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

Series E: General Alphabetical Files. 1960-1992

Box 92, Folder 1, Tanenbaum, Marc H. - personal/biographical,  
1960-1989.



## Dr. MARC H. TANENBAUM

*(Consultant and formerly)*

Dr. Marc H. Tanenbaum, Director of International Relations of American Jewish Committee, has a long and distinguished career in international human rights, world refugee, world hunger, and foreign relations concerns.



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

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

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

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

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

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

He served as consultant to the NBC-TV nine-hour special "Holocaust" and earlier was consultant to the special "Jesus of Nazareth."

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

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

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A PROPHET FOR OUR TIME:

A PROFILE OF RABBI MARC H. TANENBAUM.

by Louis Auster

(ABOUT 1200 WORDS)

RE: Louis Auster.

My book, Hitler's Death March,  
(Zebra Books), is in its third printing.

My articles have appeared in numerous  
publications, the most recent in The Sign,  
Midstream, and The Priest. (July 1989, June, 1990.)

A PROPHET FOR OUR TIME:

A Profile of Rabbi Marc H. Tanenbaum.

In a cover story entitled "The Ten Most Powerful Rabbis, New York magazine described him as 'the foremost Jewish ecumenical leader in the world today'.

In awarding him an honorary doctorate, as 14 other major Catholic, Protestant, and Jewish universities have done, Sacred Heart University in Bridgeport, Conn. called him 'the human rights rabbi of America'.

Yet, Rabbi Marc H. Tanenbaum, the recipient of all these accolades, smiles, and responds, "Let history decide how my work is rated. I view every day as a challenge and opportunity to improve the quality of life for all members of the human family".

In spite of his modesty, it may be said that an account of the activities of Rabbi Tanenbaum constitutes a record of the progress made in interfaith and humanitarian efforts during the past 40 years. His courageous participation in aid to refugees, human rights, world hunger, and interfaith work, have won him acclaim from all religious denominations.

He combines the vision of a prophet and the compassion of a spiritual leader with the tough pragmatism needed in a complex and rapidly changing world. Reflecting on the role of religion in society, the Rabbi has no patience with clergy who would trivialize religion, of whatever denomination.

"We have an important mission as ministers to restore an understanding to our people about the absolute value of human life over any other single value in our lives", declares this latter-day prophet. The Rabbi frowns on empty rhetoric and pious prattle. He is strongly committed to action, over words.

It is a mission that took him to Southeast Asia three times, as one of the Americans invited to study the conditions of the Vietnamese boat people and Cambodian refugees. On the waters of the South China Sea, he saw Vietnamese refugees in a dingy starving to death and drowning.

" To this day, I keep seeing those people in the boat. One old woman reminded me of my mother. I have never felt more Jewish than when I helped literally to pull people out of the water, side by side with Christians, witnessing to God's Covenant. The great commission for both faiths is to bring reconciliation and healing to humanity and leave it to God to determine who has been His most faithful witness ".

Another such "peak " religious experience came to the Rabbi in praying with Cesar Chavez in the Salinas Valley, in a common effort to bring about social justice.

" Praying, holding hands together with people of different faiths, and praying to a common Creator God, --- that's such an affirmation, and bound us together with such a sense of unity, that I experienced God's presence there more than I have in synagogues ", concluded the Rabbi, visibly moved.

It is the same Prophetic vision that led him to join in organizing relief efforts for victims of African conflicts, and to act as national co-chairman of the Interreligious Coalition on World Hunger; and to serve on numerous White House and United Nations commissions on race relations, aging, children, and population problems.

These wide-ranging humanitarian efforts did not go unnoticed. In 1978, a poll of American newspaper religion editors voted Rabbi Tanenbaum fourth of the ten most respected religious leaders, after Jimmy Carter, Billy Graham and Martin Marty. In 1979, the Rabbi was one of ten religious leaders invited by President Carter to discuss the 'state of the nation'.

The long journey that took him to every corner of the globe started on a small street in Baltimore, where his parents, poor immigrants from the Ukraine, owned a modest general store, the only Jewish family in an Italian-Irish neighborhood.

As a boy during the Depression, he remembers that he helped his mother fill some baskets with cans and boxes of food, decorated for Christmas with red and green ribbons. He went with his mother, herself poor, who could not bear the idea that her neighbors were without food during a holiday, and were depressed by the thought that no one cared. His first lessons in the joy and duty of giving and sharing !

As he pursued his studies for the rabbinate, he became convinced that hatred among the faiths led only to strife and confrontation. Only building bridges of understanding would reduce mistrust, and create mutual respect. In line with that belief, the Rabbi has participated in forming significant programs and relationships with all the major Christian denominations, as well as with blacks and Hispanics, and with Muslims, Buddhists, Hindus, and Shintoists.

In a tone of elation, the Rabbi declares, " It is a wonderful mosaic of " the family of God ! "

Rabbi Tanenbaum is especially proud of his role as a delegate-observer at the deliberations of the Second Vatican Council. As the only rabbi there, he played an important part in drafting the Declaration on Non-Christian Religions, issued by the Council in 1965. At the time, he was director of Interreligious Affairs of the American Jewish Committee, and consulted with other Jewish organizations on the text of this historic document.

The declaration ushered in a new era of friendly relations between Catholics and Jews. Hostility and confrontation gave way to scholarly exchanges and fraternal dialogues. In the noble words



of the guidelines issued by the Vatican in 1975, " In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level, local, national, and international. At the same time, such collaboration can do much to foster mutual understanding and esteem " .

The Rabbi calls the Declaration the Magna Carta of Catholic-Jewish relations. The noble words brought dramatic improvement.

In 1963, Rabbi Tanenbaum was one of three organizers of a National Conference on Religion and Race, held in Chicago. Some 70 national organizations took part, to examine the role of religious institutions in ending racial discrimination. As the program chairman, the Rabbi invited Dr. Martin Luther King Jr., who addressed the 1,700 religious and civic leaders there,

" Through our scientific genius, we have made of our nation -- and even of the world --- a neighborhood, but we have failed to employ our moral and spiritual genius to make of it a brotherhood. "

Many historians consider this conference the starting point of a new coalition of conscience in our nation.

The Rabbi is surrounded by walls covered with autographed photos showing him with presidents, and distinguished leaders, Pope John Paul II, Cardinal Cooke, Archbishop Sheen, Elie Wiesel, and many others. Around him are shelves filled with books, among which are a half dozen that he wrote. But he is troubled.

" The nations of the world spend more than \$500 billion dollars a year on arms but cannot find the means to save hundreds of millions from starvation. Science and technology, long venerated as sources of material blessing, fill the earth with toxic pollution. We must join in opposing this moral anarchy. There is now the possibility of a global Auschwitz. Both Jews and Christians must work for a revolution of the human conscience " .

The little boy who helped his mother distribute food to

(5)

Christian neighbors has now grown into a giant in interfaith and humanitarian efforts. His early meager activities have increased in scope to encompass relief for millions of refugees and oppressed all over the globe. His mission has been healing and reconciliation.

He is truly a prophet for our time !



## RABBI MARC H. TANENBAUM

### "APOSTLE TO THE GENTILES"

by Louis Auster

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

Tanenbaum.EL1/EL  
October 25, 1988

88-550



## BIOGRAPHICAL SKETCH

### DR. MARC H. TANENBAUM

Dr. Marc H. Tanenbaum, Director of International Relations of the American Jewish Committee, has a long and distinguished career in international human rights, world refugee, world hunger, and foreign relations concerns.

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

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

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

At the invitation of the International Rescue Committee, he joined delegations of prominent American leaders to carry out three separate fact-finding investigations of the plight of the Vietnamese "boat people" and Cambodian refugees, which contributed to the saving of tens of thousands of lives of Indochinese refugees. He has organized many

relief efforts for victims of war and conflict, including Lebanese, Nigerians, Ugandans, the Falashas of Ethiopia, Haitians, Afghanis, Central Americans and Polish refugees. He is a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry, which aids oppressed Jews and Christians in the Soviet Union and Eastern Europe.

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

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

He served as consultant to the NBC-TV nine-hour special "Holocaust" and earlier was consultant to the special "Jesus of Nazareth."

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

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**DR. MARC TANENBAUM**

One of the most influential religious leaders in America, Rabbi Marc Tanenbaum is an internationally known authority in the field of human rights, ecumenical relations, social justice, foreign relations concerns and problems of world hunger and refugees. Rabbi Tanenbaum served as director of international relations of the American Jewish Committee and is a pioneer in forging links among Jews and Roman Catholics, mainline Protestants and Evangelicals. He is widely regarded as one of the foremost experts in Jewish - Christian - Muslim relations and was the only Rabbi present during Vatican Council II. A weekly commentator on radio for 25 years and a regular advisor to the television networks, Rabbi Tanenbaum is probably the best known rabbi among Christians in the United States.

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July 1967

BIOGRAPHY

RABBI MARC H. TANENBAUM

RABBI MARC H. TANENBAUM of New York, National Director of the Interreligious Affairs Department of the American Jewish Committee, is one of the nation's leading rabbis. 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. In recent months 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. Marys, Kansas); the Graduate Theological Union of the Pacific School of Religion; and Fuller Theological Seminary, among numerous Catholic, Protestant and Jewish institutions of higher learning. 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.

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 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); 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 by St. Joseph's College, Davenport, Iowa, and a Doctorate in Religious Education by St. Joseph's College, Philadelphia, and the Medal of Honor of Avila College, Kansas City.

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 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 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 a founder and ~~board member~~ of the recently-established Interfaith Foundation for Community Organization, ~~which he presently serves as its first president.~~ *is devoted to helping the poor ~~in~~ organize themselves*

*The first President*

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.

*which for their own economic and social welfare.*

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 Coronat Award for "high ethical standards in professional life," thereby contributing to "the strength of America."

October 1966



BIOGRAPHICAL SKETCH

RABBI MARC H. TANENBAUM

Rabbi Marc H. Tanenbaum of Elmhurst, N. Y., spiritual and civic leader, is the director of the American Jewish Committee's Interreligious Affairs Department.

The fifty-five year old Committee is the pioneer human relations agency in this country, combating bigotry, protecting civil and religious rights of Jews, and advancing the cause of human rights everywhere.

Rabbi Tanenbaum, who was formerly Executive Director of the Synagogue Council of America, has been active in diverse areas of American public life. He has held many positions as officer, director and consultant in government and voluntary agencies. The broad range of his interests is reflected in the fact that he was appointed both as Vice-Chairman of the Executive Committee of the White House Conference on Children and Youth and as a member of the National Advisory Council of the White House Conference on Aging, of which he was Co-Chairman of the Section on "Religion and Aging."

Rabbi Tanenbaum's governmental advisory positions include: Consultant to the Children's Bureau of the U. S. Department of Health, Education and Welfare, and Vice-Chairman of the Religious Leaders Advisory Council of the President's Committee on Government Contracts.

Rabbi Tanenbaum was recently appointed as Consultant to the Pius XII Religious Education Resource Center, Monroe, Michigan, a major research center in religious education directed by Sisters Mary Johnice and Mary Elizabeth. He is program chairman of the National Conference on Race and Religion, a three-faith conference to be held in Chicago, Jan. 14-17, 1963, convened by the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council. He is also a member of the convention program committee of the Religious Education Association.

Rabbi Tanenbaum has lectured on interreligious relations at the Fordham University Graduate School, the University of Hartford, and other institutions of higher learning. America, the Jesuit weekly magazine, recently paid tribute to the rabbi in an editorial for his "contribution to advancing Christian-Jewish rapport."

In international affairs, Rabbi Tanenbaum has served as a member of the National Commission for UNESCO, and serves on the Religious Advisory Committee of the U. S. Committee for the United Nations. He has also served as a Chairman of the Projects Committee of the People-to-People Religious Groups Committee, and a member of the Committee for International Economic Growth. On educational projects involving Latin America, he is a member of the Board of Directors of the Inter-American Literacy Foundation.

As publicist, writer and editor, he has served as a correspondent and columnist for a number of news magazines and agencies, a TV writer and panelist, and as a writer, narrator and director of religious films for various organizations.

Rabbi Tanenbaum was on the editorial staff, headed by Dr. Reinhold Niebuhr, for a UNESCO volume, "Our Moral and Spiritual Resources for International Cooperation." He is co-author of "Our Nation's Children: Religion in America" studies of the White House Conference on Children and Youth. He is also co-author of "Religion and Aging," a background document of the White House Conference on Aging.

Rabbi Tanenbaum's posts in general community and civic organizations include: National Vice-Chairman, American Red Cross; Vice-President of Religion in American Life; member, National Religious Policy Committee, Girl Scouts of America and Camp Fire Girls of America; member, Board of Directors, Clergymen's Economic Institute; member, Council of Trustees of United Seamen's Service.

The AJC's Interreligious Department is responsible for a broad program of education aimed at the advancement of interreligious cooperation and harmony.

Among the major projects carried out under the auspices of the Interreligious Department has been a long-range series of self-studies of religious texts to determine the existence of negative and biased material. These studies have been developed in cooperation with the AJC by several leading universities, including Yale, St. Louis, Southern Methodist, Dropsie College and Union Theological Seminary.

