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December 22, 1965

EPIC RECORDS RELEASES "THE JEWISH HOLIDAY ALBUM"

Epic Records announces the release of "The Jewish Holiday Album," an LP dedicated to the advancement of better Jewish-Christian understanding. Accompanying each album is a 15-page handsomely illustrated booklet written by Rabbi Marc H. Tanenbaum, Director of the Interreligious Affairs Department of the American Jewish Committee. The booklet serves as a brief and authoritative introduction to the basic beliefs, values, traditions and practices of Judaism and the Jewish people.

"The Jewish Holiday Album" was conceived as a contribution to help implement the spirit of "mutual knowledge" and "fraternal dialogue" called for by the Vatican Council's declaration on the Jewish religion, and by major Protestant and Jewish bodies. It introduces the listener to the most representative liturgical and folk music used in connection with the entire cycle of the Jewish festivals,

fasts and holy days. This unique introduction to Judaism is being brought to the attention of key authorities in the religious and general school systems as well as seminaries and colleges for possible use in courses about religion. Copies are also being made available to Christian and Jewish institutions for similar use in Europe, Israel and Latin America.

The project was conceived and executed by Manny Kellem, Executive Producer for Epic Records. The recording was supervised by D. Morris Levy, Vice Chairman of the Board of Directors of CBS Records Limited in London, England.

VOL. 2, NO. 5 • NOVEMBER-DECEMBER 1966

AJC AT A GLANCE

"Heartfelt appreciation." AJC honors U.S. Catholic bishops for leadership on behalf of the Church's "Jewish declaration." TOP PHOTO: Cardinal Spellman (holding reply) with AJC's Joseph M. Proskauer (left), Morris B. Abram and Charles H. Silver.

From all over. Close to 100 AJC Executive Board members, from 37 communities, met in Cleveland Oct. 28-30 (CENTER PHOTO). Main topics: program plans concerning Jewish identity; helping to meet urban problems; Jews and "black power."

European roundup. On study tour, Philip E. Hoffman, Chairman of AJC Board of Governors, finds interfaith activity booming in six countries, anti-Semitism still alive in Austria. BOTTOM PHOTO: Hoffman (left) and Austrian Chancellor Josef Klaus.

The haunting past. AJC alarmed by showing of ultra-nationalist party in West German state elections; scores choice of ex-Nazi Kurt-Georg Kiesinger as Chancellor.

Foreign trade. AJC's Committee on Israel starts to explore ways of encouraging U.S. industries to use Israeli subcontractors for skills in short supply in this country.

Progress in banks. Spurred by AJC study of commercial bank management, Philadelphia's largest bank is actively seeking out Jewish talent . . . New York Chapter, following up a 1965 survey, notes increase in Jews among savings-bank trustees.

Trends in anti-Semitism. "Jews in the Mind of America," an AJC-sponsored 413-page history and analysis of attitudes since 1937, wins critical acclaim.



Germany: Danger Spots in an Unfinished Democracy

THOSE WHO cannot remember the past," George Santayana warns, "are condemned to repeat it." Recent developments in West Germany suggest that some of the lessons of the last 30 years are in danger of being forgotten.

Ultra-nationalist and neo-Nazi organizations, in a decline since the middle fifties, are rallying. In November, the new ultra-right National Democratic Party (NDP) polled nearly 8 per cent of the vote for State Assembly (*Landtag*) in Hesse, for the first time winning state representation anywhere, and then matched that showing in Bavaria. Optimists point out that this is no great numerical gain for the extremists—that NDP merely replaces earlier splinter groups. But there is no blinking the fact that these ineffectual splinters have been forged into a well-run, well-financed organization.

Heated disclaimers of Nazi-mindedness notwithstanding, it is impossible to miss the echo of the Hitler era in the NDP's fuzzy *Volk und Reich* rhetoric, or to overlook the party chief's admission that 5,000 of the 23,000 members "might be" former Nazis. Nor is reassurance to be found in NDP's rather vague program, which contains (besides a demand for reunification, an issue popular among youth) several planks plainly addressed to one-time Nazis: no more war crimes trials, and no more restitution to Israel.

NDP membership is said to be growing by about 1,000 a month. A bandwagon effect is not beyond imagining.

IF THINGS are bleak at the lunatic fringe, neither are they cheering in the centers of power. Germany has just gone through her first real break in leadership since the war

(former Chancellor Ludwig Erhard came in as Konrad Adenauer's heir-apparent), and the clumsy handling of the takeover suggests that democracy is not yet a habit.

Much ink has been spilled in attempts to minimize the former Nazi ties of the new Chancellor, Kurt-Georg Kiesinger. That the head of a German government should be free from *any* Nazi connections—as Erhard and Adenauer were—evidently did not seem important to a majority of the Christian Democrats, or of their Social Democratic partners in the "grand coalition" of the major parties.

No matter what abilities Kiesinger may bring to his job, his choice is a dangerous precedent. If an ex-Nazi is acceptable as head of government, it could be argued, then why bother to remove teachers, judges or other influential public servants with a Nazi past?

FOLLOWING A STUDY tour last March, AJC's Executive Vice President, Dr. John Slawson, called for rapid expansion of political education in West Germany—through such measures as the AJC-initiated program that brings German school officials to this country to study methods of civic training. The West German Minister of the Interior, Paul Lücke, has now proposed the same remedy for the long run.

Meanwhile, prompt counteraction and redoubled vigilance are a "must." AJC has called for a "grand coalition" of German schools, courts, churches and mass media to combat the growing signs of a Nazi revival. The trend is already cause for serious concern. Fostered by public indifference, it could become a clear and present danger.

New Kind of Air Pollution

IN RECENT MONTHS the country has witnessed an explosion of what have been called "talk-back" TV and radio programs. In one format, made popular by Alan Burke and Joe Pyne, guests who are known to hold a particularly extreme viewpoint on some issue of the day are featured, spokesmen from interested organizations are asked to join the participating audience, and a verbal free-for-all usually develops.

The dangers of such programs are plain: In their mad dash for ever more sensational guests, the producers provide big audiences for some exceedingly questionable characters.

AJC bows to no one in its dedication to free speech. But is freedom of speech at stake here? We bar the airwaves to

frauds, slanderers and pornographers. Why, then, open them to bigots, who often represent no one but their own warped selves, and whose invited appearances on certain programs are meant only to irritate, not educate?

David Susskind, a producer who seeks to dissociate himself from the Alan Burkes and the Joe Pynes, recently told an interviewer for the entertainment trade journal, *Variety*, that he was not concerned about "kooks and bigots" getting the limelight. They quickly exposed themselves under the camera's clinical eye, he argued.

But is this so? Too often, guests on these programs are masters of the "big-lie" technique, and frequently neither the moderator, no matter how angry he pretends to become, nor questioners from the studio audience are equipped

to nail the lies. Yet we know only too well what tragedy big lies can beget.

IN ONE recent "talk-back" show, a Negro anti-Semite made the unanswered charge that Jewish school principals in Harlem were directly responsible for Negro children's poor learning records. In another, a notorious bigot (himself of Jewish origin!) mouthed the wild allegation that Jews had plotted to drag the United States into the First World War, so as to win support for the idea of a Jewish homeland.

The Federal Communications Commission wisely insists that broadcasters air public issues and provide a hearing for all points of view. Some programs genuinely fulfill this responsibility. Unfortunately, with audience response the be-all and end-all, their ratings ap-

pear to have been too low. The "talk-back" format was evidently designed to provide more entertainment, yet stay within FCC rules.

But, whether they conform to these rules or not, some "talk-back" shows clearly violate the intent of the broadcasting industry's own code. In doing so, they inflict great harm on the public and on the industry—harm that could be avoided if broadcasting were to police itself according to the spirit as well as the letter of its own standards.

Now That the Dust Has Settled

THOUGH A mixed bag, the 1966 election results do not seem to reflect, at least at this writing, the massive "white backlash" that had been predicted. An election that sent a Negro to the Senate for the first time in 85 years is no mandate to put the Negroes down.

Only two contests—in Maryland and Arkansas—focused more or less exclusively on the race issue; in both, the racist candidate for Governor lost. In Georgia, liberal write-ins and crossovers stalemated the gubernatorial election, denying both racist contenders the needed absolute majority.

Most contests involved so many issues that backlash could alter only the margins, not the outcome. In 19 of 26 races for Congress picked by the *Congressional Quarterly* as probable

AJC is working on two interpretive surveys of voter motivation, in New York's referendum on a civilian police review board, and in the election as a whole. Findings are expected early in 1967.

backlash arenas, the more civil-rights-minded candidates won. Three of these, in the Chicago area, were in districts recently rocked by "housing marches."

EVEN WHERE backlash appears to have helped defeat civil-righters like Senator Paul H. Douglas of Illinois, its impact was rarely clear-cut. Douglas was also handicapped by his age and possibly his "hawk" stand on Vietnam. Moreover, he lost to another civil-rights advocate, Charles H. Percy, who did not seek the backlash votes he got.

Backlash played a major role in the election of Ronald Reagan as Governor of California. But the rise of this rightist may also be attributed to a melange of factors, including personalities and a Democratic split.

Multiple causes likewise figured in the rejection of New York City's civilian police review board. Bigotry was a big influence, but so were confidence in the police and fear of crime—a very real issue, successfully exploited. The vote seemed to reflect not only racial groupings but also, to some degree, the relative safety of neighborhoods. The board did best in well-to-do areas; in Harlem, over one-third of the voters abstained from the question.

Some of the 1966 results—by no means most—were conservative victories. Of the 435 Congressmen elected, 169 had endorsements from rightist quarters such as Americans for Constitutional Action. In and near Chicago, a Goldwaterite won high county office with a plurality 120,000 greater than Percy's. But conservatism is one thing, racism another. Backlash entered into many contests, yet, pending deeper analysis, it seems to have hurt less than was feared.

Still a Ways to Go

EARLY THIS YEAR, from the monastery where Torquemada once dwelt, a Jewish spokesman talked on TV about issues dividing Christians and Jews. It was believed to be the first discussion of the subject under Spanish government auspices since the Inquisition.

Just one short year after the Vatican's "Jewish declaration," a new interfaith amity is flourishing all over the Western world. Dialogues abound. Textbooks are being cleansed. Future clergymen study Judaic tradition. But are all the problems being solved?

The current honeymoon is unlikely to last unless both sides face up to their fundamental differences; and this they have hardly begun to do. Specifically, the relationship between Christianity and present-day Judaism remains unclear. The churches have affirmed their ties with the Jews of Biblical times, but

they have not unequivocally recognized Judaism *after* Jesus as a valid religion. Many Christians still cannot see why Jews refuse to give up their "fossil faith" for Christianity. Jewish theologians, for their part, have yet to say just where they think Christianity fits into the divine plan for the world.

In applied theology, too, there still is room for more joint enterprise. Thus,

“We Catholic people of the United States salute our Jewish brothers and pledge ourselves to fostering stronger and more extensive bonds of mutual understanding, respect and cooperation.”

—The Catholic bishops in the United States to AJC (see "AJC at Work").

the Vatican's new plan for a common Catholic-Protestant Bible does not yet appear to provide for consultation with Jewish scholars—which suggests that the Hebrew Scriptures may be one-sidedly seen in New Testament terms.

JOINT Christian-Jewish social action may be eclipsed, in some countries, by collaboration among Christians—particularly if churches continue to view such action as a covert missionary task.

An interfaith conference at Cambridge University, last August, noted that while joint social-action projects had been set up between the Vatican and various Protestant bodies, there was as yet nothing comparable involving Jews. Even in America strange gaps exist. In one Midwestern metropolis, an inner-city project launched by Protestant and Catholic agencies included no Jewish participants—which helped neither the project nor the image of the Jews in the Negro ghettos.

Two news items illustrate how far we have yet to go and how far we have come. In Germany, a struggle over whether the Oberammergau Passion Play will again go on with its old anti-Jewish script is still unresolved. But in Holland, the Reformed Church is giving up its program to convert Jews. Instead, a "house of study" will be set up where Christians and Jews will delve into the Hebrew Scriptures and the Talmud—together.

ajc at work

EXECUTIVE BOARD MEETING, CLEVELAND, OCTOBER 28-30

Black and White Power

Determination to step up AJC's historic fight for civil rights and to attack the problems confronting the Negro through a broad urban affairs program marked a hard-hitting discussion on "The Uses and Abuses of Power—Black and White" at the opening plenary luncheon.

Irving M. Engel, AJC Honorary President and Chairman of the Committee on Race Relations, presided. He pointed out that, in spite of hesitation on the part of a few, AJC had been firmly committed to the battle for racial justice since 1947, and had consistently met this commitment under the most diverse conditions.

Dr. John Slawson, AJC Executive Vice President, analyzed recent developments and noted that the effort had passed from the legal stage to the fight for realization of civil rights in the community. While AJC has always felt that there was a community of interests among minority groups, he observed, members of various ethnic groups during recent civil rights demonstrations in Chicago and elsewhere chanted anti-Negro and anti-Semitic slogans. The bitter resistance of whites to the actual entry of the Negro into American society had not been anticipated, he said, nor had the repudiation by some Negroes "of Jewish participation in the civil rights movement," or the "degree to which some Jews themselves would draw back."

Dr. Slawson explained that the slogan of "black power" had both good and bad connotations. Among the bad, he noted, were racial self-segregation and the use of violence as a strategy. The good, he said, included the commendable desire of Negroes to achieve equality on their own, as a manifestation of their realization of their group identity. "Jews should applaud every effort on the part of the Negro for self-assertive mutual aid," he added.

Summing up the present crisis, Dr. Slawson declared: "The issue today is

still that of social injustice, not black power. . . . It is our responsibility to encourage the development by the Negro of pride in his identity. . . . AJC cannot use the presence of anti-Semitism among some American Negroes as an excuse for retreat from the civil rights movement."

FOLLOWING Dr. Slawson's analysis, a panel of five AJC community leaders described recent civil rights issues.

Ely M. Aaron, former AJC Vice President and Honorary Chairman of the Chicago Human Relations Committee, spoke of that city's progress in assuring equality for the Negro in employment, education, housing, public accommodations, and hospital and credit facilities. He suggested that opposition to civil rights stemmed primarily from white backlash.

Cecil A. Alexander, Jr., former Chairman of AJC's Atlanta Chapter and Regional Chairman of Urban America, pointed out three reasons why this year's racial demonstrations in Atlanta did not turn into riots: the relationship that has developed between white and Negro leadership there; the stake the Atlanta Negro has in the political and economic life of the city; and federally aided projects in integrated housing, neighborhood settlements and Head Start programs. He lauded the role of AJC leaders in Atlanta in helping head off race relations crises, and called on AJC leaders all over the country to help sponsor non-profit integrated housing developments.

Norman L. Hahn, Chairman of the Human Relations Board of Omaha, warned of the great dangers involved in not facing the realities of Negro anti-Semitism. He called on Jews to become involved with Negro self-help groups.

Elmer L. Winter, AJC Vice President and Chairman of the Milwaukee Volunteer Equal Employment Opportunity Council, spoke of recent Negro demonstrations and white counter-demonstrations in the Milwaukee suburb of Wauwatosa, and their adverse

effect on the progress being made in breaking down employment barriers.

Sidney Zilber, Chairman of the Cleveland Chapter, reported that, after this year's riot in Cleveland, community leaders, spurred by the local Human Relations Committee, evolved a number of practical measures to meet Negroes' needs. He suggested that AJC chapters work to develop Negro community organizations, help Negro leaders isolate extremists from the bulk of the Negro population, encourage business sponsorship of rehabilitated slum housing, and stimulate public opinion to support bond issues for needed improvements.

Nathan Perlmutter, Director of the AJC Office of Domestic Affairs, summarized the experiences and suggestions made by members of the panel, and noted that almost all the programs presented constituted an "old agenda," remedial in nature. What was called for now, he continued, were preventive programs.

"The input we place today in planning where the low-cost housing project will be located, whether to have an educational park and where, can prevent an output 10 years hence of continued segregation, of chronic slums," he said.

He spoke of the need to be responsive to Negro anti-Semitism without sweeping it under the rug or using it as thin rationalization for withdrawal.

New Chapter Programs

Increased chapter involvement with race relations problems was urged by delegates from all parts of the country at the meeting of the Community Affairs Committee. Melvan M. Jacobs, CAC Chairman, presided.

Emphasis was placed on working directly with Negroes in the communities to meet their needs; it was suggested that AJC "combat teams" be organized in 60 cities to deal with this issue. Each chapter was urged to establish a Community Relations Committee to develop projects and programs to fit local conditions.

The session also heard reports on the progress of the membership campaign; the forthcoming second Community Leadership Mission to Israel, Rome and Paris; plans for future Community Affairs Committee meetings; and the

question of continued AJC subvention to the Chicago Bureau of Jewish Employment Problems. Speakers included Harry Fleischman, AJC Director of Race Relations; Samuel Katz, Community Services Director; and M. Murray Weisman, of Stamford.

Agitators and the Law

The meeting of the Civil Rights and Civil Liberties and Domestic Affairs Committees analyzed AJC positions on (1) renewal by the Federal Communications Commission of the license of radio station KTYM, of Inglewood, Calif., which had broadcast a number of anti-Semitic programs; and (2) court action to stop agitators from holding demonstrations likely to provoke riots.

Ely M. Aaron, of Chicago, member of the Civil Rights and Civil Liberties Committee and Honorary Member of the Board of Governors, presided.

Following detailed discussion of the KTYM case, the Committees voted to recommend to the Board of Governors that AJC support the Anti-Defamation League, which has asked the FCC for a hearing on the right of the station owner to obtain a renewal of his license. The Committees' recommendation followed a presentation of the factual background of the case by Edwin J. Lukas, Director of AJC's Civil Rights and Social Action Department.

On the question of court action to prevent agitators from holding demonstrations, the Committees examined experiences in New York, Baltimore and Chicago.

Following discussion, the Committees urged that a staff study be undertaken to re-examine the concept of "prior restraint" in the light of new conditions and legal precedents.

Membership Progress

At a breakfast of the National Membership Campaign Cabinet, Elmer L. Winter, Co-Chairman, reported that the membership drive had exceeded two-thirds of its goal and the campaign was expected to be completed by the next Annual Meeting.

Nathan Weisman, National Membership Director, reported that 26 chapters had already made use of the membership film strip, "An Ounce of Prevention." Other speakers at the

"FUEL FOR DEBATES"

Basic Books, Inc., and the Institute of Human Relations Press of AJC have published **Jews in the Mind of America**, by Charles Herbert Stember and Others. The 413-page volume analyzes public-opinion polls on the decline of anti-Semitism in America since 1937, with nine essays on the meaning of the polls by leading social scientists and

historians. The book, which has been acclaimed by reviewers ("... should be fuel for debates and studies to come"—Virginia Kirkus Bulletin), is available to AJC members at a special price of \$9.50. (Order from your chapter or directly from the AJC national office, 165 East 56 Street, New York, N.Y. 10022.)

meeting included Larry Phillips, prominent leader in the New York Chapter membership effort, and Harold Sherman Goldberg, New England Region Membership Chairman.

Torah Reading

A dramatic, moving innovation this year was the special reading in Hebrew and English of the Torah by M. Murray Weisman, Chairman of the Stamford Unit, at the opening of the Saturday morning session.

In the Community

AJC programs at the local level, especially in the areas of executive suite discrimination, were outlined in reports and panel discussions at the plenary session on "What's New and What's Next for AJC in the Community." Melvan M. Jacobs, Chairman, Community Affairs Committee, presided.

In his opening statement, Mr. Jacobs pointed to the local community as the place of growth for AJC. He referred to the expansion of offices and staff in New Jersey and in Pittsburgh, Seattle and New York, as positive steps in the regionalization process, but added that this was not sufficient to meet pressing local issues like the increasing mobilization of extremists or complex civil rights problems. What was needed, he insisted, was greater personal participation by AJC members in the entire spectrum of communal activities.

Elmer L. Winter announced that, as of September, AJC had 41,200 members. To reach the doubled membership goal, 4,700 new units must still be recruited, of which 1,000 are expected from the intensified membership campaign in New York.

Samuel Katz, Director, Community Services Department, reviewed the scope of chapter activities throughout the country, including the Los Angeles Chapter's Human Relations Institutes with Loyola University; Long Island's work in combating discrimination against employment of Jews in banks; the Montclair (N.J.) Lay Interfaith Team Program; and the Southwest Regional Council's co-sponsorship, along with Catholic and Protestant church groups, of the Interfaith Council on Poverty in South Texas.

Executive suite discrimination in banks, social clubs and universities was discussed by a panel consisting of Arthur Greenberg, Chairman, Los Angeles Chapter; Edward Moldover, Chairman, Committee on Higher Education of the New York Chapter; Lawrence Bloomgarden, Director of AJC's Business and Industry Division; and Nathan Perlmutter, Director, AJC Office of Domestic Affairs. Mr. Greenberg analyzed the approach of the Los Angeles Chapter to the problem of exclusionary practices of two social clubs there. Mr. Moldover focused on the New York Chapter's efforts to combat discrimination in the executive suite of mutual savings banks.

Mr. Bloomgarden, responding to questions relating to the stereotype of Jews as being "too aggressive" for a career in banking, noted that the Jewish group is not homogeneous. Jews have a variety of aspirations and interests, just as do Protestants and Catholics, he said.

After summing up the discussion, Mr. Perlmutter declared that the executive suite program offered AJC an opportunity to work quietly on a significant problem, without either a dramatic crisis or a dangerous threat being involved.

ajc at work

(continued)

Jewish Identity

Presiding at the session on AJC's projected Jewish identity program, Mrs. Leon C. Sunstein, Jr., past President, Philadelphia Chapter, pointed out the difficulties of defining Jewishness today and of planning effectively in this area.

Maynard I. Wishner, of Chicago, Chairman of the recent AJC Midwest Conference on Community Programming for Jewish Identity, reported that conference participants had suggested the following:

1. AJC should become a "voice for perfection" in improving Jewish educational standards.

2. New channels must be found to reach college-age youth and members of the intellectual and scientific elite who have become alienated from Jewish traditions.

3. Chapters must alert communities to the need for additional allocations from Federations and Welfare Funds for Jewish education.

4. New tools for a meaningful Jewish survival must be evolved, including intra-Jewish dialogues, adult education programs, "retreats" for AJC and other Jewish community leaders, research into the history of Jewish communities, and demographic studies.

Following a discussion of the rationale for AJC involvement, Dr. Slawson traced AJC's history in this work, noting that it began with a "mental health" approach, i.e., the quest for an integrated Jewish personality that could relate well to other groups in a pluralistic society. Now, he continued, we have gone well beyond this to a conception of Judaism as a great civilization, which has contributed vastly to the moral and ethical framework of the Western world. AJC should act as community catalyst, he said, not compete with existing institutions. In closing, he called for an Institute of Jewish Identity, with a program of fundamental research in the area.

Rabbi Marc H. Tanenbaum, AJC Director of Interreligious Affairs, suggested that AJC should not simply hop on the currently popular bandwagon of Jewish education, but first take an

inventory of what is already being done in the field.

Concluding the session, Rabbi Edward Zerlin, newly named Director of AJC's Jewish Communal Affairs Department, related that the primary ingredient of Jewish identity must be personal commitment, with each person determining for himself the form that this commitment shall take.

Honors and Awards

Max Freedman and Joseph M. Berne, founding members of the Cleveland Chapter, received Human Relations Awards at the Executive Board dinner. Irving M. Engel made the presentations. Preceding the dinner, Mr. Freedman (a former AJC Vice President) and Mr. Berne were honored at a cocktail reception addressed by AJC President Morris B. Abram. Alex Miller and Alfred Soltz served as Chairman and Co-Chairman, respectively.

Executive Board Dinner

A ringing reaffirmation by Morris B. Abram of AJC's determination to continue the fight for civil rights and to oppose prejudice; an encouraging report by Philip E. Hoffman, Chairman, Board of Governors, on the implementation in Europe of the Ecumenical Council declaration on the Jews; and a call by Representative Charles L. Weltner (D.-Ga.) for renewed commitment by all to "a new American dream of equality" highlighted the combined Executive Board dinner and Cleveland Chapter Annual Dinner.

In his address, Mr. Abram insisted that Jews must be particularly concerned with white backlash "because we, of all people, know the perilous contradictions historically inherent in progress." He pointed out that "Jews have not withdrawn from the struggle of the Negro American to achieve full equality and we do not intend to. . . . Rather, we shall intensify our efforts to create fair and full housing, full employment, good and integrated quality schools." However, he stressed "we shall also continue to fight anti-Semitism wherever we find it," for "racism is racism and hatred is hatred, and it is dangerous whatever its source."

Mr. Hoffman, just back from a three-week mission to six countries in West-

ern Europe, stated that substantial progress was being made at Catholic institutions of many countries in eliminating negative references to Jews in Catholic textbooks. In the Netherlands, he reported, he met with representatives of the Roman Catholic, Dutch Reformed and Remonstrant churches and the heads of Dutch Jewry and reviewed interfaith steps taken.

In Austria, Mr. Hoffman reported, the Church "is doing magnificent work in connection with the revision of textbooks." However, he found many Austrian officials reluctant to take vigorous steps to combat neo-nazism. As a consequence of his talks with Austrian Chancellor Josef Klaus, he added, the Chancellor undertook to meet with Church leaders "to try to work out a better way of educating the Austrian people so that they might do away with this resurgent nazism."

Mr. Weltner said the resurgence of political extremists in this country "raises the question of whether America will become a battlefield of extremes only. The extremist right . . . has increased, as have its invective and irresponsibility. Racial tensions, which always were in the forefront down South, have emerged elsewhere in this country as an underlying current of vast dimensions." He called on political leaders to "fashion new standards" and lead the way "in pursuit of a new American dream of equality."

Chapter Leadership Meeting

The Sunday breakfast during Executive Board meetings has now become a tradition — the one opportunity for chapter leadership to meet informally with national officers, to discuss anything and everything on their minds concerning AJC. The breakfast this weekend was especially well-attended. Forty-odd chapter and unit leaders were present, and there was full and frank discussion of needs still unmet, especially in the area of national and local communications.

Urban Condition

A major program for AJC's Department of Education and Urban Programming was unanimously approved at the plenary session on "AJC and the Urban Condition."

Presiding at the session, David Sher, of New York, Honorary Member of the Board of Governors, pointed out that since 87 per cent of American Jews live in cities of over 250,000 population, "the condition of the city is bound to affect the condition of the Jews." He added that "the Jew has . . . a special skill in developing the kind of community institutions that the Negro wants and needs. It is in the very context of the city that these can be provided and that the Jew can play a noteworthy role."

The keynote speaker, Representative James H. Scheuer, former President of the New York Chapter and member of the Board of Governors, suggested that "there is a tremendous role AJC can play in testifying before Congressional committees . . . supporting larger and more meaningful programs that will radically improve the quality of urban life." Chapters, he added, should be thinking about how to improve their local school systems, and stimulating volunteers for the Head Start and VISTA programs. He suggested that chapters explore with local corporations their participation in training programs for unskilled, illiterate workers.

Raphael D. Silver, Vice Chairman, Cleveland Chapter, analyzing urban problems in his city, said that "as members of the American Jewish Committee, we have a responsibility to concern ourselves with specific political and expedient means by which we can help to create the climate for change."

Irving Levine, Director, Department of Education and Urban Programming, analyzed the problems of diverse ethnic groups in the cities and called for programs "so generic that they meet the problems of all groups including the special needs of the Negroes."

Elections

At the final plenary session, Morris B. Abram conducted elections to the Board of Governors, Board of Trustees and Nominating Committee. Elected as Life Members of the Board of Governors were: Jacob Blaustein, Louis Caplan, Herbert B. Ehrmann, Irving M. Engel, Samuel D. Leidesdorf, Hon. Joseph M. Proskauer and Hon. Horace Stern. Newly elected Honorary Members are: Samuel E. Aronowitz, Mrs. Jacob Blaustein, Julius H. Cohn, Syl-

van Cole, Martin Gang and Walter S. Hilborn. Newly elected members of the Board are: Philip I. Berman, Avern Cohn, Leo M. Davis, Edward E. Elson, Mrs. Ruth R. Goddard, David Goldwasser, Irving Kane and Maynard I. Wishner. Newly elected Board of Trustees members are: Arthur B. Belfer, Nathan Cummings, Irving Mitchell Felt, William Mazer, Jerome A. Newman and Milton C. Weisman.

The Nominating Committee for the coming year will be: Richard Maass, Chairman; Hon. Matthew Brown, Leo M. Davis, Mrs. Jack A. Goldfarb, Arthur N. Greenberg, Joseph C. Kaltenbacher, Mrs. Marshall J. Mantler, Mervin H. Riseman, Robert E. Sinton, Hon. Theodore Tannenwald, Jr., and Maynard I. Wishner.

Status of Jews Abroad

A broad review of AJC's foreign-affairs program was outlined at the concluding plenary session. Richard Maass, Chairman, Foreign Affairs Committee, presided.

Mr. Maass reviewed such recent developments as the publication of *Insight*, AJC's new bulletin on developments affecting Jews in Eastern Europe; an AJC-sponsored analysis of trends in Russia as they affect Soviet Jewry; AJC's affiliation with the Center for Research in Collective Psychopathology at Sussex University in England; plans for a monument in New York for the 6,000,000 Jewish martyrs; publication of studies by our Paris office on the Jewish population of France; completion of studies, at the Sperry Center at Pro Deo University in Rome, of Catholic textbooks used in Italy and Spain; and AJC participation in the International Conference for Christian-Jewish Understanding, held in August at Cambridge University. Stressing the problem of anti-Semitism in Latin America, the Chairman briefly reviewed the work of AJC's new office in Mexico City.

Gerard Weinstock, Co-Chairman, Committee on Israel, reported on his recent trip to Israel with Mr. Maass to participate in the dedication of the new Knesset building. He noted that AJC's Tel Aviv office was conducting a study of Arab-Jewish relationships in Israel, and that AJC was attempting to set up a dialogue between Arab students and

Jews in the U.S. He reported also that AJC had been invited to present six programs over the Israeli radio.

The status of Jews in Argentina was discussed by Henry Raymont, New York *Times* reporter, formerly in Buenos Aires. He noted that the present military government there had abolished all constitutional guarantees, but that so far the situation of the Jews was not markedly different from that of others in the middle class.

Dr. Simon Segal, Director, Foreign Affairs Department, commented that there were no signs of Jewish mass emigration from Argentina. However, he noted the possibility of an economic squeeze which would seriously affect the middle class, including the Jews.

OTHER NEWS

Awards to U.S. Cardinals

In a ceremony unprecedented in the history of America's religious communities, AJC presented commemorative plaques to the American cardinals and to Archbishop Patrick O'Boyle of Washington, Chairman of the National Conference of Catholic Bishops, at a reception at The Catholic University in Washington on Nov. 13. The awards were presented in "heartfelt appreciation" of the leadership given by America's Catholic hierarchy in behalf of the Vatican Council's "Jewish declaration" and of its implementation.

In behalf of the nation's Catholic bishops, Cardinal Spellman received a set of two tablets of the Ten Com-



ajc at work

(continued)

mandments, hand-wrought in Hebrew letters, made of silver and bronze quarried from mines in the Holy Land. In his response, the Cardinal presented a scroll to AJC and pledged that "the Catholic Church in this country will do everything it possibly can to implement the spirit as well as the letter" of the Vatican Council's declaration. Each of the cardinals present received a plaque based on the design of Torah breastplates, and a plaque in memory of the late Albert Cardinal Meyer of Chicago was accepted by Archbishop John P. Cody of that city.

Breakthrough in Banking

The first breakthrough in what is hoped will become a nationwide effort by commercial banks to remove religious barriers in executive employment has occurred in Philadelphia. John R. Bunting, Jr., Executive Vice President, First Pennsylvania Banking and Trust Co., announced that the bank was actively looking for Jewish applicants who might eventually qualify for top positions.

Mr. Bunting's statement was made at the annual meeting of the Philadelphia Chapter Oct. 26. He said his organization was seeking to eliminate "the subtle anti-Jewish atmosphere that the young Jewish trainee thinks that he feels" in American commercial banks, by bringing "a leading Jewish figure into the power structure of our bank."

The announcement followed by less than two months the publication of an AJC survey documenting widespread executive suite discrimination in leading commercial banks.

In another development, the New York Chapter reported that one year after its survey on discrimination in employment in the city's mutual savings banks, top management had increased the number of Jewish trustees by more than one-third, although the number of Jewish executive officers remained substantially the same.

Commenting on the report, Frank Wille, New York State Superintendent of Banks, declared that "much more needs to be done, but your experience over the last year shows that an affirma-

tive effort to seek out qualified members of minority groups to serve as savings bank trustees can be successful."

Aid to Israel's Industry

Practical ways in which American businessmen can help strengthen Israel's industry and spur Israel-U.S. trade were explored at a meeting of members of the AJC Committee on Israel with Nachum Shamir, Economic Minister of Israel in the U.S., on Nov. 22. The meeting followed a suggestion made by Israel Ambassador Avraham Harman at a recent meeting of AJC leaders.

Mr. Shamir pointed out that Israel possesses some types of highly skilled labor which are in short supply in the U.S. He noted that many Israeli companies could act as subcontractors for American companies to manufacture products or components in the following industries: Electronics, pharmaceuticals, chemicals (industrial chemicals and food industry), printing (books, advertisements, greeting cards, scientific translations), woodworking (plywood, formica, furniture, upholstered furniture and upholstery fabrics), fashions and apparel, metalworking, industrial planning, development of new industrial processes, construction detail planning, and the recovery, storage and purification of water resources.

AJC plans to arrange meetings between Mr. Shamir and groups of AJC members in particular industries to explore specific arrangements. Any members who are interested, or know of other persons who may be, should contact George E. Gruen, Israel and Middle East specialist, at AJC headquarters in New York.

Appeal Campaign Highlights

Saul Horowitz, Jr., is serving as Chairman of the 1966 Goal Achievement Campaign of the Appeal for Human Relations. During December, the drive seeks renewal of all previous contributions, to bring the campaign results closer to the year's goal. Orin Lehman, Treasurer of the New York Appeal, has urged prompt payment of all pledges to meet the need for cash.

The fall campaign, now concluding,

witnessed an unprecedented number of events both in New York and throughout the country.

Three AJC Leaders Mourned

AJC mourns the passing of three stalwart leaders: Julius S. Loewenthal, Joseph Ross and Sol Satinsky. Mr. Loewenthal, 58, was former Secretary and Vice President of AJC and former President of the New York Chapter. Mr. Ross, 52, was Chairman of the Domestic Affairs Committee, member of the Board of Governors, and former Vice President. Mr. Satinsky, 66, was a member of the Executive Board, Board of Governors and Board of Trustees.

Personalities

Jacob Blaustein, AJC Honorary President, received the 1966 Scopus Award of the American Friends of the Hebrew University at a dinner Nov. 21 in New York. At the dinner, Mr. Blaustein announced a \$500,000 gift to the University for the creation on its Jerusalem campus of the Blaustein Center for American Studies . . . Mr. Blaustein spent a week in Israel early in November, conferring with Prime Minister Eshkol and other top officials regarding security, political and economic problems. Mr. Blaustein has also been selected recipient of the 1966 Brandeis Award of the Baltimore Zionist District.

Mrs. Charles H. Finkelstein, President of the Greater Miami Chapter, has been elected to the National Board of the Girl Scouts of the U.S.A. She has also been named a Citationist in the Lane Bryant Annual Awards Competition, in recognition of outstanding community service.

Cecil A. Alexander, Jr., of Atlanta, has been named by Mayor Ivan Allen, Jr., to head a new Housing Resources Committee. This group of business and community leaders will help stimulate private development of housing units for low income families . . . Mrs. Leon C. Sunstein, Jr., has been elected Chairman of the Pennsylvania Americans for Democratic Action . . . President Johnson has named Raymond D. Nasher, former Chairman, Dallas Chapter, to a committee to review recommendations of the White House Conference on International Cooperation.

—EUGENE SATTLER

12/65

Continued from Page 34

come to light, we may eventually have the whole thing.

Epic's performance is uniformly excellent, with Wolfgang Goennenwein conducting the Stuttgart Madrigal Choir and Pforzheim Chamber Orchestra, and enough cross-flutes, oboes d'amore, lutes, and gambas to satisfy the most adamant baroque purist. Emmy Lisken's alto voice stands out among the soloists, but soprano Helen Erwin and tenor Georg Jelden are by no means far behind. Authentic or not, this is a top-drawer musical event.



RABBI TANNENBAUM

EPIC has also observed that there is more of the ecumenical spirit in the present-day music industry than ever before, by releasing "The Jewish Holiday Album" (BN 26172). Traditional musical selections honoring the specific Jewish holidays are performed by an English studio group called the Heritage Chorus and Orchestra, a name which leads us to believe that they may have been assembled for this occasion.

What leads to the conclusion that this album is something really special, in addition to the quality of performance, is the inclusion of an explanatory text on the traditions of Judaism by Rabbi Marc H. Tannenbaum, who is generally regarded as the leader and spokesman of the "new movement" in his faith. Rabbi Tannenbaum was the only Jewish leader invited to the Second Vatican

over extreme persecution. Incidentally, he has adopted a new transliteration from the Hebrew, preferring Chanukkah, to Hannukah or Chanukkah, Rosh Hashonoh to Rosh Hashana Sukkos to Sukkoth, Shouvos to Shabouth, and so forth. But the word is not so important as the spirit, and in this element, Rabbi Tannenbaum is exceedingly rich.

Rabbi Tannenbaum appears to be one of those rare men who can guard and guide the preservation of traditions without impounding them. In an age which is bent upon throwing the baby out with the bath-water—and ethical values along with dogma—his is a voice to be heard and considered.

Beethoven Cycle

Epic and the Juilliard String Quartet have finally gotten around to a Beethoven cycle, putting the "middle" quartets of Opp. 59 and 74 into a single package (BSC 152) and thereby placing themselves in competition with the Loewenguth, the Amadeus and the Budapest, to whom they can give cards, spades and a couple of aces, and with the Fine Arts (see last week's roundup), with whom they can barely hold their own.

The Fine Arts' performance is perhaps the more romantic, the Juilliard's more puristic. Yet, neither group is given to excess in either direction. The primary difference is one of technical approach. Where the Fine Arts stress individuality of voices, the Juilliard strives toward a homophonous tonal blend; and in each case the argument is borne out by the sonic engineers, who always seem to have the final say in such matters.

Speaking of competition, a man who has virtually none is flutist Jean-Pierre Rampal, who has set down the definitive recorded performance of the Handel Flute Sonatas for Epic (BSC 153), along with his long-time partner harpsichordist Robert Veyron-Lacroix.

Argo
Argo

London's Argo label also has a pair of Christmas programs on tap, the first being

"A Festival of Lessons and Carols" (ZRG 5450), which is actually a Gospel service with traditional music recorded last Christmas Eve in King's College Chapel on the Cambridge University campus. The second, "Sir Christmas" (ZRG 5446) is indeed an oddity, being a collection of ancient and modern Christmas poems in new arrangements and settings by various composers, and sung by the Elizabethan Singers. Fred Waring with a Cambridge accent, as it were.

Something that has nothing to do with the holidays, but is of too much interest to pass by, is London-Argo's recordings of English poetry read by actor Richard Burton. Burton's feeling for florid language is particularly suited to "Poems of Dylan Thomas" (RG 43), beginning with "In My Craft and Sullen Art" and ending with "And Death Shall Have No Dominion." On another album, "Poems of Samuel Taylor Coleridge" (RG 438), he reads the Mariner's role in "The Rime of the Ancient Mariner," with Robert Hardy as the Wedding Guest and John Neville as narrator. I highly recommend these to those who have not yet learned that there's a lot more to this remarkable fellow besides Mr. Liz Taylor.

Claude Monteux, the flute playing son of the late conductor Pierre Monteux, has just recorded four 18th century flute concertos with the Academy of St. Martin in the Fields. The most interesting work is the Concerto in C by Gretry. Johann Quantz' D major is not as fine a work as the Concerto in C by Leclair, but it outshines Loeillet's highly derivative Concerto in D. Monteux plays with skill and sensitivity (Oiseau-Lyre 279).



Council—which virtually wrote anti-Semitism out of Catholic education—and has been active in the civil rights movement in this country as founder of the National Conference on Race and Religion.

Chanukkah Chanukkah

He writes succinctly, intelligently, and with the kind of lucidity which will be welcomed by Jews and non-Jews alike. For example, he explains that Chanukkah is not the Jewish equivalent of Christmas, but is a minor Christmas, but is a minor holiday which has attained latter-day importance because of recent triumphs

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JUDAISM

Dialogue with Christians

This decade's spirit of ecumenism, until now limited to cooperation among Christians, is reaching out to Jews as well. Building on the Second Vatican Council's Declaration on Non-Christian Religions and similar brotherly statements by the World Council of Churches, Christian leaders are eager to bring Judaism into interfaith explorations. Last year one such friendly dialogue, involving 26 Catholic and Jewish scholars, took place at St. Vincent Archabbey in Latrobe, Pa. Lutherans have held four theological discussions with

of the past. He also warns that a condition of true dialogue is for Christians to forsake their "patronizing attitude" that the Jews are "a fossilized people who now must wander through time awaiting that moment at God's discretion when, in order to achieve the fullness of religious life, they will accept Jesus as the Christ."

Many Orthodox Jews are convinced that Christians cannot abandon this idea: implicit in Christianity is the belief that Jesus supplanted the law of Moses, and that the churches represent a new Israel. In the current issue of the quarterly *Judaism*, Rabbi Eliezer Berkovits of Hebrew Theological College

Reform and Orthodoxy, are deeply worried that Jews may be assimilated into a predominantly Christian culture, but they too are prepared to risk theological conversations. On balance, U.S. Judaism appears willing to answer Christianity's R.S.V.P. with a cautious yes.

ROMAN CATHOLICS

Lex Dubia Non Obligat

The many Roman Catholic voices, lay and clerical alike, clamoring for change in the church's stand against contraception are deeply eroding the force of Rome's ban on birth control.

Three years ago, Pope John XXIII quietly appointed a small pontifical commission to study birth control. After John's death, Paul VI enlarged it, but the experts found themselves hopelessly divided about how to update the church's position. Pope Paul recently revamped the commission again by naming 16 top prelates as members—and let them know that he would like to have some sort of consensus by June. The very reconsideration of the traditional stand on birth control is one major factor in weakening the ban.

Priests know that millions of married Catholics are now ignoring the rules altogether. As it happens, some competent theologians maintain that they are exactly right. Writing for the *Toronto Globe & Mail*, Augustinian Theologian Gregory Baum of the University of Toronto argues that since church leaders are themselves divided about contraception, lay Catholics are free to follow their own conscience on the matter, on the principle of *Lex dubia non obligat* (a doubtful law does not oblige). Father Baum, a *peritus* (adviser) at the Second Vatican Council, believes that condemnation of contraception is a matter of discipline that involves neither the church's infallibility nor divine revelation, and thus is subject to change. Although Pope Paul urged Catholics to abide by the old rules until a new decision was reached, Baum insists that the papal words were more in the nature of a request than an order.

