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# NEWS FROM THE Committee



The American Jewish  
Committee

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The American Jewish Committee protects the rights and freedoms of Jews the world over; combats bigotry and anti-Semitism and promotes human rights for all; works for the security of Israel and deepened understanding between Americans and Israelis; defends democratic values and seeks their realization in American public policy; and enhances the creative vitality of the Jewish people. Founded in 1906, it is the pioneer human-relations agency in the U.S.

**ANNUAL MEETING  
NATIONAL EXECUTIVE COUNCIL  
OCTOBER 27-OCTOBER 30, 1988  
THE WESTIN HOTEL  
COPLEY PLACE  
10 HUNTINGTON AVENUE  
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**FOR RELEASE AFTER 10 A.M.,  
SUNDAY, OCT. 30, 1988**

**BOSTON, Oct. 30...**The American Jewish Committee today presented a farewell citation to Rabbi Marc H. Tanenbaum in honor of his 27 years of "pathbreaking service" to the Committee and his 35 years of dedicated leadership on behalf of American Jewry.

The citation was presented to Rabbi Tanenbaum by Leo Nevas, chairman of AJC's Board of Governors, at the closing session of AJC's Annual National Executive Council Meeting, which was held Oct. 27-30 at the Westin Copley Place Hotel here.

Rabbi Tanenbaum has been director of AJC's International Relations Department since 1983, and from 1960 to 1983 he was the agency's national director of interreligious affairs.

Since 1987 Rabbi Tanenbaum has also held the chairmanship -- to which he was unanimously elected -- of the International Jewish Committee on Interreligious Consultations (IJCIC), which represents world Jewry in its relations with the Vatican, the World Council of Churches, and other international religious bodies.

On January 1, 1989, Rabbi Tanenbaum will become the AJC's international consultant, relinquishing direction of the department he headed from 1983 through 1988. As international consultant he will continue to be involved in several projects he has initiated, such as programs concerned with the Vatican and with Austria, but he plans also to devote a larger measure of his time to writing, lecturing, teaching, and working in the areas of world refugee concerns, hunger, and human rights.

In accepting his citation, Rabbi Tanenbaum said: "As I have thought about my 27 years with the American Jewish Committee, I experience feelings of deepest gratitude to AJC for having made possible opportunities for living a life of high meaning and for making contributions in many areas of importance to the Jewish people and to society at large -- in some cases, contributions that, I trust, have been of lasting and even transforming value."

Among the AJC experiences the rabbi pointed to were his acting as guest observer, as AJC's representative, at Vatican Council II; "lifesaving" work in behalf of refugees in Asia, Africa, Eastern Europe, and Latin America, and "decades-long struggles against anti-Semitism, racism, and dehumanization."

"I look forward with optimism and enthusiasm to a new career that will enable me to do what I have been diverted from by my activist life," he said, "namely, writing several books which I have had to postpone, extended lecturing, and teaching at a university in the near future."

Rabbi Tanenbaum said he will serve out his term as chairman of IJCIC through December 1988, and

- more -

Theodore Ellenoff, President; Leo Nevas, Chair, Board of Governors; Robert S. Jacobs, Chair, National Executive Council; Edward E. Elson, Chair, Board of Trustees  
Ira Silverman, Executive Vice-President

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will preside as co-chairman, with Cardinal Johannes Willebrands, president of the Vatican Secretariat on Religious Relations with the Jews, at a forthcoming conference on "Anti-Semitism in the Christian West and the Shoah [Holocaust]." The conference is to be held in Zurich February 20-24, 1989.

Mr. Nevas, in awarding Rabbi Tanenbaum the citation, paid tribute to the rabbi for his "historic contributions in building bridges of understanding and respect between all major branches of Christendom and Jewish communities in many parts of the world." Mr. Nevas also expressed appreciation of the rabbi's "pioneering role over the past 25 years in providing singular leadership in world refugee, hunger, and human rights programs." Rabbi Tanenbaum, said Mr. Nevas, has made "permanent contributions to enriching the intellectual and moral leadership of the American Jewish Committee, and all of us remain in his debt for years to come."

The plaque presented to Rabbi Tanenbaum reads: "To Marc Tanenbaum for his exceptional contribution to enhancing understanding of the Jewish people in the interreligious and international communities."

