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Series A: Writings and Addresses. 1947-1991

Box 7, Folder 2, World News Service Religion commentary, 1980-1991.

March 23, 1980

"PASSOVER AND THE 1980 REFUGEE ACT"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

It is symbolically appropriate that on the eve of Passover which begins on March 31, ~~the~~ Congress has passed and President Carter has signed the Refugee Act of 1980. Passover, the Jewish Festival of national liberation, reenacts the experience of liberating the children of Israel from Pharaoh's political, economic, and spiritual oppression. Thus, our Biblical ancestors were among the first refugees from persecution, undocumented aliens all. From the grandeur and misery of the Israelites' refugee experience we have learned the moral duty, phrased in Exodus, "that a stranger you shall not oppress, for you know the heart of a stranger, seeing you were strangers in the land of Egypt." The Refugee Act of 1980, shepherded through Congress by Senator Edward Kennedy and Representative Elizabeth Holtzman, is significant in several ways. It broadens the definition of the term "refugee" to include not only persons from Communist countries or the Middle East but all persons who face persecution for holding political opinions. The Act also excludes from our country those who have persecuted others, particularly Nazi war criminals. It increases the number of refugees for the next three years from 17,400 to 50,000, and allows the President and Congress to increase this number in case of political emergencies. Above all, it sets up for the first time a permanent machinery for administering refugee programs. Thus, the Refugee Act will give especial depth and meaning this year to the Passover prayer, "This year we are slaves, next year may we be free people."

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

June : 1980

"LAWYERS AND ETHICS"

A RELIGION COMMENTARY

RABBI MARC H. TANENBAUM - THE AMERICAN JEWISH COMMITTEE

Recently I was invited to take part in the commencement exercises of the New York Law School, one of the more prestigious law schools in the New York area. ^{It} It seemed evident to me that the eager, bright-faced young men and women were solidly trained in the mechanics of law. Nowhere during the commencement, however, did anyone raise the crucial questions of the moral and ethical responsibilities of lawyers to society at large. ^{In} In an age that verges on moral anarchy - so much crime, corruption, violence - it seemed to me that raising the consciousness of young lawyers about their ethical behavior and responsibility was at least as important as acquiring skills on how to draft a will. During my commencement remarks, I sought to face that issue by recalling for the law graduates that Moses was the greatest law-giver in human history. According to the Book of Deuteronomy (16:18), the first act that Moses undertook in setting up the Hebrew Commonwealth in Palestine was to appoint judges to administer justice "at every gate." ^{The} The moral instruction that Moses gave to the Hebrew judges was relevant to contemporary judges and lawyers: "You shall judge the people with righteous judgment. You shall not pervert judgment; you shall not show partiality. Neither shall you take a bribe, for a bribe does not blind the eyes of the wise and pervert the cause of the righteous and innocent. Justice, justice shall you pursue that you may live." ^{Justice} Justice Louis D. Brandeis stood four-square in Moses' tradition when he declared, "What the lawyer needs to redeem himself is not more (technical) ability but the moral courage in the face of financial loss and personal ill-will to stand for right and justice - and if we desire respect for the law, we must first make the law respectable."

rpr

July 10, 1980

"TISHA B'OV"

RELIGION COMMENTARY

RABBI MARC H. TANENBAUM OF THE AMERICAN JEWISH COMMITTEE

On Monday evening, July 22nd, the Jewish people throughout the world will observe Tisha B'Ov, the ninth day of the Jewish month of Ov. Tisha B'Ov is the most important of our historical fast days in the Jewish calendar the commemorate events connected with the destruction of the ancient Temple and of Jerusalem, first by the Babylonians and then by the Roman legions.

Among traditional Jews, Tisha B'Ov is preceded by three weeks of mourning during which all celebrations are forbidden. At the final meal before the fast, on the eve of Tisha B'Ov, some Jews dine on hard rolls and eggs, sprinkling the eggs with ashes, a ritual associated with mourners after funerals. In dimly-lighted synagogues, Jews sit on low benches or boxes and read from the Book of Lamentations, purportedly written by the Prophet Jeremiah. Then kinos, dirges or odes of mourning, are recited by the worshippers over the passing of the Holy Temple and the religious and national life of which the Temple was the symbol and the embodiment. The closing section of the kinos express the Jewish people's longing for the Holy Land and contain prayers for her speedy restoration. After midday on this fast, oriental Jewish women anoint themselves with fragrant oils, for it is believed that this is the birthday of the Messiah, who will arise out of despair and bring consolation to his people.

This ritual, reenacted annually for nearly 2,000 years by Jews dispersed in every part of the world, speaks more persuasively than academic tomes of the centrality of Jerusalem in the religious and folk-consciousness of the Jewish people. Thus, Jerusalem is more than a locale of holy places in Judaism; it is in fact the axis mundi, the center of orientation in the cosmos for Jews, and that reality will play a decisive role in all the deliberation over the future status of Jerusalem in the months ahead.

Readers who are interested in obtaining a free copy of a background study on the meaning of Jerusalem to Judaism, Christianity and Islam are invited to write to me, at the American Jewish Committee, 165 East 56th Sttree, New York, N.Y. 10022.

rpr

SEVEN ARTS FEATURE SYNDICATE
WORLDWIDE NEWS SERVICE
165 W. 46TH STREET
NEW YORK, NY 10036

REL. DECEMBER 5, 1980

CHANUKAH AND HUMAN RIGHTS

By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

Eight lights for human rights. No more appropriate theme could be found for Chanukah 1980. Chanukah commemorates the victory of Judah the Maccabee over the massive armies of the Syrian Empire, and then the rededication of the Holy Temple in Jerusalem which the Syrians had defiled.

The story of Chanukah reads like a Bible tale, but its meaning today is profound and universal. In effect, the Maccabean victory was the first successful triumph in the struggle for human rights, particularly for freedom of conscience and pluralism in the history of mankind. Had the Syrians defeated the Maccabees in the epic struggle for the right of every group to be itself, in its own terms, Judaism might have perished, and quite conceivably, Christianity and Islam would never have emerged. That's how fateful Chanukah was for the whole human family.

Chanukah 1980 hopefully will heighten the consciousness of the Jewish people and that of many others, to rekindle the Maccabean spirit in today's troubled world - to refuse to stand by idly, to capitulate to modern-day tyrants - the fanatic Ayatollah Khomeini of the world - who desecrate the dignity of human beings created in the sacred image of God by denying religious and political freedom.

Instead of cursing the darkness, Chanukah is a time to light a candle for life and hope.

December 1980

"IS THE UN A THREAT TO PEACE?"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

It is not often that 30 Nobel Prize Laureates join together in common cause for the welfare of mankind. Last week, Nobel Laureates of the international stature of Economist Kenneth Arrow, Physicists Hans Bethe and Arno Penzias, and Sir John Eccles joined 100 of some of the most prominent academic, scientific, civic, religious, labor, and human rights leaders from throughout the world in issuing a "statement of conscience" that warned of "the growing danger to world peace resulting from the erosion of the United Nations." People of the standing of Simone de Beauvoir, Henry Steele Commager, Bruno Bettelheim, NAACP's Benjamin Hooks, Playwright Eugene Ionesco, AFL-CIO's Lane Kirkland, Sir Isaiah Berlin, Sargeant Shriver, Beverly Sills, Senator Daniel Moynihan, in an unprecedented expression of condemnation, charged that the United Nations has become "perverted by irrelevant political machinations" and is "in danger of becoming a force against peace itself." Major conflicts in Africa, Asia, the Middle East, and Latin America and crushing humanitarian problems of 14 million refugees and vast hunger go virtually unchallenged while the UN, manipulated by the Soviet Union, the PLO, and Arab blocs, concentrate obsessively in undermining the Egyptian-Israeli peace treaty and in trying to isolate Israel. "We cannot remain silent," these world leaders declared, "while forces which incite hatred and foment war betray our hopes for world peace and progress." Significantly, representatives of President-elect Reagan's transition team played an active part in that consultation, and they got the message. It remains to be seen whether the UN under its present leadership will get the message - while there is still time.

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

WINS
7 Arts

1980s - THE WORLD IS IN THE JEWISH CONDITION

by Rabbi Marc H. Tanenbaum

(Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee)

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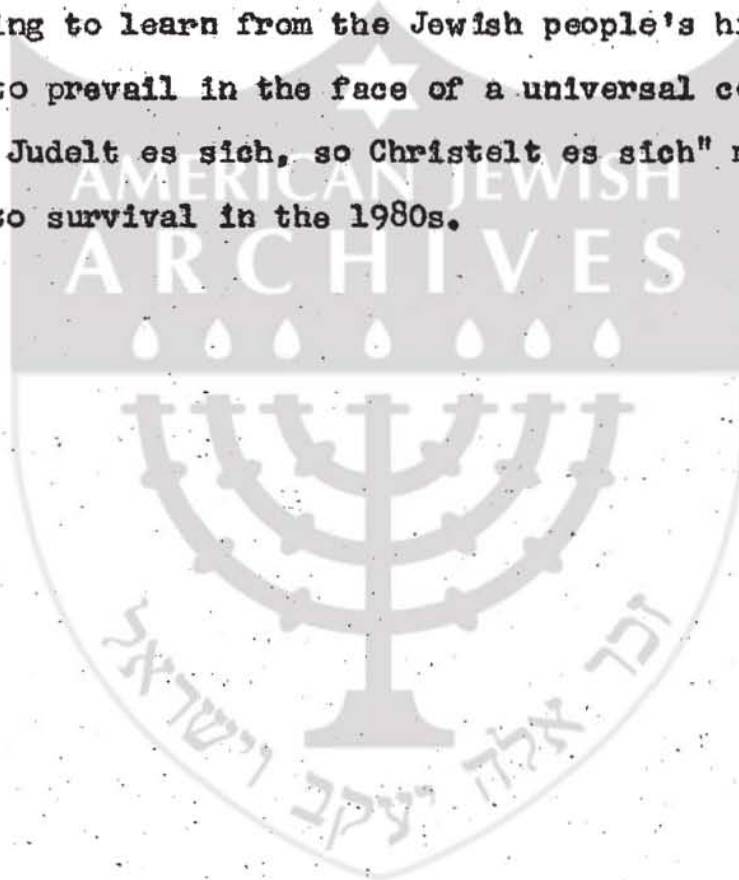
At the turning of the decades into the 1980s, as one looks deeply into the human condition, there emerges the intriguing conviction that the world is entering into the Jewish condition.

For the past 1,900 years, since the destruction of Jerusalem, Jews have thought ^{primarily} of themselves alone as suffering exile. The characteristics of the Jewish exile, of Galut, involved a condition of being forcibly uprooted from one's homeland, of being alienated from one's native soil, of being a victim of history rather than a master of one's destiny, and of being relatively impotent in terms of secular, especially military, power.

By contrast, Diaspora Jewry over two millenia saw the external "Gentile" world as intact, master of its fate and destiny, the envied model of civility and authentic culture. That supposed contrast between the "inferior" Jewish condition and the "superior" Gentile condition accounted for much of the drive of assimilated Jews to enter into Christian society since the French Enlightenment.

Looking at the world from the crest of the 1980s, it would appear that the Jewish and "Gentile" conditions have become reversed, at least, more analogous. The galloping epidemic of crime, violence, terrorism, and moral corruption throughout much of the world has removed the veneer of civility from the Gentile world which, since Uganda, Cambodia, Ireland, Vietnam, Watergate, Soviet ruthlessness - appears to be swamped in savagery ^{immorality,} and barbarism,

In many ways the larger world appears to have gotten out of control, now the victims of universal threats of nuclear proliferation, radiation wastes, toxic dumps, OPEC blackmail, rampant fanaticism. Like Jews over the past two millenia, the world is increasingly the victims rather than the cool master of its destiny. Perhaps the human community now has something to learn from the Jewish people's history and Biblical values on how to prevail in the face of a universal condition of exile. "Wie es Judelt es sich, so Christelt es sich" may yet become mankind's key to survival in the 1980s.



SEVEN ARTS FEATURE SYNDICATE
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165 W. 46TH STREET
NEW YORK, NY 10036

REL: JAN. 23, 1981

LIV ULLMAN - "HONORARY JEW"
By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

Liv Ullman, the strikingly beautiful Norwegian film and stage star, is one of the most accomplished actresses in the world today. She is also one of the most spiritually beautiful people I have ever met.

I first got to know Liv Ullman when we were part of an International Rescue Committee delegation that went to the border of Cambodia last February to deliver 20 truckloads of food and medicine to the starving Cambodian and Vietnamese refugees. While we were marching together along the blistering hot and dusty road to Cambodia, Liv spoke freely and emotionally about the transforming impact the Nazi Holocaust had on her as a Norwegian child.

"No one marched then on the road to Auschwitz to prevent the terrible destruction of Jewish lives," she said. "We must march now on these roads to make sure that nothing like Auschwitz will ever happen again."

Then Liv Ullman said to me, "Marc, I feel spiritually that I am an honorary Jew." This interdependence of compassion for Jews and for all humanity was enacted by this extraordinary woman in dramatic ways during the past months. In December she visited Israel as the guest of Hadassah to commemorate the 120th anniversary of the birth of Henrietta Szold. The Israelis fell in love with Liv and received her as the superstar she is.

Earlier, she succeeded Danny Kaye as UNICEF's ambassador to the world's children, and she has put aside her career temporarily to visit and care for starving children in Asia and Africa.

Liv Ullman is a golden woman, one of the righteous of the nations of the earth, and it is a very special privilege to call her friend.

Rabbi Tanenbaum emphasized that we must understand the Religious Right in all its complexity in order ~~to~~ deal with it on many levels. We ^{are} ~~are~~ not dealing with a passing phenomenon but with one that ^{has} ~~is~~ been surfacing since the Second World War, having emerged in ~~the~~ South. The massive transformation of 40 to ⁵80 million Evangelical Christians into the American mainstream has had an impact on this movement. The Evangelical and ^Fundamentalist community is ultra-conservative both theologically and politically. But the Evangelicals also includes Southern Baptists who support religious pluralism and separation of church and state.

The Rev. Jerry Falwell should not be confused with the Evangelicals as a whole. He addresses the moral malaise in America -- the rise in crime, drug use, etc. , which liberals have tended to ignore in their zeal to address liberal ~~issues~~ issues. The Moral Majority, which is an integral part of the religious New Right, believes that its way - establishing an Evangelical Christian Republic -- is the way to restore America to moral integrity. It ^{becomes} ~~gets~~ involved in politics by espousing ~~in~~ single issues of concern to them: by questioning the religious affiliation of candidates (e.g., in Florida, where Sen. Stone who is Jewish ran for re-election, they asked: "How can you let a non-Christian represent you Christians?"); ^{and} ~~by~~ engaging in apocalyptic rhetoric (good vs. evil). ~~They~~ They have, however, most recently given signs of softening on these issues.

July 15, 1981

"WORLD COUNCIL OF CHURCHES SPEAKS
ON JEWISH-CHRISTIAN RELATIONS"

RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

(Rabbi Tanenbaum was one of two official Jewish observers at the WCC meeting in London, June 22-25.)

It will come as a surprise, a welcome one, indeed - that the World Council of Churches' Committee on the Church and the Jewish People has adopted a far-reaching set of "Guidelines on Jewish-Christian Relations" that could well become a turning point in the troubled history between the WCC and the world Jewish community.

As a result of pressures and threats from the PLO and some Third World nations, the World Council has generally supported extreme, one-sided, anti-Israel positions.

Thanks to the brilliant leadership of Prof. Krister Stendahl of Harvard University, and committed friends of the Jewish people such as Prof. Paul van Buren of Temple University and Dr. J. Coos Schoneveld of Holland, the WCC commission adopted a comprehensive statement that deals sympathetically with virtually every aspect of Jewish-Christian relations.

Thus, the Guidelines reject "the false perception that Judaism dried up when Christianity emerged;" it acknowledges that Judaism today "constitutes one of the major resources for religious life and thought in the world;" it repudiates "the negative images of the Pharisees" as a grave distortion; it condemns anti-Semitism and calls on "Christians to fight anti-Semitism with all their resources;" it repudiates proselytizing; and, most significantly, calls upon world Christendom to understand "the indissoluble bond between the Land of Israel and the Jewish People."

If this extraordinary document can be preserved from tampering by anti-Jewish forces, the WCC Guidelines may well have as historic an impact as did the Vatican Declaration on Catholic Jewish Relations.

*Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.

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REL: JULY 24, 1981

WORLD COUNCIL OF CHURCHES SPEAKS
ON JEWISH-CHRISTIAN RELATIONS
By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

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WORLD COUNCIL OF CHURCHES

PROGRAMME UNIT ON FAITH AND WITNESS

Dialogue with People of Living Faiths and Ideologies

Geneva, July 21, 1981.
AB/LM

Rabbi Marc Tanenbaum
American Jewish Committee
Interreligious Consultations
165 East 56th Street
NEW YORK, N.Y. 10022
U.S.A.

Dear Marc,

Just a note to tell you again how much I appreciate your extremely helpful contribution to the guidelines discussion in London. We have a much better document because you and Bernie were so willing to help us through some sticky places. I have sent the text to the members of the drafting committee for their approval. As soon as that has been received, I'll get the "official" version out to you.

I would be most interested to know what you think of the suggestion that perhaps the time might have arrived for IJCIC to think of developing Jewish-Christian guidelines also. I hesitate to appear in any way pushy about that suggestion, so please understand that I raise it again in a purely personal fashion and "off the record". I know you are aware that I would be ready to co-operate in any way that should seem helpful. Perhaps we could talk at Milwaukee in October.

Cordially,

A handwritten signature in dark ink, appearing to read "Allan".

Allan R. Brockway
Christian-Jewish Relations

SEVEN ARTS FEATURE SYNDICATE
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165 West 46TH STREET
NEW YORK, N.Y. 10036

REL: AUGUST 7, 1981

CIA'S CASEY IS A 'MENTSCH'
By Rabbi Marc H. Tanenbaum
(A SEVEN ARTS FEATURE)

I first met William Casey in his capacity as co-chairman with Dr. Leo Cherne of the Citizens Commission on Indochinese Refugees, established by the International Rescue Committee in February 1978. He was the leader of my group studying the plight of refugees in the major Southeast Asia camps.

Throughout our mission, I spent a great deal of time with Mr. Casey. He made an extraordinary impact on me as a man of great compassion and profound humanitarian commitment.

Those virtues were demonstrated during our first Indochina mission. The Government of Malaysia, then in the midst of election turmoil, informed our Citizens Commission, then in Singapore, that all its members would be allowed entry - except for Rabbi Tanenbaum. The reason for the intended exclusion was that I was a Jew deeply committed to the security and the welfare of the people and the State of Israel.

When the cable was received Mr. Casey spontaneously declared, "That is unacceptable. Either we all go together or none of us will go. No government has the right to make any American into a second class citizen." As a result of Mr. Casey's exposition, every member of the group refused to go to Malaysia.

That action of William Casey spoke volumes to me of his essential decency, basic integrity, and genuine devotion to the highest values of Biblical faith and American democracy.

The Talmud enjoins us, "Judge a man only by his own deeds and words; the opinions of others can be false."

August 30, 1981

"LABOR DAY 1981"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Labor Day marks the inexorable end of summer vacation, but it is also the occasion for facing the human problems of working people who confront the anxieties of inflation and unemployment. Jewish tradition identifies very strongly with the laborer, whom it regards as a co-partner with God in the work of creation. Judaism therefore would support the need to face realistically basic issues and to look creatively for imaginative solutions to our problems, not only for the welfare of labor, but as well for the well-being of America. With all the bad-mouthing flung at America these days in anti-capitalist polemics from Communist and some Third World nations, it is of more than passing interest to observe that America, with all its admitted failings is still the most productive nation in the world. The proletariat Utopia called the Soviet Union ironically comes repeatedly to America for millions of tons of wheat, corn and soybeans in order to feed the Soviet and East European masses. Obviously, the United States is doing something right. At the core of the right-doing, I submit, is the freedom of the working people whose dignity, status and rights are a bedrock feature of American democracy which the brave people of Poland are now seeking to realize. There is obvious and compelling need to meet the pressing unemployment and poverty needs of millions of Americans, but Labor Day reminds us that a democratic society can and must meet those needs without compromising human dignity and freedom.

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

SEVEN ARTS FEATURE SYNDICATE
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165 W. 46TH STREET
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REL: NOV. 6, 1981

CBS-TV'S "SKOKIE" - A POWERFUL DRAMA
By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

Herbert Brodsky and Robert "Buzz" Berger of Titus Productions were the courageous, imaginative producers of NBC-TV's "Holocaust" program. As a result of my serving as consultant to that landmark series, they invited me recently to a private viewing of their latest TV production, "Skokie."

