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HILL & WANG

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January 2, 1979

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

Dear Rabbi Tanenbaum:

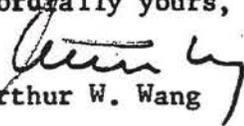
I am very sorry that the American Jewish Committee will not be using copies of our edition of Martin Gilbert's Holocaust. However, we are very pleased that you will be able to send out a flyer concerning this book. Will you be good enough to have someone in your office get in touch with me? We would like to know the mechanical dimensions of the flyer--to fit your mailings.

I am sending you another copy of the book for you to look at--to refresh your recollection in view of your giving a comment to be used not only on the flyer but probably on the book itself as well. I know how busy you are, but if you could do this as soon as possible and return the book to me, I would appreciate it.

Can you provide any suggestions about organizations or groups that might be interested in this book or in a flyer, etc.?

Your help in all these matters is greatly appreciated.

Cordially yours,


Arthur W. Wang

AWW:sf
Enclosure

January 15, 1979

A. James Rudin

Inge Lederer Gibel

This is being written at home, Sunday evening, January 14. I took your advice and slept on the events of Friday night. For some reason I'm more upset now than when I spoke to you after the Butz meeting. Rather than try to analyze why, let me give you the basic facts, including some of the rather surreptitious notes I took when the lights were dimmed for the slides. I assume that you'll incorporate this information into the longer memorandum you're preparing.

As you recommended, Steve Denker and Sister Ann Patrick Ware, who accompanied me, and I went first to the CCUN to see how we would be directed, even though I already knew from Don Will -- whose cooperation should be stressed in your overall report -- that the meeting had been moved from there to the UN Hotel. We were directed there immediately.

The room was at the end of the Coffee Mill restaurant on the second floor of the hotel. It was posh; no posher than the crowd, 95% of whom (check Steve's impression, but I would guess that there were about 130 people present) were upper class WASPs. Coffee was being served and I tried to overhear conversations, without anything significant being revealed by the little groups around whose periphery I moved. This was obviously no meeting of radicals, and although the invitation (which Steve stole somewhere along the line and which I am attaching) was ostensibly from an Arab organization to UN delegations, third world types were noticeable by their absence. Of the five or six people who I suspected were Arabs (by accent or appearance, or because I'm pretty sure in one case that I had seen the person when I had lunch recently with Margaret Pennar in the UN dining room) two may have been Jews (see below), one left the moment after Butz showed the first Bergen-Belsen slide and began his remarks, and the other two were old gentlemen who fit the Mufti type description we got from Milton.

The introductory remarks were made by Robert John. The first thing he did was to credit Fritz Berg ("whose hard work made this evening possible). Berg is one of two Yorkville Nazi types who stood out from my lovely childhood and I assume in writing your report, you will make note of the information we got from Milton Ellerin about him.

In these early remarks John made only passing reference to the meeting having been moved. He also opened with "Your Eminence," to someone who was sitting in the first row, who asked a question later, but whom I could not see too clearly

and who I assume was the Bishop he told you was coming. I suspect this helped to make Ann Pat nervous because, whispering her apology to me, she, too, left at the beginning of the Butz lecture.

The first thing to tell you about Butz is that if I didn't know better, I'd say he's a rather boring high school chemistry teacher, Jewish or other ethnic from New York. He began his remarks by saying, "I'm not going to discuss politics, although obviously there is a connection between the 'Holocaust legend' (which is how he referred to it at least forty times) and the Middle East. Frankly, I don't care who has Palestine. I'm not pro-Arab and I'm not anti-Arab. I just don't want America involved."

From this point on I'll just run his remarks together, summing up at the end with the question and answer period.

Butz speaking. Room dark. Berg (I believe) at machine flashing slides at Butz' request. First slide, mass grave at Bergen-Belsen. "Yes, the picture is authentic but what the NBC Holocaust/Jewish-German and other historians have said about it is a lie. All these people died of typhus. When Germany was defeated and Germans were starving, they could no longer fight the typhus which had come in with Russian POWs carrying lice. Anyway, Bergen was the worst camp, much worse than Auschwitz, but there were very few Jews there. The people in the picture, and most of the camps in the West, had a population that was mostly either criminal or Communist."

Butz speaks like a drone, without emotion, his best grab for/laugh or reaction when he says, "Russians and Poles are not the worst liars in the world; the President of the U.S. is."

"Nuremberg trials relied largely on Jewish behind-the-scenes manipulators like Mickey Marcus and Perls who now heads JDL. Pictures of ovens: well, of course, they cremated corpses who died from typhus. There is a crematoria in Evanston, but no one says they exterminate people. Yes, there were a few gas chambers. That's where the lice-filled clothes were sterilized."

"German Jews left before war. Reason for high statistics on Eastern Jews, Russians took them in gladly; if they didn't want to stay, they left for US, Palestine."

"UNRRA was Zionist controlled."

"Six million figure made up by Zionists to get Britain to let Jews into Palestine."

"Zydon B was common, long-known insecticide, written up in the 20's in Encyclopedia Britannica."

"Yivo prepared documents for Nuremberg trials."

I'm sorry these notes are so fragmentary. I had to write in the semi-light. Since I won't be in the office until Friday, if you need any interpretation, check with Steve; I believe he took notes as well.

Steve will also fill you in on the question he asked, pronouncing Reich just the authentic way. It was the closest I came to laughing that evening. I also asked a question a la James Rudin. "Do you recommend, based on your research, an action program we could support in the U.S. today?" The answer was no, but as I was leaving, trying to catch the Arab Jewish girl I will come to in a moment, one of the young "guards" with Berg pulled me aside to assure me that there were groups I could work with if I was interested.

I sat next to a man who told me he admired Butz for his courage, since he had almost lost his job for similar reasons. He said Breslin tried to get him and told me he's at Cornell Medical Center in New York. I said, "Oh, Breslin is with the Post, isn't he?" and he responded, "He should be with the Post, but actually he's with the News."

The questions and answers were notably mainly for a blonde German-accented woman who was amazed that Butz could get out a German edition to his book, and a Southern (white) lady who wanted to know why the location of the meeting had been changed and shouldn't there be a letter writing campaign. John said that the group (he didn't mention that they were the Methodists) had asked him for a subject and when he told them refugees, European and Middle Eastern, they said they weren't interested in that subject. He clearly wanted to avoid a confrontation.

He also passed a bucket for money and joked about one famous survivor of Bergen-Belsen (whose name begins with Rosen ... I have read about him; he's an art collector) who claims to have begun his fabulous connection by contacts he made in the camp. Finally, John said, after all he, too, could claim to have a relative who died in a camp. His aunt, who spent her time between "Claridge's and the South of France" was interned by the Germans as a British subject and died of old age while waiting for the war to be over.

During the question period, the girl sitting with the woman who, I was sure, was one of the few Arabs in the room asked Butz, "Are you now going to write a book debunking the Armenian genocide?" Butz simply said no, but I tried to catch the girl outside to ask her what she meant. She looked too scared to talk to me, however, and Steve and I -- who separated for the meeting -- both agreed that there's a good probability she was Jewish.

There was one elderly Arab near the front of the room (I suspect the one you talked to on the phone) who, after the other Arab (same age, same accent, same kind of dark business suit) had stood up and asked the only "Arab" question of the night -- "Why do we Christians let our taxes be used for Israel when the Jews are only 2% or 5% of the population?" -- felt it necessary to state that "The figures are wrong because the American Jewish Committee, which says there are only six million Jews in the U.S. counts only synagogue members, and everyone knows that only men are counted. So in other words, counting women and children, there are actually 12 million Jews in America."

Finally, for the record, you remember that I told Marc I wouldn't go to this meeting unless I could be free to stand up and identify myself as a Jew, and, of course, to rebut Butz. I didn't and I have been wondering all weekend whether that was a

result of a sudden attack of either maturity or cowardice. Having thought about it all weekend, I have decided that the probability is that unlike those occasions with black nationalists or pro-PLO audiences, where even if there was some danger -- particularly during the school strike -- there would always be at least a few people in the audience I could reach on some common ground. Here it would have been futile. That is perhaps the most frightening note of all.

ILG/es

cc: Judith Banki
Marc H. Tanenbaum

Dictated but not read



THE AMERICAN FRIENDS SERVICE COMMITTEE
INVITES YOU TO

**"BEYOND CAMP DAVID:
Two Reflections on the
New Prospects of Peace in the
Middle East"**

WITH

George Gruen— Director of Israel and Middle East Affairs at the American Jewish Committee, lecturer on Mideast politics at Columbia and City University of New York; a frequent visitor to the Mideast and was in Israel during the historic Sadat visit. Author of several books.