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people everywhere.



**RABBI MARC H. TANENBAUM**  
**"APOSTLE TO THE GENTILES"**

by Louis Auster

It happened on a Christmas eve during the height of the Depression. His mother, an Orthodox Jewish woman, deeply devoted to her Jewish faith, was standing behind the counter in their small grocery store in South Baltimore. She was wrapping red and green ribbons around a number of Christmas baskets filled with meats, cheeses, breads, and other foodstuffs.

"What are you doing making Christmas baskets, Mom?" the bespectacled teenager asked in astonishment. A student in a traditional Jewish parochial school, he knew that Christmas was a major Christian holiday and that devout Jews observed Chanukah but did not participate in Christmas observances.

The Russian-Jewish immigrant mother responded to her son, Marc, in her Yiddish-accented speech:

"My son, I have just heard that our Christian neighbors down the street are so poor that they will not have anything to eat for their Christmas dinners. It would be terrible if Mrs. Kirby, Mrs. Wingate, Mrs. Eder and their families would go hungry on their religious holiday."

And this traditional Jewish mother, herself a refugee from poverty and pogroms in the Ukraine, took her son by the hand and together they walked through the frigid December night air handing out Christmas baskets to their less fortunate Christian neighbors. That became an extraordinary image in his youthful mind -- two Orthodox Jews acting as if they were Santa Claus bringing Christmas cheer and hope to their Irish, Italian, German, and Polish neighbors, Catholics and Protestants alike.

Now, some fifty years later, Rabbi Marc H. Tanenbaum -- whom New York magazine has characterized as "one of the foremost Jewish ecumenical leaders in the world today"-- reflects on the meaning that formative youthful experience had on his remarkable career as the generally-recognized pioneer in the movement to improve understanding and mutual respect between Christians and Jews:

"How my mother -- and father -- behaved, their daily actions toward other human beings, whether Christians or Jews, blacks or whites, had a greater impact on me than almost anything they said or taught," Rabbi Tanenbaum said.

"With absolutely no theological training, equipped only with simple, pious faith as traditional Jews, they taught me some of the most profound religious and moral lessons by which I have lived my professional and personal life. They became for me an inspiring model of how it was possible to be deeply committed to one's own faith and at the same time to respect the different religions of other people."

Rabbi Tanenbaum believes that his childhood with his parents in a poor, working class neighborhood in South Baltimore that was predominantly Christian and multi-ethnic, prepared him for living in a religiously pluralistic world as much as his university training. "Despite the inevitable strains that accompanied our common struggle for survival in the Depression," he said, "my parents lived their deeply-felt Biblical and Prophetic convictions that all human beings are children of God and are to be treated with equal dignity."

It was also an article of faith with Abraham and Sadie Tanenbaum that the best way for their three children to serve God was by loving and caring for their fellow-human beings, whatever their religion or race.

Those central values of Biblical humanism were tested in the powerful crucible of his parents' suffering as victims of religious bigotry and persecution in Czarist Russia where anti-Semitism was rampant. "My parents seemed to embody for me the 2,000 year Jewish experience of exile and redemption -- the misery and grandeur of existence, the hope that triumphs ultimately over despair," the tall rabbi declared.

The alchemy of those life-affirming religious values in tension with the tragic sufferings of the Jewish people stamped an indelible message on the consciousness of Rabbi Tanenbaum - the precious value of every human life. As a result of the trauma of the Nazi holocaust, in which one-third of the Jewish people were savagely destroyed, and in the face of the horrifying knowledge that much of the civilized world stood idly by as spectators, Rabbi Tanenbaum said that "we Jews have learned one permanent universal lesson for human survival. It is the lesson I was first taught in the Book of Leviticus, paraphrased as: 'You shall not stand idly by while the blood of your brothers and sisters cry out to you from the earth.'"

Over and over again Rabbi Tanenbaum has given concrete expression to that moral commandment. In 1967, during the Nigerian-Biafran struggle, he took the lead in organizing the American Jewish Emergency Relief Effort for the victims of that civil war. In cooperation with Catholic Relief Services and Church World Service, he helped mobilize 21 major Jewish organizations who raised in several months nearly a million dollars for providing desperately-needed medicines, food, clothing and shelter for hundreds of thousands of Nigerians who might otherwise have died in the African bush.

