

מדינת ישראל

גנזך המדינה



מס' תיק

משרד המערכת, תל אביב 49

התקנת וקשרים

נוצרים

1972/6 - 1978/5

מס' תיק מקורי

מחלקה יו"ר זרמי



י"ץ לקשרי חוץ - (התבטאויות וקשרים עם צרים)
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 תאריך הדפסה 2-120-9-2-8
 10/12/2020

מדינת ישראל

מושרדי ממשלה

משרד

38

ד"ר ח'אל ע'סכיר החול

התקטאולות וקעכ'ים עם טלכ'ים

1977 - 1978

מחלקה

2130 200
25116 11/10/77
New York
Times

November 8, 1977

Dr. Arnold T. Olson
President Emeritus
Evangelical Free Church of America
1515 East 66th Street
Minneapolis, Minnesota 55423

My Dear Arnold,

May God reward you with His richest blessings for the magnificent testimony of love for Israel and the Jewish people that you so effectively expressed in that full-page ad in The New York Times!

It was a masterful document, in content, in spirit, and in aesthetic appearance. Although I was in orbit during the past ten days -- lecturing and meeting, not incidentally, with many Evangelicals at Fuller Theological Seminary, Denver Seminary, U.S. Air Force Academy, and others in Atlanta, Macon, Richmond, Miami -- I was in constant touch with my office. Jim Rudin kept me continuously informed of your conversations, and I asked him to convey to you my warmest thanks and personal greetings. Now I want to do that in person through this letter.

As you know from Jim, we have sent the ad throughout the country over the signature of Bert Gold, the head of our agency, and have encouraged that it be replicated by Christian friends in other cities.

If and when that occurs, I shall see to it that copies are sent to you and to your colleagues who so thoughtfully signed the ad.

It will interest you to know that in each of the cities in which I traveled, I met with editors and religious writers and gave each a copy of the ad, suggesting that they may want to consider writing a news story about it as an important event.

Given the very real potential danger of the present course in the White House and the State Department to the security of Israel, I sincerely believe that the action of yourself and your associates is surely Providential.

Dr. Arnold T. Olson
November 8, 1977

Page 2

Please convey to each of them my deepest personal gratitude and my prayers for God's care over them and their families. And do let's keep in touch with one another. All the best to you and to Mrs. Olson!

Cordially, as ever,

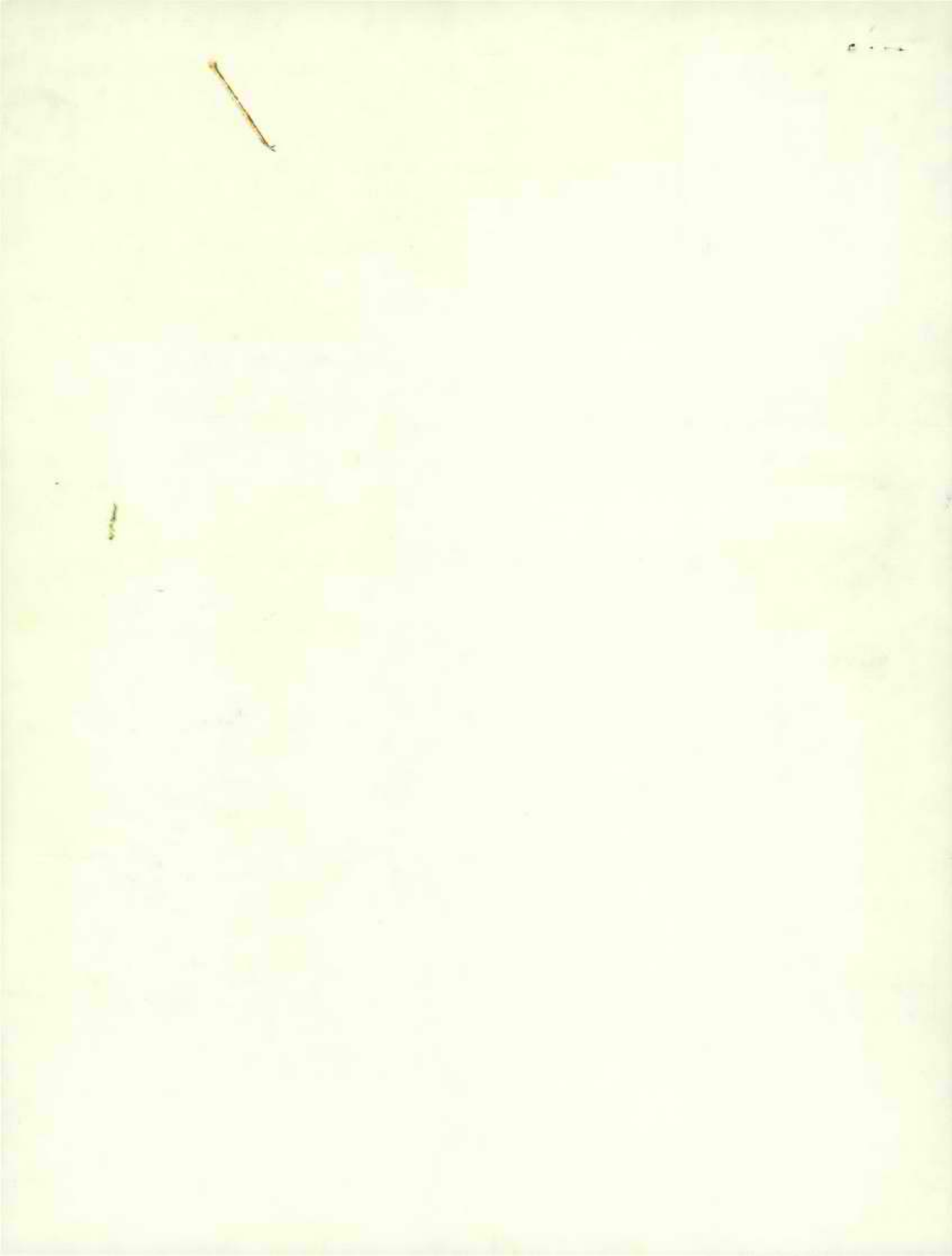
Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT/es

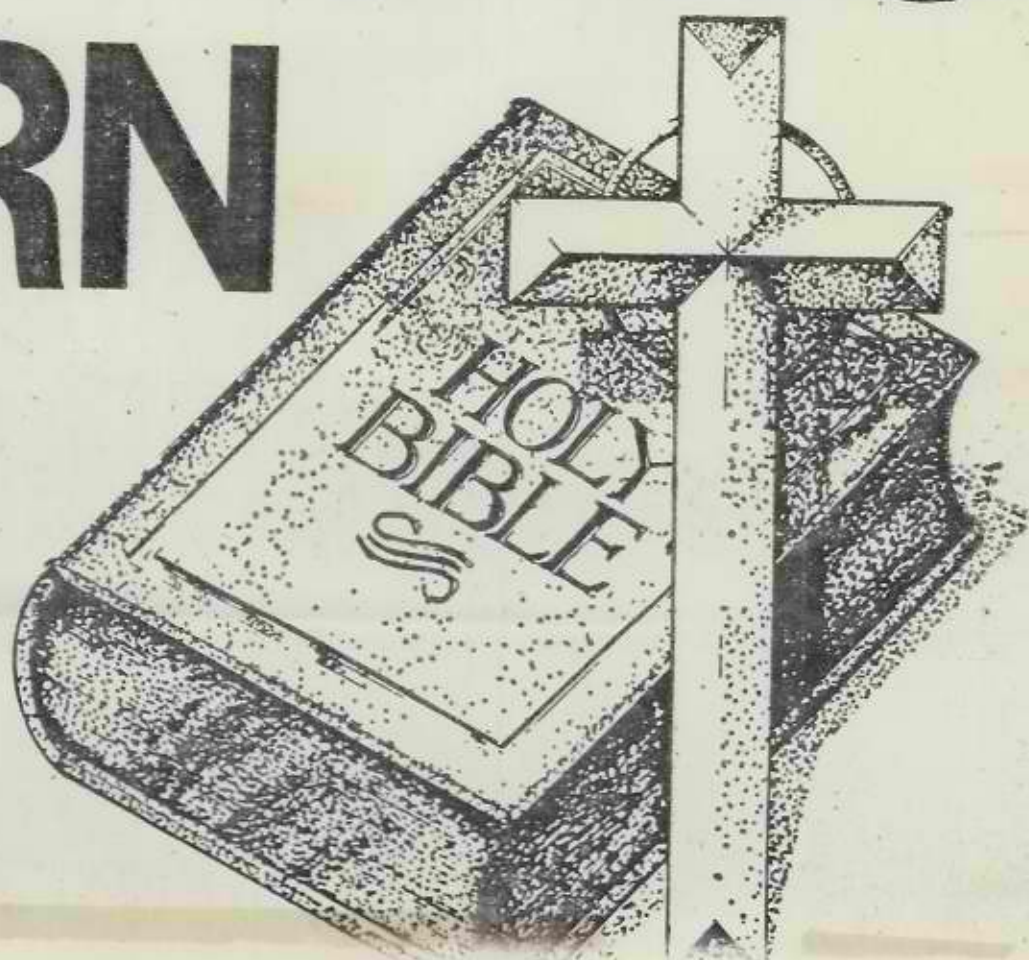
Enclosure

cc: Bertram H. Gold
A. James Rudin

bcc: Michael Pragai
/ Shmuel Katz



EVANGELICALS' CONCERN FOR ISRAEL



We the undersigned *Evangelical Christians* affirm our belief in the right of Israel to exist as a free and independent nation and in this light we voice our grave apprehension concerning the recent direction of American foreign policy vis a vis the Middle East.

We are particularly troubled by the erosion of American governmental support for Israel evident in the joint U.S.-U.S.S.R. statement.

While we are sympathetic to the human needs of all the peoples of the Middle East, mindful that promises were made to the other descendants of Abraham and concerned about the welfare of Christians in all the countries of the Middle East, we affirm as Evangelicals our belief in the promise of the land to the Jewish people—a promise first made to Abraham and repeated throughout Scripture, a promise which has never been abrogated.

We believe the rebirth of Israel as a nation and the return of her people to the land is clearly foretold in the Bible and this fulfillment in our time is one of the most momentous events in all human history.

While the exact boundaries of the land of promise are open to discussion, we, along with most evangelicals,

understand the Jewish homeland generally to include the territory west of the Jordan River.

It should be remembered that from the time of Joshua, this land mass has been the exclusive homeland for the Jewish nation. Jerusalem has never been the capital for any other people since the time of David.

We pray for peace in the Middle East and we pledge ourselves to work for justice for all of the peoples involved yet we also declare our belief that lasting peace cannot be achieved until the international community accepts the inalienable right of the Jewish people to live and create a nation within the boundaries of their ancient homeland.

Further, from the perspective of Israel's security requirements as well as from our understanding of her legacy, we would view with grave concern any effort to carve out of the historic Jewish homeland another nation or political entity, particularly one which would be governed by terrorists whose stated goal is the destruction of the Jewish state.

As Evangelicals we are convinced that Israel's future should not and will not be determined by political intrigue, fluctuating world opinion or the imposition of world powers. Rather, we put our trust in the eternality of the covenant God made with Abraham and we find comfort in the words of the prophet Amos—

"And I will plant them upon the land and they shall no more be pulled up out of the land which I have given them, saith the Lord, thy God." Amos 9:15

The time has come for Evangelical Christians to affirm their belief in biblical prophecy and Israel's Divine Right to the Land by speaking out now.

Here's what you can do:

- Pray for the Peace of Jerusalem.
- Write a letter or add your name to this letter and send it to your Government leaders today indicating your support for Israel.
- Place this statement in your local newspapers.

Hudson T. Armerding
Past President, National Association of Evangelicals
Wheaton, Illinois

Pat Boone
Los Angeles, California

W. A. Criswell
Pastor, First Baptist Church
Dallas, Texas

Paul N. Ellis
Bishop, President, Board of Administration
Free Methodist Church of North America
Winona Lake, Indiana

Harry L. Evans
President, Trinity College
Deerfield, Illinois

George Giacomakis, Jr.
Professor of History, California State University
Fullerton, California
and President Elect, Institute of Holy Land Studies
Jerusalem, Israel

Vernon Grounds
President, Conservative Baptist Seminary
Denver, Colorado

Kenneth Kantzer
Vice President, Graduate Studies and
Dean of Trinity Evangelical Divinity School
Deerfield, Illinois

Harold Lindsell
Editor, Christianity Today
Wheaton, Illinois

Kenneth M. Meyer
President, Trinity Evangelical Divinity School
Deerfield, Illinois

Arnold T. Olson, Coordinator
President Emeritus, Evangelical Free
Church of America
Past President, National Association of Evangelicals
Minneapolis, Minnesota

B. Elmo Scoggin
Professor, Hebrew and Old Testament
Southeastern Baptist Seminary
Wake Forest, North Carolina

Clyde Taylor
General Director, National Association
of Evangelicals (retired)
Arnold, Maryland

John F. Walvoord
President, Dallas Theological Seminary
Dallas, Texas

G. Douglas Young
President, Institute of Holy Land Studies
Jerusalem, Israel



שמואל כץ שוחח עם המטיף בילי גראהם

מאת פיליפ בן, סופר "סקריב" בארה"ב

שמואל כץ, יועצו של ראש הממשלה, מנחם בגין, לענייני הסברה, דן עם הכומר האוואנגלי המפורסם, בילי גראהם, במצב הפוליטי הנוכחי במזרח התיכון וביחסים של חוגים פרוטסטאנטיים אמריקניים לישראל. בילי גראהם ביקר בישראל פעמים אחדות ונראה כי התרשם ממראה עיניו. התבטאויותיו ביחס לישראל חיוביות בדרך כלל.

כץ הוזמן למרכז המורמונים בסולט לייק סיטי, וחוא יופיע שם בהרצאות לפני פרופסורים וסטודנטים באוניברסיטה המורמונית, וכן ייפגש לשיחות עם המניינים של כת דתית חשובה זו.

כץ מקיים פגישות נוספות עם אישים חשובים בקהילת פרוטסטאנטיות שונות בארה"ב. נוסף על כך, יש לו פגישות עם בעלי תפקידים בארגונים יהודיים שונים, וחוא מתווה תוכניות לעריכת מסע הסברה ישראלי נמרץ בארצות מערביות שונות.

ה תשתה?

תה

או תה?



שתה ויסוצקי

היום

ב- מעריב

מדינת ישראל

משרד ראש הממשלה
ירושלים

קליים עם קליים

לשכת יועץ ראש הממשלה להסברת חוץ
ז' בכסלו תשל"ח
תאריך: 17 בנובמבר 1977

מספר:

לכבוד
גב' שושנה בן דור
רח' בורלא 26/28
ירושלים

גב' בן-דור הנכבדה,

מר שמואל כץ ביקשני לאשר בתודה את קבלת
מכתבך מה-16 באוקטובר 1977.

הזוג הארוולד וג'ין דארט מוכרים לנו היטב
ונמצאנו עמם בקשר כאשר שהו בירושלים. דר' דאגלס
יאנג הוא ממש ידיד אישי ואנו פועלים יחד עמו בכמה
פרוייקטים חשובים ומועילים.

בברכה רבה,

דר' משה יגר

שאלת בן-זור
יח' בארץ 26/28
יבאלי
16 אוקטובר 1977

מר שמואל כ"ס
מחלקת ההסברה
משרד ראש הממשלה
ירושלים

אלון לבד

בידיד בחצות בלוצאי שבת 15.10 שבבולתק עברתם בארץ דם ד' ביל
קראם אנלדיקים לאצריים בעקבות הלחמת שאן מלצרים ד" הצדק את הצבא
הזה שבא בכח יכול עתהק בישראל, זכרה ב' בד' אלה בארץ אמן חבריו יש
לאצרים ציוניים שמספר עליהם אלוצרים אלה גדדרי. הם שאליהם את הדיכותר
בישראל מבאאלה שמדילת ישראל היא שמה הקיום הלבאאלה בתל"ם של שיחת ציון
אכן מאליהם שכל המחקר בישראל מצדד בקיום דברי ה'. הלחז ער"ץ קראם הם
מתלמידים בתקופה עכ"ס פזילת מיסיליות בארץ אכתוב שפני ישראליתכזל לארץ
כיבדום אק"מ בארץ מדילת יבדיות. לראש ע"י ~~שמאל~~ שמאל עמצא בהם זלזרים
לארץ ככל פזילת בתחום ההסברה, ביחז ע"ל אצרים אלה ק"י עיבדום.
משכחה אחר למצא כזת בארצות הברית, לאחר שדדו טלוש עליהם
בארץ ק"י המחקר של הסברה ק"י במדצ"י היצור של הקרן הק"מ, שם אכתובם:
HAROLD AND JEAN DART, 3011 COWGILL ST., BELLINGHAM, WASHINGTON
אוסבר הטלפון שלהם: 206-676-8903, יש להם ק"י קשורים דברים עם לאצרים
ציוניים אחרים.

הנאס"ם להם למצא כזת בארץ ד" דאקלס יאלי שמואל G. DOUGLAS YOUNG
המתקשר יותר מחמש-עשרה שנה בינאליים אלה את החכאן האמריקאי עחקר אל-
הצבי. מככז ~~ה~~ בארצות הברית בארץ HIGHLAND PARK, ILLINOIS ואפשר להתקשר
לשם: 433-4060-312 אלה יצאו ביכח בארץ בדיוק.

אלי מקה שמתצא ע"כאן עיצור קשר * עם אנשים אלה.
בכבד דב'
שאלת בן-זור

שאלה בן-דוד
דח' בורסא
26/28
יבולטים
16.10.77

קטנים עם נפחים

11

לה ארדה אסקו
מחלקת ההסברה
משרד ראש תאגיד
יבולטים

ע"ב אסקו נאם רב!
היום צברנו בטלפון עם קשרים אפשריים בצבא
הנאצרי שבראי עמ' שמאל כל עטפות. אני בכך
מאשרת לך עם המכתב המיוחד לו וגם העתק
ממנו, העתק מדויק באמצעות לייד פוסט.
אני מקווה שתוכלי לעלות את המכתב אליו וטבלא
ובכל ענינם את המידע בו. בטוחני שבמידה
אזכור קשר * עם האנשים המאזכרים במכתב
ימצא אותם עוזרים לאנשים ע"שדאס. אלה
אנשים בעלי אמנה מדויקת בצדקת מדינת
ישראל וידיעות רחבות ביותר עם הידיעות,
היסטוריה יהודית, היסטוריה כללית, וכל מה
שמעורר בארץ ובזרם המשפיע על מדינת
ישראל.

בכבוד רב,
שאלה בן-דוד

שאלה בן-דוד
רח' בא-שא 26/28
ירושלים
16 אוקטובר 1977

מר שמואל כץ
מחלקת ההסברה
משרד ראש הממשלה
ירושלים

אילן לבדו.

הידיעה בחזרות בלוצאי שבת 15.10 שבבולנתק שהתקש בארה"ב עם ר' בילי
קראם ואלהימים לוצריים, בעקבות הלחץ שאין מלצרים ד"ר הצליח את הצבא
הזה שהוא בנה יכול לתמוך בישראל, צורה זו היא אלה האליזאבית חבילנו יש
לוצרים ציוניים שמספר טלפון אלמליזאבית. הם שאלים את המדינתם
בישראל מהאמנה שמדינת ישראל היא שם הקיום הלבאאל בתל"ם שיש ציון
לבן מאליזאבית שם התמוך בישראל מצדד בקיום דבר ה'. בלוקד ע"ד קראם הם
מתלמדים בתוקף עם פזילת מיסיונרית האליזאבית וכתוב שכלי ישראליתזרז לאליזאבית
כיהודים אוקיינוס באליזאבית יהודית. לראש ע"י שמואל עמאלדא בהם עזרים
לאליזאבית בכך פזילת בתחום ההסברה, כיחוד לוצרים אליזאבית ע"י יהודים.
משכחה את למצוא בזה באליזאבית הברית, לאחר שזכו טלפון טלפון
באליזאבית קר הוסקרה של הסברה וקם במבצרי היצור של הקרן הק"מ, שם אכתבתם:
HAROLD AND JEAN DART, 3011 COWELL ST., BELLINGHAM, WASHINGTON
למספר הטלפון שלהם: 206-676-8903, יש להם קשרים רבים עם לוצרים
ציוניים אמריקאים.

בלוסט ע"ם למצא בזה בארה"ב הד"ר דוקטאס יאנג G. DOUGLAS YOUNG
המתגורר יותר מחמש-עשרה שנה בירושלים ואלהם את המכון האמריקאי לחקר אלף-
הצבי. מרכזו ~~הוא~~ באליזאבית הברית הוא ב Highland Park, Illinois ואפשר להתקשר
לשם: 312-433-4060 והם ידעו היכן הוא בדיוק.

אלי מקה שתמצא ללכין עיצור קשר * עם אליזאבית אליזאבית
בכבוד רב,
שאלה בן-דוד

11.10.77

מס/77/981
ושינגטון
108.2.5

אל: דר' י. פראטו

טאח: מיכאל פרגאי

הנדון: Rev. Charles Trendham
לשלך 345 מיום 6 דנא

תודה על מאמצייך. המצב ברור.

בעוד ימים מספר אדבר עם הנ"ל; נראה איך יתפתח מצב בריאותו של רוח"מ; נקוה לטוב!

המדובר בתחילת נובמבר ש.ז. אמור-נא זאת לאנשי לשכת רוח"מ וקבל-נא מהם מלת אשור עפרונית. אראה באשור עקרוני ג"כ משהו חיובי שאוכל למסור, בינתיים, לנ"ל (ולכך מחבקשת מלה מוברשת).

כך או אחרת, הנ"ל טעון טפול מיוחד בעת שהותו בארץ; בין האישים שלדעתי מן הראוי כי יתקבל לשיחה אצלם:

1. שמואל כץ
2. אפרים עברון
3. צבי ורבלובסקי
4. אברהם הרמן
5. גדעון האוזנר

אני מקווה לראות כאן עוד הפעם את ארתור לוריא ואשאל אותו אם יוכל לארח את הנ"ל לארוחת צהריים ולספר לו על החנוכה הציונית, הצהרת בלפור, וייצמן וכו'. אמליץ על כך.

וכאמור, - אני ממליץ בכל לשון של הסלצה כי רוח"מ יקבלו, - אם רק

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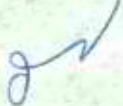
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אפשר.

חיוני כי הנ"ל ישוב לארצה"ב, - ולשיחותיו התכופות עם הנשיא
קרטר, - מצוייד במסען מלא, מגוון וחיובי ביותר.

בברכה,



מיכאל פרגאי

הערה: חנן בר-און, וושינגטון
ב. נבון, וושינגטון
משה יגר, לשכה רוה"מ, ירושלים



הקונסוליה הכללית של
ישראל בניו יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N.Y. 10017

OXFORD 7-5500

11.10.77

מפ/978/77
108.2

אל: מר שמואל כץ, משרד רוה"מ, ירושלים

מאת: מיכאל פרגאי

שלום!

הנדון: מחבר שירים נוצרי

אחד הדברים המעודדים בעבודתי הוא נצרים-ידידים המבטאים את
אהדתם ותמיכתם בצורות חריגות.

