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ECUMENICAL INSTITUTE FOR ADVANCED THEOLOGICAL STUDIES  
INSTITUT ECUMENIQUE DE RECHERCHES THEOLOGIQUES

Tel. 263451/2/3/4

P. O. Box 19556  
Jerusalem  
Israel

May 3, 1976

To the Following Persons in Their Respective Offices:

American Jewish Committee: Dr. Bernard Resnikoff

Centre for Conservative Judaism in Israel: Dr. Israel Goldstein, Dr. Pessah Schind

Hebrew Union College-Jewish Institute of Religion: Mr. Curtis Arnson, Dean Ezra

Spicehandler -- and World Union/Progr. Judaism: Herb Friedman and Dick Hirsch

Hebrew University: Dr. Bernard Cherrick, Dr. Jack Cohen, Dr. Yehezkel Cohen,

Dr. Moshe Davis, President Avraham Harman, Dr. Shmaryahu Talmon, Dr. Z. Werblowsky

Mayor's Office: Mayor Teddy Kollek

The President's Office: Professor Sulamith Nardi

There is nothing "confidential" about this Memorandum/Report, but it should be given with discretion to any others with whom you want to share it. The important thing is that scholars whom you know and who might be interested in a four months' stay here should be encouraged to apply. In case the question comes up, you can inform the inquirers that scholarship funds are in meager supply and are available, even on this very limited basis, only for South American and so-called Third World applicants. But applications should be encouraged, especially because Jewish scholars can add salt and seasoning to what at times is bland.

I should add, this time in confidence, that Franklin Sherman pressed Walter Wegner the other day on the matter, and learned that the original charter has in it a clause assuring inclusiveness of creeds and religions. (Dr. Cidor has not seen the document and thus cannot affirm or deny this. But this is really unimportant.)

Regards,

Carl

Carl Hermann Voss

This, Herb, is the answer  
to your query in early  
February: "Is there any reason why five or six  
of our boys could not apply to this place? There  
is no reason why they shouldn't and they ought  
to go!"

Tantur, on the main road to Bethlehem



Tantur, 21 April, 1976

To the Tantur Community:

On behalf of the Rectorate Advisory Committee, your help is requested in preparation for our Spring Semester Community Evaluation Meeting scheduled for Friday, 7 May, 1976, at 3:30 p.m. It will be helpful if you will give your written response to the questions on this page and return the page by Monday, 3 May, 1976, to the office of the Administrative Secretary. The responses of the community members will be reviewed by the Committee to serve as a basis for our discussion at the 7 May evaluation session. Thank you!

1. During the 1975/1976 Spring Semester what was for you the most valuable aspect of our:

- a. Academic Program? Without a doubt the academic program was always on a high level. I think I can speak on behalf of all the scholars-in-residence, as they will be speaking individually on their own behalf, of course, when I say it was a stimulating, informative, enjoyable several months. The public lectures, notably John Howard Yoder's series of three on "The Jewish Jesus and Radical Protestantism".
- b. Worship Life? ///and Shmaryahu Talmon's "Interfaith Dialogue in Perspective," were not only well attended by the general public but were delivered with eloquence and prepared with impeccable scholarship. I could not attend Dr. Edmond Jacob's seminar on "Current Problems in Old Testament Theology" because my knowledge of French is not adequate for the discussion of such technical and theological complexities. The
- c. Community Life? ///colloquiums each Monday afternoon were, with only one exception, very well prepared and presented; and all of us profited from the scholarly work of our colleagues. Everyone seems to be agreed that the seminar on "Current Issues in the Jewish/Christian Dialogue" has been the high point of the semester: uniformly excellent speakers, provocative discussions, well chosen topics, and genuine ecumenicity.
2. Looking back on the Spring Semester, what one item did you regard as most unsatisfactory in connection with our:

- a. Academic Program? From the foregoing response it is apparent that I found nothing "unsatisfactory in connection with our Academic Program." On the contrary, it was, as I wrote above, "always on a high level." -- I shall therefore proceed to the next question, namely, that which concerns the "Worship Life." There were a number of occasions when I found the 20-to-30 minute evening vespers to be unimaginative
- b. Worship Life? and repetitious, if not even lifeless. The Eucharist services on Sundays at noon impressed as being, as I said in the discussion on Jack Reid's "The Gospel and the Eucharist" colloquium presentation, verging on sacerdotalism (I chose the word with care and precision). As one who comes from the Free Church tradition and believes in less ritual and formalism and more innovative forms and extra-Biblical materials, I was not always happy with the worship program. On the other hand, there were many services which moved me deeply, such as those in which the Benedictine monks observed some special holy season or Saint's day, Glenn Hinson's and the Sherman Family's; but not anything could be called "unsatisfactory" in this area or in the area of "Community Life," for that has been splendid in every respect.
3. What change or changes would you propose in connection with our:

