

מדינת ישראל

גנץ המדינה

משרד התרבות וספורט, ירושלים, ינואר 2013

תכלתת ירושלים, ינואר 2013

אנו מודים לך על תרומותך

רשות

7/1977 - 7/1977

מס' תיק מקרקעין



א' לשורי חוץ - התבטאות וקשרים עכבריים

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10/12/2020 תאריך הדפסה

You are invited to a Bridges for Peace banquet

See a new color film presentation and hear first-hand accounts direct from Israel.

Dinner is at 7 pm (7:30 in Chicago and Houston). Come early. Let's get acquainted!

May

13 Sat CHICAGO Oakbrook Hyatt House Spring & Harger
Beverly Aksland (312) 433-4060

15 Mon ST PAUL-MPLS Bloomington Marriott 78th & Cedar
Betty Carlson (612) 421-5281 days
Ralph Brostrom (612) 881-4767 eves

16 Tue SEATTLE Airport Hilton 17620 Pacific Hwy S
Bill & Ann Thatcher (206) 523-3235

17 Wed SAN FRANCISCO Fairmont/Grand Ballroom Nob Hill
Mary Rose Black (415) 655-2542

18 Thu LOS ANGELES Grand Hotel Anaheim
Tours of the Way (714) 957-8741

22 Mon DENVER Denver Regency 3900 Elati
David & Nancy Glanzman (330) 457-2113

23 Tue DALLAS Dallas Hyatt Regency 300 Reunion
Mary Lou Mauldin (817) 461-4136

25 Thu SAN ANTONIO Sheraton 1400 Austin Hwy
Rev Joe Sahl (512) 344-3691 days
Mary Booth (512) 684-6709 eves

26 Fri HOUSTON Shamrock Hilton/Emerald Room Main & Holcomb
Jean Beard (713) 332-2374 & 223-6365

30 Tue NEW YORK America-Israeli Friendship House 134 E 39 St
Douglas Young Banquet (212) 679-4822

14 NEW HOTELS IN ISRAEL

15 yrs ago only 50,000 tourists visited Israel; this yr--1 million! Expected in 5 yrs--2 million! So, "Come & say Shalom." All's being prepared.

In midst of many problems--most of them political--Israel is being blessed of God. We can pray in words of the Psalmist: "Remember me, O Lord, that I may see the prosperity of thy chosen ones, that I may rejoice in the gladness of thy nation, that I may glory with thy heritage" (Psalm 106:4,5)!

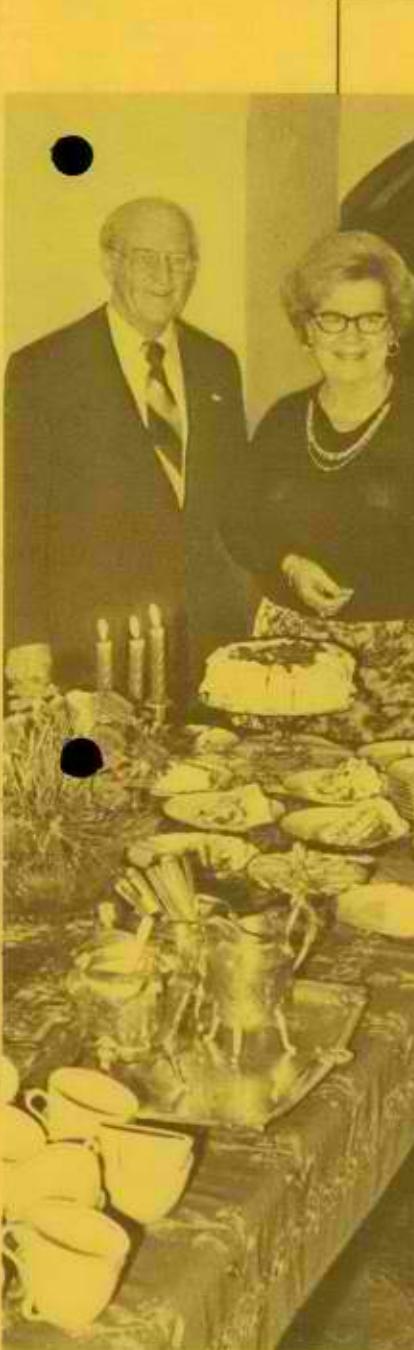
Institute
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CURRENT NEWS
DIRECT FROM
CHRISTIANS
IN ISRAEL

U.S. OFFICE
Box 456, Highland Park, Illinois 60035

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A dispatch from Jerusalem

Compiled and edited in Israel by G. Douglas Young, Ph.D., founder and president, Institute of Holy Land Studies, Mt. Zion, Box 1276, Jerusalem.

May 1978

The time for us to have dinner with you is almost here! Mrs. Young is packing a long dress for the occasion and I even went out and bought a necktie! We are ready to present our new venture, BRIDGES FOR PEACE, and look forward to your being involved with us. We need to work together!

Earlier this month I participated with "The Jerusalem Committee" to which I have just been named. Outstanding lawyers, artists, archeologists, publishers, philosophers, theologians, educators, came from around the world to divide into special groups which plan for the growth and development of Jerusalem. It was a truly remarkable experience and I'll share it with you at the banquet. I'll tell you about the receiving of the Worthy of Jerusalem award, too. Each of the 12 of us so honored could invite 60 guests! It was quite a party!

You have seen Holocaust on television. It touched many people and probably raised some questions in your mind. Put them in writing and give them to us at the door when you come to dinner. We'll group the questions to save time--and will answer as many as possible that night. (If there's not a banquet in your town, write to me in Jerusalem.)

The DISPATCH is graduating to Phase Two--subscriptions for contributions--tax deductible! The budget has stretched as far as it can go, and people keep asking to receive the DISPATCH. So, let's surge ahead! We'll take on the responsibilities on this side connected with "going formal," and you can help us. Will you?

Fill out the corner coupon and mail it to Highland Park as soon as you can. Include a check for \$5 for yourself and \$5 more for each additional subscription you want to have sent out. Your congressman? Minister? Many would read the DISPATCH if we could get it to

them.) You will receive a receipt for the total amount for income tax purposes.

Thanks much. We appreciate your wanting to share in the blessing. The Lord has promised to bless those who stand with His people. (Genesis 12:3) Banquet information on back page.

In His love,

M Douglas Young

BIRTHDAY PARTIES IN MAY FOR ISRAEL'S 30TH

USA Jewish groups will celebrate Israel's 30 years of independence. Local Jewish Community Relations Councils are coordinating many festivities. Watch your newspaper...or call a synagogue in your town for details. There'll be new films/recitals/Israeli folk dancing/demonstrations/exhibits. By your attending you'll show solidarity with Israel & have rich experience.

ARAB PRIDE AND "DHIMMIS"

Why are Arabs so uptight about a bit of "Palestine" in Jewish hands? Arab nations have 1/10+ of the world's land. Israel is 1/167 of Arab's size! 22 Arab nations--136 million populat'n. 1 Israeli nat'n--3½ million. Some say "Palestine" has always been Arab. That's historically indefensible. Others say area is only land bridge between Asian and North African states. With all the modern means of travel, that's merely an excuse--not a reason!

Why can't Arabs make peace with Israel? Because of Dhimmis concept? Dhimmis is word Arabs use for People of Book (Bible). Both Jews, Christians. Mohammed gave that name to them. (He used OT/NT in writing Koran.)

Dhimmis--then & now--must agree to live under protection of Moslems. Then they get some benefits, with restrict'n. They mustn't insult a Moslem/not try to convert Moslems/not build new church or synagogue/not hide spies. They must pay poll tax/help Moslem armies build bridges and serve as guides/wear distinctive dress. Their civil rights are inferior to those of Moslems. In lawsuits Dhimmis are 2nd-class citizens; their testimony is not accepted.

Many rights are exclusive to Moslems, denied to People of the Book. Because of Koran's demands Moslems can't think of Jews/Christians as equals.

It is unthinkable that Jews/Christians could be superior to Moslems. Yet in '48/'56/'67 & in other times & ways Jewish Dhimmis were the victors. Such temerity indeed! It's not only unthinkable--it's unforgivable!

Dhimmis concept is crucial point of difference...hindering peace in Mideast. Can bargaining achieve real peace when Arab side looks thus at Jewish side?? What happened to Lebanon with Christian Dhimmis majority should be a lesson.

SINAI SETTLEMENTS--HELP OR HINDRANCE?

South end of Gaza Strip/1 mile into Sinai--are Israeli settlements. 4 farm communities & coastal city of Yamit have been built in last 4-6 yrs.

Prime Minister Begin addressed Knesset (parliament) Jan 23 this yr: "Rhetoric can't change indisputable fact that Sinai Desert served as staging ground to attack Israel & threaten it with destruction 5 times in 30 years."

Israel stands steadfast on the crucial principle of demilitarization of Sinai Peninsula from the western passes to former "internat'l frontier," but knows settlements cannot be abandoned or left without any self-defense.

They're but 30 miles from Israel's Beer-Sheba/80 miles fr Tel-Aviv! Territory in question is only 1/10th of one percent of total area of Egypt! It's called Rafah Salient, largely uninhabited. Most of it's sand/sand/sand. Since 18th Egyptian dynasty 45 armies have passed through the no-man's land.

Sadat in Knesset in Nov'77 freely admitted 30 yrs warfare on Israel. Sinai was scene of some of most crucial/fiercely-fought battles in Mideast: '48-'73. And between wars area was base for terrorist operat'n into Israel. Egypt agreed in 1957 NEVER to return her troops to area if Israel withdrew. Israel obliged USA. Gave up area. Egypt broke her promise within 48 HOURS!

This desert area can be natural barrier against terrorism & invas'n. Israeli settlements are NO obstacle to peace, ARE buffer to help keep peace!

UN Resolution 242 calls for Israeli "withdrawal from territories" to "secure and recognized boundaries"--SECURE: former lines obviously were not. RECOGNIZED: new lines must be negotiated & agreed upon by parties involved. 242 doesn't say Israel must withdraw fr every area before parties negotiate.

If so, what would be negotiated? What would be "secure/recognized"?

Security demands buffer zones. Israel must be able to protect self. Gaza warfields are being converted into peace corridor between Egypt/Israel. Today Arabs and Jews work together in Rafah Salient...making desert blossom!

"IN ADMIRATION & FRIENDSHIP"

B Resnikoff, Dir American Jewish Committee, Israel office, writes: "Doug, I took home last 4 issues of DISPATCH and read them cover to cover. Please accept this one man's applause. It's first-rate...fruition of your long-time dream to offer vignettes of development, innovation, fructificat'n in social, political, economic life of Israeli society. Sincerely, Bernie."



Contributions are tax deductible. You will receive a receipt for income tax purposes.

Yes, I want to subscribe to the DISPATCH!
\$ 5 for my subscription.
\$ ___ for others (\$5 ea). List names/addresses/phones on separate sheet.
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Print name _____
Address _____
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Phone, area code _____
Thanks & shalom

MEDICINE

Over 50 "Sharplan 791" laser beam scalpels are now around the world. The stream of light has tremendous energy, is completely absorbed by water. Human body is 70-90% water. The laser light turns what it touches to vapor. Effects no surrounding tissue/seals off blood vessels. Recent refinements:

- Remote control arm/microscope/elongated arm--no need sterilizing unit.
- Diameter of light beam is 20 times smaller than earlier models.
- Has single focal point, not several, so it's more precise.
- Can be used for both regular surgery & micro-surgery.

5000+ operations performed: large hard growth removed from baby's shoulder. Italian surgeon took big malignant tumor from left side of patient's brain. Market mgr said it's difficult to sell. "Surgeons are conservative--deal w/ people's lives--but in 5-8 yrs! We're at start of real revolution."

SADOT--FIRST CIVILIAN SETTLEMENT IN SINAI

18 young Israeli families went 1 1/2 miles into north Sinai in 1971 to be buffer for peace. Began reclaiming desert. Grew vegetables & flowers. Tremendous productivity* with drip method irrigation/glass or plastic cover. A large new processing plant ships out RIPE tomatoes! Many Arabs employed. Now some people call the settlements obstacles to peace. How ironic.

*Up to 25 tons of tomatoes per 1/4 acre!
In pure desert sand yet!!



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Vol. 3, No. 3 March-April 1978

A dispatch from Jerusalem

Compiled and edited in Israel by G. Douglas Young, Ph.D., founder and president, Institute of Holy Land Studies, Mt. Zion, Box 1276, Jerusalem. Printed and distributed in the U.S.A. by "Christians for Israel," Texas.

March-April 1978

Institute
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U.S. postage paid
Minneapolis, Minn.
Permit no. 212

This fall the Institute of Holy Land Studies begins its 20th year of continuous classes in Jerusalem. We founded the Institute 22 years ago and now I am turning the administration over to another. By this letter we want you to know that exciting things are ahead both for the Institute and for me.

I will continue as head of the Judeo-Christian Studies Department at the Institute and will be developing another ministry entitled BRIDGES FOR PEACE. It will also be Jerusalem-based, with the same firm commitment to the complete integrity of the Bible and support for Israel's inalienable right to this Land.

Looking to the God who promised this Land to His people, Genesis 12:3, 13:15; Zechariah 2:8b; Ezekiel 11:17; Amos 9:14,15, BRIDGES FOR PEACE will

- interpret the State of Israel to Christian evangelical leaders.
- bring evangelical concerns to the attention of appropriate Israeli leaders.
- give council to pro-Israel individuals and groups abroad in their desire to actively support the People of the Book everywhere, especially in the Land promised to them by God.
- expand the outreach of "A Dispatch from Jerusalem."
- help counter anti-Semitism wherever found.

Banquets to introduce BRIDGES FOR PEACE will be held in May. See next page!

Phone your host. Get a group together! More info coming.

May 13 Sat Chicago Oakbrook Hyatt House Bev (312) 433-4060
15 Mon St Paul/Mpls Marriott Betty days (612) 421-5281
Ralph eves (612) 881-4767
16 Tue Seattle Airport Hilton Bill & Ann (206) 523-3235
17 Wed San Francisco Fairmont Mary Rose (415) 655-2542
18 Thu Los Angeles Anaheim Grand Hotel (714) 957-8740
22 Mon Denver Regency David & Nancy (303) 457-2113
23 Tue Dallas Dallas Hyatt Regency Mary Lou (817) 461-4136
25 Thu San Antonio Sheraton Rev Sahl days (512) 344-3691
Mary eves (512) 684-6709
26 Fri Houston Shamrock Hilton
30 Tue NYC Amer-Israeli Friendship House (212) 679-4822

Note
new dates!

Our first official "bridge for peace" is the DISPATCH. Your contributions strengthen its purpose and increase its outreach. For every \$5 you send, we can add a name to the subscription list. \$100 will add 20 names! Help us get the word out. Christians must not again be found silent. Address your gifts to DISPATCH, Box 456, Highland Park, Illinois 60035.

Y'Douglas Young



CHRISTIANS TAKE STAND FOR ISRAEL

Evangelical support pleased Begin/Int'l Congress for Peace of J'lem. Prime Minister addressed app 1000. Many were delegates from US/free world. Formed Int'l Christians for Israel to link individuals/churches/groups, and coordinate worldwide Christian commitment related to state/people of Israel. DISPATCH Editor Doug Young was named chairman: Box 1276, Jerusalem, Israel. For info in US write: Israel Carmona, 38 Brookhollow Dr/Santa Ana/CA 92705.

This is beginning of another "bridge for peace." Events are moving quickly!



KEEP ON PRAYING FOR PEACE

Peace has not yet come, nor is it near. Israel's press says that US newsmen impressed by Sadat's "patience/reason." But HE'S NOT been flexible. Still asking..."Withdrawal from all 'Arab' territories occupied since '67." Says Israel can't keep territories taken in war. Does this apply to others? Remember that Jordan took the land by force in 1948. No one objected then. Should Israel return the land from which Arab armies launched war 4 times?

HOW VALID ARE PROMISES?

Egypt/Jordan signed Rhodes peace agreements in 1949. Violated them. • Egypt has repeatedly used Sinai and Gaza for military/terrorist activity. So in '56 Israel took Sinai & Gaza. Then--under US pressure--returned land. Same story in '67. Is history to be repeated 3rd time? Can we not learn? • Jordan/promising Jews access to West Wall/forbade their presence in J'lem. Destroyed Jewish Qtr w/ synagogues, desecrated Jewish cemetery on Mt Olives.

NOW J'lem is open, undivided city--free for all to coexist/worship. Sadat & all who visit know it. Yet he asks for "coexistence in open city"!

Can Israel keep on accepting peace promises that don't bring peace? The PLO--supported by hardline neighbors--still committed to destroy Israel. How can Egypt deliver a peace involving states admittedly not wanting peace? How can Israel be certain that after promises are signed, they will be kept?

ANTI-ZIONISM AT BRITISH UNIVERSITIES

In "Jewish Scene," Oct 7, '77, Dr Wigoder reveals serious situation. Anti-Zionism (incl anti-Israel/anti-Jew factions) grows at British colleges. It is wanting student/community support against Zionism/for Arab propaganda. Zionism is the Jewish hope that in a land of their own...they will be free--free from domination by majority, from harassment by organized Christendom. (Through centuries, where Jews were minority, they were dominated/harassed.)

To Jews, Israel is that land. It is their hope. This is "Zionism." The word "Zionism" is not pejorative. Many Christians are Zionists. Why not?

There have been actual clashes on British campuses in recent months. PLO is main issue--stirred up by Arabs & 3rd world students, ultra-leftists. Nat'l Union of Students wants to pass anti-Zionist Pro-Palest'n resolution. Unsuccessful till last yr, it gained momentum, debated in 21 student unions.

Eleven campuses passed resolutions calling for Israel's destruction. Students are broadcasting such phrases as "Israel is hell on earth," & circulating leaflets giving bloody details as to what to do to "Jew-boys." One school has voted to exclude any Zionist (Israeli) efforts on the campus.

Will this year see the passing of more anti-Zionism resolutions...to exclude Jewish people from national student organizations on more campuses??

Evangelical Christian students should speak--stand up & be counted!

Y'QIR JERUSALEM SELECTION

Each yr 12 worthy residents 70+ yrs old rcv HONORED OF J'LEM award. Esther 6:6. This year a man is incl who's not Jewish or yet 70: your editor!

משרד החוץ

ירושלִים

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תאריך

ב' נס נס : נס

מאתם נס

הגדון

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MR. ALFRED

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השתפקידות מדרשת עזרתנו לבוגרוי לבוגר לבוגר בתרבותה ובארץ

תרבותה – מזה כחגי שנה וחלו מגייעים אלינו הדים שלילים מתרבותה בתגובה להגדרותה תכיבתנו בוגדים לבוגרין. הדבר אלה לא היו רק מנה חלום של חוגדים אסלאמיים אלא גם של ירידים נאורים שלא הבינו מדווקא אנו מגדישים דוקא את היחס הדתי.

לאחר פועלת צהיל לבוגרין גברה נימה זו, ואמצאי הטעורה התרבות שדברו על "הסדרתעם הפליטיינית" כאשר פה ושם נזכר האלמן המוסלמי. אף הודעת משה"ח המתOMIC אומרת: ישראל חלה בעולות השמדה (או הרם) גדולה במחנות הפליטים בדרכם לבוגרין.

ארצן – נספר לנו טנויות אנטישיות ואנטי-ישראליות הושמעו במהלך הפגנות גגד המשטר שהיו באיראן מראות שנה זו. לאחר פועלת צהיל לבוגרין דוחה אמצעי הטעורה על איראן בחרבה על הסבל שגרמו לשיעים ועל הסיווע אשלח לחם ע"י איראן. כן נספר לנו על ברזן אנטי-ישראל זרוני חריף שהודבק בחוגה אנטהאן, ובנראת גם באזאר בטهرאן ובטהראן, וחתום ע"י איש דת שיעי מרכז באיראן. בין השאר כולל הברזן קראת להשמדת ישראל ותאיונות, גם בשל בעולתנו נגד השיעים בדרכם לבוגרין. ברזן זה מסר שאנשי הדת המתנבדים למשהר טבליים רגשות אנטישמים, הטעועים عمוק באסלאם השיעי להתקפה נגד ישראל, וכגונם במאבקם נגד השלטון. נראה לנו שזאת זו השפעה על השאה, המגלה באחרונתה רגשות להתקפות גורמים מוסלמים, אולי בעל כך בנה בחריפות את פועלת צהיל "התקומית" לבוגרין ואילו על סבה כביש הוחך לא תהיה כל תגובה לשם פוטביה.

בסכום – הדרש לנו שמים על סיווע לנוגהו לבוגר לבוגר סורה רוח בזירה ובתרבות המוסלמיות, לרבות בקרב ידידים, על שאנו מכנים אלמנת דתנו לנושאים שנוגעים בנסיבות מדיניות ובנסיבות נראת לי שגם בשל כך וגם מסום שבוטנו של דבר אנו רואים להסתדר עם השיעים ולהיותם בשלום גם ערבי המדה"מ, שרובם מוסלמים סונים, מוסב לאמר שאנו מסיעים לבב' נרדף ולכל מי אנפצע טברנאמ-לטב-ה לבוגר מתחמה יד המחלים והוא פוענין בעזרתנו: נזירים, שיעים, סונים, ודרוזים – ללא חבדל דת או מזאא.

AMERICAN JEWISH CONGRESS



STEPHEN WISE CONGRESS HOUSE • 15 EAST 84TH STREET • NEW YORK, N.Y. 10028 • TR 9-4500

RICHARD COHEN
ASSOCIATE EXECUTIVE DIRECTOR

[Handwritten signature]
March 17, 1978

Mr. Moshe Yegar
Foreign Ministry
Jerusalem, Israel

Dear Mr. Yegar:

Enclosed is the latest quarterly report (October-December, 1977) of our Black Media Project. We're pleased with the success of this effort and thought you'd like to see the latest evidence of it.

Sincerely,

Richard Cohen

RC:tk
encl.

Jerusalem, March 7, 1978

Mr. Richard Cohen
American Jewish Congress
Stephen Wise Congress House
15 East 84th Street
New York, N.Y. 10028

Dear Richard,

Thanks for your letter of February 22, 1978, and
for the enclosed editorial from Sepia.

I am always impressed with your activities in the
Black community and wish you every success in your future
endeavors.

We are now badly in need of friends in the United
States and everyone counts.

Sincerely,

Dr. Moshe Yegar
Assistant to the Director General

AMERICAN JEWISH CONGRESS



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RICHARD COHEN
ASSOCIATE EXECUTIVE DIRECTOR

February 22, 1978

Mr. Moshe Yegar
Information Department
Prime Minister's Office
Jerusalem, Israel

Dear Moshe:

Here's a terrific editorial in the Black publication Sepia (a monthly magazine published in Fort Worth, Texas), which exposes the danger involved in the trips to Arab countries now being offered to Black leaders, and which says, in part, "I don't mind some of our Black brains using their political pull to line up on-the-cuff trips overseas. But I do resent their brainwashing by the Arabs, whose real interest is not helping Blacks but primarily lining up Blacks against Israel. Every free ticket to Egypt and Syria really has a high price tag -- opposition to the Israel state."

It came to our attention through our Black Media Project and we'll be sending it out widely to all the Black media on our list later this week.

Sincerely,
Nick Cohen
Richard Cohen

RC/cort
Encl.

Beware the Arabs Bearing Gifts

I have seen unmistakable clues of late that some of our foremost black wheels have taken to playing lovey-dovey games with well-heeled Mideast sheiks. These current sheiks of Araby are anything but the Valentino variety, that harmless breed who lived in Hollywood tents. They are a formidable menace and continually hold the threat of oil embargo against the throat of the world's economy. (Americans learned at their gas stations back in 1974 what that could mean, and the danger of an encore is far from over.)

It is these modern-day Arabs, with billions under their flowing sheets, whom some black politicians are suddenly wooing ardently. No less a powerhouse personality than Congressional Black Caucus Rep. Charles Diggs has gone out on a shaky limb to welcome efforts of the Arabs to "develop some alliance with black people in the U.S." Congressman Diggs, who is chairman of the important House Africa subcommittee, describes Arab attempts to infiltrate the black community as "a healthy development."

The Arabs, waving their petrodollars, have issued a standing invitation to black congressmen for freebie trips to the Mideast. They have induced some delegations of black publishers and businessmen to join all-expenses-paid junkets designed to indoctrinate black visitors with Arab propaganda. With a well-filled wallet, black lobbyist Fran Womack has been on the Arab payroll to line up gullible guests. Womack has set up a paper organization called the Institute for International Development. Ostensibly its purpose is to "study" the relationship between the Arab nations and black Americans. It is nothing more than a front for the sheiks.

Perhaps even more nauseating is the black response to these Arab overtures.

I don't mind some of our black brains using their political pull to line up on-the-cuff trips overseas. But I do resent their brainwashing by the Arabs, whose real interest is not helping blacks but primarily lining up blacks against Israel. Every free ticket to Egypt and Syria really has a high price tag — opposition to the Israel state.

Of course, the Arabs have just as

much right as any other propaganda outfit to line up backing for their cause. What upsets me is that some of our leaders with short memories can still get into bed with these sheeted gents, whose murderous ten-century past in regard to black Africans makes the Ku Klux Klan look like a Sunday picnic.

British newsman/novelist James Wellard's excellent study, *The Great Sahara*, has a chapter on Arab slave trading in which he bluntly describes "the process of hunting of Negroes and transporting them to Mediterranean ports" which went on for some 2,500 years. Some estimates are that far more black slaves in chains were dragged across the Sahara by Arabs than ever went across the Atlantic. And the horrors of the Sahara slave trade were far worse than anything seen in Alex Haley's *Roots* on television.

"The exploitation of black labor was the contribution of the Arabs to mankind, for it was they who organized the vast traffic in human merchandise out of Africa," writes Wellard. As many as 20,000,000 manacled black Africans were exported by the Arabs between the 16th and 19th Centuries, the culmination of the eight centuries when most of West Africa was under the economic and religious domination of the Arabs.

However, any indictment of the Arabs must go far beyond just statistics or their enslavement of black Africans. Their ruthless barbarity, their savage atrocities make even Nazi sadism pale by comparison. For the Arabs, blacks were not human, but beasts to be shackled and slaughtered. They were valued even less than animals. Writer Leo Africanus reported in the 15th Century that one horse was worth 15 to 20 slaves. As late as 1910, the sheik of the Kawida tribe told British consul Hanns Vischer: "Allah has created Negroe: as slaves as he has made their skins black, and you can change one as little as the other."

Only one out of two slaves survived the dreaded trek across the desert known as the "Trail of Tears." One Britisher who saw the skeletons of slaves piled high around water holes on the Sahara route, was told by his Arab host: "They were only blacks." Boys and men were forcibly castrated to be

used as eunuchs in Arab harems. Only one in ten survived the crude cutting with Arab knives, but the practice of emasculating black males continued to modern times because eunuchs were highly valued by the sultans and sheiks in the harems of Arabia, North Africa and Turkey.

While slavery was eradicated in civilized countries the world over more than a century ago, the slave trade continues today in the Arab world. "Slaving is now a very private monopoly of the Arab world whose potentates can very well afford the luxury on the strength of oil royalties," reports journalist Wellard. The slaves, as always, are black.

