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Preserving American Jewish History

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

Series F: General Chronological Files. 1960-1992

Box 95, Folder 3, General correspondence, memos & working papers, January-June 1969.

FROM THE

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 all people.

MORTON YARMON, Director of Public Relations

FOR RELEASE AFTER 11 A.M.
WEDNESDAY, JANUARY 8, 1969

New York, January 8.... Two leading Christian clergymen from Israel today condemned as "immoral" the double standard being used by many nations and some Christian institutions with regard to the Arab terrorist murder of a passenger on an El Al plane at Athens Airport and Israel's reprisal attack on Beirut Airport.

At a press conference at the American Jewish Committee's national headquarters, Dr. C. Douglas Young, president of the Institute of Holy Land Studies, said that "one is astounded and shocked by the contrast between Christian silence at the death in the airport in Athens and the loud, incensed reaction to the destruction of empty planes at Beirut."

Father Bruno Hussar, director of Dominican House of Studies in Jerusalem, expressed pleasure at the report that Pope Paul VI has stated that his recent message of sympathy to Lebanon did not imply that he was on the side of the Arabs in the Israeli-Arab conflict.

Father Hussar criticized the "one-sided and distorted presentation of the refugee problem, for which Arab leaders bear a heavy responsibility."

Both Dr. Young and Father Hussar agreed that current public opinion on Arab-Israeli relations could lead to disaster in the Middle East.

Dr. Young, a Baptist scholar who has lived in Israel for ten years, deplored "the creation of the image of a war-like aggressor Israeli as against 'righteous' Arabs wanting only 'justice' for Palestinians."

-more-

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"Israel's actions," Dr. Young stated, "have consistently been to stop terroristic attacks by destroying the bases from which those attacks on her people have been launched, a right of self-defense granted her under the U.N. Charter."

Dr. Young added that "we hear daily on Arab radio and in their press, and their pronouncements in the world at large, the themes of Khartoum: 'No peace. No negotiation. No recognition of Israel,' and the eradication of the 'Zionist cancer' in the Middle East. We contrast this with the continuous Israeli offers of negotiations that could lead to peace."

Israel's treatment of the Holy Places in Jerusalem was praised by Dr. Young. "The law of Israel," he said, "makes a desecrator of a Holy Place liable to seven years in jail, and one who hurts the sensibility of a worshipper liable to five years. We who live there have every cause to rejoice at many of the fine things that are taking place. The rights of all at their places of worship are carefully protected by law and implemented by the proper authorities."

He added: "Access to the Holy Places of all faiths is guaranteed and kept open for all. Never in days when Jordan was administering the West Bank and the City of Jerusalem was divided, and to some extent not even in Mandate times, were the Holy Places made so readily accessible to all faiths as they are today."

Father Hussar, who was born in Egypt and who has lived in Jerusalem for 15 years, stated that "something very great is happening [in Israel] that the short-sightedness of men and peoples cannot undo. After the Holocaust, the passion and horrible death of six million Jews, the ingathering of the exiles--even if relatively few--and the blossoming of the desert may be the signs of a renewal of life not only for the whole of the Jewish people, but also for the world."

Rabbi Marc H. Tanenbaum, the Committee's national director of interreligious affairs, was present at the conference and made the following statement:

"Having visited in Israel this past summer in order to help strengthen the interreligious program of the American Jewish Committee between Christians, Jews and Muslims, I can testify to the truth of much of what Dr. Douglas Young and Father Hussar said. Despite

the public turmoil which appears to hang over the Middle East today, Christians, Muslims, and Jews are engaged in serious cooperative efforts to overcome suspicion and misunderstanding and to build a viable community life based on sharing of common tasks and mutual solidarity. Arab Muslims have been learning Hebrew at a study group held in a Catholic convent in East Jerusalem. Jews have been studying Arabic in the same convent. At regular intervals Jews, Muslims, and Christians have been coming together to open genuine communication for the sake of creating a new society.

"We would hope that Christian institutions would support such models of cooperation and relationship, which is the only hope for the future of all peoples in the Middle East. In the recent past, some Church institutions and leaders have given one-sided support in the conflict, appearing to sanction guerilla warfare and the murder of innocents. Such actions tend to polarize rather than reconcile, and if Christians have any creative role to play at this difficult moment it ought to be on the side of condemning guerrilla violence and reprisals wherever it occurs and by whoever it is carried out."

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

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STATEMENT BY RABBI MARC H. TANENBAUM, NATIONAL
DIRECTOR OF INTERRELIGIOUS AFFAIRS OF THE
AMERICAN JEWISH COMMITTEE, BEFORE THE NEW YORK
CHAPTER OF AJC, SUNDAY, JANUARY 12, 1969,
PLAZA HOTEL, NEW YORK CITY.

One of the most insidious developments which threaten to undermine much of the progress that has been made in Jewish-Christian relations, and which also imperils the already heavily strained civic peace of the United States, is a covert, unprecedented campaign on the part of foreign Arab propagandists to penetrate the entire institutional systems of the American Catholic and Protestant churches with propaganda that is not only blatantly anti-Israel and anti-Zionist but also, in many cases, virulently anti-Semitic.

This campaign involves a comprehensive, systematic, well-financed strategy which makes earlier Arab approaches to the churches appear to be amateur by contrast with the present effort. There is clear evidence available to us that Arab information specialists, operating out of Arab countries and especially Beirut, Lebanon--which has become a major source of anti-Israel and anti-Semitic printed materials and programs--in concert with Arab Information centers throughout the United States have moved massively to influence the policies and education and information programs of the Church institutions. These include world and national interdenominational bodies in Christendom, individual denominations, church leaders, especially in the overseas missions fields and foreign affairs commissions, seminaries, mass media and Christian official publications.

The content of the anti-Semitic aspect of this Arab effort ranges from sophisticated theological anti-Judaism to the revival of Muslim versions of the crudest form of medieval Christian and Nazi anti-Semitic propaganda.

An example of how vulgar a form of anti-Semitism is being exploited by Arab propagandists in their campaign to reach Christian leaders is to be found in a four-page leaflet which invents a Muslim version of the medieval ritual blood libel charge and revives the "Protocols of the Elders of Zion."

The present propaganda effort of the Arab League governments among church groups and Christian leaders in the United States is the most skillful, well-organized effort to undermine the widespread sympathies of many Christians who believe in the moral and human right of the people and the state of Israel to exist without harassment.

A key aspect of this systematic effort is the careful and calculated use of Arab-Christian leaders, especially of the Eastern Orthodox and Coptic churches, who have intensified their pressures on the World Council of Churches and the National Council of Churches. In an interview given in the latest issue of the Ecumenical Press Service of the World Council of Churches, Gabriel Habib, Middle East

Secretary for World Student Christian Federation, calls upon the World Council of Churches and its 232-member denominations throughout the world to carry out "a copernican mental change in the Christian understanding of Islam." That change Mr. Habib adds, should involve a breaking down of "the scandalous association of Christianity and Israel, since the State of Israel is considered a new form of Western aggression or a crusade against the Arabs and Islam."

A number of letters have been sent to Christian leaders in the Western world, and also numerous visits by Arab Orthodox and Coptic and other Christian leaders have taken place recently in which they have brought pressure to bear on the western churches to use their influence to mobilize support for the Arab cause.

Similar campaigns have been carried out in efforts to influence an anti-Israel and pro-Arab League policy in the Vatican and in the American Catholic church.

A careful examination of the Arab propaganda distributed in the American Christian community since the June 1967 Arab-Israel conflict discloses that Lebanon, which has generally been held to be the most moderate of the Arab states, has emerged as a primary center of anti-Israel and, in some instances, anti-Semitic propaganda. A spate of printed materials, including a master program to help American clergy promote the Arab cause in the churches and other media in the United States, has been poured into the church media of communication in the United States in an increasingly growing volume. The newsletters, brochures, and films have resulted from a series of seminars, workshops, and institutes held in Beirut since June 1967 at such centers as the University Christian Center, the Documentation Center for the Ecumenical Secretariat for Youth, the World Student Christian Federation, and the American University of Beirut. One of the theological documents issued to Western Christian leaders by 66 Protestant missionaries operating out of Beirut asserted that Israel had no claim to their support because "the Church is the new Israel" and the religious foundations of any Jewish claim to Israel has been superseded by the emergence of the Christian revelation.

A strategy kit prepared by an American clergyman following a Beirut seminar in May 1968 calls upon Protestant clergy to launch a boycott against tourist travel to Israel, and to encourage and support a massive Arab march and sit-in on Jerusalem.

Since June 1967, a series of pro-Arab groups have been established in the United States, organized mainly by Protestant clergymen, for the purpose of influencing a major shift of Protestant opinion behind the Arab League cause. Among the new groups created are the Americans for Justice in the Middle East and Americans for Middle East Understanding. The groups publish newsletters, several of which have contained articles of theological anti-Judaism content prepared by

Christian professors in the Arab world. In addition, at least a half dozen local grass roots organizations have sprung up in various regions of the United States to promote pro-Arab sympathies on a city and state-wide basis. These groups have been responsible especially for stepped-up "letter-to-the-editor" campaigns in the local and national press advocating Christian support of the Arab League cause and often branding Israel in one-sided terms as responsible for the Middle East conflict.

Since June 1967, these accelerated Arab propaganda efforts have resulted in a more vigorous response from certain elements in the Protestant denominational structures whose anti-Israel, pro-Arab activities amount to virtual collusion with foreign Arab government representatives. These pro-Arab elements in the denominational and interdenominational structures have published completely one-sided studies on the "Middle East Refugee Problem," which make no reference at all to the half-million Jewish refugees driven from Arab countries and the tragic plight of the remnant Jewish communities suffering persecution and degradation in Arab nations. Both prior to and following the Athens airport-Beirut incidents, these pro-Arab elements sought to use their positions in their church institutions to influence the White House and State Department to reverse the decision to send phantom Jets to Israel, and then to end all aid to Israel.

Christian leaders who are concerned seriously about preserving the pluralist fabric of America, and who have any real concern about true and honest relations with the Jews of America, owe it to themselves and to their Christian conscience to examine where this external Arab program is ultimately leading them and their institutions. At stake is nothing less than retaining whatever credibility is now possible with the Jewish people that Christian church leaders care anything at all about combatting anti-Semitism in real ways, and that the gospel of reconciliation is seriously intended to help Jews and Arabs in the Middle East to achieve peace, rather than polarize them as the present Arab propaganda initiatives and some Christian responses are doing.

1/12/69

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THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
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PARIS OFFICE

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Paris VIII

FO-Eur
January 15, 1969

MEMORANDUM

To: Foreign Affairs Department
From: Zachariah Shuster
Subj: Iconography in Brussels St. Michael Cathedral

Cardinal Suenens, Archbishop of Malines, Brussels, has recently carried out an act of symbolic significance in eliminating signs of prejudices against Jews promoted by the church in the middle ages. An agreement was reached with the Jewish Consistory of Brussels to remove the derogatory inscriptions from stained-glass windows, tapestries and paintings exhibited at the Cathedral of St. Michael in Brussels, which commemorated the alleged profanation of the eucharist by the Jews in 1370.

The Jewish population of Belgium has for a long time expressed its desire that anti-Jewish pictorial representations be removed from various churches in Belgium; and those in St. Michael's Cathedral were an outstanding example of such representations. The action taken by Cardinal Suenens is an indication that similar representations in other churches will eventually be removed.

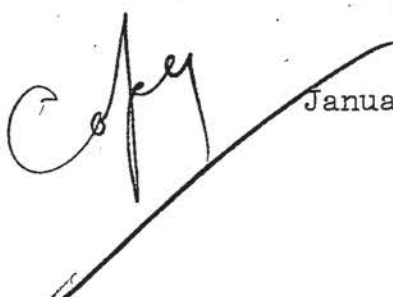
I have written to Cardinal Suenens expressing the appreciation of the American Jewish Committee for this action.

Enclosed is a translation of the text of the communiqué on the subject, published in Pastoralia, the official publication of the Archdioceses in Malines, Brussels; also enclosed are translations of articles published in the Belgian newspaper La Cité and the Neue Zuercher Zeitung, on the same subject.

Enclosures

✓ cc: Rabbi Tanenbaum

Mount Pleasant, Michigan


January 18, 1969

The Editor
LIFE magazine

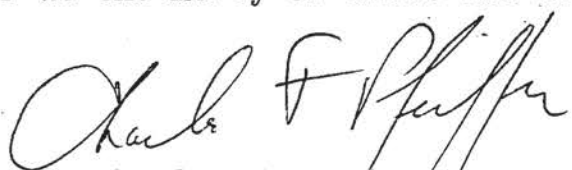
Dear Sir:

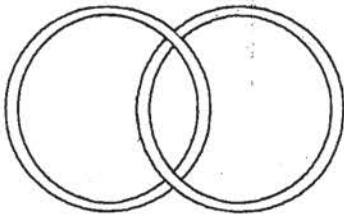
I join you in deploring Israel's scorn of the U N, but I understand her feeling. In 1967 it was the U N that abandoned Israel to the belligerency of Nasser. True, Israel was able to meet that threat and emerge with more territory than she had before, but it might have been otherwise, and every Israeli knows that fact. With wry humor, Israelis have told me, "Hitler threatened to annihilate us, and we didn't believe him. Nasser threatened to annihilate us, and we believed him."

LIFE understandably deplores Israel's "belligerent self-isolation," and again, I agree. Every Israeli should know that his small state simply can't go it alone in today's world. Bravery, heroism, and determination are not enough. Yet, again, what choice has Israel had? Russia has loudly proclaimed the Arab party line. We have tried, publicly at least, to maintain a discreet neutrality. When Israel is subjected to atrocities from beyond her borders, we quietly hope that things will eventually improve. When Israel, in anger and frustration strikes back, we join Russia and the Arab world in public reprimand.

Israel has had to meet challenges to her existence utterly alone. In May and June 1967 we obviously sympathized with Israel's plight, but we proudly declared our neutrality. Perhaps this was wise, in view of Russia's espousal of the Arab cause, but the fact remains, Israel had to go it alone.

I hope that both Israel and her Arab neighbors can be encouraged to meet under U N or other auspices to work out agreements concerning recognized boundaries, refugee matters, and other problems that plague the area. There must be "give" on both sides. Let us not be surprised, however, if Israel grows increasingly defiant of the U N when she knows that the cards are stacked against her at every session. Israel may go down in defeat the next time, but she will not be another Czechoslovakia. She will go down fighting, even if all the odds are against her. Pride and self-confidence may be her undoing, but weakness and indecision will surely put her at the mercy of those who are determined to annihilate her.


Charles F. Pfeiffer
Prof., Ancient Literatures



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A TRIBUTE TO RICHARD CARDINAL CUSHING

An Address
given by Msgr. J.M. Oesterreicher
at Temple Shalom, West Newton, Mass.
on January 26, 1969

May It Please Your Eminence.
Mr. Schwartz, Rabbi Rothman, Distinguished Guests,
Ladies and Gentlemen:

Shalom: I am grateful to the Brotherhood of Temple Shalom for having asked me to join them in their tribute to Cardinal Cushing. Even his enemies will admit that he is an unusual man, hardly fitting the standard picture of a bishop. Dare I say that it is exactly this that endears him to many of his friends? There are no airs about him. He is a man of unusual candor. What other bishop, indeed, what other man, would be so frank, so disarming, as to say of his own singing: "I've got a voice like a fish peddler"? As is his candor, so is his goodness. When he was appointed a cardinal, he made clear that this would not change his ties with people: "I shall continue to do what I always have been doing. . . . A priest is ordained not for himself but for others." To me, the measure of the man is shown by the name he has given to Pope John: "Good Pope John."

Still, I have often wondered: What is it that makes Cardinal Cushing so well liked a figure? I believe it is his love for men, the high and the humble, the learned and the unlearned, those within the Church and those without. He is a man for all men. To him, a human face, any human face, beautiful or disfigured, tells the story of God's creative work, of His love. Loving man's face, wherever he finds it, is one of the ways the Cardinal responds to the loving God. To say it differently, what distinguishes the Cardinal is fellow-feeling. He sees in every man, near or far, his fellow and seeks to be a fellow to the other man. Hence his deep devotion to the foreign missions, to interreligious cooperation, to help of the blind, to the care of the elderly, indeed, to all works on behalf of the needy of every kind.

The Cardinal loves every man as God's image. He tries himself to be God's image. To be God's image is not only a static truth, it is a dynamic one. All biblical statements are more than mere statements; they are, or contain, demands. So it is with the theological proposition that man is God's image. Biblically speaking, to be an image is to be a representative. Man is thus God's double, an understudy if you wish. Not a demigod, not his own master or judge but God's ambassador on earth, a sign of His presence. Through men, God's goodness is to be experienced. Through them, that is through you and me, the victims of floods, wars, famine, exploitation, and discrimination must be helped. Through man, God's deputy, justice and love must be spread. Cardinal Cushing is such an ambassador: a cheerful giver imitating God the Giver.

This the Cardinal has proved in many ways, one of which is his relationship to the Jewish people. To it he devoted a major address at Vatican II. He asked that Christians, the spiritual sons of Abraham, must show special respect and particular love for the Jews, the natural sons of Abraham. He also demanded that the Council's Statement on the Jews make it absolutely clear and evident that the Jews are not guilty of the death of Christ, except insofar as all men are. For "all men have sinned, and because of this crucified Him, indeed, still crucify Him." At the end of his address, he wondered "whether [the bishops] ought not humbly confess before the world that all too often Christians in their relations with their Jewish brothers have not shown themselves as true Christians, as Christ's faithful ones. In this our age, how many have suffered! How many have died because of the indifference or silence of Christians! . . . If not many Christian voices were lifted in recent years against the great injustices, in all humility let our voices cry out now!" These were courageous words, and we will always be grateful for them.

I wonder whether, in this tribute of mine, I may take the Cardinal's cue and speak out on another issue related to the Jewish people, without, however, wishing to burden him with my particular views. We all remember with joy his strong stand in favor of Israel when, in June 1967, her existence, and the life of her people, was threatened. I think it is time that we Christians, particularly we Christians in the United States, say clearly and forcibly that the State of Israel is here to stay and thus let Arab governments know that, in order to have peace, they must fully and unequivocally recognize Israel's right to exist, that they must uphold her sovereignty and security. We are at the beginning of a new administration but we have not been told what the details of its policy in the Near East will be. We know, however, that it will be under great pressure to find a more "even handed" approach. I confess I do not like the term. "Even" may mean "uniform." An "even," a uniform measure is not necessarily a just one. We will not end the Near Eastern crisis by

giving two guns to the Arabs for every two guns given to Israel. "Even" may mean "flat." I certainly do not think that anyone would appreciate a flat, unimaginative Near Eastern policy.

On the contrary, we must try new ways to induce all the governments concerned and, if need be, to compel them to negotiate with one another. One only has to reread the letter of Prince Feisal, head of the Arab delegation to the Peace Conference of Versailles, who in March, 1919, wrote to Felix Frankfurter, then a member of the American Zionist delegation to that conference, to realize that Arabs did not always think as they do today and that there is a chance, however slim, that they may return to the creative vision of former days. The Prince wrote, among other things:

We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist Movement.... We will do our best...to help...; we will wish the Jews a most hearty welcome home.

I think it is our duty to speak out in favor of Israel, first because of the ongoing crisis in the Near East, and second because of the sympathy and affection the Christian ought to have for Jews. The first reason is obvious. We must not allow wounds to fester; we must not allow tension to continue to the breaking point. A crisis always a situation which may go one way or another. This one may explode into war or be tamed into peace. And for such peace, we must pray and work. The second reason may not be so obvious; Judaism is not a mere religion but also a people, though in a special sense of the word. The Jews are a complex entity, a composite phenomenon; they are a people-religion or a religion-people (with a hyphen within each pair). Hence, for their full flowering, they need a place of their own, not just any place but a unique spot on earth, the land promised them by God.

The State of Israel was created by the will of its people and by a decision of the United Nations, an act of the world community; it is thus guaranteed by international law. But this is not all. The Israelis won back the land of Israel when in 1948 they were forced to defend it with their blood. They regained it by their sweat and toil when they turned deadly swamps and the threatening desert into fertile fields and blooming gardens.

The restored land and State of Israel has a restorative power, not only for its inhabitants but also for Jews abroad. For centuries, Jews have been told that they lacked creativity, that they were unproductive, just brokers or even exploiters. For centuries, they have been told that by nature they were cowards, that they dared not defend even themselves. So I could go on. This much is true, however, the fear of Pharaoh, of Haman, of Torquemada, and, above all, of Hitler, sits in their bones and hides in their souls. To the poison of

anti-Semitism, Israel is an antidote. The demons of fear are driven out by the reality of that land and its people which shatter all the stereotypes of the past.

Thus to the Jewish heart, tried and afflicted, Israel gives courage and cheer. For Jews everywhere, the distant Israel is a fountain of inner health, a spring of sanity, a source of healing. She dispels the dark memories of the past, heals the wounds of a long tearful history. To most Jews, even those who have little faith, even those who rarely go to the synagogue, the re-gained land of Israel and the re-united city of Jerusalem are signs of God's fidelity. The Lord has not cast off His people. They are always dear to Him.

I have presumed to speak of my concern for the State of Israel, not just as a political, but as a human and spiritual, event. I have presumed to speak on this issue, even though I do not know the Cardinal's exact position. Whatever it may be, I am sure he will understand that I had to speak out since, in his love for men, he has always been bold in taking a stand.

I rejoice in the honor your Brotherhood is paying him. That this honor takes the form of a gift to the Cardinal Cushing Medical Center in Galilee tells that his heart, which beats for and in so many parts of the world, beats in Israel, too. Since the honor is offered by a Temple Brotherhood, it is fitting that I end my tribute to the Cardinal with words from the Siddur, the Jewish Prayerbook. On seeing a Wise Man or a King, the pious Jew recites this blessing: Baruch atah Adonay Eloheynu Melech ha-olam. She-natan mechokmato ve-mikebodo lebasar va-dam. "Blessed are you, Lord our God, King of the Universe. You have given of your wisdom and glory to mortals."



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THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
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PARIS OFFICE

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Paris VIII

February 3, 1969

From: A. Karlikow
To: FAD, Gold, Bookbinder

We have just received word here that the Iraqi authorities have ~~not~~ released 12 of the Jewish men who have been in prison for many months (this is the group apart from that charged with alleged spying) and that the situation of the other Jewish prisoners in this group has been eased. The report, as received here, speaks of 12 out of 25 prisoners whereas we had the names of 35 and we shall seek to check out this discrepancy.

cc: A. Goldberg
M. Fisher
P. Hoffmann
R. Mates
M. Tauschbaum ✓
M. Yarnes
Office Alroed



THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, 75 Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris • Zachariah Shuster, European Director

FO-Eur
February 3, 1969

To: Foreign Affairs Department
From: A.S. Karlikow
Subj: Iraq, Syria, Egypt.

You doubtless have seen for yourself in the public press the kind of reaction evoked among European governments and public opinion by the hangings in Iraq, and we saw little point in writing you about what was headlined across front pages. There have been, however, a number of developments that have received little or no public attention, and we should like to inform you about them.

Iraq - Journalists are now being permitted to enter Iraq. Amnesty International suggested we take advantage of this fact, proposing to send a journalist having legal training, well known to the organization, in whom they had confidence. Amnesty asked us to share the costs. We agreed to do so, and the gentleman in question departed from London this past week end.

The French government has intervened fairly vigorously, though in unpublicized fashion, with the Iraq government since the hangings. (You will remember --- they later made it public --- that they also had intervened before.) The main thrust of the new intervention is to try and prevent any future hangings; but also, we understand, expressed concern about the fate of the Jewish community in Iraq more generally.

Indirectly, we have been asked to furnish the France-Levant section of the Quai d'Orsay with a full memorandum on what is the situation of the Jewish community in Iraq and shall be doing this today.

Last week we furnished the Alliance Israelite Universelle with a background memo-position paper, (copy enclosed) prior to an intervention by Professor Cassin and Mr. Weill last Wednesday. According to the account of this given me later by Mr. Weill, the meeting was rather inconclusive. The Alliance representatives apparently put stress on

.../...

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seeking a change in the French position in the UN concerning investigation of the situation of the Jewish minorities in the Middle East. We do not know whether this intervention was a factor in the French decision again to contact Baghdad or not.

Radio Europe: I called us a week ago Friday to ask us to appear as experts on Iraq on a leading afternoon news show. We were of the opinion that it would be better that a French person should appear, and so arranged to have Gerard Israel of the Alliance speak, after full briefing. He has, as a result, now been invited to appear on Belgian television as well. Generally, we find much material appearing presently in the French press that we believe was taken from documentation we have supplied to various sources over the past six months in form of press releases and memoranda.

Our primary goal regarding Iraq as well as the other Middle East countries is to try to see that the shock over the hangings is translated into pressure to achieve evacuation of Jewish communities from the Middle East lands. The same approach, we see, is being used by Mr. Bookbinder.

Egypt - There have been several interventions made in the past week concerning the Jews in prison in Egypt and the Jewish community there.

We have heard a report that there was a joint Spanish-Swedish government demarche in Cairo concerning the internees. We have not, however, been able to confirm this as yet; and would appreciate it if you would do this through Washington.

Some attention was given in the press here to the fact that three European personalities (one Jewish professor from Belgium, a Catholic and a Protestant minister)*who attended the Conference of the Friends of the Arab Peoples in Cairo last week intervened with the chairman of the conference on behalf of the Jewish internees. The Chairman**-- one of the army veterans who helped Nasser lead the putsch against General Naguib --- said that their cases would be investigated, according to press reports. Neither Belgian professor Liebmarm nor another Belgian professor at the Cairo meeting, Pierre Mertens, have yet returned to Brussels, but we shall get a fuller report from them (if there is anything more) in the next day or two. Both belong to the Belgian League for the Rights of Man. Mertens, you will recall, went to the Middle East on behalf of the League to investigate the position of Jewish minorities almost a year ago. We have little doubt that it was he who organized this intervention. We suggested to his wife in Brussels that she phone her husband in Cairo about this matter, but really don't think such prompting was necessary in this case.

In Egypt, too, the French government has decided to intervene more vigorously, without publicity of course. Already last week, the French Ambassador in Cairo informed the Red Cross representative there that he had received

* Reverend Father Dayezies and Pastor Parmentier

** Anouar Es Sadate.

instructions from his government to make representations on behalf of the Jewish prisoners. We got word of this from the Paris side as well, plus word that the Quai d'Orsay was requesting a fuller picture of the situation than it had available to it, since it wished to send renewed and wider instructions to its Ambassador. I prepared the enclosed memorandum which went to the Quai Saturday; and another cable went out to the French embassy in Egypt. We shall inform you if we learn its contents.

We already do know, however, one most important element about this intervention. The French government long ago signaled to Jewish organizations its readiness to give refuge here to any Jews who might manage to get out of Egypt and get to France. Now, however, the French Ambassador in Cairo has been instructed to inform the Egyptian government that it is ready to take in all prisoners who may be released, whatever their legal status. This is the first time, moreover, that the French have been ready to intervene on a mass basis rather than (as in the past) only for certain individual prisoners with relatives in France.

A word generally about French intervention. In the first place, prior to about a month ago such intervention usually was requested and effected by that section of the Quai that deals with refugee and humanitarian matters, when the political section of the Quai did not object. Now, it is the political section of the Quai that is pushing intervention as well. The matter apparently has gone up to the Foreign Minister Debre, who has thrown his support behind this, which has in turn affected the officials below.

In the second place, we get the impression that there is an attempt by the Quai --- apart from humanitarian considerations, and/or what may be desire to keep Arab states from the kind of blunders that create public opinion difficulties in France for de Gaulle's policy --- to mollify public opinion outside France re de Gaulle's actions. It is known, for instance, that the Quai sought (unsuccessfully) to get a direct condemnation of the Iraq hangings put into the communique that followed last Wednesday's Council of Ministers meeting. In addition, the fact that the French are intervening in Iraq and Egypt now seems to me to be "leaking" from the Quai more readily than in the past.

Finally, the situation in Egypt itself. According to information transmitted to the JDC on a strictly confidential basis by the Red Cross:

- The distribution of funds to Jewish needy in Egypt via the Red Crescent and the Jewish community office in Cairo continues without difficulty or problem. Present cost per month estimated at \$3,500.

- Families can frequently and freely visit the prisoners, who are relatively well treated they report, there being no indication of any persecution or particular harassment. (Morale of the prisoners, however, we learn from other sources, is quite low.)

- Ministry of Foreign Affairs and of Interior officials in Egypt

would like to get this problem out of their hair; but when it was raised with Mr. Nasser recently, he got furious. (According to other versions, it is the Army that is holding up release; and it is the Army services that now have jurisdiction in this matter, it is believed.)

Syria - The following excerpt from the report of the JDC on a meeting with the Red Cross in Geneva speaks for itself:

"Mr. Renard, the ICRC's permanent delegate in Syria, has recently visited Aleppo and for the first time was able to see the leaders of the Aleppo Community without the presence of a government delegate. He also paid a visit to the Damascus Community and here again, for the first time, was able to speak freely with the Community leaders.

The situation generally speaking is unchanged. The three young people who have been imprisoned as a consequence of their attempt to leave the country illegally, have now been freed and have returned to their families.

A new and disquieting element is constituted by the creation of a special interministerial Commission of investigation whose purpose is to investigate case by case individually and personally each Jewish inhabitant of Syria starting with the age of thirteen. The questions raised by the Commission include a control of identity, family composition, contacts with people abroad, information on visits received, etc. Although the Commission started its work on January 11 and has since seen a number of Jewish people, no measures of any kind have been taken so far against any of the people interviewed.

When the Jewish leaders asked Mr. Renard for his advice, he counselled them to fully co-operate with this investigation Commission, so as not to offer to the authorities any justification for harsher measures or reprisals.

The Community leaders expressed their disappointment about not being permitted to give the Jewish children more than two hours of religious education per week and they also complained about lack of religious books and manuals for children... Although so far Mr. Renard is not in a position to visit Kamichli as well, he nevertheless plans to do so in the not too distant future."

* * *

Amnesty

It goes without saying, of course, that all information above on French intervention and from the Red Cross is strictly confidential. In passing, the Red Cross indicated last week that its demarche to the Iraqi Red Crescent through the Syrian Red Crescent prior to the hangings (about which we informed you some time ago) had remained without any reply.

.../...

The Red Cross last week still hoped to be able to intervene with Iraq more directly --- one of its representatives being present at a meeting in Kuwait of the Red Crescent organizations from Middle Eastern lands --- but the Iraqi delegate never showed up. Goals of the Red Cross, if it ever finds a channel, are to try and bring material help to the families of the executed; to seek ways and means to have the government agree to let family members of the executed leave the country; and to obtain Iraqi assurances re the Jewish population as a whole.

c.c. H. Bookbinder
B. Gold.



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January 27, 1969

BACKGROUND PAPER WRITTEN FOR ALLIANCE ISRAELITE UNIVERSELLE

The murder by Iraq of nine Jews, one Christian and five Moslems, by hanging provides the grimmest kind of demonstration of the dangers facing the captive Jewish communities in Iraq, Syria and Egypt, some 8,000 persons in all.

Our immediate objective must of course be to try and prevent the legal murder, by the Revolutionary Court in Iraq and the regime of premier Ahmed Hassan El Bakr, of the remaining Jews (and others, too) arrested in connection with this alleged spy plot.

According to such information as we have been able to gather, at least 11 more Jews are among the approximately 60 persons who, it is expected, will be brought to trial shortly. The list of names is enclosed.

It is also urgent to try and ascertain the kind of treatment being undergone by the prisoners. One horrible report reaching us last week was that Shaul Sasson, the son of the 87 year old Grand Rabbi of Iraq, was tortured to death in prison, under questioning; and that another prisoner, Albert Mano, had his eyesight severely impaired as a result of such torture.

A representative of Amnesty International has been seeking to go to Iraq on behalf of that organization, but there has been no reply to his requests for a visa.

There is little need to underline, at this point, what a mockery of justice was the trial which resulted in the public hangings yesterday. One need only read, for instance, the remarks of the President of the Revolutionary Tribunal, in opening the trial (reported in the Baghdad semi-official newspaper *al Goushourkia*, January 5, 1969):

"Those to be found in the dock are people whose conscience is dead. They have betrayed this country and its good people. The Revolution of 17 Tammuz took place only to re-establish the dignity and greatness of the Arabs..."

The French government intervened (as it now has itself asserted) to seek clarity for the Jews and non-Jews in the first trial, sending instructions to its Embassy in Baghdad last January 15; with a demarche being made to the Iraqi Under-Secretary of State last January 19.

.../

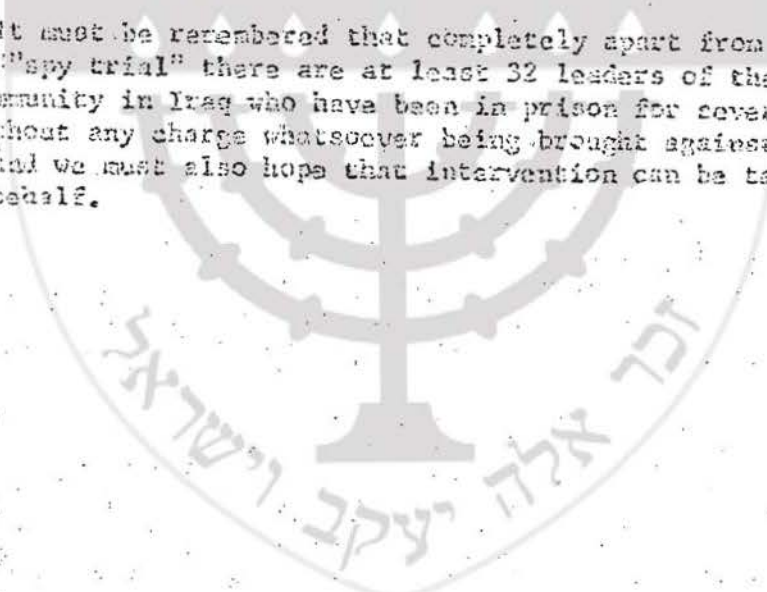
One should seek renewed, more forceful intervention now by the French government with Iraq:

1. To try and save the lives, at the least, of those who will now be brought up in future trials by the Iraqi government.
2. To urge the Iraqi government now to take a measure similar to one taken back in 1931, whereby it permitted all Jews who desired to leave the country to do so, within a limited period of time.