To be shown over CBS-TV network *this coming Tuesday evening from* ~~on November 17th,~~ 8:00-10:30 p.m. EST, "Skokie" promises to be, in my judgment, one of the most moving and powerful programs on the evils of anti-Semitism broadcast on national television this year, or any year. In his tightly-constructed script, writer Ernest Kinoy manages to dramatize the major conflicts and moral dilemma that agitated the Jewish community over the American Nazis' threatened abuse of First Amendment rights -- the stormy conflict over the limits of freedom of speech; the split between survivors of the Nazi trauma and national Jewish agencies; the manipulation of the mass media by the Nazis.

The impact of the drama is strengthened by the superb acting of a sterling cast that includes Danny Kaye, Eli Wallach, Kim Hunter and Carl Reiner.

"Skokie" lends itself splendidly to use for discussion and dialogue groups. If you would like a copy of CBS-TV's discussion guide on "Skokie," write to me at the American Jewish Committee, 165 East 56th St., New York, New York, 10022.

SEVEN ARTS FEATURE SYNDICATE
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REL: NOV. 13, 1981

CONFERENCE ON MEDIA AND SOCIAL RESPONSIBILITY
By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

A significant conference devoted to the theme of "Television and Social Changes in the 1980s," took place two weeks ago in Princeton, New Jersey. Sponsored by NBC-TV, the conference brought together the network's key executives with leaders of major religious, ethnic, racial and professional groups to examine the quality of NBC's programs, their moral or social content, and possible means of improving communication between the various public interest groups and the network.

It was not an easy conference for NBC's leadership, nor would it have been for any network since all face the same issues. First, tough discussions took place on such vital subjects as the treatment of sex, violence, obscenity, and drugs on TV programs. Then each of the major special interest groups raised their particular concerns -- continued stereotyping, misrepresentation or inadequate treatment in television of American Indians, Hispanics, Polish, Japanese, Jewish and labor groups, among others.

It is a genuine tribute to NBC's top leadership that they made possible this conference, and provided a forum for serious exchange of views. A genuine sense of community emerged from the Princeton meeting with a pledge to collaborate in the future for the common welfare of the American people. That is a far more constructive and democratic approach than the recent Fundamentalist campaigns threatening economic boycott and reprisals against the TV networks.

December 26, 1982

"JUDAISM AND CARE FOR THE HOMELESS"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

"If tens of thousands of homeless people in America were displaced by earthquake or some other natural calamity, a national emergency would be declared...But in the face of this emergency the nation sleeps."

That statement was made last week by the Coalition for the Homeless, an interreligious group that has become deeply concerned over the growing number of homeless Americans. These domestic refugees are now estimated to number a half million to two million men, women, and young people displaced by growing unemployment and neglect. Thousands sleep on cold streets or subway cars, and suffer from hunger and illness. In New York City alone, there are about 36,000 such homeless.

Last week, Christian and Jewish leaders joined at a press conference convened by Episcopal Bishop Paul Moore, Jr. The religious leaders committed themselves to help provide temporary food and shelter. But they insisted that the problem is so great that only the government has the resources to provide permanent low-cost housing and jobs. Mayors, governors, and the President cannot be allowed to shift the buck primarily to Churches and Synagogues. The city government must be brought to provide warehouses for food banks and buildings more suitable for homeless shelters than church basements.

In Judaism, the great principle, "You shall love your neighbor as yourself" means that the poor and homeless are to be considered your brother and sister and must be treated in a compassionate manner.

In this season of good will, you can help by calling the Coalition for the Homeless at 212-807-6653. Peace on earth should not tolerate people sleeping on the ground.

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

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SEVEN ARTS FEATURE SYNDICATE
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155 W. 46TH STREET
NEW YORK, NY 10035

REL: JAN: 29, 1982

DR. MARTIN LUTHER KING; ISRAEL, AND NON-VIOLENCE

By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

Dr. Martin Luther King, Jr. whose 53 birthday was observed Jan. 15, was "one of the most respected and trusted friends of Israel and the Jewish people in the 20th century."

I first made that observation in my keynote address delivered from Dr. King's pulpit in the Ebenezer Baptist Church in Atlanta on January 15th, two years ago. That was not just oratory, but was a conviction based on a careful reading of all of Dr. King's writings and on personal conversations with him. Some civil rights and third world leaders who lay claim to the mantle of this towering Prophet of Non-Violence would do well to read Dr. King's record of his views about Israel, anti-Semitism, the Nazi Holocaust, and black-Jewish relations. They would be quickly reminded, I am persuaded, that Dr. King would have been unalterably opposed to any efforts to baptize the terrorist PLO as legitimate, especially in light of the PLO's central role in Ayatollah Khomeini's violent revolution and the PLO's rejoicing over the Soviet Union's savage rape of Afghanistan and Poland.

"Violence as a way of achieving justice," Dr. King stated in January 1963, "is both impractical and immoral. It is impractical because it seeks to annihilate the opponent rather than convert him...Non-violence demands that the means we use must be as pure as the ends we seek. So I have tried to make it clear that it is wrong to use immoral means to attain moral ends."

Arafat's friends would be truer to Dr. King's spirit if they communicated to the PLO chieftain this 1967 statement of the revered civil rights leader:

"Peace for Israel means security, and we must stand with all our might to protect its right to exist, its territorial integrity. I see Israel, and never hesitate saying it, as one of the great outposts of democracy in the world and a marvelous example of what can be done, how desert land can be transformed into an oasis of brotherhood and democracy."

As time passes, the moderation and wisdom of Dr. King become more apparent and are missed more than ever before.

820129

SEVEN ARTS FEATURE SYNDICATE
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REL: FEBRUARY 5, 1982

CRIME AGAINST CLERGY - IS NOTHING SACRED?

By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

Sol David was a 67-year old tailor who had survived the death camps of Dachau and Auschwitz, and came to this country nearly 30 years ago. Two weeks ago, after babysitting for his grandchildren, he walked through a Canarsie playground and was shot to death by a gunman who stole his wallet. The Nazis could not kill Sol David. A New York thug did.

Later in the week, a Roman Catholic nun, 35-year old Sister Joan McCorkell, was knocked to the floor of a church building in Brooklyn by a mugger who smashed her head against the floor before stealing her purse. The attack was the latest in a series of assaults against religious persons, including the savage raping of a nun in East Harlem.

These barbaric acts, in addition to the almost daily vandalism against churches and synagogues, say something powerful to us about the epidemic of dehumanization that is growing everywhere. Random attacks on the clergy and nuns and houses of worship tell us that to a segment of our population nothing is sacred.

Criminal elements to whom the sanctity of life means nothing are probably too far gone to be educated about reverence for human beings, and only increased police protection can cope with those anti-social people. But for the next generation of our children intensive moral education on the dignity of every human life is an urgent requirement if civil society is not to become a jungle.

March 25, 1982

"BILLY GRAHAM GOES TO MOSCOW"

RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The Rev. Dr. Billy Graham announced last week that he plans to go to the Soviet Union on May 9th -- and therewith hangs a tale of special interest to the Jewish community. Dr. Graham accepted an invitation from the Metropolitan of the Russian Orthodox Church to preach at a religious congress devoted to the nuclear arms race and its threat to human survival. The White House and State Department fear that the Soviets will exploit Dr. Graham for their propaganda purposes, and intensive efforts were made by U.S. Government representatives to have Dr. Graham change his mind.

On March 10, at the Templeton Award Luncheon in New York -- at which I was asked to speak about Billy Graham's relationships with Jews -- Dr. Graham told me that he was determined to go to Moscow, one of the few places in the world where he has not yet preached. We discussed ways by which to counter Soviet exploitation of his presence. Then Dr. Graham asked if I would help him meet with Soviet Jews as a gesture of solidarity. I assured him that I would.

We recalled together a similar conversation several years before when he went to Hungary and then to Poland. In each case, Billy Graham volunteered to meet with Jewish leaders as a signal to the repressive governments that the world-famed evangelist cares about the human rights and religious freedom of Jews as he does about Christians.

When you consider his unbroken record of support of Israel and his vigorous stands against anti-Semitism, it is clear without question that Billy Graham is one of the best friends of the Jewish people and of Israel in the entire Christian community.

*Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.

SEVEN ARTS FEATURE SYNDICATE
WORLDWIDE NEWS SERVICE
165 W. 46TH STREET
NEW YORK, NY 10036

REL: JAN. 15, 1982

POLISH ANTI-SEMITISM
By Rabbi Marc E. Tanenbaum

(A SEVEN ARTS FEATURE)

The new year of 1982 begins overshadowed by the ominous events in Poland. No responsible citizen of the 20th century who cares about human rights and freedom can view with anything but the gravest alarm this great tragedy of Poland.

The Solidarity reform movement, a genuine proletarian movement for social justice and civil liberties, is cruelly repressed by Communist totalitarian might. Jewish leaders, believing in the interdependence of the struggle for democracy and human rights, have joined many religious and ethnic groups in supporting vigorously Lech Walesa and the Solidarity movement. Jewish groups with others have demanded an end to the repressive military rule, have sought humanitarian aid for the Polish people, and have called upon the American government to help find refuge for Polish refugees.

In that context, American Jews have been outraged by the cynical exploitation of anti-Semitism by the Polish government and other official Polish bodies who have scapegoated Poland's Jews as being responsible for Solidarity's social protest. Of the 3½ million Jews in pre-war Poland, only about 8,000 remain, and most of them are tired, very old people. Yet, incredibly, they are being charged with everything that has gone wrong in Poland.

The only bright spot in that grim travesty is that Solidarity leaders and Polish American spokesmen have rejected outright that obscenity.

After Auschwitz, even Polish Communists should be expected to possess some measure of elementary decency.

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REL: APRIL 30, 1982

MOSLEM FANATICS EXPLOIT MOSQUE OF OMAR TRAGEDY

By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

The attack by an apparently demented Israeli army reservist on the Mosque of Omar in Jerusalem on Easter Sunday was promptly and justifiably condemned by Mayor Teddy Kollek as well as by Israel's chief rabbis.

Jerusalem's Mayor Kollek caught the tragic spirit of that unfortunate episode when he declared, "It is a terrible incident. We have all these years guarded the holy places with utmost care. We never had anything of this kind happen in 15 years. But mad things do happen."

The genuine regrets of Israeli authorities over this unpredictable and uncontrollable happening -- which was the doing of an apparent psychopath -- did not inhibit leaders of the Arab and Muslim worlds from exploiting this tragedy in a manner that can only be described as morally obscene. They trotted out the ancient canard of collective Jewish guilt for the behavior of one sick person. Incredibly, the so-called moderate Saudi Arabia's Prince Fahd alleged that the Jewish state conspired to attack the mosque, using that falsehood to justify another appeal for a holy war against Israel.

Ironically, when a group of Shiite Muslim revolutionaries attacked and nearly destroyed Mecca, the holiest shrine of Islam, none of this apocalyptic, hateful rhetoric was used by the same Arab leaders.

If Arab Muslim leaders are the moderates they claim to be, let them lead their followers to be reasonable and rational, and stop needlessly inciting their masses to war and hatred through such outrageous verbal violence.

SEVEN ARTS FEATURE SYNDICATE
WORLDWIDE NEWS SERVICE
165 W. 46TH STREET
NEW YORK, NY 10036

REL: MAY 7, 1982

YAMIT - ISRAEL'S DEDICATION TO PEACE

By Rabbi Marc H. Tanenbaum

(A SEVEN ARTS FEATURE)

The clouds of smoke and rubble that lifted over the bulldozed model town, Yamit, in the Sinai desert is a symbol whose historic and moral importance seems to have gotten lost in the frantic media coverage.

Much of the media has treated the historic action of Israel's withdrawal from the Sinai as if it were a cowboys-and-Indians episode. The departure of Israel from the captured Sinai is not a Western B-movie; it represents an historic action, an extraordinary sacrifice by Israel in the cause of peace that is rapidly being taken for granted.

What other nation in recent history has handed over to its former enemies territory gained in a war of self-defense in order to advance peaceful coexistence between countries? Can't you just see Great Britain returning peacefully the Falkland Islands to Argentina? Or Iraq giving back oil fields to Iran, as Israel has just handed over to Egypt the rich oil fields it developed in the Sinai?

The costs to Israel in transferring strategic land areas, oil wells, and air fields have been staggering, and filled with risk to its national security. The costs to the Arab world have been mainly rhetoric.

And yet, at the very moment the Jewish State is taking concrete actions to uphold its Camp David peace agreement, the PLO and Arab states introduce a resolution to expel Israel from the UN. As the clouds over Yamit document Israel's commitment to peace, so the clouds of rhetoric over the UN increasingly doom that malevolent body to tragic irrelevance in real human affairs.

October 6, 1982

"ARCHBISHOP TRIFA - GOOD RIDDANCE"

RELIGION COMMENTARY

RABBI MARC H. TANENBAUM OF THE AMERICAN JEWISH COMMITTEE

Dr. Charles Kremer, the indefatigable anti-Nazi hunter, called me jubilantly from Detroit last Thursday to share the good news. After two days of trial, Archbishop Valerian Trifa of the Romanian Orthodox Church, agreed to leave the United States in sixty days and would not appeal the deportation order.

That is not only a major moral victory for Dr. Kremer and the American Jewish Committee which supported his efforts to deport Trifa, but for the cause of justice and Jewish survivors as well.

Trifa came to the United States in July 1950. In order to gain entry and later to become an American citizen, he denied flatly in his written affidavits that he had been a member of the Romanian Iron Guard, a Nazi-like storm trooper cadre. Membership in that fascist body automatically excluded him from our country.

Bishop Trifa also denied that he was an anti-Semitic agitator, and that he participated in a 1941 Iron Guard massacre of Jews and Christians in Bucharest. In May 1975, the U. S. Department of Justice's criminal division filed charges against Trifa, accusing him of lying to the American government, and stipulating that he was in fact a Commandant of the Iron Guard and that "he did participate in activities commencing in January 1941 which resulted in the murder of Jews and Masons."

In February 1977, we succeeded on the basis of this evidence, in having Trifa removed from the General Board of the National Council of Churches. Now, he is to be removed from America.

"The wheels of justice grind exceedingly slowly," and in the case of this pro-Nazi, anti-Semite, "they have ground exceedingly well."

*Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee

January 30, 1983

"MAYOR KOCH, RELIGION, AND THE HOMELESS"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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The time is past due for Mayor Koch and the religious leaders of this city to bury their polemical hatchets over the agonizing issue of the homeless.

I happen to believe that Mayor Koch is a good mayor. But he does the cause of the homeless a serious disservice by haranguing the churches and synagogues for allegedly failing to be the prime movers in taking care of the thousands of homeless who suffer in our cold streets and subways. Our houses of worship can and should provide beds and food on an emergency basis. But churches and synagogues simply are not equipped to provide long-term permanent housing and jobs. Those are the responsibilities of our city government and the business community. It confuses the issues and inhibits cooperation for the Mayor to pass the buck to our religious groups.

With other Jewish citizens of New York, I am particularly upset over his recent scapegoating of synagogues. Mayor Koch reportedly said, "not a single synagogue has taken in any homeless," thereby suggesting that Jews, unlike Christians, are callous to human suffering.

As Mayor and as a Jew, he should know better. He should have known that the Federation of Jewish Philanthropies, the central Jewish agency for social welfare, has been operating four major shelters for the homeless and conducts an active social services program for them. The Federation and the New York Board of Rabbis are cooperating in those programs.

The Mayor will better serve the cause of the homeless if he brings religion, business and government together, rather than pit them against each other.

Mayor Koch, I plead with you, make love, not war for the sake of the homeless and for the sake of all of us who care.

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

Release: August 5, 1983

WORLD COUNCIL OF CHURCHES INVITES
JEWISH REPRESENTATIVES TO ITS SIXTH ASSEMBLY

By Rabbi Marc H. Tanenbaum

Beginning the evening of July 24, and for the next two weeks, the Sixth Assembly of the World Council of Churches will be meeting in Vancouver, Canada. An estimated 4,000 delegates, observers, and guests representing some 300 churches and 400 million Christians throughout the world will meet to chart the future course of the World Council.

For the first time, official Jewish representatives have been invited to take part in the formal program of this world assembly. Representing the International Jewish Committee for Interreligious Consultations (IJCIC), Rabbi Jordan Pearlson of Toronto and this writer have been designated as spokesmen for world Jewry.

As is widely known, the WCC is a controversial organization. It has been called an ecclesiastical version of the United Nations. Third world nations, including PLO forces, have largely dominated the WCC's policies and programs in recent years. The World Council's director, Dr. Philip Potter, with whom we recently met in Geneva, is aware that the WCC must move away from extremist influences if it is to restore its credibility.

Together with others, the Jewish representatives will try to contribute to that spirit of balance and moderation, especially with regard to the Middle East and human rights in the Soviet Union.

I hope to report to you from Vancouver on the World Council in my next column.

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New York, NY 10036

For Release: Aug. 19, 1983

WORLD COUNCIL OF CHURCHES IGNORES POGROM

- By Rabbi Marc H. Tanienbaum -

His name is the Rev. Wesley Ariarajah. A small, dark-skinned man with a warm smile, he is a Christian minister from Sri Lanka who serves on the staff of the World Council of Churches in Geneva.

About ten days ago, we met again on the broad campus of the University of British Columbia in Vancouver where the World Council Assembly was in session. Wesley's face had become ashen, and he looked emotionally battered. That morning he had learned of the outbreak of religious-ethnic violence between members of the majority Sinhalese group and minority Tamil people.

While both the Sinhalese and Tamil came originally from India to Sri Lanka, the Sinhalese are mainly Buddhists and the Tamil are mostly Hindu. Because of their education and business prowess the Tamil are called "the Jews of Sri Lanka." Ancient religious prejudice and bitter economic rivalry have resulted in periodic violent group conflicts. Last week's was the worst yet.

Sinhalese soldiers, in reprisal for an earlier Tamil attack, launched a pogrom against the Tamil that left 267 people killed, a number of them burned alive. Tamil homes and businesses were scorched to the ground, and an estimated 150,000 people were left homeless. On that morning Wesley told me that his brother's home and business were completely destroyed.

I wondered why the World Council had not interceded to try to stop these terrible massacres. Had it been the Israelis, instead of the Sinhalese, God forbid, the pro-PLO forces at the World Council would have dominated the Vancouver Assembly and demanded that the world pay attention to them, and them alone.

As is the case with so many other victims in the world, the Tamil tragically have become simply another 24-hour media event.

August 21, 1983

WORLD COUNCIL OF CHURCHES' MIDDLE EAST STATEMENT
IS A STUDY IN MORAL HYPOCRISY

RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The Middle East statement adopted last week by the Sixth Assembly of the World Council of Churches in Vancouver "dripped with pious ecumenism wrapped around barbed wire" intended to isolate Israel as a pariah among the nations.

Thanks to the efforts of a small group of Western Christian leaders who consulted with official Jewish "guests" at the Assembly -- Rabbi Jordan Pearlson of Toronto, Dr. Zvi Werblowsky of Israel and myself -- the final WCC statement was an "improvement" over an earlier text promoted by Arab Christians who advocated a radical pro-PLO line.

The adopted Middle East text, as well as other foreign policy resolutions, made it clear that the World Council has become in the words of Time magazine, "an ecclesiastical clone of the United Nations... in its relentless denunciations of the sins of American (and Israeli) policy" and "a see-no-evil policy toward Communist (and Arab) regimes."

Under the chairmanship of Dr. William Thompson, a self-righteous American Presbyterian, the Middle East text did not make a single explicit reference to the destruction wrought on Lebanon by Syria and the PLO, while specifically denouncing Israel, in effect, as the focus of all evil in the Middle East.

They used language suggesting Israel's "discriminatory" policies toward Palestinians was like that of South Africa's apartheid toward blacks. They dishonestly accused Israel of inhibiting Moslem and Christian access to Jerusalem, without providing a shred of evidence. They invited the fair-minded United Nations, the peace-loving USSR and the murderous PLO to be central partners to Middle East negotiations.

And demonically, they sought to relieve Western Christians of any guilt for the Nazi holocaust and centuries of anti-Semitism, replacing it by guilt only for the Palestinians' plight.

Such moral hypocrisy hardly fulfills the WCC's proclaimed role of "ministry for reconciliation and witness for peace." If the media persists in savaging the WCC for its one-sided, obsessive anti-Western and anti-Israeli stances, the WCC has only itself to blame.

*Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.

August 21, 1983

WORLD COUNCIL OF CHURCHES ADOPTS
ANTI-ISRAEL RESOLUTION -- AGAIN
WINS RELIGION COMMENTARY.

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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Last Wednesday, the New York Times reported on a classified State Department memorandum that expressed concern over "a dramatic increase in threats to the lives of Palestinian refugees" in Lebanon. According to the State Department report, the threats and attacks against the Palestinians have come from Christian Phalangists and Lebanese Moslems who are seeking revenge for the massacres they suffered when the PLO dominated Lebanon after 1975.

The report also indicated that the Lebanese government of Amin Gemayal is determined to evict 75% of the Palestinians and that virtually every Arab state has refused to accept them.