- a. Academic program? I have only two minor suggestions to make and one major suggestion. The two minor comments are (1) I would like to see us revert to the custom of previous years, as attested by Howard Root of Southampton and Father Fischer of Germany, of allowing people to sit for another hour at breakfast time to continue their chats over coffee, and (2) to invest in rubber caps for the chair legs in the dining
- b. Worship Life? ///room (perhaps some carpeting or rugs, as well) to diminish the infernal din of chairs scraping on the stone floors. But a major point is, as I've noted in private conversation and public discussion, there should be several Jewish scholars in residence. Here is a great lack. That we have Kashrut facilities could be told them before they would accept. As for "worship facilities," the Jews can join with us as
- c. Community Life? /// we join with Fundamentalists, Evangelicals, and Greek Orthodox and several kinds of Catholics. The distinguished diplomat, my friend of long standing Dr. Hanan Cidor, who was a key figure in the establishment and completion of the Institute, has told me that the purpose of the place, as originally conceived, was to be all inclusive; and he has personally been disappointed, as am I, that the contributions of Jewish scholars have not been made available by the Ecumenical Institute. As Dr. Talmon said in his public lecture here at Tantur, "I long for the day when Jerusalem will have a truly 'ecumenical' institute." -- Eventually, yes; but why not now? -- When I say, "... the contributions of Jewish scholars have not been made available," I am not referring to our speakers and lecturers; on the contrary I refer to the fact that these great men are not living with us here at Tantur, and that they and their families would add much to the quality of life at Tantur. CHV
- Signature: Carl Hermann Voss (Optional)



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Excerpts from the Address on "Christian Attitudes Toward the Land of Israel,"  
Given by the Rev. Dr. Martin Marty, Associate Editor of the Christian Century  
and Professor of Church History, The Divinity School, University of Chicago in  
the Seminar on "Current Issues in the Jewish/Christian Dialogue", Conducted by  
Dr. Franklin Sherman, Lutheran School of Theology, Chicago, Illinois -- 20 IV 1976

\* \* \*

A ladder of sympathies:

Noted at the beginning that Nathan Glaser's 1958 book on Judaism in America has been rewritten to include an important note about the change of attitudes among Jews in America with reference to Israel. The Wars of 1967 and 1973 ("The Six Day War" and "The Yom Kippur War," respectively) have realigned Jewish interests and sensitivities and sympathies completely, have changed the nature of Judaism's priorities and emphases, and might be said to be "turning points."

Then Marty proceeded to list these eleven steps on the ladder:

(1) A consistent pacifism among many, illustrated by the article by Steven Schwarzschild in the recent issue of Fellowship, journal of the Fellowship of Reconciliation. This is the first rung on the ladder (CHV in his response noted the futility of the pacifism of such people as Martin Buber, Albert Einstein, and Judah Magnes, all of whom changed their minds in the case of Hitlerism and its defeat, with only John Haynes Holmes, cherished friend of all three, remaining adamant in his pacifism, whether with reference to Nazism or Zionism -- i. e. the political action necessary to bring about a Jewish commonwealth. Noted that Reinhold Niebuhr tried to make the Bubers, and Magnes, and Einsteins, et al. realize that no one could bring about a bi-national state of Jews and Arabs being equal, if for no other reason than that the Arabs were much more prolific in their birth rate and the state would not remain equally Jewish and Arab.) Marty had noted this pacifism was "the least useful to Israel in the real world."

The tape cassette broke in the middle of the tape of 45 minutes on each side;

and thus points 1 to 5 are given only a brief treatment, for I (CHV) was able to rely solely on my scribbled notes for the response of ten minutes at the conclusion and my memory of what had been said. The tape failed to function for points 1 to 5.

(2) Mutual self-interest, whereby it is to the interest of the U. S. A. that it have in the Middle East a successfully working democracy. The U. S. doesn't want it to go down because it is "a light to the world."

See note re broken tape for points 1 to 5, AND MARGINAL GLOSS!