In the early 1970s, when drought struck the Sahelian zone of West Africa, he joined the Rev. Theodore M. Hesburgh, president of Notre Dame University, Cardinal Terence Cook of New York, and the Evangelical World Relief Group. This small group of religious leaders went to the U.S. Congress and persuaded Congressional leaders to make available several tons of food, much of which was being stored in silos as surplus, to the thousands of starving Africans.

"Tens of thousands of human beings are living today," the Rabbi reflects, "because a group of religious leaders took seriously the values of the Torah and Gospel and acted on those beliefs."

In the wake of the African tragedy during which thousands had died, among them many children, Rabbi Tanenbaum helped organize and became co-chairman of the National Interreligious Task Force on World Hunger.

In 1978, he was invited by the International Rescue Committee to join a select group of fourteen prominent American leaders to carry out a fact-finding mission among the Vietnamese boat people, ethnic Chinese, Laotians, Hmong tribesmen and Cambodians. That Citizens Committee on Indochinese Refugees included such prominent Americans as James Michener, the novelist; the late William Casey, head of the CIA; Ambassador Cecil Lyons, former U.S. envoy to Chile and Sri Lanka; Leo Cherne, president of IRC; Bayard Rustin, the black civil rights activist; Msgr. John Aherne, representing the U.S. Catholic Church; and Dr. Kenneth Cautheen, a Protestant theologian.

The citizens group visited every refugee camp in Southeast Asia -- from Hong Kong to Thailand, Malaysia, Indonesia, the Philippines, and Singapore. On the waters of the South China Sea, he saw starving Vietnamese refugees drowning. "To this day, I still have trouble sleeping some nights. I just keep seeing those people in the boat. One old Chinese woman reminded me of my mother. I have never felt more human or more Jewish than when I literally helped pull people out of those turbulent waters. The belief that 'Man is created in the sacred image of God' was seldom more real to me and to my Christian colleagues."

The Citizens Committee brought back fourteen recommendations which they personally presented to President Jimmy Carter, the then Secretary of State Cyrus Vance, Security head Zbigniew Brzezinski, and to the Majority and Minority leaders of Congress. Twelve of their recommendations were adopted as the foreign policy of the United States. President Carter agreed to order the U.S. fleet to rescue refugees, and as a result, the drowning of Vietnamese boat people had virtually come to an end. (Some 250,000 of these refugees are estimated to have drowned since 1974 in the South China Sea before this mission was undertaken.)

Rabbi Tanenbaum has since gone to Southeast Asia on three subsequent missions that have resulted in relieving the suffering and hunger of the Indochinese refugees. On his last mission in 1980, he joined actress Liv Ullman, novelist Elie Wiesel, Winston Churchill III of England, and hundreds of European physicians, religious and civic leaders on a "March for Survival" for Cambodian refugees. They accompanied truckloads of urgently-needed medicines, vitamins, and food for the Cambodians, who had lost half their population under the ruthless, Nazi-like regime of Pol Pot.

The Communist rulers of Cambodia refused to allow the trucks across the borders because they came from Western democracies. "I saw first-hand," Rabbi Tanenbaum said, "Communist totalitarianism at work. They refused to allow us to bring life-saving supplies to their pitiful survivors because they thought this would be seen as a propaganda victory for Western democracies. Their soldiers threatened to shoot us if we dared come across the border. When I came back to America, I kissed the soil of this country. Far too often we take this democracy, its freedoms, and the generosity of the American people for granted and we do so at our peril."

Since then, he has continued to be active with the U.S. Coordinator for Refugees, and the various world refugee bodies in trying to save the lives or bring relief to the twelve million refugees who haplessly wander on the face of the earth -- including Somalians, Afghans, Haitians, Ugandans, the Falasha black Jews of Ethiopia, Poles, Russians, and Latin Americans.

For his thirty-five years of leadership in interreligious affairs, human rights, world hunger, global refugee problems, and the pursuit of peace, Rabbi Tanenbaum has been awarded fifteen honorary doctorates by major Catholic, Protestant, Evangelical, and Jewish institutions of higher learning. His latest honor came from Sacred Heart University in Bridgeport, Conn., which termed him "The Human Rights Rabbi of America."

