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Box 97, Folder 3, General correspondence, memos & working papers, June-December 1978.



The American Jewish Committee
Cleveland Chapter



**Annual
Dinner Meeting**

WEDNESDAY EVENING, JUNE 7th, 1978
STOFFER'S SHAKER SQUARE

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THE PRESIDENT'S REPORT

As I complete my term as President of the Cleveland Chapter I can look back with great satisfaction on two years of excitement and experimentation. At last year's meeting I reported a year of new ventures. This year I want to note how successfully AJC has reinforced its efforts in dealing with old problems as well as facing new challenges and developing new promises. Efforts have been made by our lay and professional leadership to develop further our spirit of cooperation throughout the community, in recognition of the plural interests and values in both Jewish and American life styles. Today it is possible to say that AJC in Cleveland speaks more firmly to a variety of constituencies and needs.

Much of the activity of both past and present leadership has been directed to finding a permanently funded home for our unique and highly effective Management Action Program. Investigations into possible government funding and additional foundation grants, although discouraging in result, only served to intensify our efforts to achieve a secure source of funding. We feel confident that with the aid of MAP's talented director, Marge Bruml, the unflagging, devoted, and highly visible support of the Business Advisory Committee, and a new awareness and concern on the part of the organized Jewish community, an incorporation of this program into an ongoing service is imminent.

Other areas of local concern found us continuing our efforts to sustain the program of the Citizen's Alliance, helping Stephen Rose of VIP place some of his students in summer jobs, aiding Sister Henrietta of Our Lady of Fatima Mission with advice and supplies and continuing our analysis of the legislative process through our efforts in the Legal Issues Committee. Recently the committee wrote testimony, delivered in Columbus by one of its members, against a mandatory school meditation bill.

Challenged by our provocative "Think Tank" last fall our program year developed into one of diversity and fulfillment. An outstanding luncheon series inaugurated by our Area Director, Marty Plax, brought before us a virtual galaxy of Cleveland civic and academic leaders. Three major chapter meetings, pertaining to Bakke, Skokie, and South American Jewry, issues of great concern, were addressed by national professional and lay leaders. Finally, after the return of Cleveland-sponsored Hank Segal from the AJC Academicians Seminar to Israel, our local Israel Committee established a series of discussions on the Middle East conflict.

Further stimulated by the Think Tank, plans are underway to sponsor a conference on the Jewish Family. Helped in the planning process by a group of rabbis and scholars, this colloquium promises to be of substantial importance. Our Task Force on the Role of Women coordinated and co-sponsored an inter-faith retreat last fall which has today a

solid foundation and shall continue examining the use of power. Our Assistant Area Director, Barbara Warren, staffs the coalition at this time. With the help of the Research and Development staff of the Federation of Community Planning we completed over seventy interviews of local intermarried couples as part of a national AJC study. We also participated in the second phase of the intermarriage study by fielding a written questionnaire to 75 endogamous couples in the Cleveland area. We look forward to examining the results of the study and its possible local implications.

We have programmed and volunteered in areas of a multiplicity of concerns, some unique to AJC and others in conjunction with our counterparts either at the Jewish Community Federation, the Catholic Diocese, and the Greater Cleveland Interchurch Council. New liaisons have been established in the community, press, and our sister organizations who work in community relations.

As pluralism is a password in our society we are finding a greater variety of answers to problems becoming acceptable. On this basis I feel that today the American Jewish Committee both nationally and locally speaks for a viable plural constituency, one which I have been proud to serve.

Lois L. Butler
June 7, 1978

PROGRAM

INVOCATION

RABBI HERBERT SCHWARTZ
Temple on the Heights

DINNER

WELCOME

HARRY M. BRODER

MAX FREEDMAN

AJC YOUNG LEADERSHIP AWARDS

ROBERT I. KOHN, JR.
DAVID G. HEIMAN

ISAIAH AWARD

DR. BERNARD J. OFFERMAN
HARRY A. FAGAN

for the Commission on Catholic Community Action

PRESIDENT'S REMARKS

Presentation
WILTON S. SOGG

Remarks
LOIS L. BUTLER

REPORT OF THE NOMINATING COMMITTEE

KENNETH L. ROGAT

INTRODUCTION OF GUEST SPEAKER

LEE D. POWAR

ADDRESS

RABBI MARC H. TANENBAUM
AJC National Interreligious Affairs Director

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Chairman, Executive Committee

Founded in 1906, the American Jewish Committee combats bigotry and advances the cause of human rights for all. Its national headquarters in New York is the Institute of Human Relations, a world-wide center for research, training and action for inter-group relations.

The Committee works with the organized Christian church community — Protestant, Catholic, Eastern Orthodox and Evangelical — in the United States and abroad to promote Christian-Jewish understanding and cooperation, and to advance interreligious dialoguc. It especially seeks to promote inter-religious cooperation and joint activity in those areas where religious groups share goals and values in common: hunger, social justice and the sanctity of human life. It interprets to its constituency the concerns and priorities of the Christian groups with whom it works, so that Christian-Jewish understanding becomes mutually beneficial.

The Committee has an extensive overseas service with offices in Paris, Mexico City and Jerusalem and correspondents in many other cities. In the United States, it has chapters and units in 100 principal cities, and members in more than 600 American localities. Twenty-three regional offices throughout the country carry out AJC programs in cooperation with local community relations groups. The Committee is an accredited nongovernmental agency to the United States Mission to the United Nations.



TESTIMONIAL DINNER

In Honor Of



Phil Walden



CAPRICORN RECORDS

PHIL WALDEN

The American Jewish Committee is privileged to present its Human Relations Award to an imaginative and dynamic executive whose compassion and energy has had a profound effect on the quality of life in our society.

Phil Walden, President of Capricorn Records, who founded the company less than a decade ago, has guided it to its present position as one of the largest independent record companies in the country.

Paralleling his growth in the music industry has been his commitment to the arts and to his community. He founded the Otis Redding Scholarship at Mercer University, which enables two minority students each year to attend Mercer's Walter F. George School of Law. He has been active on behalf of a number of philanthropic causes. He was the recipient of the 1977 Martin Luther King, Jr. Humanitarian Award and was recently named chairman of the National Advisory Committee on Youth Development of the Multiple Sclerosis Society. Three years ago he was the campaign chairman for the Georgia Muscular Dystrophy Association, and the same year received a Certificate of Appreciation for Outstanding Accomplishments to Youth Service of America.

Phil Walden's efforts in the areas of preservation and restoration have saved numerous historical buildings from destruction. A member of the Board of Trustees of the Georgia Trust for Historic Preservation, he was recently named by President Carter to the Committee for the Preservation of the White House. He was also the chairman of the Board of the Macon Heritage Foundation.

In 1975 he was named to the Finance Committee of the Jimmy Carter Presidential Campaign. He is a member of the Governor's Club of Georgia and of the 1600 Club of the Democratic National Committee. He is listed in Who's Who in the World, Who's Who in America and Who's Who in the South and South West.

Phil Walden has always felt that the most important attributes are the hearts and minds of individuals, not their race or creed. We salute him for his many achievements and proudly honor him tonight.

ANDREW GOODMAN
National General Chairman
Appeal for Human Relations

JEROME L. GREENE
New York Chairman
Appeal for Human Relations

THE AMERICAN JEWISH COMMITTEE
APPEAL FOR HUMAN RELATIONS

Cordially Invites You To Attend A

TESTIMONIAL DINNER

in honor of

Phil Walden

President, Capricorn Records, Inc.

Thursday, June 8, 1978

Chairman

David Lieberman

Chairman of the Board, Lieberman Enterprises, Inc.

Cocktails 6:00 P.M.

Dinner: 7:00 P.M.

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\$2,000 per table of ten

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A man dedicated to peaceful change

MILES JAFFE IS what one might call a gentle revolutionary — a person who understands the need for change and is prepared to spend the time and energy to achieve it peacefully.

"People are looking for change," he said over lunch the other day, "but our system tends to be resistant, so it's very interesting to work with organizations which attempt to cure such deficiencies."

Jaffe goes further.

"Consciously adopted change after debate and discussion is one test of whether we live in freedom," he added.

Jaffe has never lacked either the inspiration or the desire to work for change, and he has managed to associate himself with more than one organization that "has spoken to the needs of all the people."

ONE OF THEM, the American Jewish Committee, bestowed a singular honor on him recently — its Human Rights Medallion for 1978 — because, among other things, of "his refusal to be narrow or parochial."

Jaffe is a lawyer who spends most of his time wrestling with federal tax problems for clients when he isn't attending a meeting, participating in a conference, skiing, sailing, or enjoying the company of his family (wife Lee and children David and Ruth) and his mother, Sylvia, who is active on the board of the Jewish Family Service.

His father, the late Benjamin E. Jaffe, also a lawyer, brought the family to



Frank Angelo

Detroit in the mid '30s because so many of his clients lived here.

Jaffe, 51, attended Dondero High in Royal Oak and, as a junior, shifted to the University of Chicago in 1944 to participate in the accelerated degree program that President Robert Hutchins had established there. He earned his B.A. in three years, served a stint in the Army, and returned to Chicago to become the second generation of Jaffes to attend that institution's law school.

"And son David will be going there in the fall, making the Jaffes the first three-generation family in the university's history," he said with some pride.

While he is currently deeply involved with the American Jewish Committee, serving as chairman of its Inter-Religious Lay Commission, Jaffe also has been active in other Jewish community organizations and with the Neighborhood Service Organization (NSO), which he served as president and continues to serve as a board member.

"The NSO is my kind of organization," he said, "because it likes to take risks — you have to if you are interested in making changes — but it is quick to dump activities that don't work, and

sticks vigorously with those that do, either on its own or by passing them along to someone who might do it better."

JAFFE IS heavily involved in the AJC's effort to serve as a bridge between Judaism and other religions and is particularly impressed by the progress that resulted from decisions taken during the historic Vatican Council II.

"There has been a major reformulation of Catholic relationships with Jews," he explained, "with many changes reflected in books used by Catholic institutions, among other things."

In this connection, Jaffe works closely with Rabbi Marc Tannenbaum, and his efforts are of international stature. Last year he was involved in the first face-to-face meetings with Oberammergau (Germany) townspeople seeking to eliminate the anti-Jewish content of that community's famed Passion Play.

He hopes someday to be involved in talks with Moslem leaders.

Jaffe feels that creating an atmosphere of understanding on religious matters "has become a case of recognition of our common historical experience."

Although dedicated to the law, Jaffe has some qualms about court-ordered solutions.

"Our system does very well in finding informal solutions for problems," he suggested, "and voluntary organizations are an important mechanism through which we can move toward such changes."

June 17, 1978

M E M O R A N D U M

Subject: Luncheon Meeting at the Madison Hotel with
Egyptian Minister of War Mohamed Abdel
Ghany el-Gamasy, June 15, 1978

Present:

Mohamed Abdel Ghany el-Gamasy Minister of War	Paul S. Berger Hyman Bookbinder Alan Dershowitz Max Kampelman Frank Lautenberg Robert Lipshutz David Blumberg Alfred H. Moses Edward Saunders
Ashraf A. Ghorbal Egyptian Ambassador to the United States	
Mohamed Hakki First Secretary, Press and Information Officer	
Abdullah Fouad First Secretary	
General Abdel Halim Abu-Ghazala Military Attache	

The luncheon was arranged at the invitation of Ambassador Ghorbal on the last day of General el-Gamasy's 10-day visit to the United States. Bob Lipshutz suggested the names of the Jewish invitees. The original list of twelve included the presidents of AJ Committee, AJ Congress, ADL and the NJCRAC, all of whom declined.

In his welcoming remarks, Ghorbal referred to the invited group as Jewish leaders with strong ties and commitments to Israel and a special concern for Israel's security. At no time was it suggested that this commitment was misplaced or that future events might affect this relationship. The Ambassador requested questions from the group. However, at our request General el-Gamasy spoke next. His introductory remarks were quite general. This was his first trip

to Washington in some thirty years. He had last been in Washington in 1948 for a year as a first lieutenant in the Egyptian army. His current trip was a work trip only, leaving no time for sightseeing or other pleasantries. He had concluded the official part of his trip the prior evening and, as related to Max Kampelman just prior to sitting down to lunch, had remained in this country for the sole purpose of the luncheon, following which he was returning directly to Egypt on President Sadat's plane.

The General, a man in his early fifties, has an attractive manner and bearing. He does not convey an authoritative air despite his military career spanning a period beginning with his military schooling in Egypt in the 1940's and culminating with his rise to Chief of Staff and then Minister of War, in which position he is sometimes mentioned as a possible successor to Sadat.

El-Gamasy spent several days in Los Angeles visiting with Northrop, the manufacturer of the F-5. Egypt expects to receive only a few planes this year, the production run being limited and previously committed. Contrary to press reports, el-Gamasy told me privately that he had not sought to obtain other military equipment while in the United States--that this was not the time to do so--although he intimated that he had at least discussed the possibility of future procurement. He mentioned several times his meetings with Secretary Brown and other Pentagon officials. He also told me privately that he had met with President Carter, and stated to the group that he had met with Secretary Vance, all of which indicates that he came to this country with more in mind than a delivery date for the F-5E's and a shopping list for future procurement. In all probability he conveyed to the President and Vance some thoughts of Sadat's on the peace negotiations. He confirmed, disdainfully, that the Egyptians were continuing to receive "spare parts" from the Russians.

As el-Gamasy sees it, Weizman and he would have no difficulty in concluding an agreement on the Sinai. That is not to say that there are not unresolved problems, including two Israeli airfields, one some 15 kilometers south of the international border in the western Sinai, and the second some 10 to 15 kilometers northwest of Elat. Weizman had indicated that the Israelis could accept a staged withdrawal from the air bases, suggesting a period of 15 or perhaps 10 years, to which el-Gamasy indicated one year as a more likely period. Although it was not expressly stated, the indication was that Egypt would be agreeable to the Israelis continuing

to use the two air bases until new bases could be built within the international border. As for settlements in the Sinai, el-Gamasy was quite explicit that Egypt would not agree to a surrender of its sovereignty or to the continued presence of IDF forces within Egyptian territory. He would not object, however, to the settlers being permitted to keep small arms for their own protection but he viewed the continued presence of the settlements under Egyptian authority as highly unlikely, his assumption being that the Israeli settlers would be unwilling to remain. He rejected a Weizman proposal for an exchange of territory to incorporate the 'Amit territory into Israel in exchange for a northern bulge in the international border to the east. He feels this would be a source of continuing irredentist clamor. He referred, but only generally, to the three zones in the Sinai and the presence of mixed forces within Egypt and Israel to monitor the demilitarization and limited militarization within the Sinai and Israeli territory to the north. There was no discussion of a United States military presence in the Sinai, naval, air or otherwise.

He attributed the break-off in negotiations in Jerusalem in January to "mutual misunderstandings on both sides" produced by Kamel's and Dayan's speeches at Lod and Begin's remarks at dinner. The Egyptians viewed Begin's words as a non-compromising rejection of the premise on which Sadat had come to Jerusalem, viz, peace in return for territory. If the West Bank would never be returned to the Arabs, there was no point in continuing the negotiations.

In response to criticism of Egypt's refusal to resume direct negotiations and insistence on pre-conditions, el-Gamasy talked about continuing negotiations of the sort he has been having with Weizman and the "negotiations" which preceded Sadat's visit to Jerusalem. The reference here was to Sadat's visit to Washington in May 1977 when he was pressed by Carter on when Egypt would be willing to establish full relations with Israel. There was no indication, despite persistent questioning, that Egypt was prepared to resume political discussions short of Israel's responding "positively" on the two questions Vance posed to Dayan, and even here there were no hard assurances.

El-Gamasy gave confusing, and perhaps contradictory, responses to specific questions as to whether a "positive" response by Israel to the two questions Vance posed to Dayan would (i) constitute the final pieces in an otherwise acceptable Declaration of Principles, and (ii) permit Egypt to sign

and implement a "first peace" (the Israeli term for a separate peace agreement between Egypt and Israel). At one point, el-Gamasy seemed to be saying that the Declaration of Principles had to include the Golan, Gaza and the West Bank, but when challenged expressly stated that the Golan need not be included. His last statement was that a positive response from Israel on the two questions now before the Cabinet would be sufficient, but this clear statement was muddled by earlier references to a return to the '67 borders and a post-luncheon clarification by Ghorbal that of course everything would depend on the detail and extensiveness of Israel's response. This of course is the crux of the matter and it is unrealistic to expect either el-Gamasy or Ghorbal to respond on an issue that will ultimately be decided by Sadat alone.

El-Gamasy talked about continuing communications with Weizman who he claims has yet to respond to questions put to him at his meetings in Cairo in March with Sadat and el-Gamasy. Answers were expected some time ago and Weizman has at least twice told el-Gamasy answers were delayed but would be resolved as part of the current Cabinet deliberations. Just what the nature of these questions is was not disclosed but presumably these questions relate to the Sinai rather than to the Declaration of Principles, but this was not altogether clear.

In response to a specific question, el-Gamasy stated that if he were Israel's Minister of War he would insist upon an indefinite IDF military presence on the West Bank. This was perhaps his most significant statement. There was no discussion of the political composition of the West Bank other than el-Gamasy's statement that Egypt accepts the Aswan formulation for Palestinian participation. (Although Sadat has told the United States that the Aswan formulation is acceptable to him, I do not believe that this has ever been stated publicly.) However, el-Gamasy did say in response to a remark questioning Egypt's need to resolve the Palestinian issue, that the Palestinian question must be resolved in Israel's interest as well as the interest of achieving real peace in the Middle East. If the Palestinian question remains unsettled, el-Gamasy foresees continuing conflict which could sooner or later involve Egypt and thereby upset the peace between Israel and Egypt.

The remarks of el-Gamasy and Ghorbal were laced with the frequently expressed Egyptian litany about the boldness of Sadat's visit and, in particular, his having agreed in advance to full peace with Israel--something that as recently

as May '77 he had told President Carter would take at least 5 years to achieve. Egypt had therefore agreed in advance to give Israel what she had been seeking all these years and only asks in return that Israel give back the occupied Arab lands. Egypt cannot wait centuries for this. Israel is "sitting pretty" in occupied territory and is under no compulsion to act. This is unacceptable to Egypt.

El-Gamasy seemed concerned with the Russian/Cuban presence in Africa. By Egyptian count there are 37,000 Cuban troops and 4,000 Russian military advisers in Africa. Their presence in Ethiopia poses a threat to the Sudan and this concerns Egypt. He intimated that there was a possibility that the Ethiopian Government will find a way to get the Cubans out of Ethiopia once Ethiopia disposes of the Eritrean matter. El-Gamasy has been told by the Ethiopians that this might be concluded by July. He also acknowledged that Egypt continues to maintain substantial forces on the border with Libya, although at present there is no active fighting.

El-Gamasy displayed none of the mercurial behavior or public relations image-making of Sadat. He gave the impression of being a highly intelligent, self-confident and direct person. He was comfortable with the group and neither defensive nor patronizing in the presence of committed Jews. He did not flaunt his friendship with Weizman or his close association with Sadat. He seemed to be very much his own man who desires peace with Israel, understands Israel's security concerns, and is impatient with microscopic treatment of political questions.

Alfred Moses

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DIVISION OF PUBLICATION

287 PARK AVENUE SOUTH, NEW YORK, N. Y. 10010

Tel. (212) 475-2121 Ext. 390, 317

June 19, 1978

Dear Colleague:

Enclosed is a copy of a preliminary description of a new confirmation resource being developed by the Division of Evangelism, Church Extension, and Education and the Division of Publication. The purpose of this resource is to provide a viable alternative for those churches who now use My Confirmation, but find it increasingly inadequate for their needs.

The intention is to retain those characteristics that have made My Confirmation so useful for the past 36 years and to provide new approaches in those areas where it has become obsolete.

We would like your reactions to this outline in the following respects:

1. The division into seven parts
2. The division into 3~~4~~ chapters
3. The ideas set forth for each chapter

Please bear in mind that at this first stage in the process, the description does not pretend to state the ideas to be included in the vocabulary of junior high young people. Carefully selected writers will need to translate the appropriate concepts into words, sentences, and exercises suitable for the age-group.

What we are concerned about is determining the most important concepts with which this age group needs to wrestle in preparation for the rite of confirmation.

Note also that the length of the description of each chapter bears no relation to the intended length or importance of that chapter. What it does indicate is the fertility of thought of the describer in relation to the particular topic.

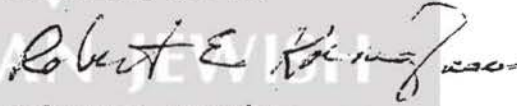
The outline itself is not intended to be a prescriptive strait-jacket for the writer, but as a guide to the areas to be covered and as a suggestive stimulator to the writing process. It, together with all the reactions to it from you and other readers, will be used at a writers' conference as a basis for discussion and decision as to what finally should be included in this publication. Only then will the writers begin to work.

We envisage the final resource to be published in an 8 1/2 x 11 paperback somewhat longer than My Confirmation, but with fewer pages. It will be an integrated text and workbook.

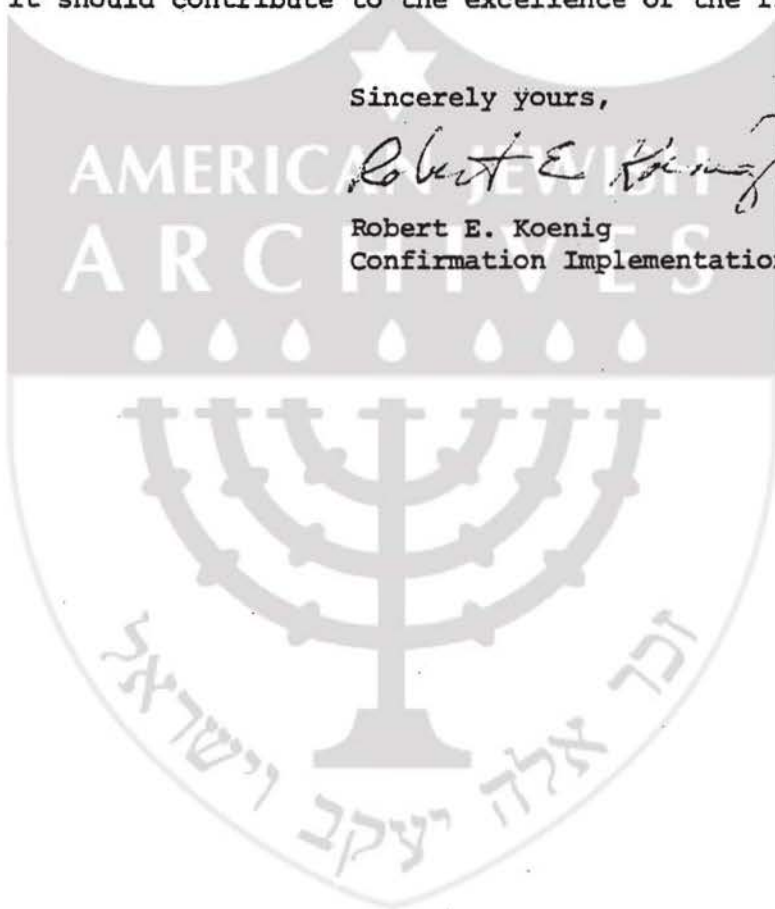
Accompanying the student's book will be a leader's guide intended as a support and companion piece. It will follow the same outline when that is finally determined, contain additional text and educational approaches, exercises, projects, and session plans. Its development depends heavily upon the direction taken by the student's piece. A descriptive outline will be circulated for it at a later date.

Your prompt, critical response to this preliminary descriptive outline will be appreciated. It should contribute to the excellence of the finished product.

Sincerely yours,



Robert E. Koenig
Confirmation Implementation Task Force



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GERRY GEWIRTZ



We are proud to salute a distinguished individual who combines the creativity of the progressive journalist, and the concern for people of the dedicated humanitarian.

As editor of *The Jeweler's Forecast*, fashion editor of *National Jeweler*, and editor of its "Annual Fashion Guide," Gerry Gewirtz has won countless friends because of her professional expertise and her warm and outgoing personality. Her contributions to a number of magazines on varied aspects of the jewelry field have established her reputation as one of the industry's most knowledgeable reporters.

Gerry Gewirtz's non-professional activities are extensive. The same energy that enables her to travel as much as 75,000 miles a year reporting on jewelry in foreign countries, marks

her efforts on behalf of her fellow citizens. She is a member of the Board of Trustees of Central Synagogue and a board member of the Israel Cancer Research Fund. She is also on the executive committee of the Medical Division of the Greater New York Campaign of State of Israel Bonds.

A member of the Executive Committee of Cardinal Cooke's Inner City Scholarship Fund, she serves as well on the Citizens Committee for New York. This year she was chairperson of the Women's Task Force for the UJA-Federation Diamond, Jewelry and Watch Division.

A graduate of Vassar College, Gerry Gewirtz is married to Dr. Eugene W. Friedman, an eminent surgeon. They have two sons—John, who is graduating from Yale Law School and who will join the firm of Sullivan and Cromwell, and Robert, who graduated last month from Vassar College and who will attend Columbia Business School. All of the family are dedicated athletes, with Gerry concentrating on tennis.

Gerry is listed in *Who's Who in the East*, *Who's Who of American Women*, and *Foremost Women in Communications*.

We are privileged to salute this remarkable woman and give personal recognition to the substance and spirit of her achievements.

ANDREW GOODMAN
National General Chairman
Appeal for Human Relations

JEROME L. GREENE
New York Chairman
Appeal for Human Relations

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

Chairman
STEPHEN L. SINGER
Finlay Departments

cordially invites you to attend

A TESTIMONIAL DINNER

in honor of

Gerry Gewirtz

The Jeweler's Forecast
National Jeweler

TUESDAY, JUNE 20, 1978—6:00 P.M.

ST. REGIS HOTEL
Fifth Avenue and Fifty-fifth Street
New York City

Entertainment by Henry Youngman

R.S.V.P.
Business Attire

No solicitation of funds

\$175 per person
\$1,750 per table of ten

memorandum

JUN 29 1978

THE AMERICAN JEWISH COMMITTEE

date June 21, 1978
to Morris Fine/George Gruen
from M. Bernard Resnikoff
subject

Keeping a promise that was made following the passage of the amendment to the criminal code (the so-called anti-mission bill) and because of a reported increase of harassment by extremist Jews on Hebrew Christians who, allegedly, interpreted the amendment as freedom to act, I convened a special meeting in the AJC office yesterday. Representing the United Christian Council in Israel was the Rev. Roy Kreider, Vice-Chairman and David Yegar, Chairman of the UCCI Public Relations Committee. Others in attendance were Joseph Emanuel, secretary of the Israel Interfaith Committee and Father Laurence Volken, chairman of the Ecumenical Theological Research Fraternity in Israel.