Just last year, the authoritative German publication, *Die Welt*, reported that no less than five per cent of the 20,000,000 people of the Arabian peninsula are slaves and serfs. As late as the 1950s, King Faisal admitted there were 250,000 slaves in Saudi Arabia. The *Weekly Spectator* in Ghana reported in front-page stories several years ago that Arab traders were still exporting Ghanaian children to the Middle East to be enslaved by wealthy Arabs.

Anti-black attitudes persist publicly too. There is, for instance, the Saudi Arabia ban on U.S. blacks for the many jobs now open to Americans. When Saudi Arabia sought a contract with the California department of transportation to help the Mideast nation develop a network of highways, they specifically barred from the 200 jobs "blacks, women, and Jews." The department's planning engineer, Robert Cassano, explained that the ban was asked "because blacks aren't welcome in the country." Not as free men.

Black African nations have knuckled under to Arab oil clout and broken relations with Israel, even though these black states benefited from more than \$1 billion in technical aid from the Jewish state before the Arabs began using their oil as a weapon in diplomacy.

Black African nations kowtow to the Arabs even though the sheiks give only lip service to the supposed embargo on South Africa and, in reality, trade missions have gone to Pretoria to increase Arab imports

from the apartheid state which practices the worst racism anywhere on earth. Up to now, promises of financial aid from the rich Arab oil states to the impoverished black African nations have amounted to words, not dollars. The one substantial Libyan grant to Niger went for mosques and an Arab library, when the people needed food desperately.

Double-dealing duplicity is not unusual for the Arabs, whether dealing with African countries or wooing black Americans. It is not without reason that one sagacious African diplomat declared in a New York Times interview that "Arab petropolitics is aiming at having colonies in black Africa."

These same Arabs are the new "friends" of black Americans. They've beguiled some misguided politicians who seemingly would make a deal even with the devil in their zest for influence and power.

We have witnessed some strange bedfellows in the name of black political expediency, but certainly the Arabs must be the most bizarre of all.

In the world of power politics today, perhaps the black African nations must for the moment bow to the Arab oil cartel. But black Americans surely do not have to surrender to that kind of oil blackmail. The promise of getting a possible piece of petro billions for the cause of racial equality can be enticing. Yet Arab money must be looked upon as tainted dollars stained with the blood of the millions of black brothers enslaved by the sheiks who now pose as our friends.

Veteran New York leader Bayard Rustin has rightfully pointed out: "In almost every Arab nation the black is discriminated against and exploited." Black America can and will progress without such dubious alliances. I for one am stunned when politicians like Congressman Diggs propose collaboration with these exploiters, even going so far as to state: "There are aspects of Arab society that would be supported in this country."

We have nothing to gain or learn from slave masters... even with their oil billions to splurge. To seek or take Arab money would be a betrayal of every principle of the black struggle for equality. +++



COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 9 Ethiopia Street, Jerusalem

March 1, 1978

Mr. Yehiel Kadishai
Head, Prime Minister's Bureau
Prime Minister's Office
Kiryat Ben-Gurion
Jerusalem

Delivered by hand

Dear Yehiel,

By this time you must have seen the February 9 letter my president, Mr. Richard Maass, sent the Prime Minister in which we solicit a statement calculated to reduce the negative impressions, among our Christian friends, of the recent amendment to the Penal Code.

For your convenience, an extra copy of that letter is attached. You should also know that a comparable letter was also sent to the Minister of Justice.

I bring all this to your attention at this time because of an urgent recommendation that emerged in my last telephone conversation with New York. When the Prime Minister arrives in the U.S. on March 13, he should be free to concentrate his time and attention on the primary purpose of the visit. We believe that overtures to him by the Church authorities, by the Christian and general media and by others concerning the implications of this amendment could be successfully deflected if the statement we solicit could be prepared by you and released by us in advance of the Prime Minister's visit.

To this end, I am arranging for this letter to be delivered by hand and am at your disposal at any time to assist you in implementing this suggestion.

Sincerely yours,

Dr. M. Bernard Resnikoff
Director, Israel Office

MBR:jw
Enclosed letter ✓
cc: Moshe Yegar ✓

Jerusalem, February 14, 1978

Mr. Richard Cohen
American Jewish Congress
15 East 84th Street
New York, NY 10028

Dear Dick,

Thank you very much for your letter
of February 3, 1978, and for the copy of
Ebony enclosed, which contained the most
impressive story on Aulcie Perry.

My best compliments on a job well
done!

Keep up the good work,

Yours sincerely,

Dr. Moshe Yegar
Assistant to the
Director-General

AMERICAN JEWISH CONGRESS



STEPHEN WISE CONGRESS HOUSE • 15 EAST 84TH STREET • NEW YORK, N.Y. 10028 • TR 9-4500

RICHARD COHEN
ASSOCIATE EXECUTIVE DIRECTOR

February 3, 1978

Mr. Moshe Yegar
Information Department
Prime Minister's Office
Jerusalem, Israel

Dear Moshe:

Thought you'd like to see this terrific spread in Ebony (pp. 50-54), based on a placement by our Black Media Project.

We are very grateful to the "Jerusalem Dateline" service with which we worked so closely in this area.

Sincerely,

Richard Cohen

RC:tk
encl.

CONDENSED ISRAEL

משרד ראש הממשלה
ירושלים

תאריך: ג' בשבט תשל"ח
11 בינואר 1978

מספר: 70.3/4

לכבוד
ד"ר משה יגדר
ב א ג *

משה היקר,
קיבתך את סקירהך על התפתחות התעמלות
הארבית, טוב מאוד.

יש לי רעיון הקשור בחלוקת עקיפה
ולדעתך ייעילה בקרבת הנכזרים באלה"ב ובמיוחד
בקרב נוער וילדיים. אם יש לך עניין אמור נא
לי.

ב ג ד כ ח,
ד"ר מ. שרון
היועץ לענייני ערבים

Jerusalem, January 8, 1978

932-3

Mr. Canon Naem Ateek
Chairman of the United Christian
Council in Israel
P.O.B. 116
Jerusalem

Dear Mr. Ateek,

I wish to acknowledge with thanks your cable to the Prime Minister, received here on December 14, 1977.

Immediately upon its receipt, your cable was transmitted to the Ministry of Religious Affairs with the request that they examine the matter you raised. I understand that in the meantime, you have had a meeting with the Director General of the Ministry of Religious Affairs on the matter.

With best wishes,

Sincerely yours,

Yechiel Kadishai
Director

UNITED CHRISTIAN COUNCIL IN ISRAEL
December 29, 1977

Text of cable sent to the Prime Minister of the State of Israel today following the cable already sent on 13 December 1977 by the Executive of the United Christian Council in Israel.

The Emergency Committee of the United Christian Council in Israel meeting today wishes to express to you in the strongest possible terms its sense of shock and incredulity at the hasty passing into Law in the Knesset as reported in the Press yesterday of the Private Member's bill "Penal Law Amendment (Enticement to Change of Religion) 1977".

In our 13 December 1977 telegram to you with copies to President Katzir and to the Speaker of the Knesset we expressed the grave concern felt by Christians in Israel as to the loosely-phrased terminology of the proposed bill. We further alerted you to the fact that we see in this bill possible serious implications both for the Christian community in Israel as well as for the personal rights of Israeli citizens. We further pointed to the danger of the Law's potential for misuse in restricting religious liberty in this country. Our telegram next was also communicated to the Foreign and Religious Affairs Ministers and to the competent ministry officials.

We deeply regret that neither your office, the office of the President, the Speaker's office at the Knesset, nor any of the other addressees chose to reply to our urgent representations. Also that we were not informed and were therefore misled on the fact that the matter was due to be presented for its second and third (final) reading in the Knesset on 27 December 1977.

We further note with definite disquiet that the bill was hastily pushed through the Knesset during the Christmas period when Christians were busily engaged in preparing for and celebrating this major festival.

It is a matter for grave concern and dismay that such a bill with its libellous charges presented in its explanatory matter could have been rushed through the Knesset in such unseemly haste that it was not possible for the Knesset to offer the basic courtesy of consultations with the Christian Community as to the possible outcome for religious community relations that such a bill with its mode of presentation represents.

Moreover, it seems to us unprecedentedly serious that the Knesset, a privileged, protected and exclusive forum, was made the place for a defamatory attack against a small minority community unable to defend itself. Both the content of the material presented in the Knesset and the method of steam-rolling the bill through during the Christmas season have caused us considerable distress and have left us stunned with disbelief.

We hardly think it necessary to state the obvious, namely, that we are all opposed, as we have stated publicly on repeated occasions, to the use of improper inducements to bring about the change in anybody's religion. None of the member bodies of the United Christian Council in Israel engages in such practices. None of the other Christian communities known to us engages in such practices.

This, coupled with the loose wording of the bill, and with what amounts to incitement to hatred heard in the Knesset, points ominously to what may really be in the mind of some of the bill's proponents, namely, to wield it as a powerful weapon in the long and now more radical campaign to end the presence of witnesses to the Christian faith in Israel.

We are bound to add that we simply refuse to believe that either the Government or the majority of Israelis have properly understood the meaning of what is being forced upon them by some determined extremists, nor with such understanding that they would agree to this bill.

/over page

Finally, we wish you to know that by communicating the text of the previous telegram only to the above addressees and to a few other carefully selected persons, and by our subsequent conduct, the Executive of the United Christian Council in Israel deliberately avoided publication of the message to you and of the views it expressed, and of the fact that it had taken this initiative, sincerely hoping to avoid unnecessary public confrontation. Trusting that its message of profound concern would be taken seriously, it waited patiently for a reply.

Our message was simply ignored and our conciliatory and respectful approach abused and used against us, or indeed against all who are concerned for the safeguarding and preservation of democratic freedoms, human rights and freedom of conscience in Israel - a country and a people dear to us no less than to the proponents of this unacceptable measure.

Bearing in mind that serious damage has already been done to inter-religious community relations in Israel, but believing that it should never be too late to rectify wrong, we therefore even at this late hour respectfully urge you and the Government to take firm action using whatever powers you may have as well as any possibilities open to you to reverse these dangerous trends and actions that we here refer to.

We further especially regret that all this is happening to a minority community in Israel while at the same time such momentous events are occurring in the Middle East and on the international scene that have such hopeful and encouraging potential for a just and lasting peace in our area.

This revitalized hope has been given new impetus by the courage and vision demonstrated by the President of Egypt and matched by your own along with your minister and now the Knesset.

We trust that you and the Knesset could show similar courage and vision in correcting a situation that deeply affects democratic freedoms and human rights.

29 December 1977

Signed:

The Revd. Canon Naleem Ateek
Chairman
The Revd. Roy Kreider
Deputy Chairman
The Revd. Paul Swarr
Secretary-General
The Revd. James Smith
Treasurer

Governor Dukakis (Mass) visited Good Fence on Israel/Lebanon border. Asks US friends of Israel to publicize the plight of Christians in Lebanon. Wants world to see PLO's Mideast intent'ns--even denies rights to own Arabs.

For yrs only help given Lebanese Christians was supplied by Israel! Israel gov't has its approved organization for providing varied assistance. "Israel Public Committee for Aiding Lebanon" collects/disperses necessities. ...so does Christian "J'lem Interfaith Com for Aid to Lebanese War Victims."

Calvary Temple, Costa Mesa/Calif (Rev Chuck Smith), sent large gift. In Dec, Florida-based foundation, Church of Good Samaritan, began assisting. Gave an initial gift of \$10,000 for plexiglass to replace shattered windows. (Your editor was liaison between donors/Israeli distribution organization.)

Send checks: J'lem Aid to Lebanese, Tom Houston/PO 14216/Jerusalem. Do not mail to Institute of Holy Land Studies. For tax-deductible receipt, designate gift and send to Dr. R Brannon/PO 587/Windermere, Florida 32786.

Maybe greatest of all aid has been given by Israeli people & army. 1,000s of Lebanese, 1/3 Muslims, rcvd free medical help at border clinics, entered Israel to work/visit relatives; 100s admitted to Israel hospitals. A Lebanese said: "We've had enough of wars. This relationship with Israel is most important thing to happen to us. I hope we stay friends forever."



FOR IMMEDIATE RELEASE!

Institute
of
Holy Land
Studies

CURRENT NEWS
DIRECT FROM
CHRISTIANS
IN ISRAEL

U.S. OFFICE
Box 456, Highland Park, Illinois 60035

CANADIAN OFFICE
1 Queen's Drive, Weston, Ontario M9N 2H3

Printed and distributed by
Christians for Israel
Box 1-C, San Antonio, Texas 78217

A dispatch from Jerusalem

Compiled and edited in Israel by G. Douglas Young, Ph.D., founder and president, Institute of Holy Land Studies, Mt. Zion, Box 1276, Jerusalem. Printed and distributed in the U.S.A. by "Christians for Israel," Texas.

January 1978

Dear Friends of Israel,

Our non-Jewish readers will smile when I tell you that many here in Israel say, "We do not believe in miracles--we just take them for granted."

Naturally! They've existed through more than 3½ millenia, survived all difficulties in foreign countries and--against all odds--seen their State reborn--a little country in which they can be free! We believe, of course, that it is all a part of divine providence in fulfillment of Bible prophecy.

The latest miracle is President Sadat's visit to Israel and the ongoing negotiations. They may lead to real peace...for the outcome of history will be in accordance with God's view of the Jews.

Moses in his song (Deut. 32:10) says that God kept Jacob in the wilderness as "the apple (pupil) of his eye." David prays to God (Psalm 17:8,9), "Keep me as the apple of the eye; hide me under the shadow of thy wings, from those who oppress me...." Zechariah says to Israel that the Lord "has sent me against the nations that oppressed you, for he who touches you, touches the apple of His eye."

We are excited about starting our third volume with this issue, grateful for your financial support and thrilled with your scores of letters. You tell us that you appreciate our brief, concise facts, that we are giving you--besides everything else--news of the Middle East that you get no other way. Thanks!

Finances may be a problem by June. Help us keep the Dispatch going--and growing! Your gifts will be a great help. Address Dispatch, c/o the Institute, Box 456, Highland Park, Illinois 60035.

G. Douglas Young

SPECIAL WORD TO TOUR LEADERS

Rainbow* study committee (hosted by your editor) made recommendat'n: Grasp two unique tourist opportunities to gain insight on Israeli attitudes.

1. Yad Vashem memorial to 6 million Jews killed in Nazi era--for being Jewish. You see unbelievable displays & inspiring "Avenue of Righteous Gentiles"--lined with trees in memory of Gentiles who risked their lives to save Jews.

Please insist that your travel agency schedule visit to Yad Vashem. Then MAKE SURE your local guide takes you there! Don't miss Massada either.

2. Tourist Ministry program, "Meet the Israeli." Israelis entertain tourists. In groups of two to four, you can be guests for evening in an Israeli home.

Write ahead for invites: Tourist Ministry, King George St/Jerusalem. Be sure to CHECK one of Ministry tourist offices when you arrive in country.

EDUCATION AND RESEARCH

U.S. columnist predicts major earthquake in Israel before year 1980. Israel is located in Jordan Valley rift, has had a quake app every 70 years. Technion scientists are less sure of their ability to predict earthquakes... "All we can say with some confidence," says Alpan, head of Geotechnology Div, "is that where they have occurred before, they are likely...to occur again."

The Mayer Institute/Islamic museum in Jerusalem awes Arabs and Jews. Tens of thousands of people, most from West Bank, have visited last 2 years. Seen remarkable collection of centuries-old Mideast Moslem art: gold, silver bracelets; glazed porcelain; ornamented manuscripts; engraved copper, brass; wonderful clocks. Covers 1000+ years of Arabic history. Worthy tourist stop! At visit end, Moslem dignitary said, "We've cultural history to be proud of." More info on request. Ask us for Kraus article in "Features from Jerusalem."

High school in Israel compulsory thru age 15. Tuition fees required. Gov't assists lower income families, so no child needs go without education.

However, books, transportation, food and clothes are not subsidized. Sometimes the need for highschooler to help support family prevents his ed. J'lem Rotary, Box 446, has a foundation. Proceeds help qualified youngsters. We reach but 100 a year. Are any members of Rotary Internat'l reading this? Will your club take on Internat'l Service & increase fund thru Rotary J'lem?

Sinai shepherd becomes Bedouin's cultural representative to Tel Aviv. Salem Hamed at Hawath is first sculptor to emerge from desert for centuries. He was discovered after 6-Day War, herding sheep & carving with flintstones.

Primitive style shows affinity with Assyrian motifs of Bible times; has innocent beauty/eloquence; bridges centuries of lost Sinai civilization. Does he know of Moses? He knows of "Mussa the Great who carved in chalkstone in his region long ago" and tribe who has tablets of ancient sacred writing!

*7 Christian scholars & 7 Jewish scholars formed Rainbow group in early 70s. Have home mtgs to discuss theological, historical items of mutual interest. Member of 1 community reads paper 1 month; member of other, following month. After the reading & refreshments, paper is critically discussed by everyone. 1977 themes: "Sharing concerns"/"Great religious thinkers of present times." 78: "Religious conflict"/"Reading common sources"/"Religious thinkers" cont. Fantastic learning experience for both communities! Numbers have increased.

MODERATOR BACKS UNITED JERUSALEM

Dr Torrance, Church of Scotland Gen'l Assembly, believes J'lem must not be divided again. Said: "Every form of apartheid is instrument of evil. Greatest good can come from undivided J'lem--for Jews & Arabs & Christians, for all of us, to live together, to worship God. Within Christian tradition, we could only view with utter dismay the creation of any barriers in J'lem."



BACKGROUND

1921--League of Nations gave Britain mandate over Palestine to set up Jewish home.

1922--Britain partitioned the land. Nearly 80% of the area became...Transjordan.

1946--Transjordan given self-gov't.

1948--Transjordan invaded/occupied/annexed W Bank. Whole area became...Jordan.

- o Egypt took...the Gaza Strip.
- o Israel was left with but 17% of Mandate Palestine to establish her State.

1967--Jordan joined Egypt & Syria's war against Israel & lost control of W Bank.

WHAT'S BEING SAID RE NEW PALEST'N STATE?

Kaddafi, Libya (Sept'77 Le Monde/Paris): "If it's true such a state will initiate process whereby all Palestine will be liberated & if it tolls death knell for the State of Israel, I'm not opposed to its establishment."

Zuhair Muhsin, a member of the PLO Central Committee (Sept 29 '77): "Any [Israeli] talk of secure boundaries should be rejected--because we can say that the secure boundaries of the proposed Palest'n state should extend as far as Jaffa. [This would cut Israel in two & result in death for her.]

Yasir Arafat/PLO Arab terrorist leader (Reuters report from Beirut): "No surrender [for us]/no kneeling/no negotiations. Only 1 thing--fighting." So he said after Sadat visited Israel and Dec 12, eve of Cairo negotiat'ns. He added Jan 1: "No alternative for the PLO, only the gun/the gun/the gun!"

Egypt & Israel are talking peace but others are talking too. Listen! Their words are no different than they were last year and year before that.

12th session/Palestine Natl Council/June '74. PLO agree to establish "independent/fighting authority" on W Bank when that real estate available. 13th session/Mar'77. Sentence was changed to "independent/fighting state."

Farouk al Kaddoumi, the PLO's "foreign minister" talked on subject: "We accept at this stage that we have state on only part of our territory. This does not mean that we are giving up the rest of our rights. There are two phases to our return. First we go to '67 lines, second to the '48 lines. Then we make 'democratic' state of Palestine [on ruins of State of Israel]."

*Narrower than Washington DC! This would leave Israel unbelievably vulnerable.

מדינת ישראל

משרד החינוך והתרבות

תאריך: יט, באולול תשל"ז
2 בספטמבר 1977

מספר:

אל : מר משה ארד, סמנכ"ל, משרד החוץ
מאת: ד"ר הרצל פישמן

הנדון: הקמת לובי נוצרי בארה"ב

1. הצעתי זו, המכילה את עיקר תוכנו של מכתבו למשה רביב מיום 6.30.76 (רץ"ב), באה
בתחליף למכבתו ההוא.

2. אחד הגופים הייעילים ביותר בארה"ב שטייע בשעמו (בשנות ה-40) לגבש דעת קהל אורה אמריקנית להקמת מדינה ישראלי היה - American Christian Palestine Committee אמן, הוא סובסיד על-ידי הממסד הציוני דאו (סילבר, נוימן) שמשר בוחוטים, אך ככל חוץ הוא היה גופ נוצרי בראשותו עמד אפריקנים בעלי מוניטין. המשדרים המרכזים של הארגון היו בניו-יורק, אך היו גם משרדים אזרוריים ברחבי ארה"ם. בשור המקומי, סניפי הארגון (שהיו מרכיבים מנויצרים מקומיים) לחזו על העתונות, הרדיו, הpolloיטיקאים המקומיים והאזרוריים, ובעיקר על אנשי הקונגרס מאותו אזור להתחים באחדה לנושא הציוני. בשור הארץ, הוקם ועד פועל שחבריו היו מנהיגים נוצריים ידועים שם. חברים אלה, כולל חברי קונגרס, היו נפגשים מדי פעם בועידות ארציות כדי להביע תמכה ציבורית ברעיון הציוני, וכן לשמש כגוף לחץ על הבית הלבן. נציגי הוועד הפועל היו מופיעים לעיתים קרובות בפני ועדיו הקונגרס כדי להציגו שקידמו את נושא הקמת המדינה היהודית, ותמכתם זו היתה מהפרסמתם ברבים.

3. הצעתי היא להקים היום גופ דומה שיחיה מושחת לא על נוצריים סתם אלא על נוצריים פונדמנטלייסטים. בידוע, קים בארה"ב בלבד - מלבד בארץ אחרות - - 30-40 מיליון נוצרים אלה המאזרגים בכנסיותיהם. לפי התאולוגיה הפונדמנטלייסטי, ¹⁸ יחוור לעולמנו רק לאחר של היהודים יהיו מוקוברים שנית בארץ ישראל (ואז ככל יתנארו), ז"א, הקבוצות הפונדמנטלייסטיות חייבות לתוכן בנו מבחינה פוליטית כדי להיות כנים לתחולוגיה שלהן. אמן, ינסם בקרבן גם אנטישמים, אך להלכה, רובן הן לצדנו.

4. הנני מציע שחד מתחנו בישראל יישלח במיוחד למשך חודש-חודשיים דוחסים כדי לברר את אפשרות הקמת הגוף המוצע עם מנהיגים פונדמנטלייסטים באזרורים שונים בארה"ב. הפגישות הראשונות יסודרו על-ידי נציגינו באמריקה, אך חשוב לדעתם שהנהיגים הנוצריים ירגישו בראשית הדרך כי קשור ישיר להם עם ישראל. יתרה מזאת: כשמנהיגים אלה, או חברי ארגוניהם, יבקרו בישראל, חיוני הוא שצווות מיוחד של ישראלים, המכירים יפה את התנ"ך והתאולוגיה הנוצרית, יהיו מקבלים פניהם.

5. יתחנן כי בשלב הראשון נצטרך לבסס את המשרד הראשי של הארגון המוצע, אך בסופו של דבר משובנע אני כי הכנסיות הפונדמנטלייסטיות תקים מנהיגים פרו-ישראלים משל עצמם או מחרומנה להקמת ולמיון "משדרים ישראלים" משותפים לכלן. על כל פנים, כדי לאדם שיישלח לארה"ב לחזור את הנושא (סעיף 3) ולברר גם את מקורות המימון למפעול המוצע. (יודע לי על קרנות גדולות - Foundations - - בידי פונדמנטלייסטים, ומתקידנו יהיה לשכנען כי ימננו את המשדרים הישראליים).

6. יוקם ליד משרד החוץ בירושלים צוות של תריסר ישראלים המעורבינים בנושא, והמסוגלים להתחזק עמו. חברי הצוות, אני מציע, בין השאר, עלולים מארה"ב היושבים בישראל לפחות חמיש שנים שרקען החשבתי כולל התמחות בתחום הדת (כגון בוגרי הסמינר התאולוגי לרבניים קונסרבטיביים בניו-יורק).

חברי הצוות יעמדו לרשות משרד החוץ לתקופה של חודש לשנה לנכסיעות לחו"ל (לביקורים בקהילות פונדמנטיסטיות), וכן לפגישות עם נציגים פונדמנטיסטיים המבקרים בישראל. בארץ ישולם להם רק הוצאות אירוח, ובחו"ל רק אש"ל. החברים שייבחרו לסגל המוצע יעברו סמינר מיוחד, ויופעלו על-ידי רכז מתחאים.

בברכה,

ד"ר הרצל פישמן
מנהל המחלקה לקשרי חוץ

עליה בילדותו מארה"ב ב-1934; חניך ביה"ס הריאלי בחיפה ובוגר גמנסיה הרצליה בתל-אביב; חבר ב"הגנה".

השלתו הגדולה בארץ"ב: ד"ר למדעי המדינה, ד"ר למדעי היהדות, בשתיתו באמריקה: יו"ר ארגון הנוער הציוני "מסדה", עורך הירחון "יהדות העזיר", מרצה ביהדות וציונות במסגרות הוראה.

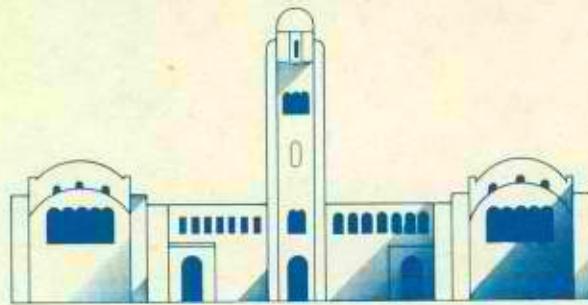
לפני קום המדינה, הוזמן ללמד יחסים בין-לאומיים בבי"ס לדיפלומטים ליד הסוכנות היהודית בירושלים; מראשוני משרד החוץ הישראלי; מפקדה הראשונית של העתודה האקדמית בצה"ל; מנהל הקורס הראשוני של בית-הספר הגדולה למודיעין.

מסיבות משפחתיות שהה בארץ"ב בשנות הששים: הקים, ועמד בראש, חברה חינוכית ארצית לנוער מוחון מטעם קרן קרגבי; מונה על-ידי נשיא ארה"ב למועצה חינוכית מזכומצת שפקחה על מערכת החינוך האמריקנית; יועץ חינוכי לגופים מפלטתיים בוושינגטון; לימד מדעי המדינה בניו-יורק; היה מנהיגיה של התנועה הקונסרפטטיבית ביהדות אמריקה; יועץ לארגון הארצי של הקהילות היהודיות בארץ"ב בנושא החינוך היהודי.

במשרד החינוך והתרבות מנהל המחלקה לקשרי חוץ; היה אחראי לקליטתם של תלמידים עולים במערכת החינוך הישראלית; יזם את מפעל החינוך לזוגות צעירים מערבי פיתוח; מחהם את נושא החינוך היהודי בגולה עם הסוכנות היהודית; אחראי לתוכניות לימודים תיכוניים בארץ לבודר הבא מהגולה למדוד בישראל; יו"ר ועדות בי"ס-משתתות למלגות למדוד לסטודנטים ישראליים; לימד באוניברסיטה ע"ש בן-גוריון בנגב והאוניברסיטה העברית בירושלים; מלמד בסמינר למורים ע"ש דוד ילין בירושלים; מרצה קבוע בצה"ל וביב"ס לשוטרים בשפרעם; שליח הסברה לחו"ל מטעם הסתדרות הציונית; חבר בוועד הבין-עדתי בישראל; אחד משני מייסדי "האגודה הירושלמית לkidom חינוך ותרבות" (בחסות קרן החינוך של המגבית היהודית המאוחדת) המקימה קריית חינוך ותרבות ליד ירושלים.