You would never know that such are the bitter facts of life in the Arab world today if you read the text of a Middle East resolution adopted on August 10th by the World Council of Churches' Assembly in Vancouver. As one colleague told me while we were attending that assembly, that resolution dripped with pious ecumenism wrapped around barbed wire for fencing off Israel in a ghetto among the nations.

The Middle East text did not make a single reference to the destruction inflicted on Lebanon by the PLO and Syria, while explicitly denouncing Israel, in effect, as the focus of all evil in the Middle East. They dishonestly accused Israel of inhibiting Moslem and Christian access to Jerusalem, without providing a shred of evidence.

That Middle East text, as well as other foreign policy resolutions, made it clear that the World Council has become, in the words of Time magazine, "an ecclesiastical clone of the United Nations" in its relentless denunciations of the sins of America and (Israel), and a "see-no-evil policy" toward Communist and Arab regimes.

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

August 28, 1983

JEWS PRAY FOR CARDINAL COOKE'S WELL-BEING
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The news that His Eminence Terence Cardinal Cooke is terminally ill with leukemia has been received with shock and pain in the Jewish community as it has in the city and nation at large.

I feel a personal sense of grief because I have had the privilege of a warm friendship with Cardinal Cooke for more than twenty years. I first met him as Monsignor Cooke when he served as personal secretary to Cardinal Spellman. He was then a frequent liaison between Cardinal Spellman and myself as we worked together on common issues of Catholic-Jewish relations at Vatican Council II.

Shortly after he was designated Archbishop of New York in April 1968, the American Jewish Committee held a luncheon in his honor attended by prominent Catholic and Jewish leaders. He then made a moving speech in which he said, "We Roman Catholics are more than ever convinced that anti-Semitism should never find a basis in the Catholic religion and must never find a place in any Catholic's life."

In July 1979, ten religious leaders, including Cardinal Cooke and myself, were invited by President Jimmy Carter to a Camp David summit meeting to discuss the moral condition of America. And later, we worked closely together on world refugee and world hunger problems, always finding deep common bonds in our shared Biblical and immigrant heritages.

Through all these years and common labors for the welfare of ordinary people, Cardinal Cooke has been a warm, loving, caring friend, and clearly a man of personal courage. The Jewish people, and all who know him, pray fervently for the Cardinal's well-being and for the peace of mind which he so richly deserves.

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

June 19, 1983

FOR SOVIET JEWS "FATHER'S DAY" IS DAY OF TYRANNY
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Father's Day, in classic Jewish tradition, was observed ideally every day, and not just one day a year.

In East European Jewish life, there was a saying that "A man's father is his king." The crucial ingredients of the Jewish father's status were that he was a man of learning, of personal virtues, charity, and service to the community.

Together with fellow Americans, Jews join today in honoring American fathers with the traditional ties and assorted gifts. But sensitive American Jews and others of conscience will find this Father's Day troubled by the knowledge that Jewish fathers and their families in the Soviet Union are now facing a new and ominous oppression.

Reports last week inform us that an intensified campaign of discrimination and persecution against Jewish heads of households has been launched by Soviet authorities. If Jews apply to leave Russia, they are abruptly fired from their jobs, their children are denied access to higher education. If they have no jobs, they are arrested for parasitism. They can't leave and they can't function.

A newly concocted Anti-Zionist committee has called on Russians to spy on Jews, thereby isolating them further from normal life. Jews in America and throughout the world owe much of their culture and traditions of pride in Jewish fathers and family life to Russian Jewry.

While we rightly rejoice in Father's Day in the freedom of America, we ought not to forget those Jewish fathers who are being so brutally attacked in Russia and elsewhere where Father's Day is a day of tyranny.

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

WORLD LUTHERANS ADOPT HISTORIC DECLARATION ON "LUTHER AND THE JEWS"

RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

STOCKHOLM - In what may well become one of the most significant achievements of the year-long observance of Martin Luther's 500th Birthday, the Lutheran World Federation adopted here this week a declaration repudiating "the sins of Luther's anti-Jewish remarks...and his violent verbal attacks against the Jews."

The World Lutheran leaders also pledged their undertaking that Lutheran writings will never again serve in their churches as a source for the teaching of hatred for Judaism and the denigration of the Jewish people.

The historic declaration climaxed a three-day international conference of representatives from the Lutheran World Federation and the International Jewish Committee for Interreligious Consultations. The Christian and Jewish leaders examined through scholarly papers and frank discussion the theme "Luther, Lutheranism, and the Jews."

In a joint communique issued in this Swedish capitol, the Lutheran and Jewish spokesmen also declared the far-reaching agreement that "we affirm the integrity and dignity of our two faith communities and repudiate any organized proselytizing of each other."

The Lutheran statement acknowledged "with deep regret that Luther has been used to justify anti-Semitism and the Nazi period and that his writings lent themselves to such abuse." At the same time, the joint communique stated that "we are mindful of the compassionate response of Scandinavian Christians to the plight of Jewish victims of Nazi persecution."

The Lutheran and Jewish leaders quite rightly characterized their meeting of minds as "a new chapter in the relationship between Jews and Lutherans which should find practical expression in teaching, preaching, and worship as well as in joint activities for social justice, human rights and the cause of peace."

(Copies of the text are available by writing to Rabbi Tanenbaum, American Jewish Committee, 165 East 56th Street, New York, New York 10022.)

*Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

Statement at Meeting With Representatives of the
Lutheran World Federation

Stockholm, July 11 - 13, 1983

On the occasion of the 500th anniversary of the birth of Martin Luther, representatives of the International Jewish Committee on Interreligious Consultations *) (IJCIC) have met for three days in Stockholm with representatives of the Lutheran World Federation to examine the theme: "Luther, Lutheranism and the Jews".

During this year, members of the world Lutheran family have been reviewing the teachings and actions of Luther and their religious, social and political implications. The teachings of Luther have profoundly affected the course of Jewish history, especially in Europe. We are aware of the exploitation of Luther's anti-Judaism by the Nazis to sanction their genocidal campaign against the Jewish people.

In recent years, Lutheran leaders in Germany, Scandinavia, the US and elsewhere, have made significant efforts to uproot these teachings of contempt which emerged in the writings of Luther in the 16th century. We are heartened by the affirmative direction of the Lutheran-Jewish relationship as manifested in our dialogue in Stockholm.

The Jewish participants welcome the commitment of the Lutheran partners in dialogue to respect the living reality of Judaism from the perspective of Jewish self-understanding and their undertaking that Lutheran writings will never again serve as a source for the teaching of hatred for Judaism and the denigration of the Jewish people. This heralds a new chapter in the relationship between Jews and Lutherans which should find practical expression in teaching, preaching and worship as well as joint activities for social justice, human rights and the cause of peace.

We pledge ourselves to collaborate with our Lutheran colleagues in facing these common challenges. We trust that this year of Martin Luther observances will thus prove a turning point leading to a constructive future between Lutherans and Jews throughout the world.

*) The International Jewish Committee on Interreligious consultation (IJCIC) is composed of the World Jewish Congress, the Synagogue Council of America, the American Jewish Committee, the B'nai B'rith - Anti-Defamation League, and the Jewish Council in Israel for Interreligious Consultations.

JOINT STATEMENT

On the occasion of the 500th anniversary on Luther's birth, representatives of the world Jewish community and world Lutheran community have met in Stockholm July 11-13, 1983, for their second official dialogue.

Meeting in Stockholm, we are mindful of the compassionate response of Scandinavian Christians to the plight of Jewish victims of Nazi persecution forty years ago. This spirit renews our faith in the human capacity to confront evil with courage and determination.

The deliberations on the theme of "Luther, Lutheranism, and the Jews" were informed by an openness of views and a spirit of mutual respect for the integrity and dignity of our faith communities. The discussions revealed a depth of mutual understanding and trust.

1. We affirm the integrity and dignity of our two faith communities and repudiate any organized proselytizing of each other.
2. We pledge to combat all forms of racial and religious prejudice and express our solidarity with all who suffer the denial of full religious freedom.
3. Sharing in the common patrimony of the Prophets of Israel and inspired by their vision, we commit ourselves to strive for a world in which the threat of nuclear warfare will be ended, where poverty and hunger will be eradicated, in which violence and terrorism will be overcome, and a just and lasting peace will be established.

We welcome this historic encounter, which we prayerfully hope will mark a new chapter, with trust replacing suspicion and with reciprocal respect replacing prejudice. To this end, we commit ourselves to periodic consultations and joint activities that will strengthen our common bonds in service to humanity.

DAILY NEWS
AND EVENTS

Issue No. 3

JULY 27, 1983

CANVAS

World Council
of Churches
Sixth Assembly

Vancouver, Canada

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Peter Williams

Interfaith togetherness was demonstrated by Rabbi Marc H. Tanenbaum of USA when he held the 6-month-old daughter of Mrs. Sithembiso Nyoni, a Zimbabwe Christian, as both waited to speak on the Assembly sub-theme: "Life, A Gift of God." Tuesday afternoon.

5 Faiths Represented

For the first time in its 35-year history, the World Council of Churches invited representatives of five world religions to address its Assembly. They spoke in the plenary on "Life, A Gift of God," bringing affirmations of life from their own sacred writings.

From Islamic teachings, Shayk Yusuf Khan Shakirov explained in Russian that life is the creation of the Almighty Allah, and is the greatest gift of God. Fourteen centuries ago the Prophet Muhammed called people to be careful of the environment, knowing that life would become impossible if the environment was polluted.

Buddhism affirms the sanctity of all life, said Masuo Nezu, a Japanese. Buddhism's goal is to free all living beings from the

miseries of life, so they may attain the "joy of peace". He quoted a brief passage from the Lotus Sutra.

Shri Shrivatsa Goswami said Hindu scriptures affirmed: "Whatever there is in creation is the Lord." God is truth, consciousness, bliss, he said. "Each of us therefore partakes in this manifestation of God."

Jews and Christians are bound together, said Rabbi Marc H. Tanenbaum, by the affirmation of the value of every human being as a child of God, deserving nurture and respect. Bemoaning that the world does not sustain 12 million refugees, although it spends \$400 billion yearly on nuclear weapons, he pledged "the millions of Jews will join hands with you in the cause of God's human family."



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IJCIC/LWF DIALOG
Stockholm, Sweden
11 - 13 July 1983

"Luther, Lutheranism and the Jews"

STATEMENT BY LUTHERAN PARTICIPANTS

We Lutherans take our name and much of our understanding of Christianity from Martin Luther. But we cannot accept or condone the violent verbal attacks that the Reformer made against the Jews.

Lutherans and Jews interpret the Hebrew Bible differently. But we believe that a christological reading of the Scriptures does not lead to anti-Judaism, let alone anti-Semitism.

We hold that an honest, historical treatment of Luther's attacks on the Jews takes away from modern anti-Semites the assumption that they may legitimately call on the authority of Luther's name to bless their anti-Semitism. We insist that Luther does not support racial anti-Semitism, nationalistic anti-Semitism and political anti-Semitism. Even the deplorable religious anti-Semitism of the 16th century, to which Luther's attacks made important contribution, is a horrible anachronism when translated to the conditions of the modern world. We recognize with deep regret however, that Luther has been used to justify such anti-Semitism in the period of national socialism and that his writings lent themselves to such abuse. Although there remain conflicting assumptions, built into the beliefs of Judaism and Christianity, they need not, and should not, lead to the animosity and the violence of Luther's treatment of the Jews. Martin Luther opened up our eyes to a deeper understanding of the Old Testament and showed us the depth of our common inheritance and the roots of our faith.

Yet a frank examination also forces Lutherans and other Christians to confront the anti-Jewish attitudes of their past and present. Many of the anti-Jewish utterances of Luther have to be explained in the light of his polemic against what he regarded as misinterpretations of the Scriptures. He attacked these interpretations, since for him everything now depended on a right understanding of the Word of God.

The sins of Luther's anti-Jewish remarks, the violence of his attacks on the Jews, must be acknowledged with deep distress. And all occasions for similar sin in the present or the future must be removed from our churches

OVER.....

Hostility toward the Jews began long before Luther and has been a continuing evil after him: The history of the centuries following the Reformation saw in Europe the gradual acceptance of religious pluralism. The church was not always the first to accept this development; yet there have also been examples of leadership by the church in the movement to accept Jews as full fellow citizens and members of society.

Beginning in the last half of the 19th century anti-Semitism increased in Central Europe and at the same time Jewish people were being integrated in society. This brought to the churches, particularly in Germany, an unwanted challenge. Paradoxically the churches honored the people Israel of the Bible but rejected the descendants of those people, myths were perpetuated about the Jews and deprecatory references appeared in Lutheran liturgical and educational material. Luther's doctrine of the Two Kingdoms was used to justify passivity in the face of totalitarian claims. These and other less theological factors contributed to the failures which have been regretted and repeatedly confessed since 1945.

To their credit it is to be said that there were individuals and groups among Lutherans who in defiance of totalitarian power defended their Jewish neighbors, both in Germany and elsewhere.

Lutherans of today refuse to be bound by all of Luther's utterances on the Jews. We hope we have learned from the tragedies of the recent past. We are responsible for seeing that we do not now nor in the future leave any doubt about our position on racial and religious prejudice and that we afford to all the human dignity, freedom and friendship that are the right of all the Father's children.

July 31, 1983

A JEWISH OBSERVER REPORTS ON WORLD COUNCIL
OF CHURCHES ASSEMBLY IN VANCOUVER

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

As an official representative of the world Jewish community attending the World Council of Churches Assembly last week in Canada, I found the experience enriching, stimulating -- and troublesome.

The enrichment came from the opportunity it gave me to meet religious leaders literally from every part of the world. I even met a black Anglican Archbishop from Botswana who spoke fluent Yiddish.

The stimulation came from the privilege of listening to a series of frequently brilliant papers on the threat to human survival posed by the nuclear arms race, poverty, hunger, world refugees, and rampant fanaticism in many parts of the world.

As the first Jewish spokesman ever invited to address a World Council plenary of 4,000 delegates and guests, I told the international gathering that the Jewish people share many of these concerns. Given Judaism's emphasis on the sanctity of human life, I stated that world Jewry is prepared to collaborate in the struggle to assure human survival.

But what I found troublesome was an approach to Christian unity that seemed to ignore the powerful reality of religious pluralism in the world.

It was also unsettling to see how Arab Christians were using their Christianity to mount blatant one-sided, anti-Israel campaigns among the WCC delegates.

Next week, the resolutions on world affairs -- including the Middle East -- will be introduced. We will then have a clearer idea as to whether the World Council will be a reconciling or a polarizing force between peoples and nations.

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

December 11, 1983

LIBYA'S DEFAMATION OF JEWS AT THE UN
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

It was a speech that you would have expected to hear from the lips of Adolf Hitler or one of his Nazi henchmen in the Reichstag. This time it was fulminated by the chief delegate of Libya at the United Nations. The demonic language and slanderous images were straight from Hitler's Mein Kampf.

Colonel Qaddafi's agent, Dr. Ali Treiki, was not content repeating his usual diatribe calling for the expulsion of Israel from the United Nations. This time he dropped his mask and revealed his vulgar anti-Semitism which is the engine of his anti-Zionism. The Libyan diplomat defamed the entire American Jewish community by charging that American Jews are destroying America by their alleged control of the pornography industry. He even proposed a final solution for the Jewish people. Eliminate the Zionist entity, this so-called diplomat said, and then eliminate American Jews and the American and European peoples will be saved.

The response of Israel's ambassador was instant and brilliant. "I will not compete with Dr. Treiki in his expertise about pornography," Ambassador Blum said. "I readily concede that he is a much greater expert on these matters than myself or anybody else in this hall."

Mr. Blum then zeroed in on the core issue. "We have known all these years that a closet anti-Semitism...uses anti-Zionism as slogans behind which to hide. The mask has finally fallen."

The United Nations Declaration Against Racial Intolerance forbids such incitement to violence and group hatred. Yet except for the American delegate who condemned this obscene verbal violence, the United Nations remained completely, totally silent. It is the silence of a moral cemetery.

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

January 10, 1984

VATICAN - U.S. RELATIONS

C O M M E N T A R Y

DR. MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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One of the remarkable aspects of the recent establishment of formal diplomatic relations between the United States and the Vatican has been the muted response of most of the major Jewish organizations. The reasons for that relative silence are manifold and instructive.

On a geo-political level, American Jewry shares with most fellow Americans a profound concern over the threat of Soviet totalitarianism to democratic societies and human rights. The Vatican, particularly under the leadership of Pope John Paul II, has become a major moral force against the spread of international communism, and, therefore both the U.S. and world Jewry find benefit in such alliances.

From the point of view of church-state relations, there is ground for legitimate differences. Many Protestants joined by the American Jewish Congress view the Holy See as an integral part of the Roman Catholic Church; thus the U.S. diplomatic recognition of the Vatican is perceived as a violation of the First Amendment. But there is a substantial body of scholarship -- most notably, the study Vatican Diplomacy, which makes the case that both historically and theologically, the Holy See is a "secular" arm of the Vatican conceived as a sovereign state.

Add to that is the ^{relative} decline of anti-Catholicism in America, especially since Vatican Council II which strongly committed world Catholics to religious liberty and improved Catholic-Jewish relations.

With this breakthrough in Vatican-U.S. relations after 116 years, Jews have a right to expect now another breakthrough -- the Vatican's establishing of diplomatic relations with the sovereign state of Israel.

*Dr. Tanenbaum is director of the international relations department of the American Jewish Committee.

January 22, 1984

GERMANY'S ARMS SALES TO SAUDI ARABIA

IS MORALLY UNBEARABLE

COMMENTARY

DR. MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The proposed sale of major weapons systems by the West German government to Saudi Arabia has triggered off the deepest feelings of resentment throughout the Jewish community, and, undoubtedly, among other people.

Jewish leaders are not pacifist. They recognize the urgent need of maintaining strong military defenses against the expansionism in the Middle East and in other threatened parts of the world.

But the symbolism of Germany and Saudi Arabia forming a military partnership to pile up the most lethal weapons of destruction on the nearby borders of Israel is morally and emotionally unbearable to contemplate.

I am not anti-German. I do not hold the post-World War II generation of Germans collectively guilty for the Nazi slaughter of six million Jews. With my colleagues at the American Jewish Committee, I have worked for more than a decade to help strengthen a new democratic Germany. Therefore, I am not interested in German guilt, but in German moral responsibility.

This action of providing an offensive weapons system to Saudi Arabia is an act of moral callousness and regression. Does not Germany know what everyone else seems to know -- that Saudi Arabia has declared a Jihad, "a holy war," to destroy Israel? That Saudi Arabia provides billions of petrodollars to support Syria's militarism and the PLO's terrorism against Jews? Can the new Germany really live with the fact that they could be making it possible for Saudi Arabia to try to destroy the Jews of Israel?

There is still time for the New Germany to turn away from the path of the Old Germany.

*Dr. Tanenbaum is director of the international relations department of the American Jewish Committee.

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May 13, 1984

SAVE THE ANDREI SAKHAROV

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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About a week ago, I had the privilege of previewing a full-length TV film on the heroic lives of Andrei Sakharov and his wife, Yelena Bonner. It is a magnificent, moving film produced by Titus Productions, and will be shown in September over HBO channel television.

At a climactic point in the film, Sakharov discusses with human rights advocates the persecution they suffer under the present Soviet regime comparing it with the ruthlessness of Stalin. Sakharov says, "They are not different from Stalin, only smarter."

Many observers wonder whether the furor that the Soviet authorities have created by their boycott of the Los Angeles Olympics was not a cynical effort to divert world attention and pressure from the tragic plight of Sakharov and his wife.

One of the world's greatest scientists and human rights champions for Christians and Jews alike, Dr. Sakharov is slowly dying in exile in the remote city of Gorky. Despite the urgent recommendations of physicians for his immediate hospitalization, the Soviet Government does not permit this Nobel peace laureate to enter a hospital.

His wife, who has suffered three heart attacks this past year and desperately needs treatment for a serious eye ailment, is denied the right to travel abroad for medical care. Sakharov has begun a hunger strike to demand permission for his wife to go outside Russia for her treatment. Unless the Soviets relent, and do so quickly, it is expected that Dr. and Mrs. Sakharov will die in a matter of days. Should that happen, and should the world community allow that to happen, all the Helsinki Accords and all the UN declarations will become a mockery of human decency.

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



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ANOTHER KIND OF PORNOGRAPHY

By Dr. Marc H. Tanenbaum

The recent assertions by Louis Farrakhan, controversial leader of the Nation of Islam and aide-de-camp to Jesse Jackson, that "Hitler was a great man...wickedly great" is nothing other than a piece of pornography -- dangerous pornography at that.

An authority on the subject, Dr. Geoffrey Goren, has written that it is possible to engage in pornography other than sex. Pornography, according to Dr. Goren, is the description of tabooed activities with the purpose of inciting hallucinations or delusions for private enjoyment. Such hallucinations are always represented in forms that are grotesque, distorted, exaggerated, ugly and sadistic.

Since the defeat of Nazism at the end of World War II, anti-Semitic hatred of the Jewish people became a universal taboo. Except for the lunatic fringe, few people wanted to be associated with anti-Semitism which conjured up the sick and demonic mind of Adolf Hitler and death itself.