Baum is not alone. With the implicit consent of Julius Cardinal Döpfner, a committee of moral theologians in the archdiocese of Munich drew up a message of guidance for marriage lecturers on the birth-control problem. Their recommendation was that couples who practice contraception "not lightly and habitually but rather as a regrettable emergency solution" could receive Holy Communion.

Döpfner is a vice president of the enlarged pontifical commission that meets for the first time in Rome this week—and faces up to its dilemma: How can the church now open the way toward birth control without contradicting the dogmatic-sounding condemnation of past Popes? But how can the church reaffirm the old prohibition and not face the formal disobedience of millions who feel that they have no other choice?

ART SHAY

SY FRIEDMAN

JAMES F. COYNE



BERKOVITS

GILBERT

TANENBAUM

SOLOVEITCHIK

From a fear of conversion to a framework for conversation.

Jewish scholars at Concordia Seminary in St. Louis. Harvard Divinity School is planning a symposium in October on Jewish-Christian dialogue for its 150th anniversary this year.

But ecumenical discussion raises sharp questions among Jews, many of whom find it hard to forgive the centuries in which churches did little or nothing to discourage anti-Semitism. Thus the Jewish community is bitterly divided about whether to accept the challenge of theological interchange, and what the talk should be about.

Ending Hostility. Strongest advocates of Jewish-Christian cooperation are Jewish service agencies in the U.S., such as B'nai B'rith and the American Jewish Committee, which discreetly but effectively lobbied in Rome for passage of Vatican II's condemnation of anti-Semitism. Rabbi Marc Tanenbaum of the A.J.C., for example, believes that neither side is ready yet to talk theology, but sees no reason for Jews to fear that the dialogue with Christianity will involve a disguised attempt at conversion. On the contrary, he argues, it represents a "chance to change a relationship which has lasted two millennia" and is based on mutual hostility and ignorance.

Columnist Harry Golden once jokingly suggested that Jewish leaders gather in Jerusalem to issue a declaration exonerating Christians from their crimes against Judaism. More seriously, Rabbi Arthur Gilbert of B'nai B'rith's Anti-Defamation League feels that Jews must indeed be prepared to recognize that neither all Christians nor Christianity itself is responsible for the anti-Semitism

in Skokie, Ill., bluntly argues that theological discourse is meaningless, since "Judaism is Judaism because it rejects Christianity, and Christianity is Christianity because it rejects Judaism." Even though the two faiths have a Bible to share, Berkovits notes, it means something entirely different to each. For the Jew, the Hebrew Bible is complete in itself; for the Christian, the Bible must have the New Testament to be the final revelation of God in Christ.

A Private Faith. A more cautious opponent of dialogue is the foremost U.S. interpreter of Orthodox Judaism, Boston's Rabbi Joseph Soloveitchik, whose followers reverentially refer to him simply as "the Rav" (teacher). Soloveitchik believes that, while Christians and Jews can cooperate on political and social issues, theology is another matter. Any discussion centered on faith, he argues, is futile, and threatens to place Judaism in the untenable position of being "an object of observation, judgment and evaluation" by Christianity. Besides, he says, the Jewish faith is something too private and sacred to be debated.

Soloveitchik's view on Christian-Jewish dialogue has been formally endorsed by the Orthodox Rabbinical Council of America. By and large, the leaders of Reform Judaism seem more open to the possibility of theological discussion; this month, for example, the Union of American Hebrew Congregations, which unites Reform synagogues, is sponsoring a symposium on the question of God, featuring Christian and Jewish theologians. Spokesmen for Conservative Judaism, which bridges the gap between

Jews Join Catholics And Episcopalians In 2-day Symposium

By JACK BAKER
Of the Gazette Staff

Ecumenism, a term that has come into its own in the last decade, usually suggests the recent series of dialogues between Roman Catholics and Protestants concerning purely Christian unity.

Simultaneous with the growth of such ecumenical ideas, however, has been the emergence of a less publicized but equally vibrant growth—that toward an establishment of harmony between Christianity and Judaism.

Both interreligious dialogue in this broader-sense and ecumenism in the strict sense are themes being dealt with during a two-day Interreligious Symposium that convened Tuesday night at Trinity Episcopal Cathedral.

The symposium is sponsored by the Cathedral, St. John's Seminary and Temple B'nai Israel, all of which will be sites for lectures and discussions.

In a sense, the symposium is an outgrowth of centennial anniversary celebrations of the congregation of Temple B'nai Israel, whose rabbi, Dr. Elijah E. Palnik, is serving as moderator for the discussions.

The symposium has the full sanction of an inter-faith committee on arrangements, which includes a number of clergymen and laymen in Little Rock, and of Most Rev. Albert L. Fletcher, bishop of the Roman Catholic Diocese of Little Rock; Right Rev. Robert R. Brown, bishop of the Episcopal Diocese of Arkansas; and Dr. Ira E. Sanders, rabbi emeritus of Congregation B'nai Israel.

The principals of the two-day meeting are Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, New York; Dr. J. V. Langmead Casserley, professor of philosophy of religion at Seabury Western Theological Seminary at Evanston, Ill.; and Rev. Roland E. Murphy, professor of Old Testament at Catholic University at Washington.

Tanenbaum's Subject: 'Myths and Realities'

Rabbi Tanenbaum spoke on "Judaism and Christianity — Myths and Realities" Tuesday night.

Addressing an overflow crowd at the Cathedral, Rabbi Tanenbaum reminded his Christian and Jewish audience that Christians and Jews together constituted less than a third of the world's population and would become a minority of 11 or 12 per cent by the year 2000.

"We are, in fact, in exile — pilgrim people seeking, questing the way to the new Jerusalem," he said.

Meanwhile, he said, Oriental religions have revived in recent times and, in Africa and Asia

Judaism ceased to exist at the end of the Old Testament."

Rabbi Tanenbaum said that although many people are willing to regard the modern age as a "post-Christian era," he believes, to the contrary, that ours is a "pre-Christian era" in the sense that Christianity can "serve to unite all humanity" and to close the classic gaps between societies and classes.

After Rabbi Tanenbaum's remarks, as will be the practice at the symposium's two other sessions, the three principals participated in general discussion with the audience.

Dr. Casserley drew applause when he said, "We need not have a synthesis between a thesis and an antithesis in a dialogue, as long as we can have human solidarity, human love and common efforts, and understanding and respect. We can have a resolution if we merely decide to differ not in enmity and suspicion, but in comradeship, love and human understanding."

Dr. Casserley will speak at 10 a.m. today at the Seminary on "Dialogue and Ideology." Father Murphy will speak at 7:30 tonight at the Temple on "The Christian and Jewish Bible."

The three talked briefly with newsmen Tuesday night at the Hotel Albert Pike on interreligious dialogue, its purpose and its effect. Their approach was low-keyed.

Rabbi Tanenbaum, for example, remarked that the current symposium should not be regarded as an example of "syncretism," which he defined as "a false idea of synthesis." He said "a shared Christology" formed a basis for Christian ecumenism and excluded the possibility of Jewish merger, but that many levels of Jewish Christian understanding nevertheless existed, particularly the mutual "reverence for sacred scripture and belief in one God."

Rabbi Tanenbaum said it was imperative that Jews be included in joint-faith undertakings in such areas as Africa and Latin America, where he said, "Marxists and Castroites have made great inroads on our youth because of their exclusion from Christian society."

"As a Jew, I am greatly



Participants in Interreligious Symposium

Rabbi E. E. Palnik (standing, left) of Temple Tanenbaum, Rev. Roland E. Murphy and Dr. B'nai Israel with (from left) Rabbi Marc H. J. V. Langmead Casserley.

involved and interested in Jewish-Christian dialogue and with dialogue between Christians," he said. "I believe that ecumenism in the sense of humanism for the whole human family is what we are striving for."

Father Casserley broadened the definition of ecumenism to incorporate not only interreligious dialogues but those between Christians and representatives of such purely secular forces as communism. He said that interreligious dialogues should include Moslems and, eventually, representatives of other world faiths.

"There have been promising results in such dialogues in Europe," he said.

Father Murphy characterized the nature of interreligious dialogues as an involvement of "charity, friendship, dialogue and understanding."

He conceded, however, in answer to a question, that there were "problematic areas" in ecumenism — most important of which was the possibility of a concurrent laxity in religious dogma by parties to the dialogue.

"You're not going to see the lion in the first round, though," Father Murphy said. "What is most important is simply getting together."

news

THE AMERICAN JEWISH COMMITTEE

INSTITUTE OF HUMAN RELATIONS, 165 E. 56 ST., NEW YORK, N. Y. 10022, PLAZA 1-4000

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 people everywhere.

MORTON YARMON, *Director of Public Relations*

FOR IMMEDIATE RELEASE

NEW YORK.... Rabbi Marc H. Tanenbaum, Director of Interreligious Affairs of the AMERICAN JEWISH COMMITTEE, will receive two honorary doctorates and a medal of honor from Catholic colleges during the forthcoming college commencement season, in recognition of his "outstanding contributions" to interreligious and intergroup understanding.

Rabbi Tanenbaum will receive the Medal of Honor from Avila College, Kansas City, Missouri, on May 27. On the next day, Saint Ambrose College, in Davenport, Iowa, will confer an honorary Doctorate of Law degree on Rabbi Tanenbaum, and Saint Joseph's College in Philadelphia, a Jesuit institution, will do likewise on June 4.

Rabbi Tanenbaum will deliver the commencement address at each of these three Catholic institutions at the time of receiving their awards.

Father William F. Maloney, president of Saint Joseph's College, has declared that "Saint Joseph's College remembers with pride the long list of outstanding leaders in American life who have been honored in this way since its founding. Your name would truly add lustre to this distinguished group and would be a source of inspiration to our young graduates because of your outstanding success in the field of religious education....I know of no one more worthy of this honor than your own good self."

Sister Olive Louise, president of Avila College, said that "our college truly honors itself by honoring you."

Msgr. Sebastian G. Menke, president of St. Ambrose College, announced that Rabbi Tanenbaum "will address joint baccalaureate cere-

-more-

Morris B. Abram, *President*; Jacob Blaustein, Louis Caplan, Herbert B. Ehrmann, Irving M. Engel, Joseph M. Proskauer, *Honorary Presidents*; Sol M. Linowitz, *Chairman, Executive Board*; Philip E. Hoffman, *Chairman, Board of Governors*; Nathan Appleman, *Chairman, Board of Trustees*; John Slawson, *Executive Vice President*.

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monies of Marycrest and St. Ambrose Colleges, which are being held on their individual campuses for the first time."

Rabbi Tanenbaum, a religious historian and authority on Jewish-Christian relations, has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. During Vatican Council II he was the only rabbi in Rome at the time of the Catholic Church's voting on the "Jewish declaration," which repudiates anti-Semitism, and he was frequently consulted by Protestant as well as Catholic leaders. He is the Jewish consultant to the Pius XII Religious Education Resource Center and the Sister Formation Conference.

He was a founder and program chairman of the National Conference on Race and Religion. He is at present the president of the Inter-religious Foundation for Community Organization, the recently created interfaith group devoted to helping the underprivileged to organize themselves for social, educational and economic advancement.

Founded in 1906, the AMERICAN JEWISH COMMITTEE is the pioneer human relations agency in this country. It combats bigotry, protects the civil and religious rights of Jews and advances the cause of human rights for all.

No. 44
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4/27/67

RELIGIOUS GROUPS JOIN TO HELP POOR

Catholics, Protestants and
Jews Form Foundation

By STEVEN V. ROBERTS

Ten major Catholic, Protestant and Jewish social action agencies have formed a foundation to help mobilize poor communities throughout the country to play a greater role in solving their problems.

An important impetus behind the foundation was described yesterday by Rabbi Marc H. Tanenbaum, its president, who said:

"There are limits on the degree to which Federal and city governments can support community action programs that develop into political opposition."

The foundation, which has been two years in planning, is called the Inter-Religious Foundation for Community Organization. Rabbi Tanenbaum is National Director of Interreligious Affairs of the American Jewish Committee.

The idea for a foundation arose as staff members of the various social agencies found



OUTLINES GOALS: Rabbi Marc H. Tanenbaum said ecumenical foundation was formed to help poor in the solution of own problems.

themselves working in the same urban ghettos, often with overlapping aims and programs, according to Paul A. Stauffer, an official of the Board of Missions of the Methodist Church and the foundation's treasurer.

Aims of Foundation

Starting with two staff members and almost \$100,000 con-

tributed by the 10 agencies the foundation intends to:

1. Coordinate the programs of the member agencies, who now work in more than 40 cities in the fields of political organization, housing, education, job training, legal aid, and advising small businessmen.

2. Provide advice on community organization to local groups.

3. Seek grants from other foundations and channel them to local organization efforts.

4. Train community organizers.

5. Sponsor research and evaluations on programs to aid the poor, and develop educational materials that could be used by them.

6. Permit the agencies to exchange ideas and formulate joint priorities for social action.

The 10 founding agencies have encouraged other groups to join the foundation, including the predominantly Negro A.M.E. Zion church and the Progressive Baptist Convention.

In an interview yesterday, the officers of the foundation stressed that it would not impose its views on poor communities, but would try to enhance their ability to do things for themselves. The interview took place in the offices of the American Jewish Committee, 165 East 56th Street.

The officers criticized both

the adequacy of Federal appropriations for community action programs, which have run into strong opposition in Congress, and the timidity with which, they said, the programs were being administered.

"No honest grass-roots organization can function with Government funds," said the Rev. Joseph W. Merchant, the urban work director for the United Church of Christ and the foundation's first vice president.

Mr. Merchant said that Mobilization For Youth, the anti-poverty program on the Lower East Side, developed opposition within the city Government several years ago when its organizing tactics became too effective.

"It is ironical," Rabbi Tanenbaum added, "that Americans have accepted the goal in our foreign policy that countries should achieve self-determination, but there is a much greater reluctance to see that achieved in our urban ghettos."

The foundation's member agencies are:

American Baptist Home Missions Society.
American Jewish Committee.
Board of Missions of the Methodist Church.
General Board of Christian Social Concerns of the Methodist Church.
Catholic Committee for Community Organization.
Executive Council of the Episcopal Church.
Board for Homeland Ministries of the United Church of Christ.
National Catholic Conference for Interracial Justice.
Board of National Missions of the United Presbyterian Church, U.S.A.
Foundation for Voluntary Service.

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Fostering Self-Reliance

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the adequacy of Federal appropriations for community action programs, which have run into strong opposition in Congress, and the timidity with which, they said, the programs were being administered.

"No honest grass-roots organization can function with Government funds," said the Rev. Joseph W. Merchant, the urban work director for the United Church of Christ and the foundation's first vice president.

Mr. Merchant said that Mobilization For Youth, the anti-poverty program on the Lower East Side, developed opposition within the city Government several years ago when its organizing tactics became too effective.

"It is ironical," Rabbi Tanenbaum added, "that Americans have accepted the goal in our foreign policy that countries should achieve self-determination, but there is a much greater reluctance to see that achieved in our urban ghettos."

The foundation's member agencies are:

American Baptist Home Missions Society.
American Jewish Committee.
Board of Missions of the Methodist Church.
General Board of Christian Social Concerns of the Methodist Church.
Catholic Committee for Community Organization.
Executive Council of the Episcopal Church.
Board for Homeland Ministries of the United Church of Christ.
National Catholic Conference for Interracial Justice.
Board of National Missions of the United Presbyterian Church, U.S.A.
Foundation for Voluntary Service.

Waterfowl Bill Backed

WASHINGTON, May 10 (AP)

—A House Merchant Marine and Fisheries subcommittee approved today a bill to extend for eight years the program of acquiring wetlands for the conservation of migratory waterfowl. The measure also would increase from \$3 to \$5, at the discretion of the Secretary of the Interior, the price of duck-hunting stamps, which finance the land acquisition program.

Rabbi Fears Negro 'War of Liberation'

BY JULIAN HARTT

Times Staff Writer

A nationally prominent rabbi charged here Tuesday that Congress is undermining the hopes for peaceful realization of Negro aspirations and raising the specter of a black nationalist "war of liberation."

Rabbi Marc H. Tanenbaum, of the American Jewish Committee, told a news conference that congressional "refusal to support the antipoverty program significantly" will add to an increasingly "ugly mood" across the nation.

He said there is now a leadership struggle between militant Negroes who see "a piece of the action" economically in "the kind of structure the whites have," and black nationalist "nihilists" whose byword might become "Burn America down" instead of "Burn, baby, burn."

Blames Congress

Tanenbaum, who has held advisory positions on several White House and U.N. committees, charged that Congress is largely responsible for "polarizing" the "black radical elements."

He suggested that congressmen are reading the mood of their constituencies as one of "white backlash" and, acting accordingly, are making Congress "the most racist center in the nation."

That, the New York rabbi added, could lead to various grim results.

In his view, one would be a nation of "apartheid" similar to that of South Africa, a form of "repressive . . . white fascism" in which Negroes would be "confined to the ghettos" under the principle of "maintaining law and order."



Another extreme result Tanenbaum predicted could be actual conflict—"essentially the underdeveloped nation of blacks (vs.) the imperialist colonial white society."

'Very Short Fuse'

The rabbi who recently toured the slum areas of several major cities as president of the Interreligious Foundation for Community Organization said "serious supplies of armament" already are being gathered by black nationalist quarters.

"There is a very short fuse, which can easily be ignited," Tanenbaum said. "This is not hysterical talk . . . I think we underestimate that threat."

The black nationalists, he said, have reached such a point of despair they don't believe there is any way out, that racism is endemic in America.

The result, he added, is the "Samson syndrome"—Pull down the pillars of the temple and let everything come down with it."

Tanenbaum said his conclusions came from visits with Protestant, Catholic and Jewish clergy who live around the clock in the "inner cities" of Dayton, Detroit, Chicago, Milwaukee, Boston and Washington.

Loyalty Issue

He said the "white establishment" bases its position on its "professionals, the social workers who commute" to the ghettos in the daytime and "don't know what goes on at night, in the coffee houses, etc."

He said there is a chance for the militant but nonviolent Negro leadership to "retain the loyalty of the people in the street and maintain a viable relationship with the whites." But they need sufficient "lead time" through adequate funding to "create the kind of structure the whites have," he added.

Tanenbaum is national director of the American Jewish Committee's Interreligious Affairs Dept.



UPDATE

detroit chapter
163 madison avenue / detroit, michigan 48226

THE AMERICAN JEWISH COMMITTEE

SHERWOOD SANDWEISS/area director RUTH KROLL/editor



WINTER ISSUE, 1969

TANENBAUM SPEAKS OUT

Almost as inevitable as the seasons, the voice of anti-Semitism is again heard in the land. Rabbi Marc Tanenbaum, director of AJC's Interreligious department, took a temporary leave from the maelstrom of New York racial turmoil to warn Detroiters that it could spread nationwide if not quickly recognized and checked.

Addressing the AJC chapter meeting February 3, at the Avern Cohn home, Detroit, he departed from a formal text to bring the audience his personal interpretation of the sequence of events in the school decentralization conflict rocking New York. As president of IFCO, (Interreligious Foundation for Community Organization) he spent several months in the seething lava of Ocean Hill-Brownsville, where a teacher's union struggle erupted into a full-blown Negro-Jewish confrontation.

The Ocean Hill-Brownsville confrontation came about because of a bankruptcy of leadership on both sides, Rabbi Tanenbaum feels. His viewpoint agrees with that expressed recently in a *New York Times* article. Both stated that the United Federation of Teachers' strike had a legitimate goal—that of guaranteeing freedom from harassment and insuring job security.

It was essentially a labor-management dispute, which was fanned into racial bitterness. Jewish leaders refused to stand up to the union and subsequently lost control of their constituency, explains Rabbi Tanenbaum.

He further asserts that other New York work stoppages had not evoked this bitter reaction to ethnic groups. In the case of the city sanitation workers, the majority of whom are Polish, and the policemen, the majority of whom are Irish, no such outbursts were manifest.

The incident that triggered the hate bombshell was an obscure but virulent bit of propaganda, poorly mimeographed and barely legible. The Jew-baiting article was discovered and seized upon by an underling in the teacher's union. Plotting to further the union cause among the broader Jewish public, the union member had one quarter million copies printed and widely distributed without the knowledge of UFT President Albert Shanker, according to informed sources.

On the short term the strategy was widely successful. The Jews were inflamed and consequently united behind the union goals. They reacted hysterically to every fresh racist slur. The relentless media hammered away daily magnifying each minor convulsion in the struggle. The two factions became locked and ultimately polarized. Young black militants, uncovering this Jewish vulnerability, had

latched onto a formidable means to jettison themselves into instant leadership.

Rabbi Tanenbaum voices the impassioned hope that Jewish communities elsewhere can help restore the balance and perspective of New Yorkers, who have been traumatized into irrational anxieties by the events. He places responsibility for Negro anti-Semitism squarely on the shoulders of Arab propagandists. Large sums of money, running into millions, can be traced to Arab agencies principally operating out of Lebanon. A hate campaign including the revival of the ancient ritual "blood libel" is being circulated to Negro and Arab students in our universities. They are told that Jews kidnap Arab children to suck their blood for the Passover ritual. This venom is calculated to change Americans' sympathies toward Israel and American Jews.

After putting the Negro and Jewish communities onto a collision course, Tanenbaum points out, "The Arab will fold his tent and steal silently in the night, leaving the shambles of the Black-liberal Jewish alliance, which has been built carefully over the years."

"The destruction of the liberal coalition will shatter the limited options still left to restoring peace and prosperity

(Continued on page 4)



Pictured at Clergy Conference, Wayne State University, left to right: Rabbi Marc Tanenbaum; Rev. Hubert Locke, Director of Religious Affairs, Wayne State University; Fr. James Wiethoff, Associate Pastor, St. Cyril of Jerusalem, Taylor, Michigan.

UPDATE

AJC Detroit Chapter Officers

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RUTH KROLL	Executive Assistant
BESSE SIMKIN	Michigan Area Secretary

Social Discrimination

Here in Detroit two private clubs, the Detroit Yacht Club and the Detroit Boat Club have been told by the city to end racial bias or face the loss of city leases. This is an immediate example of changes taking place throughout the country in regard to social club discrimination, an area of top priority in the Executive Bias Department of the American Jewish Committee.

At the Executive Board meeting held in Atlanta last October a resolution was passed stating: "The American Jewish Committee urges that all social clubs not directly church affiliated or having affirmative religious, racial or ethnic purposes undertake to eliminate the membership eligibility criteria of religion, race or ethnic origin."

In addition there was passed a second resolution pertaining to Jewish clubs. "Historically, many Jewish social clubs were formed in response to discriminatory practices against Jews by existing social clubs. Nevertheless, exclusion by Jewish clubs of non-Jews as members is an important part of the total problem of social club discrimination. AJC recognizes a special responsibility to eliminate from Jewish clubs criteria of membership eligibility based on religion, race or ethnic origin where it exists."

The link between social club discrimination and executive suite promotion practices is revealed in a study made public in the January issue of *Careers Today*, a magazine for college youth. An article entitled, "Anti-Semitism's Last Hurrah in American Business," by Craig Vetter, describes the findings of a seven-year study by sociologist Dr. Reid M. Powell, Dean of Ohio State University's School of Business.

Dr. Powell's report discloses that out of 825 upper-middle level executives from two large, unnamed corporations, 58% felt that a Jewish representative of the company would have trouble meeting and being accepted by third parties.

So-called exclusive social clubs provide the business world with "valuable centers where views are presented, ideas are modified and new ideas emerge."

A series of studies on discrimination sponsored by AJC reveals that a very small number of Jews, in proportion to the number of Jewish college graduates, hold executive positions in large American corporations, and that this is largely because of the white Anglo-Saxon image these companies elect to present.

THE DOLLARS AND SENSE OF OUR SCHOOLS

Is the present system of school financing fair to the many thousands of disadvantaged pupils in our inner city schools? This question is basic to the pending law suit (Board of Education of the City of Detroit v. State of Michigan) which seeks a more equitable allocation of state funds for education.

Our constitution states that every child is entitled to a free and equal public school education. There may be nothing LESS equal than a system that treats each child equally in terms of the background that culturally deprived children bring to school with them. Deaf, blind or retarded children are given extra funding for education. The upcoming suit will present evidence that the culturally deprived child (in terms of white middle-class America) is also entitled to special educational aids.

George E. Bushnell, Jr., attorney for the Board of Education, reported on the present status of the suit, which is expected to come to trial in the Spring, at a recent chapter meeting held at the home of Mr. and Mrs. Theodore Jacobowitz.

Through a prior meeting of our newly formed Legal Committee, with Superintendent Norman Drachler and Mr. Bushnell, the chapter decided to participate in this litigation in support of the Board of Education. Committee members involved in this action are Mark Shaevsky, Avern Cohn, Robert Alpern, Walter Shapero and Miles Jaffe.

Not only Detroit, but all Michigan schools have reached a dead end in terms of financing. Within the last few years, the Detroit Board tried to achieve financial relief from several sources: the legislature responded to a limited degree, but this assistance came to a halt last year. The executive branch, regardless of party, has been unwilling to provide aid. Finally, the electorate failed repeatedly to respond to increased self-taxation.

Since all these methods of fiscal aid to education met with negative results, the Board decided on a law suit which challenges the constitutionality of the present formula for allocating state aid to local school districts. If the law suit is successful, the state legislature will have to find a new system of financing schools.

Present financing for public schools throughout the United States is based on a per capita grant for each child enrolled in school. Factors determining the amount of money allocated to each district include the financial support from state taxes, local and property taxes, and federal and foundation grants. The average spent on each student in Michigan is \$600 per year, as compared to \$1,100 in New York. In terms of our financial ability to support public education we are sixth in the country, however, we are nearly last in the amount actually spent on each student.

DETROIT CHAPTER ANNUAL DINNER

June 4, 1969

Guest Speaker:

HY BOOKBINDER, AJC Washington Representative

Great Lakes Club

ALL MEMBERS ARE CORDIALLY INVITED

FACING THE JEWISH DILEMMA

Confrontation politics . . . Non-negotiable demands . . .
Group Identity . . . Black anti-Semitism . . . New-Left . . .
Israel . . . URBAN CRISIS.



Lewis Grossman
President, AJC Detroit Chapter

The combined image, or nightmare, the above terms evoke seem so insoluble, that a retreat from reality seems almost to be a rational program. While many persons have always retreated, I would like to believe of the Jew, if he has "any kind of observable destiny, it has been to live at the terrible cutting edge of history, to try to create and sustain there, a truly civilized life." (Robert Alter, *Commentary*, Feb. '69).

The Israeli cannot hide. Yet preoccupied as Israel is with the tremendous psychological and economic burdens of physical survival, Israeli society simultaneously concerns itself with the quality of the civilization they are creating. Their felicitous relationship with Black African countries gives substance to their being a "light unto nations," and Israeli potential can be realized within their own lifetime once rationality and just compromise gains ascendancy in the Middle East.

The American Jewish community, by and large, has responded unequivocally to Israel, especially since the 6-day war. Unfortunately, no such clarity of purpose has characterized our perception and response to our own domestic scene where confusion and ambivalence reaches stultifying proportions.

Such paralysis is understandable. Caught between shifting ideologies, uncomfortable rhetoric and the implications of physical violence, the Jew can find some temporary comfort in what seems to be an emerging trend—Jewish isolationism. Perhaps I have misread Earl Raab's article in the January issue of *Commentary*, "The Black Revolution and the Jewish Question." But he seems to make the point that Negro and Jewish concerns are now so divergent that we should involve ourselves "more clearly than ever before with the legitimate and independent Jewish imperative for self-survival."

This formulation seems to suggest that unless the agenda of the Jewish community is identical with the Black community, no creative, viable coexistence is possible.

In fact, each ethnic group has its own unique set of problems and priorities, which must be considered in any strategy seeking social progress. But the success of the democratic American experiment of cultural pluralism could well depend on the quality of Negro-Jewish cooperation, pursued in passion but tempered by pragmatism.

In those areas, which are many, where both groups have complementary, if not identical, goals, we cannot permit the voices of the irrational extremist to obliterate the deeds and words of a Bayard Rustin, Roy Wilkins, Whitney

Young, and a multitude of legitimate leaders. We must recognize that a lethargic approach to urban crisis will result in more confrontation, more violence, more repression—a state which the Jew has always found hostile to his survival. The role of the Jewish community, therefore, is to act as the moral and intellectual catalyst for the entire community—grounded in social justice and certainly self-interest.

As stated by Robert Alter, "the question, then, is not how to transcend one's group of origin, but how to belong to it in a way that will extend one's moral and intellectual involvement in the larger life of mankind."

This, by the way, is what Jewish identity and commitment is all about, what Jewish youth in its own inchoate way is trying to tell us.

—Lewis Grossman

AJC IN THE NEWS

Congratulations to AJC member Douglas Ross, former head of the Volunteer Placement Corps in Detroit who has been appointed Administrative Assistant to Senator Joseph Tydings, Maryland.

* * * *

Looking for summer plans for your children? "Study and Travel Programs for the Teenager and Young Adult," a special AJC bulletin listing trips and camps with Jewish content is now available through our Detroit office.

* * * *

This winter, AJC sponsored a National Conference of Jewish College students in Tarrytown, N.Y. It was an initial attempt to become involved with Jewish college undergraduate students, "to assess with them the needs and problems they are facing and determine what role, if any, the AJC should play on campuses." Three students from eleven universities were invited to attend. The undergraduates, totalling 33, were selected on the basis of leadership qualities, academic achievement, articulateness and residency. Every three from a university represented one of the following viewpoints: a committed and active Jew, basically Jewishly identified, but still searching, and Jewishly indifferent, but not hostile. Representatives from the University of Michigan were Shelli Kroll, David Fauman, and Bruce Levine. The AJC national office is evaluating its findings as a basis for developing on-going programs on college campuses and in the Jewish community.

MAKE THE SCENE:

AJC's 63rd Annual Meeting

May 15-18, 1969

Waldorf Astoria Hotel, New York

TANENBAUM SPEAKS OUT

(Continued from page 1)

to the cities," Rabbi Tanenbaum says. "We must find a sound middle ground where people can rationally solve the real problems."

He expressed disillusionment at the indifference of the Christian world to anti-Semitism. Instead of condemnation they have assumed a posture of silence and allowed the two minority groups to bludgeon each other. He takes this almost as a personal defeat, after deep involvement in ecumenism and the Vatican Council since 1965. But he hopes that Jews and Negroes will reject this suicidal course and depolarize.

Through Rabbi Tanenbaum the AJC was instrumental in getting a statement from Rev. Lucius Walker, the brilliant black leader who directs IFCO, (Interreligious Foundation for Community Organization). He and Rabbi Tanenbaum agreed to appear together on the TODAY program in February and denounce this social disease in all its forms. Walker stated flatly over the air: "Militants abhor the anti-Semitism that is obstructing the real issues." The statement showed courage as it does not reflect the popular sentiment among some ghetto "leaders."

In closing Rabbi Tanenbaum commented that the basic American approach to religious dialogue is changing. Although Jews have not set the style, it has become one of confrontation, and he will follow the new pattern. He will

no longer concentrate on enlightened encounters, but will offer alternatives and strike bargains in dealing with current issues.

* * * *

The following day Rabbi Tanenbaum, one of the foremost authorities in the country on Jewish-Christian relations, addressed a Clergy Conference at the new Charles Grosberg Religious Center, Wayne State University.

He told the audience of clergy and laymen that Jews and Christians must hasten to complete their unfinished agenda. He felt that the ecumenical advances have been clouded over by a new trend toward anti-Semitism. Jews are becoming cynical about the professed spirit of brotherly love. He questions the ominous silence by Christian leaders in regard to the Israel crisis in 1967, although every American public opinion poll showed Americans solidly behind Israel and opposed to Arab harassment.

Of two decisive forces uniting the Jewish people, he said, the first is the still recent experience of the Nazi holocaust. Out of all this has come a conviction that Jews will never again remain silent, for the present generation is haunted by the feeling that the Christian silence was shared by many Jews.

The second decisive force in Jewish unity is the meaning of the state of Israel to Jews. He noted that Jews participated in every national liberation and self-determination movement in Europe, yet they were never truly accepted in the mainstream of any European country. Israel became for the Jews the symbol for the restoration of the Jewish presence in the world, the first opportunity to express their own manhood as a people.

—Harriet Alpern

DANGER:

Rhetorical Overkill

Prof. Leonard Fein of the Joint Center for Urban Studies, Harvard-M.I.T., appeared in Detroit February 11 and had some sharp rejoinders to the Jewish community in regard to the omnipresent urban crisis.

He thought that the New York situation might very well get worse before it gets better. *The real issue of decentralization and community control of schools is being obscured by ethnic conflict which unfortunately feeds on irresponsible rhetoric.*

In all candor, he feels it important to note that many Jews in New York are overreacting to rather "incidental events" in predictable but dangerous ways. He cites the fact that some Jewish groups are falling into this trap because nothing unites Jewry faster than the spectre of anti-Semitism. However, Fein warns that part of the burden of trying to sustain credibility in black-white coalitions falls to Jewish organizations and we must keep our options open even while strongly protecting our rights and interests.

Prof. Fein appeared at a special faculty meeting at Wayne State University organized by AJC Director Sherwood Sandweiss and member Abba Friedman. The immediate issue was the anti-Semitic stance taken by the student newspaper, *The South End*. "Constant crisis and instant solutions rarely effect meaningful change," according to Fein. He feels strongly that whatever is resolved as an immediate answer to the *South End* problem, we must provide a viable Jewish presence on campus in which faculty and students can get involved.

Education Committee at Work

The recent confrontation in New York caused by the decentralization of public schools is an issue of grave concern. Widespread change in our educational system is inevitable and desirable, however, the chaotic conditions under which change took place in New York can hopefully be avoided here by careful planning and consideration of the problems beforehand. With this in mind, Miles Jaffe has formed a new Education Committee to study and formulate some recommendations for dealing with the current school crisis in metropolitan Detroit. Participating members of the committee are Mrs. B. Brewster Broder, Mrs. Oscar Zemon, Dr. Joseph Fischhoff, Stephen Rose, Dr. Nathan Kalichman, Mrs. Lewis Grossman and Mrs. Everet Straus.

At the present time the committee is focusing on four aspects of the problem: the financial structure of our schools, the overall supervision and control necessary to insure quality education, the pros and cons of parochialism, and the basic issue of decentralization. Individual members are working on research projects on these subjects which will then be assimilated into a position paper for chapter consideration.

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FEB 5 '59

**Rabbi claims Moses
Could have been black**

DETROIT (AP)—One of America's leading rabbis said uesday "Moses could have been black."

Rabbi Marc Tannenbaum of New York in Detroit for a lecture at Wayne State University, added "More likely Moses was colored dark with Semitic features."

Tannenbaum said Moses embracing of the black Ethiopian Jethro and his marriage to Moses' daughter Zipporah, is a sign of "colorblindness." He added the Bible doesn't mention color, black or white.

Tannenbaum, national director of interreligious affairs for the American Jewish Committee, also said American blacks can be seen as a chosen people of God.

"The effect of chosenness is to sustain in the Jew that Jewishness is beautiful," he said, "and blacks also have their sense of beauty and peoplehood. Every historical people has a particular genius as though it is given by a divine decree."

Apostle to the Gentiles

Among the earliest memories Rabbi Marc Tanenbaum has of his childhood in Baltimore is that of his father spitting on the ground whenever he passed a Christian church. Marc's father had cause for bitterness. His brother, by his account, had been murdered in czarist Russia one Good Friday afternoon when a mob of Orthodox Christians forced him to march into a lake as sacrificial atonement for the death of Jesus.

Despite this family scar—or, perhaps, because of it—Marc Tanenbaum, at 45, has emerged as the American Jewish community's foremost apostle to the gentiles. As such, he travels to Rome, Geneva, Canterbury and every interfaith whistlestop in between in an effort to confront Christians with the reality of modern Judaism and to win support for *eretz Israel*, the land of Israel. Last week found him at Seton Hall University, a Roman Catholic school in New Jersey where 50 Jewish and Christian scholars gathered to celebrate the fifth anniversary of Vatican Council II's Declaration on the Jews, and to appraise its impact on Christian-Jewish relations. But even before the session was over, the peripatetic Tanenbaum was off for Europe in response to a cable from World Council of Churches officials asking him to consult with them in Switzerland.

No rabbi, of course, can presume to speak for all Jews. But with his portfolio as director of interreligious affairs for the American Jewish Committee, Tanenbaum has been able to solicit support from all factions of the Jewish community—though not without some difficulties. When he went to Rome in 1964 to help draft the Vatican II document on the Jews, many of Tanenbaum's colleagues argued that Catholics could not expect rabbis to join in the church's effort to eradicate the vestiges of its historic anti-Semitism. But the tall Conservative rabbi is as politically agile as he is theologically sophisticated, and today Christian and Jew alike are apt to agree with him that Vatican II was "the greatest seminar on Catholic-Jewish relations in history."

Friend: Similarly, Tanenbaum ignored liberal complaints from both Christians and Jews last Fourth of July, when he appeared with evangelist Billy Graham in Washington, D.C., at the "Honor America Day" ceremonies engineered by conservative supporters of the Nixon Administration. "I went to Washington with some ambivalence," he told *Newsweek's* Ellen Sullivan. "But I felt that the risk of possibly being identified with the right wing in America was worth it. Billy Graham has been a stalwart friend of Israel in every crisis, and I felt a moral obligation to reciprocate his support."

Tanenbaum's warm regard for Graham marks a shift in the direction of Jewish-

Christian relations since he first took up the dialogue in 1950. At that time, most of his partners were liberal Protestant churchmen from the main-line denominations and the National Council of Churches. Vatican II brought swarms of Catholics to the discussion table and convinced Tanenbaum that "it is no longer possible for any bigot to find sanction for his views in the Roman Catholic Church."

In 1967, however, the focus of the dialogue shifted radically. During the six-day war in the Middle East, Tanenbaum charges, "many liberal Protestant organizations either remained silent or took an outright anti-Israel position. Liberal Jews were horrified by the Arab take-over of many liberal organizations, including liberal Protestant denominations. This was a terribly souring experience for us."

In contrast, Tanenbaum was gratified by the pro-Israel pronouncements of

lomatically, revealed to him "how strong the emphasis on conversion is among Baptists and opened up a wide-ranging discussion of the idea of the Messiah."

Perhaps his most difficult encounters have occurred with black churchmen. On the one hand, Tanenbaum found that the Negro Protestants' application of the Exodus motif to their own flight from slavery has kept the Hebrew Bible very much alive in the black religious imagination. On the other hand, he complains, the effort to construct a black theology has led some militants to identify with Palestinian Arabs and to regard Jews as "white" intruders.

Grandeur: Inevitably, these encounters have turned up fresh areas of contention. Blacks, for instance, like to preach the Prophets, and to demand from them Isaiah-like outbursts against contemporary society. "Many



Robert R. McElroy - Newsweek

Tanenbaum (third from left) at Seton Hall: Israel as Rorschach test

many Catholic bishops and evangelical spokesmen. "Evangelical Protestants were the first to offer us sympathy during the war," he asserts, even though many evangelicals maintain close relations with the Arab states through their missionaries. In short, as he candidly admits, Tanenbaum regards attitudes toward the State of Israel as "a kind of Rorschach test" for contemporary interfaith encounters.

Faith: On the theological level, Tanenbaum and those rabbis he has drawn into the dialogue have uncovered numerous roads to understanding which they feel have enriched both Christians and Jews. In Jewish-Lutheran dialogues, for example, both sides moved easily from Luther's central concern for the problem of law versus grace to the larger question of Torah versus Gospel. "It was," says Tanenbaum, "almost a re-enacting of the early Christian dialogue on the role of the synagogue in Christianity." Southern Baptists arrived at their dialogue with the intent of challenging the rabbis, affirming their own faith in Jesus and eliciting a response from the Jews. That encounter, Tanenbaum recalls dip-

blacks expect every Jew to be a living descendant of the Prophets," Tanenbaum observes. "When they encounter resistance to this, some opposition to Jews sets in." At other times, Tanenbaum and his colleagues run into apostate Jews traveling the Christian side of the dialogue circuit—and these encounters are often touchy. "I have a very bad reaction," he admits, "to those converted Jews who talk with Christians about making conversions and with Jews about preserving the grandeur of Judaism."

There are those who feel that the Christian-Jewish dialogue has gone far enough, at least on the denominational level. But Tanenbaum himself would like to expand the talks further to include Buddhists, Hindus and even Moslems. "All my work to date has given me an international scale," he said last week on his way to Switzerland. And indeed, Tanenbaum's next dialogue, on which he is now working with the World Council of Churches, might well include some Arab spokesmen and involve at least as much politics as theology.

Reprinted from

Newsweek

November 9, 1970

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TWENTY experts from abroad on problems of Judaism, Christianity, Islam and Buddhism participated last week in a colloquium organized by the Inter-Faith Committee of the American Jewish Committee and the Harry S. Truman Research Institute. The subject was "Religion, Peoplehood, Nation and Land," the idea being to analyze similarities and differences in the approaches of the world's great religions and nations to the fundamental issues of human societies. The Colloquium is reviewed by **PHILIP GILLON**.

RELIGIONS AND NATIONS:

The common and the unique



Rabbi Marc Tannenbaum (right) discusses a paper with the Rev. Tich Minh Chau, Rector of Van Hanh University, Saigon (left) and Tich Nguyen Tanh, Dean of Humanities, Van Hanh University, Saigon.

THE inspiration for the holding of last week's Colloquium came from Rabbi Marc Tannenbaum, Director of Inter-Religious Affairs of the American Jewish Committee, who organized it in collaboration with Professor Zvi Werblowsky, of the Hebrew University.

Tannenbaum, recently described by "Newsweek" as Jewry's "Apostle to the Gentiles," has been active for years in presenting the Jewish case in general, and the Israeli case in particular, to Protestant and Catholic divines, with some side instruction thrown in for the Jews. In 1964 he helped the Vatican to draft its now famous document on the Jews; he has shared a platform with Billy Graham. Since the Six Day War, he has noted a marked shift in attitudes towards Israel among the Christians. Many liberal Protestants have become openly antagonistic to Israel, or dubiously silent about the right of Jews to their own national existence: Catholics and evangelical Protestants have become much more friendly and understanding than they were. Because of these impressions, he developed the idea of holding an international and inter-faith discussion in Jerusalem, where Jews would be able to explain their attachment "to this particular piece of real estate, as distinct from every other," while, at the same time, it would be possible to analyze the relationships of other peo-

ples, religions and nations to their lands.