The Interreligious Department maintains close working relationships with leading church groups, particularly those dealing with social action. The department helps develop and cooperates in such projects as interreligious TV workshops, interfaith dialogues, and coordinated action and educational programs on such issues as fair immigration laws, civil rights, civil liberties and interreligious cooperation.

A native of Baltimore, Rabbi Tanenbaum, who <sup>was born in 1925,</sup> ~~is 36 years old,~~ 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 clinical psychologist. They have <sup>three</sup> ~~two~~ children, Adena Vicky, aged <sup>8</sup> ~~12~~, ~~and~~ Michael, <sup>6</sup> ~~7~~ years, and Susan Johanna, 2 years.

New York...An "ecumenical first" in advancing Jewish-Christian understanding was achieved with the release and publication here of "The Jewish Holiday Album" and a companion "Guide to Jewish Traditions and Holidays" by the noted authority on Judaism and Jewish-Christian relations, Rabbi Marc H. Tanenbaum, Director of the Interreligious Affairs Department of the American Jewish Committee.

Conceived as a contribution to help implement the spirit of "mutual knowledge" and "fraternal dialogue" called for by the Vatican Council declaration on the Jewish religion, and by major Protestant and Jewish bodies, the Jewish Holiday Album 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. The handsomely-printed and illustrated 16-page guide written by Rabbi Tanenbaum is a brief and authoritative introduction to the basic beliefs, values, traditions, and practices of Judaism and the Jewish people.

The album and guide are intended to assist the Christian and Jew to "experience" the essentials and inner spirit of Judaism as well as to obtain fundamental information. This unique "introduction to Judaism" is being brought to the attention of key authorities in the religious and general school systems for use in courses about religion; seminaries, colleges, and universities for use in religious education and comparative religion classes, teacher training institutes; adult and youth education; and as background

for Jewish-Christian dialogues. Copies are also being made available to Christian and Jewish institutions and individuals for similar uses in Europe, Israel, and Latin America.

While the written guide is scholarly and factual, the musical selections on the recording are more popularly treated. The intention is to present Jewish musical traditions in a lively and attractive manner in order that large numbers of people will find this a pleasing as well as informative experience.

Epic Records, which produced "The Jewish Holiday Album" and "Guide," is promoting this as an "ecumenical gift" especially appropriate for gift-giving during the Chanukah-Christmas period, as well as on any occasion that Christian and Jewish friends exchange family and house presents.

The project was conceived and executed by Hanny Kallum, Executive Producer of Epic Records. The music was orchestrated and performed under the supervision of D. Morris Levy, vice-chairman of the Board of Directors of CBS Records Limited in London, England.

Suggestions on how to obtain an annotated bibliography on Judaism, the Jewish people, and Jewish-Christian relations - prepared by the American Jewish Committee is noted on the back cover of Rabbi Tenenbaum's "Guide."

F. M. T. 5  
file

BACKGROUND MATERIAL ON

RABBI MARC H. TANENBAUM

November 1, 1965

I thought that it might be helpful for you to have the following up-to-date information in writing about Rabbi Tanenbaum:

1. Rabbi Marc H. Tanenbaum, Director of Interreligious Affairs of the American Jewish Committee has just returned from Rome where he attended part of the deliberations of the fourth session of the Council at the personal invitation of Lawrence Cardinal Shehan of Baltimore, Chairman of the United States Bishop's Commission on Ecumenism.
  2. As the guest of Cardinal Shehan, he was the only Rabbi to attend a Vatican Council meeting.
  3. He was in Rome during the third session of the Council at the time of the introduction of the Jewish declaration (official title: The Declaration of the Church Toward Non-Christians) and the subsequent debate which culminated in the overwhelmingly favorable vote leading to the adoption in principle of the text last November 20. During his presence in Rome at the third and fourth sessions he was consulted by numerous authorities for scholarly background on the history of Christian-Jewish relations.
  4. Rabbi Tanenbaum was recently invited to lecture before the North American College of Bishops, the official seminary of the American Catholic hierarchy in Rome. He has also been active in a similar program of cooperation with leaders in the Protestant and Eastern Orthodox communities.
- (The Rabbi would welcome your mentioning the following but if it is regarded as a plug then he would ask you to forget about it: Later this month Epic Records will issue Rabbi Tanenbaum's "Guide to Jewish Traditions" published in connection with a "Jewish Holiday Album" which serves as an introduction to the history and meaning of Judaism in today's world). He is presently writing a book on "Jewish Christian Relations: The Basic Issues."
5. Rabbi Tanenbaum has received high honors for his service as one of the founding fathers and as Program Chairman of the historic National Conference on Religion and Race. He has been interviewed by Life and Look magazines on ecumenical relations and has appeared on many radio and television programs, contributing to the winning of an Emmy Award by his participation on an interesting program on The Deputy.

6. Regarded as an authority on Christian-Jewish relations he is much in demand as a lecturer before Christian as well as Jewish groups.

###



NBC "Today"

October 4, 1965

Barbara Gordon  
Milton Krents

**BACKGROUND ON RABBI TANENBAUM**

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2. As the guest of Lawrence Cardinal Shehan of Baltimore, Chairman of the United States Bishop's Commission on Ecumenism, he was the only Rabbi to attend a Vatican Council meeting.
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MK:fb



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THE RABBINICAL ASSEMBLY

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February 24, 1965

Mr. Lester W. Utter  
Chief, Individual Income Tax Branch  
Internal Revenue Bureau  
Washington, D.C. 20224

Dear Mr. Utter:

This letter is to certify that Rabbi Marc H. Tanenbaum is a member in good standing of The Rabbinical Assembly, the international association of Conservative Rabbis.

We consider his service as National Director of the Inter-religious Affairs Department of the American Jewish Committee as rabbinic service entitling him to all the privileges accorded to members of The Rabbinical Assembly.

Sincerely,

(sd.) WOLFE KELMAN

Wolfe Kelman

emk

May 11, 1967

PERSONAL & CONFIDENTIAL

Mr. Jacob Blaustein  
Blaustein Building  
1 N. Charles  
Baltimore 3, Maryland

Dear Jacob:

May I take the liberty of bringing the enclosed letter to Morris Abram to your attention? I do hope that there will be an opportunity shortly to discuss these important matters with you.

With warmest good wishes.

Cordially,

Rabbi Marc H. Tanenbaum  
Director  
Interreligious Affairs Department

MHT:MSB  
Encl.

May 11, 1967

PERSONAL & CONFIDENTIAL

Mr. Louis Caplan  
3005 Grant Building  
Pittsburgh, Penna.

Dear Louis:

May I take the liberty of bringing the enclosed letter to Morris Abram to your attention? I do hope that there will be an opportunity shortly to discuss these important matters with you.

With warmest good wishes.

Cordially,

Rabbi Marc H. Tanenbaum  
Director  
Interreligious Affairs Department

MHT:MSB  
Encl.

May 11, 1967

Mr. Irving Engel  
52 Vanderbilt Avenue  
New York, N. Y.

Dear Irving:

May I take the liberty of bringing the enclosed letter to Morris Abram to your attention? I do hope that there will be an opportunity shortly to discuss these important matters with you.

With warmest good wishes.

Cordially,

Rabbi Marc H. Tanenbaum  
Director  
Interreligious Affairs Department

MHT:MSB  
Encl.

May 11, 1967

PERSONAL & CONFIDENTIAL

Mr. Bertram H. Gold  
Jewish Centers Association  
5870 West Olympic Blvd.  
Los Angeles, Calif.

Dear Bert:

May I take the liberty of bringing the enclosed letter to Morris Abram to your attention? I do hope that there will be an opportunity shortly to discuss these important matters with you.

With warmest good wishes.

Cordially,

Rabbi Marc H. Tanenbaum  
Director  
Interreligious Affairs Department

MHT:MSB  
Encl.

May 11, 1967

PERSONAL & CONFIDENTIAL

Mr. Maurice Glinert  
Hirsch & Co.  
499 Seventh Avenue  
New York, N.Y. 10018

Dear Maurice:

May I take the liberty of bringing the enclosed letter to Morris Abram to your attention? I do hope that there will be an opportunity shortly to discuss these important matters with you.

With warmest good wishes.

Cordially,

Rabbi Marc H. Tanenbaum  
Director  
Interreligious Affairs Department

MHT:MSB  
Encl.

May 11, 1967

PERSONAL & CONFIDENTIAL

Mr. Philip E. Hoffman  
972 Broad Street  
Newark, New Jersey

Dear Phil:

May I take the liberty of bringing the enclosed letter to Morris Abram to your attention? I do hope that there will be an opportunity shortly to discuss these important matters with you.

With warmest good wishes.

Cordially,

Rabbi Marc H. Tanenbaum  
Director  
Interreligious Affairs Department

MHT:MSB  
Encl.



May 11, 1967

PERSONAL & CONFIDENTIAL

Judge Joseph M. Proskauer  
300 Park Avenue  
New York, N. Y.

My dear Judge:

May I take the liberty of bringing the enclosed letter to Morris Abram to your attention? I do hope that there will be an opportunity shortly to discuss these important matters with you.

With warmest good wishes.

Cordially,

Rabbi Marc H. Tanenbaum  
Director  
Interreligious Affairs Department

MHT:MSB  
Encl.

MHT - Personal



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**61st ANNUAL MEETING, MAY 18-21, WALDORF-ASTORIA, N.Y.C.**

May 10, 1967  
C O N F I D E N T I A L

Mr. Morris B. Abram, President  
The American Jewish Committee  
575 Madison Avenue  
New York, N. Y. 10022

Dear Morris:

I want to thank you for the sympathetic hearing you gave me during our telephone conversation last weekend.

As a basis for our future discussion, I should like to state my views as briefly as I know how. AJC is obviously entering a new era, and that transition will affect all of us profoundly - especially those of us on staff who are professionally involved in building and carrying out the agency's program.

At the age of 42, I have to begin making decisions as to what my future will be. This is probably the prime of my career, and I want to assure that these most creative years are used to advance not only my personal growth and position, but as well the basic security for the long-range for my wife and children.

It is for this reason that I require some concrete understanding with the decision-making leadership of AJC - who know me and my work - regarding the following essential conditions relating to my future role in the agency:

- A. I require some specific arrangement with you and the agency that spells out an agreement of intent regarding my long-range future with AJC. To continue to develop the in-depth programming that I have begun requires a concrete assurance

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 ELMER L. WINTER, Milwaukee, Vice-President  
 ROBERT I. WISHNICK, New York, Vice-President

May 10, 1967  
CONFIDENTIAL

that I will have at least ten to fifteen years in which to conceptualize and implement such activity. Conditions of "academic freedom" consonant, of course, with good order are also essential in such an agreement.

- B. Position - in addition to the extraordinary growth and development of the interreligious affairs program in the U.S. and overseas, I have been involved increasingly in making fund-raising and membership speeches, and related activities, very substantially over and above my normal program responsibilities. What will be the future demands made on me for such broader agency responsibilities and what will this mean for my position in the agency's executive leadership?
- C. Salary - In light of this change of my role since coming into the agency almost seven years ago; in light of the significant development of our interreligious affairs program and, I believe, its strong impact on crucial centers of Christian influence; and also in light of the fact that I have not sought nor received an increase in salary over the last two years, I am eager to receive a substantial increase in salary. My work-load - which includes the running of some 81 institutes at seminaries and universities this year - has virtually trebled and my salary has not significantly reflected acknowledgment of this fact. I would want our agreement to stipulate such a respectable increase.
- D. "Fringe benefits" - As part of my planning for long-range security for my wife and children, I am eager to have a retirement income annuity contract, that will assure my family a decent income after I have given the best years of my career and life to AJC. Also, the accident and health and disability insurances require substantial upgrading.
- E. Sabbatical - I have discussed with Dr. John Slawson my plans to write a book this summer on "frontier issues" in Jewish-Christian relations which, I hope, would be received as an important AJC contribution to the field. If at all possible, I would like to pursue that plan during the months June through September (August is my vacation month). I would, of course, keep in touch with my office to assure that all important matters are handled effectively.

Mr. Morris B. Abram

- 3 -

May 10, 1967

Morris, I know how busy you are, and I hate to burden you with such matters. However, my life's decisions will be made on the basis of the satisfactory resolution of these fundamental needs, and I therefore presume on your good-will and friendship to make my position clear in this form. I would be grateful to you for a meeting at an early date at which these requests could be discussed.

