

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 15, Folder 14, Conference on Fundamentalism & Fanaticism  
in Israel, 1986.

# NEWS

FROM THE

# COMMITTEE



**THE AMERICAN JEWISH COMMITTEE** Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

*MORTON YARMON, Director of Public Relations*

**FOR RELEASE AFTER 10:30 A.M.  
FRIDAY, JUNE 27, 1986**

NEW YORK, June 27 . . . Sharply denouncing the violence that has erupted between extreme religious and secular groups in Israel, leaders of the major religious bodies of American Jewry today called on Israelis and Jews everywhere to condemn all fanaticism in the Jewish state, whether secular or religious, and to seek an immediate end to "these mindless resorts to violence and hatred."

Speaking at a news conference at American Jewish Committee headquarters here, top officials of the Orthodox, Conservative, Reform, and Reconstructionist arms of American Judaism expressed their horror "that Jews could engage in acts historically associated with anti-Semites," and urged support for "major efforts to promote moderation, tolerance and mutual respect."

"In such a heterogeneous and pluralistic society," the officials said in a joint statement, "it is difficult to demand that everyone love his neighbor as himself. But as Hillel so wisely formulated it, the minimal guideline for coexistence and survival is that 'what is hateful to you, do not do unto your neighbor.'"

Making plain that their denunciations were aimed equally at all parties to the violence, the statement continued: "We deplore provocative actions that have violated religious sensibilities regarding 'modesty in dress' in places of worship and in traditionally Orthodox neighborhoods. But insensitivity on the part of secularists to religious observances cannot be a justification for religious zealots, or any other persons, taking the law into their own hands and carrying out acts of intimidation and of destruction of public or private property.

"Jewish ethics and democratic ideals do not sanction the resort to extra-legal violence as instruments for enforcing public piety....

"By the same token, it is nothing short of bigotry and hooliganism to carry out acts of reprisals against synagogues or institutions of Torah study ..... Tearing up holy prayer books and sacred Bibles, desecrating tefillin and the Arks of the Law, and defacing synagogue buildings with swastikas are unbearable to Jews of conscience and memory throughout the world."

.....more

Howard I. Friedman, President; Theodore Ellenoff, Chair, Board of Governors; Alfred H. Moses, Chair, National Executive Council; Robert S. Jacobs, Chair, Board of Trustees;

David M. Gordis, Executive Vice-President

Washington Office, 2027 Massachusetts Ave., N.W., Washington, D.C. 20036 • Europe hq.: 4 Rue de la Bienfaisance, 75008 Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem 95149, Israel  
South America hq. (temporary office): 165 E. 56 St., New York, N.Y. 10022 • Mexico-Central America hq.: Av. Ejercito Nacional 533, Mexico 5, D.F.

CSAE 1707

"We urge all Jews," the group concluded, "to join in supporting Israeli Prime Minister Shimon Peres and Deputy Prime Minister Yitzhak Shamir in their appeals for a cessation of physical violence and the undertaking of major efforts to promote moderation, tolerance and mutual respect. The precious democracy that Israel has forged must not be allowed to become hostage to irrationality and uncontrolled passions...."

"At this critical hour in Israel and in the Diaspora it is urgent that the entire Jewish people return to the sacred principles of mutual love and respect, the keystone of Jewish survival."

Theodore Ellenoff, American Jewish Committee president, chaired the conference. He said that the conference "dramatized the consensus that exists among the vast majority of American Jews who oppose vigorously the violation of Jewish law and ethnics by those who resort to violence, whatever their religious and ideological motivation. The American Jewish Committee is intensifying its activities in Israel during the coming months to help contain such extremist actions and to promote increased respect among all religious and ethnic groups in Israel."

Participants in the conference were: Rabbi Daniel Syme, Vice-President, Union of American Hebrew Congregations, representing UAHC President Alexander Schindler; Rabbi Yaakov G. Rosenberg, Vice Chancellor, Jewish Theological Seminary of America, representing Chancellor Gerson Cohen; Rabbi Herschel Schacter, Director of Rabbinic Services, Yeshiva University, representing Dr. Norman Lamm, Y.U. President; Rabbi Benjamin Kreitman, Executive Vice-President, United Synagogue of America; Rabbi Walter S. Wurzbarger, Chairman, Inter-religious Affairs Commission, Synagogue Council of America; Rabbi Henry D. Michelman, Executive Vice-President, Synagogue Council of America; Rabbi Gilbert Klaperman, First Vice-President, Synagogue Council of America; Rabbi Haskel Lookstein, President, New York Board of Rabbis; David M. Gordis, Executive Vice-President, American Jewish Committee, and Marc H. Tanenbaum, Director, International Relations Department, American Jewish Committee.

In a related development, Rabbi Milton H. Polin, President of the Rabbinical Council of America, said: "We are in basic agreement with this joint statement. However, we have already issued our own statement together with several other Orthodox groups (Agudath Israel of America, National Council of Young Israel, and Union of Orthodox Jewish Congregations of America), which enabled us to say things to our brethren in Israel that could not appropriately be said in a joint statement."

The conference was convened by AJC's International Relations Department, which carries out a program of improving intergroup relations and human rights in Israel and other parts of the world.

The complete text of the statement is attached.

AJRZ, FD, BTS  
86-960-134  
8851-(PEI-2) 6/26/86 /sm



FOR RELEASE  
JULY 11, 1986

LEADERS OF AMERICAN JUDAISM CONDEMN EXTREMISM IN ISRAEL

C O M M E N T A R Y

RABBI MARC H. TANENBAUM\* OF THE AMERICAN JEWISH COMMITTEE

- - - - -

Major personalities in U.S. Orthodox Judaism joined last week in a dramatic demonstration of solidarity with American Conservative, Reform, and Reconstructionist leaders by condemning all extremist elements in Israel -- religious and secular -- for their recent resort to physical violence.

In a press conference which this writer convened at the American Jewish Committee on Friday morning, June 27, leaders of Yeshiva University and the Rabbinical Council of America, the Jewish Theological Seminary and the Rabbinical Assembly, Hebrew Union College-Jewish Institute of Religion, the Union of American Hebrew Congregations, and the Central Conference of American Rabbis, and the Reconstructionist Rabbinical Seminary all bespoke the need to affirm that Jews must love and respect one another, whatever their differences.

Significantly, Orthodox Rabbi Walter Wurzburger of the Synagogue Council of America, stated that all major Orthodox groups in the United States and Israel repudiate the acts of violence carried out by fringe religious groups in Israel. And all the Jewish leaders agreed that the painting of swastikas on synagogues and the defacing of prayer books and Bibles were sacrilegious acts which are unforgiveable.

As important as the statements was the powerful fact that all these major Jewish religious personalities did not hesitate for a moment to join together in issuing this appeal for moderation and tolerance. Hopefully, that symbol of religious pluralism will not be lost on all Israelis, religious and secular alike.

---

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



*Marc Tarenbaum*

**E AMERICAN JEWISH COMMITTEE**

**date** June 27, 1986

CONFIDENTIAL

**to** Persons Listed Below

**from** George E. Gruen *GE*

**subject** Proposed Conference on Fundamentalism and Fanaticism in Israel

I finally made contact with Avraham Burg at 6:15 a.m. yesterday. He saw our draft proposal and I am summarizing his comments:

1. Format - There should be 50 to 60 participants altogether, half from Israel and half from the Diaspora. In addition to plenary sessions, we should divide the group into two or three simultaneous workshops to give everyone a chance to participate in the discussion.

2. Co-Sponsorship and Financial Responsibility - The Prime Minister wishes to participate personally in the conference. That is why Burg repeated the suggestion that the conference go over Shabbat, when the Prime Minister has leisure time. When I raised our concern that a Sabbath session would be misinterpreted as insensitivity to religious feelings, he agreed that the conference could have its formal opening session on Saturday night, September 6th. He will check with Peres about his availability on other days. (An obvious problem is that the Cabinet usually meets Sunday morning.)

With regard to financial matters, he has not yet checked into how much money the Prime Minister's office can make available. His own feeling was that it was best not to raise the money out of the Ministry's regular budget, but he will try to find one or two sponsors in Israel similar to Stephen and Lilliane Shalom to pick up the Israelis' share of the expenses. He suggested we do likewise. Among the expenses that he said they would have to consider were: 1) Accommodations for the participants, 2) facilities for recording and transcribing the proceedings, and 3) an edited summary and possibly a book that would come out of the conference. He did not explicitly mention travel expenses for overseas participants and possibly honoraria for major papers.

Listening to him, my suspicions were confirmed that Burg was getting cold feet about his ability to finance the conference entirely from Israeli sources, but I was careful to limit our offer of help to administrative and organizational matters, without making any financial commitment.

He then said that since we have had much more experience in organizing conferences, he would like us to prepare an estimated budget and FAX it to the Jerusalem office and transmit it to him.

He said that ideally he would like all the major Jewish organizations, such as the World Jewish Congress and the American Jewish Committee, to be co-sponsors, but he knows that would be difficult.

I said to him that this would not be the kind of serious discussion we had in mind, but would become like the meetings of the Presidents' Conference, since we would have to overload the participants with organizational representatives. I said that we wanted to be the major Diaspora co-sponsor and we would be willing to have invitations extended to key persons of stature from some other organizations, as we in fact did in our two conferences of the task force that met in Jerusalem in the mid-70's. I noted that we had already placed Morris Abram and Theo Klein on our suggested list of participants. Other individuals such as Edgar Bronfman might certainly also be invited.

3. Nature of the Participants - For reasons that are inexplicable to me, and contrary to the explicit instructions we had sent to Israel, Burg received our first list with Israeli names on it and had not yet seen our revised purely Diaspora list. His reaction to some of the Israeli names was that if we want a real discussion and have persons knowledgeable on fundamentalism, we didn't need someone like Avraham Harman. Moreover, Zevulun Hammer could not be the only Cabinet member participating.

I said we agreed with him fully on concentrating on persons of intellectual stature and that we had purposely intended to provide him with a list only of Diaspora names in order to give him first crack at compiling a list of Israeli participants. I then read him our revised list of Diaspora participants. He agreed with nearly all the names, except for some which were not familiar to him. He also suggested four additional names, which I have included on the attached copy.

4. Agenda - Burg suggested focusing more explicitly on the sources of extremism and fanaticism. One missing ingredient in our proposal was a discussion of the role of media reporting in stimulating extremism. He felt that we should have a session dealing with the roots of fundamentalism, including traditional Messianism and how it was interpreted today and its effect on current Messianic movements. I mentioned to him Ehud Sprinzak's study on Gush Emunim, which deals specifically with these issues. He said he had not yet seen it. [I gave Marc a copy to bring to him when he sees Burg next week.]

He also wanted us to examine the relationship of what he called fundamental issues and fundamentalist reactions. For example, he felt that the Shoah was such a fundamental issue for Jews, as was the fear of the atomic bomb for non-Jews. He agreed with me that there were other factors, such as the Six Day War among Jews, disillusionment with the promises of modernity and materialism and the lack of clear values and



standards that had stimulated fundamentalism among Muslims and some Western Christians. We both agreed that this conference should be seen as the beginning of a process of serious discussion and analysis and search for solutions rather than a one-shot affair.

5. Timing - I also stressed to him the need for nailing down the details of the conference very quickly because the kind of important persons we wish to invite need to be given time to keep the dates open on their calendars.

He promised to give us an outline in writing of the way he would structure the conference as well as answers to the questions noted above as quickly as possible.

GEG:tp  
Enclosure

P.S. I've already asked Bert Gold and he has informally agreed to give us his thinking on a realistic budget for this type of conference. Marc Tanenbaum will be seeing Burg on July 3rd or 4th. If we have additional specifics to communicate to Burg by then, I will FAX them to Marc via the Israel office in Jerusalem.