ב-1950 הופיע ספרו "תורת האזרחות בישראל" בהוצאת בי"ס הריאלי, שפילים דרך במערכת החינוך הישראלית בתחום החינוך לאזרחות; ב-1973 יצא לאור בארץ"ב ספרו (באנגלית) "הפרוטוטיפיות האמריקנית וייחסה למدينة יהודית" בהוצאת האוניברסיטה ווילן ספייט; ב-1974 נתרפס ספרו "זה איךפת לי" – על איזות החיים בחברה הישראלית; הוא כותב עתה ספר המנסה לבבש פילוסופיה חינוכית לאומית לסטודנטים למורים; אמריו שהופיעו ב"הארץ", "מעריב", "ג'רוזלם פוסט", ובכתבי עת בחו"ל, דנו בנושא אידיאולוגיה לאומית, חינוך, ציונות, אדרחות נארה, ויחסי ישראל והחוץ.

jerusalem
international
y.m.c.a.



P.O.B. 294
JERUSALEM, ISRAEL
TELEPHONE 227111
BRANCH OF THE
Y.M.C.A.'S
INTERNATIONAL DIVISION
U.S.A.

י.מ.ק.א.
הברניליאומית
ירושלים
ת.ד. 294 ירושלים
טלפון 227111

جمعية الشبان
المسيحية - القدس
انترناشينال
ص.ب. : ٢٩٤
هاتف : ٢٢٧١١١

JAMES L. RHOADS
General Director

RIZEK ABUSHARR
Program and Membership Director

Miss Warda, January 5,
Secretary to Mr. Shmuel Katz, 1978
The Prime Minister's Office,
Jerusalem.

Dear Miss Warda,

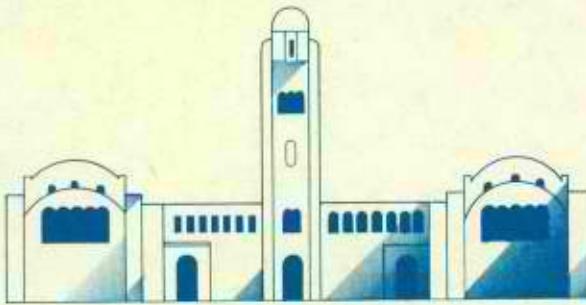
When leaving with you the documents for Mr. Shmuel Katz yesterday I should, perhaps, have mentioned that it was the Ministry of Religious Affairs (Mr. Shalom Bar-Zakkai) that suggested the appeal to the Prime Minister be made through Mr. Katz in his role as adviser on relations with Christians abroad who are interested in Israel.

For twenty years I have been receiving the Journal published by the Ministry of Religious Affairs, Mr. Bar-Zakkai is fully aware of the present approach to the Prime Minister, and of the 24 page Memorandum which I enclose.

Yours sincerely

Paul Glueckas

jerusalem
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ymca.



POB. 294

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JAMES L. RHOADS
General Director

RIZEK ABUSHARR
Program and Membership Director

2.

For information only, I have
sent copies of the letter addressed
to Mr. Shmuel Katz (making it
clear it was not possible to meet)
together with copy of the draft
"Invitation" submitted through your
offices to the Prime Minister, to :-

Mr. Arthur Lourie - 18 Rehov Akad Ha'Am
Dr. Elihu Elath - 17 Bialek
Dr. André Chouraqui - 8 Ein-Roguel
Mr. Shalom Ben Zakkai, of the
Ministry of Religious Affairs
(30 Jaffa Rd)

as well as leaders of the Jerusalem
International YMCA :

Chairman: Mr. William Dyer
Vice Chairman: Mr. Pinhas Rabunovitch
Director: Dr. James Rhodes.

Paul Guinness

Permanent Address: Apartado 184,
San Antonio, 08132, Balearic Islands,
SPAIN.

Morning Address at the International
Conference on the Peace of Jerusalem
Arnold T. Olson

THE PRICE OF PEACE

TO EVANGELICALS ASSEMBLED IN JERUSALEM AND TO THOSE SCATTERED
THROUGHOUT THE WORLD:

"If, when you are bringing your gift to the altar, you suddenly remember
that a friend has a grievance against you, leave your gift where it is
beside the altar and go and apologize and be reconciled to him and then
come and offer your sacrifice to God." (Matt. 5: 23-24)

We have come to Jerusalem to offer our prayers for the peace of Jerusalem, demonstrate in every way possible our concern for peace, and to find ways in which we might implement our faith with works. But first we must recognize the legitimate grievances held by Jews against Christians and apologize, not just with our sentiments but with our intellect. Only then can we call upon the Jews to forsake the suspicions held against Christians and to accept us as brothers in the covenant of their real and our spiritual father, Abraham.

The solidarity we would demonstrate must begin in our own hearts and be reflected in our own congregations and communities. This includes erasing from our thoughts and our theology all that fosters anti-Semitism. In doing so, however, we must be aware of the fact that phileo-Semitism can be as unacceptable as anti-Semitism. Israel is not a perfect state any more or less than the countries from which we have come are perfect. We must avoid a love that is so blind that we cannot see or admit that not everything Israel does or has done has the applause of evangelicals. If we do criticize it must not be because of her Jewishness.

Our support of Israel is based on humanitarianism, a recognition of the legality of the State as voted by the United Nations in the matter of partition, and the acceptance of the new State into the family of nations in 1949. Finally, our support is based on a belief in the Scriptures and that the very existence of the State is in fulfillment of Biblical prophecy. Professor David Flusser, one of Israel's outstanding authorities on the New Testament and Jews, recently put it succinctly:

"Today it is possible to measure the true Christian according to his Biblical stance regarding the Jews, Judaism, and the return of the Jews to their own land. The Christian who doesn't understand the importance of the Jews to their own land, who doesn't see that this is the 'main event' of the last days and the proof that the prophets were right and the Bible is true cannot understand the real meaning of Christianity.-----In the case of the people of Israel, of the children of Israel who return to the promised land, it is a pioneering task in preparation for the Messianic Kingdom and the world redemption. It should also be the task of true Christians to assist Israel, your brethren, every way humanly possible if one is sincere in this great hope."

The evangelical must first free himself from certain prejudices and misconceptions before he is prepared to pray and work for the peace of Jerusalem.

I. EVANGELICALS MUST REMOVE FROM THEIR THINKING THE CHARGE THAT THE JEWS OF TODAY OR IN THE PAST WERE COLLECTIVELY GUILTY OF THE CRUCIFIXION OF JESUS.

It will not be possible to go into detail but we need to touch on some of the most commonly expressed misunderstandings.

1. That the Jews as a whole rejected Jesus - "He came unto his own and his own received him not." Who were his own - his own creation? His own human race? His own race?

The statement in John 1:11, like all verses, must not be read out of context. In verse 5 we read that the darkness was unable to comprehend or grasp the Light of the World. Verse 10 states, "He was in the world, and the world was made by him, and the world knew him not." And finally the verse following the statement concludes that, "But as many as received him, to them gave he power to become the sons of God - - -."

Only a small percentage of his own race was in Palestine at the time of Jesus. As Jules Isaacs has so well documented, "It is entirely probable that the Jewish people as a whole were not even aware of his existence. The Diaspora had already taken place and as now, there were more Jews living outside of Palestine than in the land."

Many of our Jewish friends are disturbed by the 71 times the word Jew is used in John's Gospel - and Christians have often failed to consider the many ways in which the name is applied. At times it is used for the enemies of Jesus while at other times for His friends. At times the reference is to the Jews as a whole and on other occasions to certain groups or cliques of Jews.

2. That the Jews called for judgment upon themselves. "His blood be upon us and our children." Did that cry come from the cross or the crowd? Haven't we often made irrational statements in times of great emotion. How many times have I not cried

out, "Kill the umpire" even though he might be a personal friend. How thankful that neither God nor the crowd took me seriously.

Matthew (27: 25), declares, "then answered all the people, and said, his blood be upon us, and our children." All the people - all the people of the Jewish race, all the people in Palestine, all the people in Jerusalem or all the people in Pilate's judgment hall? Further, what kind of people were they - people who voluntarily attended the trial or people paid by the leaders to perform under their direction?

What cry came from the cross? "Father, forgive them for they know not what they do." Do we believe that prayer was answered?

3. Did not Peter on Pentecost charge the Jews with the crucifixion of Jesus (Acts 2: 23)? He also declared in his sermon at the Temple - "and now brethren, I wot that through ignorance ye did it, as did also your rulers."

No one has been or will be condemned for the crucifixion of Jesus. It is His death that gives life. The crucifixion that condemns is the second crucifixion or as the Epistle to the Hebrews declares it is the act of "crucifying afresh" that condemns. (Heb. 6: 6)

II. WE MUST REPUDIATE THE ACTIONS OF THE FATHERS AND THE REFORMERS IN
TAKING IT UPON THEMSELVES TO PUNISH THE JEWS THROUGH THE CENTURIES
FOR THE CRUCIFIXION WHICH GOD HAS LONG SINCE FORGIVEN.

Could we repent vicariously for our forefathers we would do so. At most we can do the works of repentance and pledge ourselves to do whatever we can to wipe out such a heresy.

The Church must recognize the guilt of charging the Jews with deicide and of taking upon itself the role of God's avenger by attempts at forced conversions, exile and finally genocide before an expression of solidarity can be more than a pious statement.

The tragedy of persecution in the name of Christianity is one which hasn't made the impact on today's evangelicals as it ought.

On the other hand, we cannot in our day accept the blame for the past actions by leaders of the church anymore than the Jews and Gentiles of today can accept the blame for what the leaders in Jerusalem and the Roman authorities did to Jesus in the first century of the Common Era.

The antagonism is the result of the misreading of the Scriptures, a misinterpretation of its message, a mistranslation of the text, the teaching of the Roman Catholic church as well as the Reformers, to say nothing of the theological bias of copyists throughout the centuries.

The charge of "Christ killers" is not based upon a true reading of the Scriptures but the false teachings of the Church Fathers and the Reformers. This teaching followed the immigrants from Europe to the shores of the United States and is accepted by more people than is generally realized in both Catholic and Protestant churches.

In a survey published in 1966 one statement presented was: "The Jews can never be forgiven for what they did to Jesus until they accept him as the True Saviour." 33% of the Protestants and 14% of the Catholics agreed while an additional 60% and 46% respectively agreed but were not certain. Seventy percent of the Lutherans, Missouri Synod, 80% of the Southern Baptist and 79% of the sects agreed. Ignored was the fact that all at the crucifixion were forgiven by Jesus as he hung upon the cross.

The terrible slaughter of Jews during the holocaust is blamed upon Hitler and Nazism. But much of the blame must also be placed on the church which produced a Hitler who writes of his religious convictions, "I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord." He also wrote, "Gradually I began to hate them for me this was the time of the greatest spiritual upheaval I have ever gone through. I had ceased to be a weak-kneed cosmopolitan and became an anti-Semite."

This has a familiar ring. One cannot but recall the following tirade, "Venomous beasts, vipers, disgusting scum, cancers, devils incarnate - - - Rather than touch the pearl and balm of the Word of God, you should handle pig excrement - - - their private houses must be destroyed and devastated, they could be lodged in stables - - - I beseech our magistrates to exercise severe pity toward these wretches in case it might contribute to their salvation - - - let them take care to burn their synagogues - - - and whatever escape the fire must be covered with sand and mud - - - Let them force them to work.

And if all this avails nothing, we will be compelled to expel them like dogs in order not to expose ourselves to incurring divine wrath and eternal damnation."

That was Martin Luther in one of his last writings, "On Jews and their Lies." That was the reformer who earlier had shown compassion and revealed an empathy with the Jews by denouncing the prevailing attitude of Christians to the Jews.

Jules Isaac, the historian who dedicates his book on Jesus and Israel to his wife and daughter, killed by the Nazis writes, "Patience, Luther, Hitler will come. Your wishes will be granted and more."

Calvin had trouble with the prayer of forgiveness offered by Jesus on the cross. It interfered with his system of theology: "When Christ, moved with an affection of mercy, asked God for pardon of those who pursued him, this did not prevent him from acquiescing in God's righteous judgment, which he knew to be ordained for the reprobate and obstinate." In 1632 a pastor was strangled in Geneva for apostacy and conversion to Judaism.

Let's look briefly at the Scriptures. It is evident from just a few passages that the church ignored or sought to explain away those passages which exonerated the Jewish people.

Note first a few of the passages which reveal that the Jews as a whole accepted Jesus.

And they were astonished at his doctrine: for he taught them as one having authority, and not as the scribes. Mk 1:22

And at even when the sun did set, they brought unto him all that were diseased and them that were possessed with devils. Mk 1:32

And all the city was gathered at the door. Mk 1:33

They could not get near to him because of the crowd. Mk 2:4

They came to him from every quarter. Mk 1:45

All the multitude resorted to him. Mk 2:13

And it came to pass, that, as Jesus sat at meat in his house (Matthew), many publicans and sinners sat also together with Jesus, and there were many that followed him. Mk 2:15-16

He taught in their synagogues, being glorified by all. Lk 4: 5

Many of the authorities believed in him. Jn 12: 42

Listen also to the testimony of the enemies of Jesus:

Many of the Jews (after the resurrection of Lazarus) therefore who had seen what he did, believed in him - - - - the Chief Priests and the Pharisees gathered a Council and said - - - if we let him go on thus everyone will believe in him. John 11: 45-48

The Pharisees said to one another, you see that you can do nothing; look, the whole world has gone after him. John 12: 19

We learn from the lips of Jesus who would crucify him:

And he began to teach that the Son of Man must suffer many things and be rejected by the elders, and the chief priests and the scribes, and be killed. Mk 8: 31

Now we are going up to Jerusalem, and the Son of Man is about to be handed over to the chief priests and the scribes. They will condemn him to death and will hand him over to the Romans, who will mock him and spit at him, and scourge him and put him to death. Mk 10: 32-34

The leaders of the Jews delivered Jesus to Pilate. May we never forget that he was sentenced to death by a Roman judge, abused by Roman soldiers, hanged on a Roman cross and lost his garments to Roman soldiers who gambled for them.

Then, too, chief priests were not truly representative of the Jewish people as a whole - they were appointed by Rome. Nor could the elders who kept themselves apart from

the common people, represent them. The scribes and the Sadducees certainly did not speak for Jewish believers.

Let me conclude this section with a statement by President James Carter of the United States:

The Christian religion, according to my understanding, holds that Jesus of Nazareth, who was a Jew, gave His life to redeem the sins of humanity. The Gospels declare that His death was foreordained and without that death and the resurrection which followed it Christians would not be saved in Christ. Yet the Crucifixion required human instruments.

Among these were Judas, who was a Christian disciple, Caiaphas, who was a Jewish priest appointed by the Roman authorities, and Pilate, a gentile, who actually condemned Jesus to death.

In accordance with the Gospels, I know that Jesus forgave the human instruments of His death but I am also aware that the Jewish people were for many centuries falsely charged with collective responsibility for the death of Jesus, and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism.

I know and am personally gratified by the fact that the highest authorities of the major Christian Churches, Protestant, Roman Catholic and Greek Orthodox, have totally and decisively rejected the charge that the Jewish people as a whole were then or are now responsible for the death of Christ.

My own denomination, the Southern Baptist Convention, adopted an official resolution on June 7, 1972, declaring "anti-Semitism as un-Christian"

and as being opposed to any and all forms of it. Further, the Baptist Churches have resolved that "we covenant to work positively to replace all anti-Semitic bias in the Christian attitude and practices with love for Jews, who along with all other men, are equally beloved of God."

III. EVANGELICALS MUST REFRAIN FROM LOOKING ON THE JEWS AS A SPECIAL TARGET FOR EVANGELISM.

We are commanded to go into all the world and preach the Gospel to every person - the Jew first. This has been done - the first to hear the Gospel, the first evangelists, the first converts were Jews.

We have failed to distinguish between the salvation of the Jew as an individual and the salvation of Israel as a state - the Jews collectively. An individual Jew to the Christian should be no different from an individual gentile. All have sinned, all need a Savior - we preach one Gospel and a universal Savior. There is not one message for the Jew and another for the gentile. There is not one church for the first and another for the second. We are one in Christ and have been adopted into the one family, all through faith and confession. Preach we must. Preach to all is our call. The Minister of Justice in 1973 said to me that the Christian dogma calls upon believers to go into all the world and preach the Gospel to every creature. "Here in Israel, we cannot say we are granting you religious freedom if we deny you the right to exercise part of your dogma but remember this - it must be done legitimately."

Billy Graham has said:

First, as an evangelist, I am interested in establishing contact with all men concerning personal faith in Jesus Christ. Implicit in any belief is the right

of sharing it with others. The message that God is love, prompts any recipient of that love to declare it to others.

Secondly, just as Judaism frowns on proselytizing that is coercive, or that seeks to commit men against their will, so do I. Gimmicks, coercion, and intimidation have had no place in my evangelistic efforts, certainly not in historic Biblical evangelism. The American genius is that without denying anyone an expression of their convictions, all are nevertheless partners in our society. The Gospel's method is persuasive invitation, not coercion.

Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people, as St. Paul suggests in the Book of Romans. In light of that I have never felt called to direct my evangelistic efforts to Jews or any other particular group.

Leighton Ford, another evangelist, likewise questioned a program of evangelism zeroing in on Jews. This was at the historical meeting of Jewish and evangelical scholars in New York in 1975. His remarks were in the form of a letter to a Jewish friend.

If you have met insensitive Christians who see Jews only as trophies to be bagged in an evangelistic safari, please don't take them as completely representative. And if sometimes it seems to you that evangelical Christians look on Israel chiefly as a key piece in their prophetic jigsaw puzzle, let me affirm that our caring isn't that shallow.... We don't hide the fact that we want you to believe Jesus is the Messiah. We really do. We cannot deny that he is the fulfillment of the great plan of the God of Abraham, the appearance in history of the Lord Himself, our Savior

and Lord of all. But we do reject the neurotic approach which would select out Jews alone as some unique objects of proselytism. We deplore evangelistic methods that involve force or manipulation."

What brings us to Jerusalem today is the peace of Jerusalem or the salvation of the Jews collectively - that peace which will save Israel from a second holocaust. "For I would not, brethren, that ye should be ignorant of this mystery - - - that blindness in part has happened to Israel until the fulness of the Gentiles come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away the ungodliness of Jacob." Romans 11: 25-26. While we must witness to people of all nations, of every color, of every race in every language, we also believe in the ultimate salvation of the nation collectively. No other nation is so privileged. But through the salvation of the State by the coming of the Prince of Peace all peoples will be blessed.

IV. EVANGELICALS MUST RECOGNIZE THE ARAB PEOPLE AS THE OTHER CHILDREN OF ABRAHAM AND THAT THEY ARE ALSO RECIPIENTS OF SPECIAL PROMISES FROM GOD.

Our interest in the offspring of Ishmael must correspond to our concern for the children of Isaac. They, too, are children of a covenant and considered an element in the development of the Arab nations. To Abraham God said, "And also of the son of the bondwoman will I make a great nation because he is thy seed." (Gen. 21: 13) To Hagar, the mother of Ishmael, He said, "I will make of him a great nation." (Gen 32: 18) While aware of the twelve sons of Jacob most have overlooked the name of the twelve sons of Ishamel, "These are the twelve sons of Ishmael and these are their names by their towns, and by their castles, twelve princes according to their nations." (Gen. 25: 16) I have often

been moved by the account of the burial of Abraham. "Then Abraham gave up the ghost and died in a good old age, an old man, and full of years, and was gathered to his people. And his sons Isaac and Ishmael buried him - - - ." (Gen. 25: 8,9)

The descendants did become a great nation and together with the Egyptians came close to conquering Europe. The religion adopted in the seventh century went with them everywhere. The tragedy was that this religion added the dimension of violence in the name of Allah. Let us not forget, however, that these are the people, especially the Egyptians who developed writing, invented algebra, and advanced medical science to mention just a few contributions. Much of the glory is in the past but not gone forever.

History provides a dramatic illustration of the potential when the sons of Abraham worked together during Spain's golden years. The Moors brought, among other contributions, algebra, chemistry, architecture - even indoor plumbing to Europe while the Jews were the lawyers, chemists, pharmacists, judges, navigators; merchants in silver, spices, timber, wine, fur and experts in banking and government finance. Dear God, may history repeat itself!

Nor should we forget that Egypt, now a poor and weak nation in contrast to the greatness of her past measured the earth's circumference while the rest of the world thought it flat. She served as the world's granary, developed construction skills, the numerical systems, poetry, and techniques in medical science. It was in Egypt that the Bible was translated from Hebrew to Greek (280 BCE) introducing monotheism to the world and foretelling to what was then a universal language that a Savior would come.

In preparation for the sons of Ishmael to rise again, the God of Abraham has held in his own safety deposit boxes treasures which the world would not need until the last days. He has blessed these people with great reservoirs of black gold which can return the people to the greatness once enjoyed, providing they exercise good stewardship and use the wealth for the welfare of all the people.

We are concerned for the Arab refugees but have not forgotten the Jews in the land were also refugees. We regret that during the past thirty years the Arabs have not accepted their brothers as the Jews accepted theirs. We are not unmindful that during these years Americans, Jews and Gentiles, have contributed to the care of these people.

We would also wish that Christians among the Arabs would be granted the tolerance and protection equal to that given Arab Christians in Israel. We are not all competent to judge the tenets of International Law relative to the liberated territories, but we do remember that during the occupancy by the Palestinians on the West Bank as part of Jordan war broke out in 1967 and that on the positive side there is room for some - but certainly not all - refugees on the West Bank without creating another nation.

But let it be clearly understood that evangelicals in declaring solidarity with the State of Israel is no less interested in the future of all the descendants of Abraham and believe in the promise:

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance. Isaiah 19: 23-25

Impossible, you say? Many, not too long ago, thought the return of the Jews to Palestine and the rebirth of the nation was impossible. With God all things are possible and with faith, love, and courage we can help make it so.

FOOTNOTES LATER

Second Address at the International
Congress on the Peace of Jerusalem
February 1, 1978
Arnold T. Olson

Israel and the Fourth Dimension

In world affairs Israel is considered from the standpoint of economics, international politics and geographical boundaries.

Our purpose is to bring into the discussion a fourth dimension often forgotten, sometimes ignored, and even ridiculed.

Recently we published an ad entitled Evangelicals' Concern for Israel in at least thirty newspapers in the United States which sought to bring this fourth dimension into focus. It was a confession of our faith in the Scriptures and the God of history who overrules in the affairs of the nations, and guides in the decisions of men to accomplish His purposes. It was also a declaration of support for Israel based on this faith.

The favorable response was overwhelming while a small minority was opposed. Some challenged our interpretation of the Scriptures. A few charged us either with mixing politics and religion or not going far enough politically. We were unrealistic, visionary, simplistic, uninformed, and naive to think that international problems could be solved by appealing to the Word of God. The large majority, however, commended us for the statement. I looked in vain for a letter from some Christian who might have sensed the spiritual undertones - the fourth dimension. Finally, a Rabbi, with the highest of scholastic credentials and a deep commitment to his religious convictions, sensed the deeper meaning as he wrote:

This letter to you is occasioned by the magnificent and sensitive advertisement which the Evangelicals placed in the New York Times of Tuesday, November 1, 1977.

Your gesture was the more appreciated since, quite paradoxically, the religious concerns for the Holy Land seem to have diminished to complete irrelevance in International posturing. The sublime moral and spiritual turn which you inject into the debate restores the primacy of the religious dimension. It is noteworthy that your attitude is very much paralleled by the official policy of the new Government of the State of Israel. The Prime-Minister, as leader of the opposition for thirty years has stressed time and time again that Israel's claim to its land is based not upon the decisions of the Nations but upon the divine plans for mankind and specifically upon the Covenant between God and Israel. This Covenant, Mr. Begin points out, has never been repudiated.

In congratulating you upon your initiative and upon your courage, I would utter the prayer that others would follow your example. It is high-time that religious principle rather than misguided pragmatic self-interest determine the policy of Nations.

The hand of God appears often in the affairs of men and nations especially as they relate to the Jews and to Israel. This is not because the Jews have been or are any more beyond reproach than the rest of the human race. They have given their Creator much trouble from the time He delivered them from Egypt to the present. It is not the

integrity of the Jew to which history gives witness, but rather the integrity of the Lord God who keeps His promises and covenants. If one is tempted to doubt the divine promises or question God's judgments, he might look at Israel and be reassured that the God of righteousness and justice is also the God of mercy.

I. THE FOURTH DIMENSION IN HISTORY.

It appears in many events not least of which is the manner in which there has been the right Jew, in the right place, at the right time. Each event has marked a turning point in the history of the Jews.

Joseph, a slave and lonely stranger in Egypt, went from a prison to the palace and in time of world famine made Egypt the world's granary and brought his father Jacob and the family to the land where the nation of Israel was born.

Daniel, a mere lad but with a strong uncompromising commitment to his faith, was taken into exile in Babylon. He rose to be a chief ruler under the Emperors of three great and powerful nations spanning sixty decades. Though Israel was under the rule of all three, Daniel was able to exercise influence even on behalf of his people.

Nehemiah, another exile, held a place of honor and influence with the King of Persia. He moved from the position of cup-bearer to the king to that of Governor of Jerusalem and rebuilt the city.

Who can forget Queen Esther who was in a place of influence in the Medo-Persian empire and able to save her people from annihilation?

These are but a few of the examples out of ancient history. Before we take a look at similar events in our own time we would take a brief look at the Jews in the early history of America.

A Jew, Salomon Pietersen was already in New Amsterdam (New York) when the first group of twenty-three Jewish immigrants landed on its shores in 1654, just thirty-four years after the Pilgrim's landed at Plymouth Rock. These refugees had attempted to return to Holland after being forced to leave Brazil only to be captured by pirates and then rescued by a ship enroute to New York from Holland. He made the financial arrangements with the captain so they could land. By the time the colonies reached 1776, these Sephardic Jews had already played an important role in the growth of what was to become a new nation. Haym Moses Salomon, either alone or with the help of others, made \$600,000 available to General George Washington. Captured twice by the British who stripped him of his property, Salomon died penniless. A grateful country later honored him by placing his picture on a ten cent stamp. This new nation became a haven for Jewish refugees and from their descendants have come people and funds to help rebuild Israel.

Chaim Weizman, a chemist at Manchester University, assisted Great Britain in winning World War I by developing a synthetic acetone and in return asked only for and received a promise of help to have a homeland for his people in Palestine.

Eddie Jacobson was awakened in Kansas City the night of March 8, 1948, by a telephone call from New York asking that he go to Washington and intercede with President Harry S. Truman on behalf of Weizmann. This was at a most crucial time when it appeared

that the implementation of the partition plan voted by the United Nations in November of the previous year might be postponed and even scuttled. All others, people of great importance and influence, had failed to persuade Truman to meet Weizmann. Jacobson, a Jew who had been Truman's partner in the Haberdashery business, succeeded where others had failed. The president pledged in a meeting with Weizmann his support of the partition plan. On May 14, just twelve minutes after midnight in Israel, the day on which her leaders had declared statehood, the president announced America's recognition of the new nation.