Eric Rouleau—Chief Middle East correspondent and Editor of *Le Monde*; Cairo-born, currently a Senior Fellow at the Council on Foreign Relations, New York, and Visiting Fellow at Princeton University. Author of several books including the recent *Palestinien sans Patrie*, 1978, on PLO leader Abu Iyad and the Palestinian movement.



George Gruen



Eric Rouleau

**Monday, January 15, 1979
7:30-9:00 p.m.**

**Fifteenth Street Friends Meetinghouse
15 Rutherford Place
New York City**

(Between 15th & 16th Streets and 2nd & 3rd Avenues)

Sponsored by the American Friends Service Committee
New York Metropolitan Regional Office
Peace Education and Action Program



AMERICAN FRIENDS SERVICE COMMITTEE

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15 Rutherford Place
New York, New York 10003
(212) 777-4600

GEORGE RUBIN, Clerk • DANIEL A. SEEGER, Executive Secretary • EDWARD G. DOTY, Associate Executive Secretary

Friends:

Please don't miss this important opportunity to hear two experienced and thoughtful observers of the Mideast share their perspectives, anxieties, and hopes for the future. The events of the past year (and perhaps the next) represent the most momentous turning point in thirty years of Israeli-Arab conflict. The speakers will concentrate on the choices all involved including Americans, will face in the coming year.

I look forward to seeing you on January 15th.

Sincerely,

Jack Patterson
Director
Peace Education and Action Program

*Call - regret
be out of town
would like to have
will in St. Louis
have text -
Marc*

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American Friends Service Committee
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SECRETARIAT OF STATE

FROM THE VATICAN,

January 15, 1979

Dear Rabbi Tanenbaum,

The Holy Father received with pleasure the letter you wrote on the occasion of his election to the See of Rome.

It is indeed inspiring for His Holiness, at the beginning of his spiritual mission, to assess the deep echo this mission finds even in those who do not belong to the Church. It is also significant to see the growing relation between the Roman Catholic Church and the Jewish religion, in the wake of the Second Vatican Council and its Declaration Nostra Aetate on the relation of the Church with the non-Christian religions. The texts you sent with your letter point in this direction. This relation will certainly grow even more strongly and decisively in the future, with the good will of the parties concerned.

The Holy Father thanks you for your prayers and good wishes for his ministry and his person and in his own prayers he will not forget you.

With best wishes, I remain

Sincerely yours,

+G. Caprio
Substitute

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

The David Graiver Mystery,
By Anthony Haden-Guest



6 Apartments for
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ONE DOLLAR

JANUARY 22, 1979

NEW YORK

THE MOST POWERFUL RABBIS IN NEW YORK

Beyond the synagogue
and into politics.
Carey listens. Carter listens.

You should have
such clout.



**Poll watcher:
Rabbi Sherer
helped deliver
the religious-
Jewish vote to
Hugh Carey
last year.**

The Most Powerful Rabbis in New York

By Ronald I. Rubin

“... As a political activist and social organizer, the American rabbi has arrived...”

Last May more than 500 rabbis from across the country got together for the annual celebration of the founding of the state of Israel. What made last year's party memorable, however, was that it was held on the lawn of the White House. The congregation of rabbis was the president's way of appeasing American Jewry in the period before the Camp David talks, but it also signaled a Jewish power shift. For the first time at the White House, rabbis—rather than the lay leaders and professionals who run the Jewish national organizations—had been invited in force to represent Jewish voters. The American rabbi had arrived.

Previously occupied only with preaching, teaching, and other pastoral activities, the rabbi is becoming increasingly important as a political activist, community organizer, and deliverer of social services. Testifying before public groups, as two Orthodox rabbis did late last year in opposing a gay-rights bill being considered by the City Council, was always a function of a Jewish leader. But such activities as quizzing gubernatorial candidates at public hear-

Ronald I. Rubin is a professor of social science at the City University of New York.

ings, taking over the office of the president of Lehman College to protest a threat to a Jewish-studies program, demonstrating before the Borough Park police station, and keeping up with the guidelines for HEW grants illustrate a new activist role for rabbis.

By involving themselves in social and political projects, present-day rabbis forge a link with those Jews who first carried that title 2,000 years ago. The rabbis who wrote the Talmud, in addition to being teachers and interpreters of Jewish law, almost always had other jobs and were intimately involved with problems confronting fellow Jews.

“We are witnessing a return to the classic role of the rabbi,” says Rabbi Marc H. Tanenbaum, national interreligious-affairs director of the American Jewish Committee. “The rabbis of old earned their authority based on services to their people. Rabbis of the past never felt they deserved honor because they had a special relationship with God.”

Nowhere is the rise of the socially active rabbi more visible than in New York City. Twenty years ago most of New York's rabbis and politicians saw one another only when the rabbi asked



Letter and spirit: Rabbi Feinstein applies ancient law to modern problems.



Counterweight: Rabbi Schindler helped change Carter's stand on Israel.

the Democratic district leader for a traffic light near the synagogue, or when the local city councilman put in a token appearance at the *shul's* annual dinner.

Now many rabbis and politicians constantly keep in touch, discussing such issues as funding for senior-citizens' centers, plans to halt urban blight, and the agendas of the community-planning boards. "The politician realizes that it's important to cultivate the local rabbi," says Rabbi Elkanah Schwartz, an assistant to Deputy Mayor Herman Badillo. "Beforehand, the politician went after the men's-club president; now he knows that the rabbi is the real power."

Early last November, the Jewish newspapers carried a political advertisement containing the names of 80 rabbis; it discussed the stands of Hugh Carey and Perry Duryea on crime, aid to yeshivas, and the rights of Sabbath observers. One ad in the *Jewish Press*, signed by three rabbis in the 9th Congressional District in Queens, backed the Democratic congressional nominee Geraldine Ferraro because of the alleged "outspoken hatred for Israel" by her opponent, GOP Assemblyman Alfred DelliBovi.

Ironically enough, the wholesale courting of rabbis by politicians goes back to John Lindsay's mayoralty, a period in which the hackles of many middle- and low-income Jews were raised over His Honor's support for school-decentralization schemes and for scatter-site housing in Forest Hills. In his successful 1969 re-election campaign, guided by his assistant, former CUNY political-science professor Marvin Schick, Lindsay was the first candidate to pursue the Jewish vote not merely by gathering endorsements from Jewish-establishment types, but also by appearing at any synagogue that would have him.

Lindsay also began the practice of using rabbis to serve as liaison officers with the Jewish community. While Abe Beame and Ed Koch have generally shied away from this approach, Rabbi Mendy Shayovich, the special assistant to the governor for New York City and community affairs, advises Hugh Carey on Jewish and other urban matters. The Jewish campaign desk, manned by a yarmulke-wearing aide who woos the local rabbis, has become standard in city and statewide electoral contests.

Besides advising politicians on how to stay kosher with the Jewish voter, rabbis have taken to the hustings on their own behalf. Sam Hirsch, a lawyer and an ordained rabbi, represents Borough Park in the Assembly; he defeated the Democratic-organization nominee

“... Rabbi Feinstein applies traditional Jewish law to subjects ranging from sex therapy to the use of automated elevators ...”

in a 1977 primary. Sheldon Farber, who retired in December as the GOP state senator from the Rockaways, was also ordained by the Orthodox yeshiva before entering the real-estate business. (Farber, Hirsch, and Shayovich do not use the title “rabbi” in public life.)

This increased rabbinic political involvement seems surprising, since the city's Jews are steadily declining in wealth and number. The Jewish population here dropped from an estimated 2.1 million in 1957 to 1.2 million in 1974, and the total today is probably about 1 million. And, according to Malcolm Hoenlein, executive director of New York's Jewish Community Relations Council, some 250,000 Jews, many of them elderly, exist either at or below the poverty level, making them the third-largest poverty group in the city.

The shifts in the economic and social climate that bring heightened insecurity to the Jewish have-nots make them more and more likely to turn to their rabbi, who is the community figure closest to the poor and elderly. Rabbis also find themselves worrying about how long their own synagogues will be able to survive continued urban decay. (The city's largest—and wealthiest—congregation, Temple Emanu-El on Fifth Avenue, has not been troubled by such pressures, and so remains relatively inactive politically.)