The intervention, we hope, would be of a special nature: e.g., in the form of a letter from Foreign Minister Debre to his Iraqi counterpart, or to the Iraqi premier.

As a secondary objective at this point, one might also hope that if the French Embassy in Iraq could report regularly and frequently with regard to what is happening, both as regards the trials and the situation of the Jewish community, it would be greatly appreciated given the difficulties in getting information from Iraq.

Finally, it must be remembered that completely apart from the so-called "spy trial" there are at least 32 leaders of the Jewish community in Iraq who have been in prison for several months without any charge whatsoever being brought against them --- and we must also hope that intervention can be taken on their behalf.



JEWS IN PRISON IN EGYPT -- January, 1969

1. There are an estimated 232 Jewish men interned in Tounah Prison, Egypt, at the present time. A list of 213 names can be furnished. These men now have been held in jail for more than a year and a half although guilty of no offense nor charged with any, but simply because they are Jews.

2. When war broke out June 1967 between Israel and the Arab states, the United Arab Republic immediately arrested a substantial portion of the Jewish adult male population in that country, about 430 persons between the ages of 17 and 70. These included foreign Jewish nationals, Egyptian Jewish citizens and Jews in Egypt classified as stateless though many of them had lived in that country all their lives.

3. Within a week or so after arrest, the Jews of foreign nationality --- approximately 75 --- were taken from jail and summarily expelled from Egypt. The approximately 350 others taken into custody were sent to Abuzaabal Prison. There is no point in now dwelling on the harsh treatment suffered in Abuzaabal by these Jews, many of them quite old, others ill. Neither their families, legal counsel, representatives of any humanitarian or international organization or anyone whatsoever was permitted to visit them in this jail.

4. Following intervention by many government, including France, and by international agencies, the Egyptian authorities gradually began to release Jewish prisoners on an individual basis. Insofar as one can ascertain, 112 Jewish men were released from Abuzaabal in the period July-December 23, 1967. All immediately were expelled from Egypt, except a handful allowed a few days or weeks before having to leave. About 12 other Jews, it is estimated, also were released and allowed to remain in the country.

5. On December 23, 1967, Egyptian Minister of the Interior Chaaraoui Gensa asserted (in an interview in the Cairo daily Al Akhbar) that UAR President Gamal Abdul Nasser had given "clear and precise instructions" for the liquidation of internment camps in Egypt; that 234 Jews were in jail; and that their cases were being studied "with a view to liberating them, not that the circumstances that might necessitate their internment have lost their acuity."

6. On December 23, 1967, the Jewish prisoners were moved en masse from Abuzaabal to Tounah Prison. None has been released since that day. Two men have died in jail. Since the move to Tounah prisoners have been permitted one visitor per month, of a family member or a representative of the Jewish community in Egypt.

7. While exact figures are not available, it is estimated that approximately 60% of the internees are stateless, the rest Egyptian citizens.

.../...

8. It is important to note that the difference between Jews who are Egyptian citizens and those who are stateless is a meaningless one for all practical purposes, insofar as the internees are concerned. Both citizen and stateless Jews have at all times been treated (and mis-treated) in identical fashion in Abuzaabal and Tourah prisons; and this continues to be the case today. When Jews were being freed, in July-December, 1967, citizenship or lack of it never seems to have been taken into account by the UAR authorities: stateless and citizens were among those liberated. Similarly, members of both groups were expelled, the one difference being that Jews holding Egyptian nationality had to renounce this forcibly before being permitted to depart.

9. In terms of historical background, the Karaites Jews among the internees make up a special group. Historically, the Karaites are a fundamentalist Jewish sect who interpret the Bible literally; and they established themselves in Egypt about a millenium ago. Having lived there for centuries, Karaites have adopted many customs and modes of their non-Jewish neighbors even while retaining their Jewish religion. They make up about one-third of the internees. The treatment given them, however, has been the same in all respects as that given all other internees. Their legal status, too, is the same as the others; and the proportion of stateless and citizen Jews among them is also about the same as for the group as a whole. There is, therefore, no reason for considering them apart in this context.

10. Back in 1967, when individual liberation was going on, approximately 135 of the internees now still in prison then signified to the authorities their desire to be released from jail even though they knew this meant automatic expulsion and (for those who had it) loss of citizenship. When liberation stopped, in December 1967, all documentation and steps preparatory to release had been completed by the Egyptian authorities for 104 of the internees; and partially so for about 30-35 more. Today, immediate release of the 104 require nothing more than President Nasser's signature, the necessary papers having been before him for many months. The papers of the other 30-35 could be ready for signature in virtually no time.

11. Approximately 90 or so internees did not apply for release (primarily Karaites) in 1967, still hoping at that time for a release that would permit them to resume their lives normally in Egypt. Almost all of this group, it is known from correspondence reaching friends and relatives outside Egypt, now have changed their minds and desire to depart. Not only has their stay in prison discouraged and demoralized them, but they know, too, that the Jewish community in all of Egypt today (including the internees) is no more than 1,200 or so.

12. This figure would be even less, except for the fact that the Egyptian authorities last September, 1968, suddenly forbade the departure from Egypt of any Jew --- including aged and infirm for whom arrangements already had been made for placement in homes in various European countries. Until September, 1968, emigration of Jews not in jail had been permitted. One result of the ban has been separation of several families. Approximately

a dozen families of internees had quit Egypt prior to the stoppage of emigration, after months of anguished indecision, in the hope that as officially recognized refugees on the outside they better would be able to press for liberation for relatives in prison; but this proved illusory.

13. Payment of passage from Egypt to a country of refuge never has been any problem, whether it be for internees expelled or for persons outside prison in Egypt. It should be noted that at no time has such movement involved any cost to the Egyptian government, as the UAR authorities are well aware.

14. Many of the Jewish families in Egypt, their breadwinners in jail for so many months, are in truly desperate economic straits. They depend for subsistence on such welfare grants as the Jewish community, with its steadily diminishing resources, can give them, and on occasional contributions reaching them from relatives and friends outside Egypt. Their anguish and dependency readily can be imagined, as can that of the internees incarcerated for over a year and a half for no reason, in violation of their most elementary human rights.



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THE AMERICAN JEWISH COMMITTEE

Paris Office: 30, Rue La Boetie, 75 Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris • Zachariah Shuster, European Director

FO-Eur
February 4, 1969

MEMORANDUM

To: Foreign Affairs Department

From: Abraham S. Karlikow

Subj: Iraq, Egypt

Iraq -- Subsequent to our note of late last night informing you that 12 Jews had been released from prison in Iraq of the group who had been in jail for some time, we received word that still more Jews of this group had been liberated. The total liberated is 22, one group on Saturday and another on Monday.

One of the Iraqi Jews in London just received a cable this morning from Beirut on behalf of one of the men who was freed this week-end, which I suppose can be taken as confirmation for the group as a whole. We are striving to get the names. It must be stressed, however, that the Iraqi government has been playing prison roulette with this group of men ever since June, 1967, pulling them in and out of jail at whim, with one of them having been in and out four times now, to our knowledge.

Together with this relatively good news, however, came information from the same source that there are 80 Jews now implicated in the alleged spy plot by the Iraqi government. This number is much higher than any previous estimate of Jews still implicated; and our first impulse was to consider that there had been an error by our source, confusing the number of Jews implicated and the total number of persons of all faiths still facing trial. However, our London contacts say that this figure of 80 is not a probable one, but certainly cannot be ruled out. For, they report, a relative of one of the executed men has gotten information to them that by now virtually every Jewish family has one of its members implicated, the younger Iraqi Jews being particularly affected. It is ironic to think that, eventually, the safest Jews in Iraq today

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may, finally, be those who have been in prison for many months. Of general interest as regards the "plot" is the Baghdad radio announcement of the visit to Iraq of two Saudi Arabia Ministers. These, it is known, came to intercede on behalf of former Premier Bazzaz and former Defense Minister Okeilli, using as weight for their persuasion the fact that a loan requested by Baghdad from Kuwait might be contingent on what Baghdad does about these two men. The Saudi Arabian Ministers reported, on leaving Iraq, that they considered their mission had been successful.

Enclosed please find a copy of the background paper which (confidentially) has gone to the Quai. We wrote you about this yesterday.

Egypt -- We have gotten an indirect report on the intervention made with Anouar es Sadate in Cairo at the conference of supporters of the Arab people, on behalf of the Jewish internees. According to Professor Liebmann, one of the men who intervened, (we learned from somebody who spoke with him in Brussels today):

Mr. es Sadate was asked that Egypt review the entire problem of the internees for, said the people intervening, they knew of specific cases where the internment seemed to be not justified. They also told Mr. es Sadate that Egypt should review the position for political as well as humanitarian reasons since to leave them in jail could create the impression that Egypt was anti-Jewish, thus harming the Egyptian image. The promise was made that the position would be reviewed. Mr. Liebmann, furthermore, is supposed to maintain contact by mail with Mr. es Sadate about this problem.

Mr. Liebmann's advice is that no intervention should be made on behalf of the internees, or public pleas, by any Zionist or pro-Israel Jewish organization. His suggestion was that intervention by the American Council for Judaism, and by some "neutral" person in Mr. Nixon's entourage might be the most helpful channel, given the present political situation, as seen from Egypt.

We presume you'll be following up with the Council.

cc: Mr. Gold
Mr. Bookbinder

A. Goldberg
M. Friedman
P. Hoffman
B. Maass
M. Tauskbaum
M. Yarnstein
offices Abroad

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JEWISH COMMUNITY IN IRAQ - February 1969

General Background.

No Jewish community has suffered so much persecution in the past two decades as the 2,500-3,000 Jews in Iraq. All are Iraqi nationals, but they have been subjected to continual anti-Jewish discrimination --- particularly since the Israel-Arab war of June 1967 --- with the Iraqi government even openly incorporating such discrimination into its laws.

The 2,500-3,000 Jews still in the country today are all that remain of a community which was the greatest and most prosperous of all in the Middle East prior to 1950, when it numbered well over 125,000, with a history and tradition going back to Babylonian times.

It is bitterly ironic that these few thousand Jews so discriminated against are those who elected to remain in Iraq as citizens of that country, after having been given the choice between remaining and departure when Iraq promulgated its Law of De-nationalization of Jews in 1950.

Today this is a captive Jewish community, its members being unable to depart. One readily can imagine the present state of shock, depression and fear of this Jewish remnant now, following the public hanging of nine Jews among the 14 persons executed by the Iraqi government as alleged spies Monday, January 27.

Jews Presently in Jail in Connection with Alleged Plot.

Insofar as one can tell, approximately 70-80 more persons of different religious faiths are scheduled to be brought to trial by the Iraqi government on various charges of plotting against the state. We know the names of eleven Jews among those allegedly implicated, according to the Iraqi government (list enclosed). One of the eleven, Shaul Sassoon, is the son of the 87-year old Grand Rabbi of Iraq, Kadourie Sassoon. (Some press reports of the January 27 hangings said that Shaul Sassoon had been among those executed, but this is not so.) There have been rumors that both Sassoon and another Jewish accused, Albert Muno, have been severely tortured in prison. Although it has not been possible, to check these rumors to date, they are a source of grave concern, it being known that several Moslems and a Jew were indeed tortured to death in prison in Iraq several months ago.

Other Jews in Jail as Part of General Iraq Anti-Jewish Policy.

Not to be confused with the Jews imprisoned in connection with the so-called plots is still another group of Jewish personalities who have been in jail for several months, some of them well over a year, as

.../...

part of the general, on-going Iraqi policy of persecution of its Jews.

The Iraq government has been playing prison roulette with Jews in this group, as can be seen from the following sequence of events. On June 13, 1967 the authorities arrested about 70 Jews, including 50 of the most prominent community members and 20 who, in business or professional activities, previously had had some contact with American, British, or West German concerns. On August 13, 1967, some 50 of the 70 were released, 18 being held for further investigation. A few months later, the 50 were re-arrested, plus still another 30 persons, bringing the total in jail to nearly a hundred. In the first half of 1968, some releases again took place, leaving 35 in jail as of the end of the year insofar as could be established. A list of these 35 is attached.

Recent reports of release of some of the Jews in this group, --- arriving this past week, --- are of course most welcome. They must be considered, however, against this background whereby the Iraq authorities have been shuffling these Jews in and out of jail frequently.

It should be noted that when the group of Jewish personalities first was arrested in 1967 the official reason given for the arrests at the time was "to appease or quiet public opinion." No official charge was ever filed against any of these men. They simply have been rotated in and out of jail at governmental whim. No report on their prison conditions has been received since the regime of General Ahmad Hassan Al Bakr came to power, last July. Prior to that time it was reported that prison conditions were "tolerable."

It is also known that there is one Jewish woman in jail, by the name of Naema Soussa. She was arrested in the process of trying to make her way out of Iraq. (Included in the list of 35.)

Discriminatory Measures Taken Against the Jews of Iraq.

Certain of the discriminatory measures now practiced against the Jews of Iraq date back as far as 1947, when the government adopted legislation forbidding Jews to emigrate. This lasted until March 1950. Departure was then permitted for one year upon renunciation of nationality and with the assets of all departing Jews being sequestered. The ban on emigration, plus a series of other anti-Jewish measures, again was put into effect in 1951. It has remained in force until the present, except for a three-year period 1960-1963 under Premier Kassab.

Immediately after the outbreak of the June 1967 war between Israel and the Arab states the Iraqi government --- in addition to the arrests of communal leaders described above --- carried out a house-to-house search of all Jewish homes and made a register of all Jews, their professions, age, sex,

.../...

Telephone numbers, etc., for the stated official objective of "protection" of the Jewish population.

At the same time, the Security Police interrogated most Jewish adults; placed all Jewish homes under surveillance; cut off all telephones belonging to Jews; cancelled all licenses for businesses owned by Jews; officially ordered companies, by letter, to dismiss all Jewish employees; forbade the travel by all Jews outside their area of residence in the country; and maintained the ban on Jewish emigration, tightening borders as never before.

Iraqi government Law #12 of 1951 had set up the sequestration of assets of Jews who had left Iraq. Two new measures --- Law 64 of 1967 and its amendment by Law 10 in 1968 (texts available) --- imposed harsh restrictions on "the Jews" who remained in Iraq. These new measures forbade Jews to sell their assets or to dispose of them in any way, without special authorization from the Minister of the Interior. They also forbade payment to Jews of any salaries or sums due them, with the exception of a small monthly allowance; and made it impossible for them to carry out even the simplest of bank operations.

Iraqi government institutions of higher learning refused admission to Jewish students following the June 1967 conflict. Private and foreign establishments of higher learning in Iraq have followed this government example since last year.

Now, as for well over a decade, Jews in Iraq must carry special identity cards labelling them as Jews.

Discriminatory Measures Taken Against Jewish Communal Institutions.

The Jewish community organization responsible for the teaching of religion has been dissolved, and its assets confiscated. Various assets belonging to the Jewish community, given by donors to teaching establishments, have been sequestered on the pretext that these assets were not properly recorded as Waqf assets. (A Waqf is a foundation-type ownership, usually for religious or charity purposes, common in Moslem lands.)

The welfare organization which purchased shrouds for Jewish dead, and buried them, has been dissolved and its assets sequestered.

* * * *

In the face of Iraq's record of persecution of its Jews, given the recent executions of Jews and the sharp threat of further executions, it is clearly evident that there is no future for any Jew in Iraq, or for any semblance of normal Jewish communal life; and that the only real hope for these Jews is to seek to secure their departure from Iraq as quickly as possible.

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האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM

FACULTY OF HUMANITIES

3rd February, 1969.

הפקולטה למדעי הרוח

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
American Jewish Committee
New York,
U. S. A.

Dear Marc,

Thank you for having sent me a copy of your statement of January 12, on the anti-Israel and anti-Jewish campaign in Catholic and Protestant Churches. Marc, I want you to know, how deeply impressed I was by reading it. My colleagues at the Hebrew University, the Israel Interfaith Committee and the Rainbow Group (not to speak of the Foreign Office) were all likewise impressed. We all feel that by combatting this new form of anti-Judaism, you have uncovered and brought to light, one of the most significant aspects in the historical development of contemporary interreligious relations.

Moreover, for us here in Israel, your courageous, yet at the same time also wisely and carefully conducted policy, is one of the few encouraging phenomena in the area of interreligious and international relations of our days. There is a growing feeling of our being nearly totally isolated, of being once again "עם לבדד ישכון" this time not in a theoretical, abstract sense, but as a bitter, and at times despairing, physical reality.

This new form of response to the current crisis in the Middle East, as well as in interreligious relations, you have brought into being, is not only of outmost importance to the very survival of Israel; it is also a new way of bestowing relevance to religion and of restoring some confidence in human relations.

Despite the image of the so-called "tough Israeli" which Jews and non-Jews have created (perhaps just to calm themselves and to quiet their consciousness) the truth is that we are living twenty-four hours a day confronting the renewed threat of total extermination. It is this very awareness of the fact that Israel can not afford to lose even one single battle, whereas the Arabs can lose war after war without having to face any danger whatsoever to their very existence, which arouses a growing tension, anxiety and even pure fear among us.

At the same time, however, one of the phenomena which gives this situation its true grandeur is that despite all this there is no hatred in Israel. This should be evaluated against the situation we are living in: the everlasting incitement to revolt to which the Arab population is exposed to; the systematic hate-mongering and anti-Human agitation which has succeeded in poisoning the minds of tens of millions Arabs, among

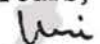
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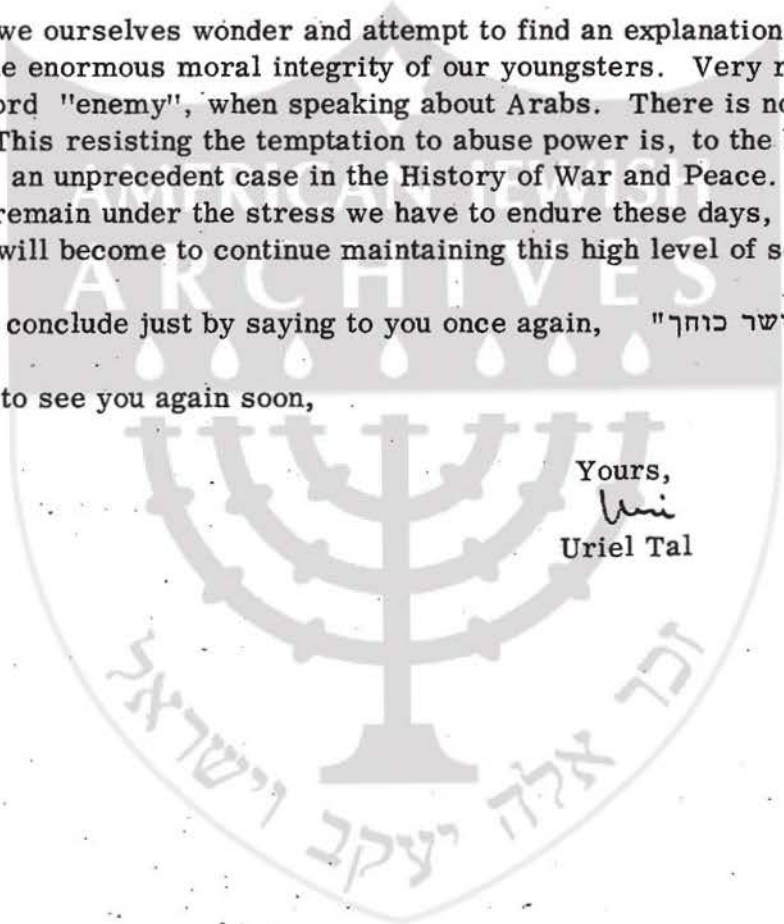
them already a second generation for whom the very term 'Jew' symbolizes Evil, Wickedness, Disaster, Loathing; the daily and nightly terror against the civilian population of Israel only; the unforgettable desecration of synagogues, cemeteries, Torah-scrolls during the pre-Six-Day-War period; the teaching of Arab children as reflected in Arab textbooks, such as the Jordanian "Rules of Grammar" which indoctrinates the children by telling them that; "It is arms that will free our stolen Homeland"; or as taught in a Syrian textbook for Grade One: "The Arab soldier will lead our enemy to the slaughter".

Often, we ourselves wonder and attempt to find an explanation, as to the origin of the enormous moral integrity of our youngsters. Very rarely can one hear the word "enemy", when speaking about Arabs. There is no quest for revenge. This resisting the temptation to abuse power is, to the best of my knowledge, an unprecedented case in the History of War and Peace. Alas, the longer we remain under the stress we have to endure these days, the more difficult it will become to continue maintaining this high level of self-restraint.

Let me conclude just by saying to you once again, "יֵשֶׁר כּוֹחַךְ"

Hoping to see you again soon,

Yours,

Uriel Tal



THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
3080 BROADWAY
NEW YORK, N. Y. 10027

OFFICE OF THE PRESIDENT

CABLE ADDRESS: "SEMINARY" NEW YORK

February 5, 1969

Dear Colleague:

As you know, from time to time, the Homelitics Department has attempted to send out a monthly communication with חומר לדרוש. A good number of men have urged us to resume the practice.

It may be helpful to give you an advance schedule of the material that we anticipate sending out during a given period. I am happy to inform you that two colleagues, Rabbis Theodore Friedman and Max Routtenberg have agreed to cooperate in this and we have projected the following:

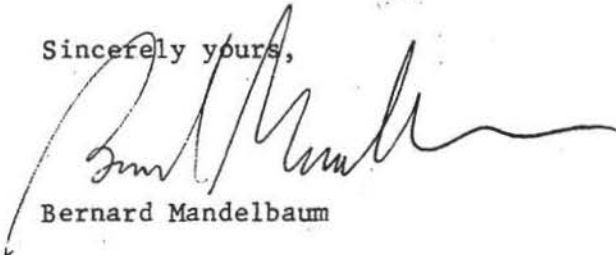
- 1) Sabbath, preceeding the New Moon: Rabbi Routtenberg to be distributed to the Rabbinical Assembly, February 10th.
- 2) 'Passover': Rabbi Theodore Friedman to be distributed to the Rabbinical Assembly by March 18th.
- 3) Ethics of the Fathers: Rabbi Max Routtenberg to be distributed to the Rabbinical Assembly by March 27th.
- 4) The thirty-third day of the Omer: Rabbi Theodore Friedman to be distributed to the Rabbinical Assembly, April 8th.
- 5) Shavouth: Bernard Mandelbaum, to be distributed to the Rabbinical Assembly by April 25th.

So far, so good, because we are meeting the first deadline in this letter with the varied and thoughtful חומר שבת מברכין on חומר prepared by Rabbi Max Routtenberg.

Now that you have a specific itemization of the forthcoming material, we would appreciate any of your comments or suggestions about the plan for the coming months and any ideas that you may wish to suggest as we outline a program for next year, beginning September, 1969.

With every good wish for a happy Hodesh.

Sincerely yours,



Bernard Mandelbaum

A PRAYER FOR THE NEW MONTH

Sermon outline
Rabbi Max Routtenberg

There is a beautiful prayer in the Talmud (Berakhot 16b) composed by the Babylonian Amora, RAV, which he was in the habit of reciting daily at the conclusion of the formal service. Some centuries later, by inserting at the beginning of the prayer the words:

שתחדש עלינו את החדש הזה לטובה ולברכה

it was made singularly appropriate for recitation by the worshipers on the Sabbath when announcement was made of a new month.

This prayer of Rav is an excellent example of personal, petitionary prayer. It is simple and direct. It expresses some of the deepest longings of the human heart. It is a prayer for life--long life, a life of peace, of goodness, of blessing, of sustenance, of health, of reverence for God and of love of Torah.

There is one discordant note, however, in this litany of the soul's yearnings. It is the plea for *חיי שש של עושר* - a life of wealth. We can understand the petition for *חיים של פרנסה* - for our daily needs. One who believes in God turns to Him trustfully for help. He is:

נותן להם את אכלם בעתו; פותח את ידך ומשביע לכל חי רצון

It is in the tradition of Jacob who said: *ונתן לי לחם לאכל ובגד ללבוש*

But wealth? Is this seemly? Is it "legitimate" to ask of God for more than one's basic, elementary needs? One may sympathize with the plea of "The Fiddler on the Roof" to be a rich man--but is it the kind of prayer one expects from a rabbinic scholar and teacher like RAV?

There is no clear-cut view in the traditional literature concerning the evils and virtues of poverty and wealth. One finds statements to support almost any proposition that can be made on this subject. Perhaps

the most balanced judgment is the one given in the Book of Proverbs (XXX:8-9):
"Give me neither poverty nor riches; feed me with mine allotted bread; lest
I be full and deny and say: Who is the Lord? Or lest I be poor and steal, and
profane the name of my God." If one had to choose between them, however, the
consensus is clear that wealth is more desirable than poverty. There is no
"vow of poverty" in normative Judaism. The life of a poor man is no life--

וְחַכְמַת מִסְכֵּן בְּזוּיָהּ ; the wisdom of a poor man is no wisdom ; עוֹלֵי חֲשׂוֹב כִּמְת
poverty means suffering and humiliation דַּקְדוּקֵי עֲנִיּוֹת . In typically
British understatement, the English divine, Sydney Smith once commented,
"Poverty is no disgrace to a man, but it is confoundedly inconvenient." Most
of us would probably agree with the statement attributed to Sophie Tucker who
said, "I've been rich and I've been poor--believe me, rich is better."

Nevertheless, while wealth is better than poverty, it is attended
by many evils and dangers:

- a) The corruption of the soul--the pursuit and acquisition of
wealth through illegitimate means; the insatiable lust for
wealth; miserliness and stinginess.
- b) The destruction of happiness--"the more wealth, the more
worries"; the fear of losing one's wealth; the envy and
hatred of neighbors.
- c) The loss of reverence and humility; turning away from God--
"my strength and power created this wealth"; arrogance and
conceit; the misuse of the power of wealth.

There is but one way in which one can be saved from the perils of
wealth and that is to regard it not as a personal achievement but as a gift
from God. "Let him pray to God to whom belong riches and possessions. For
riches and poverty do not come from handicrafts but from Him to whom riches
belong." (Kiddushin 82a). One of the things that is inscribed on Rosh Hashana
and sealed on Yom Kippur is, "Who shall be rich and who shall be poor."

Wealth, per se, is neither a blessing nor a curse. It is a trust and it is the manner in which that trust is fulfilled which determines whether the recipient was worthy to receive it or not. This thought is expressed in a beautiful midrash (see Shemot Rabbah XXXI:5 ff): "Master of the universe! If a man pray to you that you grant him wealth, and you know it will corrupt him, do not grant his request; but if he is a man to whom wealth would be becoming, grant it to him; as it is written: render to every man according to all his ways, for Thou alone knowest what is in his heart. (II Chron. VI:30)"

In light of this, RAV's prayer takes on special meaning. The prayer for פרנסה, for daily sustenance, stands on its own, unlinked to any other request. The prayer for עשר, for wealth may never stand by itself, it must forever be linked with another petition. Our prayer is for עשר וכבוד, for wealth and honor--the kind of wealth that is acquired with honor, that is distributed with honor and which brings honor to its possessor. (See: I Kings III:13; Prov. III:16; Prov. VIII:18; Prov. XXII:4). Wealth without honor, at best, is a burden; at worst, it breeds all the evils and dangers we have enumerated. In our prayer for the new month we ask that we be spared this burden and saved from its dangers. We pray that if it is God's will to bestow upon us the gift of wealth that we be worthy of this trust--that we learn to link this trust to a life of honor, a life of serving God through service to our fellow man--that those who come after us will be grateful that we were entrusted with this gift.

Enrichment Material

Quotes

Seek not proud wealth; but such as thou mayest get justly, use soberly, distribute cheerfully and leave contentedly; yet have not any abstract or friarly contempt of it.

(Francis Bacon)

He is richest who is content with the least, for content is the wealth of nature.

(Socrates)

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.

(Samuel Johnson)

A great fortune is a great servitude.

(Seneca)

Riches are valuable at all times and to all men...nor can anything restrain or regulate the love of money but a sense of honor and virtue.

(David Hume)

A wise man poor is like a sacred book that's never been read; to himself he lives, and to all else seems dead.

(Thomas Decker)

Lord God, I thank Thee that Thou has been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money to leave behind me.

(Martin Luther)

As you say, I am honored and famous and rich. But as I have to do all the hard work and suffer an increasing number of fools gladly, it does not feel any better than being reviled, infamous and poor, as I used to be.

(George Bernard Shaw)

Poverty is the only load which is the heavier the more loved ones there are to assist in bearing it.

(Jean Paul Richter)

The wife of the Rabbi of Roptchitz said to him: "Your prayer was lengthy today. Have you succeeded in bringing it about that the rich should be more generous in their gifts to the poor?" The Rabbi replied: "Half of my prayer I have accomplished. The poor are willing to accept them."

(Hassidic--quoted in Choose Life, Mandelbaum, p. 161)

Comment on Abot IV:I: Who is rich? He who is happy with his lot. This is usually taken to mean that even a poor man, so long as he is content with what he has and seeks no more, may be regarded as rich. One commentator (regretfully, I cannot trace the source), disagrees with this view. A contented poor man may enjoy his contentment but by any definition he is still poor. An unhappy rich man may brood over his unhappiness but he is still rich. The Talmud (Kiddushin 49b) defines a rich man as one whose fellow townsmen honor for his wealth. What Ben Zoma is saying is this: A rich man is not he who is regarded by his fellows as rich--that's not enough. He must so regard himself. If he is not happy with what he has; if, despite his wealth he envies those who have more, regards himself as poor in comparison with his neighbor, and devotes himself to the pursuit of wealth, then he is not rich. Who is rich? That is, when is a rich man rich, when he is happy with his riches, when he says, "I have enough."

Comment on "Kavod"

When we pray for honor, we must understand that kavod, like wealth, can be a snare for the unwary. There is a kind of honor which is dishonorable. It is the honor which is consciously and deliberately pursued. Honor is not a packaged commodity to be purchased for a price. Those who approach honor with a marketing orientation (or as Rabbi Joseph Lookstein once put it, with a C.O.D. mentality--kavod On Delivery) are destined to discover the truth of the saying: He who pursues honor, honor will elude him. The honor we pray for is the honor which comes as the end-product of a life of service and of reverence for one's fellow man. Again Ben Zoma: Who attains to honor? He who honors all men.

Bamidbar Rabbah, Mattot XXII, 7

Three gifts were created in the world. If a man has obtained any one of them, he has acquired the desire of all the world: if he has obtained wisdom, he has obtained everything; if he has obtained strength, he has obtained everything; if he has obtained riches, he has obtained everything. But when? When these things are the gifts of God, and come to him through the power of the Torah; but the strength and the riches of flesh and blood are worth nothing at all, and if they come not from God, they will be taken from him at the end.

Betza 32b

Three lives are no lives; he who looks to the table of others; he who is ruled by his wife; he whose body is overcome by sufferings; and some say, he who has only one shirt!

CLAIRE HUCHET BISHOP
309 EAST 52 STREET
NEW YORK 10022

March 5, 1969.

Rabbi Marc Tanenbaum,
A.J.C.
165 East 56 St.
New York 10022

Dear Rabbi Tanenbaum,

Kindly find enclosed my foreword to Jesus and Israel. At long last, the latter's Mss. is about to be put into Joe Cunneen's hands!

Beside my appreciating any suggestion on your part regarding the foreword, I would like to ask you whether it is advisable to mention the A.J.C. among the people I wish to thank for their assistance - Judith Banki and Mr. Alderman have been particularly helpful. Shall I mention them by name, or use only the general term "American Jewish Committee", or both? Or do you think it best not to appear at all in the foreword?

I know how hardpressed you are and I would not so much as try to get in touch with you were it not that the book is going to be ushered in a world wherein now, as we alas know only too well, the snake of anti-semitism is raising its head again. Therefore great care has to be taken that the book may have its maximum impact.

With warm thanks and hopes to be hearing from you very soon,

Cordially,

Claire Huchet Bishop

Claire Huchet Bishop

P.S. Enclosed a clipping from The Commonwealth, which I thought might interest you if you have not seen it already. CHB.

FOREWORD

To state that this book was written over twenty years ago is to run the risk of having the prospective reader set it aside unread. Yet, it is brought out today in the United States precisely because the time seems right for a wide reading public's interest. Vatican Council II has awakened many Christians to the necessity of revising their attitude regarding the Jews. However, it is doubtful whether the conciliar Statement on the Jews* would have taken shape at all had not Jules Isaac, eighteen years prior to the Council's voting, compelled European Christians to come face to face with the responsibility of the centuries old Christian teaching in the development of a mentality which made the Holocaust possible.

The impact of the book has stemmed from a number of causes. First, it was the work of an outstanding French historian, author of a seven-volume world history used for several generations now throughout secondary schools and universities. Professor Isaac had also held the high government post of Inspector General of Education for the whole country. He was Commander of the French Legion of Honor and decorated of the Croix de Guerre 1914-1918 for bravery. Second, he was a man well-known

* For the Statement see p.000, n.

for his intellectual integrity. Again, the painstakingly documented demonstration in Jésus et Israël was carried out with an inflexible drive which left no loopholes. Finally, from the point of view of a sheer literature, it was a masterpiece: the rigor of the reasoning came through a brilliance of style where each sentence in itself was a gem in its indisputable clarity and noble forcefulness. Magisterial tone, which one might have expected with such a subject, was absent; the thoughts rebounded in deadly accuracy but with an elegance of interplay as in an expert tennis game. The consummate skill of the writer, the exigency of the historian served an ardent conviction rooted deep in personal tragedy - the author had lost his wife and daughter in a German concentration camp. Yet bitterness and hatred were not to be found in his writing, only active compassion and fervor for truth. Moreover, the work made a concrete appeal: it called for some specific steps, which were summed up in the Eighteen Points at the end of the book, in order to purify Christian teaching regarding the Jews.