Part of the Jewish case was posed by Professor Arthur Hertzberg, of the department of history, Columbia University, who reviewed the ties that had bound the Jewish people to Israel throughout the years of the Dispersion, culminating in the Zionist concept of a return to the land. "There can be no doubt," Professor Hertzberg said, "that the Zionist reconstitution of a national Jewish community in Palestine in our time was an act which derived both from the ultimate well-springs in the historic Jewish faith and from the immediate necessities of a stormy contemporary age. This does not mean that all the trappings of political statchood and all the acts of sovereign power are here being presented as commanded, valid or necessary. On the contrary, what saves any nationalism, any sense of historic community and kinship, from being exclusivist, from the arrogance of 'blood and soil,' is conscience. It is an even more wicked assertion that there is no salvation outside one's own nation than to pronounce that there is no salvation outside one's own church.

"What then is the connection between the Jewish people and this land? In the Jewish religious vision, there is the belief that the Holy Land is the place fit for divine revelation...

This is, of course, 'covenant theology.' I would be the last to ask anyone, either outside Jewry or within it, to assent to this as belief, but, because of that belief, Jews alone, of all the ancient peoples that were exiled, retained their living connection with the land of their earliest glory."

Hertzberg goes on to argue that, once the right of the Jews to make their contribution to mankind is conceded "as a moral good of the first order," the immediate next order of moral concern "is that every justice should be done to the Palestinian Arabs, short of such action as would result in the end of the Jewish state."

Anybody thinking about the Jews and their return to their land must, of course, turn to A.D. Gordon, whose philosophy expressed the kibbutz ideals that still dominate our society. Gordon wrote about the land: "All we look for is life, not more and not less. Our life from our source, from the nature of our land; food for the body and nourishment for the spirit, both vitality and inspiration from that living source. We come to our country to be rooted again in our native soil, from which we have been torn."

★ ★ ★

THE mystic tie of man to "a particular piece of real estate" was illumined by a remarkable paper given by Professor Bernardo Bernardi, of



Professor Zvi Werblowsky debates with Archbishop Vasilios of the Greek Patriarchate in Jerusalem, who chaired one of the sessions.

the Procura Generale, Missioni Consolata, Rome, who dealt with the concept of the bond of the land in African religious tradition. "Westerners," he said, "are more utilitarian (than Africans) in their present approach to land, and therefore they consider it mainly as an economic reality that can be measured and allotted in order to be inhabited and cultivated: it can, thus, be exploited for profit. It is also seen as a political entity, and becomes then the 'fatherland,' a sacred entity. It would not be correct, however to describe this 'sacredness' as something religious, except in a rather vague and very broad sense. It is an emotional attitude more than a religious relationship."

For the Africans, on the other hand, the land has a profound spiritual power, it is an integral part of a whole, which includes religion as basic, not as marginal. Professor Bernardi cites President Jomo Kenyatta's analysis of the Kikuyu respect for trees. Furthermore, Mount Kenya is the abode of Ngai, the high God. "The Kikuyu," wrote President Kenyatta, "consider the earth as the 'mother' of the tribe... the soil feeds the child through lifetime, and after death it is the soil that nurses the spirits of the dead for eternity. Thus the earth is the most sacred thing above all that dwell in or on it. Among the Kikuyu, the soil is especially honoured, and an everlasting oath is to swear by the earth."

Among the Mbuti of the Congo, Bernardi notes, "the forest is the god-head, rather than being its abode; hence the sanctity of the forest, and the profanity of anything that is not the forest. The life force derives from the forest itself."

Dealing with many different peoples and customs in Africa, Bernardi shows how they all believe that the spirits of one's ancestors inhabit a particular piece of land, that there is a religious obligation on a man to occupy land and to use it to good advantage, to make it fertile and not to neglect it. Thus the land cannot be alienated.

Stripped of the religious overtones, these attitudes might well be those of A. D. Gordon, the Keren-Kayemet and a modern member of a Hashomer Hat-zair kibbutz.

★ ★ ★

I ASKED Father Mveng Englebert, professor of history at Yaounde University, and Director-General of Culture in the Cameroun, what was the effect of Christianity on African beliefs, and whether he considered that the alleged universality of Christianity was opposed to the attachment of a people to a specific homeland.

"The fundamental problem of all peoples, in all religions, is self-salvation," said Father Mveng. "God has made man responsible for his own destiny, his own culture, his own history, his own society. The aim of self-salvation existed in African religious experience before the question of conversion to Christianity or Mohammedanism arose. Conversion for us cannot

involve a negation of our old values, as some missionaries seemed to think, it adds a new dimension to them. Africa can become Christian to the extent that Christianity becomes African."

Going off at an apparent tangent, Father Mveng emphasised the ties binding Africa to Israel, irrespective of how votes are cast in the counting-house of the U.N. "The connection is very deep," he said. "The concept of monotheism has run through African thought through countless generations: in ancient days, when Egypt was polytheistic, Ethiopia was monotheistic. This may explain why the Bible contains so many references to friendships between the people of Africa and the Israelites.

★ ★ ★

THE superficial appearance of Christianity being rootless on earth, unlinked to any one tract of land, was analyzed in depth by Canon Max Warren, of Westminster Abbey. In Christianity, he said, there is one strain of reasoning that Christians are distinguished from the rest of men because they are aliens in their fatherlands. Despite this, contended Canon Warren, most ordinary Christians in history were extremely land conscious. At the heart of four great expressions of Christianity — Roman Catholic, Lutheran, Reformed and Anglican — was an ambivalence. On the one hand was the assertion of "ex-territorialism," on the other hand there was the reality of historic experience.

In the mediaeval era, the papacy exercised an *imperium* over all the inhabitants of Christendom: the Holy Roman Church and the Holy Roman Empire formed a composite ideal dominating the minds of men. The Reformation broke this organizational unity, without destroying the unity of people, faith and land. State churches like the Anglican united religion, nation and territory. Even Calvin made "Geneva as much a Church as it was a State." Specific Church-State relationships emerged in Scotland and Holland.

★ ★ ★

THERE were no representatives of the Mohammedan world present at the Colloquium — Rabbi Tannenbaum dreams of a day when Arab Moslems will complete such a group of thinkers — but there were several experts on Islam.

Dr. James Kritzeck, of the University of Notre Dame, Indiana, approached the question by utilizing philology to examine Islamic concepts of peoplehood. The basic one is of *ummah*, a group of persons, a community (usually within a larger community) to whom God has sent a prophet, and, even more specifically, those who, believing in this prophet, have made a pact with God through him. Mankind had once formed one *ummah*, but then men had divided, and Islam was divinely intended to re-unite it.

After a lengthy philologic journey through the subtleties of the Koran, Dr. Kritzeck turned his attention to modern Arab nationalism. "The

word 'arab' (Arab or Arabs) is never used in the Koran. The related word *al-a'rab*, however, which is usually translated something like 'wandering, unsettled, uncivilized tribesmen,' is used ten times." There is nowhere any identification of Islam with pan-Arabism.

He concluded his paper: "If Islam should choose to hide behind the cloak of Arab nationalism, it cannot expect its friends to wish it well. But if it contents and further explores itself as an *ummah*, it can rely on much love. Several years ago I finished a book with the words "*Shalom, salam*, and in God's name *salus*."

★ ★ ★

THE point of view of Buddhism was explained by the Venerable V. Dharmawara, of the Asoka Institute, New Delhi, India. He noted that all peoples and all religions talk about peace, happiness, love and brotherhood as their objectives, but that people often behave in ways completely at odds with these noble concepts.

"All beings, big and small, yearn for peace. Peace is a part and parcel of life without which life's existence has no meaning. It is the birthright of every man to live at peace in this world. Every man is a rightful shareholder of this world. Therefore it is his inalienable right to share everything provided by this world with his brothers and sisters, and to live together in peace and harmony, with complete freedom of thought, speech and action."

People believing in these values and in non-violence encounter great difficulties. "Can any nation practising loving kindness and compassion and pacifism survive when the rest of the world are practising violence and hatred, and are arming themselves from toes to teeth with deadly weapons? This is indeed a difficult question to answer. Although I myself believe in non-violence and learn to live up to the teaching of love and compassion, I do not want to impose my belief on others. I only place before you what Lord Buddha has preached."

He explained that Buddhism had been very flexible; in each country the expression of the religion was suited to the customs of the country concerned, although the basic philosophy remained constant.

An interesting comment on Israel was made by another Buddhist, the Reverend Tich Minh Chau, Rector of Van Hanh University, Saigon, South Vietnam. He said that he was amazed to see a country besieged, subject like Vietnam for years to the miseries of war, yet engaged to so great an extent in the arts of peace.

★ ★ ★

SUMMING up the Colloquium, Professor Zvi Werblowsky noted that similar conclusions had been drawn by speakers from very dissimilar texts; every national and religious experience had both common features and its own unique qualities. "This has been a promising and fruitful beginning for the analysis and understanding of problems whose dimensions we have just begun to see."



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AMERICAN JEWISH COMMITTEE
BIOGRAPHICAL SKETCH

RABBI MARC H. TANENBAUM

Rabbi Marc H. Tanenbaum of New York, National Director of the Inter-religious Affairs Department of The American Jewish Committee, is one of the nation's leading rabbis. A modern historian writing recently in Commentary magazine, characterized Rabbi Tanenbaum as "the leading figure among Jewish ecumenists" in the fields of interreligious relations and social justice. Newsweek magazine devoted its Religion section (Nov. 9, 1970) to an interview with Rabbi Tanenbaum describing him "as the American Jewish community's foremost apostle to the gentiles...who has been able to solicit support from all factions of the Jewish community."

Rabbi Tanenbaum originated and helped organize the American Jewish Relief Effort for Nigeria and Biafra that cooperated with Church World Service and Catholic Relief Services in bringing food, medicines and other supplies to the victims of the Nigerian-Biafran civil war. He also served as first president of the Interreligious Foundation for Community Organization. He is a founder and Co-Secretary of the Vatican-International Jewish Committee for Interreligious Consultations, and is co-secretary of a similar permanent liaison body with the World Council of Churches.

A religious historian and authority on Judaism and Jewish-Christian relations, he has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. He has lectured before international and national conferences and institutes at Cambridge University, England; the University of Notre Dame; Catholic University; Princeton University; Hebrew Union College-Jewish Institute of Religion; Woodstock College; St. Mary's College (St. Mary's Kansas); the Graduate Theological Union of the Pacific School of Religion; Fuller Theological Seminary; and Louisville Baptist Theological Seminary. Rabbi Tanenbaum helped organize and participated in the recent historic "International Colloquium on Judaism and Christianity" sponsored by the Harvard Divinity School, in cooperation with The American Jewish Committee. He also helped organize and served as Co-chairman of the first International Colloquium involving Christians, Jews, Buddhists, Hindus, and Moslems from the five continents that was held at Hebrew University in Jerusalem, Nov. 1970.

Rabbi Tanenbaum has just been elected to serve on the Board of Directors of the St. Louis University Divinity School and is the first rabbi to hold such a position on a Catholic divinity school board.

His written works include A Guide to Jewish Traditions and Holy Days

(Epic Records); co-authorship with Prof. Leonard Swidler of Jewish-Christian Dialogue (published by National Council of Catholic Men and Catholic Women); and Our Moral and Spiritual Resources for International Cooperation prepared under the editorship of Dr. Reinhold Niebuhr for UNESCO. Rabbi Tanenbaum's essays and monographs on Jewish-Christian relations, and on religion, social justice and world community have been published in such volumes as Vatican II; An Interfaith Appraisal (published by the University of Notre Dame Press and Association Press); Torah and Gospel (Sheed and Ward); The Star and the Cross (Bruce Publishing Company); Concilium, The International Review of Theology, which published an essay of Rabbi Tanenbaum's on "How Modern Jews Celebrate Their History," in English, French, German, Dutch, Italian and Spanish. He has also contributed several articles on Catholic-Jewish relations to be published in the forthcoming Encyclopaedia Judaica in Jerusalem; as well as in numerous scholarly, religious, and general journals both here and abroad.

At Vatican Council II, he was the only rabbi in Rome at the time of the Catholic Church's voting on the "Jewish declaration," which repudiates anti-Semitism, and he was frequently consulted by Protestant as well as Catholic leaders. For his contributions to the advancement of Jewish-Christian understanding, he has been awarded a Doctor of Humane Letters degree by St. Ambrose College, Davenport, Iowa; a Doctorate in Religious Education by St. Joseph's College, Philadelphia; and the Medal of Honor of Avila College, Kansas City. Recently he received a citation from the American Bible Society which paid tribute to Rabbi Tanenbaum for "his prophetic contribution through his continuing efforts on behalf of humanity."

Much in demand as a lecturer before Christian as well as Jewish groups, he is also a frequent guest on television and radio programs. He has made numerous appearances on the NBC Television Network's TODAY show, the Huntley-Brinkley program, and has also taken part in ABC Television's discussion program on The Deputy which won an "Emmy" Award, as well as CBS Radio's "World of Religion," and broadcasts of the Voice of America and Radio Free Europe. He is often quoted in such widely read publications as Life, Look, Newsweek, Cosmopolitan, and The New York Times. He is also a weekly commentator on WINS-Westinghouse Broadcasting System and Ecumedia.

He has served on various United Nations and UNESCO affiliated committees. In addition, he has achieved national prominence as Vice Chairman of the White House Conference on Children and Youth, the White House Conference on Aging, and the Religious Advisory Committee of the President's Committee on Equal Employment Opportunity; as Consultant to the Children's Bureau; as a member of the White House Conference of Religious Leaders on Race; and numerous other positions with the United States government.

A pioneer in race relations, Rabbi Tanenbaum was a founder and program chairman of the historic National Conference on Race and Religion, regarded by many as the breakthrough in the mobilization of religious forces in the civil rights struggle. In recognition of the Rabbi's contribution to that effort, the President of the National Council of Churches wrote: "The leadership which you gave on this occasion made the difference in the quality and vigor of the whole Conference, and all of us in the National Council of Churches are grateful to you for this great service to our society." He is also chairman of the Planning and Strategy Committee of Operation Connection, a coalition of the National Conference of Catholic Bishops, the National Council of Churches, major Protestant denominations, and national Jewish religious and communal bodies. He also originated the Interreligious Consultation on National Priorities in cooperation with the Urban Coalition. He also served on the Mayor of New York's Committee on the Exploitation of Workers.

Rabbi Tanenbaum is the Jewish consultant to the Pius XII Religious Education Resource Center and the Sister Formation Conference. He has worked closely with Cardinal Bea's Vatican Secretariat and with the American Catholic hierarchy to advance Catholic-Jewish understanding and has been active in a similar program of cooperation with the World and National Councils of Churches' Committees on the Church and the Jewish People. Prior to assuming his present position, he served as Executive Director of the Synagogue Council of America.

He is a member of the Society for the Scientific Study of Religion, the American Academy of Religion, and the American Association of Church Historians.

In acknowledgement of his many significant and pioneer contributions to interreligious and interracial understanding, St. Edward's University, a Catholic institution in Austin, Texas, singled out Rabbi Tanenbaum as the first rabbi in the nation to receive its Coronet Award for "high ethical standards in professional life," thereby contributing to "the strength of America."

A native of Baltimore, Rabbi Tanenbaum, who was born in 1925, holds a B.S. in biological sciences from Yeshiva University and was ordained and received a Master's of Hebrew Literature degree at the Jewish Theological Seminary of America. He has been a graduate student in English literature and literary criticism at Johns Hopkins University in Baltimore and the New School of Social Research in New York. He is married to the former Helga Weiss, a psychologist, and has three children, Adena (12), Michael (10) and Susan (5).

April 1971

COMMENCEMENT EXERCISES
OF
SAINT LOUIS UNIVERSITY



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CONFERRING OF DEGREES

At the Close of the
One Hundred and Fifty-third Year

June 5, 1971

HENRY W. KIEL MUNICIPAL AUDITORIUM

At 10:00 A.M.

ORDER OF EXERCISES

REVEREND PAUL CLARE REINERT, S.J.
President of the University
Presiding

REVEREND FRANCIS JOSEPH O'REILLY, S.J., A.M., S.T.L.
Master of University Ceremonies

- I. THE NATIONAL ANTHEM
- II. THE INVOCATION: REVEREND ROBERT ALEXANDER JOHNSTON,
S.J., A.M., University Chaplain
- III. SALUTATION: THE REVEREND PAUL CLARE REINERT, S.J., A.M.,
S.T.L., Ph.D., LL.D., Ped.D., L.H.D.
- IV. REMARKS BY GRADUATE SENIOR: MICHAEL J. GARANZINI,
Former President of Student Congress
- V. COMMENCEMENT ADDRESS: RABBI MARC H. TANENBAUM, B.S.,
M.H.L., D.H. Lit., D.R.E., National Director of Interreligious
Affairs, The American Jewish Committee

VI. CONFERRING OF DEGREES

1. Undergraduate Collegiate Degrees
Classical Bachelors of Arts of the College of Arts and
Sciences
Bachelors of Arts of the College of Arts and Sciences
Bachelors of Science of the College of Arts and Sciences
Bachelors of Science in Chemistry of the College of Arts and
Sciences
Honors Classical Bachelor of Arts of the College of Arts
and Sciences
Honors Bachelors of Arts of the College of Arts and Sciences
Associate of Arts
Presented by DEAN MCGANNON
Classical Bachelors of Arts of the College of Philosophy
and Letters
Bachelors of Arts of the College of Philosophy and Letters
Presented by ACTING DEAN O'KEEFE
2. Professional Degrees
Bachelors of Science in Commerce
Associates in Science (Commerce)
Presented by DEAN VASQUEZ
Bachelors of Science in Nursing
Bachelors of Science in Medical Record Science
Bachelors of Science in Medical Technology
Bachelors of Science in Physical Therapy
Bachelors of Science in Radiologic Technology
Presented by SISTER MARY STEPHEN

Doctor of Letters —

Rabbi Marc H. Tanenbaum

In our age, when conflict is so deep and widespread, we have been given hope by men of vision and inspiration who have sought to heal the wounds of division, men who have striven to build bridges to understanding in the spirit of brotherly charity. Such a man is Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of The American Jewish Committee.

A religious historian and authority on Judaism and Jewish-Christian relations, Rabbi Tanenbaum has devoted more than twenty years of his life to the advance of understanding and friendship among religious men of good will. *Newsweek* recently (Nov. 9, 1970) described him as "the American Jewish community's foremost apostle to the gentiles."

Rabbi Tanenbaum has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. He has planned and participated in numerous national and international conferences. For example, he helped organize and participated in the first International Colloquium on Judaism and Christianity sponsored by Harvard Divinity School in cooperation with The American Jewish Committee. He also helped organize and served as Co-Chairman of the first International Colloquium involving Christians, Jews, Buddhists, Hindus, and Moslems from the seven continents which was held at Hebrew University in Jerusalem late last year. He has also worked closely with the American Bishops and the World and National Council of Churches in promoting interreligious understanding. He is now Co-Secretary of the Vatican-International Jewish Committee for Interreligious Consultations, and of a similar liaison body with the World Council of Churches.

At Vatican II, Rabbi Tanenbaum was the only rabbi present in Rome for the discussion and voting on the "Jewish declaration" which repudiates anti-Semitism, and he was frequently consulted by both Protestant and Catholic leaders. He is the Jewish consultant to the Pius XII Religious Education Resource Center and of the Sister Formation Conference. He has worked closely with the American Catholic hierarchy to advance Jewish-Catholic understanding. For his outstanding contribution to the advancement of Jewish-Christian understanding, he has been awarded an honorary doctorate by several Catholic colleges, and he was recently cited by the American Bible Society for "his prophetic contribution . . . on behalf of humanity." We at Saint Louis University are privileged to have him as a member of the Board of Directors of the School of Divinity, the first rabbi to hold such a position in a Catholic school of theology.

Rabbi Tanenbaum's pursuits and interests have also engaged him in the wide world that religion serves. His abiding faith in God, our common Father, has driven him to seek greater and greater involvement in the cause of social justice, particularly racial justice. He originated and helped organize the first American Jewish Emergency Relief Effort for victims of the Nigerian-Biafran conflict. He has served on several United Nations and UNESCO affiliated committees, has been Vice Chairman of the White House Conference on Children and Youth, the White House Conference on Aging, and the Religious Advisory Committee of the President's Committee on Equal Employment Opportunity. He has served as consultant to the Children's Bureau, as a member of the White House Conference of Religious Leaders on Race, and in numerous other positions for our national government. In the vanguard of the struggle for racial justice, he is founder of the National Conference on Race and Religion, regarded as a breakthrough in the mobilization of religious forces in the cause of civil rights. He has served as Chairman of the Planning and Strategy Committee of Operation Connection, a coalition of the National Conference of Catholic Bishops, the National Council of Churches, major

Protestant denominations, and national Jewish religious and communal bodies. He is also the originator of the Interreligious Consultation on National Priorities in cooperation with the Urban Coalition.

His written works include: *A Guide to Jewish Traditions and Holy Days*; co-authorship of *Jewish-Christian Dialogue*; and *Our Moral and Spiritual Resources for International Cooperation*, prepared under the editorship of Dr. Reinhold Niebuhr for UNESCO. Rabbi Tanenbaum's essays and monographs on Jewish-Christian relations, and on religion, social justice, and world community have been published in such volumes as *Vatican II: An Interfaith Appraisal*; *Torah and Gospel*; *The Star and the Cross*; and *Concilium: The International Review of Theology*. He has also contributed several articles on Catholic-Jewish relations to be published in the forthcoming *Encyclopaedia Judaica* in Jerusalem; as well as in numerous scholarly, religious, and general journals both here and abroad.

His commitment to the biblical and prophetic vision of Judaism, a vision shared by Christians, has inspired the efforts he has so unselfishly expended to seek to unite the human family under the sovereignty of God, our Father. For all of his accomplishments, we praise him. For all that he has been among us, in the sincerity of his belief, in his dedication to justice and charity, in his outstanding leadership in the world of religion and the world that religion serves, we honor him. I have the pleasure, Reverend President, of presenting for the degree of Doctor of Letters *honoris causa*, Rabbi Marc H. Tanenbaum.

(Gerald Van Ackeren, S.J.)



Jews, Evangelicals Challenge Myths

By Richard Haitch

National Courier Correspondent

NEW YORK — How do Christian evangelicals view Jews? How do Jews view the evangelicals? What stereotypes might have arisen to distort the appraisals of both?

For three days in December, 23 leaders of evangelical Christendom and 20 leaders of every major branch of Judaism—Orthodox, Conservative and Reform—met here to test the waters.

They delivered scholarly papers; they talked. At the end it was hard to find any who had not profited by the experience. For many it was an eye-opener.

It was the first National Conference of Evangelical Christians and Jews.

After listening to Leighton



Rabbi Marc H. Tanenbaum
...Dispelling Myths

Ford, the evangelist, and other leading Christian speakers, Rabbi Marc H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee and a co-chairman of the conference, observed in an interview:

"Evangelicals have tended to look at Jews as simply trophies to be bagged and hung on the wall as a conversion statistic, without respect for the Jews as a people and Judaism as a religion. Jews have tended to look on evangelicals as a community of Elmer Gantrys or street preachers, indifferent to the social needs of society and caring only about salvation."

Myths Challenged

These "myths" were challenged at the conference, the rabbi continued, and the participants found "that there are different realities." What emerged, he said, was "the discovery of each other as people rather than caricatures."

Dr. G. Douglas Young, president of the American Institute of Holy Land Studies in Jerusalem and the conference's other chairman, agreed that it had gone "very, very well." He praised the papers, as did many other participants, as "absolutely excellent."

Mr. Ford, who is associate evangelist in the Billy Graham Evangelistic Association, summed up his impressions in an interview:

"My mind has been stretched . . . To participate in it has been a very real privilege for me. I'll be a different person because of this."

Common Ground Found

Mr. Ford noted that "as Christians, we've made clear our position that the Good News we have for sharing with others, we have no right to withhold; Jews at the conference agreed to that." But he added that joint action by evangelicals and Jews "in some areas" was desirable.

Among the areas where Jews and evangelical Christians found common ground at the conference were these:

- A mutual belief in God the Father as the "God of Abraham, Isaac and Jacob."

- A mutual reverence for the Old Testament as the Word of God.

- A mutual belief that God gave the land of Israel to the Jews as a possession "forever" and that attempts today in the United Nations and elsewhere to "judge Israel by double standards" must be opposed.

- A mutual respect for all people as having been created in God's image, and therefore a mutual resistance to anything that dehumanizes people or treats them as anything less than sacred in God's eyes. Evangelicals agreed to guard against teaching, preaching, and liturgy that might lead to feelings of contempt for Judaism.

One of the conference's high points was a session on social responsibility at Calvary Baptist Church in midtown Manhattan. There was an address first by Paul E. Toms, president of the National Association of Evangelicals and pastor of Park Street Church in Boston, who noted:

"Human nature cannot be divided simply into spiritual and physical areas: We are one person. God, through his law, through his prophets, calls for a sense of obligation to the whole man. Man indeed is his brother's keeper."

On the Jewish side, Rabbi Tanenbaum cited the growth of crime, violence, hatred, and preparations for war in the world. All, he indicated, are aimed at "the emptying of people of their dignity and the turning of them into abstract creatures."

He deplored, as the conference did unanimously, approval at the United Nations of a resolution equating Zionism with bigotry.

"It is an act of blasphemy against God to allow and indulge for a single moment the teaching of hatred against any human being," the rabbi said with emotion.

"Unconditional love—that's what the home and the family must be," he continued, "and that's what the church and the synagogue must be."

In an impromptu appearance on the platform that ended with an embrace of Rabbi Tanenbaum, Carl E. Armerding, associate professor of Old Testament at Regent College, Vancouver, British Columbia, called for "specific action" by evangelicals in the social arena.

Joseph C. Macaulay, interim pastor of Calvary Baptist Church, who presided at the session, urged Dr. Toms to take the call back to the National Association of Evangelicals for consideration.

(over)

Jews and Evangelicals: Mutual Concerns

A first was recorded in both evangelical and Jewish circles when more than forty scholarly participants met last month in New York City to discuss the state of their relationship. Organized by Inter-religious Affairs Director Marc H. Tanenbaum of the American Jewish Committee and G. Douglas Young of Jerusalem's Institute of Holy Land Studies, the three-day exchange was designed to evoke frank and clear discussion of areas that have traditionally kept the two communities apart. Papers from both sides considered the following topics: The Messiah, The Meaning of Israel, Social Concerns, Biblical Authority, Current Morality, and the Problems of Minorities in a Pluralistic Society.

The conference was the fulfillment of a long-held dream of Canadian-born, U. S.-educated Young, himself now an Israeli citizen and a leading spokesman for Christians in that country. Conference sessions were held in New York's Calvary Baptist Church and at the American Jewish Committee's headquarters.

Although the evangelical delegates were hand-picked to represent a wide variety of theological expression all were known to be reasonably friendly to modern Jewish and Israeli interests. Some, typified by elder statesman Arnold T. Olson of the Evangelical Free Church, have gained considerable prominence with Christian advocates for Israeli causes.

Major topical addresses were delivered from the evangelical side by Marvin R. Wilson (Gordon College), William A. LaSor (Fuller Seminary), Carl E. Armerding (Regents College), Paul E. Toms (President, National Association of Evangelicals), Vernon C. Grounds (Conservative Baptist Seminary), and Young.

Jewish positions were set forth by scholars representing all three traditions (Orthodox, Conservative, and Reform).

For many on both sides the highlight was a luncheon address by Evangelist Leighton Ford of the Billy Graham organization. Ford's forthright presenta-

tion, a number felt, enabled the Jews to have a better understanding of the Christian dynamic of evangelism. "For me to disclaim a desire to evangelize all people would be dishonest," he said. On the other hand, he acknowledged, "the experience of getting to know you and of reading and praying for this dialogue has been a great learning experience for me." He went on to point out that "my Lord is of your people. To be anti-Semitic is to be anti-Christ."

Perhaps more significantly, says Armerding, Ford's talk underscored wide areas of shared social concern, a theme echoed later by Toms, Tanenbaum, and others at the landmark symposium.

Key issues emerged on which both sides seemed to share a basic understanding. These included the Jewishness of the New Testament, social and moral concerns, and the need for fair and equitable treatment of Israel in world opinion.

On several other issues a beginning was made, reports Armerding. LaSor opted for a development of Messianism in the Old Testament that would not set Christian hermeneutics totally at variance with Jewish biblical scholarship. Armerding argued that the New Testament preserved the distinction between Israel and the church, but he pleaded for Christians not to see modern Jews merely as pawns in the Christian eschatological scheme. A panel discussion led by Kenneth Kantzer (Trinity Evangelical Divinity School) featured papers on scriptural authority. The Jews clearly represented a much wider divergence in positions than their evangelical counterparts.

In two areas especially, much remains to be done, says Armerding. Jews neither appreciate nor fully understand the "conversion" mentality of evangelicals. Although discussion was frank and friendly, he states, it is apparent that evangelicals must learn why Jews react as they do, and adjust their own approach to what years of "forced conversion" have taught the Jewish community.

The second area concerns responsibility for the death of Christ. Despite a sincere attempt by the evangelicals, notably Kenneth Kantzer, Edwin Yamauchi (Miami University, Ohio), Roger Nicole (Gordon-Conwell seminary) and A. T. Olson to define the matter biblically, feelings were ruffled in both camps.

A persistent note of special concern came from the only three women in the dialogue (two Jewish, one Christian). They forcefully reminded the overwhelmingly male audience that neither community had done much to recognize the real issues of women and their role in faith and life.

The exchange was seen as a good beginning. The organizers expressed satisfaction with the results and spoke of plans for a second stage of talks. □

(over)

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“Catholics and Jews share a universal agenda . . . building a human community between people who share a very great deal as brothers and sisters who inherit a common covenant.”

— Rabbi Marc Tanenbaum



New York's Rabbi Tanenbaum 'Apostle to Gentiles'

By JIM CASTELLI
Staff Writer

When Marc Tanenbaum was about four years old, he would study his schoolwork and the Bible with his father every Sabbath afternoon: when the studying was done, his father would tell stories about his childhood in turn-of-the-century Russia, in the Ukraine. "Periodically," Marc Tanenbaum said of his father, "he had this great need to unburden himself; he would describe how his father had been the 'Jewish mayor' of a small village . . .

"One Good Friday, the Greek Orthodox priest began preaching about the passion, and worked the congregation up over the Jews as 'Christ-killers.' He created such a ferment and furor of hatred for the Jews that the congregation became a mob. They marched out of the Church, and the whole congregation paraded with the priest at the head of them, with his great crucifix glinting in the sun — I remember how vividly my father told the story — and they marched on my grandfather's house. They began screaming curses at the Jews as 'Christ-

killers,' and insisted that the whole Jewish village come together at the edge of the lake. In view of my father's family and the whole village, they made Aaron, my grandfather, walk into the lake until the waters covered his head, and he disappeared before the whole village. In the process, they said that he was the atonement of the collective guilt of the Jews for the death of Christ."

The story had a traumatic effect on the young boy. He was "literally haunted;" he had to find out "how could people believe that in carrying out the purposes of God, they had to destroy another people?" He studied Jewish history and Church history, saw the history of persecutions and pogroms of the Jews by the Christians, a history that was not included in the Christian histories.

Decades later, Rabbi Marc Tanenbaum attended the Second Vatican Council as the guest of Laurence Cardinal Shehan of Baltimore and Augustine Cardinal Bea. "It was one of the great emotional and spiritual experiences of my life to be

present at the basilica of St. Peter's at the moment the bishops were making interventions on the Statement on the Jews, and acknowledged the importance of the Catholic Church facing up to anti-semitism, deploring it, condemning it, rejecting it. At the time there were discussions of the various texts, and in the perspective of five years, it may not have been a great achievement, but in the perspective of 2000 years of history, it was an incredible achievement. The events since that time have demonstrated the validity of that evaluation."

Rabbi Tanenbaum is now in his twentieth year of ecumenical work, the last ten as Director of Interreligious Affairs for the American Jewish Committee; he is connected with virtually every ecumenical group of significance, is one of the most quoted religious leaders in America, an author, radio commentator (WINS), and has been dubbed the Jewish Community's "Apostle to the Gentiles"; as one Catholic put it, he knows more about

(Continued on Page 15)

'Apostle to the Gentiles'

Catholic ecumenism than all but a handful of Catholics.

Rabbi Tannenbaum is realistic and hopeful about the future of Catholic-Jewish relations, noting that the two religions have a common tradition, and common interests:

"Catholics and Jews share a universal agenda . . . all Christians and Jews are concerned about the problems of peace and war, about overcoming racism and poverty, about national priorities, ecology and the quality of life, aid to the developing nations. These are issues on which we can agree without very much difficulty.

"The real test of the strength of understanding between Catholics and Jews lies in their own particular agendas. The Catholic particular agenda has to do with the crisis in Catholic education, aid to Catholic parochial schools, problems of public morality — abortion, divorce, pornography. The Jews come to the Jewish-Christian table with their particular agenda; our priorities are support for the security and survival of the people in the state of Israel, support for the human rights of Jews, and other religious minorities, in the Soviet Union, the problems of facing Christian responsibility for certain traditions of teaching which have contributed to anti-semitism, and which continue to obtain today.

MORAL, ETHICAL INTEGRITY

"This issue is 'How do we help each other?,' not on the basis of making a deal, a quid pro quo, but on the basis of the moral and ethical integrity of our own positions.

"I believe, for example, that as a matter of the morality and ethical integrity of the Jewish community, that we have a responsibility to be concerned with the almost five million children in the Catholic parochial schools, and in the quality of their education. I have been arguing, thank God, I think, with some response, for the Jewish community to re-evaluate its stance regarding the crushing burden that Catholic parents are carrying in terms of providing adequate education for their children in their schools, just as are Jewish parents, particularly in the Orthodox Jewish schools.

"At the same time, I think it increasingly becomes necessary for Catholics, as a

matter of moral and ethical integrity, to be concerned with the right of the people of the state of Israel to survive, in the context of the right of all nations in the middle east, and, indeed, all nations in the world, to survive without threat of destruction."

Confusion has existed

will serve all the people in the area, Christians, Muslims, and Jews, because they're going to have to live together for a very long time."

Rabbi Tannenbaum praised Father Theodore Hesburgh, C.S.C., president of Notre Dame University, for his involvement in activities such

Jews towards Christians are degenerating. Noting that vastly improved attitudes at the top of both communities need to be better accepted at the grass roots level Rabbi Tannenbaum noted that if such a situation exists, it is only temporary.

"Those members of the Jewish community from

'The issue is 'How do we help each other?' . . . on the basis of the moral and ethical integrity of our own positions.'

because of a tendency on the part of some non-Jews to identify Israel's right to existence with Israel's politics, but Rabbi Tannenbaum points out that what is at stake is "the moral, human, and legal issue of the right of one of the nations of the United Nations to survive, not to be continually threatened with harassment and war. It was only that appeal that Jewish leaders made, to Christian leaders and the Christian community . . . Now, in the question of the politics of Israel, you have as much right to disagree as the Jews themselves. Israelis and the Jewish community have disagreed with the Israeli government on any number of issues." Rabbi Tannenbaum gave as an example the question of Palestinian self-determination, noting that what has been called the best case made by anyone in America for self-determination was made in Commentary, the journal of opinion issued by the American Jewish Committee.

Referring to the double standard of the new left, the rabbi criticized a policy which would support the right to exist of the Third World nations which couldn't last without outside assistance, while questioning the right to survival of a sovereign state validated by the UN and all the nations of the world.

PROBLEMS AND POLARIZATION

Rabbi Tannenbaum notes that large numbers of Catholics have intuitively understood the concern of the Jews for their co-religionists in Israel because

as the Middle East Regional Social, Economic, and Development Program, which is working on plans to introduce a fast-feed nuclear reactor in the Sinai desert; this would convert the Sinai into "an agricultural-industrial complex which will serve the Egyptian people on one side, the Jordanians and the Israelis on the other, and will provide a basis for settling Palestinian and Israeli refugees. . . This is the kind of humane and morally concerned approach that we in the Jewish community want to work on especially with Catholics."

THE JEW IN SOVIET RUSSIA

Another area of obvious concern to the Jewish community is the plight of Jews in Russia, an area publicized by the militant Jewish Defense League. Rabbi Tannenbaum notes that "The Jewish community cannot afford the luxury of having a double standard about extremism. We cannot with one side of the mouth condemn the radical left, radical revolutionaries, and Black Panthers who are threatening Jews with bombs, and we can't condemn Arab terrorists, and then find reasons for supporting Jewish terrorists . . . In terms of real effectiveness, the JDL has gotten publicity, but more for itself than for its cause; its publicity has distorted the cause and alienated many people." Rabbi Tannenbaum criticized the JDL for its alliance with Joseph Colombo, which he felt would alienate many people.

because this has been seen as a 'Catholic thing,' and there's a regressive reaction to a pre-ecumenical period where 'this is the Catholics imposing their views on society.' For example, there is a plurality of views on abortion in the Jewish community, from a position identical to the Catholic, to a middle ground, to a totally liberal view.

"It's not too late for Protestants, Catholics, and Jews to engage in serious conversations on what are the theological and moral questions raised, and if we finally disagree on the ways we deal with the question, certainly we must agree that crucially involved here is the whole meaning of human life and reverence for human life. My hope is that at an early day we can begin to come together on this. When you don't have adequate interreligious communication, you get polarization almost by default, and then a distortion of the issue itself."

CHRISTIAN ECUMENISM

One of the most important essays Rabbi Tannenbaum ever wrote was a recent piece "Is Christian Ecumenism a Threat to Jews?", syndicated by the New York Times Feature Syndicate. The basic thesis of the article was that an emphasis on Christian ecumenism which overlooks the Jews, especially in areas of social action, can lead to a structural situation in which Jews will become more and more isolated from Christian action, reversing the

old country." He is distressed, however, by the efforts of about a half dozen people within the Catholic community dealing with the Middle East who have identified themselves with the most extreme Arab causes. These people, the rabbi charges, use the issue of the Palestinian refugees as a call to Christian charity, although the Arab governments have thwarted attempts to solve the problem because of the political advantages of keeping the refugees issue alive. If Catholic authorities do not discipline these people, the rabbi believes, a serious polarization of Jews and Christians can develop.

Rabbi Tanenbaum also spoke of the recent controversy involving an editorial in L'Osservatore Romano as an example of polarizing activity. The paper had editorialized in support of a letter written to the Pope by three Jordanian bishops, criticizing the "Judaization" of Jerusalem, and calling for the internationalization of the city. Rabbi Tanenbaum said "they didn't write editorials about the Jordanization of Jerusalem in 1948," and noted that Israeli muslims still can't make pilgrimages to Mecca. While much has been made of the editorial, many people have denied that it expressed the thinking of Pope Paul; Msgr. John Osterreicher, director of the Institute of Judaean-Christian Studies at Seton Hall University, and Archbishop Pio Laghi, apostolic nuncio to Israel, have disowned the editorial as unrepresentative of the views of the pope.

(Rabbi Tanenbaum also noted that Abp. Laghi has been doing excellent, balanced work in Israel, and is in the middle of negotiations for "extraterritorialization" which would turn over Christian holy places to Christian authorities as their own property, with Israel providing police security and guarantee of free access.)

AGENCIES OF RECONCILIATION

"The position we're trying to develop here at the American Jewish Committee," notes Rabbi Tanenbaum, "is that it is not for the benefit of the peace of the world, or for the people of that area, for either Christians or Jews to support extremists, and that we ought to be engaged in trying to de-polarize the conflict, ought to be engaged in what we profess to be, agencies of reconciliation. We ought to be working towards solutions that

powerlessness has caused Jews, as well as the rest of society, to feel that they can't change things; the work of the JDL is satisfying because it produces instant gratification. "Something is done," points out the rabbi, "but when people understand the work the Jewish institutions have done, they have second thoughts about the JDL."

Rabbi Tanenbaum notes that in the recent trial of Ruth Alexanderovitch in Russia, sentences were less severe than anyone had expected. He credits for this the communications system and networks of relationships that produced interventions by many religions, which created the pressure necessary to lighten the sentences.

"The caricatures of the establishment are just that," says Rabbi Tanenbaum. "We deserve criticism for all sorts of things, for we can always go beyond what we are doing, but the problem is that most people don't know what our institutions have done, and if there's a choice between telling people what we do and doing it, why there's no choice."

INTERRELIGIOUS COMMUNICATION

While the Jewish community feels that much progress has been made on the part of the attitudes of the Christian towards Jews, it has been suggested that the feelings of European backgrounds tend to distrust Catholics because Jews in Europe have had nightmarish experiences with Christians as anti-semites. Second generation Jews are cautious; while many welcome Vatican II, they want to wait and see if it will have any real affect. Third and fourth generation Jews, who have had greater interaction with their peers in the Catholic community, tend to be less suspicious, less hostile, and more open to creating new relationships.

"Isolation is a factor; when people don't relate to each other as persons, with common concerns and common fears, they tend to perceive each other in inherited mythologies and stereotypes. Our whole commitment here has been to build opportunities for commitment, for dialogue."

One area where Rabbi Tanenbaum feels there hasn't been enough dialogue is in the right to life. "There has not been enough communication between Catholics and Jews on the subjects of abortion, euthanasia, and related subjects, and it's unfortunate,

Rabbi Tanenbaum notes that the reaction on the article has been positive; Protestant leaders (who, because of their own internal problems were more vulnerable to the charge than Catholics) have written the rabbi to tell him he was correct, and that they will make every effort to correct the situation. Catholic reaction has also been supportive.

In a pamphlet on "The Vatican Statement on the Jews — Five Years After," which was distributed worldwide Rabbi Tanenbaum gives generous coverage to the guidelines on Catholic-Jewish relations issued jointly by the dioceses of New York, Brooklyn, and Rockville Center last year. Noting that it is still too early to determine where these guidelines will lead, Rabbi Tanenbaum pointed out that the newly created Committee on Catholic-Jewish relations in the Archdiocese was initiated by Cardinal Cooke as an outgrowth of the guidelines.

"It is ironical," says the rabbi, "that we spend so much of our time acting as a catalyst for Catholic-Jewish relations all over the world, while our own back yard is the most neglected area."

Tabbi Tanenbaum recently returned from a meeting with Christian and Jewish leaders in Minnesota, a meeting that was prompted by the article on Christian Ecumenism. "The leaders hardly knew each other, and this was in a heterogeneous community. The biggest gap was between the Protestants and Catholics; the image the Protestants had of the Catholic Church as a monolith was unbelievable. But as a result of spending two days in a retreat house, at the end there was such a sense of community that they resolved to meet annually.

"We have begun to establish institutes of this kind in every major city, and where we have, there are cells of people who have begun to look upon history not as a hitching post for the past, but as a guiding post for the future. The stereotypic ways with which they have always looked at each other begin to fall down, and they begin to look at each other as persons. A feeling of confidence and trust, a sense of mutual helpfulness begins to develop, and that's what we're all about — building a human community between people who share a very great deal as brothers and sisters who inherit a common covenant.



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ST. ANTHONY
messenger



RABBI
TANENBAUM

Judaism's Apostle
to the Gentiles

Family: Friends or Foe?