Orthodox Jews, who need to live in cities in order to be close to their synagogues, have become an increasingly large part of New York's affiliated Jewish population in the wake of the exodus to suburbia by less traditional Jews. Generally uncomfortable with secular Jewish organizations, which in their eyes often appear to be concerned with saving the world rather than with Jews in particular, these Jews worked through rabbis or set up Orthodox-sponsored social agencies to obtain the federal funds which became available to cities in the 1960s.

“The national-defense-type Jewish organizations never courted urban Orthodox Jews, and Orthodox Jews in turn were suspicious of such non-religious leadership,” says Dr. Jack M. Sable, who headed the state's poverty and human-rights agencies under Nelson Rockefeller. Jewish-sponsored programs today receive about 1 percent of all such funds earmarked for New York City.

The growth of ethnic pride during the past decade also spurred the new rabbinic activism. After having demon-

strated for Israel and imprisoned Soviet Jews, rabbis turned to problems closer to home. Rabbis were key figures in setting up some two dozen Jewish community councils in New York, mainly found in poor and middle-class neighborhoods. In 1964 the late Rabbi Samuel Schrage, a Lubavitcher Hasid, formed one of the city's first anti-crime patrols, the Maccabees, to combat crimes against Jews in Crown Heights.

Who are New York's most influential rabbis, the religious leaders of the most influential community of Jews ever to live in the Diaspora? If influence means a broad following from fellow Jews, many, many rabbis—heads of congregations, teachers, communal leaders—merit inclusion. Yet after weighing the different areas of rabbinic influence—spiritual, social, political—we found that a few names kept reappearing in interviews with Jews and non-Jews. *New York's* list also tries to show various areas of rabbinic influence—in Talmudic scholarship, ecumenical relations, social work, and public affairs. All the rabbis are professionally engaged in serving other Jews, and, in most cases, their influence is also felt outside the Jewish community.

Rabbi Moshe Feinstein

Does Judaism countenance test-tube babies? May one twin be killed so that another may live? Does Judaism's ban on posthumous surgery apply in the case of plutonium-powered cardiac pacemakers, which are required under federal guidelines to be removed after death?

These are among the scores of technical questions for which Jews daily turn to 83-year-old Rabbi Moshe Feinstein (affectionately called “Rev Moishe” by his followers), one of the world's leading authorities on Jewish law. While the Lower East Side “world of our fathers” belongs mostly to the past, Rabbi Feinstein's East Broadway yeshiva, Mesivtha Tifereth Jerusalem, continues to hold a pivotal place for devout Jews. A joke among clergymen is that at the back of every young rabbi's ordination certificate, for a quick answer to any religious question, is Rabbi Feinstein's phone number.

In tackling the problems posed by the new technology for observant Jews, the rabbi has left his imprint on Jewish life for generations to come. His five books of responsa—answers to contemporary questions of religious

observance—form a link in the chain of Jewish law beginning with the Torah, the Five Books of Moses, and continuing with the Talmud and succeeding commentaries. Indigenous to each work, regardless of the century in which it was written, is the belief that the Torah is as immutable today as when it was first given by God on Mt. Sinai.

Rabbi Feinstein's responsa treat subjects ranging from sex therapy and artificial insemination to the use of automated elevators on the Sabbath. (One recent decision, for instance, was that Orthodox Jews, who may not use appliances on the Sabbath, may set a timer to turn on a lamp—because light is necessary for the holiness of the day—but they may not use it to turn on a dishwasher or oven.) The rabbi's writings are the best guide for a religious Jew seeking to uphold the letter of the law despite complex scientific challenges.

Rabbi Alexander M. Schindler

In the spring of 1978, the low point of American-Israeli relations since the creation of the Jewish state, it fell to Rabbi Alexander M. Schindler, the cigar-smoking Reform rabbi, to challenge the Carter administration's pressures on Menachem Begin to be more accommodating to Anwar Sadat's peace blueprint.

“In March I had the feeling that the administration was beginning to orchestrate a campaign against Begin. I didn't want Jimmy Carter to bamboozle the Jewish community the way FDR had. I decided to go straight to the Jews of America to alert them that trouble was ahead.”

At this time, Rabbi Schindler, president of the Union of American Hebrew Congregations, found himself chairman of the Conference of Presidents of Major American Jewish Organizations (the Presidents' Club), an umbrella group whose purpose is to bring unity to the Jewish community on questions relating to Israel.

“When Brzezinski, in response to my charge that the administration was bringing undue pressure on Israel, claimed that if Jews don't agree with you, they call you an anti-Semite, I saw a signal that the White House planned to use blunt force on Begin.”

In retrospect, Rabbi Schindler believes that his warning, and the re-

“... Every follower of the Satmar rebbe votes, a message not lost on office seekers from presidential candidates on down ...”

sponse that it precipitated from the American Jewish community, caused Carter to back down. “Beneath everything,” Rabbi Schindler says, “Carter is a politician. He has some very fine instincts, but the desire to be re-elected is overriding.”

Having helped Israel weather the crisis which he believes eventually paved the way for the Camp David talks, Rabbi Schindler now devotes more time to running the congregational arm of Reform Judaism. But his earlier performance has caused him to be regularly mentioned as a possible czar for Israeli information programs in this country.

Rabbi Menachem M. Schneerson

Jews who tried to stroll casually home with Christmas trees last month risked reproaches from the Hasidic Jews driving “mitzvah mobiles” in the midtown area. The bearded, black-hatted followers of the Lubavitcher rebbe, 76-year-old Rabbi Menachem M. Schneerson, invited passersby to step into their vans, pray, and ask any religious questions.

Lubavitcher Hasidim consider it a paramount religious duty to reclaim the souls of wayward Jews. The Crown Heights section of Brooklyn, the home of these young missionaries, has seen a sharp rise in its Hasidic population since the Lubavitcher rebbe's father-in-law, the previous leader of the movement, settled there in 1940 with a handful of European refugees.

Followers of the Lubavitcher rebbe, as is the case with other Hasidic sects, want to live close by Rabbi Schneerson, a leader venerated for his holiness, judgment, and mystical attachment to God. Under his leadership, synagogues, schools, shops, and day-care centers have sprung up in Crown Heights. The last are particularly important: Hasidim frown on birth control; this phenomenon is responsible for the doubling of their population every ten years.

To 770 Eastern Parkway, office of the Lubavitcher rebbe, stream not only followers from around the world, but politicians and other celebrities for *yechidas* (private audiences). Politicians hope that getting a foot in the door will help on Election Day, although the rebbe absolutely refrains from giving endorsements. Some politicians have been identified with the move-

ment, however: Rudy Boshwitz, who has just taken office as a Republican senator from Minnesota, and State Attorney General Robert Abrams, whose daughter was named in the Lubavitcher *shul*.

Rabbi Marc H. Tanenbaum

As a child in Baltimore, Rabbi Marc Tanenbaum, now director of national interreligious affairs of the American Jewish Committee, would walk with his father to synagogue every Saturday morning. They would cross the street rather than pass the church along the way. The father was haunted by the memory of how a priest in his native Ukraine had led a mob of congregants after services on Good Friday, dragged his brother to the town lake, and ordered him drowned as revenge on the alleged Christ killers.

Rather than perpetuate the bitterness his father had felt toward religious persecution, the 52-year-old Rabbi Tanenbaum has devoted his life to serving as an apostle to Christians, emphasizing the Jewish roots of Christianity and the indivisibility of human rights. Last year, in a poll of American religion editors, he was voted the fourth “most respected and influential religious leader in America”—after Jimmy Carter, Billy Graham, and University of Chicago theologian Dr. Martin Marty.

As the only rabbi present at Vatican Council II, Rabbi Tanenbaum profoundly influenced Catholic statements repudiating anti-Semitism and calling for a dialogue between Christians and Jews. “By identifying the sources of anti-Semitism,” says Rabbi Tanenbaum, “we know how to uproot it.” The foremost Jewish ecumenist in the world, this Conservative rabbi speaks annually to live audiences of hundreds of thousands of Christians.

Illustrating the shift in Christian perceptions of Jews, Rabbi Tanenbaum says that “not a single Catholic textbook” used in schools today carries anti-Semitic references. “I can go into any city in the United States and find Jews and Christians meeting not as Jews and Christians but as friends and neighbors. In the past 15 years, we have made more progress at understanding each other than in 1,900 years.”

Rabbi Shlomo Riskin

Whether chaining himself to the White House gates to protest an arms

sale to Saudi Arabia, battling with the local community board last month for permission to erect a menorah at 72nd Street and Broadway, or lecturing at his Lincoln Square Synagogue on the Jewish attitude toward war, Rabbi Shlomo Riskin sees as his mission the bridging of Orthodox Judaism and the modern world. To further this, he founded two yeshiva high schools in Riverdale; they now draw students from the entire world.