In 1979, the rabbi was one of the ten religious and academic leaders invited by President Carter to discuss the "State of the Nation" at Camp David. The same year, he conferred with Chancellor Helmut Schmidt and West German parliamentary officials on the abolition of the statute of limitations on Nazi war criminals.

His pathbreaking service as leader, thinker, spell-binding lecturer, and writer in Jewish-Christian relations led to Rabbi Tanenbaum's being selected in 1978 in a nationwide poll of religion editors of America's newspapers as one of the ten "most respected and influential

religious leaders of the United States." He ranked fourth after Dr. Billy Graham, President Jimmy Carter (as Baptist lay leader), and Dr. Martin Marty, the Lutheran historian-theologian.

"In many ways, my work in Jewish-Christian relations was a conversion of spirit," the rabbi mused. In addition to the image of his mother fixing Christmas baskets for their Christian neighbors, he carries an earlier image in his head that was much less favorable toward Christians and Christianity.

About the age of three, he recalls, his father told him, his older brother Erny, and younger sister Sima, a true story of what happened to his family on a Good Friday in their Ukrainian village. A Russian Orthodox priest became so exercised in preaching about the "Christ-killing" Jews during the Passion liturgy, that he climaxed the religious service by leading the congregation in a pogrom against the Jewish villagers in Dimidivka. The priest and his congregation, now a howling, threatening mob, forced all the Jewish villagers, about 200 people, to come to the edge of the village lake. In their terrified presence, the priest forced Marc's uncle, Aaron, a poet from Odessa who was visiting his family for Passover, to walk into the lake until the waters covered his head. The Russian Orthodox priest, his pectoral cross glistening in the sun, raised his staff and shouted, "We offer up this Jew as a ransom for the Jews' murder of our Lord and Savior." Uncle Aaron drowned, and Marc was never to see his face.

"My very earliest encounter with Christians led me to believe they were enemies of my people," Rabbi Tanenbaum reflects with sadness. When he and his father would walk to the Synagogue on the Jewish Sabbath or other holy days, they would cross the street if they passed a church. A church had become a place of threat and danger to Marc and his family. As he was to read years later in the writings of the Jewish novelist, Israel Zangwill, "the People of the Cross had made the Jews the cross among the peoples."

"I was haunted for some years by the contradiction that the Church presented -- it proclaimed its message as the Gospel of Love, but in the experience of my people, my own family, it had become the Gospel of hatred," Rabbi Tanenbaum stated. "It took years of study of the history of Jewish-Christian relations," he said, "and above all, my coming to know Christian men and women who were warm, loving, caring people that converted me from earliest childhood fears and suspicions of Christians and Christianity. I now have hundreds of Christian friends in many parts of the world to whom I would entrust the lives of my family."

Rabbi Tanenbaum began his first serious, systematic study of "the troubled brotherhood" of Christianity and Judaism as a Conservative seminary student at the Jewish Theological Seminary in New York where he majored in religious history. There he came to the philosophical conviction which has governed his career: "History must not be a hitching post to the past, but rather a guiding post to the future."

After he was ordained as a Rabbi in 1950, and received his Doctor of Divinity degree in 1975, he worked for two years as a journalist, editor of a publishing house, publicist, and wrote a novel about his Baltimore childhood experiences.

He was then invited to become the executive vice-president of the Synagogue Council of America, the umbrella group of the major Rabbinic and Jewish congregational bodies. During that ten-year experience, he established the first ongoing religious and social justice programs with liberal Protestant groups. "In the 1950s," Rabbi Tanenbaum reports, "liberal Protestants were the only Christian groups open to dialogue with Jews. Before Vatican Council II,

Catholics were forbidden to dialogue with other Christians as well as Jews, and Evangelicals simply were absent from the national religious scene."

Liberal Protestants and Jews then had much in common, he added, and Jews owed them much. They were the first to undertake the revision of Christian Sunday School materials with a view toward removing anti-Jewish references, such as the terrible "Christ-killer" canard, the stereotypic references to the Pharisees as hypocrites, and the damaging notion that Christianity had displaced Judaism as "the New Israel" -- all the venomous ingredients that had fed for centuries certain Christian teachings of contempt for Jews and Judaism.