Hope for
Alcoholic Workers

National Catholic Family Magazine

Marc Tanenbaum is sitting at his desk. This in itself is a bit unusual. For while his desk can be found in a modest eighth-floor room of the Institute of Human Relations in Manhattan, the office's occupant is quite often elsewhere.

The restless occupant, whose official title is National Director of Interreligious Affairs for the American Jewish Committee, is just back from Geneva and an ecumenical conference. He is preparing to leave momentarily for a UN reception celebrating Israel's Independence Day, before flying to St. Louis the next day.

Behind and around him the walls hang heavy with autographed photos of such friends as President Nixon (for whom and for whose predecessors he has served on committees for children, youth, religion, race, aging and equal employment). Rev. Billy Graham and various cardinals (Bea, Wright, Cooke, Cushing and Spellman) are also there. Rabbi Marc Tanenbaum, at 46, has been in the forefront of all major interfaith efforts for 20 years. *Newsweek* described him as "the American Jewish community's foremost apostle to the gentiles . . . who has been able to solicit support from all factions of the Jewish community."

But the smile on the broad face is not a broad one. The eyes behind the horn-rimmed glasses are tired. He tilts back in his swivel chair as he puffs on an Antonio y Cleopatra cigarillo. He feels done in, a bit groggy from "jet lag." But he wants to talk.

"The magic goes out of travel after a time," he says wistfully in his deep, cultivated voice. "There used to be an excitement to it; but after a while it becomes tiring."

Then why does he do it?

His writings and actions have already answered the question: to promote Jewish-Christian ecumenism and international religious co-existence, to emphasize that modern Judaism is a living force and not a fossil. It is his desire to communicate the land of Israel (*Eretz Yisroel*) as a historic homeland, a Promised Land given His people by a God whose promise is unto eternity. Rabbi Tanenbaum wants to further acquaint gentiles with the richness of the rekindled Jewish consciousness—that proud and paradoxical amalgam of heritage, faith, culture and peoplehood which composes Jewishness.

The tall man rises, circles the desk and, after checking with his secretary, Miss Binder, we descend to East 56th Street where he hails a cab to take us to the United Nations reception. ("I haven't had a chance to get a haircut; I must look like Superrabbi," he chuckles.)

Marc Tanenbaum not only feels physically done in but emotionally let down in relation to the drift of Jewish-Christian ecumenism and the attitude of some Christian leaders toward Israel, two topics he considers strongly inter-related.

"Israel's been a state for 23 years now," he says, and not without a tinge of pride in the successful efforts of Zionists to promote the dream of returning to the historic homeland. The cab stops for security clearance, then passes through the checkered iron gates and pulls up at the tall slab-like UN Secretariat building.

After the rabbi passes through the reception line, and after paying the requisite courtesies to dignitaries and friends, he stands backgrounded against one of the hall's great picture windows. Behind him the East River is turning to gold in the alchemy of the setting sun. He explains how Jews found Christian churchmen, their former theological allies, to be fair-weather friends once the clouds of tension drifted across the Middle-East scene four years ago.

"We asked no special considerations, just that a double standard not be used. Other emerging nations, especially in Africa and Asia, have been recognized and encouraged. Israel's efforts should be seen as part of this nationalism.

RABBI MARC TANENBAUM: Ecumenism's Cautious Optimist

The American Jewish community's foremost "apostle to the gentiles" speaks on anti-Semitism in America today, Christians' attitudes on Israel, Arab refugees, state aid to parochial schools, and other points of controversy.

By John E. Fitzgerald Photographs by Lawrence Zink



All Israel asks is the right to compete.

"Among Christian leaders there were a number of notable exceptions such as Rev. Billy Graham and the late Dr. Martin Luther King, who understood the moral and human problems involved. That's all we asked. And the right of a state recognized by the UN to survive. The failure of Christian institutions to respond on moral and human values alone was a terribly souring experience . . . almost shattering. We had been together in many marches. We were natural allies in causes which saved everyone else's interests. Then . . .

"Well, you can understand how an up-tight Jewish community felt abandoned by their Christian friends—especially their liberal Christian friends from the mainline denominations who were the first to work with us. A few Catholic leaders spoke out, and large numbers of the Catholic masses understood our kinship ties from their own immigrant experience; they knew the significance of 'the old country.' With the evangelical and conservative Protestant community their support was understandable theologically but practically it came as a startling and welcome surprise.

"We asked not agreement with Israel's politics or theological justification but with three million citizens' right to existence free from the threat of destruction. Since then there's been a radical questioning of our alliance. Protestants are going to have to make a real effort to persuade Jews from now on. There was a sense that, when the chips were down, Jews knew they had to rely on themselves."

The gold of the river below turns leaden as twilight creeps across the East Side; and the lights of cars entering and leaving the city turn F.D.R. Drive into a string of electric rubies and diamonds. Tanenbaum's frown fades. "But that notion, like any notion, when pushed to extremes becomes a liability. I do not write off whole communities. Crises become opportunities. I refuse to play the doom-and-gloom game. Right now we are trying to reestablish links with mainline Protestant groups. To rebuild bridges. To maintain the dialogue. In fact the heads of four Protestant denominations were present at our reception for Claire Huchet Bishop on the publication of her book." (Mrs. Bishop served as editor for the English edition of the late French scholar Jules Isaac's *Jesus and Israel*, a classic in ecumenism, scholarship and justice by a man who greatly influenced Pope John XXIII's actions denouncing anti-Semitism. The book distinguishes between the gospel texts and the hateful tradition and myth which has been allowed to grow up around them.)

Occasionally Marc Tanenbaum feels left out. In a syndicated *New York Times* article he pointed out that Jews feel they have not been included in many ecumenical efforts among Christian groups to which they could easily and eagerly contribute. While Christians were drawing together in their press associations, professional organizations, reli-

Above: Morton Yarmon, Director of Publicity for the American Jewish Committee (left), and Presbyterian scholar Rev. Gerald Strober show Tanenbaum (right) and the author evidence of the progress being made in eliminating anti-Semitism from Christian textbooks and catechetical materials in conformity to Vatican II.

Below: His colleague, Rabbi A. James Rudin, points out to Tanenbaum how, according to an AJC survey, Christian knowledge of and response to the two most important happenings in the history of modern Judaism, the Holocaust and the founding of the State of Israel, has been rather apathetic, although slowly improving.



gious activities, Jewish groups were ignored. In many of these areas of endeavor, especially social action efforts, Jews had already been active and therefore had expertise to offer.

The article drew much response, and Msgr. George C. Higgins, director of the United States Catholic Conference's Division of Urban Life, described Rabbi Tanenbaum as "a friendly and constructive critic . . . and a man of superior intelligence and rare sensitivity," as well as "one who knows more about the strengths and the weaknesses of Catholic efforts in this area than all but a handful of our own Catholic experts." Msgr. Higgins went on to state in his column that "I have long since made up my mind that I will never, under any circumstances, enter into an interfaith social action program which does not provide for equal Jewish representation."

On another day, rested but restless, Rabbi Tanenbaum moves from desk to desk conferring with associates. With Judith Banki he discusses the Committee's recent efforts to publicize the plight of Soviet Jewry. At Rabbi Jim Rudin's desk he plans a forthcoming meeting with a group of black ministers. With Rev. Dr. Gerald Strober, the Presbyterian minister who works with the American Jewish Committee, he confers about progress in eliminating anti-Semitism from teaching and catechetical materials.

This day the rabbi feels especially "sat on." Anti-Semitism has been a constant threat and many see it as a growing one after years of unfashionable but not invisible dormancy. The AJC along with other Jewish groups must work continuously to educate people through meticulous scholarship to the dangers and injustice of bigotry—especially when cloaked in faulty theology and warped mythology. Tanenbaum is still stunned by the inability of so many, clergy included, to recognize the anti-Semitism in the recent Oberammergau Passion Play. (The AJC has published a line-by-line analysis exposing the faulty theology and violations of Vatican II's spirit. This is but one of many pamphlets and reprints on prejudice, racism, and anti-democratic actions which can boomerang on anyone at any time.)

He moves to the library where he sits at a table to discuss anti-Semitism. Like a weed it is a foul growth with roots in many areas—historical, economic, political and psychological. Like a cancer it has several causes, appears in various forms and in different places. Like an ember it lies dormant, ready to be fanned to flame by winds of greed and guilt, suspicion and resentment, fear and ignorance. It springs from a mentality and personality which makes its own neuroses the norm and which believes that to be different is to be wrong. Whether in thought, feeling or ideas (prejudice), or in action (discrimination and persecution), it thrives in ignorance and in times of crises. Scapegoats are sought as a simple explanation instead of more complex, less obvious causes.

Rabbi Tanenbaum notes that things have improved in the areas of residential and social discrimination against Jews. And while Jews are still rare in the upper echelons of banking, public utilities and heavy industry (notably automobiles), the situation is better as to jobs in general. Jews have been successful in sports, professions and now politics, as well as such fields as electronics, advertising and show business (where talent rather than social background commands acceptance.)

In the arts—poetry, criticism, painting, music and literature—Jews have made enormous contributions. Rabbi Tanenbaum rattles off a long list of contemporary Jewish writers whose skills and rich tradition have had special appeal in an age of homogenization and alienation.

Jewish traditional respect for learning has enabled three

RABBI TANENBAUM *continued*

At United Nations reception Tanenbaum listens to veteran ecumissionary Msgr. John M. Oesterreicher who, on Israel's Independence Day the preceding year told a rally: "Unless men give witness, truth dies. Unless they do what is right, justice withers. Unless we abide in love, love vanishes from the earth."



per cent of the total U.S. population to provide more than 10 per cent of all American college teachers. In fact Jews have complained that they've earned through education and economic achievement what other minorities, whose opportunities haven't caught up to their aspirations, demand through political pressure and threat.

Rabbi Tanenbaum recognizes that anti-Semitism has strong roots in the black ghettos where it exists as an easy explanation for urban and racial ills. "The Black Panthers systematically cultivated anti-Semitism for their own purposes," he asserts. "And it was used to oust Jewish teachers in Bedford-Stuyvesant."

Yet he realizes that overstatements can be dangerous and he doesn't wish his observations about anti-Semitism among blacks to be blown out of proportion and become a self-fulfilling prophecy. "Mainline black leaders—Rustin, Randolph, Young, Wilkins, Ennis—have condemned anti-Semitism," says Tanenbaum. "And we are trying to promote communication between black theologians and Jewish theologians, for we have much in common."

It is not only in black ghettos that anti-Semitism is appearing more often lately, according to Tanenbaum. It can be seen on our campuses as well. The radical left and student revolutionaries have much in common with the radical right. As with all extremists, isolated, ignorant and fearful, prejudice is something shared.

"Anti-Zionism is too often a concealed way of being actually anti-Semitic," Tanenbaum explains. "After the war there was a new style of being anti-Jewish. The radical left has been guilty of promoting not only anti-Zionism [sentiment against the politics of Israel] but also anti-Semitism [sentiment against Jews as Jews]. They are aggressive, vocal, articulate and very destructive."

One of the factors contributing to the lack of sympathy on the part of many Christians for the Jewish-Zionist cause in the Near East is their concern for the thousands of Arabs displaced from their homes since the creation of the state of Israel. To this charge Rabbi Tanenbaum responds that while some have used the Palestinian refugee issue as a call to Christian charity, the Arab governments have thwarted efforts to solve this problem, keeping the refugee issue alive because of political advantages.

He speaks highly of the work of Rev. Theodore M. Hesburgh, president of the University of Notre Dame, who is a contributing supporter of the Middle East Regional Social, Economic and Development Program and the group's plans to introduce a fast-feed nuclear reactor into the Sinai desert, helping to convert the area into "a sort of agricultural-industrial complex able to serve the Egyptians on one side and the Jordanians and Israelis on the other as well as providing a basis for settling Palestinian and Israeli refugees."

Some groups have charged that Israel is trying to "Judaize" the city of Jerusalem and is "suffocating" its Christian and Muslim population. Tanenbaum, in pointing out that various church groups never complained about the "Jordanization" of Jerusalem in years past, feels that many of the allegations are based on political rather than religious motives and that Israel's behavior with respect to the holy places has been exemplary and has already achieved the central purpose of internationalization, providing free access

and protection for people of all nationalities.

In their pamphlet, *A Statement of Conscience*, published by the Institute of Judaic-Christian Studies at South Orange, New Jersey's Seton Hall University, Msgr. John M. Oesterreicher, himself a Jewish Catholic, and Rev. Edward H. Flannery of the secretariat of the U.S. Bishops' Commission on Catholic-Jewish Relations write: "Soon after the reunification of Jerusalem, the Israeli Parliament passed a bill that promised protection of all sanctuaries from desecration and guaranteed unhindered access to them. The bill testifies to the acumen of Israeli leaders; what is more, it bears witness to their lack of rancor. Only when one remembers the sins of Christendom, particularly the cruelty of those Crusaders who in 1099 burned most Jews of Jerusalem, huddled in their synagogues, alive, can one appreciate the spirit of reconciliation embodied in this law."

But just as he denounces double-standards in other areas, he feels that Jews cannot afford the luxury of complaining about extremists who violate democracy, justice and charity while not denouncing extremism from violent militant groups such as the Jewish Defense League. He feels that while the JDL and its radical leader Rabbi Meir Kahane helped turn a spotlight of publicity on the plight of Jews unable to leave Soviet Russia, they have gotten more publicity for themselves and accomplished far less than the major organizations working on the same problem with Christian groups. In a pluralistic democracy the way we pursue a goal is as important as the cause we have. While the cause is just, the harassment tactics practiced on Soviet diplomats and visiting entertainers have accomplished little practical good. If world concern was aroused about the Leningrad Trials, causing sentences to be modified, and pub-

lic opinion enlisted to allow more Jews to leave the Soviet Union, it was because of the efforts of world Jewry and ecumenical cooperation rather than by threats and bombings.

From 1880 to 1910 one-third of the Jews in Eastern Europe migrated, over 90 per cent of them to the USA. Marc Tanenbaum's parents, who later ran a small store in a poor white neighborhood in South Baltimore, were part of this group. His father, an immigrant from the Ukraine, had suffered terrible poverty and oppression. And the experience of America's Depression days only added to the man's feelings that Marc should become a doctor.

Marc smiles as he recalls, "He used to say, 'Doctors always make a living. There are always sick people who always need a doctor.' It was one way of breaking out of the circle of poverty."

"Another influence on my career was my mother. She was quite traditional and quite Orthodox. Our home was Orthodox. She felt the desire for the continuation of a chain of tradition of rabbis in the family. And she felt fear of her kids being assimilated."

Such assimilation, or as sociologists might put it, "acculturation," has been a fear of many a Jewish parent, along with intermarriage, loss of identity and secularization. But while intermarriage in America is rising, particularly with the educated of each new generation, there are more converts to Judaism than apostates; and the birthrate, stable for the past 40 years, is slowly increasing.

Assimilation has been offset by a new sense of pride and peoplehood among today's American Jews. Even if uncer-

tain as to how it's to be attained, they are trying to achieve a sense of Jewishness or Jewish consciousness. Tanenbaum points out that the impetus welding this sense of unity or peoplehood came from the two most important events in Jewish history since the dispersal of 2,000 years ago: the Holocaust, with its ovens and camps, and the founding of the State of Israel.

Still another influence on his career came from his brother (who went into radio as announcer Ernie Tannen and now owns radio stations). "Ernie was interested in biology and it rubbed off on me. We had garter snakes, tadpoles and so on in the house. To reconcile both influences I studied biology at a rabbinical seminary."

He had gotten used to long days and hard work while attending a secular high school daily and then, at 5:30, going off to Hebrew studies. He also found time to become a prize-winning debater and orator. He came to New York City, an area in which more than a third of the nation's almost six million Jews live, to attend Yeshiva University. And, not surprisingly, at 14, was the youngest in his class. He smiles reminiscently, "The first day I bawled like a baby."

Still he avoided making a decision. "I enjoyed biding my time and participating in extracurricular activities, and when I got out of college in 1945, I still hadn't resolved the conflict."

"I began to apply to medical schools. But one day I went into a cadaver room; and something turned inside of me. I have a regard bordering on reverence for medicine, but . . . I had a sense that this was not for me."

He was 19 when he graduated from college and spent the summer on a newspaper. He was still going through a process of doubt and self-examination. In 1946 he entered the seminary and during that time supported himself by working for the religious show *The Eternal Light*, and "I kept open the possibility of a literary career."

In 1950 he was ordained and received a Master of Hebrew Literature degree at Jewish Theological Seminary of America. At that time he had no idea that he would hold three honorary doctorates. The latest is from St. Louis University where he is the first rabbi to serve on the board of a Catholic divinity school and where, this year, he became the first rabbi to give the commencement address at a Catholic university.

Following his ordination he rented a mountain cabin and spent the summer writing. "I wrote almost a short story a day and got almost a rejection slip a day." Then, back to Baltimore and to the teaching of religion in the afternoons while working on a novel in the mornings. "It's still in the trunk," he smiles ruefully.

He returned to Manhattan in 1951 and took a job editing a series on Jewish culture, philosophy and history, subjects on which he's since written much. It was during this period he worked part time, and then full time, with the Synagogue Council of America, a coordinating group. During the next decade he became its executive director and the organization went from a \$12,000 debt to an assured income of \$100,000. But he's proud not so much of the organization's solvency as that it became a force in "building contact between Jewish communal and religious agencies. They had the expertise; we were symbolic."

He's referring to the variety of often-overlapping Jewish cultural, educational, philanthropic, fund-raising and community relations agencies which are not under religious auspices. These agencies needed to be brought under an umbrella organization along with the synagogues, themselves separated by fuzzy boundaries into rigid Orthodox, Americanized Reform and compromise Conservative. "There was need for such a partnership of religious and lay organizations to work as parts of a clock to speak for the Jewish

Tanenbaum (right) pauses a moment at the office door of friend Rabbi A. James Rudin while Ira Hirschmann (left), former U.S. State Department official and author, presents him with a copy of his book, "Red Star Over Bethlehem," which discusses the problem of Soviet penetration in the Middle East.





community insofar as any organization could; to speak for those who were religious and those who found their spiritual fulfillment in the fields of public service, arts and politics."

Around 1951 the first serious, if self-conscious, ecumenical encounters between the Jewish community and the liberal mainline Protestant groups began. Cooperation with the Catholics, Tanenbaum explains, "was limited and circumscribed by all sorts of clearances" until after Vatican II.

For a decade he developed programs with the National Council of Churches and the National Catholic Welfare Conference. But much was symbolic. Too often agreement was only among leaders and didn't filter down to the people, just as too often ecumenical writings are done by scholars writing in esoteric journals.

"Around 1960-61 I became troubled by the reverse ratio of administration and studies: there was too much of the former and too little of the latter. I was asked to take positions on a wide variety of issues without having sufficient facts on which to base them."

In 1961 he was invited to join the American Jewish Committee (which, with the American Jewish Congress and B'nai B'rith's Anti-Defamation League, are the major secular agencies speaking for Jews of all shades of belief). The AJC was founded in 1906 by educated and modernist German Jews and leaders of the Reform movement. They were members of the first major wave of Jewish immigration who were well established before the second major wave, the *Ashkenazim*, pressured by prejudice and pogroms, left the *shtetlach*, the villages and communities of central and eastern Europe, to find freedom in America. The Committee helped the adjustment of these fellow Jews of differing convictions, customs and caste. It functions today, Tanenbaum explains, as an organization of reconciliation, of education, and one which seeks to be a catalyst to depolarize the conflict and help all men to work together towards solutions which will enable them to live in harmony and unity without sacrificing their identity and diversity.

The American Jewish Committee is often confused with its more militant and court-oriented competitor, the American Jewish Congress. This similarity in organizational names should be particularly noted by Catholics so as not to confuse the strong stand taken by the American Jewish Congress against state aid to parochial schools with the much more moderate stand of Tanenbaum and the American Jewish Committee.

"There are almost five million children in the Catholic school system," Tanenbaum observes, "and we of the Jewish community have a responsibility—as a matter of moral and ethical integrity—to be concerned with them and with the quality of the education they're getting."

"I've been arguing, and I think with some response, that the Jewish community should reevaluate its stance and consider the crushing burden that Catholic and Jewish parents are carrying in trying to provide adequate education for their children in their schools."

"The entire American people, and certainly this advanced technological society, have a crucial stake in the quality of such education. This deep, valid human concern for excellence in education has led many liberal leaders to

respond to the needs of minority children with impressive flexibility and innovative imagination. Liberals have led the struggle to decentralize public schools, to establish community control, and even to consider the revision of the merit system for the appointment of principals.

"Cannot some of the same flexibility, compassionate care, and creative imagination be exercised in relation to this equally pressing educational problem which has reached crisis proportions?"

Despite occasionally feeling "done in," let down, left out and sat on, rather than allowing himself the luxury of becoming fed up, Rabbi Tanenbaum is still fired up with determination for dialogue. "I have a terrible practice of traveling with documents and notes for future writings. I'm beginning to limp on one side from that heavy box. But I get a lot of work done on planes. It's a creative tension and I like it. After all, I have a commitment to redemption of this world. The Jew has an obligation as a member of a covenanted community to bring about justice and righteousness and to overcome evil."

Once again, the broad smile, this time resignedly. "Since 1966 I've been trying to arrange for a sabbatical to do more analytical writing. But that was the year the cities blew up."

Realizing how isolation can drive its anguished victims to victimize, he helped form the International Foundation for Community Organization, an organization for concrete economic self-development and "to give the poor a handle to lift themselves out of poverty. I worked with Lucius Walker, a brilliant black guy, and we tried to build a bridge between the Establishment institutions and the ghettos."

"Then in 1967 I thought I'd get my sabbatical; but as you recall, the Six-Day War between Israel and Egypt broke out in June. Being on top of all the information that came across my desk was chilling. The Soviet Union poured in \$3 billion of the latest equipment. If the Egyptians had struck first they would have destroyed a quarter or half-million Jews. Arab radio was using terms and expressions not heard since the Holocaust."

The Nazi holocaust of the 40's, man's most inexplicable crime, was not the conquest of a nation but the systematic extermination, in camps and crematoria, of a whole people—of European Jewry; of almost 6 million humans of all ages; of over a third of the world Jewish population of 17 million. All amidst the silence of moral leaders, the neglect of governments (refusing to issue visas even to children, or to bomb railroad tracks leading to the ovens, etc.) and, even a degree of apathy from American Jews themselves. Rabbi Tanenbaum feels that the immediate aid organized by American Jews for the victims of Biafra and Nigeria was partly due to guilt for the lack of aid given fellow Jews years ago. "There's too great a tolerance for violence in the world. Too much spectatorship. We must join hands to confront evil and injustice whenever they occur."

If Jews as a people—as well as all others with basic human feelings—are still stunned by attempted genocide in our times, Marc Tanenbaum as a person is haunted by other memories as well. Memories that lend a clue to the driving force behind his efforts.

He recalls how as a child, on Saturday afternoons, his father reviewed lessons from the Torah (the first five books of the Bible) or from the week's Hebrew lesson. "Occasionally he'd relate stories to unburden himself, stories of his childhood in a small town in the Ukraine near the turn of the century before leaving Czarist Russia. And there was one story which explained to me why my father, whenever passing a Christian church, would always spit on the ground."

"One Good Friday the Russian Orthodox priest got so worked up on the 'guilt' of the Jewish people, he inflamed

"Editorial criticism aplenty! But fraternal conversation . . ." His secretary Miriam Binder interrupts to remind Rabbi Tanenbaum of fast-approaching flight time while he straightens out a last-minute ecumenical problem before taking off for Europe. In flight he'll work on his book, "Israel and Christian Renewal."

the congregation at the height of the service and all rose and left the church together. I'll never forget the vivid image my father described—of the great crucifix hanging on the neck-chain of the priest's cassock and glinting in the afternoon sun as he marched the whole Christian congregation to the Jewish village and to my grandfather's house.

"My grandfather was the unofficial mayor or spokesman for the Jews. My uncle Aaron, a poet and the family's first-born son, was visiting for Passover. The mob demanded my grandfather turn Aaron over to them. Then they marched him and the whole Jewish village down to the edge of the lake. There were shouts of 'Christ killer!', 'murderers of God!' and 'Jew bastard!'

"And then, crying 'This is the atonement for the death of Our Lord!'—they forced him to march into the lake, until the waters closed over his head."

There is a pause, and then he continues.

"The 'Christ-killer' charge is not an academic one for me. For years a crucifix represented to me not the blood of Christ but of the Jewish people. So you can see what Vatican II meant to me."

He went to Rome in 1964 to help draft the document denouncing anti-Semitism and the concept of collective guilt which was finally adopted by a vote of 2,221 to 88. As guest of Lawrence Cardinal Shehan of Baltimore and Augustine Cardinal Bea, "I stood in St. Peter's Basilica to hear the reading of that announcement during that greatest seminar on Catholic-Jewish relations in history. It was an extraordinary, deeply personal and emotional experience, knowing that finally the Church was facing up to anti-Semitism. It may not seem much as we look back over half a decade, but when you look back with the perspective of 2,000 years, it was enormous. It was the closing of a cycle for me."

Nor is anti-Semitism an academic matter for the family of his wife, the former Helga Weiss, a clinical psychologist working with disadvantaged children at Roosevelt Hospital in Manhattan. She was from Cologne, and Nazi anti-Semitism drove her out as a child of eight and she was forced to flee to Holland. Her father was in a detention camp; half her family were in camps.

There is another moment of silence. Perhaps Marc is thinking of her and their children, Adena (13), Michael (11) and Susan (6). His eyes flash behind his heavy glasses and the strong jaw tightens; yet the language is deliberately calm; "I am determined to make sure those conditions do not obtain again."

Could it happen again? There is no pause, "It's an 'iffy' question. Without being hysterical and yielding to irrationalism, we have to act as if it might happen again. There are enough demonic forces in the world fixing Jews as cultural scapegoats and tending to fall back on that image in times of crisis. Prejudice becomes a monster and has a special appetite for Jews. It's a defection from responsibility not to sit in constant vigilance.

"The Church, for example, could certainly play a more constructive role in Central America and South American countries such as Chile, Uruguay, Paraguay, Brazil and especially, Argentina, which, with Mexico, is a center for anti-Semitic propaganda."

But how to stop anti-Semitism? "First and foremost are social controls—legal barriers to its manifestation. Law and order. People have to know society is not going to allow them to indulge pathological hatreds against another. Within Church institutions the Church has to exert its own social controls. Happily it's now an established Church principle; if a guy's going to be an anti-Semite, it's going to be on his own hook and on his own time, and with no halo effect. We must not only avoid derogatory remarks and labels, but also oversimplifications, accepting the complexity of issues and of life itself, while recognizing individuals as

individuals, each with his unique problems and talents."

History, however, has not eliminated hope for Rabbi Marc Tanenbaum. Things *can* get better, he feels; and have already, he explains, with Christian guilt at the Holocaust causing a reexamination of petty injustices. Growing interest in the Old Testament and the Jewish background of Jesus and Christianity's recognition of its minority status in the world have also contributed to progress in overcoming anti-Semitism.

"There was a time when the Vikings were regarded as the worst and most rapacious of peoples. Yet today their descendants are the most civilized of peoples. This shows the potentiality of man to redeem himself and create a new order."

"In both Christianity and Judaism there are recognized potentialities for change. And that's my 'theology of hope.' Not a pie-in-the-sky thing. It involves recognizing that the process of changing attitudes in order to change behavior is a long-range one. *But it can be done.*"

"My perspective, after 20 years in the work, is that there's the filling out of a portrait. Bits and pieces are beginning to move in and fill out the mosaic. There's a maturing of the religious scene as we move into the 70's and these relationships between faiths increase and orchestrate."

"Symbolically the human family is like a symphony orchestra. Each group, each religion plays its own instrument; none are interchangeable. The violin is no substitute for the oboe, nor the oboe for the cello. When they play separately and in dissonance, there is chaos. When harmonized, with each performing at his or her creative maximum, the end result is a magnificent symphony which ennoble the players themselves, the entire orchestra and the conductor."

"Some people are pessimistic about the future of Christian-Jewish relations, but I'm not. From Vatican II we have something to build on and around; we have an *impulse* and with time and energy we can translate that impulse into reality. I guess I'm really a cautious optimist. You couldn't stay in this field unless you were an optimist—based, of course, on a certain amount of realism. Happily there are serious self-examinations taking place today on *both* sides of the street."

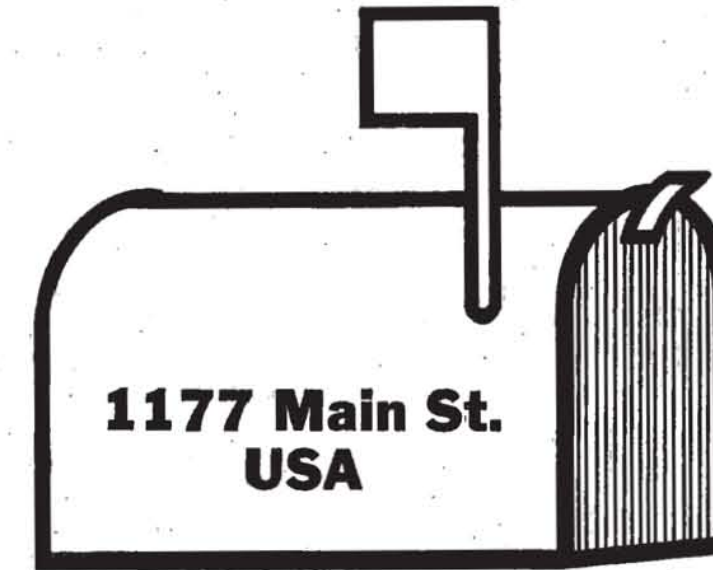
"Without conversation and dialogue between faiths you get a sort of polarization-by-default; and then issues become distorted and each fails to recognize the priority of issues of the other's agendas. We cannot permit this polarization-by-default to happen. We must even expand the talks, we must include Hindus, Buddhists and Moslems—the world is getting smaller; and we're all going to have to live with each other. And there's no reason we can't have fruitful religious co-existence on an international scale."

He puts down a cola can and leans across the desk. His gaze is direct. "We share a common universal agenda because we share a common Father and inherit a common covenant."

Time is running out, and the occasional occupant of the office must go now. There are things to be done, places to visit, agendas to arrange, rifts to heal, ideas and ideals to share and people to depolarize. Already he's late. He rises, smiles, thanks you for coming, and goes.

And once again the photos stare silently from the walls at the desk sitting in the small empty office. □

John E. Fitzgerald is a critic, free-lance writer and lecturer, and a holder of the Directors Guild of America's annual "Best Critic" Award (for his weekly column in Our Sunday Visitor). He also writes a separate film column for the New York Catholic News.



BY BOB CORMIER

How do you say good-bye to a priest? Particularly when it seems you have barely said hello.

Actually, saying good-bye to a priest should be a routine and simple matter. Priests are mostly transient, especially those curates and parish assistants and young pastors: the kind that a family like ours gets to know. Even as they arrive, you realize they will depart some day soon. One moment a priest is with you, and the next he is going his way, without warning, to another parish, another assignment.

Strange about priests: they are never truly a part of your life, just as there is always an area of privacy that surrounds them, the territory of the soul that no one on earth can penetrate.

Yet, despite this distance, you have both shared the intimacy of the confessional. And he has heard from your lips what you have told no other person on this planet.

The priest has blessed your marriage and baptized your children and tousel the hair of your son as he left the sacristy after serving the eight o'clock Mass. He has sipped coffee at your kitchen table. But the distance is always there.

I am thinking of all this at the moment because today, during a visit to a nearby city, I saw Father Tom who had been a curate in our parish for a while, a few years ago. I recognized him immediately, of course: even from across the street, the black suit and the round white collar made him highly visible. I called his name. He stopped, frowned, smiled—and we chatted, carrying on one of those sidewalk conversations, jostled by passersby, shouting sometimes above the traffic sounds. The conversation was friendly and easy. But later, I wondered: did he really remember me? If I'd challenged him, would he have been able to recall, for instance, my son's name? The thought saddened me. Yet, was it really fair to ponder such a question? How many hundreds of

boys have served Mass for him since those faraway days when he was a curate in our parish? And, of course, memories play tricks. Some priests have good memories, some not.

That's another mystery surrounding priests—they are so much alike and yet all so very different. There's the priest whose specialty is the 20-minute Mass and the three-minute sermon: he packs them in the church. And there's the priest who lingers at the pulpit until the congregation becomes restless, all coughs and rustlings and yawns, but he never seems to notice. There's the priest who walks with saintliness as if surrounded by the scent of incense, and he reminds you of those figures on the holy cards they passed out in parochial school when you made the honor roll. And then there's the priest who prefers bright sport shirts around the rectory and who heads for the golf course whenever the weather cooperates.

But if they come in all kinds of shapes and sizes and temperaments, they also are very similar. They are a constant presence in your life. The words they utter at the altar are the same whether the priest is short or tall, quick or slow. They are men of availability, responding when you summon them. I remember, years ago, calling the rectory when my father lay stricken and hopeless in the bedroom. The priest arrived, bringing a measure of comfort into a home that had been stark and comfortless. For a few minutes that night, we leaned on that priest as if he were the true Rock, and he gave us all something to cling to.

And then there's the special priest—the priest you knew "before." There are always certain fellows who seemed marked for ordination even when they were in the seventh grade. Altar boys. Honor roll students. Everyone sensed they were somehow special. They knew they would be priests just as I, for instance, knew I

would be a writer. But the unique and special priest I mean is the surprising one. He was the imp who drove Sister Catherine crazy with his antics in the seventh grade. Who teased the girls. Who was always the rough-and-tumble kid on the top of the pile when we played "Buck, Buck, How Many Fingers Up?" in the schoolyard. In high school, he dated the prettiest cheerleader of them all. And then one day, you learn that he has gone away to study to become a priest. A what? Him? He hadn't even been an altar boy, for heaven's sake. It's a whim, a passing fancy. And yet, and yet. Today, he's the pastor of a church although he's still rough-and-tumble when he plays touch football with the CYC boys on the rectory lawn.

Thus, the never-ending mystery of the priest, those called, those chosen, those who come and those who go. Even those who leave for another way of life. The point is: although someone goes, someone else comes, or still another stays. That is the beauty of religion, really: the unending replenishment. You think something is being taken from you, but something else takes its place, or remains.

But this question of saying good-bye is never answered. I have known so many priests in my lifetime, have served their Masses on late October mornings when the frost was host-white on the dying leaves outside. I have shared bread and beer with them. And laughter. And sadness. And they have made my life richer by their presence even as they made it sadder by their departure. Perhaps the real good-bye is this: that Father Tom could not, after all, recall my son's name today when I met him on the street. And yet I can't remember the name of the priest who brought us comfort on the night my father died.

Do names matter, after all?

And is there really such a thing as saying good-bye, when you stop to think about it? □

“Catholics and Jews share a universal agenda . . . building a human community between people who share a very great deal as brothers and sisters who inherit a common covenant.”

— Rabbi Marc Tanenbaum



New York's Rabbi Tanenbaum 'Apostle to Gentiles'

By JIM CASTELLI
Staff Writer

When Marc Tanenbaum was about four years old, he would study his schoolwork and the Bible with his father every Sabbath afternoon; when the studying was done, his father would tell stories about his childhood in turn-of-the-century Russia, in the Ukraine. "Periodically," Marc Tanenbaum said of his father, "he had this great need to unburden himself; he would describe how his father had been the 'Jewish mayor' of a small village . . .

"One Good Friday, the Greek Orthodox priest began preaching about the passion, and worked the congregation up over the Jews as 'Christ-killers.' He created such a ferment and furor of hatred for the Jews that the congregation became a mob. They marched out of the Church, and the whole congregation paraded with the priest at the head of them, with his great crucifix glinting in the sun — I remember how vividly my father told the story — and they marched on my grandfather's house. They began screaming curses at the Jews as 'Christ-

killers,' and insisted that the whole Jewish village come together at the edge of the lake. In view of my father's family and the whole village, they made Aaron, my grandfather, walk into the lake until the waters covered his head, and he disappeared before the whole village. In the process, they said that he was the atonement of the collective guilt of the Jews for the death of Christ.

The story had a traumatic effect on the young boy. He was "literally haunted;" he had to find out "how could people believe that in carrying out the purposes of God, they had to destroy another people?" He studied Jewish history and Church history, saw the history of persecutions and pogroms of the Jews by the Christians, a history that was not included in the Christian histories.

Decades later, Rabbi Marc Tanenbaum attended the Second Vatican Council as the guest of Lawrence Cardinal Shehan of Baltimore and Augustine Cardinal Ben. "It was one of the great emotional and spiritual experiences of my life to be

present at the basilica of St. Peter's at the moment the bishops were making interventions on the Statement on the Jews, and acknowledged the importance of the Catholic Church faving up to anti-semitism, deploring it, condemning it, rejecting it. At the time there were discussions of the various texts, and in the perspective of five years, it may not have been a great achievement, but in the perspective of 2000 years of history, it was an incredible achievement. The events since that time have demonstrated the validity of that evaluation."

Rabbi Tanenbaum is now in his twentieth year of ecumenical work, the last ten as Director of Interreligious Affairs for the American Jewish Committee; he is connected with virtually every ecumenical group of significance, is one of the most quoted religious leaders in America, an author, radio commentator (WINS), and has been dubbed the Jewish Community's "Apostle to the Gentiles"; as one Catholic put it, he knows more about

Catholic ecumenism unan all but a handful of Catholics.

Rabbi Tanenbaum is realistic and hopeful about the future of Catholic-Jewish relations, noting that the two religions have a common tradition, and common interests:

"Catholics and Jews share a universal agenda ... all Christians and Jews are concerned about the problems of peace and war, about overcoming racism and poverty, about national priorities, ecology and the quality of life, aid to the developing nations. These are issues on which we can agree without very much difficulty.

"The real test of the strength of understanding between Catholics and Jews lies in their own particular agendas. The Catholic particular agenda has to do with the crisis in Catholic education, aid to Catholic parochial schools, problems of public morality — abortion, divorce, pornography. The Jews come to the Jewish-Christian table with their particular agenda; our priorities are support for the security and survival of the people in the state of Israel, support for the human rights of Jews, and other religious minorities, in the Soviet Union, the problems of facing Christian responsibility for certain traditions of teaching which have contributed to anti-semitism, and which continue to obtain today.

MORAL, ETHICAL INTEGRITY

"This issue is 'How do we help each other?', not on the basis of making a deal, a quid pro quo, but on the basis of the moral and ethical integrity of our own positions.

"I believe, for example, that as a matter of the morality and ethical integrity of the Jewish community, that we have a responsibility to be concerned with the almost five million children in the Catholic parochial schools, and in the quality of their education. I have been arguing, thank God, I think, with some response, for the Jewish community to re-evaluate its stance regarding the crushing burden that Catholic parents are carrying in terms of providing adequate education for their children in their schools, just as are Jewish parents, particularly in the Orthodox Jewish schools.

"At the same time, I think it increasingly becomes necessary for Catholics, as a

matter of moral and ethical integrity, to be concerned with the right of the people of the state of Israel to survive, in the context of the right of all nations in the middle east, and, indeed, all nations in the world, to survive without threat of destruction."

Confusion has existed

of their own ethnic ties to "the old country." He is distressed, however, by the efforts of about a half dozen people within the Catholic community dealing with the Middle East who have identified themselves with the most extreme Arab causes. These people, the rabbi charges, use the issue of the

as their own property, with Israel providing police security and guarantee of free access.)

AGENCIES OF RECONCILIATION

"The position we're trying to develop here at the American Jewish Committee," notes Rabbi Tanenbaum, "is that it is not for the benefit of the

'The issue is 'How do we help each other?' ... on the basis of the moral and ethical integrity of our own positions.'

because of a tendency on the part of some non-Jews to identify Israel's right to existence with Israel's politics, but Rabbi Tanenbaum points out that what is at stake is "the moral, human, and legal issue of the right of one of the nations of the United Nations to survive, not to be continually threatened with harassment and war. It was only that appeal that Jewish leaders made to Christian leaders and the Christian community ... Now, in the question of the politics of Israel, you have as much right to disagree as the Jews themselves. Israel's and the Jewish community have disagreed with the Israeli government on any number of issues." Rabbi Tanenbaum gave as an example the question of Palestinian self-determination, noting that what has been called the best case made by anyone in America for self-determination was made in Commentary, the journal of opinion issued by the American Jewish Committee.

Referring to the double standard of the new left, the rabbi criticized a policy which would support the right to exist of the Third World nations which couldn't last without outside assistance, while questioning the right to survival of a sovereign state validated by the UN and all the nations of the world.

PROBLEMS AND POLARIZATION

Rabbi Tanenbaum notes that large numbers of Catholics have intuitively understood the concern of the Jews for their co-religionists in Israel because

Palestinian refugees as a call to Christian charity, although the Arab governments have thwarted attempts to solve the problem because of the political advantages of keeping the refugees issue alive. If Catholic authorities do not discipline these people, the rabbi believes, a serious polarization of Jews and Christians can develop.

Rabbi Tanenbaum also spoke of the recent controversy involving an editorial in L'Osservatore Romano as an example of polarizing activity. The paper had editorialized in support of a letter written to the Pope by three Jordanian bishops, criticizing the "Judaization" of Jerusalem, and calling for the internationalization of the city. Rabbi Tanenbaum said "they didn't write editorials about the Jordanization of Jerusalem in 1948," and noted that Israeli Muslims still can't make pilgrimages to Mecca. While much has been made of the editorial, many people have denied that it expressed the thinking of Pope Paul; Msgr. John Osterreicher, director of the Institute of Judaean-Christian Studies at Seton Hall University, and Archbishop Pio Laghi, apostolic nuncio to Israel, have disowned the editorial as unrepresentative of the views of the pope.

(Rabbi Tanenbaum also noted that Abp. Laghi has been doing excellent, balanced work in Israel, and is in the middle of negotiations for "extraterritorialization" which would turn over Christian holy places to Christian authorities

peace of the world, or for the people of that area, for either Christians or Jews to support extremists, and that we ought to be engaged in trying to de-polarize the conflict, ought to be engaged in what we profess to be, agencies of reconciliation. We ought to be working towards solutions that will serve all the people in the area, Christians, Muslims, and Jews, because they're going to have to live together for a very long time."

Rabbi Tanenbaum praised Father Theodore Hesburgh, C.S.C., president of Notre Dame University, for his involvement in activities such as the Middle East Regional Social, Economic, and Development Program, which is working on plans to introduce a fast-feed nuclear reactor in the Sinai desert; this would convert the Sinai into "an agricultural-industrial complex which will serve the Egyptian people on one side, the Jordanians and the Israelis on the other, and will provide a basis for settling Palestinian and Israeli refugees. ... This is the kind of humane and morally concerned approach that we in the Jewish community want to work on especially with Catholics."