In the 1960s a new brand of Orthodox rabbi appeared on the American scene, stressing the relevance of Jewish law for modern life, and willing to take to the streets when Jewish interests seemed at stake. As the leading figure of this “reach out” school of Orthodoxy, the 39-year-old Rabbi Riskin serves as a model for scores of rabbis and rabbis-to-be. He draws inquiries from intellectually inclined Jewish youth on such subjects as business ethics and homosexuality, and he has awakened other rabbis to the educational needs of women. “There are two types of Jews,” says Rabbi Riskin, “the religious and the not yet religious. Every Jew owes it to himself to study his tradition as it has been studied for thousands of years.”

Rabbi Riskin is entitled to *kvell* over his revitalization of Jewish life on the West Side—four different Sabbath services attract 1,000 people, half of whom are under 30, and an adult-education program draws 1,200 students weekly. The synagogue also runs two yeshivas for college students and graduates who have never studied Torah before.

Yet the rabbi despairs for the future of Judaism in America. “More and more the axioms of American society are not in accord with our own,” he says. “The family is in disarray, sexual conduct is not governed by moral standards, and any sort of restraint, whether in print or on the TV screen, is rapidly disappearing.”

As a result, he plans in the near future to spend six months a year in Israel building a model community, Efrat, where he hopes 5,000 families will live by 1999.

Rabbi Joel Teitelbaum

An afternoon stroll down Lee Avenue in Brooklyn's Williamsburg section finds Hasidic women with long sleeves and covered heads pushing baby carriages, Yiddish-speaking chil-

•dren playing outside the aging tenements and brownstones, and bearded, dark-suited men wearing shirts without ties. The Hasidic men go tieless to show that a Jew's dress—as everything else in his life—should be different from a Gentile's.

These Williamsburg Hasidim, followers of the 91-year-old Satmar rebbe, Rabbi Joel Teitelbaum, are the Jews apart. When he arrived here in 1947, the rabbi was accompanied by 70 other refugees from the town of Satmar, Hungary. Today, 30,000 followers inhabit Williamsburg's "Hasidic triangle," sharing the crowded community largely with Hispanics. Satmar yeshivas educate more than 6,000 children; medical and dental clinics with Yiddish-speaking personnel serve the community; a bus service connects Williamsburg's Hasidim with other sect members in Borough Park; and a weekly newspaper, *Der Yid* (*The Jew*), contains Satmar news, such as the name of a newly appointed *shochet* (ritual slaughterer). The cultural signposts of contemporary America—TV, movies, the media—are banned as worthless tools of assimilation. In fact, Satmar Hasidim study nothing outside the Torah except for what they need in their professions, such as diamond cutting and computer programming.

Although the Satmar Hasidim are intense in their devotion to the Jewish community, they do not, ironically, support the idea of a Jewish state. According to the Satmar rebbe, the re-creation of Israel in 1948 was a violation of God's will. The Jewish destiny, he claims, is to pray for redemption—the coming of the Messiah—rather than to seek it through political activity.

There is, however, no objection to political involvement closer to home; indeed, every Satmar Hasid of voting age in Williamsburg goes to the polls, a message not lost on office seekers from presidential candidates on down. The reapportionment of Hasidic Williamsburg in the early seventies into two New York State Assembly and Senate districts, which the United Jewish Organizations of Williamsburg unsuccessfully fought to the Supreme Court, has somewhat diminished the influence of the Satmar Hasidim, but they are still powerful, and their support is not to be taken for granted. In 1972 Al Lowenstein found this out when he was defeated in his congressional race by John Rooney, who had provided the Hasidim with the benefits of federally funded programs.

Rabbi Seymour Siegel

Two major social reappraisals have been in the air in American Jewish life



Not for Jews only: Rabbi Tanenbaum (left) works with Christian leaders; Rabbi Siegel (above) serves in GOP campaigns.



Sunrise to sunset: Rabbi Riskin at his busy Lincoln Square Synagogue.



Hot line: Rabbi Trainin's agencies dispense social, legal, medical help.

DAILY
715 & 750 AM
SUNDAY 715 & 830AM
MINCHA 4 25 PM
SHABBAT
FRI EVE 4 20 PM
SATURDAY 800, 845 & 945
BEGINNERS SERVICE FOR THE
LITTLE OR NO BACK
TALMUD & BIBLE CLASSE
MINCHA 4 10 PM
MORGENSTE
NURSERY & KINDI
FELDMAN HEBREV
SHAPIRO INSTITUT
GUSTAV STERN HIC
MELANIE ROSS YOU
KAV CATERERS ?

... Rabbi Trainin oversees 130 agencies—camps, hospitals, old-age homes. They are used by almost every Jew in New York ...”

in the past decade—the love affair with political liberalism and the role of women in synagogue life. Rabbi Seymour Siegel, professor of ethics and theology at the Jewish Theological Seminary, has been in the forefront of both.

Rabbi Siegel sees nothing inconsistent in his advocacy of a Jewish political shift toward conservatism as well as liberalized religious practices, such as the ordination of women as rabbis and their inclusion in the traditionally male *minyan*, the prayer quorum of ten.

The late 1960s marked a period of deep political disillusionment for Rabbi Siegel, who since his youth in Chicago had dabbled in Democratic-party politics. Having marched in civil-rights demonstrations with Dr. Martin Luther King, he recoiled when black politicians began to urge racial quotas. The Columbia University riots, which he witnessed from his seminary office across the street, and the rise of what he felt was an accommodationist philosophy toward left-wing governments by McGovern Democrats caused Rabbi Siegel “to reassess political liberalism as an automatic Jewish reaction,” he says. “The weakness of liberalism in the face of attacks on the very roots of democracy became apparent. Jewish self-interest demanded a more conservative position.”

As an adviser in the campaigns of James Buckley, Richard Nixon, Gerald Ford, and Perry Duryea, Rabbi Siegel has emerged as the most prominent rabbi in support of the GOP, a political stance he finds colleagues increasingly taking. As chairman of the Committee on Jewish Law of the Rabbinical Assembly, which interprets the law for the Conservative movement, Rabbi Siegel played a major role in the 1973 decision allowing women to be included in a *minyan* in Conservative services. “The reasons for excluding women in the past are no longer valid today,” he maintains. “It’s only fair that they be included as members of the praying community.” At the convention of Conservative rabbis later this month, Rabbi Siegel plans to argue for the ordination of women rabbis. If this position is adopted, it will mean that only the Orthodox will still officially adhere to a strict definition of sex roles in religion.

Rabbi Morris Sherer

A seemingly incongruous collection of photos line the office of Rabbi

Morris Sherer—autographed pictures of Presidents Johnson, Nixon, Ford, and Carter on one wall, and, facing them, portraits of the seven bearded yeshiva directors who compose the Council of Torah Sages. The latter group sets basic policy for Agudath Israel of America, the Orthodox organization Sherer heads.

In the 35 years he has been with Agudath Israel—more than half its history in the United States—Rabbi Sherer has shown a masterful skill in persuading the men who run the country to adopt policies that benefit those who run the yeshiva. Laws guarantee that Jewish hospital patients will receive kosher food on request, that periodic threats against kosher slaughtering practices are beaten down, and that employment rights of religious Jews in the civil service are safeguarded.

“Orthodox Jews have unique concerns,” says Rabbi Sherer, “and they, rather than Jewish secularists or those who believe that being Jewish is as easy as chewing gum, should represent their cases before governmental bodies.”

Following this principle, Rabbi Sherer has formed a close alliance with Catholic educators, who advocate greater government funding for parochial schools. Agudath Israel’s government-funded job-training program has already served 18,000 people, including one out of every three recent Jewish refugees from the Soviet Union.

While he claims that politics amounts to “only 1 percent” of his job, the rest being spent administering the religious, educational, and social-service programs of Agudath Israel, Rabbi Sherer has invested his time wisely. Jacob Javits, Abe Beame, and Henry Kissinger consider themselves his friends.

Rabbi Sherer’s political influence amply explains his popularity: The rabbis of the Council of Torah Sages, in whose name he speaks on political issues, are revered by hundreds of thousands of Jews. He has, besides, devoted much effort to cultivating political friends, the most prominent among them being Hugh Carey, whom he has known since 1961, when Congressman Carey argued for increased governmental aid to parochial schools. Carey is in the rabbi’s debt for his help in delivering the religious-Jewish vote last year despite a strong pro-Duryea effort by the *Jewish Press*.