Shula Bahat  
Theodore Ellenoff  
Nives Fox  
Bert Gold  
David Gordis  
Miles Jaffe  
Leo Nevas  
M. Bernard Resnikoff/Ya'akov Pnini

✓ Shimon Samuels  
Marc Tanenbaum (copy FAXED to Jerusalem)  
Mort Yarmon

86-580

8841-(IRD-8)



**अथर्ववेद**

to Marc Tanenbaum

**Subject 1. Press Coverage of Anti-Violence Statement**

1. I am enclosing the JTA and Daily News

As you will see,\*I immediately on Friday asked for the Israel office to do the maximum to get publicity within Israel. Mort reinforces this request and asks you to use your best efforts to dramatize the story and get additional coverage. \*Attached memo of 6/27/86

Best regards,

Henze

**U.S. RELIGIOUS LEADERS ISSUE JOINT  
APPEAL TO END 'MINDLESS' SECULAR-  
RELIGIOUS STRIFE IN JEWISH STATE**

NEW YORK, June 29 (JTA) — Sharply denouncing the violence that has erupted between extreme religious and secular groups in Israel, leaders of the major religious bodies of American Jewry called on Israelis and Jews everywhere to condemn all fanaticism in the Jewish State, whether secular or religious, and to seek an immediate end to "these mindless resorts to violence and hatred."

Speaking at a news conference last Friday at American Jewish Committee headquarters here, top officials of the Orthodox, Conservative, Reform, and Reconstructionist arms of American Judaism expressed their horror "that Jews could engage in acts historically associated with anti-Semites," and urged support for "major efforts to promote moderation, tolerance and mutual respect."

"In such a heterogeneous and pluralistic society," the officials said in a joint statement, "it is difficult to demand that everyone love his neighbor as himself. But as Hillel so wisely formulated it, the minimal guideline for coexistence and survival is that 'what is hateful to you, do not do unto your neighbor'."

**No Justification For Violence**

Making plain that their denunciations were aimed equally at all parties to the violence, the statement continued: "We deplore provocative actions that have violated religious sensibilities regarding 'modesty in dress' in places of worship and in traditionally Orthodox neighborhoods. But insensitivity on the part of secular-



June 30, 1986

-2

ists to religious observances cannot be a justification for religious zealots, or any other persons, taking the law into their own hands and carrying out acts of intimidation and of destruction of public or private property.

"Jewish ethics and democratic ideals do not sanction the resort to extralegal violence as instruments for enforcing public piety .... By the same token, it is nothing short of bigotry and hooliganism to carry out acts of reprisals against synagogues or institutions of Torah study .... Tearing up holy prayer books and sacred Bibles, desecrating tefillin and the Arks of the Law, and defacing synagogue buildings with swastikas are unbearable to Jews of conscience and memory throughout the world."

"We urge all Jews," the group concluded, "to join in supporting Israeli Prime Minister Shimon Peres and Deputy Prime Minister Yitzhak Shamir in their appeals for a cessation of physical violence and the undertaking of major efforts to promote moderation, tolerance and mutual respect. The precious democracy that Israel has forged must not be allowed to become hostage to irrationality and uncontrolled passions ....

"At this critical hour in Israel and in the diaspora it is urgent that the entire Jewish people return to the sacred principles of mutual love and respect, the keystone of Jewish survival."

6/28/86

---

DAILY NEWS

---

### Jews condemn violence

A coalition of Jewish religious leaders yesterday condemned violence between religious and secular Jews in Israel, which began with protests against bus stop ads featuring scantily clad women, and warned it could stir anti-Semitic feelings against Jews around the world.

At a news conference at the American Jewish Committee, the coalition of Orthodox, Conservative, Reform and Reconstructionist rabbis said the violence, including the burning of several synagogues, could increase tension and fuel anti-Semitism outside of Israel.



THE AMERICAN JEWISH COMMITTEE

date July 2, 1986

EXTREMELY URGENT

to M. Bernard Resnikoff, Ya'akov Pnini  
or whoever first sees this message  
from George E. Gruen

subject Attached memorandum to Marc Tanenbaum  
and Estimated Budget for Conference

PLEASE MAKE SURE THAT THESE MATERIALS ARE IMMEDIATELY  
BROUGHT TO RABBI MARC TANENBAUM IN JERUSALEM IN TIME FOR HIM TO READ  
BEFORE HIS SCHEDULED MEETING WITH AVRAM BURG.

Please make an extra copy of the budget estimate for Rabbi Tanenbaum  
to leave with Mr. Burg.

Also please give the other materials FAXED yesterday to Rabbi  
Tanenbaum if you have not yet done so.

I AM FAXING THIS DOCUMENTATION TWICE IN CASE ANY LINES DO NOT COME  
OUT CLEARLY.

Many thanks and happy Yom Ha'atzmaut (USA style)

*George*

Memorandum

THE AMERICAN JEWISH COMMITTEE

date July 2, 1986

to Marc Tanenbaum

C O N F I D E N T I A L

from George Gruen

subject Conference on Fundamentalism and Fanaticism in Israel

I spoke to David Gordis late yesterday afternoon and he asked me to relay the following comments regarding your meeting with Avram Burg.

Financing. David's estimate of total cost is in the range of \$60,000 to \$70,000. (Bert Gold's was \$55,000-60,000.) David wants to hold Burg to the original promise, as indicated by Peres and Burg to Ellenoff and Gordis, that the Prime Minister would take care of the costs of the conference. At most you should volunteer our picking up some of the incidental expenses, e.g. handling some of the administrative arrangements and presumably the costs of AJC lay leadership participants. If, as I suspect, Burg will ask us to share the expenses on a 50:50 basis or on the basis that they will cover all costs in Israel and we would cover travel for overseas participants, you should not make any commitment, but indicate that you would have to discuss this further within AJC when you get back to New York.

Sponsorship. We want to be the Diaspora sponsor, and will of course be ready to invite prominent individuals of stature who belong to other organizations. (I suggested to David that it would be hard to demand exclusive sponsorship and full partnership with the Prime Minister's office without offering to carry part of the financial burden. This might open the door for Burg to say I can get Bronfman to pay and have the World Jewish Congress to sponsor. David said that you would know how to handle this, but reiterated that you not make a major financial commitment from us at this stage. It may end up that we will have to make a significant contribution, but let's first find out what is the maximum they are prepared to do.)

Participants. David believes that we should have some major public personalities, who are thoughtful and can get major media attention and bring dramatic focus to the issues of the dangers of fanaticism and fundamentalism and the importance of civility, democratic process etc. Saul Bellow, Henry Kissinger, Simone Vail, Isaiah Berlin, were in that category. Bert Gold also suggested someone like Barbara Walters if we deal with media role. I would include Norman Lear. There is also a need for scholars who can portray issues in a lively manner, e.g. Bernard Lewis, and others on the preliminary list. Bert Gold suggested that we have a few scholarly speeches, but agreed with David that we also need bigger names, creative persons, including intellectuals of left and right, e.g. Podhoretz and Leonard Fein, some Jewish political figures, e.g. Frank Lautenberg, Rudy Boshowitz, and a half dozen world Jewish leaders.

Agenda. As indicated previously, this has to be much more sharply focussed and we need a clearer idea of what we wish to accomplish. David hoped that we could come out with some sort of declaration that all participants could sign and which would receive additional media coverage. Grappling with issues might best be done in the workshops, which would not be open to the media. This conf-



erence will not be able realistically to solve the issues, but it can make an important contribution to identifying the problems and making recommendations for additional follow-up work that is needed. It is not so much simply scholarly analysis that we are looking for, but ways of improving communication, of getting groups with different approaches and interests to talk to one another instead of acting violently. Methods of defusing crisis and avoiding polarization, promoting tolerance and mutual respect, these are the kinds of issues I believe we should be talking about. What is needed to make government bureaucrats more sensitive to the needs of the public and Knesset members responsive to their constituents, how to get religious leaders to inculcate restraint and moderation among their followers, how can one mobilize the silent majority to oppose the excesses of fanatics, without generating additional violent counteraction-- are some of the questions?

Timing and Organization. Let me reiterate my serious concern that it will be exceedingly difficult if not impossible to pull this off successfully in so short a time--such conferences usually take at least six months' planning-- unless we immediately get agreement on a priority list of invitees (with a second list if some on the first list are unavailable) and agreement of Prime Minister Shimon Peres to have the invitations go personally in his name, ideally they should be signed by him, to the proposed participants. (We can work out the mechanics when you return next week as well as whether Ted Ellenoff should co-sign letters or whether Peres' letter should simply mention that this conference is being cosponsored by him (and the Prime Minister's Office) and the American Jewish Committee. Because of the inefficiency of the mails and the pressures on the Prime Minister's office, we can offer to be helpful in handling the invitational arrangements for Diaspora participants and the follow up as soon as we have the Prime Minister's ok.

Follow-Up. Early next week upon your return to New York, David wants to get together with you and me and Shula, possibly Mort and one or two other key persons so we can decide on where we go from here.

P.S. While this conference will be sponsored by the Prime Minister's Office we want to be very careful, especially assuming the rotation takes place as scheduled, that we do not seem to be favoring Labor over Likud. Consequently, the list of Israeli participants should include Shamir and key Likud intellectuals and prominent personalities. I presume Burg is sensitive to this but it should be made clear.

The enclosed budget is very tentative but should be useful to provide Burg with some ballpark figures.

cc: David Gordis



CONFERENCE IN ISRAEL ON FANATICISM AND FUNDAMENTALISM--

THREATS TO PEACE AND PLURALISM

September 1986

Estimated Budget

Diaspora Participants: 20 key persons at \$1,800-2,000 each \$36,000-40,000  
5 additional participants 9,000-10,000

Variables: Internationally famous persons may require first class travel and superior accommodations. On the other hand some organizational leaders may be prepared to pay their own way. The above estimates also budget about \$150 a day for food, lodging, travel within Israel for three to four days. If Israel Government can reduce those costs, the total will be reduced accordingly.

Scholarly papers or major presentations: 4 at \$1,500 each 6,000

Miscellaneous Administrative costs 5,000- 6,000

Transportation and Housing for Israeli participants 4,000-6,000  
(Avram Burg is in a far better position than we to estimate this)

Facilities for transcription and preparing for publication 6,000-7,000

This does not include budget for actual printing.

---

25 Diaspora + 25 Israeli invitees      Total\*      \$66,000 - 75,000.

\*We may wish to have the proceedings videotaped, for using excerpts for educational TV, for producing a documentary, for media and schools. I have not included an estimate for this. Nor have I included any figure for simultaneous translation, if it is necessary to provide Hebrew/English as a minimum, and possibly occasional French and Spanish into Hebrew/English.

Also not included in the above estimate is the cost of providing for media coverage. Do reporters have to be housed or only fed? Will they commute or is it better to have them attend the whole conference. If so, can one exclude them from the workshops and off-the-record discussion?

We may also wish to create a category of observer or observer-participant. For example, AJC officers and others who would attend, and possibly ask questions, but who would not be in the full participant category and would be expected to pay all or part of their own expenses.

G.E. Gruen  
July 2, 1986

# THE AMERICAN JEWISH COMMITTEE

CONFIDENTIAL

**date** June 18, 1986  
**to** Persons listed below  
**from** George E. Gruen *GEH*  
**subject** Proposed Conference in Jerusalem, Sept. 1986

The following is a very rough outline of a proposed conference on FANATICISM AND FUNDAMENTALISM -- THE ANTITHESIS OF PEACE AND PLURALISM.

This conference idea emerges out of a growing concern in Israel and among American Jewry, particularly AJC, to try to prevent a kulturkampf from splintering Israeli society and increasing stress between Israel and American Jewry, with possible devastating consequences for both.

The groundwork for this conference has been laid by a series of studies published by AJC's International Relations Department on "Kach and Meir Kahane," and on "Gush Emunim," as well as recent symposia sponsored in Israel on religious pluralism.

The present conference idea first emerged out of conversations in New York including David Gordis, Ted Ellenoff, Leo Nevas, and Marc Tanenbaum. Earlier this month, Gordis and Ellenoff discussed this proposal with Prime Minister Shimon Peres and Avram Burg, the Prime Minister's Adviser on Diaspora Affairs, who gave their encouragement to the idea and offered the co-sponsorship of the Prime Minister's office. They suggested it be held in September 1986.

The present draft formulation is the result of a detailed discussion that Gordis and Ellenoff had on their return to the U.S. with Shula Bahat, Marc Tanenbaum and myself.

We now plan to submit this tentative draft to Avram Burg for his reaction. In the meantime, we would be grateful for your comments and additional or alternate names of possible participants as soon as possible.