הנה דוגמה: שני שירים מאת Elwood McQuaid ממדינת וירג'ניה, -
האחד על דמות היהודי הישראלי החדש שראה בבקורו בארץ (היתה
לי יד פעילה במסעו זה) והשני - לכבוד יום השנה ה-30 לכינון
ישראל.

אם רוצים לחוש מה גישת גויים אלה כלפינו, - כדאי לקרוא את שני
השירים הללו (שניהם הופצו ע"י המחבר, ובעזרת צנורות נצריים.
הצעתי למחבר כי ישלח שירים אלה לנשיא קרטר בתוספת מכתב לואי
מהאים).

בברכה,

מיכאל פרגאי

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THE JEW

We well recall the wandering Jew
Bowed low and slow of gait
Who crept the ghettos, wore the patch,
Absorbed the scorn and hate.

He sold us matches, bought our rags,
Sewed clothes and fixed the shoes.
But seldom would we fraternize,
Strange ones, we thought, those Jews.

It seemed he never quite belonged
His gaze was fixed afar.
It was as though he searched the skies
To find some rising star.

One day he left, quite suddenly,
That earnest son of Shem.
"I'm going home; I've found my star:
Beloved Jerusalem!"

He's down on Ben Yehuda Street,
Erect and bronzed and trim.
Now we stand by in silent awe
To hear and learn from him.

....Elwood McQuaid

MASADA -- Never Again!

A tribute to the thirtieth anniversary of Israel's modern statehood.

Rome hailed it as a monument
to death,
a sullen token of futility.
That subject peoples all might
stare and say;
"Rome is our master;
Empire is supreme."

E'en the name of that foreboding
place
standing stark hard by the
sterile sea.
MASADA conjures darkened memories
of those who stood to fight,
then stayed to die.

"Jews must learn," a garlanded
Caesar said,
"to bow the knee beneath
their sovereign's hand.
They have no power to stay the
legions' might;
pitiful people,
kneel or feed the sword."

But tyrants often do more than
they know.
For from their follies symbols
tend to rise.
Then stand like specters over
future days,
and whisper, as they pass
their fitful nights, a
people's firm resolve:
MASADA -- Never Again!

Old Jews slowly mount that
summit now,
remembering Masadas they
once knew.
They contemplate grim scenes
of other days,
of friends cut off before
their days were full.
And turning faces to Judean skies,
they whisper low:
MASADA -- Never Again!

Sturdy sabras line the plateaued
brow.
Olive garbed, they've come to
raise the word.
Theirs to face the thrust of
metaled death;
theirs to say for all the world
to hear:
MASADA -- Never Again!

Children swing along the winding
path,
sharing strains of Israel's
joy and hope.
Their melodies invade the winds,
and mount to trumpet
Jewry's fondest dream:
to dwell in peace upon
old Zion's hills,
and live the dream:
MASADA -- Never Again!

Gentiles gather there to scan
the view,
their spirits foreign to the
Caesar's kin.
To learn of struggle, sacrifice
and death,
of Jews whose will could not
be overcome.
Who deemed to die in their own land
far better choice than life
in captive's cell.
Then Jew and Gentile friend
stand side-by-side
to clasp the hand
and join the solemn pledge:
MASADA -- Never Again!

... Elwood Mc Quaid



הקונסוליה הכללית של
ישראל בניו-יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N.Y. 10017

OXFORD 7-5500

6.10.77

מפ/958/77
108.3

אל: מר שמואל כץ, לשכת ראש הממשלה, ירושלים

מאת: מיכאל פרגאי

על/ס!

הנדון: מברק לנשיא קרטר

ר"ב מצא-נא העתק מברק שנשלח ביום 3 דנא ע"י קבוצת אישים
קתולים לנשיא קרטר.

אוניברסיטה Seton Hall היא אוניברסיטה קתולית גדולה
ויוקרתית. שניים מן החתומים נמנים על סגל ההוראה שם.
שני האחרים הם אישים קתולים ידועי-שם.

בברכה,

מיכאל פרגאי

העתק: דר' י. פראטו

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October 3, 1977

Dear Mr. President,

As Americans and as Christians, we are at one with you in the desire to see peace established and human rights respected everywhere. We are especially at one with you in the desire to bring peace to the troubled Near East.

The United States-Russian declaration of this weekend, however, confirms our fear that the Administration has been swayed by Arab rhetoric and threats. Before the 1967 War, none of the Arab governments favored an independent Palestinian state. We are convinced that even today the support of Arab rulers is far from whole-hearted.

Several Arab countries know, after all, from experience what the PLO's presence in their midst entails. In the last 30 years, the bloodiest battles in the Near East were fought between the PLO and King Hussein's Army, and again, between the PLO and Lebanese Christians.

If we ignore this lesson of history and help establish a state ruled by the PLO we will not bring peace to the area. Instead, we will create a center of unrest, nay, a volcano. Once the PLO has achieved its immediate aim of a separate state, it will seek to expand, thereby endangering the sovereignty of Israel as well as of Jordan. Moreover, in alliance with Moscow, it will carry revolution to other Arab lands.

Thus the upheavals and catastrophes we seek to banish will engulf first the Near East and then--we shudder to think--many other parts of the world. Even to invite the PLO to the Geneva Conference is to reward murder, indeed, promote Terror International.

We beg you, Mr. President, to act wisely and firmly. As a world power we have grown fearful of our own might and are, therefore, tempted to yield where yielding is wrong. We must never do so for some momentary, Chamberlain-like success. Naiveté in a statesman is sin; it spells disaster.

We are addressing this letter to you, Mr. President, with fear and trembling about the future. And we must disclaim responsibility before God and the world for the evil that will befall it, should we rush into an ill-conceived peace.

Respectfully yours,

Sr. Rose Thering, O.P.
Fr. Edward Flannery
Fr. John Morley

Msgr. John M. Oesterreicher
Institute of Judaean-Christian Studies
Seton Hall University
South Orange, NJ 07079

11/13/77

ירושלים, כ"ט בתשרי תשל"ח
11 באוקטובר 1977

לכבוד
מר בן-ציון דיקובסקי
המועצה הישראלית ליחסים בינלאומים
רחוב ריינס 19
תל-אביב

מר דיקובסקי הנכבד,

אני מאסער על האיחור בהשיבי על מכתבך אבל גם היום אינני
בטוח בתוצאות המסמך שלי הכולל פעולה בחוסר שאתה פועל בו.

בינתיים אני מחסיר לך כבקשתך את החומר ששלחת לי.

בשעה שהדבר יהיה אקטואלי אתקשר אתך.

בברכה

שמואל כץ

המועצה הישראלית ליחסים בינלאומיים

רח' ריינס 19 תל-אביב, טל. 22 56 56

כ"ד בתשרי תשל"ח
6.10.1977

לכבוד
מר שמואל כ"ץ,
יועץ לעניני הסברה
לראש הממשלה,
הקריה, ירושלים.

א.נ.,

בהמשך לשיחתנו במשרדך בירושלים ביום 2.8.1977,
השארתי אצלך שני תיקים של חומר אינפורמטיבי על
דרכים לאמצעים להסברה בחוגים הנ"ל.
אמרת שתעניין בו ונעמוד בקשר.

היות ומאז הלפו חודשיים, ולמרות שהתקשרתי טלפונית
פעמים רבות עם מזכירתך, לא הצלחתי לצערי הרב לבא
בקשר עמך.

הנני מניח שהנך טרוד מדי באירגון משרדך ולא היה
לאל ידך לתת תשובה על שאלות הנוגעות בתחום פעולתך
אשר העליתי אותן בשיחה שקיימתי אתך.

והיה ואין ביכולתך לעזור לנו כעת, אנא חודיע על
כך ואודה לך מאד אם תואיל להחזיר את חומר הרקע
שהשארתי לך לעיון היות והחומר דרוש לנו להמשך
הפעולות.

בכבוד רב,

בן-ציון דיקובסקי
חבר ההנהלה הארצית
וגזבר כבוד.

רשומה לפי חס. 235 / 77
האגודות העותומניות

ההנהלה הארצית

ח"ה וואלטר איתן - יו"ר
כתריאל כ"צ - סיו"ר
יצחק הרכבי - סיו"ר
ז'אן כהן - סיו"ר
נחום שושן - סיו"ר
בן-ציון דיקובסקי
חבר ההנהלה הארצית
וגזבר כבוד
ד"ר יורם בק -
מזכיר כללי כבוד

סניף חיפה

נשיא כבוד:
ח"כ יוסף אלמוגי,
יו"ר ההנהלה הציונית
מר אליעזר רפאלי,
נשיא אוניברסיטת חיפה

חברי כבוד:

חברי-פרלמנט, ידידי ישראל

אובר פייר, שוויצריה
אלמרק פר, שוודיה
גנרל בנוויל פייר - דה, צרפת
בנדא ארנסט, גרמניה
ג'ירו פייר, צרפת
לורד ג'אנו אוף לייסטר,
בריטניה
ווסטפל חיינץ, גרמניה
ניטל חיינץ, אוסטריה
סרוואן - שרייבר ז'אן ז'אק
צרפת
פרובסט אוטו, אוסטריה

ראשי אגודות הידידות עם ישראל בארצות חוץ

פרופ' גרושי אלדו, איטליה
פרופ' טראמארולו ג'יוזפה,
איטליה
פרופ' פרארי ווירג'יליו,
איטליה
פרופ' ד"ר שוברט קורט,
אוסטריה
פרופ' לבלאן פליקס, בלגיה
פרופ' בוניה, בלגיה
ד"ר גרובר היינריך, גרמניה
פרופ' וואטאנאבוו הירושי,
יפן
פרופ' ארון ריימון, צרפת
בורדייט ז'אן, "
ג'ילבר פייר, "
קטרו דיומד, "
פאסטור רימפורס אינאד,
שבדיה
עו"ד הפנר אנטואן, שוויצריה
מוסדורף אלברט, "
מונמולאן אריס - דה, "

בצד/א.ק.

(31)

הועדה הישראלית לעלינות

THE ISRAEL PILGRIMAGE COMMITTEE

COMITE ISRAELIEN DE PELERINAGE

כ"ג בחשרי תשל"ח
5.10.77

[Handwritten signature]

ירושלים ת.ד. 1018
Jerusalem Israel P.O.B. 1018
טלפון 237311 Tel:

דו"ח פעולות הועדה הישראלית לעלינות
חודשים: יוני; יולי; אוגוסט, ספטמבר 1977

ערכנו ערבי הסברה, הרצאות וערבי שאלות ותשובות בנושאים כלליים, היסטוריים ומדיניים ל-230 קבוצות.

עלי להדגיש שבחודשים אלו לא פנינו יטירות לסוכני הנסיעות, מארגני העלינות והמוסדות הנוצריים בארץ לקבלת מידע על קבוצות. זאת מכיוון שהתקציב העומד לרשותנו השנה אינו מאפשר לנו להגדיל את מספר ההרצאות וערבי ההסברה.

טיפלנו אך ורק בקבוצות שקיבלנו בקשר אליהן בקשות יטירות מלשכות התיירות בחו"ל, ממארגני העלינות, כאלה שפנו אלינו במכתב וכן קבוצות שהנושא: "ערב הסברה במלון" כלול בחוכנית הסיור שלהם. אלו היו ברובן קבוצות מגרמניה השוואות על קטר מתמיד איתנו.

לאחר טאזל לנו מלאי החוברות על ירושלים והחוברת "טלוט הדתות" של פרופ' ורבלובסקי, לא חילקנו חומר בכל שפה שהיא בגלל המחסור בחומר הסברה.

קבוצות רבות ביקרו ביוזמתנו בערבי פולקלור במרכז חרבות העמים; בתערוכת תמישי הקדושה שבהיכל שלמה ובקיבוץ הדתי, לביא.

היו לנו קבוצות חטובות מאמריקה הלטינית; טיפלנו באופן מיוחד בקבוצות שהגיעו מאפריקה (גאנה וניגריה); בכמה קבוצות מספרד; בקבוצות של אנשי הצבא האמריקאי השוהים בגרמניה.

לקראת הסתיו תענה קבוצות רבות מדרא"פ וסויץ אליהן נגיש ערבי הסברה בלוית סדרת סרטים.

בגלל התקציב הזעום נמנענו מלהזמין קבוצות חטובות לנסיעת עץ.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME
BY SAMUEL JOHNSON

IN TWO VOLUMES
THE FIRST VOLUME

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME
BY SAMUEL JOHNSON

IN TWO VOLUMES
THE SECOND VOLUME

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME
BY SAMUEL JOHNSON

IN TWO VOLUMES
THE THIRD VOLUME

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME
BY SAMUEL JOHNSON

IN TWO VOLUMES
THE FOURTH VOLUME

הועדה הישראלית לעלינות

THE ISRAEL PILGRIMAGE COMMITTEE

COMITE ISRAELIEN DE PELERINAGE

- 2 -

ירושלים ת.ד. 1018
Jerusalem Israel P.O.B. 1018
טלפון 237311

להלן רשימת הקבוצות שקיבלו סתיים או שלוש הראות ושהרכבן היה חשוב ביותר:

אונברסיטת ויסקונסין - סמינר - ארה"ב
קבוצת צליינים קאתולים סינגפור
קבוצת האב קורמיה - צרפת
קבוצת בבליטה רייזן - גרמניה
קבוצת קרדינל אפונסה - פורטו ריקו
קבוצת אבה קוטה - צרפת
קבוצת ד"ר הרמן קוב - ארה"ב
קבוצת ד"ר לרא - גרמניה
קבוצת הסתדרות הפקידים - גרמניה
קבוצת פרופ' קולינג - סוויץ
קבוצת צליינים - ניגריה
קבוצת האונגליסט זק בוגס - ארה"ב
קבוצת אוונגליסט סטרלינג - ארה"ב
קבוצת רבראנד בראדלי - דרא"פ
קבוצת ברצלונה - ספרד
קבוצת ד"ר קאסין - ארה"ב
קבוצת ד"ר אנדרסון - ארה"ב
קבוצת אקרא - גאנה
קבוצת האב פוקה - צרפת
קבוצת סמינר קיץ - אפריקה
קבוצת ד"ר פלוינג - דרא"פ
קבוצת ד"ר שפק - גרמניה
קבוצת האב גאייטנו - מקסיקו
קבוצת האב פרסי - אנגליה
קבוצת אבה הרציג - לוקסמבורג
קבוצת האב ולנטיין - צרפת
קבוצת ד"ר דירק - גרמניה
קבוצת פרגינסין - ספרד
קבוצת צליינים - צרפת
קבוצת צליינים רבראנד קארול - ארה"ב
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קבוצת האב לינו - ספרד
קבוצת האב פוסה - צרפת
קבוצת האב פיסיה - צרפת

ב ב ר כ ה ,

חיה פיר

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILLINOIS

1963

PRINTED IN GREAT BRITAIN

BY THE UNIVERSITY OF CHICAGO PRESS

100 SOUTH DEARBORN STREET, CHICAGO, ILL. 60606

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October 3, 1977

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Respectfully yours,

Sr. Rose Thering, O.P.
Fr. Edward Flannery
Fr. John Morley

Msgr. John M. Oesterreicher
Institute of Judaean-Christian Studies
Seton Hall University
South Orange, NJ 07079

קטלום ע"י נאצים

ירושלים, ט"ז בתשרי תשל"ז
28 בספטמבר 1977

אל : מר מיכה גדרון, ראש אגף החסברה,
משרד התיירות
רחוב המלך ג'ורג' 24
ירושלים

מאת: לשכת יועץ ראש הממשלה להסברת חוץ

הנדון: חומר לצליינים נוצרים

החצעה המצ"ב הגיעה אלינו ללא ציון שם השולח. נדמה לנו
שהיא ראויה לבדיקה.

מועדים לשמחה,

דר' משה יגר

יו"ת יום ע"ם נאציזם

לרושלים, ט"ז בתשרי תשל"ז
28 בספטמבר 1977

לכבוד
מר ארנון חדרי
רחוב לסין 2
תל אביב

מר חדרי הנכבד,

תודה לך על מכתבך מה-18 בספטמבר 1977 למר שמואל כץ,
יועץ ראש הממשלה לחסברת חוץ.

מר חיים הרצוג עושה שימוש מלא בנאומיו בחומר ערבי. הוא
יעשה זאת, ללא ספק, גם במהלך דיוני עצרת האו"ם הנוכחית.

האפשרות לשגר לארה"ב משלחת של נוצרים מלבנון נמצאת מזה
זמן מה בבדיקת הגורמים המוסמכים. אני מצטרף לתקווהך שתמצא
דרך לשיגור משלחת כזו.

מועדים לשמחה,

ד"ר משה יגר

לכבוד,
מר שמואל כץ,
יועץ לענייני הסברה
משרד ראש הממשלה,
ירושלים.

מר כץ הנכבד,

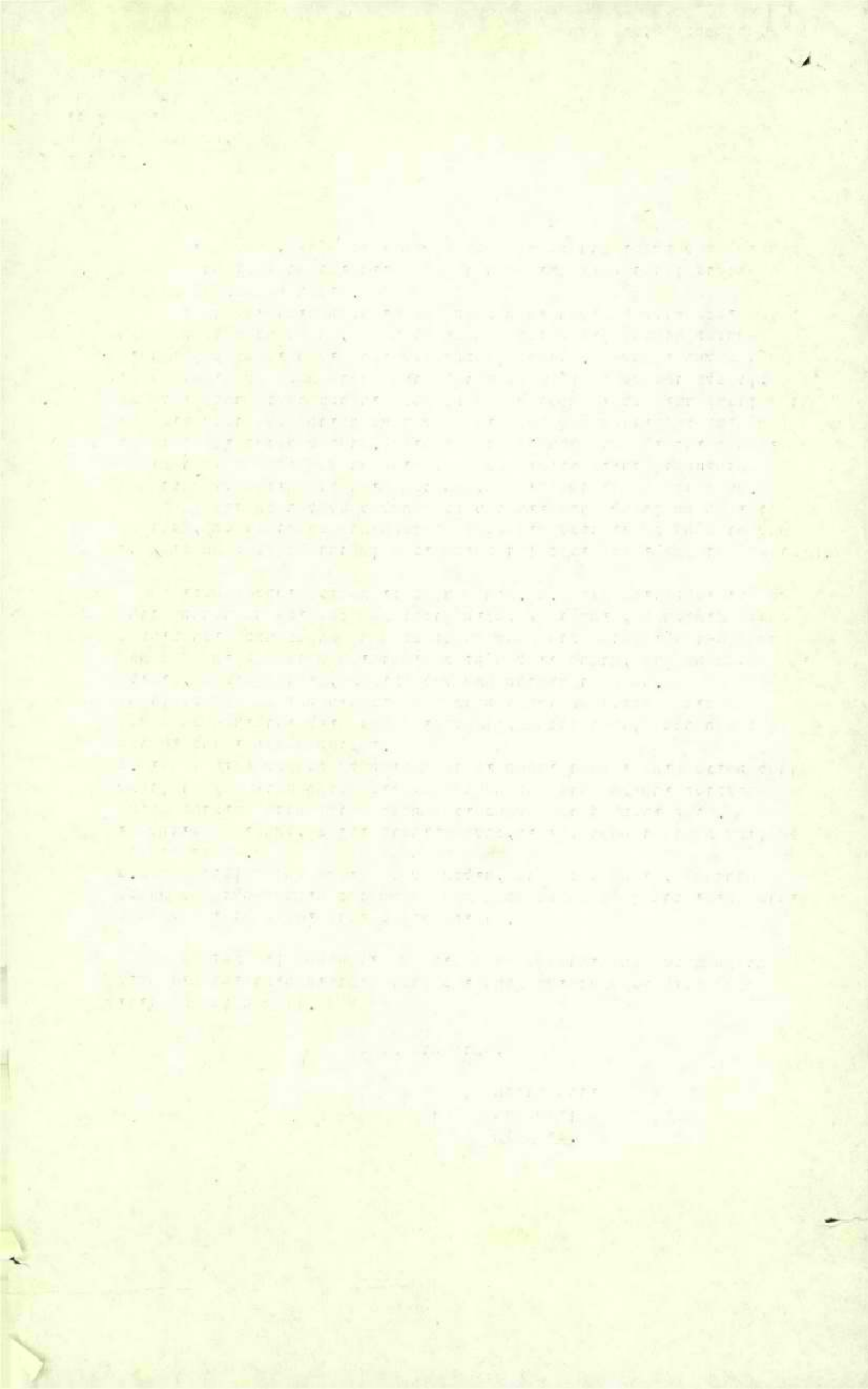
בימת עצרת האו"ם העתידה להתכנס בחודש הקרוב יכולה לשמש לישראל לא רק מקור לאכזבות וגינויים אלא מקור לפתיחת יזמה וכוון נוספים במערכת ההסברה הישראלית. נוסף לטיעונים הקבועים שעל ההסברה הישראלית להעלות בפני מעצבי דעת הקהל והצבור במערב, אפשר להסית את מרכז העניין בסכסוך הסזרח-תיכוני מהמאבק הישראלי ערבי למצב הנתון בלבנון. משלחת ישראל באו"ם יכולה להציג את האמת אודות האופן בו מנהל אש"פ את מלחמתו בלבנון, את מעשי הטבח שנעשו בנוצרים כמו זה אתמול בכפר חיאם, כיצד ארגון טרור זה הציג עצמו במלא הויתו כאשר הרס מדינה שנחשבה כשוויץ של המזה"ת כמרכז בנקאי ומוקד לתירות. חיים הרצוג הוא בעל כושר ריטורי ודרמטי מתאים וכל אשר עליו לעשות יהיה לצטט את עיתוני ביירות וההחלטות האחרונות של החזית הלבנונית הנוצרית, דברים אלו ידברו בעד עצמם. במקביל אפשר לשלח משלחת קטנה מנוצריי דרום לבנון אל הקהילות הגדולות, המבוססות ובעלות ההשפעה של מהגרים לבנוניים בארה"ב ומשלחת זו תציג את המצב לאשורו הן בפני אחיהם והן בפני אמצעי התקשורת ההסובית.

יזמה הסברתית כזו תשיג מספר מטרות. א. הצגת פניו האמיתיות של ארגון הטרור הרצחני שהפך את לבנון היפה, הדמוקרטית, התרבותית שזכתה לשבחים רבים כבר במקרא (ראה גם הפטרת פרשת שופה הושע י"ד ו-ה) ועד שנת 1974 היתה כשלוחה האירופאית במזה"ת לאיי חרבות, ארץ בה מאות אלפי פליטים, רבבות טבוחים, תשתיתה וכלכלתה הרוסים וקונה סר. ארגון זה שלל ממדינה ריבונית את כבודה ועצמאותה ומנהל שטחים שהם למעשה אכס-טריטוריאליים גם כביסים לאטון, ארגון ומסון טרור השמאל העקלמי ברחבי העולם החופשי. ב. ישראל תזכה להערכה על הסיוע ההומני החסרי והצבאי שהיא מגישה לדרום לבנון ולמעשה יוכח העולם כי עצמתה וכחה הם הגורם העיקרי המונעים שחיטה הסובית בדומה לזו שבוצעה לפני כחמשה שבועות בהרי הסוף. יש להציג את ישראל, בעיני נוצריי המערב, כיחידה שקמה ומסוגלת להגן על נוצריי הסזרח. ג. צדקת תוכן עמדתה של ישראל לא תצליח, טובה ככל שתהיה, להתחרות בכמות התעמולה הערבית השוטפת את דעת הקהל במערב ולכן טוב יהיה להוסיף מרכז התענינות עולמי נוסף בסזרח התיכון.