THE JEW IN SOVIET RUSSIA

Another area of obvious concern to the Jewish community is the plight of Jews in Russia, an area publicized by the militant Jewish Defense League. Rabbi Tanenbaum notes that "The Jewish community cannot afford the luxury of having a double

standard about extremism. We cannot with one side of the mouth condemn the radical left, radical revolutionaries, and Black Panthers who are threatening Jews with bombs, and we can't condemn Arab terrorists, and then find reasons for supporting Jewish terrorists... In terms of real effectiveness, the JDL has gotten publicity, but more for itself than for its cause; its publicity has distorted the cause and alienated many people." Rabbi Tanenbaum criticized the JDL for its alliance with Joseph Colombo, which he felt would alienate many people.

A sense of frustration and powerlessness has caused Jews, as well as the rest of society, to feel that they can't change things; the work of the JDL is satisfying because it produces instant gratification, "something is done," points out the rabbi, "but when people understand the work the Jewish institutions have done, they have second thoughts about the JDL."

Rabbi Tanenbaum notes that in the recent trial of Ruth Alexanderovitch in Russia, sentences were less severe than anyone had expected. He credits for this the communications system and networks of relationships that produced interventions by many religions, which created the pressure necessary to lighten the sentences.

"The caricatures of the establishment are just that," says Rabbi Tanenbaum. "We deserve criticism for all sorts of things, for we can always go beyond what we are doing, but the problem is that most people don't know what our institutions have done, and if there's a choice between telling people what we do and doing it, why there's no choice."

INTERRELIGIOUS COMMUNICATION

While the Jewish community feels that much progress has been made on the part of the attitudes of the Christian towards Jews, it has been suggested that the feelings of European backgrounds tend to distrust Catholics because Jews in Europe have had nightmarish experiences with Christians as anti-semites. Second generation Jews are cautious; while many welcome Vatican II, they want to wait and see if it will have any real affect. Third and fourth generation Jews, who have had greater interaction with their peers in the Catholic community, tend to be less suspicious, less hostile, and more open to creating new relationships.

"Isolation is a factor; when people don't relate to each other as persons, with common concerns and common fears, they tend to perceive each other in inherited mythologies and stereotypes. Our whole commitment here has been to build opportunities for commitment, for dialogue."

One area where Rabbi Tanenbaum feels there hasn't been enough dialogue is in the right to life. "There has not been enough communication between Catholics and Jews on the subjects of abortion, euthanasia, and related subjects, and it's unfortunate, because this has been seen as a 'Catholic thing,' and there's a regressive reaction to a pre-ecumenical period where 'this is the Catholics imposing their views on society.' For example, there is a plurality of views on abortion in the Jewish community, from a position identical to the Catholic, to a middle ground, to a totally liberal view.

"It's not too late for Protestants, Catholics, and

Jews to engage in serious conversations on what are the theological and moral questions raised, and if we finally disagree on the ways we deal with the question, certainly we must agree that crucially involved here is the whole meaning of human life and reverence for human life. My hope is that at an early day we can begin to come together on this. When you don't have adequate interreligious communication, you get polarization almost by default, and then a distortion of the issue itself."

CHRISTIAN ECUMENISM

One of the most important essays Rabbi Tanenbaum ever wrote was a recent piece "Is Christian Ecumenism a Threat to Jews?", syndicated by the New York Times Feature Syndicate. The basic thesis of the article was that an emphasis on Christian ecumenism which overlooks the Jews, especially in areas of social action, can lead to a structural situation in which Jews will become more and more isolated from Christian action, reversing the ecumenical trend.

Rabbi Tanenbaum notes that the reaction on the article has been positive; Protestant leaders (who, because of their own internal problems were more vulnerable to the charge than Catholics) have written the rabbi to tell him he was correct, and that they will make every effort to correct the situation. Catholic reaction has also been supportive.

In a pamphlet on "The Vatican Statement on the Jews — Five Years After," which was distributed worldwide Rabbi Tanenbaum gives generous coverage to the guidelines on Catholic-Jewish relations issued jointly by the dioceses of New York,

Brooklyn, and Rockville Center last year. Noting that it is still too early to determine where these guidelines will lead, Rabbi Tanenbaum pointed out that the newly created Committee on Catholic-Jewish relations in the Archdiocese was initiated by Cardinal Cooke as an outgrowth of the guidelines.

"It is ironical," says the rabbi, "that we spend so much of our time acting as a catalyst for Catholic-Jewish relations all over the world, while our own back yard is the most neglected area."

Rabbi Tanenbaum recently returned from a meeting with Christian and Jewish leaders in Minnesota, a meeting that was prompted by the article on Christian Ecumenism. "The leaders hardly knew each other, and this was in a heterogeneous community. The biggest gap was between the Protestants and Catholics; the image the Protestants had of the Catholic Church as a monolith was unbelievable. But as a result of spending two days in a retreat house, at the end there was such a sense of community that they resolved to meet annually.

"We have begun to establish institutes of this kind in every major city, and where we have, there are cells of people who have begun to look upon history not as a hitching post for the past, but as a guiding post for the future. The stereotypic ways with which they have always looked at each other begin to fall down, and they begin to look at each other as persons. A feeling of confidence and trust, a sense of mutual helpfulness begins to develop, and that's what we're all about — building a human community between people who share a very great deal as brothers and sisters who inherit a common covenant.

Reprinted from

The Catholic News

New York's Weekly Catholic Newspaper

THURSDAY, JUNE 10, 1971

De-Myth, SLU Graduates Told

The demythologizing of three cultural strains of thought currently enjoying widespread acceptance among western thinkers was undertaken by Rabbi Marc H. Tanenbaum in a commencement address at St. Louis University.

Rabbi Tanenbaum pinpointed the "current mythologies" as: the notion that this is a "post-Judeo-Christian age;" the belief that today's institutions are essentially corrupt and must be destroyed; and the concept that the world community should be built on a western conception of pluralism devoid of diversity.

Unless these three thoughts are demythologized, he said, they will "contribute to the serious undermining of the very humane and civilized goals which they are intended to serve."

Rabbi Tanenbaum, national inter-religious director of the American Jewish Committee, was presented a honorary doctor of letters degree by SLU as a man who has "sought to heal the wounds of division" among men and "striven to build bridges to understanding in the spirit of brotherly charity." He was among 1,464 persons receiving degrees from the university in weekend ceremonies.

Not only is this not a post-Judeo-Christian age, Rabbi Tanenbaum insisted, but "this moment in history can in truth . . . be more accurately described as 'pre-Judeo-Christian.'"

Discussing the modern emergence of a "clear consciousness of the human family," Rabbi Tanenbaum said this consciousness has not arisen in opposition to the Judaic-Christian tradition but as a result of it.

"Anyone with the least religious and historic understanding would have to acknowledge in all honesty and integrity," he said, "that the deep-seated vision of the unity of mankind as we know it in the western world is unthinkable and unimaginable without its profound rootedness in the central Biblical and prophetic visions of Judaism and Christianity."

Rabbi Tanenbaum also asserted that "it is no accident that the boldest and most advanced development of science and technology have taken place in western civilization which has been decisively shaped by the Judeo-Christian view."



Richard C. Finke

At St. Louis University commencement exercises are from left, Rabbi Marc Tanenbaum, Father Paul Reinert, S.J., and John Joseph Cardinal Carberry.

"It is increasingly clear that the so-called third world will enter into the twentieth century to the degree that it appropriates modern scientific, cultural and technological devices," he said.

Thus, he said, "the crucial challenge for the Jew and the Christian in the Western world" is to assure that Judeo-Christian civilization mediates "the fruits and benefits of a scientific-technological development to the third world without the imperialism and triumphalism that has for so long dominated much of the posture of western man to non-western societies, religions and cultures."

"In that sense," he continued, "the third world represents the pre-Judeo-Christian-condition."

Discussing current anti-institutionalism, Rabbi Tanenbaum said its "most serious failing is that it de-

flects persons genuinely concerned about necessary social change from dealing effectively with a rational and legitimate reform and renewal that all institutions require."

He said institutions — including universities, churches and governments — can serve man and must be reformed rather than destroyed.

"In a free society the organization must never be allowed to become an end in itself for which the individual is just the means . . . it must never substitute its partial interest for the common weal."

But, he said, "the essential and real issue" requiring understanding today "is not that of the destruction of the 'establishment' but rather what is required of us to transform institutions in order that they serve in maximum ways the human purpose for which they were initially established."

Rabbi Tanenbaum said that "in many ways, modern society has become abstract in the experience and consciousness of man." Growing religious denominationalism and ethnic identification, he said, are "reactions against this 'abstract society' in which individuals feel powerless, frustrated and without control over their lives."

The respect for particular group experience which has emerged in the United States over the past century is "a unique achievement in of American pluralism," Rabbi Tanenbaum said and should not be ignored in building a world community.

An earlier ideology identified Americanism with Protestant evangelicalism which contributed to the Western mythology upon which some thinkers wish to base global pluralism, he said.

"In a world in which two-thirds of the human family is neither white, nor Jewish, nor Christian, a refurbished western evangelicalism, re-

inforced by Anglo-Saxon hubris, or arrogant pride, can be the surest way of leading to disaster on a global scale," he said.

"If we have learned anything worthwhile from the American experiment, and particularly from the Jewish-Christian dialogue," Rabbi Tanenbaum continued, "it is the sure knowledge that Jews and Christians are learning to live together as brothers, are seeking to build community without compromise of their respective differences and are learning to celebrate the wisdom that unity in the midst of diversity may after all be the will of God."

Other speakers at Saturday commencement exercises at Kiel Auditorium included Father Paul C. Reinert, S.J., university president who conferred the degrees, and Michael Garanzini, student speaker

Father Reinert warned the graduates against "being cowed by the seemingly insoluble problems of our

times" and urged them to meet the challenges the problems present.

"No one of you graduates can or should lightly dismiss the crisis of urban decay, environmental destruction, racial discrimination, our seemingly hopeless entanglement in Southeast Asia, the prospects for nuclear war, overpopulation and all the other frustrating problems of our time."

Neither, Father Reinert told the graduates, should they "succumb to the myth of regress, with its cynicism and stylish disenchantment" which is as "dangerous as naive optimism."

He urged the graduates not to be "ashamed of hoping, afraid to try" and said affirmation to life is "particularly appropriate for the graduates of a Catholic university, for ours is a faith of hope.

"We are the Resurrection People. It is your business as Christians to try."

Reprinted from

St. Louis Review

OFFICIAL CATHOLIC **NEWSPAPER** OF THE ARCHDIOCESE OF ST. LOUIS

June 11, 1971

Jews, Baptists Score Repression in USSR

Baptists and Jews share much in common, both in "rich spiritual heritage and in historic experience," including the contemporary experience of persecution in the Soviet Union.

This common ground was emphasized in a resolution unanimously adopted by a group of nearly 40 Baptist and Jewish scholars June 16 at the close of a four-day conference in Cincinnati on "The People of God: Jewish and Baptist Perspectives."

The resolution was offered by Dr. M. Thomas Starkes, secretary of the Interfaith Witness Department of the Southern Baptist Convention's Home Mission Board, one of the two sponsors of the second Jewish-Baptist Scholars' Conference. The other sponsor was the American Jewish Committee. Sessions took place at Hebrew Union College-Jewish Institute of Religion.

Rabbi Marc H. Tanenbaum, national director of the AJC's Interreligious Affairs Department, gave a summary report of the conference in which he called for "a joint secretariat for the purpose of exploring and implementing programs that will help overcome misunderstanding and build a community of mutual respect and trust between Baptists and Jews everywhere."

Rabbi Tanenbaum's report, also unanimously adopted by the conference, proposed that the new secretariat promote joint studies on Baptist and Jewish theology, joint consultation of seminarians of the two groups, sponsorship of regional and local counterparts of the scholars' conference, and institutes for lay people, particularly in the area of social justice.

The conference authorized the preparation of a joint document elaborating common principles and shared objectives. Among the issues to be explored are religious liberty, church-state relations, social justice and world peace, prejudice and anti-Semitism, and personal ethics and morals, particularly in relation to

the problems of drugs and alcohol.

Dr. Starkes' resolution called attention to the history of persecution of both Baptists and Jews in their struggle "to be loyal to their faiths built on the freedom of the individual concepts."

The resolution also expressed "deep concern over the denial of fundamental human rights of Baptists, other Christians and Jewish persons in the Soviet Union" and appealed to President Nixon "and the proper U.S. government officials to intercede" for Ruth Aleksandrovich and "other defendants of conscience who have been repressed."



College Dean

Sister Mary Ann Connolly, O.P., a native of Cincinnati, will become academic dean of Albertus Magnus college, New Haven, Conn., July 1. An associate professor of Spanish, she joined the Albertus Magnus faculty in 1965 and served as assistant academic dean during the 1970-71 college year. She is a graduate of Ohio Dominican college, Columbus, and received the Ph. D. degree from Yale university in 1969. Her parents, Mr. and Mrs. John J. Connolly, reside at 7681 Gwenwyn drive, Amberley Village.

Reprinted with permission from

CATHOLIC TELEGRAPH June 25, 1971

FOR RELEASE: ON OR AFTER, WED., MAY 3, 1972

For the first time in our nation's history, a Jewish clergyman is being considered for a Presidential appointment to an ambassadorial post. With the resignation of Ambassador Rita Hauser as U. S. Representative to the United Nations Human Rights Commission, the name of Rabbi Marc H. Tanenbaum has been proposed to the White House as a candidate to succeed her. Several UN and State Department officials acquainted with Rabbi Tanenbaum's 20-year record in human rights causes are known to have backed his candidacy. Other government officials are opposed in principle to the naming of a rabbi - no matter how qualified - to this sensitive post believing that it would be taken as a U. S. provocation by Soviet and Arab governments.

While Rabbi Tanenbaum has been actively identified with the causes of Soviet Jewry and Israel, he has been a charismatic public advocate and effective organizer in behalf of the victims of the conflicts between Nigeria-Biafra, India-Pakistan, Southern Sudanese blacks, Ireland, South Africa, and the civil rights struggles of minorities in America. He has also been in the forefront of promoting reconciliation between Muslims, Christians, and Jews in the Middle East. With a Jesuit priest in Congress, another Catholic priest named as a speech-writer for President Nixon, a black Baptist minister just appointed to the Federal Communications Commission, apparently the time is now ripe to emancipate Jewish clergy to first-class citizens' roles in our democracy.

October 4, 1972

Rabbi Marc H. Tanenbaum
The American Jewish Committee
Institute of Human Relations
165 East 56th St.
New York, N.Y. 10022

Dear Marc:

I have long wanted to write to you but I have been under the weather with a spell in hospital. I am now getting back to normal.

You will be glad to know that I finished the work on The Gospel and the Land: Early Christianity and Jewish Territorial Doctrine. It is to be published next year by the University of California Press at Berkeley. The reason why I write is that I had hoped to be able to dedicate this work to two men who, I think, have done as much as any other two men to promote Christian-Jewish understanding and whom I also consider to be two friends of mine. The two men are yourself and James Parkes. I finally decided against such a dedication because I became convinced that if I did so the book would be immediately branded as biased on the Jewish side, for reasons which you will understand. I therefore dedicated it to two institutions that have honoured me. But I did want you to know that my desire was to dedicate it to yourself and my very old friend James Parkes. I hope you will take my intent for the deed, and consider the volume when it comes as very specially a volume for you. It owes much to the dialogue which we have conducted across the years.

It is a long time since we met. I hope to be in New York around the 17th and 18th of October and if possible I shall call. I was very glad to understand that you had met with de Jonge and that you have continued to support the Dutch Compendium.

This brings my warmest greetings as always.

Yours sincerely,

W.D.

W. D. Davies

NATIONAL CONFERENCE OF CATHOLIC BISHOPS

1312 MASSACHUSETTS AVENUE, N.W.
WASHINGTON, D.C. 20005

M E M O R A N D U M

TO: All Bishops
Holy Year Directors

FROM: Bishop Rausch *JAR*

DATE: February 28, 1974

With the encouragement of Cardinal Manning, Chairman of the Ad Hoc Committee for the Holy Year, I am sending to you a copy of Rabbi Marc Tanenbaum's very interesting article on the meaning and practice of the Jubilee Year in biblical and rabbinic Judaism. I am sure that you will find this helpful in carrying out the Ad Hoc Committee's recommendation that the dioceses give renewed attention to developing the ecumenical dimensions of the Holy Year's celebration in the local Churches.

AMERICAN JEWISH
ARCHIVES





COMITATO CENTRALE
PER L'ANNO SANTO

Città del Vaticano, 12th February 1974

No. 1850/74

Dear Rabbi Tanenbaum,

I have been asked by the Cardinal President to acknowledge your kind letter dated January 30, 1974 and to express his appreciation of your kindness in sharing with him your scholarly paper on the traditions of the Jubilee.

His Eminence assures you that the historical roots of the Holy Year are very much in the minds of the Central Committee. The very theme of reconciliation, which is central to the event and its celebration, carries with it echoes of your Jewish tradition and it is firmly hoped that 1975 will give eloquent testimony to that tradition.

The Central Committee wishes to thank you for your courteous invitation to share your thoughts with others interested in the success of the Holy Year.

With personal good wishes, I remain

Sincerely yours,

Most Rev. Antonio MAZZA
Secretary General

Rabbi Marc H. TANENBAUM
National Director, Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

U.S.A.

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS
1312 MASSACHUSETTS AVENUE, N.W. • WASHINGTON, D.C. 20005 • 202-659-6857

March 28, 1974

Dear Friend:

The enclosed essay by Rabbi Marc Tanenbaum, Director of the Department of Interreligious Affairs, American Jewish Committee is a highly competent and interesting account of the Jubilee Year in the Jewish tradition. In light of the proclamation of a Jubilee Year for 1975 by Pope Paul it takes on a special significance for Christians. The essay, written at this particular moment, provides a fine example of ecumenical collaboration, since it gives Christians an opportunity to understand the Judaic roots of a Christian custom whose origin many Christians may well have forgotten.

The essay, moreover, holds interest and value in itself. The farsighted social thought the Jubilee concept held in early Judaism can only amaze Twentieth century men, who have experienced great difficulties in accepting and enacting social practices and legislation of a much lesser scope. Perhaps its message can provide inspiration today to men of all faiths and traditions to rededicate themselves to the progress of social justice.

It is of interest to note that Rabbi Tanenbaum's essay will be published by the Vatican Commission for the Holy Year in its official bulletin, with the suggestion that it be used as a basis of discussion with rabbis and Jewish scholars for the purpose of showing insights from both Jewish and Christian perspectives.

We send it to you in the hope it will be helpful in your preparation for the Jubilee Year, and also that it will enhance your appreciation of interreligious collaboration exemplified so well in Rabbi Tanenbaum work.

Respectfully in Christ,



Rev. Edward H. Flannery
Executive Secretary

EHF:lw
Enclosure

REACTIONS TO "HOLY YEAR 1975 AND ITS
ORIGINS IN THE JEWISH JUBILEE YEAR"
BY RABBI MARC H. TANENBAUM

HIS EMINENCE JOHN CARDINAL WILLEBRANDS, PRESIDENT
VATICAN SECRETARIAT FOR PROMOTING CHRISTIAN UNITY, VATICAN CITY

"I have read the paper with great interest and I appreciate its importance from two aspects, first the information about the the origin and the history and the observation of the Jewish Jubilee Year, and secondly, the spiritual meaning and importance of the Jubilee Year in the Jewish tradition."

"I learned much from your paper about the history, but still more about the religious meaning of this celebration. In the Jewish tradition the dignity of man is seen and judged in his relation to God as Creator and especially in his relation to God under the Alliance between God and his people. Therefore the Jubilee was ascribed to the divinely inspired legislation, revealed on Mount Sinai."

"I think your paper merits publication, and, with your approval, I would suggest a publication of this article in the bulletin of the Commission for the Holy Year 1975."

CANON CHARLES MOELLER, SECRETARY
VATICAN SECRETARIAT FOR CHRISTIAN UNITY:

"We are grateful to you for this illuminating paper and we are studying how to make the best use of it. At least, we shall communicate it to those who are in charge of the spiritual organization of the Holy Year in Rome."

HIS EMINENCE JOHN CARDINAL WRIGHT, PRESIDENT
CONGREGATION FOR THE CLERGY, VATICAN CITY

"The notes are fascinating and I would hope that you would publish or make them available for publication. I am taking the liberty of notifying friends who are working on plans for our Jubilee Year of the existence of your notes and their availability at the address indicated at the end of your paper."

DR. LUKAS VISCHER, DIRECTOR, FAITH AND ORDER COMMISSION
WORLD COUNCIL OF CHURCHES, GENEVA

"Many thanks for your stimulating article on the Holy Year. You are quite right. Your explanations further the rather rudimentary considerations which I offered at the end of my article. I was most interested in reading your comments; especially your emphasis on educational liberation added an element which had escaped my attention. I shall certainly make use of your contribution in further discussions on the Holy Year."

DR. JOHAN M. SNOEK, DIRECTOR, CONSULATION ON THE CHURCH AND
THE JEWISH PEOPLE, WORLD COUNCIL OF CHURCHES:

"It made me anew aware of the fact that Christians need very much to keep in mind the teaching of Tenach and its Jewish interpretation. In addition to this, I realize that - if all parties involved in the Middle East conflict would be obedient to the prescriptions of the Jubilee Year - justice, reconciliation and peace in the Middle East would be very near."

HIS EMINENCE TIMOTHY CARDINAL MANNING, ARCHBISHOP
OF LOS ANGELES: CHAIRMAN OF HOLY YEAR PROGRAM OF
NATIONAL CONFERENCE OF CATHOLIC BISHOPS:

"Apart from the event of our preparation for a Holy Year in 1975, your paper is of especial interest in view of the current preoccupation with the so-called "liberation theologies" in Catholic and Protestant circles:

"Evidently the ancient Jewish tradition was very far-seeing in its emphasis on human, economic, ecological and education liberation. More than ever does it appear imperative that we undertake a periodic liberation, such as the Jubilee Year, if we are to avoid the build-up of dangerous revolutionary pressures in the modern world.

"It would be heartening if a joint effort of such a kind could be undertaken regularly at the quarter-points of the century by our churches. This would certainly call for a reintegration of the will to progress with the spirit of moderation, of conquest with surrender, of joy with suffering, of the this-worldly with the other-worldly, of life with death.

"Your paper surely suggests the Jubilee Year as a possible route along which the Jewish passion for justice and liberation might join forces with the Christian understanding of suffering and death to bring about the humanization of our technological age."

HIS EMINENCE TERENCE CARDINAL COOKE, ARCHBISHOP OF NEW YORK:

"I thank you for your kindness in sharing with me your very thoughtful paper concerning - "Holy Year 1975 and its Origins in the Jewish Jubilee Year."

"I am sure that Monsignor Rigney will also be very interested in reading it since he is serving as Chairman for the Holy Year of Renewal and Reconciliation in the Archdiocese of New York."

MOST REV. JOSEPH L. BERNARDIN, ARCHBISHOP OF CINCINNATI:

"I am grateful that someone of your stature has done this very valuable piece of research on the origin of the Jubilee Year. I found it very helpful in deepening my own understanding and I am sure that many others will be equally helped.

"Hopefully, the 1975 Jubilee Year, along with its year of preparation, will provide many significant opportunities for sharing insights and efforts in our attempts to benefit from our ancient traditions."

HIS EXCELLENCY FRANK H. GRETEMAN, BISHOP OF SIOUX CITY, IOWA:

"I am deeply grateful for the article you sent me on the Jewish history of the Jubilee Year. After reading it, I have given it to the editor of our diocesan newspaper who will no doubt find opportunity to use it in connection with our own news stories on the Holy Year proclaimed by Pope Paul VI.

"Your kindness in offering to assist me if I should find it possible to visit the Holy Land is something I have not forgotten. I am very grateful to you for your willingness to be of such assistance. If, within the next year, such a trip becomes possible for me, you may be certain that I shall contact you."

REV. MSGR. GEORGE G. HIGGINS, SECRETARY FOR RESEARCH
UNITED STATES CATHOLIC CONFERENCE:

"May I also take advantage of this opportunity to thank you very sincerely for your thoughtfulness in sending me a copy of the interesting paper you have written on the origins of the Holy Year in the Jewish Jubilee year. You will be pleased to learn that Bishop Rausch's office has distributed copies of your paper to all of the diocesan and regional Holy Year directors."

REV. C. ALBERT KOOB, PRESIDENT
THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION:

"My deepest gratitude for the paper on the jubilee year. It has helped me understand something in our Catholic practice of the holy year which has always been a sort of mystery to me. The paper is scholarly and well done and it will be a considerable aid to many who will be observing the 1975 Holy Year of peace and reconciliation.

"I am impressed with the four fold liberations required as preconditions for spiritual liberation. Surely we Catholics ought to emphasize the educational objectives of the year for all men, women and children. The distinction between hearing and learning is one that applies to all who read the scriptures.

"Your account of the history of the Sabbatical Year is one of interest to all educators. That year has a more profound meaning than most professors realize.

"It is my intention to circulate the paper among the staff. At a later date I hope to refer to it in Alive, which is our most widely circulated newsletter. Thank you again for a valuable lesson."

REV. MSGR. OLIN J. MURDICK, SECRETARY FOR EDUCATION
UNITED STATES CATHOLIC CONFERENCE:

"The emphasis which Jewish tradition has placed on the need for social justice and social charity makes a very appropriate background and model for the Holy Year 1975."

"I would hope that your paper would receive wide distribution as a means of helping those who will participate in Holy Year to understand the close connection between social justice and charity and a Jubilee observance."

"I would like to make copies available to members of our Education

Committee and for this purpose I am requesting thirty (30) copies."

MSGR. WILFRID H. PARADIS, PROJECT DIRECTOR
NATIONAL CATECHETICAL DIRECTORY:

"It is a very interesting and very scholarly treatment of the subject and I intend to use it in my conferences and homilies about the Holy Year of the Catholic Church."

"I shall give the address of the American Jewish Committee to all those who want copies of the article."

REV. THEODORE M. HESBURGH, PRESIDENT
UNIVERSITY OF NOTRE DAME

"Many thanks for sharing your paper with me. I perused it with great profit and am sharing it with some friends."

SISTER MARY DANIEL TURNER, EXECUTIVE DIRECTOR
LEADERSHIP CONFERENCE OF WOMEN RELIGIOUS

"Having read the paper, we at the Secretariat believe the richness of this paper should be shared as widely as possible. A new awareness of our rootedness in Judaism and of the contemporaneity of the challenges inherent in the observances of the Holy Year is evoked by a reading of Rabbi Tanenbaum's reflections."

MOST REV. JAMES S. RAUSCH, GENERAL SECRETARY
UNITED STATES CATHOLIC CONFERENCE

"Thank you heartily for sharing with me your paper, 'Holy Year 1975 and Its Origins in the Jewish Jubilee Year.' I found the paper most interesting and informative."

"I have asked Father Flannery to be in contact with you to request that we be able to send it to the Catholic dioceses of the United States which have named directors for the Holy Year. It is my fond hope that you will respond affirmatively to this request. I feel the paper would be highly useful at the local church level."

THE REV. ALFRED MCBRIDE, O.PRAEM.
DIRECTOR, NATIONAL FORUM FOR RELIGIOUS EDUCATORS

"Thank you for sending me your paper on the Year of Jubilee. I found it inspiring, informative and very practical. I myself have been thinking of some practical call for the Holy Year. Each of your categories reminds me of elements which the Holy Year in this country could think about."

"Under the liberation of the slaves, I think of amnesty for our Viet Nam dissidents. I believe it should be a conditioned amnesty, similar to the bill that is now in Congressional committee. I would like it to be unconditioned, as the love of God, but perhaps that is too much to ask for."

"I would like to see the moralization of property taken up by urban governments who own so much debilitated housing. I should think they could extend far more dramatically the urban homesteading plan of Wilmington and Philadelphia for recovering the cities and enabling low income families to get decent housing."

"The ecology theme has many applications since our consciousness has been raised on this point. Clean rivers and living waters have a biblical ring."

"The heading of educational and spiritual democracy would remind me of the great need both for value education for everyone and bilingual education for minority groups."

"Your paper has prompted me to think of an article along these lines. I would hope to do this in the near future. If so, I will send you a copy. I will be sure to credit your inspiration."

"
HIS EMINENCE FRANZ CARDINAL KÖNIG
ARCHBISHOP OF VIENNA, AUSTRIA

"My cordial thanks for your letter of March 19, which reached me a few days ago, as well as for the enclosed monograph on the Holy Year and its origins in the Jewish Year of Jubilee. I will bring your interesting discussion to the attention of our Committee for the Holy Year, which will derive valuable suggestions from it."

PROF. E. MVENG, S.J.
MAISON ST. FRANCOIS-XAVIER
YAOUNDE, CAMEROONS

"I have been very happy to receive your last letter and your paper on the Jubileum in the Jewish tradition. If there exist any official French translation, please let me get some copies for our National Committee."

HIS EMINENCE TIMOTHY CARDINAL MANNING
ARCHBISHOP OF LOS ANGELES (JULY 1, 1974)

"I thoroughly applaud the efforts made by you and the Atonement Fathers to organize tours to Rome and Jerusalem in 1975. Our Ad Hoc Committee for the Holy Year encourages all ecumenical and inter-religious efforts developed in connection with the Holy Year. I want to assure you of my personal best wishes for the success of the tours and of the thanks of my Committee for your efforts which are sure to bear much fruit."

"Permit me to express my own gratification that the Holy Father's formal proclamation of the Holy Year parallels the thoughts you expressed in the article we sent to all our Bishops. This unanimity is very heartening."

EDWARD FINNEGAN, MANAGING EDITOR
RELIGIOUS BOOKS, THE CATHOLIC PRESS, CHICAGO

"I have only now had the opportunity of reading your paper, 'Holy Year 1975 and Its Origins in the Jewish Jubilee Year.' Since you elicit comments in your preface, permit me to say that I found the paper to be excellent and stimulating."

"We have been planning for quite a while now a special edition of our Family Bibles for the Holy Year, and it occurred to me as I was reading your paper that it would be an excellent addition to our Holy Year Bible. Of course, it would have to be printed together with a Catholic study that, as you say in your preface, draws any implications from this background study that may be appropriate for Christian observances of the Holy Year."

DR. RICHARD E. GRAEF, MANAGING EDITOR
THE LUTHERAN QUARTERLY

"We would like permission to publish Rabbi Marc H. Tanenbaum's essay entitled 'Holy Year 1975 and Its Origins in the Jewish Jubilee Year.'

"Not only do we think that this article should be read by Lutheran pastors and teachers but we think the Jubilee Year provides a remarkable opportunity for a shared ecumenical experience."

THE REV. ANDREW M. GREELEY, COLUMNIST

"In fact the idea of a Jubilee is an extraordinarily exciting one. Far from being old fashioned it represents an attempt to sacralize time, to reestablish harmony between human life and the rhythms of nature that the most advanced historians of religion, religious sociologists, and psychologists can only vigorously applaud. In a world suddenly conscious of the environment and the ecological cycles, the Jubilee takes on a richness and an importance that is almost incalculable. Rabbi Marc Tanenbaum, the National Interreligious Affairs Director of the American Jewish Committee, has prepared a fascinating paper on the Jewish origins of the Jubilee."

"The possibilities that could be found in those four kinds of liberation as a theme for Holy Year 1975 are immense. It could indeed become one of the most remarkable experiences in twentieth-century Catholicism--a time of study, prayer, reflection, planning, and (as the pope has made clear in his theme) reconciliation. We could pause, catch our breath from all the frantic confusion of the past decade and a half, get to know each other better, bury our old conflicts and marshal our resources for a great revival in the final quarter of the century."

ARCHBISHOP LADISLAUS RUBIN, SECRETARY GENERAL
EPISCOPAL SYNOD OF BISHOPS, VATICAN CITY

"I want to thank you for your kind thoughtfulness in sending us a copy of your interesting and scholarly paper on the meaning and practice of the Jubilee Year in Biblical and Rabbinic Judaism."

"It is a very valuable work for those who would like the Holy Year in the Catholic Church to be a deep spiritual experience, yielding the fruit of love toward all peoples. Hence, the ecumenical aspect of the document gives it special merit."

BISHOP ANTONIO MAZZA, SECRETARY GENERAL
CENTRAL COMMITTEE FOR THE HOLY YEAR

"I have been asked by the Cardinal President to acknowledge your kind letter dated January 30, 1974 and to express his appreciation of your kindness in sharing with him your scholarly paper on the traditions of the Jubilee."

"His Eminence assures you that the historical roots of the Holy Year are very much in the minds of the Central Committee. The very theme of reconciliation, which is central to the event and its celebration, carries with it echoes of your Jewish tradition and it is firmly hoped that 1975 will give eloquent testimony to that tradition."

"The Central Committee wishes to thank you for your courteous invitation to share your thoughts with others interested in the success of the Holy Year."

HIS EMINENCE PAUL CARDINAL ZOUNGRANA
ARCHBISHOP OF OUAGADOUGOU, IVORY COAST

"I just received your study on the 'Holy Year 1975 and its Origins in the Jewish Jubilee Year.'

"This work, on the occasion of the Holy Year 1975, displays an admirable ecumenical openness on your part for which I take the liberty of sending you my respectful congratulations; since this attitude of heart more than ever is the basis of brotherhood and peace."

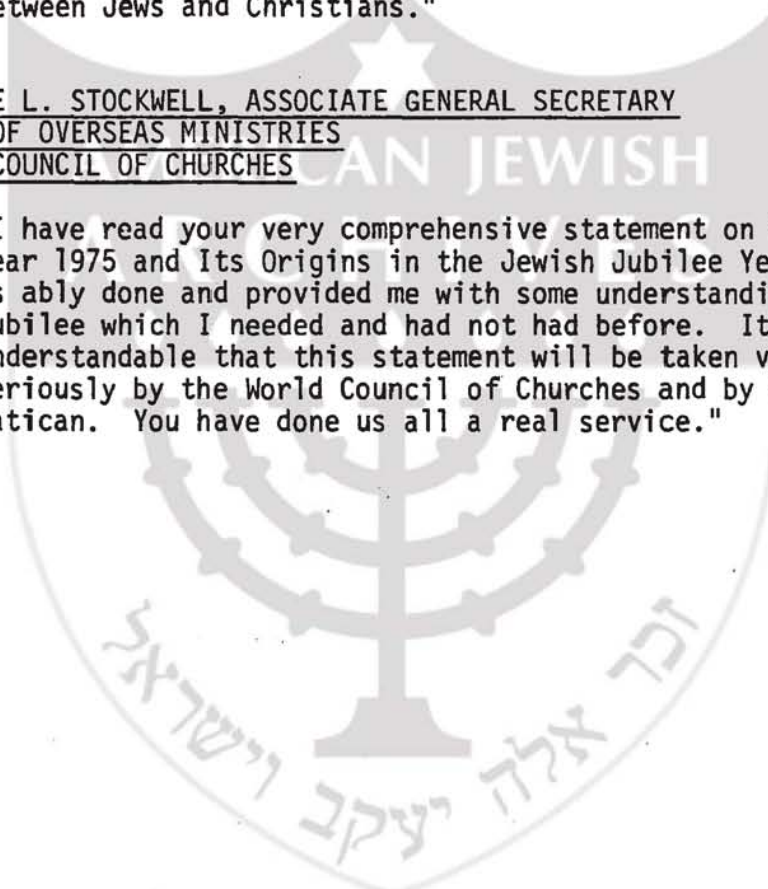
"Please accept, Sir, with all my thanks, the expression of my religious respect and the assurance of my prayers for you and your community."

HIS EMINENCE JULIUS CARDINAL DOEPFNER
ARCHBISHOP OF MUNICH, GERMANY

"I have received your letter of March 19, 1974 with the results of your studies in connexion with the question about 'Holy Year 1975 and its Origins in the Jewish Jubilee Year.' How kind of you to send me this document that I have read with great interest. I am sure that common reflections on the Jewish Jubilee Year and Catholic Holy Year will promote mutual understanding between Jews and Christians."

DR. EUGENE L. STOCKWELL, ASSOCIATE GENERAL SECRETARY
DIVISION OF OVERSEAS MINISTRIES
NATIONAL COUNCIL OF CHURCHES

"I have read your very comprehensive statement on the 'Holy Year 1975 and Its Origins in the Jewish Jubilee Year.' It is ably done and provided me with some understanding of Jubilee which I needed and had not had before. It is quite understandable that this statement will be taken very seriously by the World Council of Churches and by the Vatican. You have done us all a real service."





PONTIFICIA COMMISSIO
IUSTITIA ET PAX

COMMISSION PONTIFICALE JUSTICE ET PAIX
PONTIFICAL COMMISSION JUSTICE AND PEACE

D648-560.5

24 July 1974

Interreligious Affairs
American Jewish Committee
165 East 56 Street
New York, N.Y. 10022
U.S.A.

Dear Sirs:

We were very pleased and grateful to receive a copy of Rabbi Marc H. Tanenbaum's paper "Holy Year 1975 and Its Origins in the Jewish Jubilee Year". Several members of our staff have read the paper and found it interesting, informative and well documented.

Since this scholarly paper will certainly be a considerable aid to many who will be observing the 1975 Holy Year of peace and reconciliation, we would like to send it to our members and consultants and to some of the religious orders who have their headquarters here in Rome. Hence, we would be interested in some 200 copies of the paper, if available, or any number you may be able to send. We shall be happy to take care of any expenses involved.

With sincere best wishes, I remain,

Gratefully in Christ,

Andrea di Montezemolo
Pro-Secretary

"ABOUT THE AUTHOR"

Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee, has been a pioneering leader and thinker in interreligious relations for nearly 25 years. A modern historian writing recently in Commentary magazine, characterized Rabbi Tanenbaum as "the leading figure among Jewish ecumenists" in the fields of interreligious relations and social justice. Newsweek magazine devoted its Religion section (Nov. 9, 1970) to an interview with Rabbi Tanenbaum describing him "as the American Jewish community's foremost apostle to the gentiles...who has been able to solicit support from all factions of the Jewish community."

He has served as visiting professor at the Graduate Ecumenical Institute in Bossey, Switzerland, and has lectured at major universities and seminaries in the United States, Europe, and Israel, including Cambridge University, Harvard, Yale, Princeton, Graduate Theological Union, Notre-Dame, Catholic University, Hebrew University in Jerusalem, Hebrew Union College-Jewish Institute of Religion.

A religious historian and authority on Judaism and Jewish-Christian relations, he has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. Rabbi Tanenbaum is co-editor with Prof. Zwi Werblowsky of the proceedings of the "International Colloquium on Religion, Land, Nation, and Peoplehood," (1971) and is co-editor with Dr. Paul Opsahl and a contributor to the just-published volume, "Speaking of God Today in the Age of Auschwitz and Technology," (Fortress Press, 1974). He is also the author of numerous monographs and essays, among them "Holy Year 1975 and the Jewish Jubilee Year," published as an official study document by the Vatican office for Holy Year in seven languages; "Some Current Mythologies About World Community," (Theology Digest 1972); "Humor in the Talmud and Rabbinic Judaism," (Concilium, the International Review of Theology, published in 5 languages); "Religious Education in Future Tense," (Religious Education Journal); "Jesus, the Gospels, and Rabbinic Judaism," (the Archdiocese of Los Angeles, 1974). In cooperation with the late Prof. Reinhold Niebuhr, he helped write the publication on "Our Moral Resources for International Cooperation," (1960). He is also an advisor to the monumental international research and publications project, entitled "Compendium on the Jewish Background to the New Testament."

Rabbi Tanenbaum is a founder and co-secretary of joint Vatican-International Jewish Consultative Committee and of a similar liaison body with the World Council of Churches. He was the only Rabbi at Vatican Council II, where he was widely consulted by Catholic and Protestant authorities during the deliberations that led to the Vatican Declaration on Non-Christian Relations which repudiated anti-Semitism and called for fraternal dialogue between Christians and Jews.

He also helped organize and served as Co-chairman of the first International Colloquium involving Christians, Jews, Buddhists, Hindus, and Moslems from the five continents that was held at Hebrew University in Jerusalem, November 1970. He also helped organize a Congress of African leaders on "The Bible and Black Africa," in Jerusalem, and served as co-chairman with Prof. C. Eric Lincoln of the first national consultation on Black-Jewish relations at Fisk University.

(over)

Rabbi Tanenbaum is a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry. A leading figure in social justice movements, he was a founder and program chairman of the historic National Conference on Race and Religion (1963); an organizer of the American Jewish Emergency Relief Effort for Victims of the Nigeria - Biafran Conflict; a participant in the current United Nations Food and Population programs and those of the Overseas Development Council which are seeking to mobilize world-wide support to meet the needs of millions of people in Africa and Asia suffering from starvation and famine. He also serves on the Religious Leaders Committee of the National Bicentennial Commission.

A graduate of Yeshiva University and the Jewish Theological Seminary, Rabbi Tanenbaum holds five doctorates, honoris causa, and is the recipient of numerous awards and honors, the latest of which is that of the Religious Heritage of America, "for building bridges of understanding between people of all religions, for exercising religious leadership in the struggle for social justice and charity, and for uplifting the true dignity of man under God." (June 1974)

Much in demand as a lecturer before Christian as well as Jewish groups, he is also a frequent guest on television and radio programs. He has made numerous appearances on the NBC Television Network's TODAY show, the Huntley-Brinkley program, and has also taken part in ABC Television's discussion program on The Deputy which won an "Emmy" Award, as well as CBS Radio's "World of Religion," and broadcasts of the Voice of America and Radio Free Europe. He is often quoted in such widely read publications as Time, Newsweek, Cosmopolitan, The New York Times, Associated Press and UPI. He is also a weekly commentator on WINS-Westinghouse Broadcasting System and Ecumedia.

He has served on various United Nations and UNESCO affiliated committees. In addition, he has achieved national prominence as Vice Chairman of the White House Conference on Children and Youth, the White House Conference on Aging, and the Religious Advisory Committee of the President's Committee on Equal Employment Opportunity; as Consultant to the Children's Bureau; as a member of the White House Conference of Religious Leaders on Race; and numerous other positions with the U. S. government.

He is a member of the Society for the Scientific Study of Religion, the American Academy of Religion, and the American Association of Church Historians.

His other written works include A Guide to Jewish Traditions and Holy Days (Epic Records); co-authorship with Prof. Leonard Swidler of Jewish-Christian Dialogue (published by National Council of Catholic Men and Catholic Women). Rabbi Tanenbaum's essays and monographs on Jewish-Christian relations, and on religion, social justice and world community have been published in such volumes as Vatican II: An Interfaith Appraisal (published by the University of Notre Dame Press and Association Press); Torah and Gospel (Sheed and Ward); The Star and the Cross (Bruce Publishing Company); Concilium, The International Review of Theology, which published an essay of Rabbi Tanenbaum's on "How Modern Jews Celebrate Their History," in English, French, German, Dutch, Italian and Spanish. He has also contributed several articles on Catholic-Jewish relations to be published in the forthcoming Collier's Encyclopedia; as well as in numerous scholarly, religious, and general journals both here and abroad.

He is married to the former Helga Weiss, a psychologist, and has three children; Adena (15), Michael (13) and Susan (7).