Jésus et Israël rocked European Christians' complacency, particularly in France and in Rome. What followed - the Ten Points of Seelisberg issued from Jules Isaac's Eighteen Points, his founding of the Jewish-Christian fellowship L'Amitié judeo-chrétienne, the revising of the French catechisms and religious textbooks, as well as Professor Isaac's private audience with John XXIII on June 13, 1960 - have been recorded in the foreword

of two previous publications, Has Anti-Semitism Roots in Christianity?* and The Teaching of Contempt.**

Prior to his death, Jules Isaac did me the honor of entrusting me with the responsibility for the American editions of his works, particularly of Jésus et Israël. I can but hope not to have failed his trust. He left it to me to make the desirable cuts for the American edition. Indeed, the 600-page book posed certain problems, one of them being the fact that a number of quotations from French works have become obsolete in the course of twenty years. These have been deleted. Great care, though, has been taken so as to leave the author's tight demonstration intact. Nothing has been added to the text save occasionally an indispensable connective word. In the footnotes, it has been deemed necessary to introduce a few typical up-to-date commentaries, mostly American ones, to emphasize the timeliness of the work and its worldwide relevance. In some cases it may happen that a quoted text has been revised or withdrawn lately. Yet its publishing date being recent enough for its influence to remain potent among people living today, the passage has been retained. In this gathering of additional commentary examples, Dr. Bernhard Olson, *The American Jewish Archives* and the Institute of Judaic-Christian Studies have been particularly helpful.

The translation has required, besides sure professional competence, a subtle sensitivity to the telling rhythm of Jules Isaac's prose, a firm grasp of his dialectic, a capacity to

* Has Anti-Semitism Roots in Christianity? N.Y. Nat. Conf. of Christians and Jews, 1961

**The Teaching of Contempt. N.Y., Holt, Winston & Reinehart, 1964.

recreate a work of rare intensity and broad sweep, and a thorough familiarity with the Jewish-Christian question. I trust the reader will feel as I do that Sally Abeles has fully succeeded in this challenging undertaking.

Bible quotations appear in full whenever necessary for the understanding of the argument. Otherwise the reader is provided with the reference citation. In most cases the Revised Standard Version is used, except when other versions come nearer the French text through which the author develops a specific point. In such cases the particular Bible version is indicated.* The same method has been followed for New Testament translations which Jules Isaac obviously made directly from the Greek text, which he read fluently.

Whenever extensive research has proved successful, bibliographical footnotes have been supplied. We are especially grateful to Marguerite Dumont, Daniel Isaac and Anthony Gran, who have helped us in this work. The fact that the author wrote the book while fleeing from the Nazis from place to place accounts for occasional incomplete reference data. A scrupulous scholar, Jules Isaac himself deplored these discrepancies. After the war, when reference libraries had reopened, "Indeed," wrote Isaac, "...I was tempted, terribly tempted, to take my book apart and redo it. But no, I could not do that...What was essential was not erudition, was not expertise, was even more not courtesy,

* See Table of Abbreviations, p.000

good manners, academic 'moderation.' What was essential was the Essential, the Text, Scripture, the Word. And, toward the Text, the freshness and straightforwardness of the human gaze, a certain openness of soul, a certain emptying, absolute sincerity and the truth of a battle engaged."*

And he goes on to explain why, with such outlook, his taking into consideration the research of the historic method school was out of the question. "With my purpose to focus not on learned studies but on traditional opinion, current opinion in Christendom, what need had I to press farther and run to enroll in the ranks of the Formgeschichtliche Schule...? I exhibited side by side [with the texts] the abyss that separated them from the texts."**

Such indeed was Jules Isaac's original purpose, "To discover whether, as current opinion in Christianity would have it, as a hardy opinion teaches, Jesus had rejected Israel--the Jewish people as a whole, pronounced its downfall, reproved it and even cursed it; and conversely, whether it was true that Israel had failed to recognize Jesus, refused to see the Messiah and the Son of God in him, rejected him, scoffed at him, crucified him; whether it deserved for nigh on two thousand years the defamatory stigma of 'deicide people.'..."***

At first sight today these words may sound out of place and the chapter on the deicide people superfluous, reflecting a state of affairs prior to Vatican II Statement on the Jews.

*Genèse de l'antisémitisme. Paris, Calmann-Levy, 1956. p.15

** Op. cit. p.344-345

*** Op. cit. p.14

Such had been my own feeling following the 1964 draft. But in the final 1965 text the word deicide was deleted. The attempt at fairness elsewhere in the Statement could not compensate for this tragic and shameful omission. As Father Laurentin puts it, "The Council wanted to avoid the problem of deicide precisely because it is a burning issue."* It is indeed. It has ignited countless persecutions and pogroms throughout the centuries. The disastrous effect of the Council's omission was all too swiftly confirmed when Patriarch Maximos IV Saigh of Antioch - who approved of the omission - wrote, "The prohibition which figured in the original draft, preventing preaching that the Jews were deicide, has been suppressed in the amended text. The Jews will continue to be marked by their crime."** Commenting on this reaction and on related ones, Father Laurentin, theologian and peritus at the Council, points out, "that such themes [the deicide and similar accusations] are capable of nourishing anti-Semitism...in men of the Church who are sincere and worthy of esteem, this proves, quite simply, the effort that is still required to root out the themes which are incompatible with the spirit of the promulgated Declaration.*** In full agreement with Father Laurentin's commentary, I have let Isaac's chapter on deicide stand.

However, it would be erroneous to conclude that Professor Isaac made the Christian tradition alone and wholly responsible for antisemitism. He was fully aware of pre-Christian antisemitism --to which he devoted many pages in Genèse de l'antisémitisme--

*Declaration on the Relation of the Church to non-Christian Religions of Vatican Council II; commentary by René Laurentin. Glen Rock, N.J., Paulist Press, 1966. p.65

**L'Orient Beirut Oct.24, 1965. Quoted in op.cit., p.101

*** Op. cit., p. 102

Page 5
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as well as of the neopagan Nazi antisemitism. As he states clearly, "To stress the primordial importance of Christian antisemitism is not at all to assert that it has been or is unique of its kind...What seems to me historically demonstrable, because historic investigation has demonstrated it to me personally, is that Christian antisemitism far outweighs the two other types [economic and social] in its continuity, its methodicalness, its poisonousness, its breadth, its depth....Spread abroad for hundreds and hundreds of years by thousands of voices, Christian antisemitism is the powerful, millennial stock with many roots onto which all the other varieties of antisemitism--even the most antagonistic by nature, even anti-Christian--have come to be grafted in the Christian world."*

Neither is Jules Isaac blind to the fact that many an individual Christian has, by his own attitude and deeds, repudiated this noxious Christian tradition. As he continually emphasized, how could he forget that he himself was saved through the heroism of a few Christians? But as a historian he was compelled to look at the picture as a whole, over the centuries.

Not forgetting the true Christians, even less was he oblivious to Jewish wrongs: "Even less will I pretend that in the old and bitter controversy between Israel and Christianity, the responsibility, the wrongs, the faults and failures are all on one side, the Christian side....In addressing Christians primarily, am I not justified in thinking that the Christian aspect of the problem,

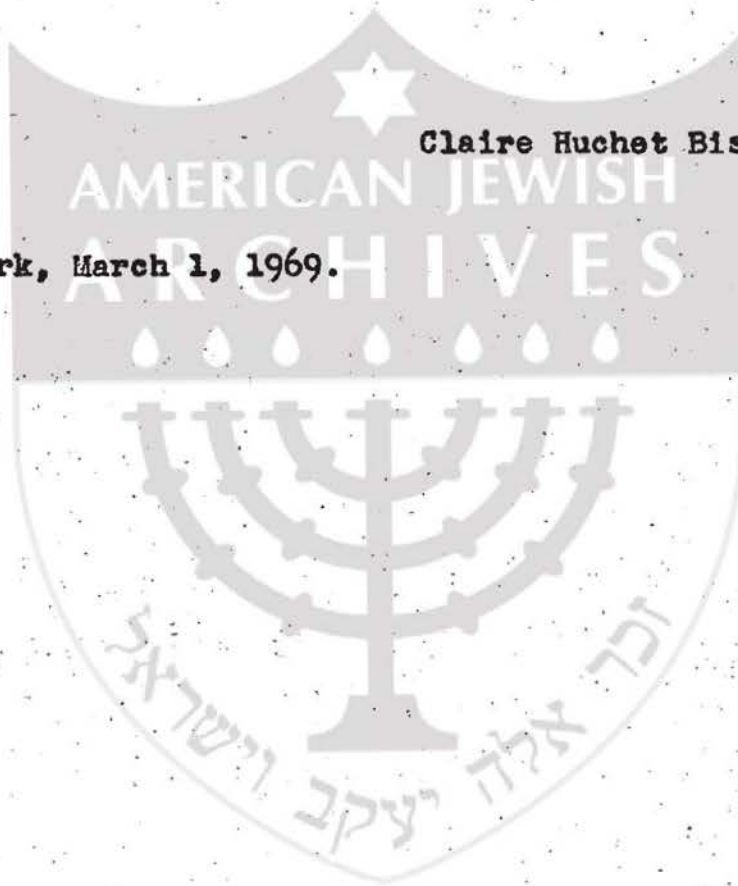
* Genèse...p.19, 17-18

the Christian wrongs, Christian responsibility alone should count for them? Or would I be mistaken, then? Is the Sermon on the Mount not law for every Christian?"*

This is the question addressed now through this book to the American Christian reader by Jules Isaac, he who was indeed, in his own words, Pro veritate pugnator.

Claire Huchet Bishop

New York, March 1, 1969.



* Genèse...p.21

C O P Y

The Vatican Office
for Catholic-Jewish Relations
Via dei Corridori 64
Rome

March 10, 1969

Mr. Zachariah Shuster
30 rue la Boetie
Paris VIII
France

Dear Mr. Shuster,

In answer to your last telegramme concerning new executions in Iraq, His Excellency Msgr. Agostino Casaroli, Secretary of the Council for Public Affairs of the Church has asked us to inform you that "the Holy See, in its mission of charity, is doing what is in its power to save these lives in danger."

With every good wish,

Yours sincerely,

s/C.A. Rijk

March 12, 1969

Rabbi Gilbert Kollin
Congregation Ner Tamid
1034 - 163rd Avenue S. E.
Bellevue, Washington 98004

Dear Rabbi Kollin:

Thank you for your February 25th letter to Rabbi Tanenbaum.

He is away on an extended lecture tour but I am sure he will be in touch with you at his first opportunity.

Sincerely,

Miriam S. Binder
Secretary to Rabbi Tanenbaum

MSB:mm

Gilbert Kollin, Rabbi
CONGREGATION NER TAMID

1034 - 163RD AVENUE S. E.
BELLEVUE, WASH. 98004
STUDY: SH 6-0462
HOME: SH 6-1012
AREA CODE 206

February 25, 1969

Rabbi Marc Tannenbaum
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, N.Y. 10022

Dear Marc,

As per our discussion I am keeping in touch. Please don't feel obligated to answer at length, as I appreciate your madx schedule. Frankly I am happy to have you as an "informed audience". Much of what I say will probably be a duplicate of materials already reported by Sol Leabman. If there is some additional information, all the better.

I am enclosing a copy of the AFRO-AMERICAN JOURNAL which represents almost a classic case of the the attempt to use anti-Semitism for "instant leadership". The AFRO paper runs a very poor second to FACTS in circulation-- mainly because of its hopeless format (as you can see it is a photo offset of poor-grade local stuff and purloined clippings). As a result they have steadily lost advertising. Most of the firms mentioned in the "Editors Report" used to advertise and stopped, to the best of my information. Several prominent businesses which never advertised are not mentioned. This article is #2 in atwo week period (I haven't checked up on a follow-through. As I mentioned to you it looks like he is working from a memo outline form with blank spaces for appropriate institutions. "The allout attack to crush the Afro-American journal" never existed. There was not enough lead time for a response. My own suspicion is that the paper is about ready to fold (as the minimal advertising would indicate) and is grasping for the anti-Semitic straw to stay afloat.

The paper is tied up with Keith Bray who is-to put it politely-way out somewhere (his gem is on page 2). He has a "United Black Front" and has made TV time with an anti-Semitic press conference.

Right now things are fairly quiet but the fire-bombing syndrome (mostly public schools) has started and is regarded by police as a harbinger of trouble.

We are beginning to get the campus organized. The U of Washington is a microcosm of an American campus--small groups of Israeli, Arab, Jewish new left students--a

small black radical group, etc. It is a good place to try out things. Incidentally Seattle is used as a test area by industry (we got Fresca and push-button phones among the first!). It has the basic elements of the larger population but is both manageable and remote enough to deaden the reverberation of failure. I hope to try out several approaches to combatting Arab propaganda by means of various outline formats. I want to see how the various audience groups react. This will take some doing, given the lack of staff budget etc. We have a valuable asset in Albert Franco, the head of the Federation Community Relations Department. He is a prominent attorney and an adviser on Latin American affairs for the State Department. The push behind the American Professors in the Middle East is provided by Dr. Gypus Rubin of the Medical School. He is a committed Jew, and is well-informed. Actually he says he makes good progress with the scientific people but the liberal arts types are a tough bunch to reach.

As Sol has probably told you this is an extremely fractious community and this makes things complicated. In addition there is a tradition of schlamperei in lay activities, a kind of heritage of the provincialism which in the not so distant past typified Seattle. I am slowly beginning to build up a core of committed effective people to help in a few projects.

I enjoyed seeing you again and hope to run into you at the RA Convention.

Cordially,

Gil
GILBERT KOLLIN

March 18, 1969

Madame Prime Minister, Golda Meir
Jerusalem

RE: PSYCHOLOGICAL UNREST OF MINORITY GROUPS IN ISRAEL

Dear Madame Prime Minister:

Since my arrival in this country, I have become more and more aware of and more and more concerned with the situation of the Arab community in its relationship to Israel.

I have, for the past four months, made daily rounds of the villages and small towns, as well as the major cities. My office in Haifa is filled every day and at every hour of the day and part of the night with delegations and individuals who come and pour out their difficulties and worries of their daily lives. Everywhere I go, and from everyone I see, I discover an attitude, a psychological situation, which disturbs me greatly and which should be of primary concern to our government.

The Arabs of Israel, and especially the Arabs of Galilee, after so many years have been integrated into the life of Israel and are here to stay. They are to be amalgamated and fused with the other ethnic elements in Israel into one nation. They have to be recognized sooner or later as the bridge of peace and understanding between our whole state of Israel, and the surrounding Arab countries. Their social position and their life in Israel should be given and shown to the world as an example of real democracy and how minorities, Jews or others, should be treated in the world. Our government, in this respect, has a very special role of "PROPHET" to play in the world of today. May it not be too late for such a teaching role. Israel's real democracy should now start taking shape in the social life and in the hearts of what are called minority groups in all its dimensions.

Having lived in America for many years, I have seen the dangers that ensue from the presence of a minority in the midst of a majority group. I have seen the hatred, the division, the bitterness and resentment that come from small incidents of neglect, from insignificant oversights, from

discrimination, which result in hatred, bloodshed and disaster.

The history of our Jewish people everywhere in the world is full of such lessons. We, as a minority group in the religious framework of the Catholic Church or Christian communities in general, have received a good lesson, a sad lesson, an unfortunate and painful lesson. History has taught us. When we talk about such discrimination and segregation, we draw from our own long experience.

Psychologically, any small group which, for many reasons, feels inferior to the larger or stronger community within which it operates, is sensitive to everything which concerns its minority group. It becomes concerned with preserving its identity in the midst of an alien group, and anything which is done to infringe upon this right to identity is considered major, no matter how insignificant it might seem.

Apparent harmony and nominal peace are maintained when war and fear are prevalent, as in our times. Whenever peace and social security are established, the reaction of the minority group, which is its attempt at self-affirmation, becomes division, disorder and bloodshed.

This lesson has been learned from past history. I quiver to think that it could be repeated in the near or far distant future of this beautiful country of ours, Israel. If the bridge burns, its flames could ignite both shores.

I have found this same bitterness, this same resentment, this same inner ferment and turbulence within the Arab community in Israel as peaceful and quiet as it looks now. This attitude is especially prevalent in the youth and the young adults. If I am allowed to give some specific examples, I would find a long list of causes for such turbulent and disturbing undercurrents that would turn into fire and blood.

1. Many of the young people wish to study, but they are without hope that following the completion of their studies, they will be able to find suitable employment. They are bluntly told that "as Arabs", even capable and qualified, they are not welcome to responsible positions. The "Arabs" are not permitted to broaden their fields of intellectual endeavours. They are limited to the humanities and social sciences. The other fields of science and electronics are closed to them. Many of the young people

the fact that they are not allowed to pursue their interests in the scientific field, and this resentment is turning into gall and bitterness.

Those who have attained higher professions such as doctors, are discriminated against and this discrimination and blatant rejection both by government officials and their own confreres is so despicable that the professional people seek to go abroad, far away from a milieu they loved, and to which they tried to dedicate themselves. Honest and honorable people like these, cast out of their own country, do not become instruments of good international relations.

2. The Arab community, many of whom are workmen, find it extremely difficult, and almost impossible, to find a housing development as their Jewish brothers find so easily. Chicouns have been built for the Jews everywhere; none have been built for the Arabs, even for those who have been dispossessed of their lands. These Arab families are forced to live, in many cases, in sub-standard houses and within sub-standard communities. So many of the young do not get married so as to avoid the humiliation of living with their wives in these inhuman conditions. Twelve people in one or two rooms is not uncommon. These same families press me to build chicouns for them which I cannot afford. There is a basic human dignity which is being denied to these people. The International Declaration of Human Rights is clear and emphatic on this subject. How easy it would be to remedy this situation if the government would cooperate, or even give an interested ear to these projects.

3. Teachers who work in villages or in the cities find it impossible to find housing facilities near their place of work, and are forced to travel great distances in order to return to their own family homes. There are no places open to them within their means. Even young girls have to travel alone. This is considered by the population as a subtle persecution and lack of cooperation.

4. Young boys running from home because of a misunderstanding between them and their old parents find themselves arrested and put in prisons for many years. Young boys, 17 or 18 years of age, lads, cannot be considered as security risks to the country.

No where in the world is there a politer, more discreet and well-trained police force as I see in Israel. The policemen are really

perfect examples of courtesy, respect and dignity in their work and dealings with the Arabs in Galilee. Once their work is done, the courts do not follow-up their recommendation for leniency and understanding of the psychological situation.

5. In Galilee, Arab villages are not permitted to extend their residential boundaries. This, added to the lack of chicouns, becomes a cause as well for inner discontent and bitterness.

6. There is not one secondary school in the biggest centre of Northern Galilee. Children of 14 or 15 years of age have to travel long distances, to attend such a school. It is not normal that at least 10,000 people do not have a single secondary school within easy reach.

7. There is help accorded to our established schools, for which we are grateful. This help is greater and given in a much nobler way than in any other similar institutions in Arab countries. Still, while these same schools are saving the government millions of pounds each year, the help is not adequate for government standards.

8. In one case, the director of one of the government schools is maintained in his position against the wishes of the parents, the teachers and the children because he is known to be an informer.

Naturally, all of these points taken individually seem to be irrelevant or insignificant. But as a whole, they are disturbing and a powder keg that could ignite for no apparent reason. Until now, nothing has been expressed in violent action because of the situation of war in which we are involved, and because of fear of retaliation.

I wish to stress that it would be easy for you as a responsible government to remedy these social and psychological evils and prepare a brighter and more secure future to the Jewish nation, as well as to Christians, Muslims and Druzes, and the future generations in their mutual relations and their relations with the surrounding countries.

I am ready to testify publicly to any of these items mentioned above, if it be necessary.

It is a question of conscience as Bishop, the leader and ethnarch to present this warning to you. Do not let history point its finger at you in years to come.

I dared to put into your hands my daily experiences and the confidence of heart which I receive from my people, be they Christians, Muslims or Druzes, and I reveal it to you openly. I have it much at heart. I warn our government and its leaders who are responsible not only for today but for tomorrow as well.

Hoping that you take to heart and consider my friendly, loving and well-intentioned letter, I hope to see you personally in the near future.

Signed

Joseph M. Raya
Archbishop of Galilee



[start]

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Jerusalem, May 24th, 1969

7510.74/382

The Most Reverend
Joseph K. Raya
Archbishop of Galilee
P.O.B. 279

H a i f a

Your Excellency,

Re: Psychological Unrest of Minority Groups in Israel

Your letter of March 18th, 1969 to the Prime Minister has been referred to me for attention.

In continuation of our meeting on the matter which took place on April 25th, 1969, the following are the answers to the questions and problems raised in the above letter. However, I should first of all like to stress once again what I stated to you orally at our meeting, namely that, unfortunately, most of the information on which you have relied is incorrect. I take the liberty of recommending that when similar problems arise in future, a thorough investigation be made of the information supplied, in order to prevent the reaching of erroneous conclusions. And now for the various problems in the order that they were raised:

1. Key Roles for the Arabs

To the best of our knowledge, no official body or personality has stated that "as Arabs, even capable and qualified, they are not welcome to responsible positions". The fact is that there are Arabs who are fulfilling various high tasks; positions in the Government service can be obtained by tender and it is natural that the most talented and suitable of the candidates wins. Since there exists a gap between the levels of the various strata of the State's population - a gap which is the result of the past - the chances of success of the stratum whose level is higher are thus greater in the various tenders. If Your

Excellency knows of even one case in which a candidate was disqualified due to his being an Arab, then I would like to receive details of the case and it shall be dealt with immediately.

Arab Students and Doctors

It is not true to say that Arab students "are limited to the humanities and social sciences. The other fields of science and electronics are closed to them", or that they are discriminated against. The following data speak for themselves:

In the present academic year, 551 students are studying at all universities in Israel, 430 of them from the North.

23 students are studying medicine.

49 students are studying natural sciences.

The remainder study social science and humanities, law and social services.

During the last 6 years, 117 students have graduated from the Hebrew University, including 16 doctors.

50% of the Arab students in Jerusalem are living at student hostels for a token rent. They represent 35% of those who applied as compared with 65% among the Jewish students.

82% of the students who applied for loans from the Ministry of Education received them.

Arab doctors who complete their studies at the Faculty of Medicine do not want to return to their villages but prefer to integrate into the work of the hospitals in the towns. A similar problem exists concerning Jewish doctors. We shall welcome any assistance on your part persuading these doctors to return to work in their villages. The Government, for its part, will be prepared to assist them in obtaining housing loans and even in the construction of housing estates.

2. Housing Estates

It is not correct to state that housing estates have not been built for Arabs. During the five years 1963/4-1967/8, 2861 housing units were constructed with the support of the Ministry of Housing totalling IL.17 million. The average support per housing unit was IL.5900. The location of the building was determined in accordance with the concentration of Arab population in the State.

In the first years of the new five-year plan, 2500 housing units will be built annually and some 3000 will be built towards 1970/71. Approximately 46% of the housing units will

benefit from Government support. The total Government support during the five years will amount to IL.37 million. About 80% of this amount will be given in the form of loans and the rest as a non-recurring investment.

3. Housing Estates for Teachers

We are interested in the settlement of Arab teachers, intellectuals and workers of all kinds, next to the place of their employment in order to save them the trouble of travelling daily between their homes and their places of work. All our attempts to persuade these workers to go and live in the large towns have been in vain for social reasons, family reasons and due to the cost of living. In the new five-year plan millions of pounds have been allocated for this purpose and we shall be grateful to Your Excellency for any aid in organizing groups of residents who are interested in settling down in the large towns. The Government, for its part, is prepared to set up housing estates for every such group or to give housing loans, even to individual families.

4. Border-crossing

Youths, both Arab and Jewish, who leave the boundaries of the State and cross into enemy territory are sentenced according to the Law for the Prevention of Infiltration a/2 and the act constitutes a crime without any connection with the reason for their crossing to enemy territory. The length of the term of imprisonment depends on the age of the youth. If the offence is limited to leaving the territory of Israel, the punishment is relatively light. In your letter you state that "young boys running from home because of a misunderstanding between them and their old parents find themselves arrested and put in prisons for many years". I shall be obliged if Your Excellency would supply me with the names of such youths who were sentenced to many years of imprisonment for crossing the border only.

5. Areas of Jurisdiction and Construction

It is incorrect to say that the Arab villages are not permitted to expand their area of jurisdiction. The construction area of dozens of villages has been doubled. The Ministry of the Interior determines the area of construction in accordance with the needs and without any other considerations.

... is part of the
... is basically

a prolonged and complicated task; however, even here a great step forward has been made. Today there are master-plans - either being drawn-up or deposited - for 54 villages. Within the framework of the five-year plan a total of IL.1,200,000 will be spent for this purpose.

6. Secondary Schools in Galilee

It is not correct to say that there is not one secondary school in the Central Galilee. In the North, there are seven academic secondary schools for Arabs in the following places: Haifa, Nazareth, Kafr Yasif, Rama, Shefaram, Tamra and Tarshiha. Vocational secondary schools exist in Nazareth, Osefiya and Acco and there is an agricultural secondary school in Rama. There are also 10 community-academic secondary schools.

This year funds have been allocated for the construction of a comprehensive secondary school (academic and vocational) in Sachnin for the villages of Sachnin, Araba and Dir Hana and a secondary school for the Druze villages in the Western Galilee is already in the planning stage.

7. Religious Schools

We shall be obliged if you would send Mr. Gadish of the Ministry of Education a letter, with a copy to us, listing your concrete requirements on this subject.

8. School Director in Shefaram

The director of the B School in Shefaram was appointed to his present post after the retirement of the former director some two years ago.

The Ministry of Education does not cast any doubts on the suitability of the director to his task. It appears to us that the background to the conflict which has arisen around his appointment is a personal one and has no connection with the suitability of the director to his task.

Yours sincerely

S. Toledano

S. Toledano

Advisor on Arab Affairs

copy: prime ministers Bureau

[end]

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COPY

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
165 EAST 56th STREET NEW YORK 22, N. Y.

PARIS OFFICE

30, rue la Boétie
Paris VIII

FO-Eur
March 17, 1969

MEMORANDUM

To: Messrs. Gold, Segal, Tanenbaum

From: Zachariah Shuster

Subj: Iraq

In our efforts with regard to the recent trials and executions in Iraq, we interceded with the Vatican by telephone and telegram, asking them to use their influence both with regard to these events and also to help facilitate the departure of the Jews from Iraq.

Professor C. A. Rijk, who is in charge of the Vatican Office for Catholic-Jewish Relations, sent me a letter concerning these developments, a copy of which is enclosed herewith.

Enclosure

TEMPLE EMANUEL
1250 BOWER HILL ROAD
PITTSBURGH, PENNSYLVANIA 15243

OFFICE OF THE RABBI
WILLIAM SAJOWITZ

March 28, 1969

Rabbi A. James Rudin
Interreligious Affairs Department
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Jim:

This turned out to be a terrific project. One of my members saw the enclosed Haggadahs and thought it would be a good idea if handled by SHARE (South Hills Association for Racial Equality), so we took it to the Board who went for it in a big way. I refused to have it here because I didn't want to be patronizing or be patronized, and it was shifted to a Catholic Church. Four ministers, mixture of faith and race, reviewed and edited the text and assisted me in running the seder. We had over 225 people, closed the list a week in advance because of limitation of space. We charged \$4.00 per plate, with the understanding that the extra funds were to go to a housing project.

Everyone had to indicate church affiliation along with reservation, and we arranged seating in such manner that every table was a complete mixture of religions and race. We even had four Youth Groups working together on waiting table. While the seder was excellent, the bi-product of breaking bread together with a purpose made it meaningful.

Best personal regards.

Sincerely,



Rabbi William Sajowitz

cc: Rabbi Balfour Brickner

the southern baptist theological seminary

2825 LEXINGTON ROAD • LOUISVILLE, KENTUCKY 40206

WILLIAM E. HULL
NEW TESTAMENT INTERPRETATION
DIRECTOR OF GRADUATE STUDIES
SCHOOL OF THEOLOGY

April 8, 1969

Rabbi Marc Tanenbaum
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Marc:

I have been in touch with our food service manager here regarding preparation for the Baptist-Jewish Consultation, August 18-20.

We are not accustomed to serve Jewish groups in large number and the cafeteria manager would welcome any suggestions from you or your staff regarding the most appropriate arrangements which we could make.

Not knowing how diverse the Jewish constituency will be, I have been of little help in advising on dietary restrictions. I am enclosing some sample menu suggestions which the food service manager devised following his initial investigations. He would be very open to criticisms and alternative suggestions.

We continue to look forward to this meeting with you. Any help which you can be with this or other matters would be appreciated.

Cordially yours,

William E. Hull

WEH:bc

Enclosure

SUGGESTED MENUS
Baptist-Jewish Consultation
Southern Baptist Theological Seminary
August 18-20, 1969

BREAKFAST

Cereal
Poached or Soft Boiled Eggs
Kosher Bacon (Broiled)
Fresh Fruit
Bagels
Lox
Creamed Cheese
Black Coffee
Sweet Butter
Any Juice

LUNCH AND DINNER

Pastrami
Corned Beef
Roast Beef
Salami
Kosher Bologna
Smoked Fish
Boiled Chicken with Carrots and Onions
Cold Vegetables
Cold Vegetable Salads
Rye Bread
Any Dressings
Soft Drinks
Seltzer Water
Hot Tea

ALL PAPER AND PLASTIC SERVICE





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RELATED TO NON-EVANGELICALS

- JOSEPH R. ESTES
Department Secretary
- WILLIAM E. BURKE
Roman Catholic Work
- WILLIAM B. MITCHELL
Jewish Work
- M. THOMAS STARKES
Non-Christian Religions

April 8, 1969

Dr. William E. Hull
Southern Baptist Theological Seminary
2825 Lexington Road
Louisville, Kentucky 40206

Dear Bill:

Thank you for your letter of March 21. We have been unable to promote the scholars' conference generally due to delay in getting firm commitment on our program. However, it has never been our intention to have a "mass meeting" type conference. Actually, we are counting on a select number of participants from both our Southern Baptist and Jewish communities.

The Baptist participants on the program have all been committed with the exception of one lecture on Monday night and one response on Wednesday morning. For the Monday night lecture on "Images of the Jew in Southern Literature" I have asked Dr. Hollis Summers of Ohio State University to deliver the lecture. I am awaiting reply from him now. Dr. Hugh Wamble has been asked to give the response on Wednesday morning. He is endeavoring to work it out and we are awaiting a reply from him.

One happy addition to the program is Dr. Robert G. Torbet who will give the response to the Jewish address on "The Meaning of 'Turning' (TeShuvah) in Judaism." As yet we do not have firm program commitments from the American Jewish Committee. However, Rabbi Tanenbaum has indicated that these should be in the mail to me right soon.

I have sent invitations to a selected number of scholars and pastors and I am already getting some responses. We hope



Dr. William E. Hull

Page 2

April 8, 1969

the entire seminary family there at Louisville will feel welcome to this conference. Personally, I don't believe that the institute at Vanderbilt in June will materially affect our conference.

Thank you for the information about the room and board costs. As soon as we can get a completed list of the participants we will draw up a brochure on these matters. Thank you for your excellent work on behalf of this program. I will keep in touch.

Cordially yours,

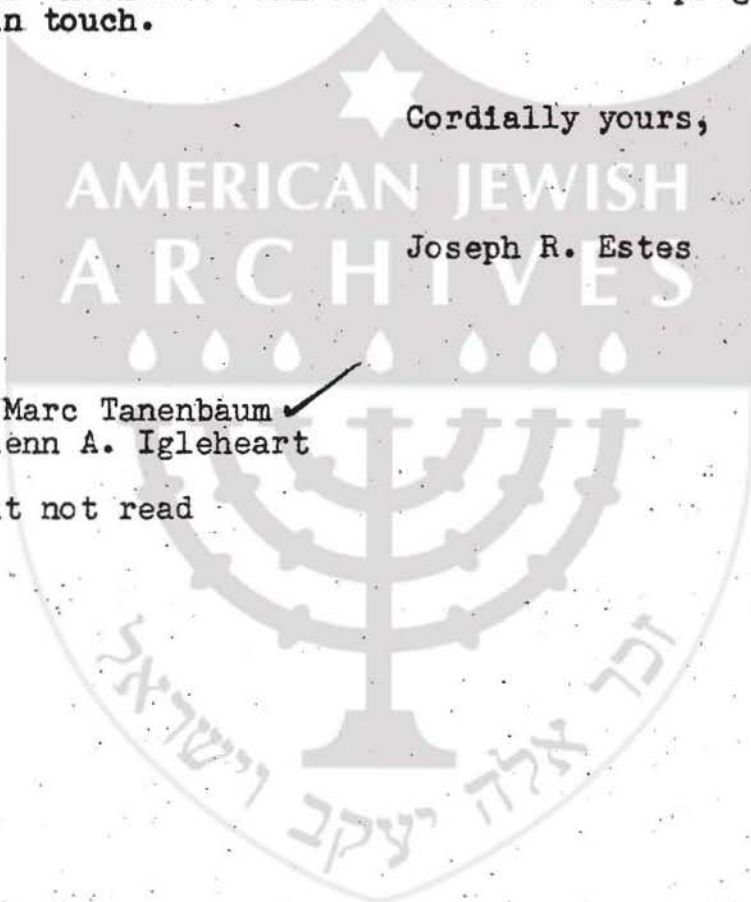
AMERICAN JEWISH
ARCHIVES

Joseph R. Estes

JRE:ld

cc: Rabbi Marc Tanenbaum ✓
Dr. Glenn A. Igleheart

Dictated but not read



Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM

CLIFTON AVENUE - CINCINNATI, OHIO 45220

April 16, 1969

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th St.
New York, N. Y. 10022

Dear Marc:

Thanks very much for the check covering the honorarium and related expenses.

I thought the session was extremely valuable. This was my first opportunity to discuss with Lutherans fundamental questions affecting Lutherans and Jews. I was impressed with the quality of some of the men.