עם זאת אין להגיה ויש להגביר במדה משמעותית את הסברת העמדה הישראלית וטיעוניה הידועים לנו, כפי שתבע הליכוד לפני שזכה לקבל לידיו את רסן השלטון.

בברכת שנה טובה,

ארנון הדרי
רח' לסין 2
תל אביב.





הקונסוליה הכללית של
ישראל בניו יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

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NEW YORK, N.Y. 10017

OXFORD 7-5500

23.9.77

מפ/879/77
108.2



אל: מר שמואל כץ, ע"י לשכת ראש הממשלה, משרד רוה"מ, ירושלים

מאת: מיכאל פרגאי

שלום!

הנדון: אש"פ - הסברתנו

הגיעה לידי חוברת קטעי ההתבטאויות של מר ביגין, - בעריכת יואל ויינר ובהוצאת "אשראל איקונומיסט".
עמ' 14-15 מתייחסים לאש"פ.

נראה לי כי הגיע הזמן ללכת צעד אחד נוסף ולהוקיע בצורה גלויה ובוטה כל גורם הדורש מגעים עם אש"פ, הכרה בו, מו"מ עמו וכיו"ב.

אני עצמי בהופעותי בפני נוצרים, בצורה המפורשת ביותר מוקיע את מדינות ערב-וכל גורם אחר המכיר באש"פ וחומך בו, כמשחפי-פעולה עם חורשי מזימת השמדתנו.

דיווחתי לאחרונה על אירוע גדול וחשוב בטכסאס שריכז תמיכה נוצרית (העתק ר"ב): השמעתי שם, ובהזדמנות מרכזית נוספת, הוקעה בוטה של כל אלה התומכים באש"פ שכן הם murderers ומתכנני חורבנו by association -

אציין כי קו זה חדק, יעיל ומרשים.

בברכת מועדים לשמחה,


מיכאל פרגאי

העתק: משה ארד, ס/מנכ"ל הסברה
משה רביב, מנהל מצפ"א
יואל שר, מנהל הסברה
ב. נבון, וחנן בר-און, וושינגטון
קונכ"ל והעמיתים כאן

11. 100

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הקונסוליה הכללית של
ישראל בניו-יורק

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21.9.77

מפ/872/77
108.2
סכסאס

אל: בנימין נבון, ציר ההסברה, השגרירות, וושינגטון

מאח: מיכאל פרגאי

הנדון: "Salute To Israel" -
Evangelicals United for Zion

ביום 18 דנא נערך בדאלאס, סכסאס, מעמד צבורי-פומבי ראשון
שמטרתו היתה לתת פרסום להתארגנות החדשה של האיוואנגליים.

היה זה מעמד גדול מאד, ומרשים מאד, ב"כנסיה הבפטיסטית הראשונה"
של דאלאס, שנערך ביום א' בערב, 18 דנא, בראשות פסטור Criswell
ובהשתתפות של למעלה מ-3,000 איש. המעמד הועבר ב-Closed Circuit
לאולם צודי נוסף; כמו-כן שודר בתחנת רדיון שמאזינים לה במומצע
400,000 איש.

הוזמנתי להשתתף באירוע זה כדי להביא את דבר ישראל. נעניתי אף
כי ידעתי כי מדובר במעמד כנסיתי מובהק, מתוך השיקול המכריע כי
זו הזדמנות להביא את דברנו בפני צבור גדול מאד של
Christian grassroots במרכז בעל חשיבות החורגת מחומי סכסאס.

דברי היו נאום ציוני בסיסי. ציטוט ההבטחה (מילולית מספר בראשית)
לאברהם, יצחק ויעקב; ציטוט מילולי של מספר נבואות מרכזיות על
שיבת ציון (ישעיה, ירמיה, יחזקאל, הושע, זכריה וצפניה); מובאה
מבן-גוריון; דברי קישור ושילוב סיפור חסידי ואגדה.
עניני דיומא פוליטיים ציינתי במרומז אולם בצורה בוטה. בסה"כ
20 רגע. מחיאות כפיים סוערות, חבוקים מצד קריסבל, שירה מרשימה
של המקהלה (140 זמרים/יות) "אנו צועדים לציון" וכו'.

המעמד צויין בתכניה מודפסת שצילומה ר"ב. הנ"ל אינו מכסה את כל
מה שאירע אותו ערב. כוונתי לחת רק את העיקר.
עד כאן דאלאס.



הקונסוליה הכללית של
ישראל בניו יורק

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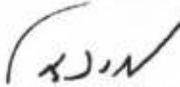
ההתארגנות החדשה הנ"ל של האיוואנגלים, אשר הרוח החייה בה הוא ג'ורג' סמסון, איש חס ומעט תמים, PR במקצועו, עומדת לערוך שני מעמדים נוספים, במגזר הדור הצעיר דוקא, מתוך היענות להצעתו. שני מעמדים אלה של - Salute To Israel יערכו האחד ב-Bible College של פילדלפיה באוקטובר והשני, שוב פעם בדאלאם בנובמבר, בסמינר התיאולוגי הגדול. בשני מעמדים אלה תהיה הזדמנות טובה להביא את דבר ישראל בפני צבורי-צעירים גויים גדולים. בחינת חריש ראשון.

ר"ב: 1) תצלום התכנית המודפסת (כשלעצמה ראוייה לציון, מגן-דוד, תהילים - Salute To Israel וכו' וכל זה בבוליטין כנסייתי רשמי).

2) מאמרו הידוע של ראש על האיוואנגלים והיהודים, - חולק בדלאם לכל אלפי גאי האירוע.

3) תצלום ה-Letterhead, הכרטיס וכו' של ההתארגנות האיוואנגלים.

בברכת גמר חתימה טובה ומועדים
לשמחה


מיכאל פרגאי

העחק: חנן בר-און, הציר, וושינגטון
קונכ"ל ניו-יורק ואח"כ י. בן-אהרון ומאיר חליפה
קונכ"ל יהוסטון, טכסאס
מנהל הסברה
דר' י. פראטו
מנהל מצפ"א

American Evangelicals and the Jews

DAVID RAUSCH

That Jews are alarmed by the nearly forty million Protestant Fundamentalist-Evangelicals in the United States was revealed during the political emergence of President Carter. For example, Rabbi Alexander M. Schindler, president of the American Union of Hebrew Congregations, pointed out in a letter to Reform Jewish leaders in June, 1976 that "historically, anti-Semitism had its roots in fundamentalist religion." The *Jerusalem Post* (August 24, 1976) began an article on Carter with the statement: "WHO'S AFRAID of Jimmy Carter? Many Jewish voters in America are." Professor David Flusser of Hebrew University in the same article caustically referred to "some of our super-liberal Jewish intellectuals" who fear Fundamentalists because they know little about Protestant Fundamentalism in America.

Who are these Fundamentalists? What do they believe? How do they feel about the Jews?

The early Protestant Fundamentalist movement grew influential during the latter two decades of the nineteenth century. A movement to interpret the Bible literally, it was a reaction against the new German theological school of interpretation, Higher Criticism, which rejected divine inspiration of the Bible, denied all prophecy and treated the miracles of the Bible as allegory. By the 1920s Higher Criticism won the support of many theological professors

and ministers of the mainline Protestant denominations (Episcopalian, Presbyterian, Congregational and Methodist); Fundamentalists began grouping in Baptist and smaller independent denominations. Bible institutes and Bible colleges became gathering points for these groups. The infighting over such divisive issues as the theory of evolution gave the word "Fundamentalist" a bad odor; hence many who held to the literalistic interpretation of the Bible preferred to be called "Evangelicals" instead of Fundamentalists. Unfortunately, the term Evangelical was a very broad term, in existence since the eighteenth century; the group included both a liberal and a conservative theological wing. In the broad sea of Evangelicalism, Fundamentalists could be lost.

The difficulty in interpretation is seen today in the largest denomination that is usually classified as "evangelical," i.e. the Southern Baptist Convention. The Southern Baptist Convention has grown large and unwieldy (containing thirteen million members). It is the denomination that contains among its members the evangelist Billy Graham and President Carter himself. On the one hand, Billy Graham has lamented the liberal attitude toward the Bible among some ministers, members and theological professors within the Southern Baptist domain. On the other, Jimmy Carter, having a literal interpretation of the Bible and a deep personal belief, is also within the Fundamentalist segment of this denomi-

DAVID RAUSCH is a history instructor at Kent State University in Ohio.

nation. Both men are Fundamentalist-Evangelicals—a group that cannot be defined by denomination, but by belief.

Fundamentalist-Evangelical belief is characterized by two general features: the "normal" interpretation of the Bible and pre-millennial eschatology. Normal interpretation refers to interpreting the Bible literally within its context. It believes that the words of the Biblical text, just as they stand, must be regarded as the correct and sufficient sense of the passage unless the context demands another interpretation. For example, it allows for similes (as in Psalm 1:3: "And he shall be like a tree planted by the rivers of waters. . ."), metaphors (as in John 10:9, where Jesus said, "I am the door"), and hyperboles (as in Judges 7:12: ". . . and their camels *were* without number, as the sand by the sea-shore for multitude"). However, unless the context suggests otherwise, all events recorded in the Bible are seen as literal historical occurrences. Therefore, the Lord did indeed prepare "a great fish to swallow up Jonah" (Jonah 2:1), and the "Israel" referred to in the Old and New Testaments refers to the Jewish people and *not* to the Christian church as liberal Christian theology dictates. Miracles, actually occurred; predicted events will actually take place.

The second element of Fundamentalist-Evangelical belief is pre-millennial eschatology, the belief that the Messiah will return before the world enters the Millennium and will usher in a thousand year period of peace. Because the Bible is taken as a textbook God has given to mankind, passages referring to the Messiah and to future events of the world are not spiritualized, but again taken as a

progressive revelation given by God. As one traces this revelation through the Old Testament and into the New Testament, the Fundamentalist-Evangelical emphasizes that the revelation goes from *incomplete* to *complete*; from mankind's *infancy* in understanding future events to his *maturity* of understanding. It argues against the stance of liberal theology—that the Old Testament is inaccurate or primitive. Therefore, Moses knew something about the Messiah, King David knew a little more and Isaiah (seen as one writer, not two or three) prophesied much more, although he did not distinguish between the first and second coming of the Messiah as clearly as the Jewish apostles in the New Testament. The book of Revelation is seen as the capstone of biblical eschatology; it does not contradict antecedent writings but complements them.

This Fundamentalist-Evangelical belief directly affects the view this group holds toward the Jewish people. Because the Jewish people are seen as God's "Chosen People" in all ages, the Jewish heritage is not spiritualized and given to the Christian church. Rather, Jewish heritage and history are seen as being extremely important to the Christian faith. God chose the Jewish nation to transmit his message to the world. Their reverent preservation of the biblical text is emphasized as an endearing quality of the Chosen People. Christianity is the child of Judaism. Whereas German liberal theology had placed emphasis on Jesus's "accommodation" to the first century, disaffirmed Jesus's Jewishness and stressed that the Jews killed Jesus, Fundamentalist-Evangelicals stressed the fact that Jesus was a Jew, that his followers were Jews and that the early Christian church was Jewish. They believe because they (and all mankind) are sinful and need a Messiah, that Jesus must

of necessity have come and died. Therefore, *all* mankind is responsible for his death.

As pre-millennial eschatology led Fundamentalist-Evangelicals to point out that the Messiah had to come from the Jewish people, it also led them to assert the importance of the nation Israel and the restoration of the Jewish people to the land of promise. As early as the nineteenth century, proto-Fundamentalists were advocating that Palestine was destined to become a Jewish land. In fact, to them the Bible showed this *must* occur. While Reform Judaism and mainline Protestantism were accommodating to liberal theology, spiritualizing the tendencies of Judaism toward nationhood and waging war against Zionism during the twentieth century, Fundamentalist-Evangelicals consistently supported the restoration of the Jewish people to Palestine. The support of Israel as a national homeland for the Jewish people is today a key concern of Fundamentalist-Evangelical dogma. Professor Michael Harrison, professor of the sociology of religion at Bar Ilan University points out: "Protestants leaning to the direction of Fundamentalism, like Carter, are as likely to be impressed by the notion of the miracle of modern Israel as are Jews, and perhaps even more so" (*Jerusalem Post*, August 24, 1976).

After centuries of Christian "gentilizing" of the Jewish people, it is refreshing that Fundamentalist-Evangelicals have fought adamantly against the idea that all Jews must be converted to Christianity and totally gentilized before the arrival of the Messiah. In contrast, pre-millennial eschatology dictates that the Jewish people will return to the Promised Land *as Jews*, that Jews will rebuild the land, that

they will never lose their Jewish heritage as God's Chosen People and that the Messiah will indeed return to his people. According to the Fundamentalist-Evangelical, the returning Messiah will be Jesus Christ, but a very Jewish Jesus, contradictory to the conception of most modern Jews today. (An antithesis to this common conception of Jesus among Jews is found in the ever growing Messianic Jewish movement which recognizes the Messiah as Yeshua, the very Jewish Jesus, and which requires no shedding of Jewish tradition or practice). He will reign in Jerusalem and lead his Chosen People and the rest of the world in an age of peace. The human race will finally be reunited with God.

Do the Jewish people have anything to fear from Protestant Fundamentalist-Evangelicals? I think not. Rather, in our modern period of history it is liberal theology that seems to be the nemesis of the Jewish people. Fundamentalist religion since its inception in the nineteenth century has consistently supported the Jewish people and their right to the "Promised Land," while the record of liberal theology is marred by a camouflaged anti-Semitism that is perceived clearly only on occasion. While disaffirming the Jew's "Jewishness," liberal theology has often been sickened by any manifestation of this "Jewishness," and has dehumanized the Jewish people in an effort to obliterate them in the melting-pot of mankind at large. When they refused to be conquered, the Jewish people met with extreme antagonism.

A classic example in the United States is found in Reform Judaism's hostility to the Orthodox Russian Jews at the end of the nineteenth century. While Russian pogroms were killing Jews, those who sought asylum in the United States found that the German

Reform Jews were leading the forces to block their entry into the country. Upsetting the status quo and "Americanization" process of the Jew in the United States was a graver concern in the opinion of liberal Jewish theology than seeking refuge. After all, liberal Protestantism was "accepting" the liberal Jews, they were "privileged" to sit on the platform on Sunday mornings with the liberal Protestant clergy. They had found their place as "Americans" rather than Jews.

Today Reform Judaism recognizes its mistake of the past; it concedes that it was well-nigh anti-Semitism. Nevertheless, it still courts liberal Protestant theologians who cannot understand why Israel is so important to the Jewish people and who are forever trying to "understand" the Arab point of view. My own opinion is that the liberal theology that acquiesced in Hitler's rise to power in Germany and tried to "understand" his point of view could easily turn against the Jewish people, no matter how many times liberal ministers are invited to address the Jewish congregation on special speaker's Shabbat. When the "brotherhood of all mankind" is emphasized and the Jewish heritage becomes excess baggage in the theological world, the Jew must beware.

The Fundamentalist-Evangelicals see this courting of the Jew within liberal theology and they abhor it. Biblical passages tell them that a very liberal religious figure will rise to power in the world, court the Jewish people in extravagant fashion, suddenly turn against them and persecute them greatly. So severe will be this persecution that only the Messiah will save them from total devastation. Not only will

the Jewish people suffer but all those who believe in the Messiah will suffer. Fundamentalists who are still on earth will be persecuted and killed for not worshiping in accordance with the established world religion.

Whether one feels that this eschatology is absurd or primitive is not the point—the Fundamentalist-Evangelical believes it. It therefore creates a bond between the Fundamentalist-Evangelical and the Jew. He will die to preserve the Jewish people, to uphold their right to Israel and to prevent their extinction from the earth. Few Jews understand this; few Jews have acquainted themselves with Fundamentalist beliefs or cultivated personal relations with Fundamentalist-Evangelicals.

I suggest that these Jewish liberal intellectuals have *understandably* related anti-Semitism to the very conservative and dogmatic theological position of the Fundamentalist-Evangelical. Even though this assumption is *not* true, the Jewish liberal intellectual thinks that the Fundamentalist-Evangelical is out to "convert all of the Jews" and when they do not convert to Christianity, the Fundamentalist-Evangelical (like Martin Luther of old) will turn against them.

I can sympathize with the seeming rationality of this train of thought: liberal Jewish intellectuals do not have enough facts on the Fundamentalist-Evangelical movement. It is time, however, that the Jewish people be made aware of these facts. There is no need to fear a people who firmly believe God's promise in Genesis 12:3: "I will bless them that bless thee and curse him that curseth thee" or the warning in Zechariah 2:12: "He that toucheth you toucheth the apple of God's eye."

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by the AMERICAN ZIONIST FEDERATION

515 Park Avenue, New York, N. Y. 10022 - (212) 371-7750



A Publication of
The First Baptist Church

First Baptist Sunday Reminder

W. A. Criswell, Pastor
1707 San Jacinto
Dallas, Texas

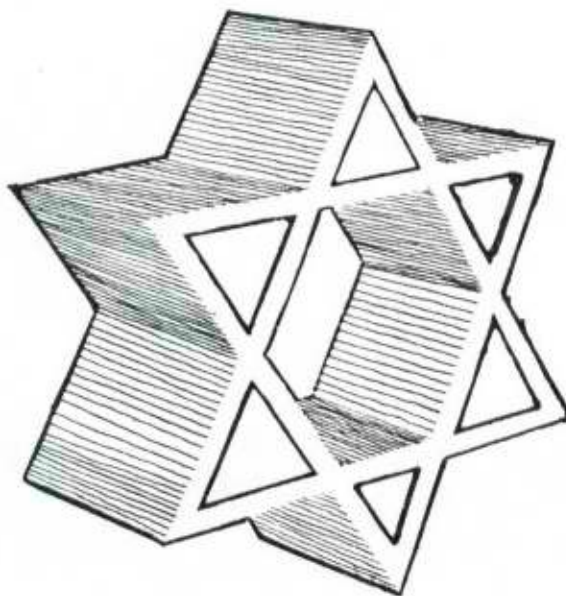
Vol. 51

September 18, 1977

No. 38

"SALUTE TO ISRAEL"

7:00 P.M. Worship Service



We will have as our special guests:

Dr. Michael Pragai

Mr. George Samson

"Pray for the peace of Jerusalem; they shall prosper
that love thee." Psalm 122:6

Evening Worship Service

THE ORDINANCE OF BAPTISM

SIX-THIRTY O'CLOCK

SEVEN O'CLOCK

Broadcast on KRLD 1080, 8:00 p.m., KCBI-FM 89, 7:00 p.m.

Jeff Herrick, *Organist*

Mrs. Charles Tucker, *Pianist*

Organ Meditation

The Sanctuary Choir and Orchestra, "Come and Dine"..... Arr. Fargason

Invocation..... Albert Pasche

Greeting Our Guests and Announcements..... Paige Patterson

Hymn No. 514, "We're Marching to Zion"..... Lowry

Offertory Prayer..... Edward H. Hecht

God's Tithes and Our Offerings

The Sanctuary Choir and Orchestra, "Victory In Jesus"..... Arr. Lamb

Sermon, "SALUTE TO ISRAEL"..... George Samson

Jer 33:23-26..... Dr. Michael Pragai

The Pastor

Invitation Hymn No. 389, "I Am Resolved"..... Fillmore

Reception of New Members

Benediction..... Edward Borofsky

Organ Improvisation

FLOWERS IN THE SANCTUARY

In loving memory of our father, George Davis, given by his children, Jim, Georgia Ann, and Mike.

In love and honor of Mr. and Mrs. August H. Dudek, on their 50th wedding anniversary, given by their sisters, Bess W. Thomas, Lillian Fay, Millie Lack, Mary Dowdy, Georgia Thilbin, and Josephine Rankin, and brother, Ed Dudek.

Given in loving memory of our brother, Searcy F. Hunt, on his birthday, and in honor of his wife, Velda, by Mr. and Mrs. Dewey Hunt, Sr.

In loving memory of Homer E. Beene, given by his wife.

CALENDAR

TODAY:

9:30 A.M. Sunday School
12:15 P.M. Tour for Visitors
5:00 Snack Supper
5:45 Church Training Program
5:45 Adults in Christian Training
6:00 Baptismal Meeting, Grace Parlor
6:30 Baptism Service
7:00 Evening Worship Service

MONDAY:

5:45 P.M. Deacons' Meeting, Coleman

TUESDAY:

9:45 A.M. Baptist Young Women's Bible Study,
401 CEB
10:30 Baptist Women Missions Study, away
6:00 P.M. Junior Board, Coleman

WEDNESDAY:

5:15 P.M. Teachers & Officers' Supper
6:00 With Andy Anderson, Coleman Ha
7:30 Prayer Meeting, Aud.

THURSDAY:

10:00 A.M. LLL, 2nd fl. Cotton Exch.
10:00 Conversational English, 4th fl. CEB

DEACONS' MEETING

Monday, Sept. 19

5:45 P.M.

Coleman Hall



EVANGELICALS UNITED FOR ZION

P.O. BOX 68 LAKEHURST, N.J. 08733

201-350-6902

EVANGELICALS UNITED FOR ZION

P.O. BOX 68

LAKEHURST, N. J.

08733



George Samson
President



EVANGELICALS UNITED FOR ZION

P.O. BOX 68, LAKEHURST, N.J. 08733 201-350-6902

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קט' יום עם נוחים

ירושלים, ג' בתשרי תשל"ז
15 בספטמבר 1977

לכבוד
מר מיכאל פרצאי
הקונסוליה הכללית
ניו-יורק

שלום רב לך,

אני מודה לך על מכתבך מיום 31 באוגוסט 1977. לפי כל
הסימנים אהיה שוב בארה"ב בחודש אוקטובר ואני אשמח להיפגש עם
ראשי הכנסיה המורמונית בסולט ליק סיטי. אך בינתיים לא ברור לי
לוח הזמנים אשר יקבע כנראה ע"י ראשי המגבית. אני עומד להתקשר
אחם בימים הקרובים ואז אוכל להציע תאריכים אפשריים. התאריכים
שעד כאן אינם באים בחשבון הם ה-9 (ארצה בניו-יורק) ב-18 בסיוניסטי
וב-30 באטלנטה. אני מתקשר אחר שנית - או אולי כבר יתקשרו אחר
אנשי המגבית לקבוע תאריך.

אני מאחל לך שנה טובה וגם לרעייתך, ומצפה לראותכם.

שמאל כץ



הקונסוליה הכללית של
ישראל בניו-יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N.Y. 10017

OXFORD 7-5500

31.8.77

מפ/864/77
108.2.9

אל: מר שמואל כץ, ע"י לשכת ראש הממשלה, משרד ראש הממשלה, ירושלים

מאת: מיכאל פרגאי

שלום!

בודאי זכורה לך פגישתך עם קבוצת הנצרים כאן בניו-יורק,
כחדש לפני בקור ראש הממשלה בווינגטון.

בפגישה זו השתתף גם נציג כנסיית המורמונים, - מרכזה
Salt Lake City, Utah ב-

אותו נציג, מר Charles Graves ספר לי כי בשעתו דיווח על
הדברים ששמע מפיו לצמרת כנסייתו והנה, הגיעתו תגובה.