Like Farrakhan and Jesse Jackson, Arab speakers at the UN deny that they are anti-Semitic; that is, they are reluctant to lift the death-tainted taboo. But that repression results inevitably in a proliferation of fantasies which is made to stand in for anti-Semitism. In their violent attacks on Zionism and Israel, they create grotesque fantasies about Judaism and the Jewish people, filled with distortions, exaggerations, and sadism.

Such fantasies function as a substitute form of gratification which corrupts the imagination, and the real danger is that a depraved imagination almost invariably leads to depraved behavior. And that is why the Farrakhan-Jackson-Arab pornography must be as thoroughly scourged as the New York police are trying to wipe out the sickening porno blight in Times Square.



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JULY 4, 1984

By Dr. Marc H. Tanenbaum

Proclaim liberty throughout the land unto all the inhabitants thereof. That Biblical verse that our nation's Founding Fathers engraved on the Liberty Bell will probably be one of the most frequently quoted phrases during the festive observances this week marking our country's birthday.

And it is right that it should be so for the American struggle for independence simply cannot be understood apart from its rootedness in the Biblical and Hebraic values of liberty and human dignity. The Declaration of Independence, adopted on July 4, 1776, refers four times to a divine source as the foundation for the nation's birth. All human beings are "endowed by their Creator with certain unalienable rights," which can be neither given nor taken away by any other powers.

Inspired by the Prophets of Israel who were the first to stand against despotic monarchs in the ancient world, the Founding Fathers of the Republic believed and demonstrated that a free people must be prepared to risk their lives and substance to defend their rights. In recent days we learned of the cruel oppression by Soviet authorities who are clearly determined to uproot both Jewish and Christian human rights activists in Russia -- Andrei Sakharov, Vladimir Slepak, Ida Nudel, Yuri Orlov, Alexander Scharansky.

It is some 200 years later, and the Liberty Bell reminds us that in a world of widening political oppression, the struggle to make freedom prevail is still very much before us.

July 5, 1984

HUNGARIAN JEWRY -- EAST EUROPEAN RESOURCE

C O M M E N T A R Y

DR. MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Earlier this month, I made my first visit to Budapest, Hungary. With its majestic imperial palace and modern hotels overlooking the placid Danube River, it is one of the most interesting cities on the European continent.

It interested me as an American because of the cunning compromise that Hungarian communism has achieved with the Soviet Union. Janos Kadar's government has given Hungary the internal freedom to practice capitalism and free enterprise, side by side with state communism. That mix has given it the most productive economy in Eastern Europe.

Hungary is also especially interesting in terms of its Jewish community. During my visit here, I met with two leaders of the organized Jewish community, Imre Haber and Mrs. Geza Seifert, and Dr. Alexander Scheiber, president of the Rabbinical Seminary.

With its population of some 80,000 Jews, Hungary has the second largest Jewish population in Eastern Europe next to the Soviet Union. Thanks to its well-organized Jewish community and the limited freedoms provided by the government, Hungarian Jewry has become the pivotal resource for helping smaller Jewish communities in the Eastern bloc meet their religious, educational and cultural needs.

Dr. Scheiber has told me that there are 20 rabbinical students now training in Budapest, 10 of them coming from Russia, Czechoslovakia, and Bulgaria.

Hungary does not allow its citizens to emigrate, and very few Jews are allowed to leave for Israel. Nor are rabbis allowed to refer to Israel in their sermons.

Ambiguous as is this Communist freedom, I cannot but help admire the courage and commitment of Hungarian Jews. Despite the terrible destruction they have suffered under the Nazis, they have succeeded in creating a viable spiritual Jewish life for themselves as well as for others.

*Dr. Tanenbaum is director of the international relations department of the American Jewish Committee.



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A VISIT WITH HUNGARIAN JEWRY

By Dr. Marc H. Tanenbaum

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GREECE'S RELATIONS WITH ISRAEL

By Dr. Marc H. Tanenbaum

Ancient Greece was a land of paradox. It produced the first democratic constitution in world history and became the cradle of Western culture. It also produced tyrants who imposed Solon's democratic reforms that were intended to prevent tyranny.

I experienced something of that paradox as I visited Greece this past week and walked through the awesome shrines of Western democracy.

The Hellenic contribution to the Western ideals of freedom, culture, and commerce were magnets that in the centuries prior to World War II attracted some 80,000 Jews to that beautiful country. They played a vital role in all aspects of the life of modern Greece. Then the Nazis conquered Greece, and destroyed 86% of the Greek Jewish population, leaving some 6,000 Greek Jews alive today.

Despite their small numbers, Greek Jews told me they feel secure in Greece and optimistic about their future. But they are deeply-troubled about the zig-zags in Greece's relations with Israel.

The Greek government apparently views itself as a bridge between the West and the Arab world, and in recent years has intensively cultivated diplomatic and trade relations with Arab countries, most recently with anti-democratic Libya. Greece is virtually dependent on Arab oil and sells about 25% of its exports to the Arab and Muslim countries.

But Greece is also disenchanted with the Arabs for not having made the large investments in Greece's economy as they had promised. Also, Saudi Arabia and Morocco, among other Moslem countries, have taken Turkey's side in the dispute over Cyprus.

In recent months, the Papandreou government has launched a discreet campaign to improve its relations with Israel and American Jews. This turn-around is an effort to win the backing of the United States and American Jews in Greece's perennial struggle with Turkey.

In 1982, the pro-Arab stance of the Greek government, including the embrace of the PLO, triggered off a spate of anti-Semitism that frightened Greek Jews. And so, while welcoming any improvement of ties between Greece and Israel, world Jewry clearly will be chary of that roller-coaster diplomacy.


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OBERAMMERGAU-- THE HATRED CONTINUES

By Dr. Marc H. Tanenbaum

"It makes me feel ashamed to be called a Christian." Prof. Eva Fleiscner, a major Roman Catholic theologian, spoke those words last week after she had viewed the 1984 production of the Oberammergau Passion Play. A professor of theology at Montclair State College in New Jersey, she went to Oberammergau as a member of an interreligious delegation of the American Jewish Committee.

Despite all its pious pretensions, Oberammergau has become a testament to the triumph of materialism over spiritual values. When I first previewed that Passion Play in 1980, I found that seven-hour production a tedious, monumental bore. Its sole dramatic force derives from its medieval cosmology: Jesus and his disciples are the children of light and he is schemed against and finally crucified by the heavy-bearded, nefarious Jews and their priests, the children of darkness.

As early as the 1950's, the American Jewish Committee published a series of line-by-line analyses of the Passion Play demonstrating that it is "structurally flawed and is constitutionally anti-Semitic." After our meetings with Oberammergau officials in 1977 and 1980, they made a number of changes to remove the worst anti-Semitic passages. But the effect remains cosmetic.

Why do they resist changing to the better Father Rosner text in which Jews are far less central? The answer: money. This version guarantees the villagers millions of dollars on which they live for a decade. So despite their vows to God in presenting the Passion Play, its performance is far more an offering to Mammon.

January 20, 1985

MY BROTHER, ERNY TANNEN
- PARABLE OF A MODERN JEW

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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He apparently climbed up a steep hill of subway stairs last Wednesday in Philadelphia. When he reached the exit at Broad and Walnut Streets, he was seized unexpectedly by a massive heart attack and died on the way to Jefferson Hospital.

The "he" I'm talking about is my elder brother, Erny Tannen, a radio broadcaster. He was 63 years young - tall, lean, effervescent, brimming over with a love of life. Erny's life was in many ways a parable of the modern Jew and the universal human condition.

Born of poor Russian immigrant parents in Baltimore, Erny straddled the world of Jewish tradition and the larger seductive world of broadcasting and public relations. By the force of his warm personality, rich imagination, and incredible hard work, he succeeded in the 1970s to become the owner of five small radio stations.

As happens to many super-achievers in our modern hectic world, Erny's life became a roller-coaster of successes and disasters. While he was contending with the ups and downs of his business career, he had to cope with a tragic death of a 21-year-old son in an airplane crash, a brain-damaged daughter, and finally a sad divorce. From some deep internal spiritual source, he somehow managed continually to find reasons for hope and to affirm the goodness of life and people. Despite all these burdens, he became an active leader in the World Federalist movement, promoting the cause of world peace.

Above all, Erny was a loving father to his remaining son, Andy, and a caring brother to my sister, Sima, and myself. Erny's physical being is gone, but his sparkling spiritual presence will endure with us as long as we live.

*Rabbi Tanenbaum is director of international relations of the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

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PARABLE OF A MODERN JEW

By Rabbi Marc H. Tanenbaum

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STOP POLITICIZING RELIGION
AND RELIGIONIZING POLITICS.

By Dr. Marc H. Tanenbaum

"Why was the ancient Temple in Jerusalem destroyed?" When Jews solemnly observed Tisha B'Av two weeks ago, they asked themselves that unsettling question. The answer that Jewish Tradition gives to that self examination holds a powerful moral lesson relevant for all of us today.

The majestic Temple in Jerusalem was destroyed not for military or economic reasons alone. Rather, the Rabbis taught, it was devastated because hatred and slander without reason were rampant everywhere.

During the recent political campaign, I began to wonder whether our country was not tipping over into the sulphuric swamp of Sinat Chinam, causeless hatred.

The prestigious National Press Club perversely invited Louis Farrakhan to spout his hatred of whites and Jews, oblivious to the disastrous moral effects of his poison. On the Church-State issue, politicians exploiting the halo effect of religion for their partisan purposes, maligned other politicians as being less Christian than they are. Some politicians behave as if they are running to be elected chief clergyman of the United States. And some clergymen speak as if their pulpits were a political campaign to re-elect God to a four-year term in the White House heaven.

The genius of American democracy is that it has set clear limits to the respective roles of religion and state. The violation of those delicate limits can seriously erode the American pluralist experiment.

When you add to that campaign a flurry of cheap name-calling and abusive language, you are contributing to the kind of moral pollution that made life in ancient Palestine unbearable and could make 20th century America no less so.

April 14, 1985

PRESIDENT REAGAN'S VISIT TO GERMANY
-MONUMENTAL MISJUDGMENTS

COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The blundering of the White House staff over President Reagan's forthcoming visit to Germany is morally scandalous.

In one monumental misjudgment after another, they have managed to offend the memory of thousands of American military servicemen who gave their lives to defeat the scourge of Nazism in defense of democracy. Instead, by some perverse logic, they have advised the President to honor Nazi war criminals by laying a wreath at a German military cemetery where Nazi storm troopers are buried.

To add insult to injury, the President earlier announced that he would not visit Dachau or another Nazi death camp because he did not want to reopen old wounds. The absurdity of all this is mind-boggling.

Two years ago, President Reagan, with tears in his eyes - told a gathering of more than 15,000 holocaust survivors in Washington, "Our most sacred task now is insuring that the memory of this greatest of human tragedies, the Holocaust, never fades - that its lessons are not forgotten."

What happened between now and then?

White House spokesmen say this will be a mission of reconciliation, and that the President does not want to offend the German government or people. Well, that's sheer nonsense.

I share with you the fact that last month the Foreign Ministry of the West German government informed the American Jewish Committee that they would welcome President Reagan's visit to Dachau, and we passed that message on to the White House.

Last Tuesday, I attended an International Conference on Religious Liberty at the State Department during which President Reagan spoke. He announced that in addition to visiting the German military cemetery, he would now also go to a concentration camp.

Clearly, the President needs to take off a day from his frenetic schedule and read a basic book about what the Nazi Holocaust is really all about -- the total collapse of moral values in Western Christian civilization. And it was the Nazi storm-troopers in Bitburg military cemetery who were the principal actors in that massive disaster.

*Rabbi Tanenbaum is director of international relations at the American Jewish Committee.

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April 21, 1985

CHANCELLOR KOHL HOLDS KEY TO PRESIDENT REAGAN'S
DILEMMA OVER VISIT TO GERMANY

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE
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It was Elie Wiesel's finest hour in his long and anguished service as witness to the Nazi holocaust. In the splendor of the Capitol Rotunda, before members of the Cabinet, numerous Congressmen, and hundreds of Americans, he stated the moral issue clearly and movingly:

"Auschwitz was conceived, structured, elaborated, perfected, built, organized and implemented by the SS. They were the killers of Jews primarily, but not only of Jews. They butchered Poles and Czechs, French and Dutch, Norwegians and Danes, Yugoslavs, Ukrainians, Greeks, gypsies and gays. Auschwitz was a universe and the SS were its gods. Why, then, should anyone visit, and by doing so, honor their cemetery as though they had been nothing but patriotic soldiers who died for their homeland?"

The day before, on Tuesday, I stood beside President Reagan in the White House offices and I could see his despair. He understood the moral logic of what Elie Wiesel was saying for all of us. The President tried to respond by announcing then that he planned to visit a concentration camp and honor the memory of the victims of the Nazis.

White House aides told me that the President wants not to go to the Bitburg cemetery and its SS graves. But Chancellor Kohl is adamant and insists on it. The German Chancellor's decision is unwise, for he will transform reconciliation into alienation.

I am now persuaded that President Reagan will do everything possible to minimize Bitburg, and maximize his identification with the victims, rather than the perpetrators, of the Nazi horrors.

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

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May 9, 1985

THE NAZI SS CELEBRATES THEIR "GLORIOUS" PAST
COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

It was an exasperated telephone call from an Australian Christian attending a business convention in Munich.

During his free time, he went on a tour to Southern Bavaria. He was brought to Nasselwang, nearby Oberammergau. What he saw appalled him. There in the Hotel Krone, a resort inn, he saw several hundred Nazi SS troops assembled in celebration. They were members of the First Tank Corps of Hitler's SS "elite." They all wore their Nazi uniforms, with swastika armbands. Inside the hotel, there were framed portraits of Adolf Hitler, around which they gathered to pay homage.

They had come not only from throughout Germany, but from the United States, England, and South America. A number of them drove up to the hotel in three World War II Tiger tanks. Inside, swastika flags adorned the walls.

My Australian caller was terrified by what he had seen. The Bitburg cemetery controversy, with its indirect homage to the 49 Waffen SS troops, underscored for the Australian caller the seriousness of the moral issue of efforts to deny the monstrous evil they represent.

What to do? Based on this first-hand report, I have sent an aide-memoire to the Foreign Ministry of the West German Government, asking what steps they are prepared to take to curtail this annual SS obscenity.

If Chancellor Kohl seeks genuine reconciliation with America -- as do we -- it simply will not do to ignore this vivid presence of the SS cancer which contradicts everything a modern Germany stands for.

*Rabbi Tanenbaum, is director of the international relations department of the American Jewish Committee

June 9, 1985

KIRCHENTAG -- SIGN OF HOPE FOR NEW GERMANY

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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This is broadcast from Dusseldorf, the capital city of North-Rhine Westphalia, that sprawls over both sides of the winding Rhine River. During the past four days, some 120,000 Germans have come to this industrial metropolis to attend the Kirchentag Assembly.

Sponsored by the Evangelical Lutheran Churches of Germany, this massive church rally seeks to apply Biblical values and Christian faith to the major social and political issues facing this country.

An estimated 80,000 young Germans under 30 year of age fill the convention halls.

I was invited to address the Kirchentag on German-Jewish and German-Israeli relations. After the Bitburg tragedy, I must confess that I came here reluctantly. But these young German Christians have lifted my spirit with hope for the future.

A poll released here reports that nearly 85% of young Germans repudiate Nazism as evil, and identify with the Western allies. In session after session, German lecturers and students declared that they did not feel guilty for the past, but they insist on facing that terrible history, and accepting responsibility not to let it happen again.

A number of leading Kirchentag speakers criticized the visit of Chancellor Kohl and President Reagan to the Bitburg cemetery. They said there has been too much silence in Germany about Nazism and concentration camps. Blindness over the past makes the future blind, one theologian stated.

Over and over again, Kirchentag delegates spoke movingly of their special responsibility for the Jewish people and for the State of Israel.

To this observer, Kirchentag demonstrated that there is a new democratic Germany in the making, and we all have a stake in its flourishing.

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

MADISON AVENUE

RELIGION AND ADVERTISING - A JEWISH VIEW

by Marc H. Tanenbaum

(Rabbi Tanenbaum has been a pioneering leader in Jewish-Christian relations for the past 25 years. He is now director of international relations of the American Jewish Committee and a prize-winning weekly social commentator for WINS-Westinghouse Broadcasting System.)

Advertising is clearly the engine of the American free enterprise system. In all its forms - print and electronic media - it has helped catalyze the richest nation in human history. The benefits of the American cornucopia are all around us - more people enjoy the highest standards of living in the United States than ever experienced by any society. (We also have more poor and homeless than people of conscience should ever tolerate.)

But, I believe, we pay a staggering moral price for those material satisfactions. As Prof. Daniel Boorstein has written in his seminal book, "American Civilization and Its Discontents," advertising - and particularly its powerful television offspring - has helped form a culture of instant gratification and self-indulgence. That has corroded character and has deeply gutted our moral standards of right and wrong, good and evil, the valuable and the trivial.

The syllogism is clear - and deeply disturbing. Advertising, and especially TV, establish the "heroes" and "heroines" who are to be emulated. Invariably, they are people who "have" everything - suburban homes; latest, flashiest cars; trendiest clothes; languid, sensual vacations at lush resorts; and no underarm perspiration.

If you live your life modeled after them, you are "successful" according to the canons of the American dream. If you don't have all those trophies - those visible signs of achievement - you have failed, more or less.

Since piling up bucks and material gadgets is the sign of the ideal American, inevitably ethics becomes short-circuited. To realize those ideal ends of abundance, every means to win those ends becomes justified. How else can you explain the pervasive corruption and crime that pockmark every level of American life? If winning and wealth are everything, why should not defense contractors swindle the Pentagon out of millions of dollars?

Judaism and the Biblical tradition favor the meeting of every human being's essential material needs. It also mandates providing for the poor, the hungry, the naked, the widow, the orphan. The great 12th century Jewish scholar, Maimonides, insisted that moderation, self-discipline, and restraint were the "golden way" for meaningful living.

The ad industry would do well to ponder Maimonides' wisdom, before this society caves in internally from the weight of its narcissistic excesses.

FOR RELEASE AUGUST 2, 1985

BOMBING IN DENMARK - A BAD OMEN FOR THE WEST

C O M M E N T A R Y

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

On the day that terrorists dastardly bombed the main Synagogue, the adjacent senior citizens' home, and airline in Copenhagen, I telephone Chief Rabbi Bent Melchior of Denmark. He was attending an emergency meeting of Danish Jewish leaders, and so I spoke to his son, Michael, who is Chief Rabbi of Norway.

It was a very unsettling experience, Rabbi Michael Melchior, who was visiting his family in Copenhagen, told me that "miraculously" no one was killed, but that many of the elderly Danish Jews in the home were traumatized.

"Denmark," he said, "has an old traditional tolerance and there is very little anti-Semitism." The Danish Prime Minister and Minister of Justice immediately condemned the bombings, expressing the outrage of the Danish people -- which is widespread.

What is particularly disturbing is that the Islamic Jihad in Beirut claimed responsibility for the savage deed. They announced that the bombing was in reprisal for Israel's military action against Shiite Muslims in South Lebanon.

This attack by the Jihad rips off the mask of their earlier claims that they were "anti-Zionist but not "anti-Jewish." What do elderly innocent Jews have to do with Israeli military actions?

Beyond this terrible episode, Western democracies -- and world Jewry -- must face seriously and prepare in concrete ways to respond to this latest export of Shiite fanaticism -- the conscious attempt to kill or wound innocent Jews and innocent non-Jews.

*Rabbi Tanenbaum is director of the international relations department of the American Jewish Committee

SPAIN READIES FOR DIPLOMATIC TIES WITH ISRAEL

C O M M E N T A R Y

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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On January 1, 1986, Spain -- together with Portugal -- will formally join the European Economic Community (EEC). One of the critical conditions established by a number of EEC governments for entry into the European Community is that Spain and Portugal must forge formal diplomatic ties with Israel. (Portugal has not opened an embassy in Israel, although Israel does have a diplomatic envoy in Lisbon).

The period between now and January 1986 is a crucial time in which Spain must take concrete steps toward full diplomatic relations with the Jewish State. Two weeks ago, I joined an American Jewish Committee delegation for a meeting with the First Minister of the Spanish Embassy in Washington. We discussed with Minister Juan Arbolí the importance that we -- and all American Jews -- attached to Spain's translating its oft-repeated verbal intentions toward Israel into actuality.

We told the Spanish diplomat that we were gratified that Prime Minister Felipe Gonzalez sent a letter on April 25, 1985, to Arab League Secretary Chadil Klibi in which he declared Spain's intention to establish full diplomatic ties with Israel. Significantly, Mr. Gonzalez told the Arab leaders, "Not having diplomatic relations with Israel, a blatant anomaly, will be set right whenever Spain considers it timely and propitious, without yielding to possible pressures of one kind or another."