I do think that they were open to dialogue and are committed to a re-orientation of their thinking. This is an impulse that is largely independent of our own wishes that they be more open. I am convinced that the directional thrust of a world religion is irrevocably moving towards a positive evaluation of diverse religious climates and a longing to find some way in which Jewish roots can be re-acknowledged as essential and the preservation of Jews and Judaism desirable. But they have almost insurmountable problems with their sacred texts and they need time to find their authentic way to re-interpretation. I do think that we can serve as catalyst and speed the process, but I don't think that we can attain instantaneous renovation, simply because they have to feel their way to the new position step by step, so that they are largely unaware of the profound changes that they are introducing. They cannot jump from a concept of Israel held for centuries to its opposite without bridges. I am very confident that with us serving as catalyst, they will build the interconnections to the new ideology. This, I suspect, they will largely do by emphasizing the essence of Christ's teaching, love for man, a love that transcends temporal hostility. The failure of finite teachers to grasp the true meaning of Christ's love, they will claim, led to the distorted notion that this love could use hatred and rejection as instruments for its end. Thus both Paul and Luther, though on one level grasping the significance of Christ's redemptive love, distorted it on the level of finitude, that is, Paul and Luther thought to express Christ's teaching, but because they were finite men they were bound to distort, in part at least, the purity of Christ's intent. Indeed, all that Lutherans need do is resurrect the early Luther, who condemned the Church for its treatment of the Jews, and view his subsequent anti-Jewish fulminations as a falling away from a more Christian position.

I therefore think that little will come of too overt a pressure for an instantaneous shift in attitude. Indeed, too much pressure might delay

the process. I recognize that we as Jews are terribly concerned that centuries of vilifications and discrimination end and that we would particularly want their all-out support for the present State of Israel. I would like this too, but I am realistic enough to recognize that they have their problems and they have to be permitted to find their own way to a new concept of Christ. It would seem that we could serve best by encouraging the process, by seeding possibilities for their minds to work with and by making available as much knowledge about the history of Jews and Judaism as possible. As for the State of Israel, I personally am very optimistic that constructive developments will radically alter the Middle East problem. I am convinced that the United States is committed absolutely, not only to the preservation of the State of Israel but to its role as a beachhead of modernization in the Middle East. I am very confident that the State of Israel will very soon have securely recognized borders and will enter into a phase of fruitful collaboration with at least some of its present enemies. Once this occurs, the Anti-Israeli front in this country will collapse and along with it the naive dupes of seductive Arab propaganda. If the long run picture is as I envisage it, then our planting is likely to yield a rich harvest.

I am enclosing a copy of my "Age of Permanent Revolution: which sets forth the reasons for my bullish view of the future. I would also recommend your looking on my "The Jew in American Society" in the CCAR Yearbook 1967 (regretfully, I have no reprints to make available).

Again with appreciation for the opportunity to participate in what I consider a most fruitful endeavor, and with fond personal regards in which Z.C. joins me, I am

Sincerely,



Ellis Rivkin

Encl.

SPERRY CENTERREPORT ON THE MEETINGS IN MADRID

On March 19 and 20, two meetings were held in Madrid at the headquarters of the Episcopal Teaching Commission - Secretariado Catequístico Nacional. Apart from the Sperry Center Team, Prof. Klineberg, Tentori, Filippone Thaulero, Crespi, those participating in the two reunions were:

Father Estepa Llaurens, Director of the Secretariado Nacional
 Mr. Mazin, President of Amistad Judeo Christiana
 Prof. Marcos de La Fuente
 Rvdo. Quintin Calvo - Professor
 D. Daniel Vidal - Pastor
 Direct. Amistad Judeo Christiana
 Ana Maria Schuelter - De la Comunidad de Betania
 Revdo. Casiano Floristan - director Instituto Superior de Pastoral
 Revdo. Duis Maldonado - del Instituto Superior de Pastoral
 Revdo. Enciquio Pena Rica - author
 Revdo. Manuel Usêros - author of textbooks
 Srat. Ana Maria Lopez Otaza - Secretary of the Consejo Superior de
 Enseñanza de la Iglesia
 P. Mario G. Simaneas, s.m. - Professor
 Director del Instituto Calasanz de Ciencias de la Education
 P. Manuel Garcia Martinez SJ - Professor
 Revdo. D. José Luis Lazcano - Director del Instituto Central de
 Cultura Relig. Superior
 Revdo. D. José María Díaz - Director Secretariado Nal. Para los
 no-creyentes
 Revdo. D. Juan Maria del Amo - Professor
 Revdo. D. Antonio G. del Cueto - Professor y Asesor religioso del
 Ministerio
 Revdo. D. Ramon René Bach - Professor y Subdirector del Secretariado
 Catequesis Madrid
 Revdo. D. Miguel Mostaza - Inspector de Enseñanza Media de la Iglesia
 Revdo. D. Vicente Serrano - ex-director de Amistad Judeo Cristiana
 P. Julian Ocana - Director del Secretariado Nal. de Formacion
 Profesional Iglesia
 P. Louis Gomez - del Secretariado Nacional de Formacion Iglesia
 Srat. Pilar Mardomingo - directora de Colegio Institución Teresiana
 Hno. Emiliano Mencia - Director del Secretariado Nal. Enseñanza
 Primaria Iglesia
 P. Miguel Sanchez Vega - Presidente de la FERE

The first meeting was dedicated to an introduction and discussion of the Sperry Center research on Religion and Prejudice: general hypotheses and objectives of the research, the results obtained, methods of follow-up, etc.

All those present who had previously received the Spanish translation of the concluding chapter of the book, expressed their interest on and the appreciation of the research which has succeeded in making an important contribution towards deeper insight into the problem of prejudice in general, and concerning education and textbooks in particular.

Dr. Mazin described the results of research conducted by Amistad Judeo Christiana in the more recently published ~~of the~~ school books which expressed a reasonably optimistic judgement of the current situation in Spain. On the contrary, others underlined the fact that the situation regarding Spanish textbooks could not yet be called satisfactory. They revealed especially the need not only to eliminate all prejudiced and stereotyped expressions, but also to transform the whole basis and perspective of the texts in such a way as to win the sympathy for other national and religious groups.

They pointed out that in Spain the subject of religion was closely tied up with that of nationalism, so that one could virtually identify catholicism with "hispanidad." Certain forms of aggression or prejudice are explained by the above-mentioned identification.

In particular, the discussion brought to light the importance of follow up research, transferring attention from the textbook to the personality and training of the school teacher, and to the problems of learning in child education. It was fortunate, therefore, that the Sperry Center conducted its research in Spain as well as in Italy; in fact, this kind of research was not undertaken by any other center, although the urgent need for it was universally felt.

It was also observed that it would be interesting to extend content analysis to History books as well, since they are known to contain prejudiced attitudes.

Discussion on the second day, was devoted to the problem of dissemination of results and to the question of future research in Spain. The following decisions were reached:

- 1) All those present were in agreement as to the importance and benefit of also publishing the Spanish translation of the text, and to this end Dr. Juan Marcos de la Fuente, director of the Madrid Publishing House EPESA, undertook to study the possibility of a publication being edited by his own publishing house or by others. It was agreed that a special introduction and conclusion would be added to the Spanish edition in order to take account of the work done in this field by Amistad Judeo Christiana.
- 2) Emphasis was also laid upon the importance of organizing meetings for the communication of results and to explore the problems raised by research. To this end it was proposed to contact the Ecumenical Center of Barcelona so that a meeting could also be organized there. Among the other proposals was included the idea of organizing some meetings for the teachers and leaders of non-Catholic religious groups.
- 3) Stress was laid on the importance of intervening more effectively in the correction and control of textbooks.
- 4) It was proposed to put forward plans for wide-range distribution in order to inform public opinion concerning the problem of prejudice and of group relations.

In order to assure the effective realization of the above-mentioned proposals, those attending the meetings decided to form a committee composed of representatives from the Commission Catequetica de Ensenanza, Amistad Judeo Christiana and the Protestant group.

5) A number of proposals were made for further investigations dealing with the relation between religion and prejudice, in this connection the hope was expressed of remaining in close cooperation with the Sperry Center.

Throughout the entire course of the meeting invaluable assistance was given by the members of the Amistad Judeo Christiana, who provided an account of their own experience in this field and also showed themselves to be highly disposed towards a subsequent collaboration with the Sperry Center with regard to the above points.



C O P Y

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations
165 EAST 56th STREET NEW YORK 22, N. Y.

PARIS OFFICE

30, rue la Boétie

Paris VIII

Fo-Eur
April 28, 1969

MEMORANDUM

To: New York Office

From: Zachariah Shuster

Subj: Sperry Center - Meeting in Madrid

The Sperry Center at Pro Deo University organized a gathering in Madrid to discuss the Spanish text of the study "Religion and Prejudice."

Active participants at this conference were Mr. Max Mazin and Mr. Sam Toledano, representatives of the Jewish Community of Madrid and the Amistad.

A detailed report of the conference is enclosed herewith. This report was prepared by Prof. Franco Crespi, the administrative head of the Center.

cc: FAD
Rabbi Tanenbaum

הצעת תקציב לשנת 70 - 1969

א. הוצאות שוטפות :

1. הוצאות משרד

	750.-	א. טלפון
	2,000.-	ב. דברי דואר
	1,500.-	ג. שכפול
5,250.-	<u>1,000.-</u>	ד. חומרי משרד
	3,000.-	2. אירוח
3,000.-		3. מכתובות
	7,200.-	א. משכורת מזכיר הועד
10,800.-	<u>3,600.-</u>	ב. משכורת מזכירה
<u>19,050.-</u>		סה"כ הוצאות שוטפות

ב. הוצאות מיוחדות :

2,500.-		1. ספריה (כחביעת וכפריה בסיסית)
		2. הדפסות
	10,000.-	א. בולטיין
15,000.-	<u>5,000.-</u>	ב. הדפסות מיוחדות כגון הרצאות ומאמרים
<u>17,500.-</u>		סה"כ הוצאות מיוחדות

36,550.- ל"י סה"כ הצעת תקציב

הערות:

חוגש הצעת תקציב מיוחדת למחקרים וסמינריונים שונים.

11th May, 1969

Prof. Elwyn A. Smith,
Journal of Ecumenical Studies,
Temple University,
Philadelphia, Pa. 19122,
U. S. A.

Dear Elwyn,

Just a brief note to thank you for your letter and draft proposal. I hope to discuss it very soon with Hebrew University people and others in Jerusalem as well as with Marc Tannenbaum, whom I hope to meet in Geneva later this month.

I shall then write to you in greater detail. This is merely to confirm receipt of your letter and to thank you for the thought you have given to our project.

With warmest regards,

Yours sincerely,

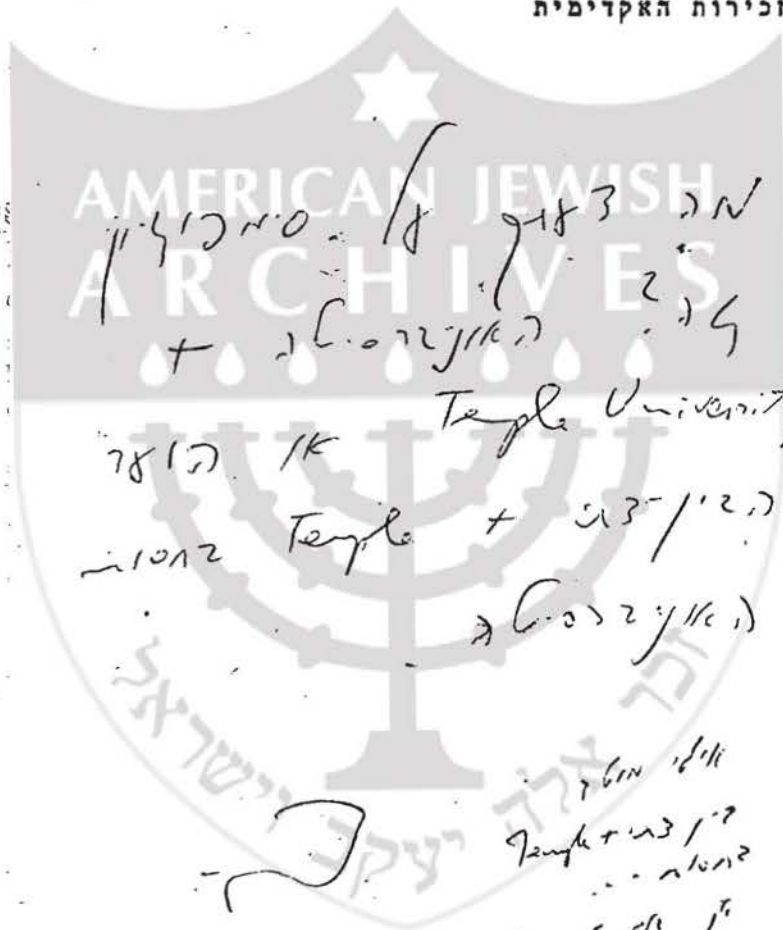
R. J. Zwi Werblowsky

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האוניברסיטה העברית
המוכירות האקדמית



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האונברסיטה

האוניברסיטה
Temple University
הז'ין-צ'יג + Temple
האוניברסיטה

אילי מולד
ק'ן צ'יג + Temple
במטה
ין מ' צ'יג ז'יג
מ'א' מ'מ' א'ג' + מ'מ' א' מ'ל'מ'ל'

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JOURNAL OF ECUMENICAL STUDIES

TEMPLE UNIVERSITY
PHILADELPHIA, PENNSYLVANIA 19122

EDITORS

LEONARD SWIDLER

ELWYN A. SMITH

MANAGING EDITOR

ARLENE SWIDLER

Prof. R. J. Zwi Werblowsky
The Hebrew University of Jerusalem
The Dean, Faculty of Humanities
Jerusalem, Israel

Dear Zwi:

I have drafted a tentative text of a proposal for use in raising money here for the conference. Would you chop it up and send back what you think more precise and let me know your views on the following questions:

1. Would you state, under "Theme" the rationale for the subject of the conference from the Jewish point of view?
2. How many (scholars and) papers can be read?
3. Have I projected too long, too large, too complex a conference for Hebrew University's capability? Make such counter-suggestions as you deem desirable.
4. The Expense part is based on inquiries with El Al, rates yet to be approved but probably applicable in 1970.
5. I have in mind, in this text, only promotion here. Should we not revise it to make up a comprehensive cost schedule, including your local costs; then go for the whole bag, both with private people over here and your University (and/or) government?

If this is to be done in March 1970 (the gap between Easter, when many Christian academics will be free, and passover, a month later, when the traffic to Israel builds up, is good luck) we must get moving on it immediately. Does this schedule seem feasible to you? If not, we should move to the fall of 1970.

BOOK REVIEW EDITOR

GEORGE KEHM
616 N. HIGHLAND AVENUE
PITTSBURGH, PA. 15206

ABSTRACTS EDITOR

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I think probably the best route by which to associate Temple and the Hebrew University in the project would be through the JOURNAL OF ECUMENICAL STUDIES, which is published by Temple and which, our editorial associates concurring, would be the English language outlet for the result of a conference. I have been working with Marc on a special issue of the JOURNAL which would deal with Jewish-Christian relations, but this is not yet gelled entirely -- in any case, it illustrates the existing commitment of the JOURNAL to Jewish-Christian dialogue.

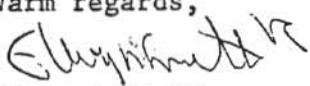
It would be helpful if at the present stage you would name the scholars, both Jewish and Christian, whom you would like to be invited to a Jerusalem conference on the theme of peoplehood. Here are a few that come to my mind; if some seem ill chosen, you might mention this to me. We can right now however begin to compose a list of the persons whom we think ought to come and give papers. I think of the following: Kristar Stendhal of Harvard; Markus Barth of Pittsburgh Theological Seminary; Robert Gordis of Temple; J.W. Agus of the Reconstructionist College in Philadelphia; Stewart Rosenberg of Pittsburgh Theological Seminary, who has recently published a very interesting historical investigation into early Christian Anti-Semitism; Father Flannery, the Catholic figure in the U.S. who works for the National Conference of Catholic-Jewish Relations; Father Rijk of Rome; Rabbi Soleveitchik, if he would come; Rabbi Fisher of Bar-Ilan, who indicated some interest in this kind of thing, in contrast to certain other figures up there and several younger scholars who have not developed yet as ecumenically oriented writers but whom I think have a good deal of potential such as Irving Greenberg of New York, Jerry Blidstein of Temple, Maurice Friedman, the student of Buber who teaches at Temple, David Noel Friedman, of San Francisco, a Christian Jew; there are doubtless many others that I should be able to name out of hand but I am interested in your reaction to these and suggestions from you about personnel. I have not attempted to look into the Jewish or Christian scholars of Britain, France, Germany, and Holland, and would depend on you to build out that list.

I'll be writing a kind of series of letters to carry forward thinking about this and I'll add in whatever suggestion you make to me. As soon as I talk to Marc I will draw up a kind of description which we could take to some perspective donor to raise money to cover travel expenses. Tentatively I would like to try to raise the money for the transportation of invited scholars from their place of residence to Jerusalem and back; and assume, if it is possible for you, that the expense of the housing, feeding, and otherwise accommodating visiting scholars could be handled by the Hebrew University or the government, as you deem advisable.

I hope to have lunch with Yissachar Ben-Yaacov of Philadelphia who might be helpful in connection with the foreign ministry, but I will not propose anything until I get a reaction from you on the general question of Israeli government involvement -- interests in the foreign ministry should be encouraged directly or should this come via the University alone? What is the issue there?

The weather improved shortly after we left Jerusalem at the end of January and I'm sorry we missed the sunshine but we will certainly be back.

Warm regards,


Elwyn A. Smith

PROPOSAL FOR A CONFERENCE IN JERUSALEM ON THE THEME OF
PEOPLEHOOD: JEWISH AND CHRISTIAN UNDERSTANDINGS
SPONSORED JOINTLY BY THE HEBREW UNIVERSITY AND
THE JOURNAL OF ECUMENICAL STUDIES, TEMPLE UNIVERSITY

Purpose

The necessity of a rapid forward movement in Jewish-Christian understanding is evident to Jews and Christians who are aware of the effect of the Six Day War of 1967. This development is especially needed at the fundamental levels of both Jewish and Christian life as well as in regard to practical and immediate necessities. In January 1969 there occurred discussions in Jerusalem between Professor Zwi Werblowski, Dean of Humanities and Director of Judaic Studies of the Hebrew University, and Elwyn Smith, Professor of Religion at Temple University and Co-editor of the JOURNAL OF ECUMENICAL STUDIES; they agreed to seek authorization from their respective institutions to co-sponsor a conference in Jerusalem in 1970 that would bring together an internationally representative group of scholars, both Jewish and Christian, from many fields of study, but particularly Biblical studies, religious thought, and history. Such a conference should constitute an event of historical importance in itself: stimulating Jewish-Christian encounter throughout the world, opening new avenues of thought in Jewish-Christian relations, and fostering understanding of the Jewish situation, in Israel and elsewhere, among responsible Christian scholars and leaders throughout the world. It is anticipated that Professors Werblowsky and Smith would collaborate editorially to produce Hebrew and English versions

of such papers as should be published. The involvement of the JOURNAL OF ECUMENICAL STUDIES assures English language publication.

The Theme

The theme of Peoplehood reaches profoundly and equally into the traditions of both Jews and Christians, touching sources of both inspiration and suffering in their respective histories. At the present time, the concept of the people of God is being actively developed among Christians, presenting opportunities for developing this theme in the Christian community in harmony with a conception of Jewish peoplehood, rather than perpetuating a type of teaching that allows for continued misunderstanding and conflict between Jews and Christians. The theme of Peoplehood is of crucial significance to Jews, irrespective of their place of residence.....

Format of the Conference

It is proposed that a conference of approximately one week's duration be held at Jerusalem at which approximately 30 scholarly papers would be presented by the world's most qualified scholars. The writers of these papers would be selected by Professors Werblowsky and Smith and invited to come at the expense of the Conference. In addition, a selected group of 20 other persons who function crucially in the structure of Jewish-Christian relations and in public information roles in various parts of the world will be invited, financial assistance being furnished in cases where attendance would otherwise be excluded. These 20 persons would function as interlocutors. Summary statements will be made by scholars appointed to the function in order to achieve focus in the conference as a whole.

Public Information

This conference is designed rather as an experience of basic thinking among the most creative Jewish and Christian scholars concerned with the relations of our communities than as an event to be publicized to the maximum. It would, however, have its own appropriate publicity apparatus. 1. The widest possible dissemination of the scholarly papers, discussion reports, and summaries in the academic and religious communities. 2. Full reporting of the conference by the public media in Israel and internationally. 3. Full access to the conference by representatives of the communications media that reach the religious communities themselves.

Administration

Administration of the conference will of necessity be centered in Jerusalem, it being understood that arrangements for visitors, the meetings, public information, etc., will be made there under the general supervision of Professor Werblowsky. Planning of the conference will continue as at present, essentially through collaboration of Professors Werblowsky and Smith, each on behalf of the sponsoring body, both seeking counsel from concerned groups. Arrangements for transportation from the United States to Tel-Aviv will be handled by Professor Smith and the staff of the JOURNAL OF ECUMENICAL STUDIES; arrangements for transportation from Europe and other areas to Tel-Aviv may be handled by either Professor Werblowsky or Professor Smith, depending on practicalities of currency and disbursement arrangements.

Expenses

Basic transportation cost New York-Tel-Aviv for a 2-3 week period beginning March 21, 1970 (Easter falls March 29, 1970; Passover on April 26) is \$480: \$380 air transportation, \$100 land arrangements

(a compulsory advance on costs for hotel, etc. in Israel that is woven into this basic rate). The minimum number is 40 persons. The consequent figure is \$19,200.

We would propose that it be expended as follows:

30 Full transportation grants @ \$380 per person	\$11,400
30 Remission of land arrangement charge to Hebrew University to defray expense @ \$100 per person	3,000
10 Land arrangement units to be remitted either to Hebrew University or used at discretion of guest	1,000
Balance to be used for special grants on individual basis of need	<u>3,800</u>
Total	\$19,200

It would be anticipated that grants would be made to certain scholars travelling from Europe from the last item above, "special grants," as well as other needs.

In order to provide for the publication of the papers, subsidy will be needed for English and Hebrew editions. Assuming that 10-12 of the papers are selected for publication in the two languages, it is anticipated that approximately \$12,000 is needed

	\$12,000
Administrative expense	<u>3,200</u>
	\$15,200
Total	<u>\$19,200</u>
	<u>\$34,400</u>

This asking does not include full costs of entertainment of guests in Jerusalem but only planning, travel, administration, and publication and partial entertainment costs.

Funds granted for this conference should be remitted to JOURNAL OF ECUMENICAL STUDIES, Temple University, of the Commonwealth System of Higher Education, Philadelphia 19122, Pennsylvania. Funds will be disbursed by the Comptroller of Temple University in accordance with procedures of the University.

EAS:vr

4/17/69



EMBASSY OF ISRAEL
WASHINGTON, D. C.



שגרירות ישראל
ושינגטון

May 15, 1969

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Marc:

Although this is belated, I want to thank you for your memo of April 14th and to commend you for the plan you outlined in the enclosed letter of April 2nd. I think this is exactly the sort of thing that is needed to get a new drive into this area of activities.

I would appreciate it if you could inform me from time to time how this plan is progressing.

Sincerely yours,

Simcha Dinitz
Minister (Information)

SD:blm

CONFIDENTIAL

ARAB PROPAGANDA IN THE CHRISTIAN CHURCHES
- A Summary of Findings -

AMERICAN JEWISH
ARCHIVES

Prepared by the Interreligious Affairs Department
American Jewish Committee



May 1969

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Arab propagandists have launched an intensive campaign to bring about what one Arab Christian religious leader calls a "Copernican mental change" in church sympathies toward Israel, and have made substantial headway, especially among certain American Protestant institutional leaders, it was revealed by a study just completed here.

The study, entitled "Arab Influences on the Christian Clergy," which was conducted by the Interreligious Affairs Department of the American Jewish Committee, also discloses the following conclusions:

. Arab propagandists and a number of their supporters are employing theological anti-Semitism as well as anti-Zionism in their political struggle against the Jews of Israel. The anti-Semitic materials quoted in the study range from sophisticated theological arguments to the revival of both crude medieval ritual blood libel charges and Nazi propaganda against the Jews.

. Arab Christians, some under pressure from Arab governments, are using their influence to help undermine Western Christian support for the Jewish State.

. American Protestant and Orthodox clergymen, operating out of Beirut, Lebanon, and in New York City, have distributed a "master strategy plan" to Christian leaders and seminarians throughout the United States for the purpose of countering Christian popular support of Israel. The 19-point strategy includes an appeal to Christian leaders to "seek cooperation with existing pro-Arab groups in the United States," and a call to "organize boycotts of tours to the Holy Land."

. A series of pro-Arab organizations have been set up since June 1967 on both national and grass-roots levels, mainly by Protestant clergymen, "to bring the Arab situation to the attention of Congress" and to sway American public opinion through letters-to-the-editor campaigns and the distribution of pro-Arab literature and films. Several officials connected with such groups as the Americans for Middle East Understanding, Americans for Justice in the Middle East, and the American Friends of the Middle East have sent telegrams to the White House and the State Department urging that the United States reverse its commitment to sell Israel 50 Phantom jets.

The Arab propaganda campaign, according to the study, has been stepped by dramatically since the six-day war of June 1967, and now constitutes "a comprehensive, systematic, and well-financed strategy

which makes earlier Arab approaches to the churches appear to be amateur by contrast with the present effort." An estimated ten million dollars, according to Frank Gervasi, an authority on Middle East affairs, have been spent by Arab League states for propaganda purposes in the United States since June 1967 among church groups, as well as among university student and faculty groups, black extremists, mass media, and in other areas.

As an indication of the size of the effort, a report in the Lebanese newspaper Al Hayat states that Metropolitan Philip Saliba, Archbishop of the Syrian Antiochian Orthodox Archdiocese of New York and North America, visited Beirut in June 1968 and urged Arab nations to double their contributions for propaganda to "not less than 20 million dollars to establish information centers in the United States."

The "Copernican mental change" which the Arabs hope to bring about in church thinking on Israel was described by Gabriel Habib, a Lebanese Orthodox leader, in an interview reprinted in the December 19, 1968 issue of the Ecumenical Press Service. In it, Mr. Habib, Middle East Secretary for World Student Christian Federation and Youth Department of the World Council of Churches, called for an end to "the scandalous association of Christianity and Israel, since the state of Israel is considered a new form of Western aggression or a crusade against the Arabs and Islam." The World Council of Churches is an ecumenical federation of 235 Protestant, Anglican and Orthodox denominations throughout the world. Additional pressure has been brought to bear on the World Council to lead an anti-Israel effort by Arab Christian church leaders in Jordan, Syria, Lebanon and Egypt. In a June 27, 1967, letter to the World Council from Beirut, seven Arab Christian patriarchs and clergymen declared that "the State of Israel was unjustly created and should cease to exist as a racial state...Our people do not want to kill Jews but do want the cessation of the racial state of Israel...The continuing presence of Israel in the Middle East should be an affront to the conscience of the Christian West."

In a cable to the Geneva headquarters of the World Council June 19, 1967, the seven Arab Christian leaders called on the Council "to represent to the nations and to the general public" its condemnation "of Israeli aggression on the Arab countries."

The signatories of the letter and the cable were: the Patriarch of Antioch and all the East Greek Orthodox Church, Theodosius VI; the Patriarch of Antioch and all the East Syrian Orthodox Church, Mar Ignatios Yacoub III; and Khoren I Catholicos of Cilicia Armenian

Orthodox Church; Dr. Farid Awdeh, National Evangelical Church of Beirut; Rev. Hovhannes Aharonian, Union of Armenian Evangelical Churches; Rev. Ibrahim Dagher, National Evangelical Synod of Syria and Lebanon; and Rev. Samir Kafity, Episcopal Vicar Diocese of the Episcopal Church in Jordan, Lebanon and Syria.

In response to these appeals, the World Council sent Father Paul Verghese, Associate General Secretary and Bishop-Elect of the Syrian Orthodox Church of India, to meet with Christian leaders in Lebanon, Jordan, Syria and Egypt. Father Verghese described the purpose of his mission in these words: "to express solidarity" with the Arabs; "to ascertain on the spot...the needs of the suffering people"; and "to understand and interpret to the General Secretary (of the World Council)...the convictions and feelings of people in the Arab countries."

As part of the effort to sway the views of Roman Catholics on Israel, the head of the Egyptian Coptic Church, Patriarch Kyrillos VI has announced plans to visit Pope Paul this spring, according to Cairo's semi-official daily, Al Ahram. The Egyptian paper said that the purpose of the Patriarch's meeting with the Pope is "to discuss the adoption of a unified and positive stand in support of the Arab cause in general and the liberation of Jerusalem in particular." The Patriarch has long been known for his anti-Jewish views, publicly expressed at the time of Vatican Council II when he declared that "the Coptic Church proclaims the Jews' responsibility throughout the ages for crucifying Christ."

The AJC report indicated that mounting pressure by Arab governments on Christian institutions in Arab countries is a significant factor in the actions of Arab Christian leaders hostile to Israel and the Jewish people. As an example of such pressure, as reported by the Ecumenical Press Service on April 11, 1968, the education ministers of the Arab League decided at a conference in Kuwait to close all Christian schools in countries belonging to the Arab League. The action, taken on the recommendation of the Syrian government, was justified on the basis that the religious communities were in opposition to Arab culture and were guilty of proselytism.

The ecumenical bulletin reported that "this measure affects primarily schools in Egypt, Iraq and Jordan" since all schools in Saudi Arabia are state schools and Syria had closed all Christian schools last year.

Syria has also expelled the Roman Catholic congregation of priests

and brothers called the Little Brothers of Jesus. Observers believe that this may be the beginning of the expulsion of all foreign clergy from Syria. In Iraq, the National Council of the Revolutionary Command announced (9/13/68) plans for the nationalization of Al-Hikma University in Baghdad which is conducted by the Jesuits of New England.

Indications of the impact of the efforts to influence a pro-Arab policy among major U.S. Protestant church institutions and leaders are reflected in a number of recent developments:

In September 1968, the General Board of the National Council of Churches, meeting in Houston, Texas, received a report on the "refugee situation in the Middle East." The survey, conducted by Rev. Edwin M. Luidens, general secretary of the Board of Foreign Missions of the Reformed Church in America, the Rev. Raymond E. Maxwell, of the Episcopal Church, and the Rev. Rodney A. Sundberg, of the United Presbyterian Church, dealt only with the situation of the Arab refugees and made no reference to 500,000 Jews who were refugees from Arab countries.

In seeking to explain the "convictions of Christian people there," the report stated: "Western nations out of a sense of guilt for the persecution of Jews in Europe created the State of Israel and thus contributed toward the persecution of Arabs.

"For 20 years Israel has been permitted to ignore the resolutions of the United Nations aimed at justice for dispossessed Arabs, and thus has been enabled to enlarge and consolidate her position."

According to a Religious News Service report, "there was strongly worded opposition to the survey from some who held it was unbalanced in favor of the Arab position." The refugee report, however, was published in Approach, an official journal of the National Council of Churches and the United Presbyterian Church, under the title, "Do Churches Betray Mid-East Christians?" No mention was made of the opposition to the report during the floor debate. A reprint of the pro-Arab report was made by the Middle East and Europe Department of the Division of Overseas Ministries of the National Council of Churches, and was sent to the 33-member denominations of the Council.

The Church Center at the United Nations, an ecumenical and interdenominational Protestant center, has been recommending the Arab propagandist, M. T. Mehdi, to church agencies and parish churches for their study programs on the Middle East as "a voice (the Church Center) staff had come to respect."

Dr. Mehdi, secretary general of the Action Committee on American-Arab Relations, was twice deported by the U. S. Immigration and Naturalization Service as a professional agitator.

Commenting on Mr. Mehdi's application for permanent residency in the U. S., P. S. Esterdy, district director of the U. S. Immigration Service, told the New York Times, (Feb. 10, 1969), "since he has been such an agitator, the question comes if, as a matter of discretion, residency should be granted. Should this kind of man, --a foreigner agitating and creating trouble between brother and brother here--be made a resident of this country?"

One of the Protestant colleges which received the recommendation of Mehdi as a speaker from the Church Center at the U. N. was the Methodist-affiliated Iowa Wesleyan College. The college president, Dr. Franklin H. Littell, observed, "if they can respect Mehdi they should have been more respectful toward Sturmer and Bormann!"

Following the Israeli attack on the Beirut airport, the National Council of Churches sent telegrams on Dec. 31, 1968, to President Johnson and to UN Ambassador J. Russell Wiggins expressing gratitude "for your firm stand in the Security Council...in condemning the Israeli attack on the Beirut Airport, your call to break the pattern of violence and your plea for a meaningful arms agreement in the area." The telegram to President Johnson also added: "We are grateful ... for Mr. Rostow's condemnation of the attack on 'a civil international airport' in a country which has been striving for moderation in the Middle East." The telegrams made no reference to the attack by Arab commandos on an El Al plane at Athens airport, which had preceded the Beirut incident.

/On May 2, 1969, the General Board of the National Council adopted a resolution that represented a significant effort to avoid polarization between pro-Arab or pro-Israel positions, and to focus on human need in the area./

The crudest example of anti-Semitic literature that has been distributed through Arab information channels in the United States is that of a leaflet headlined, The Secret of the Blood Practices Israel is Enjoined to Observe. Written by Ibrahim Saada and reprinted from the June 21, 1967 edition of a popular Egyptian illustrated weekly, the article revives the medieval ritual murder legend, and the more recent Protocols of the Elders of Zion.

Following are excerpts from the leaflet: "Some of the rituals rabbis perform with Christian blood...(include) the kidnapping of children in Syria and Lebanon for the purpose of sucking their

blood on the Jewish Passover...The author notes that "the Jews believe that if they do not mix Christian blood with their unleavened bread at Passover the bread will not hold together."