ראשי הכנסיה ב-Utah שואלים אם יש בתכניתך להגיע שוב,
בעתיד הנראה, לארה"ב, ואם-כן, אזי הם מבקשים להזמין אותך להופיע
בפניהם במרכזם ב-Salt Lake City

הם מאד יערצו לקבל ידיעה אם זה יוכל להתבצע, ומתי, לערך.

מצדי אודה לך מאד על מלת תגובה, - וברור כי אני ממליץ להענות
חיובית!

בברכתך
מיכאל פרגאי
(י.א.)

העתק: משה ארד, סמנכ"ל להסברה
דר' י. פראטו, מנהל המח' לקשרים עם כנסיות

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CHRISTIAN ACTION FOR ISRAEL

The Director:

Reverend Claude Duvernoy, Dr. theol.

Jerusalem 30/8/77

Sir - In order to gain time, as you have a precious and tight schedule, I take the liberty, in view of our meeting to-morrow at 12, to send this brief curriculum-vitae and one of my recent articles in the "Jerusalem Post" -

Since many years I tried without much success to convince the authorities here to develop a new approach of the tremendous evangelical groups in the world, all of them potential Zionists... I am so glad about the changes of Day!

Our common friend, Dr. Reuben Heddi, assures me that I shall find deep comprehension; he has strongly recommended me to the Prime Minister, and to yourself too -

With my sincere "Shalom"

Claude Duvernoy

A messianic light on Zionism

(Jerusalem Post, Jan 1977)

THERE ARE millions of potential Christian-Zionists around the world and apparently no one in official and high circles in Jerusalem cares. The Israeli approach to the Christian world since 1948 has been dramatically unsuccessful.

Since 1948, Roman Catholic leaders have been constantly courted, flattered and invited to visit the country, in the vain hope that they would some day become "friends."

The true friends, the so-called fundamentalist Christians, who are mainly Protestants, are ignored and sometimes considered as cranks or worse. But leaders like Herzl and Sokolow and even Weizmann, knew that Zionism in its heroic hours had enjoyed tremendous political support from politicians who had a Sunday-school background and a sound knowledge of the Bible.

Who remembers today that one of Herzl's few devoted friends, and certainly the most moving and candid one, was the Reverend William Hechler, the former Anglican chaplain at the British Embassy in Vienna? (This unique friendship was the theme of my first book, *"Le Prince et le Prophete."*)

A so-called Protestant fundamentalist is a Christian who believes that Israel is still the elected and chosen, and that Zionism, as foretold in the Bible, is a herald of full redemption — the *geula*, or, in evangelical terminology, the Second Coming of Jesus, this time as King-Messiah and glorious "Son of Man."

These Christians will never abandon or "sell" Israel. There are millions of them in Anglo-Saxon countries all over the world, in Germany, Holland, Switzerland and the Scandinavian countries, not to mention South Africa.

Just after the Six Day War, one could witness three main groups of nations reacting quite differently to Israel's amazing victory: the hostile bloc, centred around Russia and China, with of course the Arab world and the atheist regimes; the neutral family of nations, predominantly "Catholics," that is to say those without a serious biblical culture, and the French are certainly among them; and finally the friendly bloc, largely "Protestant," which is aware of and attaches importance to biblical prophecies.

Of course, I am aware of the process of de-Christianization in the world; but this is only one more reason to hurry and gather the many Christians who are resisting it.

For 15 years I have been urging that every Israeli consulate in the U.S. should employ an adviser to establish contact with the many individuals and congregations who could constitute powerful

Israel has not done nearly enough to attract the support of Protestant fundamentalists who are its natural friends, argues Reverend CLAUDE DUVERNOY.

associations of "Christians for Zion," or whatever they would call themselves.

There isn't a single Israeli Christian representing Israel in the U.S. We had one Druse consul, and he left recently. (How many Druse are there in North America?)

I WONDER how many Christian Arabs in the employ of Arab governments are actively engaged in slandering Zionism all over the world. I bump into them regularly, and I know the tremendous harm they are doing to Israel. And no counter-measures are being taken by the authorities in Jerusalem.

Since the Yom Kippur War, I have been trying to get the Prime Minister's Office or a member of the Cabinet to take my views seriously. I know that some of the Government's "advisers" are agnostic university professors who consider "fundamentalist" Christians as hopeless cranks, but nevertheless my phone calls and letters do deserve a reaction.

After 15 years in Israel, and service in information offices in some 20 countries, it is clear to me that we have lost tremendous opportunities, that we go on courting dignitaries hostile to Zionism, and that nothing serious is being done about the powerful "Bible belts" of which President Carter is the outstanding representative.

Our diplomats in Washington should take advantage of what is perhaps their last chance to approach the White House, *Bible in hand*, and throw a messianic light on Zionism. It worked with Balfour, Wilson and Truman, but that was a long time ago. It should be remembered that these politicians acted without any Israeli encouragement.

No one among the Israeli diplomats in Washington today has

the necessary biblical (and New Testament) background to approach the White House in order to strengthen President Carter's convictions and faith, and help him withstand the fantastic pressures he is already being subjected to by Israel's enemies.

I am convinced that this is one of the most urgent challenges facing the Israeli leadership.

Thirty years have been lost as far as all this goes. We are much more isolated today than we were in the 1950s. One democracy after another has bowed to the pressure of "oil and guns," and the most perfidious among them has been the disgusting regime in France. (I say this as a man born in Lorraine.)

For the student of biblical prophecies, all the aspects of Israel's return to Zion have been according to the foretold plan and there is no need whatsoever to consult astrologers about events in the near future. It is all described by Isaiah, Ezekiel, and Zacharia (and, allow me to add, Jesus).

Only one people and only one government in the world enjoys the unique privilege of being able to read this "programme" in Hebrew. Only one government should react with the appropriate sense of responsibility.

Millions of Christians believe in this programme, and are ready to act and not only to pray!

Reverend Claude Duvernoy, Huguenot Presbyterian Theologian, is director of "Christian Action for Israel" and involved for years in presenting abroad the biblical dimension of Zionism. He is an Israeli citizen.

CONVERTIBLES			
10% IDB	r	145	143
7% Leumi (5)	r	189	189
15% Mizrahi (2)	b	191	195
10% Tefahot (39)	b		
10% Delek	r	155	152
10% Disc. Inv. (72)	b	133	133.5
10% Leumi Inv. (102)	r	171	171

BANKS, FINANCIAL INSTITUTIONS

Otsar Hityashvut	r	275	276
I.D.B. pref.	r	460	457
I.D.B. Bankholding	r	302	301
Union "A"	r	380	382.5
Discount "A"	r	554	554
United Mizrahi	b	222.5	221.5
Hapoalim	b	366	366
Leumi "A"	r	302.5	302.5
Gen. Mortgage	b	277	278
Dev. & Mortgage	b	267	267
Housing Mortg.	b	490	490
Tefahot 8% pref.	b	370	364
Tefahot	b	356	357
Ind. & Dev. 8% pref.	r	169	158
Aryeh	r	586	579
Hasaneh Insurance	b	413	409
Sahar — "C"	b	720	718

REAL, ESTATE, LAND DEVELOPMENT AND CITRUS

Azorim	r	143.5	145.5
Africa Israel IL10	r	545	548
Iar. Land Dev.	b	161	164

Shemen - 8% pref.	b	237	249.5
Frutarom	r	162	162
Frutarom New	r	156	153
Elron IL2	r	628	630

INVESTMENT COMPANIES

Elgar		240	243
Ellern	b	355	355
Israel Central Trade	r	800	835
Hapoalim	b	264.5	264.5
Paz	b	520	506
Wolfson - IL10	b	160.5	161.5
Ampa	r	165.5	172.5
Discount	b	267	267
United Mizrahi	b	230	231
Bank Leumi		282	283
Piryon	r	508	500
Export Bank		179	179
Cial	r	223	223
Cial Industries	r	222	230

FUEL, OIL AND UTILITIES

Naphta OTC	r	1080	1140
Lapidoth OTC	r	1255	1350
Jordan Exploration	r	1899	1950
Jordan Warrants		1655	1750
Delek C	r	337	342
Israel Electric Corp.	r	319.5	329.5

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WALL STREET

Hour before closing, March 1

Stock prices turn up sharply

NEW YORK. — Stock prices turned up sharply yesterday, as the stock market bounced back from recent losses in what analysts said was a technical rally.

Trading was halted for more than an hour when a minor fire broke out, forcing the evacuation of 2,500 people from the New York Stock Ex-

change trading floor. No one was injured.

The Dow Jones average of 30 industrials was up more than 8 points half an hour before the close. Among New York Stock Exchange-listed issues, the advances outnumbered the losers by almost 3 to 1. (AP)

ASA Ltd.	21%	Fair Cam	34%
Am Motors	4%	Ford	58%
Amer. T & T	63%	Gen Dynam	58
Atl Rich	54%	Gen Foods	32%
Avco	14%	Gen Motors	71%
Avon	45%	Gen Tel	29
Bell How	19%	Gen Tire	27%
Beth St.	36%	Gillette	25%
Boeing	43%	Grace	28%
Brist My	64%	Gulf West	14%
Burroughs	70%	Gulf Oil	29
CBS Inc.	58%	Honywell	48%

Mobil	67%
Monsanto	77
NCR	35%
Occ Pet	24%
Pan Am	4%
Phil Pet	57%
Polaroid	36%
RCA corp.	27%
Royal Dutch	55
Sears Roe	62%
Singer	21%
Sony	9%
Sperry Rand	38%
Teledyne	60%
Texaco	28
Texas Ins	84%
TWA	10%
Twent Cent	10%
U.S. Steel	46%
West Union	18%

customers. The competition was particularly fierce in fire, accident and automobile (comprehensive) insurance, he said.

Tighter financial

By ARYE ALKALAY
Jerusalem Post Reporter

The Cabinet recently decided to tighten financial controls over the Egged bus cooperative. Transport Ministry officials told *The Jerusalem Post* yesterday.

According to the new policy, Egged will have to employ an independent accountant, submit regular financial statements on its income and expenditures, and also give detailed forecasts on the number of cooperative members and hired drivers employed. All financial

Dutch workers win proofing of their

The Dutch dockers' strike, which ended Monday after paralyzing the ports of Rotterdam and Amsterdam for three weeks, can be considered a complete victory for the strikers, "The Sunday Times" writes.

The origins of the dispute lay in the increasingly acrimonious relations between the unions and the Dutch coalition government, which has a strong socialist component. Two years ago the Government brought in wage and price controls, but last year both the unions and the employers federation combined to demand a return to free collective bargaining.

Normal wage negotiations started last December after the employers had offered a two per cent wage rise

Discount group floa

By JOSEPH MORGENSTERN
Jerusalem Post Reporter

TEL AVIV. — I.D.B. Bankholding, the parent company of the Discount Bank group, has just published a prospectus with an offer of IL100m. redeemable convertible preference "A" shares, at an issue price of 140 per cent with a par value of IL100. Subordinated capital notes (options) convertible into ordinary shares of I.D.B. at a price of 300 per cent, valid until October 30, 1980, are also offered.

The package consists of units of one preference share with one option at a price of 170 per cent. Institutional investors have already signed up for nominal value IL50m. of the preference "A" shares and 500,000 of the options.

In the past year IDB successfully

Claude Duvernoy

Born June 1929, Nancy, France, of huguenot parentage. French Reformed (presbyterian) theologian. Studies in Strasbourg.

1955-56, one-year scholarship to Israel, mainly kibboutz-dati Ein-Hanatsiv.

1956-1961, in charge of reforming traditional teaching on the Jews, based in Switzerland.

1962, Aliyah to Israel. Kibboutz-ulpan Netzer-Sereni. House in Jerusalem since then.

On regular lecture-tours abroad, acquires israeli citizenship. (1964)

Since 1966, information missions abroad on behalf of the Foreign Affairs (USA, Canada, France, Holland Norway, Sweden, Finland, Italy, Switzerland, South-Africa and ten black-african countries)

In the middle of the Kippour War, founds in Jerusalem and in Geneva, "Christian Action for Israel" whose main purpose consists in gathering protestant zionists in various countries.

Author of seven books, in french, among them "Le Sionisme de Dieu" and "Moïse" a study on biblical civilization and Moses the Prophet. Doctorate in Theology ("Jesus and the Nazarene Community").

Married to Marianne Blum (from Strasbourg) Two daughters, Suzanne, at present serving in the Army and posted in Sharm El Sheikh, and Ilana.

Address : POB 3367, Jerusalem (Shicoune Beit-Vegan)
Tel. : 424.773

חברים למען תלמידים

ירושלים, ט' באלול תשל"ז
23 באוגוסט 1977

לכבוד
מר אמנון תדמור
רחוב חרלפ" 16
ירושלים

מר תדמור הנכבד,

הנני לאשר בתורה את קבלת מכתבך לסר שמואל כץ, שסיכם את
שיחתנו מה-9 באוגוסט 1977. צילום המכתב נמסר גם לראש הממשלה.

יש בהחלט מקום לציון נוסף בהצעותיך, אלא שלדאבוני נאלץ
לדחות זאת למשך שבועות אחדים.

בברכה רבה,

ד"ר משה יגר

אמנון תדמור
רח' חרל"פ 16, ירושלים.
טל: 65822

לכבוד,
מר שמואל כ"ץ
יועץ ראש הממשלה.

בהמשך לשיחתנו מ-9.8.77 עם ד"ר מ. זיגר, שבה נתבקשתי לתמצת את עיקרי דברי
על-מנת להביאם לעיונו של ד"ר שמואל כ"ץ, יועץ רה"מ:

הח"מ, מזרחן בהשכלתו, רואה עצמו תלמידם של ע.ג. חורון-גורביץ' ושל ערי
ז'בוטינסקי וכמובן, יותר מאשר שמח, לראות את הברית הישראלית-מרונית, ומברך על
כל מה שנעשה עד עתה. אני מבקש לשקול הערותי והצעותי ולקבלן ברצון טוב, למרות
הבקורות. רצוני לתרום לענין ולא למתוח בקורת לשמה.

חלקם של המרונים באוכלוסיה ירד, ומדינה מרונית לא תהיה בת קיום. יש
לכלול בה אלמנטים דרוזים, שיעים ונוספים. קיימת אפשרות של הרחבת הבסיס המרוני
הצר של "החזית הלבנונית", ויש "לעזור להם" בכך. (קצין בכיר בצה"ל העוסק בתיאום
צבאי אתם, התבטא כך: "מבחינה פוליטית הלבנון הוא שדה בור שטרם התחלנו לחרוש בו").
כמובן, מדינה זו לא תתבסס על אידיאולוגיה לאומית מרונית - אך כל הלבנונים (מלבד
הסונים) שותפים לנסוח: "הלבנון הוא בעל פנים ערביות" (האמנה הלאומית 1943), שממנו
משמעי שאין הלבנונים ערבים גמורים.

בקרב ידידינו שם מדברים, כמקום מדינת חלוקה קטנה, על "לבנון-פחר-אל-דין",
כנוסחת דו-קיום של רוב הלבנונים. תקופת פחר-אל-דין נחשבת לשיא שתוף הפעולה הפוליטי
בלבנון אחת, גדולה, עצמאית ובהרמוניה עדתית. מתוך חתירה אל האינטרס הישראלי של
סיוע בהקמתה של לבנון לבנונית, לא-ערבית, וקיום יחסי שלום וברית אתה - אין, בשלב
זה, לשלול אלטרנטיבה זו.

כצעד מיידי, כמפרעה ע"ח דיון יסודי והגדרת היעדים הישראליים בלבנון, וקביעת
האסטרטגיה להשגתם - אני מבקש מד"ר ש. כ"ץ לשנות את הטרמינולוגיה בהתאם:
במקום: הנוצרים, הפלנגות, החזית הנוצרית וכו', יש לומר: הלבנונים, הכוחות הלבנוניים,
הכוחות הלבנוניים החפשים, החזית הלבנונית.

ובמקום: ה"מוסלמים" יש לכנות את הכוחות העוינים במינוח הרווח בקרב ידידינו בצפון:
הפלשתינאים, הטרוריסטים הבינלאומיים, הלבנונים האנוסים, שכירי החרב.

גם אם תתממש חלוקה ותקום מדינה מרונית - אין כנסוח זה כדי לשנות - אך אם אפשר
להרחיב את הבסיס, יש למינוח שאני מציע חשיבות.

יתר על כן: הופעתנו בפומה של היהודים ש"הצילו את הנוצרים מהשמדה" מחניפה
לאגו היהודי שלנו, אך אין לחזור ולהציג כך את הדברים. אין הנוצרים בעולם סולידרים
עם נוצרים אחרים, כמונו היהודים. ביאפריה וסודאן הן דוגמאות. חלילה לנו מלהציג
את ידידינו כמיעוט, אדרכא, ניתן לגיטימציה לטענתם שהם הרוב. בהם יש להתחשב, בעוד
האש"פיסטים ואנוסיהם הם אוזורפטורים.

מפאת מיטת סדום "דף פוליו אחד" שנכתפה עלי - איני יכול להרחיב. אני מבקש
להתקבל לשיחה עם ד"ר ש. כ"ץ וכל אישיות בכירה ע"מ לפרט ולהשיב לשאלות. אנא, כממשל
חדש ופתוח, קצרו את המסלול הביורוקרטי, והביאו הצעותי לדיון אצל מקבלי ההחלטות
בהקדם. יש לי מה לתרום לעיצוב מדיניות. אני מבקש להציג אלטרנטיבות, וגם אם
לא תתקבלנה, אשמח מאד לתרום לענין אפילו על תקן של "אדווקטוס דיאבוליי".

בברכה,

הערה: תזכיר זה מוגש לאחר התייעצות עם מר א. אמיר, מהועדה הצבורית למען לבנון.

CONROE, TEXAS U.S.A.
August 21, 1977

PRIME MINISTER Menahem Begin,
TEL AVIV, ISRAEL

HONORABLE SIR:

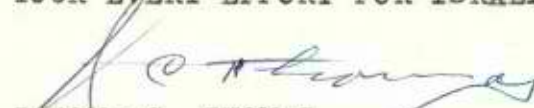
I am a Gentile and A Member of the CHURCH OF GOD, located at Cleveland, Tennessee U.S.A. We OBSERVE the 7th. Day SABBATH of The Bible AND We teach Old and New Testament "JUDAISM". We are located in Our STAR OF DAVID HEADQUARTERS BUILDING THERE.

I am in sympathy with your SUPPORT AND PURPOSE for-the-cause-of ISAREL'S FUTURE.

I am aware of The GOD of us ALL who spoke through The Prophet Ezekiel and said, "I WILL GIVE YOU THE LAND OF ISRAEL" and I believe this prophesy became reality in 1967 -- when some of your neighbors said, "THEY WOULD PUSH YOU INTO THE SEA," In my opinion, was the fulfillment of A PROMISE MADE BY GOD about 900 years BEFORE CHRIST.

I would certainly appreciate YOU telling me what the real boundries of THE NATION OF ISRAEL are according to your own knowledge. It seems to me, from The Bible, that Israel is due more-land-than-she-occupies-today!! I would like this information to use in my conversations with my many acquaintances.

Thanking you in advance for your response AND MAY GOD BLESS YOUR EVERY EFFORT FOR ISRAEL, is my prayer.


JEROME C. THOMAS
2103 N. THOMPSON STREET,
CONROE, TEXAS U.S.A. 77301



הקונסוליה הכללית של
ישראל בניו יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N.Y. 10017

OXFORD 7-5500

חומה
סמית'ס
התקא/יות וקטרים סמית'ס

18.8.77

מפ' 77/832/
108.2

אל: מר שמואל כץ, יועץ ראש הממשלה, משרד ראש הממשלה, ירושלים

מאת: מיכאל פרגאי

שלום!

הנדון: התבטאות נוצרית

ר"ב מכתב לעורך העתון היומי של Newark העיר
התעשייתית הגדולה הקרובה לניו-יורק מעבר לנהר האדסון,
במדינת ניו-ג'רסי.

כן מ"ב העתק מלח עדוד ששגרתי לכוחב.

בברכה ובכבוד,


מיכאל פרגאי

העתק: ב. נבון, וושינגטון
קונכ"ל כאן ואח"כ י. בן-אהרון, שמואל מויאל ויעקב לוי
הסברה, משה"ח
דר' י. פראטו, משה"ח

• • •

524

Figure 1. Effect of ΔH° on ΔG° .

Figure 1

DEC 11 1995/12 11/95

1990, 1992, 1993).

STAR LEDGER

NEWARK, NJ

D - 246,409

S - 386,343

JUL 24 1977

Cleric condemns policy on Israel

DEAR EDITOR:

The policy of our government toward Israel is both pernicious and hypocritical.

The demand that Israel "withdraw" from "occupied" lands attempts to impose a standard of conduct that has seldom, if ever, been observed by any nation in the long, bloody history of international relations.

European colonial powers occupied large parts of Asia, Africa and Latin America for five centuries, and never withdrew until their rule became undermined by national revolutions.

The Soviet Union occupies the countries of Eastern Europe. The United Nations does not pass resolutions asking them to withdraw. And by the way, when will the United States withdraw from the lands brutally taken from the Indians?

The truth must be told. The Arab nations, acting out of their fanatical hatred for Israel, precipitated the wars of 1967 and 1973. In doing so, they sadly miscalculated the strength, the resolve and the will to live of the Jewish people.

The Jewish response, in face of the clearly expressed intent of their surrounding enemies to destroy them, was to establish defensible borders far enough away from the Israeli heartland to enable its people to experience some degree of safety and security.

This principle which is scrupulously followed, in one way or another, by every other nation on earth, somehow becomes unacceptable when practiced by Israel.

Must the Jews, who have been the world's scapegoat for centuries, the blood of whose murdered ancestors cry out from ages past — must they once again be sacrificed — this time on the altar of oil politics?

The Christian community must join the resolve of those brave Jews who say, "never again!"

Arthur S. Jones, Pastor
St. Mark's A.M.E. Church,
East Orange

August 18, 1977

MP/831/77
108.2

Rev. Arthur S. Jones,
Pastor,
St. Mark's A.M.E. Church
East Orange, New Jersey

Dear Pastor:

The other day my attention was drawn to a Letter you addressed to the Editor of the Newark Star Ledger, which the paper published on July 24th.

Your words are hard hitting and poignant.

Please permit me in this way to express to you our sincere appreciation and gratitude for the courageous stance you are taking in standing by the people of Israel.

Yours very sincerely



Michael Pragai
Advisor on Church Relations in North
America

ירושלים, א' באלול תשל"ז
15 באוגוסט 1977

אל : שמואל כץ

מאת: משה יגר

הקווייקרים - American Friends Service Committee

עסקתי בנושא זה ביסוסיות במשך שלוש שנים, בתוקף תפקידי
הקודם, אם כי למדתי על פעילותם התעמולתית העויינת נגדנו עוד
בהיותי קונסול - כללי של ישראל בפילדלפיה (שם נמצא משרדסוהראשי).

מאז מלחמת ששת הימים אימצו לו ארגון זה באופן ברור את הקו
של אש"פ. הוא מנהל פעולה תעמולתית גלויה נגדנו בארה"ב (יש חוסר
רב בעניין זה). בנוסף לכך מחזיק הארגון גם נציגים בארץ. הנציגה
הקודמת גב' אן לאש עסקה בפעולות, הגובלות בחתרנות, בקרב ערביי
יהודה ושומרון ואפילו בקרב ערביי ישראל. קיבלתי על כך מידע
באורח שוטף. היא לא הורחקה מן הארץ מן הסיבות שהסברתי לך בע"פ,
למרות הדעה הכללית של רוב אנשינו בארץ ובארה"ב, כולל נציגי
המימשל הצבאי, משרד הסעד ואחרים.