Rabbi Isaac N. Trainin

Rabbi Isaac N. Trainin’s phone doubles as a hot line for desperate Jews—a rabbi inquiring if a bed can be found at Mt. Sinai Hospital for a congregant dying of cancer, the police precinct at East 67th Street with a runaway teenager asking for a rabbi, a Yiddish-speaking Hasid whose son can no longer control his drug problem, an alcoholic seeking an A.A. group with a Jewish membership.

Hardly a Jew in New York at one time or another will not pass through one of the 130 agencies—hospitals, old-age homes, community Y’s, summer sleep-away camps—composing the Federation of Jewish Philanthropies. After founding, and serving for 26 years as head of, the federation’s Department of Religious Affairs, responsible for this one component of the world’s largest local charity, Rabbi Trainin claims, “I have dealt with more rabbis than any other Jew in history.”

Rabbi Trainin was hired as a public-relations assistant in the early 1950s when the federation was engaged in a bitter dispute with New York’s religious Jews as to whether the Long Island Jewish-Hillside Medical Center, then under construction, should have a kosher kitchen. Jews outside the federation saw Rabbi Trainin as an apologist, and secular federation officials saw him as a troublemaker.

Rabbi Trainin looks back on a career of religious firsts for the federation, ranging from the changeover to kosher food of nearly all federation camps, to the establishment of the Metropolitan Council on Jewish Poverty, to the launching of task forces on subjects such as Jewish medical ethics, drugs and Jews, and black Jews.

But as the federation’s spokesman to religious Jewry, he has increasingly found his role under attack by more militant types—including his nephew Rabbi Meir Kahane, former head of the militant Jewish Defense League—for the agency’s alleged shortchanging of Jewish education. While predicting that the federation’s priorities will change as the city’s Jewish population becomes smaller and more traditional, Rabbi Trainin defends the agency’s broad-based services to all Jews. “The number of Jews, for the time being, may be shrinking,” he says, “but the future belongs to those who care. Judaism has survived for almost 4,000 years because enough Jews cared.” □

THE AMERICAN JEWISH COMMITTEE

memorandum

date February 8, 1979 cc: W. S. Trosten
to M. Tanenbaum[✓] and J. Rudin
from Jim Etheridge for Rita Blume
subject Tananbaum Foundation, Inc.

We have received a check in the amount of \$5,000. from the Tananbaum Foundation, Inc., which I have given to Accounting for processing.

Attached you will find a copy of the incoming letter for your information.

According to Rita's instructions, I will be checking with Mr. Alperstein around the 15th of this month to find out the time and date of their March meeting.

At that time I will check with you to find out if you will be available. I will also check with Sister Ann.

Jim

/jme
attachments

FEB 8 - 1979

THE MARTIN TANANBAUM FOUNDATION, INC.

551 FIFTH AVENUE
NEW YORK, N. Y. 10017

682-0700

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February 2, 1979

A. J. C.
165 East 56 Street
New York, New York 10022

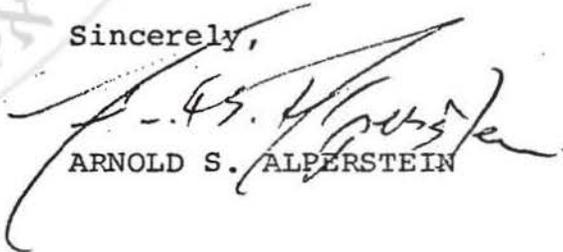
Attention: Rita Blume

Dear Rita:

We are pleased to advise you and Rabbi Mark Tannenbaum that the Foundation has authorized an additional \$5,000.00 grant for 1978 to the A. J. C. - Interreligious Task Force on Soviet Jewry.

We look forward to seeing you at our March meeting. If you will telephone me late in February, I will advise the time and date.

Sincerely,


ARNOLD S. ALPERSTEIN

ASA:DT

2/8/79 cc: M. Tanenbaum
J. Rudin
W. Trosten

The American Jewish Committee



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

February 8, 1979

Dear Friend:

I am pleased to invite you to attend the next meeting of our National Interreligious Affairs Commission to be held, for the first time, in Chicago, on Monday, March 26. The meeting will be held at the Hyatt Regency Hotel in downtown Chicago at 151 East Wacker Drive. We will begin with coffee promptly at 10:00 a.m. and adjourn at 4:00 p.m.

Our agenda will provide an opportunity for us to discuss together several of the most current and pressing issues in Jewish life today. In keeping with concerns expressed recently by Rabbi Tanenbaum and his staff about exploring constructive Jewish/Muslim relations, two scholars from the Middle East Center of the University of Chicago have accepted to present major papers on this subject. They are Dr. Fazlur Rahman, Professor of Islamic Philosophy, and Dr. Stephen Humphreys, Visiting Professor of Islamic History, who will present respectively papers on "Islam as a Social Force" and "Islam as a Religion." Time has been provided for in-depth discussion with these scholars on implications of their studies for understanding such vital issues as Iran, the rise of Islamic fundamentalism, and pluralism in the Middle East.

At lunch Marc Tanenbaum will report on IAD's plans for the beginning of systematic dialogue with the Islamic community and Arab Christians in America. He will also bring us up to date on the extraordinary impact NBC-TV's "Holo-caust" series is having in Germany where it was televised last month, (Marc's preliminary analysis of this is enclosed).

In the afternoon session, Judith Banki will report on her just completed study on "Arab Influence in American Churches," and we will then discuss implications of those findings for our interreligious programs in 1979.

We will also be joined by Sister Ann Gillen, Executive Director of the National Interreligious Task Force on Soviet Jewry, reporting on the latest developments in this area, as well as other Christian leaders from the Chicago area.

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New York; RICHARD E. SHERWOOD, Los Angeles; SHERMAN H. STARR, Boston; ELISE D. WATERMAN, New York ■

■ BERTRAM H. GOLD, Executive Vice-President

It has been my hope for some time that important meetings of national commissions might occasionally be convened in cities other than New York and I am looking forward to many of you joining us at the March 26 meeting in Chicago. Some commission members, coming in from other parts of the country, may plan on flying in that morning and returning to their homes that evening from O'Hare Airport, some fifty minutes from the hotel. For those who wish to be in Chicago for a longer period, room reservations at the Hyatt Regency or nearby hotels can be made by AJC staff. I am told that hotel space for this period is very scarce and therefore urge you to return the enclosed reservation form as quickly as possible.

Cordially,



Miles Jaffe
National Chairman
Interreligious Affairs Commission



MJ/es

Enclosures

THE AMERICAN JEWISH COMMITTEE
INTERRELIGIOUS AFFAIRS DEPARTMENT
March 26, 1979 - Chicago Meeting

Please return this form no later than February 16 to:

Interreligious Affairs Department
The American Jewish Committee
165 East 56 Street
New York, New York 10022

I am planning to attend the March 26 meeting of the Inter-religious Affairs Commission at the Hyatt Regency/Chicago, 151 East Wacker Drive.

I am not planning

I will plan to have lunch at the meeting.

I need single double for the nights of _____
at the Hyatt Regency or nearby hotel. _____

Name: _____
Please print

Address: _____

Telephone: Bus: _____ Home: _____

THE AMERICAN JEWISH COMMITTEE
INTERRELIGIOUS AFFAIRS COMMISSION

MINUTES

DECEMBER 13, 1978

ATTENDANCE

Bernard Abrams
Mimi Alperin
Rabbi Joseph Ehrenkranz
Manette Kaufman
Kurt Kelman
Joan W. Leidesdorf
Norma Levitt
Kenneth Makovsky
Dr. Sheldon Sax
Michael Schimmel
Ellen Shapiro
Elise Waterman
Richard Weiss

GUEST: Dr. Graenum Berger

STAFF: Judith Banki
Inge L. Gibel
Abraham Karlikow
Rita Reznik
A. James Rudin
Marc H. Tanenbaum

AMERICAN LEBANESE COMMUNITY

Mimi Alperin, serving as chairperson of the Commission in the absence of Miles Jaffe, opened the meeting. Ms. Banki presented an overview of the Lebanese American community, related to the NEC resolution to provide guidelines for our relationship with this group. Although the majority of American Lebanese are Maronites and their presiding bishop is pro-PLO, the community's position vis-a-vis Israel is divided, as is their attitude to events inside Lebanon. Ms. Banki reported that a first draft of guidelines for our chapters have been completed, in cooperation with the staff of the Foreign Affairs Department, and will be used to help establish and develop positive relationships between national chapters and Lebanese Americans in their communities.