ראבאי מארק טענענבוים

שמעון בייקער

ער איז דער דירעקטאר פון דעם צווישן-רעליגיעזן רעפארטמענט פון דער אמעריקען דזשואיש קאָמיטע. זיינע פארבינדונגען מיט דער קריסטליכער מיט ראבאי טענענבוים.

א קאנסערוואטיווער ראבאי וואס שטאמט פון פרומע על-טערן און האט געלערנט אין ארטאדאקסישע ישיבות, האט זיך באקאנט געמאכט אין אמעריקע — און אויך אין אויסלאנד — מיט זיין עקומענישער טעטיגקייט. ער שטייט אין אן ענגע קאנטאקט מיט די פירערדיגע נייטסליכע פון אלע קריסטליכע דענאמינאציעס. און זיין ציל איז צו דערפירן צו א געהעריגער פריינטשאפט צווישן אידן און קריסטן.

דער דאווענער הויך-געוויקסער גער מאן וואס איז 49 יאר אלט און איז אן אפטער גאסט-רעדער נער און לעקטור אויף קריסטליכע צוזאמענקונפטן, ווי אויך א שרייבער און רעדנער איבער רעליגיעזע טעמעס, האט גע'שפילט א וויכטיגע ראלע ביים צוגרייטן דעם דאקומענט פון וואטיקאן, וועלכער איז פאר עפענטליכע געווארן דעם 28טן אקטאבער, 1965, אין דער פארם פון א "דעקלאראציע וועגן נייט-קריסטליכע רעליגיעס". די דעקלאראציע האט דעמאלט אויסגעדרוקט א שטארקע דע-באטע צווישן אידן.

דער נאמען פון ראבאי איז מארק ה. (מרדכי חיים) טענענבוים און ער איז דער דירעקטאר פון דער אמעריקענער צווישן-רעליגיעזער אגנעלעגענדיג הייטען ביים פּרעסטיזשפולן אין איינפלוסרייכע אמעריקאנער אידן דישן קאמיטעט, שטייענדיג אין טאג-טעגליכער פארבינדונג מיט די פארטרעטער פון פארשידענע אפצווייטע פון קריסטליכע גלויבער. ער איז אויך באוואוסט ווי א קאמענטאטאר איבער רעליגיעזע צענינים אויף דער ראדיא-סטאנציע האבעליר-אידעס יע דען וונטאג, און איז פון צייט צו צייט א גאסט אויף אנדערע ראדיא און טעלעוויזיע-פראגראמען. דערצו איז ער דער מחבר פון א בוך אין ענגליש א. ג. "רייזענדיק היינט וועטן גאט אין דער תקופה פון אוישוויץ

און טעכנאלאגיע" און פון אן א שיעור בראשית. עסייען און ארטיקלען אויף רעליגיעזע טעמעס.

ראבאי טענענבוים, וואס האט פינף ערד-דאקטאראטען, איז גע'בירען געווארן אין באלטימא, איז דער פרומער היים פון דער העפאשנע אידישע אימיגראנטען פון אוקראינע. זיין טאטע האט געהאט א שפייז קראם אין באלטימא, וואו מארק האט געלערנט פונעם אידן דער ארטיגער ישיבת חפץ חיים. כאטש די מאמע האט געוואלט, אז זייער זון זאל ווער רב א דאקטאר, האט דעם אינגל גע'בעדיגט צו "רבנות". אין א מעדיצינישער שולע איז ער געווען בלויז איין טאג און מיט דעם האט זיך פארענדיגט זיין קאריערע ווי א "דאקטאר". נאכ'ן אפערנען פיר און א האלב יאר אין ישיבה אוניווערסיטעט וואו ער איז געווען רעדאקטאר פון דער קאלעדזש צייטונג איז ער אנטקומען אין אידישן טעאאלאגישן סעמינאר, פון וועלכע ער האט גראדואירט.

זיין פרוי, פון דער חיים העל'גא (מרדע) ווייס א פסיכאלאגין פון בארדע, שטאמט פון דייטשלאנד. זיי האבען דריי קינדער און וואוינען אין דזשעקסאן האייטס.

ראבאי טענענבוים פירט אן מיט זיין רעפארטמענט אין אמעריקאנער אידישן קאמיטעט זינט 1960. פאר דעם האט ער קארגע צען יאר פארנומען אן ענלעכע שטעלע אין "סינאגאג קאונסיל", וואס נעמט ארום דעם קאנסערוואטיווע באוועגונג דעם רעפארם-לאגער און די "מאדערנע ארטאדאקסיע".

בעת א געשפרעך פאר אונזער צייטונג האט ראבאי טענענבוים באזאגט, וואס באטראכט זיך פאר א שומר שבת און שומר מצוות, מיר אויפגעקלערט, אז אין זיין קאפאציעטע אלס דירעקטאר פון צווישן רעליגיעס דעפארטמענט, איז ער פאראנטווארטלעך פאר די באציאונגען מיט'ן וואטיקאן, מיט'ן אלגעמיינעם קראנט פון דער פראטעסטאנטישער קירד, ווי אויך מיט אלע גרויסע קריסטלעכע קערפערשאפטן אין אמעריקע. איינשליסענדיג די קירכען פון דער שווארצער באפעלקערונג.

ער האט אנגעוויזען, אז אין



ראבאי מארק טענענבוים

דער גאנצער וועלט זיינען פאראן זעקס הונדערט מיליאן קאטאליקן קען אין אן ערך 300 מיליאן פראטעסטאנטען און מורח-ער טאדאקסען פון קריסטלעכע לא'גער.

וואס אבאלאנגט די פאראייניגטע שטאטען, זענען דא פאר 48 מיליאן קאטאליקן; 67 מיליאן ליבעראלע פראטעסטאנטען, וואס זענען פארטרעטן אין וועלט-ראט פון קירכען (נעשא'נעל קאונסיל און טשורטשעס); ארום 45 מיליאן עוואנגעלישע פראטעסטאנטען, וועמענס הויפט פירער איז דער גוט-באוואוסטער "פרעדיגער", בילי גרע'העם; דריי מיליאן גריכיש-אראקאטישע קריסטען, צווישן די 22 מיליאן שווארצע איינשליסענדיג, ווידער, זיינען זיבעצן מיליאן פראטעסטאנט און 900 טויזענט קאטאליקען.

באטאנענדיג, אז דער דע'פארטמענט מיט וועלכע ער פירט אן האלט אן ענגע קאנטאקט מיט דער פירערשאפט פון אלע דערמאנטע קריסטליכע גרופן, האט ראבאי טענענבוים זיך אפגעשטעלט אויף צוויי הויפט-אויפגאבען פון זיין טעטיגקייט אין די פאראייניגטע שטאטן, אייראפע, לאטיין אמעריקע. די ערשטע אויפגאבע האט ער באצייכענט ווי א "פארטיידיגונג" פראגראם, וואס דריקט זיך אויס אין פארטיידיגען די אינטערעסען פון מדינת ישראל און פון די אידן אין סאטעטען - פארבאנד און אראבישע לענדער, אנטקעגענ-

שטעלענדיג זיך דער אראבישער און סאטעטישער פראפאגאנדע. אין די ראמען פון דעם דאווענען פראגראם ווערט אויך באשעמלט אנטיסעמיטיזם, באמיענדיג זיך אויסצווארצלען די שנאה צו אידען וואס קומט צום אויס-דרוק אין קריסטלעכע לערדבי-כער.

די צווייטע אויפגאבע, האט ראבאי טענענבוים באמערקט, באשטייט אין פארשטעלען פאר דער וועלט די פאזיטיווע גע'שטאלט פון אידענטום, וואס שליסט איין אידשע רעליגיע, אידישע קולטור, אידישע ציוויל-ליזאציע.

אין פארבינדונג מיט דעם האט ער געפונען פאר נויטיג צו אנאליזירען דעם אנטיסעמיטיזם אין די פארגאנגענע דרייסיג יאר, וועלכע ער האט פאנאני-דערגעטיילט אין עטלעכע תקרפות. נאכ'ן סוף פון דער צוויי-טער וועלט-מלחמה זיינען די אנט-אידישע געפילען ביי קריסטען, לויט אים, געווען שוואך, ווייל זיי האבען געהאט א שולד געפיל צוליב דער אויסראטונג פון זעקס מיליאן אידען און ס'איז ניט געווען אין דער מאדע צו זיין אן אנטיסעמיט. די דא'זיגע לאגע, מיינט ראבאי טענענבוים, האט אנגעהאלטן ביז נאך דער זעקס-טעגיקער מלחמה פון ישראל מיט די אראבישע לענדער, אין 1967, ווען די אידן דינען מדינה האט אפגעהאלטען א גרויסן נצחון, ווי איבערגאכט האט זיך די באציאונג פון קריסטען געענדערט, און אנט-סעמיטיזם האט זיך ווידער בא'וויזען אין אלע זיינע מיאוס'ע מאניפעסטאציעס. א פראטעסט-טאגטישער פירער האט אין יע'נער צייט פארגלייכט ישראל'ס זיג מיט א "נאצי בליד-קריג".

ס'האט זיי פארדראסן וואס יש'ראל האט געוואונען און גיט דערלאזט צו א נייעם אוישוויץ, און זיי האבען געהאט "רחמנות" אויף די אראבער וואס האבען פארווירען דעם קריג. * * *

אויסנוצענדיג די סימפאטיע פון קריסטען פאר די אראבער, האבען אראבישע אגענטען פון דער "פאלעסטינער באפרייאונגס ארגאניזאציע" איינגעשטעלט, אין די יארען 1967-73, אין די פאראייניגטע שטאטען א גוט-ישראל.

ארגאניזירטען פראפאגאנדע אפאראט קעגען ישראל און ציר-ניסטען (געמיינט אידען) בא'נוצענדיג זיך מיט קאריקאטורן פון אמאליגע נאצי-שטימער. די דאווענע פראפאגאנדע האט געהאט א ווירקונג אויף קריסטן און באוועגונגען אויף די ליבע-ראלע פראטעסטאנטען, וואס האלטען זיך נאענט צו דער "דריטער וועלט". ס'איז אפילו געווארן א מאדע צווישען-פראג-גרעסיווע קריסטען צו קריטי-קירען ישראל, און אמדירעקט אויך אידען וועלכע העלפען יש'ראל, האט געוואגט ראבאי טענענבוים, אונטערשטרייכענדיג אז קריסטלעכע גייסטלעכע און בעירוט, לבנה האבען גערופען די אמעריקאנער קריסטן, אויפ'ן סמך פון זייער געמיינזאמען רעליגיע, זיך סאלידאריזירן מיט די אראבער. אין אמעריקע זיי'נען פאראן אז ערד 350 טויזענט איינוואוינער וואס געהערען צו דער סיריש-אראקאטישער קירד. ביי יעדער קריסטלעכער קאנסערוועטיווע האבען די דאווענע סירישע קריסטען זיך באמיט "אדורכצושטופען" א רעזאלוציע וואס פארדאמט ישראל.

דער אמעריקאנער אידישער קאמיטעט האט געשיקט זיינע פארשטייער צו די גרעסערע קריסטלעכע קאנווענשאנס. מיר האבען ארגאניזירט פריינט פון ישראל, א דאנק וועלכע ס'איז געלונגען, אין די מערסטע פאלן צוויקצואווייזען די פארטעסטינער גענע פרא-אראבישע רעזאלוציעס, האט ראבאי טענענבוים באשטאט. ער האט צוגעגעבען, אז זינט דעם יום כיפור קריג אין 1973 מערקט זיך א נייער צוגאנג ביי אמעריקאנער קריסטען, וואס האלט אן ישראל האט א רעכט צו עקזיסטירען און די פאלעסטינער האבען א רעכט אויף זעלבסט-באשטימונג. אזוי ווי אין ניו יארק איז טעטיג אן אפיס פון דער "פאלעסטינער באפרייאונגס ארגאניזאציע", וואס האט געשולטע פראפאגאנד-דיסטען, באמיען מיר זיך אויפ'צוקלערען פאר די קריסטען, און אראפאס רעדט ניט אין נאמען פון די פאלעסטינער. מיר האבן געהאלטן ארגאניזירן 12 קריסטלעכע אינסטיטוציעס לטובת ישראל.



Experts, Books and Prejudice

Research on religious prejudice and stereotypes in textbooks brought two experts to a three-day conference at Fordyce House here. At left is Father Trafford P. Maher, S.J., of St. Louis University; at right is Rabbi Marc Tanenbaum of the American Jewish Committee, New York. — Photo by Richard C. Finke.

Conference Here Notes Role Of Faiths' Textbook Studies

By WILLIAM McSHANE
St. Louis Review Staff Writer

The textbook studies initiated in the 1930s by the American Jewish Committee, carried on for more than three decades and culminating in the past 10 years with the publication of a variety of major analyses, may have become a model for the future of pluralistic coexistence throughout the world.

Rabbi Marc H. Tanenbaum, national director of Interreligious Affairs for the American Jewish Committee, placed that value on the textbook studies in his address at a three-day National Conference on "Faith Without Prejudice: Religion and the Teaching of Human Relations" held this week at Fordyce House.

The conference, sponsored by the American Jewish Committee in cooperation with St. Louis University, was held as a continuation of a series of studies by Protestants, Catholics and Jews of their own teaching materials from the point of view of how other religious groups are portrayed. More than 100 national Catholic, Protestant and Jewish leaders attended the meeting which evaluated the current status of interreligious and intergroup content in religious education materials.

Underscoring the implications for the world community, Rabbi Tanenbaum said the textbook studies, "which have provided quantitative, measurable ways of identifying methods by which we teach about each other, the degrees to which we communicate either distortion or accurate information about each other,

have in fact become a model which is of implicit importance for the future of pluralistic coexistence in the world at large."

He said there seems to be an increasing awareness that "another way must be found to instruct our parishes, our children, their parents, in terms other than those which seek to affirm the values and claims to truth of our own tradition by investing them with a kind of superiority at the expense of the inferiority of another community."

Rabbi Tanenbaum cited numerous examples "throughout the continents of the earth" where a pattern is discernible in which religious ethnic conflict has become formative in shaping political and ideological struggles.

The American Jewish leader said that no religious ethnic conflict can remain simply an "intra-state issue" and he stated there is a need in each country for new approaches for handling multi-ethnic conflicts. It is in this area that the textbook studies can be learned from, he said.

"We are not simply engaged in the process of examining our textbooks, our teacher systems, the training of teachers; we are not engaged in some private education enterprise which is something confined to us as a group of professionals with minimal consequences on the welfare of the human family.

"What we have begun in this process of examination, are open, self-critical ways of developing a pedagogy which enables us to be faithful to the doctrines, creeds and traditions of our commitments and at the same time to be open to the claims of truth and values of another tradition. It represents the very bedrock of pluralism in society.

"That experience—of affirming one's own tradition and participating in a dialogic process in which one recognizes that dialogue is the means by which one develops one's own sense of identity in relationship to the other, by confirming the other in the fullness of the identity of the other, rather than looking upon the dialogic process as a means of obliterating the identity of the other—that experience, which is the dynamic of the pluralist process, may in fact become one of the most valuable exports American Jews and Christians may have to offer the world community," Rabbi Tanenbaum said.

The Catholic self-studies of textbooks were supervised by Father Trafford Maher, S.J., at St. Louis University and carried out by Sister Rose Thering, O.P. (religion materials), Sister Rita Mudd, F.C.S.P. (social studies materials), and Sister Mary Linus Gleason, C.S.J. (literature materials). These studies were summarized in a book, *Catechetics and Prejudice*, by Father John Pawlikowski, O.S.M., associate professor at the Catholic Theological Union, who addressed the conference.



Fr. Pawlikowski
'Share our diversities'

Among the studies' general findings, he said, was that prejudice was greater in the religion books than in the social studies textbooks. "Many of the portraits of the outgroups were much more negative in the religion books than the social studies texts," he said. However, Father Pawlikowski said no conclusions could be drawn from this revelation.

"Also emerging from the studies," he continued, "is the need for movement away from an attitude which stresses commonalities to one which concentrates on differences." Father Pawlikowski suggested a replacement for the "melting pot model"—a "shared diversity model."

"Diversity meaning a recognition that perhaps the greatest thing we have to learn from each other is to understand our differences, to celebrate those differences," he said. "But the word 'shared' is also important. It is not enough for us to retreat into our isolated little worlds in which we have our differences, but we desperately need to find structures for sharing our diversity."

The Catholic studies also re-

vealed, he said, a need for rethinking the notion of religious pluralism in the United States and elsewhere. Father Pawlikowski said that as the nation moves into its bicentennial celebration religious educators should explore anew the idea of religious pluralism and to think of new ways to realize it in the years ahead.

"As we look at the public morality of this country, I think we can see what has happened with the total removal of religion of the various religious traditions in this country as a positive contributing force," he added.

Father Pawlikowski said that the Catholic researchers found that textbooks in use at the time of the studies at St. Louis University did not prepare the Catholic students of that period to face the challenges of their early adulthood.

"They did not prepare them to meet the racial crises of the latter 1960s, the international responsibility of the church and the U.S. in the 60s and early 70s, and I wonder if our textbooks today are not doing the same thing.

"Are we really preparing students today to live in a world that is global in its orientation?" he asked. "The ignoring of other great religious traditions, the paranoia about Marxism, and the failure to teach our youngsters about Marxism in a critical way, is doing a disservice to young people today."

Father Pawlikowski said that throughout the research it was "noticed that even though the textbooks were written for a Catholic audience and even though at least 25 per cent of the Catholic community is Spanish speaking—and there also are black Catholics—the perspective of the Catholic textbooks was very definitely white and, in fact, white northern European. That is, Catholics who were of Spanish speaking ancestry or black somehow were not part of the mainstream of Catholic life."

In the Catholic textbook treatment of the Jewish religion, Father Pawlikowski said that in the religion textbooks the Jews were the most frequently mentioned group, but also the most distorted. In the social studies texts Jews were seen somewhat more positively, but they were also the least present group.

"I think this confirms the fact that it is virtually impossible for Christians in a religious context to explain Christianity without reference to biblical Jews and Judaism," he added. Therefore, he said, it becomes imperative for Catholic textbooks to look closely at the image of Jews and Judaism.

Among major distortions of Jews found in Catholic textbooks Father Pawlikowski included:

—"the deicide charge that Jews killed Christ;

—"presentation of the Jewish covenant;

—"the image of the Pharisees; and

—"omission of Israel and the holocaust."

Major Catholic textbooks taught the deicide charge, he said. "Progress has been made in this area by Catholic publishers," he reported, but he cautioned against believing the issue is dead.

He criticized interpretations which portray Jesus against Judaism, "the type of portrayals which, unfortunately, we have in our Holy Week liturgies when we dramatize this again. Liturgically we still have a problem," he said.

In the conference's keynote address, Dr. Martin E. Marty, professor of modern church history at the University of Chicago, examined the kinds of pluralisms and kinds of religious commitments which might best serve "both our deepest faith and the broadest extent of civil society."

To move from religious commitment to accept the challenge of pluralism, he said several steps are required. "We can become increasingly empathic, more understanding as to why people hold the positions they do. Secondly, pluralism can be addressed whenever people stress the areas of overlap, coincidence and parallel in theological or moral visions.

"Thirdly, there must be more effort to see that inside pluralism we often have alternative expressions of similar realities."

Dr. Marty said that whenever interactive groups come to some sort of convergence, especially on questions of values or morals, that, convergence should be emphasized. And, he said, most important is the need for the restoration of constructive argument.

"Lapsing back and wallowing in our separate traditions without seeing their part in the efforts of the whole race will not prepare us for crisis," he said. "Empathic and constructive argument forces on us again not only a response to these traditions but appeal to larger sets of terms that will help us transcend civil chaos and moral anarchy without coming to the point of imposing by force or guile a majority's view on the many traditions and tribes that must remain free to coexist and conspire in the Human City."

Father Paul C. Reinert, S.J., chancellor of St. Louis University, concluded the conference Tuesday with a "Prospectus for the Future."

Rather than downplaying the religious identity of each segment of society, the religious affiliations should be recognized and maintained, Father Reinert said.

"I don't believe we should adopt a religious version of the melting pot," the former SLU president said. Calling the "melting pot" a "cultural device which has long outlived its usefulness," he noted that religious

identity and traditions "provide one vital way in which people can find their way in life, and relate through this orientation to a larger whole."

Instead, prejudice should be attacked and confronted directly and with candor. In the field of education, he said, prejudice comes in the form of "unconscious stereotypes, based on ignorance." Today's college students are alert to the possibilities of their own racist or sexist attitudes, "but they are shocked and resentful" if they are accused of being anti-Semitic. "They don't realize, until pointed out to them forcibly, that the groundwork for Hitler's 'final solution' was laid long ago by a stereotype of the Jewish people fostered in Western Christendom since the early days of the church."

-over-

Finds Anti-Jewish Bias Easing

By JAMES E. ADAMS
Of the Post-Dispatch Staff

Prejudicial stereotypes of Jews have for the most part been removed from Catholic and Protestant textbooks, but complete and accurate instruction on Judaism as a living religion has not yet been incorporated.

That was the consensus of about 80 leading Catholic, Protestant and Jewish educators who concluded a national conference here yesterday on the topic "Faith Without Prejudice: Religion and the Teaching of Human Relations."

The group was convened by the American Jewish Committee to evaluate the status of interreligious content in denominational educational materials a decade after extensive studies disclosed bias in those materials.

The three-day meeting was held at Fordyce House, the retreat center of St. Louis University, a cosponsor of the conference.

"A great deal of real progress has been made during the past decade in removing the roots of anti-Semitism, anti-Christianity and racial prejudice in our respective teaching systems—more progress, in fact, than had been made during the 1900 years that preceded," said Rabbi Marc H. Tanenbaum, national director of Interreligious Affairs of the committee.

"But," he said, "as long as a single hostile or pejorative teaching remains in any of our textbooks or in the minds or the behavior of any of our teachers or parents or children, that negativism or rejection of others remains as a fundamental contradiction to the highest professions of our individuals faiths, and we are ally obligated not to rest
I we are totally free and

clean of any prejudices whatsoever."

Speakers from each faith group cited as key weaknesses the lack of teaching about the Holocaust, the slaughter of Jews by the Nazis, and teaching about the theological implications of Israel for Jews.

Without discussion of these two topics, Christians cannot even begin to understand contemporary Jews, the speakers said.

Also frequently cited was the gap in most denominational instruction dealing with the history of Jews since Christ. The educators said this omission tended to perpetuate the distortion of Jews as "stubborn adherents of a dead religion."

The Rev. John T. Pawlikowski, professor at the Catholic Theological Union in Chicago, and author of "Catechetics and Prejudice," said the notion that Jews were guilty of delicide (God-killing) in the Crucifixion of Christ has been virtually eliminated from Catholic instructional materials.

Father Pawlikowski said the main weakness now in the Catholic educational approach to Jews is that it "hasn't been brought up to contemporary times — it deals only with the

Biblical period."

A comprehensive history of Jews and of anti-Semitism needs to be incorporated into Catholic curricula, he said, in order to approach the ideal that Catholics "understand Jews as they understand themselves."

"We must also remember that learning about Jews from books is not enough. We need to bring Christian students together with Jews outside the classroom setting," he said.

Gerald Strober, formerly of the committee staff and now a free-lance writer, said that upgrading of teaching about Jews in Protestant schools was not a priority of the "Protestant bureaucracy."

While most blatant prejudicial stereotypes of Jews have been removed, there seems to be little push to move on to the next level of positive presentation of "Judaism alongside Christianity in history and the validity of Judaism today," he said.

Except for steps taken at Concordia Publishing House of St. Louis, Strober said, no internal processes in major Protestant publishing houses has been created to evaluate materials relating to Jews.

In an interview, Rabbi Tanenbaum said he was very encouraged by the spirit of the conference.

"The fact that there is a high degree of consensus among these Catholic and Protestant educators on the tasks ahead indicates to me there is great potential for a major step forward," he said.

He called the conference a "healing and supportive experience" for Jewish participants.

He said also that the conference disclosed the extent to which Jewish educators have become sensitive to many traditional stereotypes about Christian groups. These stereotypes are deeply rooted because "for virtually 1900 years Jews experienced the Christian as the oppressor."

Religious diversity has 2 faces, conference told

Diversity of religious belief is both one of America's strengths and one of its weaknesses, a conference on religious cooperation was told Sunday.

Speaking to religious leaders and educators at St. Louis University's Fordyce House in South St. Louis County, Dr. Martin Marty, associated editor of Christian Century magazine, said some Americans are "starving in the cafeteria lines."

FACED WITH such numerous religious faiths and means of expression, they don't know what to believe, he said.

At the same time, this acceptance of diversity "provides toleration for all elements, which is necessary for survival in our society."

Dr. Marty said, "Most educators act as if religion is a waning force in the world," that the human race will outgrow it. On the contrary, religious movements have been both growing and proliferating since World War II, he said.

Rabbi Mark H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee, said the ability of different religious beliefs to live together in this country "may well be the most valuable export we have to share."

"Centuries of wrong or bad

teaching, characterized by stereotypes and caricatures, are responsible for many of the political antagonisms that have torn nations and people apart," he said.

The conference is sponsored by the Jewish Committee in cooperation with St. Louis University.

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AMERICAN JEWISH COMMITTEE
BIOGRAPHICAL SKETCH

RABBI MARC H. TANENBAUM

Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee, has been a pioneering leader and thinker in interreligious relations and social justice movements during the past 25 years. A modern historian, writing recently in Commentary magazine, characterized Rabbi Tanenbaum as "the leading figure among Jewish ecumenists" in the fields of interreligious relations and social justice. Newsweek magazine recently devoted its Religion section to an interview with Rabbi Tanenbaum describing him as "the American Jewish community's foremost apostle to the gentiles...who has been able to solicit support from all factions of the Jewish community."

He was the only rabbi present during the deliberations of Vatican Council II from 1962-65, where he was frequently consulted by Catholic authorities and Protestant observers about the substance of the historic Vatican Declaration on Non-Christian Religions which condemned anti-Semitism and called for "fraternal dialogue" and "mutual respect" between Catholics and Jews.

Rabbi Tanenbaum was appointed in May 1976 to serve as Chairman of the Jewish-Christian Relations Commission of the New York Board of Rabbis. The New York Board of Rabbis is comprised of 1,000 Orthodox, Conservative, and Reform rabbis and is the oldest and largest rabbinic organization of its kind in the world. It represents the religious and communal interests of the largest Jewish community in the world and cooperates closely with similar rabbinic organizations in practically every major center of Jewish population in the United States, and in other parts of the world.

Under his direction, the American Jewish Committee has involved major Jewish scholars and religious leaders in national academic institutes and seminars with every major branch of Christendom - Roman Catholic, mainline Protestants, Evangelicals, Greek Orthodox, and Black Churches, with similar programs in every major city in the United States. Rabbi Tanenbaum also served as co-chairman of the first International Colloquium on Religion, Land, Nationalism, and Peoplehood, held at Hebrew University in 1970 which involved the participation of Muslims, Buddhists, Hindus, African religions, as well as Christians and Jews. He also served as co-chairman of the first International Colloquium on Judaism and Christianity held at Harvard Divinity School in 1966.

He also helped organize a congress of African leaders on "The Bible and Black Africa," in Jerusalem, and served as co-chairman with Prof. Eric C. Lincoln of the first national consultation on Black-Jewish relations at Fisk University.

Rabbi Tanenbaum has directed the landmark religious research studies examining intergroup content in Catholic, Protestant, and Jewish teaching materials in the United States, Italy, Spain, French-speaking countries, Germany and Latin America. These studies have been the basis of the revision of virtually all negative stereotypes in the textbooks produced in the 1970s.

A major force in the promotion of social justice and human rights, Rabbi Tanenbaum helped organize the American Jewish Emergency Relief Effort for Victims of the Nigerian-Biafran Conflict; he is national co-chairman of the Interreligious Coalition on World Hunger; and national co-chairman of the Interreligious Task Force on Soviet Jewry. He was also a founder and program chairman of the historic National Conference on Religion and Race, which has been regarded as a turning point for the promotion of civil rights in the 1960s. He has served on various Presidential, White House, and United Nations commissions on children and aging, race relations, and food and population problems.

Rabbi Tanenbaum has been frequently invited to serve as a Jewish spokesman before various Congressional and Senate Committee hearings - the U.S. Senate Foreign Relations Committee on "Moral Aspects of American Foreign Policy" (Jan. 1976); Senate Special Hearings on World Hunger and America's Food Policy (Dec. 1974); the House Foreign Affairs Committee hearings on Jerusalem. He has lectured on moral issues before members of the Joint Chiefs of Staff of the Armed Forces, the U.S. Army and Navy Chaplain Corps. He also serves on the 1980s Project on Human Rights of the Council on Foreign Relations, and is a member of the steering committee of the American Revolutionary Bicentennial Committee's Citizen Dialogue.

Rabbi Tanenbaum is the author and co-editor of "Speaking of God Today," "The Jerusalem Colloquium," "Our Moral Resources for International Cooperation" (in collaboration with Dr. Reinhold Niebuhr), "Religious Values in an Age of Violence," "Scripture, Theology and History: Perspectives of Evangelicals and Jews," has written numerous monographs and essays which have appeared in scholarly journals in many foreign languages (his essays on the "Holy Year and Its Origins in the Jewish Jubilee Year, published by the Vatican Commission on the Holy Year in 1975 has appeared in French, Italian, Spanish, German, Dutch and Japanese). He is also the interreligious academic consultant to the New Media Bible.

One of America's most effective and popular lecturers and orators, Rabbi Tanenbaum has lectured at major universities, seminaries, religious and educational bodies in the United States, Europe, and Israel and at numerous national and international conferences.

He has served as visiting professor at the Graduate Ecumenical Institute in Bossey, Switzerland, and has lectured at Cambridge University, Harvard, Yale, Princeton, Graduate Theological Union, Notre Dame, Catholic University, Hebrew University in Jerusalem, Hebrew Union College-Jewish Institute of Religion.

He is a prize-winning weekly radio commentator over WINS-Westinghouse, has appeared numerous times on the NBC-Today Show and other major network programs. Rabbi Tanenbaum is also the Jewish feature writer for the National Catholic News Service of the National Conference of Catholic Bishops. He holds eight doctorates, honoris causa, from major Christian and Jewish universities and seminaries, and is the recipient of numerous awards and honors, the latest of which is that of the Religious Heritage of America, "for building bridges of understanding between people of all religions, for exercising religious leadership in the struggle for social justice and charity, and for uplifting the true dignity of man under God." (June 1974)

His other written works include A Guide to Jewish Traditions and Holy Days (Epic Records); co-authorship with Prof. Leonard Swidler of Jewish-Christian Dialogue (published by National Council of Catholic Men and Catholic Women). Rabbi Tanenbaum's essays and monographs on Jewish-Christian relations, and on religion, social justice and world community have been published in such volumes as Vatican II: An Interfaith Appraisal (published by the University of Notre Dame Press and Association Press); Torah and Gospel (Sheed and Ward); The Star and the Cross (Bruce Publishing Company); Concilium, The International Review of Theology, which published an essay of Rabbi Tanenbaum's on "How Modern Jews Celebrate Their History," in English, French, German, Dutch, Italian and Spanish. He has also contributed several articles on Catholic-Jewish relations to be published in the forthcoming Collier's Encyclopedia; as well as to numerous scholarly, religious, and general journals both here and abroad.

He is married to the former Helga Weiss, a psychologist, and has three children, Adena (17), Michael (14) and Susan (10).

In announcing his appointment, Rabbi Judah Cahn declared, "The New York Board of Rabbis is gratified that a person of Rabbi Tanenbaum's outstanding record of achievement, dedication, and service has accepted our invitation to give us the benefit of his singular experience and unique leadership in our program for the promotion of understanding and collaboration between the major Jewish and Christian communities in this great metropolis. At a time when the nation and the city are confronted by such a barrage of moral and civic problems which threaten the very future of our society, we hope that the Board of Rabbis, augmented by the knowledge and skills of able people such as Rabbi Tanenbaum, will be able to make a meaningful and constructive contribution to advancing the welfare of the Jewish community and of our entire society."

For program materials on Jewish-Christian Relations write to:

Interreligious Affairs Department
American Jewish Committee
165 East 56th Street
New York, New York 10022

What N. Y. Needs Is More Christmas Spirit

By RABBI MARC TANENBAUM

SOMETHING SPECIAL, even precious, happens to this metropolis and to its eight million people during this season of Christmas that should give your heart a start. This town could use a lot more of that spirit.

From January to December, as E. B. White wrote in his classic article "Here Is New York," the city often imparts a "feeling of great forlornness or forsakenness." For most of the year, the city is turbulent, filled with tension, frustration, irritability, so crowded, so uncomfortable, so ruthlessly competitive, in many ways callous to people's deepest feelings.

A bus driver slams the door in your face and leaves you standing in a cloud of exhaust, an affront to your dignity as a person. A taxi driver bellows obscenities as he nearly rips off your fender. You wait in an interminable line at the Motor Vehicles Bureau as "civil" servants chat indifferently, as though you did not exist.

Then the 11 p.m. newscasts throw fear into your heart nightly with brutalizing images of stabbings, shootings, muggings, rapes, horrendous fires, the daily corruptions and ripoffs. It is a miracle that we get through the year with our senses intact.

New Spirit in the Air

From January to December that goes on. But December to January brings something different: A warmth, a softness of feeling, a special caring, a rejuvenation of the spirit are in the air. Strangers act more like neighbors in a country village. There is a friendliness and a happiness buoyed by children's gleeful voices before the magic of Fifth Ave. windows, brightened by festooned trees and lights that blink on and off, turning grim streets into fairylands. There is a festiveness and a reaching out that brings families and friends together in love and closeness.

And despite the overwhelming tide of commercialism and often-compulsory gift-giving, people are brought by Christmas and Chanukah to turn their minds to words like "peace" and "goodwill" and to show—through gifts to the poor and forgotten, as well as to one another—that they mean it.

Back when I was a child of 10 in a mixed working-class neighborhood of Ballimore, I had a memorable Christmas experience. My parents, devout Orthodox Jews who took their religion seriously, owned a grocery store during the Depression. On Dec. 24 about 3 p.m., I found my mother in the back of the store filling baskets with canned goods, breads, meats, cakes and candies from our half-bare shelves. She tied each basket with red and green ribbons.

Christmas Spirit, Too

My mother had learned that several of our Christian neighbors were stone broke and had no money to buy food for Christmas dinner. She left me to watch the store as she went into the neighborhood to hand out the baskets.

For my mother, that act was what being a com-



mitted Jew was all about: loving your neighbor, promoting peace between man and his fellow human beings. And that is what I take the Christmas spirit to be.

Christmas, to me, means smiles and children and helping the poor and families' being together again—values in which Jews have as much stake as Christians. Indeed, that Christmas spirit finds a stalwart com-

panion in our celebration of Chanukah, and together they help light up our lives with the shared spirit of brotherhood and love.

It is a spirit I would like to see from January to December, instead of just December to January.

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

Rabbi sees 'many Jimmy Carters' on U.S. horizon

A prominent rabbi says the United States should be prepared for "a whole series of Jimmy Carters" in the future because of population shifts to the south and the booming growth of evangelical Christianity.

The future leaders will come from a "new breed" of southern politicians—all committed, evangelical Christians," according to Rabbi Marc Tanenbaum, New York, generally regarded as the nation's foremost authority on Jewish-Christian relations.

In a luncheon address in Minneapolis this week, Tannenbaum mentioned as possible future leaders such men as Rep. James Wright, D-Tex.; Sen. Sam Nunn, D-Ga.; Gov. Reubin Askew of Florida and Sen. Dale Bumpers, D-Ark.

Tanenbaum, national interreligious director of the American Jewish Committee, said northerners generally have failed to comprehend the cultural transformation that has taken place in recent years in the south.

THE "BRAIN DRAIN" from the south has been reversed and the region is becoming a center for intellectual achievement, he told religious leaders at the luncheon, sponsored by St. John's University, the Jay Phillips Chair of Jewish Studies and United Theological Seminary.

The rabbi said polls show there now are 40 to 50 million Americans who are evangelical Christians with the 12-million member Southern Baptist Convention forming the largest single segment.

He quoted a report that there are 8,000 new Southern Baptist converts every week.

The growth of the evangelical Christian movement represents an "ambivalent phenomenon," Tanenbaum said.

On the one hand, he noted that Baptists and other evangelicals were responsible for the strong tradition of religious liberty in this country.

PRESIDENT CARTER'S Baptist background is one reason for his strong commitment to human rights around the world, Tanenbaum said.

He said evangelical communities provided an early impetus for social welfare and reform and for the fight against alcoholism on the American frontier.

Methodists and Baptists also were responsible for "democratizing" higher education in the United States, the rabbi said.

But there also is a negative side to the evangelical movement, Tanenbaum said.

He cited efforts made last fall in 54 congressional races to elect only "born-again evangelical Christians" as a step for a "Christian America." The efforts were successful in 21 of the races, he noted.

Another "regressive" development as far as U.S. pluralism is concerned, Tanenbaum said, has been the publication of "Christian Yellow Pages" in many cities.

Such publications threaten to Balkanize the United States, the rabbi said.

Religious pluralism, he added, is "the greatest contribution America has yet to give the world."

LATER, TANENBAUM lectured at St. John's University, Collegeville, on the threat and challenge of religious cults. He said the biggest problem comes from the Rev. Sun Moon's Unification Church, because the movement is deeply ideological and political, as well as religious.

The activities of Moon's church are supported by a Korean munitions business, as well as about \$15 million collected on the

Willmar Thorckelson



streets every year by the "Moonies"—the young followers of Moon, the rabbi said.

Young people are attracted to the Unification Church because of the love and caring they find there, the rabbi said. Moon's movement meets a need that many youths fail to find in their own churches and synagogues, he added.

Moon, he said, has a political program that calls for takeover of the White House, Congress and the United Nations by his followers.

In an interview, Tanenbaum told of his involvement in two major projects.

HE WAS THE Jewish consul-

tant from the United States during preparation of the televised film documentary "Jesus of Nazareth." He commended the efforts of the director to show Jesus' Jewish background. He said he had received some angry reactions from Jews who missed the first part of the film dealing with Jewish religious life and who had seen only part two, in which the crucifixion is a major element.

"If you take the crucifixion out of context, the story of Jesus' life is distorted," the rabbi said.

He said the film's handling of the crucifixion was a major advance over portrayals in the Passion Plays at Oberammergau, Germany, and Eureka Springs, Ark.

The film makes clear that the

decision to crucify Jesus was a Roman decision and that it was Roman soldiers who flagellated and killed Jesus, he said.

The rabbi said the role of the Jewish tribunal in Jerusalem, "had been presented with greater sensitivity than in the past" in "Jesus of Nazareth."

TANENBAUM also is a consultant for the Genesis Project, which involves filming the entire Bible under the title, "The New Media Bible."

He said he has helped set up a series of seminars to bring together leading Christian and Jewish scholars to discuss certain themes in the Bible as a prelude to writing film scripts. Discussions thus far, he said, have involved Creation, Genesis, Exodus, the Sermon on the Mount, John the Baptist and the Annunciation.

The project is expected to take 33 years, Tanenbaum said.

In earlier years, Tanenbaum spent much time on studies of textbooks as sources of religious prejudice, he said. With that



RABBI MARC TANENBAUM

source of "infection" almost entirely eliminated, the effort now is to communicate positive teachings faithful to tradition to fill the vacuum, he said.

Religion



the minneapolis star

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sat., april 30, 1977

U.S. Catholics Optimistic Over Choice of Pope

By Marjorie Hyer
Washington Post Staff Writer

As far as American Catholics are concerned, Pope John Paul I begins his pontificate with their high hopes and expectations, but with a long agenda of problems they would like to see him unravel. They include:

"He has to show the poor of the world that the church is at their service."

"He must establish the credibility of leadership."

"He will have to hold the right and the left together."

"I hope he would follow up on the interests of Pope Paul in the development of peoples in the Third World."

The selection of the virtually unknown Venetian Cardinal Albino Luciani as the 263rd pope of the Roman Catholic Church has sent even the best informed American church leaders to the newspapers and news magazines for information about the new pope.

Almost universally, they find reason for optimism about what they find.

"Of course a new pope always starts off with everybody giving him 100 percent, with a clean slate," observed Msgr. John Egan, assistant to the president of the University of Notre Dame.

Despite the scarcity of first hand information about the new pope, American church leaders were able to find much to praise in the bare biographical facts.

"I find it very interesting that his father was a migrant worker," said Bishop James S. Rausch of Phoenix, who has been actively involved in the problems of migratory workers in this country. He knows firsthand what it means to be poor.

Rausch, who until a year and a half ago was general secretary of the National Conference of Catholic Bishops, said that in his visits to Rome, he had never met the new pope "so far as I know." But he found it an asset rather than a liability that Pope John Paul is inexperienced in both Vatican diplomacy and administration.

"He comes with a fresh look at the world," he said. "Most of us have grown very tired wrestling with the forces that pull us first one way, then the other. He probably will be able to see the forest better because he hasn't been tangled with the trees."

"I guess it's a funny thing for a theologian to say, but I like his smile," volunteered the Rev. Walter Burghardt, editor of the scholarship journal Theological Studies.

"He looks like someone who has the ability to get close to people and that's good," he continued. "We need someone who isn't just making doctrinal statements, but who is a leader, someone who can move the minds and hearts of people."

Robbie L. Robinson, national coordinator for the National Black Catholic Lay Caucus, found hope in the new pontiff's decision to take the names of his two predecessors. "If he follows the lines of (Popes John XXIII and Paul VI) and gets good advice, we'll have a good man."

Robinson also was impressed with the new pope's decision to dispense with the elaborate and costly coronation and instead mark the formal beginning of his reign next Sunday with a simple mass in St. Peter's Square (an action that Bishop Rausch gleefully observed has "got the protocol people in an uproar").

"That says a lot to me," said Robinson. "It says there's dedication and there's commitment. A lot of my people are taking that seriously."

The Rev. Avery Dulles of Catholic University and a leading theologian of the American church, said he was "very pleased with what I've heard." He cited approvingly the new pope's pastoral experience, a point that seems universally to please American church leaders.

But at the same time, Dulles warned, "we shouldn't overdo the idea of the simple pastor; he is a doctor in theology and has taught theology," and his writings reflect "learning, wit and imagination."

"He'll need all of that," Dulles noted.

The Rev. John J. Ricard, pastor of

C18

The Washington Post

RELIGION

FRIDAY, SEPTEMBER 1, 1978

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POPE JOHN PAUL I
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Holy Comforter-St. Cyprian parish and former chairman of the Black Secretariat of the Washington Archdiocese, also expressed pleasure with the new pope's pastoral background.

"In recent years, there has been the trend to pick bishops who are pastors, rather than from the chancery," he observed. "Now we have it (pastoral leadership) at the top."

One American religious leader who has met the new pontiff is Rabbi Marc Tanenbaum, director of interfaith relations for the American Jewish Committee. He predicted that Pope John Paul "will be very good for the Jewish people as I hope he will be for the whole human family."