בשנתיים האחרונות שאפו הקווייקרים למצוא להם פרויקט בעל
אופי "הומאני" כלשהו בקרב האוכלוסיה היהודית בארץ. עניין זה נחנך
להם לצורך "איוון", ז"א אליבי שאינם פועלים רק למען ובקרב הערבים.
הם בדקו אפשרות לעתוח מרפאת שיניים בקריית שמונה. אח"כ מועדון
לילדים מפגרים באפקים. ששהתבררה זהות הארגון בוטלה הסכמת הצד
הישראלי.

נודע לי שעכשו התקשרו עם פרופ' משה פריבס מאוניברסיטת
באר שבע והציעו פרויקט מדעי מחקרי מסוים.

1971 October 15
1971 October 15

TO : DIRECTOR

FROM : SAC, NEW YORK

SUBJECT: [REDACTED] (NY 100-100000)

Re New York letter to Bureau dated 10/12/71, captioned as above.

Enclosed for the Bureau are two copies of a letterhead memorandum (LHM) dated and captioned as above, prepared by the New York Office. The LHM contains information regarding the activities of [REDACTED] and [REDACTED] in the New York area. The LHM also contains information regarding the activities of [REDACTED] in the New York area.

The LHM is being prepared for the Bureau for information. The LHM is being prepared for the Bureau for information. The LHM is being prepared for the Bureau for information. The LHM is being prepared for the Bureau for information. The LHM is being prepared for the Bureau for information.

Very truly yours,
[REDACTED]

צריך להחליט אם לא מן הראוי למסור לפרומ" פריבס מידע על טיב
הארגון כדי שלא יטען אח"כ שלא ידע במי מדובר.

פ. יגר

U. cer

01311
Jochanan Samuel

August 9, 1977
H/JS/rw

Mr. David A. Lewis
2261 E. Livingston
Springfield, Missouri 65803

U. S. A.

Dear Mr. Lewis,

With thanks I acknowledge receipt of your letter to Dr. Hecht
of July 27, 1977.

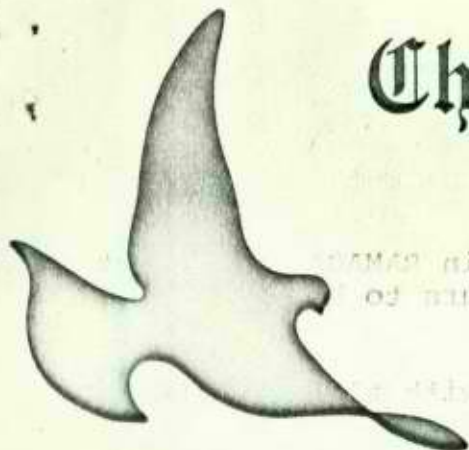
Dr. Hecht looks forward to meet you during your visit in Israel
in September. We will also try to arrange a meeting with
Mr. Shmuel Katz, the Prime Minister's Advisor for Information,
who will certainly be glad to have the opportunity to discuss
matters of mutual interest with you and members of your Committee.

We contacted "Eran Tours" in Tel Aviv who however did not enlighten
us much more than the intinerary sent by you did. On Sept. 16
you will probably stay at the "Ramada Continental Hotel" in Tel Aviv.

Please contact us upon arrival in Israel (Tel. : 04-664-221)
because=now it is nearly impossible to fix a meeting with Mr. Katz,
who lives in Tel-Aviv and works in Jerusalem and is, at the start of
his new duties, tremendously busy. Dr. Hecht will be glad to meet
you in his office on Sunday, Sept. 18.

Wishing you a good flight, with best regards also from Dr. Hecht,

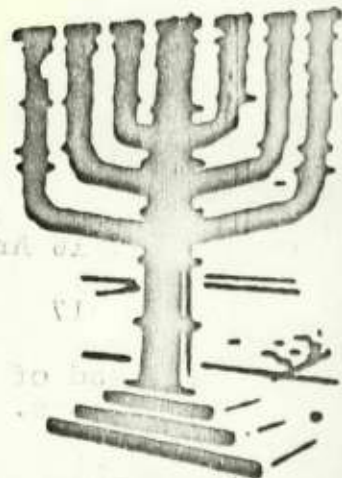
Jochanan Samuel



Christians United

for

**Secure Israel
Strong America**



DAVID A. LEWIS, Box 1051, Fairmont, West Virginia 26554

chairman

July 27, 1977

Dear Dr. Hecht;

Thank you for your letter sent in May, 1977. I am enclosing a schedule of my next visit to Israel. To arrange a meeting - please contact the travel agency:

ERAN TOURS
192 Ben Yehuda St
Tel Aviv
Phone 248-145 or 223-256/7
Attention: MR. ROBBI FERRI

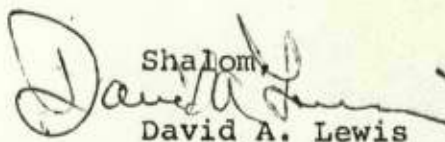
I have long been a supporter of the policies of Mr. Begin and I could not think of a better man for the office of PM. Could you arrange a meeting for me with him and a couple members of our committee who will also be with me? If possible, this would be appreciated. I know how difficult this is, but perhaps one in your position would have the contacts to make it possible. Please let me know.

To reply to this letter use this address:

David A. Lewis
2261 E. Livingston
Springfield, Missouri 65803 USA

My Sept. schedule is on the back of this letter.

My prayer to the Almighty is for His blessings upon you and for the peace of Jerusalem.

Shalom,

David A. Lewis

Sept. 16 Arrive Tel Aviv overnight I think in RAMADA -- Contact Eran tours to be sure

Sept 17

Instead of finishing this I enclose a brochure with all data and locations.

Upon studying the situation further I find it unfortunate that I will be in Tel Aviv Fri. Eve. - Sabbath and in Haifa Saturday-Sabbath. Also, the optional day which could be open time is on Saturday.

As far as meeting the prime minister or any officials in Jerusalem, I could simply absent myself from the tour group for such a purpose

Forgive me for being presumptuous when I mention that I do not know your practices, as an individual, and do not know if you could meet with anyone on the Sabbath. I do know that my rabbi friends feel more strongly about this than our mutual friend Dr. William Perl, for example. Excuse me for inquiring into such a personal matter, I do not wish to be offensive.

-dal

Jochanan Samuel

July 28, 1977

H/JS/rw

Mr. Maurice Carr
"Israel Features"
P.O.B. 3098
Tel Aviv

Dear Mr. Carr,

Re: "Dialogue"

With thanks I acknowledge the receipt of your final working paper of 26.7.77.

Upon the return of Mr. S. Katz from U.S.A. and in view of his being now the Prime Minister's adviser for Information, I believe that Mr. Katz will, most likely, initiate further steps towards the realisation of your proposals, hopefully soon after he will settle down in his new position.

Thanking you again,

with best regards,

Jochanan Samuel

Copy:

Mr. S. Katz
Dr. R. Hecht

Israel Features

From the Editor's Desk

26-7-77

Dear Mr. Samuel,

Herewith a final working paper
for Dr. Hecht (Shmuel Katz also has a
copy) on DIALOGUE in readiness for our
own dialogue.

Best regards,

Marianne Carr



3098
P.O.B. 37074 Tel Aviv, Israel Telephone 258111 (Ext. 19) 229693

25-7-1977

Projected OVERALL PATTERN & WORKING PLAN for the launching of

D I A L O G U E The Independent Israel Weekly

Format: 24 pages, 16 editorial, 8 advertising (this 2:1 ratio to be maintained in future enlarged issues), 30 x 23.5 cm., 48.8 gm. newsprint, black and white throughout, of austere but elegant design, spiced with cartoons, drawings, photos.

First print: 50,000 copies, the bulk going to the U.S. (therefore American spelling).

Contents: Below the masthead on the front page, first, a topical commentary written or inspired by an "inner circle" hasbara source cloaking his identity with some such signature as COMMENTATOR and offering inside information which will command the attention of the world media; and, secondly, down a narrow right-hand column headed "This Week..." an appetizing summary-index of contents.

pp. 2 & 3 will respectively carry in-depth political articles emanating from Israel and from the U.S., running on overleaf to p. 4.

pp. 5, 6 & 7 will carry selected features from the Hebrew press appearing on the selfsame Friday of publication (with the Hebrew mastheads reproduced in miniature), plus a regular feature entitled "It happened..." which will commemorate anniversaries of Jewish martyrdom and Jewish renaissance..

pp. 8 & 9 will cover economy with the stress on investment openings, social affairs, science and technology over and above treatment of the same subjects in pp. 5, 6 & 7.

pp. 10, 11 & 12 given over to Diaspora, principally U.S. affairs, with the accent on "do-it-yourself" aliya, plus a human interest story or stories about new olim who are settling in. Due weight to Soviet Jewish struggle.

pp. 13, 14 & 15 will descriptively list new books in Israel and offer in translation a page from a Hebrew "Book of the Week," and review art, theater, films, music, dance.

p. 16 will be devoted to tourism and, after the first issue, also Readers' Letters.

Location of offices: Ideally, and regardless of convenience, the head office should be in the capital Jerusalem. For the U.S. office the choice is between New York and Washington.

Staff: Editor (general oversight), Deputy Editor (general executive duties and personally responsible for, say, the economic and social affairs section), Assistant Editor (rewrite-man and proof-reader seeing "copy" through the press), Design(er) (lay-out, illustrations), Editorial Secretary and, on the business side, Manager and Assistant, Managerial Secretary and Telephonist-Typist and Errand Boy. In addition to these full-time employees, a Team of Regular and Occasional Writers on a part-time basis. The Washington or New York office will need a U.S. Editor, a business Manager and Secretarial help. Special arrangements must be made for the sale of advertising space.

Ownership & Control: By a Corporation with, hopefully, Dr. Reuben Hecht as its President and moving spirit.

Editorial Board: Composed of top personalities representative of the Zionist "national consensus" and qualified to render consultative and/or promotional services. Hopefully, Shmuel Katz will agree to chair the Editorial Board.

./.

Overall pattern 2

Initial Preparations & Future Routine: Given the "green light" from Dr. Reuben Hecht and Shmuel Katz, the launching will demand a huge surge of enthusiastic action tempered by cool, shrewd judgement. In advance of an indispensable "dry run," a substantial reserve of non-topical "copy" must be laid in and advertisements drummed up. The subsequent routine procedure will be to typeset at leisure the greater part of pp. 5 - 16. The deadline for hot material is Tuesday noon, enabling the printers to deliver DIALOGUE at Ben-Gurion Airport on Thursday morning to catch the El-Al flight landing in New York the same day and so hit the U.S. newsstands on Friday.

Circulation: For a start, half the shipment will be distributed to newsstands sale-or-return and half will be mailed for a trial period to potential subscribers by courtesy of major American Jewish organizations.

Estimated Budget:

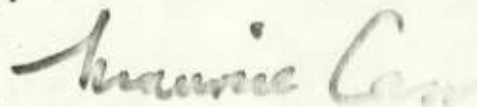
Annual outgoings -	IL
Jerusalem office rental, overheads, phones, mail, etc.	120,000
Jerusalem salaries bill	840,000
Contributors' and translators' fees	720,000
U.S. office, including salaries \$ 36,000	360,000
Manufacture & air transport of 2,600,000 copies p.a.	2,080,000
	<u>4,120,000</u>

Annual income -	
First year average sale of 20,000 copies per issue, i.e. 1,040,000 copies p.a. at 15 cents each = \$ 156,000	
converted at export rate of IL 12 to dollar	1,862,000
416 pp. advertising at \$ 500 per page = \$ 208,000	2,496,000
	<u>4,358,000</u>

This leaves an apparent surplus of IL 238,000, which will however be absorbed by promotion costs and travel to the U.S. and, possibly, to the Geneva Conference.

A capital investment of IL 3,000,000 should be ample.

Rough though the foregoing figures may be, if DIALOGUE makes the journalistic grade, it can surely become a financially thriving venture even while it performs a truly vital hasbara service at a turning point of Israel history.



Maurice Carr

8/6/17

Mr. R. Hecht, President,
Dagon, P.O.B. 407
Haifa

Ada Aharoni
57 Horev
Haifa Israel
Tel. 243230

14 December, 1976

Dear Mr. Hecht,

X I have just returned from a visit to Dagon, where I was very impressed by its wonderful efficiency. In addition, it brought back vivid memories of my father, who was a grain and flour merchant in Egypt, before we were evicted in 1949. Viewing your extremely interesting museum, I wrote a poem about it, which I am enclosing.

I wonder if you could help me with a problem which I have been trying to solve. I have written a new collection of poems entitled: THE YOM KIPPUR WAR AND PEACE POEMS, based on my own experiences as a volunteer nurse during the war, and soldiers' personal diaries. I am trying to publish the book, but am faced with some difficulties. Lawrence Hill publishers in the States are ready to take a 1500-2000 edition, if the book is published in Israel. To publish it here, at Eked, or Massada Publications, they told me I need a sponsor, despite the fact that experts in the field have judged it an important contribution, not only from the literary point of view, but also from the historical and Zionist. I have appealed to various organisations for the promotion of the book, but in vain. I have the impression that in Israel we are not interested in promoting literary works written in English, which is a great mistake, as our audience in English includes the Jews of the Diaspora, who are thirsty for original Israeli works of art.

While I was in the States last year, I was invited by various organisations, universities, temples and churches, to read from my new manuscript, and as you may see from the reviews, it was well received, and "gave an inner view of what Israel is all about" (Harper Critic). I think too, that from the point of view of 'Hasbara', it fulfilled an important function. My poetry has also been translated to French and Japanese, and was recently published by the Poetry Society of Japan.

This year I have stopped working at the Haifa University, as I wanted to finish the book, and start my new book BORN IN EGYPT. I am also writing a book on Saul Bellow, on whom I wrote my Ph.D. Thesis at the Hebrew University. Consequently, I am finding it very difficult to make ends meet, and could not possibly subsidise the publication of THE YOM KIPPUR WAR AND PEACE POEMS. I would be very happy if you could kindly sponsor the publication of the book, or if you could suggest any alternative suggestion.

X I am enclosing a copy of my former book: POEMS FROM ISRAEL, as a modest gift, as well reviews and related material, and some poems from my new collection.

Hoping that you will be able to help me.

With good wishes,

Yours sincerely,

Ada Aharoni
Ada Aharoni

herrn

Dr. Reuben Hecht

Dagon - Batey - Mamguroth

P.O.B. 407

Haifa

Israel

Saarbrücken, 15.8.77.

Lieber Doktor Hecht,

Sie werden verstehen, dass ich in letzter Zeit sehr viel an Sie gedacht habe, nicht nur auf grund Ihres letzten Schreibens, für das ich mich herzlichst bedanke, sondern auf grund der Dinge, die in Flies gekommen zu sein scheinen. " Ein weites Feld ", würde Fontane sagen und sicher hätte er nicht unrecht, nur meine ich, man müsste es einmal im persönlichen Gespräch " begehen ".

Nach Lage der Dinge werde ich am 23. Sept. in Israel eintreffen und mit den Dreharbeiten für ein ARD - Feature " 30 Jahre - und kein Frieden " beginnen. Die Sendung im Deutschen Fernsehen soll zum 30. Gründungstag des Staates erfolgen. Das Ganze soll und kann kein exakter chronologischer Überblick werden. Den kann man heute schon nachlesen. mir kommt es vielmehr darauf an, die Menschen und ihre Leistungen - für uns ja kaum vorstellbar - in den Mittelpunkt zu stellen. Ich glaube mit dieser Art der Darstellung unsere Zuschauer direkter anzusprechen zu können.

Das dies alles nicht ohne freundschaftliche Hilfe über die Bahn gehen kann leuchtet sicher ein und damit auch meine Bitte, mich mit Ihnen über den einen oder anderen Punkt unterhalten zu dürfen. Wenn Sie von " neuen Köpfen und Persönlichkeiten " schreiben, bin ich jedem neuen Aspekt gegenüber aufgeschlossen und dankbar, besonders da ich einer " alt " - neuen Persönlichkeit (in Gestalt eines Dr. Hecht) seit langem verbunden fühlen darf.

Ich sehe dem Tag meiner Ankunft im Lande entgegen und hoffe, mich dann umgehend mit Ihnen in Verbindung setzen zu dürfen.

Bis dahin verbleibe ich mit den herzlichsten Grüßen

Ihr 
(Peter Linke)

22.7.77

מפ/699/77
108.2

אל: משה יגר, הסברה

מאת: מיכאל פרגאי

הנדון: Christian Century
"Getting Ready for Begin".

ר"ב מצא-נא העתק מאמר המערכת של "קריסטיאן סנטיוורי" מיום 20-27 דנא, לקראת בקורו של רוח"מ בארה"ב.

הייתי מציע להעביר מאמר זה ללשכת רוח"מ.

שים-נא לב כי המאמר מאזכר את המפגש עם שמואל כץ שערכתי לו עם אישים נוצרים.

יש להניח כי דו-שבועון חשוב זה יסקור גם את בקור רוח"מ, - מה גם ש-מנחי את העורך, - J. Wall למפגש מר ביגין עם עורכים מרכזיים.

בברכה,

מיכאל פרגאי

העתק: ב. נבון, וושינגטון
קונכ"ל ואח"כ י. בן-אהרון ועזריה רפפורט
דר' י. פראטו

Editorial Comment

GETTING READY FOR BEGIN

★ TO PLACE Menachem Begin's visit to the United States this month in proper context, imagine for a moment that the 1976 U.S. presidential elections had put a former movie actor named Ronald Reagan in the White House. Imagine further that the U.S. government was preparing to renegotiate a Panama Canal treaty under the leadership of a man who in his campaign speeches said of the canal: "We dug it, we fought for it, we paid for it, and we're going to keep it." Actually, the analogy is not strong enough. Begin took office as Israel's prime minister last month after a campaign in which he vowed to retain Israel's occupied territories — and that pledge was not merely a comment on one treaty; it constituted the heart of his party's world view.

The Knesset (parliament) elections that put Begin in power complicated the delicate campaign President Jimmy Carter has been conducting to bring peace to the Middle East — a round of private visits with national leaders, culminating July 19 with Begin's visit to Washington. After his election, Begin was presented to an American public — which had hardly heard of him or his Likud Party — as the man who directed Israel's underground right-wing Irgun during the Jewish struggle (1942-48) against the British Mandate. A world that had been worried about a guerrilla leader assuming power in the Middle East was suddenly faced not with Yasir Arafat but with a former "terrorist" now in charge of Israel's government.

I

The two leaders who meet this month in Washington may differ strongly on a Middle East solution, but they share a common understanding of Israel's religious history — an understanding that involves a shared heritage. Jimmy Carter's Baptist Sunday school teachers unwittingly ensured that this future president would be steeped in the history and geography of what both Carter and Begin learned early to refer to as the "Holy Land." No State Department staffer will be needed to remind Mr. Carter that Jericho lies at the end of a road that winds from Jerusalem toward the Dead Sea through barren, treacherous terrain. The Plains Baptist Church's training union and vacation Bible school had a part in preparing Jimmy Carter for this meeting — at least for its visceral dimension.

Zbigniew Brzezinski's National Security Council, on the other hand, has prepared Carter for the strategic side of the discussion. Over the past few months Carter's plan for the Middle East has emerged. It involves three points: (1) Arab recognition of the existence and territorial integrity of Israel, and full

normalization of relations; (2) Israeli withdrawal to 1967 boundaries, with minor adjustments; and (3) creation of a "homeland" for the Palestinians. These three points were developed before Begin's Likud Party formed a majority coalition in the Knesset with the National Religious Party and the Orthodox Agudat Israel.

These three political units are now united by one major religious affirmation: that the territory west of the Jordan River — occupied by Israel since the 1967 war — is not a matter for negotiation because it is land entrusted to Israel by God. While this biblical conviction cannot establish grounds for any political settlement, understanding it could be crucial in the sensitive discussions in Washington.

Like the American president with whom he is meeting, Begin is a political man; he will probably avoid a direct appeal to the president in their common religious language, but he cannot help being aware that Israel's claim to possession of the lands of Judea and Samaria — as the Orthodox Jews prefer to call the West Bank — has a strong emotional appeal to conservative American Christians. It will, however, be United Nations Resolution 242 and not Scripture that will initially guide discussions between Begin, the one-time Israeli underground leader, and the new American president. Since any workable resolution of the Middle East conflict will have to be political, it may seem an exercise in irrelevance to consider the current situation in the light of biblical history. But what the American public — both religious and secular — will have to recognize is that the new Israeli leaders are deeply committed to the idea that biblical history legitimizes their right to the land they occupy.

The pertinent passage is Deuteronomy 34:1-5, where it is recorded that God took Moses "from the plains of Moab to Mount Nebo, to the top of Pisgah" and said to him: "This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your descendants.'" The area referred to in this passage can be viewed from a mountain range east of Jericho near the Dead Sea; it includes land northward to the Sea of Galilee, west to the Mediterranean Sea and south toward the Negev Desert. Much of the eastern portion of this land is today the West Bank, inhabited largely by Christian and Muslim Arabs but for the past ten years governed by occupation forces of the State of Israel.

This highly charged situation is further complicated by the elevation to power of an Israeli government which gives every indication of standing firm on its determination to keep its "rightful biblical" territories. Even Abba Eban, a moderate member

of the Israeli Labor Party and himself a former foreign minister (1966-1974), has cautioned that it would be a mistake for the U.S. to "inflate Arab hopes and Israeli fears beyond the due point of psychological balance." Eban adds that the recent Israeli election clearly indicates that the "parliamentary weight of parties that oppose concessions west of the Jordan has become greater than ever before." In short, the Israelis appear to have reached a consensus to unite behind Begin's religiously oriented policies.

II

Backed by this popular support at home, Begin has nonetheless had to face a troubled constituency in the United States — those Jewish leaders who had assumed continuation of a moderate Labor government and who were shocked at the Likud victory. Before coming here to meet with President Carter and to visit with Jewish leaders in other U.S. cities, Begin sent Samuel Katz, his minister of information, to meet with U.S. officials and religious leaders. Katz is author of *Battleground: Fact and Fantasy in Palestine* (Bantam, \$1.50 paperback). A history of the Middle East conflict written in 1972, the book closes with a strong plea for "coexistence" between Arabs and Jews in a Jewish state. Like Begin, Katz is a longtime defender of Israel's right to retain permanently all of the land it now occupies.

I talked with Mr. Katz during his visit to the U.S. in mid-June following what the Israeli counsel referred to as a meeting with "Christian opinion-makers" in New York. Katz was appropriately conciliatory, but he did bristle when he mentioned a recent speech by a "Mr. Robert Lipshutz" in which U.N. Resolution 242 was interpreted in a way that Katz found "particularly disturbing." The troublesome Lipshutz comment, later repeated in a more widely reported speech in San Francisco by Vice-President Walter Mondale, affirmed U.S. support for Israel but called for "recognized borders and adequate security arrangements" in response to any Israeli pullback from its present borders. To Katz, "secure borders" in 242 means *borders*, and not arrangements preceding the fixing of these borders.