In the discussion by commission members that followed, suggestions and questions relating to these guidelines were made by Ms. Shapiro, Mr. Abrams and Mrs. Kaufman, including whether the Arab loyalties of the Lebanese in America might not preclude any positive long term relationship with American Jews. Rabbi Tanenbaum added that there is a growing American Arab community now in the United States, at least two million people, many of whom are playing aggressive roles in national church bodies and in Washington which we should try to counter by building, where possible, better relationships between Arab American and Jewish American communities. Commission members were invited to contact Ms. Banki with suggestions for future program development.

WOMEN'S INTERRELIGIOUS DIALOGUE ON THE MIDDLE EAST (WIDME)

Ms. Gibel reported on the current status of WIDME. She explained that as the dialogue is being picked up by other chapters around the country (Philadelphia, San Francisco, Miami) there has been some concern expressed about the ground rules worked out by the original New York-based group, particularly the one which assumes "the right of the Palestinian people to self-determination." That, and the other half of the basic assumption each group accepts, that Israel has a right to exist within secure boundaries, Ms. Gibel said, was a precondition for dialogue, enabling a very diverse group, sometimes including Arab American women and pro-Arab Christians, to mutually raise their consciousness of the Middle East, resulting ultimately in a better understanding of and commitment to Israel.

On the question of continuing AJC coordinated Middle East Tours, including a possible alumni tour of the WIDME group, Ms. Gibel reported that such tours were going to be organized again, with the understanding that participants must be carefully chosen and have met in study or dialogue for some time prior to departure.

OBERAMMERGAU

Mr. Weiss, who joined Rabbi Tanenbaum, Mr. Jaffe and William Trosten for the meetings in Germany, November 17 through 21, reported on his favorable impression, particularly as a result of the historic symposium at the Bavarian Catholic Academy and in the village of Oberammergau where Rabbi Tanenbaum spoke and where leading German Christian scholars came to commit themselves to a new era in German-Jewish relations. He believes that we are involved in an important project to which we should give major support.

A lengthy discussion followed, and Mr. Abrams raised the question of duplication by other Jewish agencies, and it was reported that joint consultation had taken place. Mr. Makovsky wondered how the financial impact of a change in script used at Oberammergau would be felt.

Rabbi Tanenbaum agreed that many German Christians now wish to confront the Nazi past and cited the Krystalnacht speech by Chancellor Schmidt and favorable press it received in Germany. In spite of the fact that the Passion Play is Oberammergau's "chief industry," he feels optimistic that important changes can be made by 1980. In response to Mrs. Kaufman's question about whether American Christians have spoken out on the offensive nature of the present production plans, which still follow the Daisenberger text, Rabbi Tanenbaum indicated that both the U.S. Catholic Bishops and the NCC have been highly critical.

INTERNS FOR PEACE

Following up on the previous meeting's report by this project's director Rabbi Bruce Cohen, Ms. Gibel reported that he is now in Israel with the first twelve North American interns. They have begun their six months training period, along with some Israeli Jewish and Arab interns, prior to being assigned to work in the group of Arab villages in the Galilee which have expressed interest in

utilizing the interns' skills. Dr. Sax and Ms. Shapiro will serve on a sub-committee to follow up on recommendations for AJC programmatic and possible financial support for this program.

FALASHAS

Dr. Berger, who has spent the last twenty years in an effort to bring the grave crisis of the Falasha community of Ethiopian Jews to the attention of world Jewry, reported in great detail on their sad plight and on the history of their effort to remain Jewish in the face of persecution at home and being ignored abroad. With the exception of JDC and ORT, Dr. Berger asserted, leaders of the world Jewish community, both in the Diaspora and Israel, have been unwilling to involve themselves in a serious effort to rescue this decimated community.

Mr. Karlikow cautioned that at the present time quiet but definite attempts were being made by agencies both here and in Israel to ease the plight of the Falashas. He said that while it was true that at one time the Israeli government had perhaps not moved as speedily as it might have to encourage Falasha aliya, in the situation, given the civil war raging in Ethiopia, moving quietly is essential.

Rabbi Tanenbaum, with the support of most IAD members present, promised to do everything possible to support Dr. Berger in his effort to save the Falashas before they disappear entirely.

2/2/79

Reported by Inge Lederer Gibel



IMPACT OF "HOLOCAUST" ON GERMANY - - -
"A MORAL AND PSYCHOLOGICAL EARTHQUAKE"

by Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee and consultant to the NBC-TV series on "Holocaust".

Nothing - no book, no TV documentary, no film, no lecture - has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the village of Oberammergau, last Thursday following the viewing of the third installment of "Holocaust."

According to reports from West Germany in major American newspapers, an estimated 13 million people, or 39 percent of the 34 million people in the viewing audience, watched the third of the four installments last Thursday night. This was up from 13 million viewers, or 36 percent last who watched the second installment, and 11 million, or 32 percent, who watched the first installment.

The viewing audience for each of the three installments was more than double the predicted 15 percent that was expected to watch the program over Westdeutsche Rundfunk (WDR) of Cologne, the regional station coordinating the telecasts. (The number of people watching the last installment was not available at the time of this report.)

The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact, some 20 million people had seen the second installment. That means that one in three potential regional viewers were exposed to the "Holocaust" account. "That audience broke every record for regional television in German," one official told me. "The program has created a moral and psychological earthquake of unprecedented proportions."

More than 20,000 people called the WDR television offices following the Tuesday night showing, and two-thirds of the callers were in favor of "Holocaust" being televised in Germany. Many of the viewers told the TV station authorities that they either could not go on watching it, and some said that they could not sleep and had to take valium or sleeping pills so powerful was the program's impact.

One authority told me, "The experience with the program already has been quite extraordinary. Nobody, even the most sympathetic in the TV industry, expected such an emotional reactions. It has staggered everybody."

The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. Regional television broadcasts can be received in East Germany and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

I spoke with several people in the village of Oberammergau who are involved in an effort to revise the anti-Semitic version of the Oberammergau Passion Play scheduled for production in April 1980. Hans Schwaighofer, director of the Rosner text of the Passion Play, told me: "Practically everybody in Oberammergau has watched the first two installments of 'Holocaust.' The impact has been tremendous. There is a feeling of shock throughout much of Oberammergau. Many people are walking around the streets of the village saying, 'God's sake!' and shaking their heads in disbelief. How did we let that happen?"

The Oberammergau Town Council has sent around a questionnaire to all the villagers inviting them to sign up for the 1980 Passion Play. In light of the shocked feeling in the village in the wake of 'Holocaust' many are refusing to answer the questionnaire, and it is now being extended for another eight days.

Several hundred of the younger villagers, identified with Rosner text have indicated that they will refuse to act in the Daisenberger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic." Some Oberammergau officials told me that they now hope that the reaction to 'Holocaust' will play an important role in influencing the rejection of the anti-Jewish Daisenberger text of the play.

There were a good number of negative and hostile reactions of Germans who asked, "Why reopen old wounds? We should forget all this. It is enough time already."

Heinz Galinski, head of the Jewish community in West Berlin, said that "the reactions of the Jewish community throughout West Germany had been positive" adding that he had received many calls from Jews and non-Jews alike. There are about 27,000 Jews in West Germany today, a tragic remnant of the more than 500,000 Jews who lived in pre-war Germany.

Galinski said the "timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitzi lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place, "when some students are making jokes again about Jews, when the statute of limitations on Nazi war crimes of murder is an issue and at a time when everybody seems to be preaching 'let us forget.'

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West German Parliament last Monday, Chancellor Helmut Schmidt commended the "Holocaust" series, said that the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. He added that the series encourages critical and moral reflection which "is important in view of the decision each of must make for himself in the course of this year on the statute of limitations."

Based on the impact already registered, the American Jewish Committee now plans to carry out a systematic study of responses to the entire series in Germany as well as in the 15 other countries in which the film is being shown, and then an intensive follow-up educational program in German religious and secular school systems. I have no hesitation in saying that if this "Holocaust" series had achieved nothing other than the impact that it has already had in Germany, it more than justifies all the investment of time and energy in helping bring its message before millions of Germans who might otherwise have avoided facing the tragedy of the Holocaust.

MHT:RPR

1/31/79
79-960-21
A, COL, CP, EJP, NPE, REL, PP, RTV-1

THE AMERICAN JEWISH COMMITTEE

date February 15, 1979
to Area Directors
from Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director
subject BILL MOYERS' DOCUMENTARY ON "THE PEOPLE OF NES AMIM"

Next to NBC-TV's series "Holocaust," this one-hour documentary on "The People of Nes Amim" is quite likely the most effective and moving statement in contemporary television of the attitudes and feelings of "new Christians" toward the Nazi holocaust, the relationship of Christian teaching to anti-Semitism, and of Christian solidarity with the people and State of Israel.