The article is illustrated with a cartoon, reminiscent of Nazi propaganda journals, showing a hook-nosed, bearded Jew collecting the blood of an Arab child whom he has crucified with lancets.

The writer goes on to quote The Protocols of the Elders of Zion, the 19th century forgery which alleged a Jewish world conspiracy. He concludes that "every Jew hopes for the collapse of all other religions so that Judaism shall reign supreme...The leaders of Zion are planning to annihilate Christianity and Islam all over the world."

The leaflet was given to the American Jewish Committee by Christian and Jewish professors on several university campuses who had received them from Arab students inquiring whether Jews continue to follow these practices today.

Buttressing the Arab propaganda effort, the American Jewish Committee study shows, are the efforts of many former Nazis who settled in Egypt, Syria and other Near Eastern Countries after World War II and who now help prepare anti-Israel and anti-Semitic materials. The report quotes Simon Wiesenthal, Director of the Jewish Documentation Center in Vienna, as saying that these ex-Nazis are hoping to continue "the extermination of the Jews that they had to interrupt more than 20 years ago," and now "have the assistance of the Arab governments."

The American Jewish Committee report shows that theological anti-Judaism, regarded by scholars as the basis for secular anti-Semitism, is to be found in documents issued by Arab Christians or by American Christians serving as missionaries and pastors in Arab countries that deal with the religious relationship of the Jewish people to the land of Israel. As an example of "theological anti-Judaism" the report quotes an article entitled, "Is the Old Testament Zionist?" by Dr. William Holladay, professor of Old Testament at the Near East School of Theology in Beirut. In it, Dr. Holladay declares, "We who are Christian must take seriously the New Testament affirmation that it is the church, we ourselves, who are the true Israel...we are it, the Israel of God. We have said that (modern) Israel is not in theological continuity with (ancient) Israel in the sense that it is the community charged to continue to be attentive to the voice of the God of judgment and grace who can be met in the Old Testament."

Dr. Holladay's article was reprinted in the Middle East Newsletter, June-July 1968 issue, published by the Americans for Justice in the Middle East.

Similar views were expressed by a group of 66 American missionaries, pastors, and other professional church-related personnel living in Lebanon who sent an "Open Letter to the Christians of the West" in the spring of 1968. Their letter, which was reprinted in four Christian journals in this country and abroad, (Christian Century, Monday Morning, Middle East Newsletter, and Al Montada) states that "the church is the new 'Israel of God' and asserts, 'we must challenge the assumption that the Israeli occupation of Jerusalem, and indeed of large portions of Palestine, represents the fulfillment of Old Testament prophecy.'" They conclude their appeal with a call to Western Christians "to exert specific political and economic pressures on Israel because of her continued defiance of the resolution of the United Nations."

Father Jean Corbon, a Greek Orthodox priest of Beirut, makes the same theological point in a memorandum of June 17, 1967, to the World Council of Churches:

"God's main object in selecting the Jews as His chosen people was to serve the salvation of mankind and not for them to install themselves as a separate secular nation...It has become public knowledge that the Jews have already deviated from the call assigned to them, thus turning to narrow exclusivity their originally universal call.

"From the Christian point of view, the establishment of Israel as an exclusive state directly violates God's plan concerning the Jews and all mankind."

Commenting on these views, the AJC study notes that "This body of theological writings emanating from Arab centers constitutes a serious regression, a form of theological air pollution, in the present climate of Jewish-Christian relations. There is simply no echo of the new 'theology of Israel' which advanced Catholic and Protestant theologians have been formulating during the past decade." The new theology of Israel is reflected in the writings of such authorities as Father Cornelius Rijk of Rome, director of the Vatican Secretariat of Catholic-Jewish Relations, who has declared, "In our time Christian theology has gained a new religious understanding of the people of Israel through the realization that God continues to be with his people and that the revelation of the Old Testament is now complete as far as the Jewish people are concerned, even though they have not recognized Jesus of Nazareth as the Messiah."

These documents containing theological anti-Judaism have been distributed widely among Christian leaders in the United States as part of a packet sent by the Rev. James E. Pierce, a Presbyterian minister who served in Lebanon. In a letter sent to American clergymen on July 10, 1967, Rev. Pierce stated that "the Arab position in general has not been fully clarified," and he urges churchmen "to bring the cutting edge of the Gospel and theological reflection to bear on political Zionism."

Rev. Pierce, who served as associate director of the University Christian Center, representing 15 sponsoring groups, in Beirut and then as president of the Americans for Justice in the Middle East, is now serving as minister of the University Heights Presbyterian Church in the Bronx.

The American Jewish Committee report notes that another American clergyman who has been actively involved in promoting pro-Arab sentiment among Christian church leaders is the Rev. Richard E. Ittner, pastor of the Arlington Avenue Presbyterian Church, Arlington Ave. and Elton St., Brooklyn, New York.

Rev. Ittner represented the University Christian Movement, an ecumenical body of young Protestants, Catholics, and Orthodox Christians, at an International Seminar on Justice and Peace in the Near East, held May 10-17, 1968, in Beirut, Lebanon, and Amman, Jordan. The conference which was organized by Christian students in Lebanon under the sponsorship of the World Student Christian Federation, was attended by some forty delegates from Christian organizations in the United States and Europe, and Lebanese, Syrian, Egyptian, Jordanian, and Palestinian representatives.

The seminar adopted a 10-point declaration which is hostile to Israel and hails the Al Fatah as a "liberation movement."

Following the seminar, which included a meeting with Al Fatah "resistance fighters," Rev. Ittner prepared a report containing a "master strategy" to help solve the Israel-Arab conflict, and has included the 10-point declaration in a mailing to Christian clergy, seminarians, and university students. The plan, as published by the University Christian Movement in the United States and in Al Montada a Christian news bulletin, published by the Documentation Center of the Ecumenical Secretariat for Youth and Students in the Middle East in Beirut, contains the following among its 19 proposals for action:

. Help disseminate statements of Lebanese missionaries to churches and newspapers.

- . Check for biased reporting and pressure media for more objective analysis.
- . Seek to encourage a TV "White Paper" on the refugee situation.
- . Encourage work and dialogue with the American Council for Judaism (an anti-Zionist group).
- . Attempt to get information into Approach (the United Presbyterian publication, and for a time, the weekly of the National Council of Churches).
- . Meet with the National Council of Churches Near East Committee.
- . Meet with Congressmen, State Department and UN representatives to discuss conflict.
- . Sponsor Arab discussions with Arab student leadership in U.S.
- . Organize letter writing campaign for quick response to crises.
- . Seek to introduce Middle East issues into the 1968 Presidential campaign.
- . Organize boycotts of tours to the Holy Land during the crisis.
- . Show refugee films available through the UN and Jordanian Information Service.

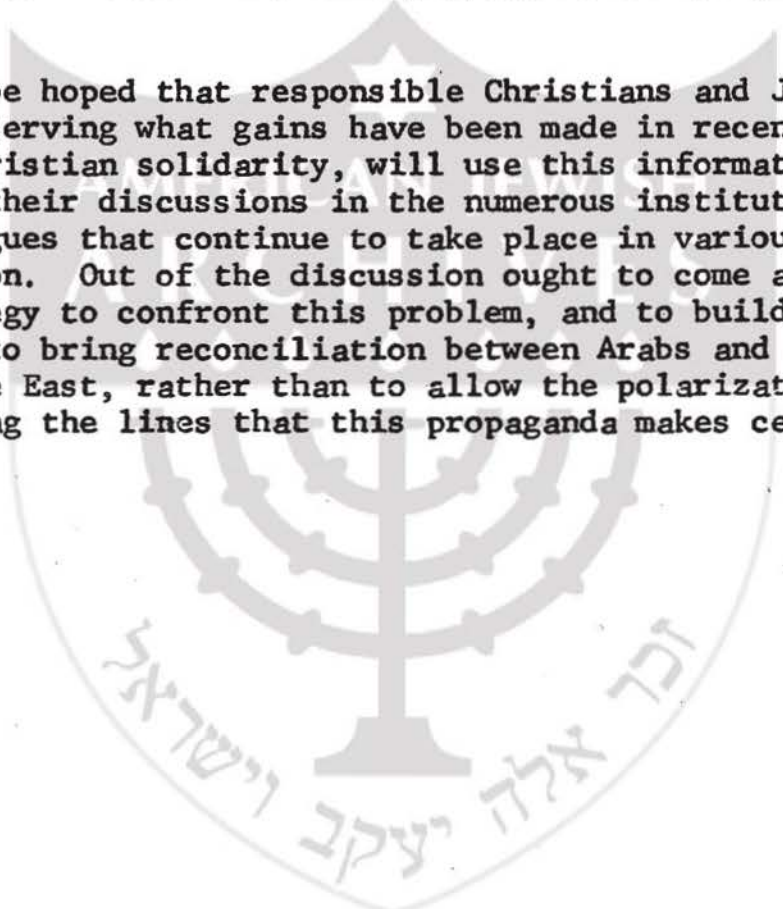
The AJC study lists the names of national and local grass-roots groups that have recently been created to promote the Arab cause. These include groups in San Francisco, Chicago, Los Angeles, Dallas, New York, Washington, D.C., Boston, Boulder, Colorado and New Haven, Conn. An example of the grass-roots groups is The American Committee for Justice in the Middle East of Boulder, Colorado. Mrs. Louise Hicks, its head, describes her group's purpose as that of "distributing pro-Arab materials, writing letters to Congressmen and newspaper editors, and building a library of 'dependable' publications on the Middle East."

The study also documents the pro-Arab programs that have been developed in Christian seminaries, and cites Christian journals and films that have been employed to bring about "the Copernican mental change."

The study was compiled by Rabbi A. James Rudin, assistant director of the Interreligious Affairs Department of The American Jewish Committee.

In an introduction to the study, Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, comments: "The exposure of this material at this time is intended to alert responsible Christian leaders who lead national institutions as well as their constituency in the communities around the country to the precise nature of the Arab campaign to which they are being subjected. It is also intended to alert and to inform the Jewish community so that it might consider what appropriate steps need to be taken in order to counteract effectively this propaganda and program of defamation.

It is to be hoped that responsible Christians and Jews, concerned about preserving what gains have been made in recent years in Jewish-Christian solidarity, will use this information as the basis of their discussions in the numerous institutes, seminars, and dialogues that continue to take place in various parts of this nation. Out of the discussion ought to come a joint resolve and strategy to confront this problem, and to build a shared approach to bring reconciliation between Arabs and Israelis in the Middle East, rather than to allow the polarization to continue along the lines that this propaganda makes certain."



June 4, 1969

Edwin J. Lukas, Esq.
55 Marinero Circle-Apt. 102
Tiburon, Cal. 94920

RE: McFadden v. Selective Service Board

Dear Ed:

When I received your brief amici in this case, I routed it immediately to Marc Tanenbaum, as you had requested. Unfortunately, it has been mislaid. Please send him another copy.

I liked the brief. But Marc, of course, is better qualified than I to evaluate its Jewish theological content.

Hope all is well with you.

Cordially,

Samuel Rabinove

SR:ig
cc: Marc Tanenbaum

THE AMERICAN JEWISH COMMITTEE



Institute of Human Relations • 165 East 56 Street, New York, N. Y. 10022 • PLaza 1-4000 • Cable Wishcom, New York

March 18, 1969

Mr. Edwin J. Lukas
55 Marinero Circle
Tiburon, California 94920

Dear Mr. Lukas:

Please excuse the delay in responding to your recent note to Rabbi Tanenbaum.

He has been unable to reply due to a heavy schedule of lectures, conferences and meetings.

At present he is away on an extended lecture tour but I am sure he will be in touch with you when he returns to the office.

Sincerely,

Miriam S. Binder
Secretary to Rabbi Tanenbaum

MSB:mmm

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Secretary to Rabbi Tanenbaum

MSB:mm

2/22/69

memo from

Edwin J. Lukas

Marc: I am truly sorry not to have seen and heard you in S.F. early this past week; I had stupidly noted the meeting for the wrong date!

The enclosure is self-explanatory; I need not tell you how disappointed I am at the decision not to enter the McFadden case. Please tell me what explanation I can give my friend Dick Harrington, the attorney for the plaintiffs, that would dispel his inevitable feeling that Jews are insecure in these matters. Regards

Ed

IN THE
UNITED STATES COURT OF APPEALS
FOR THE NINTH CIRCUIT

JAMES F. McFADDEN, et al.,)

Plaintiffs,)

vs.)

SELECTIVE SERVICE SYSTEM, NO. 40,)
et al.,)

Defendants.)

DC No. 49243

CA No. 23591

AMERICAN JEWISH
ARCHIVES

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1 QUESTIONS PRESENTED BY THE APPELLANT IN WHICH THE AMICUS
2 JOINS.

3 Do Sections 6(j) and 12(a) of the Uniform Mili-
4 tary Training and Service Act violate freedom of speech and
5 religion and deny Catholics equal protection of the law:

6 a. By purporting to make it a felony for
7 Catholic priests to read Catholic doctrine in respect of
8 conscience and participation in war in direct quotation from
9 pronouncements of Popes John XXIII and Paul VI, the Fathers
10 of the Sacred Council, and St. Thomas Aquinas, and for
11 Catholic priests to counsel the faithful to go forth and act
12 in accordance with such pronouncements though they require
13 refusal of military service?

14 b. By purporting to punish Catholic conscien-
15 tious objectors for entertaining or professing Catholic doc-
16 trine and theology on war and conscientious objection, when
17 the Act would exempt them from military service as conscien-
18 tious objectors at the identical time and place if they would
19 entertain and profess the religious doctrine of the Friends
20 or another traditional peace sect in respect of conscientious
21 objection?

1 CONSTITUTIONAL PROVISIONS AND STATUTES INVOLVED.

2 Amendment 1:

3 "Congress shall make no law respecting an
4 establishment of religion, or prohibiting the free
5 exercise thereof; or abridging the freedom of
6 speech, or of the press..."

7 Amendment 5:

8 "No person shall...be deprived of life,
9 liberty or property, without due process of
10 law..."

11 Amendment 14:

12 "...nor shall any state deny to any person
13 within its jurisdiction the equal protection of
14 the law."

15 Uniform Military Service and Training Act:

16 Section (6)(j), 50 U.S.C.App. §456(j):

17 "(j) Nothing contained in this title
18 shall be construed to require any person to
19 be subject to combatant training and service
20 in the armed forces of the United States who,
21 by reason of religious training and belief,
22 is conscientiously opposed to participation
23 in war in any form. * * * Any person...whose
24 claim is sustained by the local board...
25 shall, if he is found conscientiously opposed
26 to participation in such non-combatant ser-
 vice, in lieu of such induction, be ordered
 by his local board...to perform...civilian
 work contributing to the maintenance of the
 national safety, or interest...."

 Section 12(a), 50 U.S.C.App. §462(a):

 "...any person...who knowingly counsels,
 aids or abets another to refuse or evade
 registration or service in the armed forces
 or any of the requirements of this title, or
 of said rules, regulations or directions...or
 who conspires to commit any...of such offenses
 shall, upon conviction...be punished by imprison-
 ment for not more than five years or a fine of
 not more than \$10,000, or by both...."

1 Judaism is not a religion of absolute pacifism. The history
2 of Jewish people abounds in instances of fights for survival.
3 Indeed, the people of Israel often proclaimed that they were
4 fighting in God's name, the battles of the Lord, from the con-
5 quest of Canaan to the Maccabee wars of religious freedom,
6 from Bar Kochba to the Warsaw Ghetto, to Israel's war against
7 annihilation and genocide, the Jewish nation distinguished
8 between just wars of self defense and unjust wars of oppres-
9 sion.^{1/}

10 However, even when wars were fought for the more
11 legitimate of reasons, Jewish tradition recognized that killing
12 was an offense before God, and a sin offering was required of
13

14 1/ It is this Jewish tradition which underlies the pronounce-
ment of Pope Paul VI and the Council of Sacred Fathers:

15 "But it is one thing to undertake military action
16 for the just defense of the people, and something
17 else again to seek the subjugation of other nations.
18 Nor does the possession of war potential make every
19 military or political use of it lawful. Neither
does the mere fact that war has unhappily begun
mean that all is fair between the warring parties
(Pastoral Constitution On The Church In The Modern
World, paragraph 79)."

20 On the other hand, the concept of natural law in Catholicism
21 differs from the Jewish teachings:

22 "Contemplating this melancholy state of humanity,
23 the Council wishes to recall first of all the per-
24 manent binding force of universal natural law and
25 its all-embracing principles. Man's conscience itself
26 gives ever more emphatic voice to these principles.
Therefore, actions which deliberately conflict with
these same principles, as well as orders commanding
such actions are criminal. Blind obedience cannot
excuse those who yield to them (Pastoral Constitution
On The Church In The Modern World, paragraph 79)."

1 all soldiers. Moreover, certain strategies were deemed im-
2 permissible regardless of ends sought: ^{1/}

3 "When siege is laid to a city for the purpose of
4 capture, it may not be surrounded on all four sides
5 but only on three in order to give an opportunity to
6 those who would flee to save their lives ..."
7 Maimonides Code, Treatise On Kings And Wars, Chapter
8 VII, law 7.

9 "When in your war against a city you have to besiege
10 it a long time in order to capture it, you must not
11 destroy its trees, wielding an axe against them. You
12 may eat of them, but you must not cut them down. Are
13 trees of the field human to withdraw before you under
14 siege? Only trees which you know do not yield food
15 may be destroyed" Deuteronomy 20:19-20.

16 The Jewish law provided for an extensive system of
17 exemptions from military service in all unjust wars, leaving
18 the final determination on what constitutes unjust wars to
19 the individual rather than the community. The historical
20 mirror of Judaism reflected the reality of war begetting an
21 increasingly anti-war religious tradition.

22 One element in the anti-war tradition was Isaiah's
23 prophecy of universal peace (Isaiah 2:4, Micah 4:3-4); thus,
24 Zachariah 4:6: "Not by might nor by power but by my spirit,
25 saith the Lord of Hosts." (See also: Jeremiah 17:5; Isaiah
26 30:15; Hosea 1:7). This prophetic ideal was above all a
standard for conduct. Jewish ethics postulates that Jews
must not only acknowledge the exuberant absolutes of perfection,
but continuously strive on earth to approach them in action.

25 ^{1/} E.g., Deuteronomy 20 passim; Joshua 11:19.

1 In this sphere, each Jew must live his life as if the whole
2 world hangs on his deeds.

3 The prophecy of universal peace is augmented with
4 general ethical teachings about peace. "It is written: 'Seek
5 peace and pursue it' (Psalm 34:15). The law does not command
6 you to run after or pursue the other commandments, but only
7 to fulfill them upon the appropriate occasion. But peace you
8 must seek in your own place and pursue it even to another
9 place as well." Leviticus Rabbah, Tzav IX, 9; Numbers Rabbah,
10 Hukat XIX:24.

11 This, in turn, is further strengthened by specific
12 teachings and laws:

13 "In every other law of the Torah, if a man is commanded
14 'transgress and suffer not death' he may transgress and
15 not suffer death, excepting... shedding blood. Murder
16 may not be practiced to save one's life Even as
17 one who came before Raba and said to him, 'the Governor
18 of my town has ordered me "Go, and kill so and so, if
19 not, I will slay thee."' Raba answered him, 'let him
20 rather slay you than that you should commit murder;
21 who knows that your blood is redder? perhaps his blood
22 is redder?'" Sanhedrin, 74a.

23 Pesikta Rabbati, 21:18, teaches that "The commandment
24 against killing corresponds to the commandment that we believe
25 in God, for man is created in God's image." Similarly, we
26 learn in Mishnah Sanhedrin, IV, 5, that "One man alone was
brought forth at the time of creation, in order to teach us
that he who destroys one human soul is regarded as though he
had destroyed a whole world, while he who preserves one soul
within humanity is regarded as though he had preserved a whole

1 world." According to Avot D'Rabbi Natan B, pursuit of peace
2 equals all the commandments of the Torah. Similarly in Sifra,
3 Rabbi Akiba teaches that "thou shall love thy neighbor as thy-
4 self" is the greatest principle in the Jewish ethics, but Rabbi
5 Azzai responds that the sentence, "this is the book of the
6 generations of man" (Genesis 5:1) is even greater.

7 This distinct current of Jewish anti-war ethic dictated
8 that King David himself was not permitted to build the Temple in
9 Jerusalem because his hands spilled blood in battle. Precisely
10 at the height of their persecutions Jews spoke most emphatically
11 of their love of all men, including the foe. ^{1/} From the earli-
12 est admonitions of "choose life" (Deuteronomy 30:19) and "blood,
13 it polluteth the land" (Numbers 35:33), to Elijah's discovery
14 of the "still small voice" within him (Kings I, 19:12), the
15 conscience of the Jew within his community is to search, to
16 strive and never to complaisantly accept his ethical choices as
17 ideal. ^{2/}

18 Against this background, a majority of Jews remain
19 anti-pacifist, a large segment of American Jewry is selectively
20 pacifist, and a small minority choose total pacifism. ^{3/}

- 21
- 22 ^{1/} Leo Baeck, The Essence of Judaism, 216.
23 ^{2/} A. J. Heschel, God in Search of Man, 10; Baeck, ibid, 157.
24 ^{3/} See Rabbi Maurice N. Eisendrath, Can Faith Survive, McGraw
25 & Hill; 16 Tidings of the Jewish Peace Fellowship 3 (1969);
26 Non-violence in the Talmud, 17 Judaism at 321, et seq., 1968;
Rabbi Immanuel Jakobovitz, Comment on Sanhedrin. C.f.
Vorspan, Jewish Values and Social Crisis, 1968, p.32; Leo
Baeck, ibid, at 213-17. See also Shalom, the background,
program and philosophy of the Jewish Peace Fellowship.

1 It is the duty of a rabbi to assist in this search for the
2 Jew's "absolute becoming"^{1/}. A rabbi's duty to impart learning,
3 and the duty of every Jew to strive towards ethical perfection,
4 are the more demanding for the relative dearth of dogmas and
5 absolutes in Judaism; it is an exacting search, all-compelling
6 in its demands,^{2/} and where in the crucible of life-long training
7 it is crowned with an abiding conviction, this conviction trans-
8 lates into an imperative of conduct.^{3/} In this light, the
9 Central Conference of American Rabbis has repeatedly stressed
10 the right of Jewish conscientious objectors affording them
11 its sanction. Without generalizing about all Jews, those
12 Jews for whom the Commandment of "Thou shall not kill" has the
13 ring of the absolute are entitled to that same respect for
14 their conscientious stand which the Government affords the
15 Quakers. Wherefore, the standing of the amicus.

22
23 1/ Gershom G. Scholem, Major Trends in Jewish Mysticism, 13.

24 2/ "And thou shall love the Lord thy God with all thy heart..."
25 Deuteronomy 6:5.

26 3/ Bahya ibn Pakuda: Duties of the Heart.

1 ARGUMENT.

2 1. Section 6(j) of the draft act is required by
3 the Constitution to be construed to afford any person ob-
4 jecting to participation in war by reason of his religious
5 training and belief the same exemption as section 6(j)
6 affords to members of "traditional" peace sects.

7 SUMMARY OF ARGUMENT.

8 The Constitution requires that members of all
9 faiths be given equal treatment for equal conduct, and pro-
10 hibits any law which would make a member of one religion
11 a felon for conduct lawful for a member of another religion,
12 merely because the theological statement of religious be-
13 lief differs for the two religions.

14 Applying the foregoing proposition it should
15 follow that entitlement to exemption from military service
16 should be granted to all persons who declare that such ser-
17 vice violates their conscience as formed by their religious
18 training and belief. However, in two situations in both of
19 which facts of religious training and belief may be equally
20 conceded, only that belief which opposes all wars is protec-
21 ted by the law. This law, then, differentiates between
22 religious beliefs purporting to apply the test of sincerity
23 of belief (United States v. Seegar, 380 U.S. 168 (1965))
24 but actually selectively evaluating its content. Amicus
25 invokes the standards of the First Amendment for the propo-
26 sition that once sincerity of a belief and its meaningfulness

1 in the life of its possessor are actually established, the
2 Congress is precluded from inquiring into its content.

3 The principles at stake transcend the Cathol-
4 ocity of the appellants herein; they go to the common under-
5 pinnings of the religious conscience of free Americans.
6 If under the Government's theory a priest may not advise
7 his flock to follow their conscience as required by the
8 Catholic dogma in relation to unjust wars, neither can a
9 rabbi perform his religious function vis a vis his con-
10 gregation. Only spiritual leaders of the Quakers and the
11 Jehovah Witnesses are then singled out for the privilege
12 of preaching the dictates of their faith under the cloak
13 of legislative immunity. Moreover, under the Government's
14 theory only "government-approved religious beliefs" will
15 shield conscientious objectors from draft, yet, it is
16 this very government approval of religious content that
17 violates the letter and the spirit of the First Amendment.

18
19 II. LEGAL AUTHORITIES IN SUPPORT OF ARGUMENT.

20 United States v. Seeger (ibid), is the leading
21 case that the Constitution prohibits any interpretation of
22 the draft law which requires any particular form of theo-
23 logical or doctrinal statement. Seeger was a product of
24 a devout Roman Catholic home and he was a close student
25 of Quaker beliefs, but he declined to subscribe to belief
26 in an orthodox definition of Supreme Being.

1 The Supreme Court held:

2 "Some theologians, and indeed some exami-
3 ners, might be exempted to question the exist-
4 ence of the registrant's 'Supreme Being' or
5 the truth of his concepts. But these are in-
6 quiries foreclosed to Government. * * * Local
7 boards and courts in this sense are not free
8 to reject beliefs because they consider them
9 'incomprehensible.' Their task is to decide
10 whether the beliefs professed by a registrant
11 are sincerely held and whether they are, in
12 his own scheme of things, religious." 380 U.S.
13 163 at 184-185.

14 The Supreme Court emphasized in Seeger that to
15 avoid Constitutional question, the draft law should be
16 construed to accord equal treatment to beliefs which were
17 functionally equivalent despite difference in doctrinal
18 phrasing or theological statement:

19 "We believe that under this construction, the
20 test of belief 'in relation to a Supreme Being'
21 is whether a given belief that is sincere and
22 meaningful occupies a place in the life of its
23 possessor parallel to that filled by the ortho-
24 dox belief in God of one who clearly qualifies
25 for the exemption." 380 U.S. at 165-166.

26 The Supreme Court then proceeded to emphasize
 that the crucial question was whether the registrant's ob-
 jection to military service rested upon sincere and mean-
 ingful recognition that in conscience, duty to a moral
 power higher than the State has always been maintained:

 "Chief Justice Hughes, in his opinion in
 United States v. Macintosh, 283 U.S. 605, 75 L.
 ed. 1302, 51 S.Ct. 570 (1931) enunciated the
 rationale behind the long recognition of con-
 scientious objection to participation in war
 accorded by Congress in our various conscription
 laws when he declared that 'in the forum of

1 conscience, duty to a moral power higher than the
2 State has always been maintained.' At 633,
3 75 L.ed. at 1315 (dissenting opinion). In a
4 similar vein Harlan Fiske Stone, later Chief
5 Justice, drew from the Nation's past when he de-
6 clared that 'both morals and sound policy require
7 that the state should not violate the conscience
8 of the individual. All our history gives confir-
9 mation to the view that liberty of conscience has
10 a moral and social value which makes it worthy of
11 preservation at the hands of the state. So deep
12 in its significance and vital, indeed, is it to the
13 integrity of man's moral and spiritual nature
14 that nothing short of the self-preservation of the
15 state should warrant its violation; and it may well
16 be questioned whether the state which preserves
17 its life by a settled policy of violation of the
18 conscience of the individual will not in fact ul-
19 timately lose it by the process.' Stone, The
20 Conscientious Objector, 21 Col. Univ. Q 253,
21 269 (1919).

22 "Governmental recognition of the moral
23 dilemma posed for persons of certain religious
24 faiths by the call to arms came early in the
25 history of this country. Various methods of
26 ameliorating their difficulty were adopted by
the Colonies, and were later perpetuated in
state statutes and constitutions. Thus by the
time of the Civil War there existed a state
pattern of exempting conscientious objectors
on religious grounds." 380 U.S. at 169-170.

Appellants' conscientious objection rests pre-
cisely upon the ground emphasized by the Supreme Court, to
wit, religious belief that conscience in representing
God, has more right to be obeyed than any law contrary to
conscience:

"Since the right to command is required by
the moral order and has its source in God, it
follows that, if civil authorities legislate
for or allow anything that is contrary to that
order and therefore contrary to the will of
God, neither the laws made nor the authoriza-
tions granted can be binding on the consciences

1 of the citizens, since God has more right to be
2 obeyed than men." (Pope John XXIII Pacem in
Terris, page 142a, April 11, 1963).

3 To the same effect, the Catholic bishops of the
4 United States in their pastoral letter issued November 13,
5 1968, issued a clarion call for Catholics to follow con-
6 science and refuse service in wars which they consider
7 unjust:

8 "As witnesses to a spiritual tradition which
9 accepts enlightened conscience, even when honestly
10 mistaken, as the immediate arbiter of moral deci-
11 sions, we can only feel reassured by this evi-
12 dence of individual responsibility and the de-
13 cline of uncritical conformism to patterns some
of which included strong moral elements, to be
sure, but also included political, social,
cultural and like controls not necessarily in
conformity with the mind and heart of the church.

14 "The present laws of this country, however,
15 provide only for those whose reasons of conscience
16 are grounded in a total rejection of the use of
17 military force. This form of conscientious ob-
18 jection deserves the legal provision made for
it, but we consider that the time has come to
urge that similar consideration be given those
whose reasons of conscience are more personal
and specific.

19 "We therefore recommend a modification of
20 the Selective Service Act making it possible,
21 although not easy, for so-called selective con-
22 scientious objectors to refuse - without fear
23 of imprisonment or loss of citizenship - to
24 serve in wars which they consider unjust or in
branches of service (e.g., the strategic nuclear
forces) which would subject them to the perfor-
mance of actions contrary to deeply held moral
convictions about indiscriminate killing. Some
other form of service to the human community should
be required of those so exempted.

25 "Whether or not such modifications in our
26 laws are in fact made, we continue to hope that,
in the all-important issue of war and peace,

1 all men will follow their consciences. We can
2 do not better than to recall, as did the Vatican
3 Council, 'the permanent binding force of uni-
4 versal natural law and its all embracing prin-
5 ciples.' to which 'man's conscience itself
6 gives ever more emphatic voice.'"

7 If the Catholic bishops are correct in their
8 legal judgment that the present laws of the country make
9 no provisions for so-called selective objectors, then the
10 last two paragraphs quoted are nothing less than a felony
11 under section 12 of the Act, to wit, counseling Catholic
12 selective objectors to refuse military service though the
13 law makes no provision for such refusal. Gara v. United
14 States, 178 F.2d 38 (2d Cir. 1949) affirmed by an equally
15 divided court, 340 U.S. 857 (1950), and Warren v. United
16 States, 177 F.2d 596 (10th Cir. 1949) affirm convictions
17 for counseling refusal of induction. Warren, a Unitarian
18 and a physician, was convicted for counseling his step-
19 son to refuse induction. Gara, "dean of men at Bluffton
20 College, had himself refused to register in the First
21 World War and considered it his religious duty to oppose
22 all forms of cooperation with war. He was present when
23 Rickert was arrested. Government witnesses testified,
24 among other things, that appellant said to Rickert at
25 that time, 'Do not let them coerce you into changing your
26 conscience...." 178 F.2d at 39,

If the draft law makes no provision for obedi-
ence to conscience by Catholic, Jewish or so-called selective

1 objectors, will the United States attorneys discharge their
2 duties by rounding up, prosecuting and jailing Catholic
3 bishops, archbishops and cardinals and countless ministers
4 and rabbis for counseling and conspiring to counsel viola-
5 tion of the selective service act? Or are we to project
6 the arrest of only some clergy whose standing in the general
7 community is less invulnerable although their "guilt" is
8 equal to Cardinals' "guilt"? Do we live in a society
9 which expects a rabbi or a priest Jewish law-abidingly and docilely,
10 to counsel their congregants that religion is relevant to
11 their lives; indeed it is specific in its commandments,
12 but 50 U.S.C. App. §462(a) of the Uniform Military Train-
13 ing & Service Act prevents me from counseling you about
14 our religion and the Word of God?

15 Amicus urges that the draft law be construed to
16 grant the Catholic objector the same exemption when he
17 refuses military service on grounds of conscience that
18 it affords the Quaker or "traditional" pacifist when he
19 refuses military service in obedience to his conscience.^{1/}

20 We recall to the Court's attention that the
21 Second Circuit in Seeger declared the draft act unconsti-
22 tutional in denying Seeger exemption because he refused to

23
24 1. The alternative, or denial of an exemption to all
25 conscientious objectors will dispose of Fifth Amendment
26 challenges to the law but not to the First Amendment
challenges.

1 subscribe to the orthodox doctrinal belief in a Supreme
2 Being.

3 "Government could not, the Torcaso court
4 declared [Torcaso v. Watkins, 367 U.S. 488
5 (1961)] place the power and authority of the
6 state 'on the side of one particular sect of
7 believers....'" United States v. Seeger, 326
8 F.2d 846 at 853 (2d Cir. 1964), affirmed on
9 other grounds, 380 U.S. 163 (1965).

10 The Second Circuit emphasized that the First
11 Amendment prohibited discrimination among religions:

12 "In Everson v. Board of Education, 330
13 U.S. 1, 67 S.Ct. 504, 91 L.ed. 711 (1946), the
14 Supreme Court offered what has perhaps become
15 the most frequently quoted exposition of the
16 significance of the 'establishment clause.' In
17 the words of the Court, '[t]he "establishment of
18 religion" clause of the First Amendment means
19 at least this: Neither a state nor the Federal
20 Government can set up a church. Neither can pass
21 laws which aid one religion, aid all religions,
22 or prefer one religion over another. Neither can
23 force nor influence a person to go to or to
24 remain away from church against his will or force
25 him to profess a belief or disbelief in any
26 religion. No person can be punished for enter-
taining or professing religious beliefs or dis-
beliefs, for church attendance or non-
attendance. * * * 326 F.2d at 851.