The following day I made an appointment to talk with Robert Lipshutz in his White House office. As President Carter's counsel, he is in charge of legal matters affecting the White House. But Lipshutz is no ordinary counsel; he is from Atlanta, a longtime friend and early supporter of the president and — more important in this connection — a prominent member of Atlanta's Jewish community. During Carter's early campaign troubles with Jews and blacks, Bob Lipshutz moved about the country reassuring Jews that having an evangelical Christian in the White House would not be bad for them, just as Andrew Young reassured blacks and white liberals that Jimmy Carter was not another George Wallace. As a Jew, Lipshutz has been particularly

concerned with and influential in shaping Carter's views on the Middle East.

I recall, for example, one long dinner conversation with Lipshutz in Atlanta in early 1976 before Carter had won any primaries. I had just been to Jerusalem and was filled with solutions to the Middle East crisis. Bob had a few solutions of his own, and we agreed that in 1977 we would go to Israel together to settle the conflict. Of course, things never work out just the way one plans, so instead of going to Jerusalem, I went to Washington and talked to Lipshutz about the speech he had made to the Anti-Defamation League. Gone was the freedom to probe we had known 18 months earlier; Bob is now the president's counsel, and I am a journalist trying to interpret for a magazine audience the administration's strategy prior to Prime Minister Begin's all-important visit to the U.S.

Because he did not want to discuss with any members of the press the sensitive language that is to be involved in the negotiations, Lipshutz confined our discussion to the text of his speech, though he was willing to say for the record that, despite Samuel Katz's "distress" over his speech, he feels that "the recent election of the Begin government does not change the Israeli government's attitude toward negotiating for peace." The key word is "peace," a condition all sides fervently hope to achieve.

According to Lipshutz, the Carter plan's three basic elements must be seen as closely linked, each moving forward in relation to the others. One of these involves a "novel and complex concept" that would set up "security arrangements" similar to those currently in place in Sinai and on the Golan Heights, before any final agreement on "recognized borders." Only as it became clear that the security was working would final borders be determined. The other two elements are a continuous defining of "the nature of true peace" agreeable to all parties and the resolution of the Palestinian question. The implementation of these closely related elements will be long and arduous, but there is Carter's plan openly arrived at and made available for public discussion.

I left my White House meeting with Bob Lipshutz troubled by the realization that two world leaders who share a love for the Holy Land would soon have to begin talking from widely divergent points of view about ways to make the "land of milk and honey" a place of peace and justice. On the surface it appears that they are still far apart in finding mutually acceptable solutions. But perhaps there is some room for hope in these words of the late Abraham Joshua Heschel: "Israel is the holy land, not only because its space is filled with frozen echoes of a voice heard in the past. Eretz Israel is a prelude, an anticipation." This land, long in travail, struggles still in anticipation of a peaceful future.

JAMES M. WALL.





THE AMERICAN JEWISH COMMITTEE

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

July 1, 1977

The Honorable Shmuel Katz
Office of the Prime Minister
Jerusalem, Israel

My dear Mr. Katz,

I was genuinely delighted to have had the pleasure and privilege of meeting with you, albeit so briefly, during your recent visit to the United States.

Together with many others who had the good fortune to hear you interpret the program and policies of Mr. Menachem Beigin, I must tell you what a deep and positive impression you made on me. I think not only Mr. Beigin, the Likud party, but Israel itself is fortunate to have had the benefit of the contribution that you made at this critical time in relationships between Israel and the United States.

Enclosed are copies of several radio broadcasts that I did based on your visit as well as on some of the issues raised by the election of the new coalition Government. Please feel free to share these with Mr. Beigin or anyone else whom you think might find these of interest.

My offer both to Mr. Beigin and to you personally still stands: If you believe it would be useful for you to have a meeting with the key Christian leaders and their publication editors in the United States, I would be more than happy to arrange for such a gathering for Mr. Beigin or other appropriate leaders representing the Government on their next visit to this country. The American Jewish Committee carries out the most extensive program of relationships with Roman Catholics, mainline Protestants, Evangelicals, Greek Orthodox, Black and Hispanic Churches and we will be happy to make this network of communication available for "hasborah" purposes.

Again, with warmest personal good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

Enclosures

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June 19, 1977

"MENACHEM BEIGIN"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

* * * * *

One of the liveliest questions in the air of the Jewish community -- and undoubtedly in other communities last week centered on the recent election of Menachem Beigin as Prime Minister-designate of Israel. Is Beigin the right-wing reactionary that some Arab leaders instantly caricatured him to be? Is he so ideologically rigid that he represents an impediment in the path toward Middle East peace? In 1951, this commentator had occasion to serve as an editor of Mr. Beigin's autobiography, *The Revolt*. The overwhelming impression that I carried away from that book was how pragmatic and realistic Mr. Beigin appeared to be despite his firm ideological commitments. This past Thursday, Shmuel Katz, a spokesman for Mr. Beigin's Likud party, met with the press and with religious leaders, and confirmed that early impression of toughness and realism. Thus, as Mr. Katz declared, Mr. Beigin's first public utterance after his election, was a call for face-to-face negotiations with Arab leaders. According to Mr. Katz, Menachem Beigin is determined to realize a genuine peace treaty between Israel and the Arab states, but he will not engage in salami tactics, in which Israel gives everything, and gets nothing in return. Mr. Beigin will face many internal problems, including religious liberty for Conservative and Reform Jews. But on the fundamental issue of not bartering away Israel's security, he will clearly have the unified support of the Jewish people, and millions of others.

*Rabbi Tanenbaum, who is National Interreligious Affairs Director of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

RPR

June 26, 1977

"RELIGIOUS LIBERTY IN ISRAEL"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Leaders of Conservative and Reform Judaism joined forces last week to protest the threat of the denial of religious rights to non-Orthodox Jews in Israel by the new coalition government led by the Likud party. At the price of forming a coalition, the Likud party of Menachem Beigin had to promise that it would seek legislation in the parliament that would drastically restrict the authority of Conservative and Reform rabbis in Israel. Addressing the annual convention of Reform rabbis last week, Rabbi Ely Pilchik, of Short Hill, New Jersey, the able newly-elected president of the Central Conference of American Rabbis, attacked the proposed legislation that, he said, would exclude Jews and their families who have been converted to Judaism by Conservative and Reform rabbis. "What we seek in Israel is the kind of full religious freedom for all its citizens that we enjoy in the United States," another Reform leader declared. Similar strong convictions in defense of responsible Jewish pluralism in Israel was expressed by Dr. Gerson Cohen, chancellor of the Jewish Theological Seminary, and by the president of the Conservative Rabbinical Assembly. Obviously stung by this criticism and concerned over dividing the American Jewish community, Menachem Beigin sent his personal representative, Shmuel Katz, to meet last week with Conservative and Reform leaders. Significantly, Mr. Katz stated that in making his coalition agreement with the Orthodox parties, Mr. Beigin did not bind the Likud party to the discriminatory legislation. Mr. Katz also advised these rabbinic leaders to let their feelings about religious pluralism be heard in Israel. He can rest assured that that will certainly happen in the weeks ahead.

*Rabbi Tanenbaum, who is National Director of Interreligious Affairs of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

STATEMENT BY RABBIS MARC H. TANENBAUM, NATIONAL INTERRELIGIOUS AFFAIRS
DIRECTOR, AND A. JAMES RUDIN, ASSISTANT DIRECTOR, OF THE AMERICAN
JEWISH COMMITTEE ACKNOWLEDGING UNITED PRESBYTERIAN CHURCH'S RESOLUTION
ON THE MIDDLE EAST

The American Jewish Committee welcomes the action taken yesterday by the majority of the delegates to the United Presbyterian Church's 189th General Assembly in the adoption of a resolution on the Middle East as a significant contribution to the spirit of reason and moderation in the current public understanding of the complex problems of Israel and her Arab neighbors.

We commend our Presbyterian neighbors and friends in particular for calling upon "the United States Government to reaffirm its commitments to Israel" as well as urging that peace "negotiations (take place) in a manner consistent with the principles of the United Nations Security Council Resolution 242."

AJC's Interreligious Affairs Department, which had the privilege of being represented at the General Assembly in Philadelphia by a fraternal observer, is particularly gratified that the majority of the delegates rejected a sustained effort by some elements within the Church, as one Presbyterian minister put it, "to baptize the PLO" as "the currently acknowledged spokespersons of the Palestinians." The fact that nearly seventy-five percent of the delegates adopted a minority resolution after hearing interventions that urged Presbyterian Church support for "secure and recognized boundaries for Israel" means that Israel and the Jewish people have many friends among Presbyterian men and women throughout the length and breadth of our country. For that expression of sympathetic understanding, friendship and solidarity, especially at this unsettled moment, we give thanks to God and to our many Presbyterian brothers and sisters everywhere.

INTERRELIGIOUS *Newsletter*

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. 1, No. 3, May 1977

Prepared and edited by Judith H. Banki

AJC HAILS LITURGICAL DEVELOPMENT

AJC hailed as "a most welcome and heartening development" the recommendation of the U.S. Catholic Bishops' Committee on the Liturgy that the "Reproaches" -- a hymn considered offensive to Jews -- be omitted from the Good Friday ritual this year. In a letter to Archbishop John R. Quinn, chairman of the Committee, IAD's Rabbi Marc H. Tanenbaum called the move a "historic action" which would foster "mutual respect and solidarity between the Catholic and Jewish peoples."

AJC had earlier sent to the Committee on Liturgy a study citing several negative references to Jews and Judaism in Catholic Liturgy, and calling attention to the anti-Jewish impact of the "Reproaches." The study was one of several originally submitted to Vatican II by the AJC at the request of the late Augustin Cardinal Bea, head of the Vatican commission which produced *Nostra Aetate* (popularly known as the "Jewish Declaration") in 1965. (Both that document and the Vatican Guidelines for Catholic-Jewish Relations in 1975 called for the elimination of anti-Jewish references in Christian teaching, preaching and liturgy.)

Ironically, this devotion, which has served to build resentment and hostility toward Jewry, is a deliberate inversion of a Jewish prayer of thanksgiving, the *dayenu* chant from the Passover Seder. A brief excerpt from each shows the similarities:

DAYENU (it would have sufficed)

How thankful we should be to
God
For his many deeds of kindness
to us!

DAYENU
Had God freed us from the
Egyptians,
And not wrought judgment upon
them,

DAYENU
Had He wrought judgment upon
the Egyptians,
And not destroyed their gods.
DAYENU...

THE REPROACHES

My people, what have I done to
you? How have I offended you?
Answer me. Did I not bring you
out of Egypt? And for that you
erected a cross for your Saviour?

...For your sake I scourged Egypt
with the death of her first-born;
but you, you have handed me over
to be scourged.

The "Reproaches" are put into the mouth of Jesus, although the hymn was composed more than a century after his death. According to the distinguished Jewish

scholar, Dr. Eric Werner, who collaborated in preparing AJC's study, "Anti-Jewish Elements in Catholic Liturgy," for Vatican Council II, the source of the "Reproaches" is the Passion homily of Melito, Bishop of Sardes, thought to have lived 120-185 C.E. Melito borrowed the form of the *dayenu* chant, which expresses gratitude for God's benefits bestowed on his people Israel, gave it an "anti-Jewish twist" in which the theme of gratitude is replaced by one of ingratitude -- Israel's ingratitude, reaching its nadir in the scourging and crucifixion of Jesus. In an article detailing his scholarly detective work ("Melito of Sardes, The First Poet of Deicide," *Hebrew Union College Annual*, Vol. 37, 1966), Dr. Werner observes that the Passion homily is an "instance of utilizing Jewish material against the Jews -- a method that goes through the ages up to this very day."

The action by the liturgical staff was considered a temporary solution, pending a decision by the Bishops' Committee on Liturgy on whether to eliminate the hymns or revise them.

Following similar AJC approaches to the Episcopal Church last year, the House of the Delegates of the Episcopal Church removed the "Reproaches" hymn from a draft revision of the Episcopal Book of Common Prayer. (See *Interreligious Newsletter*, Vol. 1, No. 2)



ARCHBISHOP TRIFA WITHDRAWN FROM NCC GOVERNING BOARD

Rumanian Orthodox Archbishop Valerian D. Trifa, whose membership on the governing board of the National Council of Churches of Christ in the U.S.A. drew vigorous protests from Jewish and some Christian sources, was in effect suspended from the board on February 4 by the church he represented, the Orthodox Church in America.

Archbishop Trifa faces denaturalization hearings on charges by the Justice Department and the Immigration and Naturalization Service that in obtaining American citizenship he lied about his membership in the fascist Rumanian Iron Guard and his involvement in Nazi atrocities in Rumania during World War II.

The NCC had maintained that it had no power to dismiss or suspend Trifa, since he was the appointed representative of a constituent church. However, the Council's executive committee, which had earlier proposed that the Orthodox Church withdraw him, endorsed the action in a statement which emphasized the "serious moral implications" of the charges against Trifa.

A spokesman for the million-member Orthodox Church, the Rev. Leonid Kishkovsky, announced that the archbishop "will not take part in the council's work or attend meetings of its governing board until further notice." The ban will remain in effect pending disposition of the litigation against him and of an investigation being conducted by the church itself.

AJC had made available to members of the NCC executive committee material from primary Rumanian sources, including "The Trifa Manifesto," which documented Archbishop Trifa's unremitting anti-Semitism, anti-Greek hate propaganda, racism, and pro-Nazi activities.

In the light of that record, AJC executive vice president, Bertram Gold, expressed regret that the de facto suspension was not an outright expulsion, but he acknowledged that the action indicated the NCC's disapproval of Trifa's anti-Semitism.

Trifa's presence on the NCC board had also been protested by the executives of state councils of churches in New York, New Jersey, North Carolina and Oregon, and the (independent) Christian Conference of Connecticut, who communicated their objections to NCC leadership.

PUBLIC TRIBUNAL ON RELIGIOUS AND HUMAN RIGHTS IN THE ...



The National Interreligious Task Force on Soviet Jewry, which is organizing testimony before the Helsinki Commission of the U. S. Congress and Executive Branch in Washington, D. C. on the issue of "the Helsinki Agreement and Religious Liberty," organized on March 16 a unique "public tribunal" to dramatize the denial of human rights and religious liberty for Jews and Christians in Eastern Europe.

While focusing on the massive violation of the religious liberties of the three million Soviet Jews, the tribunal also provided the opportunity for spokesmen for Catholic, Baptist, Latvian Lutheran, Ukrainian and nationality groups in Eastern Europe to publicly testify about the oppression their respective groups have been suffering.

The testimony cited case histories of Soviet citizens who were fired from their jobs, incarcerated in mental hospitals, refused opportunities for higher education, exiled to labor camps, and subjected to myriad other kinds of intimidation and discrimination because of their insistence on observing religious practices or their expressed requests to emigrate. In each case, it was pointed out that such actions violated the terms of the Helsinki Agreement.

The evidence was presented to a panel that included Rita Hauser, attorney and former U.S. representative to the United Nations Human Rights Commission; Dr. David R. Hunter, director of education, Council on Religion and International Affairs; Bayard Rustin, executive director, A. Philip Randolph Institute; Rabbi Marc H. Tanenbaum and Sister Ann Gillen, executive director of the Task Force.

Among the witnesses were Prof. Thomas E. Bird, professor of Slavic languages, Queens College, City University of New York; Dr. Walter Dushnyck, editor, *Ukrainian Quarterly*; Prof. William Fletcher, director of Soviet Studies, University of Kansas; Prof. Howard Greenberger, New York University Law School; Rev. Blahoslav S. Hruby, secretary, Research Center for Religion and Human Rights in Closed Societies; Mr. Ilya Levkov, a Soviet Jew and research director of the National Conference on Soviet Jewry; and Rev. Alexander Veinbergs, pastor, Latvian Lutheran Church, Washington, D. C.

Dr. Bird urged his fellow Roman Catholics and fellow Christians to understand their own self interest in supporting the cause of Soviet Jews. He declared:

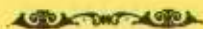
This is not a "Jewish problem." The Soviets want the Jewish community to be isolated. If they are being persecuted and isolated today, we are surely going to be in a group that is persecuted and isolated tomorrow...

We Christians, in an age that has witnessed the Holocaust, have a profound historical, moral obligation to stand guard over the destiny of the children of Israel wherever its existence is threatened, whether it be a reborn Jewish commonwealth, or with beleaguered Soviet Jewry.

The public forum was one of several activities launched by the National Interreligious Task Force on Soviet Jewry since the major Chicago II conference last November, which drew some 250 participants, most of them Christians. An impressive array of religious and civic leaders, including U.S. Representative Robert Drinan (D-Mass), a Jesuit priest; Senator Charles Percy (R-Ill.), and Dr. Cynthia Wedel, a president of the World Council of Churches, called the Soviet Union to task for failing to fulfill commitments to human rights, including the

right to emigrate, to which the USSR agreed in signing the Helsinki Accord.

Among the results of Sr. Gillen's energetic efforts to expand inter-religious concern for the plight of Jews and other oppressed minorities in the Soviet Union has been the formation of local interreligious task forces in communities around the country. Such groups have been organized in Cincinnati, Dallas, St. Louis and Wilkes-Barre-Scranton, with plans for others. *Interested Christians and Jews should contact Sr. Ann Gillen, National Interreligious Task Force on Soviet Jewry, 1307 South Wabash, Chicago, Illinois 60605, or any local AJC office.*



MORE ON MOON

Widespread concern with the implications of the Rev. Sun Myung Moon's Unification Church is evidenced by the unprecedented response to a forceful critique of the Moon movement made by Catholic, Protestant and Jewish leaders at a December 28th meeting held at AJC headquarters.

On that occasion, IAD's Rabbis Marc Tanenbaum and A. James Rudin were joined by the Rev. James J. LeBar, of the Office of Communications of the Catholic Archdiocese of New York, and Dr. Jorge Lara-Braud, executive director of the Commission on Faith and Order of the National Council of Churches of Christ in the U. S. A.

While concentrating on the anti-Jewish content which is documented in Rabbi Rudin's study of *Divine Principle*, the basic doctrinal text of the Moon movement, the religious leaders voiced equal concern about other aspects of his activities, including his methods of indoctrination reported by former Moonies who have defected from the group.

Rev. LeBar announced that his office had sent a letter warning priests in the Catholic Archdiocese of New York of "the acute dangers" that Rev. Moon's Unification Church represents. "It is important to bear in mind that Rev. Moon's teachings are in direct conflict with Catholic theology and, therefore, render his movement suspect for Catholic participation," he said.

Father LeBar made public a list of 62 "front organizations of the Unification Church" and questioned why there would be "need to hide behind such fronts, which often deny any association with Sun Myung Moon and his followers?"

Dr. Lara-Braud, quoting from a working paper of his commission, declared that Moon's doctrines "deny the classic Christian understanding of Jesus Christ" in salvation, and "claim a deficiency for Christ's work which Christians could not accept."

The Protestant theologian also pointed out that Moon's *Divine Principle* "fosters continuing anti-Semitism" in that it claims that "Christ failed because the Jews did not believe in him and put him to death." He termed that teaching "double idemnity" against the Jews.

Rev. Moon had earlier reacted to AJC's release of the study. In a seven-point statement published as a full-page advertisement in *The New York Times*, he declared that the Unification Church "categorically condemns anti-Semitism, the most hideous, abject and cruel form of hatred." He further stated that his movement recognizes "the divine and natural right" of Jews to physical survival and preservation of religious tradition; regards Israel as a haven for Holocaust survivors and a sanctuary for Jews fleeing oppression; will work for "an acceptable accommodation between the Arabs and Jews;" and "strives toward the establishment of a United World Family of Nations" in order to contain Soviet imperialism.

Responding to this statement, Rabbi Tanenbaum declared: "We trust that the Rev. Moon's public condemnations of anti-Semitism will now result in concrete actions that will demonstrate that he means what he professes. A comprehensive and systematic removal of negative and hostile references to Jews and Judaism which abound in the *Divine Principle* would be one such demonstration that his statements are serious and are made in good faith and are not simply public relations pieties."

(Single copies of the report, *Jews and Judaism in Rev. Moon's Divine Principle*, are available by request from the American Jewish Committee.)



ISRAELI GOVERNMENT NIXES OFFENSIVE FILM

An anguished appeal from Mother Basilea Schlink of the Evangelical Sisterhood of Mary, urging Jewish leaders to protest plans by a Danish film producer to make a pornographic film about Jesus on location in Israel, drew a quick response from AJC and from the Government of Israel. Rabbi Marc Tanenbaum accused the producer, Jens Jorgen Thorsen, of "attempting to cash in on the current sickness of pornography," and cited an official Israeli Government response that it would "not allow any film to be made that would be offensive to any religious group."

In a separate action, AJC's Interreligious Affairs Commission criticized the film, "Nasty Habits," as "an entirely inappropriate vehicle to parody the Watergate scandal." The IAC continued: "By choosing to satirize a Catholic women's religious order instead of the true perpetrators of Watergate -- those elected and appointed officials of the United States Government who abused their legitimate powers and deceived the American people -- the film deflects public scorn from those who deserve it onto the wrong vocation and the wrong sex." The IAC found the film "offensive not only to women and to Catholics, but to fair-minded people of all persuasions."



INTERRELIGIOUS VISITS TO ISRAEL

In February two major study tours were coordinated by AJC's Visitors to Israel Program. The first, co-led by Dr. George Gruen, director of Middle East Affairs for AJC, and Dr. Arleon L. Kelley, associate executive director of the NCC's Commission on Regional and Local Ecumenism, included visits to Egypt, Syria and Jordan as well as Israel. Participants, among whom were outstanding AJC leaders from chapters around the country, as well as the director of the New Mexico Council of Churches, and a member of the NCC national board, met with political, academic and religious leaders in all countries visited. This was the third such tour co-sponsored by AJC and NCC. Rabbi A. James Rudin and Inge Lederer Gibel were previous leaders of these tours.

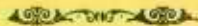
The Metropolitan Ecumenical Training Center Capital-to-Capital Mission was the second February mission. METC members and participants had met for several years as a study group focusing on Christian-Jewish relations, and their pilgrimage to Jerusalem was a result. National leaders from Washington, D.C. included the Rev. Tilden Edwards, executive director of METC; Daniel Mann, executive director of the Jewish Community Council of Greater Washington; Rabbi Stanley Rabinowitz, president of the Rabbinical Assembly; Ms. Cynthia Roberson, executive director of

the Secretariat for Black Catholics; Rev. John Steinbruck, Lutheran activist on behalf of Soviet Jewry, and Dr. Timothy S. Healy, S.J., president of Georgetown University. Commenting on the trip in a letter to Ms. Gibel, Fr. Healy wrote:

Probably the briefest way to put it was that I went both understanding and sharing the American support of Israel, and my week in Israel merely strengthened this conviction... In a sense Israel, and above all Jerusalem, have to remain a spiritual home. To cite my own part of the testament, the gospel read in the Mass last Sunday has the haunting phrase, "Salvation is of the Jews." I am sorry that I did not have more time to walk and roam around that part of Israel which would fascinate me most from the point of view of prayer, and that is the Sea of Galilee. But I keep telling myself that pleasure is reserved for a return trip.

Each study tour, in addition to special meetings tailored to the professional interests of tour participants, offers opportunities to meet with Jewish, Christian and Moslem leaders in all areas of Israeli life.

