMENT

I - MIDDLE EAST

Through our conferences with liberal Protestant, Catholic, and Evangelical leaders we plan a major program to counter pro-PLO influences and to strengthen our positive interpretations of the historic and religious ties of Jews to Israel and Jerusalem.

Our program will include intensifying the Women's Interreligious Dialogue on the Middle East (WIDME) and our Christian Visitors to Israel programs.

We will publish articles in Christian publications, and use our radio and TV broadcasts to enlarge the impact of this program.

Our program with the NCC's Commission on Local Ecumenical Bodies will lead to a much greater local programming in this field.

II - DEFENDING JEWISH COMMUNITIES OVERSEAS

1. IAD's program in Germany concentrating on publishing new textbooks and teacher training institutes will become a significant factor in countering German anti-Semitism and in positive interpretation of Jews, Judaism, the Nazi holocaust and Israel.

2. We plan a major Catholic-Jewish conference in France with the French Catholic Bishops Committee on Catholic-Jewish Relations based on the writing of Father duPuys and involving Archbishop Lustiger of Paris.

3. We plan a conference in Rome on Religious Foundations of Human Rights in cooperation with the Vatican and Catholic universities and seminaries.

4. Our work with the Vatican on a pronouncement on anti-Semitism will have program implications with Catholics in Latin-America.

5. Our work with the World Council of Churches and their new guidelines will have program implications in Europe, Latin America, Israel, and the third world nations.

6. We have program leads with the Vatican and the World Council of Churches to cope with violence, terrorism, crime in various parts of the world where Jewish communities could be affected.

7. The National Interreligious Task Force on Soviet Jewry will enable us to work for Soviet Jewry in Europe as well as in the U.S.

III - THREATS TO AMERICAN JEWISH SECURITY

1. Interreligious coalitions will play a role in countering the threats of the Moral Majority groups, especially on the local state levels in 1982. Programs will take place with People for the American Way and other religious and civic bodies.

2. Our programs in Christian education, especially our Seminary and Sunday School teacher programs, will enable us to work in depth in countering anti-Semitism and anti-Israel attitudes.

3. Our kit on Hispanic-Jewish relations from the perspective of revising Spanish-language teachings and liturgy will be addressed to anti-Semitism in the Hispanic communities.

4. Our conferences with Christians on the Holocaust will be aimed at countering the religious sources of anti-Semitism and drawing lessons about contemporary violence and terrorism.

IV - PROMOTING SOCIAL JUSTICE IN A PLURALISTIC SOCIETY

There are three major areas that we will be cooperating with Christian groups in social justice in 1982-83:

a) Reagonomics and implications for the poor and minorities;

b) The threat of the Moral Majority groups to religious pluralism;

c) Defense and Disarmament;

d) Refugees (Haitians, Africans, Southeast Asians, Poland).

V - PROMOTING JEWISH IDENTITY

1. Our Christian Seminary programs will involve Jewish seminary faculty and students in cooperative studies on Jews, Judaism and Israel.

2. We will launch our own program with Jewish seminaries on teaching about Christians and Christianity in a pluralist world.

3. Our work with cults will affect Jewish youth.

4. Our strong cooperative programs with Christian women's groups will have a Jewish identity aspect.

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AJC INTERRELIGIOUS AFFAIRS DEPARTMENT

PROGRAM PRIORITIES 1982-83

NEW EMPHASES, NEW PRIORITIES

I - CATHOLIC, PROTESTANT, EVANGELICAL SEMINARY EDUCATION

While we have worked sporadically in this area in the recent past, a number of opportunities have developed which will lead us to give major concentration to a systematic program in Seminary education for Catholic, Protestant, and Evangelical seminarians during 1982-83.

IAD now has under way the joint publication with the National Conference of Catholic Bishops of "A Handbook on Catholic-Jewish Relations" which will help educate the next generation of Catholic religious leaders about Jews, Judaism, the Nazi holocaust and the State of Israel. This will be financed by the Nathan Appleman Institute.

In addition to the Handbook, we will sponsor a series of conferences with Catholic and Jewish seminarians in cooperation with the NCCB.

A major ecumenical and interreligious seminarian program is also in the process of organization with the Texas Conference of Churches. We hope to get a model interreligious seminary curriculum out of this project which will become the basis for replication in other regions of the ocuntry. (Also a Nathan Appleman project.)

We have planned a joint project with the National Council of Churches for Sunday School teachers in Danbury, Conn., with a curriculum and published teacher training materials on Jews and Judaism. This too will be multiplied in other regions of the country.

In general, we see these Christian education programs as a potentially important project for maintaining positive images of the Jewish people here and abroad and for countering anti-Semitism on deep levels of knowledge and feeling.

A major Seminary conference is being held with the Southern Baptist Convention at the Golden Gate Seminary in February '82 which will be replicated among other Evangelical Christian groups. If warranted, we will continue Seminary education among conservative evangelicals in cooperation with TAV Evangelicals.

II - LIBERAL PROTESTANTS AND THE MIDDLE EAST

Uniquely among Jewish agencies, we have developed a systematic program with the major liberal Protestant denominations and the NCC for countering pro-PLO influences and for promoting an improved understanding of Israel and American Jewry in this area. We have now planned a conference virtually each month in 1982 with another major Protestant denomination. The recent statement of the World Council of Churches is an important resource document in this work.

Our work with Church Women's groups, especially Church Women United, through our Women of Faith program will enlarge our contribution in this area.

III - COUNTERING THE RADICAL RIGHT EVANGELICALS ...

With the coalition of evangelical preachers and ultra-right political organizers concentrating their attention on state legislatures in the 1982 elections, we will intensify our interreligious coalitions to counter their efforts to take over state governing bodies through which they hope to realize their "moral agenda". Our meetings with Catholics, Protestants and mainstream evangelicals will all include sessions on "religious pluralism" and means to deal with Moral Majority-type pressures.

IV - HISPANIC-JEWISH RELATIONS

IAD is preparing a kit on Hispanic Church teachings about Jews and Judaism in textbooks and liturgies as a counter to anti-Semitism in the Hispanic communities. We will use the findings of our Pro-Deo studies in Spain and in Latin America as the basis for bringing about revisions in the Catholic Spanish-language teaching materials.

V - DEFENSE AND DISARMAMENT

This is going to be a major emphasis in the social justice programs in the Catholic and Protestant churches both internationally and nationally. IAD plans to convene a consultation with Church leaders on this issue, in concert with the Foreign Affairs Department.

Related to this will be programs on violence, terrorism and crime under the moral rubric of dehumanization.

VI - SOVIET JEWRY

1982 will mark the tenth year since the founding of the National Interreligious Task Force on Soviet Jewry. We plan some major national functions to mark the observance and to use these to promote the human rights cause of Soviet Jewry.

VII - GERMAN TEXTBOOKS

As a result of the impressive progress we have made at the Universities of Duisburg, Freiburg, and at Arnoldshain, we plan to intensify our entire program of teaching about Jews, Judaism, the Nazi holocaust and Israel throughout Germany. New books and teacher training institutes will be planned in Germany throughout 1982 and 1983.

There will be parallel work on the Nazi holocaust among Christian groups in the U.S. as another critical means of dealing with the religious sources of anti-Semitism.

VIII - JEWISH ATTITUDES TOWARDS CHRISTIANS AND CHRISTIANITY

We have started a study of Jewish seminary curricula of what Jews teach about Christians and Christianity, and about Islam. We plan a consultation of Jewish scholars on this important theme and hope in time to develop a Jewish concensus statement on this issue.

> AMERICAN JEWISI A R C H I V E



A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

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JUDITH H. BANKI, editor

POLISH MILITARY GOVERNMENT'S ANTI-SEMITISM DENOUNCED

In a dramatic demonstration of solidarity and mutual concern, John Cardinal Krol, Archbishop of Philadelphia, and Rabbi Marc H. Tanenbaum, AJC's interreligious affairs director, joined voices on January 6 to accuse the military government of Poland of attempts to foment anti-Semitism among the Polish people.

That effort, said Cardinal Krol, "deserves the highest condemnation — it cannot be condoned." Noting that there are only 6,000 Jews left in Poland — most of whom are poor and elderly — Rabbi Tanenbaum lashed out at the scapegoating of this tiny and vulnerable community which, he said, has been accused of culpability "for everything that has gone wrong in Poland."

(On two previous occasions, AJC had urged the Polish government to dissociate itself publicly from lengthy anti-Semitic programs presented on the Warsaw TV and radio.)

Cardinal Krol and Rabbi Tanenbaum made their accusations at a news conference which also marked a demonstration of AJC support for Roman Catholic relief efforts in Poland. Robert A. Fox, chairman of the Philadelphia Chapter, transferred to the cardinal contributions collected by AJC's Philadelphia and national offices, and pledged continuing AJC support.

Also attending the conference was Michael Blichasz, president of the Eastern Pennsylvania District of the Polish American Congress, who asserted that his group "stands behind the American Jewish Committee in opposing anti-Semitism."

Protests against the repressive military regime in Poland and its anti-Semitic tactics also came from a number of leaders who have been involved in a Polish-American-Jewish-American Task Force formed in 1979 to deal with the complex relations between these two groups. Jointly sponsored by several Polish organizations and AJC, the Task Force undertook to explore the full range of Polish-Jewish relationships, encompassing both difficult periods and times of fruitful exchange. It has also taken the lead in developing a common Polish-Jewish social policy agenda centering on combatting stereotypes, fostering positive group identity and promoting the legitimate interest of American ethnic communities in events taking place abroad.

Copies of the Task Force report entitled Speaking Out! Jews on Polish Freedom; Poles on Anti-Semitism are available from AJC's Literature Distribution Service.



Rabbi Tanenbaum displays *mezzuzah* presented to him by Cardinal Krol at press conference. At right is AJC Philadelphia Chapter Chairman Robert A. Fox.

TANENBAUM LAUDS BILLY GRAHAM AS FRIEND OF JEWISH PEOPLE

Citing Billy Graham's "unbroken record of support of Israel and his vigorous stands against anti-Semitism," Rabbi Marc H. Tanenbaum declared that the worldfamous evangelist "cares about the human rights and religious freedom of Jews as he does about Christians."

Rabbi Tanenbaum spoke at a March 10 luncheon at which Dr. Graham received the prestigious Templeton Foundation Prize for Progress in Religion.

In a later development, Dr. Graham met in Boston with Jewish religious and communal leaders of the New England region in a cordial discussion arranged by AJC. After announcing that he would accept a Soviet invitation to preach in Moscow — a visit about which U.S. Administration officials have expressed some misgivings, fearing it would be manipulated for propagandistic purposes — the noted evangelist expressed a desire to meet with persecuted religious minorities in the Soviet Union, including SovietJews, as a gesture of solidarity. In earlier visits to Hungary and Poland, Dr. Graham sought out and was warmly welcomed by the leaders of the Hungarian and Polish Jewish communities, in meetings facilitated by AJC.

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THE AMERICAN JEWISH COMMITTEE, INSTITUTE OF HUMAN RELATIONS, 165 EAST 56 STREET, NEW YORK, N.Y. 10022

ROBERT S. JACOBS, chairman Interreligious Affairs Commission

POPE SPEAKS ON CHRISTIAN-JEWISH RELATIONS AT VATICAN MEETING

An address by Pope John Paul II on relations of the Catholic Church with Judaism, delivered March 6 at the Vatican, emphasized the "common spiritual heritage" of Christians and Jews, praised Christians for pursuing "justice and brotherhood" in collaboration with their Jewish brethren and stressed the importance of religious instruction that "will not only present the Jews and Judaism in an honest and objective manner, but will also do so without any prejudice or offense to anyone...."

The Pope's address, delivered to specialists in Catholic-Jewish relations from bishops' conferences in many parts of the world, as well as to representatives of the Orthodox churches, the Anglican Communion, the Lutheran World Federation and the World Council of Churches, marked the end of a three-day meeting in Vatican City devoted to a systematic examination of the church's relations with Judaism and the Jewish people. Both the meeting — the first of its kind — and the Pope's statement, were lauded by Rabbi Marc Tanenbaum as of "historic importance."

Noting that the breach between Judaism and Christianity has been marked by "misunderstandings, errors and even insults since the day of separation," the Pope declared, "it is now a question of overcoming them with understanding, peace and mutual esteem. The terrible persecutions suffered by the Jews in various periods of history have finally opened many eyes and disturbed many hearts," he added.

While Catholics may better understand certain aspects of the church's life by exploring the common spiritual heritage, Pope John Paul emphasized that they should also take account of "the faith and religious life of the Jewish people, as professed and lived now."

Noting that rapprochement should not be confused with religious relativism or loss of identity, he prayed "that Christians and Jews may hold more in-depth exchanges based on their own identities, without ever allowing either one or the other side to be obscured, but always seeking truly for the will of the God who revealed himself."

The Pope concluded by praising and encouraging the work of the assembled specialists in Catholic-Jewish relations. "We shall be able to go by diverse — but, in the end, convergent — paths with the help of the Lord, who has never ceased loving his people, to reach true brotherhood in reconciliation, respect and full accomplishment of God's plan in history," he declared.

PLO-FUNDED TRIP FOR SEATTLE CLERGY DRAWS FIRE

A visit to Lebanon by five Seattle-area Protestant clergymen, organized and funded by the Palestine Liberation Organization, drew sharp criticism from a variety of Christian and Jewish communal and religious leaders.

The visit, during which the ministers were hosted by Yasir Arafat, drew fire because of its sponsorship by the terrorist organization, which has never retracted its stated goal of ultimately destroying Israel.

Documenting repeated PLO attacks directed primarily against innocent civilians and children, Christian, Arab and Jew — including U.S. ambassadors to Lebanon and the Sudan, and 147 moderate Palestinians assassinated by the PLO — AJC's Washington state director, Arthur Abramson, charged that the ministers' trip "has contributed more to legitimizing the use of terrorism in international relations than to furthering the cause of peace and justice in the Middle East."

Dr. Arnold T. Olson, president-emeritus of The Evangelical Free Church of America, commented in a church address in Minneapolis, "It seems incredible to me that anyone should visit the Middle East to study the Arab-Israeli conflict irrespective of who sponsors the visit without insisting that he confers with Arab leaders actually residing in Israel and the leaders of Israel as well as the PLO."

Noting that the members of the group had called upon Israel to negotiate with the PLO, Dr. Olson added, "How can Israel negotiate with an organization which has not retracted or modified its covenant — no peace, no recognition, no negotiations? How can Israel give credibility to an organization which will bypass military bases to reach and kill children, and which is repeatedly at the present time violating the current status quo agreement?"

PLO funding of the trip was also denounced by a lay association of Evangelical Christians, TAV Evangelical Ministries, in Seattle and Denver. In an advertisement placed in *The Seattle Times*, nearly 100 signers emphasized that they did not condemn the trip itself, but they found "unconscionable" the use of PLO funds and the "obvious imputation of Christian legitimacy to one of the world's most ruthless and unprincipled terrorist bands."

In Denver, TAV leaders joined with AJC's Colorado Chapter in a press conference pledging opposition to such trips in the light of the PLO's record of training the Red Brigades and other terrorist organizations.

In a statement unrelated to the Seattle incident, but relevant to the issues, Pope John Paul II strongly condemned terrorism. In an address to the Christian Democratic World Union in Rome on Feb. 19, he described terrorism as "a savage, inhuman method, to be absolutely banned." Noting the "base manner" of terrorist assaults "by means of abduction, torture and murder" of defenseless innocents, the Pope urged international solidarity "so that every act of terrorism may be unanimously unmasked, denounced, condemned and penalized with sanctions...." Any state that encourages such a method, he added, "disqualifies itself from speaking to the world about justice."

AJC-NCC CONFERENCE

A conference co-sponsored by the National Council of Churches' Commission on Regional and Local Ecumenism and AJC's Interreligious Affairs Department Jan. 5-6 in Haverford, Pa., brought together some 30 national and local practitioners of interreligious, ecumenical and social action programs to examine the current status of Christian-Jewish relations in the U.S. Special attention was given to two major communities — New York City and Washington, D.C. — and to the impact of liberation theologies on Christian-Jewish relations.

Since the majority of Protestants in both metropolitan areas is black, Protestant-Jewish relations in both cities reflect interracial, as well as interreligious dimensions. Candid discussion revealed some differences in priorities and agendas between the black and Jewish communities, but also agreement that neither community is monolithic, and that both encompass diverse positions.

A session devoted to "Christian and Jewish Perspectives on Liberation Theology" featured a presentation by Nancy Fuchs-Kreimer of the Reconstructionist Rabbinical College, which used the history and celebration of the Jewish holiday of Hanukkah as a model for exploring "sectarian" and "prophetic" elements in the theme of liberation for Jews and Judaism.

Professor Paul Van Buren of Temple University warned that some Christian liberation theology can lead to an anti-Israel position only if the Hebrew Bible's theme of the Exodus is ignored or minimized. He used the State of Israel as an example of Jewish liberation theology, carried out in the real world.

Rev. John Pawlikowski of the Catholic Theological Union stressed the centrality of the Hebrew Scriptures to current liberationist thought, especially the Exodus event. While declaring himself in sympathy with the general thrust of much liberationist thought, Rev. Pawlikowski offered a "friendly critique" of the attitudes towards Judaism found in some of the writers, which, he said, were rooted in an inadequate understanding of Judaism at the time of Jesus.

The conference was co-ordinated by the Rev. David E. Simpson, director of the National Council of Churches' Office on Christian-Jewish Relations and the IAD's Rabbi A. James Rudin, and assisted by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding.

In summarizing, Rabbi Marc H. Tanenbaum noted that, despite authentic differences and even tensions between faith communities, Christians and Jews acting in concert had performed impressive works of healing and reconciliation, and have a shared commitment to confront the violence and dehumanization so prevalent in today's world.

ROBERT S. JACOBS REPORTS ON JEWISH-CHRISTIAN RELATIONS

In a presentation to AJC's National Interreligious Affairs Commission in Los Angeles, California, commission chairman Robert S. Jacobs summarized the current state of Jewish-Christian relations as "good...and getting better."

Mr. Jacobs credited the efforts of Christian leadership to confront and reformulate negative teachings about Jews and Judaism, a "growing awareness in our country of the value of our pluralistic society," and the contribution of AJC and other Jewish communal organizations for the generally positive state of these relationships.