Shula Bahat  
Theodore Ellenoff  
Bert Gold  
David Gordis  
Miles Jaffe  
Irving Levine  
Leo Nevas  
M. Bernard Resnikoff

Yehuda Rosenman  
James Rudin  
Shimon Samuels  
David Singer  
Marc Tanenbaum  
William Trosten  
Mort Yarmon

unpublished



FANATICISM AND FUNDAMENTALISM --  
THE ANTITHESIS OF PEACE AND PLURALISM

Conference: Jerusalem, Sunday eve. Sept. 7 through Tuesday  
Sept. 9, 1986

Co-sponsors: Office of the Prime Minister and the American Jewish  
Committee

Participants: Some 30 to 50 specially invited guests, half from Israel,  
the other half mainly from the U.S. but also other  
overseas Jewish communities. Some prominent personali-  
ties in the arts and the media and not only scholars and  
social scientists should be involved. We might include  
notable persons who have escaped from repressive  
societies, which had stifled their free expression, e.g.  
Natan Shcharansky, Milos Forman, Milan Kundera.

Format: Four major sessions, with possible smaller workshops, and  
one or two festive meal/ceremonial affairs with officials.

Substantive areas for discussion:

- I. **Patterns of Fundamentalism and Fanaticism (Extremism) on the World Scene.**  
Major address by someone like Prof. Robert J. Lifton.  
Comments by an Israeli and a non-Israeli respondent.
- II. **Israel Today: A Survey of Intergroup Tensions and Conflicts.**  
Factors leading to frustration, polarization and intolerance.  
(Identification of issues and groups.) Religious, social, economic,  
psychological and institutional (bureaucratic, political structure,  
electoral process) factors.
- III. **Maintaining the Jewish Character and the Democratic Nature of Israeli Society.**  
Examination of the sources in Jewish tradition that support toler-  
ance and pluralism. The principles of Ahavat Yisrael, Col Yisrael  
Arevim Ze la-Ze, and Eylu ve-Eylu Divrey Elokim Hayim (mutual love,  
sense of responsibility and respect for diversity of viewpoints)  
and how they can be fostered within Israeli and Diaspora Jewish  
society.
- IV. **How to Overcome Religious and Secular Extremism.**  
Mobilizing the silent majority in behalf of tolerance. Applying  
the experience of intergroup relations and mediation and concilia-  
tion on the domestic and international arena to defusing tensions  
and resolving conflicts.

Recommendations for further investigation and action (individual,  
non-governmental, governmental), a follow-up consultation in 18 months  
or 2 years, other methods of maintaining continuity of involvement of  
key participants.



**Organizational questions still to be decided:**

1. Agreement on the topics of the sessions, the format, as well as on the list of participants.
2. Location with adequate facilities e.g. for simultaneous Hebrew-English translation.
3. Nature of participants and their number. Should this be regarded as an intra-Jewish discussion or should non-Jews be included?
4. Will all or only some sessions be open to media and invited public?
5. Precise dates and length of the conference.

Among the names of suggested participants (in no particular order of priority and certainly not meant to be a complete list) the following have been mentioned:

86-580



Morris Abram

Bella Abzug

Robert Alter

Marc Angel

Edward Asner

Letty Cottin-Pogrebin

Alan Dershowitz

Stuart E. Eizenstat

Leonard Fein

William Frankel

Tom Friedman

Nathan Glazer

Alfred Gottschalk

Yitzhak Greenberg

Blu Greenberg

Ben Halpern

Rita Hauser

Louis Henkin

Immanuel Jakobovits (England)

Israel Klabin (Brazil)

Theo Klein (Paris)

Arthur Krim

Yehuda Krinsky

Norman Lamm

Primo Levi (Italy)

Emanuel Levinas (Paris)

8869-(IRD-8) /sm 6/20/86

Isaac Lewin

Bernard Lewis

Robert J. Lifton

Sol Linowitz

Haskel Lookstein

Martin Peretz

Haim Potok

Ismar Schorsch

Stephen Shalom

Liliane Shalom

Moshe Sherer

Charles E. Silberman

Ady Steg (Paris)

Helen Suzman (South Africa)

Samuel Toledano (Madrid)

Michael Waltzer

Elie Wiesel

Leon Wieseltier

Ruth Wisse

Herman Wouk

Tullia Zevi (Rome)

Mortimer Zuckerman

AMERICAN JEWISH  
ARCHIVES

(London)



## STATEMENT OPPOSING RESORT TO VIOLENCE

As representatives of major religious bodies of American Jewry, we join together in expressing our grave concern, outrage and sadness over the resort to violence on the part of militant elements in both the religious and secular sectors of Israeli society.

We are cognizant of the deep differences regarding Jewish law, tradition and belief that divide Jews today both in Israel and in the Diaspora. These in turn result in differences in practice and lifestyle, some of which one group or another may find unacceptable.

In such a heterogenous and pluralistic society it is difficult to demand that everyone love his neighbor as himself. But as Hillel so wisely formulated it, the minimal guideline for coexistence and survival is that "what is hateful to you, do not do unto your neighbor."

In practical terms this means giving due consideration to the feelings of others and exercising self-restraint.

We therefore deplore provocative actions that have violated Jewish religious sensibilities regarding "modesty in dress" in places of worship and in traditionally Orthodox neighborhoods. But insensitivity on the part of secularists to religious observance cannot be a justification for religious zealots, or any other persons, taking the law into their own hands and carrying out acts of intimidation and of destruction of public or private property. Jewish ethics and democratic ideals do not sanction the resort to extra-legal violence as instruments for enforcing public piety. Moreover, such measures only exacerbate tensions and arouse enmity for Jewish tradition among the non-observant. Teaching, preaching and personal examples of pious practice are the only legitimate and ultimately the only effective means of persuasion; violence and coercion are not.

By the same token, it is nothing short of bigotry and hooliganism to carry out acts of reprisals against synagogues or institutions of Torah study. Over and above our repudiation of their acts of physical violence, we are especially horrified that Jews could engage in acts historically associated with anti-Semites. Tearing up holy prayer books and sacred Bibles, desecrating tefillin and the Arks of the Law, and defacing synagogue buildings with swastikas are unbearable to Jews of conscience and memory throughout the inhabited world.

We call upon all elements of Israeli society and of world Jewry to repudiate these mindless resorts to violence and hatred, as well as the religious and secular fanaticism which have incited them. We urge all Jews to join in supporting Israeli Prime Minister Shimon Peres and Deputy Prime Minister and Foreign Minister Yitzhak Shamir in their appeals for a cessation of physical



violence and the undertaking of major efforts to promote moderation, tolerance and mutual respect. The precious democracy that Israel has forged must not be allowed to become hostage to irrationality and uncontrolled passions.

The Jewish people have survived over 4,000 years and across some thirty civilizations because at crucial moments of Jewish history the core values of Ahavat Yisrael ("Love of one Jew for another") and sense of mutual responsibility have dominated Jewish consciousness. At this critical hour in Israel and in the Diaspora it is urgent that the entire Jewish people return to these sacred principles of mutual love and respect, the keystone of Jewish survival.

#### SIGNATORIES

Rabbi Mordechai Leibling, Executive Director, Federation of Reconstructionist Congregations and Havurot

Rabbi Richard Hirsh, Executive Director, Reconstructionist Rabbinical Association

Rabbi Ira Schiffer, President, Reconstructionist Rabbinical Association

Dr. Arthur Green, President, Reconstructionist Rabbinical College

Dr. Alfred Gottschalk, President, Hebrew Union College-Jewish Institute of Religion

Rabbi Herbert M. Baumgard, President, Synagogue Council of America

Dr. Gerson Cohen, Chancellor, The Jewish Theological Seminary

Rabbi Walter S. Wurzbarger, Chairman, Interreligious Affairs Commission, Synagogue Council of America

Rabbi Benjamin Kreitman, Executive Vice-President, United Synagogue of America

Dr. Norman Lamm, President, Yeshiva University

Rabbi Haskel Lookstein, President, New York Board of Rabbis

Rabbi Alexander Schindler, President, Union of American Hebrew Congregations

Rabbi Kassel Abelson, President, Rabbinical Assembly

Rabbi Wolfe Kelman, Executive Vice-President, Rabbinical Assembly

Rabbi Henry D. Michelman, Executive Vice-President, Synagogue Council of America

Rabbi Gilbert Klaperman, First Vice-President, Synagogue Council of America

-----  
For the American Jewish Committee: Theodore Ellenoff, President; Dr. David M. Gordis, Executive Vice-President; Rabbi Marc H. Tanenbaum, Director, International Relations Department; Dr. George E. Gruen, Director, Israel & Middle East Affairs Division

8865 (IRD-8)



# ISRAELI PRESS HIGHLIGHTS

Institute of Human Relations  
165 East 56th Street  
New York, NY 10022

A Weekly Review of the Israeli Press by the Israel Office of The American Jewish Committee

## A NEW PHASE IN ISRAEL'S RELIGIOUS WARS

(Press Summary - June 12, 1986)

The long-simmering feud between Israel's Orthodox and secular Jews erupted on June 11 when a Tel Aviv synagogue was set afire in retaliation for the burning of bus shelters by ultra-Orthodox Jews who consider the shelters' advertisements to be obscene. A note affixed to the door of the synagogue, signed by the "People Against the Ultra-Religious" read in Hebrew, "We will burn a synagogue for every bus shelter set ablaze."

Over the past half year, well over 50 modern bus stop shelters displaying large illuminated advertising posters have been vandalized by ultra-Orthodox zealots (called "haredim," lit., "pious ones") in Jerusalem and in Bnei Brak, the largely haredi suburb of Tel Aviv. Over 30 were torched or otherwise totally destroyed; the rest were defaced with black spray paint. Most of them, but not all, showed scantily-clad female models in bathing suits. The haredim claimed that they were deeply offended by this display of "immoral nudity" in public.

The individual cases of such attacks have now turned into an organized campaign which has spread from the haredi neighborhood of Mea Shearim in Jerusalem to clearly secular neighborhoods in Jerusalem, Tel Aviv and Petah Tikva. Evidence of the new organized phase of the campaign came last week when the rabbi of the Kiryat Shalom quarter of Tel Aviv was apprehended by the police as he was spray-painting a bus shelter. Rabbi Eliezer Shach, who is the spiritual mentor of both the "Lithuanian yeshiva" wing of the haredi Agudat Israel party and of the new Sephardi haredi party, Shas (Sephardi Torah Guardians), also came out in favor of such actions. One of the two Agudat Israel Knesset members, Menachem Porush, declared that he personally would also take part in the defacing of the offending posters. It was reported that he was persuaded not to do so by the police. The competing haredi dailies and weeklies outdid each other in urging the campaign to proceed.

On the evening of June 7, haredim in Bnei Brak hung posters which read: "Our brothers in Jerusalem are fighting a holy war. Will we sit back quietly here in Bnei Brak, where one of the advertising firms responsible for the abomination is located? Every G-d-fearing Jew must come out to protest against the Abboudi advertising firm which is desecrating the Holy Name."

On the following day, thousands of Bnei Brak haredim joined in a public rally and marched on the premises of the allegedly offending company. On the way, they attacked passing motorists at



random, and called a number of secular female passers-by "prostitutes" and "shikses." According to news reports, the police did not enter Bnei Brak during the whole course of the rioting. The level of frenzy to which the campaign has reached is evidenced by the fact that the Abboudi company was attacked although, in fact, it was not responsible for the offending posters and that the posters now being destroyed and defaced include innocuous ones for El Al and mayonnaise, among others, in which no women appear.

Nadav Shragai, one of Israel's few media experts on the haredi community and its internal workings, writes in Ha'aretz on June 6 that the campaign began nearly a year ago when a splinter group of Natorei Karta ("Defenders of the City") zealots in Jerusalem, headed by a Rabbi Katznelboigen, began attacking the "arrogant posters." His example was followed by the main body of Natorei Karta headed by Rabbi Uri Blau, and then by the larger Eda Heharedit ("Pious Community"), and finally by the even larger Agudat Israel party.

Shragai writes: "Katznelboigen has several scores of adherents; Blau, several hundred; the Eda Heharedit and the Aguda tens of thousands each. These four concentric circles of similar haredi Jews followed one after another...The leaders of each group...were the ones to decide to widen the circles.

"Behind the 'holy war' lies the very mundane matter of money. A number of Jerusalem press photographers can personally attest to how the photo industry burgeoned after the events of the past few days, with members of different sects competing to buy photos of their heroic actions, for good money, for the purpose of sending them to their supporters and financial backers abroad. The entire purpose was to ensure the continued flow of dollars to their impoverished treasuries."