Mr. Arbolí told us that Spain will not allow any government to dictate its foreign policy. Besides, he added, there are very warm feelings toward Israel on the part of the Spanish people and government. American Jewry, we responded, wants to see those feelings become a political reality -- and soon.

*Rabbi Tanenbaum is director of the international relations department of the American Jewish Committee

August 4, 1985

HAWAII - A SHOWCASE IN DEMOCRATIC PLURALISM
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

I am broadcasting this commentary from the Island of Maui, in Hawaii. James Michener, the novelist, has called the eight islands of Hawaii "an earthly Paradise." He was not exaggerating.

Hawaii's lush, scenic splendor is an endless collection of picture postcards. But Hawaii's human garden of diverse ethnic and religious groups is as impressive as its variety of exotic foliage. Judging from my own first-time experience here, I wonder whether most Americans appreciate what a showcase of successful democratic pluralism functions daily in this 50th State of the Union.

Look at the composition of Hawaii's population. While some 21% are pure or part-Polynesian, the next largest ethnic groups are Japanese, then Caucasians, Filipinos, Chinese, Koreans, Samoans, and some Porto Ricans and blacks. Yet with all that diversity, there is striking unity of purpose.

Take, for example, the observance next Tuesday of Hiroshima Day. Yesterday, all the Christian churches, Buddhist temples, and Jewish synagogues issued a joint pastoral letter on world peace. To mark the 40th anniversary of the dropping of the atomic bomb on Hiroshima, Hawaii's churches, temples and synagogues yesterday held a commemorative ceremony at Pearl Harbor's main gate. The diverse religious leaders united in reminding the world that the war which began here in Pearl Harbor ended in Hiroshima.

Ironically, it is Hawaii, this Paradise of the Pacific, that calls today on all people to commit themselves not just to pleasure, but rather to work for a world freed from the threat of nuclear destruction.

From Hawaii, this is Rabbi Marc Tanenbaum of the American Jewish Committee.

*Rabbi Tanenbaum is director of the international relations department of the American Jewish Committee. He presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

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August 11, 1985

EAST ASIAN JEWRY NEEDS OUR SOLIDARITY

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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Hawaii -- The South Pacific region is destined to become a major focus of American foreign policy and should concern the Jewish community far more than it has in the past. That is the primary conclusion that I have come to after a three-week visit here in Hawaii and through earlier trips throughout South-east Asia.

Last year, leaders of small but influential Jewish communities scattered throughout East Asia met for the first time in Singapore. They examined the rapidly changing situations in their countries, their responsibilities as citizens, and their needs to help preserve their religious and cultural lives in predominantly Oriental societies.

On the positive side, they acknowledged that East Asian trade with the United States quadrupled in the past decade reaching \$169 billion dollars last year alone. (That was in contrast with \$132 billion in trade with Western Europe, once the U.S.'s most-favored partner in commerce.) Jewish merchants are eager to play a constructive -- if modest -- role in preventing the breakout of an economic cold war between their governments and the United States.

On the negative side, Jewish leaders share their neighbor's concerns over the long-ignored Soviet military expansion in the region which could threaten their democratic liberties. One Australian Jewish leader has told me that "the Pacific region is destined to become the main focus of super-power rivalry in the next decade."

Beyond the justified concern over physical security, the small, isolated Jewish communities are greatly worried about meeting their urgent spiritual and educational needs, especially for their children.

We plan to do everything possible to help meet those vital needs of these frontier, strategically placed Jewish communities here in East Asia.

*Rabbi Tanenbaum, who is director of the international relations department of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting Company.

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August 18, 1985

RABBI MEIR KAHANE THREATENS ISRAEL'S DEMOCRACY

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

As if America and the Jewish community did not have enough problems these hot August days. Now we learn that Rabbi Meir Kahane, the extremist leader of the right-wing Kach party in Israel, is in the United States on a three-week speaking and fund-raising tour.

This demagogic Orthodox rabbi from Brooklyn has been preaching a brand of ideological hatred toward Arabs and other Jews that has been met with revulsion by the overwhelming majority of American and Israeli Jewry. In response to Kahane's policy calling for the expulsion of Arabs from Israel, the Knesset, Israel's Parliament, passed a bill on July 31 banning from elections any party that incites people to racism or negates Israel's democratic character. That legislation was adopted by a vote of 66 to 0 -- no abstentions.

Last week, all the major Jewish organizations affiliated with the National Jewish Community Relations Advisory Council (NJCRAC) issued a joint statement rejecting and condemning Rabbi Kahane's fanatical policies and his violent methods.

Two things should be kept in perspective: First, when Kahane was elected to the Knesset in July 1984, he received only one percent of the national vote. He is not representative of Israel's people or government. Second, Meir Kahane would find virtually no support in Israel or elsewhere were there no PLO terrorists killing innocent Israeli civilians and no Arab states refusing to recognize Israel's existence.

Rabbi Meir Kahane is a case history of Arab extremism breeding Jewish extremism, but the Jewish people want peace, not Arab nor Kahane's wars.

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

October 20, 1985

AJC MISSION TO SOUTH AFRICA

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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"You can't sell the good news of reform while there is the bad news of repression."

An opposition leader of the Progressive Federal Party in Capetown, South Africa, made that comment to an American Jewish Committee delegation last week. Five of us who just concluded a ten-day mission to South Africa found in the midst of that turbulent country some patterns of convergence as well as deep-seated contradictions.

Led by AJC President Howard Friedman, our group met and talked for hours with a broad spectrum of South African society -- top leaders in government, political parties, diplomats, the business sector, labor unions, academics, citizens of self-help groups. We talked with Bishop Tutu and black spokesmen in Soweto, heads of the colored and Indian communities, and spoke at great length with the vulnerable Jewish community.

Except for those groups that are committed to armed struggle and revolution, there is a wide consensus that the ideology of apartheid is falling apart. Many acknowledge that the Botha government, with all its rigidities, is committed to reform and needs to be pressured into further acts of dismantling the humiliating structures of apartheid.

Remarkably, a Communist who was banned for his anti-apartheid activities, told us that a strong economy is the most powerful weapon against apartheid and will assure equality for blacks more than any revolution. But nearly everyone agreed that the government must lift the state of emergency now and put the brakes on the police and military whose uncontrolled ruthlessness will make peaceful change impossible.

I'll be reporting more on our South African mission in later broadcasts.

*Rabbi Tanenbaum is director of international relations of the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

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For release
November 15, 1985

POPE JOHN PAUL II CALLS CATHOLIC-JEWISH
LINK "SACRED" AT VATICAN CEREMONY

C O M M E N T A R Y

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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It was the largest meeting of Catholic and Jewish leaders from throughout the world. They came together ^{ON} Monday, October 28th, in Vatican City to observe the 20th anniversary of the adoption of the historic Vatican Declaration on Catholic-Jewish relations.

That Declaration, Nostra Aetate, repudiated anti-Semitism in all its forms, rejected the Christ-killer calumny against the Jewish people, and called for mutual respect and fraternal dialogue between Catholics and Jews across the globe.

In a moving audience with Pope John Paul II last Monday, the Pope told us that the radical improvement in relations between Catholics and Jews during the past 20 years was "epoch-making." He then added that the spiritual links between Catholics and Jews were "sacred," and he again committed the Church to furthering improved ties with the Jewish community.

Pope John Paul made a ringing condemnation of anti-Semitism as "ugly," and said that it must be completely eradicated. He also decried the extermination of Jews during the Nazi holocaust and asked Christians to reflect theologically on its meaning for them.

The Jewish chairman, Rabbi Mordecai Waxman, underscored the religious importance of Israel to the Jewish people. As if in direct response, Cardinal Willebrands said that for the first time the Catholic Church at its highest levels has urged the entire Catholic world to study in understand the religious link of Jews to the land of their fathers, the State of Israel.

When you consider the history of the past 2,000 years, what has happened in Catholic Jewish relations in the past 20 years is little short of a miracle.

*Rabbi Tanenbaum, is director of the International Relations Department of the American Jewish Committee

October 27, 1985

VATICAN-JEWISH MEETING IN ROME
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

October 28, 1965. That day is recorded in history as the beginning of the turning point in the 2,000 year history of the Catholic Church and the Jewish people. For on that day, some 2,200 Cardinals and Bishops from throughout the world adopted by an almost unanimous vote Nostre Aetate, the Vatican Declaration on Non-Christian Religions.

That far-reaching declaration decisively repudiated anti-Semitism both past and present, affirmed the common spiritual bonds that link Christianity to Judaism, and called for mutual respect and fraternal dialogue between Catholics and Jews across the globe.

Tomorrow, some 60 Catholic and Jewish leaders will meet in Vatican City to mark the 20th anniversary of the adoption of that historic declaration and to evaluate its impact.

I will have the privilege of presenting a survey of the growth in understanding in Catholic-Jewish relations in North America during the past two decades, as well as to examine outstanding problems.

This past June, the Vatican Secretariat issued a set of Notes that resulted in some misunderstanding. While the Vatican Notes prepared for Catholic educators contained many positive elements, Jewish leaders believed it was deficient in some theological areas, as well as in its treatment of the Nazi holocaust and the State of Israel.

The important achievement is that we can discuss those differences in a positive atmosphere of mutual respect and in Vatican City itself.

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



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ANOTHER KIND OF HISTORIC REVISIONISM

By Rabbi Marc H. Tanenbaum

Something morally obscene is taking place in Jewish life these weeks. Most Jews become upset -- and with justification -- over Nazi revisionists who, perversely or malignantly, seek to deny the systematic murders of six million Jews by the Nazis. That vicious revisionism is an offense to the sacred memory of the kedoshim and a flagrant assault on truth.

Another kind of historic revisionism is now being unleashed, this time by some narcissistic self-seeking Jews. The moral issues clearly are not of the same order of magnitude, but the intellectual dishonesty and moral sleaziness are analagous to the revisionists' perversions.

It all centers on a serious, factual evaluation on the progress made in Catholic-Jewish relations during the past two decades since the adoption of Nostra Aetate. One Jewish spokesman irresponsibly blurted to the New York Times that no meaningful improvement in Catholic-Jewish relations has taken place in the past 20 years.

Another, a Reform rabbi, termed reexamining the beginnings and evolution of this movement "polyannish nostalgia."

What both these people have in common is that neither had anything whatsoever to do with the inauguration of this historic movement. In their patent narcissism, they are trying to revise the truths of history, saying in effect, "Nothing important happened until we came onto the scene. All progress revolves about us."

The abundant documentation and daily experience which testify to the remarkable progress made in Catholic-Jewish relations over the past 20 years, and the historic contributions of pioneers who made this progress possible, give the lie to this invidious revisionist prattle, just as the survivors deny the Nazi revisionists their lying victories.

(c)WNS-Seven Arts

January 12, 1986

CURACAO'S JEWS CELEBRATE 300 YEARS OF FREEDOM
WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

This is being broadcast from Curacao, the quaint but cosmopolitan capital of the Dutch West Indies Islands in the Caribbean.

I came here this weekend at the invitation of the small, thriving Curacao Jewish community to take part in ceremonies marking their 300th year of continuous settlement in this country. Founded in 1651, the Curacao Jewish community is the oldest one in the Western Hemisphere.

Their exquisite Sephardic synagogue, Mikveh Israel, is a replica of the majestic Spanish and Portugese Synagogue in Amsterdam. This elegant house of worship is also the oldest continuously functioning synagogue in the Western world.

We came here not only to celebrate the age of this remarkable community, but as well their extraordinary spirit, and the spirit of the Curacao government and people. The reason that this small group of some 800 Jews have thrived both materially and spiritually is that in 1652 Curacao adopted the earliest known charter guaranteeing religious liberty for Jews and others in the New World.

The Dutch leaders on this Caribbean island were simply following the precedent of the Netherlands motherland which, in 1579, became the first country in Europe to establish religious tolerance as a way of life.

Today, when religious intolerance and fanaticism dominate so much of the news, we felt it was important to honor the people of Curacao and the Netherlands who have made such historic contributions to upholding respect for all peoples, and, in particular, the Jewish people.

We wish this beautiful little island and its inspiring Jewish community that they enjoy freedom and well-being for the next 300 years, and beyond.

*Rabbi Tanenbaum is director of the international relations department of the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System

The News

CURACAO

Dr. Marc Tannenbaum and Morris Abram to speak at Curacao Jewish Festival

CURACAO, Netherlands Antilles—Two of the most distinguished representatives of American Jewry, Dr. Marc Tanenbaum, Director of International Relations of American Jewish Committee, and Morris Abram, Vice Chairman, United States Commission on Civil Rights, will be keynote speakers at the 1986 Curacao Jewish Festival awards presentation on Saturday, January 11 and Saturday, January 18.

Ceremonies honoring the people of Curacao and the Kingdom of The Netherlands will highlight the Curacao Jewish Festival program which will be attended by members of some five major participating U.S. Jewish organizations: B'nai B'rith, B'nai Zion, National Council of Jewish Women, Union of American Hebrew Congregations, and United Synagogue of America.

The inaugural Festival (January 5-23) will combine for some attendees a cultural renewal with one of the oldest Jewish communities in the Western Hemisphere with a Caribbean vacation. Included in the program will be Friday-night services at the Mikve Israel-Emanuel Synagogue, oldest synagogue in continuous operation in the Hemisphere, Festival officials say.

Dr. Tanenbaum has had a long and distinguished career in international human rights, world refugee, world hunger, and foreign relations concerns. Among his honors was an invitation by U.S. President Carter as the American Jewish leader among some ten national religious and academic spokesmen to discuss "The State of The Nation" at Camp David summit meetings in 1979.

Morris Abram was formerly President of Brandeis University, Senior Advisor to the U.S. Mission to the United Nations, and President of American Jewish Committee.

He is a partner in the well-known U.S. law firm of Paul, Weiss, Rifkind, Wharton & Garrison.

June 15, 1986

FATHER'S DAY 1986

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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Father's Day, in classic Jewish tradition, was observed ideally every day, and not just one day a year. In East European Jewish life, there was a saying that "A man's father is his king."

The crucial ingredients of the Jewish father's status were that he was a man of learning, of personal virtues, of charity and of service to the community. In short, he was a role model, and his meaning to his children was as much caught as taught.

Together with fellow Americans, Jews join today in honoring American fathers with the traditional ties, cuff links and other assorted gifts. But sensitive American Jews and others of conscience will find this Father's Day troubled by the knowledge that many fathers and their families throughout the world will not experience this day as a time of celebration and self-indulgence. In violence-wracked South Africa, both black and white fathers have been brought to the brink of bloody civil war by the morally disgusting system of apartheid. Except for the gift of freedom and human dignity, what material gifts make sense in the face of such oppression? In the Soviet Union, Jewish fathers and their families continue to face oppression and denial of their right to leave. While we rightly rejoice over Father's Day in the freedom of our beloved America, we ought not to forget those thousands of other fathers in many parts of the world -- Jews and Christians, black and white -- for whom Father's Day is another day of tyranny. For them, the greatest gift of all is the gift of human liberty still to come.

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

November 16, 1986

CARDINAL MACHARSKI AGREES ON CONFERENCE
ON MEANING OF AUSCHWITZ TO JEWS, POLES

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The decision of Cardinal Macharski, Archbishop of Cracow, to cancel plans for the building of a Carmelite convent on the site of the Auschwitz death camp is a victory for reason and conscience. It is also an achievement of mutual understanding, the fruit of mature Catholic-Jewish dialogue.

The announcement in May 1985 that a group of Carmelite nuns were establishing a convent at Auschwitz enraged thousands of Jewish survivors of that murder factory, especially in Belgium and France. The Auschwitz survivors clearly were not opposed to Catholic nuns praying. There was never a Jewish objection to the Catholic chapel established with great sensitivity at Dachau.

What outraged Jews in Europe, and, indeed, all over the world, was the fund-raising literature of a zealous Belgian Catholic group. In their fund-raising brochure about Auschwitz, they did not make a single reference to the brutal massacre of three million Jews in that extermination camp. And they gave further offense by suggesting that the Carmelite convent was to be used for proselytizing "our strayed brothers."

Last July, Cardinal Macharski met with European Jewish and Catholic leaders in Geneva. After a long and painful dialogue, the Cardinal agreed to postpone work on the convent. In response to letters that Cardinal Krol of Philadelphia and I sent him, the Polish cardinal agreed to cancel the convent plans. He also wrote me that he would organize with us a major conference next year in Poland on, "The Meaning of Auschwitz to the Jewish people, the Polish people, and mankind."

Out of this tragic heat, there may yet come some much-needed light.

*Rabbi Tanenbaum is director of the international relations department of the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting Co.

December 7, 1986

JEWISH CONCERNS OVER IRANSCAPE

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Like the rest of America, Jewish leaders last week were preoccupied with trying to sort out the bizarre Iran-U.S.-Israel arms connections.

In the face of the firestorm of charges and denials, few responsible Jewish leaders with whom I spoke were prepared to make any public statement about this incredibly complicated mess. But some internal consensus appears to be emerging.

First, most serious Jewish leaders believe that only the principal actors in this drama -- in the United States, in Israel, and in Iran have authority to shed light on these events. Then, Jewish leaders support other Americans in welcoming the several investigations of the Iranscam. And the general feeling is -- Let the chips fall where they may.

Beyond that, Jewish leaders are concerned that the office of the Presidency and that of Secretary George Shultz among others not be undermined. While no person is above the law, due process must be pursued in a way that does not enfeeble American leadership. And then Jewish leaders are concerned that in the desperate confusion, the scapegoating of Israel for the failure of others is not allowed to take place. Clearly, Israel shares America's convictions about the value of human life, and did everything it could to save three American hostages.

As for the Swiss bank accounts and the Contras, and the secret Soviet arms to Iran, let the investigations uncover everything that needs to be uncovered before any of us make snap and wrong judgments.

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

THE AMERICAN JEWISH COMMITTEE

date December 11, 1986
to AJC Area Directors
from Marc H. Tanenbaum
subject Press coverage of Iran-U.S.-Israel-Contras

Please refer to David Gordis' memo to you dated Dec. 8.

As part of the AJC's monitoring of responses to the Iran-U.S.-Israel crisis, the International Relations Department is undertaking an analysis of newspaper responses in the United States, Europe, Central and South America and Israel.

We wish to focus specifically on whether and how the charges of Israel's supposed manipulating of U.S. foreign policy for its own interests, Israel's alleged involvement in "overcharging" Iran for the arms transfers, responsibility for setting up the Swiss bank accounts, and the handing over of millions of dollars to the contras in Nicaragua is treated in your press. (If feasible, also send us reports on troubling or offensive TV and radio commentaries.)

This is not intended in any way as an exhaustive study. Rather we are interested in obtaining a representative sample of editorials, columns and letters to the editors that deal with these themes. We would very much appreciate your cooperation in sending us such clippings as soon as possible.

The Congressional hearings in Washington now on the Iranscam (or Iran-gate, as you prefer) may well provide occasion for such editorial responses, and we are eager to see them.

Judy Banki of the Interreligious Affairs Department suggested that she would be interested in seeing similar clips in the Catholic, Protestant, and Evangelical areas.

Perhaps a university or graduate student, or competent lay person might undertake these surveys for your office. In any case, we need to collect this material as quickly as is feasible. Please send this material to me directly with copies to Geri Rozanski. Thanks very much for your cooperation. And Chag Sameach!

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over...

By Marc H. Tanenbaum

A powerful politician commits suicide when a city-wide corruption scheme is exposed. Ivan Boesky and a group of yuppie investment bankers illegally exploit their "insider" information to garner millions of dollars for themselves. Major corporations are caught defrauding the U.S. government in defense contracts.

Fraud, deception, price-rigging, bribery, disinformation. Is this what American democracy is really about? It is inevitable that the capitalistic free enterprise system rests on such unethical behavior? How long can a society - even a superpower - sustain the contradiction between its professed ideals and such contrary business practices?

I do not raise these questions as a closet Marxist propagandist. I regard myself as a moderate, centrist independent who voted for Ronald Reagan in the last elections. I am the son of Russian Jewish immigrants who escaped from the poverty and pogroms of Czarist Russia. Thanks to the freedoms provided by this great democracy and the opportunities made possible by its free enterprise system, my parents were able to earn a decent if hard livelihood, raise a family of three children, and feel fulfilled through their successes as American citizens.

I know from my first-hand experience in 25 years of working in the areas of world refugees and hunger, human rights, and foreign relations, that America is without question the most compassionate and generous nation in human history.

It still tugs at my heart to recall a Vietnamese child in a Southeast Asian refugee camp grabbing my jacket and pleading, "Mister, take me to America with you. America is liberty. I love America."

Those freedoms and the material abundance that flow from them are inextricably linked to the political culture of the American free enterprise system. And yet as a student of American history, I worry over the future character of an American democracy whose central values are mocked by such widespread cynicism, immorality, and just plain white collar crime.