While anti-Jewish attitudes and feelings are still widespread in our society, evidenced by a recent spate of acts of anti-Semitic desecration and vandalism, Mr. Jacobs stressed that such attitudes "are *not* fostered by Christian religious bodies." A certain tradition of Christian teaching of contempt toward Jews and Judaism was an important factor in creating anti-Semitic attitudes in the past, he stated, but today, such attitudes "arise out of other sources than official Christian theory or practice."

Declaring that Jewish security in the U.S. rests upon the foundation of "our democratic political process, our respect for others, for individual rights and group interests," he cautioned that the activities of the New Religious Right represented a potential threat to that foundation, and said that interreligious coalitions must be strengthened on state and local levels to resist pressures to stamp out diversity.

AJC CHAPTER ACTIVITIES

• The Washington, D.C. Chapter Board hosted Dr. Eugene Fisher, director of Catholic-Jewish Relations for the National Conference of Catholic Bishops. Dr. Fisher reviewed positive developments in Catholic-Jewish understanding on international, national and local levels, pointed to areas of potential interreligious tension and stressed the need for the Catholic and Jewish communities to work together to combat the rising activity of organized hate groups.

Continued on p. 5

SOUTHERN BAPTIST-JEWISH DIALOGUE

During three days in February, some 40 Southern Baptists and Jews, including Bible scholars, academicians, clergy and community relations specialists, explored critical biblical and theological issues, clarified fundamental differences of faith and self-understanding and sought ways to work together to advance social justice, human rights and religious liberty.

Co-sponsored by the Interfaith Witness Department of the Southern Baptist Convention's Home Mission Board and AJC's Interreligious Affairs Department, and assisted by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding, the national conference, held at the Golden Gate Baptist Theological Seminary in Mill Valley, California, covered the gamut of Southern Baptist-Jewish relations. The current status of that relationship was summarized by Bob E. Adams of Southwest Baptist Theological Seminary in Fort Worth, Texas and IAD's Rabbi A. James Rudin. Commenting on the notorious remark by SBC President Baily Smith over 18 months ago that "God almighty does not hear the prayer of a Jew," Rabbi Rudin noted that although the remark had angered and dismayed many Jews who felt that it "de-legitimitized Jewish life," he believed Smith's comments had moved relations between the two groups to "a much more realistic and mature basis."

At a dialogue session, Southern Baptist first vice president Christine Gregory of Danville, Va., called on a rabbi to lead an invocation, remarking, "I'm one who believes God does hear the prayer of a Jew."

In a session devoted to human rights, Baptists and Jews were challenged by IAD's Rabbi Marc H. Tanenbaum and Dr. James M. Dunn of the Baptist Joint Committee on Public Affairs to confront "a growing callousness toward human suffering" around the world. Both speakers criticized the vast expenditures on nuclear proliferation and arms expansion while hundreds of millions are dying of hunger and malnutrition. Noting that most of the poor and hungry in America are women and children, Dr. Dunn charged that U.S. public policies reflect the motto: "Women and Children last!"

Discussing "A Southern Baptist View of the Hebrew Scriptures," Professor Robert L. Cate of the host seminary said that while "the criterion by which the Bible is to be interpreted is Jesus Christ," the Hebrew Scriptures were not only used for proof-texting, but had significant meaning for Baptists, providing the foundations of faith, essential doctrines, religious practices and worship. In discussing "A Jewish View of the New Testament," Professor Michael Cook of Hebrew Union College-Jewish Institute of Religion in Cincinnati, cautioned that, "Tragically, because the name of Jesus has been enlisted in campaigns which have brought terror to Jewish history, Jews today may actually have lost the capacity to be responsive to the precious



At the Southern Baptist-AJC National Conference: Dr. Peter Chen, assistant director for World Religions and Dr. Glenn Igleheart, director of the Interfaith Witness Department, both of the Southern Baptist Home Mission Board, and AJC's Rabbis Marc H. Tanenbaum and A. James Rudin.

teachings imparted by the Jew Jesus."

Other sessions explored the meaning of Israel, ways of communicating religious values and the questions of witness, mission and conversion. In a concluding session, the Rev. Glenn Igleheart, director of interfaith witness for the Southern Baptist Convention, stressed the need to bring dialogue to the level of local churches and synagogues. He offered a ten-point prospectus for the future of Baptist-Jewish relations which suggested, among other things, joint publications, cooperation on human rights and religous freedom, joint travel to Israel and exchange of students and professors at Baptist and Jewish seminaries. IAD's Judith Banki, who summarized the three-day conference, also pointed to the need for regional and local dialogues.

INTERRELIGIOUS TASK FORCE ISSUES MANIFESTO

Christian and Jewish leaders meeting in Miami to celebrate the tenth anniversary of the Interreligious Task Force on Soviet Jewry raised their voices in a unanimous protest against "the cultural and spiritual repression of Jews and Christians in the Soviet Union."

A manifesto endorsed by Jewish, Baptist, Episcopal, Methodist, Presbyterian, Roman Catholic, Greek Orthodox and Reformed Church clergy, as well as by officers of ecumenical and campus associations, called upon the leaders of the Soviet Union to respect the provisions of the UN Declaration on Human Rights and the Helsinki Accords, which affirm the right to leave a country and the right of freedom of conscience and religion for those who choose to remain.

The group appealed for "an end to the ruthless and brutal imprisonment of all prisoners of conscience, both Christians and Jews" and pledged solidarity with "all persons denied religious liberty in the Soviet Union."

They also saluted Sister Ann Gillen "for her magnificent leadership during the past decade." Sister Ann is executive director of the task force, which IAD's Rabbi A. James Rudin serves as executive chairman.

INTERRELIGIOUS COOPERATION: A MORAL NECESSITY

The Roman Catholic archbishop of Detroit, the Most Rev. Edmund C. Szoka, and Rabbi Marc H. Tanenbaum told a joint meeting of Catholic and Jewish women on February 11 that Christians and Jews must work together for the survival of civilization.

Archbishop Szoka decried centuries of Jewish "discrimination, persecution and agonizing suffering," saying present-day Christians "must beseech the pardon of God and that of our Jewish brothers and sisters" for past sins of anti-Semitic acts. "If such denial of human rights ... can happen to any one ethnic, racial or religious group, it can happen to every ethnic, racial or religious group," he added.

Rabbi Tanenbaum said Jews and Christians must come together, "not for each other, but for the world."

The archbishop and the rabbi shared the podium at a joint meeting of the League of Catholic Women of Detroit and the League of Jewish Women's Organizations of Greater Detroit, held at Birmingham's Temple Beth El.

The meeting marked the 75th anniversary of the Catholic women's organization.

INTERNSHIP IN INTERRELIGIOUS AFFAIRS

A pioneering program for the training of young interns in interreligious affairs research, publication, and dialogue skills has been established at AJC through a grant from George and Arlene Hecht of Sarasota, Florida.

Designated "The Harry Sudakoff Fellowship for Interreligious Interns," the program was endowed by Mr. and Mrs. Hecht to honor Mr. Sudakoff for his "historic contributions to the improvement of understanding between Christians and Jews."

Both Mr. Sudakoff and the Hechts are respected Jewish communal leaders who have also given distinguished service to major civic, cultural and social causes in Sarasota.

The first "Harry Sudakoff Intern" is Samuel Weintraub, a first-year student at the Jewish Theological Seminary in New York, who is currently conducting a research project examining what is taught about Christians and Christianity in major Jewish seminaries in the U.S.



The Rev. Charles Angell, S. A., director of the Centro Pro Unione in Rome, displays a volume of the Jewish Encyclopedia contributed by AJC's Interreligious Affairs Department to the center's library, as a resource for students from many corners of the world who study at the center.

AJC CHAPTER ACTIVITIES Continued from p. 3

• The Baltimore Chapter joined with the Division of Education of the U.S. Catholic Conference, the Division of Campus Ministry of the Archdiocese of Baltimore and the National Lutheran Campus Ministry, North-east Region in sponsoring a two-day Campus Ministry Conference on the subject, "Reshaping Jewish-Christian Relations After The Holocaust."

• The Women of the Baltimore Chapter were among six women's groups to sponsor an interfaith seminar on the topic of "legitimate diversity" in religious thought and practice.

• The Buffalo Chapter, in collaboration with the Jewish Federation of Greater Buffalo, the Buffalo Area Metropolitan Ministries, and the Council of Churches of Buffalo and Erie County, is participating in an "Interreligious Dialogue on the Middle East." Individuals from the participating agencies will study together a variety of historical sources in order to better understand the intricate nature of relationships and problems in the Middle East.

• The Atlanta Chapter hosted Dr. Glenn Igleheart, director of Interfaith Witness of the Southern Baptist Home Mission Board on March 4, as part of the "Luncheon Series with Religious Leaders" sponsored by the chapter's Interreligious Affairs Commission.

• The Cleveland Chapter hosted IAD's Judith Banki for an informal meeting discussing Christian responses to anti-Semitism. Also, Cleveland AJC director Martin Plax and family presented a model Sabbath celebration with commentary at two seminars for catechists exploring the common heritage of "The Sabbath," sponsored by the Religious Education Department of the Cleveland diocese.

• The New York Chapter and the IAD commemorated Women's History Month by inviting three women clergy, all activists in their respective faith communities, to discuss "Women in the Clergy: How Far Have They Come?" The forum featured Rabbi Nancy Fuchs-Kreimer, rabbi of the Manhattan Reconstructionist Chavurah; the Rev. Jeanne Audrey Powers, associate general secretary of the United Methodist Commission on Christian Unity and Interreligious Concerns; and Sister Ann Patrick Ware, former associate director of the Commission on Faith and Order of the National Council of Churches.

Sey Chassler, editorial consultant to the Charter Publishing Company and former editor of *Redbook*, moderated the discussion.

Mimi Alperin of AJC's Committee on Women's Issues chaired the March 31st program, which was coordinated by IAD's Inge Lederer Gibel and Betty Reiser, director of Women's Issues for the New York Chapter.

• The Westchester, N.Y. Chapter joined with the Ecumenical Relations Committee of the Hudson River Presbytery and the Islamic Center of New York City to sponsor "Peacemaking: An Interfaith Dialogue" at Pace University in White Plains, N.Y. The program featured IAD's Rabbi A. James Rudin; Dr. John T. Conner, president of the Presbyterian Peace Fellowship; and Dr. Yassin El-Ayouty, professor of Political Science, SUNY, Stony Brook, N.Y. It was moderated by Dr. Robert Muller, associate secretary general, UN Economic and Social Council.

• The Los Angeles Chapter and the National Conference of Christians and Jews developed a three-part conference on "Religion and the Electronic Media," bringing religious leaders together with media specialists and university faculty. The meeting, held at the University of Judaism, was intended to promote understanding of the use of the electronic media as a communications tool. While some segments of the religious community have utilized these media, noted AJC's Rabbi Sandra Shiryon, "mainstream religious groups have yet to fully explore its potential."

• The San Diego Chapter cooperated with the Women's Institute for Continuing Jewish Education, University of San Diego, and the San Diego County Ecumenical Conference in presenting a forum on "Women's Spiritual Journey Through Story-telling." The one-day meeting was keynoted by Rabbi Lynn Gottlieb, who dramatized the ancient stories in light of contemporary women's experience, using original narration, music, choreography and sign language, and featured workshops on Storytelling Through Midrash, Christian Storymaking and Mythmaking and Fairy Tales.

• The Orange County, California Chapter hosted IAD's Rabbi Marc H. Tanenbaum at an interfaith breakfast focusing on the plight of the world's 16 million refugees. The interfaith event, the largest ever held in Orange County, was co-sponsored by the National Conference of Christians and Jews and the Newport Mesa-Irvine Interfaith Council. Rabbi Tanenbaum said the fate of the world's refugees was "the central moral issue facing Christians and Jews today."

• Eight Christian and Jewish women joined Houston Chapter vice-president and head of the Interreligious Affairs Commission, Mickey Graubart and IAD's Inge Lederer Gibel for a preliminary meeting of the Women's Interreligious Dialogue on the Middle East. The WIDME program brings together women of various faiths for study and dialogue relating to Middle East issues.

• The Philadelphia Chapter has received a grant of \$35,000 from the Pew Memorial Trust to establish a pioneer energy-conservation program for Philadelphia area churches and synagogues.

AJC accepted the grant on behalf of Philadelphia's Interfaith Coalition on Energy (ICE), which comprises the local Catholic Archdiocese, Metropolitan Christian Council, Board of Rabbis, and AJC chapter. The ICE program, reported chapter chairman Robert A. Fox, is believed to be the first interfaith effort anywhere in the country to provide religious institutions with professional energy-management expertise on a continuing basis.

Launched in the summer of 1980, ICE began its operations by conducting energy audits in one Protestant church, one Roman Catholic church, and one synagogue. The audits found that each of the three institutions could reduce energy costs by about 20 percent through simple changes in equipment and in the ways it used its facilities.

6

NOTABLE QUOTABLES

• A people usually builds monuments to recall glorious moments from the past. Yad Vashem, however, stands not for a moment of glory, but for an hour of grief and shame. It is a bitter and haunting reminder of the demonic power of evil. This monument commemorates the six million Jews who were murdered under Nazism. They were victims of an act of genocide that culminated a long history of anti-Semitism. As long as this monument stands, no one will ever be able to forget it. We must not forget those camps, we must not forget those chambers and ovens, we must not forget those graves, for if we should forget the Holocaust, we would also forget how to shudder at the destructive power of prejudicial hatred.

To the Jewish people everywhere, I pledge and promise, because I am a Christian, never to forget. I will continue to remind Catholics, that we are a church that, in the words of the Second Vatican Council, "deplores hatred, persecution, and displays of anti-Semitism directed against Jews at any time and from any source." (Nostra Aetate No. 4)

And lastly, if we do not learn well the lessons of the past, we can be sure that history will hold us responsible; but even more seriously, the God of Abraham, Isaac and Jacob, the Father of Our Lord Jesus Christ, will hold us accountable.

Shalom to All.

A statement made by Humbert Cardinal Medeiros at a visit to Yad Vashem, the Holocaust memorial in Jerusalem, March 18, 1982.

• ... The Spirit of God moves among us through the events of our day. The Holocaust, the systematic and deliberate killing of six million Jews by the Third Reich, is the most singular event of our time summoning the Christian churches to reexamine and reform their traditional understanding of Judaism and the Jewish people. Biblical scholars and theologians of both Jewish and Christian traditions are affording us new insights into our common origins....

We acknowledge with both respect and reverence that Judaism is a living faith and that Israel's call and covenant are still valid and operative today. We reject the position that the covenant between the Jews and God was dissolved with the coming of Christ. Our conviction is grounded in the teaching of Paul in Romans, chapters 9-11, that God's gift and call are irrevocable.

Jews and Christians share a common calling as God's covenanted people. While we differ as to the precise nature of the covenant, we share a common history and experience of God's redemptive presence in history. Both Jews and Christians are called to a faithfulness to the covenant as they understand it....

In response to the movement of the Holy Spirit today, we believe that the desired and most appropriate posture between Christians and Jews today is one of dialogue....

In particular, we as Christian leaders reject the following:

- 1. Anything which infringes upon or violates the right of every human person or community not to be subjected to external or internal constraints in religious matters.
- 2. Ways of preaching the gospel which are not in harmony with the ways of God, who invites us to respond freely to his call and serve him in spirit and truth.
- 3. Any kind of witness or preaching which in any way constitutes a physical, moral, psychological or cultural constraint on Jews.
- 4. Every sort of judgment expressive of discrimination, contempt, or restriction against individual Jews or against their faith, worship or culture.
- 5. Untrue and hateful forms of comparison which exalt the religion of Christianity by throwing discredit on the religion of Judaism.
- 6. Actions which, on educational, social or other pretexts, aim to change the religious faith of Jews by offering more or less overt protection and legal, material, cultural, political and other advantages.
- 7. Attempts to set up organizations of any sort for the conversion of Jews....

Jews and Christians share a great common hope in a future and final coming of God's reign in the world, a messianic age. While we differ in our understanding of whether and to what extent that promised age arrived in the person of Jesus Christ, we stand on common ground in hoping that one day there will be "a new heaven and a new earth" (Revelation, Isaiah). We believe that God's Spirit is moving over the waters once again. This statement is offered by the Texas Conference of Churches with the hope that it will facilitate the coming of that great day of righteousness and peace.

Excerpts from "Dialogue: A Contemporary Alternative to Proselytization," a statement unanimously adopted on February 5, 1982 by the Texas Conference of Churches, an ecumenical association of 16 Protestant, Catholic and Orthodox denominations.

EDITOR'S NOTE Only in America...

An entire generation of American Jews — the native-born progeny of that vast immigration wave which fled misery and persecution in Eastern Europe at the turn of the last century — grew up with that magical invocation: Only in America! It gave voice to our parents' sense of wonderment that they had at last found refuge in a land which offered them the priceless gifts of citizenship, religious freedom and educational opportunity. The national and ethnic hostilities which erupted in periodic violence in the "Old Country" — Cossack against Pole, Ukrainian against Russian, Hungarian against Rumanian, and the Jew as convenient scapegoat, caught in the crossfire — did not seem endemic here. Was it possible that America was really different?

It was and it is. Yet antagonisms and prejudices die hard, and some of the ethnic hostilities born of intra-European conflicts found fertile ground in America. Not only did Jews encounter anti-Semitism here in the "Golden Land," but the fact that the savage hatred of Jews which constituted the central tenet of Nazi racial doctrine found ready acceptance and murderous cooperation in parts of Eastern Europe — even among populations which themselves suffered horribly from Nazi occupation during the Second World War — drove many of our parents' generation to a sense of cynicism and despair about the prospect of transcending deep-seated group hatred and bigotry.

That is why the story on page one of this newsletter has special poignancy for many of us. For when the Polish military regime allowed, even encouraged, a recent campaign to blame Poland's present ills on its Jews — who number 6,000 mostly elderly persons representing the pitiful remnant of a pre-war population of over three million — its leaders were resorting to a time-honored technique of propaganda manipulation. But this time, a number of Polish-American leaders, including John Cardinal Krol, Archbishop of Philadelphia, stepped forward to condemn the anti-Semitic campaign. At the same time, American Jews were showing their support for the beleaguered people of Poland in word and deed, including organized contributions to Catholic relief efforts there. Beyond this dramatic instance of solidarity, American Christians and Jews of Polish background have been conducting a serious dialogue to sort out and understand a historical relationship which mingled periods of cooperation and progress with antagonism and persecution. Out of that dialogue initiated by a Polish-American Jewish-American Task Force co-sponsored by AJC — has come a determination to combat mutual stereotypes and advance mutual understanding. The forthright response of American Polish and Jewish leaders to the repressive measures of the military regime in Poland, and to its crude efforts to foment anti-Semitism, is one of the fruits of that ongoing dialogue.