The group fairly quickly agreed to a proposal I had formulated that the three Jerusalem-based organizations create and supervise a research effort that would undertake to establish the facts concerning accusations made in the Knesset and elsewhere of a reported rise of improper and misleading missionary activities. Such a team would establish liaison with the United Christian Council in Israel. All three organizations agreed equally to share such financial burdens as may come up. And, to do the staff work, I offered the temporary services of our colleague, Yaacov Pnini, whose credentials are suitable for this task and whose job load presently permits additional responsibilities on a short-term basis.

The idea itself was accepted soon enough and a decision was made to go ahead. However, because of sensitivities, because of feelings that are running high, because of anxiety caused by the introduction of what can fairly be described as vigilante groups who are said to be invading the homes of Hebrew Christians, it turned out that the UCCI had been doing its own homework and presented a three page draft proposal dated June 8 1978 (single copy attached).

It will be seen that this is an ambitious, extraordinary idea that would involve a number of international organizations and that will be concerned with a variety of related phenomena, including the suggestion that there be a simultaneous investigation of inferences that Jews are putting undue pressure on Christians to convert to Judaism.

No action was taken on the draft proposal at the time although, on a first quick reading, the whole idea leaves me cold. Still, I solicit the perspective of my colleagues, and especially Marc and his associates, as the concerned organizations in this country study the proposal further.

MBR:jw
cc: Bert Gold
IAD
Encl.

International Commission of Enquiry into the observance of religious freedom in relations between the state and Christians and between Jews and Christians in Israel generally with special reference to the issue of factors involved in conversions from one religious group to another.

I Background and Purpose

The Commission of Enquiry has been proposed by the United Christian Council in Israel as an important and necessary initiative to clear the air in Jewish-Christians relations following recent Knesset speeches and actions. During the course of the debate which led to the enactment of the "Penal Code Amendment Law (Enticement to Change of Religion) 1977", extremely serious charges were levelled at the Christian churches. No opportunity was afforded them to be heard or to reply. Deep misgivings were also aroused over the use of the word "Mission" to propagate a negative image of the Christian Church and, in some instances, to incite feelings of hatred.

Similar accusations have from time to time appeared in the public media and have even been repeated by senior politicians holding positions which would seem to require sensitivity to the Christian community and to inter-communal relations. Such negative propaganda has been going on over the past thirty years.

Another important factor that is disturbing Jewish-Christian relations is the charge that Christians have been involved in the use of bribery or of undue pressure to "catch souls in their net". Whilst Christians would welcome objective and honest enquiry into this subject, there is equal distress at the variety of pressures - social, economic and even "official" - on Christians of Jewish and/or European origin, living in predominantly Jewish milieux, to change their religion to Judaism. The Latin Patriarchal Vicar for Israel alluded to this phenomenon in his letter to the Jerusalem Post last December.

Then there is the whole area of special privileges offered by the State to converts to Judaism only. This, coupled with the legal requirement that both parties must be of the same religion to marry in Israel, is of itself a form of inducement - in some cases, even of pressure and coercion - to "change of religion".

Finally, there is the whole question of the use of threats or of actual violence, such as has occurred against Christian places of worship in Jerusalem and against the small group of believers in Rosh Pinna. The Commission of Enquiry should look into these illegal activities and examine the connection between groups like the Peylim Yad L'Achim and official government bodies giving financial, information and moral support to anti-missionary activities.

The United Christian Council is convinced, along with other men of goodwill, that an International Commission of Enquiry, made up of Jews and Christians in equal numbers, could make an important contribution to prepare for a restoration and eventual improvement of mutual trust, esteem and goodwill. A thorough investigation into the range of subjects outlined above, enjoying the full cooperation of the State, which will have its own interests in improving inter-communal relations, will be welcomed both in Israel and abroad.

II Composition and Terms of Reference

The Commission comprises representatives of internationally recognised bodies to carry out the investigations and tasks committed to it, to report back their findings to their respective bodies and to ensure adequate publicity of the findings that will enhance honest relations between the religious communities in Israel.

/To enable

1. To enable the Commission to have an adequate local base, it is proposed that a coalition of the Israel Interfaith Committee, the American Jewish Committee and the Ecumenical Theological Research Fraternity would liaise with the United Christian Council in Israel on the nomination and appointment of persons of professional competence, objectivity and international prestige - the Commission personnel to include one representative from each of the following bodies:

- a) The Synagogue Council of America
- b) The World Jewish Congress
- c) The World Council of Churches
- d) The Holy See (Secretariat for Christian Unity, or of "Justice and Peace")
- e) The American Jewish Committee
- f) The Israel Interfaith Committee
- g) The Ecumenical Theological Research Fraternity (Israel)
- h) The Hebrew University in Jerusalem
- i) The United Christian Council in Israel
- j) The Evangelical Alliance (International)

The above composition would ensure participation of Christians and Jews in equal numbers. These would be known as the Constituting Bodies of the Commission.

2. The Commission would be bound by:

- i) The terms of reference worked out between the local coalition bodies referred to in II, 1. above. These would cover the range of concerns outlined in "Background and Purpose" above. (See "Tasks" below.)
- ii) The fundamental principles agreed by the above ten Constituting Bodies before the start of the Commission's work.
- iii) Any further rules and regulations accepted unanimously by the members of the Commission provided always they be in accordance with the fundamental principles and terms of reference in i) and ii) above.

3. Other Provisions

- a) The Commission cannot be bound by any directives, decisions or guidelines etc., issuing from the Constituting Bodies after the date on which it officially begins its work.
- b) The Commission will, in the first instance, be appointed for a period of one year, after which it must produce a full report and publish its main findings.
- c) If necessary, it may ask the Constituting Bodies to extend its term by a further period of six months or one year.
- d) Interim reports are to be made available at the end of every three months of the Commission's work, unless there are serious reasons to withhold them.
- e) Reports are approved by majority vote.
- f) Any decisions not relating to items i), ii) and iii) above may be approved by simple majority vote.

III Tasks of the Commission (not in order of importance)

- A. To ascertain whether Christian individuals or institutions in Israel have been using pressure, extortion, the offer of material benefits, in return for a person's change of religion, other than would accord with the concept of religious freedoms expressed in the Universal Declaration of Human Rights and acceptable in a democratic state. To produce as complete a record as possible of the actual facts with accompanying assessments.
- B. To ascertain whether social, economic, psychological, administrative or legal pressures have been brought to bear on Christians in Israel to change their religion; and whether their right to religious freedoms, as outlined in the Universal Declaration of Human Rights, has been restricted, violated or otherwise interfered with by any groups or individuals. To produce as complete a record as possible of the actual facts with accompanying assessments.

/To investigate

- C. To investigate the whole range of charges made in the Knesset against Christians as a justification for passing the so-called "Anti-Mission Law"; and to recommend guidelines to prevent a recurrence of attacks against any religious community that is not able to defend itself within the privileged forum of the Knesset.
- D. To assess the justification for the "Penal Code Amendment Law (Enticement to Change of Religion) 1977" in the light of the Commission's findings.
- E. To study the Law's compatibility with the privileges granted to converts to Judaism under the revised Law of Return and the legal requirement that one party must convert in order to marry a person of another religion.

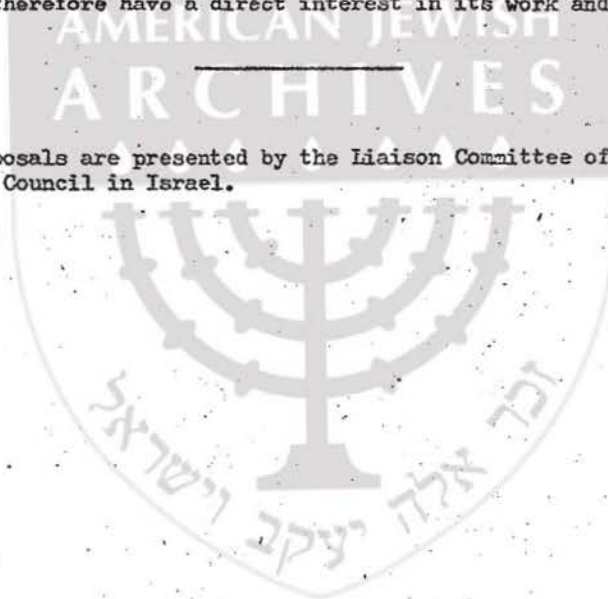
IV The Commission and the State

The Commission of Enquiry is grateful to the State of Israel for its willingness to allow investigations that could lead to significant improvements in inter-religious community relations.

The Commission welcomes the fullest possible cooperation of the State and its officials to arrive at the truth behind the serious charges made, remembering constantly that its aim is to restore and firmly establish peace and harmony between the different religious communities.

The Commission gratefully accepts that this is also the desire of the State which will therefore have a direct interest in its work and findings.

NOTE: These proposals are presented by the Liaison Committee of the United Christian Council in Israel.



MEMORANDUM

UNITED CHURCH BOARD
FOR HOMELAND MINISTRIES
287 Park Avenue South
New York, N. Y. 10010

Date July 12, 1978

To Prospective Writers of the New UCC Confirmation Resource
From Ralph Weltge, Chairman, DECEE Confirmation Task Force
In re The Proposal

Nevin Harner, one of the saints of the Old Evangelical and Reformed Church, wrote the first edition of My Confirmation in 1942; and, after periodic revisions, it is still used by 15,000 confirmands in the UCC each year. Rarely does a curriculum piece last 36 years or serve the educational ministry of the church so well. Hats off to Harner!

The time has come to replace it with a comparable new resource. That is one of the findings of an extensive confirmation research project undertaken by the Board. So we are going to produce a 35 session students' text - "Christianity 101" for 13-14 year old youth who are being prepared for confirmation. And this time it will be done by a team of about 15 writers, more than enough talent to match Harner's earlier achievement. More than 20,000 youth are confirmed each year in the UCC, and we believe they deserve the best resource possible in our own day.

This memo, along with a personal letter concerning the relevant chapter(s) in your case, is being sent to you with the request that you participate in the project as one of the writers. Also you will find a reply card for your initial response.

Enclosed also is a "preliminary description" that gives the chapter working titles and suggests the general areas to be covered. It was produced by the editorial team (Larry Kalp, Bob Koenig, and myself), got a little out of hand, wanders, preaches, etc.; but it does suggest some points of view, scopes, and the thinking of the team. It is being further processed by circulation to selected readers who will critique it. That response, along with discussions with each writer, so that his/her thinking on the material to be covered can be integrated, will produce the final scopes. The writing will be done on the basis of mutual agreements between the author and the editorial team.

The writer's fee will be \$200 per chapter, with an average word count of 3200 words per chapter. Possible adjustment either way is anticipated since some chapters may require longer treatment than others. The actual fee in the case of each writer will be negotiated at the point of signing the contract, which will include data on word counts and chapter content. As church curriculum writing fees go it is a "sweetheart contract" - the highest pay per word ever offered by the UCBHM. The reason for that is our intention to get the best theologians possible and to produce a resource of the highest quality. The pay is good and the writing has got to be good (new stuff, not old lectures or sermons!).

Because this is curriculum writing in which we suggest the scope and general content to be included, it will be on a "for hire" basis. This means that we will be purchasing your efforts outright and will be free to edit and revise as we see fit. You of course will be given a chance to see the final product before it goes to press and would have final say as to whether your name would be used. (Contributing writers will be listed in an appendix.)

As is customary, we will schedule a writers' conference for those working on this resource over a weekend in September. We hope to have as many of the writers as possible meet with the editorial staff and other consultants in order to discuss revisions of the scopes, content of the chapters, and writing for this particular age group. We are able to underwrite your room, board, and travel expenses.

The present schedule looks like this: Contracts will be negotiated during July by mail/phone consultation. The deadline for first drafts of the manuscripts will be Reformation Day 1978. During the late fall and winter the units will be tested and evaluated in numerous churches across the UCC. Revisions, where necessary, will be done during the spring and summer of '79. The publication date will be spring of 1980.

I know that this proposal comes to you out of the clear blue sky (take it as a sign) and must be considered in the light of ongoing commitments and responsibilities. All those being approached are experienced writers having demonstrated facility with the subject matter being proposed; thus we should be working with minimum illusions about the work required and the competence being solicited. I hope you will be willing to work this project into your schedule.

Please let me know by return mail, if at all possible, whether or not you are interested in helping to develop this resource. If you have any questions you can call me collect at (212) 475-2121, Ext. 279. If I'm not in you can talk to Bob Koenig at the same number, Ext. 390. Larry Kalp of Bangor Seminary, who joined our Divisional staff on July 5 as Secretary for Older Children's Education, will be the editor of this resource. His number is the same, Ext. 281.

Thank you for giving this important project your serious consideration.

M Tanenbaum

memorandum

78-900-95

THE AMERICAN JEWISH COMMITTEE

date July 21, 1978

to Harold Applebaum, Morris Fine, Irving Levine, Yehuda Rosenman,
Seymour Samet, Ira Silverman, Marc Tanenbaum

from Phyllis Sherman

subject Program Emphases Statement

Attached is the draft Program Emphases Statement I was asked to draw up after the SAC June program planning meeting.

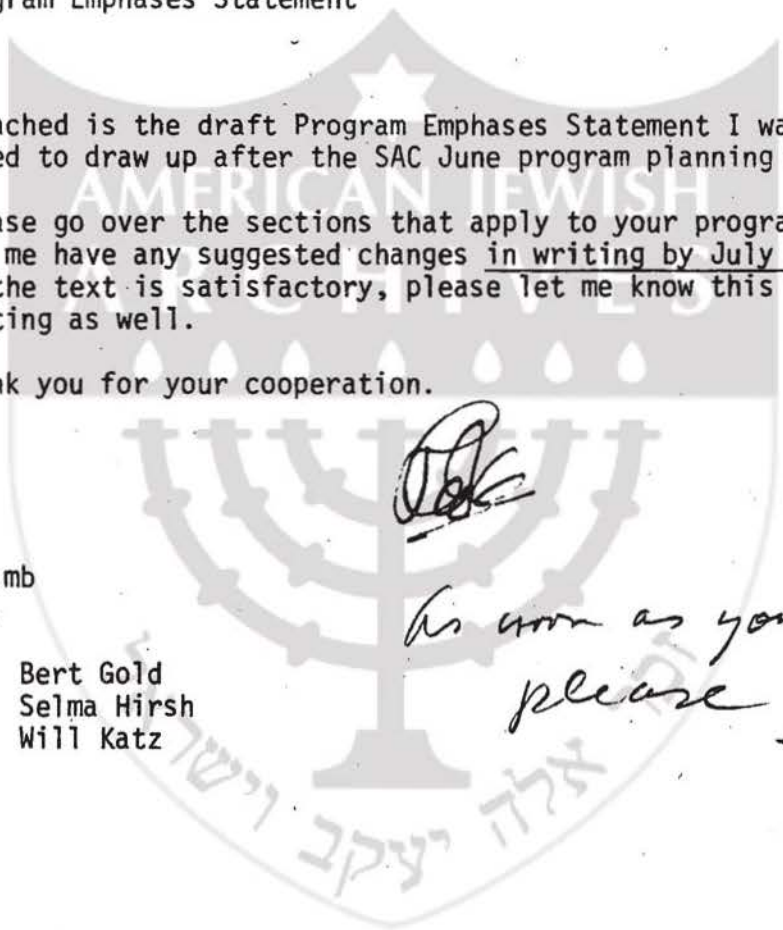
Please go over the sections that apply to your programs and let me have any suggested changes in writing by July 27. If the text is satisfactory, please let me know this in writing as well.

Thank you for your cooperation.

PHS:mb
Enc.

cc: Bert Gold
Selma Hirsh
Will Katz

*As soon as you return,
please!*



Proposed Program Emphases for 1978-79

Priorities for Interdepartmental Coordination and Chapter Involvement:

1. *Building understanding and support for Israel through programs of public interpretation on Middle East issues and representations to U.S. Government officials.*

Positive
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interpretation
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meaning
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Israel
to
democracy
&
to
Jews

Emphasis will be placed on: Conveying a better understanding of Israel's position on Mideast issues and, in particular, clarifying the congruity of these positions with America's national interest; counteracting the expected increase in anti-Israel attacks within the UN system and in other international forums; and attempting to combat anti-Israel groups within the various church bodies.

In addition, AJC will continue to seek to clarify the relationship between Israel and other Jewish communities, including the possibilities of improvement of communication with the American Jewish community on Mideast policy questions and between it and the Israel government.

Chapters will be expected to interpret Middle East issues to local influentials, to state and city government officials and to their representatives in the U.S. House and Senate. They will also continue to work independently and cooperatively with community Mideast task forces.

2. *Countering anti-Israel and anti-Jewish Arab influence in the United States and combatting the Arab boycott.*

Emphasis will be placed on: stepping up the information and public relations aspects of the program, including stimulating articles on all aspects of Arab influence and widespread distribution of Petro-Impact; analysis of the possibilities for new legislation on reporting requirements and limitations on foreign investments; and urging compliance with and monitoring enforcement of Federal anti-boycott regulations, including monitoring discrimination against Jews in hiring.

Chapters will be encouraged to continue monitoring local signs of Arab influence; to enhance connections with local business leadership around compliance with the new anti-boycott regulations; to meet with university contacts with respect to Arab influence on the campus; to enlist local church leaders in efforts to counteract Arab influence in church bodies and to promote Jewish-Arab dialogue (where appropriate)

3. *Protecting the rights of Jews in countries where their security is threatened.*

AJC will continue to work toward increased Jewish emigration from the U.S.S.R. and to help implement the human rights principles to which the Soviet Union is pledged under the Helsinki Accord. A special emphasis will be to expose the increasing anti-Semitism in the Soviet Union.

It will also continue to counteract anti-Semitism and human rights violations in South America, especially Argentina, and in Moslem countries, particularly Syria, through representations to the White House, the U.S. State Department, and through contacts with governments of other concerned countries.

Chapter activities on Soviet Jewry will continue to be undertaken mainly through the Interreligious Task Force on Soviet Jewry and as part of local coordinating efforts on behalf of Soviet Jewry. Chapters will also continue to serve as major sources for local information dissemination on the treatment of Jews in South America.

4. *Promoting human rights concepts within the democratic perspective and advocating the establishment of international standards for, and measures to, implement international human rights.*

Major emphasis will be placed on analyzing U.S. human rights policy after Helsinki and making recommendations with regard to it; planning and participating in appropriate activities in anticipation of the review conference on the implementation of the Helsinki Accord scheduled for Madrid in 1980; developing strategies, in cooperation with other groups, for U.S. Senate ratification of

the Genocide Convention, the convention on the Elimination of All Forms of Racial Discrimination, and two omnibus covenants on human rights. A number of special projects in this area, funded by the Jacob Blaustein Institute, will make it possible for us to enhance our human rights activities in 1978-79.

Chapters will be encouraged to engage in local human rights programs in celebration of the 30th Anniversary of the Human Rights Declaration and to promote and plan activities around the soon-to-be-published volume, Human Rights: Contemporary Issues and Jewish Perspectives, originally based on the McGill Colloquium.

5. *Encouraging effective national energy policies to help keep America's foreign policy free of outside influence and to protect this country's economic and social well-being through educational programs directed primarily at our members and the Jewish community, as well as advocacy of specific measures designed to achieve the objective.*

Emphasis will be on: stimulating U.S. Government policies to help bring about a more competitive world oil market so as to reduce the Saudi Arabian influence over U.S. foreign policy. AJC will advocate specific measures designed to change the mechanism by which oil is imported into this country and will attempt to encourage U.S. policies for the promotion of oil exploration and development in non-OPEC countries.

AJC will also continue its efforts to advocate domestic energy policies designed to make the U.S. more energy self-sufficient, including measures to increase domestic production, to better utilize existing energy sources, and to maximize development of alternate sources through direct representations to government officials, through the media, and through cooperative programs with Jewish and non-Jewish organizations concerned about energy policy.

Chapters will be encouraged to promote educational forums on energy issues, to join with others in their communities to promote domestic energy self-sufficiency and to make representations to congresspersons on U.S. energy policies.

Amidst
Public
Support

6. *Identifying, advocating and gathering support for non-quota affirmative action programs in education and employment, specifically directed at the minority disadvantaged and women, in order to rectify the consequences of past discrimination.*

Emphasis will be on: helping to establish a national coalition for effective affirmative action; "Post Bakke -- A Prescription for Action" will be published with recommended programs in response to the Supreme Court action in favor of Bakke, with special reference to minimizing any negative intergroup relations fallout as a result of the decision; and the preparation of a "Pertinent Paper" on the findings of a series of AJC sponsored meetings on examination of affirmative action in higher education and professional graduate schools.

Chapters will be encouraged to convene with the local Urban League affiliates replication of the Racine, Wisconsin Conference on Urban Youth Unemployment; to continue to work on local affirmative action programs, including monitoring university programs; and to promote the passage of the Equal Rights Amendment.

7. *Defining policy and guidelines for educational and advocacy programs that strengthen the Jewish family and enhance its role in furthering Jewish identity. Exploring with other ethnic and religious groups issues of common concern relating to the maintenance and the role of national public policy in this area.*

Emphasis will be on: completion of the last year of the three-year JCAD program on the family, culminating in policy recommendations by the special AJC Task Force on the Jewish Family and publication of its report. After the report is reviewed, a conference will be held to introduce it to other Jewish organizations. The findings of the intermarriage study will be analyzed and implemented. In addition, preliminary efforts will be undertaken to establish a National Jewish Family Center.

AJC will publish "The American Family in a Pluralistic Society"; will work to see to it that the special needs of the Jewish family are integrated into the national discussion on policy relating to the American family; will publish a manual on depolarizing family life issues; and will prepare model legislation to promote family centers.

Chapters will be encouraged to hold conferences on the Jewish Family, on the intermarriage study, on "The American Family in a Pluralistic Society; and in selected cities to create local coalitions in support of U.S. policies to strengthen the family.

8. *Promoting improvement in social programs and development of sound urban policy to protect the interest of Jews and to alleviate inter-group tensions.*

Special emphasis will be placed on: encouraging full employment and major job programs in order to reduce economic trauma and its resultant social costs, including publication of a pamphlet highlighting the report of the national consultation on "The Social Impact of Economic Distress"; the production of "white sheets" about welfare and national health care; participation in the national debate on federal urban policy, including exploration of the implications of Proposition 13; continuation of the work of the Center for Community Development; and expansion of Jewish communal sensitivity to urban programs through the newly created committee of the NJCRAC Commission on Equal Opportunity. AJC will also continue to work for community crime prevention and criminal justice reform through the National Alliance for Safer Cities and AJC chapters.

Chapters will be assisted in forming Centers for Community Development in their communities, and will be encouraged to form local coalitions for full employment.

MAJOR DEPARTMENTAL EMPHASES (ADDITIONAL DEPARTMENTAL PRIORITIES)

The Foreign Affairs Department

The emphasis of the Foreign Affairs Department will be in pursuance of AJC's priority program objectives to prevent erosion of public and government support for Israel and to strengthen and reinforce the support that already exists. Special emphasis will be placed on counteracting efforts by the U.S. government to impose peace terms on Israel and to make known to the Israeli government the impact on American public opinion of their policies and pronouncements. In addition the Foreign Affairs Department will continue to participate in efforts to increase the emigration of Jews from the Soviet Union, to counteract anti-Semitism in South America and to promote human rights.

Interreligious Affairs Department

Other American Religion and Human Rights
The Interreligious Affairs Department will continue to seek to strengthen Evangelical-Jewish relations. Special emphasis will be placed on interpretive work based on AJC's ^{book} "Evangelicals and Jews in Conversation." IAD will also intensify its work with local mainline Protestant groups as well as with Catholics, ^{Greek Orthodox and black and Hispanic churches} including discussions on Jerusalem and the Palestinians,

Building on the NBC TV program, IAD will work with Christians on the way in which the Holocaust ^{and Israel, anti-S. the image of Jews and Judaism} is being taught in church-sponsored schools.

Publications on "Lutherans and Jews" and "Greek Orthodox and Jews" will be the basis for dialogue with these church bodies.

Institute on Pluralism and Group Identity

IPGI will focus on strengthening Jewish alliances with other ethnic groups around such issues as support for the American family and the promotion of culturally sensitive mental health and educational programs. It will continue to explore the implications of ethnic identity for Jews and other groups

historically, politically, culturally, economically, and legally, as they relate to legitimate group interests and other problems of group conflict in the American pluralistic society.

It will publish a number of analyses on such subjects as "Attitudinal Perceptions of Economic Mobility -- Black and White Ethnic Differences," "Ethnicity and Juvenile Delinquency," "Ethno-therapy with Jews," and an analysis of the ethnic/minority and community support system sections of the President's Commission on Mental Health Report, including consideration of sponsorship of a coalition to implement these sections of the report.



Jewish Communal Affairs Department

The Jewish Communal Affairs Department will expand the outreach of the Academy for Jewish Studies Without Walls by producing discussion guides for group study, by promoting the introduction of the Academy courses into college curricula and by planning programs to reach Christian centers of learning. The programs in Jewish education, in light of the findings of the AJC Colloquium on Jewish Education and Jewish Identity, will be reviewed; educational programs on Israel-Diaspora relations undertaken; and a consultation in the field of adult Jewish education will be convened. The findings of the consultations on Curricula and the Portrayal of Sephardic Jewish Ideas and Experiences in Jewish Education will be distributed as well as the treatment of women and girls in Jewish textbooks and curricula.

Programs to strengthen Jewish identity will focus on the report entitled "Psycho-Dynamics of Jewish Identity" -- a study of new forms of Jewish religious experience and their effects on Jewish identity.

Domestic Affairs

The Domestic Affairs Department through its various divisions will continue to: combat anti-Semitism in this country by calling attention to the activities of anti-Semites and extremist groups, with particular emphasis on the recent neo-Nazi tactics.

AJC will continue to participate in litigation of concern to AJC especially in cases where AJC can express legitimate support for Black and Hispanic concerns, as a part of its program to promote Black-Jewish cooperation; to increase job opportunities for Jews in the executive suite through the creation of a national business advisory panel to assist in efforts with Fortune 500 corporations.

It will also seek to minimize intergroup tensions in public elementary and secondary education around such issues as integration and school finances through such efforts as the publication of a pamphlet on "The Public Stake in Public Education." The department is studying the issue of undocumented aliens with a view toward developing policies and strategies to deal with this problem from an intergroup relations standpoint.