Ha'aretz writes in its editorial of June 6: "The campaign against the posters is but a new, not entirely unexpected, phase in the broader struggle that has been gnawing away at Israeli society. President [Chaim] Herzog was absolutely correct when he said recently that relations between the haredim and the secular [Jews] in Israel were worse than those between Arabs and Jews in the capital [Jerusalem]....Most researchers [of Israeli social tensions concur] that this is perhaps the most intense of the various confrontations that beset Israel, and that it will in all likelihood get worse as the Jewish ethnic confrontation [between Ashkenazi ("European") and Sephardi ("Oriental") Jews] continues to subside.

"Many things bother the haredim: what the average Israeli eats; how he spends his Friday nights; his desire to travel on the Sabbath with his family on inexpensive public transportation; what the Israeli woman wears. Gradually, haredi violence is penetrating to all walks of life. There is absolutely no reason for the secular public to believe haredi politicians who claim that the whole fight is just about safeguarding their way of life...Israel is home to many different communities, who are each entitled to [live according to] their different life-styles. None



of the targets of the brutal haredi attacks could justify denying those groups their rights. The fact is that the haredim are determined to impose their way of life over the secular community.

"There is always the temptation to empathize with the haredim who rise up in arms when such posters are put up in their quarters. But that, of course, is not the problem. For the Porushes and their ilk [see p. 1] will never be satisfied with such examples of secular understanding. They will always extend their torching and trashing outside the confines of their own quarters, for their goal is to dictate their own way of life to others rather than merely to defend their own.

"It will not work in other parts of the country -- in Petah Tikva, Haifa, Tel Aviv and even in Jerusalem -- where there is already a counter-struggle to ensure the principles of life without coercion. It will be a difficult and protracted struggle, but one that should not be shirked. The trouble is that the police, whose function it is to treat such predators as they treat all other common criminals, have not proved up to the task. The secular public must learn to understand that this is a crucial struggle for the future character of Israel. That perception should spur them on to take part in the struggle by all legal and appropriate means. Secular passivity in the face of brutal haredi aggressiveness can mean the beginning of defeat in that battle."

Ma'ariv writes in its editorial on June 5: "The destruction of public property is an offense, and those found guilty of it should be made to pay the price. When the perpetrators are part of a nationwide campaign -- as in the present case -- the haredi trashers and their supporters should be treated even more severely. When the campaign goes beyond the confines of the haredi areas, it is doubly reprehensible, as is the support of the rabbis and larger circles of the haredi community.

"Such a phenomenon cannot be confronted by merely routine police action. It is thus surprising that the police have so far failed to enforce the law in these cases. It is all the more surprising that senior police officers are trying to take the easy way out by pleading with the likes of Knesset Member Porush and by urging the advertising companies to remove their posters so as not to enrage the haredim.

"It is the function of the police to impose the law equally on all and not to seek to mollify those who declare themselves in opposition to the law. We believe that it is high time to put an end to the lawlessness of the haredim and to the self-restraint...[of the police]."

The Jerusalem Post writes in its June 4 editorial of proposals supported by Prime Minister Shimon Peres for the establishment of a forum between religious and secular Israelis that would facilitate a rapprochement between the two communities: "Understanding, to most of the Orthodox community, means non-Orthodox acceptance of the natural monopoly of Orthodoxy as the only legitimate and authentic expression of Judaism. The Jewish culture of the secular is disdainfully rejected as, by



definition, not Jewish and hardly a culture. The haredim are not fighting to shelter their own quarter from the blight of obscenity (for it is hermetically sealed to outsiders), but to save the souls of the uninstructed secular, and to remake Jerusalem in their own image. It is a mitzva -- a virtuous deed -- they are performing, so the haredi 'court of justice' has ruled.

"The chief rabbis of Israel, with their seat in Jerusalem, have shrugged off such hooliganism as the work of an unruly and insignificant minority, but have had scarcely a word of condemnation for the perpetrators, even after the massive burning and daubing outburst of the past few days...and neither have the three Orthodox government ministers who conceived the joint forum. One of them, Rabbi Yitzhak Peretz, the Minister of Interior, in fact sprang into action over the last weekend to obtain the release of one of the daubers arrested by the police.

"Before there is any hope of rapprochement between the two communities, Orthodox leaders must themselves accept that it will never be achieved without abandonment of any effort at religious coercion, and without the appreciation of the fact that -- to the non-Orthodox -- individual freedom is a value in its own right, and not merely a synonym for licentiousness."

Nadav Shragai writes in Ha'aretz (June 6) that in the midst of all the escalation in tempers "it comes as somewhat of a surprise that other voices are being heard, too, in the haredi camp. They are still very few (those of Haifa's Sephardi Chief Rabbi Bakshi-Doron, Rabbi Shaul Israeli of the Supreme Rabbinical Council, and former Agudat Israel Knesset Member Rabbi Ya'acov Gross), and they are being directed inward to the haredi camp itself, rather than to the general public. They are not the voices of the current political or spiritual leadership -- such as [Sephardi Chief Rabbi] Ovadia Yosef and Rabbi Eliezer Shach [see p. 1] -- but they have elicited echoes in the haredi camp.

"Rabbi Bakshi-Doron has called to 'consider well the seeking of a confrontation with the seculars, for it might bring on tragic consequences, and possibly even prevent the drawing close of the secular public to the Holy Torah.' Bakshi-Doron says there are many reasons for the secular public's hatred for Judaism, 'but we cannot deny our responsibility in that matter....It is in our hands to avoid hatred. Much depends on our attitudes to the secular public. The basic principle should be that we should not invite a counter-reaction by our publications and by the atmosphere that we create. We can achieve the same goals in regard to the things we consider positive and desirable by presenting them in a pleasant manner to the secular public. Of course, there is always the alternative of presenting them in a way that will lead to a backlash. It is a heavy responsibility that we bear.'"

Shragai concludes: "The beginnings of this seeming change in the haredi camp would seem to be more tactical than substantive. But one should not forget that the solitary individuals who have dared sound such voices in the haredi camp are very much part of the people at large and are not interested in burning their bridges to them."

(Edited by Harry Milkman)

memorandum

*me, Please show copy of this to Marc  
when he is in Israel -- I am sure he  
will react  
to this.*

**THE AMERICAN JEWISH COMMITTEE**

**date** June 23, 1986

**to** James Rudin

**from** M. Bernard Resnikoff

**subject**

*George*

When Ya'acov Pnini returned to Israel he told me about his meeting with you and your declared intention of writing AJC chapters and units that they can now deal directly with the Israel office with respect to any groups that might be coming.

I would appreciate you sending me a copy of that letter plus any kind of commentary that you wish to add.

Many thanks and regards.

cc Marc Tanenbaum/George Gruen ✓

*S. This arrived after Marc has already to Israel.*





Special To The JTA  
LATIN AMERICAN CONCLAVE ASSAILS  
TREATMENT OF JEWS IN SOVIET UNION  
By David Harris

(Editor's Note: David Harris is deputy director of the American Jewish Committee's International Relations Department.)

BUENOS AIRES, June 4 (JTA) — Delegates from 11 nations, most of them non-Jews distinguished in the political and intellectual life of their countries, joined in a strong condemnation of the Soviet Union's policies toward its Jewish citizens at the Latin American Conference on Soviet Jewry, which ended a four-day session here last week.

The delegates unanimously approved a final document denouncing the decline of Jewish emigration from the USSR, and the increased repression of Jewish religious and cultural activities, especially the unremitting campaign against Hebrew teachers.

The conference called on democratic member states of the United Nations and signatories of the Helsinki Final Act to raise these issues with Soviet officials at every possible opportunity.

The delegates who attended the conference will submit the document to their respective government leaders with urgent requests to intercede with Soviet authorities on behalf of Soviet Jews.

They represent Argentina, Brazil, Colombia, Costa Rica, Ecuador, Guatemala, Mexico, Panama, Peru, Uruguay and Venezuela. Among the delegates were three former ministers of education, a former foreign minister, prominent members of parliaments, human rights activists and leaders of Jewish communities in South American and Central American countries.

'Faith And Commitment Required'

The Conference received a message of solidarity from the administration of Argentine President Raoul Alfonsín. A prominent Argentine journalist, Luis Pan, told the gathering, "Maybe the growing democratization sweeping Latin America will prove contagious and even reach the borders of the Soviet Union, permitting those who seek to leave to be accorded this basic international human right." Pan, who is president of the Argentine Committee for Soviet Jewry, added, "We know that miracles do happen, but faith and commitment are required."

Sergio Nudelstejer, secretary general of the Conference and the American Jewish Committee's director for Central America, stressed that "Only with non-Jewish support can the advocacy movement in Latin America, where Jews comprise less than 500,000 of the region's 500 million people, have any real impact."

Speakers at the Conference included Enrique Tarijo, Vice President of Uruguay; Adolfo Pérez Esquivel, 1980 Nobel Prize laureate and a human rights activist; Father Benjamin Nunez, founding director of Christian-Jewish Understanding in Costa Rica; and Mark Drashinsky, a former refusenik and Hebrew teacher who has been living in Israel since 1985.

The Conference announced that its next meeting will be held in Brazil in 1988, marking the 25th anniversary of its founding.

Jerusalem May 27, 1986

Ref.: 7-510-1

### EVERYMAN'S BET-MIDRASH

#### Background

Given the complexity of modern life, the fulfillment of Zionism and the establishment of the State of Israel, the Jewish people is called upon to seek new existential solutions to the question of its identity.

The question of the national identity of the Jewish people is also the question of the identity and self-identification of the individual Jew -- both in Israel and in the diaspora. Unable to find an answer to the problem of Jewish identity, the individual loses his sense of identity and his sense of membership in the community. At this point there commences a process of the alienation of the individual from the Jewish community and society. It is to this problem that Everyman's Bet-Midrash addresses itself.

The challenge of modern society has created dialectic patterns in life styles, behavioral values and their modern interpretation -- which are not exclusively a part of the classic Jewish way of life. Hence, it is self-evident that there is no one solution, no unique model that will provide a comprehensive answer to the whole set of problems. Rather, we must find a "sheaf of solutions", through the establishment of a center for the implementation of programs pluralistic in nature, in order to provide an immediate answer to these challenges. It is for this purpose that Everyman's Bet-Midrash has been established.

Everyman's Bet-Midrash was conceived to develop a system of programs to cope with the problem of modern Jewish identity -- in Israel and the diaspora. Its aim is to provide an immediate and topical answer to the identity crisis being experienced by each and every Jew in Israel and the diaspora. Everyman's Bet-Midrash seeks to create an educational synthesis between the wealth of Jewish sources and the challenges of modern times and culture -- a synthesis that will meet the present existential needs of the Jewish people.



### Working Principles

1. First premise: It is impossible to conduct a true dialogue without a common knowledge basis, shared by the partners to the dialogue. In Israel, the Jewish sources have been appropriated by certain distinct groups, removing broad sectors within Israeli society from participation in Jewish creativity. It is the aim of Everyman's Bet-Midrash to extend the field of Jewish knowledge and information to those sectors of the population to whom the Jewish sources are inaccessible. The approach of the Bet-Midrash is to provide information purely for the sake of learning, and not to label the students with social stereotypes and biases.
2. Second premise: The method of teaching and the imparting of material will be based wholly on the principle of "educational pluralism" -- namely, it is impossible to preach a theory of pluralism and social tolerance without actually maintaining pluralistic methods of learning and communication.

The programs of the Bet-Midrash reflect a very broad range of Jewish subjects and a wide spectrum of lecturers representing all views and outlooks prevailing today within the Jewish people, cooperating in the teaching process, each according to his own understanding.

3. Third premise: There is no "instant" Judaism. The existential problems of contemporary Jewry cannot be solved instantly or by immediate and unequivocal answers. The complexity of modern life in general, and of Jewish identity in particular, require prolonged and in-depth search and clarification.

Everyman's Bet-Midrash will create the dynamics of a common search, of joint questioning, and the presentation of various models of solution and synthesis. Each participant will acquire the tools and the information necessary in order to decide, for himself, what form of Jewish life he will choose.

## Programs

Below are several programs which will be implemented in the first stage (within 3 months of the opening of the Bet-Midrash).

