



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series F: General Chronological Files. 1960-1992

Box 95, Folder 4, General correspondence, memos & working papers, July-December 1969.

July 1, 1969

Haskell Lazere
Harold Applebaum

Interreligious Conference, June 20 - 22nd

The Long Island Division recently joined with the Catholic Diocese of Rockville Centre and the Long Island Council of Churches in sponsoring a weekend of interreligious dialogue. The Conference took place at the Immaculate Conception Seminary in Huntington, Long Island, from Friday evening, June 20 until Sunday afternoon, June 22nd.

The Conference was planned by a committee consisting of Frank Brennan, who is a lay member of the Diocesan Commission on Ecumenism, the Reverend Clayton L. Williams, executive director of the Long Island Council of Churches and myself. The committee also consulted with Rabbi Marc Tanenbaum and Reverend Gerard Murphy. It was our objective to bring a small group of people together in a congenial, somewhat isolated setting, where they could experience social as well as intellectual contact. The theme of the conference was "Our Unfinished Business." By concentrating on three areas of interreligious concern (social problems, church-state and Israel), we hoped to give the participants an opportunity to explore several important issues in sufficient depth so that agreements and differences would emerge clearly.

Forty-seven people participated, including 23 Catholics, 10 Protestants and 14 Jews. Thirty were there for the entire weekend. The others attended some of the sessions. (An attendance list and a copy of the agenda are attached).

The weekend also provided an opportunity for the participants to learn more about one another's religious traditions. A Protestant worship service was conducted Saturday evening, and a Catholic Mass was celebrated Sunday afternoon. Sara Feinstein led an Oneg Shabbat program on Friday evening, during which she briefly discussed the Shabbat and chanted the Kiddush. She then lectured on the significance of Jerusalem in the religious tradition of Judaism. Her excellent presentation was received with real enthusiasm.

In order to encourage free and honest communication, the participants were divided into five discussion groups which remained

constant for the entire weekend. On Friday night, each group met for a get-acquainted session. Participants were encouraged to talk about themselves, their families, their communal affiliations, their social concerns, their attitudes toward their own and other religions and their expectations for the weekend.

Each substantive program area was given a half-day. We followed the following format in conducting the seminars: One hour was devoted to a keynote address and responses by two reactors. A Protestant keyed the session on Social Concerns; the Church-State presentation was offered by a Catholic. Marc Tanenbaum addressed the session on Israel. In each instance, the reactors represented two other faiths. Rabbi James Rudin was the reactor to the Social Concerns presentation, and I covered the Church-State session.

After these presentations, the groups retired to their seminar rooms for further discussion.

On Sunday afternoon, an evaluation meeting was held, and participants were asked to express their candid appraisals of the weekend.

The most emotionally intense session was the one on Israel. The reactors to Marc Tanenbaum's presentation were the Reverend Vincent S. Kearney of America and Dr. Harry Dorman of the National Council of Churches. All of the Jews responded with deep anger and dismay to the remarks of the reactors, who delivered prepared papers and whose arguments in support of an "objective response" to the Middle East situation had been anticipated in the Tanenbaum presentation. There is no question that all of the Christians were forcefully confronted with both the intellectual rationale of the case for Israel as well as the deep psychological and emotional commitment to Israel that most Jews feel.

The Jews, in turn, learned something about Catholics. Many of our people professed surprise at the liberalism and flexibility and social commitment displayed by the Catholic participants. On the Church-State question, all sides articulated familiar positions. The discussion produced few sparks, perhaps because the keynoter, Reverend Francis Canovan, argued his case on legal and constitutional grounds. The discussion on Social Concerns revealed a unanimous desire to be responsive to the problems of race and poverty. Jim Rudin's incisive response to Dr. Walker's presentation articulated what every Jewish participant was pleased to identify as "a Jewish position."

Many of the participants called me the day after the Conference to repeat the favorable evaluations they had expressed during the wrap-up session on Sunday Afternoon. There was a widespread feeling that some follow up activity should take place, perhaps a one-day meeting in the fall.

HA:pnc

enc. cc: Isiah Terman Eleanor Ashman Rabbi Marc Tanenbaum
Sara Feinstein Rabbi James Rudin



Long Island Division
new york chapter

THE AMERICAN JEWISH COMMITTEE

144 No. Franklin St., Hempstead, N.Y. 11550 • 538-2460

AN INVITATION

The Long Island Division is joining with the Catholic Diocese of Rockville Centre and the Long Island Council of Churches in sponsoring a weekend of interfaith dialogue from Friday evening, June 20th through Sunday afternoon June 23rd. A limited number of people from each faith community will participate in this convocation, which will take place at the Immaculate Conception Seminary in Huntington.

The theme of the conference will be "Our Unfinished Business," and the sessions will be devoted to in-depth consideration of three major issues:

1. Social issues of our times (race and poverty).
2. Separation of Church and State.
3. Israel and the Middle East.

A number of highly qualified resource people (including Rabbi Marc Tanenbaum) will participate as discussion leaders, and the format will emphasize interaction within small groups.

The seminary is located in a lovely setting, and it offers comfortable single room (with bath) accommodations. Six meals will be provided, beginning with a buffet supper on Friday and going through Sunday afternoon dinner. Liturgical worship for all three faiths will be conducted, including an Oneg Shabbat on Friday night. The schedule will also permit use of outdoor recreation facilities. There will be ample opportunity for informal, person-to-person conversation, and a cocktail party will be held on Saturday night.

The cost for the weekend will be \$25 per person. (Expenses are income-tax deductible). Although we hope you can take part in the entire conference, we are able to enroll a number of people for part-time participation, the cost of which will be pro-rated.

We hope you will want to participate in what should be an absorbing experience. If you are interested and can attend, I would appreciate if you would notify the AJC office as soon as possible by returning the enclosed card.

HA:pmc
enc.
6/12/69

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NAMES & ADDRESSES OF PARTICIPANTS
 "OUR UNFINISHED BUSINESS" - WEEKEND CONFERENCE
 SEMINARY OF THE IMMACULATE CONCEPTION - JUNE 20-22, 1969

CATHOLIC PARTICIPANTS

Dr. Gilbert B. Arbuckle	Silas Carter Rd.	Manorville 11949
Dr. Thomas J. Boegel	20 Wachusetts St.	Rockville Centre 11510
Mr. Frank H. Brennan	443 Lakeville Ave.	Rockville Centre 11570
Mr. & Mrs. Wm. Deeley	307 S. Merrick Ave.	Merrick 11566
Dr. Joseph J. Grau	201 Tredwell Ave.	St. James 11780
Mrs. Johanna Grau	" " "	" " "
Mr. Thomas C. Hunter	29 Crown Street	Syosset 11791
Mr. Charles M. Mattingly, Jr.	267 Hay Path Road	Old Bethpage 11804
Mr. Robert Poh	363 Lakeview Ave.	Rockville Centre 11570
Dr. Nicholas F. Vitalo, Jr.	224 Hamilton Road	" " "
Mrs. Rosemary Weilbach	18 Orchard Drive	E. Williston 11596
Mrs. Jackie L. Wilson	1219 Pea Pond Road	No. Bellmore 11710
Dr. Raymond F. Zambito	6 Meleny Road	Locust Valley 11560
Rev. Francis X. Glimm	Immaculate Conception Seminary	Huntington 11743
Rev. James B. Richter	" " "	" " "
Rev. Mr. Peter Pflomm	" " "	" " "
Rev. Daniel Hamilton	Diocese of Rockville Centre	Rockville Centre 11570
Rev. John Dunne	" " "	" " "
Rev. Paul McKeever	The Long Island Catholic	" " "
Rev. James Daley	Diocese of Rockville Centre	" " "
Rev. Andrew Connelley	Our Lady of the Miraculous Medal Church	Wyandanch 11798
Rev. Robert E. Fagan	Diocese of Rockville Centre	Rockville Centre 11570

PROTESTANT PARTICIPANTS

Rev. Ralph Alhberg	RVC Congregational Church 430 Morris Ave.	Rockville Centre 11570
Rev. A. David Bos	Smith-Haven Ministry 3207 Jericho Tpke.	Lake Grove 11755
Dr. Harry Dorman	Nat'l Council of Churches 475 Riverside Drive	New York, N.Y.
Father Roger Geffen	62 Murray Avenue	Pt. Washington 11050
Mrs. Agnes Hungerford	Mt. Sinai Road	Coran 11727
Mr. Robert Mackreth	97 Rhode Island Ave.	Massapequa 11758
Rev. William Rambo	Presbytery of L.I. 50 Hauppague Road	Commack 11725
Mr. C. Camille Smith	L.I. Council of Churches Roosevelt Field	Garden City 11530
Dr. Maye Walker	Stonybrook University	Stonybrook 11790
Rev. Clayton L. Williams	L.I. Council of Churches Roosevelt Field	Garden City 11530

JEWISH PARTICIPANTS

Mr. & Mrs. Harold Applebaum	AJC-144 No. Franklin St.	Hempstead 11550
Mr. Walter Brecher	595 Madison Ave., Rm. 1706	New York 10022
Mrs. George Cooper	69-24 181st Street	Flushing 11365
Dr. Sara Feinstein	AJC-165 E. 56 Street	New York 10022
Mr. & Mrs. Aaron Kohn	268-14 79 Avenue	Floral Park 11001
Mr. George Kronenberg	47 Hillside Lane	Syosset 11791
Mrs. Carl Lang	1021 Links Road	Woodmere 11598
Miss Linda Leaf	20 Westwood Circle	Roslyn Hts. 11577
Mr. & Mrs. Jesse Margolin	2 Wyckoff Place	Woodmere 11598
Rabbi James Rudin	AJC-165 E. 56 Street	New York 10022
Rabbi Marc Tanenbaum	AJC-165 E. 56 Street	New York 10022

Ecumenical Theological Research Fraternity in Israel

Chairman: The Revd. Dr. Hans Kosmla

Treasurer: The Revd. Dr. William G. Dever

Secretary: The Revd. Peter Schneider, M.A.

19, Jabinsky Street

Jerusalem, Israel

249

P.O. B. ~~xxxx~~

Tel.: 30964

Rabbi Marc H. Tannenbaum,
The American Jewish Committee,
165 East 56 Street,
NEW YORK, N.Y. 10022, U.S.A.

5 July 1969

Dear Marc,

Many thanks for yours of 5 June and for the copy of your excellent letter to Lukas Vischer. I have been so overwhelmed with work that I have only this week managed to write to him, but at least I hope that what I have now been able to say will be of some counter-balance to the pressures that we know will be exerted in the forthcoming meetings in Canterbury and Cyprus.

You were quite right in sensing that there were several matters I had hoped to be able to discuss with you. Let me at present just mention one.

My overall impression with my recent contacts with the W.C.C. is that the whole dimension and implications of Jewish-Christian relations (with its accompanying implications of the State of Israel) is only beginning to dawn on the higher aeons of the W.C.C. If we expect too quick results we are bound to be disappointed, but I am sure it would be foolhardy to give up now at the point where we have been able to make a real beginning. Your own letter to Lukas Vischer seems to confirm this.

The third issue of 'Christian Comment' has just been sent to you under separate cover and will, I hope, show how we are trying to develop this particular potential. I know we have a long way to go in order to make full use of this project, but already we are sending the feature to some 70 strategically-placed people abroad.

I hope before the end of the year we shall have straightened out several problems relating to 'Christian Comment', but in the meantime if you can let us have a comment on any particular meetings of Jews and Christians or any significant pronouncements in that area, together with the helpful material that you are already sending us, that I can assure you will be of real help.

In the autumn I hope we will be able to move to a proper administrative center of the Ecumenical Fraternity and I am also hoping to have a full-time secretary, all of which I hope will serve to further our mutual concerns from this end.

With my very best wishes,
Very sincerely,

p.p. Peter Schneider

(Revd.) Peter Schneider.

(not signed personally due to absence from Jerusalem).

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19, Jaboinky Street
Jerusalem, Israel

P.O.B. 191

Tel.: 30964

Monday 30 June 1969.

Dr. Lukas Vischer,
Commission on Faith and Order,
World Council of Churches,
150 Route de Ferney,
1211 GENEVA 20,
SWITZERLAND

Confidential &c

Dear Dr. Vischer,

I feel sure that you will have had a spate of letters in the wake of the May Consultation, and I am sorry to add yet another, but I hope it may be ^{of some use.} helpful. I did not want to make an issue either of my suggestion that we place on record our agreement of the rightness of Israel to exist, and to continue to live in security and peace, or even less, of the theological implications that might be involved in such a statement because I believe that we have a great deal of homework to do before such an explanation can be properly reasoned and substantiated.

It was pretty obvious at the consultations that nearly all of us were extremely sensitive to the issue of giving any kind of theological implications to my statement and I think this indicates rather plainly that as yet there is no worked out theological answer and that this will have to be done very carefully.

I believe you may know that during the present academic session we here through the venue of the Ecumenical Fraternity initiated four lecture discussions on 'The Association of People, Land and Religion in Jewish History, Literature and Liturgy'. Some time in the near future we hope to publish these four studies with an introduction, but I think this will do no more than to outline part of the highly complicated area which will have to be tackled in order to arrive at even an interim theological explanation.

Perhaps part of the problem can be expressed as dealing with two kinds of CONTINUITIES. First we have to delineate the kind of continuity there is between 'Israel in the Old Testament with the Jews of Yesterday and Today' and then to attempt a further explanation of the kind of continuity there exists in the presence of the Jewish People in this Land from Old Testament Times.

At the present the situation of most of us here seems to be that we realise that

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we cannot make simple and straightforward assertions of the relation between the Biblical association of People and Land and the contemporary State of Israel, but likewise we are at least sure that we cannot say that there is no kind of continuity that is of a theological significance.

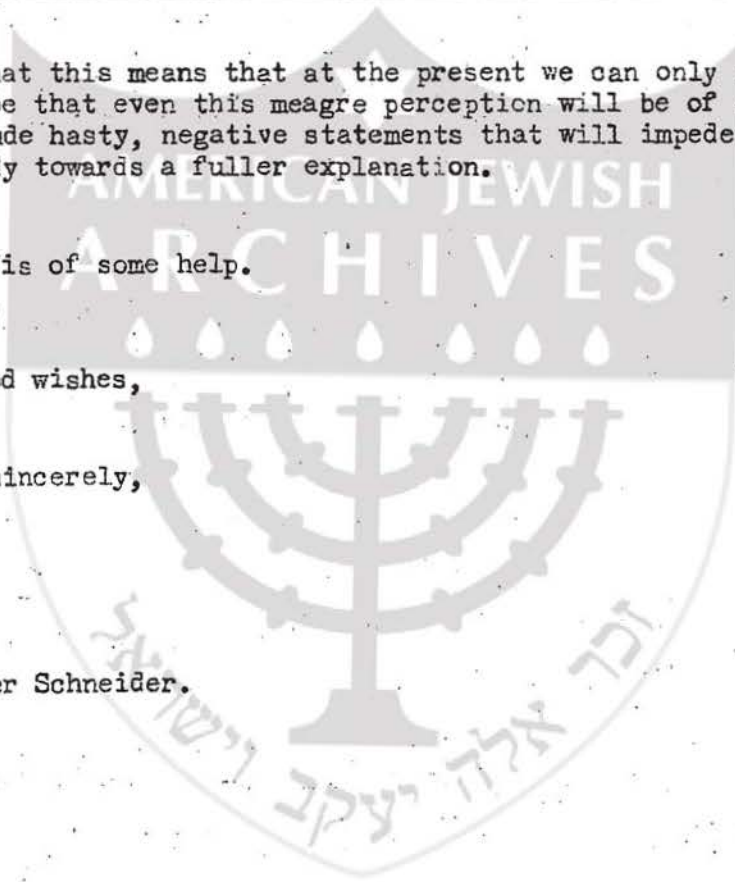
I realise that this means that at the present we can only see what the problem is but I hope that even this meagre perception will be of some help and at least preclude hasty, negative statements that will impede our searching and further study towards a fuller explanation.

I hope this is of some help.

With all good wishes,

Yours very sincerely,

(Revd.) Peter Schneider.



LUTHERANS' RELATION

TO

JUDAISM

"Solidarity" with the Jewish people and "Christian responsibility for their right to exist as Jews" was affirmed by an international Lutheran "Committee on the Church and the Jews" in a statement (under consideration since 1964) which was published at a session of the Lutheran World Federation's Commission on World Mission at Asmara, Ethiopia in April 1969. The full text of this statement "On the Theology of the Church's Relation to Judaism" (printed in the Lutheran World Federation News Service, Geneva, Release No.22/69, 30 April 1969) runs as follows: (sub-headings are our own):

"The 'Committee on the Church and the Jews', as a standing committee of the Lutheran World Federation under the Commission on World Mission, was created by action of the LWF Executive Committee in 1964 to serve until the next Assembly. It presents this report as the fruit of its work to date.

We are conscious that we have only begun to see the full extent of our task, and that the questions involved in the relations of Christians and Jews touch basic theological, christological and ecclesiological issues. These issues must remain the occasion of ongoing and ever-new reflection by Christians on the meaning both of God's revelation of himself in his covenant with Abraham and of his self-disclosure in Jesus of Nazareth as the Christ.

At the Beginning of a Long-Term Effort

"This committee came into being as the result of a consultation called by the LWF Commission on World Mission at Løgumkloster, Denmark, in April 1964. The results of that consultation were published in the July 1964 issue of Lutheran World to which we wish to draw attention (see also Christians, Jews and the Mission of the Church, a reprint of the October 1963 and July 1964 issues of the Lutheran World). These results need no apology, but it is quite clear that they represent but the beginning of a long-term effort.

The committee itself was given the task of 'completing' the work of Løgumkloster at one point, viz of carrying further the discussion of 'the theology of the church's relation to Judaism' which had led to a certain impasse in one of the working groups at Løgumkloster.

We have been unable to do this with any finality. We have been led into an increasingly deeper wrestling with the underlying problem presented for the Christian church and Christian theology by Jews and by the history of Christian-Jewish relations. We note that the ecumenical discussion of these questions is also just in its beginning stages. We nevertheless present the following points for consideration in our churches at this time, with the strong conviction that consideration of Jewish-Christian encounter must be an ongoing concern of our Lutheran churches and of the Lutheran World Federation.

Closest Possible Contact with Jews

"Our experience as a committee points up how essential it is that Lutherans from various traditions and from various national backgrounds wrestle together toward a common understanding and approach. We therefore recommend that the work of this committee be continued in close connection with the LWF Commission on World Mission and the Commission on Theology and in liaison with ecumenical efforts in the same direction. It is important that the work be done in close collaboration with appropriate groups in the member churches. It lies in the nature of the question that the closest possible contact be maintained with Jews even if on an informal rather than official basis.

1. We as Christians can only speak of the Jewish people if we say that we all are human beings standing under God's judgment, and in need of his forgiveness. We are all men and women before we are Jews or Christians. What we say here in a special way about Jews must be understood in the light of this assertion.

The relationship between Jews and Christians has been confused through the centuries by two wrong assumptions. The first assumption falsifies the Christian understanding by seeing the Jews of all times as identical with that Jewish group which in the first century rejected Jesus of Nazareth as Messiah. The second falsifies the Jewish understanding by seeing all Christians as in principle involved in the hate and persecution which were inflicted on the Jews by the official church and by nations claiming a Christian tradition. While this committee claims no competence to remove the existing negative opinions held by Jews, it must contribute to the task of eliminating all those barriers raised by past and present Christian misunderstanding which stay in the way of our conversation with the Jews and our understanding of their faith.

Theological Education must be Thoroughly Revised

"We shall have to engage in an ongoing encounter with Jews and Judaism which takes seriously both Jewish and Christian history.

In deepening the Jewish-Christian relationship we expect to find ways of understanding each other which have been lost due to historical circumstances. Theological education — and the teaching of church history in particular — will have to undergo considerable revision if this is to be done. Teachers and pastors must be given information and materials so that in their interpreting of biblical texts they will be sensitive to the false assumptions Christians have made.

The distinction between law and gospel which in Lutheran tradition becomes a key for interpreting the whole scriptural revelation is connected with this hermeneutical problem. This specific emphasis places a particular burden on Jewish-Lutheran relations. But for this reason it lends increased urgency to theological encounter. As Lutherans we believe, on the basis of Paul's witness, that it is God's action in Christ which justifies the sinner. Thus we cannot speak about the law and about righteousness as though it were obedience which lays the foundation for relationship to God. The theological issue here touches both Jewish-Christian dialogue and Christian use of the Old Testament. Our understanding can be traced to Luther and his reception through Augustine of certain Pauline motifs. It is possible, however, that our whole outlook has been shaped and our relationship to the Jewish people has been vitiated by a strongly negative understanding of the law and its function. This, it seems to us, might well be a matter for consideration by the Lutheran World Federation Commission on Theology in co-operation with a possible future committee on the Church and the Jews.

"Crucial Paradox" of Christian Faith

"2. As we try to grasp the theological meaning of the problem we face, we recognize two aspects of the Christian understanding of God's self-disclosure, both of which lead us to the limits of human perception and speech. The first is the fact that with the coming of Jesus into the world a development began which is incomprehensible in its dimensions. It can only be described as an act of God's love for all men. In the moment when, according to Christian faith, God acted to bring his revelation to its fulfillment, among those who had first received his revelation many did not find themselves able to respond in faith to what God was now doing in Jesus of Nazareth. In spite of this rejection, however, God's saving grace found a way into the world and no human guilt or rejection could negate it. The faith and the universal proclamation that God became man, that God was in Christ reconciling the world unto himself, that Jesus of Nazareth was the Son of God, is an offence to human wisdom and particularly to the religious view of God's glory. It is as if God had of necessity to meet rejection and to suffer the consequences of his love in order to bring life and salvation to mankind.

The second aspect is closely related to the first. Because Jesus took upon himself his cross and became obedient unto death, God raised him from the dead. His death and resurrection constitute a special Christian hope for the whole world. This implies the crucial paradox that for the Christian faith there is a divine future for mankind since Jesus the Nazarene was rejected. Thus we are here directed toward the mystery of God's inscrutable ways with men.

Mystery and paradox — the point where human logic leads no further — stand at the center of all Christian thought. That is the case with christology, but it is equally true of eschatology, and it applies to ecclesiology as well. God has not only prepared a future for all mankind, but has bound this future to the cross and resurrection of the man Jesus of Nazareth. It is our conviction that the central position of the cross and resurrection of Jesus has fundamental consequences for the understanding of the church.

Luther's Antisemitism

"This was perceived and expressed in a unique way by Luther. He did not accept identification of the elect people of God with a specific ecclesiological tradition. This view has led to the fatal alternatives of medieval church-centered theology, in which the Jewish people were treated from a position of superiority. Luther opposed any kind of a "theology of glory", i.e. any attempt to see and proclaim God and his deeds and works (including the church) primarily in terms of might, of lordship, of victory and triumph. The theological paradox which confronted Luther in his historical situation, however, proved to be too much for him. This one can see from his later writings against the Jews. In these polemic tracts a theology of glory does break in. Luther's anxiety about the church's existence became so strong that he found himself no longer able to let the future rest in God's hands but, in anticipation of what he read to be God's future judgment, called upon the secular arm to effect that judgment in the present. In doing so he overstepped the bounds of what it lies in human authority to do, to say nothing of love. The consequences of this are still with us. The lessons which the church has had to learn in the midst of the holocausts of our century compel us to find a new, more profound, more sober, and at the same time more Christian attitude.

Because of the deep and tragic involvement of men of Christian tradition in the persecution of Jewish people, the cruel and dangerous anti-Jewish attacks in some of the writings of the old Luther and the continuing threats in our time to the existence of the Jews as a community, we assert our Christian responsibility for their right to exist as Jews.

Jews' Survival - "An Event of Salvation History"

"3. Jews, on their side, insist that there can be mutual respect and dialogue only if the 'legitimacy' of Judaism is recognized by Christians. We believe that this includes not only ethnic and political but also religious factors. What does it mean for us to acknowledge its 'legitimacy'? Remembering past Christian criticism of Judaism, Jews demand of Christians recognition of Judaism as a 'living' religion. Can such recognition be given? Does it mean that we see two separate but necessary ministries within the one economy of salvation? Is it possible to acknowledge that the survival of Judaism is an act of God without also saying that this survival is a definitive event of salvation history? Does affirmation of the survival or acknowledgment of the legitimacy of Judaism cancel the responsibility of the Christian to bear witness to the Jew at the right time and in the proper way?

In the light of these questions we offer the following affirmations:

We as Lutherans affirm our solidarity with the Jewish people. This solidarity is legitimized in God's election and calling into being in Abraham's seed a people of promise, of faith, and of obedience peculiar unto him, a people whose unity will one day become manifest when 'all Israel' will be saved. The Lutheran churches, therefore, may not so appropriate the term 'people of God' and 'Israel' to the church in such a way as to deny that they applied in the first instance to the Jewish people. They may not assert that continuity of the church with the covenant people of Abraham in such a way as to question the fact that present-day Judaism has its own continuity with Old Testament Israel.

This our solidarity with the Jewish people is to be affirmed not only despite the crucifixion of Jesus, but also because of it. Through his death Jesus has brought about reconciliation with God, has broken down the barriers between men, and has established a ministry of reconciliation which encompasses all men, both Jews and Gentiles.

"Profound Cause for Wonder and Hope"

"This our solidarity with the Jewish people is grounded in God's unmerited grace, his forgiveness of sin and his justification of the disobedient. Whenever we Christians, therefore, speak about 'rejection' and 'faith', 'disobedience' and 'obedience' in such a way that 'rejection' and 'disobedience' are made to be attributes of Jews while 'faith' and 'obedience' are made to be attributes of Christians, we are not only guilty of the most despicable spiritual pride, but we foster a pernicious slander, denying the very ground of our own existence: grace, forgiveness and justification.

After all that has happened, the existence of the Jewish people in the world today cannot therefore be seen in the first instance as a problem to be encountered, much less as an embarrassment to be faced by the churches, but as a profound cause for wonder and hope. Despite all the inhuman actions of men and the frightful ambiguities of history, God remains faithful to his promise. We have here tangible evidence that God's grace is yet at work countering the demonic powers of destruction and guaranteeing a future for mankind which will bring the full unity of God's people.

"A Reminder of our Origin"

"In understanding ourselves as people of the new covenant which God has made in Jesus the Christ, we Christians see the Jewish people as a reminder of our origin; as a partner in dialogue to understand our common history and as a living admonition that we, too, are a pilgrim people, a people en route toward a goal that can only be grasped in hope. The church, therefore, may never so understand the Word which has been entrusted to it, the Baptism which it must administer, and the Holy Supper which it has been commanded to celebrate as possessions which give Christians superiority over the Jews. The church can only administer in humility the mysteries which God has committed to it — preaching the crucified and risen Christ, baptizing into his death, showing forth his death till he comes.

The word which our churches, in bearing witness to Jesus the Christ, must share with Jews as with other men is a joyful message of imperishable hope. This message shows forth a time when God's purpose with his covenant in Abraham and with his covenant in Jesus the Christ will be fulfilled. Then God overcomes all blindness, faithlessness and disobedience and will be all in all."

Jews are unseen partners to

THE CHRISTIAN - MUSLIM DIALOGUE

Thoughts of the Middle East conflict were conspicuous at a Christian-Muslim dialogue held, under the auspices of the "Faith and Order" Commission of the World Council of Churches, at Cartigny, near Geneva, early in March 1969. The four-day encounter was attended by 12 Christian and 12 Muslim theologians, the latter drawn from Egypt, Lebanon, Pakistan, Yugoslavia and some West European countries with growing Muslim communities, e.g. France and Germany. In a report, the chairman, Lukas Vischer, writes in *Evangelische Kommentare*, May 1969:



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
July 10, 1969

MEMORANDUM

To: Rabbi Marc Tanenbaum

From: Zachariah Shuster

Subj: Christian Jewish Relations

I should like to call your attention to the statement issued by the International Lutheran "Committee on the Church and the Jews," which was adopted at a session of the Lutheran World Federation's Commission on World Mission at Asmara, Ethiopia, in April, 1969. The full text of the statement was published in the recent issue of the IJA Bulletin of June, 1969, and I am enclosing herewith the relevant item.