PHS:mb
7/20/78

78-900-95A



Antiochian Orthodox Christian Archdiocese
OF NORTH AMERICA
358 MOUNTAIN ROAD
ENGLEWOOD, NEW JERSEY 07631
201 871-1355

August 9, 1978

CONTACT: Miss Kweilin Nassar, Pittsburgh
Mr. Bill Essey, Englewood

FOR IMMEDIATE RELEASE

ORTHODOX REAFFIRM STAND ON LEBANON

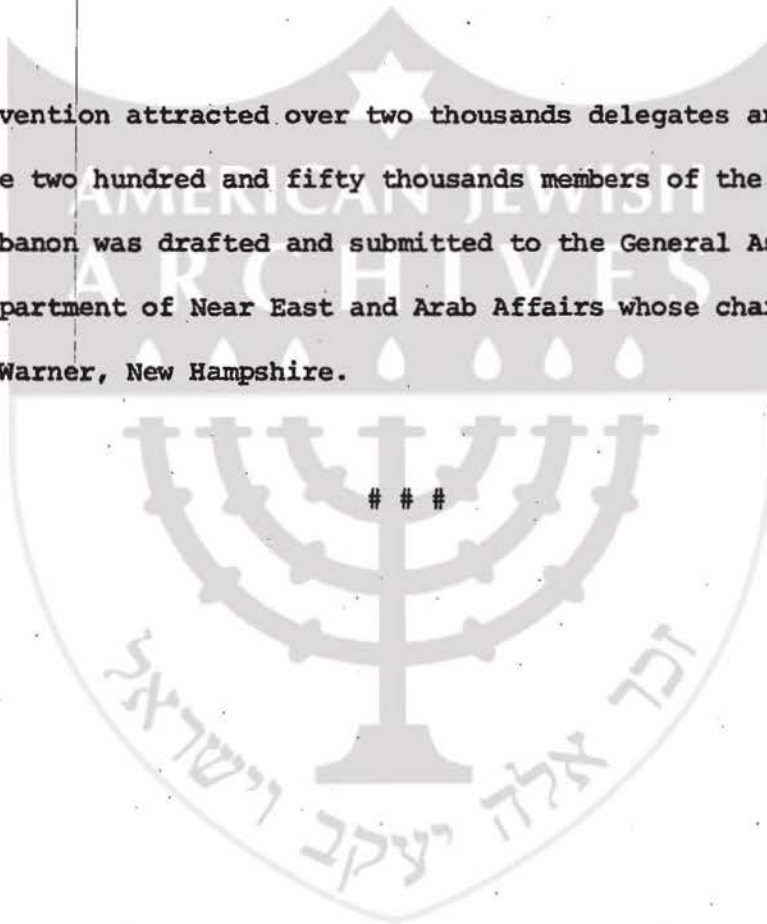
At its 33rd annual General Convention, hosted July 23-30 in Houston, Texas, the Antiochian Orthodox Christian Archdiocese of North America, headed by Metropolitan Philip Saliba, unanimously endorsed a statement reaffirming its stand on the tragic Lebanese situation. The text of the statement is as follows:

"The Antiochian Orthodox Christian Archdiocese of North America, many of whose parishioners are of Lebanese descent, restates that its position on Lebanon is non-partisan. The Archdiocese has repeatedly deplored the on going bloodshed in Lebanon and has repeatedly reaffirmed its support for the independence, integrity, sovereignty, and unity of a democratic Lebanon. This position still stands. The Archdiocese has called and still calls for the ending of hostilities and the restoration of peace based on true democratic principles. It has also vigorously sought to maintain the unity of the Arab Americans on the issue of Lebanon. It will continue to promote this unity as it will continue to impress on the United States Government the need for a comprehensive and just solution to the chronic Arab-Israeli conflict which has contributed to and aggravated the Lebanese tragedy. The Archdiocese definitely decries the media's erroneous reporting and the Zionists' false portrayal of the strife in Lebanon as a Christian-Muslim conflict rather than what it is: a social-economic and political struggle aggravated by external forces. The deep concern of this Archdiocese over the tragic situation in Lebanon, expressed

(M O R E)

in many ways in the past three years, continues. We hope and pray that out of this bloodletting and destruction a stronger, more united and democratic Lebanon will emerge."

The Houston convention attracted over two thousands delegates and participants, representing the two hundred and fifty thousands members of the Archdiocese. The Statement on Lebanon was drafted and submitted to the General Assembly by the Archdiocesan Department of Near East and Arab Affairs whose chairman is Dr. Frank Maria of Warner, New Hampshire.



THE UNIVERSITY OF JUDAISM

WEST COAST BRANCH OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

15600 MULHOLLAND DRIVE • LOS ANGELES, CA 90024 • (213) 879-4114 • 472-9366

Dean of Continuing Education
and Community Outreach

August 10, 1978

TO : Rabbi Marc Tanenbaum
FROM: Rabbi Jack Shechter

This is to confirm the arrangement we have agreed upon for your visit here to the West Coast and the various lectures you will be delivering under our aegis.

I must say at the outset that it is a privilege and pleasure, indeed, having you with us for what I am confident will be an educational experience of great value for our people. I think also you will personally enjoy the experience.

The dates and locales we have agreed upon for your visit here are as follows:

- 1) Calgary - under the auspices of Jewish Community Council and cooperating groups on Sunday evening, March 18, 1979.
- 2) Edmonton - under the auspices of Congregation Beth Shalom on Monday evening, March 19, 1979.
- 3) Vancouver - under the auspices of Congregation Beth Israel on Tuesday evening, March 20, 1979.
- 4) Seattle - under the auspices of Congregation Herzl-Ner Tamid on Wednesday evening, March 21, 1979.
- 5) Portland - under the auspices of the Synagogue Council composed of Orthodox, Conservative and Reform Synagogues on Thursday evening, March 22, 1979.
- 6) Spokane - under the auspices of Temple Beth Shalom on Saturday evening, March 24, 1979.

The total honorarium we have agreed to for all of the above appearances is \$3,000, plus expenses.

As part of our understanding, your appearance on the West Coast is an "exclusive" in that you will not undertake appearances anywhere else on the West Coast during this period. I am sure you understand the purpose and spirit of this.

page 2

I do hope all of this is clear. If there is anything that needs further explanation at this time, please be in touch with me. We will be in touch with you, in any case, at the time of the lectures approaches concerning travel arrangements, itinerary, etc.

I hope you share in our feeling of great anticipation of the exciting things to come as we work in tandem on all of this during the coming year.

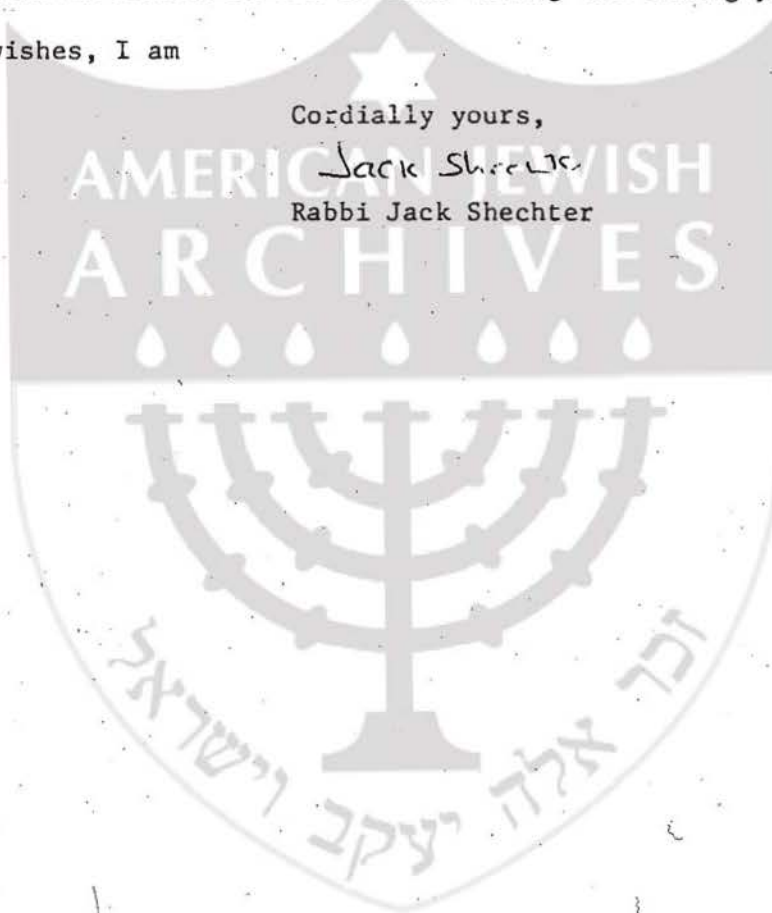
With all good wishes, I am

Cordially yours,

Jack Shechter

Rabbi Jack Shechter

JS:bg



HOWARD E. SPRAGG, EXECUTIVE VICE PRESIDENT

DIVISION OF EVANGELISM, CHURCH EXTENSION AND EDUCATION
EDWARD A. POWERS, GENERAL SECRETARY

LARRY E. KALP, OLDER CHILDHOOD EDUCATION
287 PARK AVENUE SOUTH, NEW YORK, N. Y. 10010

UNITED CHURCH BOARD FOR HOMELAND MINISTRIES

August 21, 1978

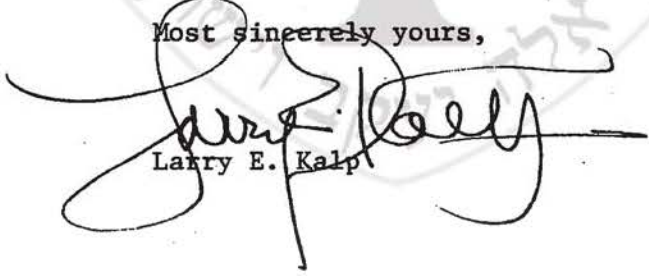
Dr. Mark Tannenbaum
165 East 56 Street
New York, NY 10022

Dear Dr. Tannenbaum:

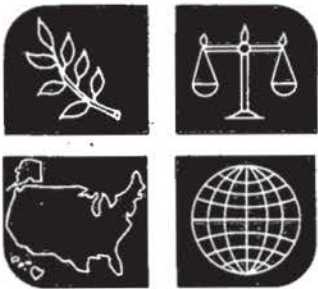
It was good talking with you on the phone today. Enclosed is the description of the new confirmation resource which I described. I call your attention to the insert on Chapter 25 "Christians and Jews." This has been pulled out of the major text and will be found in the original on pages 25-27. You can see how we envision it fitting into the complete resource.

We feel that this is a significant and important addition and we shall be grateful for your critique and suggestions of possible writers. When you have had an opportunity to review the material I shall be happy to talk to you in more detail about our schedule.

Most sincerely yours,


Larry E. Kalp

LEK:mmw



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

475 Riverside Drive, New York, N.Y. 10027 (212) 870-2141
William P. Thompson, President Claire Randall, General Secretary

August 22, 1978

CONFIDENTIAL

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

Dear Marc:

I have recently received another letter from the Very Reverend Paul Schneirla, expressing his continuing concern that he has never received from you any evidence or documentation regarding the allegations against Bishop Saliba and Frank Maria, which you wrote some while back.

He is now prepared to bring this matter to our Governing Board in its November meeting with what he terms a full summary of the events and a resolution calling for excluding the American Jewish Committee as an observer to the Governing Board. He indicated that he wished to do this before our last Governing Board meeting and Bill Weiler was able to talk him out of it. However, I do not believe we can talk him out of it again.

Frankly, Marc, the man does have a legitimate concern. Such statements in writing that are not documented when requested do leave problems. I don't want this kind of situation to arise in our Governing Board. I hope that you don't want it either. Therefore, I think it would be proper all around if you would respond to his request for documentation or withdraw allegations.

I will be glad to discuss further with you how we might handle this in a more peaceful and amicable way. Please write me your ideas of how to deal with this.

Most sincerely,

Claire Randall

cc: W. Weiler

CR:gv

August 24, 1978

Rabbi Aaron N. H. Krauss
407 North Lancaster Avenue
Margate, New Jersey 08402

Dear Rabbi Krauss:

I am responding to your note of August 17th. The enclosed kit of materials will give you some background information on our program and I would be delighted to be of assistance to you in planning and carrying out an interreligious study tour of Israel from your area.

All of our study tours are individually designed to the needs and professional interests of each group's participants and include not only all the arrangements for travel and hotels and itinerary which features both the Biblical and modern Israel but also, and most important, meetings with leaders in government, interreligious dialogue, education: all at a price that reflects our status as a non profit agency.

Please let me know if you have any questions or if you would like me to proceed with a firm proposal. Generally speaking, we need a minimum of three months advance notice, and believe that for the purposes of dialogue the best size group is between fifteen and thirty people. A free package is built in for the tour leader.

I look forward to hearing from you again.

Sincerely,

Inge Lederer Gibel
National Coordinator
Visitors to Israel Program

ILG:fm
Encl.

bcc: Arthur Rifkin
Rabbi Marc Tanenbaum ✓

Rabbi Aaron N. H. Krauss
407 N. Lancaster Avenue
Margate, N. J. 08402

August 17, 1978

The American Jewish Committee
Institute of Human Relations
165-56th St.
New York, N. Y. 10022

Re: A.J.C's Visitors to
Israel Program

Gentlemen:

I am interested in forming a study tour to Israel involving Christians and Jews from the Greater Atlantic City area. Accordingly, any material you might send regarding this matter would be deeply appreciated.

Thanking you in advance for your assistance, I am

Very sincerely yours,

Aaron Krauss

Rabbi Aaron Krauss

1
422
5535

The Edith Stein Guild
Our Lady of Victory Church

60 WILLIAM STREET
NEW YORK, N. Y. 10005

September 6, 1978

Dear Rabbi Tanenbaum:

The Edith Stein Guild extends to you a cordial invitation to attend the unveiling of our long-awaited Memorial to Edith Stein and the countless victims of the Holocaust.

This event will take place on October 14th (the closest Saturday to Edith Stein's birthday, October 12th) at Our Lady of Victory Church beginning with a Concelebrated Mass at Noon. It is a distinct privilege to announce that our homilist will be the Reverend Edward H. Flannery, a guiding light over the years in Jewish-Catholic relations, the author of *The Anguish of the Jews*, and a past recipient of our Edith Stein Award. The blessing and unveiling of our magnificent Memorial will follow.

We will have an opportunity to greet each other informally at a reception in the Lower Church and also to meet the world-renowned artist who has made this work possible, Professor Belfort-Chalat who will be flying in from Syracuse where she is a member of the Fine Arts Department of LeMoyne College. As an added treat, Mary Eunice of Mary Productions will render a beautiful monologue on Edith Stein (Sr. Benedicta of the Cross).

Please drop us a line at the above address, c/o of the Edith Stein Guild, letting us know that you will join us on this memorable occasion.

Shalom,


Charlotte T. Lowit

CTL/am

PS: Members of the Clergy are most welcome to concelebrate.

*called 10/5
left message
MHT could not
because of Sabbath
by*

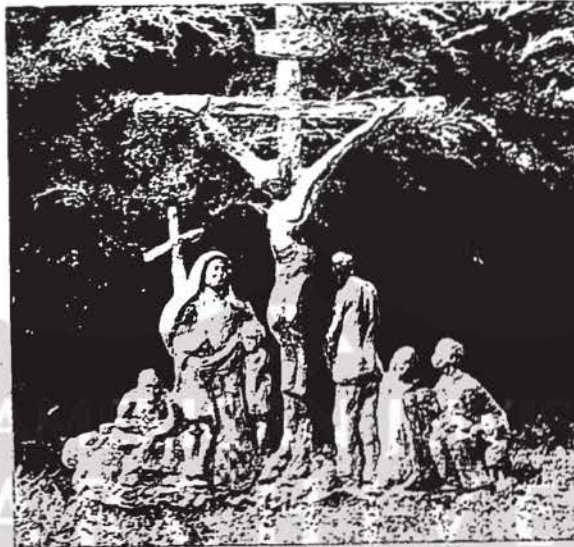


AT NOON ON OCTOBER 14TH in Our Lady of Victory Church in New York City, a Concelebrated Mass will open the dedication of a beautiful burnished bronze plaque in memory of the millions who died in Concentration Camps, represented by that 'One in a Million' Teresia Benedicta of the Cross: EDITH STEIN. Centered here is a photograph taken by the artist, Jacqueline Belfort-Chalat, of her work prior to completion.

EDITH STEIN stands beneath Christ Crucified with her arms about two children; an older woman is beside her. On her shoulder rests a smaller cross depicting her own personal calvary and her unity with Christ. A man and a woman dressed in prison garb and a priest represent the other members of humanity who suffered and died in the concentration camps; they appear on the right.

REV. EDWARD H. FLANNERY, an eminent authority in the field of Catholic-Jewish relations both on the national and international scene will deliver the homily at the mass. Father Flannery is a recipient of the EDITH STEIN GUILD AWARD. In 1967 he joined the faculty of Seton Hall University. At the invitation of its distinguished director, Msgr. John M. Oesterricher, he was made assistant-director of the Institute of Judeo Christian Studies. He is a Consultor to the Vatican Secretariat for Catholic-Jewish Relations and served for many years as Executive Secretary of the Catholic-Jewish relations department of the Bishops Committee for Ecumenical and Interreligious Affairs. He is the author of "Anguish of the Jews: 23 Centuries of Anti-Semitism," the first history of anti-Semitism written by a priest and received six awards. The National Board of the National Conference of Christians and Jews gave him its National Brotherhood Award in 1965 and just recently he was honored by the Central Conference of American Rabbis at their convention in Toronto. Father Flannery is presently director of Our Lady of Providence Seminary, Providence, Rhode Island.

Following the Mass, to which everyone is most cordially invited there (Please turn to P. 2)



HER CALVARY WAS AUSCHWITZ

EVER SINCE THAT DAY IN 1972, when I stood beside the Eternal Flame in the Yad Vashem shrine in Jerusalem to take part in a memorial service for the Six Million victims of the Holocaust I have worn a pin in the lapel of my coat comprising the one Hebrew word: "Zichor," meaning "Remember." I treasure it as a memento of my second visit to Israel. It also gives me a link with six million men, women and children who were put to death for belonging to a people -the Jews- through whom God chose to become

man in Jesus the Christ. This pin has acted like a light in the darkness and has been the center of attention from many differing sources. Recently while standing in a crowded subway train in Boston, a young college student passed in front of me while leaving the car. In words meant only for me to hear she said clearly: "Thanks for wearing that pin." She took me by surprise. I recovered quickly and called after her, "Do you know the meaning?" Looking back over her shoulder she replied, "Certainly! Zichor. Remember." The Question: "Do you know its meaning?" is one that we all need to answer when confronted with our feelings towards the Holocaust and every case of man's inhumanity to Man. Our Lord knew its meaning when He used this word at the Last Supper with His apostles on the night before He suffered. He said: "Do this in 'memory' of Me," for He wanted them to know that it was only by remembering Him that they could ever hope to cope with the mystery of suffering. Today some who have never known Him have looked at Auschwitz and cried in despair: "God is Dead!" EDITH STEIN, Sister Teresia Benedicta of the Cross, went to her death in the gas ovens of that same concentration camp only after telling us, "Human activity cannot help us - but only the Passion of Christ: it is my desire to share in it."

Her words remind us of the words of Yahwe speaking to Moses from out of the burning bush: "Remember! I am with you always." This gives purpose to the Memorial erected in her honor in Our Lady of Victory Church on William Street in lower Manhattan. By remembering her we are (Please turn to P. 2)

(Cont'd from P. 1, Col 1)

will be a dedication ceremony where the plaque, the "American Catholic's Yad Vashem" will be unveiled and blessed.

A reception will follow in the Lower Church where we can review the almost three decades of the Guild's existence, renew acquaintance with old friends and meet new ones. Like JACQUELINE BELFORT-CHALAT who designed and sculptured the long-awaited testimonial to our saintly patroness. And chat with MARY-EUNICE of Better World -Mary Productions who will render a 12-minute monologue of EDITH STEIN at the reception which will follow the dedication ceremony. MARY-EUNICE has appeared on stage and television with her monologues of historic and religious figures.

Again we urge all who have an interest in EDITH STEIN and in the work we are trying to do under her patronage to rejoice with us on this momentous occasion. Remember: Saturday, 12 Noon on October 14th at Our Lady of Victory Church, 60 William Street, New York City. Please let us know you are coming so we can arrange to have sufficient refreshments for all.

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FROM THE PRESIDENT'S DESK:

Dear Members and Friends,

Our planned Memorial to EDITH STEIN has finally neared completion...and must only be installed in the Church in time for the unveiling and dedication on October 14th. We knew what financial risks we were taking when beginning this endeavor and we are grateful that we have met most of our fiscal obligations. To make our last installment however, we do need some extra assistance and we call upon each of our members and friends for that extra something which will bring us to the finish line. We thank everyone in the Guild for your continued generosity and membership, and it is hoped that everyone will make every effort to be at the Mass, unveiling, dedication and reception on October 14th.

Sincerely,

Robert J. Bonsignore
Robert J. Bonsignore
President

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Ms. Charlotte Lowit, Honorary Chairman
EDITH STEIN GUILD MEMORIAL COMMITTEE
Our Lady of Victory Church
60 William Street
New York, N. Y. 10005

Count me in....I'll be there to share in the festivities on October 14th.

(Name, Address)

(Cont'd from P. 1, Col 2)

also reminded of all the millions who suffered with her, especially the One who gives meaning to all suffering. Time and time again, the world has heard the lament from Heaven: "Saul! Saul! Why persecutest thou Me?"

President Carter has announced that our country is planning its first memorial to the Six Million Jews who perished in the Holocaust. (N.Y. Times 7/30/78). How significant, therefore is the action of the EDITH STEIN GUILD in erecting this plaque in honor of its patroness in the great city of New York. Through EDITH STEIN, thousands of christians will come to remember all the souls memorialized at Yad Vashem. How necessary it is too that all, both Jew and Christian alike remember (ZICHOR!) together lest the threat contained in the words of Santayana fall upon us all: "Those who do not remember the past are condemned to relive it." Pray that this may never happen again! May the spirit of EDITH STEIN and that of all those remembered at Yad Vashem help us to live in Shalom ... Peace!

THOSE WHO DO NOT REMEMBER THE PAST ARE CONDEMNED TO RELIVE IT...

VICTOR J. DONOVAN, C. P.

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WHEN PRESIDENT CARTER TOLD PRIME MINISTER Menachem Begin in Washington that the United States was planning its first monument to the Six Million who perished in the Holocaust he may not have been aware that 14 such memorials

NO MEMORIAL TO THE SIX MILLION WHO WERE BUTCHERED IS NOT CONCEIVABLE..

already exist in our Country, although not erected by our government per se. "Now I have competition," says Paul Lewis, the man responsible for all 14. An emigrant from Lodz, Poland, he came to this country in 1922. He lost all his family except two brothers; his wife Leah, lost every member of her family to death in the concentration camps. After making his fortune in commercial building, Mr. Lewis has devoted the past two decades to seeing that those who died were properly remembered. "I could not conceive that after Six Million were butchered, we should have no memorial to them."

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Radio Station WINS has granted permission to reprint the following broadcast which was in their newscast on Sunday, September 3rd, 1978:

"People around the world have been asking this past week, what kind of Pope will John Paul I be? Inevitably, therefore, many in the Jewish

ESG - CALENDAR OF EVENTS

community also ask, "Is Pope John Paul good for the Jews?" There are at least three episodes in which the Pope as Cardinal Albino Luciani of Venice was involved with the Jewish people, Judaism, and Israel, and signs point to a positive future for Vatican-Jewish relationships under his Papacy. In March 1977 (See ESG Newsletter, Vol. II, Issue 1, Page 2) Cardinal Luciani personally sponsored

SIGNS POINT TO A POSITIVE FUTURE FOR VATICAN-JEWISH RELATIONS UNDER POPE JOHN PAUL I

an official, formal reception for world Jewish leaders who were attending a joint conference with Vatican representatives. Pope John Paul was very

cordial and friendly and spoke with warm appreciation of the Biblical bands that link Christianity to Judaism, and of his deep respect for the Jewish people. At an interfaith observance in Venice in 1975, commemorating the destruction of European Jewry by the Nazis, Cardinal Luciani expressed his horror over the Nazi Holocaust, condemned anti-Semitism, and pledged that he would lend his efforts to uproot the sources of Anti-Semitism in Christian culture. Most significantly, in a December 1972 interview

in an Israeli newspaper, Maariv, Pope John Paul declared, "I certainly view favorably the return of the Jews to Palestine and believe that, after being dispersed for all these years, they are at last entitled to a state of their own." He also rejected any proposal to internationalize the city of Jerusalem, saying, "The Church does not wish to control Jerusalem, only to worship in the holy places." Altogether, that is an impressive set of positive attitudes that could augur well for Catholic-Jewish relations under Pope John Paul I.

RABBI MARC H. TANENBAUM

Rabbi Tanenbaum is the National Director of Interreligious Affairs of the American Jewish Committee and a recipient of the EDITH STEIN GUILD AWARD.

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OCTOBER 14TH: Saturday, 12 Noon, Mass, Dedication ceremony and Unveiling of Memorial Plaque. Our Lady of Victory Church 60 William Street, New York Reception follows immediately in Church Hall. RSVP

DECEMBER 3RD: Sunday, 12:30 Mass for deceased members and friends of the Guild. Chapel of the Little Sisters of the Assumption, Lexington Avenue and 81st Street, New York.

DECEMBER 3rd: Immediately following the Mass, the Guild will sponsor a CHRISTMAS-HANUKKAH party in Pernet Hall on the main floor of the Little Sisters of the Assumption Convent; the entrance is on 81st Street.

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At this time the Guild would like to express its sincere gratitude and indebtedness to the priests of Our Lady of Victory particularly our dear Moderator, Msgr. Nicholas Moore, and the pastor, Msgr. Schultheiss for the kindness they have shown us. For the use of their Church, their Hall and their permitting us to use their address for EDITH STEIN GUILD correspondence we are deeply appreciative.

They will always be included in the prayers of the members of the EDITH STEIN GUILD Executive Board and all its members, who have received so many expressions of their generosity - financial and otherwise - for many years.

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.....
ALL MEMBERSHIPS ARE NOW PAID ANNUALLY. THE DUE DATE IS SEPTEMBER 1, 1978. Please mail to:

Mrs. Edith Foss, Membership Secretary
EDITH STEIN GUILD
100-31 Metropolitan Avenue
Forest Hills, N. Y. 11375

Enclosed is my check for membership dues.

Regular \$4.00

Contributing \$10.00

Life \$50.00

(Name, Address)



AMERICAN JEWISH ARCHIVES



The Guild's purposes as stated in the Constitution and By-Laws Art. II are as follows:

1. To assist and encourage Jewish-Catholics.
2. To foster, among Catholics, a better understanding of their Jewish heritage.
3. To foster better understanding between Jews and Catholics.
4. To spread the knowledge of the life and writings of Edith Stein and to promote the cause of her beatification.

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Any change of address and questions about membership and payment of dues should be directed to the Membership Secretary, Mrs. Edith Foss, 100-31 Metropolitan Avenue, Forest Hills, L.I. 11375.