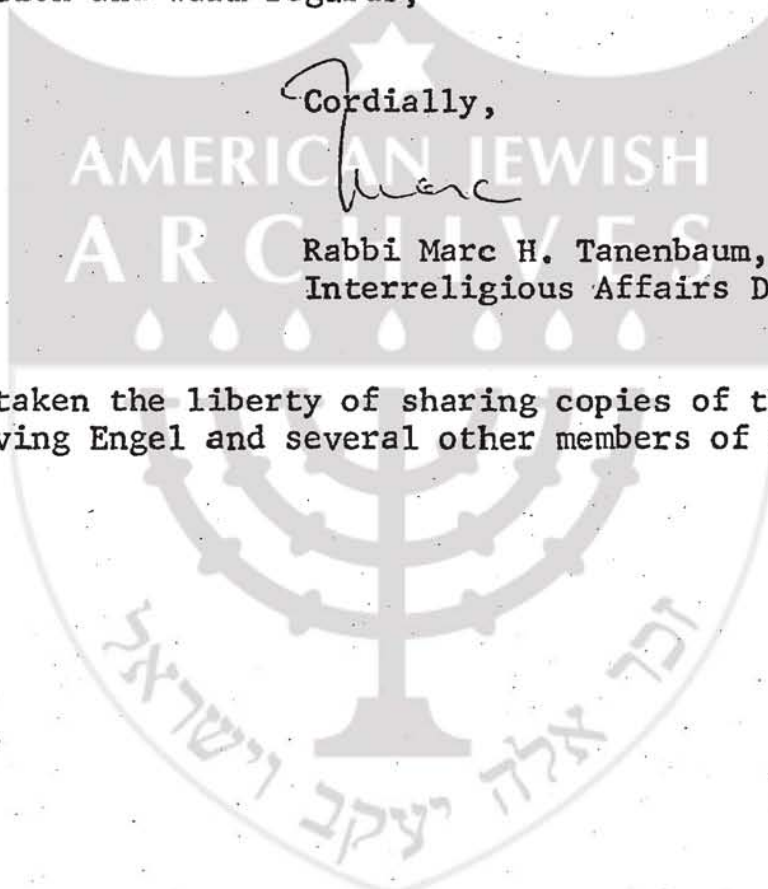
With appreciation and warm regards,

Cordially,

  
Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:MSB

P.S. I have taken the liberty of sharing copies of this letter with Irving Engel and several other members of his committee.



May 11, 1967

Dr. John Slawson

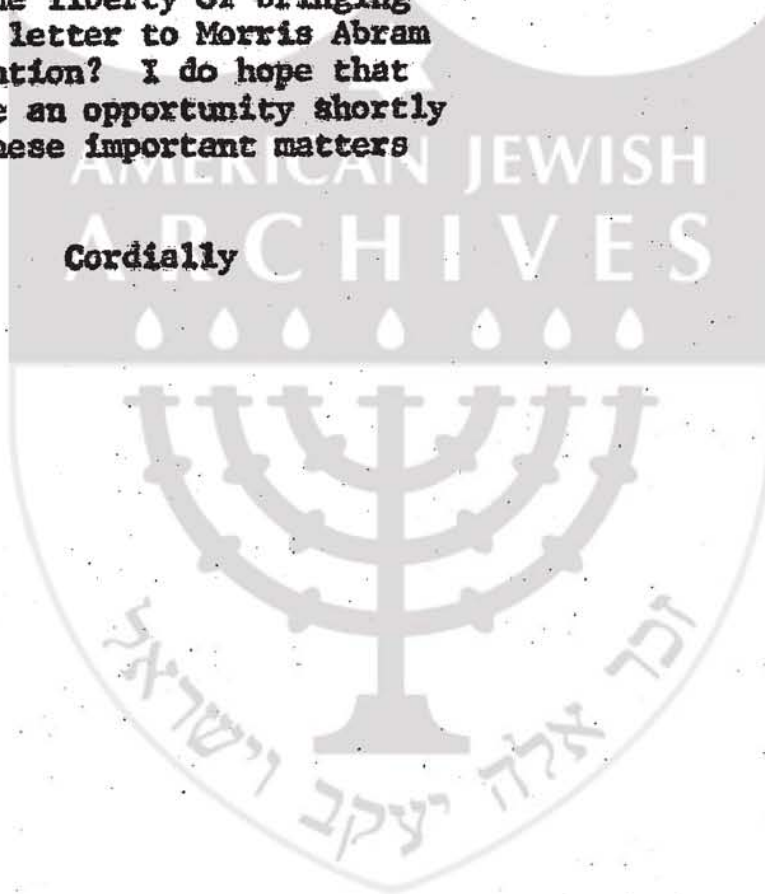
Marc H. Tanenbaum

Dear John,

May I take the liberty of bringing the enclosed letter to Morris Abram to your attention? I do hope that there will be an opportunity shortly to discuss these important matters with you.

Cordially

MHT:MSB  
Encl.



May 24, 1967

Eleanor Katz  
Marc H. Tanenbaum

PERSONAL

On Wednesday, May 17th, I met with Dr. Slawson to discuss several personnel matters and I thought it would be a good idea to keep you informed and have a record of our conversation and agreements.

I have been discussing for some time with Dr. Slawson a request for a leave of absence from June through September for the purpose of writing a book on Jewish-Christian relations that I have contracted for with Doubleday and Company. At the May 17th meeting Dr. Slawson approved this request.

In view of the fact that a number of major program developments and planning will be going on through the summer months, I plan to come into the office one day a week in order to assure that no hitches develop.

In addition, I will want to make some adjustment in my time schedule for the fact that I have a number of long standing commitments which I will have to keep during this sabbatical period, including the following:

- June 8 and 9 - a conference with Southern Baptist officials at the Southern Baptist Theological Seminary, Louisville, Ky.
- June 13 - a Board of Directors meeting of the Inter-Religious Foundation for Community Organization
- June 28 - a meeting with national Methodist board leaders on Methodist-Jewish relations
- June 30-July 2 - NCRAC Plenary meeting, Atlantic City
- July 7 - an address before the Religious News Writers of America on Jewish-Christian relations
- July 17-19 -- Vatican Conference on Jewish-Christian relations
- July 25 - Lecture at Mundelein College, Chicago

Eleanor Katz

- 2 -

May 24, 1967

- August 29 - Lecture before Philadelphia Institute of Diocesan School Teachers
- Sept. 10 - AJC Fund-raising meeting, Cincinnati, Ohio
- Sept. 13-14 -- Institute with Archbishop Hallinan, Atlanta, Ga.

I will want to compensate in time for these days during October when possible.

Dr. Slawson proposed that the sabbatical arrangement be based on the formula worked out with Milton Himmelfarb. I would like to discuss this with you in greater detail.

Also, Dr. Slawson agreed to a salary adjustment and this too I would like to discuss with you.

If you will let me know the time that is convenient for you, I will arrange my schedule accordingly.

MHT:MSB

Marc H. Tanenbaum



*Janet*

May 29, 1967

Mr. Edward Fiske  
New York Times  
229 West 43rd Street  
New York, N. Y.

Dear Ed:

I'm sorry I haven't been in touch with you recently. It's been pretty hectic.

I thought you might be interested to know that this coming Sunday I will receive an Honorary Doctor of Laws degree from St. Joseph's College, Philadelphia, a Jesuit School. Yesterday, I received an Honorary Doctor of Humane Letters from St. Ambrose College, Davenport, Iowa, and the day before Bishop Helmsing, Kansas City, Mo., conferred on me the Avila College medal of honor.

The National Jewish Post has observed that this was "the first time in American and Jewish history that a rabbi has received three such honors from Catholic colleges, and has delivered three commencement addresses in a single academic year."

The enclosed text is essentially the one that I have used as the basis of my commencement talks. The paragraph on the bottom of page 3 may be of particular interest at this moment.

Cordially,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:as  
Encs.

*no Am Speech*  
*2 awards*  
*AJC Release on awards*



MHT  
Tanenbaum

PERSONAL

May 24, 1967

Hon. Joseph M. Proskauer  
300 Park Avenue  
New York, N. Y.

My dear Judge:

I want you to know how very much I appreciate your personal interest and everything that you sought to do.

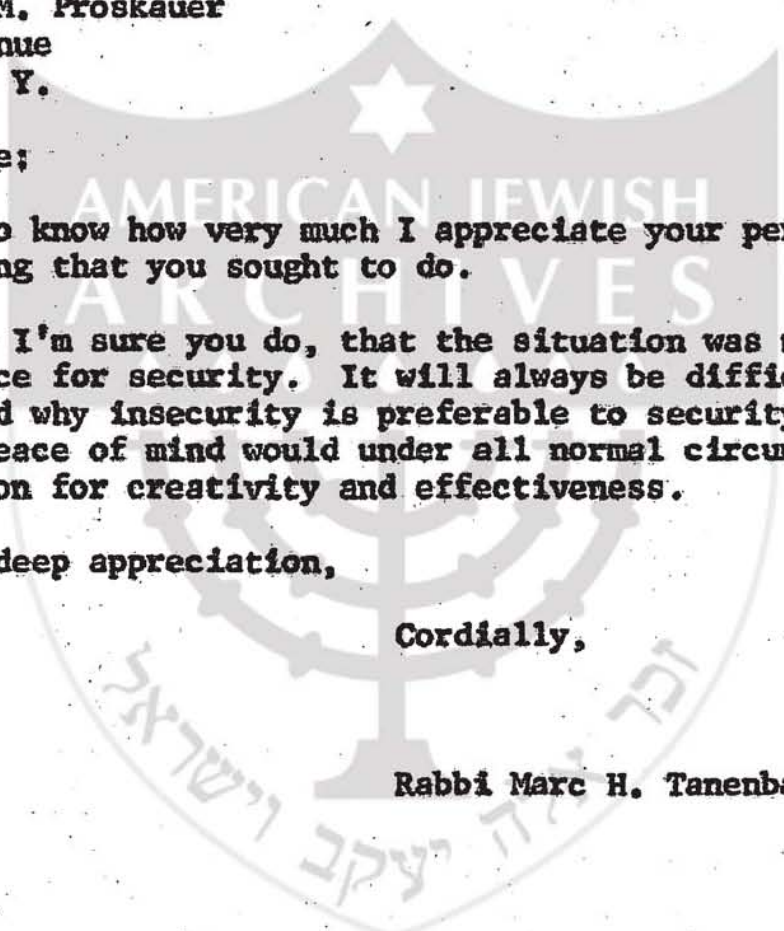
I regret, as I'm sure you do, that the situation was not open to this assurance for security. It will always be difficult for me to understand why insecurity is preferable to security, since elementary peace of mind would under all normal circumstances be a precondition for creativity and effectiveness.

Again, with deep appreciation,

Cordially,

MHT:MSB

Rabbi Marc H. Tanenbaum



**THE AMERICAN JEWISH COMMITTEE**

**date** June 15, 1967

**to** Marc Tanenbaum

**from** Eleanor W. Ashman

**subject** Renewal of Biographical material.

Before you go, would you please check this Biography and see that it is brought up-to-date for Fall use. I need this before you leave, if possible. Thanks.

*EWA*

EWA:mm  
Encl:

*to minutes*  
*6/22*

*Boe*

## BIOGRAPHY

RABBI MARC H. TANENBAUM

RABBI MARC H. TANENBAUM of New York, National Director of the Interreligious Affairs Department of the American Jewish Committee, is one of the nation's leading rabbis. 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. In recent months 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. Marys, Kansas); the Graduate Theological Union of the Pacific School of Religion; and Fuller Theological Seminary, among numerous Catholic, Protestant and Jewish institutions of higher learning. 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.

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 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); 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.

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 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 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 a founder and board member of the recently-established Interfaith Foundation for Community Organization.

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.

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 Coronat Award for "high ethical standards in professional life," thereby contributing to "the strength of America."

October 1966

Rabbi Tenenbaum

THE AMERICAN JEWISH COMMITTEE

M E M O R A N D U M

TO: All Staff Specialists  
FROM: Eleanor W. Ashman

Would you please look over the attached biographical material which we would like to bring up to date for the fall season. Please approve or make any necessary additions or corrections.

Many thanks.

EWA:vt  
Att.

## BIOGRAPHY

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October 1966

*Tenentrum Personal*

September 27, 1967

Mr. Philippe Daudy  
Societe Encyclopedique Francaise  
52, Rue Galande  
Paris 5, France

Dear Mr. Daudy:

I have just heard from Mr. John Hess at McGraw-Hill and he has confirmed to me your understanding as contained in your letter of June 8, 1967.

Pursuant to my cable to you as of August 31, 1967, this will confirm my acceptance of the terms that you have specified in your document of June 8th, with the exception regarding your comment relating to "the difference of \$1.00 extra per set of sheets in royalties."

As I indicated to you, my obligations are such and my commitments with programs throughout this nation during the next year are so extensive and heavy that I am required to make hard choices as to the projects that I engage in on a priority basis. I am committed to complete a book for Doubleday, a major essay for a Catholic encyclopedia, a series of national radio and television programs, and lectures at some 40 universities, colleges and seminaries during the coming academic year. In addition, I am working with Princeton University on a major project which will place me in the center of relationships with most of the major academic institutions here and abroad.

Believe me when I tell you that I am not trying to impress you with how busy I am. The point of the foregoing is that I need to choose those projects which make the most sense for me both in terms of my reputation as well as in terms of the practical result. The original arrangement that we discussed and negotiated was acceptable to me and on that basis I began to explore with appropriate scholars their participation in the project. Your letter of June 8th appears to



Mr. Philippe Doudy

-2-

Sept. 27, 1967

suggest a departure in that one reference that I quote above and I would therefore welcome a clarification.

I have signed the contracts that you were good enough to send me but have decided to withhold sending them until we are clear about this specific point.