### A. Courses

#### 1. The Bible - Personal Views.

A course in the study of the Bible given by a select group of lecturers and public figures, who will present to the students selected chapters from the Bible, and interpret them in light of their personal understanding. Each lecturer will give three lessons. Duration of the course - one year.

The lecturers will include:

- Dr. Yosef Burg (Minister of Religions).
- Dr. Israel Eldad (philosopher and representative of the nationalist revisionist school of thought).
- Prof. Yeshayahu Leibowitz (religious thinker representing the dovish political outlook).
- Shulamit Hareven (writer and essayist).

#### 2. Messianism and Zionism.

The course will deal with the relationship between the Jewish national revival (Zionism) and the sources of Jewish messianism which for generations upheld the vision of redemption and the return to the land. This, in effect, is the basis for the tension between the religious and secular worldviews, and between Zionism and messianism. The course is designed to provide the students tools with to help them understand the social tensions in Israel.

Among the lecturers:

- Rabbi Yoel Bin Nun (one of the leaders of Gush Emunim).
- Prof. Avi Revitsky (one of the founders and leaders of Netivot Shalom).

#### 3. Judaism - Between Mysticism and Rationalism.

A basic course in understanding the tension existing within Judaism, from its beginnings, between the realistic course of life and the "leaps" of mysticism and Kabbalah.



4. Jewish Narrative Prose.

In the course of a year, a systematic analysis will be made of the forms of Jewish prose: the Biblical narrative, Talmudic legends, Midrash, the Hassidic novellas, and popular stories -- and their place in modern Jewish literature.

5. Jewish Literature and Psychoanalysis.

An attempt to understand the intricacies of Jewish narrative prose in its various forms (see (4) above) through the tools of social science -- psychoanalysis, along the lines of Bruno Bettelheim's: "The Charm of Legends."

6. The Biblical Dreams and Psychoanalysis.

An analysis of the Biblical dreams according to the most modern understanding of the human world of dreams.

7. Jewish Story Hour.

A special program for children, in which Biblical stories and rabbinic legends will be told to children by the best of the popular story-tellers in Israel.

8. Yiddish Ulpan.

Out of a desire to preserve and to restore this rich Jewish heritage, the Yiddish ulpan will function in three areas:

- a. Language study.
- b. Story-telling in Yiddish.
- c. Yiddish humor.

9. The Eternal Religion and the Religions of the World.

A series of lectures designed to examine the interrelationships and the cultural influence of the world religions on Judaism. The series of lectures is built around various cultural, historical and religious axes: the effect on religious commentary, on the organizational structure of the Jewish people in the diaspora, the evolution of halakhah, the effects on Jewish philosophy, etc.

10. The Creation of the World in the Religious Cultures and in Judaism.

A comparative study of the stories of creation and the accompanying art forms, as expressed in the different religions, and their comparing them to the Jewish view of creation.

11. Eschatology

A history seminar in which the students will become acquainted with eschatology, various questions concerning the end of days, and their historical and artistic effects on the history of the Jewish people, from Biblical times until the time of the "State of Israel - the beginning of redemption."

B. Communications

The tremendous educational potential of advanced communications has to date not been fully exploited. Thus, for example, there is not yet a Jewish video library. Out of a desire to fill this vacuum, the Bet-Midrash has begun to produce a "Jewish library." In cooperation with Israeli Television, we produced "The Seder Night" and "The Night Liturgy of Shavuot", and we plan to complete the cycle of the Jewish year with programs on all the Jewish holidays. The aim of the series is to present a model of traditional Jewish ceremonies together with timely additions.

Future series (which are in advanced stages of planning for early production) deal with thematic Jewish study, preparation for Bar/Bat Mitzvah, the Jewish wedding ceremony, and Jewish mourning ceremonies.

C. Counselling Services

Beginning next academic year, a "Jewish telephone service" will be run by the Bet-Midrash, providing answers and advice to teachers, counsellors and students in every area of Jewish life.

D. Tourism

In the coming tourist season, the Bet-Midrash will open its doors to non-Hebrew speaking tourists who are interested in a "crash course" in the fundamentals of Judaism, Jewish concepts, contemporary Jewry, etc.



E. Planning and Development

Alongside our current activities, we have established a department for planning and development. The department both furnishes the subjects for study and defines areas of the institution's activity. It also addresses itself to issues which arouse Jewish public opinion, with the aim of finding and suggesting practical solutions. At present, the department team is completing a series of revolutionary proposals for the solution of the question of "Who is a Jew" in a manner that will be acceptable to all currents and outlooks within Judaism.

F. Publications

The Bet-Midrash plans to publish all the study material, as well as selected sources, for the use of the general public — both as written material and in the form of audio and video cassettes.

G. Experimental Operation

In the course of the last year, we implemented the abovementioned ideas and study programs in a controlled experimental format. We conducted a large number of activities within the framework of weekend meetings, study evenings on specific subjects, and study tours throughout Israel, combining sources and archeology.

To this end, we cooperated with some of the best public institutions in the country, including: Bet Hatefutsot, the Van Leer Institute, the Tel-Aviv municipality, Bet Yad Lebanon, the Cultural Department of the Histadrut, the Adult Education Department and the Department for Torah Education within the Ministry of Education, and others.

These activities today involve more than ten thousand active members, who have already petitioned for the establishment of six more branches of the Ope Bet-Midrash throughout the country. (However, as this is not a profit-making institution, and we do not seek funding by any political establishment, we cannot expand our activities to such dimensions).

Avraham Burg

1. ב"אחבאר אליוס" (7.6) כותב עבד אלסלאם דאוד בכותרת "הבגידה אצל משפחת הבגידה - נאמנות" שהציונות מבצעת תכנית התלמוד להשתלטות היהודים על העולם. התופעה הבולטת ביותר - השתלטות "קבוצת הלחץ הציונית" על ארה"ב ובעיקר על כלי התקשורת. ישראל אינה לוחמת בנשק אלא באמצעות ארה"ב. השלום עם ישראל איננו סוף המאבק וישראל אינה מסתירה שאיפותיה הרשומות בתלמוד. המאמר מלווה קריקטורה של תמנון חובש כיפה, אחת מזרועותיו חובקת כלי התקשורת והשנייה - חרב.
2. "אחבאר" ו"גומהוריה" 10.6 בסימן סיפוק מנצחון ולדהיים וג'ינוי "המתקפה הטורקיסטית הישראלית-ציונית-אמריקנית" ("גומהוריה") או זו של "החוגים הישראליים והיהודיים (אח'באר). רואים את שורש ההתנגדות לוולדהיים בתמיכתו בעניין הערבי בנאום ערפאת באו"ם בעת כהונתו כמזכ"ל. "גומהוריה" קובע בין השאר שישראל ביקשה לבצע רצח אופי "כאילו היה האחראי היחידי לתופעת הנאציזם ולרדיפה הכוזבת של היהודים בידי היטלר".
3. במסגרת מאמר מערכת המאשים את ישראל, ארה"ב והארגונים הציוניים בהתערבות בבחירת ולדהיים כותב "גומהוריה" (11.6): "...וכן לא הצליחה התעמולה הנרחבת שניהלו ישראל וארה"ב להסתיר שה"פ ההסטורי ההדוק שהתקיים במהלך שנות ה-30 בין מנהיגי התנועה הציונית ההתנחלותית בפלסטין וממשלת היטלר הנאצית שסייעה להם רבות בפעולות העברת היהודים לארץ הערבית הכבושה... ובעת שישראל סוענת שהיא אויבת מתמדת לנאציזם הרי היא משתמשת ברציפות בשיטות נאציות במלחמתה נגד הערבים ובתעמולה נגדם ונגד כל התומך בהם. זהו הלקח מהבחירות לנשיאות אוסטריה..."
4. עבד אלמנעס סעיד ("אהראם" 11.6): "התנועה הציונית מנסה לשכנע העולם שההסטוריה טובת סניב ההשקפה היהודית ולהשריש זכרון פשעי הנאצים ולהשכיח פעולות ישראל נגד הערבים ונוקטת בטרור מדיני ופסיכולוגי כלפי מנהיגי המערב. פרשת ולדהיים מפריכה האמירה המקובלת על הערבים שהיהודים שולטים בעולם."
5. מחמד אלח'יוואן ("גומהוריה" 14.6) שישראל רגילה להתערב בענייני האחרים ולנצל רדיפות הנאצים, למרות שהוא דמיוני ומפוקפק. "...אירופה שונאת את היהודים מעומקה. היהודי, סוחר ונציה המוצץ דם קרבנותיו, הסרטן שהרס תאי החברה והמגפה שאירופה היתה מבודדת ברובע היהודים לבל תדביק האחרים". הערבים היו צריכים לנצל שנאת אירופה ליהודים "השנואים בכל מקום וזמן", אך הטרור הערבי והקומוניסטים הערבים הקוראים להשליך היהודים לים מאפשרים לישראל לכפות עצמה על מצפון אירופה.
6. עבד אלסלאם דאוד ("אח'באר אליוס" 14.6) ואחמד בהג'ת ("גומהוריה" 14.6) קובלים על מלחמת "אמל" והסורים בפלסטינים בלבנון במקום שיתלכדו מול "אויבם" המשותף.
7. מתוך מאמר אנטישמי בכותרת "TO UNDERSTAND THE JEWS, THEIR CONCEPT OF VALUE AND PRICE" שהתפרסם באנגלית בגליון אפריל - מאי '86 של כתב העת "אלאזהר" היוצא לאור ע"י מרכז המחקרים האסלאמיים של "אלאזהר" (מוסד "אלאזהר" נתמך וממומן ע"י שלטונות מצרים):  
"THE PREVIOUS PRESIDENT OF THE UNITED STATES OF AMERICA, BENJAMIN FRANKLIN IN THE SPEECH ABOUT THE JEWS SAID: 'ANYWHERE THE JEWS LIVE, THE MORAL STANDARDS WILL DECLINE AND THE ECONOMICAL TRANSACTIONS ARE CONDUCTED IN DISHONOURABLE WAYS...'  
"...THEIR LACK OF MORALS ALWAYS PREVENT THEM FROM MOTIVATING WITH DEVOTION, HONEST DEALINGS AND CONFORMITY WITH OTHERS. AN EXAMPLE OF THIS IS THEIR FINANCIAL TRANSACTION WITHOUT USURY AMONG THEMSELVES; WHEREAS THEY OPENLY PRACTICE USURY WITH OTHERS. THIS LED TO DEPRIVING THE OTHERS OF THEIR POSSESSIONS AND FINANCIAL RESOURCES..."  
"...THE JEWISH RELIGION MOTIVATES THEM WITH FEELINGS OF SUPERIORITY AND ARROGANT PRIDE, AND DICTATES DOCTRINES THAT ARE ONLY APPLICABLE AMONG JEWS AND NOT TO BE APPLIED WHEN DEALING WITH OTHER CREEDS. ACCORDINGLY (NOT TO



KILL OR NOT TO STEAL) IS MEANT NOT TO DO THAT FOR JEWS, BUT THEY ARE ALLOWED TO DO SO WITH OTHERS OF OTHERS CREEDS.  
THE HISTORICAL CULTURE OF THE JEWS IS DERIVED FROM THEIR RELIGIOUS DOCUMENTATION AND PRIESTS. THESE ENCOURAGE EVERY SIN AND AVOID VIRTUE AND RELATE ALL ASPECTS OF CHEAT, HYPOCRACY, INJUSTICE, AND SOCIAL AND RELIGIOUS PERVERSIONS..."

8. מכתבת פרשנות ברדיו "צות אל ערב" (הממלכתי) 22.6-1:22.6:

מכתבת פרשות ששודרה ברדיו צות אלערב (הממלכתי) ב-22.6 בשעה 14.20: טרור רשמי ננקט על-ידי משטרים ומדינות כגון ישראל, דרום אפריקה ולוב. קצפו של העולם יוצא עליו. מאחר שטרור זה אינו מוצדק ובלתי לגיטימי הוא תולדה של מדיניות גזענית החותרת או להשליט עדה אחת על רעותה כמו בדרום אפריקה או לחסל עם שלם וליושב עם אחר במקומו כמו בישראל.