The NEWSLETTER is a quarterly published by the EDITH STEIN GUILD, Inc. Articles on Judeo-Christian themes should be submitted to the editor at least one month prior to publication:

Mrs. Cabiria Nardiello
Editor, ESG NEWSLETTER
48-27 211 St.
Bayside, N. Y. 11364

THE AMERICAN JEWISH COMMITTEE

date September 7, 1978
to Rabbi Marc Tanenbaum
from Rabbi A. James Rudin
subject Analysis of United Church of Christ new
 Confirmation textbook

I have read closely the insert on the proposed Chapter 25 dealing with Christians and Jews. I commend the United Church of Christ for including this chapter in its new Confirmation textbook. On the whole the brief section is constructive and positive, but there are some serious language problems as well as some significant omissions that should be noted.

Section 1 - Language Analysis - The author of the chapter employs the questioning method to attract the student's attention. In one place the author asks regarding the Jews, "Why are they different, unique; and who are they anyway?" The latter phrase, "Who are they anyway" is pejorative. On page 26 it talks about Jews and Christians who are "both joined and separated in Jesus." Theologically this is unacceptable from a Jewish perspective.

On page 26, Section 1 ends with "The total solidarity of synagogue and church on the question: 'who is God?'" This is an awkward construction. The author probably means that Jews and Christians share a common belief in one God, but the phrase, "total solidarity" is misleading.

Page 26, Section 2B mentions that Jesus was "a Jew par excellence, the unique prophet from the unique people." The language does a disservice to the Jewish understanding of Jesus and his background, for no one in Jewish life would call Jesus "the unique prophet."

Page 26, Section 2C, the author says "Christians have wronged (Jews) and with whom we must be reconciled." The constant theme of reconciliation, solidarity, being joined together, etc. smacks to me at least, of Christian triumphalism that somehow Jews and Judaism will at last be subsumed into a greater Christianity.

Page 26, Section 3 talks about Christians as swine. This is probably a typographical error. They mean that Jews have been viewed

in such negative terms.

Page 27, Section 4 - "Who is Jesus? The point of convergence and divergence---the common confession and the separated confessions... misconceptions on both sides; and the real division, which is also our real unity." This theological language is fuzzy, and potentially dangerous. What are the "misconceptions on both sides"? How is the "real division between Judaism and Christianity" also our "real unity"? Again the UCC textbook talks about a symbiosis of Judaism and Christianity which flies in the face of Jewish self-understanding and Jewish history.

Section 2 - Omissions and Suggestions - There are several serious omissions in this Chapter. First, there is absolutely no mention of the State of Israel and the meaning it has for Jews and for Christians as well. Jews are portrayed in the chapter as theological abstractions, devoid of any real ethnic and/or historical consciousness as a people. There is no mention of a contemporary American Jewish life, nothing about Jewish holidays, customs and ceremonies, Jewish liturgy and Jewish history.

There are several passing brief references to the Holocaust but this seminal event in Jewish and Christian life is glossed over.

I would suggest that some attention be given to authentic Jewish expression in the chapter along theological and historical lines. The symbiosis theme must be radically changed or else the reader of the text will come away with a false impression of Jews and Judaism. The document, both consciously and unconsciously, transmits the image of a Jewish people waiting to be reunited with Jesus and Christianity. Several of the paragraphs should be recast in a more positive and constructive language.

It is interesting that in some conservative Christian circles such as the Lutheran Church-Missouri Synod, the message to the Jews is clear, direct and unambiguous.

In this United Church of Christ document which represents liberal Christian thinking, the message is more subtle and nuanced but it is still the same. Like the White Owl cigar commercial that appears on television, both the Missouri Synod and the United Church of Christ are saying the same thing ultimately "one way or the other, we are going to get you."

AJR:FM
Encl.

P.S. We should be in touch with Larry Kalp and offer our services

in helping to recast the chapter. If it goes as it is, the chapter will be used as a model for other liberal Protestant denominations. Do you know what their publishing schedule is?





Chapter 25: Christians and Jews

This chapter highlights, the special relationship between Jews and Christians. The "why" questions, who or how come: Why have the Jews endured as a people/faith against all odds, rules, patterns, predictions? Why are they different, unique; and who are they anyway? Why the millennia of persecution, antisemitism, pogroms,--all the way to the Holocaust? How come the churches and Christians

have been involved in this history in various degrees whether as bystanders, instigators, or murderers? Who is Jesus, this Jewish man in whom Jews and Christians are both joined and separated? Who are we Christians, if "salvation is from the Jews" (John 4:22)? (As the rye bread ad in the New York subway system might put it: "You don't have to be Jewish to Love YHWH.")

1. Yahweh: The God of Israel and the Christian church. The revelation of the name/Word of God in the covenant with the chosen people--meaning of covenant, election in relationship to the unique/odd God. God versus the gods: the Name revealed and acting as the end of all the religions of man. The God of Abraham, Isaac, and Jacob--and the God of Jesus the Jewish prophet. The One God of the one people of God. The total solidarity of synagogue and church on the question: "who is God?"

2. The Jews: the history of the people post A.D. 33 and 70, the "christian era" and the fall of Jerusalem. The endurance/performance of the Jews as miracle, mystery, and sign of God's grace--the covenant holds and saves. Exile. Diaspora. Persecution.

Who is a Jew:

- a. The people of the covenant whom God does not let go from a covenant God does not break. The identity bound up with the unique history and God.
- b. The case study of one Jew named Jesus, a Jew par excellence, the unique prophet from the unique people. "Salvation is from the Jews" (John 4:22) not the Christian--the life, death and resurrection of a real, faithful Jew whose relationship to the God of Israel is the premise of the Christian confession.
- c. Jews as our elder brother (one family and name) whom Christians have wronged and with whom we must be reconciled (Luke 15:11-32 parable as interpretive model) if we would be saved, know God's shalom.

3. The Jew(s) on the cross and the Christians as swine, Christ-killers, bigots, idolaters, etc. The horrible history: anti-semitism, persecution, pogroms, the Holocaust as culmination. Why? The mystery of evil and the mystery of grace--the cross as God's grace and man's death; the hatred of grace as judgment; Christian deicide and the world's atheism. The crucifixion of the Jew(s); the revelation of who we are (human sin).

4. Who is Jesus? The point of convergence and divergence--the common confession and the separated confessions. Why? What does it mean? Misconceptions on both sides; and the real division, which is also our real unity. The Jewish objections to Christianity.

5. The shared origin, faith, promise, hope and historical destiny of Jews and Christians: Christians as graft on the Hebrew root (Rom. 11:12 ff); the one and same God; partakers in the same promise (Eph. 2:19; 3:6); the hope in the coming (again) of the Messiah; the "fate" of the Jews is the destiny of Christians in this world.



LEO CHERNE
Chairman

WILLIAM J. CASEY
Co-Chairman

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CARE OF INTERNATIONAL RESCUE COMMITTEE, INC.

386 PARK AVENUE SOUTH • NEW YORK, NEW YORK 10016

TEL. (212) 679-0010 • CABLE: INTERSCUE, NEW YORK

September 8, 1978

To: Members of The Citizens Commission

From: Bob DeVecchi

On August 10, Leo Cherne sent a memo outlining the plans for our meetings in Washington on September 26 and New York on September 27. We now have been able to confirm a number of appointments, and the schedule shapes up as follows:

Tuesday, September 26 - Washington, D.C.

- ✓ 8:30 - 9:15 a.m. Immigration and Naturalization Service
425 Eye Street, N.W.
Meeting with Commissioner Castillo
- ✓ 9:45 - Noon Department of State
Diplomatic entrance - C Street, N.W.
Meeting with State Department, National Security Council, and others.
- 12:30 - 2:30 p.m. Capitol Building
Room 100 - East Front
Luncheon with Congressional leaders, staff and invited guests.
- 3:00 - 4:00 p.m. Rayburn Building
Meeting with Congressman Eilberg and staff.
- 4:30 p.m. White House
Meetings have been requested with Vice President Mondale and Dr. Brzezinski (to be confirmed).

Note: There may be additional meetings on the hill or at the Department of Justice during the afternoon. These have not as yet been confirmed.

Wednesday, September 27 - New York City

- 2:00 - 4:30 p.m. Union League Club
37th Street at Park Avenue
Meetings and consultations with UNHCR, ICEM
and the Voluntary Agencies.
- 5:00 - 7:00 p.m. Reception.

We have reserved rooms in Washington at The Quality Inn, 1315 16th Street, N.W. for the night of Monday, September 25. Please let me know if you would like one of these rooms or if you plan to make your own accommodations.



Bob Bell

SOUTHEAST AREA OFFICE
THE AMERICAN JEWISH COMMITTEE

FO-SE
SUITE 118
1699 TULLIE CIRCLE
ATLANTA, GEORGIA 30329
PHONE: 404-633-6351

MEMORANDUM

cc Shula Bahat

DATE: 9/11/78

TO: Rabbi Marc Tanenbaum

FROM: Bill Gralnick

SUBJECT: Your letter of August 23

Thank you for yours of August 23rd. I am assuming you would like to do that stint at the camp in Jackson, Mississippi for the \$500 honorarium. I have asked them to submit additional dates to us for your consideration. If, on the other hand, you are not interested, please let me know.

R → Please remember that you have on your calendar for the evening of Halloween, October 31 the Interreligious Conference in Memphis. We have two Bishops participating - Dozier of Memphis and Joseph of Newark. We will also be incorporating into the program some of the leading bankers and leaders and corporate leaders in the city. This Conference will not only have a great impact on Memphis, but will probably set us up nicely for future plate dinner candidates in the community. I realize this is tight scheduling with the NEC but again, I remind you it has been on your calendar for quite some time and I am assuming, poses no problem.

|| Jim Rudin has contacted me on the bibliography for a course to be given to Jewish children on Christianity. He should have something to me shortly. Thanks very much.

Best regards.

Marc - please note
the date for Memphis
let me know RE h.A.
Good to talk to you!

[Signature]

THE AMERICAN JEWISH COMMITTEE

date September 12, 1978
to Marc H. Tanenbaum
from Judith Banki
subject Below

You asked me for a "quick reading" on the material sent you by Fayette Unger, which includes the tables of contents of two forthcoming books, one written, and the other co-edited by Joseph P. Schultz.

I have looked over both of these tables of contents. Judaism and the Gentile Faiths: Comparative Studies in Religion appears to be a fascinating work, and judging by the chapter headings, covers the gamut. The chapter headings are, incidentally:

- PART I. JUDAISM AND THE NON-CHRISTIAN FAITHS
 - Chapter 1. The Way: In the Confucian and Rabbinic Traditions
 - 2. The Concept of Illusion in Vedanta and Kabbalah
 - 3. Death and Rebirth in the Buddhist and Jewish Traditions
 - 4. Religion and Politics in Classical Judaism and Islam
- PART II. JUDAISM AND CHRISTIANITY
 - 5. Roads to the Millennium
 - 6. Religious Revival and Inner Awakening
 - 7. Puritans and Mitnagdim
 - 8. The Religious Psychology of Jonathan Edwards and the Hassidic Masters of Habad
- PART III. JUDAISM AND THE SECULAR CHALLENGE
 - 9. Rabbinic Ethics and Situation Ethics
 - 10. The Noahite Commandments: The Religious Basis for World Law

A FINAL WORD

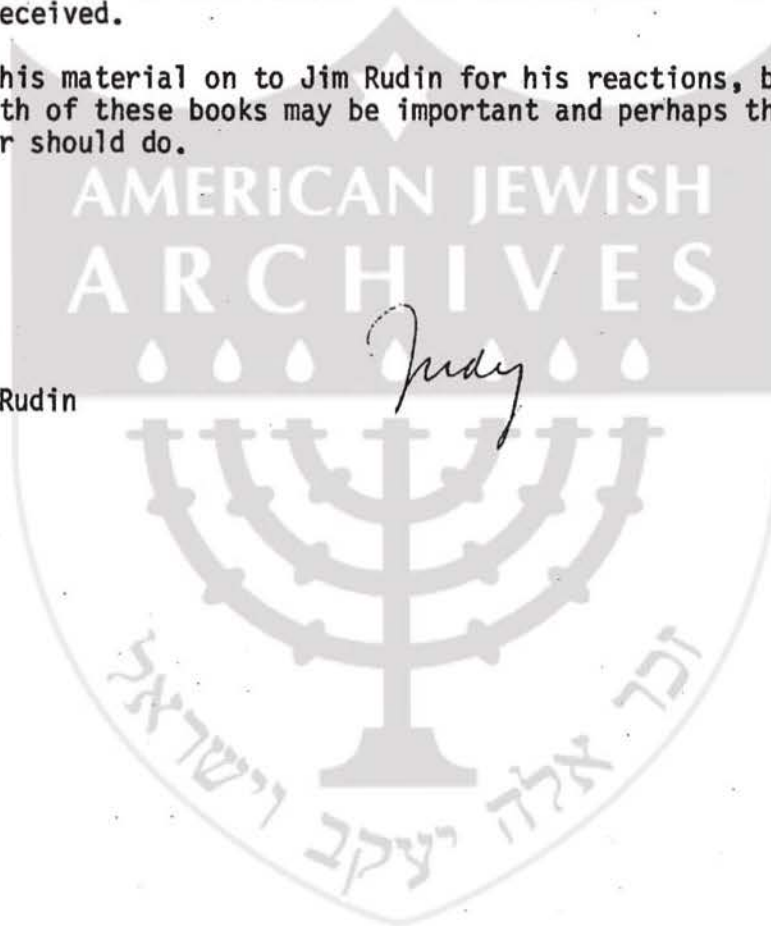
The book sounds as if it could be a blockbuster, but I have no idea how well Dr. Schultz writes and how readable the end result will be.

As for the table of contents for the second book: From Destruction to Rebirth: The Holocaust and the State of Israel, I have no way of judging the quality of this book, since it is a compilation, and except for some self-evident titles, I don't know what articles are included in the volume. Also, the only original writing in this volume -- the introduction -- is not part of the material received.

I am passing this material on to Jim Rudin for his reactions, because I suspect that one or both of these books may be important and perhaps there is something we can or should do.

JB/es

cc: A. James Rudin



קדוש

KIDDUSH FOR THE EVE OF SHABBAT

Ba-ruch a-ta, A-do-nai E-lo-hei-nu,
me-lech
ha-o-lam, bo-rei pe-ri ha-ga-fen.

Ba-ruch a-ta, A-do-nai E-lo-hei-nu,
me-lech
ha-o-lam, a-she-er ki-de-sha-nu
be-mits-vo-tav
ve-ra-tsa va-nu, ve-sha-bat kod-sho
be-a-ha-va
u-ve-ra-tson hin-chi-la-nu, zi-ka-ron
le-ma-a-sei
ve-rei-shit. Ki hu yom te-chi-la

le-mik-ra-el ko-desh, zei-cher li-tsi-at

Mits-ra-yim. Ki va-nu va-char-ta
ve-o-ta-nu
ki-dash-ta mi-kol ha-a-mim, ve-sha-bat
kod-she-cha
be-a-ha-va u-ve-ra-tson hin-chal-ta-nu.
Ba-ruch
a-ta, A-do-nai, me-ka-deish ha-sha-bat.

SHALOM ALEICHEM

Sha-lom a-lei-chem, mal-a-chei
ha-sha-reit,
mal-a-chei El-yon,

mi-me-lech ma-le-chei ha-me-la-chim,
ha-ka-dosh ba-ruch Hu.

Bo-a-chem le-sha-lom, mal-a-chei
ha-sha-lom,
mal-a-chei El-yon,

mi-me-lech ma-le-chei ha-me-la-chim,
ha-ka-dosh ba-ruch Hu.

Ba-re-chu-ni le-sha-lom, mal-a-chei
ha-sha-lom,
mal-a-chei El-yon,

mi-me-lech ma-le-chei ha-me-la-chim,
ha-ka-dosh ba-ruch Hu.

Isel-te-chem le-sha-lom, mal-a-chei
ha-sha-lom,
mal-a-chei El-yon,

mi-me-lech ma-le-chei ha-me-la-chim,
ha-ka-dosh ba-ruch Hu.

ברוך אתה, יי אלהינו, מלך
העולם, בורא פרי הגפן.

ברוך אתה, יי אלהינו, מלך
העולם, אשר קדשנו במצותיו
ורצה בנו, ושבת קדשו באהבה
וברצון הנחילנו, וזכרון למעשה
בראשית. כי הוא יום תחלה
למקראי קדש, וזכר ליציאת
מצרים. כי בנו בחרת ואווננו
קדשת מכל העמים, ושבת קדשך
באהבה וברצון הנחלתנו. ברוך
אתה, יי, מקדש השבת.

שלום עליכם

שלום עליכם, מלאכי השרת,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא.

בואכם לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא.

ברכוני לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא.

צאתכם לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא.

קבלת שבת

A CEREMONY TO WELCOME
THE SHABBAT

שבת בראשית

The Sabbath on which the
first chapters of Genesis
are studied

OCTOBER 27, 1978

NATIONAL EXECUTIVE COUNCIL
AMERICAN JEWISH COMMITTEE

Boston, Massachusetts

הדלקת הנרות

Shabbat Shalom

שבת שלום

Hineh mah tov u-mah na
shevet achim gam yachad.

How good, how pleasant for
people to be at one.

YOM ZEH LE-YISRA·EIL

Yom zeh le-yis-ra-ell o-ra ve-slm-cha,
Sha-bat me-nu-cha.

Le-cha do-di ilk-rat ka-la
pe-nei Sha-bat ne-ka-be-la [2]

LO YISA GOI

Lo yi-sa goi el gol che-rev,
lo yll-me-du od mil-cha-ma.

Nation shall not lift up sword against nation, nor ever again shall they train
for war.

עשה שלום במרומו, הוא יעשה שלום עלינו ועל-כל-
ישראל, ואמרו: אמן.

O-seh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol

Yis-ra-ell, ve-i-me-ru: a-mein.

הנה כה טוב ומה נעים
שבת אחים גם יחד

יום זה לישראל
יום זה לישראל אורה ושמחה,
שבת מעתה.

לכה דודי לקראת כלה,
פני שבת וקבלה.

לא ישא גוי
לא ישא גוי אל גוי חרב,
לא ילמדו עוד מלחמה.

Another week of work is ended;
again Shabbat brings welcome peace.

We pause from our labors
to let Shabbat give another dimension to our lives.

These Sabbath candles are symbols
of the holiness we seek.

Their brightness dispels gloom
and lights a path to faith and hope.

Their glow reminds us of the sacred bonds
that link us to our people
over space and time.

Their radiance summons us
to fulfil our people's mission:

To cast the light of freedom, justice, and peace
upon all the world

ברוך אתה, יי אלהינו, מלך העולם,
אשר קדשנו במצותיו וצונו להדליק נר של שבת.

Blessed is the Lord our God, Ruler of the universe,
who hallows us with His Mitzvot, and commands us
to kindle the lights of Shabbat.

מה יפה היום! שבת שלום

Mah yafeh hayom, shabbat shalom

How lovely is this day of Shabbat,
imbued with peace.

MEDITATION AND PRAYER FOR THE SABBATH



National Executive Council Meeting, American Jewish Committee

Harvard University October 28, 1978

Meditation and Prayer for the Sabbath

Reader (Rabbi Tanenbaum)

The Tzanzer Rabbi was asked by a Hasid: "What does the Rabbi do before praying?" "I pray," was the reply, "that I may be able to pray properly."

Reader and Congregation (Alternately)

Reader: When we come together for worship, we free ourselves from a host of activities, a multitude of concerns with which, at other times, we are preoccupied. We stand aside from all that makes up our business or professional life. We withdraw ourselves from family cares. We escape from daily routine and, in some measure, from daily worries.

Congregation: Normally, we are compelled to pass from one task to another in quick succession; one duty is completed only to be followed immediately by the next; a difficulty surmounted, a problem solved is replaced with such rapidity by further worries and by other cares that we have no choice, in daily life, but to live from one minute to another, to eliminate from our minds everything but that which is immediately ahead of us and which demands immediate attention.

Reader: In worship, however, we are freed from the pressure of life. There are no immediate tasks to be performed: no insistent needs clamouring for immediate satisfaction. For once, we are guaranteed Time and Quietude-the rarest possessions in life to-day. For once, we can escape from the tyranny of the next minute with its worries, tasks and duties. And so for once, we can take a larger view of life and survey years that are past and years that are to come. We can see life as a whole, as something more than a hurried and rushed existence.

Congregation: And when, as now, we do have time to take a larger view of life; when, in calm reflection, we enlarge our vision until we see life in its entirety, considerations come before us which tend to be excluded in the rush of everyday experience. Elements in life, which at other times can receive but little of our attention, now come into the forefront of our thought. We can now allow our spiritual needs to take precedence over those material satisfactions to which, usually, we pay such high regard and to which normally we devote so large a measure of our effort. In worship, the foremost place in our consideration is given to that which develops character in man, all that which lends nobility and dignity to human life, all wherein man can express the greatness of the human spirit. We consider what it means to us and for our lives that we have been endowed by God with reason, with a power to love, with a sense of the beautiful, and with a knowledge of righteousness.

Reader

Borchu es adonai ha-mevorach

Congregation

Boruch adonai hamevoroch L'olom Vo'ed

Reader

Ribon Kol ha-olamim, lo al-tzidkosenu anachnu ma-pilem
ta-hanunenu l'fanecha, ki al rachamecha ha-rabim

Sovereign of all worlds, we lay our supplications before You,
relying not upon our own merit, but on Your abundant mercy.

Congregation

For what are we? What is our life, and what our piety? What
our goodness, and what our strength? What can we say before You, O
Lord our God and God of our fathers?

Reader

Are not the mightiest of men as nothing before You, the men of
renown as though they had not been, the learned as if they had no
knowledge, and the wise as if without understanding?

Congregation

Yet we are Your people, the children of Your covenant, and You
have called us to Your service.

Reader

We therefore thank and praise You, and proclaim Your unity.

Reader and Congregation (Singing together)

Halleluhu Halleluhu, B'zil-tzi-lei Shama
Halleluhu Halleluhu, B'tzil-tzi-lei S'ruah
Kol haneshama t'hallel yah) Repeat
Hallelujah, Hallelujah)

Reader and Congregation

I am a Jew because Judaism demands no abdication of my mind.
I am a Jew because Judaism asks every possible sacrifice of my soul.
I am a Jew because wherever there are tears and suffering the
Jew weeps.
I am a Jew because whenever the cry of despair is heard the Jew hopes.
I am a Jew because the message of Judaism is the oldest and the newest.
I am a Jew because the promise of Judaism is a universal promise.
I am a Jew because for the Jew the world is not finished; men complete
it.

I am a Jew because for the Jew man is not fully created; men are creating him.

I am a Jew because Judaism places man above nations and above Judaism itself.

I am a Jew because above man Judaism places the oneness of God.

The Congregation Stands and Sings Together

Sh'ma yisroel adonai elohenu adonai echod
Hear, O Israel: The Lord is our God, the Lord is One

Boruch Shem K'vod malchuso L'olom Vo'ed
We praise his name, whose glorious kingdom is forever
and ever. (Congregation is seated).

Reader and Congregation

And you shall love the Lord your God with all your heart, with all your soul, and with all your might.

And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently to your children, and you shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them as a sign upon your hand, and they shall be like frontlets between your eyes. And you shall write them on the doorposts of your house, and upon your gates.

Amidah (Standing Devotion)

Reader (in Hebrew)

Congregation

"They say there is a total of 12 million Jews in the world. But he who believes there are only 12 million of us, errs. For with those who pray for Israel are hundreds of millions who did not live to this day.

They march shoulder to shoulder with us, unconquered and immortal; they have handed down to us the traditions of struggle and faith.

We will wait months and years, we will wait all our lives if necessary, but we will not renounce our faith or our hopes.

We believe our prayers have reached God.

We know our appeals will reach you.

For we are asking little: Let us go to the land of our Forefathers."

-- Letter of 18 Georgian S.S.R. Families."

Reader and Congregation (Alternately)

May we see the day when war and bloodshed cease.
What a great and wondrous peace embraces the world.

When one nation shall not threaten another
And we shall not again experience war.

Bless us, O Lord, with peace.

We are greedy for gain, pursuing profit
While soldiers pursue each other far away.

Nations squander their young men's lives on a spree.
Even Abraham was stopped; he did not sacrifice his son.

Help us to seek peace, O Lord, and to pursue it.

Hungry children starve our souls.
Naked children expose us.

Slaughtered children kill our hopes;
We are wretched in their parents' sorrow.

Heal us, O Lord; help us to turn to each other.

Let us make no peace with hunger or oppression,
Let us make no peace with hatred or with fear.

Let love and justice flow like a mighty stream,
Let peace fill the earth as the waters fill the sea.

May the curses of the old year end.
May the blessings of the new year begin.

Amen.
Boruch ato adonai oseh ha'Sholom.

Torah Commentary

The weekly Parshah (Portion) of the Torah is read from Genesis 1:1 - 6:8 (Bereshith); the Haftorah reading is taken from Isaiah 42:5 - 43:10.

Reader and Congregation (Alternately)

Jerusalem.

You only know her when you listen.

She has been an ear when no one else has heard,
an ear open to prophets' denunciations,

to prophets' consolations, lamentations of ages,
the hopes of countless sages and saints,
an ear to prayers flowing from distant places.

And she is more than an ear.
Jerusalem is a witness,
an echo of eternity.

We know Isaiah's voice from hearsay,
Yet stones of Jerusalem heard him when he said
"It shall come to pass in time to come...
Out of Zion shall go forth Torah
And the word of the Lord from Jerusalem..."

"They shall beat their swords into plowshares
And their spears into pruning hooks.
Nation shall not lift up sword against nation,
Neither shall they learn war anymore."

The words have gone out of Jerusalem
and have entered the pages of holy books.
Yet Jerusalem has not given herself away.

She is the city where waiting for God was born,
where anticipation of everlasting peace
came into being.

What is the secret of Jerusalem?

Her past is a prelude.
She is never at the end of the road.

What is the mystery of Jerusalem?

A promise:
Peace and God's presence.

First there was a vision,
God's vision of human being.

Then He created man according to His vision,
According to His image.

But man's resemblance to God is fading rapidly.

God had a vision of restoring the image of man.

So he created a city and called it Jerusalem,
hoping and praying that Jerusalem on earth
may resemble Jerusalem in heaven.

Jerusalem is a recalling, an insisting
and a waiting for the answer to God's vision.

Aleynu
(The Congregation Stands)

Aleynu l'sha-beach La'adon ha'kol
La-seys ge-dulah l'yotzer b'reshis
She-hu som chelkenu Le'yached es sh'mo
V'goralenu L'hamlich malchuso

Reader and Congregation (Alternately)

Trusting in You, O Lord our God, we hope soon to behold the
glory of Your might, when false gods shall cease to take Your place
in the hearts of men, and the world will be perfected under Your
unchallenged rule; when all mankind will call upon Your name and,
forsaking evil, turn to You alone.