Golda Meir writes that the president was influenced by "the profound impression made on him by Chaim Weizmann, whom he had received in Washington and who had pleaded our cause and explained our situation in a way no one had ever done in the White House before. Weizmann's work was of incalculable value. American recognition was the greatest thing that happened that night." But let us not forget that but for the influence of Jacobson, the two great leaders might not have met.

Finally, there is Henry Kissinger, himself a Jewish refugee from Nazi Germany who, as Secretary of State, was in a position to meet and win the trust of President Anwar Sadat on behalf of the United States - a Jew meeting an Egyptian while Israel and Egypt were at war - a Jew negotiating a cease fire. The exciting events since that time should not cause us to miss the point of a right Jew, in the right place, at the right time.

II. THE FOURTH DIMENSION IN CURRENT EVENTS.

As a lad I heard many sermons predicting the return of the Jews to the land and the rebirth of the nation. The pulpit became the symbol of a faith that was the substance of things hoped for. The feeble faith in my young heart was often shaken by the events

between the 1917 Balfour Declaration and World War II. Then came the visit to concentration camps while serving as a chaplain with the American troops in World War II. The faith and the hope was all but shattered. How could the promises of God ever be realized?

Our fathers were men of faith, vision and hope long before Israel was reborn. Could I not trust God a little longer?

Dr. Increase Mather, a graduate of Harvard at 15, and later president of the University wrote in 1669, "When once God shall begin this work of Israel's salvation, it shall be carried on with speed and irresistible might - - - all motions, when they come near the center are most swift - - - the Israelites at their return shall even fly." (Isa. 11:14) This was written three hundred years before the airplane!

Statesmen as well as preachers had visions of Israel's future. John Quincy Adams, sixth president of the United States, (1825-1829) advocated the "rebuilding of Judea as an independent nation." President Woodrow Wilson declared at the Paris Peace Conference in 1919: "The allied nations with fullest concurrence of our government and people are agreed that in Palestine shall be laid the foundations of a Jewish Commonwealth." Two years later President Warren Harding supported the statement: "It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity."

On the very day at the Peace Conference (March 3) when Woodrow Wilson spoke as quoted, a leader of the Arab people added his support. Emir Feisel wrote:

We Arabs - - - look with deepest sympathy on the Zionist movement.

Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organization to the Peace Conference, and we regard them as moderate and proper. We will do our best, insofar as we are concerned, to help them through. We will wish the Jews a most hearty welcome home - - - I look forward and my people look forward to a future in which we will help you and you will help us, so that the countries in which we are mutually interested may once again take their places in the community of civilized people of the world.

Now we walk by sight as well as by faith. If such a faith is simplistic, unrealistic, and naive, so be it. How about the propaganda that peace will come only when a new state is formed. There was no peace when the West Bank was in the hands of Jordan, the nation of Palestinians. Henry Kissinger in a recent speech observed:

Some structures develop their own momentum that cannot be judged by formal declarations or abstract blueprints. A Palestinian State on the West Bank is bound to be an element of instability both for Jordan and for Israel; it will compound the crisis, not solve it. Such a state - whatever the professions or guarantees - must have objectives that cannot be compatible with the tranquility of the Middle East. It cannot be an accident that no attempt to create such a state was ever made during the 20 years of Arab rule in that territory.

We might ask, just who is unrealistic?

III. THE FOURTH DIMENSION IN THE RELATIONSHIP BETWEEN JEWS AND
EVANGELICAL CHRISTIANS.

1. We share a common origin - we come from the same root. The Jews are the original branches while gentile believers are grafted into the vine. We look upon Abraham as our spiritual father which brings us into a special relationship with the descendants of Ishmael as well as those of Isaac. All three peoples hold to a monotheistic religion.

2. We share a belief in the Scriptures.

Many evangelical Christians believe, along with many Jews, that the promises made to Abraham have never been abrogated. They also believe that God chose both the people and the land - in fact, the land before the people. "The promise became an everlasting covenant as permanent as the laws of nature. (Jer. 31:34-35; 33: 20-21, 25-26) and the Jews always knew, deep down in their hearts and in the midst of the most abject humiliation, persecution and massacre, that God would not only remember His covenant with Abraham, Isaac and Jacob, but that he would also remember the land (Lev. 26:42)."

To this a minority of believers through the centuries said, "Amen."

Today that small group has grown to a formidable force.

The historic rights, the ethnic rights as well as the legal rights voted by the family of nations include for us that fourth dimension - the promises of God.

3. We recognize the Jewish origins of Christianity. The mother of Jesus was a Jewess, Jesus was a Jew and a Jew who followed the practices of Judaism. The disciples were Jews. The first Christian church was 100 percent Jewish. The first evangelists and missionaries were Jewish. All of the writers of the New Testament except for Dr. Luke were Jewish. The Gospel was preached in the synagogues. Both Jew and Christian pray for the coming of the Kingdom and when using the Psalms do it with identical words.

4. We share with the Jews the need of a reconciliation between the two so long estranged from one another. As Christians we must repudiate the charge in the teachings of the church that the Jews were exclusively and collectively responsible for the death of Jesus and that the tragedies of the centuries (inflicted in large part by the church) was divine retribution. The Jews must seek to understand today's evangelical. We cannot accept the responsibility for the persecutions of the past 2000 years any more than they can accept the blame for what happened at the beginning of that period. History, as Abba Eban said a few weeks ago, is the "enemy of reconciliation. The past is the adversary of the future." Neither Jew nor Gentile should forget the past. However, they should be aware that they have both suffered.

Max Dimont points out in his recently published history:

Whereas the Germans murdered Jews out of their fear of their intellectual superiority, they exterminated the Poles, Russians, Ukrainians, Lithuanians, and other Slavs for their presumed intellectual inferiority. And the Christian world was so hypnotized by the Nazi cry of "Kill the Jews" that it did not note the extermination of seven million Christians.

Simon Weisenthal, known as the Nazi hunter and who survived more than four years in concentration camps, never speaks of only the Jewish victims. He always refers to all of the victims as victims of the holocaust.

Our reconciliation can only be fully realized when both look upon the past subjectively. Only then can our feelings for one another be one of empathy rather than sympathy.

God forbid that this should be taken as minimizing the tragedies of the holocaust. We cannot fully share subjective memory of that grief. We can, however, respond to the thinking as to Scripture for "No Jew living in our generation can ponder the anguishing mystery of mass extermination - unique even in the annals of a people used to martyrdom - of six million of his relatives and brethren and, immediately following on it, the resurrection of Israel to independence, without the experience associating in his mind with the words of Ezekial 16: 6, "And when I passed by thee and saw thee wollowing in thy blood, I said unto thee: in the blood, live; yea I said unto thee: in thy blood live."

Jews must also seek to understand that the blood of the Christian martyrs has been the seed of the church and they recall from the New Testament that Jesus said "The world will make you suffer, but be brave! I have defeated the world." (John 16: 33)

We call upon the Jews to accept us as brothers - as the spiritual offspring of their father, Abraham.

5. We share the need of a spiritual renewal.

We pray for the day when many nations will say: "Come, let us go up to the mount of the Lord, to the house of the God of Jacob; that he may instruct us in his ways, and that we may walk in his paths; for from Zion goes forth instruction, and the word of the Lord from Jerusalem." (Micha 4: 2)

6. We share a hope with the believing Jews.

As Abraham Joshua Heschel wrote in Israel an Echo of Eternity:

The State of Israel is not the fulfillment of the Messianic promise but it makes the Messianic promise plausible. Even while our faith is fading, the power of biblical words, of biblical promise, is challenging, pursuing. - Israel will abide as long as biblical words prevail.

Or as a Christian scholar declares:

Christianity shares with Judaism the underlying conviction basic to all Messianic thought and central to both faiths, namely, that God is the Lord of history and will someday bring mankind into a state of joyful obedience to his will.

And another:

At the Sedar, the cup of wine is set out for Elijah, herald of the Messiah. So, too in the Christian communion ritual, the words of Jesus are repeated, "I tell you I shall not drink of the vine until that day when I drink it new with you in my Father's Kingdom." The Jew and the Christian are men and women of tomorrow. These foolish, blessed men of hope, these children who dream impossible dreams.

Evangelicals, for the most part, know little about the internal affairs of Israel. I doubt many know the name of the political party of the Prime Minister but they do sense a oneness with him in his religious convictions.

An aide said to an American reporter, "Begin took office at the age of 64 after 30 years as a polemicist in the opposition.....He is the only remaining leader who has lived the Israeli saga from the holocaust through the fight against the British and the wars against the Arabs. He is the last of the last. He has history in his veins."

May I add, he also has steel in his nerves, faith in his heart, hope in his soul, and peace, as he was recently quoted in the American press, "not in the back of my head but in the front of my head. How to make peace is the first among all our thoughts."

We share with him and his people that faith, that hope, and that desire for peace. We pray for it. We will do what we can to work for it.

I close with a poem by an 11 year old Jewish child published in one of the most moving books to come out of Israel in recent times, My Shalom, My Peace, a book of paintings and poems by Jewish and Arab children.

BLESSED ART THOU

Blessed art Thou, Blessed Lord,
Bring Peace to this Land, an end to the sword!
Let's turn each helmet into a flower pot
And all the shining brass throw out to rot.

We'll take our holidays in the Lebanon
And the Egyptians, theirs, on Mount Hermon;
Over the border, schools we'll build
For Jews and Arabs, where once men were killed.

Swings we'll hang from the barrels of guns
Across revolvers, spiders will spin their runs;
Daddy will sit around and read his paper at ease,
Instead of going up north to fight and freeze.

The battle-field is now used for play
Where thousands of children come every day;
Finally they'll stop the spilling of blood,
Peace will come and battles be over for good.

And when Daddy from the war returns, then
He'll never don his uniform again;
And on Purim I won't dress up like a soldier as before,
Because such things simply won't be anymore.

Efrat Shiler, Age 11, Holon

FOOTNOTES LATER

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PUBLIC COMMUNICATIONS

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
388 MADISON AVENUE, SUITE 1616
NEW YORK, N. Y. 10017
212 682-6122

DIRECTOR OF NEW YORK OFFICE

November 11, 1977

Mr. Samuel Katz
Prime Minister's Office
Jerusalem, Israel

Dear Mr. Katz:

I arrived in Utah about the time you were leaving Utah last week. I am sorry I did not have the opportunity to stay at the airport to bid you farewell.

I heard nothing but praise from my friends at the Church offices and Brigham Young University concerning your visit. You should rest assured that you made friends for the Israeli position but far more than that you helped improve the understanding of those people for the problems of the Middle East.

I'm enclosing a news clipping that speaks highly of your visit to Utah. I hope your schedule permits you to visit Utah again in the future. I hope also that when you are next in New York you and I will have time to re-new our friendship.

Warm personal regards,

F. Charles Graves

F. Charles Graves

FCG/1h

Enclosure



By
Dexter
Ellis
Deseret News
political editor

It's difficult for an individual, even with an unlimited imagination, to realize the desperate addiction of this great nation to petroleum.

Flying low over Los Angeles or any other great metropolitan center, one can express wonderment at the stream of gasoline-powered vehicles flowing in a never-ending stream over the highways.

A person can multiply by thousands of times the diesel trains he sees during his travels or the great ships entering and leaving the nation's harbors.

He can count, almost as grains of sand on the beaches, the industries and individuals depending upon the automobile industry — the iron ore and copper mines, the steel mills, the thousands of satellite suppliers, the dealers, salesmen, mechanics . . . the road builders, the manufacturers of recreation vehicles, including boats, motor homes, snowmobiles . . . the tourist centers, hotels, motels, restaurants . . . all depending heavily upon motor transportation.

There's also the vast plastics industry, dependent upon petroleum for its feed stock and, of course, the farmer who, without petroleum and natural gas, cannot feed the United States, much less the world.

With these things in mind, it may be easier to conjure up a picture of a vast river of petroleum flowing day and night to nourish the American way of life, and the economic

Armageddon that would ensue should this flow be dammed off to even half its volume.

This is what would happen if the Arabs imposed another oil embargo. The last time it caused inconvenience and some hardship . . . long lines at gasoline stations and a slowed sale of recreation vehicles and heavy cars.

The next time it could be vastly worse, since the United States, during the intervening years, has increased its petroleum habit to almost a 50 percent dependency upon imported oil.

A repeat of the embargo, if there is one, could result in

steadfast in support of Israel even in the face of an oil embargo which causes serious dislocations.

In any event, Katz said it would be tantamount to committing suicide for Israel to give up all conquered territory, including that needed to prevent the Jewish people from staring down the muzzles of Arab cannon in the great population centers.

Americans have repeatedly demonstrated their toughness and willingness to sacrifice when their own security has been threatened. But there is room to wonder what the reaction would be to a devastating oil embargo trig-

"It would be a tragedy if Israel were sacrificed because Americans insisted upon wallowing like hogs in the finite supply of oil."

thousands of Americans out of work, millions of shiny passenger cars, vans, four-wheelers, camper trucks, motor homes, boats marooned in yards and driveways, as helpless as beached whales.

In this context, one may question the Israeli belief — expressed by Samuel Katz in a recent visit to Utah — that Americans would endure the hardship and inconvenience of a serious petroleum shortage rather than pressure Israel into what it considers a dangerous territorial concessions.

In a chat with this writer, Katz who is a personal emissary of Israeli Prime Minister Menahem Begin, said he believes there is no real danger of another Arab oil embargo.

And he is confident Americans have the toughness and moral courage to remain

gered by what might be perceived as Israeli intransigence in giving back conquered territory.

The American's love of his vehicle and the way of life it provides is so deep-seated that many of them regard the inconvenience of a 55 mph speed limit as somewhat comparable in punishment to a couple of hours on the rack.

Were he completely or partly deprived of his cherished alter ego for pleasure or work in order to support a tiny, incredibly brave nation far away, what would the reaction be?

It is to be hoped the reaction would be a determination to protect Israel, come what may.

It would be a tragedy of historic proportions if Israel were sacrificed because we Americans insisted upon wallowing like hogs in the world's finite supply of oil.





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הكونסוליה הכללית של ישראל בניו-יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

נין-יורק, 29.12.77

800 SECOND AVENUE
NEW YORK N.Y. 10017

OXFORD 7-5500

אל: קשתורם

הבדון: מקהלה המורמוניים

SALT LAKE CITY

נודע לי מפי מר פירסטנברג, שביקר ב-

כדי מתחנניינימ שט במען המקהלה ליטראל בקנה הבאה.

סבירוני, שבדאי לעודדם ו אף לייצור קשר עם מוסד תרבותתי בעל מוניטין בישראל. אמנם, מר פירלטנברג מוכן לבגלל את העניין, אם יתבקש, אך דומני שאין להסתפק באמרגנותו אלא יש לנצל האירוע מכל בחינה שהוא.

אנא, כתבו דעהכם בוגנידון, ובהקדם, כדי שאפשר יהיה
לקיים את המסע בשנה הקרובה.

בברכה,
נחתן
טהום

העתיקים: קורנבל ניו-יורק
פרגאי ניו-יורק
חיבם חפר, לומ אנג'לט
אורדי בר נדר, ווישינגטונ
ה/ה (ס/ס) אלה אגל אפלצ' ראליה

הוּא כְּלֵבָב, כְּלֵבָבִים
הוּא כְּלֵבָב, כְּלֵבָבִים
הוּא כְּלֵבָב, כְּלֵבָבִים
הוּא כְּלֵבָב, כְּלֵבָבִים

לעגון

ירושלים, כ"ח בטבת תשל"ח
4 ביבואר 1978

אל: מר מיכאל פרגאי, הקובסולה האכללית, ניו-יורק
מאת: שמואל כץ, יו"ץ ראש המנהלה להסברה חז

מיכאל שלום רב,

אכן חבל שוב לא בפגשו. אנו מודים לך על המודעה
החדשה של תאורובגליסטים. אנו תמים אמר שרצו ביזהר שהמימון
יבוא מלא-יהודדים.

אשר לסולט-לייק-סיטי – מסור דיש לבולם. אם כי
התנאים בינתיהם השתנו, וחוות סכנה מתקרבת פגח, לא יזיק
לדעתך, לנסות להזכיר לתודעתם שגם הם צרכיכם לפעול
למען ישראל בתחום המדיני – ולא להשאיר את הפעולה המדינית
רק לסתוראים וחברי פקונדרוס שלהם.

חיה בריאה. דיש לך פרגאי.

כברכה,

שמואל 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

27.12.77

מפ/1360/
108.2

אל: מר שפואל כץ, לשכת ראש הממשלה, משרד ראש הממשלה, ירושלים

מאת: מיכאל פרגאי

לسمואל השלום!

שוב פעם תקר: הצערתתי כי לא התראיינו, - ננסח בפעם הבאה!

הנה מהו "מחבשל": מודעה גדוולה לעתון-עתונים, הפעם מטעם
Evangelicals United for Zion
ר"ב הטויטה, - וכבר באזרה גראפית. התקוננים הצד הם שלי ואנו דנים
בهم.

הולך ומתרכז המימון הדירוש, - אך ורק מקורות לא יהודים, - וזה
טוב. אני מקווה כי יכנס סכום מספיק, ובמועד סביר (חושבים על
גנואר הבא"ל).

בי נואר אברך בסלט לירק סיטי ובימים אלה נקבעים הפרטים. הגייתה
רשימת השמות שהשארת לי והיא מסוייע בידי רבות.

כולנו דרכיהם עם המשך הדיוונים הגורליים עם מצרים. מי יתן ויעלה
בידי העושים לנוט את ספיננתנו בין האזוקים ביום הסוער...

ברכה לבבית,

מיכאל פרגאי

QUESTION 1

What is the relationship between the number of hours worked and the wage rate?

Is there a positive or negative relationship between the two variables?

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ירושלים, ט"ו בספטמבר תשל"ח
25 בדצמבר 1977

אל: מר מיכאל פרגאי, חקונטסולית הכללית, ביון-ג'רוז
amate: שמואל כץ, יועץ ראש הממשלה להסברה חוץ

שלום רב,

אני מודה לך על העתקי המכתחבים בינו וביין ד"ר ואל.

אפשר היה לחשוף שטי נקודות לחשופך:
א. המנדט לארץ ישראל כיתן לבritisנה במפורש על יסוד הקשר
ההיסטוריה של עם ישראל עם ארץ ישראל.
ב. כבר מזמן חופרתה הטענה שאנגליה בהנה הבתוחות סותרת ~~בטעות~~
זמן.

חשוב מאר לעמוד על הטעונים של ד"ר ואל שודאי משקפים
אם דעתה של אוכלת שלמה בקרב חדשות האוונגליות.

בברכה,

שמואל כץ

25 JULY 1941

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הַמִּזְבֵּחַ
בְּצִדְקוֹתָה
בְּצִדְקוֹתָה
Christian Century

הַמִּזְבֵּחַ בְּצִדְקוֹתָה
with

the Compliments of
הַמִּזְבֵּחַ בְּצִדְקוֹתָה
אַמִּיקָּם, נַעֲמָן

! בְּצִדְקוֹתָה
סְנָמָן

16. IX. 1977

הקונסוליה הכלכלית של
ישראל בניו-יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N. Y. 10017

OXFORD 7-5500



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ישראל בניו יורק

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16.12.77

מפ/1323/
108.2

אל: משה ארד, סמנכ"ל

מאת: מיכאל פרגאי

"Israel and the Evangelicals"

במכתביו בנדון מיום 29 נובמבר ש.ז. (מס. 1242) התייחסתי לנ"ל
וצרפתி אמר-מערכת של "קritisטיין צ'נטורי", השבעון הפרווטנטני
החשוב, ותגובהתי.

העורך דר' ואל, ענה על כך ומצד ראייתי שוב להגיב. שני אלה ר"ב.
בכבודו דא חמיד יש סיכון של תגובת-שרשתה. במקרה דנן סיכון זה
נראה לי מוצדק ונדמה לי כי יש חוויה בדיון זה.

הנושא הוא מרכזני לגבי המוני הפרווטנטנים ליברים בארץ"ב. מבחינה
זו חשוב להבהיר ולהסביר בארץ רוח.

בברכה,

מיכאל פרגאי

לוט: 2

העתק: יואל שר, מנהל הסברה
משה רביב, מנהל מצל"א
דר' י. פרטן



the christian CENTURY

an ecumenical weekly

EDITORIAL OFFICES

407 South Dearborn Street
Chicago, Illinois 60605
(312) 427-5380

December 5, 1977

Mr. Michael Pragai
Advisor on Church Relations in North America
Consulate General of Israel in New York
800 Second Avenue
New York, New York 10017

Dear Michael:

I am back from an exhausting but enjoyable trip to Israel. After several attempts to get in touch with Mr. Gonnehn, I finally concluded that the Sadat trip, among other things, had confused life for all government officials. I certainly can understand why that was true. I did get a call from a lady in his office--her name is Yael Vared--but we were unable to work out a time to get together. It was an interesting trip, and I regret not being able to talk to Mr. Gonnehn. It was a good time to be in Israel, since it would appear that the Sadat visit has moved us closer to peace. At least we can hope so.

Thanks also for your letter. It reaches me in the middle of preparation of my articles written re the Israel trip, but I must pause to respond.

Let me see if I understand you. You felt the thrust of the ad was directed to the matter of the return of the Jews to the Holy Land. You suggest further that this return is, in the opinion expressed in the ad, and presumably in your opinion, in keeping with the word of Scripture.

If this is what you are saying, then we are in serious disagreement, and I would caution you not to pursue this avenue of logic in dealing with the American mainline religious community. The initial establishment of the State of Israel was a political decision, reached by the United Nations, the United States and other powers, for complex reasons, but I would accept the two you list: the Zionist fervor, beginning in 1903 and the Balfour declaration. But as we both know, there is dispute on just how that declaration is to be understood, and in fact there are conflicting promises put forward by the British government at that time. But be that as it may, the fact is that the world was ready for the establishment of a Jewish homeland in 1948 and the homeland was established.

Mr. Michael Pragai

-2-

December 5, 1977

It would be most unwise politically to argue that this establishment was based on Scripture. The use of biblical citations for obtaining nationhood is simply not a method that a modern, secular world could tolerate. The fact is that Israel was established, and then was enlarged in 1948 by effective military activity to the so-called pre-1967 borders (the green line) to include Nazareth, Lydda, Ramla and East Jerusalem. This was not the UN mandate, but territory gained in battlefield action. The world accepts these lines, but not on biblical grounds. The pre-1967 borders constitute Israel as a state, born out of a zeal for Zionism, and a conviction of the Western powers that something must be done after the horrendous treatment of Jews in World War II. All of this is history that you know better than I do, but I want to make the point that my reason for accepting the initial existence of Israel is historical, not biblical.

So boundaries cannot be separated from a discussion of the return, or in my terms, the establishment of a historic reality called Israel. The evangelicals' ad very clearly refers to three political points: (a) the Land of Israel should include the West Bank; (b) the Soviet Union should not be involved in Geneva; and (c) Israel should exist. I agree with the third, disagree with the second, and do not think the first can be discussed in the context of biblical promise.

Because I appreciate your deep commitment to Israel, and your past kindnesses to me, I do hope this exchange is helpful. Like many Christians in this country, I feel a deep empathy with the State of Israel and with its citizens. That empathy is based in part on a common sensitivity to the biblical lands. But in modern political life, we dare not reach decisions on political boundaries on religious grounds that are at best shared only by a fraction of the world's population.

It is my own hunch that we are moving toward a final agreement. And I do suspect that the West Bank will eventually be some form of a Palestinian entity, possibly federated in a relationship to Jordan. Certainly I found much support for this within Israel. In the light of this trend, I would regret developments within the American religious community that would push for a harder line on the West Bank issue.

Thanks also for sharing Billy Graham's statement. His emphasis on a historical second coming precisely in the city of Jerusalem is not one shared by many liberal Christians, but I was encouraged to note his reference to the Palestinians' just call for a state of their own. I also was glad to see that in his reference to the second coming, Billy Graham did not make reference to some of the themes emphasized in the Key '73 evangelistic campaign when conversion of Jews was a major concern. Please do stay in touch.

Sincerely,

Jim Wall

James M. Wall
Editor

JMW/ek



הكونסוליה הכללית של
ישראל בניו-יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

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OXFORD 7-5500

December 16, 1977

MP/1325/77
108.2

Dr. James M. Wall
Editor,
Christian Century
407 South Dearborn Street
Chicago, Illinois 60605

Dear Jim:

I am grateful to you for the patience and time you took to respond to me in such detail. And I certainly feel as you do that exchanges like this are helpful, and perhaps also useful.

There are, I believe, two cardinal points pertaining to modern Israel which are absolutely basic for the proper understanding of it. These two are sine qua non:

The first is the locale of the Return. The ingathering of the exiles,- to use the traditional term,- just could not have been realised but in the one and only country in the world where this nation was born, where it reached great heights of creativity, had its sovereignty and to which it stayed inseparably tied,- physically, spiritually, culturally and religiously, during the entire span of its wanderings on the face of this globe. And the strongest tie to that land, the strongest documentary link, if you wish, was and is the Bible.

It is for this reason that the Bible is indispensable for comprehending Israel in its full perspective.

The second is that in the world we live in, and most certainly in the world the Jewish people lived and lives in, the prerequisite for national existence and continued



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- 2 -

creativity is the framework of a sovereign state. And I dare say that Biblical prophesy, as well as the innumerable liturgical, traditional, and cultural references to the Return can not be understood or interpreted otherwise: The Return means the building-up anew of the nation-state within which this people may dwell in safety and may live the way it wishes to.

To be sure, there are political considerations and weighty secular problems that enter the picture. We all are aware of these. However, the above two fundamental points set the other problems into the framework of their proper perspective.

I should like to conclude these lines with an expression of fervent hope that the present conference in Cairo, which only a few short weeks ago would have seemed a surrealistic apparition, will indeed become an important stepping stone onto the path to peace in the Middle East.

With sincere personal regards
and the Season's Greetings

Michael ?

Michael Pragai
Advisor on Church Relations in North America

P.S. I attentively follow your series on your recent trip to Israel.



בג'ם נספ' 400/ נספ' 783

with

the Compliments of

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YAAKOV LEVY
CONSUL FOR INFORMATION

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Conservative evangelicals back Israel

By GEORGE W. CORNELL
AP Religion Writer

NEW YORK — Conservative evangelical leaders, ordinarily critical of religious involvement in political affairs, have begun speaking out strongly in support of the state of Israel.

Their swelling advocacy of that cause stems mainly from an exacting application of passages in the Bible.

What drew evangelicals into the fray was the recent joint U.S.-Soviet statement about "legitimate rights" of a "Palestinian homeland," a note that had widely disturbed American Jews, sensing a shift in U.S. policy.

On one of the thorniest issues, the evangelical leaders defend Israel's right to Jerusalem and Jordan's west bank, wrested from Jordan in the 1967 war, declaring "most evangelicals" uphold Israel's right to it, and adding:

"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."

The evangelical surge about it began Nov. 1 in full-page ads in the New York Times and Washington Post, signed by 14 top evangelicals. Since then, the ad has been duplicated in at least a dozen major newspapers around the country, often signed by local evangelical leaders, along with stories in the evangelical press.

THAT WING OF U.S. Christianity represents a sizeable force, estimated at up to 50 million. A fundamentalist segment, led by a widely heard radio preacher, the Rev. Carl McIntire, also has taken up the cause.