I call your particular attention to the aspect involving the attitude of Christianity toward Jews today. This is clearly expressed in the passage on page 5, beginning: "We as Lutherans..." and ending with the assertion that "Present day Judaism has its own continuity with Old Testament Israel."

Enclosure

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July 11, 1969



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To: Advisory Program Planning Committee
for REA's National Convention

Enclosed is the first draft of the program for REA's National Convention. There will be some revisions before the final printed program is made at the end of August or early September.

The general theme of the Convention and themes of the plenary sessions are settled. The range of seminar topics will also be that of the enclosed program, but a few seminars may be dropped because we find little interest in them, and some others may be added.

Definite agreements have been made with some individuals to speak at the plenary sessions and with others to be in the leadership of the seminars. We hope to complete this whole process of securing Convention personnel by August 31.


There are two services I would appreciate having from each member of the Committee, namely:

1. We would like each member to be related to one of the seminars or workshops, according to his preference, as resource person, chairman, reporter or plain participant. Would you let me know now what is your first and second choice among the various seminars and workshops. This does not mean that you could not change your choice later on.

2. We want to get the theme and topics of the Convention known as widely as possible now, even before the much wider mailing of the printed program, which will be done early in September. You have colleagues or staff who might plan to attend if they knew about the program before their fall schedules get filled up. Please let me know how many additional copies of the enclosed program you can use during the summer. We will mail them to you as soon as we have your reply.

Please let me have the information requested as soon as possible.

Cordially,


Herman E. Wornom
General Secretary

hew/aa
enc.

OUR DIVIDED SOCIETY

A CHALLENGE TO RELIGIOUS EDUCATION

is the theme of

° The National Convention of
THE RELIGIOUS EDUCATION ASSOCIATION

Palmer House
Chicago, Illinois

Sunday Afternoon through Wednesday Morning
November 23-26, 1969

Convention registration and special hotel rates and reservations -- see p. 5

THE CONVENTION THEME

Our society is divided into conflicting groups -- black and white, poor and affluent, the "now" and "other" generations, the have and have-not nations, etc. Sometimes these groups ignore one another; increasingly they become polarized in confrontation and conflict, sometimes violent, their relations distorted by hate and prejudice. The brotherhood of mankind is denied or held to be utopian.

The curricula of religious education has given little attention to these deep divisions in our society and religious education classes or groups are rarely consciously involved in exploring these divisions in the light of their religious heritage. Often they are committed to institutional behavior which supports such divisions without being aware of what they do, and when aware, they frequently give tacit consent.

But these divisions have become so acute and the basis of their support so contrary to our religious heritage, that religious education must now give major attention to them or remain irrelevant to the great moral crises of our day.

Religious education, by influencing the social understanding and attitudes of children and youth, may play a significant role in healing divisions. Conflicting groups may be brought together as part of the religious education process.

R.E.A.'s convention will explore the potential of religious education to deal with social divisions and to play a unifying role. The six assemblies of the convention can deal with only a few of the major social divisions. A wider range of problems will be covered in the 20 or more workshops and seminars.

The complete convention program will be available in the late summer. A preliminary outline of topics for the convention's plenary sessions and seminars is given below.

PLENARY SESSIONS

Sunday, November 23, 8:00 p.m.

White Racism; Black Development

Monday, November 24, 9:00 a.m.

Youth Culture and the Generation Gap

Monday, November 24, 7:30 p.m.

The Ethics of American Military Economic Power
Versus Vietnam and Third World Nations

Tuesday, November 25, 12:15 p.m.

Fellowship Luncheon

Religious Learning Through Involvement in Social Change and Service

Tuesday, November 25, 7:30 p.m.

Model Programs for Religious Education in a Divided Society

Wednesday, November 26, 10:45 a.m.

Living and Learning the Brotherhood of Man

-- Closing Address and Celebration

SEMINAR OR WORKSHOP GROUPS

Each group will be concerned directly or indirectly with one or all of the following: (a) the nature of the relationships between persons and groups which are divisive or unifying; (b) the imperatives of our religious heritage for the divisions in our society; (c) commitments which religious groups should make to help heal our divisions and the means or methods for healing. Since almost all attendants at the convention will be professional religious educators, whatever insights they gain about the divisions in our society should have widespread influence on the directions of religious education in the future.

The needs and interests of the many delegates will vary widely; hence a wide choice of seminars and workshops will be provided. There can be as many groups meeting simultaneously as there are registrations to warrant offering them. Delegates registering in advance may express a choice of groups. Among the seminars and workshops which are being planned under five categories are the following:

A. Seminars on Relations Between Whites, Blacks & Other Minorities, & on the Challenge to Religious Education to Understand & Improve These Relations

1. White Racism -- Institutional, Cultural, Personal
2. Black Religious Experience
3. Black Power and Separatism
4. Black & Brown Economic Development
5. Spanish Americans (Mexicans & Puerto Ricans)
6. Housing and Environment
7. Quality and/or Integrated Education, with Central or Local Control
8. Civil Rights, the Police and Courts
9. Health and Welfare
10. Employment

B. Seminars on Youth Culture & Protest, the Values and Milieu of the Establishment and the Approach of Religious Agencies to Youth

11. Breakdown of Family Life & Permissiveness in the Home
12. Nature & Relevance of School & College Life & Curriculum to the Values of Youth & Needs of Society
13. Youth Alienation from & Protest Against the Establishment & Middle Class Culture Including Church & Synagogue; Humanistic Versus Capitalistic Values & the Generation Gap
14. Playboy Sex, Mutual Affection Sex & Bible Sex
15. Drugs for Escape or Religious Experience
16. Search for New Forms of Community & New Religious Values

C. Seminars on Our Moral & Religious Concern for America's Military & Economic Power

17. America in Vietnam, South Korea & Latin America
18. Military Expansion Versus the War on Poverty
19. The Draft & Conscientious Objection

D. Seminars on Learning for Living

20. Learning through Art, Dance, Music
21. Sensitivity Training
22. Education to Counter Racism
23. Learning through Involvement in Social Conflict & Service
24. Finding Values through New Modes of Group Living
25. How to Form Values which Transcend Social Conflict & Create Community Despite Differences
26. Communication across Gaps & Barriers -- the Problem of Religious & Moral Language & Symbols Having Different Meanings for Young & Old, Black & White, Student & Teacher

E. Workshops

27. Producing Guidelines or Syllabi for Various Social Action Projects
28. Evaluating Audio-Visuals & Other Media for Social Action Communication
29. Guidelines on Discovery of Social Needs of a Church Group or Neighborhood & How to Meet These Needs
30. A Project to Get a Religious Publisher to Produce Curricula More Relevant to Blacks & the Inner City
31. Evaluating Religious Curricula for Youth in Terms of Relevance to Social Conflict
32. Guidelines for Training Religious Educators for Fostering Religious Learning Through Involvement in Social Change
33. Producing an Annotated Bibliography on
 - a. race
 - b. generation gap
 - c. youth, Vietnam & American military power
 - d. what religious institutions are doing

For seminar hours, see next page.

Each seminar will have four sessions for a total of 11 hours: Mon., Nov. 24, 11:15-12:15 and 2:00-5:00; Tues., Nov. 25, 9:00-12:00 and 2:30-5:00; Wed., Nov. 26, 9:00-10:00. Each delegate will register for only one seminar and remain with it throughout the convention. Each seminar will have a chairman, reporter, and three or more resource leaders.

* * * * *

Palmer House Special Rates: The hotel has set aside 300 guest rooms for single occupancy at \$11.00 per night; additional single rooms will be available at \$12.00; double occupancy rooms at \$18.00. These are special rates for R.E.A.'s convention. All meetings of the convention will be held at the Palmer House, and it is desirable for delegates to make it their home while in Chicago.

Make Hotel Reservations Early: Be sure to state that you are attending the National Convention of The Religious Education Association. The special rates are available only to those attending the convention.

Make Your Travel Reservations Early: Since the convention ends at noon on Thanksgiving Eve, it is essential to have your return airlines or railroad reservation made well in advance of your coming to Chicago.

The Registration Fee: For the convention itself, it will be \$10.00 for R.E.A. members and \$15.00 for non-members. There is a special combination membership and registration rate of \$16.00 for non-members joining at the time of registration. The convention luncheon will be \$5.00.

* * * * *

For further information or for copies of this preliminary program, or the final printed program giving personnel for the convention, write:

Rev. H. E. Wornom
 General Secretary
 The Religious Education Association
 545 W. 111 Street
 New York, New York 10025

National Catholic Conference for Interracial Justice



1307 S. Wabash Avenue • Chicago, Illinois 60605 • 312-341-1530

JAMES T. HARRIS, Jr., Executive Director

July 7, 1969

Mr. Marc Tannenbaum
American Jewish Comm
165 E. 56th St.
Ny, Ny. 10022

Dear Mr. Tannenbaum:

Hopes fall and tempers rise all around us. The oppressed have lost faith in the will of others to help them, to give them what is their right. This year is a most crucial one in the history of American race relations.

The National Catholic Conference for Interracial Justice is at a crossroad. In speaking about developing programs we sometimes tend to forget the on-going ones. I have enclosed a separate sheet explaining the present work of one of our departments — Educational Services.

NCCIJ has also launched the John XXIII International Institute to initiate a series of new ecumenical projects aimed at developing leadership — lay and clergy — to fight poverty, prejudice and ignorance. This year we will put into the field a team of experts on urban problems who will assist our local organizations through program development. I know from your past support that you will help keep vital the work of the one National Catholic organization working for interracial justice.

The time is now for all sincerely committed people to restore faith in the ability and willingness of America to realistically solve social problems. To do this the Conference needs greatly increased financial backing. Therefore, I call upon your generosity and ask you to send us \$5.00, Mr. Tannenbaum.

Your generous contribution will allow us to approach our work with renewed determination to continue showing practical, constructive paths to social improvement. For this, I thank you.

Gratefully yours,

James T. Harris Jr.
James T. Harris, Jr.

P.S. Together we can cool rising tempers and raise realistic hopes.

File - Pius XII



PIUS XII RELIGIOUS EDUCATION CENTER

July 9, 1969

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

Dear Rabbi Tanenbaum:

Peace!

Thank you for your letter of June 27, 1969, giving us the names and topics for the series of lectures by Jewish scholars. These lectures will enable not only our graduate students (who are specializing in religious education) but also many people in the Detroit area to come into contact with the wisdom of some of our greatest religious thinkers. And surely it will awaken all of us to the compelling beauty and relevance for today of our Jewish traditions. We are indeed grateful to you and to all the members of the American Jewish Committee who have made such an event possible.

In your telephone call of Thursday July 3, you requested that we line up our ideas and hopes for the practical working out of the program. We present the following suggestions for your consideration. They are all tentative, and we rely greatly on your assistance in finalizing them.

TITLE FOR THE SERIES:

"THE ROOT OF THE GOOD OLIVE TREE..."

(Romans 11:17-24).

Lectures in Judaeo-Christian Studies by foremost Jewish Scholars

PURPOSE OF THE SERIES:

To foster among Jews and Christians that true "radicalism" - an in-depth study and appreciation of our religious origins and traditions - which can enrich us to interpret the events of our times in the light of the collective insights of our wise men. This effort is in accord with the documents of Vatican II which tell us, "Since the spiritual patrimony common to Christians and Jews is so great, this sacred Synod wishes to foster and recommend that mutual understanding and respect which is the fruit above all of biblical and theological studies, and of brotherly dialogues."

2340 CALVERT AVENUE • DETROIT, MICHIGAN 48205 • 858-7283

(continued on page 2.)

CONSULTANTS: REVEREND BERNARD COOKE, S.J., CHAIRMAN, THEOLOGY DEPARTMENT,
MARQUETTE UNIVERSITY, MILWAUKEE • RABBI MARC TANENBAUM,
DIRECTOR, INTERRELIGIOUS AFFAIRS DEPARTMENT, AMERICAN JEWISH COMMITTEE, NEW YORK
ALICE L. GODDARD, EXECUTIVE DIRECTOR, DEPARTMENT OF CURRICULUM DEVELOPMENT,
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST, NEW YORK

ASSOCIATE OF LUMEN VITAE, BRUSSELS

July 9, 1969

PATRON OF THE SERIES:

Pius XII Religious Education Center gratefully acknowledges the generosity of the members of the American Jewish Committee whose grant has made this lecture series possible.

PLAN FOR THE LECTURES:

It is our hope to interest a minimum of three-five hundred people in the major evening lectures. We think that the audience will consist not only of our own students, past and present, but also interested clergy and lay people both Jewish and Christian.

On the Thursday morning following each lecture, we would like the speaker to meet with our graduate students to expand or explain further the topic, and to answer questions. This period will be concluded with a luncheon (optional participation by the students).

At this point, we have questions about the following unresolved areas:
- Shall we hire someone (or a public relations firm) to handle the brochure, the tickets, the fee, the location of a suitable hotel or hall, local and/or national publicity? We know that, to plan for a large group, these things require a professional touch, and hesitate therefore to assume total responsibility for them. At the same time, we are aware that such services demand a great deal of money. May we call you Monday, July 14, to discuss these and other aspects of the program?

With our sincere gratitude for your interest and efforts for our work at the Center, we are,

Sincerely yours,

Sister M. Johnice and Sister M. Elizabeth
Sister M. Johnice and
Sister M. Elizabeth, Directors

SME/mcw



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M. Tannenbaum

THE AMERICAN JEWISH COMMITTEE

AMERICAN JEWISH
MEMORANDUM
ARCHIVES

TO: Program Department Heads DATE: July 14, 1969

FROM: Morris Fine

The summary of the last meeting was sent to you last week. You will note that we decided to begin a review of departmental projected programs for the coming year. We will begin tomorrow morning with the Department of Intergroup Relations and Social Action.

In addition, would you please look over the attached draft NCAAC resolution on the Jewish Defense League. We will take this up tomorrow morning as well.

MF:ms
217

[end]

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**NATIONAL
COMMUNITY RELATIONS
ADVISORY COUNCIL**

55 WEST 42nd STREET, NEW YORK, NEW YORK 10036 • LOnacre 4-3450

Date: July 10, 1969

From: Philip Jacobson

To: Morris Fine, Morris Laub, Joseph B. Robison,
Dr. Marvin Schick, Hannah Stein, Betty Kaye
Taylor, Albert Vorspan, Lester J. Waldman,
Dr. Seymour Weisman

Subject: Resolution on Jewish Defense League

You will recall that the Plenum adopted a resolution condemning the Jewish Defense League, leaving the specific language to be drafted by staff subject to clearance with the national member agencies. Accordingly, a draft resolution is sent to you herewith for your comments.

While, of course, the resolution will be distributed to our member agencies, your views on further publicity are welcome.

Will you please indicate on the draft what changes you suggest, if any; and on the form below how you believe the resolution should be publicized.

Best regards.

sal
enclosure

To: Philip Jacobson

The resolution on the Jewish Defense League should be submitted to:

- a) The general press _____ Yes _____ No
- b) The Yiddish and Anglo-Jewish press _____ Yes _____ No
- c) The Negro press _____ Yes _____ No

Name: _____
(please print)

RESOLUTION ON THE JEWISH DEFENSE LEAGUE

The member agencies of the National Jewish Community Relations Advisory Council, which is comprised of nine national and eighty-two local Jewish community relations organizations, firmly reject the pseudo-police actions of the Jewish Defense League as destructive of public order and dangerous in the extreme to our civil liberties, and we condemn such vigilantism, whatever its auspices.

Jewish security and the opportunities for creative growth in Jewish life are by no means enhanced by para-military methods with racist appeals to bigotry. On the contrary, all of us are the more secure in a free and democratic plural society, with opportunity for full expression and equal justice; in which all men may cultivate their own distinctive group values, while at the same time entering fully into the life of our free society; in which the Bill of Rights is a living reality.

Those who are motivated by the false and dangerous assumption that the revolutionary ferment in our ghettos must be met with repressive measures, and to that end take the law into their own hands, do a grave disservice to the poor and the disinherited among us. Such simplistic solutions for the deep-seated and complex problems of our day are worthy only of the extremist elements in our population.

We agree that there is room in these troubled times for individuals to organize themselves into voluntary groups in defense of their homes and for the safety of their families. But such patrols must be organized and conducted in cooperation with

constituted authority. The Jewish Defense League does not meet this minimal standard of public accountability. We consider its unfortunate activities no less harmful and dangerous because the organization describes itself as Jewish.



THE AMERICAN JEWISH COMMITTEE

date: 7/21/69
to : Department Heads
from : Eleanor Katz
subject : Date for Submission of Staff Evaluations to Personnel

Our new contract with the Staff Organization provides that unless a negative evaluation is received, annual increments for professional staff members with five years or more of service will be automatically implemented in the payroll immediately following the staff member's anniversary date.

We will want to continue to receive written evaluations on everyone--whether negative or positive. This means that all your evaluations must be submitted to Personnel before the actual increment date, to allow sufficient time for payroll processing in the next payroll. Notifications of evaluations due will henceforth be sent at an earlier date than heretofore to make it possible for you to meet this schedule. If you are contemplating a negative evaluation with a recommendation to either defer or not to grant an increment, this must be discussed with the employee and in this event, it is particularly important that a written memorandum be submitted to Personnel prior to the anniversary date.

Would you discuss this with all members of your professional staff who have responsibility for evaluating other professionals.

Your fullest cooperation and that of the professional staff reporting to you is urged in order to carry out this provision in a responsible way.

EK/pcb

cc: Bert Gold
Harry Fleischman
Harriet Kulakoff
Marian Levy
Ann Wolfe

Copy *Max Traubman*

Columbia University in the City of New York | New York, N.Y. 10027

DEPARTMENT OF HISTORY

Fayerweather Hall

July 22, 1969

Dear Zinder,

Thank you for the agenda and working papers for the Truman Centre Meeting. I very much regret that I was unable to be present in person at the meeting, especially as certain developments have taken place regarding the proposed Jewish-Christian symposium. But there simply was no time to inform either you or my deputy, Prof. Arieli, of these developments.

You may remember that my proposal grew out of an earlier Jewish-Christian (viz. Israeli-German) symposium held three years ago in Jerusalem. The desire of the participants to continue these meetings and the suggestion to devote the next symposium to the subject of peace resulted in my submitting the proposal to the Truman Centre. The Academic Board evinced much sympathy with the project, but indicated its preference for a more international rather than specifically German-Israeli symposium.

As it happens, the Israel Interfaith Committee has for some time been exploring the possibilities of a larger, international conference on the subject "Religion and Peoplehood". There is widespread interest in these theme, and it is hardly necessary to explain at length why this should be so.

The value of religions is widely estimated today by the degree of their "universality". Non-universal religions are marked as "particularistic", "chauvinistic" etc., and hence by definition inferior. On the other hand the religions themselves are aware of the role of peoplehood (viz. nationhood) and of political structures in the history -including the spiritual history- and in the social life of mankind. They are aware that nowadays the real threats to peace do not, in the main, come from religious conflicts but from national and political conflicts. There are, practically, no more religious wars, and the peace-making viz. war-mongering role of religion depends not so much on inter-religious relations proper as on the involvement of the various religions in, and their identification with, the various national and social causes.

What is the attitude of the great religions to the historical facts of peoplehood? Do religions consider them religiously irrelevant? Are they part of the "natural order" viz. the "order of creation" and thus falling, albeit in an indirect and secondary manner, within the purview of religion? Or can a religion consider the fate and history of a particular people as its immediate subject (as in some interpretations of Judaism)?

What are the various options, attitudes and possibilities developed by the historical religions? How do they define their positions today, in a world of rising nationalisms as well as of revulsion from nationalism? How do the great "universalist" and other religions define the relationship between universal aspiration, particular existence and the historical forms of nationalism? The Church calls itself the "people of God", but here the word "people" is evidently used in a purely metaphorical sense. The Muslim 'umma is a trans-national (or supra-national) concept, leaving room for political nation-states. The Buddhist sangha is certainly no people, but can involve itself in national movements.

There is evidence that this kind of problem is increasingly occupying the minds of theologians and religious thinkers, and that a symposium on this subject would be widely welcomed. Since the original plan of an Israeli-German symposium had to be abandoned, it now seems to me more appropriate to merge the two projects. I have no doubt that the Truman Centre could be an ideal sponsor for an international symposium on "Religion and Peoplehood". Both as regards subject-matter and participation the symposium would include much of the programme envisaged for the German-Israeli (Christian-Jewish) conference on "Religion and Peace".

[I need hardly add that there is a special and urgent Israeli interest in this matter. Israel and Zionism have lost, and are continuing to lose, the sympathy of progressive Christian (political and theological) circles as the idea is gaining ground that Israel is dehominal, racist, chauvinist, particularistic etc. In fact, the Zionist claim that the phenomenon of Israel ~~xxx~~ ultimately goes back to the Bible and is based on a religious tradition is rejected as political abuse of the Bible and as a perversion of religion which -by definition- cannot be nationalist or particularistic. The Near Eastern churches are making the best they can of this line, and they are having increasing success with the Christian churches in the west. A top-level academic symposium on religion and peoplehood would therefore serve an urgent need.]

From the practical point of view I suggest that the Truman Centre, under whose auspices the symposium would be held, allow two co-sponsors to collaborate in the organization (and possibly financing) of this operation. I am thinking of the American Jewish Committee from the Jewish side, and the Journal of

Columbia University in the City of New York | New York, N. Y. 10027

DEPARTMENT OF HISTORY

Fayerweather Hall

Ecumenical Studies (published by Temple University, Philadelphia) from the Christian side. This would give us a symmetrical sub-structure (one Jewish and one Christian-Ecumenical co-sponsor) and should enable us to reach prospective participants whom otherwise it would be less easy to contact. The A.J.C., as you may know, was one of the official co-sponsors of the Jewish-Christian colloquium held two years ago under the auspices of the Harvard University Divinity School. Several scholars from Jerusalem participated on this occasion (Prof. Jacob Katz, Prof. D. Flusser, and Prof. H.H. Ben-Sasson). Since I initiated the preliminary discussions of this project (including contacts with the A.J.C. and the Journal of Ecumenical Studies) in my capacity of Chairman of the Israel Interfaith Committee, I feel that this Committee too should be associated in some formal way with the symposium, but this is a problem that can be left for later.

I shall be glad to hear from you and to have your reactions. Must this revised proposal come again before the Academic Board and then before the Board of Trustees, or is there a shortcut? The German group, to whom I reported on the previous decision of the Academic Board, have signified to me their readiness to merge their project with a larger international symposium and on their part they also agree to the change from "Religion and Peace" to "Religion and Peoplehood".

I shall be in N.Y. until August 7. After August 15 you will find me again at my office in Jerusalem.

With all good wishes,

Yours sincerely

R.J. Zwi Werblowsky

Mr Zvi Zinder
Truman Centre for the Advancement of Peace
The Hebrew University
Jerusalem

Pabli

Can you give me an
answer from you on this?

Adi

EDWARD LUDWIG, INC.

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SEVENTY HUNDRED AND EIGHT CASTOR AVENUE
CASTOR AVENUE AT TYSON
PHILADELPHIA, PA. 19149

July 22, 1969

Rabbi Mark Tannenbaum
c/o American Jewish Committee
165 E. 56th St.
N.Y., N.Y., 10022

Dear Rabbi Tannenbaum:

On June 23, 1969, I wrote to you relative to a speaking engagement at Temple Sholom, Roosevelt Blvd. and Large Street, Phila., Pa.

I am interested in your availability to lecture on Sunday evening, February 15, or March 1, 1970. It is important that I have a reply within the next ten days, as we are ready to send the list of our Adult Education Speakers to the printer.

I sincerely await hearing from you at the earliest possible moment.

Sincerely yours,

EDWARD LUDWIG
Chairman of Adult Education
Program

EL/ar



Temple Sholom

LARGE STREET & ROOSEVELT BLVD. PHILADELPHIA 49, PA. • CLIMBERLAND 8-7800
PINCHOS J. CHAZIN, RABBI

6/26/69, Eja. 5:45y

June 26, 1969

June 23, 1969

Mr. Edward Ludwig
Chairman, Adult Education Program
Temple Sholom
Large St. & Roosevelt Blvd.
Philadelphia 49, Pa.

770 American Jewish Committee

Dear Mr. Ludwig: 675 St.
New York, N. Y. 10022

Thank you for your June 23rd letter to Rabbi Tanenbaum which arrived while he is away on a short sabbatical leave.

Your letter will be brought to this attention when he returns to the office and I am sure you will be hearing from him at his first opportunity.

This year is, "My View of the Jew", in which either four or five people of different faiths or callings will address themselves to the question.

We think that we might let you see, "An Expert in Jewish-Christian Works Looks at the Jew", with the thought in mind that since, according to Rabbi Chazin, my Rabbi, you have dialogues most extensively with leading Christian theologians of all faiths you might have a sharper and more thought out view of the Jew.

Sincerely,
Miriam S. Binder
Secretary

MSB:mm

Would you be available to lecture on Sunday evening, February 15 or March 1, 1970?

Awaiting your reply, I am,

Sincerely yours,

EDWARD LUDWIG
Chairman, Adult Education Program



LOUIS KRAMER, Fin. Sec'y

Temple Shalom

LARGE STREET & ROOSEVELT BLVD. • PHILADELPHIA 49, PA. • CUMBERLAND 8-7600
PINCHOS J. CHAZIN, RABBI

June 23, 1969

Rabbi Mark Tannenbaum
c/o American Jewish Committee
165 East 56th St.
New York, N. Y. 10022

Dear Rabbi Tannenbaum:

Thank you for your letter of June 4th, in which you state your lecture fee and list the topics on which you are currently lecturing. The topic of our lecture series this year is, "My View of the Jew", in which either four or five people of different faiths or callings will address themselves to the question.

We think that we might want to list you as, "An Expert in Jewish-Christian Works Looks at the Jew", with the thought in mind that since, according to Rabbi Chazin, my Rabbi, you have dialogues most extensively with leading Christian theologians of all faiths, that you would have a sharper and more thought out perception of the Jew.

Would you be available to lecture on Sunday evening, February 15 or March 1, 1970?

Awaiting your reply, I am

Sincerely yours,

EDWARD LUDWIG
Chairman, Adult Education Program

THE AMERICAN JEWISH COMMITTEE

date July 22, 1969
 to Rabbi Marc Tanenbaum
 from Rabbi A. James Rudin
 subject Department Heads Meeting, July 22, 1969.

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

In attendance were Bert Gold, Morris Fine, Sam Katz, Haskell Lazere, Yehuda Roseman, Rabbi A. James Rudin, Seymour Samet, Mort Yarmon and Eleanor Ashman (guest).

Morris Fine invited me to represent the IAD at the Department Heads Meeting. The following items were discussed.

1. Haskell Lazere reported Rita Hauser has recently returned from Israel. She seems a little upset with the treatment she received in Israel. Apparently the government officials did not show her what she wanted to see, and apparently they were not too diligent in meeting with her. She was, however, "wined and dined", according to Haskell, by the Egyptians in Cairo. Bert Gold mentioned that he would talk to Ed Moldover to find out Rita's feelings. Perhaps we can do something to correct the situation.
2. Bert Gold announced that a "Committee of Concern" for Jews in Arab countries has been formed and the chairman is General Lucius Clay. Bert asked for names of non-Jews who might serve on this Committee. I suggested Cardinal Cooke, Cardinal Cushing and Dr. Espy. I promised that I would check with you and get further suggestions. Mort Yarmon dropped such names as Henry Ford II, Helen Hayes, Earl Warren, Omar Bradley, etc. The object of this Committee is to show the concern for Jews in Arab countries (i.e. Iraq) that all Americans feel. I would appreciate any names that you may have, and I'll pass them on to Bert.
3. Eleanor Ashman then described her newest project, a twice monthly Monday Luncheon Club series of speakers beginning in October, 1969. She presented the enclosed listing. After some discussion the following five names were mentioned as possibilities to lead off the

July 23, 1969

series, though not necessarily in the order listed; George Higgins, Simeon Golar, Albert Rosenfield (of Life Magazine) Peter Shaw and Zwi Werblowsky.

4. The major part of the meeting was taken up with a monthly report by Seymour of his department's activities. He spoke about 30 minutes and described the priorities of his department with the following special items of interest.