To be shown nationwide over Public Broadcasting education channels on Monday evening, March 5th, (generally about 8 p.m., in New York over Channel 13 at 9 p.m.; best to consult your local TV listings), this documentary will be one of the highlights of "Bill Moyers' Journal," the highly acclaimed public TV series.

"The people of Nes Amim" is a series of interviews, skillfully and empathetically conducted by Bill Moyers, of the major Christian personalities who founded the Christian kibbutz, Nes Amim, in northern Galilee. Led by their photogenic Dutch pastor, the Rev. Simon Shun, this group of ecumenical Protestants from the Netherlands, Germany, Switzerland, and Scandinavian countries are shown in their daily activity of raising beautiful roses (they export more than 2 million roses a year to Europe), rearing their families in the freedom of Israel, living their Christian lives with deepened perceptions of their roots in Judaism, and their interactions with Israelis, including their neighbors in the Lochamei Hagetaoth (Fighters of the Ghetto kibbutz).

In a certain sense, "The People of Nes Amim" ("The Sign of the Nations") picks up where NBC-TV's "Holocaust" series left off. This documentary penetrates deeply into the question of "Why did it happen?" and "What should be an authentic Christian response to the Nazi holocaust and to Christian anti-Semitism?"

All the major themes in the contemporary dialogue between Christians and Jews are examined -- in very personal and moving statements both by the Christians and by the Israelis who are their neighbors. Some sample statements (taken from my notes in a dark screening room, therefore not necessarily verbatim, but the sense is accurate):

ON THE NAZI HOLOCAUST:

Pastor Shun: "The Christian church made the fertile soil for the Nazi holocaust. Many Christians remained silent. We came to show another attitude."

"The holocaust was the utter crime. I couldn't understand it, I still can't understand it today. How human beings turned into beasts. It was their extreme paganism, the betrayal of their faith; they were apostates from their faith. Hitler was shaped by Christian civilization..."

Christian Pilon, wife of the founder of Ness Amim:

"The holocaust is not a Jewish question; it is a Christian question. We are also sitting on our own ashes. It is the failure of Christianity that this could happen. This happened in the midst of Christian Europe. We sit on the ashes of six million Jews. We sit on the ruins of our relationship with the Jewish people. We must recognize the past, and start a new leaf. It's up to you. Look into our hearts, see what went wrong, try to repair. We need a whole new orientation toward life. It is the greatest question for the Christian faith. Where were Christians during the holocaust? Where was God? Where were all the people who called themselves after the Jew Jesus? It is all unbelievable."

Pastor Shun: (after watching NBC-TV "Holocaust" series):

"When I see this film it puts directly a question to my Christian faith. Watching that Nazi family celebrating Christmas, it was disgusting. Where was God when the people of God were being destroyed, when the name of God was being destroyed? Where was God in Auschwitz? There is no answer. It only confirms our guilt. The deepest aim of the Nazis was trying to destroy the name of God which the Jewish people uniquely carry."

CHRISTIANS IN ISRAEL

"We study the Bible in the land of the Bible. We live in the land where Jesus lived. We feel an especial solidarity with the Jewish people. We feel more our Christian identity here. Jesus was Jewish, our faith has very Jewish roots. We go here to Hebrew school and we study the Tanach."

ON CHRISTIAN MISSION TO JEWS

Pastor Shun: "We wouldn't do missions to the Jews. We do not convert. We are not opposed to missions in general, we are against missions in Israel. The Jews are God's people. There is in the Bible only Israel and the nations. The Jews are in God's covenant."

"We are a missionizing center in one sense. We want to influence other Christians to better dialogue with Israel. We can influence Christians where Jews cannot have influence."

ON PALESTINIANS

Pastor Shun: "We are criticized very often, you are either for the Jews or for the Palestinians. Why not choose for both, for a Jewish State and for the Palestinians."

ON ISRAEL

Lev Bausch (of Lincoln, Nebraska): "We believe the Bible is one book, the Old Testament and the New Testament. We believe in the restoration of the land to the Jews, and we want to be here with them."

Christian Pilon: "Our flower industry is our commitment to the land. We show we are really interested in Israel."

ORTHODOX ACCEPTANCE OF CHRISTIANS

Dignified Orthodox Rabbi from Nahariya: "We don't forget, we don't forgive. But when men wish to change their minds, we speak with them like all other men. We are willing to embrace Christians who are willing to repent and change. I respect his religion, he respects my religion. We have no interest in converting one another. We are friends now."

Bill Moyers, who makes his own moving statements against anti-Semitism, the holocaust, respect for Judaism, and support of Israel, concludes:

"This is a small place with a great idea. They have no constituency, except their conscience. With them we must resolve that it must not happen again."

Mr. Moyers has just told me that he will take part in an interreligious dialogue and press conference which AJC will arrange at a showing of "The People of Nes Amim" on February 28, 11 a.m. (at a place to be announced.) As we did for NBC-TV's "Holo-caust" series, we plan to do everything we possibly can to get as wide an audience for this superb film, especially in the Christian community.

We hope to have a study guide prepared soon which could be used with a videotape in interreligious dialogues.

Please give this program your high priority in bringing it to the attention of Christian and Jewish leaders, and in follow-up programming. I would be grateful if you send me any materials you distribute in connection with publicizing "The People of Ness Amim."

MHT:RPR

79-700-10



SARASOTA DIVISION RECEPTION

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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 intergroup relations. It has an extensive overseas service with offices in Paris, Mexico City and Jerusalem and correspondents in many other cities.

In the United States, AJC 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.



The American Jewish Committee

SARASOTA DIVISION RECEPTION

in honor of

Herbert H. Schiff

HERBERT H. SCHIFF

The American Jewish Committee is proud to present the Milton Weill Human Relations Award to a leader whose endeavors both as a businessman and humanitarian have elevated him to a position of special honor among his contemporaries.

Mr. Schiff, a native of Columbus, Ohio, began his career after his graduation from the University of Pennsylvania. Starting as a salesman, he progressed to Chairman of the Board and President of SCOA Industries, Inc. Early in his career he married the former Betty T. Topkes, and they are the parents of three daughters.

Over the years, Mr. Schiff's philanthropic activities, both locally and nationally, have kept pace with his professional growth. Currently he serves on the Boards of the American Jewish Committee, American Jewish Joint Distribution, Council of Jewish Federation and Welfare Funds and United Jewish Appeal, and he is a Fellow of Brandeis University.

His other activities include service on the Board of Ohio State University, of Capital University, of the National Council of the Foreign Policy Association, the National Board of Governors of the Salk Institute and of the National Shoe Institute, among others.

The recipient of the 28th Annual T. Kenyon Holly Award of the Two/Ten Associates and the Spirit of Life Award of the City of Hope in recognition of his achievements, Herbert H. Schiff has distinguished himself in every facet of his public and private life. He exemplifies the spirit of human compassion and communal commitment which have been cornerstones of the Judaic tradition across the generations. It is in tribute to these qualities that we proudly bestow upon him the 3rd Annual Milton Weill Human Relations Award.

THE MILTON WEILL HUMAN RELATIONS AWARD

The Milton Weill Human Relations Award was established in 1977 to perpetuate the example of leadership which Milton Weill provided for the community. His achievements as Chairman of the American Jewish Committee's Administrative Committee, precursor of what is now its Board of Governors, have been of enduring influence. He was a leader, too, of the National Jewish Welfare Board, of the United Jewish Appeal, the New York Federation of Jewish Philanthropies and the Greater New York Fund and a Founder of the Associated YW and YMHA's of the New York metropolitan area.

You are cordially invited to attend a

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Third Annual

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of

THE AMERICAN JEWISH COMMITTEE

to

Herbert H. Schiff

Guest Speaker

RABBI MARC H. TANENBAUM
National Interreligious Affairs Director
The American Jewish Committee

at the

VAN WEZEL HALL
777 North Tamiami Trail
Sarasota, Florida

Friday, March 2, 1979 — 3:30 p.m.

Minimum Gift: \$100

R.S.V.P.

In behalf of the Appeal for Human Relations
of The American Jewish Committee

THE AMERICAN JEWISH COMMITTEE

date March 5, 1979
to Marc Tanenbaum
from M. Bernard Resnikoff
subject

Israel Lippel, Director-General for the Ministry of Religious Affairs, had a long meeting with me at his ~~home~~ last night.