"Fundamentalists vote with Israel," he and associates say in another newspaper-placed ad, defending Jewish settlements on the West Bank against United Nations censure. "It is

time for the United States to end its double talk."

The wider evangelical leadership asserts "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."

Obviously referring to the Palestinian Liberation Organization, which has had Soviet backing, the statement opposes "any effort to carve out of the historic Jewish homeland another nation . . . particularly one which would be governed by terrorists whose stated goal is the destruction of the Jewish state."

THE PRO-ISRAEL expressions from evangelicals heartened many Jews at a time when they sensed a temporizing of the U.S. stand, bringing Russia back into the picture just when Soviet influence had ebbed in the area.

This had "profoundly shaken" American Jews, says Rabbi Marc H. Tanenbaum, national inter-religious director for the American Jewish committee. "But the evangelical response shows Jews are not alone."

The country's leading evangelist, Billy Graham, recently drew tremendous ovations — including two, prolonged standing rounds of applause — from about 500 eastern Jewish leaders, once skeptical of him, when he

emphasized special evangelical "affinity for the Jews" at an Atlanta meeting.

Mainline church bodies, including the National Council of Churches, also recently stressed Israel's rights as a "free nation," within "secure borders," and while also affirming Palestinian rights, rejected attempts to portray the PLO as representing them.

PART OF THE STEPPED up Christian support of Israel probably grew out of the weakening of the Christian Maronite position in Lebanon

on in recent conflict with Moslems, including PLO, costing Christianity a moderating bulwark in Arab areas.

Conservative Christians also share with Jews a deep distrust of Soviet influence in the area — a renewed spectre that may in part have prompted anti-Soviet Egyptian President Sadat's visit to Israel. Many Jews also hailed that visit as providential and promising.

However, some liberal ecumenical voices, such as the Christian Century, criticized evangelicals for injecting Biblical history into current "secular conflicts."

ירושלים, כ"ה בטבת תשל"ח
4 בינואר 1978

א.ל: מר ישראל ליפל, מנכ"ל חכלי, משרד הדתות
מאת: שמואל כץ, יועץ ראש הממשלה להסברה חוץ

אני מצורף בזאת קטע מכתב שקיבלתני ממר אריק פיגירט,
מנהל חכמת Jehovah's Witnesses בישראל.

אני מນיח שהעבini מוכר לך, וודאי שתלונתך צאתה
דורשת תשובה ואולי אף סיפוק.

אתה אסיר תודה לך אם תשיב לי דבר.

בברכה,

שמואל כץ
יועץ ראש הממשלה
להסברה חוץ

UNIVERSITY OF TORONTO LIBRARY
1951

26: or curst exult, rotund reader, more mirth
than humor, 27, 28, 29, 30, 31, 32, 33, 34,

131
P. O. Box 44520
Haifa 31 040

December 28, 1977

Mr Schmuel Katz
c/o Prime Minister's Office
Jerusalem

Dear Mr Katz:

The 'Megiddo' dictionary that sits on my desk serves as a reminder of some interesting discussions that I enjoyed in your apartment in Dizengoff Street, at the time that you were working on the final proofs of the publication. That must have been back in 1965 or 1966, for since then my wife and I moved to Haifa, to work in the local branch office of the Watch Tower Society, caring for the spiritual needs of the congregations of Jehovah's Witnesses in Israel and the West Bank. Probably you will recall our chats on various matters related to the Bible and its application to modern-day living.

[My reason for writing to you personally at this time is connected with some unpleasant incidents that occurred in recent weeks in Tel-Aviv. A fanatical religious group is currently endeavouring to prevent our Tel-Aviv congregation from meeting for prayer and Bible study at our local Kingdom Hall in Levanda Street. The chain of events started with threats against some of our local families in Tel-Aviv and Bat-Yam (ejection from their apartment, or place of work, kidnapping of their children from their kindergarten, etc.), efforts to bribe some to leave the congregation in exchange for substantial cash payments and/or tickets to some other country, and threats of bodily harm and "murder" shouted at our members coming to the Kingdom Hall. On November 17/18, when no one was on hand in the building, they forced the door of the meeting hall and wrecked the place, tearing our Bibles and study books, smashing the amplifier and microphones and other furnishings, scrawling a warning of further action across the blackboard. The second break-in occurred on December 8, after our evening service, when serious damage was inflicted on the remaining fittings, including the air-conditioners, electric meters and circuits, leaving the place a total wreck, damage amounting to tens of thousands of liras. All the details were immediately reported to the police regarding the threats made against our members and regarding the break-ins at the place of worship. Details were supplied to Itim and the radio and TV authorities. To date we have heard a formal one-sentence item on one newscast on the radio, but nothing has appeared in the press. There appears to be a general apathy on the part of various government ministries to whom we wrote and to whom we sent clear photographs of the damage inflicted, with the exception of Mr Yigael Yadin who referred the matter to Mordecai Wirshovski for handling on his behalf. We cannot refrain from noticing the difference between this lack of interest and negative reaction and the storm of protests that erupts if and when a synagogue is desecrated or a Jewish congregation molested in some other part of the world!]

We cannot maintain a 24-hour guard on our premises, our homes, our children. But the authorities know who is responsible for this campaign and can bring pressure to bear on the rabbis and leaders of the group. Lack of action or reaction seems to indicate assent

Mr Schmuuel Katz
Jerusalem

December 28, 1977, Page 2

by those who should otherwise speak out in strong protest, and this in a clear encouragement to this unruly element to continue its course. The government has the power to restrain this group if it is interested to do so, in the interests of freedom of worship and of equality of rights for all, including minority groups like Jehovah's Witnesses.

These events will seriously tarnish Israel's image abroad unless something is done. Already since the episodes at the hall, there have been tourists from South Africa, France, Switzerland, United States, Brazil and Germany, who have seen the damage and heard the story. During 1978 we are planning for an influx of thousands of visitors from our congregations in many lands. Already close to 15,000 have ordered and paid substantial advance deposits for a stay of from 7 to 14 days in the country, touring Biblical sites and meeting fellow Witnesses here. But once they and others hear about this burst of persecution and lack of action by the authorities to guarantee our rights and safety, we are sure that many of them will lose interest and desire to travel here, or will cancel their plans in protest at the Israeli government's apparent condoning of religious intolerance.

I write to you as a government official directly concerned with Israel's reputation, in the hope that you will be interested enough to bring this matter to the attention of those who can act in this field. Mr Begin promised in his Knesset statements "freedom of worship" and "freedom of the individual to worship according to the dictates of his conscience", but all that we received from his office to date was an acknowledgement of receipt of our letter. We acknowledge that other matters have been keeping everyone busy in recent weeks, but some due attention was expected as a token of the truth of the promises made of "freedom" and "equal rights".

Yours, anticipating some satisfaction,

Eric Pearce

Local Overseer

Jehovah's Witnesses
in Israel

ARNOLD THEODORE OLSON
6126 PARK AVENUE SOUTH
MINNEAPOLIS, MINNESOTA 55417

December 20, 1977

Mr. Shmuel Katz
Office of the Prime Minister
Jerusalem, Israel

Dear Mr. Katz:

SHALOM!

It was a real joy to meet you on your brief visit to Chicago and I am looking forward to meeting you again. Before getting to the enclosed material let me give you a brief report on the result of the ad. It has now appeared in close to 30 newspapers in America. There may be other papers as well of which I am not yet aware. The consulate in Chicago alone has had request for 30,000 copies for special mailings. The evangelical ministers in Minneapolis passed a resolution with 39 signatures endorsing the ad and mailing it to a rather lengthy list of churches. I have personally handled over 60 long distance telephone calls and close to 200 letters of inquiry. It will interest you to know that most of these were overwhelmingly sympathetic with what we had done. There are the usual crank letters and also evangelicals who would like to debate theology. I am a little disappointed to notice some anti-Semitism and this shows that as evangelicals we have our work cut out for us.

The editorial comments in religious magazines is now beginning to appear and we must understand the theological background of each magazine. Reference has also been made to the ad in newspaper columns such as the column written by Evans and Nowak.

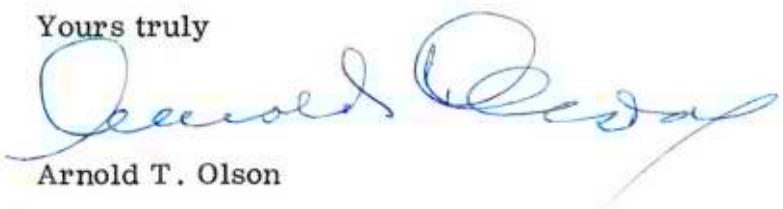
Personally, I feel that the timing of the statement was providential. With all of the things that have happened since the people in our government had been made aware, through the many letters that they have received, that there is a strong support in this country in the grassroots for Israel. These have come from people who generally do not write letters to government officials. It has also been interesting from the standpoint of a lay observer that our government has made a complete turn around in its attitude regarding the Russian/U.S. statement and this turn around was evident from the very first statements made the very week that the ad was first published. We have been criticized for basing our statement on Scripture but as evangelicals it would be inconsistent with our history to base our views merely on political considerations.

I am personally very excited over what has been happening and have had my confidence in the new Prime Minister greatly strengthened. I am also pleased that the coverage in America is creating an image of the Prime Minister which is the very one we believe that he should have.

Mr. Shmuel Katz
December 20, 1977
Page 2

Now as to the material enclosed. I am sending a copy of the address to be given at the morning session of the Peace Conference which of course is strictly for evangelicals and trying to impress upon them certain things which they must have corrected in their own thinking before they can even think about the peace of Jerusalem. For the evening session I have two addresses. One is the lengthier one in the event that something should happen which would require the Prime Minister being in some other part of the world and the way things are going, who knows? The second is a briefer address which I would use but it is flexible to the extent that I have plans to reduce it even more as the situation develops. It could be that it will end up merely as an introduction of the Prime Minister with some of thoughts expressed in the address forming part of that introduction. Any comment that you might like to make would be appreciated. I will be in Israel early enough to contact you before giving the address. Please convey my greetings to the Prime Minister and express our appreciation for the way he is handling the situation.

Yours truly

A handwritten signature in blue ink, appearing to read "Arnold Olson".

Arnold T. Olson

ATO/rg

Enc.

cc: Dr. G. Douglas Young

P.S. The Prime Minister's letter came today. I am proud and humbled to have heard directly from him.

ולחכחות פונימית במשרדי הממשלה)

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ג. הילגון אל מהות

לעומת זה

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וְאֵת קָרְבָּן הַיְמָנִית

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6th. 6th. 6th. 6th.

Elwood Mc Quaid

7 BROOKLAWN DRIVE
LYNCHBURG, VIRGINIA 24502
804-239-7986

November 22, 1977

2/12

Mr. Samuel Katz
Office of the Prime Minister
Jerusalem, Israel

Dear Mr. Katz:

It was good to have the opportunity to meet you at the briefing on the policies of the Begin Government last summer in New York. After having admired your work for some years, it was a joy for me to be able to chat with you in person.

I am a Contributing Editor to the magazine, Israel My Glory. Currently the publisher is planning a special thirtieth anniversary edition in observance of Israel's modern statehood. This issue will consist of 100,000 copies to be distributed among Christians and Jews here in the U.S. and other English speaking countries. This special issue will strongly support Israel and recognize the contributions of the State and the Jewish people.

We feel that the inclusion of a brief interview with the Prime Minister, Mr. Begin, would add immeasurably to the publication. I realize how many pressures are brought to bear on him at this particular time; however, I also feel that an expression of this kind can greatly assist in strengthening support for Israel here in the United States.

I plan to be in Israel between the 15th and the 20th of December. If arrangements could be made, I would be deeply appreciative. In any event, I trust it will be possible to meet with you at this time, if your schedule permits.

Enclosed are some items which will give you some idea of the type of material I do. Both the interview with General Narkiss and the one on Jerusalem were published in the magazine mentioned above. The poem, "Masada -- Never Again!" was written in commemoration of the upcoming anniversary. It will be published in the special issue.

We American friends of the Nation and her valiant people have followed the events of the past week with a sense of awe and cautious optimism; we can only hope and pray that the initiatives will be sincere and contribute to the longed for peace of Jerusalem!

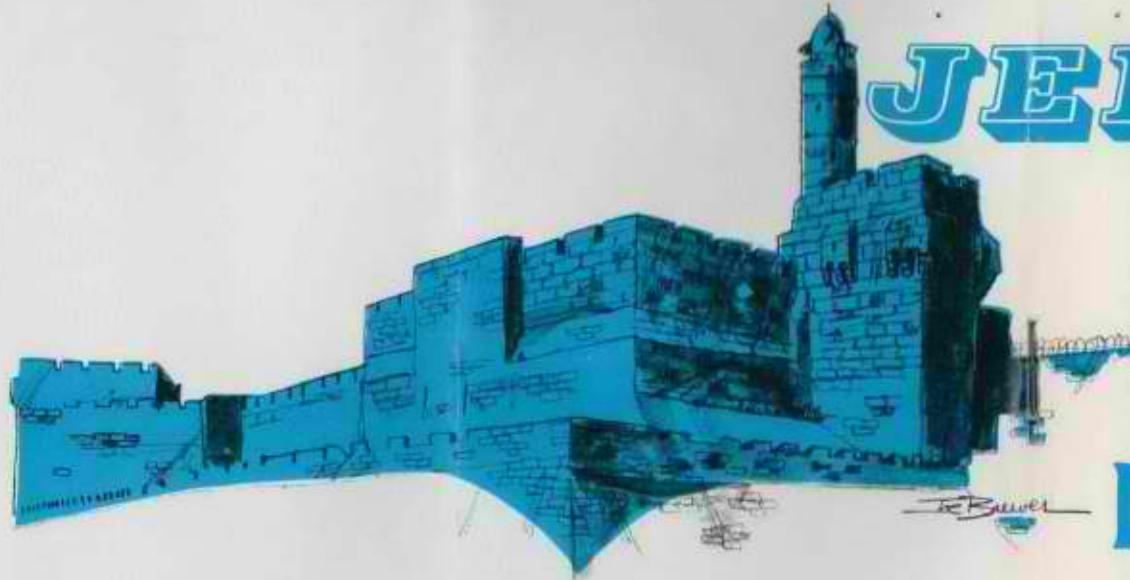
With warmest regards and the hope of seeing you soon, I remain,

sincerely yours,

Elwood Mc Quaid

Elwood Mc Quaid

P.S. I find now that I do not have a copy of the interview with General Narkiss at hand.



JERUSALEM WHOSE CITY: DAVID'S OR MOHAMMED'S

The Holy City

*Seat of David's hallowed throne,
Salem—City of Peace.
Plagued of death by sword and stone
Until all wars shall cease.
Long thy sons have wandered far
The captives chain to bear.
Now, back home, the Royal Star
They look with pride to wear.
The prophets warn of coming strife
To smite the remnant there,
But over this shine words of life
That vanquish brooding care.
For David's Greater Son, you see,
Will save and rule the nation,
The Holy City then shall be
The center of creation.*

—Elwood McQuaid

By Elwood Mc Quaid

The corridors of the United Nations have once again resounded with withering oral fusilades against little Israel and Zionism. The latest outrage, calling for a racist label to be affixed to the nation, was accompanied by rapturous demonstrations by the Arabs and their apologists. In concert with the U.N. resolution a straight-faced Anwar Sadat called for the internationalization of Jerusalem. He recognizes, as do all who are even superficially acquainted with the area and issues in question, that Jerusalem is the emotional hub of the entire Middle East confrontation. Mr. Sadat's proposal will be embraced as both logical and desirable by certain elements throughout the world. Furthermore, we can expect to hear the theme repeated frequently as the possibility of the Arabs retaking the Old City by military force becomes more remote.

Before serious consideration can be afforded this proposal, one starkly fundamental question must be answered: To whom does Jerusalem actually belong? Neither the inundation of this query with bellicose rhetoric nor the tears of pious sentimentality will serve the purpose. Right and justice can only be dispensed when the legitimate claimant is properly identified.

The fact is, while there are two claimants, there is only one case which bears any significant weight—Israel's. In simple terms, the Arabs make a claim; Israel has a case. Let us examine a few of the elements which are involved.

Divine Right

The one true God, to whom Jews, Arab Muslims and Christians all claim allegiance, has delivered the Land, which, of course, includes Jerusalem to the Jewish people.

And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. (Genesis 17:8)

The Bible provides further documentation which identifies precisely to whom the covenant given to the patriarch Abraham was to pass upon his death. But God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him." (Genesis 17:19)

These sublime promises were then awarded to Jacob (Genesis 28), and subsequently his heirs, who comprise the twelve tribes of Israel.

The Book of Genesis, which contains these momentous declarations, was written at least two thousand years before Mohammed was born! If one is tempted to write off such documentation as ancient folklore without current relevance, it is well to consider that the Muslims do use their scriptures (the Koran) as justification and inspiration in conducting modern "holy wars" against their enemies. Logically, therefore, if the Hebrews are asked to lay aside their Bible, the Muslims must sheath their swords and stop claiming warfare as the instrument of Allah.

Biblically, it can be emphatically stated that Jerusalem has been divinely given to the Jews in perpetuity.

Prior Occupation

The Jewish people occupied the hallowed ground that is now Jerusalem when David was king over the nation. This was a full sixteen hundred years before the Caliph Omar surveyed the Temple Mount in search of the "Sacred Rock" over which he would build the Mosque of Omar. This structure was the predecessor of the Dome of the Rock which occupies the site today. From the time David claimed the old Jebusite stronghold the Jews have never willingly relinquished their rights to the city. They were carried from it by the hordes of Nebuchadnezzar into dismal years of captivity. But to that generation of Jews the Euphrates could never be the Jordan, nor the splendor of Babylon a place to be preferred above the environs of sanctified Moriah. In bleak despair they would lift their lament: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."

They were driven away by the Romans following one of the most tenacious contests in the annals of warfare. Their Temple was destroyed and the city sacked and ravaged. But barely had the ashes cooled before they were attempting to return. It is fitting that the enduring monument to this epic rises majestically above the desert hard by the Dead Sea. Atop its plateaued summit Jewish survivors from Jerusalem resisted their antagonists for three grueling years before choosing death by their own hands rather than becoming prey to the Roman legionnaires. Even the name of the place seems to ring with resolution—Masada!

In 135 A.D., after what was perhaps the bloodiest chapter in Jewish and Roman military history, they sold off the hills of their sacred City-Sanctuary. Thus began the trek of the heirs of Abraham across the face of the nations in the historically unprecedented Diaspora. Yet, while the majority of Jews were dispersed, a remnant, at the earliest opportunity, clawed their way back to the only place on earth that could ever really be home to the Jew—Eret Yisrael and Jerusalem.

Samuel Katz, the noted Israeli author, in his book, **Battleground**, has observed: "The Jews were never without a homeland. Having been robbed of

their land, Jews never ceased to give expression to their anguish at their deprivation and to pray for and demand its return." Mr. James Parkes, in his publication, **Whose Land**, has documented the fact that except for infrequent brief intervals Jews have always lived in Jerusalem and the land. They remained when bludgeoned and bloodied by a succession of oppressors. They stayed while being vilified and persecuted. The tiny remnant endured through long centuries of mocking rejection by their Gentile neighbors. They tarried until the first waves of returning immigrants began to break over the shores of the Mediterranean as Zion's sons "came from afar." They were there at the close of the nineteenth century to extend gnarled hands of welcome to the eager Aliyah (ascenders) as the newcomers scaled the approaches to Jerusalem.

One must conclude that if determination and suffering are to be used as criteria for deciding the ownership of Jerusalem, no more evidence need be presented—the case is closed in favor of the Jews.

But sheer willingness to endure is not the only compelling consideration. Archaeology is delivering devastating blows to Arab aspirations at the Temple Mount, and in the city generally. Dr. Benjamin Mazar and his associates have carefully laid bare the past of the Old City as they have dug through successive layers of history. These archaeological incisions have served to place a dramatic exclamation point over the surviving historical documents of antiquity. So much so that a transparent howl of indignation was raised by the Arabs in the U.N. Their opposition was dignified by UNESCO in a resolution condemning the digs as a threat to the Moslem mosques situated on the Temple Mount. The Arabs are fully aware that, in point of fact, the only threat is to the credibility of their claim to exclusive ownership of the Mount. In reality they seek to quiet the spade, and in so doing spare themselves the recurring embarrassment of new finds. These finds have affirmed concretely the accuracy and trustworthiness of the historical data found in the Bible. An excellent example of this is to be seen in the discovery, on the last day of the 1975 digging season, of Babylonian arrowheads which supplied the first physical evidence of the Babylonian destruction of Jerusalem.

In short, the archaeological discoveries have laid before the courts of world opinion the Jewishness of that sacred area. They are saying to the peoples of the globe, in a way that cannot be rationally challenged: Here is the truth—examine it; hold it in your hands. Who can deny that these finds point like an arrowshaft to Jewish ownership?

Right of Purchase

The Scriptures record the fact that David, Israel's second monarch, purchased the Temple Mount from Araunah the Jebusite.

However, the king said to Araunah, "No, but I will surely buy it from you for a price, for I will not offer burnt offerings to the Lord my God which cost me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. (II Samuel 24:24)

It was on this spot that the first Temple was constructed by David's son, Solomon.

Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David

had prepared, on the threshing floor of Ornan the Jebusite. (II Chronicles 3:1)

Every nation in the world recognizes the basic sanctity of the right of purchase. This place was not bought by an ordinary Israelite; it was purchased by the sovereign head of the nation. It was bought for the nation and was designated as the place upon which the national institution of worship would be constructed. Over all ensuing years Israel has never transferred the deed or placed a "for sale" sign on the property.

Right of Conquest

This proposition will be immediately rejected by many on the grounds that it is not an acceptable moral argument. However, before we repudiate it, let us consider two factors. First, we must recognize that the nations of this world function in a callously pragmatic manner. Strong nations survive; weak nations perish. When strong nations prevail against weaker ones—or stronger organizations within governments revolt and overthrow incumbent groups—the world may experience a period of hand wringing, but it inevitably respects, or at least tolerates, the results. No matter how odious the victors may be initially, in the process of time their claims are certified and they are accepted into the international community of nations. We have witnessed this procedure contemporarily in Russia, China, Cuba and a host of African and Asian countries. There is no appeal to morality by these aggressor nations. Official dogma sanctions subversion, terrorism and murder. They employ military power as aggressors without the slightest degree of moral compunction. It is indeed an incredible phenomenon that the hands raised highest in abhorrence of Israel's defending its basic right to survival are those which bear vivid stains from the blood of innocent people they themselves have suppressed.

Now let us turn to the specific case of Israel and Jerusalem. Under the Partition Plan adopted by the United Nations in 1947, which was to be implemented at the expiration of the British Mandate on May 15, 1948, Jerusalem was to become an international city under U.N. trusteeship. The proposals of the Partition Plan were accepted by the Jews but rejected by the Arabs. At the expiration of the Mandate the Arabs initiated an attack which was designed, in their words, to "drive Israel into the sea." Israelis call this period their War of Independence. It might better be designated as her struggle for survival. As hostilities began the Arab Legion promptly occupied the Old City and launched a devastating assault on the residents in the Jewish Quarter. After a period of grim resistance Jews were forced to capitulate and were consequently expelled from the city. They would be sealed off from their homes and houses of worship for the next nineteen years. During this period the Jewish Quarter was desecrated and synagogues systematically destroyed. Headstones from the graves of Jews were used as paving stones and building material. Most consequential, from a spiritual standpoint, was their being deprived of access to the Wailing Wall. Over these nineteen years the Jordanians held Old Jerusalem by conquest. It was held in open defiance of the U.N. Partition Plan. It is of great significance that during this period the U.N. made no serious, sustained efforts to persuade Jordan to relinquish control or to allow Jews access to their homes and places of worship. Equally interesting is the fact that there were no cries of outrage heard from among the nations condemning the aggression and continued intransigence of Jordan.

Note: Aranah and Ornan are names for the same man. See I Chronicles 21:18-30.

When fighting erupted in 1967, Jewish military forces were committed to a defensive posture in West Jerusalem. They did not want a war with Jordan and did everything in their power to circumvent its occurring. It is a matter of historical record that on the morning of Monday, June 5, Israeli Prime Minister Levi Eshkol sent a message to King Hussein by way of General Odd Bull, the U.N. commander: "We shall not initiate any action whatsoever against Jordan. However, should Jordan open hostilities, we shall react with all our might and he (King Hussein) will have to bear full responsibility for all the consequences." General Bull confirmed delivery of this message to Hussein. Later that same morning Jordanian forces began an artillery attack all along the Jewish border. In an interview held in Jerusalem some weeks ago, I asked General Uzi Narkiss, who was Israeli Central Commander in charge of operations in Jerusalem, his reaction to the Jordanian attack. He replied, "I couldn't believe it. I didn't believe that he (Hussein) would do anything. Every hypothesis was against the possibility of attack. Hussein is ordinarily a sober and lucid man. However, at this time he had become intoxicated by Nasser's claims of sweeping victory in the Sinai and pressed by his own forces to enter the war." He commented further that "The great miracle of the Six Day War was not the victory which reunified Jerusalem. The miracle was that he (Hussein) attacked." The rest is history.

In evaluating the Jewish conquest of Jerusalem, at least three things should be weighed. (1) Their triumph was not the result of an act of aggression; it was rather the result of a response to aggression. (2) Jews did not confiscate territory to which they had no claim. As we have seen, their claim is valid. (3) Occupying Jerusalem restored possession of legally owned Jewish properties and assured access to sanctuaries which are unquestionably Jewish historically. In view of these and other pertinent facts, we can well understand why the Israelis have declared Jerusalem to be among the few non-negotiable sectors in the territories gained in the Six Day War.

Competent Proprietorship

A fundamental consideration involved in territorial possession is what the proprietors do once they have the land. How are the inhabitants treated? What becomes of the land and its resources? In other words, is the nation in control competent to administer affairs in the areas held?

Here we are not left to doubt. None of the conquerors of Jerusalem, ancient or modern, have demonstrated competence more thoroughly than have the Israelis. In this respect, one does well to remember that Israel has a unique relationship to the city and its surroundings. To the ancient empires it was a place to conquer. They sacked it or embellished it for the glory of the conqueror or his sovereign. To the Crusaders it was part of a quixotic era which was designed to expel the infidel and establish a Christian kingdom complete with moated replicas of medieval European fortresses. It was a period in the history of Christianity which hardly exemplified the true mission of the Church of Jesus Christ in this world. To the Arab Moslem it has ever been a place which held the distinction of being ranked third religiously, behind Mecca and Medina. It has only been in more recent years, as the place became increasingly strategic politically, that the Arabs have become emotionally spastic at the possibility of Jerusalem being controlled by someone else. To the Jew it represents his spiritual and terrestrial home. To him it is the eternal city—city of his ancient fathers; city of generations yet unborn; city of his coming Messiah.

Over the long years of her history Jerusalem has been exploited, taxed, reigned over, mutilated and camped upon—**only Israel has embraced her.** Everywhere one goes around the City of David he will see evidences of this eternal love affair. A few short years ago, had a blind man stumbled outside the city walls, he might have cursed the stones. Today, increasingly, he would have cause to bless the flowers! The barren neglect which has been in evidence since the Romans methodically denuded the approaches to the walls is beginning to disappear. It is giving way to shrubbery, trees, grass and flowers. It is clear that two thousand years of pent up desire is now being unleashed as the Jewish people lavish their love on that which virtually represents their heart and soul.