Tanenbaum met the new pope a year ago in Venice during an international Catholic-Jewish dialogue session. He said Cardinal Luciani at that time expressed his views on "central issues of Jewish consciousness today," condemnation of anti-Semitism, "sympathy and support for the right of Israel to be a sovereign state" and

concern for "the Jewish people as a historic reality and not just as an object for conversion efforts."

Tanenbaum said that under Pope John Paul, he looked forward to opportunities for "Jews and Christians to work together for peace, for social justice and for human rights."

In company with a number of Catholic leaders, Lutheran theologian George Lindbeck, of Yale University Divinity School, found Luciani's selection on the first day of the papal conclave significant.

"We don't know what his policies will be," Lindbeck said, but the swiftness of the choice "suggests personal qualities that make people trust him spontaneously, implicitly."

The cardinal-electors "could have made up their minds that fast only if he is the kind of person one can instinctively trust," said Lindbeck, who was an observer at the Second Vatican Council.

It is just qualities, theologian Burg-

hardt believes, that the church—and the world—needs today. The late Pope Paul, he explained, presented an image of being weighed down with problems.

"If Pope John Paul could give off a sense of a sort of confidence in the Holy Spirit (to assist in dealing with the problems), it could be very helpful to all Christian people," he said.

Both Catholics and non-Catholics cited the pope's monumental task of bridging the differences within the church between conservatives and progressives.

"The major issue before him is to hold the right and the left together and implement the kinds of things that were started by Vatican II in such a way as not to alienate either the right or the left," Lindbeck said.

The Rev. Ronald Saucedo, director of communication for the worldwide Maryknoll Missionary order, sees as the top priority for Pope John Paul the problems of the Third World: Latin America, Africa and parts of Asia.

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Bishop Rausch, too, believes that the central issue before the new pontiff is "to establish the credibility of his leadership. Everything else will depend, after some visibility, on how he handles that... If he really comes on as a strong but gentle leader, and I have every hope that he will, then he can deal with the substantive issues."

He, too, cited as the most critical issues the right-leftist divisions within the church and the three major controversies of recent years: family limitation, ordination of women and celibacy in the clergy. "I think very early on he'll have to express himself on these questions," Rausch said.

Black Catholic activist Robinson seemed to sum up the feelings of Catholics and non-Catholics alike when he said: "The thing is, now we've

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the problems of the Third World: La-
tin America, Africa and parts of Asia.
"This is a very great concern, for
in a few years the number of people
in the Third World will outnumber
the Christians in the developed
world," he said, adding that he hoped
the new pope will carry forward the
initiatives of Pope Paul in this area.
Saucci predicted that the new pon-
tiff, who reportedly has never travel-
ed outside Italy, would of necessity
begin visiting other parts of the
world.
"If we thought Pope Paul traveled a
lot, I think Pope John Paul will travel
a lot more," he said.
Problems of international justice were
the focus of a gathering of nearly 1,000
administrators of religious orders—both
men's and women's—meeting in Cleve-
land this week. According to the Rev.
Don Clifford, a Jesuit priest from Phila-
delphia who acted as spokesman for the
group, the assembled leaders of the
orders of priests, nuns and brothers
shared the expectation that the new pope
would be concerned about justice.
Egan of Notre Dame also raised the
issue of justice. The new pope "has to
truly let the poor of the world know
that the church is at their service," he
said. "He has to show the poor of the
world that the church is interested in
defending the oppressed and bringing
about profound social change."
He added that "if we are concerned
about justice in the world, we would
have to be concerned about justice in
the church." This means, he said, that
the new pope will have to wrestle with
such questions as "contraception,
optional celibacy and the role of women."
Egan said the "overriding ques-
tions" for the new pontiff are "the
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when he said: "The thing is, now we've
got to pray for him."

**Pope Confesses
He Told a Lie**
MILAN, Italy. (UPI)—The
magazine Gente Wednesday pub-
lished a letter of confession
written by Pope John I to his
mother when he was 10 years
old, apologizing for lying about
a small sum of money he was
given to buy medicine.
The magazine reproduced the
three-page letter, which was
dated March 5, 1923.
The letter said in part:
"Dear Mama,
"The other day when you sent
me to Cencenighe to buy medi-
cine, I took the small sled to be
quicker and going there I lost 2
of the 12 lire you gave me. You
did not know how much the
medicine cost and when I came
back home I gave you 5 lire
although the medicine cost 5
and I told you 7.
"I didn't have the courage to
confess immediately and I
thought I would keep quiet
about it. But something is prick-
ing my conscience, which from
that day on has not been easy
as it was before."

Pope John Paul: The Jews and Israel

By MARC H. TANENBAUM

Religion is more caught than taught, the Anglican divine Dean Inge once wrote. If there is truth to that maxim—as I believe there is—Pope John Paul I seems to have "caught" favorable attitudes toward the Jewish people and Judaism from his mother, and that may prove to be more promising for the future of Catholic-Jewish relations under his papacy than anything that he might have been taught.

As the media have abundantly documented, Pope John Paul was born and raised in a desperately poor family in the northern Italian village of Canale d'Agordo. To eke out a living for his family, his father became a migrant bricklayer in Switzerland, and then returned to an island north of Venice where he worked as a glass artisan. To

help sustain her family, Albino Luciani's mother worked as a maid in the household of a Jewish family.

In March 1977, at a meeting of the joint Vatican-International Jewish Committee concerned with Catholic-Jewish relations, Cardinal Luciani saw fit to recall his mother's experience as deeply formative of his own personal attitudes toward Jews. The affable cardinal warmly recalled that the Jewish family was very kind to Mrs. Luciani, and their faith in Judaism greatly impressed her. The cardinal said that his mother passed her respect for that Jewish family and their religion on to him and, he added, he traces his warm feelings toward Judaism to that childhood experience.

Bishop Francis Mugavero of Brooklyn, who attended the March 1977

meeting, recently said that the group could feel that Cardinal Luciani had warm and respectful feelings toward Jews and Judaism and "he meant it." He was also "very much with it" in terms of understanding the cause of promoting respect between Catholics and Jews.

During World War II, Don Albino Luciani, then a young seminarian and teacher in Belluno, visited prisoners in Nazi jails and was "an indefatigable pastor" supporting morally partisans in the anti-Nazi resistance. Don Albino's anti-fascism was consonant with Dr. Lucy Dawidowicz' description of the attitudes of the Italian people toward Jews under the Nazi regime. She writes in her classic study, *The War Against the Jews: 1939-1945*, on page 358:



RABBI TANENBAUM, a leader in Jewish-Christian relations, is national interreligious affairs director of the American Jewish Committee.

"In Italy, the Catholic hierarchy behaved like the Italians. The overwhelming cooperation that the Italians gave their Jewish compatriot (was)...the consequence of the repudiation of anti-Semitism and the commitment to unconditional equality."

An old Jewish community, Dr. Dawidowicz adds, the Italian Jews since the Emancipation had been fully accepted socially and economically into Italian society. Anti-Semitism was not a serious threat to Italian Jews, even during the early years of the Fascist regime when some 57,000 Jews lived in Italy, about 10,000 of whom were refugees from Germany and Austria. Dr. Dawidowicz asserts that the Italians remained unresponsive to German demands to deport Jews. The 8,000 Jews in Italy who were an-

nihilated were mainly destroyed by the Nazis.

Given the philosemitic nurture he received from his mother and his own personal encounter with Nazi bestiality, it is not surprising that in 1975, as Cardinal Luciani, the new Pope John Paul took part in an interreligious observance in Venice commemorating the six million Jewish victims of Nazi genocide and millions of other human beings destroyed by the Nazis. According to the *London Jewish Chronicle*, Cardinal Luciani then condemned anti-Semitism, expressed his horror over the Nazi massacres, and pledged to lend his efforts to uproot the sources of anti-Jewish hatred in Christian culture.

That deeply human and empathic ap-
(Continued on Page 5)

The Catholic News

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Pope John Paul and The Jews

(Continued from Page 1)

preciation of both the grandeur and the tragedy of Jewish life apparently carried over to Cardinal Luciani's spontaneous understanding of the importance of Israel to the Jewish people. In an interview that he gave to Maariv, the influential Israeli newspaper on December 8, 1972, Cardinal Luciani declared:

"I certainly view favorably the return of the Jews to Palestine, and believe that, after being dispersed for all these years, they are at last entitled to a state of their own."

While noting that there were those in the Catholic Church who believed that the modern-day Jewish state contradicted one of Christianity's historic beliefs which viewed the wretched state of the Jews among nations as a punishment for not accepting Jesus as Messiah, the cardinal told Maariv:

"I, however, do not view the return of the Jewish people to its land today as a contradiction of any religious principle of Christianity. It does, perhaps, contradict traditional beliefs prevalent in the Christian world over the centuries; but that can be overcome." And, as if for emphasis, he added:

"For my part, I have no doubt that there is a link between the Jews and Palestine."

Turning to the issue of Jerusalem, Cardinal Luciani stated that (Christian) "pilgrims returning from Jerusalem said they were very satisfied...The Church does not wish to control Jerusalem, only to worship in the holy places."

His views then seem to anticipate the present policy of the Holy See which has recently abandoned the traditional position of calling for the internationalization of the city of Jerusalem, advocating instead an international statute that would give extraterritorial status to all holy places.

The practical implications of Pope John Paul's direct and open feelings towards Jews and Israel were perhaps most clearly reflected in his first public reference to the Middle East situation since he became Pope. At his first weekly general audience on September 6, 1978, the pontiff asked the cheering crowd of some 10,000 people to pray for "a special intention very close to my heart"—that "a just and complete peace"

may emerge from the Camp David summit talks.

Such a "just solution" could come about, the Pope said, only if the problems of "the Palestinians, the security of Israel, and the holy city of Jerusalem" were solved. This conflict, he added, "which has been fought for more than 30 years in the land of Jesus has already caused so many victims and so much suffering, both among Arabs and Israelis."

Vaticanologists concur that this is the first time that any Pope has spoken in such balanced terms about Arabs and Israelis, and it is certainly the first clear and unambiguous recognition by any recent Pope of the needs of "the security of Israel."

As Patriarch of Venice, Pope John Paul I took a tough stand against Catholic collaboration with Communists, urging that Catholics could not vote for Communists or pro-Communist Socialists. It remains to be seen what impact the new Pope's anti-Communist views will have on the recent Vatican policy of

promoting detente with the Soviet Union and East European Communist countries. Conceivably his personal abhorrence of Communist denial of religious liberty and human rights will be of some consequence to the fate of millions of Christians and Jews under Soviet domination.

Pope John Paul, as is evident from his writings and recent pronouncements, articulates orthodox Catholic doctrine regarding evangelization as the first priority of the Church, speaks of "the uniqueness of the Catholic Church," and embraces "all people in the world...as brothers and sisters in Christ Jesus." Those are heady theological doctrines with problematic implications for Jews, Protestants, and others among the world's four billion peoples who do not share his religious commitment.

But given his smiling, sunny disposition, his pastoral care for people, and beyond that, his impressive track record regarding Jews, Israel, and human rights, it will be a pleasure to dialogue with such a "mentsch," and even to disagree agreeably. (Religious News Service)



Religious Leaders Urge Human Rights Involvement

By **BARBARA H. STOOPS**
Religion Editor

There is no such thing today as "internal affairs" when it comes to human rights and religious liberty, two national religious leaders said in Columbia Thursday.

Committed to caring for religious liberties in a spirit which transcends national boundaries, a Roman Catholic nun and a Jewish rabbi called for South Carolinians to become involved in the fight for human rights and religious liberty for all believers in the Soviet Union.

"It is too late to help the Jews of the Holocaust, but not too late to help the Jews of the Soviet; not too late to

turn the direction of history," said Sister Ann Gillen of Chicago.

Executive director of the National Interreligious Task Force on Soviet Jewry, she was quoting Sargeant Shriver in her keynote address at the second annual meeting of the Christian-Jewish Congress of South Carolina.

"We're not Cold War warriors— not anti-Russia, but we do believe the Soviet Union must live up to the provisions of the Helsinki Agreements and be held accountable for her actions," said Rabbi A. James Rudin of New York City, assistant director of the Interreligious Affairs Department of the

American Jewish Committee.

He said the focus of the movement is to force the Soviet leaders to "Let our believing people leave or let our people live as Christians and as Jews."

In greeting the more than 85 persons present at the statewide meeting, the Rev. Dr. Carl Evans, called attention to the "broad base of support" which the organization has received from across the state.

He is president of the organization and a professor of Old Testament in the Department of Religion at the University of South Carolina. Half of those present came from out of town, with large delegations from Greenville, Charleston and Camden and smaller groups from Rock Hill, Aiken and Sumter. Attendance seemed equally divided between Christians of many different denominations and members of the Jewish Community.

Small group discussions focused on what individuals and church and synagogue congregations could do to help persons in the Soviet Union who are being imprisoned, or denied permission to leave, because of their quest for religious freedom.

Discussion leaders were Nat Shulman of Charleston, the Rev. Thomas Morrison of Aiken, Rita Tanzer of Rembert, Rabbi Avshalom Magidovitch of Sumter, the Rev. Ralph Cannon of Rock Hill, Rabbi Howard Kosovske of Columbia, the Rev. H. Levy Rogers of Lexington, Jay Tanzer of Rembert, Sylvia Dreyfus of Greenville and the Rev. Charles Polk of Greenville.

The concern for religious freedom and human rights will be one of the program themes for the state interfaith organization for 1978-79.

Jewish Times

Vol. XXIV No. 18

Dec. 21, 1978

A Jewish Perspective Of 'The Boat People'

by Marc H. Tanenbaum

(Editor's note: Rabbi Marc H. Tanenbaum, national interreligious affairs director for the American Jewish Committee, and a member of the Citizens Commission on Indochinese Refugees organized by the International Rescue Committee, just returned from a 10-day mission to Malaysia and Thailand to help bring relief to the growing numbers of Indochinese refugees.)

NEW YORK, (JTA)—In the harbor of Djakarta, the frail battered Vietnamese boat lay anchored listlessly, looking exhausted under the blistering noonday sun that scorched the Indonesian archipelago. I walked out on the rotting wharf and then jumped onto the boat, no larger than an oversized rowboat. There were 15 people aboard, jammed together in sweltering closeness. The man who greeted me was Nguyen Than, the father of several of the eight children on the boat, and "the captain" of this decrepit vessel. He

was a Vietnamese Catholic from Saigon, a teacher educated in a mission school and competent in English.

I introduced myself as one of the 14-member U.S. Citizens Com-

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ISRAEL BOND CASH TOTALS NEAR \$100 MILLION, Boston Israel Bond Executive Committee announced today. The 1978 cash chart, entitled "Also in Peace" shows cash figures of \$9,350,000 at press time. The committee, with the results, warned against complacency for everyone who has not yet paid for his Bond at the end of the year. Clockwise: Robert D. Stanley Hatoff, 1978 Greater Boston general chairman; Melvin A. Ross, National Cash chairman; Garber.

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Reform's Program To Non-Jews Supported By Rabbi Tanenbaum

NEW YORK — Significant support for the program to bring Judaism to the "un-churched" came this week from Rabbi Marc Tannenbaum, head of the Interreligious Department of the American Jewish Committee.

The one Jewish leader who is in closest contact with his Christian counterparts, Rabbi Tanenbaum said he would approve of door-front stores in principal cities in the United States not unlike those of the Christian Science Movement.

HE SAID he savored Jews being more assertive about telling what Judaism is and what Judaism can mean in improving the quality of life and helping to build a peaceful and just world.

From my perspective in working in this field for 25 years," he told *The Post and Opinion* in a telephone interview, "I have no question but that Judaism and Jews have a distinctive contribution to make in upholding the dignity of human beings and in promoting mutual respect between religions and nations in a pluralistic world."

He was careful however to distinguish between two approaches, that of mission versus witness.

HE SAID the classic Christian mission usually confronted people with this proclamation: "I have the truth. It is the only truth and it is the only way to achieve salvation." He called it Christian triumphalism which historically reinforced the imperialism of Christian nations. He added that since Vatican Council II, there is a whole new conception of the Christian evangelical approach among Roman Catholics and liberal Protestants which emphasizes witness instead of missions. He explained witness as stating: "This is my truth. This is the kind of life I lead as the result of believing in that truth. If my way of life is appealing to you and you want to know more about it, I'll be happy to share my truth with you."

Getting back to the Schindler program which has been adopted by the Union of American Hebrew Congregations, Rabbi Tanenbaum said, "If Rabbi Schindler is talking about a Jewish witness in the world more con-

sciously assertive about the values and ideals of Judaism and of exposing these distinctive ideals of Judaism to others, then I would join him in that kind of approach."

HE SAID that not too many years ago the idea of a Jewish approach to non-Jews was discussed by the New York Board of Rabbis.

The AJCommittee leaders went even further than merely approving of the Reform Movement's decision to reach out to non-Jews.

"I think the Jewish people have a moral obligation to testify to Jewish truths in the troubled world which desperately needs the values, the ideals and the lifestyles that Judaism uniquely preserves."

He saw the approach to non-Jews as having a profound effect and "a boost to Jewish morale especially among Jewish young people." He said it would make them understand that Judaism is not a hothouse creation for ghetto existence alone but has a central contribution to make to the healing the repairing of a broken world — "Mishum tikun hao'lam."

ASKED WHETHER he felt the program of recruiting unaffiliated non-Jews — he numbered the unaffiliated Jews and non-Jews in the United States as 80 million — might be successful, he said it might not be a block-buster achievement and he was not prepared to make a prediction. But he did say that the unaffiliated today show "an enormous groping for values in trying to find meaning for one's existence."

He felt in this connection that what Judaism has to say, what out of the depths of Jewish tradition that he as a committed Jew believes that Judaism has to say for the welfare of humanity generally, will have an enormous impact on Christians."

He thought also that the Reform action would have a good impact on Jews too in that it would compel Jews to examine themselves. "If the Christians are that much interested," Jews would say to themselves, "maybe there's something to it."

HE TOLD this interviewer that his Christian contemporaries, as he expounds Jewish beliefs to them, often wonder why Judaism is not



RABBI MARC TANENBAUM
... program is urgent

in the market place competing for the minds of people.

He also could see a good effect in confronting the cults such as Jews for Judaism, the Moonies, etc. Nature doesn't like a vacuum, and since Jews are doing no witnessing, the field is left wide open for the cults to attract young Jews with their profession of living and caring.

Asked if he would approve of advertising the foundation of the store-front offices in the daily press he answered in the affirmative, but with a caveat. He said he would be very much concerned about the way in which they were written out of respect for the committed Christian's sensitivity. He said the ads should avoid arrogance and triumphalism and the imperialism of promotional material of some of the evangelical groups. He added that if the ads were dignified, they would be respected.

HE WAS BITTER about the "excesses, deception, misrepresentation, soul-snatching and proselytizing of sects like Jews for Jesus and some of the evangelical sects today. He said they consciously set out to undermine the religious ties of one's faith with a view to converting one to another religious conviction.

He had something to add about the future of Judaism in America.

Undergirding the brutal sociological facts that we have the lowest birth rate of any religious ethnic group in America, an astronomical intermarriage rate nearing 40 per cent and that assimilation continues to be rampant in American life, it is for us no luxury to engage in witnessing. It is an urgent necessity for survival.

He indicated he would be in touch with Rabbi Schindler on his program.

over....

Reform Proposa

The big decision currently in the Jewish community other than concern with the situation of Israel is the proposal by the Reform Movement to launch an active proselytizing effort.

Although it would appear that any adjunct of the Jewish community is entitled to move in the direction it feels is in the interest of that community, such is not the case here. This is an activity that involves every member of the Jewish community, not only the members of the specific organization.

The news story in this issue in which Rabbi Marc Tanenbaum, the one American Jew most intimately connected with leaders of other religious denominations, advocates store front offices such as those operated by the Christian Science Church, were it to be implemented, indicates squarely how this involves every American Jew.

In our previous editorial on the subject we noted that not only had not the Reform rabbinate been advised in advance of Rabbi Alexander Schindler's proposal, but also not the Synagogue Council of America and other agencies.

If the extent of the activity does go so far as to implement Rabbi Tanenbaum's suggestion, then the local federations become involved, and this will be nothing less than stirring up a hornet's nest. Our Federations have come a long way to maturity, but there still remains an antedeluvian element who object to the intrusion of a Jew or a Jewish project anywhere into the larger community.

Obviously in each local community the Jewish Community Relations Council will want to have a role in the decision. It could not be otherwise, for relations with the non-Jewish community is the primary concern of the some 100 JCRCs throughout the land.

Our perusal of several hundred bulletins, probably more than is read by any one other person in America, shows clearly that there is strong opposition both to the Reform proposal and the way in which it was broached. These are nothing more than gut feelings, but gut feelings also are important. The office of Rabbi Schindler advises that the mail is running 10 to 1 in favor, and we do not challenge these figures. It well could be that those who favor the project would be more inclined to address a missive to Rabbi Schindler while those who oppose maintain their silence.

But that is hardly the point.

There no doubt will be emanating from the UAHC Commission entrusted with carrying out the program a statement of its plans and approaches and this will provide a better basis for discussion. But for our part, we would recommend that a pilot effort or two be the first step, and from that experience the program can be widened.

Anytime there is a significant step such as the one now being considered, there is bound to be a sense of shock. That should not determine the value or the potentiality of the program, for if so, this would put us back to the time when Copernicus was pilloried.

Rabbi Tanenbaum is wholeheartedly in favor of a restrained and dignified search for those who might be won to Judaism, even to the point of placing advertisements in the media. His thinking should not be taken lightly, although he could be wrong and the opposition from various sources could be underestimated by him.

Already the Orthodox have made strong attacks on the proposal, but even there the full story is yet to be known.

Much will depend on how the project is implemented. We would recommend that the UAHC take its program, when it is developed, to the National Jewish Community Relations Advisory Council for their consideration and suggestions. For as we have stated, this involves not only American Reform Judaism but every Jew anyplace in America.

over.....

Rabbi Marc H. Tanenbaum

As a child in Baltimore, Rabbi Marc Tanenbaum, now director of national interreligious affairs of the American Jewish Committee, would walk with his father to synagogue every Saturday morning. They would cross the street rather than pass the church along the way. The father was haunted by the memory of how a priest in his native Ukraine had led a mob of congregants after services on Good Friday, dragged his brother to the town lake, and ordered him drowned as revenge on the alleged Christ killers.

Rather than perpetuate the bitterness his father had felt toward religious persecution, the 52-year-old Rabbi Tanenbaum has devoted his life to serving as an apostle to Christians, emphasizing the Jewish roots of Christianity and the indivisibility of human rights. Last year, in a poll of American religion editors, he was voted the fourth "most respected and influential religious leader in America"—after Jimmy Carter, Billy Graham, and University of Chicago theologian Dr. Martin Marty.

As the only rabbi present at Vatican Council II, Rabbi Tanenbaum profoundly influenced Catholic statements repudiating anti-Semitism and calling for a dialogue between Christians and Jews. "By identifying the sources of anti-Semitism," says Rabbi Tanenbaum, "we know how to uproot it." The foremost Jewish ecumenist in the world, this Conservative rabbi speaks annually to live audiences of hundreds of thousands of Christians.

Illustrating the shift in Christian perceptions of Jews, Rabbi Tanenbaum says that "not a single Catholic textbook" used in schools today carries anti-Semitic references. "I can go into any city in the United States and find Jews and Christians meeting not as Jews and Christians but as friends and neighbors. In the past 15 years, we have made more progress at understanding each other than in 1,900 years."



Feb 8 1979

'Holocaust' on TV has touched the soul of modern Germany

By MARC H. TANENBAUM

NEW YORK (JTA) — Nothing — no book, no TV documentary, no film, no lecture — has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the village of Oberammergau, following the viewing of the third installment of "Holocaust."

According to reports from West Germany in major American newspapers, an estimated 14 million people, or 39 per cent of the 34 million people in the viewing audience, watched the third of the four installments. This was up from 13 million viewers, or 36 per cent who watched the second installment, and 11 million, or 32 per cent, who watched the first installment.

The viewing audience for each of the three installments was more than double the predicted 15 per cent that was expected to watch the program over Westdeutsche Rundfunk (WDR) of Cologne, the regional station coordinating the telecasts. (The number of people watching the last installment was not available at the time of this report.)

The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact, some 20 million people had seen the second installment. That means that one in three potential regional viewers were exposed to the "Holocaust" account. "That audience broke every record for regional television in Germany," one official told me.

More than 20,000 people called the WDR television offices following the first showing, and two-thirds of the callers were in favor of "Holocaust" being televised in Germany. Many of the viewers told the TV station authorities that they either could not go on watching it, and some said that they could not sleep and had to take Valium or sleeping pills, so powerful was the program's impact.

One authority told me, "The experience with the program already

has been quite extraordinary. Nobody, even the most sympathetic in the TV industry, expected such an emotional reaction. It has staggered everybody."

The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. Regional television broadcasts can be received in East Berlin and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 3-1.

I spoke with several people in the village of Oberammergau who are involved in an effort to revise the anti-Semitic version of the Oberammergau Passion Play scheduled for production in April, 1980. Hans Schwaighofer, director of the Rosner text of the Passion Play, told me: "Practically everybody in Oberammergau has watched the first two installments of 'Holocaust.' The impact has been tremendous. There is a feeling of shock throughout much of Oberammergau. Many people are walking around the streets of the village saying, 'God's sake!' and shaking their heads in disbelief. How did we let that happen?"

The Oberammergau town council has sent around a questionnaire to all the villagers inviting them to sign up for the 1980 Passion Play. In light of the shocked feeling in

the village in the wake of "Holocaust" many are refusing to answer the questionnaire, and it is now being extended for another eight days.

Several hundred of the younger villagers identified with the Rosner text have indicated that they will refuse to act in the Daisenberger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic." Some Oberammergau officials told me that they now hope that the reaction to "Holocaust" will play an important role in influencing the rejection of the anti-Jewish Daisenberger text of the play.

There were a good number of negative and hostile reactions of Germans who asked, "Why reopen old wounds? We should forget all this. It is enough time already."

Heinz Galinski, head of the Jewish community in West Berlin, said that "the reaction of the Jewish community throughout West Germany had been positive," adding that he had received many calls from Jews and non-Jews alike. There are about 27,000 Jews in West Germany today, a tragic remnant of the more than 500,000 Jews who lived in pre-war Germany.

Galinski said the "timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitz lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place. "When some students are making jokes again about Jews, when the stature of

limitations on Nazi war crimes of murder is an issue and at a time when everybody seems to be preaching 'let us forget.'"

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West German Parliament, Chancellor Schmidt commended the "Holocaust" series, said the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. He added that the series encourages critical and moral reflection which "is important in view of the decision each of us must make for himself in the course of this year on the statute of limitations."

Based on the impact already registered, the American Jewish Committee now plans to carry out a systematic study of responses to the entire series in Germany as well as in the 15 other countries in which the film is being shown, and then an intensive follow-up educational program in German religious and secular school systems. I have no hesitation in saying that if this "Holocaust" series had achieved nothing other than the impact that it has already had in Germany, it more than justified all the investment of time and energy in helping bring its message before millions of Germans who might otherwise have avoided facing the tragedy of the Holocaust.

(Rabbi Marc H. Tanenbaum, national inter-religious affairs director of the American Jewish Committee, was script consultant to the NBC-TV "Holocaust" series.)
February 8, 1979

The 'Boat People' through Jewish eyes

By Marc H. Tanenbaum

(Editor's note: Rabbi Marc H. Tanenbaum, national interreligious affairs director for the American Jewish Committee, and a member of the Citizens Commission on Indochinese Refugees organized by the International Rescue Committee, recently returned from a 10-day mission to Malaysia and Thailand to help bring relief to the growing numbers of Indochinese refugees.)

NEW YORK (JTA) — In the harbor of Djakarta, the frail battered Vietnamese boat lay anchored listlessly, looking exhausted under the blistering noonday sun: that scorched the Indochinese archipelago. I walked out on the rotting wharf and then jumped onto the boat, no larger than an oversized rowboat. There were 15 people aboard, jammed together in sweltering closeness. The man who greeted me was Nguyen Than, the father of several of the eight children on the boat, and "the captain" of this decrepit vessel. He was a Vietnamese Catholic from Saigon, a teacher educated in a mission school and competent in English.

I introduced myself as one of the 14-member U.S. Citizens Commission for Indochinese Refugees organized by the International Rescue Committee that was engaged in a fact-finding mission on the plight of Vietnamese boat people, Cambodian and other Indochinese refugees in Hong Kong, Thailand, Malaysia, the Philippines, and Singapore. I asked Nguyen Than to tell me his "story." While his diminutive wife and sisters-in-law were busy putting together a meal of rice and fish, and the children jostled each other in quiet play, Nguyen Than unfolded the tale of his exodus from oppression.

The Communist government in Hanoi had ordered him and his family to the rural countryside for "reeducation" as members of the new collective society. Hanoi confiscated what little earthly goods they had, and worse still, they began to confiscate their freedom and dignity as human beings. Nguyen Than for example, was dismissed from his teaching job and commanded to become a farmer in a rural collective. Through bribes and stealth, Nguyen Than crossed through forests, reached the shoreline, and in the middle of the night escaped on a decayed fishing boat that he and his two brothers had purchased at what for them were astronomical costs.

They sailed for four weeks across the turbulent South China Sea. They were turned away by border patrols from the shores of Singapore and the Philippines. "By the third week," Nguyen Than told me, "we had no more food and water. We began to drink the sea water and eat seaweed. Our children became deathly sick and feverish and we were certain

that we would die."

'Abandoned by the world'

And then this small man's face became fierce with anguish and he spoke these words which penetrated my heart. "Rabbi, you as a Jew will understand this better than most other people. As terrible as was the starvation, the physical pain in our bodies, the worst thing of all was the awareness that we were abandoned by the world, that our lives meant absolutely nothing to anybody, that human life has become worthless."

He looked intensely into my eyes and added, "I now understand what it meant to be a Jew in Nazi Germany in the 1930s, when all the world knew that your Jewish people were being destroyed and you were abandoned." Abandoned. Not only were these 15 human beings turned away from haven by fellow Asians, but during their harrowing odyssey on the sea they were abandoned as well by people from the Western world.

"Twenty-three freighters passed us by — we counted them — 23 large ships carrying cargo, probably to Singapore. Most of them were great ships carrying Western or Japanese flags. We waved at them begging them to pick us up, at least to give us water and food. Nothing. A couple times some freighters slowed down and their crews came up on deck to watch us as if we were some entertainment. Some of the people even smiled or laughed at us. Our children began to scream in terror when they tried to sleep." As Nguyen Than spoke, I suddenly found his face and voice dissolving before me, and I was overwhelmed by other images.

The 'St. Louis' episode

It was 1939, the boat churning in the turbulent ocean was the "St. Louis." The human cargo was 936 Jewish men, women and children, fleeing certain death in Nazi Germany. Like the Indochinese refugees, they too had to buy their way out of oppression, paying large sums for passage on the "St. Louis," and buying "official landing certificates" that was to guarantee them entry into Cuba. Some 730 of the Jewish refugees were also able to purchase American immigration quota numbers, just in case the Cuban haven should fall through.

On May 27, 1939, they docked at Havana's port. They were told their "official landing certificates" were invalid. Cuba's President Federico Laredo Bru told them they could land if they could produce one million dollars within 24 hours. An impossibility. Despair. Abandonment. Several men committed suicide.

Cuban gunboats forced the ship back into the Atlantic Ocean. Frantically, desperately, the American Jewish Joint

Distribution Committee pleaded with South American countries to provide asylum: Cables to Colombia, Chile, Paraguay, Argentina. "Regard these passengers as doomed if they are returned to German soil," said the cables. The reply came back — no room at the inn.

Then incredibly, the United States government, under the "heroic" leadership of President Franklin Delano Roosevelt and Secretary of State Cordell Hull, rejected the refugees who possessed immigration numbers. Apparently, they did not want to meddle in the "internal affairs" of Nazi Germany.

The "St. Louis" returned to Europe. Belgium, Holland, France, and England: each received several hundred of the Jewish refugees — although the Nazis would later overrun Belgium, Holland and France, and all those who fled to those countries were massacred in the Nazi genocide.

That's why I joined novelist James Michener, civil rights leader Bayard Rustin, economist Leo Cherne, Ambassadors William Casey and Cecil Lyons and others, last February on that mission of saving human lives in Southeast Asia. Our Citizens Commission played a role in moving the U.S. Congress to adopt legislation to admit 25,000 Vietnamese boat people and 15,000 Cambodians to this land of freedom.

Since last January, when some 1,500 Vietnamese refugees sought haven elsewhere, refugees have been fleeing that country at an increasing rate. About 10,000 escaped in October, and despite monsoons, there will be thousands more during the coming months seeking desperately a chance to live. Unless something changes, it is estimated that more than half of these refugees will drown in the sea.

Notes on People

Ecumenical Service Marks Iakovos's Anniversary

For years, he had worked to bring the Greek Orthodox Church closer to other Christian denominations and different faiths, so nothing less than a joyous ecumenical service would have been fitting to commemorate Archbishop Iakovos's 20th anniversary as the church's Primate in the Americas.

The 1,500 people who filled the Cathedral of the Holy Trinity on East 74th Street in Manhattan yesterday were testimony to the Archbishop's efforts to end the centuries of estrangement between his church and other denominations. On hand, at the cathedral and a subsequent luncheon at the Plaza Hotel, was an array of spiritual and lay figures that included Terence Cardinal

Cooke, Dr. James I. McCord of the Princeton Theological Seminary, Rabbi Marc Tanenbaum of the American Jewish Committee, Ambassador Andrew Young, Governor Carey and Senator Paul D. Sarbanes of Maryland.

Several speakers emphasized Archbishop Iakovos's concern for human rights, and Cardinal Cooke praised the Greek leader's recognition of "the great spiritual hunger of men and women in our modern age of technology." For himself, the Archbishop promised that as his reign continued, "My understanding of the awesome responsibilities which are mine, is still unchanged."

Jewish Group Asks Interfaith Talks With Moslems

By KENNETH A. BRIGGS

Noting the rise in the nation's Moslem population, the American Jewish Committee yesterday called for interfaith talks among Jews, Christians and followers of Islam.

"There has been far too much hostility and suffering between members of our three monotheistic communities," Rabbi Marc H. Tanenbaum, a member of the committee, said at the opening session of the group's annual meeting at the Waldorf-Astoria. "And, hopefully, this dialogue between the three branches is a sign of the times marking the beginning of a more constructive and humane relationship among our three faiths."

There are currently estimated to be two million American followers of Islam, about 200,000 of them of Arab descent. Since World War II, there has been a growth in Moslem migration to this country from a wide variety of nations, mainly as a result of economic factors.

The presence of this growing Moslem constituency and hopes for improved relations between Jews and Arabs, especially after the recent peace treaty between Israel and Egypt, have generated new initiatives to open interfaith dialogue.

Trend Toward Dialogue

While there has been a marked increase in dialogue between Christians and Jews over the past decade, the inclusion of Moslems has been slower to develop. Since the overthrow of Shah Mohammed Riza Pahlevi of Iran by fundamentalist Moslems, however, the issue of the Islamic revival has stirred a broad discussion of the meaning and direction of the Moslem movement.

Dr. Riffat Hassan, a Moslem professor of religion at the University of Louisville, told the audience at yesterday's session that Western Christians and Jews often held simplistic views of Islam and that a "radical change" of perspective was necessary as a first step to improve relations.

Dr. Hassan asserted that the Koran and Islamic precepts had "shown greater tolerance than perhaps any other tradition." He said recent stirrings among fundamentalist Moslems had stemmed from the realization by the Islamic masses that they had been left powerless as their leaders had deserted Moslem spirituality in quest of Western values.

Efforts to establish stronger links among Jews, Christians and Moslems have been proceeding more briskly as scholars have pointed out the common roots and beliefs. Rabbi Tanenbaum pointed out the similarities between Judaism and Islam in such areas as religious law and their common example as "primitive democracies."

'Anti-Israel' Bias Reported

As the committee signaled willingness to improve relations with Moslems, the committee's interreligious affairs commission released a report that sharply at-

tacked several Christian officials and organizations for fostering what it called "anti-Israel" bias in American churches.

The study of the churches, conducted by Judith Banki of the committee, concludes that such attitudes tend to prevail among some officials of denominations that have long histories of missionary work in Arab countries, among certain left-wing or "liberation theology" church leaders and in churches whose membership is predominantly Arab.

According to the study, the Protestant groups whose staff members display the largest degree of "anti-Israel" bias include the United Church of Christ, the United Presbyterian Church in the

U.S.A., the Reformed Church in America, the Quakers, the United Methodist Church and the Mennonite Central Committee.

Likewise, those Eastern Orthodox churches with large Arab-American memberships and the Eastern Rite of the Roman Catholic church, which originated in Middle Eastern countries, were criticized.

The National Council of the Churches of Christ, the broadest Protestant and Orthodox ecumenical body in the nation, was also criticized for what were described as negative attitudes.

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U.S. RELIGIOUS LEADERS PLEDGE
SUPPORT FOR INDOCHINA REFUGEES

2 July 1979

from the News Bureau, Lutheran Council in the USA

NEW YORK -- Leading figures in U.S. Protestant, Roman Catholic and Jewish efforts aimed at the resettlement of Indochinese refugees jointly commended President Carter for doubling the country's admission quota to a total of 14,000 per month and pledged here that their constituencies are ready to aid the masses now floundering in boats and clustered on islands in the South China Sea.

Asked at a press conference June 28 whether the religious groups could "guarantee" resettlement of the increased number of refugees, Roman Catholic Cardinal Terence Cooke responded, "We can all say it together -- yes. Is that right?" He received prompt affirmative response from the Protestant and Jewish representatives sharing the platform at the press conference.

The archbishop of the New York archdiocese was host for the event, which also featured the participation of General Secretary George Harkins of the Lutheran Council in the USA, Director Paul McCleary of Church World Service, Director T. Grady Mangham of the National Association of Evangelicals' World Relief Refugee Services, and Rabbi Marc Tanenbaum, interreligious affairs director of the American Jewish Committee.

With the plight of Indochinese refugees worsening daily, it initially was planned by resettlement agencies to bring the religious leaders together to make a plea for Mr. Carter to double the admission quota. But when the U.S. leader announced in Tokyo that this was his intention, the press conference turned into a commendation.

In a joint statement issued here, the religious leaders noted that their agencies had earlier recommended the quota doubling and now "will fully support it."

The statement went on to urge congress to make available the necessary funds to cover the costs of the resettlement and urged United Nations Secretary General Kurt Waldheim to take the following actions:

- : to promote increased admissions of Indochina refugees by other countries,
- : to establish transit camps or other temporary safe havens for those now drifting in the South China Sea,
- : to expedite movement, by United States military transport if necessary, for thousands of refugees already cleared by U.S. immigration authorities and waiting to join their sponsors in this country.

It was pointed out that U.S. churches and religious groups have resettled about 75 per cent of the 210,000 Indochinese refugees who have come to this country and that they "will continue their unfaltering support for answering the needs of the refugees."

A last-minute participant in the press conference was Mother Theresa of Calcutta, the globally-reknowned founder of the Missionaries of Charity Order.

LUTHERANS SAID READY
TO TAKE MORE REFUGEES

2 July 1979

NEW YORK -- "We're on tip-toe, ready to continue seeking sponsorships and doing everything that is necessary to resettle those than can be resettled."

This was the comment of Dr. George Harkins, general secretary of the Lutheran Council in the USA, as he took part in a June 28 press conference here with other Protestant, Roman Catholic and Jewish leaders on the worsening plight of Indochinese refugees.

Praising President Carter's decision to double the admissions quota from 7,000 to 14,000 refugees per month, Dr. Harkins comments "we are eager now for the congress to take the necessary action to follow up."

The churchman whose organization is the parent body for Lutheran Immigration and Refugee Services, stressed that it is religious groups that have resettled 75 per cent of some 210,000 Indochinese refugees in this country.

"On the threshold of a new wave of conflict..."SUFFERING AND HOPE
IN A TROUBLED LAND

4 July 1979

by Paul Wee

(Dr. Wee is the general secretary of the USA National Committee of the Lutheran World Federation and recently completed a visit to South-West Africa/Namibia.)

In Engela, a mission outpost of the Evangelical Lutheran Owambokavango Church on the war-ravaged border between Namibia and Angola, I walked between the brilliant red bougainvillia and the harsh, thick, dagger-like needles of the thorn trees and thought of the strange mixture of ecstasy and agony, celebration and suffering, which is the life of Namibia today.

A teacher at Engela's domestic science school who walked beside me said "we are really suffering now. But we know that Jesus Christ knows about our suffering and that other Christians stand with us in the struggle."

The evidence of the suffering is everywhere -- the shattered wrecks of cars and trucks blown to pieces by land mines, the graves of many victims, usually innocent farmers and children caught in the middle of the conflict between soldiers and SWAPO partisans, as well as the hundreds of stories one hears these days of intimidation, torture, detention and death, primarily at the hands of South African Army units.

But evidence of a deep faith in Jesus Christ is also to be found at every turn, first in the words and style of the church's patriarch, retiring Bishop Leonard Auala, and in the strong spiritual leadership already demonstrated by the new bishop of the ELOC, Kleopas Dumeni.

Bishop Dumeni was consecrated on June 17 in the town of Ongwediva as 4,000 church members from many tribes listened and prayed, sang and celebrated for six hours under the Owambo sun.

Evidence of deep faith and commitment can also be discovered in quiet conversation with those who have experienced mental and physical suffering as the result of their arrests.

After ten days among the people of Namibia, including students, families, church leaders, SWAPO members, South African soldiers and government officials, I can only conclude that the people of Namibia, both black and white, are on the threshold of a new wave of conflict and suffering which will test the integrity of their faith, challenge the meaning of solidarity among the churches of the world and determine whether the people of this country, scarcely a million in number, will be able to survive at all.

These things are evident.

The constant element in the situation is fear. Fear is found not only in the villages and the kraals of the northern areas or in the Tsumet countryside where the heaviest fighting takes place, but among the common people, the church leaders, school teachers and hospital personnel, especially in Owamboland.

Similarly there is polarization of whites in Windhoek from the blacks of outlying "locations" such as Katatura. This was intensified recently as blacks and whites confronted each other over proposed legislation which would create fines for discrimination in housing, hotels or restaurants.

There is no longer any semblance of order or the rule of law in Owamboland. The population is totally at the mercy of the arbitrary power of the South African army and the units of the Home Guards, comprised of young, black drop-outs from Owambo society. These men are uneducated, unemployed and lured by good pay and excitement. Armed bands, often undisciplined, are known for committing atrocities against their own people.

South Africa now appears to be replacing some of its own units with Home Guards assembled from all parts of the country and from various tribes.