The program, which provides complete airline and hotel arrangements as well as the special interest meetings that mark it as unique, is coordinated in Israel by Ms. Taffy Baker of AJC's Jerusalem office, and in the U.S. by Ms. Gibel, national coordinator of the Visitors to Israel Program, to whom inquiries should be addressed at 165 East 56th Street, New York, New York 10022



IAD BRIEFS

IAD supplied materials on Judaism, Jewish-Christian relations, Soviet Jewry and Israel for educational kits sent to some 1500 Southern Baptist officials throughout the United States. A forthcoming conference co-sponsored by the Southern Baptists' Christian Life Commission in Dallas and AJC is presently in the planning stages, as is an Evangelical-Jewish meeting in Atlanta.

Expressions of solidarity and sympathy were sent by AJC chapter leaders and staff members to Roman Catholic and Episcopal church authorities, decrying the recent massacre of Roman Catholics in Rhodesia, and the shocking death of the Rt. Rev. Janane Lwum, Anglican Archbishop of Uganda. (Uganda President Amin's claim that Archbishop Lwum was killed in an automobile accident has been greeted with skepticism in many parts of the world.)

Rabbi Marc Tanenbaum was among the religious technical advisers for the six-hour biblical epic, "Jesus of Nazareth," presented on NBC-TV on April 3 (Palm Sunday and the first day of Passover) and April 10 (Easter Sunday and the eighth day of Passover). Rabbi Tanenbaum, who had reviewed the film in London and consulted with its director, Franco Zefferelli, commented:

This film has not only avoided all of the negative images about Jews and Judaism which have nurtured anti-Semitism in the past but has, on the contrary, consciously sought to portray first century Judaism in a warm, faithful and sympathetic light.

IAC CHAIRMAN, MILES JAFFE, ADDRESSES NATIONAL INTERRELIGIOUS WORKSHOP

Miles Jaffe, chairman of AJC's Interreligious Affairs Commission, participated centrally in the *Third National Workshop on Christian-Jewish Relations: Living Together in an Age of Pluralism*, April 19-21 in Detroit, Michigan. Mr. Jaffe spoke at a workshop devoted to contemporary issues on the subject: *Church and State: Parochialism and Abortion*, outlining ground rules for discourse of these sensitive, highly-charged issues.

IAD staff also participated in the national workshop in various capacities. Judith Banki delivered a paper on *Women Today and the Jewish-Christian Dialogue*; Inge Gibel served as panelist in a workshop devoted to discussion of Middle East problems; Rabbi James Rudin moderated and participated in a workshop on *Evangelism and the Dialogue*; and Rabbi Marc Tanenbaum served as one of three reactors who summarized the conference. (Other reactors were Fr. Edward J. Flannery, former director, Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops, and Dr. William L. Weiler, executive director, Office on Christian-Jewish Relations, National Council of Churches.) Sherwood Sandweiss and Ruth Kroll of AJC's Detroit office also participated in the conference, ably organized and chaired by Fr. Alex J. Brunett, director of the Office of Ecumenical Affairs of the Archdiocese of Detroit.



NOTABLE QUOTABLES

...My own feelings were stirred even more profoundly when I heard the repeated references to the fact that the alleged crimes had been committed more than thirty years ago and when several church leaders told me that it's time for the Jews to forget. Ah, it seems so long ago, does it not? Some people are tired of being reminded. But don't you realize that for those of us whose homes were invaded by storm troopers it is like yesterday; and that in the nightmares of our loved ones it is still a horrible NOW? Furthermore, our refusal to forget is not based on a desire for revenge, but rather on a determination not to betray the memory of our dead or our responsibility toward future generations... In most Protestant and Orthodox churches, I perceive very little of a sense of urgency to deal with the appalling lack of real concern about the historical role of the Christian churches in centuries of persecution against the Jews.

And now comes that inevitable question, one that is usually raised with great vehemence: "Are you suggesting that there is anti-Semitism in our midst?" What an odd question to ask! What basis would there be for us to believe that we, Christians in the NCC, have somehow remained untainted by this particular manifestation of human sin?

Let me ask a counter-question. How come that we, who will often respond to charges of rampant racism in the Christian churches with quick consent and contrite confessions, find it necessary to react with such indignation to the suggestion that we search our hearts to see whether there are seeds of anti-Semitism to be found among us? By naming the demon and acknowledging its power, we may once again discover the liberating reality of grace. I believe it would be good for us to reflect on that.

...from an open letter on the "Trifa affair" sent to members of the

governing board of the National Council of Churches in the U.S.A. and other fellow Christians by the Rev. Isaac C. Rottenberg, Secretary for Program Interpretation, Reformed Church in America.

* * * * *

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

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

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

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

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

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

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INTERRELIGIOUS

Newsletter

A REVIEW OF TRENDS AND DEVELOPMENTS IN INTERRELIGIOUS AFFAIRS

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Interreligious Affairs Commission

RABBI MARC H. TANENBAUM, *national director*
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Prepared and edited by Judith H. Banki

ANTI-SEMITISM IN ARGENTINA

Both Jews and Catholics have been the victims of increasing violence and terrorism in Argentina in recent months. A number of Jewish personalities and Roman Catholic priests have been kidnapped, murdered and threatened. While the Argentinian Government has fought the left-wing guerilla movement, it seems unable or unwilling to control violence springing from a proliferation of right-wing extremist groups with reputed ties to the military.

In the case of the Jews, however, violence directed at Jewish individuals and institutions has been accompanied by an intensified campaign of anti-Semitic propaganda. The classic anti-Semitic literature of the 19th Century, including the *Protocols of the Elders of Zion*, *The Talmud Unmasked* - a vicious fabrication which employs fictitious passages from the Talmud - and publications written by Goebbels, Rosenberg and other Nazi leaders, have been translated into Spanish and widely distributed throughout Argentina.

These developments are of common concern to Catholics and Jews and suggest mutual cooperation in confronting them. AJC's Interreligious and Foreign Affairs Departments have consulted with Catholic leaders in the United States and at the Vatican to develop a joint response. Rabbi Marc Tanenbaum, an AJC delegation including Miles Jaffe, Morris Fine, David Geller and Brant Coopersmith met in Washington with representatives of the Bishops' Commission on Justice and Peace. Zachariah Schuster met in Geneva with officials of the Vatican Office on Catholic/Jewish Relations. Roman Catholic officials both in the United States and the Vatican, who were already aware of anti-Catholic manifestations, have been alerted to the intensity of the anti-Semitic campaign. They have offered to exchange information on Latin America and to cooperate with AJC confronting the very dangerous situation in Argentina.



PROTEST SOVIET VIOLATIONS OF HELSINKI ACCORD

Protests against Soviet actions viewed as "gross violations" of the Helsinki Accord came from two interreligious sources: the co-leaders of an interreligious delegation which was denied admission to the Soviet Union, and leaders of the National Interreligious Task Force on Soviet Jewry.

In the first instance, the Rev. Dr. Nathan VanderWerf, assistant general secretary of the National Council of Churches, and IAD's Rabbi James Rudin, who were to have led a delegation of eight Christians and six Jews in a 17-day study tour of Poland, the Soviet Union and Israel, denounced the Soviet Union for refusing visas to three American rabbis in the delegation. Pointing out that it was the third such Soviet action in three years, they urged both the U.S. State Department and the U.S. Commission on Security and Cooperation in Europe (which oversees implementation of the Helsinki Accord) to protest to Soviet leaders.

Dr. VanderWerf scored the "strange detente" which encourages "some Americans" to visit the Soviet Union while others in the same group, "namely Jews, are denied this privilege." "As Christians, we cannot be silent about such a blatant anti-Semitic act against friends and fellow citizens," he said.

In the second instance, Sister Ann Gillen, executive director of the National Interreligious Task Force on Soviet Jewry, and her co-leaders, Sister Margaret Traxler, National Catholic Conference for Interracial Justice, Professor Andre Lacocque, Chicago Theological Seminary, and Rabbi Marc Tanenbaum expressed grave concern about Soviet Jews detained "for investigation." In previous episodes of this kind such police raids have invariably resulted in severe punishments and persecution, they noted.

Citing the denial of exit visas, and the recent harassment and beatings inflicted on Jews who were protesting delays and obstructions in obtaining them, the Task Force leaders urged Christians and Jews to join their protest. They also called upon religious leaders to attend the Chicago Consultation on the Helsinki Accord, a major human rights conference taking place in Chicago, November 29-30. Scheduled speakers at this meeting, the second national interreligious consultation on Soviet Jewry, include Congressman Robert Drinan; Dr. Cynthia Wedel, president of the World Council of Churches; Senator Charles Percy; Professor Thomas Bird of the City University of New York and Rabbi Tanenbaum. (The next issue of the *Interreligious Newsletter* will report more fully on this conference.)

AJC CRITICIZES NCC ON TRIFA

AJC has charged the National Council of Churches with compromising its "moral credibility" by refusing to remove or suspend from its Governing Board Valerian D. Trifa, Bishop of the Rumanian Orthodox Church, who faces revocation of his U.S. citizenship on charges of lying about his involvement in Nazi atrocities during World War II.

A statement issued jointly by Rabbis Tanenbaum and Rudin called Trifa an "acknowledged anti-Semite."

The NCC Governing Board stated that it had no power to remove Trifa inasmuch as he represented a constituent church, and such churches appoint their own representatives.

However, Rabbi Rudin, who attended the NCC meeting as an official observer, declared during the debate on Trifa's status that "the National Council of Churches, which rightfully passes moral judgments on nations and individuals, has failed to challenge the actions of one of its own board members."

IAD's statement continued:

We are convinced that millions of American Jews and Christians of all denominations regard the refusal of the National Council to remove Valerian Trifa from his present position in the Council as a moral affront. To avoid taking action on the dismissal of Trifa on the technical basis that such decision rests with the Orthodox Church in America is to evade moral responsibility through legalisms....

In the face of the seriousness of these charges and the fact that Trifa faces revocation of his United States citizenship on charges of lying about committing atrocities during World War II, it would seem that the very least moral obligation rested on the leadership of the National Council to suspend Trifa pending the completion of the Government's proceedings against him.

Criticism of the NCC's retention of Bishop Trifa has come from Christian sources as well. The Committee on Christian Unity of the Reformed Church in America declared that the NCC Board's position is "spiritually and morally untenable. We who do not hesitate to address others with the moral claims of the gospel should not remain silent when our fellow churches are involved. Such a stance would render a serious blow to our credibility." The United Methodist Church's Division of Ecumenical Concerns called on the NCC to be "responsive to the moral seriousness of the long standing charges" about Trifa.

RELIGIOUS LEADERS OPPOSE ELECTION BIGOTRY

At a well attended press conference at AJC's Institute of Human Relations, religious leaders from the Evangelical, Protestant, Roman Catholic and Jewish communities called attention to various instances of appeals to religious bigotry in the recent election campaign, and urged the presidential candidates and both political parties to "reject forcefully any campaign appeals based on the religion a candidate may profess."

The Rt. Rev. Paul Moore, Jr., Episcopal bishop of New York; Rev. Joseph A. O'Hare, S.J., editor-in-chief of the Jesuit publication, *America*; Dr. Arnold T. Olson, retiring president of the Evangelical Free Lutheran Church of America; and Rabbi Marc H. Tanenbaum noted that drives to elect "God-centered citizens" who will work to "rebuild" America as a "Christian republic" had been mounted in some 30 Congressional districts -- led, for the most part, by far-right-wing Evangelical Christians, both Democrats and Republicans.

At other levels of political and civic life, they noted, attempts have been made to impose a religious test. In one case in North Carolina, school board candidates were questioned about their religious convictions. In some 25 cities "Christian Yellow Pages" have been published as Supplements to telephone directories urging that only "born-again Christians" be patronized.

In a joint statement, the four religious leaders declared:

The announced purpose of the drives is to raise the moral quality of American politics -- a goal which Americans of all faiths and persuasions can share. But Americans cannot share the underlying assumptions: that candidates for office are to be judged on grounds other

than their political and civic qualifications and positions -- and that non-Christian believers, nonbelievers, or even Christians with a different religious outlook are insufficiently qualified, trustworthy or patriotic.

These assumptions strike at the American democratic process and, even more fundamentally, at the separation between church and state, religion and government, which the U.S. Constitution has set up so that religion may be truly free.

Editorializing on this issue, *America*, the Jesuit weekly, stated (Oct. 30):

The appeal to "vote Christian" is as wrong-headed as the appeal -- also surfacing in some parts of the country -- to "buy Christian." In both cases, real value takes second place. And neither our politics nor our business can afford such waste.

CHRISTIAN LITURGICAL REFORMS WELCOMED

A hymn used in the Good Friday liturgy of several Christian communions has been removed from the revised prayer book of one major church group -- the Episcopal Church -- and is under scrutiny by scholars and theologians of other churches because of its anti-Jewish impact.

Called the "Improperia," or "Reproaches," the hymn consists of two Medieval poems that, without mentioning the Jewish people by name, accuse them of ingratitude for their deliverance from Egypt and of responsibility for the crucifixion. Beginning with a line from Hebrew Scripture ("O my people, what have I done to thee or in what have I molested thee?") the prayer continues with a lamentation which is put into the mouth of Jesus, although it was composed centuries after his death. Of these verses, author Claire Huchet Bishop has written:

Sensitive individuals may take "my people" and the reproaches that follow to be addressed to themselves, but most people assume that the Jews are meant, and thus the Improperia has always served to build resentment and hatred of Jewry. In Poland it was often followed by pogroms, as was its Orthodox counterpart ("Like dogs they have surrounded him.... Look at Emmanuel tortured by the children of Israel") in Russia. It is one of history's bitter ironies that part of the text of this devotion, which so often has spelled terror and death of Jews, should have been appropriated from a Jewish prayer, recited during the Passover seder. (How Catholics Look at Jews, Claire Huchet Bishop, Paulist Press)

AJC's concern with the anti-Jewish impact of the Improperia was communicated to Roman Catholic authorities even before the convening of Vatican Council II, when, at the request of the late Cardinal Bea, AJC submitted to him a series of scholarly memoranda for consideration by the fathers of the council. One such paper, documented by excerpts from textbooks used in Catholic schools in the United States, Europe and Latin America, explored the image of the Jews in Catholic teaching. Another, entitled "Anti-Jewish Elements in Catholic Liturgy," called attention to the damaging inferences of the Improperia, and the ironic fact that the verses are a deliberate inversion of a Jewish prayer of thanksgiving to God.

The Reproaches had never before appeared in any authorized version of the (Episcopal) Book of Common Prayer, but were included as an optional part of the Good Friday service in a newly-revised draft, of which a trial run of 50,000 copies was distributed for use on an experimental basis. Criticism and concern from Christian sources were quick to follow. The Rev. Canon Jeffrey P. Cave of Washington Cathedral, in a sermon delivered at the Cathedral in August, declared:

To place at the heart of the holiest service of the holiest day of the Christian year a hymn which phrase after phrase lambastes the Jews for their unfaithfulness and their cruelty is to reopen a chapter in liturgy and in life which, since the holocaust and the homecoming of Israel, need never be opened again -- the insidious persistence of anti-Semitic thoughts and deeds on the part of Christians, the first cousins of the Jews.

Canon Cave called for "a modern day crusade against anti-Semitism."

Along similar lines, Professor Thomas Idinopulos wrote in *The Christian Century* (Aug. '76):

The Reproaches revive Christian distortions against Jews and Judaism, and for this reason they should be eliminated not only from the new Book of Common Prayer but from the liturgies of Roman Catholicism and Greek Orthodoxy as well.

The Episcopal Church leadership responded quickly and sensitively. In May, the Church's Standing Liturgical Commission voted the hymn out of the Draft Proposed Book of Common Prayer, and in September, the deletion was finalized by the Episcopal House of Bishops during the Church's governing convention in Minneapolis.

In a telegram to Presiding Bishop John Allin of Mississippi, IAD's Marc Tanenbaum and James Rudin hailed the decision as an "historic act of respect for Judaism and friendship for the Jewish people." In a letter to Rabbi Rudin, Episcopal Bishop John Burt of Ohio, who helped lead the action to remove the objectionable verses, noted that they had been included by a sub-committee "without being sensitive to their history or their anti-Semitic content," and that the episode demonstrates "how easy it is for anti-Semitic feeling to be spread abroad, unnoticed by good, well-intentioned people."

The Improperia are still in use in the Roman Catholic Good Friday liturgy. Until 1970, the hymn was chanted in Latin and probably not widely understood. But with the translation of much of the liturgy into the vernacular -- a move intended as a liturgical reform -- Catholics were exposed in great numbers to the anti-Jewish impact of the prayer. Archbishop John R. Quinn of Oklahoma, chairman of the Catholic Bishops' Committee on the Liturgy, indicated that this commission would study the question this fall. In preparation for that meeting, the Archbishop has circulated the memorandum on anti-Jewish elements in Catholic liturgy which the AJC submitted to Vatican II, and which was later shared with Episcopal Church authorities.

SOUTHERN PRESBYTERIAN BOOK OF CONFESSIONS

Another liturgical development reflecting increased sensitivity to Jews, Judaism and the Jewish background of Christianity is the adoption by the 900,000 member Southern Presbyterian Church in the United States of a revised Book of Confessions which includes, in its Declaration of Faith, the following passage:

*We can never lay exclusive claim to being God's people,
as though we had replaced those
to whom the covenant, the law, and the promises belong.
We affirm that God has not rejected his people the Jews.
The Lord does not take back his promises.
We Christians have rejected Jews throughout our history
with shameful prejudice and cruelty.
God calls us to dialogue and cooperation
that do not ignore our real disagreement
yet proceed in mutual respect and love.
We are bound together with them in a single story
of those chosen to serve and proclaim the living God.*

Believed to be the first such statement adopted by any Christian body as part of its Confession, its "spirit of loving respect for the faith and people of Israel" was commended by AJC on the occasion of its adoption for study by the denomination's General Assembly, which Rabbi Rudin attended as a fraternal visitor. Rabbi Marc Tanenbaum welcomed it as "an invaluable contribution in the struggle against anti-Semitism."

REV. MOON'S TEACHING ANTI-JEWISH, REPORTS AJC

Much public attention has been focused on the Korean-born founder and leader of the Unification Church, the Rev. Sun Myung Moon, but very little has been said about his attitudes and beliefs regarding Judaism and the Jewish people. A documented study of Divine Principle, the basic text of Rev. Moon's movement, carried out by IAD's Rabbi James Rudin, reveals an orientation of unrelieved hostility to Jews and Judaism.

"When referring to Jews and Judaism," the report declares, "we are confronted with over 125 examples of an unrelenting litany of pathological anti-Jewish teachings. Nowhere in Divine Principle does Rev. Moon acknowledge the authenticity and integrity of Jews or Judaism, either ancient or modern. From Abraham until the present day, Jews are seen only as a people devoid and emptied of any genuine faith and spiritual qualities. The Jewish people are depicted as collectively responsible for the crucifixion of Jesus as allies of Satan. They have been replaced by a 'second Israel'; (who interestingly enough, must soon be replaced by a 'third Israel'; the followers of Rev. Moon.) Further, the Jews have lost God's 'heritage', and are still being 'punished' for their many, many sins."

The study contrasts Rev. Moon's doctrines with those of Protestants, Catholics, Evangelicals, and other Christians who are meeting with Jews "in love and mutual respect." While Christian church leaders have made vast efforts in recent years to come to grips with their anti-Jewish legacy, to repudiate its most negative and hostile elements, and to affirm the ongoing validity of God's covenant with the Jewish people, Rev. Moon, it declares, "perpetuates only hateful, destructive and divisive teachings about Judaism and the Jewish people."

One can only speculate on what negative and anti-Jewish impact Divine Principle may have upon a follower of Rev. Moon, the report concludes.

.... IAD BRIEFS

Local and regional "Faith Without Prejudice" conferences, exploring how religious groups teach about one another, are continuing around the United States. In May, Rabbi Rudin keynoted a one-day workshop in Louisville, in cooperation with Father Stanley Schmidt, director of the Archdiocesan Office of Ecumenical Affairs. In August, AJC's Houston Chapter sponsored a Faith Without Prejudice conference featuring Sister Colleen Hennessy, superintendent of schools for the Houston Diocese; Presbyterian scholar Dr. James Wharton; and Dr. Samuel Karff, Rabbi of Congregation Beth Israel. In November, IAD's Judith Banki spoke on the subject in Phoenix and keynoted a one-day conference on the subject in Los Angeles, along with Dr. John Bennett, president emeritus of Union Theological Seminary, and Father John Pawlikowski, author of *Catechetics and Prejudice*.

A Women's Interreligious Dialogue on the Middle East has been launched in Philadelphia, involving Presbyterian, Lutheran, Baptist, Roman Catholic and Jewish women. AJC's Philadelphia Chapter is one of the sponsoring groups. This continuing dialogue is a partial result of the enthusiasm of AJC women who participated in the Women's Interreligious Tour of the Middle East coordinated by IAD's Inge Gibel. Another Interreligious Study Tour of the Middle East will depart in February for Egypt, Syria, Jordan and Israel, co-led by Dr. George Gruen of AJC's Foreign Affairs Department, and Dr. Arleon Kelley, associate director of the Commission on Regional and Local Ecumenism of the NCC. IAD's Visitors to Israel Program continues to win high praise from local Jewish federations and community relations councils as well, such as Phoenix and Hartford.

Rabbi Marc Tanenbaum served as an "official observer" at the "Call to Action" Conference sponsored by the National Conference of Catholic Bishops in Detroit. He was invited by the Conference Chairman, Cardinal John Dearden of Detroit. Rabbi Tanenbaum also spoke as one of several religious leaders to address an unprecedented five-day Ethics Workshop sponsored by the Chief of Army Chaplains and hosted by the U.S. Army Chaplain Center and School.

NEW MEDIA BIBLE - INTERRELIGIOUS BREAKTHROUGH

A worldwide team of some 70 Biblical scholars, historians, and archeologists have joined in an effort to produce "The New Media Bible," an unprecedented project to "translate" the entire Bible into film and audio-visual aids. The film project, headed by a top British film producer, John Heyman, seeks to harness religious education to the media revolution as a means of overcoming religious illiteracy and apathy about Biblical ethics and moral values in the society.

Interreligious advisors for the New Media Bible are the Rev. Alfred McBride of the National Catholic Education Association; the Rev. Edward Powers of the United Church of Christ; and Rabbi Marc H. Tanenbaum of the American Jewish Committee. AJC's interest in the project derives from the fact that it provides an innovative answer to depicting the Jewish roots of Christianity and of overcoming negative stereotypes about Jews and Judaism in New Testament education. Further information is available about use in Christian education and Jewish schools by writing to Rabbi Tanenbaum at AJC.

NOTABLE QUOTES

A certain conversion on the part of Christians is necessary for a true meeting and a true dialogue with Jews. Otherwise, it is useless and hypocritical to speak of dialogue. But repentance, in the Biblical sense of the word (Teshuvah or turning) can allow Christians and Jews to know one another again.... If Vatican II broke with substitution theology, it did not replace it. Thus, the language of substitution theology still dominates a teaching without renewal or repentance. Christians must rediscover the meaning of the word "Jew" -- as one who accepts responsibility for his existential situation, who refuses to prostrate himself before idols, who gives thanks. We must present in our teaching a Jewish Jesus re-situated among his own people and addressing his own people. We must rediscover in Jesus the Jew faithful to the Torah, who has put the message of the prophets in the center of his life. Then justice, recognized in the person of Jesus, may again become a promise for all nations through the Christian message.