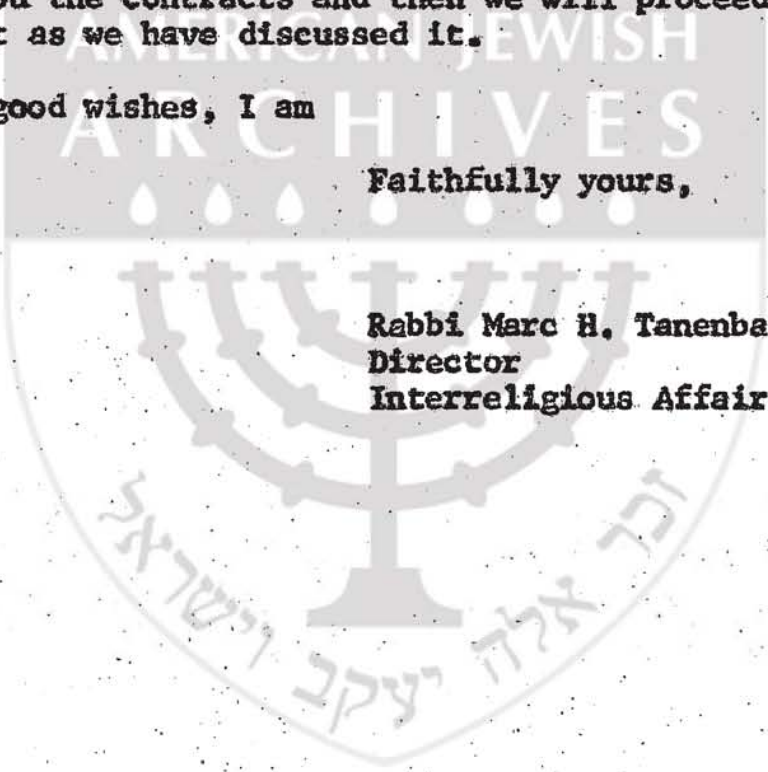
I should like to reiterate my conviction that this is an extremely interesting and potentially useful project that I believe will also be commercially quite successful if done carefully and thoughtfully. As soon as we have clarified this point to our mutual satisfaction, I will send you the contracts and then we will proceed with my work on the project as we have discussed it.

With warmest good wishes, I am

Faithfully yours,

Rabbi Marc H. Tanenbaum  
Director  
Interreligious Affairs Department

MHT:MSB



December 14, 1967

Photo Editor  
The Morning News  
Wilmington, Delaware

Dear Sir:

The enclosed story has just been brought to our attention. The photo is of Rabbi Marc H. Tanenbaum, Director of Inter-religious Affairs for the American Jewish Committee, not of Rabbi Lelyveld.

I would appreciate it if you would correct your files accordingly.

Cordially yours,

Morton Yarmon  
Director of Public Relations

MY:pc  
enc.

BCC; Rabbi Marc Tanenbaum ✓

ANTI-DEFAMATION LEAGUE

*Of B'nai B'rith*

225 S. 15th STREET, PHILADELPHIA, PA. 19102 • PE 5-4267

December 12, 1967

*To hat Yerman*

Rabbi Marc H. Tanenbaum  
American Jewish Committee  
165 E. 56th Street  
New York, New York 10022

Dear Marc:

If you have to prove where you were on  
November 4th, here it is. Perhaps you already have  
it, but I am just catching up.

Always with warmest personal regards and  
best wishes, I am,

Sincerely yours,

*Sam*  
Samuel Lewis Gaber  
Regional Director

SLG:trb  
encl.



# 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.

Washington office: 818 18th Street, N. W., Washington, D. C. 20006 • European headquarters: 30 Rue la Boetie, Paris 8, France • South American headquarters: San Martin 663, 2 P. (Cf), Buenos Aires, Argentina • Israel headquarters: 2, Hashoftim Street, Tel Aviv, Israel.

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  
REL PP  
AJ CP

4/27/67

**April 23, 1970**

**Mr. Ira Langer**

**Rabbi Marc H. Tanenbaum**

**BASIC DATA FOR THE IRS**

**In response to your request, I am submitting the following information:**

**1) Colleges, universities, seminaries and degrees:**

**My elementary and secondary religious and secular training were taken at the Talmudical Academy (Yeshivas Chafetz Chayim), Baltimore, Md.**

**Bachelor's degree - Yeshiva University, New York, N. Y.**

**And advanced Talmudic and Rabbinic studies at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, B.S. degree in 1945.**

**Rabbinic ordination (officially ordained as "Rabbi, Teacher, and Preacher in the House of Israel") conferred by the Jewish Theological Seminary, 1950.**

**Master of Hebrew Literature degree conferred by Jewish Theological Seminary, 1950.**

**Advanced graduate studies in religious history, philosophy and sociology of religion at Johns Hopkins University, Baltimore, and New School for Social Research, 1950-1960.**

**2) Religious Affiliations:**

**Member Rabbinical Assembly of America, 1950 to present.**

**Member New York Board of Rabbis, membership group of Orthodox, Conservative and Reform rabbis in the metropolitan New York area.**

**Member Synagogue Council of America, national coordinating agency for Orthodox, Conservative and Reform rabbinic and congregational bodies of Judaism.**

Member of Steering Committee of Religious Education Association.  
Chairman of Interpretation Committee, Religion in American Life,  
coalition of Catholic, Protestant, Evangelical and Jewish religious  
groups promoting attendance at churches and synagogues.

Member of the American Academy of Religion.

Member of Society for the Scientific Study of Religion.

Member American Academy of Religion and Mental Health.

Member American Association of Church Historians.

The membership of the above religious associations are overwhelmingly clergy from the Catholic, Protestant and Jewish communities who serve together to advance common objectives in the interests of their religious communities in this country. Over the years, I have been elected by my rabbinic colleagues and Christian associates to positions of leadership in many of these religious groups.

### 3) Religious Publications:

The following is a representative list of books, pamphlets and essays, and other articles that I have written in recent years. In each case my intention has been to view contemporary issues and problems from the perspective of classical rabbinic Judaism and to relate the spiritual ideals and values of Judaism to contemporary community and individual needs:

**A Guide to Jewish Traditions and Holy Days** (see attached New York Times article, April 19, 1970).

**Jewish-Christian Dialogue: An Introduction to Major Theological Issues in Relations Between Judaism and Christianity** (published by the National Conference of Catholic Bishops Commission on Ecumenism and Interreligious Affairs).

**Judaism and the Modern World:** An anthology of religious commentaries delivered over WINS, Westinghouse Broadcasting System, together with Father Ramon Valenti of the Catholic Church and Rev. Donald Roper of the Council of Churches. I have been selected to serve as the spokesman for Judaism in this weekly panel.

**Our Moral and Spiritual Resources for International Cooperation.**

**Torah and Gospel:** A series of essays by leading Catholic and Jewish scholars on Judaism and Christianity. Father John Cronin and I wrote the chapters on "Church and Synagogue in Social Justice."

**The Star and The Cross-** edited by Mother Kathryn Hargrove: my essay on Theological and Historical Issues in Relations between Judaism and Christianity.

Catholic Theological Society Proceedings: Judaism Views  
Vatican Council II.

Conservative Judaism: "Israel's Hour of Need and the Jewish-Christian Dialogue."

Sister Formation Bulletin: "An Ecumenical Re-Examination of Christian-Jewish Relations."

Worldview: Judaism and Pope John's Encyclical, Pacem In Terris.

(A few <sup>representative</sup> copies of these writings are attached. Copies of all of them are available on request.)

#### 4) Occupation:

My present occupation is that of National Director of Interreligious Affairs (my counterpart is Father Edward Flannery who is executive secretary of the U. S. Catholic Bishops Commission on Ecumenism and Interreligious Affairs dealing with Catholic-Jewish Relations; and the Rev. Dr. Robert Dodds, director of the Division of Christian Unity and Jewish-Christian Relations of the National Council of Churches of Christ in the U.S.A.).

I have served in this position for ten years. Prior to that I served from 1952-1960 as National Executive Vice-President of the Synagogue Council of America, representing the rabbinic and congregational branches of Orthodox, Conservative and Reform Judaism. My primary responsibilities with the Synagogue Council involved representing the interests of Judaism and the Jewish community in their relationships with the Roman Catholic and Protestant communities on an ecumenical and interreligious basis. Apparently because of my reputation and effectiveness with the Synagogue Council I was invited to come to the American Jewish Committee and to carry out the identical program, cooperating with the same Christian institutions and personalities as before. The major difference in my present position is that I devote less time to administrative responsibilities and more to academic study, writing and lecturing than I did at Synagogue Council. This shift to more religious academic pursuits was a primary reason for changing my position.

#### 5) "Job Description"

(a) My primary responsibilities that are assigned to me by the American Jewish Committee involve

(1) Interpreting the basic traditions, ideals and values of Judaism to the Christian and Jewish communities. This includes extensive lecturing on Judaism before seminaries, universities, clergy



retreats and institutes, churches and synagogues in various parts of the country. (Commentary magazine last year characterized this writer as "the leading figure among Jewish ecumenists in inter-religious relations and social justice concerns".)

(2) Performing the traditional and classical functions of the Rabbi in giving religious advice on the basis of Halachah (Jewish religious law, as well as religious counselling and performing religious rites and ceremonials such as weddings, funerals, personal religious counselling as requested by members of the American Jewish Committee and its staff.

Among the representative persons whom I have served in one or another of these religious capacities in recent months are Mr. Ralph Bass (counselling on a religious and psychological family problem of some duration); the funeral of Mrs. Dessie Cohen; such weddings as those of the daughter of Mrs. Adeline Singerman, AJC secretary and Mrs. Judith Banki, staff professional; counselling on mixed marriages, such as that of Mr. and Mrs. G. Szabad's daughter; counselling on funeral and unveiling ceremonies of Miss Jean Kern, Accounting Office and numerous other similar situations. I am regularly consulted by rabbinic associations in this country and abroad for religious guidance, counsel and opinion on questions on which I am regarded to have special religious competence. For example, the Chief Rabbi of Sao Paulo, Brazil, has recently written to me for a religious opinion regarding joint liturgical ceremonies with Christians there. I have received similar questions for religious opinions of this kind from many parts of the world.

A review of my various religious functions would demonstrate that I am presently carrying out as much religious ceremonial functions as a number of rabbis in modest-sized local congregations normally perform. The counterpoint is also true, namely, that the average rabbi in middle to large size Jewish congregations is engaged in general communal functions involving ecumenical and interreligious activities identical to those which I carry out on a national level in behalf of the Jewish community.

(b) As other documents from the American Jewish Committee have attested in the past, since 1930 the position of National Director of Interreligious Affairs has been held only by a rabbi since the intellectual and spiritual responsibilities of this office can be filled only by one who has been fully trained in Judaism and who has been ordained by an established seminary and its highest religious authorities. As testimony to this fact, no layman has ever held this

position. Since a substantial part of the role of the National Interreligious Affairs Director involves the performance of religious ceremonials, the presence of a rabbi is mandatory.

MHT:MSB  
Encls.



March 23, 1970

Hon. George Carney,  
Justice, New York State  
Supreme Court,  
110 Centre Street  
New York, N. Y.

PERSONAL

Dear Judge Carney:

I hope you will forgive my presumption in writing you about Graham Bass who is a defendant in a case before you, and who is now undergoing a process which I understand makes such letters permissible.

I have known Graham and his family for ten years. During the past few months I have observed Graham's emotional growth and his determination to make up for his past by resolving to change his way of life toward a constructive integration into society. Previously I had witnessed his contrition and mental anguish and the overwhelming sorrow of his parents. I know they are no different in this respect from other afflicted people, but I see such good hope and rich potential for their future that I cannot refrain from communicating my feelings to you.

Graham was a likeable, well-behaved youth who showed every evidence of becoming a useful citizen. Tragically, mental illness intervened. Now, several years later, he is starting on the road back. He is working hard and earnestly, getting up at 5:30 in the morning to get to his job on time. Twice a week he received psychiatric therapy and on those days he does not get home until close to midnight. Yet the next day he takes up his usual routine. His employer, I understand, has been impressed by his responsible actions and sees a bright future for him with his company.

Beyond all this, I feel that this is a young man who has truly recognized how ill he was and who is determined to become rehabilitated through

March 23, 1970

getting the best professional advice in the future. Eventually, he hopes to make such progress in his business and personal life that he can become a socially constructive citizen who can help serve others.

In his effort to return to society, Graham has the strong support and love of his family and a number of devoted friends. I earnestly hope the Court will be motivated by compassion and mercy and will be able to allow him to continue re-building his life, which, in my judgment, would be the highest form of justice.

Respectfully yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs Department

MHT:MSB



New York, N. Y.

In recognition of his "outstanding contributions" to inter-religious and intergroup understanding, two Catholic colleges will confer upon Rabbi Marc H. Tanenbaum honorary doctorates and a third will award him its Medal of Honor during the forthcoming college commencement season.

Saint Joseph's College in Philadelphia, a Jesuit institution, and Saint Ambrose College in Davenport, Iowa, will confer honorary Doctorates of Law degrees on Rabbi Tanenbaum on June 4th and May 28th, respectively. On May 27th, Rabbi Tanenbaum will receive the Medal of Honor from Avila College. Rabbi Tanenbaum, who is the National Director of the Interreligious Affairs Department of the American Jewish Committee, will deliver the commencement addresses at 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."