Within the past month the Supreme Court has
emphasized:

"But First Amendment values are plainly jeopard-
dized when church property litigation is made to
turn on the resolution by civil courts of contro-
versies over religious doctrine and practice *
* * the Amendment therefore commands civil
courts to decide church property disputes with-
out resolving underlying controversies over
religious doctrines." Presbyterian Church etc.
v. Mary Elizabeth Blue Hull Memorial Presby-
terian Church, __ U.S. __, 37 L.W. 4107, 4109
(1969).

1 Similarly, Abington School District v. Schempp, 374 U.S.
2 203 (1963):

3 "Almost a hundred years ago in Minor v.
4 Board of Education of Cincinnati, Judge Alphonso
5 Taft, father of the reversed Chief Justice, in
6 an unpublished opinion stated the ideal of our
7 people as to religious freedom as one of 'absol-
8 ute equality before the law of all religious
9 opinions and sects....

10 * * * *

11 "The Government is neutral, and while pro-
12 tecting all, it prefers none, and it discharges
13 [disparages] none." 374 U.S. at 214-215.

14 The Constitutional principles announced apply
15 equally to criminal cases under the draft act. In Sicurella
16 v. United States, 348 U.S. at 385, 388 (1955), the defen-
17 dant was denied classification as a conscientious objector
18 on the recommendation of the Department of Justice:

19 "While the registrant may be sincere in
20 the beliefs he has expressed, he has, however,
21 failed to establish that he is opposed to war in
22 any form. As indicated by the statements on his
23 SSS Form No. 150, registrant will fight under
24 some circumstances, namely in defense of his
25 ministry, Kingdom interests, and in defense of
26 his fellow brethren."

The Supreme Court dismissed the Department of
Justice construction of the act with the severe comment:

"Granting that these articles picture the
Jehovah's Witnesses as anti-pacifists extolling
the ancient wars of the Israelites and ready to
engage in a 'theocratic war' if Jehovah so com-
mands them, and granting that the Jehovah's Wit-
nesses will fight at Armageddon, we do not feel
this is enough. The test is not whether the
registrant is opposed to all war, but whether
he is opposed on religious grounds, to participa-
tion in war. [Emphasis in original.] As to

1 theocratic war, petitioner's willingness to fight
2 on the orders of Jehovah is tempered by the fact
3 that, so far as we know, their history records
4 no such command since Biblical times and their
5 theology does not appear to contemplate one in
6 the future." 348 U.S. at 390-391.

7 Appellants, like Jehovah's Witnesses, follow God's
8 commands over those of man, and characterize conscience as
9 representing the voice of God. We concede immediately
10 that Catholic theology after Biblical times has admitted
11 the possibility that Catholics may find participation in
12 wars that meet certain conditions laid out in Catholic
13 theology to be consistent with the commands of God. We
14 submit that though Quaker doctrine is said to prohibit par-
15 ticipation in any war at any time, many Quakers such as
16 President Nixon, choose to make exemptions for wars which
17 they consider particularly just. This concession is even
18 more compelling in its application to Jews. But the
19 relevant condition in this case for such participation in
20 war is that the Catholic find participation not contrary
21 to his conscience, for if participation in the war violates
22 the Catholic's conscience, Catholic doctrine is clear that
23 the individual Catholic has a duty to comply with his own
24 conscience and refuse military service. Thus, Catholicism
25 eschews the test of what others may believe and elevates
26 to a level of a dogma the duty of appellants to obey
their conscience. The test is that of Seeger: sincerity
of belief and its factual meaningfulness. The test is not
whether such belief applies to all wars.

1 The defendant in this case is no more required
2 to become a Jehovah's Witness to qualify for exemption from
3 military service than he is required to become a Quaker:
4 The First Amendment affords him equal protection in the
5 exercise of his religious belief when - in refusing mili-
6 tary service which would violate conscience - the Catholic's
7 conduct is the same as that of the Jehovah's Witness or the
8 Quaker.

9 "Any enactment of Congress which either directly
10 or indirectly discriminates or effects discrimi-
11 nation among religions is unconstitutional. In Braunfield v. Brown (1960), 366 U.S. 599...
12 Chief Justice Warren, in speaking for the court, at page 1148 of 81 S.Ct. stated:

13 "'[T]o hold unassailable all legislation
14 regulating conduct which imposes solely an in-
15 direct burden on the observance of religion would
16 be a gross over-simplification. If the purpose
17 or effect of a law is to * * * discriminate
18 invidiously between religions, that law is con-
19 stitutionally invalid even though the burden may
20 be characterized as being only indirect.' (Em-
21 phasis added.)" United States v. Carson, 282 F.
22 Supp. 261 at 268-269 (E.D. Ark. 1968).

23 At this point to avoid a straw issue, we may re-
24 mark that it is irrelevant whether exemption from military
25 service is a constitutional right or merely a legislative
26 privilege. United States v. Seeger, 326 F.2d 846 at 851
(2d Cir. 1964), affirmed on other grounds, 380 U.S. 163
(1965) was at pains to remark that Congress could not at-
tach an unconstitutional condition to enjoyment of a
privilege:

- - -

1 "Like the trial judge below, Bendik, Clark and
2 George held that the exemption for conscientious
3 objectors was an act of legislative grace, and
4 could hence be granted upon any condition which
5 Congress desired to impose. We find it unneces-
6 sary to determine whether an exemption for some or
7 all conscientious objectors is a constitutional
8 necessity, or is merely dependent upon the will
9 of Congress. See Selective Draft Law Cases, Arver
10 v. United States, 245 U.S. 366, 38 S.Ct. 159, 62
11 L.Ed. 349 (1918); Hamilton v. Regents, 293 U.S.
12 245, 55 S.Ct. 197 79 L.Ed. 343 (1934). Compare
13 School District of Abington Township, Pa. v.
14 Schempp, 374 U.S. 203, 250-253, 83 S.Ct. 1560,
15 10 L.Ed.2d 844 (1963) (concurring opinion of
16 Brennan, J.). For it now seems well established
17 that legislative power to deny a particular
18 privilege altogether does not imply an equiva-
19 lent power to grant such a privilege on unconsti-
20 tutional conditions. Speiser v. Randall, 357 U.S.
21 513, 78 S.Ct. 1332, 2 L.Ed.2d 1460 (1958). It
22 could hardly be argued, for example, that the ability
23 of Congress to deny an exemption to all conscientious
24 objectors would permit Congress to limit that
25 exemption to objectors of one particular religious
26 denomination. We are thus compelled to determine
the constitutionality of the particular limitation
involved, and to consider whether the requirement
of a belief in a Supreme Being could be validly
employed to reject Seeger's claim to an exemption
under existing constitutional doctrines." 326 F.
2d at 351.

In summary, if the Quaker is guilty of no crime
in refusing induction for military service which would
violate his conscience, the Catholic cannot be held guilty
of a felony for identical conduct on the identical date,
where the sole difference is in the theological statement
of the respective religions of the grounds of conscience.

The Catholic should not be forced to subscribe
to the Quaker theology - in which he does not believe - in
order to be accorded the privilege of following conscience.

1 Under the authorities cited, section 6(j) of the
2 Act should be construed to allow exemption from military
3 training and service if appellants' refusal is based upon
4 their belief in duty to conscience, under the test "whether
5 a given belief that is sincere and meaningful occupies a
6 place in the life of its possessor parallel to that filled by
7 the orthodox belief in God [conscience as duty to God] of
8 one [such as a Quaker] who clearly qualifies for the exemption."
9 United States vs. Seeger, 380 U.S. 163 at 166 (1965).

10
11 CONCLUSION

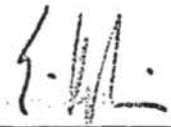
12 It is the foregoing tradition that we respect-
13 fully urge this court to construe section 6(j) to sanction and
14 respect the conscience of the Catholic who decides that he is
15 in conscience obliged to refuse military service, and to
16 sanction and respect the teaching of Catholics despite section
17 12, when Catholics teach their doctrine of obedience to con-
18 science where it prohibits military service, though in theory
19 the same man's conscience might at another time and place or
20 under other conditions permit him to participate in war.

21 The law should be construed to grant the Catholic
22 conscientious objector the same exemption it affords the Friend
23 conscientious objector, without inquiry into difference of
24 religious doctrine between adherents of the two faiths, and
25 without discrimination on the grounds of difference in religious
26 doctrine of the two religions.

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Dated: March _____, 1969

Respectfully submitted,



EPHRAIM MARGOLIN, Amicus Curiae



OPERATION CONNECTION
Executive Committee
Minutes

June 10, 1969
815 Second Avenue
New York, New York

ATTENDANCE: The Rt. Rev. John E. Hines, Chairman; Rabbi Abraham Heschel, Co-Chairman; Dr. Howard Spragg, Dr. C. Thomas Spitz, Dr. M. L. Wilson, Mr. James Christison, Rabbi Marc Tanenbaum, Rabbi Wolfe Kelman, Dr. David R. Hunter, Mr. Richard Nesmith.
Staff: The Rt. Rev. C. Edward Crowther, Mr. George Kidder, Mr. Milton Zatinsky.

Resignation of Cardinal Wright

Bishop Hines read a letter of resignation from John Cardinal Wright who, because he will now be based in Rome, will not be able to participate in Operation Connection. Motion was made by Dr. Wilson, seconded and carried, that the resignation be accepted with regret, at the same time wishing Cardinal Wright the best in his new position.

Report of the Director

Bishop Crowther reported on his visit with Cardinal Dearden in Detroit, partly to get to know him and partly because of the information he had received to the effect that the Roman Catholic Church had indicated it would not be able to pay its pledge of \$25,000 this year. Bishop Crowther reported that Cardinal Dearden had not known of this action by the National Catholic Conference nor much about the Conference's association with Operation Connection but that he would ask for a re-examination of that association. He expressed the hope, further, that perhaps Cardinal Wright's successor in Pittsburgh might be able to take his place although as yet no one has been named to that post.

It was pointed out that Bishop Guilfoyle of Camden, New Jersey, is a member of the Executive Committee and might be a possible replacement as Co-Vice Chairman but it was realized that the decision is not Operation Connection's to make.

In addition to distributing two papers, "A Supplementary Report," prepared by himself, and "Some Observations on the Denver Operation," prepared by Mr. Kidder (~~copies attached~~), Bishop Crowther continued his report as follows.

"What we have been and have not been doing in Denver illustrates very much the style of Operation Connection. We adopted a method of 'saturation visiting,' attempting to set up key contacts, which we have been able to do, with black militants and others. We have tried to effect a ministry of reconciliation through dialogue, working for cross-fertilization between the various groups and within each group, taking the 'honest broker' role, which nobody else seems to be able to offer. We have also met with the Council of Churches and hope they will help get real dialogue going. The police-community relations aspect is very fragmented but effective contact was made at the highest

levels of city government. We have been invited to address the police force of the City of Denver in the near future. We have been able to get together one of the leading black militants and one of the top police officials in a very confidential meeting lasting a half hour, during which a good relationship was established. These two had never met. We hope this will become enlarged within the next few weeks. We feel this is an important contribution, and is relevant to what can happen elsewhere.

"We know we have to have non-violent options. The police-community relations dialogue is one. Economic development is also a factor. The Denver Chronicle, for instance, is the only black newspaper. We have been able to pry out some money for this, which is badly needed, and have tried to encourage a coalition for common action in the community. We can also be used in a de-fusing role and to encourage coalition of minority groups. We have spent many man hours and expect to spend many more. We found we had greatly underestimated the possibility of an organization like Operation Connection making such an impression on a city through its ability to survey the city's potential.

"We have found the white community of Denver split right down the middle, for example, on the matter of bussing legislation. We have found that we had underestimated both the size of the problem and our effectiveness. Our greatest weakness in Denver has been our inability to have a field man on the spot to coordinate all that is going on.

"There have been visits to other cities -- San Diego, Milwaukee, Seattle -- but as you will recall, we decided to go for Denver at depth rather than to try to spread out, primarily because of the cost involved. We can move in at any time we are in a position, budget-wise and staff-wise, to do the same in these cities as we have done in Denver.

"I have also had a full-day conference with IFCO with regard to the Afro-American self-help project in San Francisco, among other things. This group is now operating five new stores.

"I want to say that Mr. Zatinsky, Mr. Kidder and I have formed a very good working team. We are deeply indebted to both gentlemen, who are serving Operation Connection at considerable financial sacrifice. Mr. Kidder is serving without salary and Mr. Zatinsky, because of budget limitations, has voluntarily reduced his salary by one half but continues to give of his best efforts in our behalf. I believe the three of us have done an effective job together so far."

Bishop Hines expressed both to Mr. Kidder and Mr. Zatinsky the gratitude of Operation Connection for their contributions.

Report of the Associate Director

Mr. Kidder referred to his paper entitled "Observations on the Denver Operation" and added to it as follows:

"Denver is an illustration of a city which still has some political growing to do before it is ready for economic development. For instance,

the Chicanos are trying to establish a national identity. They can move with some freedom into housing opportunities in many parts of the Denver community. They are not barred from economic opportunities as are the other minority groups. But they don't stand for anything in the city of Denver politically because they have not organized themselves. The banks, however, have already started to help. Through debt financing they have put out about two hundred thousand dollars, which is only a start. One bank is starting equity funding through a board dominated by black groups. It is necessary to keep both the Chicanos and the blacks happy and some progress seems to be in the offing.

"The problem in the white community is its fragmentation. The Denver Chronicle started out in the kitchen of a young black editor who was struggling on a shoestring. They have the possibility of an SPA loan to undertake a printing operation which will relieve some of the expenses of the paper and provide good training ground for pressmen, for whom there are unlimited opportunities in the city. We must find money to help them. It should not be allowed to fail."

After again thanking Mr. Kidder for his services to Operation Connection Bishop Hines opened the meeting to questions and discussion prompted by the foregoing reports, as follows:

Question: How effective is the Council of Churches in Denver?

Bishop Crowther: It suffers from serious credibility problems in the minority groups and it has staff difficulties. We were very disappointed about the result of our half day meeting with the Council of Churches. We found they do not have effective communication within their own denominations.

Question: Is there any type of interfaith operation there?

Bishop Crowther: No. They would like to develop it but they do not want to compete with the ministerial association and they were never able to establish communication with the Roman Catholics.

Mr. Christison: One highly complimentary reading came to our offices from a black militant about your effectiveness. Part of the mix you are touching on with respect to the Latins is the tensions between the Mexicans and the other Latin Americans. They will hardly talk to each other. Some of our black pastors expressed displeasure about Operation Connection, however, because they see it as another threat. We feel a link is needed to the moderate blacks. Denver is a tough city in which to work. Perhaps the black church can be a viable force in the community. It may be that it is too often overlooked.

Dr. Wilson: So often in the black church they try to tie in with some political organization. The black clergyman, when he is tied in to the political structure, finds it impossible to relate as the climate is not conducive to what you are talking about. Much depends upon where the connections are.

Dr. Hunter: Do you see developing the beginnings of any structure of relationship, however informal, which might have continuity and which might maintain the connection? What do you see emerging?

Bishop Crowther: I see an extremely loose organizational pattern perhaps evolving out of our contacts with the white business community. All groups have constituencies. We have to be very careful. We have been meeting exclusively with them at this stage. We hope soon, after we have filtered out the real power of Denver, to have them meet as a concerned group. There are many organizations into which we are already "plugged."

Mr. Kidder: Wherever we have gone we have had the agreed-upon comment that there was really no leadership in the political structure. Nobody listens to the mayor, and nobody does anything about community relations.

Rabbi Heschel: What argument did you use to motivate the white community?

Mr. Kidder: That we were trying to help promote emergent organizations.

Rabbi Heschel: Many, surely, in the white community are capable and have the desire and the good will. Are they not willing to help?

Mr. Kidder: Yes. They just need to be shown how.

Bishop Crowther: Our experience suggests that a large number of people, including business and professional people, are convinced that the power of the police is sufficient to do the trick, and what is necessary is more and better and bigger police forces. There is a middle group who really aren't sure, to whom fear is a real motivation. They are afraid. Then there is a small group of people who are passionately concerned that what has been done in the past has to be made up for today. Our immediate entree is to that particular group who are very amenable indeed to the moral concepts. We hope through this group to get to the middle group.

Rabbi Tanenbaum: Was there any religious structure at all to work with in Denver or state-wide?

Bishop Crowther: There was no such viable structure. A migrant ministry exists but it is not very effective. There is no awareness of the basic social problems which make such a ministry necessary.

Dr. Spragg: There might be some sort of opening into the Roman hierarchy through Loretto Heights College. There are splits not only between national origin groups but also within the high politics of the Centro Cultural. Do you have contacts with both groups?

Bishop Crowther: We have had some connection and you are quite right, there is great division between the Centro Cultural and the Crusade for Justice, and we are tied up with both.

Treasurer's Report

Mr. Zatinsky distributed (1) an unaudited financial report, a status report on Operation Connection, and a paper entitled, "Setting National Priorities." (attached) He pointed out that the balance remaining will not be enough to finish out the year and voiced the hope that some additional funds will still come in. Some of the members, he said, have not been able to come through as yet with all of their pledges and it is hoped that they will. As of the end of June, he reported, we will be "wiped out" financially in our commitment to IFCO.

Dr. Spragg, who had to leave the meeting at this point, indicated that his constituency would be able to pay their remaining \$5,000 pledge.

Referring to the "Status Report" the Chairman called for a consideration of the options before the committee and the need to determine future directions.

Rabbi Heschel voiced his opinion that Operation Connection should be continued.

Rabbi Kelman felt that the only options were #1 and #4. When asked by Bishop Crowther why he would eliminate option #3 Rabbi Kelman replied that the experience of the past year would indicate, for whatever reasons, lack of readiness to get involved even in a limited operation, much less so in the kind of operation #3 implies.

Rabbi Heschel asked Bishop Crowther if he could describe Cardinal Dearden's explanation for the Roman Catholic withdrawal of its pledge. Bishop Crowther replied that Cardinal Dearden simply had not known much about the arrangements since Cardinal Wright had been handling them. He expressed surprise about the matter and said he would seek a re-examination of the whole situation. Mr. Zatinsky pointed out that the Roman Catholics had not disaffiliated; that the only problem was the financial contribution.

Dr. Hunter offered the explanation that the Roman Catholics have a structural problem which becomes a real block because the style of operation of this organization does not fit their structural set-up. They have no freedom or flexibility whatsoever when it comes to going into dioceses, etc. to do a job, and the work of Operation Connection is precisely that type. They see many problems ahead in dealing with the bishops and archbishops.

Mr. Christison expressed the opinion that it is a wonder the fabric has been kept together this long because the style was that the churches were involved in Operation Connection. Most of the money in the denominations is in the program boards and not in the over-arching structure. To explain, he said, "I have to go to the denominational finance committee, with whom I have no rapport. I sit here as the deputy of the General Secretary. Operation Connection would never have been started unless it had the other element -- an attempt to get the churches dealing as churches, rather than as program elements. It had inherent in it from the beginning a money problem, simply because of what it is.

Dr. Spitz said that the Lutheran Council is an agency of church bodies themselves, one step removed from where the money really lies -- with the program boards. The program boards this year find the pot of gold getting smaller and smaller. Church bodies are more and more disinclined to take money from program boards and put them into common agencies. The Lutheran Churches are spending around three million dollars in response to national crises and by special effort the churches are trying to raise seven and a half million. They do not want to lose their identification because they are being pressed to work directly as church bodies.

Mr. Christison said he believed this to be the present temper of the times -- the churches will have to operate more at the church level than at the program level.

Rabbi Tanenbaum asked, "What is the difference between the church and the program?" The answer was that the churches contribute to program thrusts through the churches (the societal orientation).

Bishop Hines asked Mr. Christison if he meant that a congregation could pick and choose what programs it wants to support to which Mr. Christison replied: "Yes. For instance, for Operation Connection funds I went to the General Secretary. He has to raise the money. Nobody can contribute to it from the societies. I see a change in the trend here. If we dissolve Operation Connection we will be looking like a team trying to get it back together again in another two years."

Dr. Wilson asked what effect Mr. Christison thought the Manifesto would have on this kind of operation, to which Mr. Christison replied: "Our constituency is split right down the middle. We have tremendous extremes. The Manifesto simply focussed the difficulty. In order to function as church we will have to talk to one another as church rather than as program elements, as, say, opposed to what takes place in JSAC. In other words, we have been "found out" at the program level.

Dr. Wilson: Are we saying this has been a fine organization so far but what now? It would be a tragedy for us to go out of business with the kinds of things coming on the horizon that I see. I believe we will be hunting a new vehicle within a short time. The Church has to take some leadership rather than always being reacting to situations. Especially, it seems to me, does Denver point this up very well. So, how do we get the money to do this? We have to accept some priorities here.

Mr. Christison: The great difference between Operation Connection and anything else is its interfaith nature. If the Roman Catholics do not participate we had better close up because without that element there are too many other activities to which we could better direct our attention.

Rabbi Tanenbaum: The events of the past several weeks, with the Manifesto and what has taken place thus far, has opened up the whole scene in a way that we have never explored with any depth in terms of the various kinds of alternative developments possible for us. There are important

implications for Operation Connection. I recently received a telephone call from Monsignor Welsh, Director of the Task Force for the Catholic bishops. This is one of the program boards. He has been exploring ways of trying to create programs diocese by diocese. He has to work through the structural relationships in order to work with Operation Connection. We need to put up money to enable IFCO-type programs to be funded. The working out of the program means that whatever initiatives come from the white side of the community are what is being publicized. There is need for a new kind of reorientation on the part of the religious leadership where it moves away from being pushed up against the wall. We must discuss where we stand and what the implications are for that strategy as man to man in the black community and not as men who are being played with.

.. Mr. Christison: What is splitting the denominations now is that the constituency can't figure out how a program board can support the program elements of the Manifesto and at the same time not also be endorsing the ideology of the Manifesto. All of a sudden we have been found out. Church is not trying to respond to the program but to the whole thing, and they can't separate them.

Dr. Wilson: At the Seattle meeting a black caucus met re the way we should support the Manifesto and if we should endorse IFCO. The American Baptist Convention has put money into it, so we are already in. Many of the things we are involved in our people don't know about.

Mr. Christison: Operation Connection could be an expression of response to the Manifesto or to the whole issue. It could be a church stance and probably ought to be rather than a program stance.

Dr. Hunter: Marc's analysis can be helpful to us in getting back to what the necessary and future function of Operation Connection should be. The analysis tells us that the national crisis, a product of racial injustice, has two fronts, the white front and the black front and, therefore, we have to carry on two campaigns. I see some good effects that could be swept away by the ill effects. I think the Manifesto is going to set loose a new investment by the white community in the black community which would have been much greater than we would have produced without it, where IFCO or some successor body will have to be the brokers. There is also the necessity that the white community has to organize its own life so that it will be able to develop and offer a relationship to the black community and other minorities that will enable this to become a land of equal opportunity. This is where the special vocation of Operation Connection has been manifest. Therefore, what kind of ongoing structures are going to be needed? Something growing out of it is probably needed, something of a coalition nature, to enable the front in the white community to become more operative nationally than it is -- either a rejuvenated, resurrected IFCO must arise, or something else, to carry out the functions of IFCO, is what will be needed.

The meeting adjourned for a half hour for lunch, after which the discussion continued.

Bishop Crowther; We are now at a point where provision must be made for solution-making facilities. People are demanding to know what they

can do. We need a positive action program. Operation Connection has not become a part of the problem but rather a part of the solution-making process. Any opposition which does not take into account the need to keep this going would be very unfortunate.

Rabbi Tanenbaum: In a sense, to speak to the affirmative effect that Dr. Wilson and I were discussing -- the uses and abuses of the Manifesto concept -- there is an awareness I had come to as a result of the solid achievement prior to the Black Economic Development Conference. Many well intended people in community after community are engaged in a piecemeal operation around the subject of economic justice. The fundamental seriousness of the purpose in its national dimensions was an effort to bring before the nation an awareness, a radical conceptualization of the suffering being countenanced. Forman dramatized that on its highest level. In a sense, we are talking about alternatives open to Operation Connection as an entity in itself, but also what it might represent symbolically in terms of its constituency. A good case can be made for continuing city by city piecemeal projects. These are extremely creative and useful ways of using resources but the issue that should be examined is how to address ourselves seriously to the problem beneath the rhetoric within the Manifesto. Lobbies operating on the Washington scene for the appropriations which will become unlocked from the military establishment would be helpful in this respect. Can the religious communities, in addition to what they can do in terms of their own situation, form a constituency to speak to the funds unleashed by the end of a war to make the funds available for human needs. A question would be how to march on Washington to create an effective political impact. The next six to eight months will make the difference in the White House, the Congress and the Senate.

Bishop Crowther: If we can survive with Operation Connection this is the kind of thing we have to do.

Mr. Zatinsky: We have a very inadequate method of funding the organization. We are not sure there is an alternative approach. Dr. Spragg indicated that his group would update its contribution, and apparently we have no problem with the Methodists for this year. We need quick action on some additional American Baptist Convention money, and the American Jewish Committee monies can be handled. With these expectations we can, as a minimum, work into the end of September and perhaps mid-October. The best thing would be a sign-off date at the end of September with a final audit on Denver and/or any other city which between now and then might be worked out. All obligations will be paid, everything will be smoothly transitioned and this would be the more responsible way of phasing out by the end of September or mid-October.

The question then is, should we take any of this time between now and the end of September to get together as an executive committee, special committee, or what-have-you, to see if we should do something to determine what is necessary to tool up for what proposition #4 would indicate. It may be something beyond the scope of Operation Connection -- perhaps JSAC, or something else. We should see what this tooling up would entail. We ought to find out what would be involved in a Peoples Campaign type of coalition and do some preparatory work on what would be required in taking on a larger campaign, the mechanism for carrying through such a campaign, etc.

Bishop Crowther: It is apparent we can exist now until September or October. Funds may very well be pried loose from Denver and this would be some indication of the use we have been in that city. I see the continuation of Operation Connection at several different levels:

1. In its present form it is serving a useful function. We are learning and sharing with the churches. This has some use.
2. From that it may well grow into something much bigger, which I am in accord. If we can get basic support from the churches there is no reason why we should not expect and anticipate some support at least of a matching nature. I am more hopeful about the survival into next year, the slack being taken up by the September and January period. Perhaps by the next meeting we might have enough so that we would not have to pronounce the last rites. I would like to keep that option open.

Bishop Hines: I would hope that the realities of the financial standing would indicate it would survive even if it were only a forum for inter-faith consultation, etc. If this group so wished I would be glad to call a meeting of a special committee to take a look at all of this, and the broad general state, in the light of the discussion which has gone on here today and come back to the September meeting with reflections about it and let's get to that meeting the responsible people who can deal with it as well as any expertise we can bring in from the outside. I would, therefore, feel we should continue to press outside sources for financial aid and do our best to move toward 1970 and stay alive. We would, in effect, say, "This is where we are heading. We are pursuing other means of financing and we will come back in September and take a new look."

Mr. Christison: No place have we spoken to the total effort. Is there any merit in considering a fairly sophisticated, intensive program of addressing in one comprehensive study all of the major areas, social and economic, in the U.S., and coming up with a blueprint, or a model, of what legislation is needed in quite precise terms to address ourselves to a sixty million dollar program and then direct our efforts to getting that program adopted. What would a model welfare program look like? What is our particular and precise response to the priorities of this nation? Let the Church act in a new role. The specific objective would be achieved by a democratic process: what ought to be the role of the various governments on the subject of housing and welfare and tie it in with the subject of participation by all of the peoples in determining what kind of programs they need and want and can have some determination over the direction they go, not the least of which would be the enormous voluntary organization resources in terms of educational facilities -- what is the proper role of an educational institution -- hospitals -- all the voluntary associations throughout the nation -- a real critique on the whole subject. It would be very expensive and take the best minds in the whole country, and might take several years. If the vision were big enough we might all go for it.

Dr. Hunter: I don't think we have to conduct such a study because there are several quite far along. The Randolph Freedom Budget is one, even though it needs study and updating. And there are others.

Mr. Christison: But I'm talking about actually writing the legislation.

Dr. Hunter: Several Congressional programs are already written but not activated. Much work of this type has taken place. The churches have never organized themselves to get behind any viable expression of this planning. A proposal that the churches organize themselves to provide the base for proper response is needed.

Rabbi Tanenbaum: What is implicit is that really a response to what the whole Forman thing represents symbolically is not the only option available to us. I feel we can find ourselves short-circuiting the need Forman is trying to dramatize for us. With respect to sponsoring a consultation, bringing together all the authors of proposals, etc., for example, in 1957 we had an inter-faith effort on foreign aid and trade. 3,000 people were brought together in Washington. It dramatized a concern about the problem. Then local constituencies were brought in to get commitments on specific legislation and then a rather extensive foreign aid bill was passed in the next session of Congress. If we take seriously the issues implied we have really to gear up to focus on a situation which can result in the maximum impact.

Dr. Hunter: The big question is how do the churches and synagogues get something like this going? The coalitions which have come into being thus far have only come into being because of crises. The only other way I can see such a coalition coming into being is perhaps through the concerted coalesced leadership of maybe 8 or 10 national religious leaders. If 8 or 10 such leaders became convinced of the necessity of a coalition and decided to bind themselves together to bring this to pass they might be able to shock the religious community into doing it. But how do you get them started? At the present time I don't believe our churches see this in relation to that enormity.

Dr. Wilson: This is a way the churches could move out in a positive way. The churches might come together around something like the soil, or land back. I would hope that out of this would come something worthwhile, a massive move to let Congress know they are the servants of the people, and we should express our demands. They are there to do the things that are in the best interest of this country. If we are not willing to do this we will be going around in circles.

Dr. Spitz: With real appreciation for the kind of thing that has happened in Denver and Detroit, I would like to express two hopes:

1. That we find out how we can make sure that what good things have occurred will be continued some way or other. Maybe it isn't possible. Perhaps it always has to be an outside voice; if it doesn't, we should provide for this continuity.
2. A multiplication of this kind of effort is necessary. Would we ever be able to staff up to the point where we could have staff in a number of situations?

If the program continues as it has existed my people would be interested in answers to those two questions.

Now, with regard to 1970 Operation Connection, I hope you will convene some kind of committee, Bishop Hines, which will make recommendation back to the participating groups. To that kind of effort, to which I would give high priority, would Operation Connection be the kind of organization through which the objectives could be carried out? We hope not only to be able to produce statements, but to become actually involved. The Lutheran Council would want to know whether it should be asked to put its money in one basket or to divide the money into two or more baskets. Perhaps Operation Connection is at least a forum in which responsible people within the religious groups can discover and agree on the kind of directions they want this legislative effort to take.

Bishop Crowther: The idea of training other Denvers is tremendously feasible. However, and I hate to bring in a personal note, but such people as we are facing real questions: I have a family and I have no other income. Come July, that gives us only two more months, and it could end at the end of September. Can Operation Connection survive from financial crisis to financial crisis?

Dr. Spitz: If there is no indication of additional revenue coming before the first of July I don't see how we can do anything else responsibly than to ask our staff to look for other positions.

The staff, all three of them, have for us and in our behalf, learned a great deal about process, but whatever benefit there has been in the learning which they have had from their experience, I hope there is some way of sharing it with us so that we can share it for what it is worth.

It should be noted that Mr. Zatinsky has voluntarily gone of half salary, Mr. Kidder is unpaid, and Bishop Crowther took the executive directorship in good faith, at which time he was forced to resign his work at the Center for the Study of Democratic Institutions.

Dr. Hunter: Would it be out of order to apply pressure on the two who did not come through on their pledges? The NCC never made a commitment but they voted in favor of the plan for this year. They have a moral responsibility for some kind of participation in this budget. But it might not hurt to try the other two groups and I would be glad to approach both bodies.

Mr. Zatinsky: I believe a little arm twisting would be in order. Commitments were made and we have a difficult situation now. I believe they should be reminded of what transpired.

Bishop Hines: The Presbyterian Church South has said definitely that they cannot come up with their \$5,000.

Dr. Hunter: Yes, but John Anderson is a moral man and should be confronted with a moral commitment.

Rabbi Tanenbaum: I'm unclear about where we stand. Are we asking for the continuation down through the end of the program year? I had a sense that there was some possibility of continuing for a year beyond this.

Bishop Hines: Operation Connection 1970 would be contingent on a special committee wrestling with certain aspects of it. The problem now is what to do about our financial commitments for '69 -- how to get that accomplished and what to tell our staff.

Mr. Christison: I cannot go beyond the present commitment which I enunciated today. I think the staff has to look at the situation as it is right now, make more contacts, see what can be done with the Roman Catholics, and shortly come to a decision.

Dr. Hunter moved and Mr. Christison seconded the following motion, which was carried unanimously:

That we adopt a two-fold strategy today: to try to do one or both of two things: to get \$30,000 from the denominations that did not renew their pledges before the end of June and/or approach some new sources (which might include present contributions) for \$30,000, and if it is forthcoming from either or both of these sources by the end of the month we are in business for the rest of the year. If we fail to get it, then on July 1 we go on notice of closing down as of the end of September. However, if some new money is assured we will then decide on July 1 if and when the program will close down.

Mr. Nesmith: Is this model one we want to replicate on a broad scale across the country? Do we move out of IFCO, ignore whatever processes aid us, pull back from JSAC? Can we correlate our Denvers to the above already existing channels? I am not sure there is a lasting commitment. Our commitment was particularly to an interfaith set-up. This nation needs for the religious community to coalesce more than we have ever done before. Whatever amount of time we have left, whether to July or September, that time should be spent in appraising what Operation Connection could do as an inter-faith action on a national level. We have to make JSAC, IFCO, etc. operate on the Denver scene or get out of them. I think a good answer to what our relationship ought to be would help us best to respond in 1969.

Dr. Hunter: This applies to '70 because we have made a moral commitment for '69 and I believe we should push for that.