...We must recognize that the Christian announcement (Kerygma) to the nations is not addressed to the Jews, because "salvation is from the Jews." (John 4, 22) Not only are "the gifts and the calling of God without repentance," (Rom. 11, 29) but without possible evasion. Thus, we must review the attitude of the church on the question of conversion. We do not have the right to deprive Jews of their identity and their vocation, we who are founded upon them. The only thing we might have the right to ask is for Jews to tell us who Jesus is for them. And we should not accept into the Christian community a Jew whose only reason for approaching us is to flee from the Jewish community. Our task should be, were we capable of it, to help him rediscover his Jewish identity.

Let the Jews remain faithful to fulfill the Mitzvah. And let Christians never cease to proclaim Jesus to the nations, to proclaim the Torah, the Torah of Israel and no other. That is our situation and that is our task.

(From an address by Fr. Bernard Dupuy, delivered at Bec-Hellouin, France. Translated from *Sens*, the publication of the Amitié Judeo-Chrétienne de France, No. 7/8, 1976)

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Portrait of the Elder Brother, by Gerald Strober. American Jewish Committee, New York, New York, 1972. 56 pages.

Foundation a seminar on "The State of Religious Pluralism in Israel," with Dr. G. Douglas Young as speaker.

.... IAD BRIEFS

The IAD, which planned and coordinated the strong Christian participation at Brussels II, in cooperation with the National Interreligious Task Force on Soviet Jewry, is now helping to plan a major national follow-up conference in Chicago, November 30-December 2. The IAD and task force also arranged for Christian participation in the Solidarity Mobilization on May 2 in New York. The task force, of which Sr. Ann Gillen is executive director and Rabbi James Rudin executive chairman, is circulating among Christian leaders and church bodies copies of a "Call to Christian Conscience" issued by the Christian delegation at Brussels. The "Call" stresses the right of Soviet Jews to emigrate and also urges adequate institutions and educational facilities for Jews who choose to remain in the Soviet Union. (Copies of the "Call" and the *Task*, publication of the interreligious task force, are available from the IAD.)

The national "Faith Without Prejudice" conference of religious educators sponsored by the IAD at St. Louis University last June continues to stimulate follow-up programming. Local and regional "Faith Without Prejudice" conferences have taken place in some communities (Philadelphia, Westchester County) and are being planned for others (Louisville, Los Angeles, Houston). In addition, Judith Banki is a member of an inter-faith advisory committee established in Nashville to assist Protestant editors preparing teaching materials which bear on Jews and Judaism.

Rabbis Tanenbaum and Rudin both testified before Congressional committees in Washington, Rabbi Tanenbaum before the Senate Foreign Relations Committee on January 21 as one of a panel of religious leaders speaking on moral aspects of foreign policy choices for the 1970s and 1980s, and Rabbi Rudin on the Equal Opportunities Subcommittee of the House Committee on Education and Labor on behalf of the full employment bill.

Rabbi Judah Cahn, president of the New York Board of Rabbis, has announced Rabbi Marc Tanenbaum's appointment as chairman of the Jewish-Christian Relations Commission of the rabbinical body. The NYBR is comprised of 1,000 Orthodox, Conservative and Reform rabbis and is the largest and oldest rabbinic body of its kind in the world.

IAD staff participation at conferences: Rabbi James Rudin represented the IAD at a Presbyterian-Jewish institute held at the national headquarters of the Presbyterian Church in the U.S. in Atlanta...Ms. Gibel and Ms. Banki were the only two Jewish representatives participating in a conference on "Women's Equality and the Christian Churches" at the Graymoor Ecumenical Institute...Rabbi Tanenbaum addressed the Bicentennial Conference on Religious Liberty in Philadelphia.

INTERRELIGIOUS Newsletter

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. I, No. 1, May 1976

Prepared and edited by Judith H. Banki

THE UN, ZIONISM AND CHRISTIAN OPINION

Arab-Communist political strategy, calculated to isolate and stigmatize Israel, has achieved a number of diplomatic victories within the UN. But the adoption by the UN General Assembly of a resolution defining Zionism as a form of racism aroused such a storm of criticism in many parts of the world that it may yet prove to be counter-productive to the goals of Arab propaganda. Christian opinion in particular was aroused as seldom before, at least in the United States and Western Europe.

A comprehensive survey undertaken by the IAD of Christian responses reveals that both the substance of the resolution and its adoption by the UN were widely denounced by Christian groups and leaders in the United States and abroad. Much of this response was immediate and spontaneous, and it came from every level of the organized Christian church community: from the leadership of national Catholic and Protestant and Orthodox institutions, from regional and local church groups, from ecumenical associations, from *ad hoc* communal groups, from campus ministries and from individual clergy, academicians and religious journalists.

Moreover, Christian opinion on the UN resolution transcended normative political stances on Middle East issues. Officers and leaders of church groups often cool to, or critical of Israel (World Council of Churches, National Council of Churches, United Church of Christ) denounced the UN action, as well as those traditionally supportive of Israel. The resolution was perceived not only as anti-Israel and anti-Zionist, but as anti-Semitic, and the great majority of responses focused on that issue. Archbishop Joseph Bernardin, president of the United States Catholic Conference, said it opened the door to "harrassment, discrimination and denial of basic rights" to Jews throughout the world. The president of the United Church of Christ, Dr. Robert Moss, cautioned that the resolution sponsors "meant by it Jews and Judaism as well as the State of Israel." Perhaps no one put it more succinctly than the National Catholic Conference for Interracial Justice:

*We recognize racism when we see it.
We recognize anti-Semitism when we see it.
Zionism is not and never was racism.
This resolution is anti-Semitism at its worst.*

Christian responses encompassed a variety of attitudes toward the UN. A few were more concerned with possible loss of support for the UN than with the substance of the resolution itself; a number were so disgusted by the UN's action that they urged a reassessment of U.S. support of the world body. Most opinions fell between these extremes, urging continued support of essential UN activities, but warning that

the world organization had damaged its credibility.

A special facet of the response from Christians was the frequent expression of solidarity with Jews, sometimes invoking religious tradition, sometimes based on common humanity, most often affirming Christian support in the struggle against anti-Semitism.

VATICAN II, TEN YEARS LATER

October of 1975 marked the tenth anniversary of the Declaration on the Relation of the Church to Non-Christian Religions, including the historic chapter on relationships with Jews, adopted at Vatican Council II. The declaration, bolstered by excellent guidelines provided by the American bishops, has given impetus to substantial progress in Catholic-Jewish relations, particularly in the area of Catholic teachings about Jews and Judaism. To commemorate the tenth anniversary of the declaration, AJC sponsored some 17 academic and theological conferences throughout the United States which reviewed the accomplishments of the intervening years, identified unresolved issues, and explored prospects for the future.

Rabbi Marc Tanenbaum participated in a number of commemorative conferences: in Atlanta, with the participation of Fr. John Pawlikowski, acting president of the Catholic Theological Union in Chicago and Archbishop Thomas Donnellan (who used the occasion to denounce the UN resolution linking Zionism with racism); in Los Angeles, with Cardinal Timothy Manning and Fr. Charles Angell of Graymoor Fathers, editor of *Ecumenical Trends*; in Philadelphia, with Msgr. George Higgins, secretary for research of the United States Catholic Conference; in San Francisco with Gerard Sherry, editor-manager of the diocesan newspaper, *The Monitor*; in St. Louis' Fontbonne College, at a meeting of religious education coordinators.

In Baltimore, a Vatican II commemoration was combined with an AJC award to Cardinal Lawrence Shehan, former Archbishop of Baltimore, for his leadership and advocacy of Catholic-Jewish understanding, both in the U.S. and during Vatican Council deliberations in Rome, in which he played a decisive role. The award was presented by Morton Blaustein.

About 100,000 copies of a special tenth anniversary supplement of the *Michigan Catholic*, documenting AJC's contributions to increased Catholic-Jewish understanding, particularly in stimulating self-studies of religious textbooks, were distributed in Michigan and throughout the United States and overseas.

WOMEN'S INTERRELIGIOUS STUDY TOUR OF THE MIDDLE EAST

The unprecedented, all-women's study tour of the Middle East has evoked community interest in duplicating the in-depth women's interreligious dialogue on the Middle East of which the study tour was a culmination.

Nine AJC women, both lay leaders and staff professionals, were among the 24 American women who spent 17 days in Egypt, Syria,

Jordan and Israel, meeting with government representatives, academicians, community leaders and women on all levels of society. IAD's Inge Lederer Gibel was tour coordinator and Jewish co-leader, along with Ms. Sarah Cunningham, editor of the Presbyterian women's journal *Concern*, and Sr. Ann Patrick Ware, associate director of the NCC's Commission on Faith and Order.

The tour received widespread media coverage, with co-leaders appearing on the NBC "Today" show, and Ms. Gibel interviewed on a number of radio and television programs.

A dialogue has been launched in Philadelphia and similar programs are being considered in other communities.

FIRST NATIONAL CONFERENCE OF EVANGELICAL CHRISTIANS AND JEWS

"My mind has been stretched....To participate in it has been a very real privilege for me. I'll be a different person because of this," said the Rev. Leighton Ford of the Billy Graham organization about the first national conference to bring together leading evangelical scholars and educators with scholars from Orthodox, Conservative and Reform Judaism. The three-day meeting in New York, co-sponsored by the IAD and the American Institute of Holy Land Studies in Jerusalem, involved more than 40 participants in a scholarly exploration of mutual concerns and a frank discussion of differences. Topics included The Meaning of Israel, Biblical Authority, The Messiah, Social Concerns and Current Morality.

Enthusiasm for the conference ran high on both sides. Dr. William Buehler, director of the Division of Biblical Studies at Barrington College called it "one of the most profound experiences of my life...a success in every way. My life and teaching ministry will never be the same." "What a time of learning and sharing those three days proved to be!" wrote Dr. Vernon Grounds, president of the Conservative Baptist Theological Seminary. Dr. Ellis Rivkin of Hebrew Union College-Jewish Institute of Religion called the conference "about the best overall that I have ever attended..." "Extraordinarily well-organized and productive," wrote Dr. Bernard Martin of Case Western Reserve University.

Clarifying their profound differences on a number of religious issues, the evangelical and Jewish participants also agreed in several areas: support for and solidarity with the people and State of Israel; the need for more systematic and scholarly work to eliminate all forms of anti-Semitism in Christian teaching, preaching and liturgy, and for a fuller understanding of the rabbinic background of the New Testament and the life of Jesus by evangelical Christians; and cooperative action to support the causes of human rights, social justice, and advance public morality around the world.

The conference papers will be published by the Baker Book House under the title, *Scripture, Theology and History: Perspectives of Evangelicals and Jews*.

The national meeting has stimulated chapter programs as well. On April 28th, AJC's Philadelphia chapter co-sponsored with the Philadelphia College of Bible and *Eternity Magazine* of the Evangelical

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"I will bless them that bless thee and curse him that curseth thee. . . ."

Gen. 12:3

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A wide-angle photograph of a vast, open landscape. The foreground is a dark, textured field, possibly a tundra or a dry lake bed. In the middle ground, a person wearing a light blue headscarf and a white garment is walking away from the viewer. The background features a range of mountains with patches of green and brown vegetation. The sky is a deep blue with some white clouds. The overall mood is serene and expansive.

*I scattered my people, but I
will gather them
and guard them as a
shepherd guards his flock.*

Israel's Return Home

The LORD says,

"Nations, listen to me

and proclaim my words on the far-off shores.

I scattered my people, but I will gather them

and guard them as a shepherd guards his

flock.

I have set Israel's people free

and have saved them from a mighty nation.

They will come and sing for joy on Mount Zion

and be delighted with my gifts—

gifts of grain and wine and olive oil,

gifts of sheep and cattle.

They will be like a well-watered garden;

they will have everything they need.

Then the girls will dance and be happy,

and men, young and old, will rejoice.

I will comfort them and turn their mourning into
joy,

their sorrow into gladness.

I will fill the priests with the richest food

and satisfy all the needs of my people.

I, the LORD, have spoken."

—Jeremiah 31,10-14

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I Will Bless You

The LORD said to Abram, "Leave your native land, your relatives, and your father's home, and go to a country that I am going to show you. I will give you many descendants, and they will become a great nation. I will bless you and make your name famous, so that you will be a blessing.

I will bless those who bless you,

But I will curse those who curse you.

And through you I will bless all the nations."

When Abram was seventy-five years old, he started out from Haran, as the LORD had told him to do; and Lot went with him. Abram took his wife Sarai, his nephew Lot, and all the wealth and all the slaves they had acquired in Haran, and they started out for the land of Canaan.

When they arrived in Canaan, Abram traveled through the land until he came to the sacred tree of Moreh, the holy place at Shechem. (At that time the Canaanites were still living in the land.) The LORD appeared to Abram and said to him, "This is the country that I am going to give to your descendants." Then Abram built an altar there to the LORD, who had appeared to him. After that, he moved on south to the hill country east of the city of Bethel and set up his camp between Bethel on the west and Ai on the east. There also he built an altar and worshiped the LORD. Then he moved on from place to place, going toward the southern part of Canaan.

—Genesis 12.1-9

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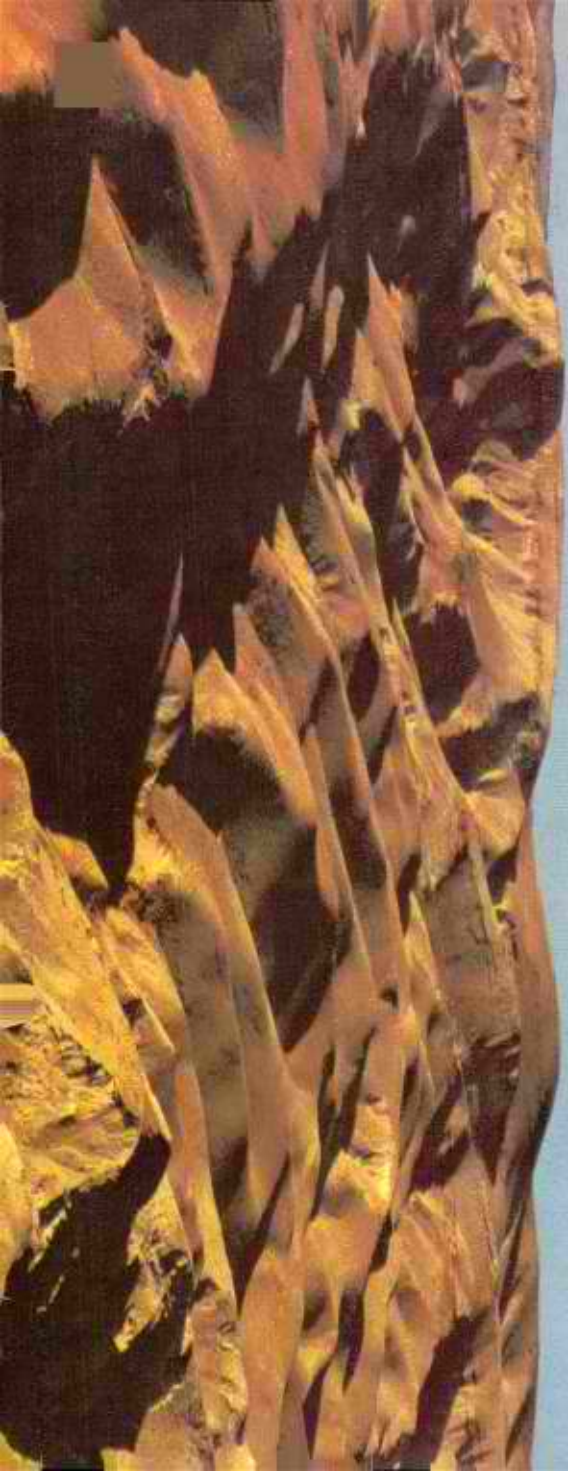
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The Lord said to Abram, "Leave your native land, your relatives, and your father's home and go to a country that I am going to show you. I will give you many descendants, and they will become a great nation."



Once again Judah will be the special possession of the LORD in his sacred land, and Jerusalem will be the city he loves most of all.



Sing for Joy, Jerusalem

The LORD said to his people, "I scattered you in all directions. But now, you exiles, escape from Babylonia and return to Jerusalem. Anyone who strikes you strikes what is most precious to me."

So the LORD Almighty sent me with this message for the nations that had plundered his people: "The LORD himself will fight against you, and you will be plundered by the people who were once your servants."

When this happens, everyone will know that the LORD Almighty sent me.

The LORD said, "Sing for joy, people of Jerusalem! I am coming to live among you!"

At that time many nations will come to the LORD and become his people. He will live among you, and you will know that he has sent me to you. Once again Judah will be the special possession of the LORD in his sacred land, and Jerusalem will be the city he loves most of all.

Be silent, everyone, in the presence of the LORD, for he is coming from his holy dwelling place.

—Zechariah 2.6-13

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The LORD—and the LORD alone—is our God.



The Great Commandment

"These are all the laws that the LORD your God commanded me to teach you. Obey them in the land that you are about to enter and occupy. As long as you live, you and your descendants are to have reverence for the LORD your God and obey all his laws that I am giving you, so that you may live in that land a long time. Listen to them, people of Israel, and obey them! Then all will go well with you, and you will become a mighty nation and live in that rich and fertile land, just as the LORD, the God of our ancestors, has promised.

"Israel, remember this! The LORD—and the LORD alone—is our God. Love the LORD your God with all your heart, with all your soul, and with all your strength. Never forget these commands that I am giving you today. Teach them to your children. Repeat them when you are at home and when you are away, when you are resting and when you are working. Tie them on your arms and wear them on your foreheads as a reminder. Write them on the doorposts of your houses and on your gates."

—Deuteronomy 6:1-9

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God's Assurance to Israel

The LORD says,

"Small and weak as you are, Israel,
don't be afraid; I will help you.
I, the holy God of Israel, am the one who saves you.
I will make you like a threshing board,
with spikes that are new and sharp.
You will thresh mountains and destroy them;
hills will crumble into dust.
You will toss them in the air;
the wind will carry them off,
and they will be scattered by the storm.
Then you will be happy because I am your God;
you will praise me, the holy God of Israel.

"When my people in their need look for water,
when their throats are dry with thirst,
then I, the LORD, will answer their prayer;
I, the God of Israel, will never abandon them.
I will make rivers flow among barren hills
and springs of water run in the valleys.
I will turn the desert into pools of water
and the dry land into flowing springs.
I will make cedars grow in the desert,
and acacias and myrtles and olive trees.
Forests will grow in barren land,
forests of pine and juniper and cypress.
People will see this and know
that I, the LORD, have done it.
They will come to understand
that Israel's holy God has made it happen."

—Isaiah 41.14-20

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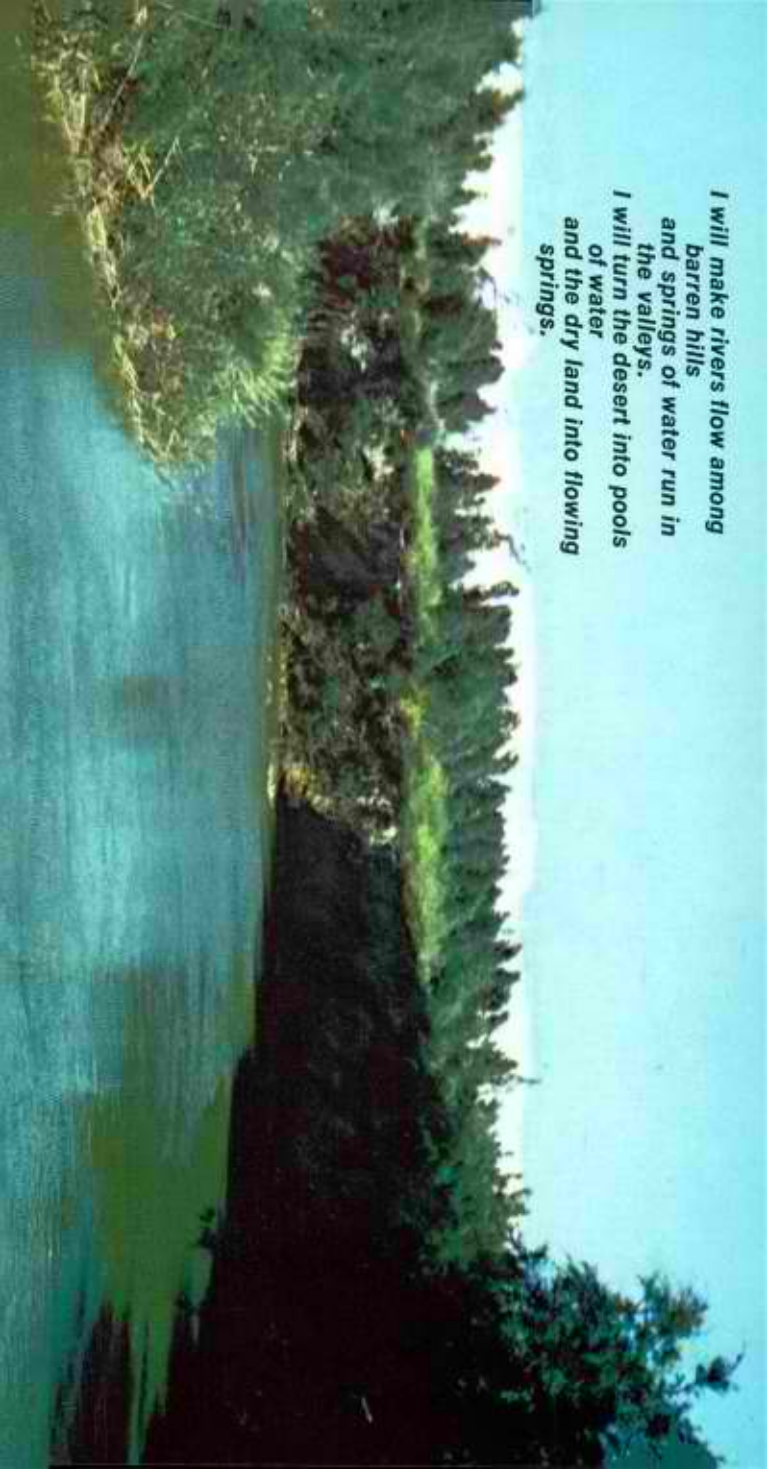
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*I will make rivers flow among
barren hills
and springs of water run in
the valleys.
I will turn the desert into pools
of water
and the dry land into flowing
springs.*



Israel Is the LORD'S Witness

God says,

"Summon my people to court.

They have eyes, but they are blind;
they have ears, but they are deaf!

Summon the nations to come to the trial.

Which of their gods can predict the future?

Which of them foretold what is happening now?

Let these gods bring in their witnesses

to prove that they are right,

to testify to the truth of their words.

"People of Israel, you are my witnesses;

I chose you to be my servant,

so that you would know me and believe in me

and understand that I am the only God.

Besides me there is no other god;

there never was and never will be.

"I alone am the LORD,

the only one who can save you.

I predicted what would happen,

and then I came to your aid.

No foreign god has ever done this;

you are my witnesses.

I am God and always will be.

No one can escape from my power;

no one can change what I do."

—Isaiah 43:8-13

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"I alone am the LORD,
the only one who can save
you...."