---

\* Kansas City, Missouri

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

Msgr. Sebastian G. Henke, president of St. Ambrose College, announced that Rabbi Marc H. Tanenbaum "will address joint baccalaureate ceremonies of Marycrest and St. Ambrose Colleges which are being held on their individual campuses for the first time."



MYT:MSB  
4/18/67

**C. INTERFAITH ACTIVITIES**

1. In a special Christmas magazine section published by the Jerusalem Post on Dec. 24th, we placed an ad publicizing the availability of the FIM "His Land" and the brochure, "Planning Guide for Christian Visitors In Israel" (Appendix C).

2. I represented the AJC at the enthronement ceremony for His Beatitude, Mgrs. James Joseph Beltritti, the new Latin Patriarch in Jerusalem. Naturally the appropriate government agencies were represented - the President, the Foreign Office, the Ministry for Religious Affairs, and the District Commissioner - but it is noteworthy that AJC was the only non-governmental institution represented.

*Extract from  
December 1970  
Monthly Report  
FO-ISR  
aw*



3. As a matter of good interfaith relations, this office secured a quantity of Pilgrims Map of the Holy Land with the local Imprimatur (Appendix D).

4. As scheduled and as reported last month, the consultation with Landrum Bolling and Paul Johnson on the Quaker Document "Search for Peace in the Middle East", took place on December 7th at the Van Lear Jerusalem Foundation. Joining us were Drs. Saul Friedlander, Menahem Nilson, Yoram Ben Porath, Ernest Stock and Zvi Warblowsky (Shlomo Avineri was the only one who disappointed us). Bolling, who naturally chaired the tape-recorded session, earnestly commended AJC for its initiative in creating and implementing this program and asserted that he was not interested in defending the monograph as much as a continuing search for peace. On the whole, the consultation went well, was very much worthwhile and both Bolling and Johnson were able to say to me the next day, with apparent sincerity, that it was very worthwhile. And yet, Bolling was dealt some body blows although I must say he handled himself very well. At the end of the consultation, Bolling declined my invitation to assume responsibility for transcribing the tapes and asked me to get him the tapes for his own use back home (shall we attach any sinister meaning to this?). In any case, I asked for a copy of the transcript and I may or may not get it. Meanwhile, here are some of the more significant points made:

a. a great deal was made of the alleged "asymmetry" in the paired proposals the Quakers make to the two sides. This was hammered away at a number of times. Please note that the same point was made by George Gruen in his critic with special reference to page 53 of the document.

b. not much time was spent on this, but errors of fact were submitted: examples - Jews never served as judges in Arab countries; Jews were second-class citizens; the Palestine dream of the 'multi-religious state' of Muslims, Christians and Jews merely recognizes the Jews as a religious minority; the historical Jewish presence in Palestine was not confined to Jerusalem but also included Nablus, Gaza, Beerias and Safed.

c. considerable time was spent on reaching some kind of agreement that Arab 'humiliation' is a causative factor in their behavior. Bolling argued that because of this humiliation, Israel must take the initiative and recognize the injustice done to the Palestinians. The Israelis argued that Arab humiliation is to be traced, not to 1948, but to the earlier awareness that it is no longer superior to the Western world. Further, if we are to recognize humiliation as a factor, then we can no longer talk about equals or partners but as a psychologist dealing with his patient.

d. Bolling made the absolute point that in his opinion there can be no peace without some withdrawal. This applies particularly to Jerusalem where the new Ramat Eshkol is a pricking obstacle. His own suggested gestures include opening the Canal or enabling a Muslim hegemony over a Jerusalem borough.

e. To a man, the Israelis took issue with every suggestion about modifying the status of Jerusalem. One said out loud that an Israeli Jerusalem is a thorn in the subconscious of the Christians. Others argued that the sacredness of Jerusalem is not an issue since it shouldn't make any difference who is in it so long as all the holy places are equally available.



f. There was no agreement whatsoever concerning the peace-making or the peace-keeping role of the U.N. In fact, one Israeli made the rather dramatic point that the U.N., in one guise or another, has been hard on the Jews for some 1700 years.

g. At the end, Bolling earnestly invited the group to submit additional textual criticisms and freely to recommend what they think the Quakers can continue to do in the search for peace.

In my November report, I invited advice on how to handle the expenses for the Bolling conference and I ask it again.

5. I called upon Miss Clothilde Mathys to keep in touch with the only interfaith dialogue group in Tel Aviv, only to learn that there is no change in the earnest but somehow modest weekly undertakings, in that city. I agreed to address the group again next month.
6. I paid a courtesy call on Sister Laurice, the Mother General of all the Sisters of Zion Convents located in 9 different countries. Taking *Cynthia* along with her and her associate, Sister Stella from Australia, at the Ecce Homo Convent, we ranged over a large variety of subjects and she expressed profound satisfaction with my discussion of AJC's concerns and programs. Of special interests were her prompt and positive response to my suggestion that the Israel Office participate in the initial orientation of Sisters as they are assigned to Convents in Israel.
7. The December meeting of the Ecumenical Research Fraternity was devoted to a critic of the November Colloquium. Participating were Brother Marcel and Zvi Werblowsky who was quite brilliant. I will forward the Minutes to Marc as soon as they are published.
8. I seek afresh the advise sought concerning Werblowsky's request to me to help him formulate a fresh role for the Israel Interfaith Committee (see November report, Item i, page 4). Meanwhile, here are my thoughts which I submit not only for information but also for a reaction. In so doing, I point out at the outset that AJC is a Jewish agency and a foreign one to boot.

I see the IIC as something like an NCRAC. It should add to its membership constituent representatives from such organizations as Neve Shalom, Nes Ammim, the Hebrew University Adult Education Center, the Tel Aviv dialog group, the Israel Office of the World Jewish Congress, the External Relations Department of the Jewish Agency, the Ecumenical Theological Research Fraternity the United Christian Churches in Israel, the Sisters of Zion, the AJC. Viewed in these broad, representative terms, the IIC would then have the following functions:

- a. as the only interfaith organization in Israel, it would relate to all other interfaith organizations in the world.
- b. it would undertake matters of national or international concerns and issue unified statements over appropriate issues (like the El Aksa fire).
- c. publish documents, materials, reproduce material of worth (like the Pope's statement) and put out readers on Jewish-Christian relations.
- d. stimulate activity on the local level but would not undertake competition programs.
- e. sponsor a library and perhaps a scholarly journal.

- f. undertake summer seminars for theological students.
- g. mobilize reactions of all the constituents to appropriate materials such as the Quaker document.
- h. Work with and try to develop East Jerusalem clergy.
- i. Work with and try to develop Muslim clergy.

9. On December 9th, I represented AJC at a consultation that took place at the Hebrew University Faculty Club to consider the request and proposal of the Theological Fraternity to set up a documentation center. Present were Wefblowsky (who unaccountably or maybe not so unaccountably, was chairman), Rev. Schoneveld, *Fraternity Secretary* Brother Ambrose of the Dormition Abbey, Dr. Yohanan Bloch of the Beer Sheva University, Brother Marcel, Prof. Moshe Greenberg, Abbot Klein of the Dormition Abbey, Father Stlassny, Dr. Yona Malachy and myself. After a thorough and not too painful process, agreement was reached that such a Center is desirable, and that there be published a quarterly dealing with these fields of interest: Hebrew scripture - both scholarly writings and aspects of the role of the scriptures in modern Israeli life and Jewish understanding; New Testament; Jewish-Christian relations, both past and present; other articles considered to be of significance. I also asked to undertake to prepare a draft budget for such an undertaking which would include the necessity for providing for an editorial staff. Once this project gets off the ground it could fly.

10. In a brief conversation with Benjamin Jaffe of the Jewish Agency's External Relations Department, he reported to me that, following a trip to the U.S., he has dropped efforts to organize American branches. He told that Marc Tanenb *extr* ly ful I hereby req t of Marc a report of his conversations with Jaffe so that I, in turn, will be able to relate to this new develop t on a surer footing.

*MHT  
Personal*

February 28, 1967

*[Handwritten mark]*  
Alitalia Airlines  
Manager, Customer Relations  
666 Fifth Avenue  
New York, N. Y. 10019

Dear Sir:

On my return flight from Rome, flight #610 on Sunday, February 26th, I was very upset to find that a relatively new piece of luggage that I had purchased in Rome had its handle ripped down the side of the bag, and also that the zipper was for some reason open more than 3/4 down the side of the bag. On returning home and examining the contents, I found that my Remington electric shaver had disappeared and two religious articles including my prayer shawl were also missing.

As I have used Alitalia overseas service on a number of occasions, I was quite disturbed by this experience.

The baggage tag #AZ 05 487 251; my ticket #297701155.  
The ticket was purchased by our travel agent in New York on February 15th.

The bag cost me \$40.00 in Italian lire. Because it is made of heavy Italian napal it cannot be repaired in this country. Also, from mishandling the metal frame on the bottom of the bag broke through the plastic. If you are prepared to have the bag repaired in Rome, I will be glad to make it available to you. Frankly, I think it is now beyond repair. If you could purchase a substitute bag in Rome I will be glad to give you the name from where I purchased it. If not, I would want to replace this 26" bag with an American bag of the same size.

May I look forward to hearing from you at your earliest convenience.

Yours sincerely,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:as



URBAN LEAGUE DINNER - May 4, 1967

INVOCATION BY RABBI MARC H. TANENBAUM,  
National Director, Interreligious Affairs Department  
American Jewish Committee

RIBON HAOLAMIM, FATHER OF ALL MANKIND

WE YOUR, SONS AND DAUGHTERS, BROTHERS AND SISTERS ONE TO ANOTHER,  
STAND GATHERED AT THE TWILIGHT OF ANOTHER DAY, UNITED IN GRATITUDE  
AND REVERENCE. WE ARE GRATEFUL FOR THE MYSTERY OF OUR VERY BEING,  
AND REJOICE IN THE WONDER OF AWAKENING DAILY FROM SLEEP INTO LIFE.  
WE ARE THANKFUL FOR THE MIRACLE OF DAILY LIFE, FOR THE FOOD, CLOTHING,  
SHELTER SET BEFORE US BY A PATIENT, EVER-RENEWING NATURE AND THROUGH  
THE LOVING WORKS OF COUNTLESS FELLOW MEN AND WOMEN OF ALL RACES AND  
CREEDS JOINED TOGETHER IN INDUSTRY FOR OUR COMMON WEAL.  
AS WE ASSEMBLE FOR THE FREDERICK DOUGLASS AWARDS DINNER TO HONOR  
OUR ESTEEMED GUESTS FOR "DISTINGUISHED LEADERSHIP TOWARDS EQUAL  
OPPORTUNITY," MAY THIS BE A TIME FOR ALL OF US TO REACH OUT UNTO THEE  
IN HOPE AND RENEWED FAITH IN THE SURVIVAL OF TOMORROW. MAY THE WILL  
COME FROM THEE TO ANNUL WARS, AND THE SHEDDING OF BLOOD FROM THE  
UNIVERSE, AND TO EXTEND A PEACE GREAT AND WONDROUS IN THE UNIVERSE,,  
THAT ALL THE RESIDENTS OF THE EARTH RECOGNIZE AND KNOW THE INNERMOST  
TRUTH, THAT WE ARE NOT COME INTO THIS WORLD FOR QUARREL AND DIVISION,  
NOR FOR HATE AND JEALOUSY, CONTRARINESS AND BLOODSHED, BUT WE ARE  
COME INTO THIS WORLD TO LIVE TOGETHER IN PEACE AND FREEDOM WITH ONE  
ANOTHER TO SEEK JUSTICE, RELIEVE THE OPPRESSED, COMFORT THE FATHER-  
LESS, PLEAD FOR THE WIDOW, AND TO LIVE AS GOOD NEIGHBORS, UNDER THY  
GUIDING PROVIDENCE. ALL THIS WE ASK AS WE INVOKE THE ANCIENT  
HEBREW BLESSING

bcc: Marc H. Tanenbaum ✓  
Bertram H. Gold  
Abner J. Kupperman

ESP-B

March 28, 1973

David T. Goldstick, Esq.  
Foundation Manager  
~~Martin Tanenbaum Foundation~~  
Halperin, Somers & Goldstick  
551 Fifth Avenue  
New York, N.Y. 10017

Dear David:

I was sorry you could not be with us last Tuesday when Sister Ann Gillen gave her report of the activities of the National Interreligious Task Force on Soviet Jewry to Minnie Lomeo, Barbara Levi and Arnold Alperstein.

However, the full report sent to each of the trustees shows the vitality of the Task Force in a number of areas and especially in marshalling support for the abandonment of the "ransom" emigration tax.

The second National Interreligious Task Force Consultation will be held in Washington, D.C., May 13-14, with one day spent in Congress meeting with Senators and Representatives; another day in organizing the cooperation of the Christian religious community. We invited Mrs. Lomeo, Mrs. Levi and Mr. Alperstein to attend this Consultation if their schedules permitted and would be delighted if others trustees found it possible to be with us as well.