1. Judy Magidson will become a director of the Low Income Ethnic White Studies Program.
2. Irving Levine has been chosen by Bert Gold to head up the "Jewish Urban Foundation." When I asked if this was going to be something similar to IFCO, there was some laughter and one of the men at the table quipped that it should be named "YIDCO".

After Seymour's presentation, I raised two points. One - did all of his department's activities (Social Welfare, Labor Unions, Urban Affairs, Public Education, Church and State, Hunger, etc., etc.) have a Jewish "payoff", and then I asked whether AJC was doing the right thing by over-identifying with what seemed to me to be the liberal plank of the Democratic party's platform. I further asked whether AJC should seek new coalitions rather than those of the past. Seymour seemed a little ruffled but gave a very good response regarding the importance of Jewish involvement in these issues.

The meeting ended with Yehuda Rosenman asking some similar questions such as what criteria are used by Seymour's department to plan its activities. Bert seemed very pleased with the report, noting that it was well organized and well focused, and that the department no longer is "improvizing" as in the past.

AJR:FM
Encl.



MONDAY LUNCHEON CLUB SERIES

ISRAEL

Uri Raanan
Fletcher School of Diplomacy, Tufts University
Topic: "Russian Interest in the Middle East"

RACE RELATIONS AND CIVIL RIGHTS

Simeon Golar
Human Rights Commission
Topic: "Racial and Religious Problems in the Next Five Years"

Joseph Monserrat
Topic: "Schools and Puerto Ricans"

Mollie Orshansky
Nation's best authority on poverty population

EXECUTIVE SUITE

Roger Sonnabend
Topic: "Businessmen Look at Poverty and Prejudice"

JEWISH AFFAIRS

Zwi Werblowsky
Topic: "Christian-Jewish Relations as Seen From an Israeli
Point of View"

Rabbi Arthur Hertzberg
Topic: "Relating Effectively to the Jewish Intellectual Today"

Martin Gottlieb
Chicago School of Journalism
Topic: "Discussion of Jewish Defense League"

RELIGION

Monsignor George Higgins
Washington Diocese

Topic: "Fermet in the Catholic Church"

Father Joseph Fitzpatrick
Fordham University

Topic: "Social Analysis of Present Situation in Church"

Wayne Cowan

Topic: "Protestant Situation Today"

LABOR

Aaron Levinstein
Professor Baruch School of Business
Author of book: "Why People Work"

Topic: "Change Incentives in the Troubled World"
"Projection for the Future in Automation"

A.H. Raskin

Victor J. Ferkiss
Professor at Georgetown University

Author of book: "Technological Man: the Myth and the Reality"
Topic: "How Latest Inventions Affect and Change our Lives"

UNITED NATIONS

Mrs. Rita Hauser
U.S. Representative to United Nations Human Rights
Commission

Topic: "Report on Trip to Israel and Egypt"

Sol Linowitz

Topic: "South America"

MASS MEDIA

William Frankel
Editor of Jewish Chronicle (February)
Topic: "European Scene"

Clay Felker
Editor of New York Magazine (speaking ability)
Topic: "New Journalism"

Peter Shaw
Topic: "The Tough Guy Intellectual"
"Social Behavior of American Jewish Writers" →

Albert Rosenfeld
Author of book: "Second Genesis"

Lou Cowan
Topic: "Oral History"

FOUNDATIONS

Allan Feiffer
President of Carnegie Institute
Topic: "Discussion on Foundations"

ETHNIC PROBLEMS AND URBAN AFFAIRS

Feliks Gross
Department of Sociology
Brooklyn College
Topic: "Ethnic Tensions"

Mrs. Jane Jacobs
Topic: "Theory of the City"

Saul Wallen
Urban Coalition



ETHNIC PROBLEMS AND URBAN AFFAIRS

Clarence Funnye
National Committee against Discrimination
in housing

Topic: "Conception of New Towns"
"Should we Rehabilitate Ghettos or Build New Towns?"

Mitchell Ginsberg
Topic: "Welfare Problems"

Daniel Bell
Sociologist Columbia University
Topic: "Society Tomorrow for Man of the Future"



EDUCATION

David Ashe
Member Executive Board of Higher Education New York City
President New York City Jewish Labor Committee
Topic: "Problems of Higher Education"

Fred Hechinger
Education Editor New York Times

Charles Silberman
Fortune Magazine
Topic: "How Teachers Are Being Educated"

POLITICS

Timothy Costello
Deputy Mayor of New York City
Topic: "Discussion of Political Implications In New York City"

Lou Harris

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CHMN EXEC. COM.

WALTER H. CLARK
RESEARCH

GREGORY NUGENT
HIGHER EDUCATION

THE RELIGIOUS EDUCATION ASSOCIATION OF THE UNITED STATES AND CANADA

Official Publication  Religious Education

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EXECUTIVE OFFICE
HERMAN E. WORNOM
GENERAL SECRETARY
545 WEST 111TH STREET
NEW YORK, N. Y. 10025

July 23, 1969

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

Dear Rabbi Tanenbaum:

Will you review for RELIGIOUS EDUCATION the following book:
STUDIES IN AMERICAN JEWISH HISTORY by Jacob Marcus

The review should include a critical evaluation. We will need a review of about 350 words, and we would like to have it by September 10.

As you know, RELIGIOUS EDUCATION is for readers of all faiths, Catholic, Protestant, and Jewish.

If you will sign the enclosed card and return it to me, I will send the book to you.

Sincerely yours,

Randolph C. Miller (vkb)

Randolph C. Miller
Editor

Note: Please use the following form:

The Saints and Our Children. By MARY REED NEWLAND. New York: P. J. Kenedy & Sons, 1958, vi+215 pages. \$3.95.

Sign it as follows:

--John Q. Chaney, Professor of New Testament,
University of Timbuctu, Ashley, N.C.

If you cannot review it, will you suggest someone who can?

THE AMERICAN JEWISH COMMITTEE

date 7/24/69 FO-0
to Marc Tanenbaum
from Seymour Brief
subject

I have, during the past few weeks, I think, mailed to you some copies of the proceedings and the newspaper accounts of the NAL convention that was held here in Cleveland. I am now enclosing a letter sent by Nelson Weiss and his wife to the president of the NAL indicating Mr. and Mrs. Weiss's dissatisfaction with the handling of their program, particularly in the Resolution Session of the NAL. I shall keep you informed of any feedback on their letter.

Also I am enclosing a set of correspondence which was initiated by Mrs. John J. Ryan the Executive Editor of the "Living Light" publication. Nelson Weiss was good enough to send me a copy of the magazine, and also indicated to me that he frankly could not handle the writing of an article for it. You will note from his last letter to Mrs. Ryan that Nelson is hopeful that someone in your office might wish to take this responsibility.. I shall look forward to follow through from your office.

Along these lines, I had lunch with Nelson upon my return from the NTL Training Program, and he indicated to me that he is rather upset by the fact that he as a member of the National Interreligious Affairs Committee has received infrequent requests, if any, for any kind of work effort or meeting, if you will, on this issue. He is hopeful, and indicated to me that he would remain a member of the National Interreligious Affairs Committee for another six months, with the thought that somewhere during these six months, there might be some activity that he might be involved in on a national level. I do hope that a meeting will be scheduled in the near future, and that Nelson, who is now the Vice Chairman of the Chapter, would be able to function in this area on a national level.

I do hope that your program at the Southern Baptist Seminary is a valuable one. I have spoken with my Louisville Chairman and advised her of this program, and suggested that she ,or others who might be interested, contact the Seminary if they wish to attend any of the sessions. I, unfortunately, will not be able to attend, unless there are some other specific activities in Louisville that require my presence. Sorry I won't be with you. Best wishes.

b/k
cc: I. Terman J. Ollander Judi Banki Will Katz
encs: Weiss le. 7/8 and 7/22;
Ryan le 6/23
Caldwell le 7/18 from Weiss.

THE LIVING LIGHT

Office of the Executive Editor

June 23, 1969

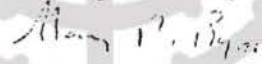
Mr. Nelson E. Weiss,
1090 Union Commerce Bldg.,
Cleveland, Ohio 44115

Dear Mr. Weiss:

I had the pleasure of meeting you at the NAL convention, and you said that you might be interested in writing an article for THE LIVING LIGHT on what could be done about anti-Semitism in religious education -- formal and otherwise. I am sending a copy of the LL, in case you haven't seen it. We have about 9000 subscribers (no publicity to speak of), and pay 5¢ a word.

We had an article, "The Enemies of Jesus. The Jews or Us All?", by Sister Regina Ann MacIsaac, in the Winter, 1967-8 issue, which ended with some practical suggestions, such as familiarizing students with the "world of the gospels", helping them identify themselves with the individuals and groups presented in the Gospels, which means with "the Jews" too, helping them recognize their own attitudes towards Jews. But we could certainly use another article on this very important area. I wish I had heard your talk, but perhaps you could send me a brief outline of what you might be saying in an article.

Sincerely and hopefully,


(Mrs. John J. Ryan)

NELSON E. WEISS

1090 UNION COMMERCE BLDG.

CLEVELAND, OHIO 44115

771-2700

July 8, 1969

Mr. Seymour Brief
The American Jewish Committee
1220 Huron Road
Suite 703
Cleveland, Ohio 44115

Dear Sy:

Enclosed is a copy of a letter I received from Mary Perkins Ryan as well as a copy of the publication she refers to in her letter. I would appreciate your giving me a call on this matter at your earliest convenience as I would like to respond to her letter and I can give you further details by phone.

Sincerely,

Nelson E. Weiss

NEW:jam

Enclosure

NELSON E. WEISS

1090 UNION COMMERCE BLDG.
CLEVELAND, OHIO 44115

771-2700

July 22, 1969

100 3 100

Mrs. John H. Ryan
The Living Light
12 West Union Street
Goffston, New Hampshire 03045
(Goffstown)

Dear Mrs. Ryan:

I would like to apologize for the delay in my answer to your letter of June 23, 1969. Unfortunately, vacations have intervened and I am just now able to respond.

Hoping that it will meet with your approval, I have referred your request to our American Jewish Committee, New York office to work out arrangements for the submission of an article to you. I hope that this will meet with your approval and either I or they will be back in touch with you shortly.

Both my wife and I were pleased to have had the opportunity to meet with you and send you our very best regards.

Sincerely,

Nelson E. Weiss
Vice-Chairman, American Jewish
Committee, Cleveland Chapter

N.E.W.: jam



100 3 100

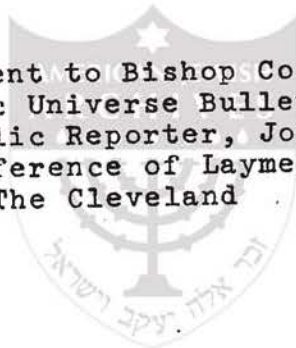
July 18, 1969

JUL 21 1969

Dear Sy:

Copies of this letter were sent to Bishop Cosgrove, Russell Faist at the Catholic Universe Bulletin, Editor of the National Catholic Reporter, John J. Boyle, III, Cleveland Conference of Laymen, and Arthur Weyne, Editor of The Cleveland Jewish News.

Nelson



C O P Y

July 18, 1969

Mr. William A. Caldwell, President
National Association of Laymen
1077 Wilbert Road
Lakewood, Ohio 44107

Dear Bill:

We wanted to drop you a line to indicate to you how much we enjoyed leading the seminar on "The New anti-Semitism" at your National Convention in Cleveland a few weeks ago. We were somewhat chagrined, however, to see that none of the final resolutions introduced by the NAL at the convention had any relationship to the important area of Christian-Jewish relations and specifically to anti-Semitism. This is not to denigrate in any way the extremely important concerns which your group had and which people of all faiths must have in the areas of race, poverty, and world peace, but it is simply to emphasize the equally important aspect (particularly to Americans) of Christian-Jewish relations, anti-Semitism and the relation of the Jew to the remainder of the world community.

We pointed out in our seminar the little known but highly disturbing new dimension in this country of organized Arab propaganda directed against the State of Israel. This propaganda, in our opinion, results in the periodic reoccurrence of anti-Semitic activities, on occasion on college campuses, within the New Left, in certain of the black militant groups, within certain Christian church communities, and in some of the newly developed peace groups.

We emphasized that in our opinion the time had come for organized groups within the Christian community to take stronger stands upholding the right of the State of Israel to exist as a political entity, and to speak out as well against any current manifestation of anti-Semitism. Specifically, we suggested to groups such as the NAL that they move immediately in three particular areas:

1. From a world-wide Roman Catholic standpoint, take all possible steps to emphasize to the Vatican the importance of its recognizing the State of Israel, as it has recognized other legitimate political states. The State of Israel is an entity fully recognized and legally established in the family of nations, upheld by the U.N., and the failure of the Vatican to take this step is, in our opinion, a constant source of difficulty in the area of Christian-Jewish relations.
2. We feel that groups such as the NAL should take a specific public stand against any manifestation of anti-Semitism, whether in social relationships, employment opportunities, or anywhere else that it may still exist against the Jew in America today. While the direct effects of such discrimination seem relatively small upon the American Jewish community today, its effect in terms of its continuing existence aggravates an otherwise improved relationship between Christian and Jew. We again want to emphasize that we recognize the serious problem of racial discrimination which exists in America today. We are simply indicating the additional problems in the area of Christian-Jewish relations, and pointing out that they will never be fully resolved until the Christian community takes a public stand and then works for it.
3. In our opinion, until the Christian community ceases to think of Judaism as some kind of aberration which will eventually find its way back to Christianity, and until it recognizes Judaism as the viable, vital, ongoing religion that it is and has been for thousands of years, then the scourge of anti-Semitism will never be fully eradicated from the life of this world, and will reappear again and again in the years to come. We, therefore, urged organized church and church-related groups such as the NAL to recognize this and to emphasize these points at the national and local level, to priest and minister, and to the Christian religious community in general. In our view, the entire thinking process of the Christian community as it relates to Jews and Judaism must be changed. It must think of Judaism and Christianity as sister religions ultimately striving for the same goals. Only after the "conversion syndrome" is eradicated from the mind of the Christian, will anti-Semitism disappear once and for all.

While holding a seminar on this most important subject of Christian-Jewish relations and anti-Semitism was commendable, in our opinion this subject requires more than simply passing attention, and demands action, by the NAL, and by others, now. We hope and trust that these areas of concern will be recognized and dealt with fully by your organization as well as others within the Christian community in the future.

With kindest personal regards and best wishes for the future, we remain

Sincerely,

Nelson E. Weiss

Vice-Chairman, Cleveland Chapter,
American Jewish Committee

Mrs. Nelson E. Weiss

Member, Diocesan Commission for
Catholic Community Action

1090 Union Commerce Bldg.
Cleveland, Ohio 44115

THE AMERICAN JEWISH COMMITTEE

date July 24, 1969
to Rabbi Marc Tanenbaum
from Rabbi A. James Rudin
subject

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

I attended a meeting at the Synagogue Council of America on July 22nd that dealt with the forthcoming visit to the United States of the WCC Committee on the Church and the Jewish People (CCJP). I am enclosing a copy of the members of this group and its consultants. Attending the meeting was Robert Dodds, Henry Siegman, Balfour Brickner, Bruce Cole (of the ADL), Israel Klavin, Morris Laub and Joe Robison (of the American Jewish Congress), and Phil Jacobson. There were also representatives from the JWB and the UOJC.

Phil had drawn up the enclosed proposed program of orientation for the CCJP. After a lengthy lunch, a small sub-committee made up of Morris Laub, Balfour Brickner, Bruce Cole, Phil Jacobson and myself sat down to work out the actual scheduling. Here is the tentative report. On Wednesday night, September 10th, a reception will be held at the UAHC, (I had volunteered the AJC and Balfour Brickner and I flipped to see who won. Alas, he did). At this reception Rabbi Scharfman, President of the SCA, would say a few words of greeting followed by a response from one of the members of the CCJP. There would be no scheduled program. In addition to the Christian Committee, there would be approximately 35 American Jews present, including the presidents of the six SCA organizations, the six NCRAC groups, the CJFW, the JWB, the AAJE, the Soviet Jewish Council and the American Zionist Council. In addition, there would be members of the Planning Committee from the AJC, the Congress, the ADL, the UAHC, the NCRAC, the United Synagogue, the UOJCA, the RCA, and the NCC and the WCC. (Had enough initials for one memo?)

At any event, on Thursday, September 11th, an orientation meeting will be held for the Christian Committee at the American Jewish Congress. Either Marshall Sklare or Rabbi Jacob Rudin will give the opening address and the meeting will be chaired by

Jordan Band. The AJ Congress would then serve lunch followed by a 2:00 o'clock visit to YIVO, a special presentation on the Holocaust and an exhibit will be presented, and at 3:15 the group will go to the Jewish Museum for a special program. This will all be done on foot, thus there will be no need for a chartered bus. Thursday evening will be left free as well as Friday morning. At 2:00 o'clock on Friday, September 12th, Rabbi Henry Siegman, (who does not have a congregation) will give a briefing to the group on the meaning of the Jewish High Holy Days. Each of the twenty Christians will then stay with a Jewish family for the Eve of Rosh Hashonah and will attend Services with the family on Friday night and possibly Saturday morning as well. Bob Dodds will then take over the group Saturday noon, (the first day of Rosh Hashonah) and the group will be on its own the rest of Saturday and all day Sunday, although they will probably stay with their Jewish hosts for two or three nights.

On Monday, September 15th, the group will be taken to the Ramaz Jewish Day School in Manhattan which will be hosted by representatives of the AAJE. Monday afternoon and Tuesday morning will be taken up with special visits to the three seminaries in the New York area (Yeshiva University, Hebrew Union College-Jewish Institute of Religion and Jewish Theological Seminary of America). Each of these will be "State visits".

After losing the flip of the coin to Balfour, and seeing that the opening session of this orientation week was being held at the American Jewish Congress, I finally got the AJC into the act by volunteering to host the final luncheon for the group at our building on Tuesday afternoon, September 16th. Following lunch, the group would remain in our building for a closing session which is to be unstructured, although it would have a Jewish chairman. The meeting would probably adjourn around 4:00 or 5:00 o'clock in the afternoon.

It was felt that the Christian group, coming from all over the world, would have had an intensive exposure to Jewish life, and that they may want a luncheon and an afternoon to "de-brief" and to ask questions about all that they have seen and done.

On Wednesday, September 17th, the group will fly to Boston where, as you can see from Phil Jacobson's schedule, they will be well taken care of. Two "musts" on the Boston trip will be a visit to the Jewish Community Center and to the Jewish Home for the Aged (which I understand has exceptional facilities).

July 24, 1969

From Boston the group will fly to Racine, Wisconsin (courtesy of the Johnson Foundation) and there they will begin their formal deliberations.

Marc, there are some loose ends about the whole business, and I am, of course, most anxious that our department and our agency be adequately represented in all of this. There was some talk by Bruce Cole that the ADL was being shut out and he volunteered Ben Epstein to be the Chairman on the last day in New York, that is at our luncheon on Tuesday, September 15th. My own feeling is that either you, Phil Hoffman or Bert Gold should handle this.

I am a member of the organizing sub-committee representing the AJC and I will, of course, pursue this matter at the next meeting.

The visit of the CCJP could not have come at a worse time since it is the week of Rosh Hashonah, but since we never seem to have any control over these things, we shall do the best that we can, and I think that our own part in it, especially the last luncheon and wrap up meeting can be most significant. I shall, of course, keep you fully informed of any developments.

AJR:FM
Encl.

P.S. Several developments have taken place since the first memo on the CCJP was dictated.

1. Phil Jacobson called me and noted that there is need for an additional meeting to tie up loose ends and this has been set for July 31st. I shall be in attendance.
2. I checked with Norma Kaufman about the availability of 800A and B for Tuesday, September 16th. Unfortunately it will be unavailable because of the large Domestic Affairs Dinner scheduled for that evening, and it is impossible to have a huge lunch for 40 followed by another huge dinner. I have however, reserved the room for Monday (the day after Rosh Hashonah) September 15th for a luncheon beginning at 12:30 and continuing through until 6:00 o'clock. Norma said there might be some problem about the lunch since it is the day after the holiday. However, she assured me that they could have a very attractive cold buffet, fish, etc.

At the July 31st meeting I shall press to have the meeting changed from Tuesday to Monday so that we may fully participate in the program.



WORLD COUNCIL OF CHURCHES

COMMITTEE ON THE CHURCH AND THE JEWISH PEOPLE

EXECUTIVE SECRETARY:
REV. ANKER GJERDING

March 6, 1969 - CCJP/69/3

To: Members and Consultants of the Committee on the Church and the Jewish People.

At the Executive Committee meeting of the World Council of Churches in Tulsa in January 1969 the following list of Members of the Committee was approved:

Rev. J. Adetuloye	Anglican Church	Nigeria
Archbishop Antony of Minsk	Russian Orthodox Church	USSR
Archbishop G. Appleton	Anglican Church	Israel
Rev. Dr. Fuad Bahnan	National Evang. Church of Beirut	Lebanon
Rev. R. Bakker (Chairman)	Gehervormde Kerken	Netherlands
Rev. J.E. Brown	Church of Scotland	UK
Rev. Roland de Corneille	Anglican Church	Canada
Rev. W.A. Curtis	Church of England	UK
Dr. Harold Ditmanson	American Lutheran Church	USA
Dr. R.A. Eckardt	United Methodist Church	USA
Rev. S. Gerssen	Reformed Church	Netherlands
Rev. Dr. F. von Hammerstein	Evang. Church in Germany	Germany
Rev. G. Hedenquist	Church of Sweden	Sweden
OKR Klaus Kremkau	Evang. Church in Germany	Germany
Rev. D. Louys	Lutheran Church of France	France
Dr. Curtis Naylor	Church of Brethren	USA
Rev. Odeh Suardi	Sudanese Prot. Church of W. Java	Indonesia
Dr. Douglas Young	American Baptist Church	Israel
--	Orthodox	Middle East
--	--	--

The Committee of the Division of World Mission and Evangelism was very much concerned that a continuity with the former Committee should be maintained, and has therefore suggested that a number of the ex-members of the Committee should remain as Consultants to the Committee.

The following persons have been proposed to be among the Consultants:

Rev. Peter Schneider	Anglican Church	UK (Israel)
Rev. B. Barkham	Presbyterian Church of England	UK
Rev. R. Brunner	Reformed Church	Switzerland
Rev. H.E. Ellison	Plymouth Brethren	UK
Dr. K.-H. Rengstorff	Lutheran	Germany
Dr. D. Stowe	United Church	USA
Rev. H. Leuner	Presbyterian	UK
Rev. H. Samuel	Baptist	UK
Rev. R. Dodds		USA
Rev. H. Rasmussen	Lutheran	Denmark

Even if the list of members has been approved by the Executive Committee we still need the confirmation of some of the proposed members and of their Church before the nomination is valid. We may therefore still expect a few changes.

Proposed Program of Orientation for the
Committee on the Church and the
Jewish People of the WCC

September 10-17, 1969

Wednesday evening -- September 10

Reception at which we should have our officers and other leaders of the Jewish community.

Thursday -- September 11

Orientation sessions throughout the day and, possibly, into the evening. There should be an opening presentation by, hopefully, Marshall Sklare, which will provide information about the history, sociology, demography of the American Jewish community. This statement should include a description of our religious groupings and other organizational arrangements -- philanthropic, community relations, health and welfare, etc. It should also describe the problems and issues with which we contend and the ways in which we undertake to meet them.

The rest of the day would be taken up with discussion of such subjects as Israel, Zionism, anti-Semitism, Jews in the Soviet Union, etc. We should have in attendance knowledgeable people who can discuss these problems intelligently. However, there should be no additional formal or lengthy presentations. Rather, I would hope that there would be opportunity for a free and informal exchange with our visitors.

Friday -- September 12

Arrangements should be made in advance for our visitors to spend the late afternoon and evening, including dinner and attendance at synagogue, with Jewish families, with whom they should be able to stay overnight. It would be well if they could also attend synagogue on Saturday morning. We shall need 19 homes, there being one couple to provide for.

Saturday -- September 13

Dr. Dodds should arrange to take the group over sometime after noon, possibly for sightseeing and other entertainment.

Sunday afternoon -- September 14

Visit to Hassidic community in Brooklyn. (Would the holiday permit a visit with the Lubovitcher rebbe?)

Monday -- September 15

In the morning, a visit to a Jewish Day School, at which the visitors could be familiarized by a spokesman of the AAJE with the story of Jewish education in the United States, its problems and successes.

3:00 - YU
NOON - 2:30 PM ~~1:30 PM~~ JIN

In the afternoon and on the following day, Tuesday, September 15, members of the Committee should be taken on visits to Yeshiva, Jewish Theological Seminary, Hebrew Union College, and a limited number of synagogues. On such visits, opportunity should be afforded for them to meet and talk with Jewish scholars and the rabbis at the synagogues they will visit.

TUESDAY -
AM - JTS
ADC
AJC

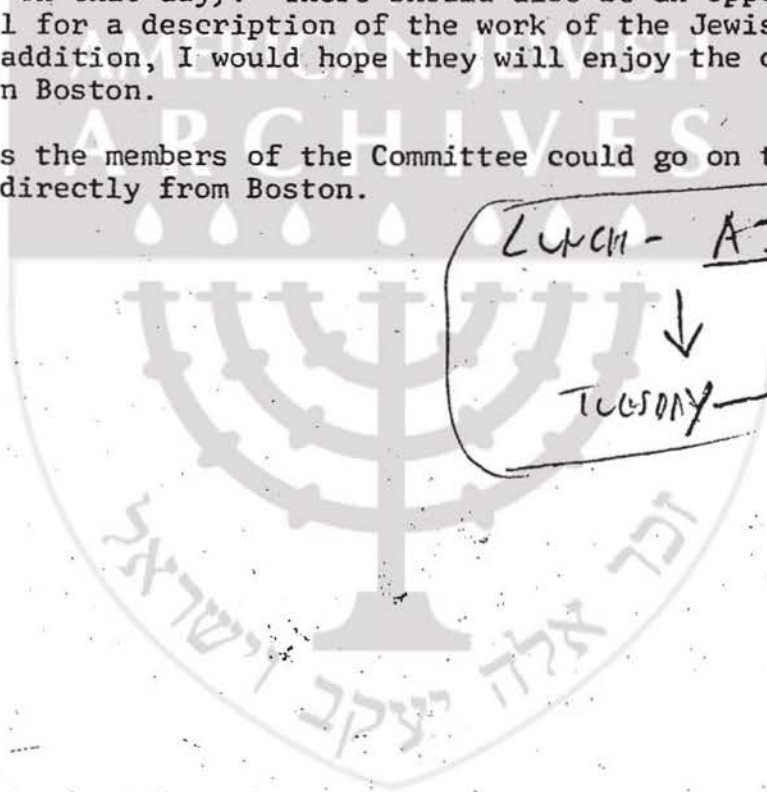
Wednesday -- September 16

The visitors might take an early plane (8 a. m.?) to Boston where Ben Rosenberg would take over. The members of the Committee would be familiarized with the health, welfare, cultural and recreational services of the Jewish community in Boston. An effort should be made to have the group visit with Rabbi Joseph B. Soleveitchik (possibly that might be done while on their visit to Yeshiva on Tuesday if Rabbi Soleveitchik is at the school on that day). There should also be an opportunity to meet with Bob Segal for a description of the work of the Jewish Community Council. In addition, I would hope they will enjoy the opportunity for sightseeing in Boston.

Perhaps the members of the Committee could go on to their meeting in Wisconsin directly from Boston.

LUNCH - AJC
↓
TUESDAY - 9/11

sal
071869



JUL 28 1969

The Sabbath Recorder

A Weekly Magazine Published for Seventh Day Baptists
By the American Sabbath Tract Society
First Issue June 13, 1844

LEON M. MALTBY, Editor

pp. 20 ~~CA~~ Postage
D.O.

510 WATCHUNG AVENUE • PLAINFIELD, N. J. 07061

July 25, 1969

7-29-69
R.J. - DV

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

Dear Rabbi Tanenbaum :

I have a communication here from you advertising some literature and books. I would like to have a copy of your booklet ISRAEL'S HOUR OF NEED and the JEWISH CHRISTIAN DIALOGUE. Enclosed find 15¢. You mentioned also the book AN ECHO OF ETERNITY by Heschel. Quite a few of our Seventh Day Baptist leaders have purchased Heschel's earlier book on the Sabbath and they might be interested in hearing about this other book. If you would like to send me a copy of it for possible review in the SABBATH RECORDER I would be glad to have it. The soft cover would be o.k. for this purpose.