THE AGE OF  
TECHNOLOGY  
FAILS, AND A  
GREAT GAP IN  
COMMUNICATIONS  
IS THE RESULT.



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Page two -- Dr. Martin E. Marty's address -- April 20, 1976

(3) Israel's "givenness" -- a fact of Middle East life. It is here and it has a right to exist. Its security is needed, for it is not in a very secure position.

See note re broken tape in point 1, AND MARGINAL GLOSS

(CHV in his ten minute response wanted to note -- but had no chance to do so because of a lack of time -- that, by the rights of self-determination granted after World War One and guaranteed by the charter of the League of Nations, there were now twenty Arab nations, occupying 1,600,000 square miles, much of it underdeveloped and underpopulated, and comprising over 130,000,000 Arabs.)

(4) Compensatory support -- result of the Holocaust and aided accordingly by help from Germany which was responsible for " " " " . Israel is here and very much here.

See note re broken tape in point 1, AND MARGINAL GLOSS

(CHV in his response noted that more than the Holocaust brought about Israel, for there had been the age-old longing for the Land and the repeated prayers and reiterated promises, as reflected so vividly and movingly in the Passover Haggadah of the recently celebrated Sedar when verses were recited and prayers uttered which for centuries had referred to the rebuilding of Zion, the reconstruction of Jerusalem, the reestablishment of Israel; and all this at times when the Land was starved, parched, and barren.)

(5) Moral commitment -- Reference made by Marty to the occasion when Truman had been referred to as having resembled Cyrus in restoring the Jews to their ancient home land; and Truman had then responded, "But I am Cyrus, I am Cyrus." The promise has been made not to go back on the whole process that led to the establishment of the State of Israel. Christian people should be a reminder to the nation of what it means to make a promise and then keep it, not abandoning tiny Israel.

See note re broken tape in point 1, AND MARGINAL GLOSS.



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Page three -- Dr. Martin E. Marty's address -- April 20, 1976

(6) Millennial programs -- the many sects, most of <sup>them in</sup> the nineteenth and twentieth centuries, who link the reestablishment of Israel with the Second Coming of Christ. Marty referred to Billie Graham's film, "His Land," which was so beautifully photographed and could not have been more friendly and favorable to Israel as a land and the Israelis as a people, but which ended on an evangelistic note and spoke affirmatively and decisively about the inevitable, certain Second Coming of Christ. The Israelis find that their greatest friends are those with whom they have least in common, the Millenarians who look upon Israel's creation as Act One and their own salvation in the coming of Christ as Act Two, "The Big Bang over Jerusalem." (In his response, given in its entirety in the 10-minute period allotted him at the close of Marty's 50-minute address, CHV noted the views of his daughter Carlyn and son-in-law Harold who, as Pentecostal, charismatic Roman Catholics, look upon the establishment of Israel as a first step, then anticipate the rebuilding of the Temple by the Jews -- about which, I explained to Carlyn and Harold, the Jews of Israel could not care less -- but both of these events, the establishment of Israel and the reconstruction of the Temple, are the prelude to the Coming of Christ in all His glory, etc., etc.)

(7) God acts in history and thus in the Land of Israel in a special way. This encompasses Number Six, plus some other points of view. Schubert Ogden, a colleague of Marty's, once wrote an essay on "What is the will of God?", a very difficult question to answer. "Many of us are very diffident about saying just what is the will of God. That God does act in history is clear, and if one says that God placed a curse of the Jewish people until the end of time, he must deal with the Bible prophecies which say just the opposite and are working out in this other direction. I am reluctant to say that this and that is the will of God or that God is creating Israel for the fulfillment of His will on behalf of the Jewish people. I identify with Abraham Lincoln who was America's best theologian and said that both sides worshipped the same God, read the same Bible, sought the same end of victory, and the best answer is to try and discern the mysterious will of God. So in the case of Israel and God."

(8) "God acts in history and Israel's tie to the Land is enduring. Israel's identification with the Land is more credible than many such instances. There are scores and scores of places in the Scriptures where Israel is mentioned by Yahweh to the prophets and the enduring bond to the Land is developed and the Promise of the Return develops. I do not mean to say that this promise is to be developed only in the development of a modern political state. The Promise can mean many things, but that the Promise is there does mean something, and that is the next thing that has to be said. If you take a transcendental viewpoint, then these things do not take on that kind of meaning. The view of a Karl Barth is a perfectly legitimate way of looking at things. One must be wary of identifying a single cause as the will of God."