I wish my Warsaw-born father might have lived to see it.

Judith H. Banki

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ITEMS OF INTEREST AVAILABLE FROM AJC

The Single Parent Family. This statement by the Los Angeles Roman Catholic-Jewish Respect Life Committee is the third major statement of Roman Catholic and Jewish concern to grow out of an ongoing dialogue begun to commemorate the 10th anniversary of the Vatican II document, Nostra Aetate. Among the topics discussed: Jewish and Catholic Reflections on the Family; Contemporary Realities of the Single Parent family; Present Responses of Church and Synagogue; Areas of Future Ministry.

Single copy free from the Los Angeles Office of the American Jewish Committee, 6505 Wilshire Blvd., Suite 315, Los Angeles, CA 90048.

Anti-Semitism in the Soviet Union 1977-1981, by Max M. Kampelman. A summary of officially-sanctioned anti-Semitism in the Soviet Union since the USSR signed the Helsinki Final Act. (Address by the Chairman of the U.S. Delegation to the European Conference on Security and Cooperation, December 1, 1981.)

Single copy, 35¢; available from AJC's Literature Distribution Office.

Summer Seminars 1982. A flyer describing the popular Summer Seminar Series of AJC's Academy for Jewish Studies Without Walls, offering courses in Judaic studies by outstanding American scholars at selected university campuses.

This summer the Academy offers four seminars, among them "The Jewish-Christian Encounter: A Historical Perspective," July 18-24, at Skidmore College in Saratoga Springs, New York.

Single copy free from the Academy for Jewish Studies Without Walls, 165 East 56 Street, New York, New York 10022.

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A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

ROBERT S. JACOBS, chairman Interreligious Affairs Commission

RABBI MARC H. TANENBAUM, national director Interreligious Affairs Department

JUDITH H. BANKI, editor

Vol. 6, No. 2 December 1982

ARAFAT PAPAL AUDIENCE STRAINS CATHOLIC-JEWISH RELATIONS

While the audience granted by Pope John Paul II to PLO leader Yasir Arafat shocked and outraged Jews in many parts of the world and led to charges and countercharges that placed a noticeable strain on Catholic-Jewish relations, leaders in both communities expressed continued commitment to the bridgebuilding which has marked the relations between Catholics and Jews in recent years. Established bonds of cordiality — the fruits of ongoing communication and joint programming on almost every level of interaction between the Church and the Jewish people — eased tensions, despite serious disagreement over the merits and consequences of the papal audience.

For many Jews and Christians, the photograph of the spiritual leader of the Roman Catholic Church shaking hands with the world's foremost terrorist — head of an organization which has claimed credit for murderous attacks on innocent civilians, for airplane bombings and hijackings, and which has never departed from its stated aim of destroying the sovereign State of Israel outweighed any constructive intentions of the meeting. Moreover, the audience took place at a time when Italy was inundated with a wave of vehement anti-Israel and anti-Semitic incidents, culminating in the attack on a Rome synagogue which caused the death of a two-year old child and the maiming of many others.

AJC had communicated its distress at the pending audience through a cablegram from AJC President Maynard Wishner to Vatican Secretary of State, Cardinal Augustino Casaroli, recalling the Pope's condemnation of terrorism in an address to the Christian Democratic World Union in Rome on February 19. On that occasion, the pontiff decried terrorism as "a savage inhuman method, to be absolutely banned." Noting the "base manner" of terrorist assaults "by means of abduction, torture and murder" of defenseless innocents, he urged international solidarity "so that every act of terrorism may be unanimously unmasked, denounced, condemned and penalized with sanctions..."

Copies of the telegram or similar protests were sent by AJC members and staff, and by other Jewish communal leaders, to members of the Catholic hierarchy in the United States and the to Apostolic Delegate to the U.S., Archbishop Pio Laghi. • Christopher Close-up, a half-hour national TV program produced by The Christophers, will feature a dialogue between Dr. Eugene Fisher, executive secretary for Catholic-Jewish Relations of the National Conference of Catholic Bishops; the Rev. David Simpson, director of Christian-Jewish relations for the National Council of Churches and IAD's Rabbi Marc Tanenbaum in a show to be aired in January on some 300 TV stations. Titled "Faith and Prejudice," the program explores Christian-Jewish relations and discusses practical means for combatting religious bigotry. A videotape of the program may be rented from the IAD for \$25. The program is useful as a conversation starter for local interreligious dialogue.



Father John Catoir and Jean Glynn of The Christophers interview Rev. Simpson, Dr. Fisher and Rabbi Tanenbaum for January TV program.

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Responses from a number of Catholic leaders stressed the Pope's continuing abhorrence of terrorism, his overriding preoccupation with seeking peace in the Middle East and other parts of the world, and, while defending the Pope's intentions in granting the audience, conveyed sympathetic understanding of strong Jewish feeling about the meeting.

In a letter to Mr. Wishner, Cardinal Johannes Willebrands, President of the Vatican Commission on Religious Relations with the Jews, wrote, "The fact that the Holy Father receives someone in audience is in no way a

THE AMERICAN JEWISH COMMITTEE, Institute of Human Relations, 165 East 56 Street, New York, N.Y. 10022

sign of approval of all the ideas and actions attributed to that person." Referring to a press release issued by the Holy See after the audience, Cardinal Willebrands added:

On this occasion the Holy Father did not fail to express to Mr. Arafat "the hope that an equitable and lasting solution of the Middle East conflict should be reached," a solution which, as he said during the audience, "should involve the recognition of the rights of all peoples, particularly those of the Palestinian people for a homeland of its own and of Israel for its own security." With this last reference the Holy Father wished to affirm that the recognition of Israel by the Arabs is a basic condition for the construction of peace.

The Cardinal further assured Mr. Wishner that the Church's opposition "to all forms of anti-Semitism" remained unchanged.

In his reply, Mr. Wishner wrote that the Pope's desires for an equitable and lasting solution for the Middle East conflict which would exclude violence and terrorism "are shared by all persons of good will seeking peace in that troubled region." While not questioning "the honorable and pacific intentions of the Pope," AJC did "strongly disagree regarding the impact of the audience" on popular opinion and "its widespread interpretation as an act of legitimization for the organization which he heads."

"We can understand the Pope's desire to show his good will toward the Palestinian people," Mr. Wishner wrote, "but surely you can understand the depth of feeling in the Jewish community..."

He noted that AJC has been in the forefront of Catholic-Jewish dialogue, "remains committed to that dialogue despite the strain of recent events," and has "acknowledged the historic importance of Pope John Paul II's affirmative statements on the relations of the Catholic Church with Judaism and his emphasis on the common spiritual heritage of Christians and Jews."

"Needless to say," Mr. Wishner added:

we fervently share the Pope's desire that an equitable and lasting solution of the Middle East conflict will soon be reached and his affirmation that the recognition of Israel by the Arabs is a basic condition for the construction of that peace.

The logic of that affirmation by the Pope, Mr. Wishner concluded, argues in favor of the recognition of Israel by the Holy See as a model that would "advance the cause of peace and co-existence between the Arab nations and Israel."

Reporting on these and other developments at AJC's National Executive Committee meeting in Los Angeles, November 6, Robert S. Jacobs, chairman of the Interreligious Affairs Commission, pointed to differing Christian and Jewish perspectives on the recent war in Lebanon. Mr. Jacobs reviewed AJC's efforts to call attention to biased and inaccurate reporting about the war and to protest the widespread application of double standards to Israel's actions.

LEADING RABBIS EXPRESS ANGUISH OVER BEIRUT MASSACRE

Six eminent religious leaders of American Jewry gathered at the American Jewish Committee on September 24 — prior to Judaism's most solemn holy Day of Atonement, Yom Kippur — and publicly expressed their "profound moral anguish over the tragic loss of lives of Palestinian civilians during the massacres in Beirut."

"Having experienced the trauma of abandonment by the world and the callousness to Jewish suffering during the Nazi holocaust as well as much of our history," the rabbis declared, "we are determined not to sit idly by in the face of this wanton bloodshed."

Speakers at the heavily-attended press conference were: Rabbi Gerson D. Cohen, Chancellor, The Jewish Theological Seminary; Rabbi Joseph B. Glaser, Executive Vice-President, Central Conference of American Rabbis; Rabbi Norman Lamm, President, Yeshiva University; Rabbi Paul M. Steinberg, Dean, Hebrew Union College-Jewish Institute of Religion, representing Rabbi Alfred Gottschalk, President of the seminary; IAD's Rabbi Marc H. Tanenbaum (who moderated the meeting) and Rabbi Walter S. Wurzburger, President, Synagogue Council of America.

The rabbis, representing Orthodox, Conservative and Reform branches of American Judaism, noted that the massacres were perpetrated by Christian militias. "Nevertheless," they stated, "the obligation that the Israeli Government assumed when Israeli troops took over West Beirut and their proximity to these tragic events make it urgent that every step be taken by all the appropriate parties involved, directly or indirectly, including Israel to determine how this tragedy occurred."

While welcoming the news that an independent investigation would be launched in Israel to establish the facts and determine responsibilities, the rabbis also called for parallel inquiries to determine "how it was possible for tens of thousands of Christian and Muslim civilians, Lebanese and Palestinian, to be tortured and massacred since 1975 under PLO and Syrian domination. Here, too, responsibility must be fixed."

Emphasizing the need to combat the religious and ethnic fanaticism, group hatreds and bigotry "of which the Beirut massacres are only the latest instance," the rabbis pledged themselves to work with people of all faiths and creeds to advance the cause of human rights and universal peace.

In individual comments, the rabbis agreed that the moral imperatives of Judaism required an investigation to determine whether the Israeli Government could have done anything to prevent the massacre. In Rabbi Wurzburger's words, Jews could not rest on the fact that "worse crimes have been perpetrated by other nations" because "we are the people that have upheld standards of morality."

At the same time, they cautioned against widespread prejudgment of Israel and a one-sided barrage of criticism, some of which seemed to hold Israel alone responsible for the tragedy. Rabbi Lamm described such one-sided media treatment as "journalistic mugging" of Israel and urged "impartial attitudes rather than selective criticisms."

LUTHERAN COUNCIL-AJC HOLD NATIONAL CONFERENCE

A national Lutheran-Jewish conference, the fifth such dialogue to be jointly sponsored by the Lutheran Council in the USA and AJC's Interreligious Affairs Department, took place Oct. 13-14 at the Hebrew Union College-Jewish Institute of Religion in Cincinnati.

The meeting brought together 40 Lutheran and Jewish academicians, including Bible scholars and professors of theology, as well as campus ministers and community relations specialists, for an intensive exploration of Lutheran and Jewish perspectives on scriptural, historical and contemporary issues.

In his keynote address, Dr. Alfred Gottschalk, president of the host seminary, underscored the need for Christian-Jewish communication and understanding in the light of such contemporary crises as the recent fighting in Lebanon. Noting that Israel had been blamed for atrocities committed by others and was the target of biased reporting, exaggerated statistics and vehement abuse, he expressed the hope that Christian commitment to justice and truth would lead, not to blind or uncritical support of Israel, but to a more fair and balanced understanding of recent events.

Other subjects discussed during the two-day meeting included: "A Lutheran View of the Hebrew Scriptures" (Dr. Wesley J. Fuerst, professor of Old Testament, Lutheran School of Theology at Chicago) and "A Jewish View of the New Testament" (Dr. Michael J. Cook, professor of Intertestamental and Early Christian Literature, HUC-JIR); "Human Rights and Religious Pluralism: Lutheran and Jewish Perspectives" (Dr. George W. Forell, Carver Professor, University of Iowa School of Religion and IAD's Rabbi Marc H. Tanenbaum); "Mission, Witness, Conversion, Outreach" (Rabbi Sanford Seltzer, director, Task Force on Reform Jewish Outreach, Union of American Hebrew Congregations, Boston and Dr. Carl E. Braaten, professor of Systematics, Lutheran School of Theology at Chicago) and "Jerusalem in the Jewish and Lutheran Traditions" (Dr. E. Thomas Kraabel, professor of Classics, University of Minnesota and Dr. David Wolf Silverman, Spertus College).

In the concluding session, Dr. Martin L. Kretzman, German Institute for Medical Missions, Federal Republic of Germany, offered a personal vision of increased understanding and amity between Lutherans and Jews and IAD's James Rudin provided a prospectus for future areas of joint programming and dialogue.

The two-day conference was co-chaired by Dr. Harold H. Ditmanson, professor of Religion, St. Olaf College and Rabbi Tanenbaum, coordinated by Dr. Joseph A. Burgess, executive director of the Lutheran Council's Division of Theological Studies and Rabbi Rudin, and assisted by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding.

INTERRELIGIOUS TASK FORCE OBSERVES 10th ANNIVERSARY

In an address before the National Interreligious Task Force on Soviet Jewry, Sen. Robert Dole (R-Kan.) described the current status of civil and religious rights



Rabbi James Rudin, Sister Ann Gillen and Ambassador Sargent Shriver, honorary chairman of the National Interreligious Task Force on Soviet Jewry, at anniversary meeting.

in the Soviet Union as "dismal," but said he was encouraged by the "widespread interest" in the issue of freedom for Soviet Jews and other religious groups in the USSR. He lauded the Interreligious Task Force for its significant part in the emigration of more than 260,000 Jews from the USSR in the past decade.

Sen. Dole was among a number of notable civic and religious leaders who gathered in Washington, D.C. Sept. 13-14 to commemorate the tenth anniversary of the task force, which is directed by Sister Ann Gillen, with IAD's Rabbi James Rudin as executive chairman. The task force, said Sister Gillen, combines "prayer, publicity and political pressure" to highlight and affect the human rights situation in the Soviet Union.

Addressing the current religious situation in the USSR, Dr. Thomas E. Bird, professor of Slavic Languages at Queens College, N.Y., charged that the government "continues to confine religious activists, especially in psychiatric wards and hospitals," and that "people are being told that religion is a product of Western subversion." Judaism is particularly maligned, he claimed, and a systematic campaign against Jewish academics and professionals has included such acts as revoking their advanced degrees, thus depriving them of their standing and ability to work.

In recognition of their support of the goals and activities of the task force, awards were presented to Ambassador Sargent Shriver by Sister Margaret Traxler, Task Force national co-chairperson and Hon. Walter T. Hubbard, Jr., chairman, National Organization of Black Catholics, Seattle, Washington, and to Bayard Rustin by Rabbi Marc H. Tanenbaum.

A Task Force Delegation led by Professor Andre Lacocque, Task Force national co-chairperson, presented names of prisoners of conscience to the Soviet Embassy.

Rev. Robert F. Drinan, professor of Law at Georgetown University, concluded the meeting by leading a prayer vigil on the steps of the Capitol, at which time Task Force delegates adopted a Tenth Anniversary Manifesto, read by AJC's Eugene DuBow, pledging continuing solidarity with Soviet prisoners of conscience.

In recognition of the unique contribution of the task force, the Martin Tananbaum Foundation, which has supported the group's goals and programs, has increased its support of the task force. The additional grant will be used for a series of regional conferences around the nation to deal with anti-Semitism, human rights and religious liberty.

AJC, NCC SPONSOR PILOT TEACHER TRAINING PROGRAM

A pilot program for Christian and Jewish religious educators in Danbury, Conn., intended to enlarge understanding of both faith communities, explore issues of religious tension between them, and advance interreligious dialogue, took place over a three-month period, co-sponsored by the Office on Christian-Jewish Relations of the National Council of Churches and AJC's Department of Interreligious Affairs, in cooperation with the Association of Religious Communities and the Jewish Federation of Greater Danbury. The project was assisted by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding.

The initial desire for the program came from members of local churches and synagogues in Danbury who realized that, although they had worked together on an interfaith basis to advance the general welfare of the larger community, they had never carefully examined sensitive aspects of Christian-Jewish relations. A series of workshops on anti-Semitism pointed to the need for a systematic exploration of these issues, and the teacher training program was a direct result.

On four Sunday afternoons between February and April, 31 participants — 8 Jews and 23 Christians, including Episcopal, Lutheran, Roman Catholic, Unitarian, United Methodist and United Church of Christ clergy and lay religion teachers — met at various Danbury churches and synagogues. Harriet Kaufman of Cincinnati, a specialist in teacher training in Christian-Jewish relations, coordinated the program in cooperation with the Rev. David E. Simpson of the NCC's Office of Christian-Jewish relations and IAD's Judith Banki, who were also speakers at particular sessions. In addition, experts such as Fr. Edward Flannery, author of *The Anguish of the Jews*, and Dr. Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops, participated as speakers, along with Danbury clergy. Each session was preceded by substantial background reading and included discussion.

Among the topics covered in the various sessions were: Jewish and Christian Common Concepts; Overview of the Chistian and Jewish Relations; Tensions Between Christians and Jews; Development of Judaism and Contemporary Practices; Messianic Expectations; The Principles and Practices of Christianity and Religious School Materials and Misunderstanding.

Based on interest and support on the local level, Rev. Simpson hopes to replicate the program in communities across the country, in cooperation with the IAD.

AJC CHAPTER ACTIVITIES

• The Chicago Chapter has launched an interfaith energy-conservation committee aimed at helping churches and synagogues cut their energy usage.

Members of the new group, the Interfaith Committee on Energy Conservation (ICEC), are Chicago AJC and four Chicago-area religious institutions: Synagogue Am Shalom, Glencoe Union Church, North Shore Methodist Church, and Immaculate Conception Parish.

ICEC's principal objective, announced Richard Alschuler, chairman of Chicago AJC's Energy Committee and a member of the ICEC steering committee, will be to encourage professional "energy audits" of participating institutions, followed by specific recommendations for improving each building's energy-efficiency.