דרום אפריקה מתייחסת לעם האפריקני השחור כאל עם הנמצא בדרגה נמוכה יותר מן הלבנים השולטים באותו אזור. ישראל מתייחסת לעם הפלסטיני בעל האדמה כאילו הוא זר לה. שאיפתה או לגרש אותו או לחסלו ולהפטר מבעייה שהדירה את שנתה וסכלה את זממה. אותו משטר שקיים בדרום אפריקה קיים בישראל בשינויים מעטים בצורה, לא במהות.

כאשר מנסים העם הפלסטיני או הדרום אפריקני לשנות את המציאות הקיימת שממשלת ישראל ודרום אפריקה מכסות לכפות עליהם אזי צצים על פני השטח דיכוי ברברי, טרור ורצח לעומתו מתגמדת המדיניות הנאצית והפשיסטית המבעיתה. מוזר וגם מגוחך לעתים שממשלת ישראל ודרום אפריקה מכנות את פעולות המרי הלגיטימי הננקטות על-ידי העם בדרום אפריקה ובאדמות הפלסטיניות הכבושות טרור שיש לדכאו והן משסות בהם את העולם כולו. יותר מוזר שישראל ודרום אפריקה מוצאות מדינות בעולם התומכות בהן ומוגנות מהן גינוי וסנקציות בינלאומיות. אדרבה, הן מסייעות להן להמשיך במדיניות ברברית זו. קיים טרור נוסף, בו מצטיינת ישראל - הטרור המבוצע על-ידי ארגונים ובודדים, המודיעין הישראלי מגרש את הפלסטינים מכל מקום ואת אלה המזדהים עמם ועם בעיותיהם.

9. מפרשנות רדיו "צות אל ערב" (25.6):

ישראל מנסה לנצל כל הזדמנות כדי ליצור שינוי, אפילו מזערי, כדי להטות את דעת הקהל לטובתה. השאלה היא מה הגורם להצלחתה שעה שאנו נכשלו. הלא העולם כולו יודע כי שמיר ומנהיגים ישראלים אחרים הם בעלי יכולת רבה בתחום הטרור.

הם אינם נרתעים מביצוע פעולותיהם הטרוריסטיות נגדנו באדמה הכבושה ובדרום לבנון. הטרור הישראלי החל לזכות בהגנת המדינה ובתמיכתה. היא זו המספקת למתנחלים ולקיצונים היהודים נשק כדי להטיל מורא על התושבים הערביים ולהניע אותם לנוס על נפשם. בשבוע שעבר, כוחות הכיבוש הישראלי בצעו טבח ברברי בכפר טירא... זוהי רק אחת מתמונות הטרור הישראלי המבוצע מדי יום ביומו באדמה הכבושה ודרום לבנון קבל עם ועדה. למרות זאת אף אחד אינו מדבר על הטרור הישראלי.

3. מסיכום מראיון עזיז אחמד עזמי, יועץ שר ההסברה המצרי, בנושא פרשת ראש השב"כ ששודר ברדיו "צות אל ערב" (18.6):

הפקיד המצרי רואה בפרשה ביטוי לאפיייה התוקפני הטרוריסטי של ישראל שמאפיינת אותה עוד מלפני קום המדינה ועד עצם היום הזה. מסקנותיו הן שהדמוקרטיה הישראלית אינה אמיתית... כן סקר מעשי טרור של ישראל החל ממצע "מלון המלך דוד" ש"באחריות ראש הממשלה הבא של ישראל" וכלה בפלישה ללבנון כביטוי לטרור של מדינה. הפלסטינים מנהלים מאבק לגיטימי. אין להבדיל בין טרור אישי לבין טרור של מדינה. ישראל מבצעת את שני סוגי הטרור...

7.6.86

5/7/87

أخبار اليوم  
الصفحة الثامنة

# الفرد مع أهل الف



COU 2 - 7  
فرد مع أهل الف - 7.6.86



[start]

Original documents  
faded and/or illegible





استخدمت بل ويجب عقاب المسؤولين عن ذلك وإلا أصبحت هذه الوسائل سياسات سائلة مفرقة تؤدي إلى تدهور السلوكيات القومية. ففي إسرائيل مثلاً في الولايات المتحدة عند مكافحة الإرهاب وعند استخدام التجسس، فإن نوعية ما يبقى ويدوم هي بنفس أهمية البقاء نفسه.

وبعد هذا المقال، فلا بد من الإشارة مرة أخرى أن ويليام سافير معروف بعدائه السافر للعرب ومحاكمته لإسرائيل وبالتالي فمقاله رغم كونه نقداً حقيقياً لإسرائيل فإن هذا النقد نابع من خوفه على إسرائيل، ومن تخوفه أن يسود ما أسماه بغياء أجهزة الأمن الإسرائيلية الداخلية والخارجية.. وتسوء سمعة إسرائيل وخاصة داخل كواليس السياسة في واشنطن.. وإذا حدث هذا، فسوف يتبعه أيضاً تقليل من جانب اهتمامات رجال الكونغرس الأمريكي والإدارة الأمريكية والأدهى من ذلك الجاليات اليهودية في أمريكا.. تلك مصيبة لا يرضاها محبو إسرائيل.

جنودها لأن حكومة شيمون بيريز غارقة في أزمة أمنية.. ويتوقع سافير أن تكشف الأيام القادمة عن مزيد من الدلائل والحقائق عن تورط إسرائيل في عملية تجسس بولارد، وأن يقوم شيمون بيريز من ناحية باصدار مزيد من الإنكار عن مغرفته أو معرفة حكومته بما كان يجري في هذه العملية.. ويخلص كاتب المقال إلى أن هاتين القضيتين - قضية تجسس بولارد وقضية التحقيقات في قتل الفلسطينيين في إسرائيل بواسطة أجهزة الأمن الداخلي - ظواهر تؤكد بأن هناك تسيياً في أجهزة جمع المعلومات السرية من جانب أجهزة المخابرات الإسرائيلية.. والمسئولية تقع على أنه لا أحد في إسرائيل يسيطر على الموقف.. والضرر هنا بالغ للغاية.

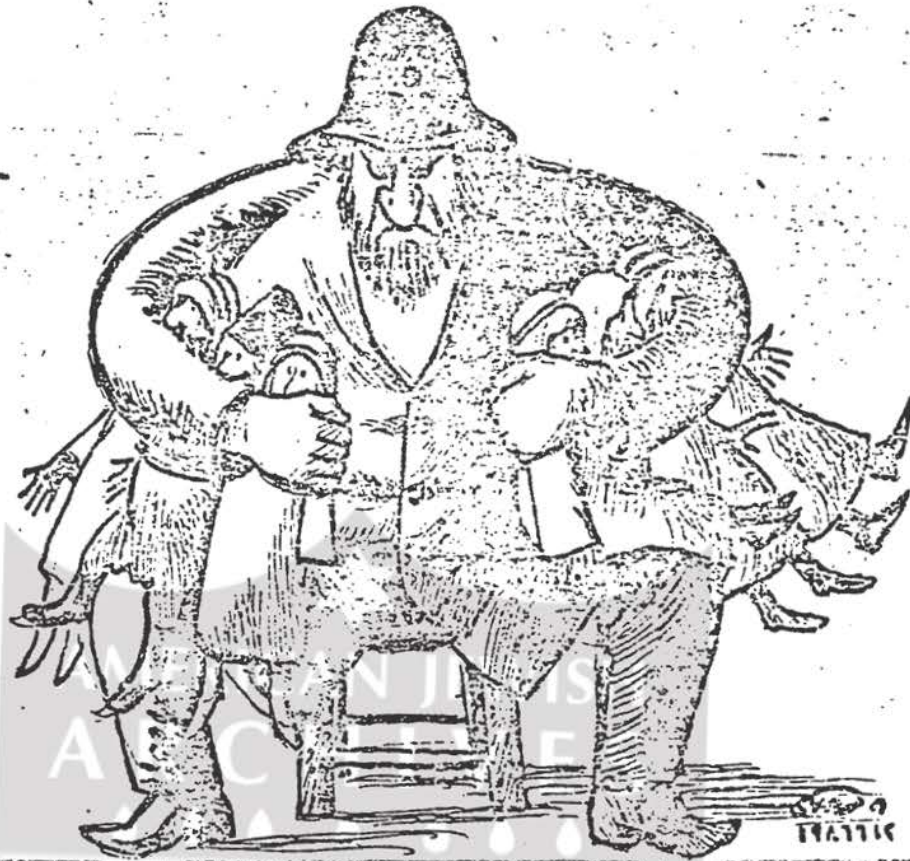
ولأرب أن التسبب سوف يؤدي في النهاية إلى التأثير على ميزانيت المصونة وعلى أمن إسرائيل نفسها.

يجب الاعتراف بأن هناك وسائل خاطئة قد

اخلاص يهود أمريكا المزدوج لكل من أمريكا وإسرائيل معا.. ويبدو أن جوناثان جاي بولارد يسمى لإنقاذ جلده فبدأ يعترف ويبل بأساء أشخاص اشتركوا في عملية التجسس هذه. فقد ذكر مسئولو وزارة العدل الأمريكية في واشنطن لمحرر جريدة لوس أنجلوس تايمز أن الجاسوس بولارد بدأ يشير إلى آخرين اشتركوا في هذه العملية.. وهناك اتجاه بالقاء القبض على أحد الأمريكيين الآخرين وعلى موظف إسرائيلي متهم في نفس القضية. وقد بحث إبراهيم صوفير المستشار القانوني بوزارة الخارجية الأمريكية إلى القدس بمجموعة جديدة من الاتهامات نتيجة أقوال بولارد الأخيرة، وطالب صوفير القدس بتقديم إيضاحات حول هذه الاتهامات.

ويزيد الكاتب ويليام سافير على ذلك بقوله أن الإسرائيليين بينما يرددون القول بأن هذه الاتهامات باطلة وليس لها ادنى أساس من الصحة، فإنه - أي سافير - يشك في أن تكون هذه الاتهامات لها





جامد ، أما من حيث العوامل المصرية الخامسة ، مثل الطاقات الحركية والابداعية والانغامية فإن إسرائيل جزء من اليهودية العالمية ، من هذه اليهودية تستمد إسرائيل بأسها وتستمد وسائل تكوين هوية الأمة ، وتطوير الأرض ، بقوة اليهودية العالمية سوف تبني إسرائيل مراراً وتكراراً .

ولم ينفرد بن جوريون وحزبه بهذه النظرة العنصرية التوسعية بل شاركه فيها كل الجماعات والأحزاب التي تشكل الحياة السياسية في إسرائيل والتي كان بعضها يختلف ويتعارض معه أشد المعارضة . فمتاحم بينجمن الذي كان يعتبر أحد خصوم بن جوريون صرح معلناً عن رأى حزبه بعد إعلان قيام الدولة :-

إن الوطن القومي اليهودي الذي يشمل ضفتي الأردن يشكل وحدة تاريخية وجغرافية متكاملة ، وتقسيم الوطن هو عمل غير مشروع ، وأية مواقعة على التقسيم لا تعتبر مشروعة ، أو ملزمة للشعب اليهودي ، ومن واجب هذا الجيل أن يعيد الأجزاء المقتطعة من الوطن إلى حياض السيادة اليهودية . وأخذ القيادات الصهيونية الأخرى المعارضة لبن جوريون واسمه جوزيف شيبخيان . وكان عضواً للهيئة التنفيذية للوكالة اليهودية كتب في ربيع سنة ١٩٤٩ سلسلة مقالات تعالج ما أسماه ( مشكلة التازحين العرب ) تحمل نفس المعنى والمضمون العدواني الذي سبق أن عبر عنه بن جوريون فهو

من أرض إسرائيل . فلقد حصلنا على استقلالنا في جزء فقط من أرضنا .

وتعتبر مذكرات بن جوريون وكتبه خاصة كتابه الذي أصدره بعنوان ( بحث إسرائيل ومصيرها ) هو المنهاج وبرنامج العمل الذي حدد طبيعة الدولة ، وهويتها ، ومعالم المستقبل الذي يجب عليها أن تتحرك نحوه .

- فعن مساحة إسرائيل وحدودها يقول : ( أمامكم الاعلان الأمريكي للاستقلال ، ليس به أي ذكر لحدود أرضية . ولبيتا ملزمين بتعيين حدود الدولة ) .