(9) "Sympathy with Israel's integral link with the Land is an integral part of their faith. Many Jews do believe this, but we engage in bad public relations if we think that all Jews do. Zionism seemed to many of us to be just another of the competing nationalisms of the end of the nineteenth century; its leadership was astonishingly and consistently secular. Most of us Protestants knew few who looked upon Zionism with favor, and most Reform Jews did not. But Jews who said year after year, "Next year in Jerusalem," must have been saying something. The religiosity has been latent through the years until 1948, and it has become very explicit ever since."

Tantur, on the main road to Bethlehem

AT THIS POINT  
I /C. H. V. /  
BEGAN TO TAKE  
QUOTABLE SEC-  
TIONS FROM THE  
TALK AND THUS  
QUOTED DIRECT-  
LY FROM MARTY'S  
WORDS. WHEN  
"I" IS USED,  
IT IS MARTY  
WHO IS SAYING  
IT. AS FOR MY  
SELF /C. H. V. /  
THE REFERENCE  
IS USUALLY  
TO "CHV," SO  
WHEN "I" IS  
FOUND, IT IS  
MARTY WHO IS  
SPEAKING.



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Page four -- Dr. Martin E. Marty's address -- April 20, 1976

(Marty had said in this portion of his address that until 1948, the Zionist Movement had developed under secular leadership but after that date had been changed to the extent that religionists also took part, and thus had altered its character to some extent. There was no time to develop this theme in CHV's rebuttal; and he did not have the presence of mind to think of a dozen different things, ranging from the religious kibbutzim and the Mizrahi Party to the religious qualities of courage, idealism, and self-sacrifice--so apparent in Golda Meir's My Life--among the settlers from the Biluim onward into contemporary times. On the other hand, CHV did have a chance to note the presence of Judge Louis Levinthal whose father, a famous Orthodox rabbi, gave leadership in the Zionist Movement for decades, and whose Brother, Rabbi Israel Levinthal, also an outstanding rabbi, led in many phases of the Movement for years on end and still does. But CHV also mentioned the contributions made by Rabbis Stephen Wise and Abba Hillel Silver, Barnett Brickner and James Heller, as well as in earlier days by Bernard Ehrenreich and Gustav Gottheil, Maximillian Heller and Bernard Felsenthal; no less important were the guidance and encouragement which came from the non-Jewish clergy, men like Daniel A. Poling, William Foxwell Albright, Francis J. McConnell, Henry Atkinson, Reinhold Niebuhr, Paul Tillich, Ralph Sockman, and Howard M. LeSourd, not to omit such eminent non-theistic humanists as Charles Francis Potter and Eduard C. Lindeman.)

(10) "Intertwined religious relationship, for one must separate the histories of Jew and Christian, and thus point out the special bond of Christians to Israel and the kin and analagous relationship of our faiths." "Intertwined, kin, and analagous of our faiths," these are the key words. "We have a common root. The Jews are in the Covenant, and we Christians are grafted onto that stalk; and vice versa. There are not two stalks. I can show you endless quotations from believing Jews who say, 'Don't say they are one thing.' My friend, Levi Olan of Dallas, can get up before 2,000 people at his temple and say, 'You are a good Jew if you believe in God,' but there are many who will embrace Schubert Ogden, Rosemary Reuther and me, saying, 'I'm with you because you believe in God,' but when Israel is attacked, I am closer to that atheist, Golda Meir." -- This brings up the whole question of what Jesus Christ means in terms of being a new and fresh concept in the life of the world and of the individual Christian; and it makes for clearer definition of what it means to be a Jew and what it means to be a Christian, what Judaism means and what Christianity means. And they are indeed intertwined. This is the next to the last rung on the ladder."

(11) "The view, not held by myself but increasingly popular among a small, yet influential group, that Christianity's distinctiveness is to be displaced by a refusion of the two faiths, Judaism and Christianity. I don't agree with it, but I listen to it. This is a Covenental view that concern for the Land of Israel sees a refusion of the faiths. This would come from the people who say there is a danger in Number Ten that Christianity is only a superseding, a displacement of Israel, for a displacement leads to a demeaning, and a demeaning leads to a relegation, to Holocausts, and the death of a nation, and so on. There is a sticky difference between Number Ten and Number Eleven, but there is a line between them."

\* \* \*

"What I have said is far from the interest and concern of Christians who may never read or write books which you or I would read and write. But it is near their interests and concerns nevertheless, whether they know it or not."