• The Chicago Chapter also co-sponsored with the Glencoe Union Church and Am Shalom Congregation a program featuring Clarence Wagner, speaking on "Lebanon: A Christian Perspective." Mr. Wagner is director of the Bridges for Peace Program in Jerusalem, a nonprofit interdenominational Christian educational organization that works to develop understanding between the Christian and Jewish communities. Wagner told an overflow crowd of 150 people about the Israeli incursion into Lebanon. He described the rationale for this action and discussed Israel's security needs as they related to the Palestinian presence in Lebanon.

• The Chicago Chapter jointly sponsored with local churches and synagogues two meetings addressed by Dr. Isaac C. Rottenberg, executive director of the National Christian Leadership Conference for Israel. Dr. Rottenberg, who lived under Nazi occupation in the Netherlands during the war years, discussed the future of Christian-Jewish relations.

The Chapter hosted IAD's Rabbi James Rudin for an address to the Interreligious Affairs Commission regarding recent developments in Christian-Jewish developments. While in Chicago, Rabbi Rudin addressed the faculty of the Catholic Theological Union on October 27 on the theme of interreligious communication.

• Charlotte and Alex Holstein, leaders of AJC's Syracuse (N.Y.) Chapter hosted IAD's Inge Lederer Gibel at a home dinner meeting on May 23, for a presentation on interreligious dialogue and the Middle East.

Chapter president David Holstein also co-hosted with Mark Savad, assistant director of the Syracuse Jewish Federation, a luncheon at which Ms. Gibel discussed the same subject with Jewish and Christian community leaders, including representatives of the Interfaith Council. In addition, Charlotte Holstein, a member of AJC's Board of Governors, sponsored a Women of Faith meeting which featured a showing of the CBS film about the landmark national Women of Faith Conference, held in Stony Point, N.Y. in November, 1980.

• In the first unified commemoration of the Holocaust era, Polish-Americans, Jewish-Americans and Ukrainian-Americans joined on September 1, in ceremonies marking the invasion of Poland on September 1, 1939. The event, co-sponsored by AJC's **Detroit Chap**ter; the Polish-American Congress, Michigan Division; St. Mary's College; the Ukrainian Congress Committee of America, Metropolitan Branch, and the Jewish Community Council of Metropolitan Detroit, took place at the Mercy College of Detroit.

• The Baltimore Chapter coordinated and cosponsored, along with Church Women United, the Baltimore Hebrew Congregation Sisterhood and the archdiocesan Commission for Ecumenical and Interreligious Affairs a conference on the theme "Women as Instruments of Peace," probing the ways that women, in a variety of roles, can reflect and transmit the values necessary to achieve a peaceful future.

The evening of sharing, which included a meal, a sacred dance and a panel presentation featuring Dr. Misbah Khan, associate professor of Pediatrics at the University of Maryland School of Medicine and IAD's Inge Lederer Gibel, drew over 100 women to St. Mary's Seminary in Baltimore on September 23.

Moderator for the evening was Shoshana Cardin, a community leader and a member of the Baltimore Chapter board.

The evening was closed by sharing a single loaf of bread and fruit juice, as a symbol of the unity of women, of faiths and humankind.

• The St. Louis Chapter hosted Rabbi James Rudin at a chapter luncheon on October 28th. Rabbi Rudin's talk "Under the Surface: How Can We Communicate More Effectively with our Christian Neighbors?" is the first of a two-part program on Christian-Jewish relations. In December, Father John Pawlikowski will address the chapter. While in St. Louis, Rabbi Rudin addressed the greater St. Louis Interfaith Clergy Council on the theme of Christian-Jewish relations after Lebanon. • The **Pittsburgh Chapter** co-sponsored with Christian Associates, an ecumenical association, a meeting to discuss the current situation in the Middle East and its implications for interreligious relations locally. An additional meeting is planned to continue the discussion and to keep the lines of communication between the various religious communities in Pittsburgh open and productive.

• The Cincinnati Chapter tendered a reception in honor of Father Charles L. Currie, president of Xavier University on October 27. The reception was held at the home of chapter leaders, Mr. and Mrs. Robert Blatt.

TANENBAUM HAILS TRIFA DEPORTATION

The announcement that Rumanian Orthodox Archbishop Valerian Trifa would be deported from the United States was greeted by IAD's Rabbi Marc H. Tanenbaum as an instance of belated justice. The Archbishop admitted lying to immigration authorities to cover up his pro-Nazi sympathies when he entered the U.S. 32 years ago. He was an ardent supporter of the Nazis and a member of a group called the Iron Guard, a storm trooper cadre which massacred hundreds of Christians and Jews in Bucharest in 1941. In 1976, Archbishop Trifa represented his church on the General Board of the NCC. Protests from Christians, AJC and other Jewish groups resulted in his removal from the board in February 1977. Rabbi Tanenbaum paid tribute to Dr. Charles Kremer, a survivor of the Rumanian pogroms, who had labored for years to expose Archbishop Trifa's record, and called the deportation a "major moral victory for Dr. Kremer and the AJC, which supported his efforts."

IAD BRIEFS

• Rabbi Marc H. Tanenbaum represented AJC at the joint meeting of the International Liaison Committee of the Vatican Secretariat for Catholic-Jewish Relations and the International Jewish Committee for Interreligious Consultations (IJCIC) in Milan, Italy September 6-9. This tenth meeting of Vatican and Jewish representatives was devoted to the subject "The Sanctity and Meaning of Human Life in Relation to the Present Situation of Violence."

• Rabbi Tanenbaum shared the podium with Dr. Krister Stendahl of Harvard Divinity School, Dr. Eugene Fisher of the National Conference of Catholic Bishops and the Rev. David Simpson of the National Council of Churches in a Synagogue Council of America program evaluating the current status and future of Christian-Jewish relations on Oct. 21

 IAD's Judith Banki and Dr. Eugene Fisher, director of Catholic-Jewish Relations for the National Conference of Catholic Bishops, shared the podium at the annual retreat of the Indiana Interreligious Commis-

RECEPTION FOR BISHOP JAMES ARMSTRONG

IAD hosted a reception in honor of **Bishop James Armstrong of Indianapolis**, president of the National Council of Churches, on November 1 at AJC headquarters. The informal reception served to introduce Bishop Armstrong and his wife to AJC leadership and to other Jewish religious and communal leaders. After brief tributes to Bishop Armstrong's leadership qualities from Dr. Donald Feldstein, AJC's executive vice-president, and Rabbi Tanenbaum, and an expression of appreciation from Dr. Claire Randall, general secretary of the NCC, Bishop Armstrong spoke movingly of his personal attachment to the Jewish roots of his Christian faith.

sion on Human Equality at Indiana University October 24-25. Mrs. Banki and Dr. Fisher spoke on the theme, "What Jews and Christians Teach About Each Other."

• Rabbi James Rudin was a participant at the annual meeting of the National Council of Churches' Committee on Christian-Jewish Relations held at the Graymoor Ecumenical Center, N.Y. Sept. 9-10. His address at the meeting was titled: "The New Agenda in Christian-Jewish Relations.'

• Rabbi Rudin also made a presentation to the NCCJsponsored Israel Study Group on October 1 at Weston Priory in Vermont. The Study Group is made up of prominent Christian scholars and leaders from around the country.

• Rabbi Rudin was the keynote speaker in Toronto on October 7 at a Canadian interreligious conference that was co-sponsored by the Canadian Conference of Catholic Bishops, the Canadian Council of Churches, and the Canadian Jewish Congress. His theme was "The Role of Religious Leadership in the Political Process".

• AJC has joined a number of religious and communal organizations as a founding member of the National Emergency Coalition for Haitian Refugees. Chaired by Bishop Anthony J. Bevilacqua, the coalition has focused public attention on the plight and special problems of Haitians seeking refuge in this country.

• IAD's Inge Lederer Gibel is one of the sources quoted in a major article on "Anti-Semitism in the Womens' Movement" by Letty Cottin Pogrebin, which appeared in *Ms*. Magazine, June 1982. The author traces the development of a new strain of anti-Semitism in the form of anti-Zionism and reports on the debacle at the Copenhagen Women's Conference in 1980. Ms. Pogrebin's article also appeared in *Moment* Magazine in July/ August 1982. A limited number of copies of the article are available from IAD.

• Ms. Gibel was also invited, for the second consecutive year, to participate in the National PIE (Partners in Ecumenism) Conference in September in Washington, D.C. PIE is an ecumenical group of mainly black church officials, which is coordinated through the NCC's Office on Local and Regional Ecumenism. The meeting focused on human rights issues and on the impact of the economy on the poor.

NOTABLE QUOTABLES

• As Christian theologians we share in the worldwide anguish over the recent massacres in West Beirut. Relentless calls to establish accountability have been issued, particularly with respect to the role of Israeli authorities in these tragic events.

We believe that the time has come for us to engage in careful reflection. It is clear to us that the voices of conscience are mixed with a chorus of cynicism, hypocrisy and bigotry. The history of antisemitism demonstrates that the world has too often remained silent in the face of atrocities except when Israel stands accused.... We have observed also that little or no criticism has been levelled against the real perpetrators of the massacres, the Philangists, a Christian militia.

We note how many of our Jewish sisters and brothers in the U.S. and Israel have called for an accounting for the massacres in Lebanon regardless of where the blame may fall. In Israel we have seen a free and democratic society engaged in a struggle of conscience, an increasingly rare phenomenon among the family of nations. How many other members of the United Nations would engage in such public self-examination?

As our Israeli friends endure this painful soul-searching we stand with them in full understanding and compassion, while at the same time we as Christians confess our own sins of silence, hostility and indifference which have so often contributed to these tragic situations.

...from our common scriptures, we pray with the Psalmist, "PEACE BE UPON ISRAEL."

A statement adopted by 14 Christian scholars and theologians at the semi-annual meeting of the Israel Study Group at Weston Priory, Weston, Vermont, October 2, 1982.

This issue of the Interreligious Newsletter has been made possible through the generosity of the Milton and Teresa Jackson Weill Foundation.



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Free Press Photo by MARY SCHROEDER

From left, Rabbi Richard Hertz, Archbishop Szoka and Rabbi Marc Tanenbaum confer in Rabbi Hertz's study before speeches Thursday at the joint Catholic and Jewish women's meeting.

Jews, Christians: Bond of necessity

By HARRY COOK Free Press Religion Writer

The Catholic archbishop of Detroit and a nationally known rabbi told a joint meeting of Catholic and Jewish women Thursday that Jews and Christians must work together, not as a matter of social nicety, but for the survival of civilization.

The Most Rev. Edmund C. Szoka decried centuries of Jewish "discrimination, persecution and agonizing suffering," saying present-day Christians "must beseech the pardon of God and that of our Jewish brothers and sisters" for past sins of anti-Semitic acts.

"Any denial of basic human rights or any unjust curtailment of those rights of any group of people . . . diminishes every one of us," the archbishop said. "It is a danger for all of us. If such denial of human rights ... can happen to any one ethnic, racial or religious group, it can happen to every ethnic, racial or religious

Faiths must work together, top clerics tell joint meeting

group.

Rabbi Marc Tanenbaum, director of National Interreligious Affairs of the American Jewish Committee, said Jews and Christians must come together, "not for each other, but for the world.'

"THERE IS AN OUTBREAK of moral anarchy in this world, an epidemic of dehumanization," the rabbi said. "And together we must work for a revolution of the human conscience."

"What binos us together," the rabbi said, "is infinitely greater than what se parates us . . . In the coming decade, the basic affirmation (is) that we are responsible for the events of history and that we can only do this by building a community of conscience upon our common beliefs centered in the Torah and in the gospel."

The archbishop and the rabbi shared the podium at a joint meeting of the League of Catholic Women of Detroit and the League of Jewish Women's Organizations of Greater Detroit, held at Birmingham's Temple Beth El.

Rabbi Tanenbaum was the leading Jewish observer at the Second Vatican Council, which met in Rome in four separate sessions from 1962 to 1965. He was instrumental, with Detroit's John Cardinal Dearden, in the development of the Catholic Church's epoch-making document advocating co-operation and understanding between Jews and Christians.

Thursday's joint meeting marked the 75th anniversary of the Catholic women's organization.



Attending the press conference were Rick Rodriguez of TAV, Faye Strauss, AJC; Raymond Grimes, AJC Colorado Chapter president; Carolyn Bennett, TAV; Mark Silverman, AJC vice president.

Revelations that the PLO has financed trips to Lebanon for Christian clergymen in the US has aroused the ire and concern of lay Christian leaders.

The increase in anti-Semitism and anti-Zionism has caused alarm and TAV Evangelical Ministries in the Denver area have joined with the Colorado Chapter of the American Jewish Committee to lay the groundwork for dialogue and cooperation on issues of mutual concern.

Recognizing the PLO as the world's most dangerous terrorist organization, TAV's goal is to work with the Jewish community in support of Israel and promote increased support for Israel within the Christian community.

Announcement of the cooperation between TAV and the AJC was made at a press conference Monday at which Chapter President Raymond L. Grimes, Vice President Mark N. Silverman, Foreign Affairs Chairperson; Fay Strauss, Interreligious Affairs Chairperson represented the AJC and TAV spokesmen were Rick Rodriguez of Johnstown and Carolyn Bennett of Boulder. Rodriguez knows of no attempts by the PLO to contact any ministers in this area, such as was done in the Northwest, but stressed that a concerted effort will be made to educate area clergymen as to the danger posed by the PLO.

TAV is a lay group of Christian businessmen and women who work with local churches across the country and sponsor seminars for Evangelical ministers.

Throughout the past year the AJC has been in dialogue with TAV leaders throughout the country. This relationship proved vital in the Seattle area when it became known that the Institute for Palestine Studies and Palestine Research Center had invited the ministers to Lebanon.

The true reason for the trip became evident as the ministers met with PLO leader Yasir Arafat. Upon their return the ministers praised Arafat and espoused the PLO propaganda.

Northwest TAV leaders called attention to the trip and immediately began to organize opposition to it by other Evangelicals. Grimes reported the American Jewish Committee, which was established in 1906 to protect the rights of Jews both at home and abroad and to promote the rights of all human beings, has been engaged in dialogue with TAV leaders over the last year.

TAV claims that it is un-Christian to accept money from, and thereby tacitly support, the PLO, with its use of terror and avowed goal of destroying the state of Israel. AJC's National Interreligious Affairs Department has warned that the Seattle trip was but the opening of a campaign by the PLO to fund trips for US clergy to PLO-controlled areas of Lebanon and to arrange for them to meet with Arafat.

According to Silverman, Jews and Christians must stand side by side in opposition to such trips, especially in light of recent information that the PLO is a key to the world-wide net-work of terror, having provided weapons training for the Red Brigades and other terrorist organizations. "No matter what one's theological or political beliefs," Rodriguez added, "no Christian can sanction the use, and the spread, of terror."

Fay Strauss expressed AJC's gratification by Pope John Paul II's statement in February before the Christian Democratic World Union, "decrying terrorism in the strongest possible terms." The Pope, himself the victim of terrorism, denounced it as "the antithesis of everything you try to promote as democrats and as Christians," and appealed for solidarity of governments and citizens "so that every act of terrorism may be unanimously unmasked, denounced, condemned and penalized with sanctions, whatever the pretext for it may be offered."

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Mrs. Strauss and Rodriguez agreed that work must continue with all groups within the Christian and Jewish communities to promote opposition of terrorism and to counter the PLO propaganda campaign aimed at causing the isolation of Israel within the community of nations.

THE AMERICAN JEWISH COMMITTEE

date March 25, 1982

10 Staff Advisory Committee AJC Area Directors

Marc H. Tanenbaum

subject Issues of Interreligious Interest

Enclosed please find several documents which deal with issues that figure prominently on the interreligious agenda:

First is the full text of an important address on Catholic-Jewish relations delivered on March 6 by Pope John Paul II in Vatican City. The enclosed brief Seven Arts Syndicate article provides some background about the significant declaration. You may wish to share these materials with your membership.

In addition, Pope John Paul II delivered a very strong address in mid-February before the World Union of Christian Democrats in Rome. In that talk, he powerfully condemned terrorism and violence. The enclosed WINS script on "Seattle Clergy, the Pope, and the PLO" is an example of how the Pope's address can be used to counter those groups that are moving to baptize the PLO as legitimate.

Second, Ken Briggs, religion editor of the New York Times, wrote an excellent front-page story on the Evangelical Christian community -- a copy of which is enclosed. Interestingly, the majority of the people and institutions referred to are centrally involved in AJC's program of Evangelical-Jewish relations. You may wish to share this with interested AJC members.

Third is the U.S. News and World Report survey of "Peace Movement Spreads in America" that appears in the March 22 issue of that magazine. The concern over the spread of nuclear armaments and the efforts to bring about universal simultaneous disarmament is growing among Catholic, Protestant and Evangelical churches. Clearly, it is becoming a major, if not dominant, issue within Christian bodies. Currently, AJC has taken no position on this issue. However, a new National Task Force on Defense and Disarmament is being organized and it is hoped that it will make a recommendation on this nuclear armament issue before long. In the meantime we will keep you informed of Church expression on this subject.

I'd appreciate any thoughts or reactions you might have to these materials and the issues they pose.

MHT:RPR

Enclosures

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Thursday, May 6, 1982, DALLAS TIMES HERALD

Jewish leader raps Reagan for backing school prayer

By RUTH EYRE

Staff Writer

A nationally known Jewish leader Wednesday called President Reagan's support of a proposed constitutional amendment authorizing voluntary prayers in public schools a response to political pressure.

"I think that it is far more a response to political pressure than a response to a genuine need," said Rabbi Marc Tanenbaum, the national interreligious affairs director of the American Jewish Committee.

Tanenbaum was in Dallas to speak at a conference on Religious Faith and Pluralism sponsored by Catholic, Protestant and Jewish organizations.

"It seems to me that this is a capitulation to pressures from the ultra-right political and religious groups who propose a sectarian religious prayer formula for public schools," he said. "And it is courting intergroup conflict, even disaster."

Tanenbaum called Reagan's support of the proposed amendment "clearly a tradeoff" for the political support of a coalition of 30 fundamentalist political and religious groups that has brought pressure on the President since the 1980 election.

The Jewish leader said he was invited to attend President Reagan's National Day of Prayer breakfast in Washington today, but when he learned that Reagan would announce his support for the school prayer amendment, he chose instead to come to the Dallas conference Wednesday and today at First United Methodist Church.

"I simply don't want to be a part of political manipulation of the religious life of this country for partisan political purposes," he said.