Mr. Nesmith: I have a question for the staff: Can there be some balancing of priorities?--What model of action might be appropriate for us to pursue that would provide a basis for reflection on whether or not we will be in operation in 1970?

Rabbi Tanenbaum: One concern we need to face, in terms of trying to move to the level of scouting out of a series of program designs. -- A

very important factor in that for me is that involved in the inter-faith aspect of this is one which has to be faced by those in the Protestant community. The Roman Catholic and Jewish communities' response has to do with the fact that both communities have had this situation of priority in their communal life. The Roman Catholics are in a crisis now about education. They are ^{more} geared to supporting the symbolic than the actual. The same is true in the Jewish communities.

Mr. Christison: The question is, can you add it all up and make anything out of it? I would hope that the chairman would have the patience to continue to lend leadership to this group and out of it could come some development for 1970.

Bishop Hines: I will be glad to name a special committee to work on a consultation for 1970.

Mr. Nesmith: We need to test the interest and capacity of the staff in proposing potential models for moving on a national priority question with some feedback by mid-summer. This would be part of the process of the new committee's involvement by the time of a September meeting.

Rabbi Tanenbaum: However the finances work out in relation to the September meeting, might it not be a more profitable use of that meeting if we could schedule into that agenda, and allow enough time with some person or persons who have real competence in this field, to bring in a small group to participate with us in a discussion of the question so we could have some exposure to the problem. This would be helpful to build into the program.

Mr. Nesmith: The critical issue is not to get economists' views re budget. The critical question is not whether we need X number of billions in housing more or less, but how we, in terms of our philosophy, are going to move on the problem. "Government is a decisional body, not a productive body."

There was agreement that the Chairman, with the staff's help, would get a committee together for a September meeting.

Mr. Zatinsky reported that for regularizing the revenue status of Operation Connection the following motion would be in order:

To approve the substitution of the word "opportunities" for the word "power" in the Articles of Association (III) and to approve the necessary amendment of the Articles to accomplish such substitution, and otherwise to approve any further amendments of form in the Articles of Association, By-laws and literature of Operation Connection to secure approval of the Internal Revenue Service of its exempt status.

The motion was made by Mr. Christison, seconded, and carried.

The meeting adjourned at 2:30 p.m.

כנסת הרבנים

THE RABBINICAL ASSEMBLY

3080 BROADWAY
NEW YORK, N. Y. 10027

June 13, 1969

Dear Colleague:

During the past year, Edward Gershfield lectured to the Ontario Region on the question of the Yom Tov Sheni and Agunah question. Seymour Siegel spoke to the Washington Region on the Ethics of Heart Transplants and Shalom Paul addressed the Chicago Region on matters of Biblical scholarship.

Each of these assemblies was received with great enthusiasm by members of the various regions who had the opportunity to participate in them and each of them was made possible through the good offices of Bernard Mandelbaum.

Several years ago, Rabbi Mandelbaum offered to arrange for a member of the faculty to address regions at a Kallah. It is proposed now that a program be drawn up whereby three to four regions each year would be offered the opportunity to take advantage of this arrangement, and in the course of a three year period, all existing regions would have shared in the benefit of a program of study under the sponsorship of the Seminary faculty.

Since we are making arrangements now for the coming years, we would appreciate hearing from leaders or members of the respective regions when they might anticipate having a Kallah during the coming year and what areas of Jewish study they would want to concern themselves with. You will learn shortly of a proposal at a recent Executive Committee meeting concerning regional discussion of the Yom Tov Sheni question.

May I urge that each region arrange to hold at least a one day meeting devoted to the Teshuva, and I would appreciate hearing from you the results of these discussions.

Sincerely,


Ezra M. Finkelstein
Chairman on Regions

EMF:lw

RABBINICAL ASSEMBLY EXECUTIVE COUNCIL MEETING

June 11, 1969

MINUTES
EXECUTIVE COUNCIL MEETING

PRESENT: Rabbis Jerome Bass, Max Davidson, Gilbert M. Epstein, Ezra Finkelstein, Theodore Friedman, Joel Geffen, Simon Glustrom, Mordecai Halpern, Harry W. Katchen, Wolfe Kelman, Jacob Kraft, Pesach Krauss, Benjamin Kreitman, Saul Leeman, S. Gershon Levi, Murray Levine, Jerome Lipnick, Judah Nadich, Ludwig Nadelman, Stanley Rabinowitz, Nathan Reisner, Max J. Routtenberg, Sidney Shanken, Ralph Simon, Philip Spectre, Joseph Sternstein, Saul I. Teplitz, Moshe J. Tutnauer, Mordecai Waxman.

Budget Committee: Ralph Simon

The proposed 1969-1970 budget was reviewed. It was suggested that the expense item listed as "salaries" be amended to read "salaries, including pension, housing allowance, insurance, etc."

The budget, as amended, was approved.

Israel Foundation: Ralph Simon

Since the previous meeting of the Executive Council which had authorized the President to negotiate and conclude arrangements for the formation of the Israel Foundation, the following agreements have been reached.

Structure: The Board of Directors of the Israel Foundation will consist of four representatives of the Rabbinical Assembly, four representatives of the United Synagogue, two representatives of Women's League, two representatives of the Seminary, two representatives of the World Council of Synagogues. The Rabbinical Assembly delegates are Rabbis Myron Fenster, Ralph Simon, Stanley Rabinowitz, and Mordecai Waxman. The first meeting will be held in August 1969.

Executive Director: This position must be held by a member of the Rabbinical Assembly, and will be filled through the normal placement channels of the Rabbinical Assembly, with the Placement Commission recommending candidates to the Board of Directors of the Israel Foundation. The Board will elect the Executive Director who will then be responsible only to it.

Funding: The Israel Foundation will be funded by part of the proceeds of the newly revised Building Spiritual Bridges - Klal Yisrael Fund campaign. This campaign will be carried out by the USY groups in the various synagogues, with the cooperation of the rabbis and congregations. The merger of these two projects will provide for a broader, more meaningful campaign with which the younger and older generations can identify. It is anticipated that the first year's campaign will raise at least \$100,000, which is far more than the individual campaigns raised in the past.

The Rabbinical Assembly representatives on the BSB-Klal Yisrael Fund are Rabbis David Clayman, Myron Fenster and Hillel Friedman.

In order to guarantee the continuation of existing commitments in Israel which have been recipients of funds from the BSB or the Klal Yisrael Fund, a system of priorities in allocations has been agreed upon:

The first \$7,000 raised will be used to engage a part-time director for the campaign, prepare program material, provide field services, etc. 25% of this amount will be returned to the USY regions which have participated in the campaign, to be used for the USY Israel program and scholarship purposes.

The next \$50,000 is earmarked for the Student Center in Jerusalem; again 25% of this amount will be returned to the USY regions.

The next \$20,000 is earmarked for the Klal Yisrael Fund.

All funds over and beyond these priorities will be divided equally among the Seminary, the Rabbinical Assembly and the United Synagogue. The Seminary and the United Synagogue have agreed to return 25% of their share to the USY. The Rabbinical Assembly will use 25% of its share for youth work in Israel.

Purpose and scope: The purpose of the Israel Foundation is to coordinate the activities of the Conservative movement in Israel. Each of the constituent groups retains control over its own projects, and may initiate new ones. No partner in the Foundation may veto the activities of another. Each partner may choose to call upon the Executive Director for advice or assistance, and it is hoped that eventually, with the growth of confidence in the Foundation and in its Director, individual projects may be turned over to the Israel Foundation. Hopefully, the Foundation will enable us to work together in some areas, while working independently in others.

The Israel Region of the Rabbinical Assembly will serve as an advisory body to the Foundation and its Director.

The Executive Council unanimously voted to approve the arrangements made for the constitution of the Israel Foundation, the structure of its Board of Directors, and the choice of an Executive Director. It further unanimously approved the merger of the BSB and Klal Yisrael Fund into one campaign, and the schedule of fund allocations. Finally, it unanimously expressed a vote of thanks to the President for his endeavors in these matters.

Conservative Congregation in Ashkelon: Philip Spectre

Rabbi Spectre, who serves as rabbi of this congregation, had arrived from Israel the day before the Executive Council meeting. He presented a brief report about the congregation which was formed three years ago by a group of Israelis, with the assistance of Moshe Cohen, a member of the Rabbinical Assembly, who lives in Ashkelon.

The town has a population of 40,000; the congregation has a membership of 100 families, mostly wage-earners, coming from a variety of countries of origin (including sabras). There are 130 members in the youth group; 600 attended High Holiday services. The congregation had no rabbi until this past year, when the Klal Yisrael Fund and the United Synagogue enabled Rabbi Spectre to take the position.

As a community-centered synagogue holding "family" services (mixed seating), the congregation has had good press coverage during the year. An American donor is willing to provide funds toward a building, but it has been extremely difficult to obtain land from the city. Only recently, however, the municipality did agree to provide land for a synagogue.

The Executive Council expressed its warm appreciation to Rabbi and Mrs. Philip Spectre for their efforts and achievements in Ashkelon.

It was suggested that all Rabbinical Assembly members be sent a listing of Conservative synagogues and projects in Israel, to be publicized within their congregations, so that tourists may visit them. This suggestion will be implemented for next year.

Rabbinical Assembly Shikkun: Ralph Simon

Under the chairmanship of Aaron Wise, a committee in Israel is negotiating for land on which to build a Rabbinical Assembly housing project of some 20 - 25 units which will be available for rental -- not for sale -- for varying periods of time. The units will have one, two or three bedrooms; the projected rentals will be between \$175 - \$225 a month.

The committee has recommended that the Kabir Architectural and Engineering Firm be engaged to design the plans, supervise construction, obtain all necessary permits, and in general see the project through its completion.

The estimated expenditure for the shikkun is \$350,000-\$450,000, which can be raised from two sources:

- a) An initial investment from Rabbinical Assembly trust funds, repayable at 6% interest;
- b) Debentures purchased by Rabbinical Assembly members, repayable at 6%. The investors would enjoy priority in renting apartments. It is anticipated that with 75% occupancy, the project should bring in 10% of the cost of investment, which will be used to pay the 6% interest charges and help amortize the loan.

The Executive Council voted to **authorize** the President, in consultation with colleagues in Israel, to commit a sum not to exceed \$3500 for initial studies, projections and blueprints preliminary to the construction of the R.A. Shikkun.

Committee on Jewish Law and Standards: Benjamin Kreitman

The yom tov sheni responsum announced at the 1969 Convention, which makes the observance of the second days of the Festivals optional rather than required, will shortly be supplemented by additional responsa now being written.

Several members present expressed their regret that the responsum regarding yom tov sheni was publicized before guidelines were available. It was felt that rabbis should be provided with literature including all the opinions on the subject, suggesting ways of implementing the decision to do away with the second day if that is the decision of the rabbi and congregation, and also providing guidelines for enhancing the observance of the second day.

should it be decided to retain it. One must not underestimate the importance of the responsum which leaves each rabbi and congregation free to observe or not observe the second day, as this involves the Hebrew luah which has occupied, historically, an important position in Judaism.

A special conference on the subject of yom tov sheni had been announced at the 1969 Convention. The importance of such a conference was recognized, to discuss the social and philosophical implications of the decision for the entire fabric of Conservative Judaism, and to explore ways of implementing the responsum in a creative manner within each congregation. However, the Committee on Jewish Law and Standards has requested that this conference be postponed until all the material could be prepared. The Committee has invited the participation of all members of the Rabbinical Assembly who wish to submit written opinions and comments.

It was suggested that the entire question be discussed within the various Rabbinical Assembly regions and congregations, as this was a decision that had to be resolved locally. The members of the Conservative congregations are quite confused about the question of yom tov sheni, and are seeking guidelines.

Other members present felt that a conference at which the Rabbinical Assembly members could study the implications of the responsum collectively, and could contribute ideas and suggestions for its implementation, should precede congregational discussions.

In reply to a question about reopening the question of yom tov sheni, it was explained that while a decision of the Committee on Jewish Law and Standards may not be debated at a Convention, if enough members of the Rabbinical Assembly do not like a particular decision, they may introduce a resolution at a Convention to reopen the question, or may direct such a petition to the Committee itself.

A brief review of the development of the responsum was given. A resolution of the 1967 Convention asked the Committee on Jewish Law and Standards to reconsider the previous decision on yom tov sheni. The Committee then met at least ten times and the minutes were circulated among the membership. Various responsa were prepared, and their opinions consolidated into one.

Rabbi Mordecai Halpern reported that since the 1969 Convention, ten Conservative rabbis in Michigan have met twice and considered a "phased withdrawal from yom tov sheni, and a series of implementations". Finally, in a full meeting of his own congregation, at which the question was discussed, the responsum received a favorable reaction. Rabbi Halpern suggested that each region of the Rabbinical Assembly discuss the issue in the light of local needs and practices, that this be followed by discussions in the congregations, and that the results of local discussions be brought to a conference or a convention.

The Executive Council unanimously voted to suggest to the Chairman of the Convention Committee that a study session on yom tov sheni be scheduled for the 1970 Convention. The President of the Rabbinical Assembly was asked to note in one of his periodic Newsletters that the suggestions and opinions of the members and regions are requested. The Law Committee was asked to collate all relevant material and distribute it to the membership.

Committee on Community Service: Judah Nadich

The Chaplaincy Committee of the JWB reports that the government has reduced its request for Jewish chaplains to 80. However, only 53 chaplains are available, as follows: Reform - 24; Orthodox - 22; Conservative - 7.

Faced with this problem, the heads of the three major rabbinic groups met. It was discovered that, contrary to general belief, the Orthodox had not done away with the chaplaincy requirements. In reality, only Yeshiva University has done away with the compulsory chaplaincy. The Rabbinical Council of America insists that no rabbi be admitted to membership if he is eligible for the chaplaincy and has not enlisted. The Conservative movement is strongly urged to reopen the question for study at our next convention. The Reform movement, which has been considering withdrawing from the compulsory chaplaincy, will reconsider the question at its Houston Convention, to be held in mid-June.

Rabbi Nadich reported that of the 24 men in the class of 1969, three will enter the chaplaincy, 16 are being considered for community service posts, and the remainder have not yet become members of the Rabbinical Assembly. The three men who volunteered for the chaplaincy are part of the Seminary's special program for the training of chaplains.

Rabbi Nadich reminded the Executive Council that the Commission on Community Service was constituted for a three-year period, at the expiration of which period the Rabbinical Assembly was to decide whether to continue it, modify it, or reinstate the previous system of compulsory chaplaincy. Such a decision should be made at the 1970 Convention, since the three-year period will be up during the year following, and the members of the graduating class of the Rabbinical School should be apprised of our decision at the beginning of their senior year (1970).

The Executive Council authorized the President to appoint a special committee, to include members of the Rabbinical Assembly, the students and the faculty of the Seminary, to study the continuance of the Committee on Community Service, with special reference to the chaplaincy.

World Jewish Congress: Wolfe Kelman

Rabbi Kelman presented a brief report about his participation, on behalf of the Rabbinical Assembly, in the meeting of the Governing Board of the World Jewish Congress, which was preceded by his participation in the Jewish consultation with the World Council of Churches in Geneva.

The purpose of going to Geneva was to discuss with the leaders of the World Council of Churches the question of Jerusalem, the Christian Holy Places, and the Arab refugees. The latter question is on the agenda of the Council's Executive meeting in August 1969. While Rabbi Kelman represented the Rabbinical Assembly, there were two other members of the R.A. on the delegation: Marc Tannenbaum of the American Jewish Committee, and Arthur Hertzberg who presented a paper. Professor Shmaryahu Talmon of the Hebrew University read a paper on Jerusalem which stressed that the Bible did not find any incongruity between the Jerusalem of political reality and the holy Jerusalem shel ma'alah, a discrepancy which appears to present some difficulties to Christian understanding.

The Governing Board meeting of the World Jewish Congress disclosed that the problem of Arab propaganda is much greater in Europe than in the United States. The meeting was marked by a confrontation between some of the Israel and diaspora representatives. The Israelis requested that during the current crisis and for the foreseeable future the diaspora Jewish leaders accept a moratorium on public expressions of opinion about Israel's political stand. The diaspora representatives acknowledged the fact that the Israelis, and not they, were bearing the loss of lives, but asked what channels were available for them to express their views. Another question discussed was whether Israel has a superior claim to authority over relations between Jewish communities outside of Israel (e.g. between American and Russian Jewish communities).

The Governing Board of the World Jewish Congress passed a resolution reaffirming the support of the total world Jewish community of Israel's insistence upon a contractually-arrived-at peace treaty.

1969 Convention Resolutions

As there was insufficient time for a full discussion and vote on these resolutions at the 1969 Convention, they were referred to the Executive Council. The Chairman of the Resolutions Committee has requested that they not be acted upon, as they were designed to trigger a full scale discussion about the Conservative movement, the synagogue, American and world Judaism.

Discussion centered about the value of acting upon these resolutions without the broad participation of the membership who have not had the opportunity to think through and discuss the issues. It is regrettable that the Proceedings of the Rabbinical Assembly, which are the historical annals of our movement, will not include any resolutions in the 1969 volume, but one must accept the fact that the Convention did not fully discuss nor adopt these resolutions.

The Executive Council voted to defer action on these resolutions, and to pass them on to the new Convention Committee as a working paper. It was further suggested that the Convention Committee might wish to plan specific sessions based on the proposed resolutions which would provide a springboard for discussion. Each session might then end with the adoption of a resolution.

The Executive Council expressed its gratitude to Rabbi Jacob Neusner for the efforts he and the Resolutions Committee had expended, and its regrets that these resolutions could not be acted upon.

1970 Convention: Saul Teplitz

The Convention will be held April 5-9, 1970, at the Concord Hotel. The Convention Committee is open to all program suggestions.

Joint Prayer Book Commission

This Commission has been reactivated under the chairmanship of Max Routtenberg. The ten members of the commission, all Rabbinical Assembly members, were appointed half by the R.A. and half by the United Synagogue. Preparations are under way to revise the Sabbath and Festival Prayerbook.

Our present contract with the Prayer Book Press has inhibited revision of the text, but that contract expires in 1972 and the copyright then reverts to the Joint Prayer Book Commission of the Rabbinical Assembly and the United Synagogue.

1971 Convention

It was previously recommended that the 1971 Convention be held in Jerusalem. A chairman will shortly be appointed.

The meeting was then adjourned.



The American College in Jerusalem

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ONE EAST 42 STREET
NEW YORK, NEW YORK 10017
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14 BET HAKEREM STREET
JERUSALEM, ISRAEL

June 9th 1969


Dear Colleague:

At our last convention a resolution was passed urging all of our men to encourage our college students to spend a year or more of their college education in Israel. I have recently become associated with The American College in Jerusalem, the newest institution of higher learning in Israel. This college will afford an opportunity to a large number of American students to study in Israel who otherwise would not have been able to do so because of the language barrier. All courses at The American College are taught in English and Hebrew is a required course of study.

I need not tell you how great an impact a year or more in Israel has on the young impressionable college student. I, therefore, urge you to put the enclosed article in your synagogue Bulletin and to use every means possible to influence your young people to take advantage of this opportunity to study in Israel.

Any help or suggestions you can give me that will bring The American College to the attention of the American Jewish community will be greatly appreciated.

Yours truly,


Leonard J. Goldstein
Dean of Administration

P. S. Please put The American College on your synagogue mailing list.

The American College in Jerusalem

CORRESPONDING OFFICE:
ONE EAST 42 STREET
NEW YORK, NEW YORK 10017
(212) MU 7-2570

14 BÊT HAKEREM STREET
JERUSALEM, ISRAEL

For Synagogue Bulletin:

ATTENTION ALL COLLEGE BOUND STUDENTS

At last it's happened!

In Israel there's now a college which is conducted in the English language.

This pioneering achievement now makes it possible for young people, eager to study in Israel, to get their college education even though they have not mastered Hebrew.

Chances are that when they have finished their studies they will have learned Hebrew, for there are required courses in the language there and you can't live in Israel without absorbing the language.

But the extraordinary happening is that because of the efforts of those who have founded this school, known as The American College in Jerusalem, higher learning is now possible for those who want to take advantage of living and studying in Israel.

Founder and first president of the school is an imaginative savant, Dr. Norman Greenwald, who was Professor of Political Science at Brandeis and the College of the City of New York.

The school is now a year old with 100 young men and women enrolled. There is an excellent faculty of American and Israeli scholars and lovely facilities in Jerusalem.

An American office for the school is now headed by Leonard Goldstein, the Dean of Administration, at 1 East 42nd Street, New York City. Dean Goldstein is taking applications for those interested. He will send data if you write him. He will also be happy to hear from members of the community who are interested in supporting a new institution such as this.

At last it has happened!

THE AMERICAN JEWISH COMMITTEE

Notes on
Institutional Implications in Involvement of
Under-Forty Year Old Leadership.

Remarks by Will Katz at AJC Department Heads Meeting, 6/17/69.

1. These comments are focused on institutional and organizational implications only. (Program concerns are outside the scope of this presentation.) Remarks are based on impressions and judgments derived from assessment of field reports, discussions with field staff and first-hand observations in the field.

Subject to be considered in two sections--(1) 30 to 40 year old age group and (2) the 20 to 30 group. Basic difference between the two groups is that the first may be expected to give the agency skills and/or funds to help implement its concerns. The second group is more likely to want to receive services and other resources. Thus, each represents a different kind of challenge for the agency.

2. The AJC has always tried to encourage the participation of 30 to 40 year old leadership. In 1937, for example, approximately 30% of its top lay governing body were 40 years old or younger. YOUTH may be the fashion this year, but the interest has always been with us.

In addition to the usual reasons for organizational continuity, AJC older leadership have encouraged involvement of younger persons as their way of preserving Jewish identity and survival.

3. However, aside from these reasons, the development of younger leadership is particularly necessary now for reasons arising out of present-day American society and agency needs:

a. the 30 - 40 year old group is in general more likely to understand and accept change, recognize where it is needed, and work for it.

b. they are at ease with the fast-changing new technologies which affect our daily lives and, more important, many young Jews occupy career positions where their experience can be helpful in using these technologies to affect changes in matters of AJC concern.

c. they tend to be "activists" and, thus, insofar as the AJC may decide to adopt a policy of increased functional services in local communities, they will be needed to carry out such programs.

d. they may become increasingly important in our future fund raising efforts. The day of the Jewish big giver may be declining as family owned enterprises merge with larger corporations and the next generation of Jewish wealth comes from corporate salaries and stock options. But if less Jews amass great wealth, a greater number will probably enjoy above average incomes because of their technical or professional training or for other reasons. Thus, our fund raising may have to count on smaller gifts from a greater number of givers. If so, the 30 - 40 year old group will be the one we will have to open up for this purpose.

e. lastly, there are just going to be more young people in the future American population and the 30 - 40 year old group will increase in influence for demographic reasons alone.

4. But--there are also other areas where I believe we need to clarify our thinking and directions regarding the 30 - 40 year old leadership group:

a. There is a tendency, as I hear it from laymen, to regard this matter simplistically as a YOUTH vs AGE kind of stereotype. They talk of recruitment of young people as an end in itself, as if youth per se were some special form of talent.

We should be clear that when we talk about "YOUTH" we are only using a shorthand symbol for those who are ready to see the need for change in the agency and willing to offer their time, skills and funds to help bring it about. The true differential, and the criteria for selection of leadership in this regard, should be based on individual perceptions, abilities and resources in the readiness to accept change. This is what makes one man 60 years young and another 30 years old!

b. There has been a significant increase in the number of chapter chairmen and chairmen of chapter standing committees who are under 40, some even under 35. But to an unknown extent, the emergence of so many young

leaders is being counter-balanced, it seems, by the withdrawal, or at least the absence, of older leaders. We could be much happier with the presence of so many young people at the last Annual Meeting if they represented an addition to the AJC stalwarts who used to attend in the past. Few of the younger chapter leaders have yet shown the ability or the willingness to support the agency financially in amounts that could replace the potential loss of gifts from "older" AJC'ers. Nor, despite their activism, have they yet attained the civic influence and prestige some of their elders possess which can be used to affect changes in community "establishment" circles.

(1) The trend toward younger leadership is not simply the outcome of our direct efforts, there are demographic reasons, of course. But, institutionally it is more often the converse result of our having placed increased emphasis in chapter programming on direct action in contrast to the functions of catalyst or "bridge", and on "visibility" in contrast to working "behind the scenes".

With this emphasis, we are attracting younger people who enjoy getting involved in direct services with specific objectives and limited scope. This is fine! But, we have failed to see these developments in relation to our entire organizational system. I believe we have been over-absorbed in these activities to the neglect of other approaches to the same issues which are more likely to attract the interest of older members so that they, too, can feel the agency needs them to do their share in the way they can be most effective.

For example, field staff report that the attitude of most chapter members in major cities toward urban issues ranges from apathy to near hostility. This is true for members in all age groups, but particularly affects those over 50. Yet, we are doing relatively little about it.

We used to devote a good deal of staff time to membership education activities. This was an operational result of the way we have viewed

the membership. We felt that informed members who were respected in the community, even if they were not active in chapter programs, could play important roles as individuals in influencing and changing attitudes among their peers in the course of their normal business, civic and social associations. This added meaning and purpose for AJC members who did not choose to be "active". Many of them were older people.

Secondly, we are not calling often enough upon key individuals of stature for the help they can give. In major AJC efforts in the past, we went to older, top leadership for counsel, ideas and action on a highly targeted basis. Sometimes staff and laymen met with such people one-by-one for a series of individual interviews. Regardless of the results, this gave the older leaders a sense that we needed them.

This kind of work is time consuming and requires the highest interpretative skills. It means dealing with men who may not be as easily approachable as the younger men. It often leads to no directly visible results.

From a long range, institutional viewpoint, however, the results may show up later in a gift to our supplementary campaign or through attendance at the Annual Meeting. But unless the agency shows a more affirmative sensitivity to these aspects, and clarifies its institutional expectations from functional activities, field staff will continue to deploy a greater proportion of their time on those activities which involve younger leadership only since this is where their efforts receive recognition.

The point here is that in working with younger people we have drifted away from previous operating styles without thoroughly examining where we need to change and what we should give up.

(2) Secondly, as we work more and more with younger adults, I think we will find a strong challenge to sharpen our procedures for educating and indoctrinating this group in AJC strategies and techniques,

on the one hand, and to become more receptive to learning from them on the other.

Whatever operational concepts we adopt as agency style, members will have to be familiar with these ideas. Younger members may offer innovative and more daring viewpoints, while they do not seem particularly interested in learning from the past experience of others. They are eager to offer their own beliefs, but do not listen easily to institutionalized counsel. We will have to be sure and confident in urging our own AJC positions while reacting to and learning from theirs.

5. The 20 - 30 year old group represents a somewhat different picture. There are relatively few AJC members of this age and they fall roughly into two categories. Both look to the agency for some kind of service or assistance. One consists mostly of college age or post-college children of older members. They look to AJC, if at all, for informational material with which to write term papers, etc. (Perhaps, if we invested the effort to talk with some of them, we may find they could be helpful in implementing programs we develop on college campuses).

The second category of members in this group includes only a handful of young people who may possibly represent forerunners of things to come. They have clearly defined objectives of their own and have their Jewish organizational roots elsewhere. They come to the AJC either to secure funds, expertise or endorsement for their own objectives or to "infiltrate" the Jewish "establishment".

In working with this category, the AJC must decide how broad and eclectic it wishes to become.

CONFIDENTIAL
COPY FYI

cc: Mr. Milton Zatinsky ✓

June 18, 1969

The Most Rev. Joseph L. Bernardin
U. S. Catholic Conference
1312 Massachusetts Avenue N. W.
Washington, D. C. 20005

Dear Bishop Bernardin:

As a consequence of my attendance at the meeting of the Executive Committee of Operation Connection last week I am constrained to share with you a concern about the work of that organization during the latter part of this year. I believe I am correct in saying that all of us who were in attendance shared very positive reactions to the work being undertaken currently by the new Executive Director, the Right Reverend C. Edward Crowther and his associates, Mr. George H. Kidder and Mr. Milton Zatinsky. The considerable documentation presented pertaining to the work in Denver provided an impressive story and a first-rate example of the kind of unique linkage service which Operation Connection was organized to provide. There is a considerable short-fall in the budget for 1969 which could cause the program to end on September 30 and which is the focus of my concern.

I remember being present at a solemn meeting of the Executive Committee when we determined whether to hold Operation Connection to its original eight or nine month plan, to continue the operation on the same scale for the year 1969 or to adopt an expanded two-year program. Cardinal Wright was represented at that meeting by Father Higgins. It was unanimously agreed that the second of these three possibilities should be endorsed and that Operation Connection should continue its same limited program on the same budget for the year 1969. The decision to do this was unanimous, although when it came to committing funds for 1969 certain members present did so while others were unable to do so and indicated that a report would be forthcoming at a later date. Father Higgins was one of those who gave general approval to the decision but was not able to commit his organization financially for 1969.

The Most Rev. Joseph L. Bernardin
Washington, D. C. 20005
June 18, 1969

Page Two


On the strength of this action a new Executive Director was hired for the year 1969 and the program undertaken. With no indications to the contrary it was expected that the participating organizations would continue to back the program in 1969 at the same scale as in 1968. All have done so with the exception of the Presbyterian Church in the U. S. and the United States Catholic Conference. The payments from these two sources in 1968 were: Presbyterian U. S. , \$5,000; U. S. C. C. , \$25,000.

To date \$32,000 have been contributed in 1969 from the United Presbyterian Church, the United Church of Christ, the Episcopal Church, the Lutheran Church in America and the American Baptist Convention. Additional pledges which we are assured will be paid will provide a total of \$17,500 from The United Methodist Church, the United Church of Christ, the Lutheran Church in America and the American Jewish Committee. With a balance at the beginning of the year in the amount of \$6,500 this brings our total expectation for 1969 to \$56,000. Even after cutting expenses drastically, with Mr. Zatinsky going on half salary, although working full time, the entire operation must be closed down on September 30 unless additional funds are found. Our concern about this eventuality relates not only to the program but to the contractual and moral responsibility which we undertook when we persuaded Bishop Crowther to leave the Center in Santa Barbara and work for us for a period of one year. In response to this concern the Executive Committee last week voted to explore other sources of funds during the month of June, to reapproach the Presbyterian Church U. S. and the U. S. C. C. , and by July 1 to take whatever action was required for the remainder of 1969 as a result of our fiscal situation. If Operation Connection is able to continue throughout 1969 the Executive Committee at its next meeting will then face the question of operating during 1970.

Remembering the healthy involvement of the U. S. C. C. in Operation Connection during 1968 I am wondering if there is any possibility of supporting the 1969 budget on a reduced scale to the end that the organization might be able to continue its program and meet its commitments for this calendar year. If it were possible for you to make a contribution of \$10,000 for this year I am hopeful that, with other income, Operation Connection could finish the year. Needless to say there will be no commitments made for 1970 which go beyond the funding promises in hand.

I am sure that you would wish me to share this concern with you despite the financial limitations which restrict all of us, and my personal respect for you has made it easier for me to do so. My very best to you in everything.

Cordially,


David R. Hunter

DRH:dp

ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

315 Lexington Avenue
New York, N. Y. 10016

MEMORANDUM

Send to Rabbi ^{Marl} Tanenbaum at AJC

R. Maan

To: Samuel Dalsimer

From: Benjamin R. Epstein

Date: June 21, 1969

Subject: Consultation between members of the World Council of Churches and Representatives of Jewry - Geneva, Switzerland May 27-30, 1969

This is a brief report of the Conference I attended in Geneva between "Members of the World Council of Churches and Representatives of Jewry," on May 27-30. This is the second such meeting, the first attended last year by Alex Miller and Dr. Ernst L. Ehrlich, European Director of the International Council of B'nai B'rith. Dr. Ehrlich has served with Gerhart M. Riegner of the World Jewish Congress as the Jewish part of the secretariat. These meetings are completely off-the-record.

The central theme of the conference was "Jerusalem in the Christian and Jewish Traditions." There were two papers presented by Jewish spokesmen and two by Christians. There was also a presentation and discussion of the topic, "Religious Education and Prejudices," as well as a report on "Human Rights and Religious Liberty."

With respect to "Religious Education and Prejudices," the question raised was how can scholars, Catholic and Protestant theologians, make changes in doctrine unless the church makes these changes. It was pointed out that textbooks are only tools and that the theology that the teachers believe in has the most important impact on what they teach.

Dr. David R. Hunter, who is Deputy General Secretary of the National Council of Churches of Christ in the USA, emphasized that the tensions between Christians and Jews go back to the historic role of anti-Semitism in Christianity. If we are to move forward we must understand the basic conflict. We must study how we can work together without expecting to remove basic theological differences. However, these differences should be played down so that each side can understand the other's views in an effort to build Christian-Jewish relations.

The President of the Protestant Federation of France, Mr. Charles Westphal, said that progress could not be made unless Christians recognize the anguish of the past 2,000 years and Christian responsibility. Only then can Christians learn about Jews and develop a meaningful relationship. Dr. Hunter indicated that Christian theology is changing and he expressed the hope that Jewish theology will, too. He added that at an ADL sponsored meeting in Atlantic City last year he stated that theology was most important but now he feels that the teaching of children is of primary concern. I reported on our jointly sponsored program with the Catholics, "The Image of the Jews" and made the point that information about Jews helps to reach better understanding and urged that similar programs be considered by the Protestant churches.

The papers which related to the subject of religious education and prejudices were presented by Pastor Anker Gjerding and Dr. Hunter and are available should you wish to see them.

The central theme of the conference related to Jerusalem and the papers by the Christians were "Jerusalem - Viewed from the Christian West," by Professor A. Denis Baly, of Kenyon College Ohio, and "Jerusalem in Christian Tradition," by Dr. John Karawidopulos, Professor of Theology at the University of Thessaloniki in Greece. (Professor Karawidopulos could not obtain permission from the Greek government to attend the conference and his paper was read for him.)

The first paper emphasized the Christian Holy places, the importance of Jerusalem historically in the Crusades and the role of the various Christian sects in Jerusalem. Dr. Baly's paper urged that Jerusalem should become "negotiable" and hoped for some kind of separate administration of a neutral character in which Jews, Muslims and Christians would be equally represented.