Tantur, on the main road to Bethlehem

MARTY  
IS THE  
ONE WHO  
IS THE  
"I" HERE

AND  
HERE



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Page five -- Dr. Martin Marty's responses -- April 20, 1976

To answer Roy Eckardt concerning the writings of James Parkes and his claim & statement that there had always been a Jewish community in the Land of Palestine, Marty said, "Yes, perhaps I should offer some clarification at this point. I have read Parkes' big book and his littler book on Whose Land?; and they are a devastating countering to the people who, not knowing that history, see 1948 as a sudden intrusion of an alien force."

\* \* \*

When Frank Johnson asked whether there was some distinction between "Land of Israel" and "State of Israel," Marty responded that he meant both and that they were virtually interchangeable. "I have not used the word 'Land' to avoid some of the harsh political realities which the word 'State' connotes. I meant both."

ARCHIVES

Dr. Walter Wegner, Tantur's rector, raised the point that there should be one of these eleven rungs on the ladder which could be a basis on which future action for peace could be built; and he suggested Point Three, i. e. Israel's givenness, a present day fact of Middle East life. To this Marty responded: "Yes, Point Three is stronger than Point Two, namely, the idea of 'mutual self-interest, whereby it is to the interest of the U. S. A. that it have in the Middle East a successfully working democracy.' In the matter of 'self-interest' I can picture a two-year oil embargo in which a lot of Americans would convince themselves that stronger self-interest than having a friendly social democracy over here would be having an oil supply, in which case the whole credibility of any thing we ever said about justice and legality is thrown off balance. . . . The fusion of Point Five, 'moral commitment,' with Point Three, 'Israel's givenness,' when taken together, might last longer than 'mutual self-interest.' 'Self-interest' is an important display case picture to the world to show there are few nations in the world that allow these freedoms and have this kind of political openness. Points Three and Five are an unbeatable combination, I think."

\* \* \*

"The more the internal pluralisms on this space can be shown to the world, the better off we are. That's why I resist the 'hard-lines'. That's why I have had some problems with one you've mentioned, that is, Frank Littell. I've been in conflict with Frank Littell who gives the impression that there are only two lines: there is the view that any word of criticism begins to lead to say they haven't the right to exist /Tape was garbled at this point because Marty spoke much too swiftly and after hearing it over and over again, Y'r H'ble. Svt. gave up in despair of trying to unscramble it/. . . ."

\* \* \*

"A lot of Jews will read Christianity and Crisis and say, 'American Liberal Protestantism is anti-Israel' because six or eight people on the editorial board are, and some of the World Council leadership and some of the National Council of Churches of Christ in America leadership. Now they came by this honestly. Let's say one side came to this quite legitimately. That is to say that leaders of the ecumenical international organizations tended to know more Arabs than they had known Jews. So when I run into Howard Schomer, why, he's an Arab hawk because he's always been with the Arabs. He's a personal pacifist, but what he's been with the Arabs would mean the end of Israel."



*Ch.* POPE PAUL VI WOULD DO WELL TO CIRCULARIZE THE PRAYER WRITTEN BY HIS

PREDECESSOR, POPE JOHN XXIII, JUST BEFORE HE DIED IN 1963. POPE JOHN XXIII

HAD COMPOSED BUT FAILED TO LIVE LONG ENOUGH TO CIRCULARIZE THIS POIGNANT

PRAYER:

"WE ARE CONSCIOUS TODAY, O GOD, THAT MANY CENTURIES OF BLINDNESS HAVE CLOAKED OUR EYES SO  
SO THAT WE CAN NO LONGER EITHER SEE THE BEAUTY OF THY CHOSEN PEOPLE OR RECOGNIZE IN THEIR  
FACES THE FEATURES OF OUR PRIVILEGED BRETHREN. WE REALIZE THAT THE MARK OF CAIN STANDS  
UPON OUR FOREHEADS. ACROSS THE CENTURIES OUR BROTHER ABEL HAS LAIN IN THE BLOOD WHICH  
WE DREW OR SHED THE TEARS WE CAUSED IN FORGETTING THY LOVE. FORGIVE US FOR THE CURSE WE  
FALSELY ATTACHED TO THEIR NAME AS JEWS. FORGIVE US FOR CRUCIFYING THEE A SECOND TIME IN  
THEIR FLESH. FOR WE KNEW NOT WHAT WE DID."

Read by C.H.V. at  
the end of the respondent's  
ten minutes.