Proponents of school-sponsored prayer have pressed for such a constitutional amendment since 1962, when the U.S. Supreme Court ruled that organized prayer in public schools is unconstitutional. The court outlawed organized Bible readings in public schools on the basis of the First Amendment but did not forbid voluntary silent prayers or meditation in classrooms. The proposed amendment seeks to authorize voluntary group prayers.

Tanenbaum said he believes opposition to the amendment will come not so much from Jews as from liberal Protestants and Roman Catholics, who do not share the same liturgical formula as the fundamentalist groups supporting it.

"I believe there is a spiritual hunger in America, a hunger that needs to be met," he said. "But there are appropriate ways without destroying the American education system, which has been the great training ground for mutual respect between a multiplicity of religious, racial and ethnic groups in this country. There is no need to beseige the public schools and to try to convert them into church or synagogue schools."

Tanenbaum said efforts to put religion in classrooms is coming at as time when fundamentalist preachers have their largest audiences ever through their television programs. Che Dallas Morning News Frid.

Friday, May 7, 1982

3 religious leaders criticize Reagan for backing proposal

By Helen Parmley Religion Editor of The News

Three leading religious leaders Wednesday criticized President Reagan's support of a proposed constitutional amendment to permit voluntary prayer in public schools, calling it a political placebo to the religious New Right.

"It is despicable demagoguery for the president to play petty politics with prayer," said Dr. James Dunn, head of the Baptist Joint Committee on Public Affairs, a Washington lobby for nine Baptist denominations.

Dunn, Rabbi Marc Tanenbaum of the American Jewish Committee in New York, and Dr. Martin Marty of the Divinity School, University of Chicago, were speakers for a 2-day ecumenical conference on Religious Faith and Pluralism held at the First United Methodist Church.

Tanenbaum called Reagan's action on prayer a "disaster" and "a capitulation to pressures from the ultra-right political-religious organizations who propose a sectarian religious prayer formula for public schools."

Marty agreed that Reagan is throwing a bone to the New Right but said that of all the demands made on the president by the Moral Majority, it is probably the least offensive.

"I can't see where 'voluntary, silent' prayers can do a child too much good or too much harm." Marty said. "It doesn't begin to stir up the controversy and division that a constitutional amendment on abortion would create."

Reagan announced his support for the prayer amendment at a ceremony in the White House Rose Garden attended by about 100 religious leaders, including the Rev. Jerry Falwell, founder-president of Moral Majority.

Reagan said that "a moment of voluntary

 President Reagan to propose a constitutional amendment to allow school prayer. Page 12A.
Madalyn Murray O'Hair predicts nation will approve a school prayer amendment. Page 33A.

prayer" cannot "harm a child or threaten a school or state."

"No one must ever be forced or coerced or pressured to take part, but neither should the government forbid religious practice," Reagan said.

But Dunn said that to a young student, a failure to forbid is to condone or sponsor.

"To a 6- or 10-year-old, the teacher is the highest authority in the classroom, and any suggestion by the teacher becomes coercive pressure" Dunn said. "How does a 7-year-old claim First Amendment rights not to participate?"

Marty said the prayer issue is like a wart: Just when you think it is gone, it comes back. He said he almost has reached the point where he is ready to say, "Let them have prayer in schools and let them see what happens."

The significant point in Reagan's action Wednesday, Marty said, is that Reagan failed to spell out the language a prayer amendment should contain. A White House aide said the staff is "moving toward an endorsement of some specific language" but had not agreed "on wording that seems to overcome all the legal objections."

"For 20 years, people have been trying to frame a prayer that would be legal and not offend anyone," Marty said. "I look forward to seeing the wording from the White House."

Dunn said that prayer in Utah schools would be Mormon. In South Bronx, he said, it would be Black Muslim and in South Carolina it would be Baptist.

"How do you begin an authorized prayer?" he said. "To whom it may concern?"

over please ...


A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

ROBERT S. JACOBS, chairman Interreligious Affairs Commission RABBI MARC H. TANENBAUM, national director Interreligious Affairs Department

JUDITH H. BANKI, editor

Vol. 6, No. 2 December 1982

ARAFAT PAPAL AUDIENCE STRAINS CATHOLIC-JEWISH RELATIONS

While the audience granted by Pope John Paul II to PLO leader Yasir Arafat shocked and outraged Jews in many parts of the world and led to charges and countercharges that placed a noticeable strain on Catholic-Jewish relations, leaders in both communities expressed continued commitment to the bridgebuilding which has marked the relations between Catholics and Jews in recent years. Established bonds of cordiality — the fruits of ongoing communication and joint programming on almost every level of interaction between the Church and the Jewish people — eased tensions, despite serious disagreement over the merits and consequences of the papal audience.

For many Jews and Christians, the photograph of the spiritual leader of the Roman Catholic Church shaking hands with the world's foremost terrorist — head of an organization which has claimed credit for murderous attacks on innocent civilians, for airplane bombings and hijackings, and which has never departed from its stated aim of destroying the sovereign State of Israel outweighed any constructive intentions of the meeting. Moreover, the audience took place at a time when Italy was inundated with a wave of vehement anti-Israel and anti-Semitic incidents, culminating in the attack on a Rome synagogue which caused the death of a two-year old child and the maiming of many others.

AJC had communicated its distress at the pending audience through a cablegram from AJC President Maynard Wishner to Vatican Secretary of State, Cardinal Augustino Casaroli, recalling the Pope's condemnation of terrorism in an address to the Christian Democratic World Union in Rome on February 19. On that occasion, the pontiff decried terrorism as "a savage inhuman method, to be absolutely banned." Noting the "base manner" of terrorist assaults "by means of abduction, torture and murder" of defenseless innocents, he urged international solidarity "so that every act of terrorism may be unanimously unmasked, denounced, condemned and penalized with sanctions..."

Copies of the telegram or similar protests were sent by AJC members and staff, and by other Jewish communal leaders, to members of the Catholic hierarchy in the United States and the to Apostolic Delegate to the U.S., Archbishop Pio Laghi. • Christopher Close-up, a half-hour national TV program produced by The Christophers, will feature a dialogue between Dr. Eugene Fisher, executive secretary for Catholic-Jewish Relations of the National Conference of Catholic Bishops; the Rev. David Simpson, director of Christian-Jewish relations for the National Council of Churches and IAD's Rabbi Marc Tanenbaum in a show to be aired in January on some 300 TV stations. Titled "Faith and Prejudice," the program explores Christian-Jewish relations and discusses practical means for combatting religious bigotry. A videotape of the program may be rented from the IAD for \$25. The program is useful as a conversation starter for local interreligious dialogue.



Father John Catoir and Jean Glynn of The Christophers interview Rev. Simpson, Dr. Fisher and Rabbi Tanenbaum for January TV program.

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Responses from a number of Catholic leaders stressed the Pope's continuing abhorrence of terrorism, his overriding preoccupation with seeking peace in the Middle East and other parts of the world, and, while defending the Pope's intentions in granting the audience, conveyed sympathetic understanding of strong Jewish feeling about the meeting.

In a letter to Mr. Wishner, Cardinal Johannes Willebrands, President of the Vatican Commission on Religious Relations with the Jews, wrote, "The fact that the Holy Father receives someone in audience is in no way a

THE AMERICAN JEWISH COMMITTEE, Institute of Human Relations, 165 East 56 Street, New York, N.Y. 10022

sign of approval of all the ideas and actions attributed to that person." Referring to a press release issued by the Holy See after the audience, Cardinal Willebrands added:

On this occasion the Holy Father did not fail to express to Mr. Arafat "the hope that an equitable and lasting solution of the Middle East conflict should be reached," a solution which, as he said during the audience, "should involve the recognition of the rights of all peoples, particularly those of the Palestinian people for a homeland of its own and of Israel for its own security." With this last reference the Holy Father wished to affirm that the recognition of Israel by the Arabs is a basic condition for the construction of peace.

The Cardinal further assured Mr. Wishner that the Church's opposition "to all forms of anti-Semitism" remained unchanged.

In his reply, Mr. Wishner wrote that the Pope's desires for an equitable and lasting solution for the Middle East conflict which would exclude violence and terrorism "are shared by all persons of good will seeking peace in that troubled region." While not questioning "the honorable and pacific intentions of the Pope," AJC did "strongly disagree regarding the impact of the audience" on popular opinion and "its widespread interpretation as an act of legitimization for the organization which he heads."

"We can understand the Pope's desire to show his good will toward the Palestinian people," Mr. Wishner wrote, "but surely you can understand the depth of feeling in the Jewish community..."

He noted that AJC has been in the forefront of Catholic-Jewish dialogue, "remains committed to that dialogue despite the strain of recent events," and has "acknowledged the historic importance of Pope John Paul II's affirmative statements on the relations of the Catholic Church with Judaism and his emphasis on the common spiritual heritage of Christians and Jews."

"Needless to say," Mr. Wishner added:

we fervently share the Pope's desire that an equitable and lasting solution of the Middle East conflict will soon be reached and his affirmation that the recognition of Israel by the Arabs is a basic condition for the construction of that peace.

The logic of that affirmation by the Pope, Mr. Wishner concluded, argues in favor of the recognition of Israel by the Holy See as a model that would "advance the cause of peace and co-existence between the Arab nations and Israel."

Reporting on these and other developments at AJC's National Executive Committee meeting in Los Angeles, November 6, Robert S. Jacobs, chairman of the Interreligious Affairs Commission, pointed to differing Christian and Jewish perspectives on the recent war in Lebanon. Mr. Jacobs reviewed AJC's efforts to call attention to biased and inaccurate reporting about the war and to protest the widespread application of double standards to Israel's actions.

LEADING RABBIS EXPRESS ANGUISH OVER BEIRUT MASSACRE

Six eminent religious leaders of American Jewry gathered at the American Jewish Committee on September 24 — prior to Judaism's most solemn holy Day of Atonement, Yom Kippur — and publicly expressed their "profound moral anguish over the tragic loss of lives of Palestinian civilians during the massacres in Beirut."

"Having experienced the trauma of abandonment by the world and the callousness to Jewish suffering during the Nazi holocaust as well as much of our history," the rabbis declared, "we are determined not to sit idly by in the face of this wanton bloodshed."

Speakers at the heavily-attended press conference were: Rabbi Gerson D. Cohen, Chancellor, The Jewish Theological Seminary; Rabbi Joseph B. Glaser, Executive Vice-President, Central Conference of American Rabbis; Rabbi Norman Lamm, President, Yeshiva University; Rabbi Paul M. Steinberg, Dean, Hebrew Union College-Jewish Institute of Religion, representing Rabbi Alfred Gottschalk, President of the seminary; IAD's Rabbi Marc H. Tanenbaum (who moderated the meeting) and Rabbi Walter S. Wurzburger, President, Synagogue Council of America.

The rabbis, representing Orthodox, Conservative and Reform branches of American Judaism, noted that the massacres were perpetrated by Christian militias. "Nevertheless," they stated, "the obligation that the Israeli Government assumed when Israeli troops took over West Beirut and their proximity to these tragic events make it urgent that every step be taken by all the appropriate parties involved, directly or indirectly, including Israel to determine how this tragedy occurred."

While welcoming the news that an independent investigation would be launched in Israel to establish the facts and determine responsibilities, the rabbis also called for parallel inquiries to determine "how it was possible for tens of thousands of Christian and Muslim civilians, Lebanese and Palestinian, to be tortured and massacred since 1975 under PLO and Syrian domination. Here, too, responsibility must be fixed."

Emphasizing the need to combat the religious and ethnic fanaticism, group hatreds and bigotry "of which the Beirut massacres are only the latest instance," the rabbis pledged themselves to work with people of all faiths and creeds to advance the cause of human rights and universal peace.

In individual comments, the rabbis agreed that the moral imperatives of Judaism required an investigation to determine whether the Israeli Government could have done anything to prevent the massacre. In Rabbi Wurzburger's words, Jews could not rest on the fact that "worse crimes have been perpetrated by other nations" because "we are the people that have upheld standards of morality."

At the same time, they cautioned against widespread prejudgment of Israel and a one-sided barrage of criticism, some of which seemed to hold Israel alone responsible for the tragedy. Rabbi Lamm described such one-sided media treatment as "journalistic mugging" of Israel and urged "impartial attitudes rather than selective criticisms."

LUTHERAN COUNCIL-AJC HOLD NATIONAL CONFERENCE

A national Lutheran-Jewish conference, the fifth such dialogue to be jointly sponsored by the Lutheran Council in the USA and AJC's Interreligious Affairs Department, took place Oct. 13-14 at the Hebrew Union College-Jewish Institute of Religion in Cincinnati.

The meeting brought together 40 Lutheran and Jewish academicians, including Bible scholars and professors of theology, as well as campus ministers and community relations specialists, for an intensive exploration of Lutheran and Jewish perspectives on scriptural, historical and contemporary issues.

In his keynote address, Dr. Alfred Gottschalk, president of the host seminary, underscored the need for Christian-Jewish communication and understanding in the light of such contemporary crises as the recent fighting in Lebanon. Noting that Israel had been blamed for atrocities committed by others and was the target of biased reporting, exaggerated statistics and vehement abuse, he expressed the hope that Christian commitment to justice and truth would lead, not to blind or uncritical support of Israel, but to a more fair and balanced understanding of recent events.

Other subjects discussed during the two-day meeting included: "A Lutheran View of the Hebrew Scriptures" (Dr. Wesley J. Fuerst, professor of Old Testament, Lutheran School of Theology at Chicago) and "A Jewish View of the New Testament" (Dr. Michael J. Cook, professor of Intertestamental and Early Christian Literature, HUC-JIR); "Human Rights and Religious Pluralism: Lutheran and Jewish Perspectives" (Dr. George W. Forell, Carver Professor, University of Iowa School of Religion and IAD's Rabbi Marc H. Tanenbaum); "Mission, Witness, Conversion, Outreach" (Rabbi Sanford Seltzer, director, Task Force on Reform Jewish Outreach, Union of American Hebrew Congregations, Boston and Dr. Carl E. Braaten, professor of Systematics, Lutheran School of Theology at Chicago) and "Jerusalem in the Jewish and Lutheran Traditions" (Dr. E. Thomas Kraabel, professor of Classics, University of Minnesota and Dr. David Wolf Silverman, Spertus College).

In the concluding session, Dr. Martin L. Kretzman, German Institute for Medical Missions, Federal Republic of Germany, offered a personal vision of increased understanding and amity between Lutherans and Jews and IAD's James Rudin provided a prospectus for future areas of joint programming and dialogue.

The two-day conference was co-chaired by Dr. Harold H. Ditmanson, professor of Religion, St. Olaf College and Rabbi Tanenbaum, coordinated by Dr. Joseph A. Burgess, executive director of the Lutheran Council's Division of Theological Studies and Rabbi Rudin, and assisted by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding.

INTERRELIGIOUS TASK FORCE OBSERVES 10th ANNIVERSARY

In an address before the National Interreligious Task Force on Soviet Jewry, Sen. Robert Dole (R-Kan.) described the current status of civil and religious rights



Rabbi James Rudin, Sister Ann Gillen and Ambassador Sargent Shriver, honorary chairman of the National Interreligious Task Force on Soviet Jewry, at anniversary meeting.

in the Soviet Union as "dismal," but said he was encouraged by the "widespread interest" in the issue of freedom for Soviet Jews and other religious groups in the USSR. He lauded the Interreligious Task Force for its significant part in the emigration of more than 260,000 Jews from the USSR in the past decade.

Sen. Dole was among a number of notable civic and religious leaders who gathered in Washington, D.C. Sept. 13-14 to commemorate the tenth anniversary of the task force, which is directed by Sister Ann Gillen, with IAD's Rabbi James Rudin as executive chairman. The task force, said Sister Gillen, combines "prayer, publicity and political pressure" to highlight and affect the human rights situation in the Soviet Union.

Addressing the current religious situation in the USSR, Dr. Thomas E. Bird, professor of Slavic Languages at Queens College, N. Y., charged that the government "continues to confine religious activists, especially in psychiatric wards and hospitals," and that "people are being told that religion is a product of Western subversion." Judaism is particularly maligned, he claimed, and a systematic campaign against Jewish academics and professionals has included such acts as revoking their advanced degrees, thus depriving them of their standing and ability to work.

In recognition of their support of the goals and activities of the task force, awards were presented to Ambassador Sargent Shriver by Sister Margaret Traxler, Task Force national co-chairperson and Hon. Walter T. Hubbard, Jr., chairman, National Organization of Black Catholics, Seattle, Washington, and to Bayard Rustin by Rabbi Marc H. Tanenbaum.

A Task Force Delegation led by Professor Andre Lacocque, Task Force national co-chairperson, presented names of prisoners of conscience to the Soviet Embassy.

Rev. Robert F. Drinan, professor of Law at Georgetown University, concluded the meeting by leading a prayer vigil on the steps of the Capitol, at which time Task Force delegates adopted a Tenth Anniversary Manifesto, read by AJC's Eugene DuBow, pledging continuing solidarity with Soviet prisoners of conscience.

In recognition of the unique contribution of the task force, the Martin Tananbaum Foundation, which has supported the group's goals and programs, has increased its support of the task force. The additional grant will be used for a series of regional conferences around the nation to deal with anti-Semitism, human rights and religious liberty.

AJC, NCC SPONSOR PILOT TEACHER TRAINING PROGRAM

A pilot program for Christian and Jewish religious educators in Danbury, Conn., intended to enlarge understanding of both faith communities, explore issues of religious tension between them, and advance interreligious dialogue, took place over a three-month period, co-sponsored by the Office on Christian-Jewish Relations of the National Council of Churches and AJC's Department of Interreligious Affairs, in cooperation with the Association of Religious Communities and the Jewish Federation of Greater Danbury. The project was assisted by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding.

The initial desire for the program came from members of local churches and synagogues in Danbury who realized that, although they had worked together on an interfaith basis to advance the general welfare of the larger community, they had never carefully examined sensitive aspects of Christian-Jewish relations. A series of workshops on anti-Semitism pointed to the need for a systematic exploration of these issues, and the teacher training program was a direct result.