The mainline Protestants were also in the forefront of upholding the separation of church and state and religious pluralism which made it possible for Jews to come to the American dialogue table as first-class citizens, by right and not by sufferance. Their common commitment to Prophetic ethics also led Protestants and Jews to join hands in the civil rights struggle and other humanitarian causes for civic and ecumenical improvement of American society.

It was during that early period of the Jewish-Christian dialogue in America that Rabbi Tanenbaum served as program director of the historic National Conference on Race and Religion in Chicago. That unprecedented meeting in 1963 provided the first national ecumenical platform for the late Rev. Dr. Martin Luther King, and paved the way for the March on Washington, which became the turning point in the civil rights movement.

At that time, President Eisenhower appointed Rabbi Tanenbaum as vice-chairman of the 1960 White House Conference on Children and Youth, and of the 1961 White House Conference on Aging. The later conference laid the groundwork for our present national concern for senior citizens.

When the late Pope John Paul XXIII convened the Second Vatican which lasted from 1962-65, the ecumenical and interreligious landscape was decisively transformed, and Rabbi Tanenbaum was also at the center of that historic development. In addition to the other major Vatican Declarations on Religious Liberty and Ecumenism, Pope John had charged the late German Jesuit, Cardinal Augustin Bea, with responsibility for drafting a Vatican Declaration on Catholic-Jewish relations.

In 1960, Rabbi Tanenbaum was called to the American Jewish Committee, the pioneering human rights and human relations agency in this country. As its national director of interreligious affairs, Rabbi Tanenbaum supervised a series of religious self-studies of Catholic textbooks at the Jesuit St. Louis University (as well as Protestant self-studies at Yale Divinity School and Jewish textbook studies at Dropsie University in Philadelphia.) Cardinal Bea in 1962 invited the American Jewish Committee to submit the findings of the St. Louis study which documented the image of Jews and Judaism in Catholic school teaching materials and in the church's liturgy.

The studies, conducted by three Roman Catholic nuns, demonstrated how serious were the anti-Jewish references in Catholic religious, literature, and social science teaching materials. Based on those findings, Cardinal Bea's Secretariat for the Promotion of Christian Unity drafted the landmark Vatican Declaration on Non-Christian Religions (*Nostra Aetate*). That statement was adopted virtually unanimously by the 2,500 Council Fathers and was promulgated as official Church Teaching by Pope Paul VI on October 28, 1965.

Cardinal Bea and Cardinal Lawrence Shehan of Baltimore, then President of the American Catholic Bishops Commission on Ecumenical and Interreligious Relations, invited Rabbi



Tanenbaum to be a delegate-observer at Vatican Council II. He was the only Rabbi present and played a significant role in helping draft the final Vatican Declaration which has transformed Catholic-Jewish relations in America and throughout the world.

That Vatican Declaration acknowledged the "common spiritual patrimony" which links Christians to Jews, repudiated anti-Semitism "by anyone and at any time," rejected the "Christ-killer" charge against Jews, and called for "Biblical studies and fraternal dialogue" that would lead to "mutual respect and friendship" between Christians and Jews.

"*Nostra Aetate*" became the magna carta of Catholic-Jewish relations," Rabbi Tanenbaum observed. In 1975, the Vatican Secretariat issued a set of guidelines that mandated the translation of the Declaration's principles into practical action -- revision of textbooks and teaching materials, changes in liturgy, preaching, teacher training, and joint social action between Catholics and Jews.

"A virtual explosion broke out and between 1965 and the late 1970s when Catholic-Jewish relations dominated the interreligious scene. It was if a dam that had been pent up for 1,900 years had suddenly erupted. There were so many Catholic-Jewish conferences, seminars, and dialogues held throughout America, that the Jewish community was confronted with an unprecedented crisis -- we didn't have enough Rabbis and Jewish scholars to go around, so we were bussing them around all over the country," Rabbi Tanenbaum said smilingly.

With obvious satisfaction, Rabbi Tanenbaum declared, "More progress has been made in overcoming misunderstanding between Catholics and Jews during the past two decades than during the past 1,900 years." One convincing sign of that progress, he noted, is that not a single Catholic textbook published today contains anti-Jewish references. And the same is true of Protestant textbooks. And Jewish textbooks have been revised so that they do not contain anti-Christian references.