I have been reading with interest the news releases about your connection with the James Forman group and your severance of that connection. I have had several articles in the SABBATH RECORDER about this new challenge to the churches and synagogues. It appears that people are now taking more seriously than at first the communist emphasis of the Black Manifesto.

Sincerely yours,

Leon M Maltby

LMM/gwp

Enc.

July 25, 1969

Dr. Simon Segal
Sergio Nudelstejer

"Inter-religious Affairs"

During the past few months we have continued with our labor on the field of the inter-religious affairs in Mexico. As you probably remember from my previous memorandums in this respect there is a group for Jewish-Christian friendship working in Mexico in which Rabbi Meir Masliah Melemed is an active participant. Rabbi Melemed is as you know, the Chief Rabbi of the Sephardic community in Mexico. At the beginning it was very hard to achieve sympathy from some other rabbies, but we have today two others who are Rabbi Carol Klein from the Beth-El Congregation and Rabbi Samuel F. Lerer, from Beth Israel Community Center.

Some weeks ago during a Journalist-Women International Congress to which there attended persons from every creed, there was a suggestion made in order to perform a religious service in which there participated the representatives and spiritual leaders from all the religions including the representative of the Jewish religions, who was in that opportunity Rabbi Samuel F. Lerer. I permit myself to enclose here by a newspaper clipping with a picture in which you will be able to see Rabbi Lerer.

At the same time I wish to inform you that the Vatican just designated the second Mexican Cardinal, who was the former Archbishop of Mexico, Dr. Miguel Darío Miranda. We have held a good friendship with Archbishop Miranda for some years, and after he was designated to his present position as Cardinal, a group of representatives from all the religions offered him a homage supper. I must point out that Rabbi Lerer and Rabbi Klein attended this supper and that I was also invited in this occasion. I take this opportunity to enclose hereby two pictures of the supper. When the homage was finished and I went to present my respect personally to Dr. Miranda, he expressed his thanks to me and he told me how touched he was to see so many important Jewish personalities there.

In order to go on with the Jewish-Christian dialogue we achieved that the important journal "Excelsior" published an editorial article entitled "Religious brotherhood" in which they praise the religious inter-relation. I permit myself to enclose a photostatic copy of such editorial with its corresponding translation into English.

It is very important that the activities held during the last two years have reached a point where it is possible that very soon we will be able to establish officially a Confraternity into which we will start to work organized for the good of the Jewish-Christian dialogue. I will keep you informed in this respect.

On the other hand I also wish to inform you that we are still keeping our contact and friendship relations with the association of Jewish-Christian Friendship working in San José, Costa Rica.

In spite of the distance I try my best to keep a continuous relation and the labor of this group has given until now extremely positive results. We send them our publications and keep them informed of inter-religious affairs in Mexico and Central America, and they also keep us informed on their activities and inform us of the material which they publish.

I permit myself to send you a photostatic copy of a letter which we recently received from this association which will give you an idea of our relationship with them, and I am sending the corresponding translation as well.

Please receive my best regards.



מח*SN

c.c. Rabbi Marc Tanenbaum

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To halt violence

Pittsburgh Courier

July 25, 1969

'White manifesto'

heeded, rabbi says

NEW YORK (RNS) — Rabbi Marc Tanenbaum, director of Interreligious Affairs for the American Jewish Committee, said here that the best answer to the Black Manifesto's "irrational appeals to violence" would be a "White Manifesto" by the country's Christians and Jews.

Such a "White Manifesto" by "responsible and influential leaders," the rabbi said on a WINS radio commentary, would commit those religious leaders to "concrete actions to transform racial justice from a pious promise to a full reality as soon as is humanly possible."

Black Economic Development Conference and the manifesto, and the Committee has withdrawn as an IFCO board member.

"We must not let ourselves be distracted by ill-considered calls for violence and terror by any group, black or white," he said, adding:

In his radio message, Rabbi Tanenbaum admitted that the manifesto "sharply dramatizes the deep dissatisfaction in the black community, and the fact that many black Americans have lost faith in our nation's ability or willingness to respond to the problems of hunger, poverty and prejudice."

"Social reform is never simple or uncomplicated. It is easy to meet a call for revolution with repression. It is harder to face up to the shortcomings that make such a call acceptable to any part of our citizenry."

"The depths of this emotion cannot be taken lightly," he continued, but charged that the manifesto's "revolutionary ideology and racist rhetoric" has not only "shocked and aroused" Americans.

Rabbi Tanenbaum was president of the Interreligious Foundation for Community Organization when the organization sponsored the Detroit meeting at which the Black Manifesto was born.

It has also "caused an unprecedented shrinking back in the white religious community, and has served to undermine the moral claims and the legitimate demands of the black militant movement."

Both the rabbi and the American Jewish Committee have since been critical of IFCO's role in relation to the

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ISRAEL INFORMATION SERVICES

CONSULATE-GENERAL
OF ISRAEL

11 EAST 70th STREET
NEW YORK, N. Y. 10021

Trafalgar 9-7600

**OPENING STATEMENT BY THE MINISTER FOR FOREIGN AFFAIRS
AT THE PRESS CONFERENCE, JERUSALEM, 24 AUGUST 1969**

I deem it right and timely for me to address world opinion about the fire in the Mosque Al Aksa and the echoes which that grievous event has provoked around the world.

The Mosque Al Aksa is the possession of Islam but the respect for its beauty, its antiquity and the associations which flow from it is a part of the universal culture. A civilized man is one by definition whose only reaction to the fire is one of shock and concern undiluted by any other sentiment or motive of prejudice, of rancour or of political advantage, and indeed all civilized mankind, and by virtue of proximity, Israel first of all, reacted in unity of spirit. A part of the human legacy has been injured. Happily the vigilance and toil of the firemen and workers, Jewish and Arab, have saved it from destruction.

Everything must now be set on foot to restore it as far as possible to its full splendour and of course justice must take its course. These then were the motives which have inspired the Israel Government's reaction from the outset. Accordingly the Prime Minister made her statement as soon

as the news of the fire came and later the Cabinet met in special session to express its shock, to establish a Commission of Enquiry in accordance with Israeli law and to instruct the law enforcing authority to make every effort to find out the causes of the outbreak. The action of the police has been vigorously pursued. The matter now is sub judice. The central point is the working of the Court and the truth will be brought to light before a judiciary unexcelled throughout the world for its independence and its probity. Since our own judicial traditions are exceptionally severe in matters of respect of court, I do not intend to comment on any matter which would bear upon the charge which has been made or upon the course of judgment.

I come to speak to you of the repair of what has been damaged and of the international context in which this matter is now being discussed. I would like to go back a little into recent history in order to clarify the policy of the Government of Israel concerning the immunity and custody of the Holy Places.

On 7 June 1967, the then Prime Minister, Mr. Levi Eshkol, met with the heads of religious communities in Jerusalem and laid down a policy which was published at the time which includes the following:

"The arrangements concerning the Western Wall will be determined by the Chief Rabbis of Israel. The arrangements concerning the Holy Places of Islam will be determined by the Moslem Council. The arrangements in

the places holy to Christendom will be made by a Christian Council."

On 27 June, the Prime Minister again reiterated before a meeting of the religious dignitaries the same policy, namely: "I want to point out our intention to place the internal administration of the Holy Places and their arrangements in the hands of the religious leaders of the communities which hold them sacred."

That, incidentally, is one of the reasons why there was, and is, such a great deal of autonomy in the administration and in the guarding of the Holy Places and in fact the authoritative Moslem authority, the WAQF Organization, is in full control of everything, including the maintenance of security, the rules of admission and so forth. Therefore, it is natural to believe that that authority will wish to be responsible for the repair, but I repeat that the Government of Israel will do everything in its power to assist the appropriate Moslem authorities to bring the Mosque to full repair and to restore it to its past splendour. That means that we will facilitate the arrival, the admission of any experts or engineers or others from any country whatsoever who might be able to contribute to expediting the repair of the damage and in this policy we will not be influenced at all by the religion or by the nationality or by the country of origin of anybody whose help might be sought and might become available.

I wish now to repeat on behalf of my Government the undertaking which the Prime Minister made on 7 June 1967 concerning the responsibility for the preservation, the guarding, the arrangements in the Holy Places. It will be in the hands of the heads of the religion which holds them sacred.

I now come to the other phase because more than one crime has been committed. There is a charge of a crime by an individual and that is before the courts. On that I have nothing more to say. But there has been committed and there is still being committed a crime on an international scale by Arab Governments and spokesmen who instead of joining humanity in shock and grief and in hope of repair are attempting to extract political advantage by a campaign with very few parallels in the history of our age. This campaign takes the form of accusations to the effect that the Israel Government deliberated, and I wouldn't have believed this if I hadn't seen it with my own eyes and heard with my own ears at 8 o'clock last night on the Jordan television, the Government of Israel held a session and after detailed discussions decided to burn down the Al Aksa Mosque. That is what I saw with my eyes and heard with my ears from the very elegant looking gentlemen in exceptionally elegant Arabic on the Jordan television last night. I don't expect that the radio is saying anything different. This kind of accusation - any attempt to lay on Israel some kind of blame, responsibility for this crime - takes us back to the Middle Ages, takes us back to chapters of history in which libels of various kinds were a feature of inter-religious

and inter-faith warfare.

Ladies and Gentlemen of the Press, you have a very heavy responsibility here because very deep, submerged instincts bursting out of the depths of history are here being exploited or there is an attempt to revive them anachronistically in our age. I recall that a short time ago in reference to another source of tension, His Holiness The Pope discussing the position said how anachronistic it would be for religion to be used in the modern world in a political conflict. There is here then, a clear violation of the ecumenical spirit which should prevail and a violent political exploitation which Israel rejects in the consciousness of its perfect rectitude in this matter. What is needed in addition to the treatment of the offense itself on the judicial level is that world opinion become the court for condemning political exploitation of an injury to part of the human cultural legacy which should join us all together in its universal solidarity.

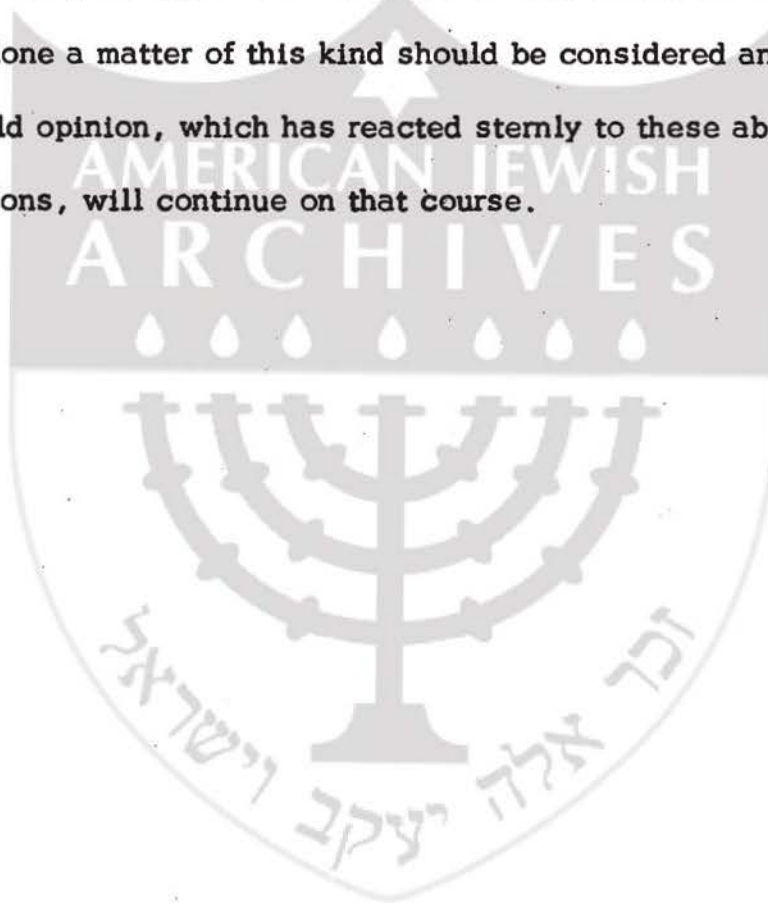
Of course, the hazard of fortune or of misplaced initiative or of wanton crime does not respect places fired whether by accident or by misguided or tormented spirits. Fires have broken out before. There have been fires before in this very Holy Place in 1949 and in 1964, apparently in different circumstances from those which now apply but then there was no effort made to make this the springboard for the kind of campaign which the Governments especially of Jordan first and then of Egypt have conducted. You are all aware of President Nasser's "enlightened" reaction that the

only answer is force, bloodshed and bombardment, in his words, in order to purify the land of Israel. You don't need much research to find out where that particular language comes from.

That's what I mean by saying that there are two levels: one where justice will take its due course, I hope its expeditious course, and that of course, before the eyes of the world. Anybody interested in any country is invited to be a spectator of the course of justice and the technical arrangements will be made to make that possible. But there is need for the human conscience to sit in firm judgement of all those who have tried to exploit this grievous affair for purposes of incitement and hatred, as though there are not enough existing causes of tension so that there has to be a manufactured tension entailed upon the fidelity and belief of millions throughout the world. Happily, the non-Arab Moslem countries took a very different attitude from that which I have described as emanating from Jordan and from Egypt. I should not exclude the Kingdom of Saudi Arabia whose Chief thinks that the answer is what he calls "Holy War". But the non-Arab Moslem states took an attitude based upon genuine anguish at the damage and they promised to do everything possible for restoration. I refer especially to the announcement by His Imperial Majesty the Shah of Iran and by the President of Turkey. These statements had nothing except the sorrow at the loss and the pledge of those Governments to do everything possible within the framework

of their Moslem solidarity and their international conscience to bring about repair. We hope that these Governments will use their full influence in order to prevent the spread of religious incitement.

We hope that men of faith everywhere, Christian, Moslem and Jewish, will join together to re-establish the ecumenical spirit in which alone a matter of this kind should be considered and we hope that world opinion, which has reacted sternly to these absurd accusations, will continue on that course.



Rabbi Meir Tanenbaum,



This is a letter to the editor
published in the "Jerusalem Post"
from Aug 24, 1969.

AMERICAN JEWISH
ARCHIVES

with

the Compliments of

Nitza Galon

Secretary to the
Consul General

Aug 28, 1969

קונסוליה כללית

CONSULATE GENERAL
OF ISRAEL

11 EAST 70TH STREET
NEW YORK, N. Y. 10021

TRAFALGAR 9-7600

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QUOTE.

AL AKSA - A CHRISTIAN ACCUSES THE CHURCHES .

TO THE EDITOR OF THE JERUSALEM POST .

SIR, - IT SEEMS IMPOSSIBLE TO BELIEVE, BUT WE HAVE JUST SEEN IT.

RIGHT OUT OF THE MIDDLE AGES HERE IN THE LAST DECADES OF THE
20TH CENTURY.

THE ARABS CALL FOR A JIHAD, A HOLY WAR, BECAUSE THEY SAY "THE JEWS"

TRIED TO BURN ONE OF THEIR HOLY PLACES, THE AL AKSA MOSQUE.

THEY CALL IT AGAINST THE JEWS BEFORE ANY INVESTIGATION HAS BEEN
MADE.

THEY CONTINUE AGAINST THE JEWS EVEN AFTER AN INDIVIDUAL

WHO IS NOT A JEW CONFESSES TO HAVING SET FIRE TO THE MOSQUE .

THE ARAB SWORD OF WAR USED AGAIN TO FURTHER RELIGION .

BUT THE CHURCHES TOO . WE THOUGHT THAT THE BLOOD-LIBEL DAYS WERE

OVER WITH THE DEATH OF THE MENTALITY OF THE MIDDLE AGES,

BUT PERHAPS THEY ARE NOT.

THAT MENTALITY AUTOMATICALLY BLAMED THE JEWS FOR EVERY EVIL IT

COULD NOT UNDERSTAND, AND THE JEWS WERE DECLARED GUILTY AND

PUNISHED EVEN IF ONLY ONE JEW - OR NO JEW AT ALL -

WAS INVOLVED .

PERHAPS NOT ALL CHURCHES ARE GUILTY OF THESE CHARGES IN THE CASE OF THE

AL AKSA FIRE .

BUT WHY DID THEY NOT ALL, AND IMMEDIATELY, CAUTION THE ARABS TO

WAIT FOR THE EVIDENCE WHICH CHURCH SAID A THING AGAINST THE ARAB

CONDUCT IN THIS MATTER ?

WHY DID THEY NOT ALL IMMEDIATELY TAKE

THE POSITION "WE CANNOT COUNTENANCE BLAMING THE JEWS FOR WHAT
AT MOST COULD HAVE BEEN THE WORK OF ONE OR ONLY A FEW?"

THE MIDDLE AGES ALL OVER AGAIN AND THE CHURCHES AUTOMATICALLY
BLAMING THE JEWS WHEN THEY DO NOT KNOW WHOM TO BLAME OR AT THE
VERY LEAST BEING SILENT WHEN OTHERS ARE BLAMING THE JEWS. HAVE THE
CHURCHES LEARNT NOTHING FROM HISTORY?

WHAT MAKES THIS EVEN MORE SCANDALOUS IS THAT THE CHURCH WAS SILENT
WHEN THE DOME OF THE CHURCH OF THE HOLY SEPULCHRE WAS SET ON FIRE

DURING THE JORDANIAN OCCUPATION WHO RAISED A VOICE AGAINST THE
ARABS IN THOSE DAYS? DO THE CHURCHES NOT KNOW THAT AL AKSA
BURNT WHILE BEING GUARDED BY JEWS? DO THEY NOT KNOW THAT ARABS
ACTUALLY STONED THE ISRAELI FIREMEN IN THE LINE OF THEIR DUTY
TRYING TO PREVENT THE SPREAD OF THE FIRE?

IF THE CHURCHES DID NOT KNOW WHY WERE THEY SO QUICK TO JUMP ONTO THE BARE
WAGON BEFORE THOROUGHLY INVESTIGATING, OR SO SLOW IN TRYING TO POUR
OIL ON THE TROUBLED WATERS? WHY DID THEY ONCE AGAIN TAKE THE FIRST
ARAB STORY TO APPEAR TO THE DISADVANTAGE OF JEWS?

WE THOUGHT THE CHURCHES HAD COME OUT OF THE DARK DAYS OF
THE MIDDLE AGES AS FAR AS JEWS WERE CONCERNED. WHAT A SHOCK TO
FIND THEY HAVE NOT.

IF YOU SAY , °°WAIT A MINUTE, THE CHURCHES HAVE NOT MADE PRONOUNCEMENTS ON THIS MATTER YET, °° I REPLY THAT THEIR FAILURE TO PRONOUNCED AGAINST JIHAD IMMEDIATELY IS ENOUGH .THEIR SILENCE ENCOURAGES .THEY SHOULD BE FORTHRIGHT IN INSISTING ON PEACE AT A TIME LIKE THIS .WHY WERE THEY NOT?

WHY IS THE WORLD COUNCIL OF CHURCHES STILL TALKING ABOUT THE INJUSTICE TO THE PALESTINANS IN THE CREATION OF THE STATE OF ISRAEL ?

DO THEY MEAN TO CORRECT THIS BY MOVING THE JEWS OUT ?

OR, WHAT ELSE DO THEY CONCEIVABLY THINK WILL HAPPEN IF THEY CONTINUE TO HARP ON THIS THEM ? WHY SHOULD NOT THE WORLD COUNCIL OF CHURCHES RATHER THINK OF SOME CONSTRUCTIVE SOLUTION THAT DOES NOT POINT TO MORE BLOOD-LETTING ? IN THIS MATTER THE CHURCHES ARE STILL IN THE MIDDLE AGES .THEY TALK ABOUT JEWISH-CHRISTIAN DIALOGUE. WHAT DIALOGUE IS POSSIBLE FOR THEM NOW THAT THEY HAVE SHOWN THEIR TRUE COLOURS ?

WHY DOES THE CHURCH THAT CALLS ITSELF AN ORGAN FOR PEACE IN THE WORLD HELP THE ARABS AS THEY DELIBERATELY OPEN A WOUND THAT WILL MAKE PEACE IMPOSSIBLE OR AT THE VER LEAST PUT IT OFF A VERY LONG WAY ? WITH THE ANTI-ISRAELI FALSHOODS AND PROPAGANDA THAT ARAB PRESS AND RADIO ARE POURING FORTH DAIL HOW CAN THEIR LEADERS TURN AROUND AND SAY WILL MAKE PEACE WITH THE JEWS ?

THE CHURCH HAS TURNED AGAINST PEACE IN THE LAND OF THEIR °° PRINCE OF PEACE. °°

LET THE CHURCHES RECANT AND COME FULLY INTO THE TWENTIETH CENTURY ON THE SIDE OF PEACE AND NOT ON THE SIDE OF HOLY WARS, JIHADS. SIGNED BY A MEMBER OF THE CHRISTIAN CHURCH WHO FEELS HE MUST DISSOCIATE HIMSELF FROM OTHERS IN IT ON THIS POINT.

~~MADE~~ =

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THE AMERICAN JEWISH COMMITTEE

date August 25, 1969
to Bertram Gold, Seymour Samet, Simon Segal, Marc Tanenbaum ✓
Morton Yarmon
from Irving M. Levine
subject Suggested AJC approach to tying in Irish troubles with Jewish-Arab tension in program against medieval "holy war" concept.

I suggest we meet to see if there is enough sense or sentiment to my thoughts that the Arab "holy war" line can be equated with the Irish Protestant-Catholic tensions in such a way as to propel large numbers of American Irishman (and others) into a stronger pro-Israel stand.

I would want us to consider the following:

- A. Can we produce a statement against the "medieval holy war" concept that would incorporate Arab-Israeli and Irish-Catholic and Irish-Protestant tensions so that we can gain large-scale Catholic, Protestant, Jewish and even Negro backing?
- B. Can we tap the positive youth and Irish sentiment for the remarkable Bernadette Devlin (she was superb in her plea for ecumenism, civil rights, relief, etc. on Sunday's "Meet the Press") by including favorable mention of her as the kind of activist who eschews hatred but who seeks progress in a principled and strong-minded way?
- C. Can we portray the Jewish community as sympathetic to the Irish-Catholic civil rights movement without engaging ourselves in the complicated politics of Irish nationalism and British geopolitics?
- D. Can we dramatically portray to Arab leaning Protestant opinion molders the primitive nature of the "holy war crusade" by painting Ian Paisley (who liberal Protestants hate) into the same corner as the moslem King Faisal and Gamal Nasser.
- E. Can we more effectively use the "Irish troubles" to bring Irish and Jewish organizations into cooperative enterprise and begin some new alliances relating to American ethnic groups.

MEMORANDUM

- F. Can we inspire some Jewish fund-raising for Irish relief (even if the initial enterprise is only symbolic in the form of a large gift from a prominent Jew)?
- G. Can we campaign to get the condemnation of "holy war" a major action on the part of religious, government and United Nations structures?

IL:vt



The American Jewish Committee
165 East 56th Street
New York, N.Y. 10022
PLaza 1-4000

Date _____

TO: M. TANENBAUM

FROM: S. GOODMAN

AMERICAN JEWISH
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Your comments please

Remarks:

6-62
Gov. Ac
(Kiesinger)



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
August 27, 1969

MEMORANDUM

To: Jerry Goodman
From: Zachariah Shuster
Subj: Germany - NPD, Oberammergau

I carefully read your memorandum of August 21 regarding the meeting of our group with Chancellor Kiesinger.

With regard to his views about the prospects of the NPD at the Bundestag elections, I believe that they are shared by many political observers in Germany as of today. The only development in recent days which might forecast a setback for the NPD is the behavior of its members at meetings in Frankfurt and other cities, where they have beaten up a number of persons who demonstrated against them, and in such a violent manner that it caused aversion among a large segment of the German population. However, many things might still happen during the month before the elections, and we shall follow the situation closely.

MTAM

With regard to the Oberammergau Passion Play, I am afraid that the Chancellor was not very well informed about the many interventions that have been made and of the stubborn opposition by the town councillors of Oberammergau to make any changes. As a matter of fact, on August 26 the Oberammergau Passion Play Committee designated the actors of the play.

It is worthwhile to note that the present text is based on the original text of 1750, redrafted in 1860. It is a crude and vulgar presentation of the New Testament story, without any literary merits; the representation has always been primitive and on a low artistic level. During the last few years attention was called to the anti-Semitic nature of the play by various circles, and changes requested. The Oberammergau Passion Play Committee was faced with three alternatives: either to retain the modified original text, eliminating the most anti-Semitic passages; or to cut out whole sections, such as the resurrection and the preface, which is presented as the sermon of a layman; or to make a radical change in the text. The possibility was even considered of writing a new text.

- | | | |
|---|---|--|
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The majority of the Passion Play Committee rejected the last two alternatives, and as a result Hans Schwaighofer, who was director of the play and had the role of Judas in the 1960 production, resigned. Subsequently, the Catholic hierarchy in Munich, with the consent of the Oberammergau Passion Play Committee, authorized Father Stefan Schaller, of the neighboring parish of Ettal, to revise the play and suggest necessary changes. This was supported by Anton Preisinger, who played the role of Christ.

Father Schaller, who is known as an expert theologian and philologist, took a negative attitude toward the whole text, and tried to suggest as many changes as possible short of re-writing it entirely. However, most of his suggestions were rejected. As far as is known, the Passion Play Committee decided to shorten the play by one hour, and also to take out some of the most offensive anti-Semitic passages, such as expressions like "nest of serpents" and "cursed synagogue;" but the Committee was unwilling to introduce any fundamental changes.

I informed you of the intervention made by Franz Josef Strauss, who is the most powerful figure in Bavaria and who receives a great many votes from the Oberammergau district. But it would be rash to assume that his intervention will be more successful than that of other political and ecclesiastic personalities.

At any rate, I believe the meeting was most useful in establishing contact with the present head of the German government, although as matters seem now, it is far from certain whether the CDU will remain the dominant party in Germany after the September elections.

cc: Mr. Gold

ALSO

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CHG-J. REL
(PASSION)

9/18/69

NEW YORK STATE BAR ASSOCIATION

COMMITTEE ON FEDERAL LEGISLATION



RICHARD A. GIVENS
Chairman
United States Courthouse
Room 434
Foley Square
New York, New York 10007

September, 1969

Memorandum to: members of advisory panel on
intergroup relations

Your comments on the enclosed draft, which may be
submitted to one or more Bar groups, would be greatly
appreciated.

Sincerely,

Richard Givens



RAG:rms
47740

LEGISLATION SEEKING MORE EFFECTIVE ENFORCEMENT
OF EQUAL EMPLOYMENT OPPORTUNITY

The Civil Rights Act of 1964 enacted the first federal law to provide equal employment opportunity without regard to race, color, religion,¹ sex or national origin. Title VII of the Act established the Equal Employment Opportunity Commission (EEOC) with power to conciliate disputes under the Act, and permitted civil suits where such conciliation or proceedings under local law failed to resolve such disputes. S. 2453, 91st Cong., 1st Sess. (1969) would further authorize the EEOC to enter cease-and-desist orders subject to judicial review in order to enforce the Act. The right of private action is retained. S. 2806, 91st Cong., 1st Sess. (1969) supported by the Administration, provides that the EEOC may bring actions of its own, aside from private actions which remain authorized, to enforce the Act.

The effectuation of equal employment opportunity is a prime necessity for this nation.

Lack of equal job opportunity is a significant cause of lack of interest in schooling, hopelessness, desperation, crime and violence. It is also a tremendous waste of human resources. Only when jobs are open to all without discrimination of the kinds prohibited by the Act will all be encouraged to do their best for their own benefit and also have the opportunity to make their fullest contribution to society. The need for a meaningful national action to assure such equal opportunity was stated as early as the unanimous report of the President's Committee on Civil Rights in 1947.²

Cease-and-desist orders or injunctive relief as provided in the pending bills are crucial in order to make the Act meaningful and effective.