ليست لإسرائيل حدود ثابتة وإنما لها حدود مرنة FLEXIBLE

ليست المسألة احتفاظاً بالوضع الراهن ، فعلينا أن نقيم دولة غير متجمدة ، وإنما دولة ديناميكية تتجه للتوسع .

- وفي الكتاب السنوي لإسرائيل عن عام ١٩٥٢ يذكر بن جوريون :-

تتألف كل دولة من الأرض والشعب ، وإسرائيل لا تشذ عن هذه القاعدة ، غير أنها دولة لم تأت مطابقة لأرضها أو شعبها ، وأضيف الآن أنها قامت فوق جزء من أرض إسرائيل فقط .

وعن طبيعة إسرائيل وهويتها يكتب واصفاً :- دولة إسرائيل هي جزء من الشرق الأوسط من حيث العامل الجغرافي فقط ، وهو في جوهره عامل

أنا نواجه ظاهرة ديناميكية تكتسب حركتها من الاستمرار والانتظام والتنامي ، وذات طبيعة وانية تقوم على التوسع والقهر .

ويؤكد هذه المعاني ويرزها - بقصد أودون - المواقف والتصرفات ، والتصرجات التي برزت من القيادات التي تعاقبت على حكم دولة إسرائيل .

ففي أعقاب تأسيس دولة إسرائيل سنة ١٩٤٨ ، واضحا من النخبة الأولى أن القيادة الإسرائيلية التي أعلنت قيام الدولة ، قد قبلت نوع التقسيم الذي أقرته الأمم المتحدة على يد المناورة ، وأنها تضمنت خرقه وعدم الالتزام . وأنها عازمة على المضى في التوسع تحقيقاً لحدها . وهو اقامة إسرائيل الكبرى .

- فلقد صرح بن جوريون ، المنظر العصري حركة الصهيونية ومؤسس دولة إسرائيل ، وأول وزراء لها ، غداة قيام الدولة قائلاً :

لم يكن التصويت على جزء من فلسطين أوكل بين ، فالصهيونيون لا يرضون إلا بفلسطين . وإنما كان التصويت على أي من الطرفين في الوصول للهدف الذي يجمعا وهو سول على كل فلسطين .

كما سجل بن جوريون في مقدمة الكتاب في حكومة إسرائيل عن عام ١٩٥٢ :

إن إسرائيل كدولة قد قامت في الجزء الغربي







[end]

Original documents  
faded and/or illegible



# The American



## Jewish Committee

הוועד היהודי האמריקני • רח' אתיופיה 9, ירושלים 95 149 • טלפון 228862, 233551 • מברקים: ווישקום, ירושלים  
ISRAEL OFFICE: Rehov Ethiopia 9, Jerusalem 95 149 • Tel. 228862, 233551 • Cable: Wishcom, Jerusalem



THURSDAY, JULY 3 - SUNDAY, JULY 6 1986

RABBI MARC H. TANENBAUM



SCHEDULE

THURSDAY, JULY 3.

12:00 NOON

BRIEFING WITH DR. M. BERNARD  
RESNIKOFF AT THE KING DAVID HOTEL.

1:15 P.M.

LUNCHEON WITH AMBASSADOR  
MICHAEL ELITZUR, AT THE  
ZIONIST CONFEDERATION HOUSE,  
YEMIN MOSHE.



FRIDAY, JULY 4

9:00 A.M. *Kiryat Ben Gurion*

MEET WITH DR. NIMROD NOVICK, ✓  
ADVISER TO PRIME MINISTER.

9:30 A.M.

MEET WITH AVRAHAM BURG, AT —  
THE OFFICE OF THE PRIME MINISTER  
KIRYAT BEN GURION.

10:30 A.M.

*נניח*  
MEETING WITH Yael Vered, —  
ADVISER, IN CHARGE OF DIVISION  
FOR RELATIONS WITH THE CHURCHES,  
FOREIGN OFFICE, ROMEMA.

12:30 P.M.

MEETING WITH DR. DAVID KIMCHE,  
DIRECTOR GENERAL, FOREIGN OFFICE  
AND MR. MOSHE GILBOA, DIRECTOR, ✓  
WORLD JEWISH AFFAIRS DIVISION.  
(VENUE TO BE CONFIRMED)

SATURDAY, JULY 5

1:00 P.M.

✓ LUNCHEON AT THE HOME OF  
ZALMAN ABRAMOV, 13 DISKIN STREET  
(APT. 53, TOP FLOOR).

*Yakov Cohen (Amb to Japan) - 541-348*



DRAFT

Date: June 27, 1986

To: Persons Listed Below

From: George E. Gruen

Subject: Proposed Conference on Fundamentalism and Fanaticism in Israel

I finally made contact with Avraham Burg at 6:15 a.m. yesterday. He saw our draft proposal and I am summarizing his comments:

1. Format - There should be 50 to 60 participants altogether, half from Israel and half from the Diaspora. In addition to plenary sessions, we should divide the group into two or three simultaneous workshops to give everyone a chance to participate in the discussion.
2. Co-Sponsorship and Financial Responsibility - The Prime Minister wishes to participate personally in the conference. That is why Burg repeated the suggestion that the conference go over Shabbat, when the Prime Minister has leisure time. When I raised our concern that a Sabbath session would be misinterpreted as insensitivity to religious feelings, he agreed that the conference could have its formal opening session on Saturday night. He will check with Peres about his availability on other days. (An obvious problem is that the Cabinet usually meets Sunday morning.)

With regard to financial matters, he has not yet checked into how much money the Prime Minister's office can make available. His own feeling was that it was best not to raise the money out of the Ministry's regular budget, but he will try to find a sponsor <sup>similar to</sup> ~~like~~ Stephen and Liliane Shalom in Israel to pick up the Israelis' share of the expenses. He suggested we do likewise. Among the expenses that they would have to consider are: 1) Accommodations

... more

for the participants, 2) facilities for recording and transmitting the proceedings, and 3) an edited summary and possibly a book that would come out of the conference. He did not explicitly mention travel expenses for overseas participants and possible honoraria for major papers.

He said that since we have had much more experience in organizing conferences, he would like us to prepare an estimated budget and FAX it to the Jerusalem office and transmit it to him.

He said that ideally he would like all the major Jewish organizations, such as the World Jewish Congress and the American Jewish Committee to be co-sponsors, but he knows that would be difficult.

I said to him that this would not be the kind of serious discussion we had in mind, but would become like the meetings of the Presidents' Conference since we would have to overload the participants with organizational representatives. I said that we wanted to be the major Diaspora co-sponsor and we would be willing to have invitations extended to key persons of stature from some other organizations, as we in fact did in our two conferences of the task force that met in Jerusalem in the mid-70's. I noted that we had already placed Morris Abram and Theo Klein on our suggested list of participants. Other individuals such as Edgar Bronfman might certainly also be invited.

3. Nature of the Participants - For reasons that are inexplicable to me, and contrary to the explicit instructions we had sent to Israel, Burg received our first list with Israeli names on it and had not seen our revised purely Diaspora list. His reaction was that if we want a real discussion and have persons of ability, you don't need someone like Avraham Harman and Zevulun Hammer could not be the only Cabinet member participating.

... more



We agreed with him fully on concentrating on persons of intellectual stature and that we purposely intended to provide him with a list of only Diaspora names in order to give him first crack at compiling a list of Israeli participants. I then read him our revised list of Diaspora participants. He agreed with nearly all the names except for some which were not familiar to him. He also suggested four additional names which I have included on the attached copy.

4. Agenda - He suggested focusing more explicitly on the sources of extremism and fanaticism. One missing ingredient in our proposal was a discussion of the role of media reporting in stimulating extremism. He felt that we should have a session dealing with the roots of fundamentalism, including traditional Messianism and how it was interpreted today and its effect on current Messianic movements. I mentioned to him Ehud Sprinzak's study on Gush Emunim, which deals specifically with these issues. He said he had not yet seen it. He also wanted us to examine the relationship of what he called fundamental issues and fundamentalist reactions. For example, he felt that the Shoah was such a fundamental issue as was for non-Jews the fear of the atomic bomb. He agreed with me that there were other factors such as the Six Day War among Jews, disillusionment with the promises of modernity and materialism and the lack of clear values and standards among Muslims and some Western Christians. We both agreed that this conference should be seen as the beginning of a process of serious discussion and analysis and search for solutions rather than a one-shot affair.

I also stressed to him the need for nailing the details of the conference down very quickly because the kind of important persons we wish to invite

... more

need to be given time to keep the dates open on their calendars.

He promised to give us an outline in writing of the way he would structure the conference as well as answers to the questions noted above as quickly as possible.

GEG:mr

- Enc. -

P.S. I've already asked Bert Gold and he has informally agreed to give us his thinking on a realistic budget for this conference. Marc Tanenbaum will be seeing Burg on July 3rd or 4th. If we have additional specifics by then, I can FAX them to him via the Israel office in Jerusalem.





✓ Morris Abram

✓ Bella Abzug

✓ Robert Alter

✓ Marc Angel

✓ Edward Asner

✓ Letty Cottin-Pogrebin

✓ Alan Dershowitz

✓ Stuart E. Eizenstat

✓ Leonard Fein

✓ William Frankel

Tom Friedman

✓ Nathan Glazer

✓ Alfred Gottschalk

✓ Yitzhak Greenberg

✓ Blu Greenberg

✓ Ben Halpern

Rita Hauser

✓ Louis Henkin

✓ Immanuel Jakobovits (England)

✓ Israel Klabin (Brazil)

✓ Theo Klein (Paris)

✓ Arthur Krim

✓ Yehuda Krinsky

✓ Norman Lamm

✓ Primo Levi (Italy)

✓ Emanuel Levinas (Paris)

8869-(IRD-8) /sm 6/20/86

✓ Isaac Lewin

✓ Bernard Lewis

✓ Robert J. Lifton

✓ Sol Linowitz

✓ Haskel Lookstein

✓ Martin Peretz

✓ Haim Potok

✓ Ismar Schorsch

✓ Stephen Shalom

✓ Liliane Shalom

✓ Moshe Sherer

✓ Charles E. Silberman

✓ Ady Steg (Paris)

✓ Helen Suzman (South Africa)

✓ Samuel Toledano (Madrid)

✓ Michael Walzer

✓ Elie Wiesel

✓ Leon Wieseltier

✓ Ruth Wisse

✓ Herman Wouk

✓ Tullia Zevi (Rome)

✓ Mortimer Zuckerman

✓ Alan Finkelkraut Paris  
✓ Arthur Green Reassessed  
✓ Isaiah Berlin London  
✓ Norman Podhoretz

Arram Biny's additions



## A NEW PHASE IN ISRAEL'S RELIGIOUS WARS

(Press Summary - June 12, 1986)

The long-simmering feud between Israel's Orthodox and secular Jews erupted on June 11 when a Tel Aviv synagogue was set afire in retaliation for the burning of bus shelters by ultra-Orthodox Jews who consider the shelters' advertisements to be obscene. A note affixed to the door of the synagogue, signed by the "People Against the Ultra-Religious" read in Hebrew, "We will burn a synagogue for every bus shelter set ablaze."

Over the past half year, well over 50 modern bus stop shelters displaying large illuminated advertising posters have been vandalized by ultra-Orthodox zealots (called "haredim," lit., "pious ones") in Jerusalem and in Bnei Brak, the largely haredi suburb of Tel Aviv. Over 30 were torched or otherwise totally destroyed; the rest were defaced with black spray paint. Most of them, but not all, showed scantily-clad female models in bathing suits. The haredim claimed that they were deeply offended by this display of "immoral nudity" in public.

The individual cases of such attacks have now turned into an organized campaign which has spread from the haredi neighborhood of Mea Shearim in Jerusalem to clearly secular neighborhoods in Jerusalem, Tel Aviv and Petah Tikva. Evidence of the new organized phase of the campaign came last week when the rabbi of the Kiryat Shalom quarter of Tel Aviv was apprehended by the police as he was spray-painting a bus shelter. Rabbi Eliezer Shach, who is the spiritual mentor of both the "Lithuanian yeshiva" wing of the haredi Agudat Israel party and of the new Sephardi haredi party, Shas (Sephardi Torah Guardians), also came out in favor of such actions. One of the two Agudat Israel Knesset members, Menachem Porush, declared that he personally would also take part in the defacing of the offending posters. It was reported that he was persuaded not to do so by the police. The competing haredi dailies and weeklies outdid each other in urging the campaign to proceed.