Although Namibia has been experiencing a gradual escalation of terror for two decades, there is no doubt that the primary source of the escalation is the South African army. The evidence of army brutality among all segments of the black population is so overwhelming and pervasive that it makes a mockery of the South African government's claim to be "responding to the request of the Owambo people for protection." Some farmers, both black and white, have been subjected to violence by SWAPO units, and there is a massive build-up of armaments in the homes of whites in Windhoek, Tsumeb and other towns.

But such activity is dwarfed by the constant, daily violence of the South African army. It is the army and the Home Guards who detain and beat the students, hospital personnel and pastors, who apply sand and electric shock tortures to those accused of aiding SWAPO. It is the army which harasses, intimidates and steals anything of value from the homes and institutions they raid.

(MORE)

The South African army occupies nearly every village and controls nearly every road in Owamboland. Temporary army camps are now being fortified with permanent buildings, underground living quarters and heavier defenses. All towns, like Ondangwa and Oshakati, but even the small communities like Ongwediva, Oshigambo, Oniipa and Onandjokwe, where church institutions are located, are being surrounded with barbed wire fences with sentries from the Home Guards and the South African army standing at the single entrance.

In addition, tanks, armored personnel carriers and troops are everywhere in great numbers. Twice during my brief trip, I had a gun pushed into my stomach and several times there were guns aimed at me during searches of our car and suitcases.

The people maintain only the slightest hope that elections will be carried out under United Nations supervision. There is very little hope that western nations will be able to present an acceptable plan for Namibian independence. The optimism created by the visit of United Nations secretary for Namibia, Mr. Martti Ahtisaari, a year ago has nearly vanished.

Mr. Ahtisaari sent an encouraging telegram to Bishop Dumeni on the occasion of the consecration, but it was viewed primarily as a sign of personal support. Even recent news of a high-level attempt to revive UN Security Council resolution 435 was greeted with a measure of cynicism.

Where some blame the failure of the UN plan on "new conditions" set by SWAPO and UN Secretary General Kurt Waldheim, others believe that South Africa fears a SWAPO victory under UN supervised elections and has intentionally sabotaged the implementation of the plan.

The South African government, through its administrator general Martinus Steyn, is determined to eliminate SWAPO as an internal political movement. Though not a banned organization, over a hundred leaders have been detained under laws which allow the authorities to arrest and hold people with no charges against them. Within the last weeks a group of young students of Luderitz, most of whom have only slight connections to SWAPO, have been quietly arrested.

In an interview I had with Deputy Administrator General Mr. John Vially for the purpose of presenting the views of the LWF member churches in the United States, I was informed that "an emergency situation" necessitates the abrogation of certain legal procedures in Namibia.

Among the black population is the fear that a Rhodesia-like "solution" will be imposed on Namibia, that under the guise of ostensibly "fair" elections a solution will be found which only appears to be democratic.

The spiritual depth of the life of the churches is the single most potent force in keeping hope alive in Namibia. The people who came to the consecration of Bishop Dumeni sang many songs relating their situation to the major themes of biblical history. There is an oral tradition which uses word-of-mouth and the ever-present cassette recorder to recount the blessings of God in the face of adversity.

When the people are arrested, spoken Bible verses become a source of mutual support. The exceptional work of the Finnish Missionary Society has had a profound influence, combining a depth of spirituality with actions of solidarity.

Instead of being concerned only about their problems, the ELOC wants to bring the gospel message to others. It has sent missionaries to Angola and Senegal and is considering helping mission work among the Fulani in west central Africa. There is also talk of sending a pastor to work in Surinam and the church collected over 2,000 Rand for a fund to aid Indochina refugees in response to actions suggested by the Lutheran World Federation officers.

In a situation where the main themes are oppression, suffering and fear, there are some surprising signs of vibrant faith, creativity, and even some hope.

- 0 -

WORLD COUNCIL OF CHURCHES
ASKS OAS ACTION ON NICARAGUA

4 July 1979

GENEVA -- Addressing the situation in Nicaragua, the World Council of Churches has asked the Organization of American States to "do all in its power so that member states cease any economic, political or military support to the Somoza regime while furthering a prompt and just solution to the national crisis."

Dr. Philip Potter, general secretary of the WCC, sent the telegram June 20 to the OAS which began a meeting in Washington, D.C., on June 21.

(MORE)

The WCC explained that the appeal was sent in response to new reports which testified to large numbers of victims of the civil strife in Nicaragua. Among the information received by the WCC was that obtained from a phone call from a Roman Catholic nun representing the National Conference of Religious Orders and the National Federation of Catholic Educators.

The WCC said it learned of what was termed "terrible and indiscriminate genocide perpetrated through air strikes and artillery against the civilian population."

The message to Dr. Alejandro Orfila, OAS general secretary, said the WCC was speaking "in the light of substantial reports of massive numbers of civilians killed and injured by indiscriminate air strikes and other military actions by the Nicaraguan National Guard."

It also referred to the "overwhelming opposition of all sectors of Nicaraguan society, including the churches" to the regime of General Somoza.

WCC Acting General Secretary Konrad Raiser also sent a message to WCC member churches urging them to "make representations to your government expressing opposition to any possible support to the Somoza regime."

- 0 -

LWF SCHOLARSHIP PROGRAM IN
EVALUATION PERIOD DURING 1979

4 July 1979

GENEVA -- The Lutheran World Federation office of scholarship and international exchange has completed five regional consultations as part of a review and evaluation program for the unit, part of the LWF department of studies.

Local consultations, attended by about 20-30 people in each place, were held in Madras; Johannesburg; Sao Leopoldo, Brazil; and Sigtuna, Sweden; and Columbus, Ohio (USA).

The office has also asked LWF member churches and national committees to make detailed proposals concerning the work of the scholarship office.

A recently-completed statistical survey reveals that out of 704 scholarships granted since 1973, about 30 per cent went to candidates from Africa, 32 per cent to Asian applicants, eight per cent to Latin American candidates, and the rest to applicants from North America and Australasia. During the past six years, applicants from 94 churches in 47 different countries participated in the scholarship program and were granted scholarships for studies in 59 different countries.

During this time, an increasing number of the scholarship programs were for studies in Africa, Latin America, Asia and Australasia. About 35 per cent of the scholarships granted were for studies in those areas.

The last review and evaluation program for the scholarship and international exchange office was in 1973 at an international consultation held in Beirut. Results of the most recent regional consultations will be discussed at a meeting in January of next year.

- 0 -

LWF ASIA SECRETARY
RETURNS TO INDIA

4 July 1979

GENEVA -- Dr. Kunchala Rajaratnam, Asia secretary for the Lutheran World Federation department of church cooperation, has been named director of the division of social action of the United Evangelical Lutheran Churches of India and director of the Center for Research on a New International Economic Order.

He begins his new duties in Madras in June after four years with the Geneva headquarters of the LWF.

Dr. Rajaratnam will also have responsibilities with the India National Committee of the LWF in relating to the LWF executive committee, the general secretariat, and the department of world service and its community development service.

He will also be responsible for further international cooperation of the Asian Lutheran churches through a newly-established Asia Lutheran Coordination and Information Board.

(MORE)

As Asia secretary for the LWF department, Dr. Rajaratnam stressed the areas of mission, the self-reliance of the churches and the strengthening of international partnership among Asian churches.

Formerly a professor of economics at Madras University and promotional director of the Federation of Evangelical Lutheran Churches in India, Dr. Rajaratnam had been on the LWF executive committee prior to joining the LWF staff.

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LWF STUDY SECRETARY
RETURNS TO INDONESIA

4 July 1979

GENEVA -- Dr. Adelbert Sitompul, 47, secretary for theological education and scholarship strategy for the Lutheran World Federation department of studies, is returning to Indonesia after more than four and a half years with the LWF staff.

Dr. Sitompul, a member of the Protestant Christian Batak Church, will be a pastor in the Pearaja-Tarutung congregation in North Sumatra.

Prior to joining the Geneva headquarters staff of the LWF, he was director for research at Nommensen University in Pemantang Siantar and was responsible for the study and research work of his church.

He was also lecturer in Old Testament and church and society studies at Nommensen University.

Dr. Sitompul has studied at Nommensen, in Wuppertal-Barmen, Mainz and Leyden. Ordained in 1968, he has written for many different publications.

- 0 -

WURTTENBERG CHURCH CHOOSES
KELER AS LANDESBISCHOF

4 July 1979

STUTTGART -- The Synod of the Evangelical Church in Wurttemberg has chosen Bishop Hans von Keler of Ulm as its "Landesbischof" or head of the 2,466,000-member church.

Bishop von Keler, 53, succeeds Landesbischof Helmut Class who retires this December.

The new bishop was chosen on the seventh ballot and received 84 out of 106 votes cast. Bishop von Keler is a member of the Synod of the Evangelical Church in Germany and since May of this year has been a member of the Council of the EKD.

- 0 -

TWO-THIRDS OF INDOCHINA
REFUGEES PROMISED HOMES

4 July 1979

GENEVA -- More than 200,000 of the 300,000 Indochinese refugees in camps in southeast Asia have been promised new homes by various governments in the next 12 months, according to United Nations High Commissioner for Refugees Poul Hartling.

The UN official said he hoped that this would give southeast Asian countries the reassurances they wanted that they would have international help in coping with the refugee problem.

Mr. Hartling welcomed U.S. President Carter's announcement that the United States would double the number of Vietnamese refugees admitted to the U.S. from 7,000 to 14,000 per month.

Argentina, Austria, Belgium, Canada, Denmark, France, Israel, Norway, Sweden and Switzerland have also responded to his appeal to take more refugees, the UN high commissioner said.

Officials believe this could increase the places offered to 134,000 from 125,000 over the coming year and the U.S. promises would bring the total to over 200,000.

Mr. Hartling earlier told the 31-nation UNHCR executive committee that over 300,000 Indochinese refugees were in dire need of help. Officials also said the United States indicated it would contribute enough to the UNHCR aid program to cover a 75 million dollar shortfall caused by the recent Indochina problem.

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U.N. CALLS REFUGEES
MEETING FOR JULY 20-21

4 July 1979

GENEVA -- United Nations Secretary General Kurt Waldheim announced here that he was inviting about 60 governments to meet in Geneva July 20 and 21 at the ministerial level to deal with the humanitarian aspects of the Indochinese refugee problem.

Mr. Waldheim confirmed that Vietnam was being invited as a country "directly concerned." Vietnam's participation in the proposed refugee conference has been in doubt. The UN secretary general expressed hope that the delegates at the conference would avoid "political confrontation" and deal with ways of granting asylum to the 300,000 Indochina refugees scattered around the area.

In Indonesia, however, it was announced that five southeast Asian countries were hardening their attitudes towards the Indochina refugees and would not accept new arrivals.

Indonesia, Thailand, the Philippines, Malaysia and Singapore also said they had the right to return all refugees to their countries of origin. The countries further castigated Vietnam for actions which created the mass movement of refugees.

The hardening of the attitudes came as a disappointment to U.S. officials here awaiting the arrival of Secretary of State Cyrus Vance. They had hoped that the willingness of the U.S. to accept 14,000 refugees a month would lead the five countries to take a softer line on the refugee problem.

On his arrival in Indonesia, the U.S. secretary of state asked the leaders of the five countries to reverse their stand and told their foreign ministers that a "major international effort" is underway to help the refugees.

- 0 -

INITIATIVES UNCLEAR FOR
PAPAL VISIT TO AUGSBURG

4 July 1979

HANNOVER -- Reports in the west German press that the Council of the Evangelical Church in Germany (EKD) was involved in the inquiry as to whether or not Pope John Paul II might visit Augsburg for the 450th anniversary of the Augsburg Confession are, in the opinion of west German Protestant and Catholic circles, without foundation.

It was said here that the Council of the Evangelical Church in Germany had not been active, officially or unofficially, in the reported invitation to the Roman Catholic pontiff from Bishop Joseph Stimpfle of Augsburg.

It was also reported here that the Roman Catholic bishops' conference, which has good relations with the Protestant churches in west Germany, had also not been involved in the discussions about a papal visit to Augsburg.

Discussions about Roman Catholic "recognition" of the Augsburg Confession, the major Lutheran confession of faith, have taken place in some ecumenical circles, and it is believed that those who advocate this "recognition" along with the lifting of the decree of excommunication against reformer Martin Luther feel that the suggested visit might strengthen the growing together of Protestant and Roman Catholic churches.

- 0 -

A report from NurembergFROM KIRCHENTAG TO KIRCHENTAG
THE LIVELY FESTIVAL IN GERMANY

4 July 1979

by Jürgen Jeziorowski

The 18th German Evangelical Kirchentag (Church Congress) held in Nuremberg June 13-17, was very widely reported in the media. It provided a good example of the "Church on the Move" - the slogan used 30 years ago when the Kirchentag movement began in Hanover.

The theme chosen for the Nuremberg Kirchentag was a New Testament text, "Called to Hope," and this year's Congress certainly gives grounds for new hope for the German church. The Kirchentag awakened keen interest far beyond the boundaries of the Federal Republic.

(MORE)

Contrary to expectations, the Nuremberg Kirchentag attracted exceptionally large numbers of people. With nearly 80,000 fulltime participants, at least half of them young people under twenty five, this was a record attendance for any Kirchentag. More than 100,000 people attended the opening ceremonies and by the closing service the attendance had risen to 120,000.

Another hopeful sign indicative of a church more friendly and hospitable to children was the 'Children's Kirchentag' attended by 13,000 children immediately prior to the main Congress. The substantial program offered by the Kirchentag was outwardly at least in keeping with the huge attendance, the overflowing churches and the besieged exhibition halls.

But 1,005 separate items were simply too many. It made it terribly difficult for people to choose a particular program.

A Kirchentag program must, of course, reflect the diverse activities of a national church but specialization has its limits and in this case less would have meant more. The choice of the many young and inexperienced visitors could have been greatly simplified by appropriate information. Was it really necessary to give such detailed attention to the overworked Jewish-Christian dialogue in the program? The program of the Kirchentag was overburdened with pietism of this kind.

In view of the meeting place, no one could have been surprised at overflowing halls, considering the Holocaust and memories of the Nuremberg Race Laws. But this dialogue at Erlangen/Nuremberg - the scene of the crime - profited this time from the general overloading.

Clearly the Kirchentag was stretched to its limits. These limits to what can be presented manageably and meaningfully extended also to the 'Opportunities Fair' with its 425 sections. Even though it was here in the three exhibition halls of the Fair that ordinary church members could most easily participate and the pulse of church life be most directly tested, the variety was very confusing. The tolerance and fair play displayed by even strongly opposed interests cooperating in the Fair was remarkable.

For more than three days the program of the Kirchentag followed the same pattern. The work groups in particular found it difficult to get their bearings and found the excessive number of themes and the overloading of the individual programs a constant problem. Considerable interest was shown in the Bible studies, the prayer meetings, the worship services, and, above all, the communion services. The 'Hall of Quietness' added a certain reflective element to the Kirchentag. The numbers frequenting this hall as well as the complete silence within its darkened interior were impressive. Information on political matters and about sciences other than theology mixed well with the clean spiritual and pastoral emphasis of the Nuremberg Kirchentag. The keen interest in the Lord's Supper was a highlight of the Nuremberg Congress. The series of celebrations of evening communion in 85 congregations in and around Nuremberg simultaneously with about 40,000 communicants is worthy of note and deserving of imitation.

Many celebrities and experts were present in Nuremberg. Some present gave a less than friendly welcome to Franz Josef Strauss. Visibly disturbed by a chorus of whistles at the "Encounter Evening," he had welcomed the Kirchentag to Nuremberg - 'the national capital'! Helmut Schmidt, the Federal Chancellor, spoke to a large audience on European questions and responded to questions. Erhard Eppler provided some pointers for the ecology debate. Heinrich Albertz, who seemed to the young people in particular to have some credibility as a consistent democrat, also received a great welcome.

The strong point of this Kirchentag was in the area of theology and the church. For three days the 'Lord's Supper Forum' in the St. Laurence church was the hidden axis of the Congress. The tone for the contributions to the 'Forum' was set by Professors Johann Baptist Metz and Ernst Käsemann. The Catholic theologian Metz spoke of an "anthropological revolution" which the bread of life would launch.

Käsemann stressed that "The Lord's Supper is either ecumenical or else it is not the Lord's Supper but a sectarian celebration."

These preparatory theological presentations led to the great celebration of the Lord's Supper on the Friday evening. People streamed in, and they gladly and willingly stayed for three to four hours in the St. Laurence church. What can never be achieved by stilted and boring communion services going by the book, here proved possible. No one could help but feel the human atmosphere of real communication, poles removed from all mass suggestion. The unusual combination of political information and evangelical proclamation was a convincing success. Struggle and contemplation joined hands.

Through Helmut Frenz, Amnesty International provided news about Nicaragua. Letters were sent from the communion service to civil rights prisoners in the USA and the USSR. A Kyrie eleison for Somoza the dictator was matched by an Alleluia of thanksgiving. Action and meditation joined hands. The collection (a substantial one) was given to help the work of Don Ernesto Cardenal (Nicaragua) who was meant to have been with us in our celebrations in Nuremberg.

Certainly the old church of St. Laurence has never experienced a Lord's Supper such as this before! Because the Lord's Supper was celebrated without any authoritarian bookish paternalism, people were able

to be themselves, to breathe freely without any artificial pressures. Tenderness, joy, dignity, character - all these qualities were there in this celebration.

The gap between the excitement of the huge and enthusiastic celebrations of a Kirchentag and the unexciting grey of ordinary congregational life must not become too wide, therefore. Despite great enthusiasm people can fall by the wayside as Christians. A Kirchentag with hope as its theme could not possibly risk paying such a price.

A brief account of four eventful days cannot offer more than snapshots. The Kirchentag is a living thing. With its spiritual and theological substance, it has not need to go into hiding. The Kirchentag can safely dispense with self-appointed inquisitors who want to dictate who is to speak and who is to remain silent in the church.

The Tanzanian bishop from Bukoba, Dr. Josiah Kibira, president of the Lutheran World Federation, preached at the closing service. When certain vested interests in the Federal Republic tried to persuade him not to come to Nuremberg, Kibira gave a succinct answer which matches the mood and character of this vital and vibrant Kirchentag. He is reported to have told these people in no uncertain terms that in preparing his sermons it was never his practice to listen to vested interests but always to try and hear what the Holy Spirit was saying to him.

- 0 -

HELP OFFERED IN ENGLISH
FOR HONG KONG REFUGEE CAMP

4 July 1979

SHAMSHUIPO, Hong Kong -- With Hong Kong's Indochinese refugee count at the end of June nudging 57,000 and the number of illegal Chinese immigrants repatriated during the month at 12,000, efforts are being made to find solutions to the myriad problems that arise in caring for those who crowd in on already over-crowded Hong Kong.

Among the solution seekers is Walter Schmidt, who until this month has been serving as physical education director for the Hong Kong International School (HKIS) - elementary department. Schmidt, now serving as coordinator for service activities at the Shamshuipo Transit Camp, operated here by the Hong Kong Christian Service under the United Nations High Commission for Refugees, has initiated what he calls an American Culture Program (ACP).

In a camp with 6191 persons, about half of which are children, there is ample opportunity and wide-ranging need to help the youngsters to begin to make some of the basic adjustments to western culture, both conceptually as well as linguistically.

As a pilot project for the ACP, Schmidt has arranged for 50 seven to seventeen-year-old Vietnamese to attend five forenoon sessions a week for five weeks at HKIS during June and July. The purpose will be to give the children intensive exposure to English; develop English listening and speaking skills; devise a testing program for placement into learning groups; form learning groups and skills to be taught in the various groups; adapt results for use in future classes at the transit camp and elsewhere.

Says Schmidt, "these children will have little or no knowledge of the English language. We are going to try to give them the basic 'survival' English they will need to adjust in any English-speaking nation. The course does not involve grammar or high-level skill teaching. It involves the most basic skills a foreign language speaker needs."

- 0 -

NOTE TO READERS: The present English editor of the LWF Information Bureau completes his term at the end of this month and is returning to the United States. I want to express gratitude for the work done by Charles Austin during the last three years. His successor will arrive in Geneva early Fall. During the interim period, arrangements will be made to keep LWF Information coming to you on a smaller scale. Full scale operation of the English language news service will resume in September and we thank you for bearing with us during the interim.

Marc Chambron
Director, Office of Communication.

- 0 -

Tanenbaum Supports Affirmative Action Without Quotas

By DAVID MAKOVSKY

Editor's Note: Former St. Louisan David Makovsky, freelance journalist and student at Columbia University in New York, recently obtained the following exclusive interview with Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee.

NEW YORK — A call for a new Jewish position on affirmative action without quotas; support for black leaders who have disavowed Rev. Jesse Jackson's contacts with the Palestine Liberation Organization, and the hope for an educational process to improve black-Jewish relations were major themes enunciated by Rabbi Marc Tanenbaum, national director of interreligious affairs of the American Jewish Committee in the course of a candid private interview in his office at the AJCommittee national headquarters in

New York recently. Rabbi Tanenbaum said that the furor resulting from the resignation of former U.N. Ambassador Andrew Young after he had apparently misrepresented the facts of a meeting he had had with the PLO observer had resulted in a "heightening of consciousness" of the issues of concern to the traditionally allied black and Jewish communities. "I think we have come to realize, and have to take more seriously the fact that blacks look upon affirmative action as their 'survival' issue in America. They know that education is the key to their survival as it has been for Jews."

Tanenbaum carefully differentiated affirmative action program to open up more opportunities for blacks and other minorities from quotas, which have been used in the past to dis-



Rabbi Marc Tanenbaum

criminate especially against Jews at the university and professional school level. Jewish opposition to quotas resulted in the AJCommittee and most other major Jewish organizations supporting the position of Alan P. Bakke, a California medical student, who complained that the affirmative action program at the University of California-Davis School of Medicine constituted a quota. The U.S. Supreme Court agreed and struck down the concept of quotas, while indicating that race and other factors can be taken into account in admission. Jewish organizations were thus on the opposite side of a sensitive landmark case with their traditional black organizational allies.

While calling quotas "an absolute disaster for Jews and the American democratic system," the AJCommittee intergroup leader said that Jews would work with blacks and a civil rights coalition in "making sure that the government implements the affirmative action program, that the private sector implements it, as well as going to the business groups to make sure that there is a serious effort to overcome errors of the past by providing new opportunities to the deprived."

At the same time, Tanenbaum strongly denounced Rev. Jackson for "scapegoating the Jews," and his "viciously anti-Semitic methods." His anger was directed not so much on Jackson's controversial trip to the Mideast, but rather in reference to his reported remarks on "Jewish slumlords" and questioning "Jewish loyalty to America," which Tanenbaum de-

nounced as "an indictment of the entire Jewish community."

Tanenbaum said that his discussion with major black leaders has led him to the conclusion that Jackson has no major power base among the black leadership, adding that "He has been hustling the Jewish community. He told Jews in an audience in Denver, 'you don't care about blacks, but all you Jews care about is your money and your gold.' Malicious threats and intimidation. He is subscribing to Hitler's simplistic conspiratorial theory that Jews run everything. We are just not going to stand for it."

Speaking in broader terms, the outspoken Jewish spokesman, declared, "I said to black leaders yesterday at a meeting, by your silence you are attesting the fact that this man is allowed to be the

spokesman for the Black Conscience in America, and don't tell me privately you don't like him. Somebody has got to say it publicly. Meanwhile this guy (Jackson) is going to every city and state in the United States, and pouring out this kind of poison. If that continues you can imagine from now till doomsday about (specific) projects and coalitions. As long as Jews believe this is where the black 'gut' is, these coalitions and projects won't last a week. Under the first pressure, they'll collapse.

What he does suggest, instead of mutual projects, is an overhaul in the general black attitude towards Jews. Citing statistics of Louis Harris, Tanenbaum said, "blacks over 50 are no more anti-Semitic than whites in the same category. Young blacks, especially the educated, have a much harder degree of anti-Semitism than their counterparts in the white community. Part of that has to do with an ideological identification with the Third World . . . and partly due to a 'liberation mentality.' (A November CBS-New York Times survey shows that of those who know what the PLO is, 51 percent of American blacks favor U.S. contacts with the organization, as compared with 41 percent of whites, under the same condition. Twenty-seven percent of blacks were opposed)

Labelling such ideological kinship, "crazy," Tanenbaum added, "Muslims have been the worst slave traders in the world, and to this day, Saudi Arabia's streets are being paved by black slaves."

To rectify the attitudes of members of the black community, Tanenbaum who was ordained at the Jewish Theological Seminary, urged a "new educational process" to be implemented by black leaders. Taking a puff on his cigar, Tanenbaum proceeded to draw an analogy with the Catholic Church. "The Vatican Council took four years to draft a statement condemning anti-Semitism, but it has taken from 1965 up to now for that to be translated into changes of (Catholic) textbooks, publications, official weekly newspapers, sermons, and liturgies now written condemning anti-Semitism. There is an effort to reach the entire Catholic people on

every level from elementary school to the adult level," he stressed.

Then, referring to the recent U.S. visit by the Pope, Tanenbaum continued, "in his Battery Park (New York City location) speech, one of the longest parts of his speech, dealt with anti-Semitism and spoke of 'deep and permanent bonds' with the Jewish people." While admitting the hierarchy of black leadership is not the same as the Vatican, Tanenbaum insisted, "they (the blacks) have the ability to repudiate anti-Semitism because if they let it go, then (black-Jewish tension) can get worse." Asked to define what is "worse," Tanenbaum, while denying a similarity to Germany of the days of the Weimar Republic, conceded, "certainly there are some conditions here that are very trouble-

some that are not unlike Weimar Germany. We are in economic difficulty. Unemployment is something like 55 percent among black youth in New York City."

Said Tanenbaum, pointing to a study of Seymour Martin Lipseth then at Harvard University, "When you have economic difficulty invariably there is conflict between racial, religious, and ethnic groups, and an invariable tendency to scapegoat somebody as a simple explanation why everything is going down."

Speaking with an equal candor, Tanenbaum thought aloud about the difficulty of American Jews making their views known to the general public in the United States. He attributes this problem to the sometimes conflicting views in the American Jewish community towards the political policies of the State of Israel. Saying that Jews accept the responsibility to serve as an amplifier of the Israeli government's decisions, Tanenbaum also noted, "we have some people that are continuously communicating to Mr. Begin our concern over certain actions that are taken that we feel are harmful to Israel's interest, and make it very difficult for us to interpret and win support for Israel in some of these causes." (Tanenbaum was obviously alluding to Israel's West Bank settlement policy, which has come later under increasing fire among American Jews.)

Rabbi Tanenbaum also warned of the formidable danger of dissension among Jews. "We will not survive the twenty-first century if we continue to have gossiping and senseless hatred. There are too many enemies who are determined to destroy us." Making a reference to the biblical verse, "there is no King in Israel," Tanenbaum traced this dissension to the lack of a central leader. "We need people who really care about the Jewish people, and who understands there is difference, and find a way to live with difference."

While Tanenbaum does not claim to be this leader, there seems to be little question that he seeks to pursue Jewish interest, vigorously. And, he is not afraid to "rock the boat" every so often.

Vietnamese Boat People: Ghosts of S.S. St. Lou

BY MARCH TANENBAUM

Editor's note: Rabbi Marc H. Tanenbaum, national interreligious affairs director for the American Jewish Committee and a member of the U.S. Citizens Commission on Indochinese Refugees organized by the International Rescue Committee, has just returned from a 10-day mission to Malaysia and Thailand to help bring relief to the growing numbers of Indochinese refugees.

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Israel



Brief



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The Boat People: American rabbi likens Indochinese plight to Jews' during WW II

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Since last January, when some 1500 Vietnamese refugees sought haven elsewhere, refugees have been fleeing that country at an increasing rate. About 10,000 escaped in October, and despite monsoons, there will be thousands more during the coming months seeking desperately a chance to live.

Unless something changes, it is estimated that more than half of these refugees will drown in the sea.

Israel Offers Asylum, Aid to Boat People

GENEVA (JTA) — Israel said that it was prepared to offer its experience in the rescue and rehabilitation of refugees to assist in international efforts to aid the homeless refugees ("Boat People") from Vietnam.

Joel Barromi, Israel's Ambassador to the United Nations here, made that statement during the special conference on refugees in Southeast Asia convened by the Office of the High Commissioner for Refugees.

Barromi noted that Israel is "a country built by refugees and we are certainly sensitive to the suffering of desperate human beings in search of a home." He recalled that Israel was instrumental in rescuing a group of Vietnamese refugees at sea and "a small community of Vietnamese refugees was admitted to our country last year and was rapidly integrated in Israel's life."

The envoy said that "Israel is ready to assist refugees who have reached countries of temporary asylum through the supply of medications. Our experience, in resettlement and productivization of refugees could also be instrumental for the development of self-supporting projects." But he added that Israel would not be able to fund the projects.

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Behind The Headlines

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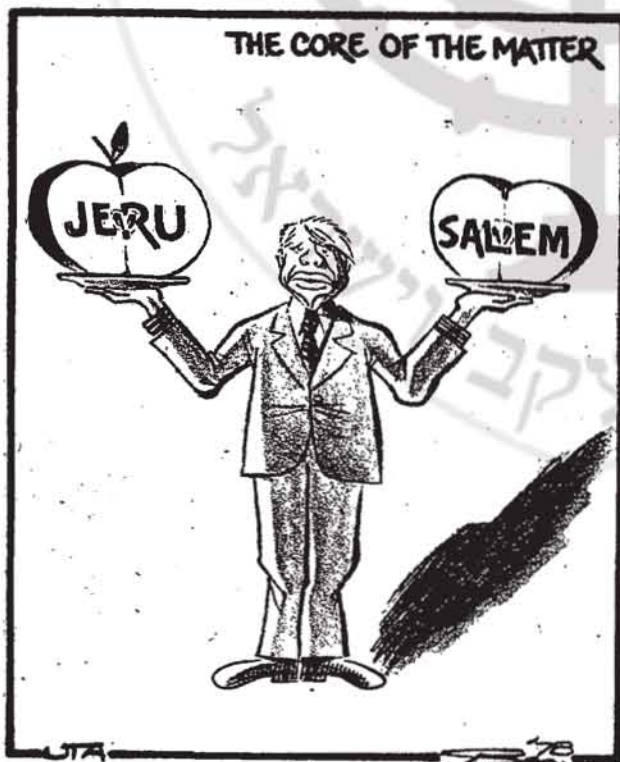
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On Moses, Jesus & human rights

My Dear Chairman Brezhnev:

NOW THAT YOU have placed our disappointed secretary of state back on his aircraft, you would do well, on this Palm Sunday to check out Jesus on the thorny issue of human rights. You will, then, better understand why the "born again" President Carter is not likely to walk away from the question.

Jesus who, you say? Come off it, dear chairman. You have not forgotten the strange exotic Man who, not sharing your taste in expensive autos, rode into Jerusalem that first Palm Sunday morning on a donkey while all the workers cheered and waved their hammers and sickles. That was really a week that shook the world. Look Him up in the New Testament that you placed some years ago in the plain brown wrapper behind Chekhov's short stories.

Read in John 8, about the days he spent in the capital city during the Feast of the Tabernacles. You and I would call it the harvest festival.

The city was wall-to-wall people. It was another "no room in the inn" scene. The local Elaine's was bursting each night with intellectuals slyly showing each other their newest manuscripts. The Suzy of the period was overweight from covering dinner parties for the vicarious digestion of her readers in the Jerusalem Herald. It was all there: Vintage wine, not-so-vintage women, and name bands. Almost sounds familiar, doesn't it?

Jesus the Christ came walking out of the Galilean Hills into the Big Apple. (That's what the mayor, who was up for reelection, kept calling the city, which was in some kind of fiscal trouble.) Jesus wasn't about to pass up this opportunity to teach the huge crowds daily elbowing their way into the temple. He was anxious to get his nonviolent revolution, a human rights revolution, on the track. Time was rushing him to a very violent end.

The Rev. James Gilhooley is regional director of Pax Christi, the International Catholic Movement for Peace.

His text that morning was "Whatever you do for the least of my brothers, you do for me." Suddenly a woman was dumped at His feet by men who were not exactly members of His fan club. The crowd tensed. The pretty young woman was terrified; well she might be. The self-appointed vice squad had spent the dark hours looking into other people's bedrooms. To their delight they had found this woman in the wrong bed. Of course her lover had got away. Lucky fellow! The penalty for adultery was death. Stoning or, if you were lucky, quick strangulation.

"Master, what would you have us do?" A contract, as we say in flourishing New York City, was out on Jesus. Were He to release her, He would violate the law. And, unlike our own day, the authorities reacted quickly against law-breakers. But, if He were to demand capital punishment, He would contradict everything P. had just said about the human rights of each man and woman.

But this Chairman was not about to be had by the town's bully boys. With a trace of a smile, He said, "let him among you who is without sin be the first to throw a stone at her." As they scrambled off, He said to her, "Neither do I condemn you. Go away."

WE ARE told that in the USSR hit men are beating up on people whose convictions, religious and otherwise, differ from the official line. In effect, their most elemental rights are denied.

In this holy season, when each Christian, even those of us not "born again," reverences the divine fire in every person, I join President Carter in appealing to you not to condemn countymen who disagree with you and your administration. Indeed, should they wish, let them go away.

In 1917, Lenin wrote: "The constitution of Soviet Russia must ensure legal rights for all citizens, regardless of sex, creed, race or nationality."

If your Nikolai Lenin would have it so, are you really surprised that our James Earl Carter cannot ask for anything less from the present father of all the Russians?

In Christ.
Father James Gilhooley

By MARC TANENBAUM

THE SEARCH for peace and justice," President Jimmy Carter declared on March 17 before the United Nations, "means also respect for human dignity . . . No member of the United Nations can claim mistreatment of its citizens is solely its own business. Equally, no member can avoid its responsibilities to review and to speak when torture or unwarranted deprivation occurs in any part of the world."

Those could well have been the same sentiments that Moses, the Liberator of the Israelites whose deeds we celebrate this first day of Passover, felt when he began his career as the foremost champion of human rights of his times. "And it came to pass in those days, when Moses was growing up, that he went out unto his brethren, and looked on their burdens; and he saw an Egyptian smiting a Hebrew, one of his brethren," we read in Exodus, Chapter 2, Verse 11. Moses, who had grown up in the luxury and isolation of the palace of Pharaoh, saw for the first time a poor Hebrew slave being flogged by the lash of an Egyptian taskmaster. It was more than he could bear. "And he smote the Egyptian" because he obviously felt that taking a stand against cruel oppression and persecution was very much his business.

While Moses was the adopted child of Pharaoh's daughter, he was in fact raised by his own mother, who educated him in the sacred traditions of the Hebrew people. At the center of those traditions was the belief in one God, Creator of the Universe, in whose Divine Image every human being was formed. That tradition strengthened Moses' conviction that each human life was sacred, of infinite worth, and that no person could be used as a means for somebody else's end — not for building pyramids, nor for terrorism, nor for maintaining Idi Amin's repressive police state in Uganda.

Coming to those humane convictions must have involved a terrific conflict of conscience for Moses, for Moses grew up in a palace environment in which the Pharaoh was venerated as a god-king. Pharaoh was the source of all law, never its servant. With a flick of his royal finger, Pharaoh could destroy human lives wholesale: "Every son that is born you shall cast into the river."

Tragically, there are Pharaohs today in almost every part of the world, disdainful of the value of human lives, callously violating human rights. Amnesty International reports that there are at least 60 nations in the world that regularly employ torture as a "standard administrative practice."

WHEN MOSES was grown up," the Bible tells us, "he went out into his brethren and looked on their burdens."

Scholars say that "grown up" meant "when Moses became great," he went out to his people. Many leaders who become great go away from their people and their plight. Moses' greatness resided in the fact that he went out from the security of the Egyptian Palace into the brick fields where his people toiled and suffered in cruel bondage. He identified with their plight, stood up against Pharaoh, and finally led them from bondage into freedom — to Mt. Sinai, where former slaves achieved the dignity of a "kingdom of priests and a holy people."

The Exodus is far from over for millions of people suffering from slavery, violence, and oppression. They should take heart, as should we, when President Carter, standing before the nations of the earth declares, "The basic thrust of human affairs points toward a more universal demand for fundamental human rights. The United States has a historical birthright to be associated with this process . . . We will be steadfast in our dedication to the dignity and well-being of people throughout the world."

Moses would have been pleased with Jimmy Carter.

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

Car er is trying to fashion a new grasp on his presidency, camp-goers report

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Washington (KNI)—When the Midwestern congressman walked into the Camp David dining room and found he could get a scotch and vodka instead of "the usual damned wine and punch," he knew something different was going on.

Indeed, what has been happening on the Maryland mountaintop outside Washington, according to those who have been there, is nothing less than an attempt by Jimmy Carter—after nearly 1,000 days in the White House—to learn again how to be President.

On the second floor in the presidential cabin, around the big oak table in the sitting lodge called Laurel, the

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unprecedented series of meetings—with ties off and hair down—has ranged over virtually every issue confronting Mr. Carter and the nation.

"It's not just a reassessment of energy or the economy," said the congressman. "He's trying to rescue his presidency and his ability to lead."

A high-ranking Democratic senator said: "It's a massive effort to reconsider programs and directions and what he can do to re-establish his leadership. He's doing it partly by going back to school, teaching himself and seeking instruction from others."

Senator Edmund S. Muskie (D., Maine) said: "He realizes that this may be his last chance to revive his presidency and his political potential. He is thus soaking up the ideas, experience and wisdom of others, as if he were trying to back up and make another start."

And a veteran Washington attorney, who had been summoned to an early meeting, characterized the President as a "student" who frankly wanted to know why his presidency wasn't working and what he needed to do to regain leadership in the nation.

The lawyer said Mr. Carter "asked for candor and got it."

He was told he should fire some people.

He was told his positions ought to be more consistent.

He was told that too often he sets out in one direction and goes in another.

And he was told that his leadership style was bland.

A Democratic congressman said that while Mr. Carter didn't join in the drinking, "he was very loose and brutally frank about himself and his problems. And when we took off our coats and ties, put them on the backs of our chairs and sipped our drinks, we relaxed and spoke naturally."

James MacGregor Burns, the Pulitzer Prize-winning historian, who didn't go to Camp David but who is an expert on the presidency and leadership, said what Mr. Carter is doing is unique. He applauded the President's effort to reflect on the "failures and frustrations" of his presidency.

"But what he is doing will be measured by the results," Mr. Burns said. "He has the attention of the nation as he hasn't had it since he walked down Pennsylvania avenue on Inauguration Day. If there are no major results, say, by the end of the year, the summit and Carter's presidency will have failed."

Many of those who attended the summit said that the new energy program Mr. Carter is fashioning should be better received in Congress and throughout the nation.

"But Carter knows himself that his problems go well beyond energy and the economy," said Representative Thomas L. Ashley (D., Ohio). "His problem is getting control of the presidency and he understands that as well as anyone. In fact, he was rather wistful about it."

In one meeting, as he introduced the energy problem, Mr. Carter told a group of lawmakers that "the lowest point of my presidency came during the first day of the Tokyo summit" last month.

He said he had listened quietly to European leaders suggest that the United States had not led, and was not providing, leadership on the energy issue, Mr. Carter said. The President acknowledged it was true and added that the

nation is suffering from a crisis of leadership.

Perhaps because of the poignancy of the moment, or Jimmy Carter's magic and gentle persuasion in small groups, the lawmakers began raising their hands, seeking to reassure the President.

"What was significant," Representative Ashley said, "was not what was said about a new energy program. All the options are pretty well known and I didn't hear anything new. But there was a rather marked difference in attitude on the part of us, not the President."

"I mean, after all, we've gotten so god-damned parochial we haven't been able to do much of anything lately. Yet I heard around that table some people coming to agreements."

Representative Philip R. Sharp (D., Ind.) said of the same meeting: "There was nothing new, but there was something unexpected happening at that meeting. I saw some votes of my colleagues changing as they spoke."

"When the President asked about the chances of the windfall profits tax in the Senate, to my amazement I heard senators whom I thought were opposed, say it would pass."

Representative Sharp added that attitudes toward passing sweeping energy legislation were changing so rapidly that existing constitutional safeguards and environmental protection legislation could be endangered.

Congress, he said, is in a mood to co-operate even with legislation to create an "energy mobilization board" with powers akin to those given to presidents in wartime. And unless "we act soon and reasonably on loosening environmental legislation a bit, we may see a lynch mob," Mr. Sharp said.

But even if Mr. Carter gets the legislation he wants on energy, said Representative Paul Simon (D., Ill.), "that doesn't solve his larger problem. In Carbondale, Ill., the people are turned off towards the President because his policies aren't working. And he will be judged on whether his legislation works and whether he provides leadership and proves himself a competent president."

A powerful group of Washington insiders, including lawyer Clark Clifford; Robert Keefe, a former congressional aide, and Sol L. Linowitz, a former industrialist and ambassador, told the President bluntly that he has lost control of the White House staff.

Senator Muskie, using diplomatic language, told Mr. Carter that the nation was "yearning for leadership" that was consistent. Mr. Muskie and Mr. Simon are among scores of Democrats who have complained bitterly that the President repeatedly has begun a campaign or declared a position, only to blur it soon after.

"I told him that you can't take a step in one direction, then go off on another," Senator Muskie said.

Religious leaders who met with the President, such as Rabbi Marc Tanenbaum of the American Jewish Committee, found Mr. Carter honest about himself.

"He talked about why he has been unable to motivate the people and why they have not responded to his leadership," Rabbi Tanenbaum said.

But none of Mr. Carter's visitors, so far as is known, was able to suggest how the President could, at this stage in his career, change his speaking style and project as forcefully as he did in the small groups.

At an earlier session, a group of veteran Washington lawyers and lobbyists told the President that the White House was disorganized, his administration seemed to speak with many voices on a single issue and, as one of them put it, "there is a feeling among the people that there is no strong hand at the tiller."

Will the summit make a difference in the presidential and leadership abilities of Jimmy Carter?

"I'll tell you when I see him fire just one Georgian as a symbol that he is opening his inner circle," said a ranking White House aide. "He has to appoint a chief of staff who has some gray in his head and is perceived on the outside as a person who knows his business."

At the moment, there is no chief of staff, although political adviser Hamilton Jordan is the senior White House staff member. Mr. Jordan

has been mentioned as possible chief of staff, but he is known to be a poor administrator.

On issues, Representative Simon said, "there is no evidence the President is changing his mind in his basic approach towards the energy problem, inflation and recession. He refuses to budge on wage and price controls, for example."

"That raises a fundamental problem. He is soaking up all of these opinions and ideas to seek a sense of direction, to find out where he can go. But given his views, can he go in a different direction?"

"He is dealing with a Congress whose members listen closely to the polls in their districts and have no real direction, but he is the same. There has to be something inside you to give you direction. You can't listen to dozens of people and find out where you want to go."

A ranking Democratic senator likened Mr. Carter's struggle with his presidency and the polls to President Johnson's agonizing reappraisal of the Vietnam war in March, 1968. That review resulted in the first move to reduce involvement in the war; at the same time, it led to Johnson's decision not to seek re-election.