Indeed efforts to strengthen enforcement procedures have been found necessary other federal laws which already provide powers such as those contained in the pending bills.³

RAG:rms
47740

Enactment of one or the other of the pending bills is of vital importance to the national policy of equal opportunity, which must be a cornerstone of our efforts to build a healthy society which can focus the efforts of all citizens for the common benefit of all groups.

We therefore recommend favorable action on either proposal at the earliest possible time.

In addition, however, we are concerned over the possibility that as a price for approval of direct enforcement powers for the EEOC, it will be proposed that the private rights of action now provided by Title VII be curtailed or dropped. In our view this would be a catastrophe for the purposes of the Act.

Private enforcement is vital because it permits action where budgetary limitations or other factors preclude administrative action. Experience indicates that administrative agencies themselves can be more independent and less subject to pressure if it is clear to all concerned that issues can be brought to a judicial forum even if the agency can be persuaded not to act.

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Indeed the NAACP Legal Defense & Educational Fund, Inc. has brought more suits under Title VII than any other source. According to testimony of Jack Greenberg, Esq., its Director-Counsel, before a Subcommittee of the Senate Committee on Labor and Public Welfare on August 11, 1969:

Following the passage of Title VII of the Civil Rights Act in 1964 and its becoming effective in 1965, we filed more than 70 cases in the United States District Courts. This number almost doubles the number of cases we had filed when I testified several years ago. A list of Title VII cases is appended to this statement. I would like to share with you our experiences with these cases because they are a substantial portion of all of the litigation now pending under the Act. Several other organizations have some cases among them, and the Attorney General of the United States has, I believe, filed about 40 cases. Two kinds of experiences have stemmed from our involvement in these cases. The first is rather gratifying because it demonstrates the capacity of the statute and men or good will to work out differences which will secure employment to Negro workers who have been victims of racial discrimination and until passage of the law had no remedy. The first category of outcome consists of favorable settlements we have obtained.

* * * *

Another indication of the capacity of a lawsuit to lay the basis for effective settlement of civil rights claims is the much celebrated Newport News Shipbuilding case. Even though the shipbuilding

RAG:rms
47740

company came under the jurisdiction of the Office of Federal Contract Compliance and had been under investigation by OFCC for many years, and had also been investigated by the Equal Employment Opportunity Commission, there was no effective movement towards settlement of outstanding claims of racial discrimination until after we filed the lawsuit. With the case pending, counsel for the plaintiffs and representatives of the United States for the first time were able to work out an effective settlement with the company whereby hundreds of Negro workers moved into craft and supervisory positions theretofore barred to them.

* * * *

On the other hand, many of the cases are now following the classic pattern of prolonged and difficult school segregation litigation. Every procedural technicality imaginable must be gone through before the case comes to trial. Most of the cases are or have been hung up on such technical-procedural questions as: exhaustion of administrative remedies; satisfaction of certain statutes of limitations; propriety of filing class actions; whether conciliation is a precondition to filing suit and similar issues. It has taken more than 3 years of litigation just to get court determinations on these issues.

* * * *

Out of these experiences, we would like to make several suggestions concerning the proposed Bill S. 2453, the Williams Bill. We heartily

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applaud the provisions of the Bill which give the Commission cease and desist powers. Long ago it was learned that public rights cannot effectively be enforced by leaving them solely to private litigants. As a result, there has been enacted the Securities and Exchange Commission Act, the Interstate Commerce Act the Pure Food and Drug Laws, the Federal Trade Commission Act, and the National Labor Relations Act, and similar agencies. The extent of racial discrimination in employment in America is so vast that there never will be progress unless government is armed with the power to move forward administratively on a broad scale.

At the same time our experience in the field of racial discrimination demonstrates that this Bill wisely preserves the rights of private suits alongside administrative enforcement by the government. The entire history of the development of civil rights law is that private suits have led the way and government enforcement has followed.

* * * *

Unfortunately if prior experience with cease and desist bills is any indication, it is likely that there will be a movement to strike the independent private action as a price for getting the Bill. If such a movement develops it is important to realize that the Bill will have some major defects if the independent private action is deleted. First, there will be no private remedy for non-expeditious action by the Commission. The Commission is required to find reasonable cause within 120 days but experience shows that this will be a wish rather than a fact. Moreover, no time limit after making the reasonable cause finding is imposed, and conciliation and subsequent hearing procedures can

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drag on interminably. There should be some way to prod the Commission if it drags its heels. Second, it is not clear that an aggrieved employee can appeal a decision of the Commission dismissing his case for a lack of "reasonable cause." An aggrieved party can appeal a "final order", but a dismissal for no reasonable cause before a hearing is not called an "order" in Section 3(b) of the bill. This point should be clarified.

AMERICAN * * * JEWISH

The provision in the proposed Bill, retaining the right of private actions should be improved. In many of the cases presently pending in various courts, defendants have attempted to have the cases dismissed on the ground that suit was not filed within the stated time limitation. Under the present law, a private party must institute his action within 30 days of receipt of a letter from the Commission so advising him of his right to bring suit. It has been our experience that this 30-day limitation is much too short for the average person who would be seeking relief under the Act to seek assistance in bringing his suit and also allow the attorney sufficient time to adequately prepare for the filing of a lawsuit. We would suggest a period of one year from the day the right to go into court arises as being a more appropriate time limitation in which a private party can bring suit.

The proposed Bill does not contain a provision to the effect that its enactment does not affect rights guaranteed under the Railroad Labor Act or National Labor Relations Act and other similar laws. It might be that the inclusion of such a provision could be said to be existing law but it should remove any ground for arguments we have directly encountered in many of the cases,

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to the effect that Title VII proceedings should be held up because of proceedings before the Labor Boards or vice versa.

In our view Mr. Greenberg's testimony is persuasive and we urge the adoption of his recommendations.

In regard to preemption of Title VII remedies by remedies under labor laws or vice versa, we note that the courts have indicated that remedies under federal law for arbitrary discrimination and for unfair labor practices are parallel rather than mutually exclusive,⁵ and we believe that remedies under Title VII should likewise not displace or be displaced by remedies under labor statutes except in case of actual inconsistency, a situation not likely to arise since the purposes of the laws are entirely compatible.

CONCLUSION

Pending legislation to strengthen enforcement of federal guarantees of equal employment opportunity should be enacted; in doing so the private right of action now provided should be strengthened rather than weakened.

FOOTNOTES

1. 78 Stat. 253 (1964), 42 U.S.C. §2000e et seq. (1964). For Bar views, see "Report on Proposed Federal Legislation Relating to Equal Employment Opportunity, " 3 Reports of Committees of The Association of The Bar of The City of New York Concerned with Federal Legislation 1 (1964).
2. TO SECURE THESE RIGHTS (1947).
3. See Fanning, "Procedural Reform - First Step Toward A More Effective National Labor Policy," 21 Record Of Ass'n. Of The Bar Of The City Of New York 67 (1966); Committee on Labor In Social Security Legislation, "Suggested changes in National Labor Relations Board Procedures," 6 of Committees Of Ass'n Of The Bar Of The City Of New York concerned with Federal Legislation 19 (1967).
4. Cf. Jaffe, "The Effective Limits of The Administrative Process: A Reevaluation," 67 Harv. L. Rev. 1105, 1107-13 (1954); Jaffe, "Judicial Review; Question of Law," 69 Harv. L. Rev. 239, 273-74 (1955); 58 Colum. L. Rev. 115, 117-18 (1958).
5. Vaca v. Sipes, 386 U.S. 171 (1967); see Givens, "Preemption of Judicial Jurisdiction to Enforce the Duty of Fair Representation in Collective Bargaining," 17 Labor Law Journal 469, 481-82 (1966).

THE AMERICAN JEWISH COMMITTEE

date Sept. 12, 1969

to Marc Tanenbaum
from Morris Fine

subject

You asked for a copy of what we considered to be a good departmental program projection for the Program Department Heads meeting. Enclosed is Seymour Samet's which I think you will find of interest. A copy was previously sent to you as part of my mailing to all the Department Heads.

A reminder that you are scheduled to report at 9:15 AM, Tuesday, Sept. 16th, and I hope you will be able to leave the meeting at 10:30 to keep your other appointment.

MF:ms
enc.

memorandum

M.F.

THE AMERICAN JEWISH COMMITTEE

SUMMARY

PROGRAM DEPARTMENT HEADS MEETING

JULY 22, 1969

Present:

Bertram H. Gold
Morris Fine
Samuel Katz
Haskell Lazere
Yehuda Rosenman
James Rudin
Seymour Samet
Morton Yarmon
Eleanor Ashman, guest

I. Mr. Gold reported that a National Committee of Concerned was in process of formation, with Lucius Clay as its Chairman. It will direct public attention to the situation in Iraq and Syria and take whatever steps it can to intervene where necessary.

II. Mrs. Ashman reported that she had discussed with many staff members the proposal to initiate a series of bi-weekly "Monday luncheon" sessions at which guest speakers would speak to the staff on subjects of topical concern, with special emphasis on new and avant garde possibilities and developments. She stated that she had received many good suggestions as to topics and speakers, and these were reviewed in the ensuing discussion. Among the subjects recommended for the sessions in the early fall, assuming speakers can be gotten, were the following:

Ferment in the Catholic Church
Race relations in the next decade
Population explosion
Problem of crime and law and order

It was agreed that this series would get under way on October 6, with a second session scheduled for October 20. Thereafter they would be held on the second and fourth Mondays of each month through April. They would be held from 12:30-2:00, after lunch, with coffee and danish being served to all who attend.

✓ III. Mr. Samet reported on his department's proposed program emphases for the year 1970. This was the first in a series of departmental reports to be given at these meetings, between now and September. Following is a very sketchy, capsule summary of Mr. Samet's report.

The proposed IRSA program was based on a number of assumptions about

conditions in the next year. These were listed by Mr. Samet as follows:

- (1) We will have an increasingly conservative Congress and accordingly there are likely to be no adequate budgets approved for the kinds of programs that we are most concerned with.
- (2) There will be an increase in rightist activities particularly by Wallace supporters in anticipation of 1972 political alignments.
- (3) There will be increasing resistance by low income white ethnic groups to social welfare programs in which they are not clearly included.
- (4) A continued concern will be expressed by large numbers of Americans for emphasis on law and order. It will be an issue around which rightists will seek support.
- (5) If prodded, there will be a continued receptivity by big business to programs for the reduction of barriers in the executive suite against members of minority groups. This is particularly true of major national corporations headquartered in New York. On the other hand, resistance to informal efforts to eliminate barriers in private clubs will continue. However, "hard-line" actions such as punitive legislation and litigation or the threat of same will accelerate the current rate of change.
- (6) Jews and others having no constituencies in black ghettos will find it increasingly difficult to work in those areas of the big cities.
- (7) There will be a continuation of student unrest and radical demands for a restructuring of college and high school administrations and programs.
- (8) The pressures will increase for some forms of government aid to church-related schools. Jews will not be united in resisting these changes.
- (9) Unless responsible organizations indicate a concern for the increasing fears which many Jews are showing for crime in the streets and specific attacks against Jews, then new extremist Jewish organizations will fill this leadership vacuum.

Based on the above assumptions the department plans to work in the following areas of program:

- (1) The problem of public welfare. A Domestic Affairs sub-committee is at present working on recommendations for policy and program for AJC for presentation to the Executive Board in October. This is a new area but it stems from our concern with poverty and with the detrimental effects of the present welfare system on good intergroup relations. In anticipation of the sub-committee recommendations we already are committed to

participation in the forthcoming Convocation on Hunger, the Urban League's Health Coalition and the 1970 White House Conference on Children and Youth.

(2) Jewish program participation in the urban crisis. This will be coordinated through the Board of Governors' recent approval for the establishment of a Jewish Urban Foundation. Irving Levine will be responsible for getting this new structure created and functioning.

(3) Our program with low income white ethnic groups will be intensified and as part of this program we will work with labor unions and with those media that reach the lower middle class white ethnics. We have already received \$65,000 from two foundation grants for this program. Additional monies are being sought.

(4) Help Shape a Safer City. We are devising a strategy to prevent increased polarization between the police on the one hand and community groups on the other. The goal will be to bring together all responsible groups, from conservative to liberal, around a positive and progressive approach to the law and order issue.

(5) The Executive Suite program will continue. We are selecting six demonstration cities and plan to use some of the Falk Foundation money to provide enabling grants for programs with the Jewish Occupational Council in those cities. In social discrimination we are moving ahead with our plan to set up a national committee on social discrimination that would be interfaith and interracial in composition, in conformity with a mandate given at the Executive Board meeting in 1968.

(6) Education. A new Education Director has been employed. He is working on the following:

(a) professional service to the DAC sub-committee which is working out a policy on preferential quotas as well as development of a program to implement such a policy when approved;

(b) joining in coalitions with other organizations concerned with the future of public education, and

(c) consider support of programs for the creation of "urban" universities. In the light of some of the most recent drives to obtain government aid for parochial schools, we will once again reexamine our position on this issue.

(7) Training. With our appointment of an Education Director, Max Birnbaum will be devoting himself exclusively to training programs and will be available on a contract for 25 days of his services for the year starting January 1, 1970.

(8) Efforts will be made to join with other groups concerned about threats to democratic institutions which are growing out of the increasing polarization towards the views of extremist organizations of the left and the right.

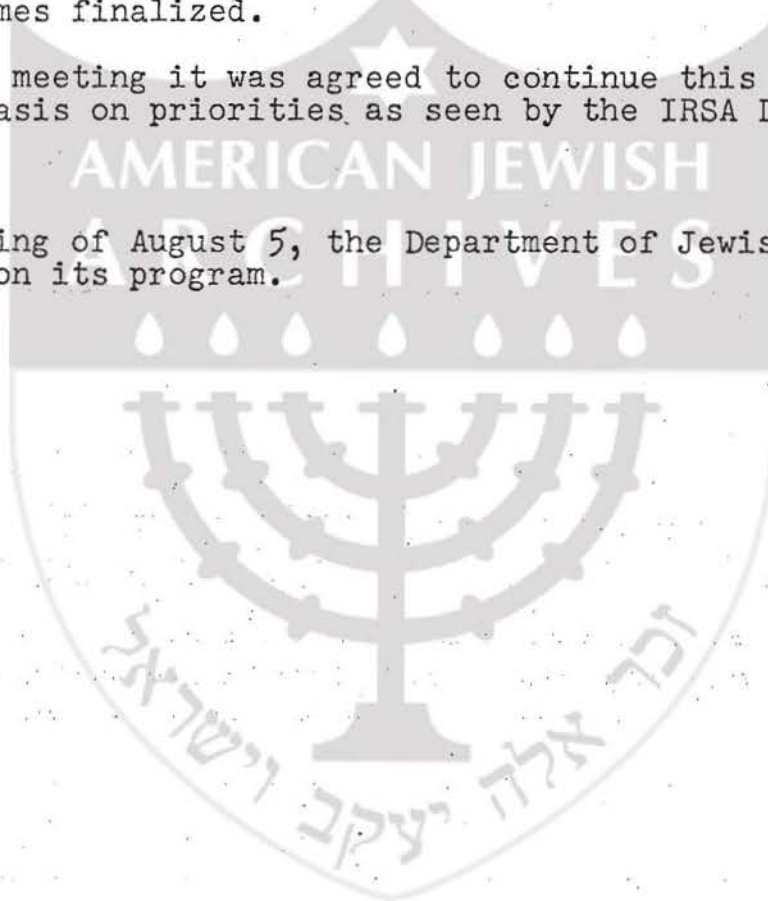
In answer to a question as to how the above program was formulated Mr. Samet stated that it was based on: the policy statements approved by lay members at recent Executive Board, Board of Governors and Annual meetings; the current interest of department specialists; requests from other departments, and what seems to the staff to be some of the more immediate threats to democratic institutions today and the need to encourage those forces that are most receptive to change.

There was a question around the implication of all this for communities and it was agreed that both the national and local aspects of this recommended program should be discussed with field staff before program becomes finalized.

For the next meeting it was agreed to continue this discussion, with special emphasis on priorities as seen by the IRSA Department.

For the meeting of August 5, the Department of Jewish Communal Affairs will report on its program.

MF/ws
7/25/69



from Lilly Koen

September 16, 1969

I am delighted and pleased to have received the pamphlet called, "Spotlight on The Holy Land, Yesterday, Today, and Tomorrow" sponsored by the American Jewish Committee, copy of which I am enclosing.

It is about time that the American Jewish Committee and others see the importance of organizing a speaker's bureau. Such a bureau, if properly handled, could do more good in spreading propaganda in favor of our cause. It is very important that the masses in the United States are informed of facts rather than heresay. It is time that we communicate with the Protestant churches, Catholics, and others. Facts should be mailed to all of the churches throughout the United States especially now since Protestant churches and others are spreading propaganda in favor of the Arab world. Also, we should send the facts out to all of the Senators and Congressmen in the United States. Mailing should be done on a large scale so that everyone gets information. I am most certain that the majority of the members of the American Jewish Committee and others would be willing to make contributions for this purpose, if necessary.

God knows we have suffered long enough. Let us fight for our existence. No one is interested in our people's welfare. No country has protested nor did the leaders lift a finger to protest or do something about stopping Hitler from killing 6 million Jews and many others and slaughtering took place in many other countries from time to time. Aren't our people entitled to a peaceful way of existence? Aren't we entitled to have a country of our own so that the Christian world stops killing our people particularly in all of the Catholic countries. Our people have suffered, been mistreated, slaughtered, etc. This situation is a matter of life or death.

The Vatican had an anchor with Hitler. He praised Hitler, he helped build up Hitler and VanPapen was the Ambassador between Hitler and the Pope. He too was an ardent Catholic and did everything possible to help kill our people.

The Arabs never had a country that they controlled. They were always under the domination of different governments.

Mr. Max Harmelin
134 Evergreen Place
East Orange, New Jersey 07018

THE AMERICAN JEWISH COMMITTEE

date September 16, 1969
to IRSA Staff
from Seymour Samet
subject September 19th meeting

Our next meeting will be at 10 A.M. on Friday, September 19th in the Proskauer Library. In my absence (I will be in Boston on Friday), I am asking Israel Laster to chair the meeting.

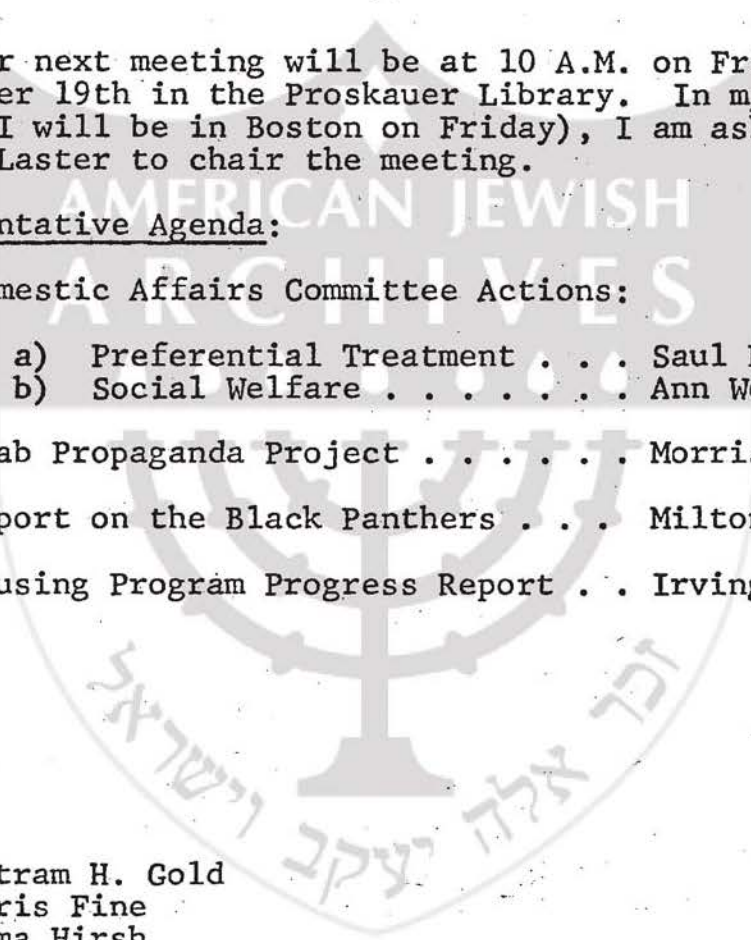
Tentative Agenda:

- I. Domestic Affairs Committee Actions:
 - a) Preferential Treatment . . . Saul Rossein
 - b) Social Welfare Ann Wolfe
- II. Arab Propaganda Project Morris Fine
- III. Report on the Black Panthers . . . Milton Ellerin
- IV. Housing Program Progress Report . . Irving Levine

SS:MRG

Attach.

- cc Bertram H. Gold
- Morris Fine
- Selma Hirsh
- Samuel Katz
- Will Katz
- Marc Tanenbaum ✓
- Simon Segal



THE AMERICAN JEWISH COMMITTEE

INTERGROUP RELATIONS
and
SOCIAL ACTION DEPARTMENT

Minutes - September 5, 1969

PRESENT: Eleanor Ashman George Kellman
Lawrence Bloomgarden Sandra Knopp
Sylvia Edelman Irving Levine
Milton Ellerin Samuel Rabinove
Morris Fine Saul Rossien
Sam Freedman Seymour Samet
Judy Herman Ann Wolfe

I. ANNOUNCEMENTS (Seymour Samet)

Seymour Samet announced that we would not discuss the "Shape a Safer City" outline and he asked staff to submit oral and/or written comments on it to Harry Fleischman or Margery Gross as soon as possible.

He also reminded the staff that Mervin Riseman wishes to be kept informed of IRSA activities. He asked that copies of important correspondence involving Domestic Affairs Committee members and/or activities be sent directly to Mervin.

II. PREFERENTIAL TREATMENT STATEMENT (Saul Rossien)

Preparatory to another meeting of the DAC Subcommittee on Preferential Treatment, Saul Rossien asked for staff response to a draft statement by Seth Dubin. Staff discussion centered around the desirability of a general statement as opposed to more specific programmatic guidelines, since any principled position which could achieve consensus at this time would need to be phrased so broadly as to be little help in actual situations.

The statement on the subject adopted by the National Jewish Community Relations Advisory Council (NJCRAC) was read and discussed. Since Seymour Samet indicated that the DAC Subcommittee members had previously rejected the idea of guidelines in favor of a statement, it was agreed that the NJCRAC statement, along with a supplementary introduction including such concepts as the "expanded pie" and the equitable distribution of sacrifice, be recommended to the Subcommittee. Furthermore, it was recommended that guidelines for analyzing local problems and implementing the general principles accompany the document. Morris Fine, Larry Bloomgarden, Irving Levine and Saul Rossien will draft the supplementary introduction.

(more)

III. STATEMENT ON CIVIL RIGHTS (Samuel Rabinove)

Preparatory to a Board of Governors consideration on September 9th, Sam Rabinove asked for staff reaction to a draft statement discussing the Nixon Administration's record on civil rights enforcement thus far. The statement was seen by the staff as rather mild, and lacking in distinctiveness or newsworthiness. Irving Levine suggested an emphasis on a new approach to law and order: i.e., that by not vigorously enforcing existing civil rights legislation, the Administration is contributing to the breakdown in respect for law at the same time that it condemns such a breakdown. It was agreed that Irv work with Sam and add such an emphasis to the statement.

IV. REPORT OF THE SUBCOMMITTEE ON SOCIAL WELFARE (Ann Wolfe)

The report previously distributed to staff represents nearly a year of DAC Subcommittee effort. Comments by the staff complimented the Subcommittee and Ann for the report's thoroughness and direction. It was agreed that the references in the report to Nixon's welfare reform proposals should be deleted since that program is dealt with in detail in a supplementary document.

The question of black-Jewish conflict in welfare systems, not touched on in the Subcommittee report was suggested as an addition, but Ann indicated her understanding that this area, as part of a larger problem, would be dealt with in a separate study done under other auspices.

After some suggested semantic changes (using words other than the now-loaded phrase, "guaranteed annual income"), Seymour noted that the report exemplifies an integrated agency approach to problem-solving. As such, it helps get us away from isolated efforts by individuals or even individual departments and toward a more strategic agency-wide effort in a field.

Ann then summarized her analysis and critique of the Nixon welfare proposals. That document is attached.

V. MISCELLANEOUS (Seymour Samet)

- 1) Through George Kellman, we are analysing the various proposals for tax reform to determine how it could affect AJC's financial and programmatic future.
- 2) In response to many staff discussions, AJC is developing a Jewish Urban Foundation. Irving Levine is serving as the staff director for the project and is now developing a proposal as to its scope and functions.
- 3) The White Ethnic (Depolarization) project has been funded with \$65,000 up to this point. Judy Herman will serve as

(more)

- 4) The Budget and Evaluation Committee will meet on September 8th and 9th. Mr. Gold has had submitted to him the sum total of the IRSA requests for additional budget.

Minutes prepared by:

Judith M. Herman

9/16/69 - mrg



THE AMERICAN JEWISH COMMITTEE

ANALYSIS OF THE NIXON PROPOSALS

Ann G. Wolfe

On August 8, 1969, President Nixon outlined a domestic program highlighting major reforms of the welfare system. In a four-point program he included in addition to the welfare proposals recommendations for changing Manpower and Training Programs; changes in the Office of Economic Opportunity and the poverty programs operated by that office; and a proposal for federal revenue sharing with states and local governments.

Bills on three aspects of the program will be submitted by the President in September. The fourth, Manpower legislation, has already been sent to Congress by the Labor Department on August 14th.

Provisions of the President's Message

I. Welfare Provisions

The President's proposals are in three areas: family assistance, job incentives, and aid to the elderly and the disabled.

- A. Family Assistance eliminates the present AFDC category of aid to dependent children.
- 1) A basic income floor is set by the federal government, and is uniform throughout the country for families with children, whether the parent is working or on welfare.
 - 2) The floor would provide \$500 for the first two members of the family, and \$300 for each member beyond two. (A family of four would receive \$1600; a family of five \$1900, etc.)
 - 3) If the states had not been providing that much money to AFDC families (most of them outside of the South had), the federal government would pay the difference. But the states would have to keep up the level of benefits they had been paying. The states would not be required to supplement "working poor" families. That would be a federal responsibility.

Note: This proposal brings into the system unemployed fathers and parents who are working part and full time at low wages, the so-called working poor. At the present time only 24 states allow AFDC payments to families where there is an unemployed father in the home -- the infamous "man-in-the-house" provision that led some unemployed fathers to desert their families so that mothers could qualify for help. Fewer states than these 24 pay supplementary benefits to the working poor.

- 4) The federal government is to set national eligibility rules, and benefits would be payed upon simple certification of income, eliminating time-consuming investigations.
- 5) It is unclear what the actual food stamp provision is under this proposal. Originally, it was stated that only adults without children in the home would receive food stamps, but subsequently a White House spokesman denied this, saying that it was intended that the food stamp program would be "phased out" over a period of years when the income levels of families had been improved substantially to enable them to purchase foods directly.

B. Job Incentives

- 1) Adults receiving assistance must register for work or training and will be required to accept suitable jobs or training if "available either locally or if transportation is provided".
- 2) Mothers of pre-school children would be exempted from the work requirement. "Adequate and convenient day care" will be provided for pre-school age children whose mothers will be required to work or train. Provisions for training of additional 150,000 welfare mothers and for child care services for an additional 450,000 children are included in this plan.
- 3) The plan allows full benefits where earnings are up to \$60 a month; benefits are cut by 50¢ for each dollar earned over \$60. (A family of four in which a parent earned \$2000 a year could receive an additional \$960, to make a total income of \$2,960 -- see benefit schedule).

BENEFIT SCHEDULE
FAMILY OF FOUR

<u>Earned Income</u>	<u>Benefit</u>	<u>Total Income</u>
\$ 0	\$ 1600	\$ 1600
720	1600	2320
1000	1460	2460
1500	1210	2710
2000	960	2960
2500	710	3210
3000	460	3460
3500	210	3710
3920	---	3920

C. Aid to the Elderly and the Disabled

- 1) The plan establishes a basic payment of \$65 a month for aid to the elderly, the blind, and the disabled.

Note: (At present, states set their payment levels for these three programs and the federal government pays part of the cost based on a complicated sharing provision. The levels vary greatly from state to state.)