On the evening of June 7, haredim in Bnei Brak hung posters which read: "Our brothers in Jerusalem are fighting a holy war. Will we sit back quietly here in Bnei Brak, where one of the advertising firms responsible for the abomination is located? Every G-d-fearing Jew must come out to protest against the Abboudi advertising firm which is desecrating the Holy Name."

On the following day, thousands of Bnei Brak haredim joined in a public rally and marched on the premises of the allegedly offending company. On the way, they attacked passing motorists at



random, and called a number of secular female passers-by "prostitutes" and "shiksas." According to news reports, the police did not enter Bnei Brak during the whole course of the rioting. The level of frenzy to which the campaign has reached is evidenced by the fact that the Abboudi company was attacked although, in fact, it was not responsible for the offending posters and that the posters now being destroyed and defaced include innocuous ones for El Al and mayonnaise, among others, in which no women appear.

Nadav Shragai, one of Israel's few media experts on the haredi community and its internal workings, writes in Ha'aretz on June 6 that the campaign began nearly a year ago when a splinter group of Natorei Karta ("Defenders of the City") zealots in Jerusalem, headed by a Rabbi Katznelboigen, began attacking the "arrogant posters." His example was followed by the main body of Natorei Karta headed by Rabbi Uri Blau, and then by the larger Eda Heharedit ("Pious Community"), and finally by the even larger Agudat Israel party.

Shragai writes: "Katznelboigen has several scores of adherents; Blau, several hundred; the Eda Heharedit and the Aguda tens of thousands each. These four concentric circles of similar haredi Jews followed one after another...The leaders of each group...were the ones to decide to widen the circles."

"Behind the 'holy war' lies the very mundane matter of money. A number of Jerusalem press photographers can personally attest to how the photo industry burgeoned after the events of the past few days, with members of different sects competing to buy photos of their heroic actions, for good money, for the purpose of sending them to their supporters and financial backers abroad. The entire purpose was to ensure the continued flow of dollars to their impoverished treasuries."

Ha'aretz writes in its editorial of June 6: "The campaign against the posters is but a new, not entirely unexpected, phase in the broader struggle that has been gnawing away at Israeli society. President [Chaim] Herzog was absolutely correct when he said recently that relations between the haredim and the secular [Jews] in Israel were worse than those between Arabs and Jews in the capital [Jerusalem]....Most researchers [of Israeli social tensions concur] that this is perhaps the most intense of the various confrontations that beset Israel, and that it will in all likelihood get worse as the Jewish ethnic confrontation [between Ashkenazi ("European") and Sephardi ("Oriental") Jews] continues to subside.

"Many things bother the haredim: what the average Israeli eats; how he spends his Friday nights; his desire to travel on the Sabbath with his family on inexpensive public transportation; what the Israeli woman wears. Gradually, haredi violence is penetrating to all walks of life. There is absolutely no reason for the secular public to believe haredi politicians who claim that the whole fight is just about safeguarding their way of life...Israel is home to many different communities, who are each entitled to [live according to] their different life-styles. None



of the targets of the brutal haredi attacks could justify denying those groups their rights. The fact is that the haredim are determined to impose their way of life over the secular community.

"There is always the temptation to empathize with the haredim who rise up in arms when such posters are put up in their quarters. But that, of course, is not the problem. For the Porushes and their ilk [see p. 1] will never be satisfied with such examples of secular understanding. They will always extend their torching and trashing outside the confines of their own quarters, for their goal is to dictate their own way of life to others rather than merely to defend their own.

"It will not work in other parts of the country -- in Petah Tikva, Haifa, Tel Aviv and even in Jerusalem -- where there is already a counter-struggle to ensure the principles of life without coercion. It will be a difficult and protracted struggle, but one that should not be shirked. The trouble is that the police, whose function it is to treat such predators as they treat all other common criminals, have not proved up to the task. The secular public must learn to understand that this is a crucial struggle for the future character of Israel. That perception should spur them on to take part in the struggle by all legal and appropriate means. Secular passivity in the face of brutal haredi aggressiveness can mean the beginning of defeat in that battle."

Ma'ariv writes in its editorial on June 5: "The destruction of public property is an offense, and those found guilty of it should be made to pay the price. When the perpetrators are part of a nationwide campaign -- as in the present case -- the haredi trashers and their supporters should be treated even more severely. When the campaign goes beyond the confines of the haredi areas, it is doubly reprehensible, as is the support of the rabbis and larger circles of the haredi community.

"Such a phenomenon cannot be confronted by merely routine police action. It is thus surprising that the police have so far failed to enforce the law in these cases. It is all the more surprising that senior police officers are trying to take the easy way out by pleading with the likes of Knesset Member Porush and by urging the advertising companies to remove their posters so as not to enrage the haredim.

"It is the function of the police to impose the law equally on all and not to seek to mollify those who declare themselves in opposition to the law. We believe that it is high time to put an end to the lawlessness of the haredim and to the self-restraint...[of the police]."

The Jerusalem Post writes in its June 4 editorial of proposals supported by Prime Minister Shimon Peres for the establishment of a forum between religious and secular Israelis that would facilitate a rapprochement between the two communities: "Understanding, to most of the Orthodox community, means non-Orthodox acceptance of the natural monopoly of Orthodoxy as the only legitimate and authentic expression of Judaism. The Jewish culture of the secular is disdainfully rejected as, by



definition, not Jewish and hardly a culture. The haredim are not fighting to shelter their own quarter from the blight of obscenity (for it is hermetically sealed to outsiders), but to save the souls of the uninstructed secular, and to remake Jerusalem in their own image. It is a mitzva -- a virtuous deed -- they are performing, so the haredi 'court of justice' has ruled.

"The chief rabbis of Israel, with their seat in Jerusalem, have shrugged off such hooliganism as the work of an unruly and insignificant minority, but have had scarcely a word of condemnation for the perpetrators, even after the massive burning and daubing outburst of the past few days...and neither have the three Orthodox government ministers who conceived the joint forum. One of them, Rabbi Yitzhak Peretz, the Minister of Interior, in fact sprang into action over the last weekend to obtain the release of one of the daubers arrested by the police.

"Before there is any hope of rapprochement between the two communities, Orthodox leaders must themselves accept that it will never be achieved without abandonment of any effort at religious coercion, and without the appreciation of the fact that -- to the non-Orthodox -- individual freedom is a value in its own right, and not merely a synonym for licentiousness."

Nadav Shragai writes in Ha'aretz (June 6) that in the midst of all the escalation in tempers "it comes as somewhat of a surprise that other voices are being heard, too, in the haredi camp. They are still very few (those of Haifa's Sephardi Chief Rabbi Bakshi-Doron, Rabbi Shaul Israeli of the Supreme Rabbinical Council, and former Agudat Israel Knesset Member Rabbi Ya'acov Gross), and they are being directed inward to the haredi camp itself, rather than to the general public. They are not the voices of the current political or spiritual leadership -- such as [Sephardi Chief Rabbi] Ovadia Yosef and Rabbi Eliezer Shach [see p. 1] -- but they have elicited echoes in the haredi camp.

"Rabbi Bakshi-Doron has called to 'consider well the seeking of a confrontation with the seculars, for it might bring on tragic consequences, and possibly even prevent the drawing close of the secular public to the Holy Torah.' Bakshi-Doron says there are many reasons for the secular public's hatred for Judaism, 'but we cannot deny our responsibility in that matter....It is in our hands to avoid hatred. Much depends on our attitudes to the secular public. The basic principle should be that we should not invite a counter-reaction by our publications and by the atmosphere that we create. We can achieve the same goals in regard to the things we consider positive and desirable by presenting them in a pleasant manner to the secular public. Of course, there is always the alternative of presenting them in a way that will lead to a backlash. It is a heavy responsibility that we bear.'"

Shragai concludes: "The beginnings of this seeming change in the haredi camp would seem to be more tactical than substantive. But one should not forget that the solitary individuals who have dared sound such voices in the haredi camp are very much part of the people at large and are not interested in burning their bridges to them."

(Edited by Harry Milkman)



## STATEMENT OPPOSING RESORT TO VIOLENCE

As representatives of major religious bodies of American Jewry, we join together in expressing our grave concern, outrage and sadness over the resort to violence on the part of militant elements in both the religious and secular sectors of Israeli society.

We are cognizant of the deep differences regarding Jewish law, tradition and belief that divide Jews today both in Israel and in the Diaspora. These in turn result in differences in practice and lifestyle, some of which one group or another may find unacceptable.

In such a heterogenous and pluralistic society it is difficult to demand that everyone love his neighbor as himself. But as Hillel so wisely formulated it, the minimal guideline for coexistence and survival is that "what is hateful to you, do not do unto your neighbor."

In practical terms this means giving due consideration to the feelings of others and exercising self-restraint.

We therefore deplore provocative actions that have violated Jewish religious sensibilities regarding "modesty in dress" in places of worship and in traditionally Orthodox neighborhoods. But insensitivity on the part of secularists to religious observance cannot be a justification for religious zealots, or any other persons, taking the law into their own hands and carrying out acts of intimidation and of destruction of public or private property. Jewish ethics and democratic ideals do not sanction the resort to extra-legal violence as instruments for enforcing public piety. Moreover, such measures only exacerbate tensions and arouse enmity for Jewish tradition among the non-observant. Teaching, preaching and personal examples of pious practice are the only legitimate and ultimately the only effective means of persuasion; violence and coercion are not.

By the same token, it is nothing short of bigotry and hooliganism to carry out acts of reprisals against synagogues or institutions of Torah study. Over and above our repudiation of their acts of physical violence, we are especially horrified that Jews could engage in acts historically associated with anti-Semites. Tearing up holy prayer books and sacred Bibles, desecrating tefillin and the Arks of the Law, and defacing synagogue buildings with swastikas are unbearable to Jews of conscience and memory throughout the inhabited world.

We call upon all elements of Israeli society and of world Jewry to repudiate these mindless resorts to violence and hatred, as well as the religious and secular fanaticism which have incited them. We urge all Jews to join in supporting Israeli Prime Minister Shimon Peres and Deputy Prime Minister and Foreign Minister Yitzhak Shamir in their appeals for a cessation of physical



violence and the undertaking of major efforts to promote moderation, tolerance and mutual respect. The precious democracy that Israel has forged must not be allowed to become hostage to irrationality and uncontrolled passions.

The Jewish people have survived over 4,000 years and across some thirty civilizations because at crucial moments of Jewish history the core values of Ahavat Yisrael ("Love of one Jew for another") and sense of mutual responsibility have dominated Jewish consciousness. At this critical hour in Israel and in the Diaspora it is urgent that the entire Jewish people return to these sacred principles of mutual love and respect, the keystone of Jewish survival.

#### SIGNATORIES

Rabbi Mordechai Leibling, Executive Director, Federation of Reconstructionist Congregations and Havurot

Rabbi Richard Hirsh, Executive Director, Reconstructionist Rabbinical Association

Rabbi Ira Schiffer, President, Reconstructionist Rabbinical Association

Dr. Arthur Green, President, Reconstructionist Rabbinical College

Dr. Alfred Gottschalk, President, Hebrew Union College-Jewish Institute of Religion

Rabbi Herbert M. Baumgard, President, Synagogue Council of America

Dr. Gerson Cohen, Chancellor, The Jewish Theological Seminary

Rabbi Walter S. Wurzburger, Chairman, Interreligious Affairs Commission, Synagogue Council of America

Rabbi Benjamin Kreitman, Executive Vice-President, United Synagogue of America

Dr. Norman Lamm, President, Yeshiva University

Rabbi Haskel Lookstein, President, New York Board of Rabbis

Rabbi Alexander Schindler, President, Union of American Hebrew Congregations

Rabbi Kassel Abelson, President, Rabbinical Assembly

Rabbi Wolfe Kelman, Executive Vice-President, Rabbinical Assembly

Rabbi Henry D. Michelman, Executive Vice-President, Synagogue Council of America

Rabbi Gilbert Klaperman, First Vice-President, Synagogue Council of America

-----  
For the American Jewish Committee: Theodore Ellenoff, President; Dr. David M. Gordis, Executive Vice-President; Rabbi Marc H. Tanenbaum, Director, International Relations Department; Dr. George E. Gruen, Director, Israel & Middle East Affairs Division

8865 (IRD-8)