From the earliest days of this republic, the Founding Fathers struggled to overcome human greed and unbridled self-interest by insisting that "public virtue" was the keystone of a free society. In his study, The Political Thought of the American Revolution, Prof. Clinton Rossiter wrote that Samuel Adams spoke for all American thinkers when he declared:

"We make look up to armies for our defense, but virtue is our best security. It is not possible that any state should long remain free where virtue is not supremely honored."

What was the content of that "public virtue?" Early American thinkers stressed the following traits:

First, the willingness to act morally without compulsion;

Second, public spirit and patriotism defined in 1776 as "a disinterested attachment to the publick (sic) good, exclusive and independent of all private and selfish interest;"

Third, official incorruptibility, a state of virtue saluted by Thomas Jefferson when he reminded George III that "the whole act of government consists in the art of being honest;" and

Fourth, industry and frugality, hard work and plain living, the only path to personal liberty and national independence. These were essential to the success of America's economic productivity.

If we wish to remain faithful to that early American vision of a free republic, we would do well to examine the sources of our present state of values. Social commentators have observed that a distorted rugged individualism reinforced by advertising -- particularly in its powerful video forms -- have helped create a contemporary culture of instant gratification and self-indulgence. That narcissistic culture has corroded our character and has gutted our moral standards of right and wrong, good and evil, the valuable and the trivial.

The syllogism is clear, and deeply disturbing. Media-driven popular culture establishes the "heroes" and "heroines" who are to be emulated. Invariably, they are people who have everything - suburban homes, the latest and flashiest cars, the trendiest clothes, languid, sensual vacations at lush resorts, and no underarm perspiration.

If you live your life modeled after them, you are "successful," according to the canons of the American dream. If you don't have all those trophies, those visible signs of achievement, you have failed.

Since piling up wealth and material goods is the mark of the ideal American, inevitably ethics become short-circuited. Every means to the end of acquisition becomes justified. How else can we explain the pervasive corruptions and crime the pockmark every level of American life?

Both Judaism and Christianity as heirs of the Biblical tradition, favor the meeting of every human being's essential material needs. They also mandate providing for the poor, the hungry, the naked, the homeless, the widow, the orphan.

The great 12th century Jewish scholar, Maimonides, insisted that moderation, self-discipline, and restraint are the "golden way" for authentic, meaningful living.

American society - particularly our business and political culture and their leaders - would do well to ponder the wisdom of both Maimonides and Thomas Jefferson, before this nation is further weakened internally from the weight of its narcissistic excesses.

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Rabbi Tanenbaum, director of International Relations of the American Jewish Committee, is a prize-winning social commentator over WINS Westinghouse Broadcasting Corporation.

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January 4, 1987

CARDINAL O'CONNOR, THE VATICAN, AND ISRAEL
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Those of us in the Jewish community who have been privileged to know John Cardinal O'Connor for some years cannot but feel deep regret over the embarrassment that he and the State of Israel have been made to suffer in recent days.

From my own personal knowledge, I can testify that Cardinal O'Connor undertook that trip to Israel and Jordan in absolute good faith. Israeli government representatives also behaved impeccably in joint planning of this journey with the Cardinal and his staff.

So why did it go so badly wrong?

On December 29, The Religious News Service carried an interview with the Apostolic Delegation in Jerusalem that explained why the Vatican abruptly canceled the Cardinal's meetings with the top Israeli officials. Msgr. Richard Mathes of the Apostolic Delegation said that Cardinal O'Connors office had publicly announced his journey as "a fact-finding trip," and that, he said, "meant to the Vatican a diplomatic, not a religious mission." In rather blunt language, the monsignor added, "the Vatican does not like when cardinals mix in the politics of the Middle East arena."

My colleague, David Gordis, put this vexing episode into perspective when he said, "The curtailment of Cardinal O'Connor's schedule originated in the Vatican and not in New York...The responsibility for transforming what might have been a contribution to reconciliation and friendship into an embarrassment and humiliation lies squarely with Vatican officials."

For those of us who have been committed to Catholic-Jewish understanding, our work clearly is cut out for us in trying to move forward in the face of this incredible muddle.

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

rpr

April 5, 1987

SOVIET JEWRY'S CAUSE REQUIRES JEWISH UNITY
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

It was a confused and confusing week for the vital cause of the human rights of Soviet Jews.

It began with an announcement last Wednesday by two prominent Jewish leaders -- Morris Abram and Edgar Bronfman -- that they had just negotiated during a three-day visit to Moscow an arrangement for increased emigration of Soviet Jews to Israel. They reported that unnamed Soviet officials promised that some 11,000 to 12,000 Soviet Jews with exit visas for Israel will be allowed to emigrate to the Jewish State via Rumania. Abram and Bronfman also disclosed that there would be an improvement in religious freedom for Soviet Jews.

Their dramatic announcement raised hopes everywhere in the Jewish world. Suddenly, within days, a Soviet spokesman denied that any such agreements had been concluded. The same thing happened with an Israeli announcement and an immediate Soviet denial that there would be an exchange of consular delegations shortly between Israel and the Soviet Union.

It is no secret that there are very sharp divisions within the Jewish community over the Abram-Bronfman mission, however well intended. Despite Gorbachev's glasnost, new openness policy, the Soviets are playing their characteristic manipulative games with human rights.

While the differences for the Soviet Jewry movement are real, it is urgent that Jewish unity be forged, for further disunity will only compromise the freedom of oppressed Soviet Jewry.

*Rabbi Tanenbaum, who is director of international relations of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting Company.

January 3, 1988

DR. MARTIN LUTHER KING CONDEMNED ANTI-SEMITISM
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

On January 18th, the entire American nation will observe the birthday of the late Dr. Martin Luther King, Jr.

Dr. King's family has done me the high honor of inviting me to address that observance in Atlanta. I attach especial importance to this event, particularly in light of the ugly racist eruptions in New York City and elsewhere in recent days.

Martin Luther King was one of the greatest moral prophets of our century. Like the Hebrew prophet Isaiah, he was an extraordinary statesman who made towering and permanent contributions to advancing civil rights and social justice for black people and for all Americans.

The power of Dr. King's moral magnetism rested on his conviction that justice was a seamless web. Anti-Semitism and anti-Catholic prejudice, like racial bigotry, were anathema to him.

In March 1968, Dr. King declared to the nation, "We have made it clear that you cannot deal with one evil in society by substituting another evil. We cannot substitute one tyranny for another, and for the Black man to be struggling for justice and then turn around and be anti-Semitic is not only a very irrational course but it is a very immoral course. Wherever we have seen anti-Semitism, we have condemned it with all our might."

The nation justly honors Martin Luther King because, unlike others, he saw the civil rights revolution not as a cause for hatred and prejudice, but as a covenant of white and black, Christian and Jews, standing together for decency and justice.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

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April 5, 1988

"CIVILTA CATTOLICA" RETURNS TO ANTI-ZIONIST HATRED
C O M M E N T A R Y b y
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

"Civiltà Cattolica" is a Jesuit-run bi-weekly journal published in Rome. In Italian, "Civiltà Cattolica" means "Catholic Civilization."

It is difficult to imagine a more uncivilized, unfair, and unhelpful approach to the current Israeli-Palestinian problem than the 11-page essay on "The Palestinian Revolt" written by Rev. Giovanni Rulli that appeared in the latest issue of that authoritative journal.

In that article, the Jesuit priest uses some of the worst demonological anti-Zionist and anti-Jewish rhetoric and images to condemn Israel for carrying out "Nazi-like final solutions" for the Palestinians. It is universally known that World Jewry is anguished over these excesses that have occurred, but to ignore decades of Arab rejectionism and terrorism against Israel as a central dynamic in this present tragedy is simply to become an agent of extremist PLO propaganda.

Truth to tell, I was not terribly surprised by this anti-Zionist and anti-Jewish invective. "Civiltà Cattolica" has a long and ignominious record of anti-Semitism dating back to the 1880s when it published outright accusations of ritual murder against the Jews. On October 3, 1936, this journal wrote "the Jews constitute a serious and permanent danger to society."

In a later issue in 1936, it advised the Catholic world that "Zionism might offer a way out, but the creation of a Jewish State would increase the Jewish menace." Then, in an April 2, 1938 editorial, "Civiltà Cattolica" proposed that the best thing for the Jews to do was to relinquish their claims on Palestine, and, if possible, to leave the country altogether.

Father Rulli's article, regrettably, is singularly consistent with "Civiltà Cattolica's" historic opposition to Zionism and later to Israel.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee

April 24, 1988

ISRAEL-PALESTINIAN CONFLICT IS NOT GENOCIDE
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Since Vatican Council II, there is an encouraging history of dialogue and good relations between Jesuit scholars and Jews. And I feel privileged to have been part of that constructive process since 1965.

As I indicated in a recent commentary, that is why I was shocked to read a recent article in an influential Jesuit journal, called Civiltà Cattolica, published in Rome. Writing on "The Palestinian Revolt," Father Giovanni Rulli used demonological anti-Jewish and anti-Zionist rhetoric to condemn Israel for what he called Nazi-like final solutions for the Palestinians.

Several highly esteemed Catholic leaders -- among them Msgr. George Higgins and Dr. Eugene Fisher -- responded at once, calling Father Rulli's charges "inflammatory" and even "obscene."

But Rulli's article is worse than that. It draws a parallel where none exists. The Jewish victims of the Nazis were loyal citizens of their countries. They were not engaged in any uprisings of holy wars. Nor had they sworn to drive their neighbors into the sea. In short, they did nothing to provoke the genocide that destroyed one-third of the Jewish people.

The violence between Israelis and Arabs is heart-rending. But it is not genocide. Nor is it provoked.

I have profound regard for the spiritual and intellectual achievements of the Jesuit order. I am sure that Jesuit friends of the stature of the late Fathers John Courtney Murray and Gustave Weigel would have joined me in calling for reconciliation and healing in the Middle East. Writings such as those of Father Rulli can only be a further incitement to hatred and more violence.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

RESPONSE OF RABBI MARC H. TANENBAUM, DIRECTOR OF INTERNATIONAL RELATIONS
OF THE AMERICAN JEWISH COMMITTEE, ON RECEIVING "INTERFAITH AWARD" OF THE
INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS, WEDNESDAY, MAY 11, 1988
AT THE GRAND HYATT HOTEL, NEW YORK CITY

This would be a meaningful and moving moment in my life under normal circumstances. Given my recent hospitalization, this event -- the receiving of the prestigious "Interfaith Award" of the International Council of Christians and Jews in the midst of your presence -- assumes a very special, even a rare quality of grace.

I must confess that an element of its specialness derives from the fact that this is one of the few events in my life that I did not have to arrange myself. That adds to why I am so touched and grateful for today. Sir Sigmund Sternberg, one of the most distinguished leaders of British Jewry and a statesman of the Jewish People, and the International Council of Christians and Jews, perhaps the most representative body devoted to the improvement of relationships between Christians and Jews internationally, quite spontaneously informed me several months ago that I had been selected for this distinction in recognition of my more than 25 years of service in the advancement of Jewish-Christian understanding. That spontaneity lends the luster of authenticity to this tribute.

With your permission, I should like to take just a few moments to reflect on some of the meaning of this occasion and award to me. It is most effectively synthesized for me in the writings of Dr. Ernest Becker, a brilliant but neglected cultural anthropologist. In his book, The Denial of Death, Dr. Becker states that human beings do not in fact fear death. What people fear is dying in insignificance. That is the real terror of death. He proposes that all of us -- at least most of us -- have a need to live our lives in a way that makes a difference, significant lives that give meaning to human existence. That is our immortality, Becker writes.

All our art, literature, music, culture, even religion are ways of making a statement, leaving a landmark that we have not simply endured as animal life endures, but that we have lived lives of purpose and meaning. In short, Becker asserts, each of us has a powerful need to make a difference through our living, to help ennoble the human condition. That, he says, is true immortality.

As I have thought about my past 27 years with the American Jewish Committee, I experience feelings of deepest gratitude for AJC's having made possible opportunities for living a life of such high meaning, enabling contributions to be made in many areas of importance to the Jewish People and to society at large -- in some cases contributions, I trust, of lasting, even transforming value.

In retrospect, it is remarkable that AJC's lay leaders and professional leadership supported activities literally in every decade during which I have been associated with AJC, that helped change the course of history for the better.

In the 1960s, AJC made possible the participation of my beloved colleague and mentor, Zachariah Shuster, and my precious teacher, Rabbi Abraham Joshua Heschel, both of blessed memory, and myself, in Vatican Council II. The Council was a transforming event which has radically changed the course of 1900 years of Catholic-Jewish relations, much of it now for the better. In the 1970s, we were able to pioneer with Dr. Billy Graham and the Southern Baptist Convention in opening a new world of Evangelical-Jewish relations which continues to this day.

In the late 1970s and early 1980s, AJC enabled my taking part in four separate International Rescue Committee missions to Southeast Asia that literally resulted in the saving of thousands of lives of Vietnamese Boat People and Cambodians, and led to the resettlement of a half-million hapless refugees in the United States. Earlier in the mid-1960s, we were able to engage in similar life-saving roles in the Nigerian-Biafran conflict, and then in Ethiopia, and in the drought-ridden Sahelian zone of West Africa.

FOR RELEASE
JUNE 10, 1988

REAGAN-GORBACHEV SUMMIT DRAMATIZES SOVIET JEWRY CAUSE

C O M M E N T A R Y

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The ultimate significance of the President Reagan - Secretary Gorbachev summit meeting last week in Moscow will be judged by the implementation in the months ahead of nuclear arms agreements, human rights understandings, and the peaceful resolution of regional conflicts.

But there can be no question, in my judgement, that the President and Secretary George Shultz have already performed an historic "mitzvah" by the forthrightness and the persistence with which they have confronted Soviet leaders with the cause of Soviet Jewry and religious freedom in general.

In Helsinki, prior to the Moscow summit, both the President and Secretary Shultz set the stage for making freedom to emigrate, religious liberty and religious education central issues on the agenda. "It is difficult to understand," said President Reagan, "why Soviet citizens who wish to exercise their right to emigrate should be subject to artificial quotas and arbitrary rulings."

Meeting with American and Finnish Jews in Helsinki, Secretary Shultz made clear the depth of his commitment to Soviet Jewry, saying "we will never stop working to free Soviet Jews."

A sense of history hovered over the meeting of President Reagan with the Jewish and Christian "refuseniks" during their extraordinary Moscow gathering in the U.S. Embassy.

Moving as these developments are -- even with Gorbachev's resistance to being "preached to" -- we ought to keep in mind that this happening is in large measure a consequence of the effectiveness of the Soviet Jewry movement who reached the consciences of American leaders with the justice of this cause of liberation.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee.

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June 12, 1988

POPE'S VISIT TO AUSTRIA SHOULD NOT TRIGGER HYSTERIA
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

On Thursday, June 23, Pope John Paul II will begin a four-day pastoral visit to Austria. The visit will include three occasions of contact between the Pope and Austrian president Kurt Waldheim. Given the furor that erupted in June 1987 when the Pontiff agreed to receive Waldheim at the Vatican, it is inevitable that there will be controversy heating up next week.

It is important that we know some basic facts about this papal visit, I believe, and not allow extremist hysteria and stridency to overwhelm wisdom and common sense. First, this is a pastoral visit to the Austrian people. 87% of whom are Catholic. Then, it is centuries-old Vatican policy that the Popes, as sovereigns of the Vatican State, automatically meet with other heads of state with whose countries the Holy See has diplomatic relations.

In our conversations with Vatican authorities, we were informed that Papal contacts with Waldheim will be kept to an absolute protocol minimum. Last week, a French radio station reported that Waldheim insisted on accompanying Pope John Paul during his visit to the Mauthausen concentration camp. We were told that the Pope rejected Waldheim's demand and threatened to cancel the Papal visit if Waldheim insisted on being present.

Austria's young Chancellor, Franz Vranitsky, has this year decisively side-tracked Waldheim on most national Austrian observances. The Vatican, if our information is correct, is seeking now to follow that pattern.

I think we should welcome that approach, and not give Waldheim a publicity victory that he should be denied in the face of his abominable wartime past.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

June 19, 1988

MUBARAK AWAD DEMANDS END TO JEWISH STATE
WINS RELIGION COMMENTARY
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Last Wednesday afternoon, I received an unexpected telephone call from Mubarak Awad, the self-proclaimed Palestinian apostle of non-violence. He said, "I would like you to convert me to Judaism." And immediately he added, "I have no interest in the Jewish religion. I need to become Jewish in order to get back to Jerusalem."

We then had a civil exchange during which I told Mr. Awad that Judaism welcomes authentic converts, but rejects "instant converts." No responsible rabbi in the world would preside over such a cynical and offensive act.

Then, Mr. Awad changed the subject and talked unambiguously about his so-called non-violent political agenda.

"We want a Palestinian state next to a Jewish state." Without hesitating, he added, "But that's just for the moment. It is a temporary transition. What we really want is a secular democratic Palestinian state in which we Arabs will be the majority. There will be no Jewish flag, no Star of David, and no Hatikva national anthem."

"Just the way the Arab-Muslim majority have treated the Christians in Lebanon," I responded.

After more conversation, I concluded that Mubarak Awad is a political sleight-of-hand artist who has used non-violent rhetoric and symbols to cover his real program of violent aggression against Israel."

The media celebrates him uncritically as a disciple of Mahatma Gandhi and Martin Luther King. I doubt very much whether Gandhi and King would have acknowledged the real Mubarak Awad as a legitimate disciple of their non-violent philosophies.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

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June 26, 1988

POPE JOHN PAUL II'S VISIT TO AUSTRIA

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

The current visit of Pope John Paul II to Austria is being received with deeply mixed feelings in the Jewish community.

According to reliable reports, the Pope's meeting in Vienna with Austrian Jewish leaders was generally a positive experience. Austrian Jews welcomed the Pope's rejection of anti-Semitism, and his statement that "we must remember the Shoah, the Nazi holocaust, and make certain it is never repeated."

But Jewish disenchantment -- some said shock -- was in response to several contradictions. On the first day, the Pope repeated the widespread mythology that Austria and the Catholics there were the primary "victims...of Nazi tyranny." Neither then nor later at the notorious Mauthausen concentration camp did the Pope refer to the Jews.

But the historic evidence is overwhelming to the contrary and cannot be revised. Austrians were not passive victims; they jubilantly welcomed Hitler, and were among the cruelest Nazis. Cardinal Innitzer and the Austrian bishops pledged Hitler their total obedience. And Mauthausen was the most vicious of all the concentration camps, in which one-third of its victims were Jews.

What young Austrians need from Pope John Paul is an unambiguous call to face that tortured past, not to evade its evils by rewriting history.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee. He presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

June 27, 1988

POPE JOHN PAUL II REWRITES AUSTRIAN HISTORY
C O M M E N T A R Y
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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The latest visit of Pope John Paul II has been received with deeply mixed feelings in the Jewish community.

According to reliable reports, the Pope's meeting in Vienna with Austria's chief rabbi and other Jewish leaders was a generally positive experience. Austrian Jews welcomed the Pope's rejections of anti-Semitism, and his statement that "we must remember the Shoah (the Nazi holocaust) and make certain that it is never repeated."

Jewish disenchantment -- some said shock -- was in response to several contradictions. On the first day of his arrival, the Pope repeated the widespread mythology that Austria and the Catholics there were the primary "victims...of the cruel Nazi tyranny." Neither then nor later at the notorious Mauthausen concentration camp did the Pope refer to the Jews.

But the historic evidence is overwhelming to the contrary and cannot be revised. Austrians were not passive victims. They jubilantly welcomed Hitler and were among the cruelest Nazis. Cardinal Innitzer and the Austrian bishops helped establish Hitler's regime by pledging the Fuhrer their total obedience. The Austrian hierarchy did not raise its voice in protest against the persecution of Jews.

And Mauthausen was the most vicious of all the concentration camps in which one-third of its victims were tortured for being Jews.

What young Austrians needed to hear from Pope John Paul II was an unambiguous call to face that nightmarish past, not to evade its evils by rewriting history.

*Rabbi Tanenbaum, director of international relations of the American Jewish Committee, is chairman of the International Jewish Committee for Interreligious Consultations (IJCIC).

July 11, 1988

WORLD ANGLICANS CONFRONT MIDDLE EAST CONFLICT
C O M M E N T A R Y
RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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Beginning July 17, some 600 bishops from across the globe will attend a month-long conference of the World Anglican Communion at Lambeth Palace in London. Representing some 70 million Anglicans, the Lambeth Conference will naturally concentrate on internal religious and moral questions. As a prestigious world church, it will inevitably confront as well major political problems, notably the Middle East conflict.

It is apparent that both pro-Israeli and pro-Palestinian forces will be contending at Lambeth for the support of world Anglicanism. It will not be an easy struggle. I have seen a statement purportedly prepared by a Palestinian Anglican -- who is close to the PLO -- that will be proposed for adoption at Lambeth. It is filled with historical untruths and holds Israel responsible for practically everything that is wrong in the Middle East.