The federal government will pay the first \$50 out of the \$65 minimum and will pay a portion of the state supplementation: 50% for the first \$15 and 25% of additional benefits. It should be noted that this will not remove discrepancies among state payments but it will increase the amounts that are paid to the poorest or the least generous states.

- 2) The President's proposals would place the welfare program in the Social Security administration in the Department of Health, Education and Welfare: however, the program will be

handled entirely separate from the section of the Social Security administration responsible for the wage-related contributory OASDI (Old Age and Survivors and Dependents Insurance) Program. The proposal would take this part of the welfare program out of the hands of federal and local welfare agencies.

II. The Manpower and Training Provisions

As proposed by the President, this would abolish the present job programs under the Manpower Development and Training Act (MDTA) and the Economic Opportunity Act in favor of a broader approach geared to "individual needs".

- 1) The Act puts major responsibility for job training on the states and local government.
- 2) The bill calls for the allotment of 75% of all manpower appropriations directly to the states. They must share the funds with metropolitan areas according to the cities portion of both the labor force and the disadvantaged population. The proposal provides for the allocation of funds in several stages.
- 3) The present OEO programs would be abolished but the local manpower administrators could adopt their approach if so desired. The Job Corps would continue as a separate entity under federal control with administrative responsibility permanently shifted to the Labor Department from OEO.
- 4) Under the Manpower Training Act, allowances paid to trainees would equal, after two years of gradual increases, 50% of the average weekly wage paid in jobs covered by unemployment compensation in the state. Those with dependents would get \$5 more each week per dependent. People on welfare would receive a \$30 a month incentive and expense payment as well as their assistance benefit.
- 5) The bill calls for an automatic 10% increase in appropriations in any year in which the national unemployment rate reaches 4.5% for three consecutive months.
- 6) The bill authorizes a national computerized job bank to make information from each state available to all other states.

III. OEO Reorganization

The message provides for an emphasis on developing innovative programs, rather than operating programs as OEO does at present.

- 1) A new office of Program Development will be responsible for most of OEO's experimental efforts.
- 2) The Research Office will be enlarged.
- 3) The Legal Services will be upgraded and enlarged to permit more assistance as an advocate of the poor.
- 4) The Community Action Program -- one of the most controversial programs -- is to be abandoned. Instead, to improve the management of Community Action agencies and to clarify their functions, the President has proposed an Office of Program Operations to be established to work on the quality of OEO's field operations.
- 5) OEO's Job Training Programs budgeted at \$800 million will be transferred to the Labor Department.

IV. Federal Revenue Sharing

- 1) The Nixon plan calls for distributing 1% of the total taxable income of individuals in fiscal 1976, starting with a smaller percentage this next fiscal year. The first sharing would amount to about \$500 million, and six years from now it would reach \$5.1 billion.
- 2) No strings are to be attached to the uses of the money, but states will have to pass on to local governments of all sizes a certain percentage of their share.

The White House has estimated that, combining the welfare reform program and the revenue sharing proposals would require \$5 billion in the new first year funds to be used as follows:

\$2.2 billion for cash assistance benefits for the poor; \$1.7 billion for fiscal relief of state and local governments; \$1.6 billion for additional training and day care programs, and \$.5 billion for other needs already spelled out.

It should also be noted that 1971 is the date when this program is to begin.

Evaluation of the Proposals

There are a number of concepts arising out of these proposals which are an important breakthrough in the welfare picture, and in our judgment should be supported. These are:

- 1) the acceptance of federal responsibility for uniform welfare benefits throughout the country.
- 2) Setting a minimum level for welfare payments.
- 3) Increasing the coverage of those entitled to receive welfare payments (by including the "working poor").

Some Questionable Items Included in the Proposals

1. The minimum income set is so small as to build in failure of the program at the very outset. The federal government sets a "poverty line" -- a minimum income below which a family of four cannot live decently -- \$3,350. The welfare proposal sets \$1,600 as a minimum. The discrepancy between these two sums cannot be made up out of expected earnings by relief recipients.
2. There are no provisions in these proposals for single people or for childless couples. What are they to do?
3. The coercion implied in the requirement to take jobs or to enlist in training is questionable. It is based on the common assumption that people on welfare are just "lazy employables" -- a fact which is just not true. By the most generous estimates, only 160,000 people receiving welfare are employable. Who is to decide what is "reasonable work" for a beneficiary? Will domestic housework, for example, for AFDC mothers be called "reasonable work"?
4. The President in his proposals said, "By placing greater reliance on state and local elected officials, the day to day planning and administration of manpower programs will become more responsive to the individual job training needs". This is highly questionable. Experience in some states leads us to believe that the work provision may serve as punitive measures in the hands of people unsympathetic or hostile to welfare recipients.
5. The plan appears to build in an administrative nightmare.

- a) There are two levels of supplementation -- AFDC parents would receive a grant based on one formula, and the "working poor" would receive a grant based on another. The working poor are seen as more deserving (their supplementary grants are more generous) than the welfare mothers of children (the work incentive benefits are much lower).
- b) There are differing requirements for the federal assistance program in the various states.

(One consultant has written to the White House as follows: "Recipients will find themselves trying to make sense of or comply with disparate requirements. Another program concerns the necessity to make two sets of applications rather than one. Apart from the waste and annoyance, problems of relating the two payments will arise. State payments will be reduced in anticipation of federal payments, which, in some proportion of cases, will fail to come or stop coming. ...states are to be offered the option of contracting with the federal government to administer the supplemental program. That requires working out administrative problems along two lines -- for those states that accept the options and for those that do not. It requires careful examination of the two alternatives to see what incentives are provided to states for doing one or the other. Will the states save money one way or the other? Will they be in a better position to impose requirements that are dear to them if they administer the program themselves?)

6. None of the provisions go to the heart of the problems confronting the young unemployed adult, and members of minority groups. Although work training would be available to such individuals, the incentive is not likely to be effective with this group. One of the things missing in the bill, is a provision for jobs at the end of the training program. Experience shows that private industry cannot provide the jobs necessary, and the President has not included any provisions for a public works program making the government the employer of last resort.

7. The requirement that mothers of school children take jobs cannot be supported. Such a provision is discriminatory. Mothers should be permitted to make the decision themselves, whether to stay home and take care of their children, or to go to work if they can make adequate provisions for their school-age children. There is no provision for after-school programs for children in the President's proposals.

8. The Day Care provision raises questions about the ability of the government to make the arrangements necessary. Under Title IV of the Social Security Act, unlimited day care funds have been available to states since 1958. Most states did not avail themselves of this opportunity. It costs about \$1800 a year per child in a day care facility. For the work program to be effective, the government must provide this sum for each child. Can it reasonably be expected that a welfare mother with three children can ever earn enough to pay for such care, and to support her family? The Day Care provision is designed to get mothers off the welfare rolls. Will the care be available if she works, and earns enough to be independent, according to the earning schedule outlined? Will the federal government continue to pay for her children in a day care facility if she is off the welfare rolls?

9. The sums proposed are inadequate, and no provisions are made for increasing the amounts over the years. We are aware that some of the shortcomings in present Social Security provisions arise from the fact that they were built into Social Security when this program was set up in the 30's. It is difficult to change bureaucratic machinery. Therefore, it would seem important that any bill include a concrete and systematic provision to step up the minimum.

10. The revenue sharing proposal that provides payment to the state "without strings attached" raises questions about what the state may do with the funds provided.

11. Supplementary foods and the food stamp program must continue to be part of the total program for the poor. The plan for phasing out the food stamp program raises the possibility that the real income of welfare families may decrease by their inability to purchase the same amount of food as provided by the present plan.

Status of Congressional Hearings

1. Welfare Proposals:

The Department of Health, Education and Welfare will send Congress a bill outlining the President's proposals some time in September. It will be referred to the House Ways and Means Committee which has jurisdiction over the Social Security and Welfare systems. Chairman Wilbur Mills has said that the Committee may begin hearings on the Bill this fall, or in early 1970.

2. Manpower Training Act:

This legislation has been referred to the Senate Labor and Public Welfare Committee. Hearings are expected in the fall, together with other bills submitted by a number of senators that would provide for a public service job program. (This is not included in the President's message.)

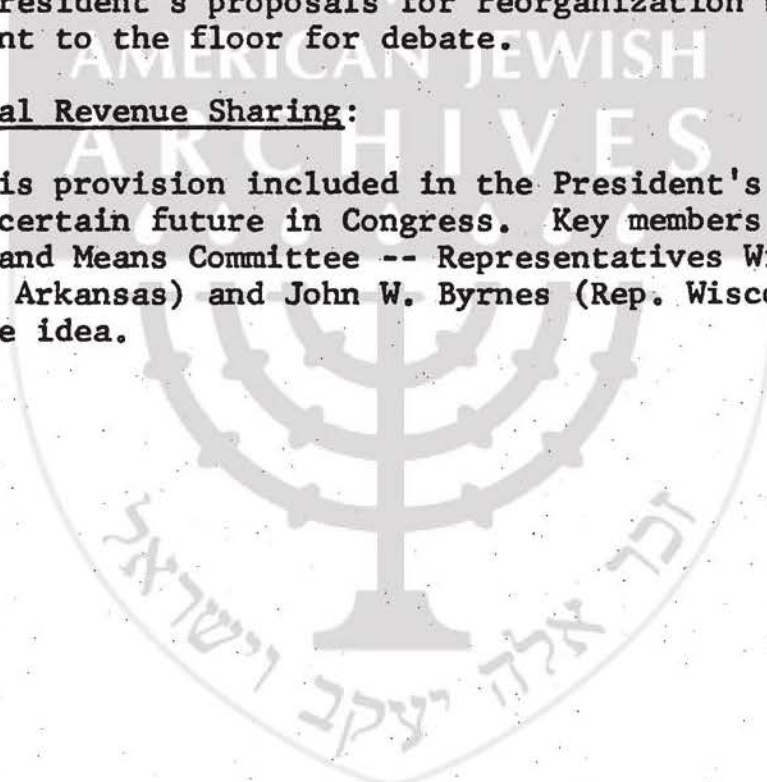
3. OEO Reorganization:

The House and Senate Committees which have concurrent jurisdiction over manpower and anti-poverty bills have held hearings this year on bills that would extend the life of OEO and are expected to hold further hearings in light of the President's proposals for reorganization before legislation is sent to the floor for debate.

4. Federal Revenue Sharing:

This provision included in the President's message faces an uncertain future in Congress. Key members of the House Ways and Means Committee -- Representatives Wilbur Mills (Dem. Arkansas) and John W. Byrnes (Rep. Wisconsin) are cool to the idea.

AGW:1a





Oct. 9

SYNAGOGUE COUNCIL OF AMERICA

235 FIFTH AVENUE . NEW YORK, N. Y. 10016 . MURRAY HILL 6-8670

מועצת כתי הכנסיות באמריקה

October 2, 1969

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1928-5008

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TO: Consul Yakov Aviad Rabbi Israel Klavan
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Mr. Julius Berman Dr. Joseph Lichten
Rabbi Solomon Bernards Rabbi A. James Rudin
Rabbi Balfour Brickner Dr. Avraham Saltes
Rabbi Arthur Hertzberg Rabbi Fabian Schonfeld
Mr. Philip Jacobson Dr. Seymour Siegel
Rabbi Wolfe Kelman Rabbi Marc Tanenbaum

FROM: Rabbi Henry Siegman

SUBJECT: October 9th All-Day Conference

Following up earlier memoranda on the subject, this will confirm arrangements for an all-day conference on Thursday, October 9th, to be devoted to an assessment of our respective approaches and programs in interpreting Israel to the Christian community.

The conference will be held in the T.I. Building - Room 301, Jewish Theological Seminary, 3080 Broadway, New York City. We will begin promptly at 10:00 a.m., and conclude at 4:30 p.m.

Rabbi Balfour Brickner, Rabbi Marc Tanenbaum, and Rabbi Solomon Bernards have agreed to serve on a committee that will arrange the agenda for the day's consultations.

You will recall that we had decided on this consultation because we agreed to the need for a number of hours of uninterrupted study of the difficult problems we face in this work. I trust, therefore, that you will plan to spend that entire period with us, without interruptions.

If there are one or more individuals whose participation in this consultation in your judgement would be beneficial, please call me so that we can extend an invitation to them.

Kindest regards.

HS/gp

I - RELATIONS 62-65

Prim to VC II - relationships overwhelmingly with Prot. -

Themes: 1) anti-S. in Xan teaching - crucifixion, Messiah, Pharisaees

in U.S.

2) theology of Judaism
Conversion

3) social action - foreign aid, race & religion

4) Israel - 1948

- no resolutions from marble boards
- Pres. press reactions indifferent

- U.S. just policy - Vietnam
Not anti-Jewish
Symptoms to Arab
Pres.

WCC - Evolution - 1946 - Theological

CWS - Pro - Arab refugees / Rebo - Jewish refugees

DOM - \$300 million / yr for relief
65-70% of American contribution

Presby - Egypt, Lebanon, some Iraq

UCC
Methodist

UCM -

1956 - Friendship Press - mainly pro Arab. anti-Israel, anti-Z.

① in mainline - indifference or ignorance
foreign affairs - neutral - reconciling [East-West, China]

DOM - pro-Arab pro-Israel - pressed influence -

EVANGELICALS - sympathetic for many reasons - liberalism

1950 - conversions declined
1960 - involvement in
Africa
(Sudan massacre)
Mideast

② local - Nazi experience - sympathy for Jews
Israel - understanding / mass media division than
US. Charisty = apolitical - no contradictions

CATHOLIC - pre VC II - influenced by papal positions - too disabaged

- Since VC II - whole field opened - theology, social policy, politics

- HUMANITY - CATH - JEWISH POSITIVE

SECT - promoting world church - FLAMING, Unit, Dist

NOVAM - counterforce, new new ethic

- Revolutionary projects - 4th world
intertribal

editorial
U.S. Peace & Justice - reconciling

Influence NCC

editorials - more positive

□ local community - where action is -
clergy -
lay people - mass media

- C-P-J need for alliance
- intellectual
- U.S. - pluralism -

Rabbi Marc Tannenbaum
American Jewish Committee,
New York, U.S.A.

12 14 69

Dear Rabbi,

your address was given to me by Professor Jacob Neusner of Providence, together with the recommendation to send you the enclosed article.

I would like to say this to my text: Originally it was much shorter /approximately pp.1-3,8,9,14/. In this form it was delivered at the Prague University in 68. Then, in 69, it was edited in "Encounter Today" /vol.IV,nr.3, with a grave printing-mistake to be corrected in nr.4/ in Paris, i.e. with Catholic "Nihil obstat" and "Imprimatur".

Meanwhile I have sent it to several outstanding scholars. There were some favourable reactions, for instance "I read with interest your thoughtful article" /Rabbi Neusner/, "With the greatest of interest and attention I read your most illuminating article" /Judge Haim Cohn, The Supreme Court of Israel/, also from the Christian side: "Ihre Beweisführung ist logisch und juristisch absolut stringent und unanfechtbar" /Prof.Wolfgang Trilling, Catholic Theological Faculty, Erfurt/. But there were also objections, the most serious among them Judge Cohn s: "I am quite prepared to agree with you that if Jesus did commit an offence then the Sanhedrin would have been bound to convict him." After this I added pp.4-7 and 10-13. Then says Judge Cohn:"If these were true prophecies, truly reported as spoken by Jesus, then your theory may well be the right solution of the problem...But I am not satisfied myself that these prophecies of Jesus are indeed authentic." He mentions the Schonfield theory, saying that "it derogates from the moral image of Jesus". This has led me to adding pp.15-18, but a few days ago.

But in this case the reactions of Christians are certainly most important. The Catholic bishop of Salford in England /"Encounter Today"falls under his jurisdiction/ made one very important amendment in my text. Instead of my original "For two thousand years Christianity maintains..." /p.3,line 11/ it was printed "For two thousand years the Christian world maintains..." This pleased me very much. It corresponds with Catholic voices I can hear here in Czechoslovakia. A priest told me privately:"I would have condemned Jesus myself, had I been present at the trial!" Moreover by a letter of the episcopal secretary I was notified that the bishop of Prague is not regarding my work with disfavour.

Would you be so very kind as to tell me your opinion? 1970 is the 1900th anniversary of the destruction of the Temple, and I consider it my foremost duty to try to have the complete text published in that year.

With deep respect, and with preliminary thanks
yours sincerely



Jan Kamelsky
Capajeva 2, Praha 3
CSSR /Czechoslovakia/

On the Trial and Doctrine of Jesus.

First of all it is necessary to stress the fact that we are speaking of the Jesus of the Gospels or of all the Christian books. The most important question - to what degree this Jesus is identical with the historical personality - we shall leave aside now, and we shall return to it at the end of this article. It is the Jesus of the Gospel tradition who has directly and so deeply influenced the brains and hearts of men. Therefore from him we must start in our attempt of grasping the mentality and discovering the aims of the historical personality. Of the wonders the statement of DT13:1-5 is valid. Not even a miracle which had really happened was to be considered as a confirmation of the wonder-worker's authority. /This rule can be found even in the doctrine of Jesus, MT7:22-23 e.g./ Only by the wonder-worker's exhorting the people to worship the one Lord God of Israel it could be confirmed that the wonder had not been done of a diabolical authority, and that its author was not to be slain by stoning /DT13:5-10/. We are speaking also of the Sanhedrin as it is depicted in the Christian books.

1. Anyone who spoke of himself in the 1st century Israel in the same way as Jesus of the Gospels, and who would not be taken for an apostate, a seducer, a prophet of foreign gods, would deserve a judgment based above all on those passages of the Torah which speak of "the prophet like unto Moses". Full relevance of DT18:15-22 in the case of Jesus is therefore apparent, this being moreover confirmed by the Christian books themselves /cf. Ap. A. 3:20-23, and LK7:16 e.g./.

2. The words of the law allow no doubt whatever, the promised sign through which the true prophet will be recognisable from the false one is most clearly stated: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, the prophet hath spoken it presumptuously: thou shalt not be afraid of him". And likewise it is stated what is to be done with a prophet who speaks such words in the name of the Lord which he has not been commanded to speak: "Even that prophet shall die" /DT18:22,20/.

3. On several occasions /MK8:31; 10:33-34; MT20:18-19 e.g./ the Jesus of the Gospels uttered the prophecy that he would be "delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and they shall deliver him to the Gentiles: And they shall mock him, and scourge him, and spit upon him, and shall kill him /crucify him/: and the third day he shall rise again". /By many Scriptural passages, EZ37:1-7 e.g., it is proved that any statement uttered in the name of the Lord, no matter if it concerned a near or a distant future, has been understood to be a prophecy. From what Jesus said of his relation to the Lord it was clear that all his statements concerning the future were understood to be prophecies./

4. There is not the slightest reason for the supposition that this prophecy would not have been known to the Sanhedrin - the chief priests and

the pharisees draw the procurator's attention to the fact that Jesus has said "After three days I will rise again" /MT27:63/. But even if only this second part of the prophecy were known to them it would mean no essential change in the whole matter.

5. If the judges reasoned in a logical way they had to come to this conclusion: Either is the Rabbi a true prophet, and likewise the Messiah, and the son of the Holy One /he says so himself/, and in such a case, as God's law /DT18:22/ states, his prophecy must be fulfilled, and we must therefore condemn him, and deliver him to the Gentiles. Or he is a false prophet, and in such a case, as God's law /DT18:20/ states, he must be likewise condemned by us, but also executed by us, stoned to death. Tertium non datur, in any case he deserves to be condemned by us though it might seem cruel. But it is the judgment of the Lord, Adonai Himself says "Let him be crucified!" If this man is a true prophet he will rise from his grave, the twelve legions of angels of which he speaks /MT26:53/ will come to his aid. He will rise, tested by death, the invincible leader of his nation, the eternal King of the Jews. He will come to Jerusalem, he will destroy or drive out the Gentiles who will oppose him, he will judge all Israel. But he will destroy neither the Temple nor the City, his second prophecy /MK13:1-2/ will not come true, he himself will revoke it. Certainly there will be found someone who will persuade him to mercy, someone who like once Moses will say: Why doth thy wrath wax hot against thy people? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and unto whom thou gave the promise /EX32:11-13/. But we who have condemned him will have to justify ourselves before him. But even if he wanted to kill us - that is impossible, we are not guilty, we have observed only the words of the law and of the Messiah himself! - so even if he wanted to kill us we would gladly undergo the punishment, knowing that we have offered ourselves for Israel's benefit. For if we do not condemn Jesus there is no hope left that he could be impunably and rightfully acknowledged as the Messiah sent by the Lord. He had prophesied that we were to condemn him, his words would not come to pass, it would be thus most clearly demonstrated according to the law of God that he was a false prophet, an impostor and blasphemer. To acknowledge him as a true prophet, as the Messiah, and moreover as the son of God prior to the fulfilment of the promised sign would mean a blasphemy against the Lord. Not to condemn him would mean a twofold violation of the law: Firstly that we would thus decline to collaborate with God's plan leading to the instalment of the Messiah through the clearly foretold condemnation. Secondly that we would not condemn him as a false prophet, for he would be that providing we had not condemned him. /In this point the judges would have reasoned in another way providing the prophecy has not been uttered or known to them in the form "You will condemn me, I shall die, I shall rise", but "I shall be condemned, etc.", or "I shall be killed,

I shall rise". In such a case the judges would have come to this conclusion: No one is willing or able to condemn him, to kill him, and still, if he is to be acknowledged, he must be condemned and killed, according to the law his words must come to pass. So we must condemn him ourselves. But to kill him we are not permitted in the same way as it has once been in Samson's case - JG15:12-13./ - So then the judges would have reasoned. An individual could quite lawfully abstain from pronouncing or joining the condemnation, Jesus had said that the elders, the chief priests, and the scribes will condemn him, he had not said that all the elders, all the ... etc. will do so. But all of them could not lawfully abstain.

6. For nearly two thousand years the Christian world maintains that Jesus has been condemned quite unlawfully. Would it not be logical to conclude from this analysis that it had not been so, that providing he existed and acted in the same way as even the Christian books depict it is necessary to exclude the possibility that in his case an unlawful condemnation would have taken place? And would not such a conclusion be valid even providing the verdict based on DT18 had never been /not even secretly or unpronouncedly/ uttered? Providing the verdict had been justified in another way, and thus insufficiently, wrongly, an unlawful condemnation did not take place, but - from the point of view of him who knows all things - an insufficiently justified but not unlawful or antilegal condemnation. For undoubtedly the following axiom is valid: Providing the condemnation of someone to punishment X is justifiable according to norm Y then that man - from the point of view of him who knows all things - can by no means be condemned to punishment X unlawfully, not even in case the verdict is being wrongly justified according to norm Z.

From all the objections to this analysis we acknowledge the following two as justified:

A. It is written in the law: "The innocent and righteous slay thou not" /EX23:7/. No one can be lawfully condemned to death unless he is guilty. But wherein is the guilt of Jesus?

We answer: First it is necessary to consider the most remarkable and from any law of the present deeply varying character of DT18:15-22 in general, and of DT18:19-22 especially. Here it is said: 'A prophet will come who will speak in the name of the Lord /i.e. the true prophet/, and whose words will be binding to all the people. Whoever will not obey him will be guilty before the Lord. But such a prophet who will not speak in the name of the Lord /i.e. the false prophet/ must be slain. If a prophet comes the people will know whether he is a true or a false one by the sign which the Lord will give: If the thing the prophet foretells comes not to pass it is the proof of the prophet's falsity.' If Jesus /who either proclaimed himself a prophet; or was considered a prophet, and knowing it did not reject such an opinion; or proclaimed himself speaking in the name of the Lord/ uttered the prophecy "I will be condemned to death by the chief priests, delivered

to the Gentiles, and killed by them", and if he did not state any time-limit in which this prophecy would be fulfilled, he committed a capital offence already in the moment of utterance. This seems by no means clear, nevertheless it is so. The elucidation, of course, can be achieved only on the basis of the faith in the law of God, the same faith which must be presupposed both on the part of the judges of Jesus, and on the part of Jesus himself /MT5:17-18/. Let us presume - so the judges would have reasoned providing they have handled the case without any prejudice whatever, i.e. without considering Jesus either a true or a false prophet, but a prophet only - that by uttering the prophecy, and not stating the time-limit, Jesus has not committed a capital offence. What situation would thus arise? The prophet said that he would be condemned by us, delivered to the Gentiles, and killed by them. He is neither condemned, nor delivered, nor killed. The law says that if the thing /no matter what that may be/ the prophet has foretold does not come to pass, it is the thing the Lord has not spoken and has not commanded the prophet to utter /DT18:22/. The law furthermore says that if the prophet speaks such a thing that the Lord has not spoken and has not commanded him to speak, he must be slain /DT18:20/. The law of the Lord does not deceive, if it says this it thereby and thereby solely states that such a prophet has committed a capital offence. Jesus had said "I will be condemned, delivered, and killed" - but none of these things did come to pass. Therefore he spoke the words which the Lord had not spoken, and is worthy of death. Whoever is worthy of death according to the law, must have committed a capital offence. Jesus has committed a capital offence by uttering that prophecy. Our presumption that he has not committed a capital offence is wrong. In case he had stated the time-limit of his prophecy's fulfilment he would be worthy of death only at the time of the limit's expiration, with the prophecy unfulfilled. If he did not state the time-limit it would seemingly be possible to say: "He said that the thing would happen, but it did not happen so far, let us wait then for perhaps it will happen later." But then /we presume that Jesus has uttered the prophecy "I will be condemned by the chief priests..." etc./ it would be necessary to wait until his death, for our waiting can be terminated only by the cessation of our waiting, and by our condemning him. And if up to that time the prophecy would not be fulfilled - and it could not be if we continued waiting! - it would be the proof that he was a false prophet. Of what avail would then be the word of God? It would be absolutely of no avail, the Lord would have spoken in vain when saying "Whatever the prophet says in the name of the Lord, and it does not come to pass, that is the thing which the Lord has not spoken, wherefore let him die" /DT18:19-22/. By our waiting we would trespass against His law, we would be acting according a blasphemous statute of our own fiction: "Whatever the prophet says in the name of the Lord, and it does not come to pass, that is the thing which the Lord has not spoken, wherefore let him not die." But the Lord does not speak in vain,

and we do not contrive any blasphemous statutes. So the word of God states that if the prophet did not announce any time-limit to his prophecy, no time-limit is stated by the prophet. The judges must act on the bases of what is written, what has happened, and what has been announced. If no time-limit has been announced then there is no time-limit whatever, i.e. the time-limit has expired in the moment of the prophecy's utterance. This concerns every and any prophecy of every and any prophet, and, of course, especially him who aspires after the office of the prophet like unto Moses. Of course there is a secret time-limit, appointed by the Lord - Jesus did not die immediately after uttering his prophecy - but that is unknown to us. If we tried to state some other than the already stated, i.e. momentary time-limit it would mean that either 1. we presumed the knowledge of the secret time-limit, i.e. that we considered ourselves to be prophets, or 2. that we fixed a time-limit different from that which the Lord himself had fixed. Both would be against the law. The power of prophesying has only the officiating high priest /JN11:51/, therefore let him speak. If he does not speak it is certain that the time-limit has expired. If he says that it has expired he does not say by it that it would not have expired at the time of utterance. But if he now really announces that it has expired /JN 11:49-51/ then the thing is absolutely clear in a twofold way: The prophecy has been uttered, the time-limit has expired, the prophecy is not fulfilled, the prophet is worthy of death. - So the judges would have reasoned, and the law really does not allow any other interpretation. /If the prophecy were not known totally, or if it had been pronounced in a much less distinct way than that of the Gospel - "I Will be tortured" e.g. only - it could not alter anything in the only right and legitimate way of reasoning: The prophet has spoken; the thing has not happened; which is the promised sign from the Lord testifying that the prophet has spoken words which the Lord has not commanded him to speak; according to God's law such a prophet must be slain. He has not stated any time-limit; therefore there is no time-limit whatever; to wait any longer would be useless; those who will torture him will not be Jews; what will happen now is just the only thing that would have to happen in any case providing he is a true prophet./ Of course it is necessary to have on our mind not only the incomparable strangeness of ~~Jesus' prophecy~~ Jesus' prophecy, but also the likewise incomparable importance of the statute of DT18:15-22 for the mentality of the Israelites of the time in question. It was the man "like unto Moses" who was foretold and awaited, a new leader of the nation, a miraculous Deliverer, the Messiah. And just DT18:15-22 was the main and unmissable if not the only statute with the help of which it could be and had to be decided whether he who aspires after the Messianic office is really speaking in the name of the Lord, and is not a false prophet, and thus the nation's worst fiend. Perhaps it will be profitable to note here a special opinion which is held hardly by anyone, the opinion about the obscurity of DT18:15-22, and about the two ways of its interpretation. It would be possible to start from the fact