Let all who dwell on earth understand that unto You every knee
must bend, and every tongue swear loyalty. Before You, O Lord our
God, let them humble themselves, and to Your glorious name let them
give honour. Let all accept the yoke of Your kingdom, so that You
may rule over them soon and for ever.

For the kingdom is Yours, and to all eternity You will reign in glory, as it is written: "The Lord shall reign for ever and ever."

And it has been said: "The Lord shall be King over all the earth; on that day the Lord shall be One and his name One."

Concluding Hymn

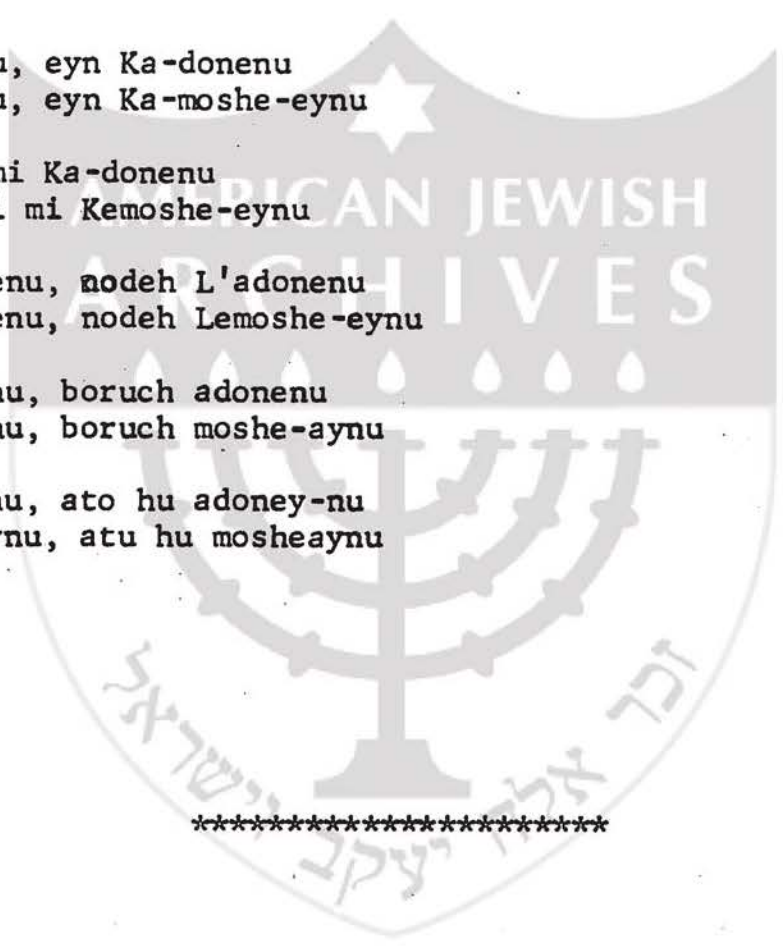
Eyn K'elohenu, eyn Ka-donenu
Eyn Kemalkenu, eyn Ka-moshe-eynu

Mi Kelohenu mi Ka-donenu
Mi Kemalkenu mi Kemoshe-eynu

Nodeh L'elohenu, nodeh L'adonenu
Nodeh Lemalkenu, nodeh Lemoshe-eynu

Boruch elohenu, boruch adonenu
Boruch malkenu, boruch moshe-aynu

Ato hu elohenu, ato hu adoney-nu
Ato hu malkeynu, atu hu mosheaynu



The American Jewish Committee

Date 10/9/78

FROM: RABBI A. JAMES RUDIN

TO: Mant

For approval

For your information

Please handle

Read and return

Returned as requested

Telephone me

Your comments, please

REMARKS: Please note reference to
AZF (Plotzka, etc.)

Jm

GORDON COLLEGE



September 18, 1978

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

Dear Jim:

Thanks for your recent letter. We are now more than a week into our fall term. Summer was too short.

I appreciated the article you sent from the Jewish Post. It seems like that was a reprint from a temple Bulletin late last Spring. It gives me concern, however. It has taken me eight years to try to establish a solid positive link with the Jewish community. It hurts when you see this credibility eroded before you on the basis of some unfortunate statements for which you are not personally responsible. I have not given up, although I admit at times I feel discouraged.

Ron Brown let you know about our surplus of books. If you can use a few hundred during the coming year, please let us know. We will eventually dispose of them, but we would prefer not to tie up the space with so large an inventory. We just sold sixty more to students on our campus enrolled in Modern Jewish Culture. Thanks for the xerox of the recent requests to the AJC for more books. Glad things are starting to move.

Rabbi Chaim Plotzker of the American Zionist Federation has been in touch with me about speaking at a Conference in Boston in November. It looks like Krister Stendaal and Arthur Hertzberg will also be on the program. Apparently they are hoping to publish a book on Christian perspectives on Zionism. Perhaps, I will be able to make a contribution.

Mazol Toy on your recent article in Christianity Today. Some points we all needed to hear!

Have a meaningful holiday season.

Cordially,

Marvin R. Wilson
Chairman, Department of Biblical
Studies

Rabbi A. James Rudin
September 18, 1978

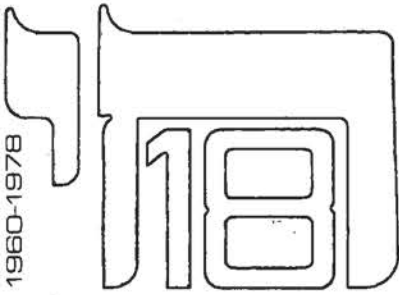
Page 2.

P.S. I sent Dan Van't Kerkhoff a copy of the revised Study Guide last June. Have not heard if they want to publish it. Have they been in touch with you about this? I have heard nothing.

MW:ss

P.S.S. Tillie Ginsburg of the Chautauqua Society wrote me today and said that they are offering our book as a selection to campus libraries.





ק"ק רמת ציון

March 16/17

1960-1978

DR. MICHAEL MENITOFF, RABBI

September 22, 1978

Rabbi Marc Tanenbaum, Director of Interreligious Affairs
or Shula Bahat
American Jewish Committee
165 East 56 Street
New York, New York 10022

Dear Rabbi Tanenbaum:

I had the pleasure of meeting you last year when you spoke before the Board of Rabbis and was deeply impressed with what you said and the forceful manner in which you said it. Frankly, I have never been in the presence of a person more stimulating, insightful, and committed than yourself.

As you can see from the logo of this stationery, our synagogue is currently celebrating its Chai anniversary year. We hope to culminate our program with a major Professor-in-Residence weekend and it's with regard to this weekend that I wish to explore the possibility of your being with us.

From my conversations with Rabbi Jack Schechter at University of Judaism, I understand that you will be in the Pacific Northwest under the University's auspices the week of March 18-24, and our hope is that you might be able to join us the two days immediately before, namely, the 16th and 17th, for Shabbat. Our program would involve your speaking Friday night and Shabbat morning as well as, less formally, at a Seudah Shleesheet Shabbat afternoon. We would be able to pay you \$1,000 plus our share of the travel expenses.

Inasmuch as we realize that your week will be hectic and full, we would promise not to "overwork" you, but I know that you put your heart and soul in your lectures. I make this comment, particularly since Jack's assistant, Tamar Freeman, remarked that you indicated in a preliminary conversation on our behalf reluctance, inasmuch as you recalled how hard you had worked last year at Ramah in a non-stop manner. We would, of course, transport you to the airport that Sunday morning, so as to enable you to make your Sunday night commitment in the Northwest in plenty of time.

We want you very much, and, if you can see your way clear, would appreciate your helping us celebrate this milestone in our congregation's life. In that we hope to be able to announce the program at High Holy Day Services if you are able to be with us, we would greatly appreciate your being in touch with us as soon as possible. Please feel free to call me collect at the Temple.

With every good wish, I remain

Cordially,

Michael Menitoff
Rabbi Michael Menitoff

MM:pw

cc: Rabbi Jack Schechter, Dean of Continuing Education, University of Judaism
Dr. Jerry & Renee Covin, Chai Anniversary Chairpeople
Richard Cooper, President
Sandra Kussin, Chairman of the Board



ארכיון המרכז הלאומי לחקר יהדות ארצות הברית

September 24, 1978

"CAMP DAVID: A BORN-AGAIN EXPERIENCE"

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

Much has been made of religious features that surrounded the Camp David summit meeting, and rightly so. But reflecting on the entire experience, it seems to me that the world has just been exposed to a unique and perhaps unprecedented evangelical model of doing politics. In fact, it may be in order to suggest that we cannot really comprehend what happened at Camp David unless we are prepared to understand it as a foreign-policy version of the born-again experience, both with its virtues and its weaknesses. In physical environment, Camp David suggested the rustic, open setting of a tent camp revival meeting. The sessions began with a call to prayer from the world congregation. Both President Sadat and Prime Minister Begin came to the tent meeting burdened with their worldly maximalist claims, at first refusing to compromise. President Carter, long experienced as a Baptist lay preacher, then spent sixty hours testifying to each of the sinners. Give up the old man, put on the new man. By Thursday night, they were backsliding. The President persisted in testifying and precipitated a crisis by Sunday morning. Shortly thereafter, the conversion to a new point of view happened. They were born again, ratified by two visionary agreements that no one thought possible. President Carter climaxed the conversion experience with his evangelical testimonies about peacemakers in his speech before Congress. The problem about born-again experiences is that while they can effect change, they can also be 24-hour sensations. The real test is whether the agreements can be made to stick beyond the camp meeting, and that calls for patience, prayer, and ongoing hard work and good will.

*Rabbi Tanenbaum, who is National Interreligious Affairs Director of the American Jewish Committee presents a weekly religion commentary over WINS-Westing-Broadcasting System.

SUMMIT CONFERENCE IS COMPARED
TO EVANGELICAL REVIVAL MEETING

By Religious News Service (9-26-78)

NEW YORK (RNS) -- A prominent rabbi has suggested that the Camp David summit conference exposed the world to "a unique and perhaps unprecedented evangelical model of doing politics."

Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, indicated that "we cannot really comprehend what happened at Camp David unless we are prepared to understand it as a foreign-policy version of the born-again experience, both with its virtues and its weaknesses."

In his weekly religion commentary for the Westinghouse Broadcasting System, Rabbi Tanenbaum said, "In physical environment, Camp David suggested the rustic, open setting of a tent camp revival meeting. The sessions began with a call to prayer from the world congregation. Both President Sadat and Prime Minister Begin came to the tent meeting burdened with their worldly maximalist claims, at first refusing to compromise."

Continuing the analogy, Rabbi Tanenbaum commented, "President Carter, long experienced as a Baptist lay preacher, then spent 60 hours testifying to each of the sinners. Give up the old man, put on the new man. By Thursday night, they were backsliding. The President persisted in testifying and precipitated a crisis by Sunday morning. Shortly thereafter, the conversion to a new point of view happened. They were born again, ratified by two visionary agreements that no one thought possible."

According to Rabbi Tanenbaum, "President Carter climaxed the conversion experience with his evangelical testimonies about peacemakers in his speech before Congress."

But the Jewish leader cautioned that "the problem about born-again experiences is that while they can effect change, they can also be 24-hour sensations. The real test is whether the agreements can be made to stick beyond the camp meeting, and that calls for patience, prayer, and ongoing hard work and good will."

SH Sacred Heart School of Theology

7335 SOUTH LOVERS LANE ROAD, HALES CORNERS, WISCONSIN 53130, TELEPHONE 414-425-8300

October 3, 1978

Rabbi Marc H. Tanenbaum
National Interreligious Affairs Director
The American Jewish Committee
Institute of Human Relations
165 East 56 Street
New York, N.Y. 10022

Dear Rabbi Tanenbaum,

Thank you for your letter of September 14, 1978 regarding your appearance at Sacred Heart School of Theology on January 22nd and 23rd of 1979. This date is acceptable to us.

As I mentioned in the letter of August 22, 1978 to Shula Bahat, we will plan on an evening lecture (probably at 8:00 p.m. C.S.T.) for January 22 and an informal seminar for the following morning. I will be in contact with Silvia Weber (area AJC executive) to work out the details of the morning January 23rd seminar as she has indicated to me her desire to work out a schedule so that you might be available to the Milwaukee AJC Chapter later in the day. The extra day in Milwaukee will also serve as "blizzard insurance" for both of us, since the weather in January in Milwaukee is very unpredictable!

In discussion with the Dean and the Rector we have determined that the usual lecture fee of \$500 plus expenses is acceptable to the School. We hope to publish the 1978-1979 "Leo Dehon Lecture Series" devoted to the theme "Ecumenical & Interfaith Dialogue Since Vatican II" in a suitable form. This would include the three principal addresses (of which yours is the first) and a week long seminar (March 4-8, 1979). Would you be agreeable to publication of your talk and/or seminar the following morning? If yes, under what conditions?

Thank you for the biographical material and the "Background Memorandum" on Pope John Paul I of September 12, 1978. I believe that a fresh wind had begun to blow in the Church and was greatly cheered by his empathy with the People Israel (Am Yisrael Chai). It saddens me greatly that he was with us as Chief Pastor of the Church for only 34 days. I would ask your prayers during these High Holy Days that the Holy One send us another compassionate, loving Pastor to pour balm on the centuries old enmity of the Church toward the Synagogue.

When Archbishop Rembert J. Weakland returns from Rome I will convey him your warmest good wishes.

I am looking forward to meeting you--perhaps in Los Angeles at the Christian Jewish Workshop in November. Thank you again for agreeing to come to Sacred Heart School of Theology. We all look forward to meeting you!

Sincerely,


Dr. Richard C. Lux

Assistant Professor of Scripture Studies
Chm., Catholic-Jewish Dialogue Committee
Ecumenical & Interfaith Commission
Archdiocese of Milwaukee

cc: Shula Bahat
Silvia Weber



THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

October 6, 1978

Dr. Charles Malik
Georgetown Holiday Inn
2101 Wisconsin Avenue, N. W.
Washington, D. C. 20007

My Dear Dr. Malik:

It gave much personal pleasure to have the privilege of speaking with you over the telephone.

As you know, my colleague, Mr. Hyman Bookbinder, who represents our organization in relations with the government, has made a number of interventions in order to try to arrange the meeting between yourself and President Carter. As soon as we hear some word, we will be sure to let you know.

I wish to express our deep appreciation for your ready willingness to accept our invitation to address the National Interreligious Affairs Commission Meeting of our organization on Thursday, October 26, at 6:00 PM at the Hyatt-Regency Hotel in Cambridge, Massachusetts. This meeting will bring together our top policy-making leadership who are concerned about improving relationships between the Jewish people, Arab Christians, and Muslims.

If you so wish, we shall be glad to arrange a press conference for you at 11:00 AM that same day at the hotel in order to provide an opportunity for you to appeal to the conscience of the American people and our government, so that they will not stand by idly while the blood of innocent civilians continues to be spilled in your beloved country.

It would be helpful to us if we could obtain a photograph, a biographical sketch, and the excerpts from a statement that you might wish to make at that time so that we could make it available to the press for that 11:00 AM press conference.

In behalf of the American Jewish Committee, and for myself personally, I wish to express our feelings of deepest fraternal solidarity with you at this tragic moment in the lives of your great people. We pray to God that the bloodshed will come to an end, and that peace and tranquility will be restored to Lebanon.

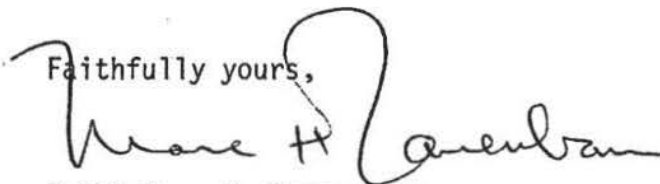
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Dr. Charles Malik
October 6, 1978

- 2 -

With warmest personal good wishes, and my prayers for God's richest blessings over you and your people, I am,

Faithfully yours,



Rabbi Marc H. Tannenbaum
National Interreligious
Affairs Director

MHT/nt

Encls.





OFFICE OF THE BISHOP

OCT 12 1978

DIOCESE OF MEMPHIS

1325 Jefferson Avenue
Memphis, Tennessee 38104
(901) 725-6761

October 9, 1978

*c/c: Applebaum
Tarenbaum*

Mr. William A. Gralnick
Southeast Regional Director
The American Jewish Committee
1699 Tullie Circle N. E. Suite 118
Atlanta, Georgia 30329

Dear Bill:

Thank you from the bottom of my heart for your recognition of our sorrow in the untimely death of Pope John Paul I. It is a sad moment. It is a reminder that all of us are human, as we go about trying to fill the call to ministry.

With every best wish to you, I remain

Sincerely,

Carroll T. Dozier

Carroll T. Dozier, D.D.
Bishop of Memphis

CTD:mh



OFFICE OF THE BISHOP
ADMINISTRATIVE ASSISTANT

*CPC Applebaum
Henderson*

OCT 12 1978

DIOCESE OF MEMPHIS

1325 Jefferson Avenue
Memphis, Tennessee 38104
(901) 725-6761

October 12, 1978

Mr. William A. Gralnick
Southeast Regional Director
The American Jewish Committee
1699 Tullie Circle N.E. Suite 118
Atlanta, Georgia 30329

Dear Bill:

How do you like our invitations? We are getting them out to the responsible parties. They should be in the mail no later than Friday, the 13th!

Bill, a couple of comments regarding the program, we dropped the Keynote address to 9:45, giving Rabbi Danziger 15 minutes to welcome the group and to introduce Bishop Joseph Francis. We did not put a cutoff time to the morning question and answer session. It was my understanding that you will facilitate the program throughout the day and therefore, will call them when appropriate.

Bill, we also did not indicate who would be introducing Fred Smith, there was some confusion in my mind (that seems to be a habitual statement these days). Would you do this, or would you want me to?

Brother Tom said he talked with you and that you were sending your labels for us to get out, so I am enclosing a program for your information. I am also enclosing the handout that will be available on the 30th for those who come.

Will keep in touch.

Sincerely,

Mary Anne

Sister Mary Anne Guthrie
Administrative Assistant

MAG:mh

Encls.

Cpy Program & Handout

FAITH THAT DOES JUSTICE
Religion and Its Impact on Human Relations

October 30, 1978 - Memphis, Tennessee

PROGRAM

- 9:00 a.m. Registration
- 9:30 a.m. Welcoming Remarks
Rabbi Harry Danziger, Rabbi of Temple Israel
- 9:45 a.m. Keynote: RELIGION AS A FORCE IN SOCIETY
Most Reverend Joseph A. Frances, D.D.
Auxiliary Bishop of Newark, New Jersey
- 10:45 a.m. Panel Discussion: THE SOCIAL PHILOSOPHY OF THEOLOGY
- Moderator: Reverend James A. Hatley
Pastor, Second Baptist Church - Memphis, Tennessee
- Catholic: Most Reverend Carroll T. Dozier, D.D.
Bishop of Memphis - Memphis, Tennessee
- Protestant: Dr. Harry Moore
Director, National Council of Christians and Jews
Memphis, Tennessee
- Jewish: Rabbi Marc H. Tanenbaum
National Director of Inter-Religious Affairs of the
American Jewish Committee - New York, New York
- 11:45 a.m. Questions and Answers
- 12:30 p.m. Luncheon
- Luncheon Session
- Luncheon Address: RELIGION, MORALITY AND ECONOMICS
Frederick W. Smith, President of Federal Express Company
- 2:00 p.m. Panel Discussion: THE ROLE OF RELIGION IN A TROUBLED MEMPHIS
- Moderator: Ms. Frances Loring, Attorney at Law
Mr. Terry Britt, Vice President and Branch Manager
Federal Reserve Bank - Memphis, Tennessee
Mr. Sam Cooper, President of Humko - Retired
Mr. Michael Grehl, Editor - Commercial Appeal
- 3:00 p.m. Break Out Groups With Discussion Leaders
- 4:00 p.m. Adjournment
- 8:00 p.m. Session Summary and Closing Address
- Moderator: William A. Gralnick, South East Regional Director of
American Jewish Committee - Atlanta, Georgia
- Principal Speakers: Rabbi Marc H. Tanenbaum
Honorable W. Otis Higgs



THE AMERICAN JEWISH COMMITTEE

SOUTHWEST REGIONAL COUNCIL • 1809 Tower Building • Dallas, Texas 75201 • (214) 747-3531

F. Camp David

DATE: October 13, 1978

cc: Harold Applebaum
Will Katz
Morris Fine
Ira Silverman

Mort Yarmon
David Geller
Marc Tannenbaum
Hy Bookbinder
Bert Gold

TO: George Gruen

FROM: Miles Zitmore

RE: Community Relations Implications of Peace Between Egypt and Israel

As the possibility of a peace treaty between Israel and Egypt looms before us, I'm sure we are all wondering about the long and short term community relations implications. In respect to short term (the next 30 to 60 days) prior to the anticipated signing of a peace treaty, what kinds of positions should we be taking? Is our position to play wait and see? Are there any other roles AJC could fulfill that we haven't considered in the immediate short term? My own thoughts are along the following lines:

I. Post peace treaty activities: This may be crossing bridges ahead of time, but what things should we be considering after the signing of the peace treaty? I tend to think Jerusalem may be an issue where we can play an important interpretive role i.e., the absurdity of dividing a city; the historical role of Jerusalem; that Israel has insured its openness for Christians, Moslems, Jews, etc. What about some Op-Ed's stating that peace is in the best interest of stability for Saudi Arabia and other conservative Arab countries - that radicals and communists don't want peace (I hate to sound like a red baiter, but it may be true.)

II. In the event of a peace between Egypt and Israel, which could pretty well remove the war clouds from day to day Israeli life, it appears that Israel's economy has a good chance to recuperate and take off. Even the trade implications with Egypt alone raise great prospects. Activities like Elmer Winter's Committee for the Economic Growth of Israel (with which we in Dallas are heavily involved) may take on an added importance. Is this something we would want to consider urging other chapters to become involved with?

III. The next several months might be an excellent time to focus in on discrediting the P.L.O. If the treaty is signed, showing the rest of the world that peace between Arabs and Jews is possible, then the P.L.O. image is going to go from low to lower. They are apt to get more desperate in their terrorist activities from a community relations standpoint. An all out attack on them might be timely.

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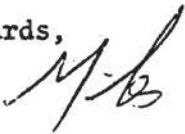
MILTON I. TORIAN, Southwest Regional Director ■ MILES ZITMORF, Assistant Area Director ■ SANFORD KANTER, Houston Area Director

IV. It is possible that one of the unfortunate implications of a peace treaty is it will lull Americans into a false sense of security on purchasing their energy needs from OPEC. Thus our push for energy independence may need to be intensified.

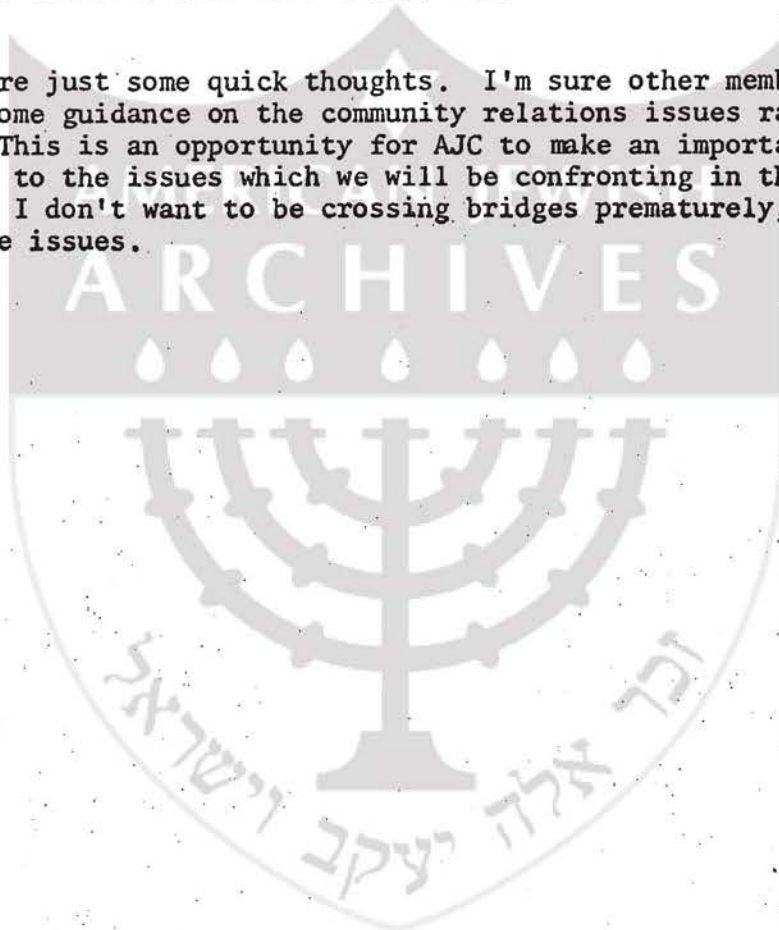
V. The West Bank will continue presenting serious negotiating difficulties, among them the return of refugees. Possibly an important part of our program might include the kind of things W.O.J.A.C. is doing, i.e., if the Palestinians are to be compensated, so are the Jews from Arab lands, etc.

As I said, these are just some quick thoughts. I'm sure other members of the field staff would like some guidance on the community relations issues raised by current peace prospects. This is an opportunity for AJC to make an important, timely, and early contribution to the issues which we will be confronting in the next months. As I said earlier, I don't want to be crossing bridges prematurely, but it never hurts to anticipate issues.

Regards,



MZ:lg



bc Rabbi Tanenbaum
Harold Applebaum

October 13, 1978

Mr. Macy B. Hart
Camp Director
Camp Henry S. Jacobs
Utica, Mississippi 39175

Dear Macy:

I am sorry for the inconvenience caused you by Rabbi Tenenbaum's inability to make the October week end dates. I assure you it is no reflection on the camp or its excellent reputation.

Rabbi Tenenbaum is interested in pursuing an alternate date. If you will provide me with several such dates, I assure you we can work out a visit in 1979.

Happy New Year!

Sincerely,

William A. Gralnick

P.S. Please note our new address for your files.

WAG/rd

cc: Harvey Pierce

OCT 4 1978

September 18, 1978

William A. Gralnick
The American Jewish Committee
1800 Peachtree St.. N.W. Suite 411
Atlanta, Ga. 30309

Dear Bill,

I received your letter of September 11th and was a bit irritated at the contents. I know that the American Jewish Committee is a large and prestigious organization. What disturbs me is that I initiated correspondence with you on March 3, 1978. I received your reply and wrote again to you on April 3rd.