The latest phase in the Jewish-Christian relationship is that between Evangelicals and Jews, and there, too, Rabbi Tanenbaum has been the pioneering leader and Jewish spokesman. Beginning in the late 1960s, the rabbi was on a lecture tour in the South and he underwent a genuine culture shock. He experienced first-hand the emerging "New South" with its abundant signs of economic, political, social, educational, and religious change.

None of the pervasive images of Southerners as "rednecks," "crackers," "Bible-thumpers," an illiterate and indolent people that was found in so much of our national cultural and literary traditions had any real relationship to the vital, burgeoning society and people he encountered. Much of the South he met had become since World War II middle-class, white-collar, educated, and technologically sophisticated. Those forces help explain the emergence of President Jimmy Carter, Dale Bumpers, Reuben Askew, and Congressman James Wright, rather than the other way around.

Evangelical religion is part and parcel of that extraordinary transformation, the rabbi believes. Finding that Evangelical Christians were becoming the fastest growing religious group in the United States, Rabbi Tanenbaum felt that it was essential for the moral and spiritual health of America that Evangelicals become full partners in the American religious mosaic.

In 1965, he met with Dr. Billy Graham and after a three-hour conversation they became fast friends, a friendship which has thrived since then. Over the years, Dr. Graham demonstrated repeatedly his firm friendship for the Jewish people by openly combatting anti-Semitism, rejecting organized missions to the Jews, and by expressing his theological belief

that the covenant between God and the Jewish people is, as the Bible says, "everlasting, forever." (Deuteronomy 7.)

Rabbi Tanenbaum tells heart-warming stories of how Dr. Graham has helped him rescue Jewish families from the Soviet Union, and speaks enthusiastically of his great and devoted support of Israel.

In 1968, the rabbi organized the first national conference of Southern Baptist and Jewish religious leaders at the Louisville Theological Seminary. Based on the success of that precedent-shaking meeting, dialogues between Southern Baptist and other Evangelicals and Jews have been held every year in virtually every part of the United States. Rabbi Tanenbaum has, in fact, co-edited with Evangelical scholar Dr. Marvin Wilson of Gordon-Conwell Seminary the landmark book, "Evangelicals and Jews in Conversation," published by the Evangelical publishing house, Baker Books.

Seated in a modest office in mid-Manhattan behind a desk piled with correspondence from the four corners of the earth, numerous publications, and schedules of pending engagements throughout America and overseas, Rabbi Tanenbaum is surrounded by walls covered with awards and autographed photos of distinguished religious and civic leaders, many of whom have become personal friends -- Pope John Paul II, Presidents from Eisenhower Jimmy Carter, to Ronald Reagan, Dr. Billy Graham, Cardinals Bernardin, Cooke, O'Connor, The Rev. Theodore M. Hesburgh, Archbishop Fulton J. Sheen, Elie Wiesel, Archbishop Iakovos, Rabbi Abraham J. Heschel, Nelson Rockefeller, Coretta Scott King, Liv Ullman, and many others. Around him are shelves filled with books among which are six that he wrote or edited.

These photos and books are mementos of thirty-five years of an intense commitment to the dignity of human life and to the unflagging belief that human beings can change for the better. "I have had many gratifications and peak experiences in helping to mold the unfolding history of Jewish-Christian relations in our lifetime. But few achievements have given me as much satisfaction as the knowledge that I helped create networks of Jews and Christians who have come to know each other as persons -- with shared fears and hopes -- rather than as stereotypes and caricatures. And they have learned not only to live and let live, but to live and help live. That is the glory of America today."

Beyond that, Rabbi Tanenbaum added, "We Jews and Christians have now learned how to make pluralism work. We have learned how to instruct a new generation of Catholics, Protestants, Evangelicals and Jews in how to be faithful to one's own doctrines and traditions and at the same time to develop authentic respect for the faith and religious commitments of others. That extraordinary achievement, which is taken for granted by far too many, may well be the most valuable 'export' which we have to share with other nations and non-Western religious communities."

In 1987, Rabbi Tanenbaum was elected unanimously as chairman of the International Jewish Committee for Interreligious Consultations (IJCIC), which represents world Jewry in relations with the Vatican, the World Council of Churches and other international religious bodies. In 1988, he was the recipient of "The Interfaith Medallion" of the International Council of Christians and Jews.