that the expression "wa'asher" in Dt18:20 is being translated either as "and who" or as "or who" /"...or that shall speak in the name of other gods", etc./. From this it would not be impossible to deduce: "The prophet who spoke a word in the name of the Lord which the Lord had not commanded him to speak was not worthy of death but only of disrespect and contempt /Dt18:22/. Only he who expressly spoke in the name of foreign gods was worthy of death." But in case we applied this highly improbable and insufficiently founded interpretation to the case of Jesus it could not change anything in the preceding conclusions. Jesus - so the judges would have reasoned - does not keep it secret that he speaks in the name of some deity, nevertheless he says that this deity is the Lord God of Israel Himself. But as his prophecy is not fulfilled /he said that he would be condemned and delivered to the Gentiles, and he is neither condemned nor delivered to the Gentiles; he said that he would suffer, and he did not suffer/ it does not mean that he is guilty only of speaking words which the Lord has not commanded him to speak. It means that he is guilty also of speaking in the name of a deity whom we must consider as foreign, and whose identity with the Lord we are not allowed to acknowledge prior to the prophecy's fulfilment /why, the prophecies uttered in the name of the Lord cannot remain unfulfilled -Dt18:21-22/, and is thus worthy of death. But if we now condemn him as the law demands, and if we moreover deliver him to the Gentiles according to his prophecy, there is still some hope left for him. - So the judges would have reasoned in case their reflexions were based on the highly improbable mode of interpretation of Dt18. But if we asked wherein is the guilt of Jesus it would be possible to answer in several other ways which might perhaps be more acceptable to the present way of thinking. If Jesus were not taken for the prophet who speaks in the name of the Lord his guilt would undoubtedly be seen, among other things, in the fact that he had prophesied of his condemnation, and above that of his resurrection. But in this case he would rather have to be stoned to death than delivered to the Gentiles. /Here it is necessary to note that according to Haim Cohn's "Reflexions on the Trial and Death of Jesus", ch.1, the hitherto current interpretation of Jn18:31 is unhistorical as the Jewish Courts of Pilate's time had and exercised capital jurisdiction over non-Romans, and also executed their capital sentences themselves. The passage in Ap.A.6:12-7:60, narrating of the examination of Stephen before the council, and about his death, speaks decisively in favour of this theory./ Delivering him would mean a beginning of his prophecy's fulfilment. Therefore the possibility of his being considered a false prophet by the Sanhedrin at the time of the trial may be totally excluded. It is probable that the judges have understood him to be a prophet whose authority must yet be proved through his prophecy's fulfilment demanded by the law of God. But, and this seems to us the most probable eventuality, if he were taken for a prophet who speaks in the name of the Lord, his guilt could not be found in the fact that he had foretold his condemnation - in this case he uttered the prophecy because God had

condemned him to do so. Thus he would be innocent, and would have to be exculpated and acquitted. But the demand of exculpation which the law demands in this case is most strange indeed. In the law /DT18:22/ it is stated - so the judges would have reasoned - that whatever the prophet says will be fulfilled if he is a true prophet. Jesus says that he will be condemned by us, delivered to the Gentiles, killed by them, but that the third day he will rise again. Is he a true prophet he will be condemned by us, delivered to the Gentiles, killed by them, but the third day he will rise. If he is not condemned by us and delivered to the Gentiles it is thereby proved that he is a false prophet - the things he had prophesied did not come to pass. Then, as a false prophet, he must be condemned and stoned to death by the Jews. From this horrible destiny we are saving him, and we are not guilty of the unheard of and most bitter mode of this exculpation. Jesus himself has stated so, and it is not in our power to change anything either in the law or in his prophecy. Yes, only by condemning him and delivering him to the Gentiles we can save him from condemnation and lapidation. - But it is possible that the judges, however much they believed in him, still did find Jesus guilty. His guilt, of course, could not be seen in the fact that he prophesied, but in the fact that even before the verdict was pronounced he had rebuked and condemned his judges for their future accomplishment of that which they were not able not to do, providing they were to act in accordance with the law. He had gone beyond the border which was set for him - so would the judges reason. - God had allowed him to do so that he might not be condemned unlawfully even in case we believed him to be a true prophet. Not even in case this man is the son of the living God is his condemnation a violation of the law. It is written "Ye shall not tempt the Lord your God" /DT6:16/. But it is no tempting if we ask the sign duly promised by the Lord. The word of God assures us that the true prophet's prophecy cannot remain unfulfilled, but this man has said that we will condemn him, that he will die, and rise from the dead. Why, there are only three ways in front of us: 1. To deliver Jesus to the Gentiles, thus to fulfil that part of his prophecy which demands our collaboration, and thus to open the way to total fulfilment and to the Messiah's instalment foretold by Jesus. 2. Not to deliver Jesus to the Gentiles, thus to prove that he is a false prophet /he had foretold our delivering him, and it did not come to pass/, and then to stone him to death as the law demands. In what a horrible way we would be punished for this if he is the son of the living God! 3. Not to deliver Jesus to the Gentiles, thus to prove that he is a false prophet /he had foretold our delivering him, and it did not come to pass/, and then to defy the law and to leave the false prophet without punishment, to allow him to continue in seducing the people, and in the end perhaps to destroy the whole nation. In what a horrible way we would be punished for such an unprecedented violation of the law of the Lord! - These are the three ways of the trial to which

the Lord is su lting us, there is other way. The latter two an tempting the Lord, thus only the first one remains. By his prophecy Jesus is asking us to condemn him, in a similar way as even one of the sons of the prophets has asked his companion in the name of the Lord to smite him /1KG20:35-36/. The man had not obeyed and was punished by death. But we will obey, for otherwise we would bring God's terrible punishment upon our heads, and upon all Israel. Jesus will undergo the punishment, and still he can be the Messiah of Israel. /But if the punishment is too heavy he will be perhaps he of whom the prophet has spoken -IS53:5- he who suffers even for the guilts of the people./ Why, not even Moses and David, the Anointed, the Messiah of the God of Jacob /2SM23:1/ were without guilt, even they were being punished /EX4:24-26, DT32:49-52, 2SM11:1-17, 1PP21:1-14/. Yes, we cannot not condemn him, and we must not forget that only by condemning him we can save him. We have an example in our father Abraham. The son whom the mercy of God allowed him to beget in his old age, his only son he was willing to kill, to offer according to God's command /GN 22:1-18/. If you really are the Messiah, O Jesus, you are he whom your nation has received after many centuries of expectation. But now your nation hears, we, the leaders thereof hear both the voice of the Lord and of you yourself quite clearly. We will not resist, we will obey. Are you the Messiah, will you rise the third day, will you come to judge us? We have not resisted the Lord, we have obeyed, judge us then!

B. The verdict against Jesus could not have been justified in the way which is here expounded for in the Christian books there is not a single hint in such a direction.

We answer: Disregarding the fact that what is now important is not the actual justification of the verdict but rather its justifiableness, it is necessary to say that the silence of the Christian books /if silence it really is! / is very easily understandable. Providing the Sanhedrin has reasoned in the way which is here expounded the political situation of the time has made it totally impossible for the justification of the verdict to be made public. The superstitious Roman procurator who according Jesus' prophecy /"I will be delivered to the Gentiles"/ was to play a decisive role in the final stage of the trial would never condemn such a Jew to death who after his rising from his grave /though it would be a fraudulent resurrection perhaps, arranged by the Jews/ was to become a miraculous leader of Israel, and a victor over Roman power. Therefore the true grounds of the handing over of Jesus to Rome were to be kept in strictest secrecy, and moreover such a legal procedure had to be arranged which could draw public attention from them even in case they had perhaps been surmised by someone. No one outside the Sanhedrin, least of all the unlearned disciples of Jesus, was to know about them. Why, even the little but dangerous semi-indiscretion which happened according to JN19:6-8 endangered the success of the whole operation of the prophet's test. Moreover each of

the Sanhedrinists who knew the true justification of the verdict knew likewise of the grave position in which he was putting himself. The future resurrection of Jesus, and his advent with great might to the judgment over his adversaries could not be excluded. Therefore it was a sacred patriotic duty of anyone who knew, to be silent, and thus to defend the members of the unlearned multitude from their future possible duty of justifying themselves before the resurrected Messiah as having also taken an active and conscious part in his condemnation. Finally it is necessary to note that in a most clandestine way even the Gospels speak of the verdict according to Dt18, and of the faith which the Jewish chiefs have had in Jesus. Even if we leave aside direct proofs of the hearty sympathies which Jesus has been enjoying from some of the important personalities, mainly members of the pharisaic party /the pharisees defended Jesus saying that if he were a sinner he would not be able to do wonders -JN9:16; the pharisees warned Jesus telling him of Herod's plan to kill him -LK13:31; the pharisees tried to divert Jesus from the dangerous path of a self-proclaimed king favoured and openly glorified by the common people -LK19:39; Nicodemus, a pharisee of high official rank professed his faith in Jesus as in the teacher sent by God -JN3:1-2, and he also provided the precious herbs for the embalmment of Jesus' body -JN19:39-40; Joseph, probably a member of the Sanhedrin, obtained the body of Jesus -MK15:42-45, and he buried it with piety into a grave which he himself had bought -MT27:59-60; etc./ we cannot overlook that which is deposited in the depth of the Gospel records which - and this must never be forgotten - have been written by members of a party inimical to both the Sanhedrin, and to the pharisees. For instance we need not leave the sphere of traditional Christian faith at all, and still, by allowing two texts /1. "Him, who knew no sin, he hath made sin for us" -2Cor5:21; and 2. "For what things soever the Father does, these the Son also doth in like manner" -JN5:19/ to influence each other in a simple and logical way, we obtain a resulting formulation: Jesus has made himself sin for us. This does not differ substantially from what has been said here. Or let us take MK11:27-33 e.g. Why did the Rabbi not answer such a simple question, why did he decline to speak of his authority? And what would he have said in case he were willing to answer? There cannot be the slightest doubt that he would have quoted Dt18. But if he had answered in this way what would have happened then, immediately or later, when Judas has already informed the judges about the secret doctrine of his Rabbi? /But so totally secret it seems not to have been, cf. LK13: 31-34, the judges could have been acquainted with it already/. The following discourse would necessarily have taken place: "So you say you are the great prophet?" "Yes." "And do you know that this prophet is to be recognised by the fact that his prophecies will come true?" "Yes." "And you did prophesy that we will condemn thee and deliver thee to the Gentiles as even Samson was once delivered?" /JG15:12-13/. "Yes." And you

know that providing you are what you say you are, your prophecy at according to the law be fulfilled, and that we must therefore condemn thee?" "Yes, I know that." "So do tell us now, O great prophet and Messiah, what are we to do so as to act in accordance with the law." "It is lawful for you to condemn me and to deliver me to the Gentiles." - This then would have happened if in what probably was the most dangerous moment of his career Jesus had answered the question of the Israeli chiefs. Therefore he acted wisely in refusing to answer it. And it was very wise indeed that the question /in the wording of MK11/ was put to him no more with reference to DT18, so that he might not be thus thrown into a totally hopeless position, i.e. in a position which must be or can be considered as totally hopeless by us. Furthermore it is necessary to notice at least the very remarkable passage of MT27:62-66. Here it is said that the chief priests and the pharisees have visited the Roman procurator on the Passover sabbath in order to persuade him to send a Roman guard to the grave of Jesus. For two reasons this must seem nonsensical to us: On such an important day it was even more impermissible than at any other time for orthodox Jews to enter a Gentile's house /JN18:28/, especially if we note the fact that they could have gone to Pilate on the Friday afternoon already, before Joseph's intervention /MT27:57-58/, and before the commencement of the sabbath. Moreover the Jews, having a guard of their own, did not need any Roman mercenaries. What terrible necessity has then driven the chiefs to Pilate? Could it be only the fear that Jesus' body was going to be stolen by a group of armed conspirators whom the Jewish guard, not allowed to carry swords at the time of Roman procuratorship, could not resist? Most certainly not! For it could be and had to be expected that an attempt to remove the body would take place on the night between Friday and Saturday already, and thus it would be necessary to go to Pilate before this first night already. Of course it would be possible to stress the term "we have remembered" /MT27:63/, and to reason in this way: "They did not go to Pilate for the simple reason that they did not yet recollect Jesus' prophecy. Just this proves clearly that the prophecy of resurrection has not played any role in the trial, the judges have simply forgotten it." To this it is necessary to note that what has been said before /p.5/: Already by the prophecy of a violent end of his life or of suffering Jesus has committed a capital offence. But if the judges have really forgotten the prophecy of resurrection, it means that it has been uttered and known, and that even on its basis, from the objective point of view, Jesus has become worthy of death. But MT27:63 by no means says that the Jewish dignitaries have really remembered, what it does say is that they have told a Gentile, the hated Roman procurator, "we have remembered". Thus it by no means proves that the judges have really forgotten the prophecy, and still less it proves that all of them have forgotten it. Thus the meaning of the passage dealing with the strange visit to Pilate's house can be clarified only if we admit the judges'

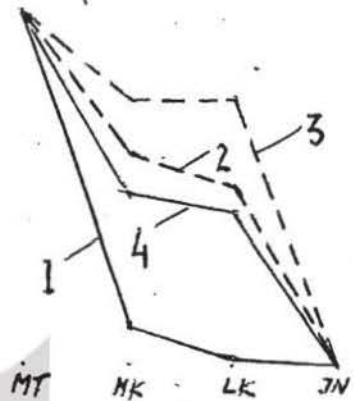
faith in Jesus: The third day, i.e. the time of decision is drawing near. If Jesus rises many legions of angels will come to his aid. The guards at the grave will be in horrible danger, probably they will lose their lives. Therefore let them be Roman guards! Our people will be there too, but not so near, to bring us the news of anything unusual that might happen. We are prepared even for the coming of the victorious Messiah. Our actions we will justify before him. - But this plan failed, Pilate refused. So the Jews had to guard the grave. The things which had happened in the morning twilight /MT28:1-4/ were interpreted quite naturally: The grave-stone removed by an earthquake, the presence of three unknown persons, the guard stunned and made unconscious by the stroke of lightning /or perhaps of a spherical lightning which is apparent for a longer time/, and finally the absence of the dead body - in the moment of the guard's ~~stunned~~ unconsciousness and confusion the three, apparently members of Jesus' party, removed the body. But only this is important: Jesus did not appear, either then or later. Probably one of his friends in disguise is playing now his role for the small group of naïve followers. But that certainly will not last long.

We are of the opinion that both the objections /A,B/ have been refuted. And by a thorough investigation it furthermore seems to be proved that it is impossible to utter any other objection. If the fundamental assumptions - 1. that this analysis concerns the Jesus of the Gospels, i.e. the figure whose words /including the prophecy of his end/ and deeds are recorded in the Gospels, and 2. that the formulations "he would deserve a judgment based on DT18 /p.1,par.2/, "If the judges reasoned in a logical way they had to come to this conclusion" /p.2,par.2/ etc. mean what they actually mean, i.e. that they do not mean for instance "he was actually, with total certainty judged according to DT18", and "the judges actually came to this conclusion" - are disregarded, it is, of course, possible to utter various remarkable opinions which, nevertheless, are by no means directly related to our analysis. And such opinions, though seeming to contradict this analysis, in fact support it, and are themselves supported by it. For instance if anyone says that Jesus did not utter the prophecy of his end and resurrection, or the prophecy of his suffering, and that he was condemned unlawfully, he has in our argumentation a proof in favour of his statement. For here it is said that if Jesus uttered the prophecy, and if the Sanhedrin knew of it, he was not condemned unlawfully. /Again it is necessary to note that the prophecy of a violent end of his life, or even of suffering only, would suffice to make the handing over of Jesus to Roman power quite legal. The law most clearly states that whatever the prophet says must come to pass if he is to be acknowledged as a true prophet, and that providing it does not come to pass it is thereby proved that he is a false prophet, and is to be executed as such -DT18:15-22. It is also to be noted that if not otherwise then by his statements about the eating of his flesh and drinking of his blood -MT26:26-28, MK14:22-24, LK22:19-20, 1Cor11:23-25- Jesus has

prophesied of his suffering. For to eat the body of someone and to drink his blood means to torture that person. This is quite clear from Biblical passages which Jesus has undoubtedly known, namely from PSl4:4 and IS49:26 where even the comparisons flesh-bread, and blood-wine are made, and from PS27:2, 35:25, 79:6-7, Hab3:14 e.g. Yet those prophecies of Jesus were uttered in the presence of Judas -LK22:19-22- who thus had the opportunity of speaking of them before the chief priests./ And if anyone says that the Sanhedrin has never tried Jesus then our analysis concerns Caiphas only, or any of the Jewish dignitaries who might have taken part in the matter. But these and other similar opinions generate from the usual presumption concerning the "layers" of Gospel texts. Certainly it is possible to say, with a high degree of persuasiveness, that this or that Gospel has been recorded some time /according to contemporary research this may mean several decades at most/ later than another one. Certainly it is possible to say the same of certain passages of the Gospels. But this by no means proves that this or that Gospel, this or that of the Christian books, this or that passage would solely for this reason have to be considered less authentic than the other. All investigations of the records of the past show us quite clearly that if about some event message A is issued in time-limit X, and if then about the same event message B is issued in time-limit 2X, then message B can be considered either as authentic as A, or less authentic than A, or more authentic than A. If a very distant past is dealt with, as in the case of Jesus, this is even more valid providing the time-limits in question are not too long, enabling some of the eye-witnesses of the described events yet to survive. /If we accept this realistic view then several interesting questions arise which are not directly related to our analysis: Why did the writer of the Gospel according to John not include into his record any of Jesus' direct prophecies of his end? Was the reason of this not in his growing consciousness of these prophecies' connection with the verdict? Why does he not speak about the investigation of Jesus before the Sanhedrin? Why into none but Matthew's Gospel was included the record of the surprising collective action of the chief priests and the pharisees after Jesus' death, the record of an action which must seem all the more strange to us if we notice the fact that with the exception of John the pharisees are not mentioned in connection with the happenings of the last days of Jesus' life in any of the Gospels, whereas the chief priests are mentioned in this period not less than thirty-nine times in all the Gospels together? And finally why by the synoptists from Matthew to Mark and Luke the numerousness and distinctness of the direct prophecies is evidently diminishing? By Matthew they appear four times, with the use of terms: killed -16:21, killed -17:23, crucified -20:19, crucified - 26:2; by Mark only three times, viz. killed -8:31, killed -9:31, killed -10:34; by Luke three times, viz. killed -9:22, delivered -9:44, killed -18:33. When comparing the intensity we receive a sharply declining line in any case, no matter if we demonstrated the terms "delivered", "killed", "crucified" by numerals approximately expressing their intensity, i.e.1,6,7,

which we then multiplied, or if we adopted a group with not so sharp graduation, 1,2,3 e.g., and if we then only added. The result would be similar even in case we demonstrated all the three terms by number 1, arguing that all of them were fulfilled. In the first case we obtain following intensity indexes: MT-1764, MK-216, LK-36, JN-0; in the second MT-10, MK-6, LK-5, JN-0; in the third MT-4, MK-3, LK-3, JN-0. Roughly represented together with the fourth average line which is perhaps nearest to reality:

It is necessary to admit that all the above mentioned and many other questions could be answered in the most natural way by our pointing to the probability of a gradually strengthening foreboding or even consciousness of the tragical connection between Jesus' prophecies and the end of his life. But our opponent might say: "Just on the contrary, all direct prophecies are later fancies of the Gospel writers, as is also the passage in Matthew, concerning the actions of the chief priests and the pharisees after Jesus' death. It was just this growing consciousness that led the Gospel writers to their 'cleaning' the texts." But this explanation does seem acceptable neither to us nor, probably, to the majority of Christians. Finally it is necessary to stress that we speak to those who believe the record of the Gospels to be historically reliable at least in those points used in our analysis, and furthermore to those who, though being of other opinions concerning Jesus, are able to understand that the traditionally believing persons' group is immensely numerous, and that their opinions are exceptionally important and influential.



Hereby we have proved that the historical Jesus can be quite easily considered as identical /i.e. identical at least to the degree given by this analysis/ with the Jesus of the Gospel tradition. Probably not a few Christians, however paradoxical it might seem, will not feel inclined to acknowledge this identity. But thus, of course, the very queer position in which the contemporary Christianity finds itself cannot be altered. The Churches, by putting the Gospels into the hands of nations, are saying: So and so the things happened, the Jews did not believe in Jesus as in the Messiah, they hated him without cause, and they condemned him unlawfully. Some of the Christians add to this in a very low voice: The things happened in a way which differs substantially from the Gospel records, but still the Jews did not believe in Jesus as in the Messiah, they hated him without cause, and they condemned him unlawfully. The connecting notion - For if the things had happened according to Gospel records we would not be able to exclude the possibility that the Jews believed in Jesus as in the Messiah, that they observed and did not violate the law of God in their dealings with him, ceasing to believe in him only after his not appearing on the third day - is not being uttered, and sometimes it is even suppressed. We are not of

the opinion that such an attitude could be termed as ethically irreproachable. It is most necessary to speak of these things. It would be superfluous to prove that none of the pogroms, including the last and greatest one /1933-45/, could have been so efficiently carried out unless the ancient Israelites were for 19 centuries incessantly accused by Christianity of the unlawful condemnation of the Rabbi Jesus, and unless their /seen from the Christian point of view/ guilt was being related to all Israeli generations. It is our duty to speak, it is our duty not only to Christianity which has undoubtedly done a lot against antijudaism /i.e. the so called antisemitism/, but which is simultaneously, unconsciously or even consciously, preserving, supporting, and even - in the children's minds e.g. - creating it. It is our duty even to Jesus himself, for he, first of all, must have known these things, and must also have known what he was longing for, and why: "and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem" /LK13:32-33/. "I am come to send fire on the earth, and what will I if it be already kindled? But I have a baptism to be baptized with, and how am I strained till it be accomplished!" /LK 12:49-50/. "No man taketh my life from me, but I lay it down myself" /JN 10:18/. These statements - if we attach to them the meaning expressed by this analysis - seem to be incompatible with other, for instance with the words spoken to Pilate: "He that hath delivered me to thee, hath the greater sin" /JN19:11/. But quite easily and naturally it is possible to interpret these as an expression of Jesus' immense exasperation over the fact that his case was not openly and lawfully /i.e. with the use of DT18/ discussed in his presence. It is probable that in case such a proceeding took place the Rabbi would have acquainted the Sanhedrin at least with some particulars of his grandiose plan of world domination. Thus he perhaps could have prevented many future misunderstandings between the worshippers of the God YHWH, and thus even many hardships and sufferings of both the Jews and the Christians in the years and milleniums to come.

But to speak of these things is cardinally our duty to the innocent, not only to the dead ones, but even to the living of today and tomorrow, for many of them that could live will sooner or later be killed in the next pogrom /regardless of the possibility of its outbreak in a year's or in a thousand years' time/ unless some radical change in Christianity takes place. But the possibility of such a change is already here, and, what is most remarkable, has been in Catholicism e.g. foretold 77 years ago. In 1892 Leon Bloy /"Le Salut par les Juifs" - "Salvation by the Jews"/ prophesies of the wholesale future massacre of the Jews, and of the common suffering of both the Church and the Synagogue - that has come to pass already. He writes also in his highly exalted manner: "Hear, O ye Christians! It is necessary that Christ abandon ye, in the same way as even his Father has forsaken him. He who is your strength and hope shall be

withdrawn from you about a stone's cast" /LK22:41/. He foretells the advent of "the marked day on which the repeal of Israel will be taken into consideration" /by this the repeal against the verdict uttered by Christianity against Judaism is to be understood/. And he writes also: "The cursed progeny of Israel was both an object of contempt and a source of mysterious fright to the Christians. Though they were a flock subjected to the sweet and powerful Church in whose womb they could be sure not to perish, they nevertheless well knew that the Lord had not said all, and that his parabolical and similitudinary revelation could be fathomed to not too great a depth only. There could be surmised something which the Church itself did not know completely, and which could be infinitely terrible. Otherwise why all that rage against the Jews, why all those urgent supplications for their conversion?" /chapters 33,8,24/.

The fact that an acknowledged and esteemed Catholic author wrote in a very vague way of the departure of Christ, of some secret which is hidden in the depth of the Gospels, and of many other exceedingly strange things does, of course, mean nearly nothing by itself. And if it is proved that the Jesus of the Gospels has not been condemned antilawfully, then the practical significance of such an assertion appears as remarkably small. There are at least two main reasons of this. On one side there is by some of the experts the conviction that the Jesus of the Gospels /i.e. he who prophesied of his end/ did not exist at all, but that another Jesus existed /curiously enough this one is sometimes being denoted as Jesus of the Gospels as well, and he differs from the first one by not having prophesied of his end/. On the other hand the trial analysis using DT18 leads to a misgiving that Jesus Christ, worshipped and loved by scores of generations of many nations, could appear as a personality worthy of contempt. Both these views are based on an error. Firstly: It is necessary to realise that the Jesus of the Gospels /he who prophesied of his condemnation, death, and resurrection/ is invincible. To take his eradication from the hearts of men for, possible would mean, among other things, to foresee this absurd proclamation of some of the future popes: "Whoever believes in the total [REDACTED] historical validity of the Gospels is to be excommunicated from the Church!" We are convinced that such a decree will never be uttered. Secondly: Even if we analyse the trial of Jesus on the basis of DT18 the Rabbi does not appear as a person worthy of contempt. Quite on the contrary, it is necessary to admit that only in this case, and only if we admit that Jesus really prophesied of his end, it is possible to grasp the innermost substance of his remarkable law reform, of his doctrine, and his acts. We think it proper to end this treatise with the briefest outline of that which is sometimes termed "the secret doctrine of Jesus". Though this doctrine is well known to some of the Christian theologians it is necessary to admit that its firm connection with the events preceding Jesus' death is being seldom recognised. And it is only this doctrine which could and undoubtedly will serve as a basis for the future above mentioned changes. It is possible to put it in a few points:

1. The direct predecessors of Jesus were Hillel and John the Baptist. Hillel epitomized Judaism in the rule "Do not unto others that which is hateful unto thee" /TB4:16, Talmud B., Shabbath 31a/. Jesus' doctrine was similar. The same but positivised utterance of the book of Tobias "All things whatsoever you would that men should do to you, do you also to them" he proclaimed as the essence of the law and the prophets, and thus of all Judaist teaching /MT7:12, LK6:31/. But furthermore he strove to unveil the absolute sense of divers statutes. So, for instance, it is written "If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with him" /EX23:5/, "If thy enemy be hungry, give him to eat: if he thirst, give him water to drink" /PV25:21/, and therefore the Rabbi says "Love your enemies" /MT5:44/; it is written "See thou never do to another what thou wouldst hate to have done to thee by another" /TB4:16/, and the Rabbi, without taking it for necessary to pronounce the connecting formulation /You hate the acts by which an evil man is resisting you, but do not do to the evil that which you yourself hate/, says "Do not resist evil" /MT5:39/; it is written "He that oppresseth the poor, upbraideth his Maker: but he that hath pity on the poor, honoureth Him" /PV14:31/, and therefore the Rabbi says "Whatever you did to one of these my least brethren, you did to me" /MT25:40/; it is written "Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest" /JS28:2/, and therefore the Rabbi says "Our Father.. forgive us our debts, as we also forgive our debtors" /MT6:9,12/; in the Qumran Scrolls it is written "They shall be caught in fornication twice by taking a second wife while the first is alive, whereas the principle of creation is 'Male and female He created them'" /DR, IV, Verma/, and therefore the Rabbi says "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall cry her that is put away, committeth adultery ... he who made man from the beginning 'made them male and female'" /MT19:9,4/; it is written "You destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life" /2MB7:9/, and therefore the Rabbi speaks of the resurrection and of life eternal /MK 12:25/; etc.etc.