Since the planned Interreligious Mission to the Soviet under Congressman Drinan's leadership was blocked by the Soviet Union, the Task Force is planning a Women's Leadership Mission with low visibility until their visit is over. Sister Ann will then be visiting Rome for meetings with Vatican officials, Geneva for contacts with the World Council of Churches with the expectation of broadening the Task Force to an international movement.

March 28, 1975

The work carried on these past months has generated so many activities that we must provide full time secretarial staff to deal with day to day matters as Ann meets requests from many parts of the country to participate in and address meetings and conferences of women's groups, church organizations, etc. We are now in the process of establishing a Speakers' Bureau, developing a resource guide, planning three more regional consultations, all of which require a larger budget for the coming year. Fortunately, some of Sister Ann's travel expenses are borne by groups inviting her to speak.

We know now on the basis of expenditures to date and outstanding bills that your grant of \$10,000. will carry us only through the end of April, possibly the first week in May. The enclosed projected budget for one year beginning May 1st is self explanatory. Our arrangement with Sister Ann must be adjusted at that time for she has been working for less than a secretary earns these days. We are seeking other foundation support to help meet this projected budget but hope you and your co-trustees will act favorably at your meeting on March 29th on this request for a further grant of \$15,000 from the Tanenbaum Foundation. This is a crucially important time for the Task Force and your support is urgently needed.

If you should like to discuss any aspect of this, I shall be happy to meet with you.

My deepest appreciation to all the trustees of the Foundation.

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs Department

MHT:jma

NATIONAL INTERRELIGIOUS TASK FORCE ON SOVIET JEWRY

Budget Projection

May 1st 1973 - April 30th 1974  
(Based on Six Months Operating Experience)

	<u>1973/4</u>
Executive Director	\$ 10,000.
Secretary	5,720.
Social Security, Unemp. Ins., Workmen's Compensation, etc.	<u>1,572.</u>
Total	17,292.
Rent	1,200.
Telephone	900.
Office Supplies, Stationery, Postage	850.
Printing & Duplicating: (Includes 4 issues of the "Task", 4 issues of Action Alert, Re- source Guide Presentation; Pamphlet for use of religious and social studies high school teachers)	2,200.
National Consultation (May, 1973 in Washington)	5,000.
Three Regional Conferences 1973: L. A. Atlanta, Boston	4,500.
Women's Leadership Mission to the Soviet:	2,500.
Speakers' Bureau	500.
Travel, Per Diem and Accommodation:	2,000.
Office Services (Lettershop, etc.)	<u>700.</u>
Total	37,642.
10% Contingency	<u>3,764.</u>
Grand Total \$	41,406.



*Via Messenger*

*W.F. - Benarval*

January 8, 1973

Mr. John Baird, Editor  
Queens-Brooklyn Section  
New York Daily News  
220 East 42nd Street  
New York, N. Y.

Dear Mr. Baird:

On Sunday morning, January 14th, a group of religious and communal leaders of the Jewish community in Queens will join in honoring Rabbi Marc H. Tanenbaum as their "1973 Man-of-the-Year."

The specific occasion which has called forth this tribute is the role that Rabbi Tanenbaum has played recently in motivating our community in becoming involved effectively in helping some of the several hundred thousand Jewish poor people in New York. The proceeds of this meeting, which inaugurates a series of activities, will be devoted entirely to support of the poor people in this city.

Rabbi Tanenbaum, as you may know, is National Interreligious Affairs Director of the American Jewish Committee. We enclose some background material which will give you some idea of the range of his activities and services as the leading Jewish figure in interreligious affairs and social justice during the past 20 years.

If you wish to interview Rabbi Tanenbaum, please feel free to call him at this office or at his home in Jackson Heights, Queens at TW 8-5463.

Thank you for your interest and cooperation.

Sincerely,

Miriam S. Binder

MSB:mm  
Encls. (same as M. Leahy)

MHT  
Personal

November 6, 1964

Mr. I.W. Brody  
Orda Management  
225 Park Avenue South  
New York, New York

Dear Mr. Brody:

Prior to the onset of the summer, you will recall we discussed the problem of insufficient electrical current to maintain our present equipment. You agreed at that time that you would allocate \$200 to help cover part of the cost of installing a new line.

Because I had to leave the country and was involved with a number of other lecture tours in the States, I was unable to pursue this matter. Also, because we spent whatever other time I had here with my family away from the apartment the need to take care of the electrical wiring was not immediately before us. But now that I am back I want to take care of this thing at once because our problems of not being able to use a toaster or other basic equipment is reducing us to a primitive living. Would you therefore please send me a check in the amount of \$200 earmarked on the face of it for electrical work? I have someone in mind and would proceed immediately to remedy this condition.

May I look forward to hearing from you at your early convenience?

Sincerely,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:fb

Nov. 1964

BIOGRAPHICAL SKETCH - RABBI MARC H. TANENBAUM  
NATIONAL DIRECTOR  
INTERRELIGIOUS AFFAIRS DEPARTMENT  
AMERICAN JEWISH COMMITTEE

Rabbi Marc H. Tanenbaum is National Director of the Interreligious Affairs Department of the American Jewish Committee. Hailed by the United Press International as "one of the nation's leading Rabbis, he was the only Rabbi in Vatican City at the time of the introduction of the Jewish decree at the Ecumenical Council, where he was consulted by numerous Cardinals, Bishops, and Protestant observers. Rabbi Tanenbaum has held a number of significant government, civic, and religious positions of national prominence. He has served as a vice-chairman of the White House Conference on Children and Youth, the White House Conference on Aging, the Religious Advisory Committee of the President's Committee on Equal Employment Opportunity, Consultant to the Children's Bureau, White House Conference of Religious Leaders on Race, in addition to numerous other positions with the United States Government and United Nations Advisory Committees.

Regarded as an authority on Christian-Jewish relations, he 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 Secretariat and the American Catholic hierarchy to advance Catholic-Jewish understanding and has been active in a similar program of cooperation with the World and National Council of Churches Committees on the Church and the Jewish People. He has written for Catholic, Protestant, Jewish, and general publications and has lectured before numerous seminaries and universities. He has been interviewed by LIFE and LOOK Magazines on ecumenical relations. You may have seen him on a number of occasions on the NBC-TV network TODAY SHOW in which he appeared in a series with Bishop Fulton A. Sheen; over ABC-TV with Dr. Reinhold Niebuhr and on numerous other network and local radio and TV programs.

He has served as one of the "Founding Fathers" and as Program Chairman of the historic National Conference on Religion and Race. For his service in this field, the President of the National Council of Churches has paid tribute to Rabbi Tanenbaum in these words:

"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."

June 30, 1964

Personnel - Rita Wolfe  
Marc Tanenbaum

**REFUND FOR BLUE SHIELD PAYMENTS**

As my wife and I indicated to you in our recent conversations, I had paid my premiums both for Blue Cross and for Blue Shield and then was given the option to join GHI. I joined GHI which became effective on January 1, 1964. I then inquired of Natalie about the possibility of dropping Blue Shield since it overlapped with GHI and involved me in double payment. Natalie concurred and agreed that she would try to suspend the Blue Shield as of January 1964. She apparently did not follow up on this for some time and finally notified me that I could not drop Blue Shield since I was paid up through January 1964. She said that the payment involved some \$20 and that I would continue to receive full benefits from Blue Shield under the family contract plan.

During April and May of 1964 we had several major doctor bills and when the physicians submitted forms to Blue Shield, they were informed that my membership was discontinued as of January 1964 and that therefore there would be no payment.

AJC Personnel then verified that I had been dropped from the Blue Shield Plan. (Natalie had left by this time). Since I was told that I was paid up in the approximate amount of \$20 through June 1964 and was dropped by Natalie without authorization I have apparently paid out this money to AJC and would like to have it reimbursed.

MHT:fb  
cc: Jean Kern

June 23, 1964

Director of Internal Revenue Service  
120 Church Street  
New York, New York

Dear Sir:

In response to a request from the New York Office of the Internal Revenue Service, I am submitting the following statement for the purpose of clarifying the background relating to the matter of parish allowance granted to me in my capacity as an ordained Rabbi.

From 1953 to 1960, I received a parish allowance while serving as Executive Director of the Synagogue Council of America, a national coordinating body which serves the Jewish community in areas of social action and interfaith relations. In 1960, I accepted an assignment with the American Jewish Committee as National Director of Interreligious Affairs. My salary arrangement with the American Jewish Committee included a parish allowance provision. This was based on several precedents:

1. All my predecessors in this position going back to the 1930's had received parish allowances. All of them were Rabbis since the nature of the duties of this responsibility required an ordained clergyman;
2. Rabbis serving other major national Jewish agencies analagous to the American Jewish Committee have also been receiving parish allowances over decades of employment; organizations such as, the National Jewish Welfare Board, the Federation of Jewish Philanthropies, etc.
3. Catholic and Protestant groups, such as the National Council of the Churches of Christ in the U.S.A. and the National Catholic Welfare Conference, were staffed by ordained

clergymen whose functions and roles were identical with those of rabbis on national Jewish social action and related agencies - and all the Christian clergymen have received over decades parish allowances as a standard part of their salary arrangements.

Several months ago, the New York Office of IRS challenged my parish allowance arrangement. The argument set forth was that the IRS Code stipulated that parish allowances were granted only to "ministers of the gospel" who carried out "sacerdotal functions." The IRS agent interpreted this code and subsequent rulings to mean that I was not (nor by logical extension were any of my Rabbinic colleagues in similar positions of Jewish life) entitled to such parish allowances because we did not fall within the plain meaning of the Code's language.

I, in turn, challenged his interpretation of the Code and its related rulings insofar as they apply to the Rabbinate and to myself in my given situation. I should like now to set forth my rationale for this position:

First, I contend that the language of the Code is sectarian Christian and therefore discriminates against the Jewish community and religious leaders in the way that it is being presently interpreted;

Second, the Jewish community is differently organized than the Catholic and Protestant communities owing to profoundly different theological, historical, cultural and social reasons. To apply Christian categories of organization to the Jewish community and to Judaism is utterly inappropriate and if insisted upon, to the manifest disadvantage of the Jewish people, can only be regarded as conscious discrimination.

Third, a precise understanding of the distinctive relationship of the Rabbi to his Rabbinic association and to the Jewish community contra that of the Protestant minister and the Catholic priest to their respective communities is necessary before any judgment can be made in light of the language of the Code and its application to the Jewish community.

**Explanation:**

1. The language of the Code, I am informed, was first formulated in the 1920s. It reflects the rhetoric, the theology, as well as the institutional structure of conservative Protestantism of that era, which was the dominating religious "establishment" of that period. The National Council of Churches and other inter-denominational institutions did not come into being until later.

Today, the National Council of Churches has a staff of some 200 ordained ministers whose primary services are in such areas: International affairs, religious liberty, interreligious relations, economic life, race relations, intergroup relations, scientific research, religious education, etc. The overwhelming majority of these 200 Protestant clergymen are not engaged, according to a limited and parochial definition of the terms, as "ministers of the gospel" carrying out "sacerdotal functions." They are all recipients of parish allowances, and the language of the Code and its rulings has been applied affirmatively to their situations. (I respect this broad interpretation of the meaning of the Code. Even though the language is obsolete and anachronistic, the philosophy which justified granting parish allowances to "ministers of the gospel" in the 1920s is relevant to the 1960s which has witnessed a radical enlargement of the conceptions and practice of "ministry").

The identical situation prevails with regard to the Catholic priests who are staff members of the National Catholic Welfare Conference, a coordinating administrative body of the Catholic community. Its priests-staff members serve as specialists in interreligious affairs, international affairs, social action, rural life, youth activities, church-state relations, public relations, research labor-management relations, etc. The priests are all recipients of parish allowances.

Apart from the incongruity and technical inaccuracy of applying the Code's language of "minister of the gospel" to a Catholic priest, it is evident that the IRS interprets the language "generically" and acts affirmatively in granting domicile allowances to Catholic priests.

In the case of the clergy of the Jewish community, the application of the terms "minister of the gospel" and "sacerdotal functions" are even more technically incongruous than in the instance of Catholic clergy. There are quite specific and theologically distinctive conceptions and terms in Judaism for characterizing the ordained Rabbi (such as, for example, the authentic Hebrew title "Morenu V'Rabbenu" which stems back to Moses, the first "Rabbi and Teacher") but none of these, of course, have been reflected in the language of the Code. As a matter of pragmatism and for reasons of civic peace, when the IRS chose for many years to include Rabbis under the generic terms "minister of the gospel" engaged in "sacerdotal functions," most Rabbis accepted the intention of the IRS



Like his Catholic and Protestant counterpart, the Rabbi assumes his position in the Jewish community, whether as pulpit-Rabbi or as program specialist, through clearance with his Rabbinic Association. Each of the three major national Rabbinic Associations of Orthodox, Conservative, and Reform Judaism has an established "Placement Commission or Bureau" which has the central responsibility for placing and clearing Rabbis for the positions they assume in the Jewish community. This is the Jewish equivalent to the placement process of the American Catholic hierarchy for its priests and for such Protestant denominations as the Methodist Board of Bishops which has similar jurisdiction over its ministers.

In my own case, I report to my own Conservative Rabbinical Assembly of America in which I must maintain membership in order to retain my present position and with whose consent I am authorized to serve in my present capacity.