Perhaps more than any other Jewish leader he embodies and has been the catalyst for much of this progress made in ecumenical and humanitarian efforts during the past three stormy decades. He has been described as "the Henry Kissinger of the religious world who is as politically agile as he is theologically sophisticated." He has also been called "the Abba

Eban of American Jewry for his prophetic eloquence that brings audiences of thousands to their feet in standing ovations."

But clearly Newsweek magazine may have come closest to the mark when it portrayed Rabbi Tanenbaum in these words -- "He is the American Jewish community's foremost apostle to the gentiles."

- Louis Auster is a free-lance writer in New York.

Tanenbaum.EL1/EL  
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## DR. MARC H. TANENBAUM

Dr. Marc H. Tanenbaum, International Relations Consultant of the American Jewish Committee, has a long and distinguished career in international human rights, world refugee, world hunger, and foreign relations concerns. He has served as director of international relations of the *American Jewish Committee* from 1983-1989.

Formerly the AJC's national interreligious affairs director, Rabbi Tanenbaum was designated in a recent national poll as "one of the ten most influential and respected religious leaders in America." A cover story in *New York* magazine described Dr. Tanenbaum as "one of the foremost Jewish ecumenical leaders in the world today."

In 1987, he was elected unanimously as Chairman of the prestigious International Jewish Committee for Interreligious Consultations (IJCIC) which represents World Jewry in relations with the Vatican and other world religious bodies. In May 1988, Rabbi Tanenbaum was awarded the "Interfaith Medallion" of the International Council of Christians and Jews for his "historic contributions" to advancing interreligious understanding over the past 25 years.

Dr. Tanenbaum has served as a member of the Human Rights Research Committee of the Foreign Policy Association's Study of Priorities for the 1980s. In recent years, he has testified before the Senate Foreign Relations Committee and the House Foreign Affairs Committee on "Moral Imperatives in the Formation of American Foreign Policy." He has also testified before Congressional committees on world refugee and world hunger problems, and played a key role in organizing White House conferences on Foreign Aid and Energy Conservation.

President Jimmy Carter invited Dr. Tanenbaum as the American Jewish leader among ten national religious and academic spokesmen to discuss "the State of the Nation" at Camp David summit meetings in 1979. He was also appointed as a member of the Advisory Committee of the President's Commission on the Holocaust.

At the invitation of the International Rescue Committee, he joined delegations of prominent American leaders to carry out three separate fact-finding investigations of the plight of the Vietnamese "boat people" and Cambodian refugees, which contributed to the saving of tens of thousands of lives of Indochinese refugees. He has organized many relief efforts for victims of war and conflict, including Kurds, Lebanese, Nigerians, Ugandans, Ethiopian Jews, Haitians, Afghanis, Central Americans and Polish refugees. He is a board member of the International Rescue Committee, the Overseas Development Council, the United Nations Association, the Bretton Woods Committee, the National Peace Academy, and the Bayard Rustin Institute. He is a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry, which aids oppressed Jews and Christians in the Soviet Union and Eastern Europe.

In March 1979, he was invited to consult with Chancellor Helmut Schmidt and German parliamentary officials in Bonn on the abolition of the statute of limitations on Nazi war criminals.

Dr. Tanenbaum is a founder and leading member of the joint liaison committee of the Vatican Secretariat on Catholic-Jewish Relations and the International Jewish Committee for Interreligious Consultations (IJIC), and of a similar body with the World Council of Churches. He was the only rabbi at Vatican Council II, and participated in the first official audience of World Jewish leaders with Pope John Paul II in Vatican City. He was also the first Jewish leader to address 4,000 delegates attending the Sixth Assembly of the World Council of Churches in Vancouver in July 1983.

He served as consultant to the NBC-TV nine-hour special "Holocaust" and earlier was consultant to the special "Jesus of Nazareth." He is an award winning weekly commentator over WINS-Westinghouse Broadcasting, and appears frequently on major network programs.

He has lectured at major universities, seminaries, religious and educational bodies in the United States, Europe, Israel, and Latin America, and at numerous national and international conferences. Rabbi Tanenbaum is the author or editor of several published books and of numerous articles.