These are not sentimental meanderings. It is difficult to interpret for the Western mind the depth of love the Jews have for Jerusalem. We have no equal standard for comparison. But if one has the opportunity to walk among them down Ben Yehuda Street in the early evening, sit in the cafes, listen to young Sabras and elderly immigrants engage in animated conversation and watch the eyes of old soldiers as they talk about the day the paratroopers first kissed the Western Wall, then he will begin to appreciate, in some small measure, what this place means to the Jews. After all the years of wandering, searching, suffering and raising the passionate prayer, "Maybe next year Jerusalem", it is paradise regained.

Practically, there are many problems—Jews are first to admit this. But in consulting with those in government, education and social services it is at once clear that great efforts are being made to produce lasting solutions. This is not true for Jewish residents only; it is also true for the Arab segments of the community. There is a deep concern among Jewish leadership to find a solution to the Arab refugee problem.

Religiously, Arabs are free to live in their homes and worship at the mosques of the Old City. Christians, likewise, can freely exercise themselves in worship at their churches. Pilgrims of all faiths mingle in the streets. Israel is committed to the concept of religious freedom for all its people.

When all is said and done, there is no logical reason to wish to deny the Jews of, what is to them, the heart of their heritage. This is a day when all men should rejoice to stand reverently by while the sons and daughters of Abraham caress their beloved Jerusalem.



**Why Not Renew Today
\$3.00 1yr. \$5.00 2yr.**

ment of the WZO is to disseminate the idea of **aliyah** in the free countries as one of the fundamental aims of Zionism, to organize an **Aliyah Movement** and to provide information about conditions in Israel.

The aims of Zionism, as formulated in the Jerusalem Program of 1968, include: "The ingathering of the Jewish people in its historic homeland, the Land of Israel, through **Aliyah** from all countries" — and the WZO's representatives abroad try, in communication with local Zionist bodies and Jewish communities, to inspire Jews to regard this task as a personal imperative.

The WZO disseminates facts about Israel, its life and people, the prospects in various trades and professions, and the facilities available for newcomers. It thus helps to make Jews aware of the possibilities of starting a new life and playing their part in the building and development of the Jewish State.

ISRAEL DIGEST

Jews Of Peru

Virtually all of Peru's 5,000 Jews live in the capital of Lima — a model of Latin American Jewish community organization. There are three synagogues, a modern Jewish community center, day school, and a monthly Jewish newspaper.

Local anti-Semitic problems are expertly handled by the professionally staffed Human Relations Office, founded in 1969 by the Anti-Defamation League of B'nai Brith and the **Asociacion Judia del Peru**. But the Jewish population loses ten per cent of its membership each year to emigration. Anti-Israel newspapers and the military rule make it exceedingly difficult for Peruvian Jewry. The "substantial presence" of Russia in Peru means that anti-Zionism is a popular cause among the Peruvian poor.

Under the Peruvian nationalization program of the past seven years, Jews in fishing, banking and insurance have lost much of their livelihood. Jewish professionals also see their long-range economic opportunities severely curtailed.

JEWISH EXPONENT

Can Negev Bloom?

An investment of \$800 million for a nuclear reactor in the Negev region could provide in ten years both desalinated water and enough electric power to turn the Negev into a green pasture. That was the forecast Raanan Weitz, head of the Jewish Agency's settlement department, presented to the Engineers Club here.

He said a reactor could provide 120,000 cubic meters of desalinated water annually which combined with another 100,000 cubic meters of water from treated sewage from the Tel Aviv region could make fertile a million dunams of parched land.

JEWISH EXPONENT

News From Israel

Lindsey Warns: Keep Israel Ties

Hal Lindsey says the survival of the United States may depend on its maintaining friendship with Israel.

Author Lindsey told reporters here that God has kept His Old Testament promise to bless those who helped him and to curse his enemies.

"You can trace the rise and fall of empires according to the way they treated the Jew," he told an Associated Press reporter. "I would say right now that our policy toward Israel seems to be changing, and I fear for the United States if it does."

A.P. (SAN DIEGO, CALIF.)

MASADA -- Never Again!

In
commemoration
of the
thirtieth anniversary
of the
new
State of Israel

MASADA -- Never Again!

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 laurel-crowned
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

MASADA -- Never Again!

The rock Masada as an austere natural fortress located at the eastern edge of the Judean desert. Its truncated summit mounts sheer inclines which rise abruptly to an imposing height thirteen hundred feet above the western shore of the Dead Sea. There is a gaunt majesty about the place which immediately possesses those who visit the site. From its crest one is afforded a magnificent view of the Judean Wilderness, the Dead Sea and the distant mountains of ancient Moab. A compelling sense of history fills the air as visitors walk amidst the remains of palaces constructed by Herod the Great two millennia ago. Far below, prominent remnants of the Roman encampments and siege wall erected by Flavius Silva's famed Tenth Legion stand as mute reminders of Masada's past.

From atop Masada nine hundred sixty Jewish survivors of the destruction of Jerusalem in 70 A.D. mounted a final, desperate effort to resist Roman tyranny. The Roman Emperor, Titus, saw in the zealots' existence a manifest display of defiance which must be crushed as an enduring example to all subjects of the empire. It was not until A.D. 73 that the fatigued Romans were successful in dislodging the indomitable Jews from their stronghold. The conquest would, however, prove to be a victory devoid of glory, for by free choice embattled defenders chose death by their own hands over humiliation and slavery. Their leader, Eleazar ben Yair, felt that "... a death of glory was preferable to a life of infamy, and that the most magnanimous resolution would be to disdain the idea of surviving the loss of their liberty."

With their resolution, resistance and sacrifice, a new symbol rose. It is one which has loomed ever larger in the hearts and minds of the people of Israel. It is a determination of inspired spirit and will which rises to say, "Masada -- never again!" The symbol's phrase is so fixed in the mind of the Nation that it has been memorialized in a special medal struck

Masada -- Never Again (2)

recently by the Israeli government. One side bears the words, "Masada shall not fall again." The other says, "We shall remain free men."

So Jews come to Masada to lend the weight of their personal resolution to this national spirit of conviction. Armoured units of the Israeli Defence Forces voice the expression of determination when they assemble on Masada to take their oath of allegiance: "Masada shall never fall again!"

May this observance of Israel's thirtieth anniversary of modern statehood give rise to a fresh sense of commitment toward the rights of Jews to occupy the land of their fathers in peace. Christian friends of Israel heartily join the Jewish people in this commitment!

... Elwood Mc Quaid

10.73.5
Jerusalem, Dec. 5, 1977

Mr. Kenneth Smith
LDS Church Heetessing
50 East North Temple
Salt lake City
Utah 84150

Dear Kenneth,

I have been very hard pressed for time since my return to Israel. Somehow the days fly by in the midst - as you are no doubt aware - of most interesting developments. However - I wish once again to express to you and to your good lady my thanks for the great kindness you showed me, and for so putting yourselves out to make my stay in Utah an unforgettable pleasure - not to mention how much I learnt about your community.

I do hope that it will be granted to me to be able to reciprocate.

Yours sincerely,

Shmuel Katz

Jerusalem, December 11, 1977

Dr. Arnold T. Olsen
Box. 19092
Minneapolis, MN 55419

Dear Dr. Olsen,

Only the great pressure of events has prevented my writing you earlier. I wish to express my very deep appreciation of your initiative and the considerable effort you exerted in bringing about the publication of the advertisement in the New York Times of November 1, 1977. The mainspring of your sympathy and friendship for the Jewish people and for our country is so well known, that it is almost embarrassing for me to thank you for this, its latest manifestation. The text is a magnificent testimony to your fine sense for the need to translate sympathy into political action.

I understand that your advertisement is being reprinted in various cities throughout the United States, and I am sure that it is making a great impact not only on Evangelical communities, but also on the public at large, which is perhaps not well enough aware of the danger that would threaten the state of Israel if the ideas being voiced in Washington for the solution of our dispute with the Arab states were to be consummated.

Would you be good enough to convey my appreciation to all the Evangelical leaders who joined you in subscribing to the statement of faith and the appeal contained in the advertisement.

With all good wishes,

Yours sincerely,

M. Begin

— 10, 13, 1

ר' יג' נ' ד' 1979
November 30, 1979

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1

CONSULATE GENERAL OF ISRAEL

جذع نار

כִּי תְּבִיא אֶת־בְּנֵי־יִשְׂרָאֵל אֲלֵיכֶם כִּי־בְּנֵי־יִשְׂרָאֵל
יְהִי־בְּרָאָתָךְ כִּי־בְּנֵי־יִשְׂרָאֵל כִּי־בְּנֵי־יִשְׂרָאֵל

הנור און ג'יגס און האנזהן
הנור און ג'יגס און האנזהן

• *جعفر بن معاذ* *نحوه* *الله* *أبي* *الله* *جعفر* *بن* *معاذ*

הגדת נס ציון

J. S. 14

Contacts in Salt Lake City, Utah

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Melvin P. Mabey - Dept. of Political Science B.Y.U.

Wm. R. Siddoway - Dean of Continuing Education

Ellis Rasmussen - Dean of Religious Instruction, B.Y.U.

ירושלים, כ"ד בכסלו תשל"ח
4 בדצמבר 1977

לכבוד
מר מיכאל פרגאי
תפקידו הכלכלי של ישראל בניו-יורק

מיכאל חיקר,

רבי תודות על מבחר מ-29 בנובמבר. אבי מכין שמודעה
של אוניברסיטט חופית בכיר בכ-30 עתונאים ברחבי ארץ"ב -
מטר לי על כך מר סטרובר בטלפון.

אבי מצטער שלא עלה בידיו לפגש כאן עם ד"ר וול כאשר
ביקר בארץ לאחרונה. פשוט לא נמצא זמן מתאים.

התשובה שלך לטעמי מזינה. אשמה לדעת אם הוא ששייב.

ב ב ר כ ח,

שמעאל כץ



הקונסוליה הכללית של
ישראל בניו-יורק

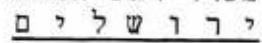
CONSULATE GENERAL
OF ISRAEL IN NEW YORK

1977 נובמבר 29
ה'ט בכסל"ח

מפ/1241/
108.2

800 SECOND AVENUE
NEW YORK N.Y. 10017

OXFORD 7-5500

לכבוד
מר שמואל כץ
יועץ רה"מ להסברת חוץ
משרד ראש הממשלה
יגרושל

שמעון היקרי!

בודאי זכורה לך מודעת הענק של האיווונגלים בניו-יורק טיים
ווארינגטון פוסט. בינהיים הובאה גם בשורה שלמה של עתונים
גדולים נוספים.

בעת יצא השבועון הפרוטסטנטי הליברלי היוקרתני
במאמר מערכתי, בחתימת העורך (המוכר לי אישית יפה, - מתומכי
הבולטים של ג'ימי קרטר) המאמר רצ"ב. שם-נא לב לאייזקור מר
ביגיגין.

ראיתי להגביב, - לפיו הרצ"ב (זה כבר אחרי צמצום וכיווץ...!).

בין כה וכלה התעוררותה הפרו-ישראלית מגזר האיווונגלי
גלים, זהה טוב!

בברכה לבבית,


מichael prager



הקונסוליה הכללית של
ישראל בניו-יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK N.Y. 10017

OXFORD 7-5500

MP/1227/77
25 November 1977
108.2

Dr. James Wall, Editor
The Christian Century
407 South Dearborn Street
Chicago, Illinois 60605

Dear Jim:

Please permit me to make some observations on your thought-provoking editorial "Israel and the Evangelicals" in the November 23rd issue of Christian Century.

As it happened, I learned of the planned full-page ad in the New York Times and the Washington Post about a week before it was to appear. When the gist of the ad was related to me, I felt it was constructive and relevant.

If I read your editorial correctly, you, too, feel that there is in the Evangelicals' Statement much that is positive, but you warn of the "use of religious validation to settle secular conflicts" and you reject the notion that "Israel's claim to the 1967 borders"...should "rest"..."on Scripture", and you conclude by sharply differentiating between "religious argument" and the delineating of "national boundaries".

I think there is some misunderstanding here: As an Israeli, I felt the thrust of the ad, rather than being aimed at boundaries as such, was directed to the very core of the matter, namely that the RETURN in our time is in keeping with the WORD of SCRIPTURE and that Christians should beware of seeing the WORD whittled down.

In recent weeks I encountered numerous American Christians, of diverse religious backgrounds, and they all, invariably, read the ad in this, general, sense.

In a number of talks I gave recently to predominantly Christian audiences I focused on this general aspect and in this context I made two specific historic references:

- a. The 6th Zionist Congress in 1903 had before it a British proposal to set up a Jewish Homeland - an urgent necessity at the time in the light of the infamous Kishinev pogroms - in Uganda. This proposal was finally rejected by the Zionist Movement two years later, mainly because of the fierce opposition of the Russian contingent, for whom an immediate territorial shelter would have been of the utmost concrete import, precisely because it would have meant straying away from Zion. (Other "territorial solutions" to Jewish homelessness either totally failed or just faded away, e.g., Argentina and Birobidjan).
- b. The British Mandate over Palestine, endorsed by the League of Nations in the early 'twenties, explicitly recognised the historic connection between the Jewish people and "Palestine", the latter being defined in the Mandate as the lands between the Mediterranean and the Arabian desert. Some years later, Great Britain cut off 80% of this territory by bestowing it on the Emir Abdallah (grandfather of the present King Hussein). The 1947 U.N. decision to "partition Palestine" related, therefore, only to the remaining 20% of the original Mandatory lands. In other words, the U.N. Partition plan already was the outflow of the earlier, overwhelming, first partition of Palestine.

These two references to the historic context should be seen in the light of the incredibly successful national aspirations of the Arabs. They now have no less than 21 sovereign states, as against the one and only tiny and vulnerable Jewish State. The Arab wealth in territory, resources, wherewithal and manpower is of such staggering proportions as to be mind boggling. And they now wield frightening power which is a very real, ever-present, menace.

Seen on this background, the Evangelicals' Concern was fair, responsible and reassuring. They re-stated the case for the modern RETURN to the Ancestral Land, as envisaged by biblical prophesy and as prayed for, dreamed about and struggled for by Jews for twenty centuries.

On October 28th, Billy Graham responded in Atlanta, Georgia, to the National Interreligious Award by the American Jewish Committee by declaring, *inter alia*: "In biblical history and secular history Israel has every right to exist as Syria, or Egypt, or Russia, or the United States. The Palestinians also have a right to exist under legitimate leadership committed to the peace of the Middle East." (I enclose a copy of the full relevant passage of the statement). This, too, is a strong Evangelical Pronouncement.

You are, of course, right in saying that "political differences" cannot be "settled via biblical quotations". However, a firm stance vis-a-vis the Jewish State in the Bible Land, and the one and only locale on earth where it could have been realized, is, in fact, as well as in concept, re-inforced by a Scriptural basis. The American Evangelicals who came out and stood up for such a stance did exactly that.

We of Israel are grateful that they did and that they did so at the present juncture.

With sincere personal regards,

Michael

Michael Pragai
Advisor on Church Relations
in North America

Enclosure: One

1. We can work and pray together for the "peace of Jerusalem" *Billy Graham*

Two years ago I gave my wife a gold pendant on one side of which is inscribed in Hebrew, "Pray for the peace of Jerusalem" and the same thing on the other side in English.

My elder son has been to the Middle East twenty-seven times. My eldest daughter and her husband went to Hebrew University and lived in Jerusalem for a year. My eldest son-in-law's grandmother is buried in Jerusalem. Thus we, as a family, have a very personal interest in that great city apart from its biblical and political significance.

The Middle East is the most dangerous and the most thrilling spot in the world. The Bible teaches that history began there and will end there--when the Messiah comes to create a new social order and the "new humanity."

The capital of the world then will be Jerusalem. Then will the prophecy be fulfilled spoken by Isaiah the prophet in the 19th chapter and the 25th verse: "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." In that future day God will recognize and bless Syria, Egypt and Israel. They will live together in permanent peace! This and other

over....

Scriptures definitely recognize the right of Israel to exist as a state--just as Syria and Egypt. I don't pretend to be capable of suggesting an immediate answer to the present situation--but I do believe the biblical prophesies that there will be a permanent peace in Jerusalem someday. Till that glorious day, then, we are commanded to work and pray for the peace not only of the world but especially of Jerusalem. And as we work and pray for the peace and well-being of all the people of the Middle East--Jews, Christians and Muslims--it is my conviction that the vast majority of evangelical Christians in this country and abroad support the State of Israel's right to existence. In biblical history and secular history Israel has every right to exist as Syria, or Egypt, or Russia, or the United States. The Palestinians also have a right to existence under legitimate leadership committed to the peace of the Middle East.



ISRAEL AND THE EVANGELICALS

* A RECENT full-page advertisement appearing in major U.S. newspapers argues for support of the State of Israel and voices concern over "the recent direction of American foreign policy" in the Middle East. The signers of the statement "are particularly troubled by the erosion of American governmental support for Israel evident" in the U.S. decision to include the U.S.S.R. in planning for the Geneva talks.

Israel has many supporters in this country, and ads of this sort are frequently carried in major newspapers. But this one is different. It comes from persons describing themselves as "evangelical Christians," including W. A. Criswell, pastor of First Baptist Church, Dallas; entertainer Pat Boone; Harold Lindsell, present editor of *Christianity Today*; Kenneth Kantzer, editor-elect of that journal; Hudson Armerding, a past president of the National Association of Evangelicals; and Arnold Olson, coordinator and president emeritus of the Evangelical Free Church of America. This overt evangelical support for Israel aligns a branch of American Protestantism that traditionally has frowned upon religious involvement in political matters with the traditionally liberal U.S. Jewish community. These ads and this evangelical involvement in a complex political issue are a welcome addition to the dialogue, an indication that prominent evangelical Christians believe that the Christian faith has a word to say regarding secular decision-making. The newspaper ads — under the heading "Evangelicals' Concern for Israel" — oppose the joint U.S.-U.S.S.R. statement on the Geneva Conference, assert that "most evangelicals understand the Jewish homeland generally to include the territory west of the Jordan River," and oppose the creation of "another nation or political entity" within the historic Jewish homeland.

I

Since so many evangelicals have traditionally resisted involvement in secular politics — most notably in recent years during the Vietnam war and in the civil rights struggle — it is a reassuring sign to see this development in the Middle East discussion. While we do not think the solutions to the three points raised in the ad are as simple as those proposed, we are encouraged that prominent evangelicals are joining the discussion, acknowledging that religious people have something to say to secular decision-makers.

The approach taken in the advertisement, however, is not a positive contribution to the discussion. The statement makes a strong case for evangelical

empathy with the State of Israel, linking the Old and New Testament traditions, and reminding the public that the people of Israel have a very special place in Christian thought. But the signers overlook an important difference between evangelical empathy evoked by the biblical tradition and the assertion of a specific territorial claim based on religious Scriptures. The use of religious validation to settle secular conflicts is a misuse of religion and a disservice to politics. Ours is a multireligious world, filled with a rich variety of tribal, institutional and national beliefs, all yearning toward an understanding of ultimacy. Israel, surrounded by Arab nations that interpret Scripture in quite a different fashion from Jews or Christians, would lean on the weakest possible support if its claim to its 1967 borders were to rest even partially on Scripture.

The Israeli Labor Party, which governed Israel from its beginning as a state in 1948 until Prime Minister Menachem Begin took power in June, had avoided cultivating the kind of American evangelical support expressed in the recent newspaper ads because it knew that to engage in religious arguments over national boundaries would be self-defeating. While Mr. Begin, on the other hand, has been more willing to employ biblical history to validate Israel's borders, even his government hints at a willingness to negotiate within modern political realities.

Mr. Begin wants peace in the Middle East, and he wants security for his nation. Those are goals shared by most Americans. There is strong indication that these goals are also increasingly shared by most Arab leaders, many of whom have been sending signals to the Carter administration that Israel's right to exist is a foregone conclusion and that negotiations should be conducted with that fact of history in mind. Even as Begin stakes out his strong beginning position of biblical sanction for Israel's borders, it is reasonable to assume that his quest for peace and security will lead him finally to accept an agreement that involves borders determined on the basis of secular considerations.

Along with many others who talked to Mr. Begin during his highly successful U.S. trip this past summer, I noted the gleam of the politician in his eye when he said that while the ~~Arabs~~ ^{PEHMANAT} ~~should be~~ ^{TO NOISSIN} ~~the~~ ^{IN THE} ~~Palestinian Liberation Organization (PLO)~~ ^{PEHMANAT} to be represented at Geneva, Israel would not be "checking credentials" of Arabs who come from other countries. This is a clear invitation which permits Arab participants to provide PLO representation through some face-saving procedural device. In short, Begin, despite his rhetoric, appears nonetheless

less to be a sensitive political leader who wants peace and security for Israel.

II

Ironically, then, Israel's prime minister is being harmed rather than helped by this employing of biblical proof-texts on the part of Christian evangelicals to answer political questions in the Middle East. The Christian faith, as communicated through tradition, Scripture and history, is a proper foundation for approaching all contemporary secular issues. But the Bible is not a document that sets forth an international game plan. Rather, as viewed from a Christian perspective, it embodies the faith of a people, who began with Abraham in their quest for God and who believe that they find God in Jesus Christ. We share with the deepest possible empathy the feeling the people of Israel have for the land they now occupy between the Jordan River and the Mediterranean Sea. President Jimmy Carter, who learned his Middle East geography in a Southern Baptist Sunday school class, shares that empathy. But as President of the United States, and as a world leader, he dares not utilize religious texts for pluralistic secular solutions.

The American Jewish community is understandably anxious over the welfare of Israel. But its present campaign — through the so-called Jewish lobby — to influence Congress and the president to settle into a rigidly pro-Israel position before the convening of the Geneva Conference will, in the long run, be contrary to the best interests of both the State of Israel and American Jews. The number of evangelical Christians who have empathy for Israel is large, but the number who would want to see political differences settled via biblical citations is relatively small.

There is, therefore, no long-range political advantage to be gained by an effort to wrap Israel's security in a blanket of evangelical biblical literalism. With a Southern Baptist layman as president, the American Jewish community has a better friend in the White House than it apparently realizes. U.S. supporters of Israel generally assume that the State Department "tilts" toward a pro-Arab bias. This is a familiar charge, often leveled at the National Council of Churches and the World Council of Churches. There is truth in these allegations, in part because Middle East experience among Christians and among State Department staff members has involved exposure to Arab as well as Israeli nations. But the understandable anxiety of American Jews over the future of Israel — especially when they hear of rocket attacks by terrorists against villages in northern Israel (and of Israel's massive retaliation) — should not lead American Jews to think that unceasing pressure against the president, the Congress and public opinion in this country represents the best means of ensuring Israel's future

security. Only a negotiated settlement involving all parties in the Middle East can produce the peace we seek.

American Jews are going to argue their case in every possible forum of decision-making. But we would caution them to remember the important distinction between the strong empathy Christians feel with Israel and the realistic awareness that political decision-making must be shaped by political and not religious guidelines. Biblical prophecy anticipates a future of hope for humankind; it does not, however, provide an atlas for establishing the geographical boundaries of the countries that seek that hope.

JAMES M. WALL

8.11.77
MBR/jw
C-31

November 30, 1977

Mr. Ephraim Evron
Director General
Ministry for Foreign Affairs
Kiryat Ben-Gurion
Jerusalem

Dear Eppy,

I take the liberty of writing you about a matter that others might consider an unwarranted intrusion into the internal affairs of your Ministry. But you and we of the AJC know that means shape ends - ends that we share unconditionally.

The position of Director, Department of Christian Affairs, will become vacant in a few months. Because of our pioneering work on many continents in inter-faith activities, we can certify how important this department is in winning support for Israel by the Christian West.

We have long maintained that such a department, with a single occupant, cannot possibly meet the growing challenge of relating successfully to the Christian world. Even the incumbent, Dr. Pratto, with his formidable skills, might concede that he was unable to respond to all the opportunities our and other organizations placed at his door. I respectfully suggest that Dr. Pratto's well-earned retirement is a splendid opportunity for the re-examination of departmental structure, in order more realistically to confront, serve and interpret to the Christian West.

Should you require amplification of this proposal, I am at your disposal - as always.

Sincerely yours,

Dr. M. Bernard Resnikoff
Director, Israel Office

MBR/jw

X V
November 30, 1977

Dr. Douglas Young
President, American Institute
of Holy Land Studies
P.O. Box 1276
Jerusalem

Dear Doug,

You will surely recall that when we met at the Institute in September in the company of Moshe Yegar and others, I was asked to find out whether there were other pro-Israel Christian organizations in the U.S. other than those appearing on the list given me at the time.

I want to report to you that I checked this list out with my colleagues in my New York office and the only prominent Christian organization that seems to be missing from the list is Franklin Littell's Christians Concerned for Israel. I imagine you have that address.

With every good wish.

Sincerely yours,

Dr. M. Bernard Resnikoff
Director, Israel Office

MBR/jw
Dictated but not read

bcc: Moshe Yegar✓

THE 1700 HOUR

As I said in my speech on the radio this morning, I am very much interested in the work of the 1700 Hour Committee. I think it is a good idea to have a committee to work on this problem, and I am sure that the Committee members will do a good job.

So this 1700 Hour Committee is to work on this problem. I think that the 1700 Hour Committee will do a good job, and I am sure that the members of the 1700 Hour Committee will do a good job.

1200 HOUR APPROX

1200 HOUR APPROX

1200 HOUR APPROX

1200 HOUR APPROX

21.11.1977

শ্মোল চৰ

המודעה של האוונגלייטים

טלפון מシיקAGO גרי רטנער א. להזכיר לי כי הבהיר לבקש מורה"ם מכתבי תודה
לחותמים על המודעה. ב. להודיע לי שהמודעה הופיעה כבר בשיקAGO, בדטרויט,
בג'קסונוויל, בדאלאס ובפרובידנס; ושהיא תופיע בלווס-אנג'ילס, ביוסטון ובטולסה.
ג. ספר לי שבועידה של ארגוני הסעד היהודיים האמריקאים שהתקיימה בדאלאס
לפניהם מספר ימים, יצא פרופ' סימור מרטין ליפסט בתקפה פראית על ישראל על שהיא
מחזיקה ב"שטחיםכבושים". לא זו בלבד שהוא טען שאין איש התומך בהמשך הכיבוש
ובתנהלות אלא שהוא עצמו מוציא את הכיבוש ממשילך מבחינה מוסרית.
דבריו עוררו סערה עצומה ו"כמעט עשו לו מעשה לינצ'י".

2 בנובמבר 1977
כ"א בחשוון תשל"ז

אל: מר יהיאל קדישאי, מנהל לשכת רה"מ
מקה: י.ה. בז-אהרן, סגן הקונסול הכללי, ניו-יורק

הגדוז: גוזרים אבגדליים למן ישראל

מר שטואל בץ הקדיש חלק מזמן ומאמץ בברורו הגוכחי בכך לטבוח קשרים
עם ראשי הכנסיות הבודדיות. בין היתר נפגש עם בילי גראם, עם ד"ר
אולסון מנהיגי התנועה האבנגליסטית בארה"ב ועם ראשי עדת הפורטונאים
במדינת יוטה.