On four Sunday afternoons between February and April, 31 participants — 8 Jews and 23 Christians, including Episcopal, Lutheran, Roman Catholic, Unitarian, United Methodist and United Church of Christ clergy and lay religion teachers — met at various Danbury churches and synagogues. Harriet Kaufman of Cincinnati, a specialist in teacher training in Christian-Jewish relations, coordinated the program in cooperation with the Rev. David E. Simpson of the NCC's Office of Christian-Jewish relations and IAD's Judith Banki, who were also speakers at particular sessions. In addition, experts such as Fr. Edward Flannery, author of *The Anguish of the Jews*, and Dr. Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops, participated as speakers, along with Danbury clergy. Each session was preceded by substantial background reading and included discussion.

Among the topics covered in the various sessions were: Jewish and Christian Common Concepts; Overview of the Chistian and Jewish Relations; Tensions Between Christians and Jews; Development of Judaism and Contemporary Practices; Messianic Expectations; The Principles and Practices of Christianity and Religious School Materials and Misunderstanding.

Based on interest and support on the local level, Rev. Simpson hopes to replicate the program in communities across the country, in cooperation with the IAD.

AJC CHAPTER ACTIVITIES

• The Chicago Chapter has launched an interfaith energy-conservation committee aimed at helping churches and synagogues cut their energy usage.

Members of the new group, the Interfaith Committee on Energy Conservation (ICEC), are Chicago AJC and four Chicago-area religious institutions: Synagogue Am Shalom, Glencoe Union Church, North Shore Methodist Church, and Immaculate Conception Parish.

ICEC's principal objective, announced Richard Alschuler, chairman of Chicago AJC's Energy Committee and a member of the ICEC steering committee, will be to encourage professional "energy audits" of participating institutions, followed by specific recommendations for improving each building's energy-efficiency.

• The Chicago Chapter also co-sponsored with the Glencoe Union Church and Am Shalom Congregation a program featuring Clarence Wagner, speaking on "Lebanon: A Christian Perspective." Mr. Wagner is director of the Bridges for Peace Program in Jerusalem, a nonprofit interdenominational Christian educational organization that works to develop understanding between the Christian and Jewish communities. Wagner told an overflow crowd of 150 people about the Israeli incursion into Lebanon. He described the rationale for this action and discussed Israel's security needs as they related to the Palestinian presence in Lebanon.

• The Chicago Chapter jointly sponsored with local churches and synagogues two meetings addressed by Dr. Isaac C. Rottenberg, executive director of the National Christian Leadership Conference for Israel. Dr. Rottenberg, who lived under Nazi occupation in the Netherlands during the war years, discussed the future of Christian-Jewish relations.

The Chapter hosted IAD's Rabbi James Rudin for an address to the Interreligious Affairs Commission regarding recent developments in Christian-Jewish developments. While in Chicago, Rabbi Rudin addressed the faculty of the Catholic Theological Union on October 27 on the theme of interreligious communication.

• Charlotte and Alex Holstein, leaders of AJC's Syracuse (N.Y.) Chapter hosted IAD's Inge Lederer Gibel at a home dinner meeting on May 23, for a presentation on interreligious dialogue and the Middle East.

Chapter president David Holstein also co-hosted with Mark Savad, assistant director of the Syracuse Jewish Federation, a luncheon at which Ms. Gibel discussed the same subject with Jewish and Christian community leaders, including representatives of the Interfaith Council. In addition, Charlotte Holstein, a member of AJC's Board of Governors, sponsored a Women of Faith meeting which featured a showing of the CBS film about the landmark national Women of Faith Conference, held in Stony Point, N. Y. in November, 1980.

• In the first unified commemoration of the Holocaust era, Polish-Americans, Jewish-Americans and Ukrainian-Americans joined on September 1, in ceremonies marking the invasion of Poland on September 1, 1939. The event, co-sponsored by AJC's **Detroit Chapter**; the Polish-American Congress, Michigan Division; St. Mary's College; the Ukrainian Congress Committee of America, Metropolitan Branch, and the Jewish Community Council of Metropolitan Detroit, took place at the Mercy College of Detroit.

• The Baltimore Chapter coordinated and cosponsored, along with Church Women United, the Baltimore Hebrew Congregation Sisterhood and the archdiocesan Commission for Ecumenical and Interreligious Affairs a conference on the theme "Women as Instruments of Peace," probing the ways that women, in a variety of roles, can reflect and transmit the values necessary to achieve a peaceful future.

The evening of sharing, which included a meal, a sacred dance and a panel presentation featuring Dr. Misbah Khan, associate professor of Pediatrics at the University of Maryland School of Medicine and IAD's Inge Lederer Gibel, drew over 100 women to St. Mary's Seminary in Baltimore on September 23.

Moderator for the evening was Shoshana Cardin, a community leader and a member of the Baltimore Chapter board.

The evening was closed by sharing a single loaf of bread and fruit juice, as a symbol of the unity of women, of faiths and humankind.

• The St. Louis Chapter hosted Rabbi James Rudin at a chapter luncheon on October 28th. Rabbi Rudin's talk "Under the Surface: How Can We Communicate More Effectively with our Christian Neighbors?" is the first of a two-part program on Christian-Jewish relations. In December, Father John Pawlikowski will address the chapter. While in St. Louis, Rabbi Rudin addressed the greater St. Louis Interfaith Clergy Council on the theme of Christian-Jewish relations after Lebanon. • The **Pittsburgh Chapter** co-sponsored with Christian Associates, an ecumenical association, a meeting to discuss the current situation in the Middle East and its implications for interreligious relations locally. An additional meeting is planned to continue the discussion and to keep the lines of communication between the various religious communities in Pittsburgh open and productive.

• The Cincinnati Chapter tendered a reception in honor of Father Charles L. Currie, president of Xavier University on October 27. The reception was held at the home of chapter leaders, Mr. and Mrs. Robert Blatt.

TANENBAUM HAILS TRIFA DEPORTATION

The announcement that Rumanian Orthodox Archbishop Valerian Trifa would be deported from the United States was greeted by IAD's Rabbi Marc H. Tanenbaum as an instance of belated justice. The Archbishop admitted lying to immigration authorities to cover up his pro-Nazi sympathies when he entered the U.S. 32 years ago. He was an ardent supporter of the Nazis and a member of a group called the Iron Guard, a storm trooper cadre which massacred hundreds of Christians and Jews in Bucharest in 1941. In 1976, Archbishop Trifa represented his church on the General Board of the NCC. Protests from Christians, AJC and other Jewish groups resulted in his removal from the board in February 1977. Rabbi Tanenbaum paid tribute to Dr. Charles Kremer, a survivor of the Rumanian pogroms, who had labored for years to expose Archbishop Trifa's record, and called the deportation a "major moral victory for Dr. Kremer and the AJC, which supported his efforts."

IAD BRIEFS

• Rabbi Marc H. Tanenbaum represented AJC at the joint meeting of the International Liaison Committee of the Vatican Secretariat for Catholic-Jewish Relations and the International Jewish Committee for Interreligious Consultations (IJCIC) in Milan, Italy September 6-9. This tenth meeting of Vatican and Jewish representatives was devoted to the subject "The Sanctity and Meaning of Human Life in Relation to the Present Situation of Violence."

• Rabbi Tanenbaum shared the podium with Dr. Krister Stendahl of Harvard Divinity School, Dr. Eugene Fisher of the National Conference of Catholic Bishops and the Rev. David Simpson of the National Council of Churches in a Synagogue Council of America program evaluating the current status and future of Christian-Jewish relations on Oct. 21

• IAD's Judith Banki and Dr. Eugene Fisher, director of Catholic-Jewish Relations for the National Conference of Catholic Bishops, shared the podium at the annual retreat of the Indiana Interreligious Commis-

RECEPTION FOR BISHOP JAMES ARMSTRONG

IAD hosted a reception in honor of Bishop Jar ves Armstrong of Indianapolis, president of the National Council of Churches, on November 1 at AJC headquarters. The informal reception served to introduce Bishop Armstrong and his wife to AJC leadership and to other Jewish religious and communal leaders. After brief tributes to Bishop Armstrong's leadership qualities frem Dr. Donald Feldstein, AJC's executive vice-president, and Rabbi Tanenbaum, and an expression of appreciation from Dr. Claire Randall, general secretary of the NCC, Bishop Armstrong spoke movingly of his personal attachment to the Jewish roots of his Christian faith.

sion on Human Equality at Indiana University October 24-25. Mrs. Banki and Dr. Fisher spoke on the theme, "What Jews and Christians Teach About Each Other."

• Rabbi James Rudin was a participant at the annual meeting of the National Council of Churches' Committee on Christian-Jewish Relations held at the Graymoor Ecumenical Center, N.Y. Sept. 9-10. His address at the meeting was titled: "The New Agenda in Christian-Jewish Relations.'

• Rabbi Rudin also made a presentation to the NCCJsponsored Israel Study Group on October 1 at Weston Priory in Vermont. The Study Group is made up of prominent Christian scholars and leaders from around the country.

• Rabbi Rudin was the keynote speaker in Toronto on October 7 at a Canadian interreligious conference that was co-sponsored by the Canadian Conference of Catholic Bishops, the Canadian Council of Churches, and the Canadian Jewish Congress. His theme was "The Role of Religious Leadership in the Political Process".

• AJC has joined a number of religious and communal organizations as a founding member of the National Emergency Coalition for Haitian Refugees. Chaired by Bishop Anthony J. Bevilacqua, the coalition has focused public attention on the plight and special problems of Haitians seeking refuge in this country.

 IAD's Inge Lederer Gibel is one of the sources quoted in a major article on "Anti-Semitism in the Womens' Movement" by Letty Cottin Pogrebin, which appeared in *Ms.* Magazine, June 1982. The author traces the development of a new strain of anti-Semitism in the form of anti-Zionism and reports on the debacle at the Copenhagen Women's Conference in 1980. Ms. Pogrebin's article also appeared in *Moment* Magazine in July/ August 1982. A limited number of copies of the article are available from IAD.

• Ms. Gibel was also invited, for the second consecutive year, to participate in the National PIE (Partners in Ecumenism) Conference in September in Washington, D.C. PIE is an ecumenical group of mainly black church officials, which is coordinated through the NCC's Office on Local and Regional Ecumenism. The meeting focused on human rights issues and on the impact of the economy on the poor.

NOTABLE QUOTABLES

• As Christian theologians we share in the worldwide anguish over the recent massacres in West Beirut. Relentless calls to establish accountability have been issued, particularly with respect to the role of Israeli authorities in these tragic events.

We believe that the time has come for us to engage in careful reflection. It is clear to us that the voices of conscience are mixed with a chorus of cynicism, hypocrisy and bigotry. The history of antisemitism demonstrates that the world has too often remained silent in the face of atrocities except when Israel stands accused.... We have observed also that little or no criticism has been levelled against the real perpetrators of the massacres, the Philangists, a Christian militia.

We note how many of our Jewish sisters and brothers in the U.S. and Israel have called for an accounting for the massacres in Lebanon regardless of where the blame may fall. In Israel we have seen a free and democratic society engaged in a struggle of conscience, an increasingly rare phenomenon among the family of nations. How many other members of the United Nations would engage in such public self-examination?

As our Israeli friends endure this painful soul-searching we stand with them in full understanding and compassion, while at the same time we as Christians confess our own sins of silence, hostility and indifference which have so often contributed to these tragic situations.

...from our common scriptures, we pray with the Psalmist, "PEACE BE UPON ISRAEL."

A statement adopted by 14 Christian scholars and theologians at the semi-annual meeting of the Israel Study Group at Weston Priory, Weston, Vermont, October 2, 1982.

This issue of the **Interreligious Newsletter** has been made possible through the generosity of the Milton and Teresa Jackson Weill Foundation.

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A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

Vol. 5, No. 2

DECEMBER, 1981

JUDITH H. BANKI, editor

EDITOR'S NOTE

A quick perusal of the contents of this newsletter suggests something of the range and vitality of recent interreligious programs in which AJC's Interreligious Affairs Department has been involved as sponsor or participant: from international conferences in England, Denmark and Germany, to major nation-wide convocations which cover the gamut of interreligious dialogue, to meetings devoted to intensive exploration of specific subjects.

AJC has provided platforms for Christian leaders to speak on subjects as disparate as the "Guidelines for Jewish-Christian Dialogue," recently adopted by a unit of the World Council of – Churches, and "Baptist Views Toward Religion and Politics." IAD programs such as the Visitors to Israel Program, the National Interreligious Task Force on Soviet Jewry, the Women's Interreligious Dialogue on the Middle East and Women of Faith in the 80's provide ongoing opportunities for interreligious study, travel, joint action and discussion of areas of mutual concern. At the same time, IAD staff has served as speakers and resources in a host of international, national and local programs sponsored by church groups, universities and ecumenical associations.

The agenda of interreligious affairs is both sweeping and narrow, both universal and particular. The items in this issue of the *Interreligious Newsletter* reflect something of that variety, reporting programs in which Christians and Jews labored to deepen their religious and theological understanding of each other's traditions, explore how they teach about one another, struggle to confront both ancient and contemporary sources of bigotry and hostility, attempt to uphold religious pluralism and to understand the challenge of new religious movements, and to forge together some joint response to the agonizing problems of our time.

Judith H. Banki

AJC CO-SPONSORS MAJOR CONFERENCE IN GERMANY

A major conference of German religious and secular educators devoted to an examination of what the German school system is teaching about Nazism, anti-Semitism, Jews and Judaism was held in Arnoldshain, Germany, December 7 to 9.

The conference was a key development in an unprecedented program to help editors, textbook writers, students and teachers in Catholic, Protestant and government-sponsored schools in the eleven German Laender (provinces) overcome their ignorance or distorted information about Jews, the Nazi Holocaust, and the State of Israel.

The conference was co-sponsored by the Evangelical Academy of Arnoldshain (represented by its director, Dr. Martin Stöhr); the American Jewish Committee (Rabbi Marc H. Tanenbaum and Zachariah Shuster); the Research Project Group, "Judaism in Catholic Religious Instruction," at the Pedagogic Catechetic Seminar at the University of Freiburg (Dr. Günter Biemer) and the Research Project Group, "Judaism in Evangelical Religious Instruction" at the Research Group on the History and Religion of Judaism at the University of Duisburg (Dr. Heinz Kremers and Dr. Michael Brocke).

It was supported by the Ernest and Leonora Alschuler Foundation, whose interest was enlisted by Robert S. Jacobs of Chicago, national chairman of AJC's Interreligious Affairs Commission.

Keynote addresses were delivered by Bishop Dr. Karl Flugel, chairman of the Commission on Catholic-Jewish Relations of the German Conference of Catholic Bishops, Dr. Stöhr and Rabbi Tanenbaum, AJC's national interreligious affairs director.

Prof. Brocke, a Roman Catholic scholar, and Prof. Kremers, a Lutheran scholar, have been carrying out a series of in-depth analyses at the Duisburg Reseach Center of the way Jews and Judaism are presented in the German teaching system. "The basic objective of this comprehensive project," Drs. Kremers and Brocke said, "is to review all sources of information and knowledge which might perpetuate among German

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THE AMERICAN JEWISH COMMITTEE, INSTITUTE OF HUMAN RELATIONS, 165 EAST 56 STREET, NEW YORK, N.Y. 10022

ROBERT S. JACOBS, chairman Interreligious Affairs Commission RABBI MARC H. TANENBAUM, national director Interreligious Affairs Department youth distorted views of Jews and Judaism. Our studies are investigating not only religious textbooks and teaching materials, but also German history, civic and social science books."

"In the field of Catholic and Protestant teaching," the Lutheran and Catholic scholars added, "we hope to bring about a fundamental revision in the portrayal of Judaism in Christian preaching and catechism."

Professors of religious pedagogic history and theology, officials in state and church continuingeducation establishments, and representatives of commissions on curriculae, school books and admission participated in the conference. Officials of the ministries of education and church leadership, authors and publishers of textbooks, teachers and journalists were also involved.

STENDAHL, DUNN ADDRESS AJC

Two distinguished Protestant leaders — one a noted theologian, the other a specialist in religion and public affairs — addressed AJC's National Executive Council in Houston recently.

Dr. Krister Stendahl, professor and former dean at Harvard Divinity School and chairman of the World Council of Churches (WCC) Consultation on the Church and the Jewish People, discussed the "Guidelines for Jewish-Christian Dialogue" adopted by the WCC unit. Dr. Stendahl, who played a major role in formulating the Guidelines, noted that they reject "coercive proselytism," call upon Christians to "fight anti-Semitism with all the resources at their disposal," and acknowledge Jewish concern for the security and peace of the State of Israel as of "paramount importance" in Christian-Jewish dialogue.

Declaring that the "Christian understanding of Judaism promoted by the Guidelines goes a long way toward overcoming overt and covert anti-Semitism," he expressed the hope that the Jewish communities would "one day prepare guidelines that contributed to the overcoming of possible Jewish misconceptions of Christianity and the church."

(AJC's Board of Governors, while recognizing that the Guidelines have yet to be ratified by the WCC executive committee, welcomed their adoption by the CCJP. While expressing concern over several formulations, the board nevertheless described the Guidelines as "of potentially historic importance in the evolution of Jewish-Christian relations on the international scene.")

Dr. James Dunn, director of the Baptist Joint Commission on Public Affairs, told a meeting of the Interreligious Affairs Commission, chaired by Robert S. Jacobs, that Americans are "suckers for bumper stickers" and that "a lot of us get most of our exercise from jumping to conclusions."

In his address, "Baptist Views Toward Religion and Politics," Dr. Dunn noted the danger of "zeal without knowledge... rampant apathy on one hand and ignorant enthusiasm on the other." Negative consequences of such a combination, he said, would include both erosion of respect for freedom of conscience, and an antireligious backlash, a genuine disrespect for religion, "unless persons of faith, men and women of good will, respond and reject the downward drift toward a trivialized religion that can be pitched in a TV commercial or married to a political candidate."

AJC ACTIVE IN THREE MAJOR INTERRELIGIOUS CONFERENCES IN EUROPE

IAD staff participated in three significant international conferences dealing with relationships between Christians and Jews which met in Europe this summer. • Rabbi Marc H. Tanenbaum served as AJC's official observer at the meeting of the World Council of Churches' Consultation on the Church and the Jewish People, held near London in June, at which the CCJP adopted a set of historic "Guidelines for Jewish-Christian Dialogue."