The problem is that we, though not a major national organization, are an important source of Judaic knowledge for a very scattered and dependent Jewish population of the deep South. I have offered for six years, three times a year very well-known speakers to a knowledge hungry group of Jewish adults who can get no other high level Judaic life. Most of my community is made up of small congregations of less than 75 families.

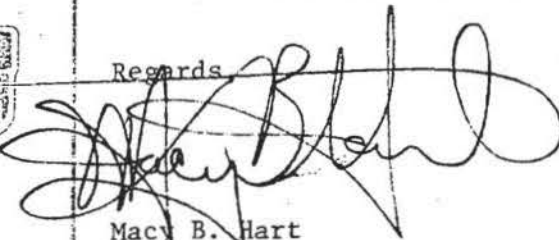
Why am I irritated? I received a letter from your office dated September 11 concerning a request made last March and April for a speaker to do one of our major Seminars for October of this year. Had I waited for a final answer before I sought another speaker, where would I be in giving proper notice to my community? What speaker of the caliber of Rabbi Tanenbaum would possibly be free with only 6 weeks notice?

We had our seminar already and have already announced our entire year's calendar. I think Rabbi Tanenbaum has been done a great injustice and dis-service for the people I wanted him to address are the very ones who are the subject of much of his emphasis.

If you are interested in having Rabbi Tanenbaum speak here - as we definitely are, I would be delighted to set up next year's (1979-80) calendar. I believe Rabbi Tanenbaum should be notified of this request and let him decide whether he is able and will make a date for us.

I remain eager for his presence here and anxious for his reply.

Regards,



Macy B. Hart
Director

MBH:sr

cc: Harvey Pierce
cc: B. J. Tanenbaum, Jr.



Henry S. Jacobs
Camp

Macy B. Hart
Camp Director
Utica, Mississippi 39175
(601) 885-6042

The aim of the Camp Institute for Living Judaism is to enable children, youth and adults of the Reform Jewish Congregations to discover the values of Judaism through creative camp life and to apply them in their relationships in family, Congregation and community.



230



OFFICE OF THE BISHOP

JC Applebaum
Janbaum

DIOCESE OF MEMPHIS

1325 Jefferson Avenue
Memphis, Tennessee 38104
(901) 725-6761

October 13, 1978

Mr. William A. Gralnick
South East Regional Director
of American Jewish Committee
1699 Tullie Circle N.E. Suite 118
Atlanta, Georgia 30329

Dear Bill:

Rabbi Danziger and I are grateful to you for your participation in our Symposium to be held October 30 at Memphis Catholic High School, and at night at Temple Israel. Your sharing of yourself with us will bring to the attention of our community the necessity for us to be aware of a vision of life larger than an economical or even a cultural one.

There is enclosed with this letter the invitation and information concerning the entire program. This is for your information.

Rabbi Danziger and I invite you to a reception at my house on Sunday evening October 29, from seven until nine. This is for the participants of the entire program. My home is located at the intersection of East Galloway and Poplar. The address is 3958 Poplar. Bill, if your wife comes with you to Memphis, I would be happy for her to come too.

In behalf of Rabbi Danziger and myself, I welcome you and I am grateful for all that you have done for the Symposium.

Sincerely,

Carroll T. Dozier

Carroll T. Dozier, D.D.
Bishop of Memphis

CTD:mh

Encls.
Invitation

725-6761

TRANSLATION

Gentlemen:

The movie presented by the NBC Television Network from the 16th of April to the 20th of April as well as the script of this movie: "Holocaust- A Novel of Survival and Triumph- by Gerald Green" has called forth a strong reaction and protests from influential representatives of world Jewry as well as Ukrainians in (their own) diaspora. In effect, this movie gives undignified and trivial treatment to an aspect of our era that had been the genocide of the Jewish community in Europe by Hitlerian Nazism.

The protests brought to the forefront the lack of objectivity in the presentation of the events, and in the actors who represented these events. We recall, on this matter, the articles of Eli Wiesel: "Trivializing the Holocaust..." in the New York Times of April 16, 1978 and Abraham Brumberg's "Letter to the Editor" in the New York Times of April 4, 1978.

On the Ukrainian side
~~From the Ukrainian point of view~~, it is notably the communique "UCCA Delegation Intervenes with NBC on Anti-Ukrainian Bias in Holocaust Film", Philadelphia's "America" of April 27, 1978 and 'An Unwarranted attack: Ukrainians no Nazi Henchmen' by Ruth Resiansky and Alexandra Z. Shwed in the Philadelphia Inquirer of May 14, 1978.

The Ukrainian Library in Paris, inasmuch as it is a center for documentation on the events of our century in Europe and the East, must become a party to the protests of Ukrainian-Americans, notably because of the biased characterization and libelous allusion toward Simon Petlura, whose name appears in the library, formulated in Lucy S. Dawidowicz's book "The War Against the Jews 1933-1945" and which is recommended by your organization as reading to the viewers of the Holocaust film.

We recall, on this subject, that Schwartzbard's trial, which took place in Paris in 1927 had sufficiently demonstrated that Simon Petlura and the members of his government were not either personally or officially anti Semites. The Jewish world community ought to take into consideration this historical fact, as pogroms and other anti-Semitic manifestations had always been condemned by Simon Petlura and by his government and by other responsible Ukrainians.

It is necessary that your organization, which represents Jewry in the United States and throughout the world, cease to cultivate feelings of systematic Ukranophobia which revive the principle of collective responsibility, and have, in effect, a racist character. The movie "Holocaust" manifests this Ukranophobia in ascribing to the Ukrainian people and to Ukrainian organizations crimes committed during world war II, which has been shown to be contrary to historical truth.

as the documents have clearly dispelled such responsibility
*(c.f. "Trials of War Criminals before the Nurenberg Military
Tribunals under Control Council Law # 10").

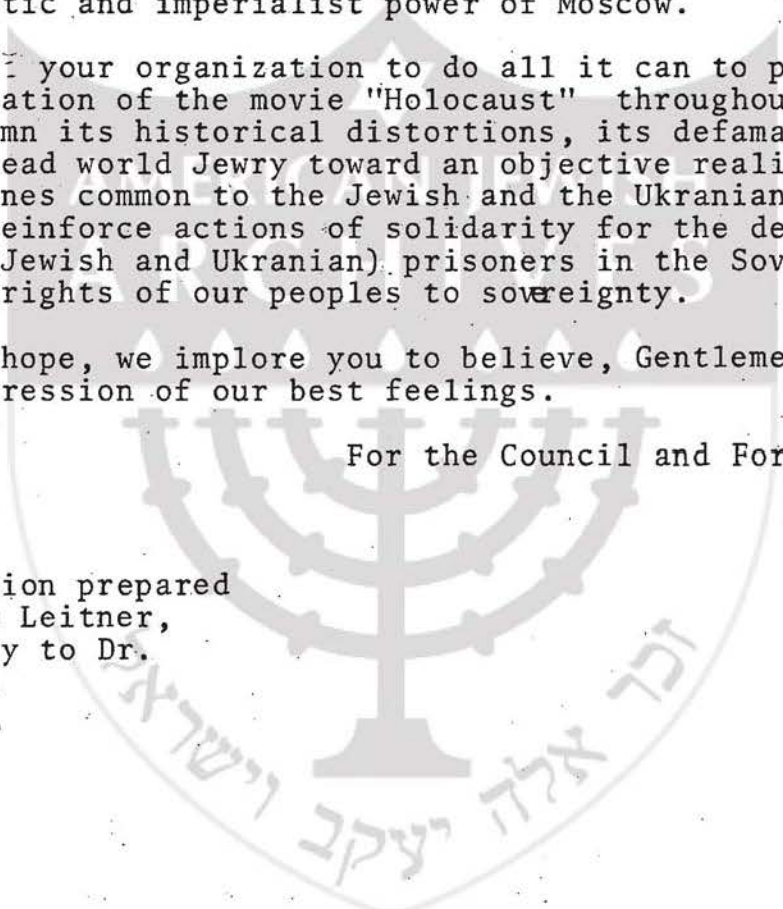
The Jews and the Ukranians have, throughout history, suffered the same persecutions and the same humiliations dealt them by their neighbors and oppressors -- the tsars of Moscow, whether "red" (communist functionaries) or "white" (the actual Romanovs and their predecessors), and Polish magnages. What is more, today, our people undergo the same persecutions in the Soviet Union. The "prisoners of Zion" and the Ukranian political prisoners in the GULAGS show us the only route of solidarity in the fight against the common enemy: the antisemitic and imperialist power of Moscow.

We ask your organization to do all it can to prevent the dissemination of the movie "Holocaust" throughout the world, to condemn its historical distortions, its defamatory prompting and to lead world Jewry toward an objective realization of the misfortunes common to the Jewish and the Ukranian peoples, and to reinforce actions of solidarity for the defense of our (Jewish and Ukranian) prisoners in the Soviet Union and the rights of our peoples to sovereignty.

In this hope, we implore you to believe, Gentlemen, in this expression of our best feelings.

For the Council and For the Library.

Translation prepared
by Ellen Leitner,
Secretary to Dr.
G. Gruen



Bibliothèque Ukrainienne Symon Petlura à Paris
Українська Бібліотека імені С. Петлюри в Парижі

6 rue de Palestine - 75019 Paris

Для переказу грошей
Поштовеkonto : С.С.Р. 8369 06. Paris.
6, rue de Palestine. 75019 - PARIS

Téléphone: 202 29-56

Банковеkonto :
Crédit Lyonnais. 134, rue de Belleville. 75020 Paris
№ 59359 H Bibliothèque Ukrainienne S. Petlura

Paris, le 17 octobre 1978

AMERICAN JEWISH COMMITTEE
NEW YORK

Messieurs,

Le film présenté par le programme télévisé NBC du 16 au 20 avril 1978 ainsi que le scénario de ce film : "Holocaust - a Novel of Survival and Triumph - by Gerald Green" ont suscité une vive émotion et des protestations aussi bien de la part des représentants qualifiés de la communauté juive mondiale que de la diaspora ukrainienne. En effet, ce film traite d'une manière indigne et triviale un aspect tragique de notre époque qu'a été le génocide de la communauté juive en Europe par le nazisme hitlérien.

Les protestations mettaient en évidence le manque d'objectivité dans la présentation des événements et des acteurs de ces événements. Nous rappelons à ce sujet les articles d'Elie Wiesel : "Trivializing the Holocaust..." in the New York Times du 16 avril 1978 et "Letter to the Editor" d'Abraham Brumberg in the New York Times du 4 avril 1978.

Du côté ukrainien c'est notamment le communiqué "UCCA Delegation Intervenes with NBC on Anti-Ukrainian Bias in Holocaust Film", "America" de Philadelphie du 27 avril 1978 et "An unwarranted attack : Ukrainians no Nazi henchmen" de Ruth Resniansky et Alexandra Z. Shwed in Philadelphia Inquirer du 14 mai 1978.

La Bibliothèque ukrainienne de Paris, en tant que centre de documentation sur les événements de notre siècle en Europe de l'Est, tient à s'associer aux protestations des Ukrainiens d'Amérique notamment en raison du caractère tendencieux et de l'allusion injurieuse envers la personne de Simon Petlura, dont la bibliothèque porte le nom, formulée dans le livre de Lucy S. Dawidowicz : the war against the Jews 1933-1945" et qui est recommandé aux spectateurs du film par votre organisation.

Nous rappelons à ce sujet que le procès qui eut lieu à Paris contre Schwartzbard en 1927 a suffisamment démontré que Simon Petlura et les membres de son gouvernement n'ont été soit à titre personnel soit dans l'exercice de leur fonction des antisémites. La communauté juive mondiale devrait prendre en considération cette vérité historique, car les pogroms et les manifestation d'antisémitisme ont toujours été condamnés par Simon Petlura et par son gouvernement et le sont toujours par les responsables ukrainiens.

Il est nécessaire que votre organisation représentative de la communauté juive en Amérique et dans le monde, cesse de cultiver des sentiments d'ukrainophobie systématique qui relèvent du principe de responsabilité collective et ont, en fait, un caractère raciste. Le film "Holocaust" manifeste cet ukrainophobie en imputant au peuple ukrainien, aux organisations ukrainiennes, des crimes pendant la deuxième Guerre Mondiale, ce qui est contraire à la vérité historique car les documents ont nettement écarté une telle responsabilité (cf. "Trials of War Criminals before the Nurenberg Military Tribunals under Control Council Law n°10").

Les Juifs et les Ukrainiens ont subi historiquement les mêmes persécutions et les mêmes humiliations de la part de leurs voisins et oppresseurs - les tsars de Moscou blancs et rouges, des magnats polonais. De plus, aujourd'hui nos peuples subissent les mêmes persécutions en Union soviétique. Les "prisonniers de Sion" et les prisonniers politiques ukrainiens dans les GOULAG nous montrent la seule voie de la solidarité nécessaire dans la lutte contre l'ennemi commun: le pouvoir antisémite et impérialiste de Moscou.

Nous invitons votre organisation à faire tout son possible pour empêcher la diffusion du film "Holocaust" dans le monde, de condamner ses déformations historiques, son inspiration diffamatoire et à amener la communauté juive dans le monde à reconnaître objectivement les malheurs communs des peuples juif et ukrainien, à renforcer les actions solidaires pour la défense de nos prisonniers en Union soviétique et des droits de nos peuples à la souveraineté.

Dans cet espoir, nous vous prions de croire, Messieurs, à l'expression de nos sentiments les meilleurs.

Pour le Conseil de la Bibliothèque:

P. SZUMOWSKI
Président

P. Szumowski

P. JOSYPYSZYN
Directeur

P. Josypyszyn



American Lebanese League

Suite 405
1129 20th Street, N.W.
Washington, D. C. 20036

October 19, 1978

Rabbi Marc H. Tanenbaum
National Interreligious Affairs Director
The American Jewish Committee
Institute of Human Relations
165 East 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum:

I wish to thank you for the invitation you have extended to me to speak at the American Jewish Committee Meeting to be held in Cambridge, October 26-29, 1978. I am sorry for the delay in replying to your kind letter of October 6, but I was hoping that Dr. Malik would be back very soon from his trip to South America and we could both give you a positive answer.

I will be arriving on Wednesday the 25th of October and I understand from your secretary that a reservation was made for me at the Hyatt Regency Hotel in Cambridge for the nights of October 25th and 26th. I am most appreciative of your kindness and I am sure that the American Lebanese League and our people in this country are grateful to you and to the American Jewish Committee for affording us this opportunity to explain the tragedy of the Lebanese people.

Please find enclosed my biographical sketch and photo. Looking forward to seeing you very soon, I am,

Faithfully yours,

Msgr. Elias El-Hayek,
Executive Director,
American Lebanese Information Center

EEH/gth

Enclosures

Sanford
for Boston
NEC

THE AMERICAN JEWISH COMMITTEE

date October 24, 1978
to Marc H. Tanenbaum
from Inge Lederer Gibel
subject

Sanford Kantor, our new director in Houston, called me today to say that his chapter chairman, Noel Graubart, wants to meet with Dr. Malik in Boston. He will be bringing with him from the Lebanese community in Houston, with which the chapter had developed a very good program, a publication about the father of one of the local Lebanese who was close to Malik many years ago.

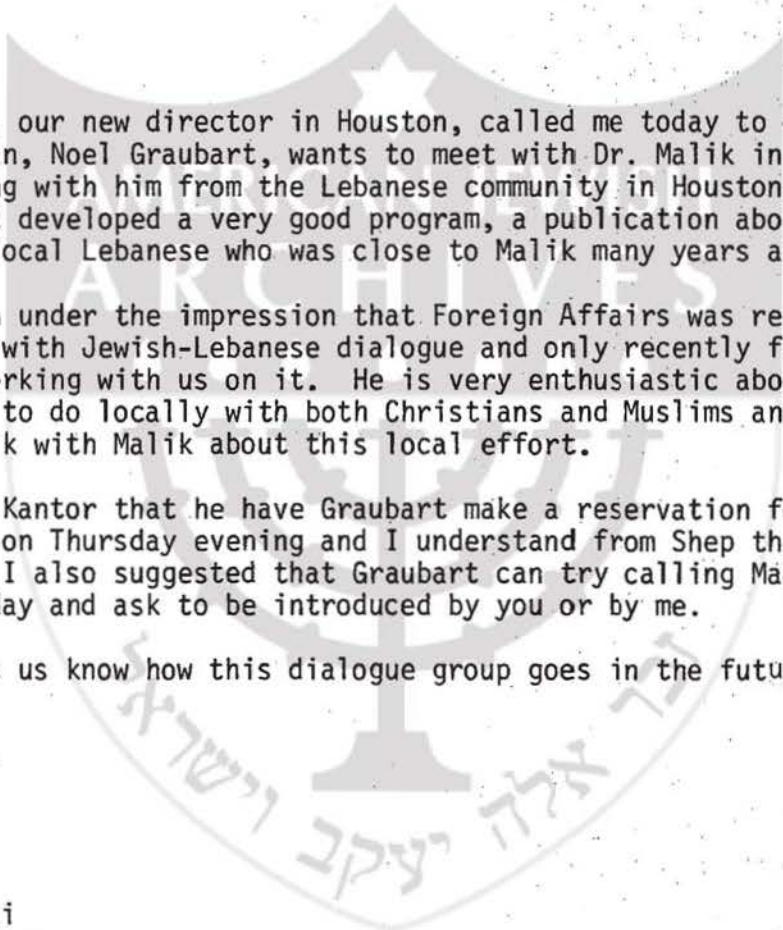
Kantor had been under the impression that Foreign Affairs was responsible for anything to do with Jewish-Lebanese dialogue and only recently found out that he should be working with us on it. He is very enthusiastic about what they have been able to do locally with both Christians and Muslims and Graubart is eager to talk with Malik about this local effort.

I suggested to Kantor that he have Graubart make a reservation for our commission dinner on Thursday evening and I understand from Shep that this has come through. I also suggested that Graubart can try calling Malik at the hotel on Thursday and ask to be introduced by you or by me.

Kantor will let us know how this dialogue group goes in the future.

ILG/es

cc: Judith Bakki
A. James Rudin



THE AMERICAN JEWISH COMMITTEE
NATIONAL EXECUTIVE COUNCIL MEETING

INTERRELIGIOUS AFFAIRS COMMISSION DINNER

October 26, 1978

Under the Chairmanship of Miles Jaffe, the Interreligious Affairs Commission of AJC, at its dinner meeting on Thursday, October 26, 1978, was witness to another historic breakthrough in ecumenical relations, (beginning with what was probably the first American Jewish dinner ever to have grace said in Arabic). One of its two speakers, Monsignor Elias el-Hayek, Executive Director of the American Lebanese League, delivered the brief prayer. Dr. Charles Malik, former President of the General Assembly of the United Nations and former Foreign Minister of Lebanon, spoke as a Lebanese Christian, concerned with the destruction of his people and his nation, in the face of almost universal indifference and silence. He remarked that it was ironic that the first Middle East leader to speak out about this destruction was the Prime Minister of Israel, Menachem Begin, followed only recently by President Anwar Sadat of Egypt. Dr. Malik said that Lebanon, since 1840, has been the constant object of attack, and that the present tragedy is the result of direct outside intervention. He asked whether it was not strange that Christians in America and in Europe were silent about this destruction, and suggested that two responsible factors were the economic interest of the West in Arab oil, and a feeling that Christians in the Middle East are expendable.

Dr. Malik went on to say that certain forces have poured millions of dollars into America and Western Europe to support publicity molding public opinion of the forces trying to destroy his nation. He did not name these forces because, he said, everyone knew who they were. Dr. Malik stated that no society in the Middle East, with the exception of Israel, was free or democratic, that it was the only nation other than Israel to have a prosperous middle class, that before the present cycle of destruction Beirut had been the leading center of intellectual development and commerce in the Middle East, and that it was Christian Lebanese who translated the Bible into Arabic. He asked the question, does the United States, at the zenith of its power and influence in the Middle East, take the responsibility, "at one of the most mysterious and significant moments in the history of the world" to let slip away the opportunity for making peace between all the children of Abraham, and not only between Moslems and Jews. Only when Jews, Christians, and Moslems are secure, and the whole region is Abrahamic, can there be peace in the world.

Dr. Malik concluded by saying that the land area from Turkey to Egypt is the most important land bridge in the history of the world; that it contains five peoples (Israelis, Palestinians, Lebanese, Jordanians, and Syrians), and that a just solution for all of them on this one valuable piece of real estate must be found through American, British and French leadership. He particularly called on President Carter to lead the way in this, as he did recently at Camp David.

Monsignor Hayek, in his brief but impassioned remarks, charged Syria and its President Assad, in the guise of an Arab peace-keeping force, of seeking to destroy the nation of Lebanon, and absorb it into a Greater Syria. In one recent week, Monsignor Hayek stated, 800 people were killed in Lebanon; 200 wounded; and 350,000 became refugees. In the face of this savage behavior, he said, the American media was hesitant, perplexed and disinterested. The Syrian Army, he added, entered Lebanon with American consent, fought against the rebuilding of an independent Lebanese army, violated all Lebanese laws, as well as the United Nations Declaration of Human Rights, and has beaten, imprisoned and assassinated hundreds of Lebanese civilians.

After remarks by Mr. Jaffe, expressing what was obviously the overwhelming sentiment of the packed room, which received Dr. Malik with a standing ovation, Rabbi Marc H. Tanenbaum, Director of AJC's Interreligious Affairs, summed up his sense of the evening by stating that American Jews would not sit by while the innocent men, women and children of Lebanon were being annihilated. He compared the indifference of the world to Lebanon's plight to the past slaughter of Armenians, the Holocaust, and the present fate of the Cambodians and Vietnamese boat people. He also announced that the Interreligious Affairs Department would be sponsoring in the Spring of 1979, the first national conference bringing together leaders of American and Arab Christian, Jewish and Moslem communities and institutions in the United States and that it was his hope that this would be only the beginning of a process which would help to impress on American Moslems the importance for a climate conducive to religious pluralism and freedom in the entire Middle East.

AJC chapters will be asked to help organize similar dialogues with Arab Christians and Moslems in their local communities, based on background materials provided by the IAC.

#

10/27/78

Reported by Inge Lederer Gibel

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 * *The American Jewish Committee* *
 * NATIONAL EXECUTIVE COUNCIL MEETING *
 * OCTOBER 26 - 29, 1978 *
 * HYATT REGENCY CAMBRIDGE *
 * CAMBRIDGE, MASSACHUSETTS *
 *

WEEKEND RECAP
 AMERICAN JEWISH
 ARCHIVES

THURSDAY
 OCTOBER
 26

5:30 P.M.: Welcome and get-together for cocktails followed by DINNER MEETINGS OF OUR NATIONAL PROGRAM COMMISSIONS. Note their agendas enclosed--and don't forget to sign up for one of them!

FRIDAY
 OCTOBER
 27

THE NATIONAL EXECUTIVE COUNCIL MEETING WILL OFFICIALLY OPEN at a plenary breakfast beginning at 8:00 A.M., with BERTRAM H. GOLD moderating a round-table discussion with our National Commission and Committee Chairpersons on our program priorities--and problems--in the coming months.

At 10:00 A.M.: an interim report and discussion of AJC's study on intermarriage and its implications for the Jewish community.

At LUNCHEON: a panel of academicians (from Wellesley, Brandeis, Harvard and M.I.T.)--all alumni of our annual seminars in Israel--will discuss attitudes toward Israel and the Arab lands on their respective campuses.

The AFTERNOON SESSION will explore some of the problems raised by the Supreme Court decision on the Bakke case and where we go from here.

At sundown the Sabbath candles will be lit and dinner and evening will be spent at the homes of our Boston hosts and hostesses.

(over)

SATURDAY
OCTOBER
28

At 10:00 A.M. there will be a special program at Harvard University (transportation will be provided to and from) featuring, among others, DR. KRISTER STENDAHL, Dean of the Harvard Divinity School, who will talk about Harvard's Jewish Studies Program and its implications for relationships between Christians and Jews on and off the campus. Harvard's admissions policies and problems in the wake of the Bakke decision will also be probed with knowledgeable faculty members.

The LUNCHEON and AFTERNOON SESSION will provide unprecedented opportunity for national and chapter leaders to assess together how AJC is functioning in the communities.

At our COMMUNITY-WIDE DINNER, at 7:30 P.M., JUDGE MATTHEW BROWN of Boston will be honored with AJC's Distinguished Leadership Award. Former Secretary of State HENRY A. KISSINGER will accept the American Liberties Medallion, and JOSEPH A. CALIFANO, Jr., Secretary of Health, Education and Welfare, will be the principal speaker.

SUNDAY
OCTOBER
29

Our National Membership Cabinet will meet at breakfast at 8:00 A.M.

The MORNING PLENARY will focus on issues confronting Israel, the American Jewish community and the Administration in the wake of the Camp David Summit.

The CLOSING LUNCHEON will be addressed by AMBASSADOR YEHUDA BLUM, Israel's new Ambassador to the United Nations.

ADJOURNMENT BY 3:00 P.M.

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THE AMERICAN JEWISH COMMITTEE
NATIONAL EXECUTIVE COUNCIL MEETING
October 26-29, 1978
Hyatt Regency Cambridge
Cambridge, Massachusetts

* * * * *

HIGHLIGHTS OF THE NATIONAL COMMISSION DINNER MEETINGS

6:00 P.M. - Thursday - October 27

FOREIGN AFFAIRS COMMISSION - JEROME J. SHESTACK, Chairperson, Presiding

The Foreign Affairs Commission will conduct a symposium on U.S.-Soviet Relations and the implications of recent developments in these relations for Soviet Jewry. A top Administration spokesman has been invited to lead off the discussion, which will include a presentation of AJC's future policy and program in this area. There will also be a review of Middle East developments and consideration of an AJC policy statement for submission to the plenary session later in the weekend.

INTERRELIGIOUS AFFAIRS COMMISSION - MILES JAFFE, Chairperson, Presiding

Implications of the Camp David Summit for relationships between Jews, Christians and Muslims in the United States and other parts of the world will be a central concern of this Commission meeting. As developments in the Middle East unfold in the wake of Camp David, basic shifts in the positions of Roman Catholics, Protestants, Evangelicals and Black churches must be anticipated and AJC's interreligious programming may need to be modified accordingly. Consideration will be given to the implications of these developments, including a proposal for organizing a national conference on Jewish-Christian-Muslim relations. Possible local programming will also be explored with an examination of the resources required to meet new needs.

JEWISH COMMUNAL AFFAIRS COMMISSION - E. ROBERT GOODKIND, Chairperson, Presiding

Professor Chaim Waxman, head of the Department of Sociology at Rutgers University, will report on the findings and recommendations of AJC's Policy Task Force on the Jewish Family, which he has chaired. Howard Gilbert of Chicago, Chairperson of AJC's National Committee on the Jewish Family, will present his Committee's recommendations for strengthening the Jewish family as the basic institution for transmitting Jewish values. Participants will be invited to discuss the reports and submit their views and recommendations.