However, it is extremely reassuring that a good number of American Episcopal bishops who were upset by that one-sided, hostile statement, drafted several resolutions of their own for submission at Lambeth. These balanced declarations acknowledge the need for justice for the Palestinians, but insist that it must not be at the expense of Israel's security, nor of historic truth itself.

Clearly, they understand the maxim that "the least one has a right to expect is that physicians ought not spread disease." These Episcopal bishops equally believe that religious leaders ought not to be spreading hatred and polarization, but rather healing and reconciliation.

We hope that their therapeutic attitudes prevail at Lambeth.

*Rabbi Tanenbaum is director of international relations for the American Jewish Committee.

February 12, 1989

VATICAN REJECTS RACISM, ANTI-SEMITISM

WINS RELIGION COMMENTARY

BY RABBI MARC H. TANENBAUM

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Two religious lies which have wrought much havoc in Western civilization were powerfully repudiated last week.

One religious lie is that of apartheid, based on the false notion that God rejected black people who must be segregated. The other religious lie was that of deicide which holds that the Jewish people are collectively responsible for the death of Christ. That absurd teaching resulted in anti-Semitism and the destruction of Jewish lives across centuries.

Last Thursday, the Vatican Secretariat for Justice and Peace issued a major document on "The Church and Racism." It rejected racism in all its forms as a 'sin' and urged it be uprooted. It called anti-Semitism the most tragic form that racist ideology has assumed in our century, and advocated its complete elimination.

Significantly, the Vatican document added that today anti-Zionism often serves as a screen for anti-Semitism.

Pope John Paul II has personally endorsed the declaration which could go a long way in countering the racist ideologies of both apartheid and anti-Semitism.

*Rabbi Tanenbaum is international consultant for the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting Company

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POPE JOHN PAUL II APPEALS TO ISRAEL TO HELP SAVE LEBANON

CARDINAL O'CONNOR'S VISIT RIGHTLY REFLECTS VATICAN ANXIETY OVER CHRISTIAN MINORITY

The recent appeal of Pope John Paul II to the Israeli Government to help prevent "the destruction with which Lebanon is being threatened" is a dramatic sign of the desperation that the Vatican feels over the plight of that decimated country, once the center of the Arab Christian presence in the Middle East.

It is also a statement of the actual, de facto ongoing relationship between the Holy See and the sovereign State of Israel. (I am still convinced - and this Papal act underscores it - that once peace is established between Israel, Jordan, and the Palestinians, full diplomatic relations between the Vatican, Israel, and Jordan will follow.)

Cardinal John O'Connor's visit to Lebanon last week, following full consultation with the Pope and the Vatican, unfortunately became caught up in controversy as a result of an apparent contradiction in two primary objectives in Vatican foreign policy. Since the days of Pope Leo I (440-461 CE), the Vatican has had a primary obligation to defend the interests of the Church and the security of Christians in the world.

During the Middle Ages, the Vatican inherited the mantle of the Roman Empire and became a major instrumentality of arbitration between nations. Arbitration necessitated a posture of impartiality, if not neutrality.

But Maronite Catholics in Lebanon, and many Christians of conscience particularly in the Western world, have been deeply upset that they have been abandoned by the Western and Christian world to mayhem and massacre by Syria and extremist Muslims. I see Cardinal O'Connor's visit as a quite legitimate effort to signal Maronite Catholics that the Vatican and the Catholic world indeed cares about their survival.

The Pope's appeal to Israeli president Chaim Herzog, while couched in the language of impartiality, is a plea to help save the Christian remnant from total genocide.

President Herzog's response was sensitive and caring. He expressed Israel's horror over the current wave of Syrian bombardment of the Lebanese Christian population, and Israel's interest in helping establish "the stability, unity, and independence of

Lebanon." If this diplomatic pattern continues, Israel may yet help the Vatican save what is left of the Christian community in Lebanon.

--Rabbi Tanenbaum, international consultant for the American Jewish Committee, is former chairman of the International Jewish Committee for Interreligious Consultations (IJCIC).

June 25, 1989

SYMBOLS OF FREEDOM'S MEANING SHOULD NOT BE DESECRATED

Commentary by Rabbi Marc H. Tanenbaum

In Communist China during these awful, terror-ridden days, the Politburo ruthlessly destroys the replica of the American Statue of Liberty, symbol of the pro-democratic forces of the Chinese people.

In the United States last week, the Supreme Court bizarrely rules there can be no restraint on First Amendment grounds on the burning or other desecrations of the American flag.

I do not wish to be misunderstood. I do not want to suggest for a single moment that there is even the remotest analogy in these actions. But it does tell us something about how differently symbols should be understood in totalitarian societies and in American democracy.

From our religious traditions and from psychoanalysis we know that symbols and symbolic language are the primary mode by which human beings express their deepest meanings, truths, and values. The Chinese totalitarian rulers, as Prof. Robert Jay Lifton documents in his brilliant psychohistorical study, "Thought Reform and the Psychology of Totalism," seek to control and engineer totally the inner life of their people and their group environment, and therefore destroy the symbols of their souls, as much as physical lives.

In our American democracy (and in other democracies as well), flags and other national symbols and sancta must never be allowed to become idolatrous objects of absolute veneration. But contrary to conventional wisdom, it is not the society which gives symbols meaning so much as the symbols which give society meaning and coherence. Surely the American flag symbolically expresses our deepest commitments to democratic freedoms and human liberties and cannot be desecrated at will.

One of the clearest moral responses to Chinese and other forms of oppression in the world should be the celebration appropriately of our democratic national symbols, not encouragement of their denial.

Rabbi Tanenbaum, international relations consultant for the American Jewish Committee, is former chairman of the International Jewish Committee for Interreligious Consultations.

Nov. 12, 1939

JEWS AND EAST GERMANY

WINS COMMENTARY BY RABBI MARC H. TANENBAUM

Is there any special Jewish dimension to the current upheavals

in East Germany?

First, there is the internal situation of East German Jewry. There have been as estimated 2,400 Jews in all of East Germany. Their situation has been at best ambiguous under the Communist regime.

The GDR has been correct in helping rebuild and maintain some eight synagogues, and Jewish cemeteries filled with remains of historic Jewish personalities. But in that official atheist country, nearly half of the small Jewish population thought it necessary not to identify themselves publicly with the Jewish community as a means of survival.

It will be instructive to learn how many of the younger East German Jews joined their Christian neighbors in their dramatic exodus into democracy and freedom in West Germany.

The Evangelical Lutheran Church in East Germany has been a major moral force in opposing communist oppression and in demanding democratic reforms. Interestingly, the same church has been in the forefront of promoting Jewish-Christian dialogue and in combatting anti-Semitism. Ironically, four years ago at a conference I participated in with the World Lutheran Federation in Stockholm, the GDR church representatives joined in repudiating the anti-Semitic teachings of Martin Luther.

It is generally not known that the GDR has been a major training ground for international terrorists, especially the PLO. It has also doubletalked with Jewish leaders for years about reparations for victims of Nazi persecution.

Jews rejoice with others, I believe, who welcome the collapse of totalitarian oppression in East Germany and elsewhere. It remains to be seen what changes in actual domestic and foreign policies a new regime will be allowed to make possible.

Rabbi Tanenbaum, international relations consultant to the American Jewish Committee, is immediate past president of the International Jewish Committee for Interreligious Consultations.

CARDINAL WILLEBRANDS - A TSADIK IN THE VATICAN

by Marc M. Tanenbaum

Two major Jewish groups - the Synagogue Council of America and the American Jewish Committee - honored Cardinal Jan Willebrands, ^{81,} President Emeritus of the Vatican Secretariat on Religious Relations with the Jews, last weekend.

They [✓] were tributes richly deserved. I ~~first~~ first met Cardinal Willebrands when he was a ~~mess~~ Monsignor in the Vatican in the 1960s. He was the closest aide and confidant of the late Cardinal Augustin Bea, the first president of the Vatican Secretariat, who was charged by Pope John XXIII - "the best Pope the Jews ever had" - to draft the text of Nostra Aetate. That historic declaration which for the first time in Catholic history condemned anti-Semitism, repudiated the "Christ-killer" canard, and called for "fraternal dialogue and mutual respect between Catholics and Jews," has literally transformed the course of Catholic-Jewish relations all over the world, especially in the United States.

Cardinal Bea was the ~~guiding~~ architect and guiding genius in nurturing Nostra Aetate into reality, in the face of bitter opposition from traditionalist bishops, Arab prelates and Muslim governments. Monsignor Willebrands, already showing signs of statesmanship and discretion, was secretly sent during Vatican Council II to Arab countries in order to counter their opposition to the declaration.

Cardinal Willebrands succeeded Cardinal Bea as President, and became the ⁵ masterbuilder of Catholic-Jewish relations around the world during the past 25 years. The cardinal's deep bonds with the Jewish people began during the Nazi occupation of the Netherlands, where he helped save and gave comfort to many Jews.

Under his leadership, the Vatican issued a comprehensive set of "Guidelines" that gave instructions for translating the spirit of Nostra Aetate into concrete changes in textbooks, Bible teaching, liturgy, sermons, and Catholic media.

Throughout the past 25 years, as ~~what~~ we all know, there were many ups and down in Vatican-Jewish relations - diplomatic relations with Israel, anti-Semitism in predominantly Catholic countries, the Waldheim audiences, the Arafat meetings, the Auschwitz convent.

master-
builder

(L) However emotionally-laden and tense the issue, Jewish leaders knew that they could turn at any time to Cardinal Willebrands and get a fair and sympathetic hearing. Without any publicity or fanfare, he made continuous interventions for Jews and Israel with the Pope, the Vatican Secretariat of State, and other curial thbodies. Even though he did not succeed in a number of situations, he was listened to seriously because in 1973, his stature was such that he was considered "Papabile," a leading candidate for the Papacy.

The Dutch cardinal's sensitivity to Jewish feelings are reflected in an essay he wrote in 1985: "Jewish sensibilities should be respected and cared for (particularly) the recent past history of Jewish suffering during the Nazi persecution and the Jewish commitment for the land of Israel...It belongs to an exercise of Christian charity toward one's own brother with whom we are seeking reconciliation for offenses which are very real, not to gloss over this dimension even slightly."

"To carry the memory of many millions of deaths is a terrible burden, ^{under} to have a place ~~in~~ the sun to live in peace and security with due respect for the rights of others, is a form of hope."

Jewish tradition asserts that "the righteous of the nations of the earth are assured a place in the world to come." Cardinal Willebrands ^(and 4 years old) is such a Tzadik, and his immortality resides in the historic monuments of new trust and confidence between Catholics and Jews to which he ^{continues to} devote his life.

-Rabbi Tanenbaum, former director of international and interreligious affairs of the American Jewish Committee, was the only rabbi present at Vatican Council II as guest observer. He is also past chairman of the International Jewish Committee for Interreligious Consultations.

More complete than JTA (attached)

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MORALITY IN AMERICA IS UNDER SIEGE

By Marc H. Tanenbaum

--NEW YORK

Morality, both private and public, is going through a state of siege in America.

The flamboyant revelations about former first lady, Nancy Reagan, and her alleged Macchiavelian role in the White House, was paralleled by hours the reported escapades by Senator Edward Kennedy and members of his family on their family estate in Palm Beach, Florida.

Those two "blockbuster" moral explosions was preceded by the horrendous episode of a group of Los Angeles policemen beating mercilessly on a black man and seemingly with no moral restraints displayed by anyone in authority.

In a certain sense, these were "micro-morality plays" involving mainly domestic concerns of conscience and ethical standards. Looming infinitely larger on the public mind was the abandonment of the Kurds and Shiites to massacre by public enemy Saddam Hussein. Providing them with humanitarian food supplies and medical aid is late but vitally necessary.

The public morality question is are we trying to keep these civilian victims alive while doing absolutely nothing to stop Saddam from destroying them after they are fed?

One of the overarching considerations of these deeply troublesome events is the effect it must be having on public trust and confidence in our nation's leaders.

Even if the nancy Reagan lifestyle -- including alleged infidelities and meliance on astrology for national security decisions -- are minimally true, the moral effects in our nation are already devastating.

Each of these private and public violations of public trust raises the serious question of how do the American people resist the mesomeric effects of public relations so cunningly manipulated by individuals and governments to suppress the truth from the nation and the world?

The Psalmist was on target when he wrote: "Trust not in princes nor in the son of man for in them there is no salvation."

Apparently, we need to insist on higher standards of behavior from our public servants. And we should also build closer to home havurot, human sixe (????) communities where trust, honesty, and confidence can be built between individuals and groups, day by day, deed by deed.

Hi Marc!
Please look over
ASAP. THANKS!
Betty

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RA NEWSLETTER
July 30, 1991

THE STATUS OF JEWISH-CHRISTIAN RELATIONS TODAY

by Marc H. Tanenbaum

"We Catholics have a particular obligation to take the initiative in reconciliation, in teshuvah, and to ask forgiveness of the Jewish people."

That statement was made by Cardinal Edward Cassidy, president of the Vatican Commission on Religious Relations with the Jews, during a remarkable conference on Catholic-Jewish relations in Prague, Sept. 3-6, 1990. Some 60 Catholic and Jewish leaders - among them several Rabbinical Assembly members - engaged in intense examination of the rise of anti-Semitism and nationalism in Eastern Europe, the Christian theological sources of anti-Jewish demonism, the role of the Catholic Church during the Nazi holocaust, and the unresolved issue of establishing full diplomatic relations with Israel.

In Dec. 1990, a joint Vatican-IJCIC meeting was held in the Vatican during which ~~the Pope~~ Pope John Paul II endorsed the Prague conference and urged that its findings for improving relations between Catholics and Jews be fully implemented, especially in Eastern Europe.

Those ~~experiences~~ experiences, climaxing 19 years of similar meetings, confirms that a solid structure of positive Catholic-Jewish relations has been constructed since the adoption of Nostra Aetate in Oct. 1965. It is shaken periodically by troublesome episodes as the Papal meetings with Waldheim and Yasir Arafat and the Auschwitz convent tragedy, but it is evident that the fundamental relationships of mutual respect and increased reciprocal knowledge are irreversible.

Those strong bonds internationally have their counterparts in national communities in the United States, Western Europe, Latin America, South Africa, Australia, and Israel. Our RA colleagues are witnesses to how much Catholic-Jewish relations have changed for the better in their own communities.

*IJCIC stands for the International Jewish Committee for Interreligious Consultations which is recognized by the Vatican as its official counterpart body in the Jewish community. It is composed of 6 major Jewish bodies.

As the Middle East peace process unfolds, the Vatican undoubtedly will make moves to advocate their position on Jerusalem, Palestinians, Christians in Israel. RA members could well play a constructive role in interpreting Israel's and Jewish views on these issues in order to allay possible hostilities.

Mainline Protestant bodies have in recent months adopted quite positive resolutions condemning anti-Semitism, calling for new theological appreciation of the living ~~reality~~ reality and legitimacy of Judaism and the Jewish people, and a deepened appreciation of the Jewish convictions about the Shoah. At the same time, denominations such as the ^{Bisexual Church,} Episcopal Church, the United Methodist Church, the United Church of Christ have adopted ~~anti~~ positions openly hostile to Israel and supportive of the Palestinian homeland.

While these appear to be the ideological views of the national church bureaucrats and far less so the feelings of local pastors, the area of Protestant-Jewish relations requires, I believe, far greater attention, especially in local communities.

Evangelical Christians, who number about 40 to 50 million and are the fastest growing churches in America, are generally more sympathetic to Israel for Biblical reasons. Kibbutz galuyot is a precondition to the second coming, and therefore Israel's fate is more critical to evangelicals than to any other Christian body. While being fully aware of evangelical missionary intentions, it is possible to hold constructive and informative dialogues with their leadership. (I have co-edited three books on Evangelical-Jewish relations which are available from Baker Book House.)

In sum, there are approximately ~~145~~ 145 million Christians of all denominations - including the Greek Orthodox - in the United States. They form much of the spiritual matrix of our nation as well as of public opinion and political support of our common causes. Given the world condition, positive

Jewish-Christian relations is not a luxury. It is a vital necessity for the unity of our nation and the ~~the~~ well-being of the Jewish people.

-Rabbi ~~Tanenbaum~~ Tanenbaum, for thirty years director of interreligious and international relations of the American Jewish Committee, is a lecturer, writer, and consultant. *He is former chairman of ISJEC.*



Marc H. Tanenbaum

BROADCAST AUG. 4, 1991
7:35 A. M., 12:35 P.M., 7:35 P.M.

THE SEARCH FOR GOD AT HARVARD

WINS Commentary by Marc H. Tanenbaum

"The Search for God at Harvard" is the title of a recent book written by Ari L. Goldman, a respected religion writer for The New York Times.

Goldman is probably the first observant Orthodox Jew to write for The Times.

His newsbeat involves him in covering stories about every major religious group in America, from Christians to Zen Buddhism.

To prepare himself for more knowledgeable coverage of all groups, Ari Goldman invested a year in studying world religions at Harvard Divinity School.

This book is a moving account of his spiritual struggle to remain fully committed to his Orthodox Judaism while deepening his respect for other religions.

It is a remarkably honest account of his spiritual journey from parochialism to respect for religious pluralism.

In many ways, Ari Goldman's story is the story of many of us engaged in a similar struggle for mutual respect and tolerance in the multi-religious modern world.

Rabbi Tanenbaum, for thirty years the former director of interreligious and international relations for the American Jewish Committee, is now a consultant, lecturer and writer. He is former chairman of the International Jewish Committee for Interreligious Consultations. According to Arbitron ratings, his commentary has a regular weekly audience of some 3 million people in the Tri-State area.

Marc H. Tanenbaum

October 6, 1991

JEWISH LEADERS' STATEMENT ON MEETING WITH CARDINAL GLEMP

- - - - -

Jewish leaders today welcomed the initiative taken by John Cardinal O'Connor in arranging a meeting between Jozef Cardinal Glemp, primate of Poland, held at the Cardinal's residence.

The Jewish group acknowledged the views expressed by Cardinal Glemp at the Washington meeting on Sept. 20 in which he expressed regret over the stereotypic statements based on misinformation about Jews in Poland, and pledged to lead the Polish Catholic Church in a comprehensive effort to combat anti-Semitism throughout Poland.

In the important effort to implement the objectives outlined in the Polish Catholic Church's pastoral letter of November 1990 and the Prague declaration of September 1991, both Cardinal Glemp and Jewish leaders agreed to cooperate in the following activities:

(Rabbi Jack Bemporad's outline)

2 ms.
Revised copy.
Rabbi Tannenbaum - WINS

It was reported in Cairo that the Arab League's information committee had begun a week-long meeting to intensify an international campaign against Israel and to discuss proposals for a pan-Arab public relations company.

Those who have observed the workings of Arab propagandists in the United States are hardly convinced that the Arabs have waited for the outcome of the Cairo conference before beginning their activities here. A recent study reports that since the June 1967 conflict Arab governments have spent some \$10,000,000 in the United States alone for anti-Israel propaganda. Protestant ^{several of them based in New York City} ~~clergymen~~ have recently published and distributed widely essays seeking to prove that there is no continuity between modern Israel and ancient Israel. Judaism, these documents insist, has been superseded by Christianity, which is the new Israel. This is the 19th century, pre-ecumenical view of Judaism that is being used to argue that there is no religious and historic basis for the Jewish

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claim to modern Israel.

The debate in the UN Security Council in the last weeks also demonstrated how religion and politics can be used and abused. Here, too, Arab delegates attacked basic sacred beliefs of the Jewish religion in order to make their political points. Sadly, this kind of attack has won ~~some~~ acceptance in some Christian circles.

Unfortunately, since the June, 1967 Middle East conflict, a series of contradictions have marked Jewish-Christian relationships, involving both advances and regressions in mutual understanding between the two communities. On the one hand, a growing number of Catholic and Protestant bodies have taken significant steps to combat anti-Semitism. Leading Christian scholars have stressed the fact that Judaism is a living tradition of permanent value (~~in the Divine plan for mankind~~) and that Israel and the city of Jerusalem have unique historic, cultural and religious meaning for the Jewish people.

On the other hand, a small but vigorous

minority of Christian clergy with missionary interests in the Arab countries is sponsoring and disseminating Arab anti-Israel propaganda.

Now, no one would deny that in the free marketplace of ideas, the Arab governments and their sympathizers have a right to make their case. The anxiety in the Jewish community grows out of the fact that much of this propaganda slides from political criticism into a basic hostility toward the very existence of Israel, often couched in theological terms which denigrate Judaism as a faith.

The problem must be faced. The current Middle East crisis is obviously a source of concern to all people who seek peace and justice for all members of the human family, including the Arab refugees and the oppressed Jews in Arab countries. It is to be hoped that responsible Christians and Jews will seek to reconcile Arabs and Israelis, rather than allow the continued polarization that this Arab propaganda fosters.