• A meeting of the Lutheran World Federation and the International Jewish Committee for Interreligious Consultations (IJCIC — an old hoc association of Jewish religious and communal organizations of which AJC is a founding member) took place in Copenhagen, Denmark, in July. The meeting was devoted to a consideration of the concept of the human being in Jewish and Lutheran thought, and featured, among other scholarly presentations, a paper by Rabbi Tanenbaum, who examined current ethical implications of the Jewish concept of humanity.

• The third major conference, convened by the International Council of Christians and Jews, brought together lay leaders of various Christian-Jewish associations throughout the world, along with scholars, theologians and educators, in Heppenheim, West Germany, where the ICCJ is headquartered in the former home of Martin Buber.

The international colloquium focused on the question, "Images of the Other," exploring how Christians and Jews teach about one another. IAD's Judith Hershcopf Banki presented a paper on "Christians and Christianity in Jewish Textbooks." Guests of honor included Msgr. Jean-Marie Lustiger, Archbishop of Paris, and the Rev. Dr. Helmut Hild, president of the Evangelical Church in Hessen and Nassau. Zachariah Shuster, AJC's European interreligious affairs consultant, also took part in the conference.

RECORD TURNOUT FOR 6TH NATIONAL WORKSHOP

The Sixth National Workshop on Christian-Jewish Relations, which met in Milwaukee, October 26-29, drew an unprecedented registration of over 600 persons — more than twice the attendance of any previous Workshop.

Eighteen months of planning by co-chairpersons Dr. Richard C. Lux, the Rev. Dr. Martin L. Kretzman and Rabbi David S. Shapiro, working with local and national steering committees, preceded the four-day event, whose central theme, "In the Image of God: The Challenge of Diversity," provided the occasion for a variety of plenary sessions and working seminars.



Keynote speaker for the Workshop was Archbishop Rembert C. Weakland, O.S.B., of Milwaukee.

AJC, which is one of the national sponsoring agencies of the National Workshops on Christian-Jewish Relations, was represented by IAD staff members Judith Banki, Inge Lederer Gibel and Rabbi James Rudin at the Milwaukee conference. Ms. Banki shared the podium with Dr. Eugene Fisher in a seminar exploring what Jews and Christians teach about each other. Ms. Gibel spoke with Dr. Marjorie Reiley Maguire and Bishop Marjorie Matthews in the seminar probing the status and role of women in religion. Rabbi Rudin moderated a seminar devoted to religion and extremist politics, at which Dr. William W. Everett, Msgr. Frank Lally and Rabbi Francis Barry Silberg were the speakers. In addition, Gary Rubin of AJC's Institute on Pluralism and Group Identity spoke in a seminar devoted to Polish-Jewish relations, and Dr. Bruce Fetter, of AJC's Milwaukee chapter, moderated a seminar on the same subject. Milton Tobian, of AJC's office in Dallas — where the Fifth National Workshop took place — and Rabbi Herman Blumberg of AJC's office in Boston - where the Seventh Workshop will convene in April of 1983 - participated in the proceedings, as did Boston AJC leader Irving Levine. Mrs. Sylvia Weber, director of AJC's Milwaukee office, served on both the Steering and Public Relations Committees, and was responsible for much of the local media attention to the conference.

EVANGELISM AND RELIGIOUS LIBERTY

Rabbi Marc H. Tanenbaum and Dr. Jimmy Allen were among a number of recognized authorities on religion and public affairs who addressed the Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs in Washington, D.C., October 5-6.

The conference, entitled "Faith and Freedom: Evangelism Rooted in Religious Liberty," explored the relationship of evangelism and religious freedom from biblical, sociological, ethical and constitutional perspectives, and was coordinated by BJCPA director, Dr. James M. Dunn.

Rabbi Tanenbaum and Dr. Allen, former president of the Southern Baptist Convention and present head of the SBC Radio and Television Commission, keynoted the meeting in a shared discussion of the legitimate limits of evangelistic outreach and the limits of religious liberty.

Dr. Allen drew a distinction between evangelism — "leading people to understanding God ... and then allowing God to draw persons to Himself" — and proselytizing — "winning somebody to your point of view."

Noting that evangelism is "a very sensitive issue" within the Jewish community, Rabbi Tanenbaum upheld the right of Christians to evangelize openly, but condemned the use of coercion and deception to achieve that end, particularly the practice of offering "Jewish religious services" to college students and then attempting to convert them. He characterized such practices as entrapment and called them "not worthy of the high religion that is Christianity."

The "great commission" for both Christians and Jews, he declared, is the obligation to care for the needy and suffering, to bring reconciliation and healing to human life everywhere, "and leave it to God to determine who has been His most faithful witness."

Both speakers affirmed the vital importance of religious liberty and the need for Christians and Jews to defend and uphold it.

TASK FORCE ON SOVIET JEWRY URGES TRADE-OFF STRATEGY

Meeting in Chicago on Nov. 23, the-three co-leaders of the National Interreligious Task Force on Soviet Jewry called for a return to a trade-off strategy linking trade and technological assistance to the Soviet Union with adherence to human rights commitments agreed to in the Helsinski Final Act.

Professor Andre LaCocque of the Chicago Theological Seminary, IAD's Rabbi Marc H. Tanenbaum and Sister Margaret Ellen Traxler of the Institute for Women noted that Jewish emigration from the Soviet Union is down 90 per cent compared to 1979. Describing the Soviet Union as "the main center of anti-Semitism in the entire world" and the source of "defamation literature," Dr. LaCocque paid tribute to the people who "continue to speak up in a country that has become a vast concentration camp." Sister Traxler said there has been increasing concern among American Christians for their co-religionists behind the Iron Curtain during the past ten years, as well as a growth in consciousness of religious groups such as Pentecostals, Baptists and Catholics in Eastern Europe. Rabbi Tanenbaum, citing repeated Soviet human rights violations, said their continuance would be "a signal to other countries that they can get away with it, too."

Task Force executive director Sister Ann Gillen said that the Task Force is participating in a petition campaign to gather one million signatures to send to Soviet President Leonid Brezhnev demanding free

DR. JAMES PARKES — "THE RIGHTEOUS CHRISTIAN"

The death in August of the renowned Anglican scholar, Dr. James Parkes, was deeply felt by IAD staff and throughout the American Jewish Committee. His passing "has removed from our midst one of the primary architects of the world-wide movement for improved relations between Christians and Jews," noted Rabbi Tanenbaum in a radio broadcast eulogizing the British historian-theologian.

In 1928, James Parkes, an Oxford graduate and Anglican clergyman, was serving in Geneva as secretary to the International Student Service. There he first encountered anti-Semitism among German students and learned about discrimination against Jewish students in Eastern Europe. This civilized, sensitive and humane Christian considered anti-Jewish hatred a moral abomination, and he began an intensive study of the Christian sources of anti-Semitism that became his life dedication.

His monumental study, The Conflict of the Church and Synagogue – A Study in the Origins of Anti-Semitism, became a classic. It was followed by other major books and scores of pamphlets countering widespread misconceptions about Jewish history and religion. He was an eloquent advocate of Israel's rights. His commitments were rooted in a scholarly familarity with Jewish sources unusual even today, but remarkable in earlier decades.

His influence will be felt for years to come, but his unique personality will be sorely missed. emigration for Soviet Jews.

Petitions are available from the Task Force office at 1307 S. Wabash, Chicago.

CONVERSION, COERCION AND COMMITMENT

A three-day conference in June sponsored by the Center for the Study of New Religious Movements of the Graduate Theological Union in Berkeley, California, featured IAD's Rabbi James Rudin and Marcia Rudin among a number of academicians and specialists exploring the subject, "Conversion, Coercion and Commitment in New Religious Movements."

In an effort to understand, define, defend the legitimate rights of new religious movements and still protect individuals against psychological manipulation and coercive pressures, the conference probed such themes as: the definitions of "cults," legitimate and illegitimate religious authority, coercive social control, authority and authoritarianism and the adolescent search.

The Rudins, co-authors of the book, *Prison or Paradise: the New Religious Cults*, argued that because of "some cults' intentional and intensive use of coercive-persuasion, their exploitation and abuse of members, their apparently deliberate destruction of the family unit, their use of systematic deception and their record of lawlessness and violence — the academic community must recognize it is dealing with a phenomenon qualitatively different from previous new religious movements."

AJC CHAPTER ACTIVITIES

• An interfaith training program sponsored by the **Baltimore Chapter** brought together eighteen "Women of Faiths" at the Carmelite Monastery in Baltimore County on September 14. The group, including five Jewish and thirteen Christian women of various church commitments, met to develop skills in interreligious dialogue. They were ably led by Dr. Rachel Davis DuBois, co-author of *The Art of Group Conversation* and a leader of the original Service Bureau for Intercultural Education.

The all-day program drew an enthusiastic response from all participants, who will be carrying new skills back to their own congregations and neighborhoods for use in Jewish-Christian dialogue.

• In an earlier visit to the **Baltimore Chapter**, Rabbi Tanenbaum addressed an overflow audience at St. Mary's Seminary on the subject, "The Moral Majority: Threat or Challenge?" On that occasion, he also visited with Archbishop William Borders. • AJC's Philadelphia Chapter, which has spearheaded efforts to develop closer contacts and mutal understanding with Christians of Ukrainian background, arranged a meeting which brought together Rabbi Tanenbaum and chapter leaders Mrs. Ruth Septee and Seymour Piwoz with Metropolitan Stephen Sulyk—the highest ranking Ukrainian Catholic prelate in the U.S. — and Ukrainian Catholic lay leaders, including Dr. Richard Hanusey.

The meeting, a "first" of its kind, was intended to reduce tensions between the two communities over a denaturalization trial against a Ukrainian-born resident of Philadelphia. The chapter hopes it will be followed by an honest and open dialogue involving Jewish and Ukrainian organizations operating in the Philadelphia area, and by joint cultural and scholarly activities.

• On November 12, AJC's Philadelphia Chapter sponsored a one-day conference on the educational needs of urban poor and new immigrant children in an era of shrinking resources. Co-sponsored by the Metropolitan Christian Council, the Urban League and the Archdiocese of Philadelphia, the conference was funded by a grant from the Samuel S. Fels Fund.

• The Portland, Oregon Chapter, which maintains an ongoing Evangelical-Jewish dialogue in that city, hosted a meeting of Evangelical Christians and AJC leaders addressed by Rabbi Tanenbaum. Ecumenical Ministries and the chapter also co-sponsored an informal meeting at which Rabbi Tanenbaum and the Rev. David Simpson, director of Jewish-Christian Relations for the National Council of Churches, discussed "Jewish-Christian Relations in Transition."

• The Cleveland Chapter, in cooperation with the Religious Education Department of the Roman Catholic Diocese, designed a two-part program for parish religious school teachers and leaders on the Jewish concept of covenant.

• A capacity audience of civic, professional and religious leaders heard Rabbi Tanenbaum discuss international terrorism and violence at the St. Louis Chapter's Human Relations Award Dinner in November. Chapter president Lois Gould chaired the meeting, at which Mr. Leon R. Strauss, founder of the Pantheon Corporation, was honored with the 1981 Human Relations Award. Rabbi Tanenbaum also drew attention to the contribution of St. Louis University in undertaking Catholic textbook research to improve religious teachings about Jews and Judaism.

• The **Milwaukee Chapter** hosted IAD's Inge Lederer Gibel at a meeting reflecting on and evaluating the Sixth National Workshop on Christian-Jewish Relations, in which a number of chapter leaders had played an active role.

HOLOCAUST CONFERENCE PROBES LESSONS

An effort to fathom the lessons of the Holocaust, and to identify areas of effective responsibility for religion, law, education, labor, the media and the sciences in combatting bigotry, brought together leaders and practitioners in these varied fields at the Seventh Annual Conference on the Holocaust, Nov. 4-6, convened by the Philadelphia Coordinating Council on the Holocaust.

The Council is chaired by Sister Gloria Coleman, associate director of Ecumenical and Interfaith Affairs of the Archiocese of Philadelphia. Dr. Rufus Cornelson of the National Institute on the Holocaust and former director of Philadelphia's Metropolitan Christian Council, is vice-chairperson; and Dorothy Freedman is executive secretary.

In a keynote address, Rabbi Tanenbaum noted that the Holocaust, a unique experience for Jews, had universal implications. He pointed out that a deliberate campaign to dehumanize potential victims precedes systematic violence against them, and warned against dehumanizing tendencies in the world today, manifest in growing terrorism, violence, massacres and crime. He called on Jews and Christians to form a "community of conscience" standing against the epidemic of dehumanization and affirming the sanctity of every human life.

Other plenary speakers addressed "Bigotry as an Instrument of International Politics" (Theodore R. Mann, past president, National Jewish Community Relations Advisory Council), "Criminal Justice in a Pluralistic Society" (Dr. Hubert Locke, vice provost, University of Washington) and "The Role of and Challenge to Law in a Pluralistic Society" (Pat Derian, former Assistant Secretary of State for human rights).

Dr. Franklin H. Littel of Temple University, honorary chairperson of the Council, addressed the concluding session.

VISITORS TO ISRAEL PROGRAM

A study tour of Milwaukee Christian and Jewish leaders, organized in conjunction with the Sixth National Workshop on Christian-Jewish Relations, was one of several notable tours coordinated by IAD's Visitors to Israel Program. The tour was led by Saul Sorrin, executive director of the Milwaukee Jewish Community Council, who reported on behalf of the delegation at the recent Workshop.

A study tour sponsored by the Jewish Community Council of Greater Washington (D.C.) took place in July. AJC's Washington director, Rabbi Andrew Baker, and Dr. Michael Berenbaum of the Washington JCC were tour leaders of an interreligious delegation which included nine Christian clergymen.

Other tours organized by the Visitors to Israel Program included the sixth annual study tour sponsored by the Phoenix Jewish Federation, and a tour by campus ministers sponsored by the Hillel Foundation. The Visitors to Israel Program provides specialized study tours tailored to the interests and concerns of leadership groups, and offers a unique opportunity for interreligious groups to travel and learn together. Several important interreligious study tours of Israel and perhaps Egypt are scheduled for the future. Individuals interested in these missions should write directly to Ms. Inge Lederer Gibel, who coordinates the Visitors to Israel Program, for further information.

LAD BRIEFS

• The Philadelphia Women's Interreligious Dialogue on the Middle East, which is co-sponsored there by AJC, the Cardinal's Commission on Human Relations, Southeast Pennsylvania Lutheran Women, American Baptists, Quakers and St. Peter's Episcopal Church, sponsored a one-day Women of Faith Conference on November 12th. Featured speakers at the conference were: Dr. Riffat Hassan, professor of Religion, University of Louisville; Dr. Pearl McNeil, ecumenical officer, American Baptist Convention; Sister Ann Patrick Ware, Loretto Women's Committee and IAD's Inge Lederer Gibel. Some 60 women leaders representing the Catholic, Protestant and Jewish communities of Philadelphia participated. Sister Gloria Coleman coordinated.

• Rabbi Marc H. Tanenbaum and Dr. Franklin H. Littell, professor of Religion at Temple University, were keynote speakers at a two-day program of Interfaith Seminars held in Minneapolis and St. Paul in June. The seminars focused on a number of questions central to Christian-Jewish understanding, including the ongoing validity of God's covenant with Israel, the role of Christian teaching in both aiding and thwarting contemporary anti-Semitism, and the modern State of Israel.

A variety of Christian and Jewish groups, including the Associations of Evangelicals of Greater Minneapolis and Greater St. Paul, co-sponsored the seminar program, which combined lecture presentations with the opportunity for intensive small-group discussion.

• In keeping with the 1981 conference theme of the National Association of Ecumenical Staff (NAES) — "Ecumenical Structures to serve Pluralistic Communities" — Rabbi Marc H. Tanenbaum and Ms. Inge Lederer Gibel participated in the program of this national association of Christians professionally involved in ecumenical activity. Rabbi Tanenbaum was the keynote speaker of the conference, held in Bethany, West Virginia, in July, and Ms. Gibel served as a resource person in workshops devoted to "other faith commitments."

Rabbi Tanenbaum stressed the common agenda of social justice concerns which Christians and Jews have shared for many years, emphasizing the worldwide refugee program as a moral challenge for all religious people. Ms. Gibel discussed the concept of Jewish peoplehood in the light of the Holocaust and the emergence of the modern State of Israel.

AVAILABLE FROM AJC

• A new 68-page American Jewish Committee Publications Catalog, offering more than 250 selected pamphlets, books, discussion guides, fact sheets, and reprints of magazine and newspaper articles, covers material in such fields as Jews and Judaism, Pluralism and Group Life, The Pursuit of Equality and World Problems.

Single copies of the catalog are available free of charge from AJC's Publications Service.

• How to Cut Your Congregation's Energy Usage ... and Save Money. This 14-page booklet tells how energy audits can be undertaken by churches and synagogues as a practical interfaith activity, and describes how a pilot project, launched by AJC's Philadelphia Chapter, was successfully undertaken in Philadelphia.

The booklet points to two strong reasons for churches and synagogues to take an active part in energy-saving efforts. First, moderation in energy use is more than an economic and political necessity; it is a moral task. Second, spiraling energy costs have cut deeply into the budgets of religious organizations, leaving less and less money for services to congregants and the wider community.

Published by AJC for the Interfaith Responsible Energy Program. Available from AJC's Publications Service, 50¢ per copy.

• "The Holocaust and Christian Responsibility" by Eugene J. Fisher. (Reprinted from America)

Anti-Semitism and the Holocaust raise painful questions for Jews and Christians. Dr. Fisher, executive secretary for the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops, thoughtfully examines the responses of both Christian and Jewish scholars to these questions.

Single copies may be obtained at 25¢ each (to cover postage and handling). Quantity prices on request.

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REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

Mimi Alperin, Chair Rabbi A. James Rudin, Director Judith H. Banki, Editor

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Seminarians panel at AJC Annual Meeting: Rev. Steven Hummel, Dayle Friedman, chairperson Mimi Alperin and Judith Banki, moderator. Not in photo: Rev. Nancy Ellett and Samuel Weintraub.

Seminarians Stress Christian-Jewish Understanding

Four seminary students, two Christian and two Jewish, agreed that their participation in AJC-sponsored seminarians' conferences had intensified their commitment to Christian-Jewish understanding as an important aspect of their personal and professional lives.

Speaking before the Interreligious Affairs Commission during AJC's annual meeting in May, the four agreed that the intense intellectual and spiritual encounter provided by the conferences had strengthened their ownreligious commitments and opened their horizons to others.