(over)

DOMESTIC AFFAIRS COMMISSION - SHOLOM D. COMAY, Chairperson, Presiding

The so-called taxpayer's revolt is now high on the list of issues being hotly debated throughout the nation. Intergroup tensions are already rising as some vested interest groups vie with one another for diminishing governmental funding of domestic social programs. Simultaneously, traditional opponents of these programs see the current interest in tax reduction as a convenient lever for eliminating them altogether.

The DAC will focus on this conflict and how AJC can best use its resources to help elevate the level of the debate, insure the continuation of needed programs to aid the disadvantaged and protect Jewish interests.



Ukrainian Democratic Alliance
23 Borage Place
Forest Hills, New York 10017

October 28, 1978

American Jewish Committee
165 East 56 Street
New York, N. Y.

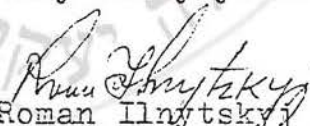
Gentlemen:

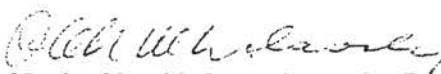
We take the liberty to send you a position paper of the Ukrainian Democratic Alliance, signed by its officers and other leaders of the Ukrainian community. It reflects the views of the Ukrainian community regarding the television program, "Holocaust", and relations between Ukrainians and Jews in general.

The Ukrainian Democratic Alliance is interested in developing closer relations between these two peoples, who share a common heritage of persecution; and for this reason hopes to clarify events occurring in Ukraine during World War Two.

We hope that you will have the opportunity to bring our statement to the attention of the Jewish community.

Very truly yours,


Roman Ilnytskyj
Vice-President, U.D.A.


Oleh M. Wolansky, M.D.
Member, U.D.A. Council

Rabbi Marc Tanenbaum



This came
my way some
with hours after
the Compliments of
we spoke.

Michael P.

NOV. 14/1978

הקונסוליה הכללית של
ישראל בניו-יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N. Y. 10017

OXFORD 7-5500

Via San Crescenziano 11
00199 Rome
Phone: 8310761

FOR IMMEDIATE RELEASE
(3 November 1978)

Dr. Joseph L. Lichten, representative of the Anti-Defamation League of B'nai Brith in Rome, made the following statement on Pope John Paul II's relationship with Jews:

"In the rush to bring to the public attention detailed information on Pope John Paul II, we have witnessed a vast array of articles, most of them helpful in our understanding of him. However, in one major area, his relations with Jews, details have been sketchy. We believe the following information will more accurately complete a profile of the Pope in this important area.

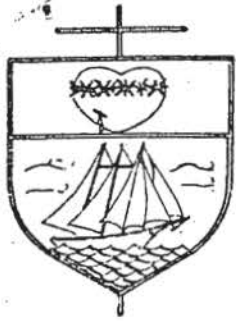
"The facts are that during the German occupation of Poland in World War II, the then Karol Wojtyla was active in an underground collaborating with the Christian Democratic organization (UNIA) which had a record of helping Jews. It is because of this circumstance that he was placed on a blacklist of the Nazis. Further, during the Nazi occupation, Karol Wojtyla played a role in assisting Jews to find shelter and false Aryan identification papers. Toward the end of the war, he was hidden in the cellar of the palace of Cardinal Sapieha to avoid arrest by the Nazis and remained there until they left Krakow. After the war, when only about 500 Jews remained in Krakow out of a once flourishing Jewish community, Cardinal Wojtyla helped organize the permanent care of the Krakow Jewish cemetery. In 1968, as Archbishop of Krakow, he opposed the expulsion of the remnants of Polish Jewry from the country of their birth.

"People must understand that the internal structure of the Catholic Church in Communist Poland was, and is, different from the position of the Church in Western Democratic countries. In view of the delicate Church-State

relations, every matter which is not strictly liturgical has to be decided by the Polish Primate's office. Under Communist restrictions and ever possible repression, Polish priests and prelates must carefully watch and judge fully what they say and do. Nevertheless, the Krakow Weekly, Tygodnik Powszechny, which plays a double role as a diocesan and national newspaper and is edited by Catholic laymen, has had articles relating to Jews. There are, in my judgment, very few Catholic newspapers outside the free world which would devote more space to the holocaust, Jewish martyrdom, Catholic-Jewish relations and Vatican activities. Our information is that the then-Cardinal Wojtyla played the guiding role in the operations of this very important Polish Catholic publication.

"It is of interest that Cardinal Wojtyla knew Jews as a child, as a young man and as an adult. He studied with them from the time he was six years old, and his closest friend and former schoolmate, Jerzy Kluger, is a Jew. As a youth, the Pope visited almost daily the home of his friend and other members of the Kluger family. His friend's father was chairman of the Jewish community in Wadowice. (The Pope did not settle in Krakow until after he was 18 years old.) This friendship continued after the war and reached its peak recently when the two men had the occasion to renew their association. The Pope met with his friend and the latter's family, and indicated that he was very pleased that he was photographed with them. 'My picture number 1,' the Pope said.

"During Vatican II the Pope repeatedly supported the Church's declaration on religious freedom. In one of his major religious writings he spoke positively and constructively about the declaration on the relations of the Church with non-Christian religions, including Judaism (Nostra Aetate). As such, we have every reason to expect that he will continue Catholic-Jewish relations in the spirit of this document. It is our belief that Pope John Paul II, as one of the most distinguished sons of Poland, a country which for centuries has had to struggle for its security and independence, understands these same aims of the Jewish people and of the State of Israel."



Church of the Sacred Heart of Jesus

229 WILLETT AVENUE
PORT CHESTER, NEW YORK 10573

Rev. Henry G. d'Anjou, D.D., Ph.D.
Pastor

(914) WE 9-1497

November 8, 78

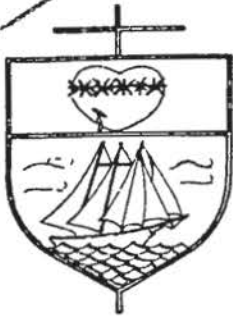
Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs AJC
165 East 56 St.,
New York, NY

Dear Rabbi Tanenbaum,

Thank you for your kind letter of Nov. 3. I am enclosing
some remarks which may be of some use. If you will need
more I shall be glad to send.

Cordially,

Henry G. d'Anjou



Church of the Sacred Heart of Jesus

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à propos

the article BEHIND THE HEADLINES ANOTHER SIDE OF POPE JOHN PAUL II,
by Edwin Eytan, JTA Daily News Bulletin, October 26, 1978, page 4.

1 - "for the first time in contemporary history the Vatican has at its head a man who seems never to have taken an interest in the Jewish question..."

The author does not know the modern history of the Catholic Church: no pope in modern times, except John XXIII of blessed memory, have taken any interest in the Jewish question; that's the silence of Pius XII also.

2 - "... and never to have made a statement on the Jews, Jerusalem or the Middle East..."

At the time of the II Vatican Council /1962 - 65/ Dr. Joseph Lichten of Anti-Defamation League and myself we asked Cardinal Wyszyński that a letter of Polish Bishops dealing with Jewish problems in Poland be published. I petitioned also the late Archbishop Joseph Gawlina in Rome. Dr. Lichten spoke with Bishop Wojtyła and found him in favour of such an act. But Cardinal Wyszyński overruled. At that time Wojtyła was Auxilliary-Bishop of Cracow /since 1958/ and in 1964 was appointed Archbishop of Cracow /made Cardinal in 1967/. As a Bishop he was supposed to take part in the sessions of the Council but the restrictions of the Polish Communist Government limited his trips to Rome. As an Auxilliary Bishop he had no voice in deliberations of Bishops Conference. As an Archbishop he became a member of the Central Commission /Komisja Główna/ of the Conference of Polish Bishops but as a new comer he had a minor voice.

"The Jewish question" in post World War II Poland looks totally different.

Jewish population of Poland has been murdered en masse by the Germans and Polish anti-Semites. The Jews who took refuge in Soviet Union first were incarcerated in the concentration camps of Siberia, and then drafted either to the Army of General Anders or the Army of General Berling. Anders' Army left for Persia, Palestine and Africa. Berling's Army went together with the Red Army through Poland to Berlin. As a result, after the War many Jews took high positions in the post-war administration of Poland, first populist, then Communist.

Post War Jews in Poland were divided into religious Jews, Socialists and Communist. Very soon religious Jews started to migrate to Israel. They were joined by many Socialists disillusioned with Communist reality in Poland and Soviet Union. What was left in 1960s was a small group of religious Jews, mostly people of age, and a larger group of Jewish Communist of their sympathizers. And this second group of Communist is understood when they talk in Poland about "the Jews". Religious Jews are called "Izraelici"/Israelis/.

Jewish Communist became prominent in secret police UB, in censorship, education and economy /Hilary Minc/.

Religious Jews and their Congregation as well as the Catholic Church and all other religious groups in Poland are under the strict Government supervision through Urząd do Spraw Wyznań /Office for the Affairs of the Denominations/ and the UB /Urząd Bezpieczeństwa - Office of Security/. Interdenominational contacts are discouraged and controlled. Touching the matters of foreign policy in a way different from the Communist Party life in 1960s was unthinkable. Bishops can act up to this day only within the limits of their own respective dioceses. Their trips to other dioceses are spied even by the Catholic Priests. Under these circumstances "visiting Warsaw ghetto, contacts with foreign Jewish delegation" etc. sounds nonsensical. Bishop Czesław Kaczmarek of Kielce had to undergo a show trial and was sentenced to number of years just because American Ambassador visited him.

3 - "Interpress - Polish news agency" is the agency of the Polish Communist Government.

4 - During the II World War Germans created from the central part of Poland an administrative entity called "General Gouvernement" as an area for Polish population within which the ghettos were placed. Polish and Jewish population from Western parts of Poland was expelled: Jews to the ghettos, Poles to GG. All schools, except grammar school with 3 grades, were closed. For Jews there was no schooling at all. Poles had to learn only how to sign their names and count from 1 to 1000. All the youth had to be registered for work in German industry either in Germany or in Todtorganisation. Registration has been done by German Arbeitsamt. Everybody had to carry its Arbeitskarte. The seminaries were closed too. But the school system existed in the underground. Even the Universities! Classes were held in the houses of parents or Professors. The underground government bribed the German officials of GG and they closed their eyes, ex.g. governor List of Warschau District. Many seminaries operated under the umbrella of religious orders, ex.g. Pallotines, Jesuits. I myself worked as a salesman of kohl being at the same time a student of Warsaw University.

Actors were in ~~an~~ a situation even more complicated. Propagandaabteilung of GG ordered many actors to work for German war propaganda. Those who refused were arrested. Others took all other kinds of jobs. The most popular was ~~as~~ waiter and waitress. Many coffeehouses were open where the actors worked as waiters and even performed on the stage /forms of cabaret/. "Rapsodyczny" theater where Wojtyła was an actor was closed. ~~It~~ It reopened after the II World War. They did not play "in the Catholic schools and for various workers groups"! That's nonsense. They were not Catholic schools in those days. For workers groups the German actors played.

5 - right after the II World War Cardinal Sapieha, Wojtyła's predecessor as Archbishop of Cracow, founded a weekly called "Tygodnik Powszechny" /Weekly Common/. Here a number of Jews or Jews who became Catholics were and some still working and publishing. Antoni Słonimski, one of the greatest Polish poets,

first agnostic and later a practicing Jew, Stanisław Stomma, Jerzy Turowicz, Jerzy Zawieyski - these are the best known names of editors of Tygodnik Powszechny and all of them Jewish. The weekly is the only magazin in Poland up to this day representing liberal Catholicism. For that reason they are not liked by Cardinal Wyszyński. It was Wojtyła who as the Archbishop of Cracow defended them and encouraged them. They published many artcles on Jewish themes. Roman Brandstetter, a Jew himself, is their regular contributor.

I suggest to contact them and they will provide more detailedled informations.

I suggest that a meeting should be arranged between Cardinal Wyszyński and leaders of Israel, like Ms. Golda Mayer, or Mr. Begin.

Cardinal Wyszyński must see that they are other Jews who are not Communist. He is inclined toward democratic socialism. And the Israeli socialists will find a common language with him.

The incident with desecration of Jewish cemetery in Cracow and Wojtyła's appeal to the students to repair and beautify the cemetery is true. Communist censorship prevented this news from publication.



THE AMERICAN JEWISH COMMITTEE

EUROPEAN OFFICE • 41, Rue Paul Doumer, 75016 Paris, France • Tel. 503-0156, 520-0660 • Cable: Wishcom, Paris

Nives Fox, European Representative

November 8, 1978

MEMORANDUM

To: Rabbi Mark Tanenbaum
From: Zachariah Shuster
Subj: German Churches and the Cristal Night

November 9, 1978, the date of the 40th anniversary of the Cristal Night, was marked in Germany by a number of public manifestations and significant statements by political and ecclesiastic personalities. One of the most elaborate statements was made by Cardinal Hoeffner, president of the German Bishop's Conference and bishop of Munich (I am bringing this particularly to your attention in connection with the symposium in Munich on November 19th).

In a letter addressed to the Chairman of the Central Council of Jews in Germany, Mr Werner Nachmann, the Cardinal writes:

"40 years have passed since November 9/10 1938, which has been named in the cynical vocabulary of the National-Socialists "Reichs-Kristallnacht". On that night, thousands of Jewish citizens were murdered and wounded, almost all synagogues were demolished, Jewish property was destroyed and plundered, and the human dignity of our fellow-citizens was soiled. We know that these crimes committed by the national-socialist leadership and their organisations were carefully prepared and were in no way the spontaneous outburst of the people's wrath, as was asserted by the propaganda at that time. It was a climax of systematic racial incitement which was carried on for years by the N.S.D.A.P., and the prelude to the destruction of the Jewish community in Central Europe.

Looking back at these terrible events after forty years, I should like to associate myself with the statement made by Theophil Herder-Dorneich, in his opening address at the 72nd German Catholic Day in Mainz in 1948:

RICHARD MAASS, President ■
MAYNARD I. WISNER, Chairman, Board of Governors ■ MORTON K. BLAUSTEIN, Chairman, National Executive Council ■ HOWARD I. FRIEDMAN, Chairman, Board of Trustees ■
GERARD WEINSTOCK, Treasurer ■ LEONARD C. YASEEN, Secretary ■ ROBERT L. HOROWITZ, Associate Treasurer ■ THEODORE ELLENOFF, Chairman, Executive Committee ■
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National Executive Council ■ MAURICE GLINERT, Honorary Treasurer ■ JOHN SLAWSON, Executive Vice-President Emeritus ■ Vice-Presidents: STANFORD M. ADELSTEIN, Rapid
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ELAINE PETSCHKE, Westchester; MERVIN H. RISEMAN, New York; RICHARD E. SHERWOOD, Los Angeles; SHERMAN H. STARR, Boston; ELISE D. WATERMAN, New York ■



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Nives Fox, European Representative

- 2 -

"Most of the sensitive adults catholics are aware of their own personal guilt. Many were blinded and didn't make sufficient difference between the self-assertion of our people and the wild power. The hearts of many of us hardened vis-à-vis the innocent sufferers, and many succumbed under the lack of courage."

And I repeat a saying of Prof. Karl Thieme at the same catholic congress:

"No Christian community can state that its official representatives anywhere have publicly and unequivocally taken a position against depriving the Jews of their rights..."

We know today of many Germans who helped their jewish fellow-citizens. We know that not a few Germans have recognized the character of National-Socialism by the acts which have taken place in full view at that time, and distanced themselves from these acts.

Today, forty years after the horrible events, should be an occasion for every individual who was alive at that time to examine his conscience, and ask himself: "What have I done then, and what have I failed to do then?"

And this day is posing to all Christians the question what they are doing today that these things should not happen again.

In memory of all victims among the Jewish people in the years 1933-35, I want to assure you that the Catholic Church in Germany, faithfull to the guide-lines of Vatican Council II, will counteract in its preachings, instructions, and by all means, antisemitism and all racial hatred, and work for good neighborliness and friendship among Jews and Christians.

With friendly greetings,

Cardinal Hoeffner

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RICHARD MAASS, President ■ BERTRAM H. GOLD, Executive Vice-President
MAYNARD I. WISNER, Chairman, Board of Governors ■ MORTON K. BLAUSTEIN, Chairman, National Executive Council ■ HOWARD I. FRIEDMAN, Chairman, Board of Trustees ■
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RUTH R. GODDARD, JACK A. GOLDFARB, ANDREW GOODMAN, EMERY E. KLINEMAN, JAMES MARSHALL, WILLIAM ROSENWALD ■ MAX M. FISHER, Honorary Chairman,
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ELAINE PETSCHKE, Westchester; MERVIN H. RISEMAN, New York; RICHARD E. SHERWOOD, Los Angeles; SHERMAN H. STARR, Boston; ELISE D. WATERMAN, New York ■



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Nives Fox, European Representative

- 3 -

The Council of Evangelical Churches in Germany has also published an extensive statement on this occasion, which was widely reproduced throughout Germany. Part of this text is as follows:

"To reflect about the guilt and ominousness of the Third Reich is a permanent task for the Church and the people of our land. The 40th anniversary of the cruel pogrom on the 9/10 of November 1938 is a renewed occasion for such reflexion.

On that day, about 30.000 jewish fellow-citizens were arrested and most of them brought to the concentration camps. The number of burned synagogues is estimated to be about 267, and the number of destroyed businesses and dwellings as about 7500. In retrospect, the events of 40 years ago appear to be a phase in a development which has led to what the nazi leaders called the "Final Solution". Hitler and his followers were obsessed by the hallucination of a special mission of the german aryan race. This included the extermination of all Jews. National-Socialist, racist and antisemitic drives combined to produce cruel consequences. On January 1938, Hitler announced the destruction of the jewish race in Europe in case of war. About 6 million Jewish of the german reich and of the countries occupied in Europe were murdered.

Our people has not realised these global crimes, or realised too late. Only in a few cases was there open resistance. Discreet help was also an exeption. Most Germans looked at these crimes without taking any action: some with depressed silence, some with horrible indifference, and some even with open approval. The Evangelical Church also remained largely silent. Therefore it is stated in the Stuttgart declaration of October 1945: "We are accusing ourselves that we have not acted more courageously and have not loved more enthusiastically."

Only God can forgive our guilt."

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National Workshop On Christian-Jewish Relations

4112 West Washington Boulevard
Los Angeles, California 90018

DATE: November 21, 1978

TO: National Committee/4th National Workshop on
Christian-Jewish Relations

FROM: Dr. Carl Segerhammar, Fr. Royale M. Vadakin,
Rabbi Alfred Wolf

REGARDING: Followup on National Workshop and Next
Committee Meeting

Fourth National Workshop
November 6 - 9, 1978
Ambassador Hotel
Los Angeles, California

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CO-CHAIRMEN

DR. CARL SEGERHAMMAR
FR. ROYALE M. VADAKIN
RABBI ALFRED WOLF

This memo will serve as an update. Presently we are involved in the financial and appreciative aspects of this major event.

While these matters are not completely finished - nor will they be until after January 1, 1979 - we have paid all outstanding bills and obligations. Also as promised we will provide \$300.00 seed money to Dallas for the 5th National Workshop (we received \$200.00 from Detroit). This check we will present in person at the January committee meeting in Dallas.

Find enclosed a summary of the responses we received from the evaluations. We thought all committee members would find them of interest. Late responses will be brought to Dallas.

We enclose a list of the National Committee as presently constructed - with the reminder about greater women's presence.

Also find correspondence to Mr. Milton Tobias, who will be our local host for the next committee meeting. As indicated in this correspondence, we will await specific details about exact time, place and location of this meeting.

Next National Committee Meeting:

Dallas, Texas
January 24th and January 25th, 1979

hm
Encl.

National Workshop On Christian-Jewish Relations

4112 West Washington Boulevard
Los Angeles, California 90018

November 21, 1978

Fourth National Workshop
November 6 - 9, 1978
Ambassador Hotel
Los Angeles, California

Mr. Milton Tobias
American Jewish Committee
1809 Tower Building
Dallas, Texas 75201

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Southern California Council of Churches

Union of American Hebrew Congregations

United Synagogue of America

University of Judaism

U.S.C. School of Religion

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DR. CARL SEGERHAMMAR

FR. ROYALE M. VADAKIN

RABBI ALFRED WOLF

Dear Milton:

It was good to meet you personally in Los Angeles. Congratulations on Dallas being the host location for the 5th National Workshop on Christian-Jewish Relations.

You will note from the enclosed memo that the National Committee has been alerted about the January 24th-25th meeting. However several National Committee members did not come to Los Angeles or left prior to the luncheon meeting where these dates were selected. Enclosed you will find the address list of the present National Committee (which may be enlarged). May I ask that you contact committee members regarding this meeting, indicating specifics as to exact date, time and place.

Rabbi Wolf, Dr. Segerhammar and I, as immediate past co-chairmen, would like a portion of the January 24th-25th agenda to complete a report on the 4th National Workshop. We look forward to serving as members of the National Committee for the 5th National Workshop.

Also, as the enclosed correspondence indicates, we will be bringing you a \$300.00 seed money check.

With personal best wishes,

Sincerely,

(Rev.) Royale M. Vadakin

hm

Encl.

cc: Rabbi Wolf

Dr. Segerhammar

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14. Rev. Royale M. Vadakin
National Workshop Co-Chairman
4112 West Washington Boulevard
Los Angeles, CA 90018
213/734-6066

[start]

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EVALUATION SUMMARY

4th NATIONAL WORKSHOP ON
CHRISTIAN - JEWISH RELATIONS

Nov. 6 - 9, 1978

Based on 52 forms
returned.

RATING SCALE = EXCELLENT (5) ABOVE AVERAGE (4) AVERAGE(3) BELOW AVERAGE(2) POOR(1)

1. I would rate my overall Workshop experience as:

5 = 21 4 = 26 3 = 2 2 = 1 1 = 0

2. The major benefit I received from the Conference was:

- Hearing so many outstanding speakers in such a short period of time - 3.
- Found out what other places (mostly L.A. are doing in C-J relations - 2.
- Many interested in promoting and fostering better relations - 3. Highly educational- 3
- Motivations for further work in C-J relations 6 5. Most inspiring - 2.
- "Soul food" - realizing how much undiscovered love and faith we J & C have to share with each other.
- Opportunity to see serious workers in the field from all parts of the nation, to catch up on deeper issues, current personal news.
- Theological emphasis - I have never had the privilege of attending a seminar of this calibre before. Although 15% was above my head, I welcomed the exposure - 2.
- Contacts with notable persons outside formal presentations - 4.
- Better knowledge of how it is possible to show "visible unity" with other faiths - 2.
- Personal contacts with J & C - 15. Discovery of 25 or more C-P-J existing in U.S.
- Found a few persons to help out in my area. Coming to grips with ideas in workshops.
- More contacts with lay people involved in dialogue. Remarks by Stendahl/Sloyan, Sandmel/Littell, Hehir. - 2. New theological grounding for J-C rapprochement and personal contacts to further this enterprise - 4.
- Opportunity to share programs and ideas - 3. Reassurance that some day there will be true understanding and respect of differences in theology. Responsibility of religious community to promote human rights agenda - 2.
- Opportunity to see men and women of higher consciousness come together and share with openness their spiritual oneness and religious uniqueness. - 2.
- Impressed by Jewish people who are willing to meet and dialogue with Christians in spite of their past tragic experience - 2. New insights regarding Jewish ethnicity.
- Continuing knowledge that communications among faiths is growing - 2.
- New sensitivity to Jews and Muslims.
- A broader perspective of interreligious abilities to bring to bear sacred values on human rights issues, especially within a community. (this from the major speakers)
- Hope list of participants will be made available to all participants so that we may continue dialogue in our own areas.
- Deeper awareness of male dominance in church and synagogue structures.

3. Major Presentations:

a. Sandmel - Littell	5 = 23	4 = 14	3 = 9	2 = 0	1 = 0
b. Baroni - Tannenbaum	5 = 20	4 = 16	3 = 9	2 = 2	1 = 0
c. Stendahl - Sloyan	5 = 35	4 = 9	3 = 2	2 = 0	1 = 0
d. Jackson - Brickner	5 = 22	4 = 15	3 = 4	2 = 1	1 = 0
e. J. Bryan Hehir	5 = 22	4 = 12	3 = 6	2 = 2	1 = 2
f. T. Kilgore	5 = 6	4 = 4	3 = 2	2 = 0	1 = 0

3. Major Presentations (cont'd)

Standahl/Sloyan - Outstanding

Jackson/Brickner - Great speeches, but not very relevant

J. Bryan Hehir - Exceptional, but not for after dinner - 3.

T. Kilgore - Poor attendance on Thursday says close with a big successful event.

4. Segmented Seminars:

I MISSION AND WITNESS 5 = 1 4 = 4 3 = 2 2 = 1 1 = 1

COMMENTS: Speakers were excellent. I suggest some effort be made to join hands toward our common enemy - disbelief in one God. Perhaps several models for joint community outreach. Not enough time for Speaker #3, too much time taken by first two speakers.

Rabbi Brickner's paper not provoking. Presentation of papers before and then discussed is much better than presentation by experts. Leave that to major presentations.

Some material too simplistic; however, the practicum on abortion and dying was quite stimulating; my congratulations to the LA Priest-Rabbi group. Excellent opportunity for informal discussion. Balanced total input. As a Christian (Baptist lay woman) I felt total exclusion. The total emphasis was on Catholic (Christian) and Jews; Protestants were ignored.

II ROOTS OF PLURALISM

5 = 2 4 = 5 3 = 1 2 = 0 1 = 0

COMMENTS: Excellent presentation of theological positions of three faiths and good discussion. -3. Need for more lay participation in panels.

Excellent opening statements on all 3 occasions, but only opportunity for free flow of discussion was at 3rd - so I rate it best of all.

Bogged down on details and lost perspective to relate to dialogue and to sacred values in dehumanizing society.

I think we should clearly be satisfied with interreligious contact and information exchange - trying to move too quickly to "produce" a document is not helpful at this moment.

Scholars did not mind helping the lay persons in their search for more information on new knowledge gained through the presentation.

III FAMILY VALUES

5 = 3 4 = 4 3 = 2 2 = 0 1 = 0

COMMENTS: Need to address responses to changing nuclear family. More emphasis on care for the elderly and important role they play in the family. Would have liked less input, more interaction among participants. Feel some, if not all, of the presentors should have stayed for all of the seminar.

Should have issued a statement or recommendation since FAMILY is a key word in Washington. Over emphasis on women involvement vs. people involvement. There was a common concern for the human family and the tragedy of divorce, single parents, etc. Need to turn to our religious roots to stabilize our families. Good input, needed more time to respond to input and share our own expertise.