2. John the Baptist tried to introduce "the baptism of penance unto remission of sins" /MK1:4/. The ancient words of Isaiah /"To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts...offer sacrifice no more in vain...when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood. Wash yourselves, be clean..." /IS1:11-16/, and a conviction which originated from them, namely that the offering-statutes of Moses' time - unless supplemented or perhaps even changed - would hinder Judaism in its foretold /IS27:6,49:23/ glorious ascent, were apparently the main source from which this reform of John originated. Jesus took baptism over, nevertheless he was conscious

of its deficiency. He decided to proclaim a new and perfect statute of remission of sins.

3. That such a statute could be proclaimed it would have to rise directly from the very area of the law of the time, and from the area of the eternal law itself. This area, briefly said, is love and hatred of God and man. That such a statute could be proclaimed a vacancy had first to be found in this area, i.e. such an act of either love or hatred of God or man which would be absolutely unperformable, and even unimaginable. For there would be no statute whatever concerning such an act, and only about such an act a new statute could be proclaimed in case that act became both imaginable and performable. Only in this way the law would not be "destroyed but fulfilled" /MT5:17/. Strictly spoken before that act became imaginable and performable it would be an act of neither love nor hatred, it would not even be an act. Therefore let us denote as X for the present.

4. Jesus says that the greatest love has he who lays his life down for his friends /JN15:13/. If the offer of life is the greatest love then all the acts of ~~love~~ love of both God and man are performable. If the offer of life is the greatest love then the taking away of a man's life is the greatest hatred of man. But here is the desired vacancy: It is possible to hate a man even in the supreme way, it is possible to take his life away. But an act of direct hatred against God is unimaginable and unperformable.

5. That the new statute might be proclaimed several things must yet be fulfilled:

a. In a certain sense God must be made accessible ~~so~~ so that X might become performable. - Therefore Jesus answers "I am" to the question of the high priest "Art thou the Messiah, the son of the Blessed?" /MK14:61-62/.

b. Jesus must be killed. But as he is to be an offering, a victim, and as the true offering must be put to death in accordance with the law, and by no means against it, he must create such a situation that it might be, in a certain sense, the law itself which hates and condemns him. - Therefore Jesus prophecies of his end.

c. To be a true victim Jesus must remain pure, nothing impure can be a true victim. - In the shortest and best way this point can be made clear by quoting the two above-mentioned statements /2Cor5:21, JN5:19/ from which necessarily follows: Jesus has made himself sin for the people.

6. With the fulfilment of these points /to a certain degree only supplementarily, as is only possible in this case/ a new statute, a new law, a new covenant can, according to Jesus' plan, be proclaimed. /If we notice the fact that this statute is to deal with the results of disobedience of all the already existing statutes we understand why it is called a covenant, and later a testament./ Jesus uses the well-known terms of "eating the flesh and drinking the blood" which mean persecution unto death /IS49:26, PS14:4, 27:2, 35:25, 79:6-7, Hab3:14/, he uses even the Biblical comparisons flesh-bread, blood-wine /PS14:4, IS49:26/, and thus he succeeds both in making

X perfor ble, and in disconnecting his death, his self-offering fro
the time in which it has been /or rather will be/ accomplished. He pro-
claims X as an act of love, he proclaims a new statute of remission of
sins /MT26:26-29, MK14:22-25, LK22:19-20, JN6:26-58, 1Cor11:23-25/.

7. There is a variety of opinions concerning both the prophecies of
Jesus, and their fulfilment: Jesus prophesied of his resurrection; he
did not prophesy of it; he prophesied but he did not mean any carnal
resurrection by it; /by the limit of the third day human days were meant;
God's days i.e. milleniums -PS90:4, 2PT3:8- were meant/; etc. etc. Jesus
rose from his grave, being dead he came to life on the third day; he did
not rise, he remained dead; he rose in a spiritual sense but he was
visible to those who believed in him; he did not rise but he revived in
his faithful followers and in his doctrine; he will come to life in his
revived doctrine as soon as the appointed time, the third God's day, the
third millenium after his death arrives; etc. All these are matters of
personal faith and conviction. It is not the task of this treatise to
deal with them in any way. /If we mentioned here the question of the re-
surrection of Jesus it was only to record the explanation of the events
of the days which followe the execution, the explanation which was un-
doubtedly used by the Sanhedrin -MT28:11-13- expecting the arrival of the
Messiah in vain./ We have analysed here the events connected with the end
of Jesus' life, and we have given the briefest account of his remarkable
doctrine without the knowledge of which these events are not fully under-
standable.

Copy to Rabbi Tanenbaum

SAUL ABRAMS
5005 Collins Ave., Apt. 109 E
Miami Beach, Fla. 33140
PROVIDENCE, R. I. 02909

Dec 23-1969

Mr. Bertram H. Gold - Executive Director
American Jewish Committee - New York N.Y.

Dear Mr. Gold

Rabbi Tanenbaum has not yet replied to my letter of Dec 2-1969 - and therefore I am sending you a copy thereof:

Perhaps Rabbi Tanenbaum is just too busy to reply, or perhaps he does not agree with my oft repeated suggestion that he should have 'not less than 10 men' of just don't know.

Please remember that I am expressing my own personal opinion on the subject of added man-power, which is buttressed by the marked paragraphs on the enclosed report by Mr. Gerald Stosher.

You would please me very much if you could persuade the Budget Committee to allocate sufficient for 10 men to work in the Latin Rhythms Department under Tanenbaum.

The much larger income expected by the A.J.C. for 1970, should make that feasible.

Cordially yours
Saul Abram



n e w s

kay longcope, director of public relations

475 riverside drive o new york city 10027 o (212) 870-2239

FOR IMMEDIATE RELEASE

NEW YORK, DECEMBER 3 --- The creation of a \$50 million Ghetto Development Fund to be jointly administered by members of the black and Jewish communities has been proposed by the Rev. Lucius Walker Jr., executive director of the Interreligious Foundation for Community Organization.

The fund, Mr. Walker said, could help to heal current divisions between blacks and Jews.

At the same time, he urged blacks to "declare a permanent moratorium on name calling and distribution of anti-Semitic literature" and called upon the Jewish community to:

+ Establish a network of "complaint centers" in black communities where blacks may lodge complaints against Jewish exploitation and discrimination.

+ Launch a massive education program among Jews to inform them of the "subtle and continuing dehumanization of blacks and of black history."

Mr. Walker, who directs a national interfaith coalition, urged these actions in a speech delivered before the Jewish Occupational Council and Professional Practitioners Conference in Milwaukee.

(more)

the interreligious foundation for community organization, inc.

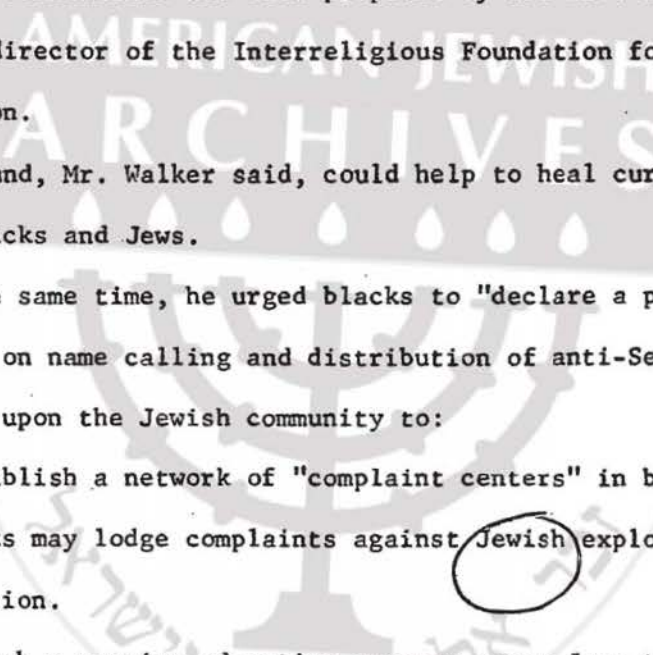
Lucius Walker, Jr., executive director

Marc Tanenbaum, president o Earl Allen, 1st vice president o Paul Stauffer, 2nd vice president

Nathan Gurrett, treasurer o Patrick Flood, secretary

*History of
Anti-Semitism,
past and
present
and its
implications
for the future
of black-jewish relationships.*

** A massive education among blacks to inform them of the*



Walker -- 2

In voicing concern over escalating divisions between black and Jewish communities (most recently reflected in New York City's school crisis), the black American Baptist minister said:

"It is ironic that Jews and blacks who have been the victims of racial inhumanities throughout history should now victimize each other...Neither community can possibly gain from conflict between them."

The black man, Mr. Walker said, "is again the victim of double jeopardy" because "he not only shares the experience of suffering, but he is trapped by his color and a more vicious system of economic exploitation. His exploiters are so often his former fellow sufferers."

Some Jews who have escaped the ghetto "continue to rape it economically," Mr. Walker continued. They still own land and shops there and have become "the symbol of white oppression." Another note of irony, he said, is reflected in the teaching and social service professions which are "heavily saturated with Jews but are the two biggest areas where blacks are demanding control 'to teach our own and take care of our own'."

Mr. Walker also pointed to the "appalling failure" of Jewish and Black leaders to face up to the current crisis in relationships between the two communities.

"Blacks are either loud in denunciation of Jews or silent. Jews are using their past support of the civil rights movement as credits against a long history of exploitation," he said, adding:

(more)

Walker--

"Men of good will from either 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."

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CONFIDENTIAL

A STATEMENT TO THE AMERICAN CHRISTIAN COMMUNITY
ON THE ARAB-ISRAELI CONFLICT



AMERICAN JEWISH
ARCHIVES

Introductory Note:

During the spring and early summer of 1969 a group of American Christians, some of whom are scholars on the Middle East, gathered together to discuss and then draft a "Statement to the American Christian Community on the Arab-Israeli Conflict." These conversations were sponsored by the international affairs offices of the United Church of Christ, the United Methodist Church (Women's Division), the American Baptist Convention, the United Presbyterian Church, and the Episcopal Church. This ad hoc committee met under the chairmanship of Dr. A. William Loos, President of the Council on Religion and International Affairs and the statement was drafted by Dr. Alan Horton, Executive Director, American Universities Field Staff. All members of the committee had the opportunity to participate at every stage, in the preparation of the document. Although each individual does not necessarily agree with every detail in the final statement, they are in general accord with the ideas expressed.

The following persons participated in these consultations. Affiliation is indicated for purposes of identification only.

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Secretary for International Relations
United Presbyterian Church in the U.S.A.

THE REV. HERSCHEL HALBERT
Secretary for International Relations
The Episcopal Church

A Statement to the American Christian Community
on the Arab-Israeli Conflict

The West bears a major portion of the responsibility for the conflict between Arabs and Israelis. In the West occurred the persecution of millions of Jews, many of whom we encouraged to seek refuge in Palestine, a part of the world with which the Jews have close religious and historical associations. And in the West decisions were made that led to the creation of a rival national community in a land largely inhabited by Arabs, a people for whom Palestine also has close religious and historical associations. The resulting conflict has had utterly tragic consequences and is a danger to world peace. It merits our gravest concern.

What follows is a statement arising out of extended conversations about the conflict by a group of concerned persons possessing good will toward both sides. We are an American Christian group. Though we represent a broad range of opinion, our common bias is that we prefer conciliation to conflict.

The goals of our conversations were simple and basic. We sought to identify ways of reducing both conflict and the spirit of conflict between Arabs and Israelis; more positively, we sought ways of fostering conciliation and a spirit of conciliation. We considered these twin goals to be related but distinct. If first energies must be put into the diminution of hostilities between Arabs and Israelis, other energies must soon be used to establish the communications - formal or otherwise - that lead to psychological modus vivendi. If not, the effort of preventing

conflict is perpetual and unrewarding, a matter of grim maintenance of an unstable status quo. Without a desire for conciliation, absence of conflict cannot become neighborly peace.

Our conversations were based on present needs. In what follows we have not sought to justify or condemn past actions of either Arabs or Israelis. Awareness of the past is necessary to an understanding of the present, but recriminations about the past do not promote the goals of preventing conflict and fostering conciliation. Though we recognize as political facts the sense of injustice and of righteousness felt on both sides, we are convinced that searching for an agreed solution is the important and most profitable course. We believe that the United Nations Resolution of November 22, 1967, provides a basis for such a solution and furthers the cause of conciliation.

The United Nations Resolution

The Security Council,

Expressing its continuing concern with the grave situation in the Middle East;

Emphasizing the inadmissibility of the acquisition of territory by war and the need to work for a just and lasting peace in which every State in the area can live in security;

Emphasizing further that all Member States in their acceptance of the Charter of the United Nations have undertaken to act in accordance with Article 2 of the Charter;

1. Affirms that the fulfillment of Charter principles requires the establishment of a just and lasting peace in the Middle East which should include the application of both the following principles:
 - (i) Withdrawal of Israeli armed forces from territories occupied in the recent conflict;
 - (ii) Termination of all claims or states of belligerency and respect for and acknowledgement of the sovereignty, territorial integrity and political independence of every State in the area and their right to live in peace within secure and recognized boundaries free from threats or acts of force;

2. Affirms further the necessity
 - (a) For guaranteeing freedom of navigation through international waterways in the area;
 - (b) For achieving a just settlement of the refugee problem;
 - (c) For guaranteeing the territorial inviolability and political independence of every State in the area, through measures including the establishment of demilitarized zones;
3. Requests the Secretary-General to designate a Special Representative to proceed to the Middle East to establish and maintain contacts with the States concerned in order to promote agreement and assist efforts to achieve a peaceful and accepted settlement in accordance with the provisions and principles in this resolution;
4. Requests the Secretary-General to report to the Security Council on the progress of the efforts of the Special Representative as soon as possible.

The present situation

Before the war of June 1967, belligerent attitudes prevailed. Now those attitudes have further hardened on either side. At this moment the direction of change is toward greater conflict rather than political settlement. To achieve settlement, new attitudes are necessary.

But the promotion of attitudes of conciliation after two decades of hostility is no easy task. Each side fears the other; Israel fears destruction while the Arabs fear Israeli expansion. Both seek security through military superiority. The Israelis seek recognition by, and normal relations with, Arab states; they see a need to hold territories taken in 1967 until they gain these ends. On the other hand, some Israelis fear that if Israel retains these territories and absorbs their Arab inhabitants, it will become a non-Jewish state. In general, Israel seeks to become a part of the Eastern Mediterranean world, but the job of accommodation necessary to achieve that end has become even more difficult since the military successes of the war of June 1967. The Arabs - divided among several Arab states - seek remedies for the injustices they feel were imposed on them, and they continue to deny the

right of a Jewish state to exist on Palestinian land largely inhabited in 1947 by Arabs. Some Arabs are psychologically bruised by their refugee status; some have been psychologically bruised by military defeat. In general, the Arabs seek to develop their world without disruption by what they regard as alien forces.

Because of the hostility of two decades, those who stress the importance of national security tend to hold political power. Advocates of conciliation are few, and especially since the war of June 1967, the governments directly involved have almost lost the capacity to maneuver toward more conciliatory positions. In Israel conciliators occasionally speak out, but they have little direct political influence. In the Arab states, including those which have accepted the U.N. Resolution of November 1967, no public debate challenges the belligerent stance maintained against Israel.

A new political force has emerged since the war of June 1967. Palestinian Arab nationalism, whose existence has long been an unrecognized fact, has now found leadership and an institutional focus in the newly active resistance movement. The movement is growing rapidly because the possibilities of direct action alleviate the frustrations engendered by powerlessness. In Jordan the movement has developed enough political power to influence decisively the course of the polity, and in few Arab areas can the basic drive of Palestinian Arabs toward some form of self-determination now be ignored. A settlement between Israelis and other Arabs will have to take these Palestinian Arab sentiments into account.

At this time of hardening attitudes, a basic problem is to find channels

of communication between the two sides - and having found them, to encourage their use. Apart from sporadic and very limited opportunities, Israelis and Arabs from surrounding Arab states have not talked freely to each other since 1948. In the occupied areas, Israeli attempts to conduct significant dialogue have foundered on the fact of occupation, on Arab nationalism, or on Arab fears that free discussion would bring retribution from one side or the other.

Without the catalyst of informal communications between peoples, the best hope now is to encourage the communications between governments involved in a direct or indirect negotiating process - in the further hope that this first step will ultimately lead to the opening of other channels of a wider kind.

Role of the Major Powers

The Big Four have a role to play in encouraging negotiations between the two sides. Indeed, it is doubtful whether negotiations could occur in the near future without such encouragement. But encouragement should be understood as the application of pressure to negotiate, not as the imposition of a settlement. The latter course would be unwise for a number of reasons but especially because the kind of settlement that leads to conciliation cannot be imposed but arises out of negotiation and agreement. To promote negotiation effectively, the Big Four must first reach agreement among themselves on how the United Nations Resolution of November 22, 1967, might be implemented. Then they must maintain the agreement long enough to provide the stable backdrop necessary to negotiations among the belligerents. Without such agreement the tendency will be to delay the opening of negotiations, because each party to the conflict will seek first to improve its bargaining position by seeking

greater support from major powers. For the same reason, the United States and the Soviet Union will be particularly subject to pressures from the belligerents to place the Arab-Israeli conflict into the context of the Soviet-American cold war, and it is important that the two great powers, avoiding the escalation of their own cold war, maintain the common position that negotiations between Israel and the Arab states constitute the first order of business.

With or without an agreement between the two great powers, the pursuit of an Arab-Israeli settlement requires that the United States government itself maintain a consistent public position on the situation. Such consistency has proved elusive in the past. The official American view of the Arab-Israeli conflict has often reflected the vagaries and pressures of internal American politics. To be effective in promoting settlement and conciliation, United States policy pronouncements must be consistent with one another and be cast in a mold of national self-interest much larger than the sum of domestic influences brought to bear on them. It is proper that American approaches to the Middle East should reflect overall American sentiment; it is important that the implementation of that sentiment should take a steady and predictable course in the direction of Arab-Israeli conciliation.

Role of the United Nations

The United Nations has important roles to play both now and in the years ahead. It is the only effective international instrument now available. Only the world community as represented in the United Nations has sufficient moral authority to provide the framework within which Israel and the Arab states can

do the patient building that leads to successful negotiation. Though it is important that the Big Four agree on the general nature of a settlement, they must work through the instrumentalities provided by the United Nations. If influence from major powers can help bring the start of negotiations, that influence can be more successfully brought to bear with the advice and consent of the larger international community represented in the United Nations. In our times, international consensus on specific issues and the international institution that makes that consensus manifest have become significant influences.

If mediation efforts of the United Nations should bring about a settlement, one or more of its provisions must inevitably include guarantees to each party that the settlement will be respected by all parties. These guarantees will need the general support of the world community as well as the specific support of major powers working through the Security Council. If the implementation of a settlement should require the presence of military troops for a long or short period, the United Nations possesses the only flag under which such peacekeeping and police functions could be effectively accomplished. In this day of big-power sensitivity to world opinion and small-power suspicion of big-power motives, the United States and the Soviet Union cannot afford to "go it alone" by imposing their own peace, sending their own troops, or even arranging on their own for other troops to be sent.

The United Nations must also continue its care for persons hurt by the conflict. The hurts are educational and social as well as physical. The reaching of a settlement will not immediately diminish the need for the efforts of the various agencies of the United Nations that have been at work.

Indeed, if there exist possibilities that food rations to refugees can be gradually reduced, the need for increased services in the areas of education and social welfare will be felt for many years. These services will be necessary to prevent the emergence of yet another generation imbued with the special desperation of the refugee.

Guidelines for a settlement

Conversations among concerned persons must not pretend to usurp the political and diplomatic functions of government. This statement should not go into the specifics of what an Arab-Israeli settlement ought to be; specifics must emerge from the negotiating process. But determining the guidelines for a settlement, the points of departure for the negotiating process, is a valid and important public endeavor. Each of the following is of basic importance to conciliation.

The first guideline is that a settlement must provide each side with a sense of military security. Over the last two decades the bedeviling fact of fear has influenced climates of opinion on either side of the Arab-Israeli boundary. What is ultimately necessary to eradicate fear is a tradition of neighborly living, but because traditions take time to develop, particular measures to calm fears are necessary now. Remembering Israel's geography, its consequent vulnerability, and the psychological effects on its people, one understands that boundary adjustments may help Israel feel more secure. Recalling the several demonstrations of Israeli military superiority, one understands the similar concerns of Arabs. If they are ever to get away from dependence on their own arms alone, each side will need to have its security

guaranteed by adequate outside power; each side will gain by demilitarization of certain areas across its border. No territorial changes or guarantees will in themselves assure security, but whatever the particular measures, the settlement as a whole must deal with the problem of fear.

Second, a settlement must provide for the return of territories occupied by force of arms in June 1967 - a guideline to be modified only by minor adjustments helpful to the security of either side and by the special problems surrounding the disposition of Jerusalem. Without the return of the territories occupied by Israel, the climate for conciliation over the next decades will be bleak indeed. If a major Israeli purpose is ultimately to become a participant in the life of the surrounding region, then the psychological relationships between Arabs and Israelis take on a first importance. By resulting in humiliating defeat the war of June 1967 has already, and in substantial measure, set back the cause of accommodation; the retention of occupied territories - a continuing reminder of the humiliation - would guarantee the continuance of festering and unforgiving resentment over several Arab generations. The future of Israel in the region will be adversely affected by reminders of Israeli victory and is directly bound up with the retention by the Arabs of their belief in themselves.

Third, a settlement must involve official Arab recognition of Israel as a state. Such recognition has important implications. Basically it means Arab acceptance of Israel as a normal member of the community of nations. It means that the Arab states who are a party to the settlement will renounce any state of belligerency with Israel. It would mean a resolution of issues that stem essentially from the fact of belligerency, such as freedom of navigation

through the Straits of Tiran and the Suez Canal. It would open the way to economic and trade relations vital to the entire region.

Fourth, a settlement must not endanger the economic viability of Israel or any Arab state. Just as no nation and no people can be expected to support a settlement that is unduly humiliating, so they will find difficulty in supporting one that is economically oppressive. In this matter the parties to the Arab-Israeli conflict have the agreement of the international community, including the Big Powers, who have no wish to preside at the dismemberment, economic or otherwise, of any belligerent. Thus, the Red Sea port of Elath is economically important to Israel's present and highly significant for her future. In the same way, the Old City of Jerusalem is of importance to the economic life of the West Bank and was the focal point of Jordan's tourist trade. This guideline can be put more positively. Contrary to endangering economic viability, a settlement can promote economic well-being. Thus, cooperation in the equitable division of the waters of the Jordan River could be of key significance in the economic development of both Israel and Jordan. Indeed, these two territories, located side by side, have a special relationship; any settlement that threatens the economic health of either will do damage to the economic potential of both.

Fifth, a settlement must cope with the desire of Palestinian Arabs for greater political and social expression of their peoplehood. Equally important, a settlement must cope with the related problem of the Palestinian Arab refugees, who - like other refugees - are symbols of war's haphazard injustice. There are now refugees from the wars of 1948 and 1967; among their number is to be found the core of an embittered political force that can destroy attempts to arrive at a modus vivendi. It is no accident that the Palestinian Arab

nationalist movement finds the majority of its recruits and its strongest political support from refugee camps. Nor is it an accident that Palestinian Arab nationalism has come increasingly to favor the guerrilla movement as its form of political expression. No other forms are now available. If new forms of political expression do not emerge, the force of the present one must somehow be channeled and its leadership somehow involved, directly or indirectly, in the negotiating process.

The refugees of 1967 should, of course, be allowed to return to their homes or, if already in refugee status, to their places of residence just prior to the war of June 1967. The refugees of 1948 constitute another kind of problem. The United Nations estimates put the number of 1948 refugees at something like 1.3 million persons, and Israel would clearly be unable now to absorb anything approaching such a multitude. While UN resolutions have upheld the principle that the refugees should be given the opportunity to return or be compensated, in actuality Israel cannot adhere to the principle without the risk of subjecting her economy (and her polity) to intolerable strains. For some time it has been assumed that if refugees were offered a choice, the great majority would choose not to return to Israel but to receive financial compensation instead. The trouble is that this all-important item of policy, crucially affecting the economic and social future of Israel, cannot be decided on the basis of an uncertain assumption. Wiser under present circumstances is the suggestion to cut the link between repatriation and compensation, to make it unnecessary to choose. This suggestion envisions that all refugees of 1948 should be compensated within the framework of a settlement that would simultaneously provide them with a new and non-refugee status, perhaps

a new national status. The majority would remain, or be resettled, on Palestinian territory now occupied but to be evacuated by Israel under the terms of a final settlement. The same settlement could also provide for the repatriation of a limited number of refugees.

The problem of Jerusalem

At the heart of the problem of finding a settlement is the city of Jerusalem, a city accorded special religious status by three world religions. Adherents of each religion - Jews, Moslems, Christians - are taking part in the present conflict. The problem's focus is the Old City (which with the immediately surrounding territory makes up East Jerusalem); this area, which before the June War was a part of Jordan, has been incorporated into the state of Israel and is not considered by the Israelis to be occupied territory. The Israelis have made it plain they intend to keep East Jerusalem; the Jordanians have made it plain they must have it back. Mixed in with the political and religious issues surrounding the final disposition of East Jerusalem are intricate emotional attitudes that make for profound inflexibility on both sides.

Yet East Jerusalem represents an opportunity for both sides. If a major cause of belligerency has been the lack of formal and informal communications, East Jerusalem could make a major contribution by becoming an arena for free discussion in the post-settlement era. The free exchange of ideas is essential to the slow process of conciliation. Pointing out the immediate and long-term advantages of real dialogue in the face of today's passions is bound to seem unrewarding, but compromise by both sides must inevitably be a part of the ultimate solution - and a compromise that sets a straight course toward

better communications between Arabs and Israelis may have a special appeal for the day-after-tomorrow's moderates.

What must ultimately happen for East Jerusalem to become a politically open marketplace? What is necessary for the free flow of ideas? The questions lead to answers of cardinal importance to an enduring settlement. First, there must be elements of joint Israeli-Arab responsibility for East Jerusalem; the Arab role would be undertaken by Jordan, unless the final settlement or some other circumstance should place another Arab government directly east of the city. Second, there must be easy access from each side for both goods and people. Third, all civil and religious rights within East Jerusalem must be jointly guaranteed. In this context the political and social inhibitions inherent in the present situation can be thrown off, and differences of ethnic status will not be a bar to communication. There can emerge acceptance by either side of the human qualities of the other.

The slowness of negotiations

More than two years have elapsed since the end of the June War, but the mediation efforts of the United Nations and Dr. Jarring have produced little that is encouraging. The Israelis continue to insist publicly on face-to-face negotiations. The Arabs continue to insist publicly that nothing can be discussed until Israeli troops withdraw from the areas occupied during the June War. Though on the surface procedural, these positions are in fact matters of substance because each has come to be part of a domestic political consensus.

Less publicly, there have been indications of minor flexibility on both sides. Some of the indications have been on strictly substantive matters;

others have had more to do with procedures. The Israelis, for example, would probably consent to indirect talks as a way of launching the negotiating process. The Arabs would probably agree to talk indirectly after a measure of Israeli troop withdrawal. Thus, part of the problem is a question of timing. To define precisely and synchronize these mutually dependent political desires is not easy in a situation of minimal contact.

A greater problem is that neither side has publicly committed itself to propositions whose acceptance by the other is considered fundamental. The Israelis have not made clear that they intend to withdraw from the occupied territories, or from most of them, as part of the process of achieving a settlement. The Arabs have not made clear that they will accept Israel as a sovereign state and sign a formal agreed document to that effect. Part of the difficulty is that on either side there exist serious domestic pressures militating against such public positions. Yet the most important first steps toward negotiations are for the two sides to make public declarations of intent along these lines.

The road to the start of negotiations, let alone the road to a settlement, is a long one. The obstacles are truly formidable. The best that outsiders to the conflict can now do is to promote - in whatever small way - the adoption by the belligerents of a spirit of compromise and to persuade their own governments to exert their influence in the same conciliatory directions. Of utmost importance are the cooperation of all governments in helping the United Nations get negotiations under way and the achievement of an international climate that will foster the right kind of settlement - which is here defined as a settlement leading to conciliation and the humanization of relations between Israelis and Arabs.