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J.S.

on Elan Steinberg from Marc Tanenbaum

I regret that Elan Steinberg has resorted to his usual method of addressing substantive issues by reducing them to personal attacks. Indeed, his ~~reaction~~ nasty and ~~xxxxxxxxxxxx~~ vulgar reaction to my call for calm, reason, and avoidance of hysteria in dealing with the Pope's visit to Austria is precisely the kind of irrationalism that I ~~sought~~ sought to warn against.

The plain fact of the matter is that ~~the~~ my views on this episodex~~re~~ have been virtually identical with the position taken the Jewish community of Austria and the Government of Israel. They are ~~far~~ far better judges of how to deal with this difficult and ~~very~~ complex issue than is Elan Steingerg.

Not incidentally, his shot-from-the-hip statements have violated an agreement he entered into with all the member agencies of the International Jewish Committee for Interreligious Consultation (IJCIC) who, following three separate meetings, agreed not to issue any statements until we had all the facts in about the Pope's visit and his contacts with Waldheim

WORLD COMMUNITY PAYS TRAGIC PRICE FOR INDULGING TERRORISM

by Rabbi Marc H. Tanenbaum

The Palestinian terrorist attacks in Rome and Vienna resulted in a tragic loss of lives of innocent human beings. In conversations that the American Jewish Committee held with Israeli guards who were present during the attacks, we learned that at least 13 people were killed at the Rome airport, apparently none of whom were Jewish.

That horrible fact demonstrates what Israel and American Jews have been declaring for years now to the international community - terrorism is not a "Jewish problem;" it is a fundamental challenge to the basic freedoms of the human community. While the Palestinian terrorists - who were members of the Abu Nidal sect of criminals - fired their shots at the El Al terminal, it was mainly Christians and Muslims whom they destroyed.

It is noteworthy that Italian Prime Minister Craxi condemned that terrorist assault. But only a month ago, he was urging the world community to understand what motivated Yasir Arafat and the PLO to engage in terrorism. With that atmosphere of indulgence and justification, is it any wonder that Palestinian murderers are encouraged to behave in their criminal ways?

Finally, the United Nations adopted a resolution condemning "as criminal, all acts, methods, and practices of terrorism whenever and by whomever committed." But that resolution also supports "the legitimacy of ...national liberation struggles" - not excluding the PLO, the PLFP, etc.

Those who continue to speak hypocritically about terrorism must be held responsible for its dreadful spread.

COMMENTARY (525 words)

**AUSCHWITZ CONVENT IS BETWEEN POLES AND JEWS;
IT IS NOT A VATICAN-JEWISH CONFLICT**

By Rabbi Marc H. Tanenbaum

--NEW YORK

It is a positive thing that the meeting of the World Jewish Congress Executive in Montreal during early May adopted a resolution abandoning an earlier pronouncement of its American Section calling for a worldwide Jewish boycott of Pope John Paul II.

While this latest action may in time help ease the mounting tensions in Vatican-Jewish relations -- the worst I have seen during the past 30 years -- much damage has been done, and it will take considerable knowledge, experience and wisdom to correct the present troubled situation.

The core of the problem remains the presence of the Carmelite convent on the grounds of Auschwitz.

The pious, determined nuns created the problem by their unilateral transforming of a Nazi warehouse used for storing Zyklon-B gas into a convent. But some Jews, I believe, have misconstrued the stubborn Carmelite issue.

The removal of the convent to other quarters -- which has been agreed upon by all parties -- is overwhelmingly an issue

that concerns the Polish Catholic Church, the Polish government, the Carmelite Order and world Jewry.

By church law and discipline, only the Polish church has the power to remove the convent, which is under its jurisdiction. The pope and the Vatican have much influence, but not the decision-making power, and there is a basic difference between power and influence.

Last week, Cardinal Jan Willebrands, Vatican head of Catholic-Jewish relations, at a meeting with several of us, confirmed that the Polish Catholic church possesses decisive authority to move the Carmelite convent to a new center.

He said the Vatican and he personally can and will help in the transfer, but only in the background.

It is a weird irony that most Roman Catholics have a limited perception of papal infallibility (only in "Faith and Morals"), but some Jews in their naivete believe that the pope is infallible in everything in the Catholic's world.

All he has to do is snap his fingers, and the convent and the nuns would disappear. If it has not disappeared yet, obviously the pope does not want it to, therefore, boycott the pope.

Well, the Vatican also knows how to play the boycott game. My intuition tells me -- I don't yet have hard evidence to confirm it -- that when the Vatican and the Anti-Defamation League canceled their scheduled meeting in early May, the first time to my knowledge that has happened with a Jewish group in 30 years since Vatican Council II, the Vatican was signaling that it

does not like this boycott trifling with its Holy Father. If it continues, I'm afraid there will be further reprisals.

Meanwhile, the issue remains as it was at the beginning. The convent, which distorts the meaning of Auschwitz to the Jewish people, must be removed to an interim place until the new center and convent -- which the pope committed himself to support in Vienna in June 1988 -- are constructed.

That is the issue that must be negotiated directly, wisely and with calm effectiveness by world Jewry, the Polish Catholic authorities and the Polish government.

Rabbi Marc H. Tanenbaum is international consultant for the American Jewish Committee, and former chairman of the International Jewish Committee for Interreligious Consultations (IJCIC).



by Rabbi Marc H. Tanenbaum

What is all the flap about around the "hearings" of the National Council of Churches on the Middle East? Is the National Council as anti-Israel and pro-PLO as the Anti-Defamation League recently charged?

The present flap began when the Antiochan Orthodox Church, a miniscule Arab Christian body that is a member of the NCC, introduced a resolution in October 1979 entitled "Violations of Human Rights and International Law." That resolution focused entirely on alleged violations by Israel of the human rights of Christians and Muslims in Israel and the occupied territories, and called upon the NCC to press for a suspension of U.S. economic and military aid to Israel.

The American Jewish Committee met with key leaders of the NCC and strongly protested this vicious resolution which placed Israel in the dock while ignoring the much more serious human rights violations in other Middle Eastern countries. Together with the Synagogue Council and the ADL, we argued that focusing ~~on~~ the critical spotlight only on Israel was inherently unfair and that the NCC should enlarge its perspective to study the status of human rights throughout the Middle East - including the oppression of the Kurds, the Copts, the Maronites, etc. In response, the NCC put aside the Antiochan Orthodox resolution and resolved instead to study the entire Middle East problem. ~~In~~

That is a positive gain, it seems to me, and it deserved to be encouraged and aided, not hampered. If the NCC study mission to the Middle East carries out its task honestly and fairly, I have no doubt they will find that Israel is an oasis of liberty and justice when contrasted with the fanatic rule in most of the surrounding Arab countries.

(Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.)

"JUDAICA AT NOTRE DAME"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Rambam and Kabbalah taught at Notre Dame University? Does that surprise you? I was not only surprised but deeply impressed as well by the depth of the commitment of this premier Catholic University to the promotion of Jewish studies among its over overwhelming Catholic student body. Last week, at the invitation of the distinguished president of Notre Dame, the Rev. Theodore M. Hesburgh, I was invited to deliver a lecture marking the dedication of the Alfred and Lee Abrams Collection in Hebrew and Jewish Studies. Established by Edward Abrams of Atlanta, and his wife, Ann, in memory of his parents, the latest Judaica collection will not only strengthen the growing Notre Dame library's resources in Rabbinic Judaism and contemporary Jewish life, but will nurture a broad academic program in the study of the interrelationship of Judaism and Christianity. According to Dr. Charles Primus, Rosensteil Lecturer in Judaica in the Theology Department, nearly 700 Catholic students take courses on Jewish religion, Hebrew language, Jewish prayer, the Holocaust, and Israel. Notre Dame Press has published major books on Synagogue Liturgy, and the Prophets. Some 40 Jewish professors teach at Notre Dame in an atmosphere of complete acceptance. Under the personal leadership of Father Hesburgh, a cherished personal friend and a devoted friend of Jews and Israel, Notre Dame faculty and students visit Israel regularly for study and archeological digs. All of which may give current meaning to the scholarly speculation that the "Fighting Irish" are indeed one of the Ten Lost Tribes of Israel.

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

STATEMENT ON RABBI MEIR KAHANE'S POLICY
REGARDING ISRAEL'S ARAB CITIZENS

Rabbi Meir Kahane's inflammatory statements calling for the expulsion of Israel's Arab citizens and his plans to visit Arab villages to encourage emigration and to force a Knesset debate on the issue are ^{morally} reprehensible. The actions threatened by Kahane and his supporters are inconsistent with Israel's Declaration of Independence and legal system, which guarantee the human rights of all citizens, including the Arabs, who today constitute some 17 percent of the country's population.

The election of Rabbi Kahane to the Knesset with only 1.2 percent of the popular vote reflects the proportional representation system under which even small fringe groups can elect a spokesman for their views. The Israeli laws and basic democratic system that protect Kahane and allow for his views to be heard are the same ones that protect everyone else in Israel. It is a perversion of those moral and legal codes for Rabbi Kahane to advocate discrimination against Israel's peaceful Arab community. It is a tribute to Israel's democracy that its Arab citizens have participated actively in the country's society and political process, despite the continuing hostility of most neighboring Arab states.

We deplore Rabbi Kahane's positions and actions because they threaten not only the Arabs of Israel but undermine the prospect for Arab-Israeli reconciliation and violate the basic humanistic values of Judaism upon which the State of Israel was created.

REV. JESSE JACKSON - "THE BAAL TESHUVA"

Rabbi
by Marc H. Tanenbaum

dehu
"Kab-~~dehu~~ v'chashehu. - Treat him with respect, but be suspect."

That Talmudic admonition pretty much summarizes the response of most representative Jewish leader to the confessional part of the address by the Rev. Jesse Jackson before the Democratic National Convention last week.

It is a mixture of relief and skepticism. There is a genuine human response of being moved by witnessing someone admit publicly that he or she made a mistake. That suggests the virtue of humility and a willingness to change for the better.

But the skepticism toward Jesse Jackson grows out of his track record toward Jews and Israel. On Monday he demeans Jews by calling them "Hymies" or by saying that ~~he~~ he is "sick and tired of hearing about the Nazi Holocaust. On Tuesday, he denies that he ever made the remark. Then on Wednesday, under strong media pressure he acknowledges that he said it, didn't mean it, and "repents."

Even Christian theology acknowledges such easy repentance as "cheap grace." The Jewish discipline of teshuvah is made of firmer stuff. As defined by Maimonides, it begins with a penitent experiencing an overwhelming sense of shame over his wrongdoing, and must conclude with a change in actual behavior, a determination not to repeat the sinful act.

Jesse Jackson has "repented" over and again with flamboyant rhetoric. Only clearcut actions - decisive giving up of his anti-Semitic barbs and his alliance with Nazi-like Louis Farrakhan's anti-Zionism - will persuade the Jewish community that he deserves our trust.

JEWISH ECUMENISM

by Rabbi Marc H. Tanenbaum of the American Jewish Committee

There is widespread knowledge about Christian ecumenism, the national and international movement to unite the various denominations of the Christian faith. Somewhat strangely, ~~much less~~ there is much less general awareness of Jewish ecumenism, the efforts of various Jewish religious and communal bodies to unite in common purposes.

That lack of awareness is all the more ^{in view} suprising ~~since~~ of the fact that the impulses toward Jewish unity are rooted ~~in~~ ~~the~~ deeply in the religious and historic consciousness of the Jewish people across virtually 4,000 years. As the foremost Jewish historian Prof. Salo Baron has written, two dynamic forces have ~~been at work~~ undergirded this ancient drive toward Jewish solidarity. The first is the religious mystique, typified in the Talmudic statement, "All Israel will not be redeemed until it forms one brotherhood." That mystique ~~community~~ ~~community~~ a surer greater urgency in the Jewish mind because the redemption of Israel was linked with the messianic redemption of all mankind. The second force was historic, namely, external oppression and hostility compelled Jewish unity as a strategy of survival in the face of overwhelming odds.

An extremely interesting expression of this religious mystique of Jewish unity took place earlier this month when a group of leading Conservative and Reform rabbis met at the Union of American Hebrew Congregations at a joint study session. Jewish theologians and scholars from the Orthodox as well as the other two branches of Judaism have been meeting with increasing frequency in recent years, but mainly as individuals. The most recent meeting was between the official bodies of the Conservative Rabbinical Assembly and the Reform Central Conference of American Rabbis. Their discussion became far reaching because they agreed to establish joint ~~new~~ procedures on marriage, divorce, and conversion - which are among the most sensitive and controversial questions in Judaism today.

While the rabbinic bodies came together to examine the thorny question of "Who Is a Jew?" which is agitating the Jewish communities in Israel and throughout the world, Rabbi Benjamin Kreftman of Brooklyn, chairman of the Law Committee of the

THE REAL THREAT OF BAILEY SMITH

by Marc H. Tanenbaum

The Rev. Bailey Smith of Oklahoma, recently-elected president of the 13-million member Southern Baptist Convention, did American Jewry and America itself a favor, despite himself. Mr. Smith, as everybody knows by now, delivered a speech before the evangelical political convention in Dallas a fortnight ago during which he made the scandalous statement, "God Almighty does not hear the prayer of a Jew."

The condemnation of Dr. Smith's primitive and insulting remarks was overwhelming and instantaneous, encouragingly, from thousands of Southern Baptists. "I cannot conceive of a God," wrote the Rev. John Laney, Baptist minister of Rockville, Md., "who would eagerly listen to Jerry Falwell and Bailey Smith but who would not tolerate a prayer from such great souls as Martin Buber and Abraham Heschel."

Apart from providing an occasion for the expression of by numerous evangelical Christians of deep respect and friendship for Jews, Mr. Smith smoked out into the open ~~the~~ a facet of the ideological danger of the "New Christian Right."

At the heart of this evangelical political lobby is a conviction that America is "an evangelical Christian nation." In such a theocracy, religious pluralism vanishes, and Ayatollah Khomeini's rule and ruin. Bailey Smith's statement dramatized that threat to all Americans, We are all forewarned about the Moral Majority and together with many Christians, we are acting to be forearmed.

excerpted from WINS commentary by Marc Tanenbaum

I wish I could bring the Rev. Bailey Smith of Oklahoma, newly-elected president of the Southern Baptist Convention, to attend a Jewish High Holiday or Sukkot service - and, in fact, I plan to try to do so. My hunch is that he probably has never experienced the moving and uplifting prayer life of the Jews in a synagogue which has sustained the Jewish people for more than 4,000 years across 30 civilizations.

Knowing apparently nothing about Judaism nor the high religious culture of Jews, he simply mouthed the foolish, bigoted, and discredited fundamentalist cliché that "God does not hear the prayer of a Jew." What an arrogant piece ofchutzpah, to try to pass off his parochial prejudice as the Mind of God, suggesting that he alone is certain whom God does and does not listen to. xT

The most dangerous features of all this fanaticism is that the Rev. Bailey Smith is part of an ultra-conservative movement that is organizing politically to place his kind of Ayatollah mentality in the White House as president eight years from now. It is encouraging that numerous Southern Baptist friends of ours have publicly rejected his views and we must not tarnish them with Bailey's bigotry.

POSITIVE GAINS WITH OBERAMMERGAU

by Marc H. Tanenbaum

Was it worth all the effort to try to change the anti-Semitic character of the Oberammergau Passion Play?

A series of recent developments both in Germany and in the United States argue that the effort to revise the 1980 production has in fact resulted in a number of quite substantial positive developments.

First, a survey of the West German press, radio, and TV just completed by the American Jewish Committee discloses that there has been "a virtually unanimous repudiation of the anti-Jewish ideas and images in the Oberammergau Passion Play by the most influential public opinion media in Germany." Thus, for example, the influential Süddeutsche Zeitung of Munich, May 24th, criticized "the people of Oberammergau for not wanting to understand the charge of anti-Semitism, else, they might have learned what the critics were trying to do; not to accuse the villagers of anti-Semitism, but to show how this and other Passion Plays embody an old anti-Jewish tradition within Christianity."

Literally dozens of articles and radio and TV discussions in this vein suggest that a major educational achievement in combatting anti-Semitism has been realized throughout Germany.

Second, as far back as January 1980, the U.S. Army Chaplain Corps in Europe informed the AJC by letter that it was "now extricating chapels and chaplains from selling tickets to the Passion Play" for all American military personnel in Europe.

And finally, a number of major U.S. travel agents, university alumni groups, and churches are distributing widely our studies detailing the anti-Jewish themes in the Passion Play in order to immunize tourists against its prejudicial virus.

"The gods may work slowly," but hopefully in time through such education programs they will work exceedingly well in uprooting this
baleful medieval legacy

AMERICAN JEWRY WILL NEED TO SUPPORT SPAIN'S HISTORIC
DECISION TO ESTABLISH DIPLOMATIC TIES WITH ISRAEL

by Marc H. Tanenbaum

(Rabbi Tanenbaum is director of international relations of the
American Jewish Committee.)

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NEW YORK - On Monday, January 13, my Spanish-speaking colleague, Jacobo Kovadloff and I sat in the office of Ambassador Manuel Sassot, consul general of Spain, discussing the status of the much-reported plan of the Spanish government to establish diplomatic relations with Israel.

While the conversation was warm and friendly, we told the Ambassador that many in the American Jewish community were becoming frustrated over the repeated promises to Jewish leaders by Spanish officials that diplomatic ties would soon be established, but for more than a year nothing has happened. Ambassador Sassot, who formerly directed the Middle East desk of the Spanish Foreign Ministry, sat back in his chair, and declared firmly, "I can tell you now that the decision has been taken. I have just spoken with our Foreign Ministry in Madrid and it will ~~happen~~ happen within the next ~~months~~ weeks."

As everybody knows, Spain and Israel exchanged diplomatic formalities last week in the Netherlands when Prime Minister Felipe Gonzalez and Prime Minister Shimon Peres, who are personal friends, met in the Hague. That develop^{-ment}ment rightly deserves to be characterized as "historic". But there ought not to be any euphoria for a rocky road lies ahead with the Arab world. The rockier that road becomes the more important will be the role of American Jewry in helping sustain Spain's rightful decision.

Spain has been subjected to intense pressures from the Arab League and its member states threatening reprisals were ~~Spain~~ Spanish-Israeli diplomatic accords realized. The ~~realization~~ realization of that

in a Spanish-language publication issued at the ~~Saudi~~ Saudi Embassy in Madrid which declared, "Do you want to establish relations with a racist, fascist and terrorist state?"

But more serious than the propaganda warfare carried out against Spain by Arab nations is the brute fact that the Arab world has become one of the largest buyers of Spanish-made weapons. In the first three quarters ~~months~~ of 1983, Spain exported \$2.5 billion in goods to the Arab world while total imports came to \$5.2 billion, mostly in oil.

Saudi Arabia currently buys \$150 million in Spanish arms annually and Madrid is seeking to increase that to \$250 million by the end of next year. Kuwait, Saudi Arabia, and Libya are the major Arab investors in Spain, with large holdings in real estate, housing, and tourist-related industries. Spanish exports to Arab countries include steel, trucks, heavy machinery, chemicals, and increasingly military hardware.

In contrast, trade between Spain and Israel is relatively insignificant. Indeed, they are competitors in the world market for the sale of oranges and other fruits and vegetables. However, technical and cultural ties have been steadily increasing. Israel water experts have been called into Spain's southernmost region to help solve the crippling drought problem there. ~~Kakx~~ Last year, Iberia and El Al signed an agreement launching direct flights between the two countries.

White Felipe Gonzalez is known to be a genuine friend of Israel's, we need realistically to expect that Arab pressures, especially economic leverage, will force him continuously to make gestures to the Arab world. Thus, in a ~~xxx~~ letter he wrote to the Arab League on April 25, 1985, he assured the Arab governments that not only will Spain's gesture not entail support of Israel's policy, but that it may, in fact, benefit Arab interests.

But American Jews have an important role to play in helping

counterbalance these ~~inexorable~~ inevitable Arab pressures against Spain in the months ahead. Spain has gone through a decade of industrial crisis as a result of the 1973 OPEC-induced oil crisis. The official unemployment rate is around 2.9 million, or almost 22 percent of the available work force, the highest rate in Western Europe.

While Gonzalez' government has made significant strides in lowering inflation and the trade deficit, Spain is in urgent need of major investments in industry and technology, as well as in increased trade and commerce.

As is the case with West and East European governments who have sought our understanding and support, Spain very much needs the sympathetic interest of American Jews in helping ~~to~~ promote increased commercial ties between the United States and Spain. Spanish Embassy officials have freely volunteered that American tourism to Spain is one of the largest producers of much-needed foreign currency, and they are aware that American Jews are among the largest groups of tourists to Spain.

Beyond the natural interest of American Jews in wanting to assure the strengthening of ⁿ ~~an~~ Spanish-Israeli diplomatic and other human contacts, we have a profound interest as Americans in helping sustain the democratic institutions and values that have emerged out of the darkness of Franco Spain just some 30 years ago. Those democratic commitments, as well as Spain's recent firm opposition to terrorism, deserve to place Spain high on ^{the foreign} ~~foreign~~ policy agenda of American Jewry.