In closing, I must apologize for the length of this memorandum but I saw no other way of stating my case without trying to clarify some of the basic terms of reference against which the IRS Code must be understood in order to deal realistically and equitably with the Jewish community and its ordained clergy.

Sincerely,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:fb

June 16, 1964

Rabbi Alex Kaplan, Director  
Solomon Schechter School  
9730 Queens Boulevard  
Rago Park, L.I., N.Y. 11374

Dear Rabbi Kaplan:

Recently I had the privilege of addressing the Jewish Center of Jackson Heights.

I indicated to Rabbi Myron Fenster and to Mr. Samuel B. Schaeffer, Chairman of Adult Education Committee that I was interested in contributing the honorarium of \$50 that they gave me to a worthwhile Jewish cause. Both instantly suggested the Solomon Schechter School.

Therefore I am delighted to make this contribution to you in support of the marvelous contribution that you are making to Jewish education. Warmest godd wishes.

Cordially,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MTT:fb  
Encl.

T

June 15, 1964

Mr. Robert Benjamin  
United Artists Corporation  
729 Seventh Avenue  
New York, New York

Dear Bob:

It was very good seeing you again. I especially appreciate your generous interest in trying to help us out with the United Nations International School for our daughter, Adena.

We are extremely eager to have her enrolled in the UN school for the 1964-65 year in the Junior "A" class for children age five and above.

My wife, Helga, talked with Miss Belant who is in charge of applications. She told Helga that a class is full for this year and that she was putting our application in next year's file, i.e. 1965-66. But even for that year there is no assurance.

If there is the least possibility of her getting in this year, we would be most grateful. Transportation is available from our home in Queens to either the Parkway Village or the New York City school. If she cannot get in this year, then reluctantly we will continue her in her present nursery school for another year.

With deepest appreciation in advance for your efforts. Have a good trip and I will be grateful if you would be in touch with me as soon as you hear something. Our home telephone number is TW 8-2732.

Cordially,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:fb

*Tanenbaum*

November 4, 1963

Personal and Unofficial

Mr. Max Orda  
Orda Management Corporation  
225 Park Avenue South  
New York 3, New York

Dear Mr. Orda:

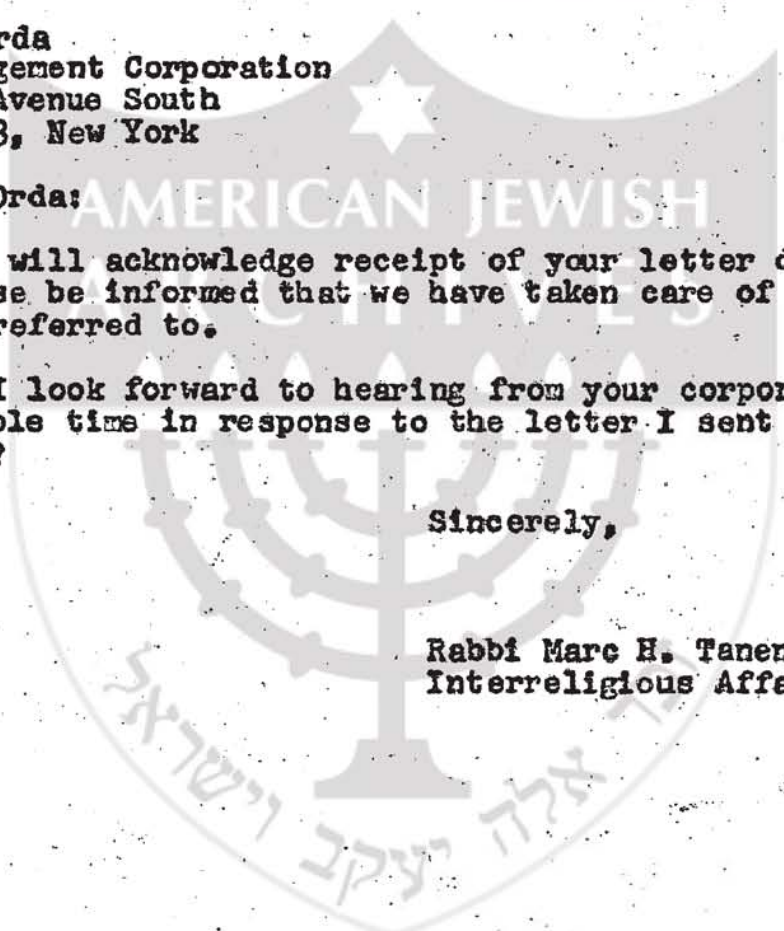
This will acknowledge receipt of your letter dated October 28. Please be informed that we have taken care of the matter that you referred to.

May I look forward to hearing from your corporation within a reasonable time in response to the letter I sent to Mr. Brody last week?

Sincerely,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:fb



[start]

Original documents  
faded and/or illegible



This is your personal invitation from the Greater Hartford Chapter of the American Jewish Committee to hear a most provocative speaker, Rabbi Marc E. Tanenbaum, Director of the Interreligious Affairs Department of the American Jewish Committee. The meeting will take place on March 18 at the University of Hartford at 8:15 P.M. The subject of Rabbi Tanenbaum's talk will be the changing climate in Judeo-Catholic relations. Officially, it is called: "Catholics & Jews... Tensions and Togetherness". Rabbi Tanenbaum has been the Executive Director of the Synagogue Council of America for the past seven years. He is active in diverse areas of American public life. He has served as Vice-Chairman of the Executive Committee of the 1960 White House Conference on Children and Youth and as a member of the National Advisory Council, the 1961 White House Conference on Aging, Consultant to the Children's Bureau of the United States Department of Health, Education and Welfare and Vice-Chairman of the Religious Leaders Advisory Council of the President's Committee on Government Contracts. In international affairs, Rabbi Tanenbaum is a member of the United States National Commission for UNESCO, Chairman of the Projects Committee of the People to People Groups Committee. He is a publicist, writer and editor and has served as a correspondent and columnist for a number of news magazines and agencies, a TV writer and panelist and as a writer, narrator and director of religious films for various organizations. This meeting will be open to the public and we urge you and your friends to attend.

**CATHOLICS & JEWS . . .**  
*Tensions and Togetherness*



F- MHT  
Bio

[end]

Original documents  
faded and/or illegible



AMERICAN JEWISH  
ARCHIVES

July 10, 1962

Bureau of Records and Statistics  
Department of Health  
125 Worth Street  
New York 13, New York

Gentlemen:

This is to certify that Rabbi Marc H. Tanenbaum has been  
affiliated with the American Jewish Committee since March 1961.

Sincerely,

David Danzig, Program Director  
American Jewish Committee

DD:fb



# WHO'S WHO IN WORLD JEWRY



*A Biographical Dictionary of Outstanding Jews*

DAVID MCKAY COMPANY, INC., Publishers

119 West 40th St., New York 18, N. Y., Tel. CH 4-5900, Cable: Davmacay New York

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April 6, 1962

Dear Biographee:

It gives us great pleasure to inform you that the new edition of WHO'S WHO IN WORLD JEWRY will be published by the highly-respected publishing house of David McKay Company, Inc., founded 1882.

Enclosed herewith is your biographical entry as it appeared in the first edition issued in 1955. We would greatly appreciate your returning it promptly after making all the necessary changes, corrections and additions and bringing the biography up-to-date. Your assistance is highly important because by making your biography completely accurate you will be cooperating in the compilation of a reference book of the highest order.

The new edition of WHO'S WHO IN WORLD JEWRY will be a handsomely designed volume of 1,100 pages, containing 12,000 biographies of individuals prominent in government, community affairs, business and industry, science, religion, the arts, and in every other field of human endeavor. More than 8,000 of the entries will be of outstanding Americans.

Since its founding in 1955, WHO'S WHO IN WORLD JEWRY has earned wide acclaim as the first authoritative historical record of notable living Jewish men and women in more than 70 countries, who have made or are making noteworthy contributions to humanity and to Jewish life. WHO'S WHO IN WORLD JEWRY, under the same Editorial Board, enjoys, as did the first edition, the full cooperation of the major Jewish organizations, as evidenced by the membership of the Advisory Council and the International Publication Committee.

As a biographee, you may avail yourself of the special pre-publication offer, open to biographees only at \$30.00 per copy if you enclose payment, or at \$35.00 per copy if payment is made upon delivery. After publication the price of the volume will be \$37.50. By reason of high cost of preparation and manufacture, the edition will be limited, and it is, therefore, advisable for you to reserve your copy by filling in and returning the order form attached to the illustrated folder.

We look forward to the early return of your revised biography.

Sincerely yours,

Harry Schneiderman, Chairman  
Editorial Board

Dr. Israel Goldstein, Chairman  
International Publication Committee

E  
J. Tanenbaum

January 30, 1962

Mr. Jacob Perlow  
40 East 50th Street  
New York, New York

Dear Mr. Perlow:

At the suggestion of Prof. Abraham J. Heschel, I am writing in the hope of securing your help in obtaining an apartment.

Mrs. Tanenbaum and I live presently in a two-bedroom apartment in Elmhurst, Queens. The birth of two children and my desperate need for a study-library make mandatory that our next move be to a four-bedroom apartment - or, to a three-bedroom that has adequate additional space that could be converted into a private study.

Our preference would be the Jackson Heights - Rego Park - Kew Gardens - Forest Hills area. We would, of course, seriously consider an apartment in Manhattan, preferably mid-town or lower; and hopefully one that is pre-war and rent controlled.

I understand that you will be returning next week to your office and therefore will undoubtedly be taken up with pressing matters. But we would be deeply grateful to you if you could help us find something at your earliest convenience.

My home telephone is TW 8-2732. My office is PL 1-4000.

With warmest appreciation, I am,

Sincerely,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:fb

P.S. We would also be interested in a four-bedroom house.

May 11, 1961

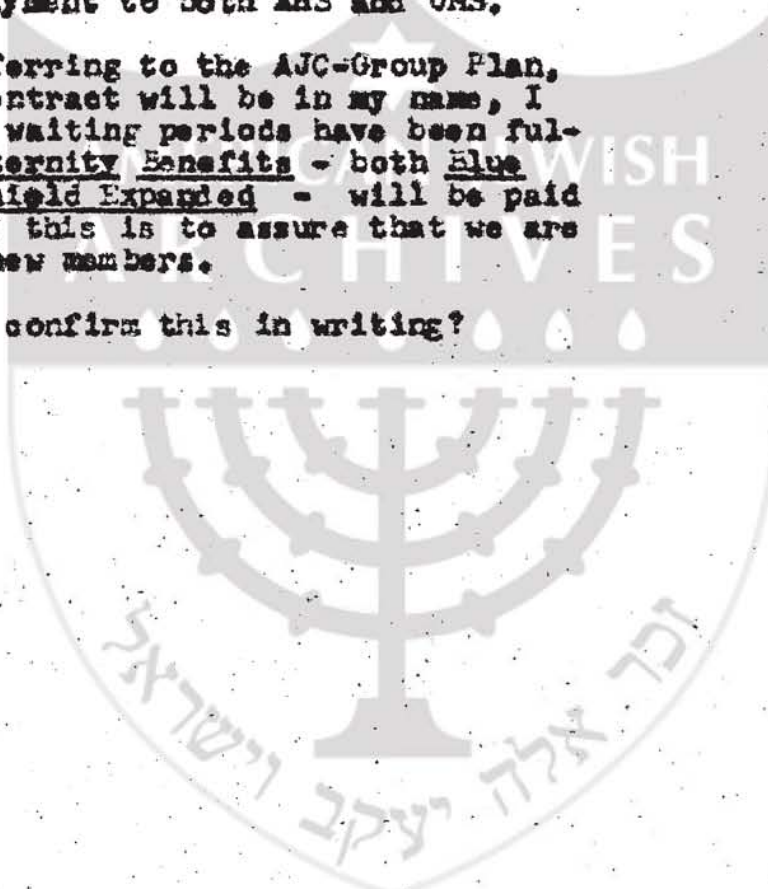
Blue Cross and Blue Shield

We have been subscribers to AHS and to UMS for several years (under the name of Helga Tanenbaum). The employer listed on our contract until the end of 1958 was Queens College. Since 1959, we have been on direct payment to both AHS and UMS.

We are now transferring to the AJC-Group Plan, and though our contract will be in my name, I assume since all waiting periods have been fulfilled - that Maternity Benefits - both Blue Cross and Blue Shield Expanded - will be paid us. The point of this is to assure that we are not regarded as new members.

Would you please confirm this in writing?

MBT:fb



AM  
A

**TANENBAUM, Marc Herman, U.S.,** public relations counsel, rabbi; b. Baltimore, Md., Oct. 13, 1925; s. Abraham and Sadie (Siger); B.A., Yeshiva U., 1945; M.A., Rabbi, Jewish Theol. Sem. of Amer., 1950—both N.Y.C.; post-grad. study; Johns Hopkins U., Baltimore, 1952; New School for Social Research, N.Y.C., 1953. Pres., Marc H. Tanenbaum & Assos., public relations, since 1954; free lance writer, since 1952; public relations counsel, Eternal Light radio program, N.Y.C., 1946-50; literary editor and public relations dir.: Henry Schuman, Inc., publishers, N.Y.C., 1950-52; Farrar, Straus and Young, publishers, N.Y.C.; contributing writer, Time magazine, 1951; rabbi: Northeast Heb. Cong., Wash., D.C., 1952; Jewish Center of Lake Mahopac, 1953; exec. dir., Synagogue Council of Amer., 1953-54. Member: Rabbinical Assembly of Amer.; N.Y. Bd of Rabbis; bd of dirs, Religion in Amer. Life. Contributor to periodicals. Home: 4012 Hilton Rd, Baltimore, Md. Office: 140 W. 42 St., New York, N.Y.