The paper by Dr. Karawidopulos centered on the theological role in Christian religious tradition making the point that Jerusalem is not so much ". . . an historical place but a theologic concept" which he described as "Jerusalem in the heavens." This "new Jerusalem" is the goal of all creation. It is the metropolis of a new earth and of a new heaven." He pointed out that to the orthodox church the historic earthly city of Jerusalem remains the "holy land" but that the heavenly Jerusalem is the object of theological expectations.

Rabbi Arthur Hertzberg of the United States presented an excellent paper in which he stressed "that the preservation of the Jewish spirit is the fundamental purpose for which modern Israel was conceived and created. He dramatically portrayed the significance of Israel and Jerusalem to the Jews of the world as the hope of "continuity" for the Jewish people. The depth of the emotion which Israel evokes among Jews and the relationship between Jews and Israel since biblical times has occupied a central role in the hopes and dreams of all Jews. He stressed the part that Jerusalem plays in the daily prayers of Jews calling for the rebuilding of Jerusalem, pointed out that all synagogues are constructed in such fashion that they face toward Jerusalem and that the silent devotions call for the rebuilding of the city. He presented a lengthy historical review showing that Jews have always lived in Jerusalem and that even in modern times they have been the largest religious group in the city. It was his contention that "a viable Jewish people in the land is indispensable to the survival of the Jewish spirit in our age." He made the point that all of Jerusalem as a city is indivisible and is central to the Jewish religious tradition.

The second paper by a Jewish representative, "The Significance of Jerusalem in the Biblical Period," by Professor Shemaryahu Talmon, Professor of Bible, Institute of Jewish Studies, Hebrew University in Jerusalem, was an historic and scholarly analysis of the role of Jerusalem in the Old Testament as the holy city of Judaism. His biblical studies pointed up the 2,000 references to Jerusalem in the Old Testament and stressed that "Jerusalem is expected to become a place of worship for every individual human being, Jewish and non-Jewish

alike." In contrast to the Christian concern about holy places, he stressed that ". . .the whole circumference of the City of Jerusalem is held holy by Jews." Professor Talmon delivered his paper with dramatic and colorful elaborations which were not in the prepared text. It was a brilliant presentation and was the only paper which evoked a burst of applause, when he concluded. It is our hope that the various American Jewish agencies present will jointly publish Professor Talmon's paper after he has edited it to include his extemporaneous remarks.

One of the most dramatic statements was made by the Rev. Peter Schneider, Secretary of the Ecumenical Theological Research Fraternity in Israel, who said that there should be no reason for Christian objection to the Jewish sovereignty over Jerusalem. He pointed out that it should not be difficult for Christians to understand Jerusalem as a Jewish city in a Jewish state for that is the way it was in the time of Jesus.

At this point in the discussions, Dr. Elfon Rees Permanent Representative in Europe and advisor for Refugee Affairs of the World Council of Churches in Geneva, made the statement that the World Council is under great pressure from Christian churches in the Middle East to say something about the injustices done to the Arab refugees by the Israelis. He spoke at some length on this problem. The statement created what was almost an uproar among the Jewish representatives. The expressions of resentment of a statement that would be only on behalf of Arabs without reference to Israeli problems was characterized as unfair and would create a serious problem for Jewish-Protestant relations.

In response to the point made that this would make more difficult relations between Jews and Protestants and that he should respond to Jewish concerns as well as Arab pressure, Dr. Rees said Jews do not have churches in the Middle East which are members of the World Council. The discussion was continued on the second day of the Conference and Rees withdrew from his original position by saying that the matter was under consideration, that no decision had been reached, and that this would be taken up at the Executive Committee meeting of the World Council in August.

Dr. Hunter supported the Jewish position. He was countered by Dr. Baly who said that just as there is a Jewish "rage" there is Arab "rage" to which they must listen.

Another interesting development was the presentation by the Russian orthodox representative, Father Vitaly Borovoi, who is associate director of the Secretariat of the Commission on Faith and Order of the World Council of Churches. He said that the basic idea of theology and dogma will never change but that real Christians cannot be anti-Semitic. He saw a need for more dialogue and pointed out that the Russians feel Western churches are all pro-Israel.

Rev. Peter Schneider once again came to the support of the Jewish position by stating that Israel has the right to exist, that Christians must recognize the fact and must accept it. It was pointed out by Jewish representatives that the Arab refugee problem cannot be dealt with alone but must be part of the entire problem of Arab-Israeli peace.

Dr. Rees stated that the World Council of Churches has tried to help get Jews out of Egypt and has had some measure of success. He stated that the World Council of Churches has never and will never question the right of Israel to exist in security. "We care for people, not places." He said further "that I don't give a damn about the nationality of the refugees. I am interested only in the human problem."

Dr. Lukas Vischer, Director of the Secretariat of the Switzerland Commission on Faith and Order of the World Council then reported that the World Council had had a meeting with Muslims--some 40 Muslims from various countries, not only the Arab nations; a meeting for two days which was to have been a theological discussion but became one of political issues in the Middle East. He said it is impossible to have such a dialogue without talking about political problems. The Muslims emphasized that no dialogue can be held without including the problem of Palestine. They do not want Jews driven out but want a democratic Palestine. They described the technological superiority of Israel as being made possible by western powers and called this a form of colonialism.

The proposal was made that a three-way conference of Jews, Christians and Muslims should be given serious consideration for a forthcoming meeting. There ensued a discussion of Arab propaganda and activities throughout the world. Several of the Jewish representatives supported mildly the possibility of a three-way discussion.

It was pointed out that a new department of Education will be established at the World Council of Churches with Will Kennedy of the United States in charge. The new department will cover general education, Christian education and theological education.

The sub-committee on Religious Education and Prejudices brought in a series of suggestions for concentration on this problem. It was proposed that emphasis be placed on interreligious matters by working with the new department of Education of the World Council of Churches; that there be close cooperation with the International Consultative Committee of Christians and Jews on Education, headed by the Rev. Wm. W. Simpson. (Dr. Ehrlich is a member of this committee); that two kinds of books are needed--recommended books for primary and secondary schools as well as references for teachers; that information be exchanged with respect to the developments in this field in the various countries.

Dr. Vischer recommended that the meetings continue and that plans go forward for a meeting in 1970. He further proposed that the tri-party proposal be explored carefully.

The subject for the next meeting, recommended by the Steering Committee is, "Religion, State and Society." It was further recommended that this cover separation of church and state as well as relations between religious communities and the state. Additionally, it was recommended that the next meeting not be completely off the record. It would not be open to the press, but some public attention should be given to it.

It was agreed that the meeting would be held in Geneva. It was urged that there be more exchange of information between the participants in the interim.

Samuel Dalsimer

June 21, 1969

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The World Council of Churches would like to obtain broader representation from the Eastern churches. The suggestion was made that the meeting be held in the Fall to proceed the annual meeting of the World Council of Churches which is to be held in December.

In summary I think the meeting was worthwhile. While it centered on theological analyses of the role of Jerusalem in Judaism and in Christianity this was only the scholarly framework for the underlying motif which was the Protestant church's relationship to Israel. I feel that the Jewish representatives made a real impact and I am hopeful that the results will be shown in the forthcoming considerations of the World Council of Churches. Even if progress is slow, the dialogue must continue if any effective change in the attitudes toward Israel on the part of the leadership of the Protestant clergy is to take place.

BRE:am



OUTLINE & AGENDA - CONFERENCE ON "OUR UNFINISHED BUSINESS"

Friday evening, June 20th through Sunday afternoon, June 22, 1969
at Immaculate Conception Seminary, Huntington, N.Y. Sponsorship:
American Jewish Committee, Long Island Council of Churches and
Roman Catholic Diocese of Rockville Centre.

FRIDAY - June 20

Registration & Buffet Supper	6 to 7:45 P.M.
Oneg Shabbat (Coffee & Cake)	8 to 9:30 P.M.
Keynote Address	
Registrants broken up into small groups	
Discussion (under group leaders) on What We Consider Our Problems To Be What We Would Like To Get Out of The Conference	10 to 11:15 P.M.

SATURDAY - June 21

Breakfast	7:30 to 8:30 A.M.
Unfinished Business No.1 "Social Issues"	
Keynote Address Reactors Opinions	9 to 10:30 A.M.
Group Discussions	10:30 to 12 Noon
Lunch	12:15 to 1:30 P.M.
Unfinished Business No.2 "Church State Issues"	
Keynote Address Reactors Opinions	2 to 3:30 P.M.
Group Discussions	3:30 to 5 P.M.
Dinner	6 to 7:15 P.M.
Protestant Service	7:30 to 8:30 P.M.
Informal Discussions (cocktails)	8:45 to 11:30 P.M.

SUNDAY - June 22

Breakfast	7:30 to 8:30 A.M.
Unfinished Business No.3 "Israel & The Middle East	
Keynote Address - Rabbi Marc Tanenbaum Reactors Opinions	8:45 to 10:15 A.M.
Group Discussions	10:15 to 11:45 A.M.
Mass	Noon to 12:45 P.M.
Lunch	12:50 to 1:40 P.M.
Wrap-Up Session	1:45 to 2:45 P.M.

Group Discussions
 What We Feel We Have Gotten Out of
 the Conference. Where Should We
 Go From Here? Action For the Future.

PLENARY SESSION - Representatives of
 each faith community express their
 feelings. (Not prior speakers or re-
 actors).

KEYNOTE SPEAKERS AND REACTORS

Rev. Paul E. McKeever
 Rev. Harry G. Dorman, Jr.
 Rev. Vincent S. Kearney
 Rev. Andrew Connelly
 Dr. Maye Walker
 Rev. Francis Canavan
 Rabbi Marc H. Tanenbaum
 Rabbi James Rudin
 Dr. Sara Feinstein

ACTION (published by Mohammad Mehdi) June 23, 1969 P.4

Contains an editorial attacking the National Council of Churches. The following are some excerpts:

The National Council of Churches has recently put out a "policy statement on the Middle East." The statement is the result of compromises within the Council between various factions: "pro-Israeli," "pro-Arab," and supposedly "neutralists." As a result, the policy statement is a collection of broad generalizations, meaningless statements, and empty formula which attempt to reconcile the irreconcilable and square a circle.

In our judgment, those who are one hundred per cent pro-Israel are more intellectually honest and consistent than those who attempt to "compromise" and support fifty per cent the European invader of Palestine and fifty per cent the people of Palestine whose home was thus being invaded. In the struggle against evil there could be no compromise and the members of the National Council of Churches should recognize the simple fact that the European Jewish occupation of the land of the Christian and Moslem people of Palestine is an evil deed just as the Nazi German occupation of Austria was an evil act. To attempt to reconcile between Nazi occupation of Europe and the Europeans and the Europeans so occupied by the Nazis is more evil than the evil deed itself just as the attempt to reconcile between European Jewish occupation of Palestine and the right of the people of Palestine to their land is more evil than a full support given to the evil act of the Zionists.

It would have been better if the National Council of Churches had split into two and produced a minority and a majority policy statements than to "compromise" on basic issues. Compromising is not necessarily moral nor necessarily healthy.

Zionist-Jewish efforts at blackmailing the Christian Churches should be disregarded with contempt. But we must state that we are not happy with the policy statement of the National Council of Churches. We call upon knowledgeable Americans and Church leaders to call a spade a spade, and oppose Zionism as they did oppose Nazism. Only then Christianity will become a meaningful and viable religion, and only then

American democracy could be a healthy model for the people of the world to emulate and for it to have a significant impact on the course of human history and help the cause of international peace.



have #13. not.

AMERICAN CIVIL LIBERTIES UNION



156 FIFTH AVENUE / NEW YORK / NEW YORK 10010 / Oregon 5-5990

Chairman, ERNEST ANGELL; Vice Chairmen, DOROTHY KENYON, NORMAN DORSEN, DAVID ISBELL; General Counsel, EDWARD J. ENNIS, OSMOND K. FRAENKEL; Secretary, GEORGE SOLL; Treasurer, SOPHIA YARNALL JACOBS.

Executive Director, JOHN de J. PEMBERTON, JR.; Associate Directors, ALAN REITMAN, MARTIN GARBUS; International Work Adviser, ROGER N. BALDWIN.

June 24, 1969

Dr. M.T. Mehdi
Secretary-General
The Action Committee on
American-Arab Relations
441 Lexington Avenue
New York, New York 10017

Dear Mr. Mehdi:



Thank you for your June 6 letter suggesting that the American Civil Liberties Union urge the American Jewish Committee to withdraw its reported plan to establish specific committees to "monitor Christian publications, speakers, programs, etc., that take place in church settings. These committees should be aware of the existing resources that are available to them."

While I understand that you perceive a suggestion for organization of the Jewish community as a form of pressure aimed at curbing expression of opinion on the Israel-Arab conflict, nothing in the AJC memorandum you submitted rises to the level of civil liberties concern.

I assume that the Action Committee on American-Arab Relations also studies Anglo-Jewish organizational activity in this country, including meetings and rabbinical sermons, for the purpose of determining the positions taken by various elements within that community on the Israel-Arab conflict, and then shapes its public statements based on this information.

The monitoring of publications, open meetings, rallies, etc., whatever the source, is a legitimate exercise of an organization's right of freedom of speech and expression. Presumably, the monitoring which you complain about would lead to comment by the AJC to which the Action Committee on American-Arab Relations would offer rebuttal comment. Such exchange in the forum of public debate illustrates the spirit and vitality of First Amendment guarantees. This kind of activity is carried on by numerous organizations each day, including the American Civil Liberties Union, and is to be applauded rather than condemned.

Dr. M.T. Mehdi

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June 24, 1969

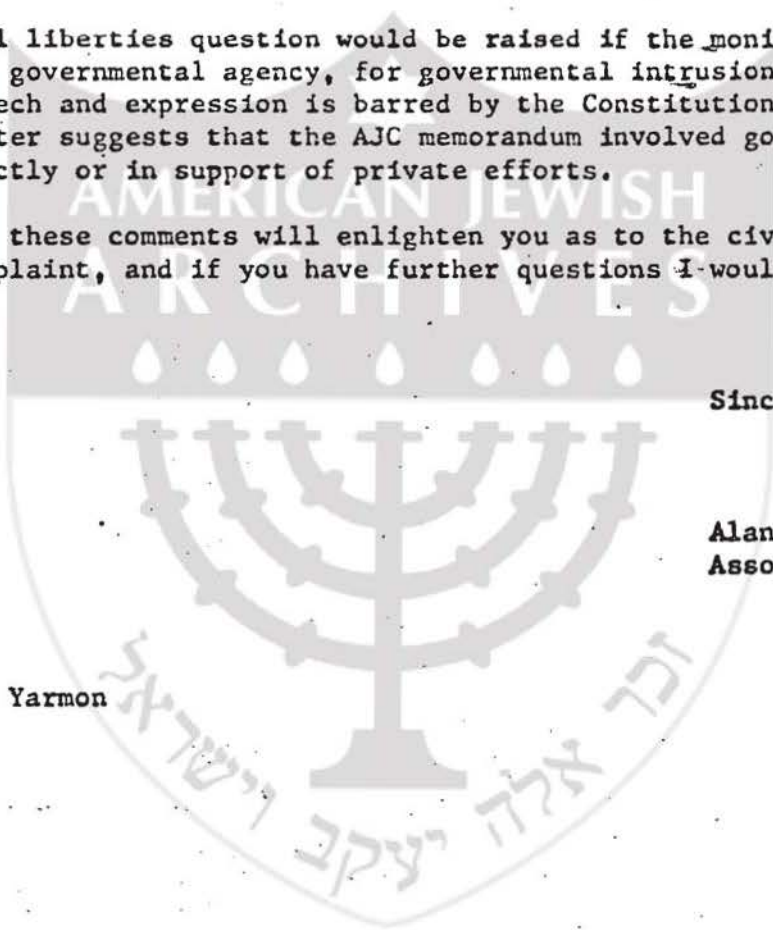
A civil liberties question would be raised if the monitoring was conducted by a governmental agency, for governmental intrusion into the areas of free speech and expression is barred by the Constitution. However, nothing in your letter suggests that the AJC memorandum involved governmental monitoring either directly or in support of private efforts.

I hope these comments will enlighten you as to the civil liberties aspects of your complaint, and if you have further questions I would be glad to hear from you.

Sincerely yours,

Alan Reitman
Associate Director

AR:lc
cc: Morton Yarmon



MHT

June 25, 1969

Dr. Glenn A. Igleheart
POB 97
Fanwood, New Jersey 07023

Dear Glenn:

Enclosed please find:

- 1) The two symbols for the Southern Baptist Convention and the American Jewish Committee.
- 2) The complete program of the conference as we planned it.
- 3) A list of all the Jewish participants.
- 4) A list of all the Southern Baptist participants.
- 5) A proposed press release.

I would appreciate hearing your comments on it with the hope that we may issue it jointly on the same day.

Rabbi Tanenbaum feels that 7500 programs would serve our needs quite well and he is currently writing a brief introduction for the program. I will pass this on to you as soon as I receive it.

Dr. Glenn A. Igleheart
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June 25, 1969

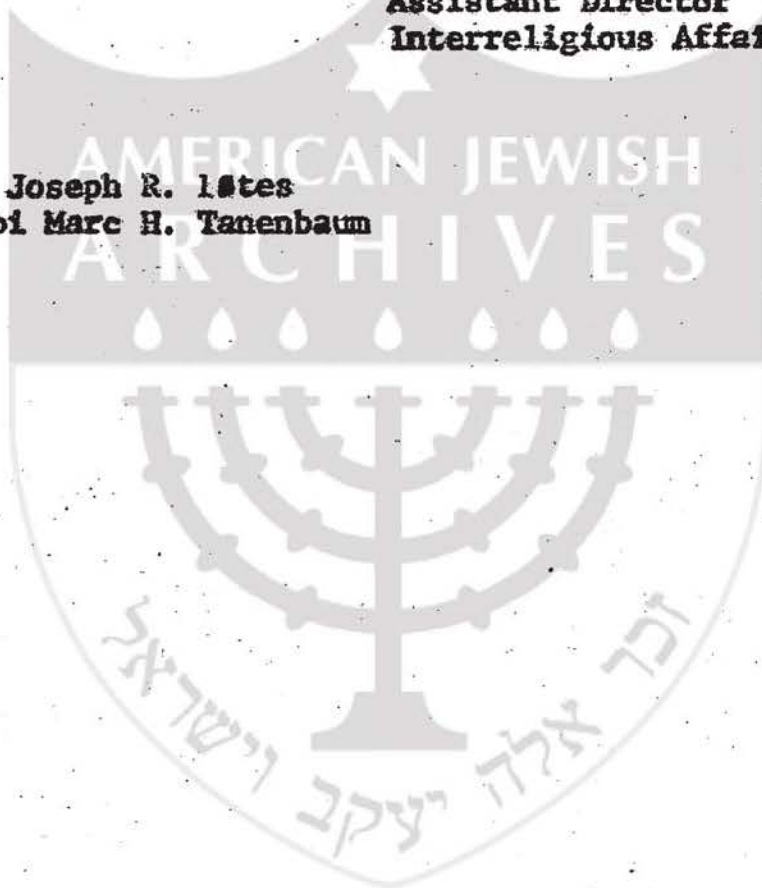
With best personal regards, I am,

Cordially,

Rabbi A. James Rudin
Assistant Director
Interreligious Affairs Department

AJR:rd
encl.

cc: Dr. Joseph R. Istes
Rabbi Marc H. Tanenbaum



DRAFT OF PRESS RELEASE

To be issued jointly by SBC and AJC, preferable same date
...A three-day Baptist-Jewish scholars' conference sponsored jointly by the Home Mission Board of the Southern Baptist Convention and the Interreligious Affairs Department of the American Jewish Committee will be held from August 18-20, 1969, at the Southern Baptist Theological Seminary in Louisville, Kentucky, it was announced today by the conference co-chairman, the Rev. Dr. Joseph R. Estes, Secretary of the Department of Work Related to Non-Evangelicals Home Mission Board, Southern Baptist Convention, Atlanta, and Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs Department of the American Jewish Committee.

This conference, the first of its kind to be held with representatives of the Southern Baptist Convention and all branches of American Judaism and Jewry, will involve a select group of approximately 50 of the foremost Baptist and Jewish theologians and scholars in the United States. The Southern Baptist Convention has a membership of some 11 million communicants. The American Jewish Committee has been a pioneer in advancing interreligious communication with special reference to the role of religious education and its influence on prejudice. The program coordinators for the conference are the Rev. Glen Igleheart of the New Jersey Southern Baptist Convention; Rabbi A. James Rudin, AJC Assistant Director of Interreligious Affairs; and Dr. Gerald Strober, AJC Program Consultant on Religious Education Curriculum Studies.

The program will seek to uncover new ground by focussing on the specific historic, theological and sociological aspects of relationships between Baptists and the Jewish people. The opening session will hear a paper on "Jewish History on the Southern United States," by Dr. Leonard Dinnerstein, Professor of History, Fairleigh Dickinson University; followed by "Images of the Jew in Southern Baptist Literature," by Dr. A. Jase Jones, of the Southern Baptist Home Mission Board, Kansas City, Missouri.

A second session will hear a paper on "The Meaning of Israel: a Jewish View," by Rabbi Abraham J. Heschel, Professor of Jewish Ethics and Mysticism, Jewish Theological Seminary, New York, and "The Meaning of Israel: A Baptist Version," by Dr. Eric C. Rug, Professor of Christian Apologetics, Southern Baptist Theological Seminary, Louisville.

A third session will be devoted to an examination of "The Meaning of Conversion/Turning" in Judaism by Dr. Edward Gershfield, Professor of Talmud, Jewish Theological Seminary of America, New York; and "The Meaning of Conversion in the Christian Faith," by Dr. Frank Stauffer, Professor of New Testament and Greek, Southern Baptist Theological Seminary, Louisville.

A fourth session will focus on "The Meaning of the Messiah, in Jewish Thought," by Dr. Ellis Rivkin, Professor of Jewish History, Hebrew Union College-Jewish Institute of Religion, Cincinnati, and "The Understanding of the Messiah from Christian Perspective" by

Dr. William Hendricks, Associate Professor of Theology, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

A sixth session will explore the theme "Religion and Social Responsibility" with a paper on "Religion and the State: Jewish View" by Samuel Rabinove, Director of the Legal Division of the American Jewish Committee; and "Church-State Relations in Baptist Thought, By Dr. William N. Pinson, Jr., Associate Professor of Christian Ethics, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

A paper on "Prejudice and Social Justice" will be presented by Rabbi Arthur Gilbert, Assistant to the President of the Jewish Reconstructionist Foundation, New York. A parallel paper on "Christians, Racism and Anti-Semitism" by Dr. Bob E. Adams of the Home Mission Board, Southern Baptist Convention, Atlanta, will be presented at the final session.

The closing discussion will concentrate on the issue of "Working Together for Social Justice" with final statements on "Prospectus for the Future," by Dr. Estes and Rabbi Tanenbaum.

A welcoming address by Dr. Duke Z. McCall, President of the Southern Baptist Theological Seminary, Louisville, will be presented on Monday evening.

Attached is a copy of the complete program which includes a list of the chairmen of the various sessions and the responders to the several papers.

Also attached is a list of the Southern Baptist and Jewish scholars who will take part in this precedent-setting consultation.

The program committee that planned the conference consists of:

Dr. Joseph R. Estes, Secretary, Department of Work Related to Non-Evangelicals, Home Mission Board, Southern Baptist Convention, Atlanta, Ga.

Dr. William Hull, Professor of New Testament and Dean of the School of Theology, Southern Baptist Theological Seminary, Louisville, Ky.

Dr. Glenn Igleheart, Director for Northeastern States, Department of Work Related to Nonevangelicals, Home Mission Board, Southern Baptist Convention, Fanwood, New Jersey.

Dr. Albert McClellan, Program Planning Secretary, Southern Baptist Convention, Nashville, Tenn.

Rev. William B. Mitchell, Field Ministries, Department of Work Related to Non-evangelicals, Home Mission Board, Southern Baptist Convention, Atlanta, Ga.

Dr. Penrose St. Anant (fill in)

Dr. Foy Valentine, Executive Secretary, Christian Life Commission Southern Baptist Convention, Nashville, Tenn.

Mrs. Judith H. Banki, Assistant Director, Interreligious Affairs Department, American Jewish Committee, New York

Dr. Ben Zion Bokser, Professor of Homiletics, Jewish Theological Seminary of America, New York, and Rabbi, Forest Hills Jewish Center, N.Y.

Rabbi A. James Rudin, Assistant Director, Interreligious Affairs Department, American Jewish Committee, New York

Dr. Gerald S. Strober, Consultant on Religious Curricula, American Jewish Committee, New York

Rabbi Marc H. Tanenbaum, National Director, Interreligious Affairs Department, American Jewish Committee, New York

Dr. Michael Wyschogrod, Professor of Philosophy, City College of New York, New York



June 27, 1969

AIRMAIL, SPECIAL DELIVERY

Sister M. Johnice and
Sister M. Elizabeth
Pius XII Religious Education Center
2340 Calvert Avenue
Detroit, Michigan 48206

Dear Sisters:

It was good to speak with you on the phone today and I look forward to meeting both of you in the near future. Please accept our apologies for the delay in sending this vital information. As I mentioned, Rabbi Tanenbaum has just concluded his term as President of IFCO and this spring he made an extended overseas trip to Geneva and Rome for important conferences, so again please forgive our delay, but I hope that we can now move ahead on this very exciting program.

As I mentioned, here is the schedule for the Pope Pius XII series of lectures for 1969-1970. We have planned all of the lectures for 8 Wednesday evenings:

October 8, 1969, Dr. Ellis Rivkin, Professor of History, Hebrew Union College-Jewish Institute of Religion:
"The Pharisees and Early Christianity"

October 22, 1969, Dr. Jacob Agus, Rabbi, Congregation Beth-El, Baltimore, Md.: "The Rabbinic Tradition and New Testament"

November 5, 1969, Dr. Irving Greenberg, Professor of History, Yeshiva University: "Scripture, Law, and Authority in Judaism"

Sister M. Johnice and
Sister M. Elizabeth

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June 27, 1969

- November 19, 1969, Dr. Arthur Hertzberg, Professor of History, Columbia University: "Israel: Religion, Nation, and Peoplehood"
- January 14, 1970, Dr. Max Arzt, Vice Chancellor of Seminary and Professor of Practical Theology, Jewish Theological Seminary of America: "Jewish Liturgy and Christian Worship"
- January 28, 1970, Professor Abraham Joshua Heschel, Professor of Jewish Ethics and Mysticism, Jewish Theological Seminary of America: "Jewish Ethics and Mysticism"
- February 11, 1970, Dr. Eugene Borowitz, Professor of Jewish Religious Thought, Hebrew Union College, Jewish Institute of Religion, New York City: "New Trends of Jewish Theology"
- February 25, 1970 Rabbi Marc H. Tanenbaum, National Director, Interreligious Affairs Department, American Jewish Committee: "A Historical Survey of Jewish-Christian Relations"

Rabbi Tanenbaum, who is on a short leave of Absence, will call you personally on Monday, June 30, to discuss the program more fully.

With best personal regards, I am,

Cordially yours,


Rabbi A. James Rudin
Assistant Director
Interreligious Affairs Department

AJR:rd
cc: Rabbi Marc H. Tanenbaum

THE RT. REV. JOHN E. HINES
PRESIDING BISHOP, EPISCOPAL CHURCH



815 SECOND AVENUE
NEW YORK, N.Y. 10017

June 19, 1969


Rabbi Marc Tanenbaum
American Jewish Committee
16 East 56th Street
New York, New York

Dear Marc:

Before too much time passes I just want to thank you for the tremendous leadership you have given IFCO in the past years. I am sorry indeed to see you move out of the chairmanship. I know you have had a rough go of it but I'm also convinced that your own persistent and intelligent leadership has meant a great deal in establishing what effectiveness IFCO has for the various religious groups and others who support it. If your successor does half as well, IFCO will be O.K.

Warm personal regards.

Faithfully yours,


John E. Hines
PRESIDING BISHOP

JEH/ml

D R A F T

January 29, 1969

Rev. Lucius Walker
IFCO

New York, N. Y.

Dear Lou:

Your statement before the Jewish Occupational Council in Milwaukee reminds me of nothing so much as the old ~~sick job~~^{ke}: "If there's two things I can't stand, it's bigots and Negroes!" At the same time that you ~~urged~~ blacks to "declare a permanent moratorium on name calling and distribution of anti-Semitic literature" you yourself, in effect, did some name calling, and you fell into some of the classic patterns of bigotry in general and anti-Semitism in particular.

The accusation--or innuendo--of group guilt and group responsibility is an underlying assumption of prejudice in general. To wit: The Jewish community is held responsible for unscrupulous businessmen who are Jewish; the Negro community is held responsible for criminals who are black, etc. An underlying dynamic of anti-Semitism in particular is that the Jew becomes a symbol for the evils of society at large--or in your own words: "the symbol of white oppression." I believe Earl Raab's comments in the January 1969 COMMENTARY are particularly cogent *here!*

This is not the folk anti-Semitism which the black population shares with the white population. It is, rather, the abstract and symbolic anti-Semitism which Jews instinctively find more chilling. Negroes trying to reassure Jewish audiences repeatedly and unwittingly make the very point they are trying to refute. "This is not anti-Semitism," they say. "The hostility is toward the whites. When they say 'Jew,' they mean 'white.'" But that is an exact and acute description of political anti-Semitism: "The enemy" becomes the Jew, "the man" becomes the Jew, the villain is not so much the actual Jewish merchant on the corner as the corporate Jew who stands symbolically for generic evil. "Don't be disturbed," the Jews are told, "this is just poetic excess." But the ideology of political anti-Semitism has precisely always been poetic excess, which has not prevented it from becoming murderous.

Perhaps you will understand the distress and anger occasioned by your remarks if I were to ^{repeat} ~~replace~~ them, replacing "Negroes" for "Jews" and "crime" for "exploit^{ation.}". Speaking before a black group, I would urge ~~W~~ Jews to declare a permanent moratorium on name calling and distribution of racist literature, and call upon the black community to:

- * Establish a network of "complaint centers" in Jewish communities where Jews may lodge complaints against Negro crime and violence.
- * Launch a massive educational program among Negroes to inform them of the subtle ~~and~~ dehumanization of Jews and Jewish history.

In line with your general argument, I would further claim that Negroes are using their past experience of persecution ^{as credits} against a long history of crime and violence.

After such statements, I would caution that "Men of good will from either ^{of} ethnic community must not be silent and inactive while apostles of hate fan flames of hostility. We must act boldly and

immediately to replace passion with compassion, propaganda with reasoned debate, and childish and aimless name calling with positive action."

I suspect my words would be greeted by some bitterness in the black community, and that any suggestion I made for the creation of a ghetto development fund to help heal current division between blacks and Jews would be greeted by some cynicism.



Dear Lu,

The events that have taken place since the convening of the National Black Economic Development Conference in Detroit, the issuance of the Black Manifesto by Mr. James Forman at that conference, the public association of IFCO with "the principles and programs" of that manifesto, and the tactics designed to intimidate churches and synagogues have created a serious crisis of conscience for me in my role as president of IFCO.

When the Protestant leaders who organized IFCO in 1966 first invited me to serve as president, I did so because the essential purposes as then set forth were ideologically and programmatically acceptable to me. I believed then that IFCO represented a unique opportunity to serve on an ~~ecumenical~~ ^{effective} interfaith basis the cause of ~~social change~~ ^{social reform} and peaceful social change through ~~social change~~ ^{reform} by democratic means of our system ~~objectives of building~~ ^{of building}. ~~The emphasis is on a coalition involving committed persons in the religious and social action institutions in alliance with responsible community organizers among the poor and deprived in the black, brown, red, and low income white communities that would seek to raise funds for well-conceived programs economic in self-determination, leadership training, and related projects were of unquestionable ~~importance~~ ^{legitimate techniques for realizing} IFCO's purposes as elaborated in its constitution and by law.~~

While I confess that the financial support from its constituent bodies, ~~including my own, have been far from adequate.~~ ^{During the past two years,} I have had the conviction that ~~these two years were marked by progress since IFCO~~ ^{has made progress and} has emerged as a vehicle of great potential service, whose ~~objectives in many~~ ^{objectives in many} are yet to be realized.

The turn of events around the Black Manifesto ~~has~~ has changed the situation drastically for IFCO, as I see it, and therefore for me. The Black Manifesto is a clear call for "the use of force and power of the gun" to "bring this government down," for "armed confrontation and long years of sustained guerilla warfare inside this country" for "an armed, well-disciplined,

black controlled government" for a revolutionary seizure of state power by violence and terror.

It is one thing for Mr. Forman to preach and organize revolution. It is an altogether different matter when IFCO becomes daily ^{and publicly} implicated in support of policies and programs ~~by Mr. Forman's actions of collaboration with IFCO's~~ ~~actions of collaboration with IFCO's~~ and no effort is made by IFCO'S Board or its staff to disassociate itself from that ~~ideological~~ ideological position or to repudiate his tactics of intimidation.

In a statement that I submitted to the white caucus of IFCO's Board on May 6, I made clear that I cannot in conscience stand by in silence and appear as President of IFCO to give assent to the revolutionary ideology and racist rhetoric of the Black Manifesto, nor to Mr. Forman's program for disruption of churches and synagogues. [The Board saw fit in

its wisdom not to take clearcut positions on both these questions, nor have IFCO public statements since then ~~helped clarify our positions on~~ ^{had any effect other than} ~~affirm~~ ~~relationship~~ ~~with the author of the Manifesto~~ ^{that we are involved in a financial and active} ~~these fundamental matters~~ ^{relationship with the author of the Manifesto}

Under the circumstances, I have no alternative but to submit my resignation as President of IFCO, and ask that it become effective immediately. I will continue to be committed to the original purposes of IFCO, and hope to find appropriate ways to help advance those objectives.

Sincerely,
RAM HT