אתה הטעאות מטעים אלה הינה הופעתו המזוויגת של בילי גראם בזעידת הוועד
 היהודי האמריקני שבת יאא בתייה נלחמת למן ישראל ותובן דבריו פורסם
 בעיתונות כאן ובארצ. וזאת שנייה הינה המודעה המצח"ב שומרה ע"י ידידים
 של ש. בץ וגנו מנסים להפוך אותה למוגע תבעות חמיצה דומה מצד ראשי
 הארגונים הנזרקיים ובנטישתיהם ברחבי ארה"ב. לחשומת לבך הקטע במודעה
 החומך כללית ברעיון המולדת העברית בשטח שמערבה לירדן.

בברכה,

י.ה. בז-אהרן

מ.ל.ל, פ.ל, ר.ז

Christians and the Promise to Israel

By ROBERT F. DRINAN

I remember the day in 1945 when I learned of the final undeniability of the massacre of six million Jews by the Nazis. Ever since that day when I read about a group of American congressmen in Germany expressing their horror at what they personally found at Buchenwald, I have never thought of the Holocaust without pondering the question of whether there was something fundamentally anti-Semitic in Catholic and Protestant versions of Christianity.

For 30 years the vast majority of Christians have sought to evade or avoid that question. But if Christians want to be honest with themselves they simply have to come to some conclusion about the enormity of that anti-Semitism which permitted, if not promoted, the death of about one-third of the entire Jewish people. In addition, Christians must confront the question of the meaning of the State of Israel and what Christians should do for that country in reparation or restitution for the genocide of Jews carried out in a nation whose population was overwhelmingly Christian.

Those few Catholics who understand even a little about the tragedies and upheavals that have come to the Jewish people in the past generation take some comfort in the fact that in 1965 the Second Vatican Council, for the first time in Catholic history, issued a pronouncement which decried anti-Semitism and clarified the dignity and uniqueness of the Jewish religion.

But this proclamation, however laudable, almost fades into insignificance when compared with the mounting series of incredible and horrible tragedies to Jews which have occurred in the world since Auschwitz. These ghastly events include a vast forced emigration to Israel of hundreds of thousands of Jews from all of the Arab lands, a planned destruction of Israel by the nations surrounding it, an intensification of the persecution of three million Soviet Jews, and a campaign of vilification by the General Assembly of the United Nations, where 72 nations proclaimed that Zionism is a form of racism and racial discrimination.

To some extent, all of these profound and perplexing problems have become and will continue to be a political question for the Congress of the United States. Almost alone among the nations of the earth, the United States has remained loyal to its original unwritten pledge of loyalty to Israel. Without treaty or written agreement, the United States has steadfastly and uninterrupted asserted its resolve to guarantee the self-determination of Israel as a country conceived by the United Nations and dedicated to the ingathering of the Jewish exiles from all of the nations of the earth.

In a sense the commitment which the Congress has toward Israel is a concession that Jews cannot live safely or freely in Christian or non-Christian countries in the modern world. Almost no one ever puts it that way, but unconsciously not a few Christians must feel that the only way to eradicate that anti-Semitism which has brought shame to virtually every period of Christian history is to permit the separation of Jews from Christians in a nation where Jews will not be tormented daily by a Christian majority which by instinct, prejudice or a misconceived religious belief feels justified in discrimination against and even persecuting a tiny minority of people who are Jews.

Most Christians would shrink from any conclusion which seems to rest on the premise that anti-Semitism is endemic and irremovable from Christianity. In view of the fact that Christ and all of his early followers were Jewish, the assertion that Christianity is anti-Semitic appears to be erroneous and absurd on its face.

It is perhaps for that reason that



KENT BARTON / Miami Herald Staff

Christians have seldom been enthusiastic about the dream of Theodor Herzl for a homeland for the world's Jews in Palestine. Christians might well feel that subscribing to such a concept would be an admission on their part that Jews cannot be certain of receiving freedom and equality in lands where the vast majority of people are Christians. The same reluctance and ambivalence which are found on this point among Christians can be discovered among Americans when they have to face the question of aiding Israel. Americans, like Christians, wonder why the three million Jews in Israel went there or stay there.

For Christians the very concept of a homogeneous theocratic Christian society is an anachronism in the modern world which they would never think of re-establishing. Both Catholics and Protestants would feel that any thought of separating themselves from other types of Christians or non-Christians would be a concession that their faith is intolerant of others and cannot coexist in peace with persons of differing theological views.

There is, however, a profound bond between the Christians of America and the Jews of Israel. This bond goes back to the fact that the original pilgrims who came to America from Europe did so because they were persecuted for religious or political reasons in their fatherland.

Because of the similarity of the origin of immigration to Israel, Christians in America have a profound, if unconscious, affinity for the hundreds of thousands of Jews who have gone to Israel since the Holocaust.

At the same time the phenomenon of Israel is very difficult for contemporary Christians to understand because Christians today generally do not view themselves as a counterculture or as a group which any modern government could deem to be subversive of that nation's public morality.

The promises which the United States has silently made to Israel did not formally arise from pronouncements of Christian religious groups within the United States. These religious bodies, as we shall see, were frequently averse to or at least apathetic to the existence of Israel. The promises which the United States has made to Israel have arisen from the conscience and the convictions of the great majority of Americans speaking or acting through their elected public officials.

It seems clearer each day that the promises and commitments which the United States has made to Israel will in the next few months and years be challenged in ways that America has never before experienced. The country and the Congress will seek to resolve these challenges on the basis of political principles alone. Public officials will state that America's relationship with Israel should be determined solely on the basis of what is good for the United States. This principle will have continued validity, but it should be noted that the "best interest" of the United States is a concept which includes the moral ideals on which America and international law are based. To some extent, Christian attitudes toward Judaism will play an unconscious or indirect role in the formulation of the policies which America will adopt or continue with respect to the safety and survival of Israel.

Among the Christian concepts almost certain to be at issue will be the perception which Christians have of Judaism since the Holocaust and since the establishment of Israel. Christians may well be forced by events to affirm or deny that negative pre-Holocaust concept of Judaism held by not a few Christian denominations. These groups looked upon Judaism as a surviving religion whose vitality and significance had been sharply eroded by the divinely decreed inception of the Christian Era. Christians may be required in the relatively near future to recognize or reject, as a result of the Holocaust and the establishment of Israel, an entirely new form of Judaism.

Among the issues which the Congress and the country must confront in the relatively near future are the following:

- If the Arab neighbors of Israel continue to be armed with Russian military equipment, Israel will be required to continue a military establishment whose cost is simply beyond what the three million citizens of Israel can afford.

It is, after all, logical that a small nation like Israel can hardly be expected to pay from its own resources for armaments to defend itself against several nations which over the past generation have received at least \$20 billion worth of armaments from the U.S.S.R. Astonishingly, the United States up until 1973 had given Israel only \$430 million in economic and military assistance. This compares with a sum almost seven times larger which the United States during the same period gave to the Arab nations surrounding Israel.

It seems predictable that, beginning in 1977, Israel will be required to ask from the United States some \$2 billion worth of armaments each year. The sum of \$2.2 billion in grants and loans was allocated by the Congress to Israel in 1974.

continuation of such military assistance by the United States may be the

only way in which Israel can protect its citizens from potential land and air attacks from its enemies.

The enactment of a request for some \$2 billion in military or economic assistance to Israel will in all probability test virtually every assumption on which U.S. foreign policy has rested with respect to Israel.

- It is not impossible that the United States may eventually be called upon to separate itself in some way from the United Nations if a majority of the countries in that international body should suspend or expel Israel from membership. If the United States were required to choose between continued membership in the United Nations and continued alliance of friendship with Israel, once again every assumption underlying the friendship between America and Israel would be up for re-examination. In that re-examination, it would seem that the biblical and theological attitudes which Christians in America have toward Judaism and Zionism could not really be excluded from a consideration of the political question of what policy would be best for America as a nation.

- In late 1974 the Trade Reform Act containing the Jackson-Vanik Amendment was passed. For almost the first time in American history the United States Congress placed in a major international agreement a stipulation that the U.S.S.R. could not obtain advantageous trade or tariff relationships with the United States unless or until it allowed free emigration from that nation. This amendment, authored by Sen. Henry Jackson and Congressman Charles Vanik, eventually won overwhelming approval by both houses of Congress. The hostility of the Kremlin to the amendment endured through 1975 with the result that the objectives of the Trade Reform Act to which the Jackson-Vanik Amendment was appended are apparently not being implemented.

Eventually it may be that the Congress and the country must choose between the desirability of increasing international trade with Russia and a guarantee that Russia will permit Soviet Jews and others to emigrate. In early 1976 a total of about 120,000 Soviet Jews had been able over the past five years to emigrate from Russia to Israel. Although it is uncertain whether Soviet leaders can accommodate themselves to the purposes of the Jackson-Vanik Amendment, it may be that the people of America will once again have to re-examine their fundamental racial and religious perceptions of Judaism and Zionism if other major industrialized nations rather than the Unit-

ed States continue to increase their profitable commercial transactions with Russia.

- For many years prior to the quadrupling of the price of oil by the Arab nations in late 1973, these countries had maintained a list of some 1,500 American corporations on an Arab boycott list. Since trade with the Arab oil-producing nations was relatively insignificant, the boycott list was almost without meaning. When, however, these nations began in 1975 to spend up to \$15 billion in the United States, American corporations were torn between entering into a new and profitable market or rejecting this avenue in order to be able to do business with Israel. Some legal resolution of this problem may be possible but, once again, national policy with respect to America's moral commitment to Israel will be at issue.

- In 1976 the United States sold about \$12 billion worth of armaments to other nations. About one half of that incredible sum was sold to nations in the Persian Gulf. Israel obviously is opposed to such sales, since these weapons, bought from the United States by Iran and by Arab nations in the Middle East, can obviously be turned against Israel. State Department officials have asserted that the United States government has given permission to allow this vast armada to grow in the Middle East because the presence of arms in nations opposed to each other will "stabilize" that area of the world. The argument is also made that if the United States does not sell arms to these nations they can easily buy them elsewhere.

Almost inevitably, Americans must sooner rather than later make a decision as to whether it can permit massive amounts of arms to be collected by those nations which have been the enemies of Israel since its establishment in 1948.

The foregoing five emerging issues are only the most visible and most obvious dilemmas America will face as it seeks to evolve the fulfillment of the promises it has made to Israel. The nature of those promises must be explored fully, but first the attitudes of American Christians toward Jews and Zionism must be studied at some length.

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The author, the first Roman Catholic priest elected to Congress, represents Massachusetts' Fourth Congressional District. This excerpt is reprinted from his book, "Honor the Promise — America's Commitment to Israel," to be published Oct. 28 by Doubleday & Co. Inc.

3373

Modern Science Exposed to Ethical Challenge

By HANS JONAS
Special to The Herald

What are the points of contact between science and morals?

At first glance there seem to be none, beyond the internal morality of being true to the standards of science itself. The sole aim of science is knowledge, its sole business the pursuit of it.

This clearly defined purpose imposes its own code of conduct, which can be called the territorial morals of the scientific realm: abiding by the rules of method and evidence, being rigorous and intellectually honest. These virtues are conditions of good science and imply no commitment beyond it. So considered, science constitutes a moral island by itself.

But is this the whole truth? Something like it was true so long as the contemplative sphere and the active sphere were cleanly separate (as they were in pre-modern times), and pure theory did not intervene in the practical affairs of men. Knowledge could then be considered a private matter of the knower. Being merely a state of his mind, it could do no harm to the good of others, as it sought only to comprehend and not to change the state of things.

HOWEVER, THE rise of natural science at the beginning of the modern age changed the traditional relation of theory and practice, merging them ever more intimately. We still pay homage to the dignity of "knowledge for its own sake." But it would be hypocritical to deny that in fact the emphasis in the case for science has heavily shifted to its practical benefits.

From the Industrial Revolution onward, there was an increasingly irresistible spill-over from theory, however pure, into the vulgar field of practice in the shape of scientific technology. In the early 17th Century, Francis Bacon had precociously directed science to aim at power over nature for the sake of raising man's material estate. But it was more than 100 years later that his charge belatedly and almost suddenly became working truth beyond all expectation.

Therewith, the subject of "science and morals" begins in earnest. For whatever of human doing impinges on the external world and thus on the welfare of others is subject to moral assessment. As soon as there is power and its use, morality is involved.

THE VERY PRAISE of the benefits of science exposes science to the question of whether all of its works are beneficial. It is then no longer a question of good or bad science, but of good or ill effects of science (and only "good science" can be effectual at all). If technology, the offspring, has its dark sides, is science, the progenitor, to blame?

The simplistic answer is that the scientist, having no control over the application of his theoretical findings, is not responsible for their misuse. His product is knowledge and nothing else; its use-potential is there for others to take or leave, to exploit for good or evil, for serious or frivolous ends. Science itself is innocent and somehow beyond good and evil.

Plausible, but too easy.

The soulsearching of atomic scientists

MORAL CHOICES: The Dilemmas of Contemporary Society

This is the last of 16 articles about the moral issues facing contemporary society. It is part of a course-by-newspaper offered by Florida International University. The articles were written for a program developed by the University of California, San Diego, and funded by a grant from the National Endowment for the Humanities.

In this article, the author, Alvin Johnson Professor of Philosophy at the New School for Social Research, says the rise of natural science at the beginning of the modern age changed the traditional relation of theory and practice, merging them more intimately. He says we still pay homage to the dignity of "knowledge for its own sake," although the emphasis in

the case for science has shifted to its practical benefits.

The author, born and educated in Germany, has taught at Hebrew University in Jerusalem and Carleton College in Ottawa. His books include *The Gnostic Religion*, *Philosophical Essays* and *The Phenomenon of Life: Toward a Philosophical Biology*.



J. Robert Oppenheimer Was Involved in Directing Development of the Atomic Bomb
... the question is whether the scientist is responsible for the misuse of science?

after Hiroshima tells as much. We must take a closer look at how theory and practice are interlocked in the way science is nowadays actually "done" and essentially must be done. We shall then see that not only have the boundaries between theory and practice become blurred, but the two are now fused in the very heart of science itself. The ancient alibi of pure theory and with it the moral immunity it provided thus no longer hold.

THE FIRST observation is that no branch of science remains in which discoveries do not have some technological applicability. (The only exception I can think of is cosmology.) Every unraveling of nature by science now invites some translation of itself into some technological possibility or other, often even starting off a whole technology not conceived of before.

If this were all, the theoretician might still defend his sanctuary this side of the step into action: "That threshold is crossed after my work is done and, as far as I am concerned, could as well be left uncrossed." But he would be wrong. What is the true relationship?

• Much of science now lives on the intellectual feedback from precisely its technological application.

• Science receives from technology its assignments: in what direction to search, what problems to solve.

• For solving these problems, and generally for its own advance, science uses advanced technology itself: its physical tools become ever more demanding. In this sense, even purest science now has a stake in technology, as technology has in science.

• The cost of those physical tools and

of the staff to use them must be underwritten from outside. The mere economics of the case calls in the public purse or other sponsorship. And this funding of the scientist's project (even with "no strings attached") is naturally given in the expectation of some future return in the practical sphere. There is mutual understanding on this. The anticipated payoff is put forward unashamedly as the recommending

A free forum on the topic "Who Should Care for the Elderly" will be held Saturday on the Tamiami Campus of Florida International University. The two-hour program begins at 9 a.m. in the Athenaeum Auditorium.

Elderly Care Is Topic Saturday

rationale in seeking grants or is specified outright as the purpose in offering them.

IN SUM, SCIENCE has its tasks increasingly set by extraneous interests rather than its own internal logic or the free curiosity of the investigator. This is not to disparage those extraneous interests nor the fact that science has become their servant, that is, part of the social enterprise. But it is to say that the acceptance of this functional role (without which there would be neither science of the advanced type we have nor the type of society living by its fruits) has destroyed the alibi of pure, disinterested theory. It has put science squarely in the realm of social action where every agent is accountable for his deeds.

Even that is not all. The involvement of scientific discovery with action goes beyond its eventual application. How does the scientist get his knowledge? Through most of the history of the theoretical endeavor — from the Greeks to the beginning of the 17th Century — the seekers after truth had no need to dirty their hands. Of this noble breed, the mathematician is the sole survivor. Modern natural science arose with the decision to wrest knowledge from nature by actively operating on it, that is, by intervening in the objects of knowledge. The name for this intervention is "experiment," vital to all modern science. Observation here involves manipulation.

NOW, THE GRANT of freedom to thought and speech, from which freedom of inquiry derives, does not cover action. Action always was, and remains, subject to legal and moral restraints. Originally, experimentation kept to inanimate matter and to small-scale models in the laboratory, which still secured some insulation of the cognitive arena from the real world.

But experiments nowadays can be ambiguous. An atomic explosion, be it merely done for the sake of theory, affects the whole atmosphere and possibly many lives now or later. The world itself has become the laboratory.

One finds out by doing in earnest what, having found out, one might wish not to have done. Moreover, the younger life sciences have extended the aggressive methods of physics to animate matter, and experimentation on living things inevitably deals with the original, not with substitutes: here, ethical neutrality ceases at the latest when it comes to human subjects. What is done to them is a real deed. "The interest of knowledge" cannot be used as a blanket warrant for the morality of such deeds. In short, the very means of "getting to know" may raise moral questions before the question of how to use the knowledge poses itself.

From both ends therefore — that of its technical fruits and that of its methods of producing them — modern science finds itself exposed to the winds of ethical challenge.

Lieutenant Governor Could Play a New Role in Miami

By JOHN McDERMOTT
Herald Political Writer

How about basing the office of Florida's lieutenant governor in Miami?

Along the campaign trails of South Florida in 1978, candidates for governor might get a lot of mileage out

ernment closer to the people. But in addition it would give the lieutenant governor more stature.

To the average person, the governor is "the government" and people tend to identify with the chief executive. Yet, in South Florida, where about one-fourth of the population lives, it means a trip of 500 miles to Tallahassee if one wants to see the governor other than dur-

fice. Gov. Reubin Askew depends on Sen. Sherman Winn (D., Miami) and Richard Pallott, his banker-at-friend who headed the State Board of Business Regulation for six years.

In the Askew Administration, a

same token, though, if the lieutenant governor were designated secretary of commerce by a governor, a major segment of his work would revolve around Miami's international trade development and tourism. Both are vital to South

Scheduling designated Sam Brown, director of the federal Action program, to address the traditional Florida Blue Key banquet Nov. 18 in Gainesville, Homecoming Chairman F. Lloyd Blue sent off a polite but blunt rejection. "We expected, at a minimum, a cabinet secretary," Blue wrote Scott Bernet. "Based on ... indicated difficult

TOUCHING BASES: Republican Jerry Thomas, GOP nominee for governor in 1974, reports he will remain neutral in the Lou Frey-Jack Eckerd race "at least until after qualifying next July." He had been listed in Eckerd's corner. ... Keep an eye on Arthur E. Teele, a black attorney from Tallahassee who plans to run for Bill Bevis'

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.

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 Giacumakis, 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

Barney's Madison Room.

Where within the bounds of tradition a man needn't know any limits.



Tradition, as defined by Webster's Dictionary, is the handing down of beliefs and customs from one generation to another.

Tradition, as defined by Barney's, is the Madison Room.

Where, for the past 50 years, men who prefer natural, soft shoulder clothing have felt right at home.

Because here a man isn't limited in choice. Instead, he'll find every important interpretation by all the authentic makers of traditional clothing in the world today. Each tailored of pure wool, in a class by itself.

At Barney's Madison Room, for example, the traditional man in wool will be able to appreciate the fine craftsmanship of a worsted suit tailored by Sussex. The shoulder that only an H. Freeman sport coat can give him. A lapel finely molded by Norman Hilton.

Which is why after a half century in New York, it's not surprising that Barney's Madison Room, owing to its atmosphere, fitting by custom tailors, and selection has become a tradition itself. As a comfortable place to shop for traditional clothing.



Barney's

7th Avenue and 17th Street. Open 9 AM to 9:30 PM. Free alterations. Free parking. We honor the America Express Card, Master Charge, BankAmericard/Visa. And, of course, your Barney's Card.

THE PROPAGANDA WAR

Jerusalem Post
11-11-77

To the Editor of The Jerusalem Post
Sir, — A full-page ad signed by 15 Evangelical Christian spokesmen (the group to which President Carter belongs) appeared on page 12 of "The New York Times" on November 1, which was more outspoken with regard to the rights of Jews to the Land of Israel than any ad published recently by a Jewish group.

The ad is so significant to the present struggle for American public opinion that it is worthwhile to quote it in part: "We affirm 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."

"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 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."

In sad contrast to this ad, another ad of nearly the same size appeared on the same day in "The New York Times" on page 24, signed by the "Conference of Presidents of Major Jewish Organizations." The only topic of this ad is the record of terror and murder of the PLO.

It's time we learned from the outspoken and forthright tone of the "Evangelical" ad. Americans are

tired of our constant carping about the murderous nature of the Palestinians, they have had enough of apologetics and negative approaches. What is needed is a forthright and honest statement as to why we claim the land of Israel and as to why we reject the claims of the Palestinians.

It is in this one area over which we are losing the propaganda war. While we still enjoy the sympathy of the American people, I feel that this is rapidly being eroded by a very successful Arab propaganda campaign which skirts the terrorism issue, but emphasizes an issue that is more fundamental, namely that of alleged Palestinian homelessness, statelessness, and lack of sovereignty.

It would appear to me that there is but one answer that effectively counters the "Palestinian" argument. It is a plausible and sensible answer, but for reasons I cannot comprehend, this answer is rarely clearly articulated by Israeli or Jewish sources.

It is simple and obvious; the Palestinians are not homeless, they do have a home and a country of their own; its name is Jordan.

People have forgotten that there once was a Mandate, and that Palestine once occupied "both sides of the Jordan." They have forgotten that in 1922, the British decided on their own to solve the "Palestinian Problem" and granted the Palestinian Arabs three quarters of the territory of Mandated Palestine.

World opinion will not be satisfied until we can effectively prove that the Palestinians already have a homeland, a state, and a sovereignty.

RABBI PINCHAS STOLPER,
Executive Vice President,

*Union of Orthodox
Jewish Congregations of America
New York.*

Hollis 22

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ישראל בניו יורק

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ל ג.ס

אל: מר שמואל כץ, יועץ רוחני להסברה חז

מאת: מיכאל פרגאי

לسمואל השלום!

תודה על שורוחין מיום 16 דנא בעניין המורטוגנים: רשותי לי שמות
אללה, ונומספים שאוולין מוסרת לי כעת, וזה יקל מאד בעת בקורס
שם בינויוואר 1978.

בהתודעה זו אני שמח לזרף לך צורר גלויות שיצאו כעת מטעם
ארגוני-חמייה איווונגלי (E.U.Z. Evangelicals United for Zion).

galoyot alu nikkarot Scripturecards הודפסו ב-600,000 עותקים
(ז"א כ"א מאה אלף) וזה הפעם הראשונה שחברת כתבי הקודש האמריקנית
שיתפה פעולה במצע מעין זה הקשור בישראל, או-לפחוות-בריעוון שיבת
ציון.

הגלוויות מופצחות ע"י E.U.Z. בחינת זכינו ומלאתנו נעשית בידי אחרים.
אלא שזו, כמובן, חנובה של מלאכת-נמלים, וד"ל.

בברכה לבבית,

מיכאל פרגאי

לוט: צורר גלוויות

... de gosen zijn, dat velen denken dat
de vaders zijn.

Wat denkt u?

Denkt u dat een van de vaders met een andere vrouw is? of dat
de vaders niet de vaders van hun kind zijn? of dat een vader
niet de vader is?

Wat denkt u dat een van de vaders niet de vader van zijn kind
is? of dat een vader niet de vader van zijn kind is?

Denkt u dat een vader niet de vader van zijn kind is? of dat
de vaders niet de vaders van hun kind zijn? of dat een vader
niet de vader van zijn kind is?

Wat denkt u dat een vader niet de vader van zijn kind is? of dat
de vaders niet de vaders van hun kind zijn? of dat een vader
niet de vader van zijn kind is?

Wat denkt u?

Wat denkt u?

Wat denkt u?

Stephen Olin, Simon H. Rifkind, Philip Schaff, Edward Robinson, George A. Smith, Henrietta Szold, T. deWitt Talmage, Henry Van Dyke, Bayard Taylor, Cyrus Adler, and many others. The set is a mine of information, valuable to the Bible student, literate layman, and a starter - we predict - for many doctoral dissertations.

The Editor is Professor Moshe Davis of Hebrew University. Members of the Editorial Board are Professor Robert T. Handy of Union Theological Seminary, Professor Jules Davids of Georgetown University, and Dr. Nathan M. Kaganoff of the American Jewish Historical Society.

Who is a Zionist?

In January of 1976 The National Observer did a large feature on five supporters of Israel: Rabbi Arthur Hertzberg, Rabbi Marc H. Tanenbaum, Mr. I. L. Kenen, Monsignor John M. Oesterreicher and Rev. Dr. Franklin H. Littell. Since that time a number of writers have referred to the Co-editor of the CCI Notebook as a "Christian Zionist."

This is heady company to be found in, and we are not ungrateful for the honor. But - if I may abandon the artificial literary form and write directly - unless I mistake the proper use of the term, I am not a Zionist. I am a Christian who believes Jews have the right to be Zionists and who sympathizes with Christians - of many points of view - who pray for the peace of Jerusalem.

I take it that a Jewish Zionist is a Jew who either makes aliyah or, if hindered, supports those who do. I take it that a Christian Zionist is a person who believes that the return of the Jews to their ancient home is an essential stage in salvation history.

I am neither a Jewish Zionist nor a Christian Zionist, although I understand both positions and have friends of both categories. I would rather put it this way: both the Holocaust and a restored Israel are formative, shaping, "alpine" events in Jewish and Christian history. Their precise meaning is shrouded in mystery and - in the first instance, fear and trembling, in the second instance, awe and wonder. I would rather not try to fit either mystery into a propositional scheme, as though mortal man could claim to understand the mind of God. As I see it, our responsibility is not to give final answers but to respond faithfully in action to the choices put before us. One of those choices is to work through the time of mourning for the years when most of Christendom apostatized and left the Jews to be massacred, and the other is to make every effort that the survivor state not be sacrificed to the greedy and faithless.

The National Institute on the Holocaust

Most of the readers of this CCI Notebook will have received information on the founding of a National Institute on the Holocaust, a public education agency which interprets the lessons of the Holocaust for congregations, schools and civic organizations. The Institute was one of two important products of the Philadelphia Coordinating Council for Holocaust Studies - the sponsoring body of the Annual Conferences on Teaching the Holocaust. (The other was the high school curriculum developed and introduced in the schools under the Philadelphia Board of Education.)

Study of the Holocaust illuminates most of the pathological problems of the 20th century: Antisemitism, genocide, repressive ideological government, the corruption of science, the debasement of education, the apostasy of Christendom.

The Holocaust Studies Newsletter and other useful materials, including help with books, pamphlets, films and film strips, lecturers, planning of local conferences or institutes, can be reached by writing the National Institute on the Holocaust, POB 2147, Philadelphia 19103.