*see MHT  
Journal  
files*

March 14, 1961

Dear Harry:

Thank you for your thoughtful letter of January 12th, and your generous good wishes.

I appreciate you taking time from your heavy schedule to write. In my new responsibilities with the American Jewish Committee, I hope we will come into even closer association.

With warmest personal regards, I am

Cordially yours,

Marc H. Tanenbaum, Director  
Interreligious Affairs Department

Mr. Harry W. Seamans, Officer in Charge  
Organization Liaison Division  
Department of State  
Washington, D. C.

MHT:hmf



DEPARTMENT OF STATE  
WASHINGTON

January 12, 1961

Dear Marc:

Thank you for including me in your confidence about your new appointment as Director of the Department of Inter-Religious Affairs of the American Jewish Committee.

Hearty congratulations!

Of course I am not informed what this new opportunity provides but I know you well enough to understand that you would not have considered it unless you saw the possibility of some significant accomplishments.

Your leaving the Synagogue Council will be a real blow to them. During the period of your leadership it has become a viable organization with imagination and activities which have made outstanding contributions to the Jewish religious community.

I have always respected the work of the American Jewish Committee and fully anticipate that you will have the unlimited opportunity to use your capacities.

Know I am and will always be most grateful for your trust and cooperation.

May God's richest blessings be yours.

Cordially,

Harry W. Seamans  
Officer in Charge  
Organization Liaison Division

Rabbi Marc H. Tanenbaum, Executive Director,  
Synagogue Council of America,  
110 West Forty-second Street,  
New York 36, New York.

free  
MHT:hrf

March 7, 1961

Dear Judge Moss:

Thank you for your thoughtful letter of February 20th, and your generous good wishes.

I appreciate you taking time from your heavy schedule to write. In my new responsibilities with the American Jewish Committee, I hope we will come into even closer association.

I would be delighted to have you as my guest at luncheon whenever it is convenient for you.

Cordially yours,

Rabbi Marc H. Tanenbaum, Director  
Department of Interreligious Affairs

Hon. Maximilian Moss  
Surrogate's Court of the County of Kings  
Surrogate's Chambers  
Brooklyn 1, New York

MHT:hrf

Institute of Human Relations • 165 East 56 Street, New York 22, N. Y.

THE AMERICAN JEWISH COMMITTEE

COPY





MAXIMILIAN MOSS  
SURROGATE

SURROGATE'S COURT OF THE COUNTY OF KINGS  
SURROGATE'S CHAMBERS  
BROOKLYN 1. N. Y.

① Thank you letter  
- same as to Viola Hughes  
② f- MTT Personal

February 20, 1961

Rabbi Marc H. Tannenbaum, Director,  
Interreligious Affairs Department,  
American Jewish Committee,  
165 East 56th Street,  
New York 22, N. Y.

Dear Rabbi Tannenbaum:

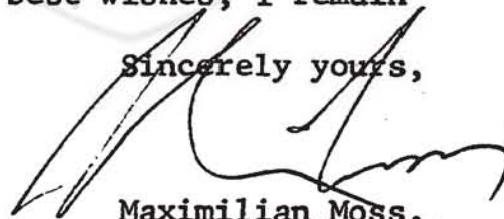
My best wishes are yours in your new office as Director of the Interreligious Affairs Department.

I had the privilege of meeting you while you were with the Jewish Theological Seminary and you impressed me as one who would rise to great heights.

As I am president of the Brooklyn Jewish Community Council, I should like to exchange thoughts with you after you have adjusted yourself to your new position.

With best wishes, I remain

Sincerely yours,



Maximilian Moss.

MM:w



**CLASS OF SERVICE**

This is a fast message unless its deferred character is indicated by the proper symbol.

# WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

SF-1201 (4-60)

**SYMBOLS**

DL=Day Letter

NL=Night Letter

LT=International  
Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

NIA147 NA719

PD NEW YORK NY 7 710P EST

RABBI MARC TANENBAUM, TESTIMONIAL DINNER HOTEL OLCOTT 1961 MAR 7 PM 7 50

27 WEST 72 ST NYK

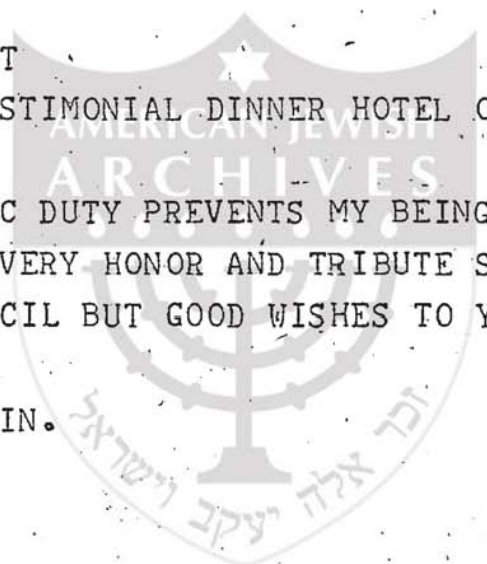
SORRY UNEXPECTED RABBINIC DUTY PREVENTS MY BEING WITH YOU PLEASE

FORGIVE ME YOU DESERVE EVERY HONOR AND TRIBUTE SORRY TO SEE

YOU LEAVE SYNAGOGUE COUNCIL BUT GOOD WISHES TO YOU IN YOUR

NEWPORT REGARDS TO ALL

RABBI JOSEPH H LOOKSTEIN.





## DIVISION OF CHRISTIAN LIFE AND WORK

# NATIONAL COUNCIL OF THE CHURCHES OF CHRIST in the U.S.A.

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RIVERSIDE 9-2200

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BISHOP G. BROMLEY OXNAM  
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C. ARILD OLSEN  
EXECUTIVE SECRETARY

January 16, 1961

Rabbi Marc H. Tanenbaum  
Synagogue Council of America  
110 West 42nd Street  
New York 36, N. Y.

Dear Marc:

Just a brief note, as I return from the White House Conference on Aging and find your letter awaiting me, to send you my heartiest congratulations on your appointment to the new position of Director of the Department of Inter-Religious Affairs of the American Jewish Committee.

I have a number of fine friends in the American Jewish Committee, and I shall now be happy to include you in the fellowship I share with that organization. I know that you will discharge your new responsibilities with the grace, the insight, and the effectiveness you revealed while serving the Synagogue Council of America. May you enjoy good health, too, as you move forward with your new assignment.

I am confident you will be missed in the Synagogue Council of America. I know that we will miss you as we continue our fine relations with the Synagogue Council. In a sense I need not assure you, because I'm certain you know that when you assume your new portfolio I will be looking forward to as cordial and helpful a mutual relationship as we have always enjoyed.

I will be pleased to meet your successor, and I will welcome an opportunity to call on you when you are established in your new office.

Cordially yours,

C. Arild Olsen  
Executive Secretary

CAO:HH

J. IRWIN MILLER, VICE CHAIRMAN • MRS. WM. SALE TERRELL, SECRETARY • REV. HAROLD C. LETTS, ASSOCIATE EXECUTIVE SECRETARY

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Box 4068, Santa Barbara, California — WOODLAND 9-3281

New York Office

133 East 54th Street, New York 22, New York — PLaza 3-1340

February 2, 1961

Dear Max:

Upon my return from a flying visit to the East, I found several letters from the Synagogue Council of America. I have noted your request for material dealing with the history of the Synagogue Council. When I return to the East, I shall attempt to discover any such records or correspondence in my files. I do not believe that there is much there which is significant, but I shall have no objection to turning it over to the archives of the Synagogue Council.

From another letter, I learned that Rabbi Tanenbaum had resigned from the Synagogue Council of America. Being far away, I had not heard of this change in personnel, and out of my deep friendship for Marc I would be very much interested in learning what he is doing.

It will, of course, be impossible for me to attend the dinner scheduled in his honor for March 7th. I wish it were feasible for me to be on hand and to express to him personally the sense of appreciation which religious Jewry in America owes him for having played so significant a role in revitalizing the activities of the Synagogue Council and endowing this potentially central agency in American Jewish life with some of the dignity and importance which is its due.

Please extend to him my best wishes on his new field of activity, and the hope that he will continue to make fruitful contributions to the development of a meaningful Jewish life in America.

With warm personal greetings to your own good self, I am

Cordially yours,



Robert Gordis

Rabbi Max D. Davidson, President  
Synagogue Council of America  
110 West 42nd Street  
New York 36, New York



national council of the churches of CHRIST in the u.s.a.

475 RIVERSIDE DRIVE, NEW YORK 27, N. Y.

RIVERSIDE 9-2200

J. IRWIN MILLER, president

REV. ROY G. ROSS, GENERAL SECRETARY

January 13, 1961

Rabbi Marc H. Tanenbaum  
Synagogue Council of America  
110 West 42nd Street  
New York 36, New York

Dear Rabbi Tanenbaum:

I am sorry, from the standpoint of the National Council of Churches, to learn of your plans to leave the Synagogue Council of America, but I am pleased to know that you are going to have an opportunity in your new position for a greater measure of creative, intellectual activity for which all of us in administrative posts yearn.

Please know how deeply I have appreciated the fine relationship which has existed between the Synagogue Council and our own National Council of Churches. I hope that this mutually helpful relationship can be continued under your successor and I shall look forward to the privilege of meeting him. In the meantime, I hope also that our paths will continue to cross as you take up your new post with the American Jewish Committee.

With warm good wishes,

Cordially,

Roy G. Ross  
General Secretary

RGR:ad

# AMERICA

NATIONAL CATHOLIC WEEKLY REVIEW

EDITORIAL DEPARTMENT

329 WEST 108th STREET, NEW YORK 25, N.Y.

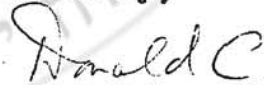
February 13, 1961

Rabbi Marc H. Tanenbaum  
Director of Interreligious Affairs  
American Jewish Committee  
165 East 56th Street  
New York 22, N.Y.

Dear Marc:

Congratulations on your appointment to the directorship. It was a matter of personal satisfaction to hear that you were moving into Morris Kertzer's old spot. I know that you will do a wonderful job in the post and am happy at the thought that our paths will continue to cross on occasion. All best wishes in the task ahead.

Cordially,



Donald R. Campion, S.J.

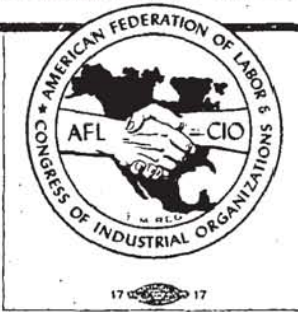
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815 SIXTEENTH STREET, N.W.  
WASHINGTON 6, D.C. NATIONAL 8-3870

February 13, 1961

Rabbi Marc H. Tanenbaum, Executive Director  
Synagogue Council of America  
110 West 42nd Street  
New York 36, New York

Dear Rabbi Tanenbaum:

Sorry I have not answered your letter of January 17th long before this.

Best wishes to you in your new position of Director of the newly-reorganized Department of Inter-Religious Affairs of the American Jewish Committee. Please keep me informed as to your activities and publications.

I would like very much to meet with your successor as Executive Director of the Synagogue Council of America.

Sincerely yours,

*Charles C. Webber*

Charles C. Webber  
AFL-CIO Representative  
For Religious Relations

CCW/cb1  
oeiu2af1cio

Dear Rabbi.....:

One of the first pleasant obligations that I have been eager to discharge in ~~going~~<sup>coming</sup> on to my assignment ~~here~~<sup>here</sup> at the American Jewish Committee is to express to you personally my deep appreciation for the great friendship that we shared together during our common efforts at the Synagogue Council of America.

Your cooperation and unfailing courtesies meant a great deal to me, and I sincerely hope that we can continue our relationship even though my responsibilities here will be of a different order.

As a first step in opening channels of communication between ourselves, may I ask that you place me on your mailing list to receive your publications, press releases and other communications? I will be happy, of course, to reciprocate.

There are so many thoughtful documents, surveys, research papers that I have found in ~~the works of~~<sup>use at</sup> the AJC that relate directly to the work in which you and the other national Jewish religious agencies are involved, and at the same time, such significant materials that you are producing which relate to the various activities of the American Jewish Committee, that it seems to me only natural that this minimum form of communication be established in our mutual interest.

At an early date, I will look forward to meeting with you with a view toward exchanging thoughts about how we can be increasingly helpful to each other and the ~~representative~~<sup>respective</sup> constituency ~~that~~<sup>ies</sup> we serve.

In the meantime, warmest best wishes.

Cordially, as ever,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department