It did get off the family values concept, but was still very much worthwhile. It would have helped if I had known ahead of time which seminar I was to attend and had some preparation.

Panelists interesting and well informed, but I don't think we dealt sufficiently with the reality of changing values, broken homes, etc.

4. Segmented Seminars (cont'd)

IV VALUES IN EDUCATIONAL SYSTEMS 5 = 0 4 = 3 3 = 6 2 = 0 1 = 0

COMMENTS: Moderator did not start on time, nor cut off participants who rambled on and on - off the point. Best part was sharing of practical experience. I had hoped it's scope would be wider to examine the values in education, secular as well as religious. Presented some good models of programs that have proven effective in teaching values of understanding one another. Segment 3 was very good; segment 1 & 2 were not what I was expecting. The last segment was best; first two rather vague as to purpose of seminar. First session well done. I had expected to deal with difficulties arising from aged images of Judaism that are found in textbooks; or the absence of the Jewish heritage in Christian textbooks.

V RELATIONS WITH OTHER RELIGIONS 5 = 2 4 = 6 3 = 0 2 = 1 1 = 0

COMMENTS: I appreciated all the panelists - but was most impressed with segment C - three cheers! - 4. Moderator good. Having leaders of other than Christian - Jewish religions very good. Forward looking, hopeful. Needed more time for interchange with participants - a good first - hope we can build on it. While I appreciate the importance of J&C&M dialogue, I feel the seminar needed to deal with the question of how to relate to bilateral dialogue (JC, MC, JM) as well as multi-lateral dialogue of over 3 religions. (N.B. Latter comment - participant only attended Segment 3).

5. Single Seminars

#1. HOLOCAUST 5 = 2 4 = 5 3 = 1 2 = 0 1 = 0

COMMENTS: Eva Fleischner was very good. Was exciting even though I had read and heard much about the Holocaust. Some good things presented - too R.Catholic. Excellence of Dr. Fleischner not fulfilled by us in dialogue following her presentation. Dimension of the subject required more time.

#2. HELPING JEWS AND CHRISTIANS IN THE USSR AND EASTERN EUROPE

5 = 2 4 = 0 3 = 1 2 = 0 1 = 0

COMMENTS: Some good back and forth, but more concern about who said something rather than what was said. Concerned that very few recognize need for concerned and active involvement in the Southeast Asians in our midst. Too many speakers in one large room! Would like to have attended other workshops - tapes of speakers would be good.

#3. RELIGIOUS ATTITUDES TOWARD ISRAEL

5 = 2 4 = 3 3 = 1 2 = 0 1 = 0

COMMENTS: Much too Roman Catholic - why call it "Christian"? More time required.

#4. RECENT ARRIVALS WITH SPECIFIC FOCUS ON SOUTHEAST ASIANS

5 = 0 4 = 2 3 = 0 2 = 0 1 = 0

COMMENTS: Hopefully there will be greater future commitment and involvement in these types of workshops - ministering through a commitment and outreach to basic human needs such as jobs, housing, health care.

#5. UNDOCUMENTED PERSONS 5 = 0 4 = 2 3 = 0 2 = 0 1 = 0

#6. HUMAN RIGHTS 5 = 0 4 = 1 3 = 0 2 = 0 1 = 2

COMMENTS: "Human Rights" seminar was weak - no specific direction; perhaps a human rights statement to study would have been a worthwhile beginning point. - 4

6. Format of the Workshop: 5 = 17 4 = 23 3 = 8 2 = 0 1 = 0
 COMMENTS: I have some question about the value of the segmented and single seminars need other than plenary sessions, but not sure about this format. Congratulations to Fr. Vadakin and the Committee (from Baptist). Found the format confusing at first, printing on the programs was so small that it discouraged one from reading it. I feel it could be improved by evaluation and contributions from "academia" on ways to have the most successful workshop possible.
7. Hotel accommodations: 5 = 14 4 = 17 3 = 4 2 = 0 1 = 0
 COMMENT: Beautiful hotels!
8. Free afternoon on Wednesday, my comments:
 Wonderful idea. - 4. Marvelous - appreciated tour of L.A. and chance to see the historical sights - 9. Thanks for the beautiful complimentary tour. Enjoyed the pool, but would not have objected to another program. - 2. Very relaxing break - 4. Enjoyed sunshine and free time. Helped me to be more alert - continue some free time in future planning. Excellent - 3. Allowed for pursuing contacts which otherwise might have been transitory. Needed break to digest and reflect - 3. Informative and relaxing. Tour OK but irrelevant to our purpose.. an opportunity to visit local churches and synagogues and deal with art, architecture, etc. - 2. Nice moment for out of state people - nice hospitality. Good idea! Tuesday over-scheduled - had "ear" fatigue by evening! Leadership luncheon too long - luncheon meeting good - excellent talk by Higgins. "No host" luncheon for all would have been good to allow more personal contact with each other (not just leaders getting together). Enjoyed tour, but would have preferred using time for workshop and tour on Thursday.
9. Local arrangements: 5 = 30 4 = 10 3 = 0 2 = 0 1 = 0
 COMMENTS: The brochure was unclear on the seminars. Please arrange for tapes of major talks in the future. Congratulations to Fr. Vadakin and the committee.
10. At future National Workshops -
We should have less of: Male input. Ivory Tower. Keynote Speakers - 6. Individual wrap-ups. One of the organizers should get ideas and report on them. Lecture. An over-balance of memberships. Academia. - 2. An over balance of terrific input without response. Banquet speech should not be heavy & better during the day. Emphasis on our differences and more on our common interests. Seminar time that doesn't bring us back together enough. Continual behashing of past accomplishments.
- MORE OF: Female input - 6. Dialogue/interchange - 7. Participants in the seminars using responses to panel and panel should open up dialogue by what they say. - 2. Practical workshops - discussion of actual ecumenical activities that have taken place. - 10. Copies of lectures - 5. Lay participation - 5. Prayer together - 6. Confrontation of issues. Opportunity for structured ways to meet each other outside of workshops - 2. More Jewish participation - 2. Opportunity to form statements of advocacy for the community in terms of Human Rights and Social-Political Issues - 2. Deal more forthrightly with the "controversial" elements of J/C relations. Blacks and Chicanos. Time for questioning main speakers - 2.

10. (cont'd).

More of:

Grass roots people - 3. Speakers aware of time especially when answering questions. Explanation of religious differences and how play down differences. How translate workshop experience into action at home?

Serious scholarship, especially Jewish roots of Christianity - opportunity for professionals to spend time together away from beginners. - 2.
Music.

Suggested Future Speakers:

Fr. Raymond Brown - 2	Howard Butt
Dr. Eugene Fisher - 3	Rabbi Irving Greenberg
Fr. John Pawlikowski - 4	R. McAfee Brown
Monika Hellwig - 3	(Chap) Maj. Gen. R. Carr
Card. Pignedoli	Bob Evans
Raymonda Panilson(?)	Louis Henkin
Geoffrey Wood	Dr. Philip Lowrie
Ruth Wicks	Prof. Noro
Dr. Suzanne DeBenedittis - 3	Ar. Ann Patricia Ware
Rabbi Michael Signer	Prof. Alice Eckardt
Fr. Vincent Martin, OSB	Madeleine L'Engle Franklin
Mrs. Wicks	Rt. Rev. Paul Moore
Stendahl - 4	E.P. Sanders
T. Federici	Prof. A. Segal
Hehir	Billy Graham
Harvey Cox	Dennis Prager
Howard Thurman	More of the same - 3
Andrew Young	
Sloyan	

Religious Affiliation: Jewish - 11 Roman Catholic - 22 Other Christians - 17
Baha'i - 1

Other Comments: N.B. Please see individual evaluations for lengthy and personal comments.

Really should be a place for Black Cause insofar as Black Ministers represent both Christian and ethnic ministries needs in a mix as inseparable as do Jews. They also (might) be induced to form creative alliances with rabbis and ministers. They feel genuine pain and thus can both challenge and humanize religiously deepen our sensitivities. Using means of helping us reach the unsaved in our communities. Developing structures for joint ventures - yet keep present conversations in a continuing process.

Not all groups in cities were contacted about the workshop. If they had been, there would have been better across the board representation.

[end]

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Elmira

November 22, 1978

Mr. Ernest G. Budwig
Elmira Jewish Community Center
P. O. Box 3087 - Grandview Road Ext.
Elmira, New York 14905

Dear Mr. Budwig:

Rabbi Tanenbaum is away from the office on a lecture tour and I am taking the liberty of responding to your good letter of November 16th. He will, of course, see this correspondence on his return.

To follow up on your request for materials relating to the Holocaust and to Arab influence in America, I am enclosing some materials which I think you will find helpful.

With many thanks for your interest,

Sincerely,

Inge Lederer Gibel
Program Specialist
Interreligious Affairs

ILG/es

Enclosures

cc: Marc H. Tanenbaum

(Interreligious Newsletter Vo. 2, No. 1; NBC Study Guide to the Holocaust; M. Braveman's pamphlet on teaching about the Holocaust)

ELMIRA JEWISH COMMUNITY CENTER

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November 16, 1978

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

Dear Rabbi Tanenbaum:

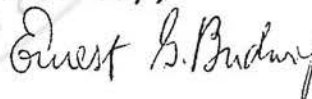
I greatly appreciated the fine program on Holocaust activities at which you spoke on November 9th at the General Assembly of the Council of Jewish Federations in San Francisco.

I recall that you suggested that we write for materials, and this is a request to send us such materials as they relate to the Holocaust, also relating to anti-Holocaust materials, and to the penetration of Arab money into the United States economy and universities.

Thank you for your cooperation. I look forward to hearing from you.

With best personal regards.

Sincerely,



ERNEST G. BUDWIG
Executive Director

EB/st



Nov. 29

Dear Marc:

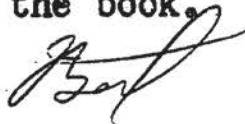
Enclosed are recent article in the paper on Amnesty International (1977 and 1978) and their Autumn, 1978 "Matchbox." That should get you started. For the latest info you can reach them at 787-8906. Their press contact is Larry Cox.

Another good source might be Freedom House.

What we're saying in this piece is that tomorrow is Chanukah which celebrates a battle for religious and political freedom--but the same kinds of battles are still going on today. The point is that Jews can't celebrate as long as other people are still suffering. That they have to join with all Americans to put pressure on nations--that we should all be Maccabees . You get the idea. I'll talk to you about length and style when you return.

The ADL stuff you wanted is also inclosed.

Many thanks for the book.



BERT SHANAS

THE AMERICAN JEWISH COMMITTEE

The Committee and the Health of the American Jewish Community: The Next Few Years

By Milton Himmelfarb

Almost 1100 American Jews answered our questionnaire on Jewish concerns about a year ago. That they were not a scientifically chosen cross section helps to account for the way in which they answered the question, "How important is being Jewish to you?" Given a choice among "very important," "moderately," and "not at all," 83 per cent said "very important" and only one per cent "not at all." (At about the same time, of 80 or 20 members of our National Executive Council 66 per cent said that being Jewish was very important to them and 10 per cent that it was not at all important.) But scientifically chosen or not, the 1100 are recognizably the Jews we know. For instance, the order of their denominational preferences--Conservative, Reform, "just Jewish," Orthodox, Reconstructionist--is that of the actual Jewish community.

Among other things, they were asked whether they were "very concerned" or "not at all concerned" about twelve specifically Jewish matters. Of these, five had to do with external attacks or threats: anti-Semitism, security of Israel, job discrimination, social discrimination, and quotas in jobs and education. Six were more internal: assimilation, intermarriage, family life, attraction of cults for young Jews, Jewish education, and Jewish birth rate. One was "the aged."

The item that evoked the most "very concerned" responses also evoked the fewest "not at all concerned" responses, and vice versa. At the top of the twelve was "security of Israel," at the bottom "social discrimination." At the top of the remaining seven were "the aged" and "family life," and at the bottom "Jewish birth rate."

It is easy to exaggerate the difference between external concerns, like security of Israel and anti-Semitism, and more internal ones. In different Jews would show less concern for the first, and possibly also about the second, than our respondents. And it can be argued that the relation goes in both directions--not only from a certain intensity of Jewish feeling to worrying about Israel's security and about anti-Semitism, but also from worrying about these to an intensification of Jewish feeling. Still, if only for our purposes here, it probably makes sense to omit the five concerns we can call external.

As to the reasons for the popularity of "the aged" as a concern, no doubt it reflects the demographic reality of American Jewry, an aging population. The median age of all Americans is something like 30, of blacks 21, of Jews 40. Besides, a high proportion of our respondents were themselves elderly, and therefore directly concerned. And since Jewish poverty is significantly the poverty of the Jewish aged, putting a check mark next to "the aged" may be a means of calling attention to the Jewish poor generally. Or else, "the aged" are seen as an aspect of "family life," also a popular concern.

It should be added that Jews like to be concerned. With our 1100, the lowest "very concerned" was not a very low 39 per cent, and the highest "not at all concerned" was only 14 per cent--both of them about social discrimination.

By rank order, the internal concerns are as follows:

<u>Most "very concerned"</u>	<u>Least "not at all concerned"</u>
1) Family life	1) Family life
2) Attraction of cults for young Jews	2) Jewish education
3) Intermarriage	3) Assimilation
4) Assimilation	4) Attraction of cults for young Jews
5) Jewish education	5) Intermarriage
6) Jewish birth rate	6) Jewish birth rate

Even if our respondents had been asked to volunteer their own opinions, in their own words, rather than to put a check next to someone else's phrase, they probably would not have answered very differently. Nor are our own answers greatly different, to judge by our programs.

Let us consider the concerns in their order:

1) Family Life: Besides divorce and the one-parent family, this includes the problem of integrating the widowed and the divorced, and their children, into the Jewish community, formal and informal--synagogues, schools, and sociability. (The so-called two career family is discussed below, under "birth rate.") That these problems are painfully acute was evidenced by the words and emotions of the people who took part in the session on the Jewish family at our last Annual Meeting.

We should continue research into the nature and magnitude of these problems and into means that we can suggest to the appropriate communal institution for alleviating them. Special attention should be given, additionally, to the plight of the unmarried who wish to be married and find it hard to meet suitable Jewish prospects. Most attempts to help by synagogues and centers seem to have been unsuccessful, failing to at-

tract because seen as being for losers. It is possible, however, that in some places the effort has succeeded. It would be useful to find out what distinguishes the successes from the failures and to make it known.

2) Attraction of cults for young Jews: There are two sets of actors in this drama, the seducers and the seduced, besides the latter's families and the Jewish community generally. The seducers are no doubt being considered elsewhere.

The interesting question is why we concentrate on cults--i.e., religion, since it can be argued that certain kinds of political association are as inimical as they are to Jewish interests and a Jewish future--for example, Trotskyists. The answer may be that politics of that sort have long been familiar to Jews like us and are seen as a kind of youthful sowing of wild oats, often followed by a return to the Jewish community, if not actually to Judaism. We have as yet less reason to believe that that is also likely to be true of cultists. More importantly, perhaps, the attraction of young Jews to religion (!) is a disquieting repudiation of our long established de facto secularism. There are some Jews who can become as exercised about the pied pipers of Lubavitch as about those of Hare Krishna or Jews for Jesus.

It is easy to state the things that will lessen the attraction of the cults, but not nearly so easy to bring those things into existence: a warmer, friendlier community; a more appealing spirituality, above all in our synagogues; a more effective, more attractive Jewish education. The last will be treated below. About the first two, the same recommendation can be made as for helping single Jewish men and women to meet--find

out what has worked and why, and disseminate the information.

Rabbi Schindler has rightly called for more Jewish proselytism, and the UAHC has formally agreed. Our ambition should be to help turn around the problem of the attraction of cults for young Jews, so that in ten or twenty years people will be discussing the attraction of Judaism for young non-Jews. A foreign mission, as Christians would call it, is worth engaging in for its own sake. In addition, when successful, it conduces to the success of a home mission, the strengthening of the attachment of those born into a communion.

3) Intermarriage: The Committee has done some good research. More should be done, of course, together with dissemination. Above all, we should try to get the Jewish community to think what parents, if they are sensible and fortunate, think when a son or daughter is married: not "we have lost a son (or daughter)" but "we have gained a daughter (or son)." That is, try to minimize the loss occasioned by intermarriage, or even turn it into a gain. As with proselytism, so here, there will be angry opposition, mainly by the spokesmen for Orthodoxy. If the effort is even halfway successful, that will be a reasonable price to pay.

4) Assimilation: Take care of specific concerns and assimilation will have been taken care of.

5) Jewish education: Again, the Committee has done a fair amount of research and dissemination. We should continue.

The question is whether we are serious about Jewish education or pay it lip service. There seems little doubt that intensive, prolonged Jewish education fosters strong Jewish attachments. Yet we do not advocate for Jewish education what we advocate for public education--that

the community as a whole should pay for it, not individual families. Quite possibly, the Jewish community's resources are not enough to pay for prolonged, intensive Jewish education besides all the other things we rightly pay for--from Israel to family services, to community relations. In a conflict between our church-state separationism and our professed support of Jewish education, which will go to the wall?

6) Jewish birth rate: The Jews are committing demographic suicide.

Since there can be no Jewish families in the future if no Jewish children are born now, it is remarkable that for our respondents family rates first as an internal concern and birth rate last. Jews do not like to think about our birth deficit. If we admitted it to consciousness we might feel obliged to do something about it.

The Committee has done some conferencing and publication. Let us do more. Above all, let us help the community to determine what needs to be done and to consider ways of doing it. Only as an example, there is the question of the two-career (not quite the same as two-job) family, mentioned above. What can the Jewish community do to help our women to have both a career and children? The question has hardly been considered. What can the Committee do? If we were truly concerned, we would hold the Jewish birth rate in mind in considering everything else. We say we are interested in a national employment policy. Why not work for an employment policy that will encourage our women ambitious for a career to have children too? A law that would prohibit penalizing a mother's (or father's) dropping out of the work place for a while?

* * * * *

Finally, for whatever it is worth, two thirds of our national sample and a slightly higher proportion of NEC members expressing an opinion said they were optimistic rather than pessimistic about the future of the American Jewish community.

December 4, 1978



From
THE REV. DR. J. W. PARKES

Telephone:
Fontmell Magna 367
STD 074-781-367

'NETHERTON'
IWERNE MINSTER
BLANDFORD
DORSET
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December, 1978.

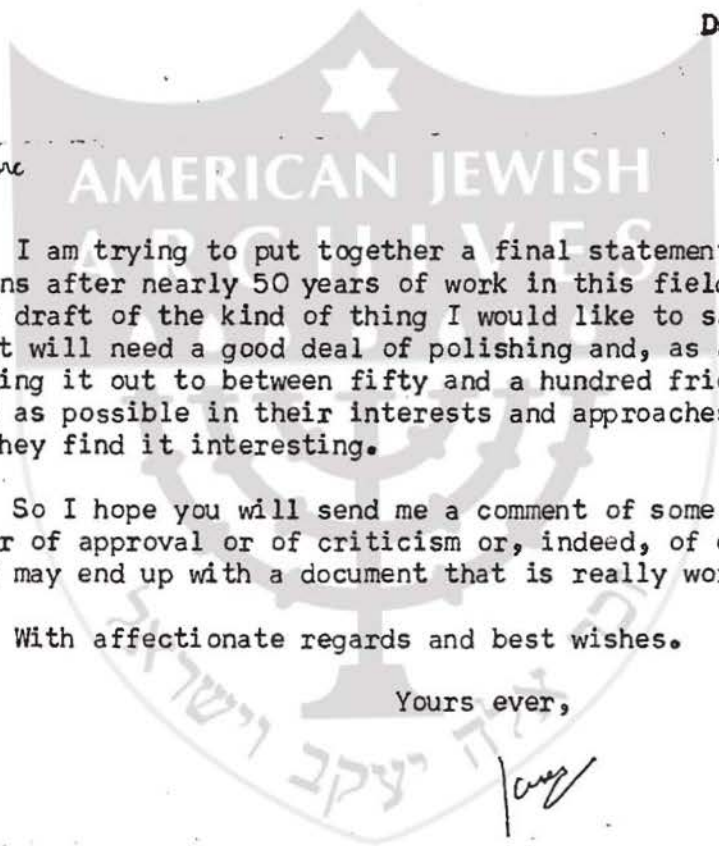
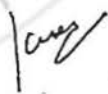
Dear *here*

I am trying to put together a final statement of my convictions after nearly 50 years of work in this field and enclose a draft of the kind of thing I would like to say. I realise it will need a good deal of polishing and, as a beginning, I am sending it out to between fifty and a hundred friends who are as varied as possible in their interests and approaches, to know whether they find it interesting.

So I hope you will send me a comment of some kind on it, either of approval or of criticism or, indeed, of condemnation, so that I may end up with a document that is really worth while.

With affectionate regards and best wishes.

Yours ever,



A Comment on the Minutes of the Jerusalem Conference, June 1977, of the CCJP of the WCC.

----- James Parkes, November 1977 -----

While the minutes contain a great deal of sensitive and profound discussion of the nature of Judaism and its relations with Christianity, there seems to me an unfortunate absence of any sound theological and metaphysical expression of the place of the two religions in the development of an evolving creation, and too much 'soft soap' to avoid hurting Jewish sensibilities. Biblical quotations are no substitute for modern coherent theology; and it is time that we left in peace poor Paul and his agonizing over the unexpected puzzle that the Messiah had come, but brought with him no universal Jewish acceptance or even recognition. But, in any case, Judaism is NOT concerned with 'salvation theology', but with the way of life of a total community in accordance with the will of God.

I am convinced that if we begin from the basic relations between an intelligent and responsible Creator and this complex creation, the position of Judaism will become obvious, and evidently equal in significance and permanence with that of Christianity. But it is a quite different religion. Let me quote from an article which I wrote in 1974 on An Economic Trinitarianism -

"The triple basis of human life on this planet is fundamental to my position. There are three inescapable duties laid on men and women by their mere presence here.

They have to govern the world.

Their personal fulfilment is indissolubly linked with commitment to the world.

They have to explore, understand, and use the world's resources.

"If we consider our present situation, we have obviously failed to govern the world. After two world wars in my lifetime, we still live under the menace of a third, and still more disastrous, breakdown. We have so used the world's resources that little more than two centuries of industrialism and scientific technology threatens a still more disastrous collapse through the pollution of earth, air and sea. BUT, when the human tragedy produced by these two failures reaches a certain level of recognition, there is an outflow of ambulance work, more intensive and more knowledgeable than ever before. And all of it comes, directly or indirectly, from Christian inspiration.

"It seems to me not unreasonable to set this position alongside of the religious picture of a determinedly Christo-centric Gospel, which has consistently ignored the realities of politics on one side and economics and technology on the other. There are, of course, Christians concerned with political, economic, and scientific life; but I would maintain that there is no adequate theology to guide them. For the basic disciplines involved are different. Christianity rests on love: politics rest on justice and

righteousness; the ultimate sanction in the use of the world's resources is truth. Put in another way, politics rest on the understanding of the attainable; but neither love nor a democratic vote will tell me whether my industrial activity is polluting the river beside my factory".

Now let us turn to the history of Judaism. The Bible shows "the Jewish people struggling through stage after stage in the effort to fulfil their vocation - conquest, then their own plus other gods, then their own alone, then religion not concerned with worship and sacrifice but with right living, then the glorious writings of the prophets. The Christian tradition stops there and sees thenceforward only decline. But, in fact, the discovery of the right path for the religion of a whole natural community begins with the exile and the return under Ezra.

"The splendid promises, denunciations and visions of the prophets had not changed the people. With Ezra a different technique emerges. He no longer promised that a time should come when all men should know the Lord: he started schools. He no longer denounced idolatry, but he ensured that in every Jewish local community there was synagogue worship - that blend of prayer, praise and teaching which is still the basis of worship in all three monotheisms. He did not promise that justice should flow down like rivers: he studies the technique of evidence. So one might go on.

"What emerged, especially as I studied the post-Christian growth of rabbinic Judaism, was a different religion from Christianity, with a different discipline of living. And, unquestionably, it had been responsible for the survival of the Jewish people, not, as Toynbee asserted, as a fossil, but as an extremely dynamic and adaptable community.

"This challenged, indeed overthrew, my previous acceptance of a Christocentric divine-human relationship. For I was sufficiently concerned with politics to see that it is precisely this concreteness, this sense of the attainable, which was missing in the Christian approach. So I was launched on the path to a Trinity based on the relations of a Creator to his creation. For here was the religion out of which Christianity had grown, but which Christianity had clearly not superseded. Sinai was as permanent as Calvary in the divine activity within creation. What was the divinely intended relation between the two equals?

"I admit that I think of God working through three channels rather than using the "personae" of tradition. But my channels did not make me a Sabellian or a disciple of Joachim of Fiore. For it seemed to me evident that all the channels must have been operative from the beginning. What was "successive" was that each came to its full flow at the appropriate moment for human understanding and acceptance. The Sinaitic channel through which God directed man as social being - that he might govern the world - had been

followed by more than a thousand years of human activity before, within the community of Sinai, the second channel could come to its full flow, and Jesus of Nazareth was born, born to reveal man's commitment to his fellows in the single body of humanity."

I am not concerned in this paper with the third channel. I will just say that I believe it to be the channel concerned with truth, and to have reached its full flow at the Renaissance. But, as with Judaism and Christianity, it has its own form, and its own discipline. Moreover, like its two predecessors, it has its own 'evangelism', and its own missionary activity.

This brings me to another gap in the subjects of dialogue - the missionary activity of Judaism, which is every bit as persistent as that of Christianity. But it is an activity coherent with the Judaism for the Jewish people. Wherever Jews have citizenship you will find them far more numerous than their proportion of the total population would lead one to expect in every concern with social betterment and reform - in other words, concerned with the missionary task of bringing the Gentile world also one step nearer the messianic age.

Finally, while the subjects are occasionally mentioned, the two central issues between Jews and Christians do not seem to have been subjects of dialogue. They are:

- a. The nature of Pharisaism in the first century of the common era,
- and
- b. The actual events, personalities involved, and final responsibilities in the last week ending in the crucifixion.

The CCJP will have achieved something of inestimable value when agreement on these issues can be made the basis for a clear directive to the churches to accept their statement as a definite and factual assessment for sermons and Christian literature. (I have actually in the past week read two books by leading Christians. One states that the Pharisees crucified Jesus, and the other lays the whole blame on 'the religious leaders'.)

I apologise sincerely for my presumption in thus criticising - indeed the right word might be 'condemning' - the work of so eminent a body of Christian theologians. But it would be no compliment to remain silent, when my deepest convictions and most extensive experience - now extending over more than forty years - are both so heavily involved. I am naturally entirely at their disposal if they want me to explain or justify any remark I have made here, though I would either do it in writing, or ask them to come here, for my travelling days are over.