The International Conference on Teaching the Holocaust

On 18-20 October 1978 there will be held in Philadelphia an International Conference, with reports from the various curricula now in use in the USA, Israel and West Germany. Given the

traumatic nature of this event, it is natural that a generation had to pass before anyone could deal with the materials pedagogically. Israel has just started systematic teaching in the schools, experimenting with two sets of schools using curricula prepared by Professor Chaim Schatzker of Hebrew University and Professor Arik Karman of Ben-Gurion University in Beer-Sheba. West Germany has begun use of textbooks in the schools. The pedagogical center at the University of Duisburg headed by Professor Heinz Kremer has four textbooks in use in the high schools, and is cooperating with parallel programs in Belgium and the Netherlands. In the USA, the first break-through came a few years ago in Great Barrington, Massachusetts. Experiments are now running in Philadelphia, New York City, Evanston, and a number of other cities are moving into the field.

The International Conference, with delegations from Israel and West Germany, will review the programs conducted thus far and plan for the future.

Books

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Fleischner, Eva, Judaism in German Christian Theology Since 1945 (Metuchen, N.J.: Scarecrow Press, 1975). An important presentation of post-Auschwitz thinking on missions to the Jews, dialogue, and Christian-Jewish cooperation.

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Davis, Moshe, ed., With Eyes Toward Zion (New York: Arno Press, 1977). A report on the Scholars' Colloquium on America-Holy Land Studies, with a very useful bibliography on Americans in the Holy Land, 1850-1900 (pp. 100-25).

Pawlowski, John T., Sinai and Calvary (Beverly Hills, Cal.: Benziger Bruce & Glencoe, Inc., 1976). A valuable presentation of the "meeting of two peoples" by a distinguished Roman Catholic scholar.

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CCI notebook

Dear friends:

During the interruption in publication of the CCI Notebook a serious, perhaps fatal, turn toward a major war has been taken in the Middle East. An Anschluss comparable to the absorption of Austria into the Gross-Deutsches Reich in 1938 has been accomplished by the Syrian dictatorship. Except for mopping up the remnants of Maronite Christian resistance, and maintaining at least for the time being the fiction of Lebanese independence, Greater Syria has now incorporated the Lebanon into its sovereignty and decision-making.

The fate of the Lebanon was sealed when the Maronite officer caste of the Lebanese army again, at the time of the Yom Kippur War (1973), refused to join the attack on Israel. This left Israel, again fighting for its life, free to resist and finally to throw back the attacking forces from the east and the south without having to defend the north boundary. The Christians of Lebanon had for years parroted the anti-Israel, anti-Zionist and Antisemitic line of the Arab League (like most other Christian ghettos in the world of Islam), but they refused to help in the military assault. Counting their losses, after being rescued again from total disaster by Russian and American intervention - which again, as in 1956 and 1967 prevented Israel from consolidating itself militarily against future attacks, the aggressors determined to punish the Lebanese and close the ring about Israel.

Preparatory to the invasion of the Lebanon, and simultaneously with the military action, the Arab League employed a diversionary tactic. They mounted in the Assembly of the United Nations, a body totally controlled by the Communist bloc and the Arab League bloc and their fellow-travellers, a verbal attack on world Jewry: Zionism was to be equated with "racism." Predictably, the obscene resolution passed. The Assembly had already signalled its moral depravity by inviting (105 to 4) Arafat - a pistol-packing terrorist - to speak before the "forum of world opinion."

An Israeli journalist, taking a realistic view of the matter, commented that it was also "world opinion" that kept Hitler (1 October 1938) and Stalin (20 August 1968) out of Czechoslovakia. Many Christian and Jewish and interfaith organizations vigorously protested the UN Assembly action, along with other assaults on Israel and insults to world Jewish agencies in the ILO, UNESCO, and parallel agencies. The offence was indeed great, and the brazen verbal and organizational attacks on a member state - accompanied by a series of brutal killings of children, pilgrims, diplomats, airline passengers, Olympic athletes, etc. - were of course nauseous to people of conscience. But many thereby had their attention drawn away from the real and present danger: the liquidation of Lebanon as a sovereign state.

The fate of the Maronites is a tragic one. Within a decade, as things now stand, they will be a miserable little encysted and deprived minority like the Copts of Egypt and the Melkites of Syria. They have now learned what the PLO means when it speaks of a "secular, pluralistic, democratic state!" Their most prominent leader, Charles Malik, led the fight of the anti-Jewish forces at the Evanston Assembly of the World Council of Churches (1954), preventing passage of any decent reference to Christian obligations to the Jewish people in a post-Auschwitz world. Now his eyes have been opened, and in an interview with James Markham he concludes, "The real problem is whether the Moslem world community in general - and the Moslem Arab community in particular - can tolerate the existence of a free, open and secure Christian community in the Middle East. This is the ultimate question." (The New York Times Magazine, 10/9/77, p. 48) But this is no question at all. The answer is, as it has been for generations, that a romantic pan-Arabism cannot bear any challenge to its racist ideology - Christian, Jewish, or Marxist. (Most of the "Arab" peoples are not Arab at all: "Arab" is

an ideological reality, like "Teuton" or "Aryan" a few years ago.) In a world controlled by medieval despots and modern dictatorships, and dominated by a pre-scientific religious ideology comparable to that of Christendom in the 13th century (including a large measure of Anti-semitism), there is no secure place for Christian or Jewish minorities with self respect.

Predictably, while the Lebanon was destroyed, with c60,000 killed and c400,000 casualties, the United Nations has done absolutely nothing - even verbally - in reference to the Anschluss, even though the Lebanese UN representative made a desperate plea in the Assembly during the invasion. He too had learned too late what the Jordanians learned (and dealt with in September of 1970): affording hospitality to a band of disciplined guerrilla fighters, armed by the Russians and financed by dictator Qaddafi of Libya, may be an act of charity -- but it is also a mode of suicide.

The statement of Mr. Edouard Ghorra, sometime chief representative of Lebanon at the United Nations, deserves study and reflection. He denounced the crimes of the PLO, now occurring in Lebanon (and no longer limited for export). He spoke of kidnappings and acts of torture, no longer directed to Jews alone, and summarized: "They acted as if they were a state or states within the state of Lebanon, and flagrantly defied the laws of the land and the hospitality of its people." He drew the logical conclusion: "We believe that small states should draw the proper conclusion and realize that they must be more vigilant and efficient in protecting their higher interests. They must principally rely on their national means to safeguard their independence and sovereignty. Alas - regional and international organizations have not yet reached the stage whereby they can provide these states with the adequate shield of their protection." (The New York Times, 10/15/75, p. A3) His plea fell on deaf ears, being uttered in the hearing of representatives of governments a large number of which came to power, and maintain themselves in power, through the same terrorism cultivated by the PLO.

Fortunately, Israel - in large part a nation of survivors from Christendom and refugees from Islam - perceived long ago what Mr. Ghorra and his fellow-Christians in Lebanon learned too late: a racist pan-Arabism, which has even injected some energy into a long-moribund Islam, has no room for religious and ethnic minorities that strive to live free and equal.

And the United Nations is as useless as the League of Nations when it comes to dealing with aggression, verbal or military.

Faithfully yours
Franklin H. Littell
Franklin H. Littell

"Palestinian Rights"

The Arab League propaganda offices, financed by unlimited petro-dollars and assisted by an unholy combination of leftist organizations and some multi-national corporations, continues to place advertisements in all newspapers throughout the USA in an attempt to undermine American public support for Israel. One of the chief themes is "the rights of Palestinians."

The way it is done, with the collaboration of Communists and fellow-travelers (the same combination that works with the Arab League to make mockery of the United Nations), is shown - one example of many available - by a full page ad in The New York Times, 10/26/77, p. A14. Among the sources cited to "document" the charges of Israeli violations of human rights in the territories Israel occupied after repelling the aggressors in the Yom Kippur War are the "Israeli League for Human and Civil Rights" (suspended by the International League when it fell into the hands of leftwing extremists), the American National Lawyers Guild (! - for over 30 years), and "the Swiss League for Human Rights." The President of the Swiss League is Denis Payot. Payot, according to the sponsor of the ad - the Arab Information Center in New York City, "was negotiating for the release of German industrialist Hanns-Martin Schleyer." What the Arab Information Center forgot (?) to mention was that Mr. Payot was selected, in a futile effort to save a life, because of his excellent contacts with the terrorist "Red Army" - a Red Army, not incidentally, trained and financed by Arab petro-dollars.

What these advertisements never mention is that fact that alongside the at most half-million "Palestinians," of whom the PLO never mobilized over 30,000, plus their unfortunate children, who bet on the losing side in the war against Israel, there are 400,000 Arab citizens of Israel who have so far - against all blandishments, threats, infiltrations, and the expenditure of

tens of millions of dollars to subvert their loyalty - overwhelmingly rejected the PLO terrorists and their sponsors.

One might think, until he read the record, that those on the campuses and in the churches who so eagerly parrot Arab League propaganda about "the Palestinians" might remember once in a while these peace-loving Palestinians. Not at all! The "useful idiots" (as Lenin called their type) are so caught up in Lin Piao's dream of a "Third World" and their own over-the-teacup blatherings about "liberation theology" (the risks, of course, to be undertaken by somebody else!) that they are quite capable of portraying polygamous, slave-owning sheikhs as "progressives."

What the Arab politicians really think about "the Palestinians" was revealed in an interview given to the Dutch newspaper, Trouw, on 31 March 1977. The speaker was Zuhair Mohsin, head of the terrorist fraction a-Sa'eka and a member of the Executive Committee of the PLO. He said, "A Palestinian people does not exist. The establishment of a Palestinian state is just the means for continuing our struggle against Israel and for Arab unity. Since Golda Meir denies the existence of a Palestinian people, I claim that such a people does exist and that there is a difference between it and the Jordanian people. However, in actual fact there is no difference between Jordanians, Palestinians, Syrians and Lebanese. We all belong to the Arab people."

Arab League Blackmail

Although there has been no recent flurry of cowardly letter-bombs to Jewish leaders, the Arab Antisemitic hardline continues in various ways.

Item: When the New York City public school system, following the Philadelphia example, introduced a curriculum into the high schools to teach the lessons of the Holocaust, two vocal opponents came forward. (The New York Times, 10/8/77, p. 36C) One claimed to speak for German-Americans, saying "there is no real proof that the Holocaust actually did happen." This is the echt Nazi line, read right out of Rassinier, Harwood and Butz, pushed by the Neo-Nazi Party in Germany and the Liberty Lobby in the USA. The other was a longtime propagandist for the Arab League, M. T. Mehdi, who attributed the program to the Zionist conspiracy. Mehdi is frequently in the newspapers attacking Israel or the Jews: he may be remembered by some readers as the one who made a public statement when Robert F. Kennedy was assassinated that the Senator had brought about his own death by being such a good friend of Israel.

Item: Through "great" Americans like Spiro Agnew and "patriotic" oil companies like Mobil Oil Corporation, every effort is being made in the energy crunch to convince America that Israel should be scuttled for the sake of Arab oil. While in Amman (Jordan) a year ago, Agnew who resigned the office of Vice President rather than face prosecution, gave a newspaper interview charging the American news media were dominated by "heavy Zionist influence." He went on to call Israel, after the demise of Lebanon the only republic in the Middle East (and the only

SUPPORT FOR CCI: "Christians Concerned for Israel" is registered with the Internal Revenue Service and contributions are recognized deductions from the Income Tax. The Notebook now appears as a continuation rather than a periodical, whenever enough money is in hand to put out another issue. Interested persons are urged to form local groups, as many have done, and to develop their own programs of support for Israel. The Notebook is sent to many on request, but a contribution of ten dollars (\$10.00) is solicited from anyone really concerned. Please tear off this portion now, while the matter is on your mind!

NAME _____

Check appropriate category:

ADDRESS _____

a. Sponsor _____

_____ (zip)

b. Member _____

CONTRIBUTION _____

c. Reader _____

impediment to Russian penetration and influence that is not a precariously situated despotism), a "liability to the United States." (Reuters, 11/9/76) Mobil has purchased large ads to oppose Congressional legislation against the Arab boycott (e.g., p. 35 of The New York Times, 4/28/77), legislation aimed at more than 1,000 companies that violated U.S. policy by participating in the boycott against companies trading with Israel or having Jewish directors on their boards. In the meantime the Arab League's officer in charge of the Arab black-mail, General Mohammed Mahgoub, has reported that some 4,000 companies have severed and "severed their relations with Israel." (Associated Press, 10/21/76) Among major American (?) companies, besides Mobil, were mentioned Bank of America, McGraw Edison International and the John Deere Company (Associated Press, 10/19/76).

Companies in France, encouraged by a quasi-governmental agency - Compagnie Française d'Assurances Pour Le Commerce Extérieur, have been outstanding in submission to Arab pressure. This is not surprising, since France has yet to deal frankly with its own past degree of complicity in cooperation with the Nazis and in the murder of the Jews. The French government facilitated the escape of the terrorist leader Daoud when the Bonn republic sought his extradition, and France has been one of the few presumably civilized countries where prominent public figures have sided with the Baader-Meinhof and "Red Army" terrorists.

We can only hope that the courageous and forthright action of the Bonn republic in rescuing the 86 hostages of an Antisemitic terrorist band will not only set an example for dealing with any future incidents but, through the popular enthusiasm which the action engendered in the civilized world, also sweep French public opinion to call to account a government policy which has, since 1967, oscillated between moral cowardice and outright capitulation to the enemies of the Jewish people.

Congratulations and Profound Gratitude!!

A group of evangelical Christians has issued a call to support for Israel, carried first in The New York Times of 1 November 1977 and subsequently appearing elsewhere. The statement is couched in language which not all Christians Concerned for Israel can use, but the points which are made are the right ones: Israel's right to exist within secure boundaries; opposition to carving 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; expressed misgivings about the joint U. S.-USSR statement; affirmation of the importance of the Biblical promises to believing Christians; criticism of recent signs of waffling about Israel's security by the spokesmen of American foreign policy. While we can argue in the quiet of theological seminars some of the language used, with the ring closed about Israel with the Anschluss in the Lebanon, with the economic strangulation threatened by Arab League blackmail, with the danger of a false detente with Russia bought by jeopardizing the future of Israel and Jerusalem, now is the time for all concerned Christians to join with Dr. Hudson T. Amerding of the National Association of Evangelicals, Dr. Arnold T. Olson of the Evangelical Free Church of America, Dr. G. Douglas Young of the American Institute of Holy Land Studies, and their colleagues in an affirmation of the truth that the survival of Israel is a religious issue - and not primarily a subject for backroom political intrigue. For information write to Dr. Arnold T. Olson, POB 19092, Minneapolis, Minn. 55419. (Footnote: both Drs. Olson and Dr. Young were early Sponsors of CCI.)

America and the Holy Land

One of the most exciting publishing events in many years has been completed by Arno Press (A New York Times Company), Three Park Avenue, New York City 10016. This event is the publication of seventy-two (72) volumes, many of them classics but long out of print, in which American travelers tell of their trips through the Holy Land. The reports are fascinating! Among the items: reports of missionaries in the old Ottoman Empire (J. T. Barclay, S. C. Bartlett, Frederick J. Bliss, Pliny Fisk, Frank S. De Hass, John Fulton, Ellen C. Miller); reports by Harry Emerson Fosdick, Horace M. Kallen, John Haynes Holmes, Robert Morris,

2/3/78

To mark the 30th anniversary of Israel's statehood, evangelical Christians are arranging to hold an International Congress for the Peace of Jerusalem, in the Holy City, Jan. 31, Feb. 1, 2, 1978. Dr. Israel Carmona, Chairman of the Steering Committee, announces the purpose of the Congress is "to demonstrate Christian support for the nation of Israel and its right to exist under a just peace," also "to explore objectively Jewish-Christian relations throughout history so as to deepen awareness in the Christian church, and to present the Biblical view of the role of Israel and the church in God's plan for the ages."

It is expected that delegates will attend from many countries of the western world. The Congress will be welcomed officially by Mayor Teddy Kollek of Jerusalem, and in the opening services Dr. Ephraim Katzir, President of Israel, has given a tentative promise to address the gathering. Prominent Christians in Israel will be on the program and several Christian leaders of national and international recognition will be speaking. Dr. G. Douglas Young, President of the Institute of Holy Land Studies on Mt. Zion in Jerusalem, will act as the official coordinator of the Congress in Israel. American Christian Zionist leader, Casimir Lanowick, is the National Coordinator for the Congress in the United States.

The International Congress for the Peace of Jerusalem will draw concerned Christians for Israel who want to show their solidarity with the Jewish State in a positive way. Attractively priced tours from the U. S. to Israel are being organized, of 8, 10 and 16 days duration, for those who want to attend the Congress. All of these tours will include the sessions of the Congress. There will be special tour arrangements for pastors and Christian lay leaders who would like to lead small or large delegations to the Congress.

Individuals and groups who are interested in attending or supporting this Congress should contact Dr. Israel Carmona, P. O. Box 873, LaMirada, Calif. 90637, or Casimir Lanowick, P. O. Box 400, Paradise, Calif. 95969.

INTERNATIONAL CONGRESS FOR THE PEACE OF JERUSALEM

January 31, February 1 and 2, 1978

Chairman, Steering Committee
Dr. Israel Carmona
P.O. Box 873
LaMirada, Calif. 90637
Tel. (213) 944-6026

National Coordinator
Casimir Lanowick
P.O. Box 400
Paradise, Calif. 95969
Tel. (916) 877-6003

Israel Coordinator
Dr. G. Douglas Young
P.O. Box 1276
Jerusalem, Israel
Tel. 718628

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21.11.1977

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המודעה של תאוונגליסטים

טלפון מシיקAGO גרי רטנר א. להזכיר לי כי הבוחני לבקש מורה"ם מصحابי תודת
לחותמים על המודעה. ב. להודיע לי שהמודעה הופיעה כבר בשיקAGO, בדטרויט,
בג'קסונוויל, בדלאס ובפרובידנס; ושהיא תופיע בלוס-אנג'לוס, ביוסטון ובטולסה.
ג. ספר לי שבועידה של ארגוני הסעד היהודיים האמריקאים שהתקיימה בדלאס
לפני מספר ימים, יצא פروف' סימור מרטין ליפסט בהתקפת פרaire על ישראל על שהיה
מחזיקה ב"שטחים הכבושים". לא זו בלבד שהוא טען שאין איש התומך בהמשך הכבוש
ובחטנחוויות אלא שהוא עצמו מוצא את הכבוש כمسئלי מבחן מוסרית.
דבריו עוררו סערה עצומה וכימעט עשו לו מעשה לינץ'.

ירושלים, ו' בכסלו תשל"ח
16 בנובמבר 1977

אל: מר מיכאל פרגאי, הקונסוליה הכלכלית, ניו-יורק

מאת: שמואל כץ

מיכאל תיקר,

לדבוני לא יכולתי להפגש לפני צאת הארץ, ולא יכולתי למסור לך על ביקורי ב- Salt Lake City. בקשי מואולין למסור לך את השמות של כל האנשים שנפגשתי אתם שם, (כמעט כולם) באחת משלוש הארוות שגערכו לי: ארוות צהריים עם אנשי צמרת של הכנסייה, עיקרים "חילונינים" – אנשי עסקים וקדמאים; ארוות ערבים עם אנשי צייבור אחרים כולל דוד קנדי והיהודי מר רוזנבלט; ארוות צהריים עם אנשי הפקולטה באוניברסיטה Brigham Young.

בארוות הראשונה רק הוחלפו ברכות ודברר בתפילה של Orson Hyde. המברך אל Grand Richard החטיעים שכאילו הידי הקודים את שיבת ציון של ימינו. אני, עם הטעות והפעולה מרוח הנבואה של הידי הסברתי להם ש-א': יושב יהודי לא פסק בארץ, ב': יש להשבר את רשות שיבת ציון המודרנית מראשית המאה ה-19 (העליה של תקע"א - 1811). מאחר שעכין הידי עומד עתה באורח מושס בתודעתם רצוי שהפרופורציות חמראנה.

גט בארוות ערב וגם בשיחה באוניברסיטה פניתי אליהם בדרישה שיתרגמו את אחדות המופגנת לשון פוליטית נוכחות הסכנות הנש��ות לעם ישראל. התגובה הספונטנית שלהם הייתה שלמעשה חרוי נציגיהם בשני בתים הקונגרס תמיד הצבעו ויצבעו לצד ישראל, אך אני חזרתי והדגשתי שגם להם תפקיד לאורם אמונתם.

אני מציע שתשתמש בקו הזה כאשר תבקור שם ורצוי להציג להם שיקימו ארגון Pro Palestine Committees ממש על פי המתוכנת של ה-
של ימי המנדט.

אשם לשם עטוף ממר,

דרישת שלום לגב' פרגאי,

שמואל כץ

– המלויים שלי במשך ביקורי היו מר קנת' סמית ורעייתו קרול. הם היו נחמדים מאד.

ירושלים, ו' בכסלו תשל"ח
16 בנובמבר 1977

אל: גבי אולין מבדייל, הקונטוליה הכללית, ניו-יורק

מאת: שמואל כץ

אולין היקרה,

איבגניאי זוכר אם הדגשתו שרשימת השמות מסולט ליקט סיטי יש למסור
למר פרגאי. אם לא אנא עשי זאת עכשו.

אשמה מادر אם חתשמי עם מר צירלט גרייבס נציג המורמונים בניו-יורק
ותאמריו לו שבני מתנצל לך שלא הפסיק לחתמי אתו לפני שובך ארצת -
מחמת לחץ העניים. כתובתו:

Charles Graves
Suite 1616
366 Madison Ave.
New York, NY 10010

Tel: 6826122

אפשר אסיר תודה לך אם תעבירו גם אליו העתק מרשימת השמות מה-
סולט ליקט סיטי.

אני מקווה לקבל בקרוב את התרגום האנגלאי של התנחות למטבילים - ומודה
 לך מושך.

שוב רוצה אני להודות לך עלככל העזרה המטורה שזכהתי לך מצדך.

תני בריאות,

שמואל כץ

1960, 11-12-1960
11-12-1960

Wij zijn verheugt u te kunnen mededelen, dat wij

onze vaste

vertrouwde

Wij zijn verheugt u te kunnen mededelen, dat wij

onze vaste vertrouwde en goede vrienden, de heeren

Wij zijn verheugt

Wij zijn verheugt u te kunnen mededelen, dat wij

Wij zijn verheugt u te kunnen mededelen, dat wij

Wij zijn verheugt u te kunnen mededelen, dat wij

Wij zijn verheugt

Wij zijn verheugt

PERSONAL AND CONFIDENTIAL

GERALD S. STROBER

30 WATERSIDE PLAZA

NEW YORK, N.Y. 10010

FOR SHMUEL KATZ

3/20/77
1/23/77
1/23/77

19 June 1977

Dear Muki:

The following is a summary of my telephone conversation with Billy Graham today.

-- Billy said he would this afternoon send a cable to Mr. Begin expressing his personal good wishes and support to the new Israeli government.

--- Graham will be in Europe until July 21 and he would welcome the opportunity of meeting with Mr. Begin when the Prime Minister visits the U.S. in late July.

--- Billy has direct access to President Carter. The President has told him he is free to come to him with his views on crucial issues. Graham has not talked to Carter about the middle east but he has talked to Ambassador Young twice on this issue, the last time just this past week at the Southern Baptist Convention meeting in Kansas City. He feels Young is almost totally preoccupied with African affairs. Billy is prepared to talk to Carter about Israel. He will wait until after the Begin visit and wants me to contact him concerning the nature of the Begin-Carter sessions. He feels he should make a move soon because he is "very troubled" over the direction of the administration thinking on Israel. ^{He believes this is a very crucial}

time for Israel and the Jewish people. Particularly the next 12-18 months. He has had recent conversations in New York and Washington which lead him to believe persons in influential positions are trying "to take advantage of divisions and weakness among U.S. Jews concerning Israel." He describes some of this activity as "diabolical".

--- Graham feels Israel must mount a very major public relations effort on the true nature and background of Mr. Begin. He feels it was very important for you to come at this time and he believes these efforts must be deepened as soon as possible.

---- The other night Ruth Stapleton, the President's sister called Billy and spent an hour telling him of her fears concerning Carter's key staff. She asked Billy for guidance because she feels she is losing influence on her brother. She told Graham she is "frightened by the President's staff and the people around him".

--- Graham described Carter as "deep inside a man of steel", "very self-confident".

**** I asked Billy what approach the Prime Minister might take in his conversations with Carter. Graham replied he should very definitely quote several key Bible verses regarding the promise of a Jewish nation and its nature and geographic scope. He said "this is the greatest approach to Carter that I know of".

These verses could include Joshua 1:6 where Joshua is told to divide for an inheritance the land which God swore to give unto his fathers.

Genesis 15:18 where God makes his covenant with Abram and tells Abram he will give to his seed the land from the river of Egypt to the great river, the river Euphrates.

Genesis 17:8 where God confirms the covenant to Abram (now called Abraham) "and I will give unto thee and to thy seed after thee all the land of Canaan for an everlasting possession"

Ezekiel 37-the famous passage concerning the vision of the dry bones where God tells the prophet he will bring the Jewish people back to their homeland and breathe life into their nation.

The Prime Minister might also point to the New Testament passage of Romans 9:4 regarded as crucial by evangelical theologians in which Paul confirms the eternality of the promises God has made to the Jewish people.

Summary* Graham seemed to be saying that despite the people around him and the pressures of the office Carter can be reached as a bible believer. Billy is prepared to meet with him and to go over the biblical teachings concerning the historic Jewish homeland and to point out the overwhelming support for such views within the fifty million member U.S. evangelical community. Billy told me he felt these evangelicals would give Mr. Begin greater support than any previous EVENING NEWS Israeli leader because of Begin's firm commitment to the biblical promise.

THE PROPAGANDA WAR

Jerusalem Post
13.11.77

To the Editor of The Jerusalem Post
Sir, — A full-page ad signed by 15 Evangelical Christian spokesmen (the group to which President Carter belongs) appeared on page 12 of "The New York Times" on November 1, which was more outspoken with regard to the rights of Jews to the Land of Israel than any ad published recently by a Jewish group.

The ad is so significant to the present struggle for American public opinion that it is worthwhile to quote it in part: "We affirm 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."

"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 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."

In sad contrast to this ad, another ad of nearly the same size appeared on the same day in "The New York Times" on page 24, signed by the "Conference of Presidents of Major Jewish Organizations." The only topic of this ad is the record of terror and murder of the PLO.

It's time we learned from the outspoken and forthright tone of the "Evangelical" ad. Americans are

tired of our constant carping about the murderous nature of the Palestinians, they have had enough of apologetics and negative approaches. What is needed is a forthright and honest statement as to why we claim the land of Israel and as to why we reject the claims of the Palestinians.

It is in this one area over which we are losing the propaganda war. While we still enjoy the sympathy of the American people, I feel that this is rapidly being eroded by a very successful Arab propaganda campaign which skirts the terrorism issue, but emphasizes an issue that is more fundamental, namely that of alleged Palestinian homelessness, statelessness, and lack of sovereignty.

It would appear to me that there is but one answer that effectively counters the "Palestinian" argument. It is a plausible and sensible answer, but for reasons I cannot comprehend, this answer is rarely clearly articulated by Israeli or Jewish sources.

It is simple and obvious; the Palestinians are not homeless, they do have a home and a country of their own; its name is Jordan.

People have forgotten that there once was a Mandate, and that Palestine once occupied "both sides of the Jordan." They have forgotten that in 1922, the British decided on their own to solve the "Palestinian Problem" and granted the Palestinian Arabs three quarters of the territory of Mandated Palestine.

World opinion will not be satisfied until we can effectively prove that the Palestinians already have a homeland, a state, and a sovereignty.

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