Rev. Steven Hummel, a pastor studying for his Ph.D. at the Lutheran School of Theology in Chicago, noted that there was not enough study of Judaism from a Jewish perspective: "It's all secondhand." The dialogue among Jews and Christians quickened his thinking about Jews as a church historian, he said, and offers an "outstanding potential for curriculum enrichment." Rev. Nancy Ellett, an associate pastor and Ph.D. candidate at Southwestern

Baptist Theological Seminary in Fort Worth, said that her participation in the seminarians' conference "heightened my awareness of the common needs, issues and concerns which both Jews and Christians face," and that she hopes to work in her ministry to promote understanding of Jews and of dialogue among Baptists.

Dayle Friedman, a fourth-year rabbinical student at the Hebrew Union College-Jewish Institute of Religion in New York, said she found that Christian and Jewish seminarians "grapple with similar issues in searching for new models of community and leadership." In addition to seeking cooperation toward shared goals, the dialogue had challenged her to explore Christian theology seriously, she added.

Samuel Weintraub, a rabbinical student at the Jewish Theological Seminary in New York, and the Harry Sudakoff Interreligious Intern at AJC, noted that despite very strong examples of professors who are involved in interreligious scholarship and activities, and many programs of extra curricular interreligious activities at Jewish

Continued on page 2

Oberammergau Passion Play 1984 — Still "Fundamentally Flawed"

An AJC-sponsored delegation which viewed the opening performance of the Oberammergau Passion Play in May charged that the play "remains marred by a deep and pervasive anti-Jewish orientation," and called for stronger efforts "to eradicate defamations of Jews" and Judaism that persist in the drama, despite revisions of the text."

The delegation, led by Rabbi James Rudin and Mimi Alperin, included AJC leaders Kurt Kelman and Irving B. Levine, IAD's Rabbi Alan Mittleman and two prominent Christian scholars: Dr. Eva Fleischner, noted Roman Catholic author and professor of Religion at Montclair State college in New Jersey, and the Rev. Dr. William H. Harter, a member of World and National Council of Churches committees on Christian-Jewish relations and pastor of the Falling Spring Presbyterian Church in Chambersburg, PA.

At a press conference held in Munich following the performance, Rabbi Rudin asserted that the 1984 Oberammergau Passion Play script is "fundamentally flawed" and still perpetuates "the pernicious myth that the Jews are eternally guilty for Jesus' crucifixion." A disclaimer at the outset of the drama that all should see their guilt in the events to follow is, he said, "undermined by the play itself, which focuses on Jewish machinations, largely ignores Roman oppression, and whitewashes Pontius Pilate."

AJC has had a long history of involvement with the Oberammergau production. It has published three notable studies of the Passion Play's text, has sent delegations to meet with Oberammergau town officials in

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Seminarians

seminaries, there was "little systematic attention to Christianity in the curriculum and therefore people don't graduate with an understanding that interreligious dialogues and other cooperative activities are an integral part of the rabbinate."

IAD's Judith Banki, who directs AJC's seminary education program and who moderated the session, noted that AJC has sponsored three major conferences in seminary education and Christian-Jewish relations and that these dialogues had "shattered preconceptions on both sides." Because Jews and Judaism tend to "drop out" of Christian history after the emergence of Christianity, many Christians do not realize that Judaism continued to develop, and think of it as the religion of the "Old Testament." The exchange between seminarians, she said, offers personal contact with the living reality of other traditions.

Interns For Peace

The meeting also featured a report by Barbara Gochberg, North American director of Interns for Peace, a nonpolitical, independent program developing cooperative projects between Israeli and American Jews and Israeli Arabs. The project has created a new field in Israeli social work: communal workers in Arab-Jewish relations. Ms. Gosberg thanked AJC for its support of this program since its inception.

The meeting was chaired by Mimi Alperin. ■



Women of Faith Panel Addresses AJC

Four distinguished women religious leaders, each an activist in her own faith community, and all members of the Women of Faith in the 80's Task Force, spoke at the opening plenary session of AJC's Annual Meeting in May. Mimi Alperin, chair of AJC's Interreligious Affairs Commission; Sr. Theresa Kane, Sisters of Mercy of the Union; Dr. Virginia Ramey Mollenkott, Women's Evangelical Caucus; and Rev. Elizabeth Scott, director, Justice for Women, National Council of Churches, discussed the value of the Task Force to them individually and collectively.

Reviewing the history of the ongoing Women of Faith Program and AJC's involvement in it, IAD's Inge Lederer Gibel noted that the Task Force is a theologically, racially and ethnically diverse group of women who seek to address themselves to issues of justice across religious lines.

Each of the panelists stressed the importance of dialogue and communication. Rev. Scott noted that barriers that once separated people (race, sex, class, religion) must now link them together. Ms. Alperin noted that her three identities — as an American, a Jew, a woman — were sometimes in conflict and that the Task Force is the one community which nourishes all three identities. Dr. Mollenkott said that the dialogue had called her to question many assumptions from her fundamentalist background.

Addressing the question of anti-Semitism in the women's movement, Dr. Mollenkott said that anti-Semitic elements in Christian theology carry over to the women's movement. Ms. Alperin noted that politicization is in part responsible, citing the UN Conferences on Women. When Jewish feminists voice concern, she added, they are accused of being particularists, whereas the right of other women to protest prejudice against their ethnic or racial groups is taken for granted.

Rev. Scott stressed the importance of economics as an issue in the feminist movement. Sr. Kane said that the role of women in the Catholic Church will be the number one issue of this century for Catholics.

In AJC Chapters

O The **San Diego**, Los Angeles and **Phoenix** Chapters hosted Rabbi James Rudin in June. In San Diego and Phoenix, he addressed chapter annual meetings. In Los Angeles, he met with the chapter's Interreligious Affairs Committee and with the Southern California Interreligious Task Force on Soviet Jewry.

Using a videotaped program, "Faith Without Prejudice," as a springboard. the Louisville Chapter sponsored a discussion bringing together Fr. Stanley Schmidt of the Archdiocese of Louisville. Rev. Ken MacHarg of the Kentuckiana Interfaith Community, and Rabbi Herbert Waller, on April 25. (The videotaped program, featuring Dr. Eugene Fisher, the Rev. David Simpson and AJC's Rabbi Marc H. Tanenbaum, was originally telecast by The Christophers.) Fr. Schmidt, Rev. MacHarg and Rabbi Waller further explored themes and issues raised in the program.

In July, Fr. Schmidt, one of the pioneers of Christian-Jewish dialogue and a warmly-cherished friend of the Jewish community of Louisville, received the chapter's Distinguished Service Award on the occasion of his retirement from the Office of Ecumenical Affairs.

O The Cleveland Chapter co-sponsored with several other Cleveland Jewish groups an all-day seminar for educators on Teaching the Holocaust. The April 30 event, featuring Marcia S. Littell as keynote speaker, was also supported by the Roman Catholic Diocese, the Episcopal Diocese and the interdenominational Protestant Ecumenical Resource Center, all of whom publicized the meeting and encouraged their teachers and administrators to attend it. An outstanding panel, including a death camp survivor, a Christian resistance fighter and a member of the second-generation, was followed by afternoon workshops to discuss classroom teaching on an interdisciplinary level. The previous evening, AJC cosponsored a Holocaust and Warsaw Ghetto Uprising Commemoration, open to the Cleveland community, which was addressed by Dr. Franklin Littell. AJC's Ellen Vendeland served on the planning committee for both events.

O The **Houston** Chapter and the National Conference of Christians and Jews co-sponsored a workshop for Houston area religious educators, entitled "The Congregation Across the Street — how we teach about other religions" last February. Nearly fifty religious educators, catechists and administrators representing Jewish, Catholic and Protestant faiths attended the program, which was the culminating event of a year's planning by the Houston Interfaith Religious Educators Fellowship.

O The Miami Chapter's Interreligious Affairs Commission, working with the NCCJ and the past president of the Miami Rabbinical Association, helped form a core interfaith committee in Kendall, a new and growing suburb of Miami. The Kendall Interfaith Committee, composed of clergy and lavpersons from various religious communities, convenes monthly. Its program on May 3, a discussion of "Religion and Politics - How Do They Fit?" featured Fr. James Flectcher. pastor of the St. Louis Catholic Church and chairman of the Archdiocese Liturgy Committee. Steven Naturman of AJC's Miami office has helped to service the interfaith committee.

O The Interreligious Task Force on **Religious Freedom in the Soviet Union** - of which the Seattle Chapter is one of the founding agencies - sponsored a forum probing the status of religious freedom in the Soviet Union. The meeting, held at Seattle Pacific University on May 29, featured John Hamer, editorial writer and issues editor of the Seattle Times: Dr. Kent Hill, professor of History at Seattle Pacific University and an authority on religion behind the Iron Curtain; and Dr. Vladimir Plotkin, a Russian Jewish emigré currently teaching at the University of Washington.

O The Pittsburgh Chapter's Interreligious Affairs Committee, under the guidance of chairperson Barbara Burstin, has instituted and participated in a variety of programs with Protestant and Catholic leadership this year. With the cooperation of the dean of Trinity Cathedral, the Very Rev. George L. Werner, representatives of 17 congregations or faiths meet regularly in a citywide interreligious dialogue. AJC representatives, both lay and clergy, have met with Christian counterparts to discuss issues of mutual concern at a continuing series of luncheon meetings at Trinity Cathedral. The Interreligious Affairs Committee is also engaged in setting up dialogues between individual synagogues and churches.

The chapter also drew the attention of tour sponsors of the Oberammergau Passion Play to its controversial aspects, placed a relevant article in the *Pittsburgh Press*, publicized information about the play's anti-Jewish aspects throughout the community, and distributed over 150 copies of AJC's viewers guide to the drama to individuals. p

IAD Briefs

O Rabbi James Rudin participated as a panelist at a conference on "Prospects for Peacemaking: Rethinking National Security and Arms Control" sponsored by the Hubert H. Humphrey Institute of Public Affairs of the University of Minnesota, June 5. The conference brought together national specialists and citizen panelists for an exploration of the relationship between arms control and national security. On June 10-11, Rabbi Rudin joined a number of distinguished academic, political and religious leaders in a conference on "Religion and the Campaign for Public Office" sponsored by The Institute of Politics, John F. Kennedy School of Government and Harvard Divinity School, in Cambridge, MA. On June 25-26, Rabbi Rudin addressed the Society of Anglican Theologians, meeting at Indiana University in Bloomington.

• Judith H. Banki was a resource leader and participant in the International Colloquium, "1984 and Beyond: Purpose and Strategy in Jewish-Christian Relations," sponsored by the International Council of Christians and Jews in Vallambrosa, Italy, July 8-13. Ms. Banki was co-leader with Sr. Mary Travers of SIDIC (Service International de Documentation Judeo-Chrétienne) of a workshop dealing with the responsibility of Jews and Christians for education. While in Italy, Ms. Banki met with SIDIC leaders in Rome.

• Rabbi Alan Mittleman was one of a group of scholars involved in Jewish-Christian dialogue which visited West and East Germany in May. At a three-day conference in Krefeld, West Germany, he lectured on the topic of modern Jewish views of Jesus, followed by a lively dialogue with over 100 German and Dutch participants. In East Berlin, the group met for five days of study and discussion with students and faculty of the Protestant seminary.

The group originated at Temple University in Philadelphia, where Rabbi Mittleman is a Ph.D. candidate.

• IAD hosted the second year rabbinical class of the Hebrew Union College-Jewish Institute of Religion in May. This program, an annual event, provides the rabbis-in-training with an overview of AJC's domestic, international, interreligious and communal programs and concerns, and an open dialogue with staff members responsible for these programs.

● Rabbi Marc H. Tanenbaum, director of AJC's International Relations Department, addressed an international Jewish congress held at the Benedictine Abbey of Ottobeuren in West Germany, June 15-17. He and West German Minister of State, Dr. Alois Mertes, addressed the theme of Christian and Jewish responsibility for freedom and justice in the world. ■

Editor's Note

In this issue of the Interreligious Newsletter we welcome Dr. David Gordis as the new executive vicepresident of AJC. A distinguished Conservative rabbi, administrator and educator, Dr. Gordis came to AJC in July from Los Angeles where he served as vice president of the University of Judaism and the Jewish Theological Seminary of America. He has been active for many years in AJC's Los Angeles Chapter and served as chairman of the chapter's Interreligious Affairs Committee.

Dr. Gordis was ordained by the Jewish Theological Seminary, where he earned a Ph.D. in Talmud as well as an M.A. in Hebrew Literature. He also holds a Masters Degree in Jewish history and a B.A. from Columbia University.



Up and Coming "Heritage: Civilization and the Jews."

This nine-part television series produced by WNET/THIRTEEN, New York, hosted and narrated by Abba Eban, is scheduled to premier nationally over the Public Broadcasting Service in October. Filmed in more than eighteen nations on four continents, "Heritage: Civilization and the Jews" represents an effort to capture more than 5,000 years of the Jewish people's history — as seen in the context of their relationships with other Western religious traditions and the development of secular Western civilization.

AJC's Interreligious Affairs Department has prepared an Interreligious Study Guide which developes themes in the telecast series of interest to religious groups. The study guide will be particularly useful to groups of Jews and Christians who convene to view the series together for the purpose of promoting mutual understanding.

Copies of the Interreligious Study Guide may be requested from AJC's Literature Distribution Unit. Single copy free; quantity prices on request.

8th National Workshop on Christian-Jewish Relations

The National Workshops, the largest forum for interreligious discussions and programs in the United States, are held every eighteen months in a different American city. This year, the 8th National Workshop will take place in St. Louis, MO, October 29-November 1 at the Clarion Hotel. In four days, seven plenary sessions, 59 seminars and 125 speakers will provide unique experiences of fellowship and learning in the interreligious field. Moreover, this conference will feature a pre-workshop orientation seminar designed as an introduction to Christian-Jewish relations for persons interested in the field but without intensive background or experience.

The Workshop program may be ordered from the National Workshop Steering Committee, 721 Olive Street, Suite 915, St. Louis, MO. 63101, or from AJC.

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Oberammergau...

1977 and 1980, and has conveyed its concern about the anti-Jewish elements of the drama to German and American church leaders.

Ms. Alperin, chair of AJC's Interreligious Affairs Commission, expressed the delegation's appreciation for past efforts to cleanse the drama of blatant and vicious stereotypes; nevertheless, the group noted, the play continues to "reduce the Jews of Jesus' time to a caricature. They are depicted as malicious antagonists of Jesus, dominated by corrupt and cynical leaders and driven by a harsh, vindictive Law."

Dr. Harter stressed that "Christian leaders and educators have a responsibility to instruct our people that the drama as it unfolds in Oberammergau is not a true or just enactment of the Passion story." He noted that the play "is highly selective in the New Testament episodes it chooses to dramatize," that it ignores other Scriptural passages, and that it "departs entirely from Scripture in significant ways."

Prof. Fleischner, author of *The View of Judaism in German Christian Theology Since 1945*, speaking in German at the press conference in Munich, said that the play "made me feel ashamed to be a Christian."

AJC's charges received wide coverage in the German and international press, and an op-ed piece in *The New York Times* by Rabbi Rudin.

In addition to Oberammergau, IAD has been concerned with passion plays in the U.S. A new study by Samuel Weintraub, Passion Plays in the U.S. was released at the recent Annual Meeting. It is available from AJC at \$.50 per copy.

AJC Criticizes Report On Religion In Soviet Union

The report of a delegation of U.S. church leaders who returned from a visit to the Soviet Union in June was criticized by AJC for having painted "a rosy picture" of religious life in that country, and for not having pressed vigorously enough for the release of imprisoned Soviet dissidents.

At a news conference held at the National Council of Churches headquarters in New York City, IAD's Rabbi James Rudin said the delegation "missed an enormous opportunity for moral suasion and moral leadership."

Leaders of the 226-member delegation. - the largest American church group ever to visit the Soviet Union - repeated the positive assessment of their trip and of religious life in Soviet Russia that they had made in Moscow before departing. Dr. Bruce Rigdon, chairman of an NCC committee on relations with the Soviet Union, acknowledged restrictions in Soviet religious life, including a shortage of churches, Bibles and religious education. But he said that progress on human rights was a secondary purpose of the visit, whose essential purpose was to demonstrate that church unity transcends ideological, national and social boundaries, and to contribute to peacemaking programs.

Rabbi Rudin, speaking on behalf of AJC, said the delegation "missed a rare opportunity to be prophetic witnesses." He added that he "expected better" of the delegation, and he thought "millions of Americans expected more."

Archbishop O'Connor Addresses AJC

Speaking to a plenary session at AJC's annual meeting in May, Archbishop John J. O'Connor reaffirmed his Church's condemnation of anti-Semitism and said a person "cannot be a Catholic practicing in true communion with the Catholic Church and be anti-Semitic."

In his first address to a national Jewish organization since becoming head of the Archdiocese of New York, Archbishop O'Connor disclaimed scholarly expertise and spoke of his "personal experience and involvement" with the Jewish community. His visit to the Nazi death camp of Dachau in Germany, he said, had made him acutely aware of the "sacredness of every human person."

Responding to issues suggested by Rabbi James Rudin, the archbishop said that "enormous advances" have been made in Catholic-Jewish relations since Vatican Council II, and noted that changes had been made in Catholic teaching and liturgy. He stated that the Holy See and the American Catholic bishops are committed to "the right of the State of Israel to exist within safe and secure borders," and drew a firm distinction between the Palestinian people and the Palestine Liberation Organization. He invited collaboration on issues of agreement, such as the need



At AJC Annual Meeting: President Howard I. Friedman and Archbishop John J. O'Connor. In Background: Rabbi James Rudin.

to shelter the homeless, and frank discussion on issues of disagreement, such as abortion and tuition tax credits, which he hoped could be addressed "in a spirit of cooperation."

Archbishop O'Connor, who spoke at the Jewish Museum in New York City, ended by underscoring the spiritual ties linking Catholics and Jews, quoted from authoritative Church documents stressing these ties, and pledged his commitment to "advance harmonious relationships" between Catholics and Jews.

Photography, pp. 1.2, & 6: Amos Williams

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THE AMERICAN JEWISH COMMITTEE, Institute of Human Relations, 165 East 56 Street, New York, N.Y. 10022

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