His is a critical role because, in his capacity, he not only relates to intra-Jewish concerns, which is complicated enough, but he also relates to all the religious denominations in this country that are officially recognized. In this sense, he plays a critical role in the inter-group concerns that preoccupy us both in the U.S. and in Israel.

He has never been in the United States and has correctly suggested to me that an intimate knowledge of religious life in the U.S. would enhance his role in the Ministry. He will be coming to the U.S. for a minimum of 5 days to accept an invitation from a Rabbi Rosenbaum of a Chicago yeshiva for a series of consultations and lectures. He is coming with his wife. The fares for himself and his wife and their stay in Chicago are already taken care of.

But what he wants to do is to capitalize on being in the U.S. and to do a number of other things that will make his ministry more effective, not only in helping inter-faith relations in this country but interpreting religious life to American constituent groups. It is in this area that he is turning to us for help.

To be sure, as he himself said, he could not turn, for example, to the Conservatives or to the Reformed Jews. But, I am rather pleased that from all the so-called neutral organizations, he chose us and I think we should respond to the overture.

What he is looking for precisely is someone to take charge of a suitable itinerary for him, provide escort help in the different cities he will be visiting and pick up some of the per diem expenses that will be involved.

I already told him that the summer is not the best time for such a visitation, and he understands this, but he is already committed and he simply wishes to take advantage of the opportunity since he will be in Chicago in any case.

Independently, his wife, who has an M.A. in Education, and is an consultant with the Ministry of Education and Culture, would welcome opportunities to become more familiar with educational systems in the U.S.

Whom he should see we can discuss once we nail down the major considerations and the confirmation of the role he would have us to play. Keep in mind that he doesn't mean for us to be responsible for his full stay in the U.S. and also keep in mind that, since this is his first in the U.S, he will want to spend some time as an ordinary tourist, seeing the sites.

Marc Tanenbaum
March 5, 1979

page 2

You should know something about language. His English is adequate for a normal conversation. It is not good enough for a lecture, or press conference or the like.

Marc, we here suffer, in a public-relations sense, in that we don't get back to important V.I.P.s with all kinds of inquiries they make to me that I have to refer to national. Please get back to me right away.

Many thanks and regards.

MBR:1m

cc: Abe Karlikow



National Workshop On Christian-Jewish Relations

4112 West Washington Boulevard
Los Angeles, California 90018

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

March 15, 1979

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Dear Friend:

In the Los Angeles area a Jewish-Roman Catholic, Priest-Rabbi Committee has been at work during the past five years. During your attendance at the 4th National Workshop on Christian-Jewish Relations, November 6-9, 1978, here in Los Angeles, many of you were given an early draft copy of a proposed statement for your consideration.

We now enclose a copy of our completed work: Covenant or Covenants? A Historical Reflection on the Notion of Covenant. This is a local community's attempt to address what we feel is a significant area in Catholic-Jewish dialogue. We ask you to read it and consider it as that - a grassroots response.

In our conclusion the committee raises four areas which we feel would provide fruitful discussion - both at the national and international level.

With personal best wishes,

Sincerely,



(Rev.) Royale M. Vadakin



Rabbi Alfred Wolf

CO-CHAIRMEN

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

hm
Encl.

March 30, 1979

Dear Mr. Tanenbaum,

I read recently of your pursuits and accomplishments, and it seems that you are unaware of a widely known concept in Jewish circles. The Bible in Genesis (34,4) relates that when Esau met his brother Jacob for the first time in twenty years, (after Jacob had fled in fear of Esau's murderous intentions), Esau kissed his brother. In all proper Torah scrolls the word "וַיִּשָׁק" (and he kissed him) is written with a dot on each of its letters. Another instance of dotting is found in Numbers (9,10) and our Sages in Sifri (the explanation of the written text of Numbers and Deuteronomy) enumerate all the instances of dotting in the entire Torah. The explanation of the dotting in Genesis is disputed in Sifri. Rabbi Shimon ben Elazar is of the opinion that the dotting implies that although Esau kissed Jacob, it was not a fully sincere kiss, since Esau continued to harbor hate towards his brother. Rabbi Shimon ben Yochai argues. "It has been passed down from generation to generation, and it is widely known, that Esau hates Jacob. However,

(at the moment that Esau kissed Jacob) Esau's emotions overpowered him and he kissed Jacob wholeheartedly." Note the great Sage's terminology. "Esau hates Jacob." It is not in past tense, Esau hated Jacob. No, it is a reality. Just as it was then, so it is today. This is what is documented in the work of our Holy Sages, the Sifri. As I have stated, this concept is well known in Jewish circles and even adolescents can tell you this rule. Ah, but you might say, that our Sages words have a different, warped interpretation according to the Committee on Jewish Law of the Rabbinical Assembly. Or maybe the Committee even "abolished" that section of the Sifri? Maybe they did. If the Conservative movement would like to initiate a new religious sect, a new religious cult, they are free to do so in the democracy of the United States. Jim Jones also started a cult, as did the Moonies and the Hare Krishna. But this new cult has no connection whatsoever with Judaism. Judaism is the Torah the way it was given to Moses on Mount Sinai. New interpretations and amendments constitute a new religion, not Judaism. Torah is

six hundred and thirteen commandments from G-d. The number 613 is not coincidental. This is the number of limbs and organs in the human body, a commandment for a limb, a commandment for an organ. Each limb and organ has its specific commandment to fulfill, and that is its sole purpose on Earth. Judaism is not merely a political tool or a social event. Rather it is a way of life--the Torah dictates every motion of a Jew. The Torah dictates whether a Jew should put on his right shoe first or his left shoe! (See Code of Jewish Law, Orech Chaim, 2 paragraph 4.)

It is for this reason that "Esau hates Jacob" In the blessings of the Torah we say, " אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ " (G-d) who chose us from amongst all the nations. G-d chose the Jews from all other nations to give them the Torah. This was by virtue of the superior quality and characteristics of the Jew. Rabbi Yehuda Halevi in his famed work, Kuzari, wrote that the difference between Jew and gentile is not a difference in degree, in that a Jew has more Divine commandments to fulfill than a gentile. False! It is a difference in kind. Just as there is a category animals and a category

man, so too there is a category gentile and a category Jew. Gentiles recognize this superiority and are jealous of it. This causes "Esau hates Jacob", an eternal hatred.

Therefore, don't wonder if I speak of Jewish adolescents who are well-versed in this concept. The "Jewish" adolescents and young adults with whom you come in contact never heard of this concept. When is there this hatred? When a Jew presents with himself the Torah which reflects his superior qualities for which G-d chose to give him the Torah. That leads to jealousy and hatred on the gentile's part. But if a Jew drowns out these qualities and eradicates them from within himself and Judaism means nothing more than a name such as Rubin and a social event, then there is no significance in Judaism, Jew and gentile are one and the same and there is no hatred from Esau to Jacob.

Let us merit the coming of the Messiah as all true Jews pray three times daily and then all of mankind will see the truth. As the prophet Isaiah said (11,9): "The earth shall be full with the knowledge of the Lord, as the waters cover the sea"

Sincerely yours,

Mordechai Schneider

THE AMERICAN JEWISH COMMITTEE

date March 30, 1979
to Rabbi Marc Tanenbaum
from Rabbi A. James Rudin
subject

I believe Claire Randall's letter very clearly represents the basic position of the National Council of Churches as well as the majority of mainline Protestant groups vis-a-vis the peace treaty and its implications for the future. Claire quotes from the December 1974 resolution of the Executive Committee of the National Council of Churches.

At that time we engaged in a long and difficult struggle with the anti-Zionist and anti-Israel forces within the NCC regarding the final wording of the resolution. Those forces wanted Israel and the U.S. to officially recognize the PLO as "the sole legitimate representative of the Palestinian people." Furthermore, those same forces were most unhappy with the sentence: "We equally affirm the right of the Palestinian people to self determination and a national entity." They pressed for the phrase "a Palestinian state" along with specific mention of the PLO.

We were able to block this effort and now nearly four and one half years later that same paragraph has been sent to President Carter as the official policy of the National Council of Churches. It would have been very unfortunate if the anti-Israel forces had won back in 1974. Had that happened, Claire Randall's letter to the President would have called for the establishment of a Palestinian state under PLO auspices. All of this clearly confirms our continuing policy of paying very close attention to the NCC, especially in the area of resolutions and public statements.

AJR:FM
 Encls.

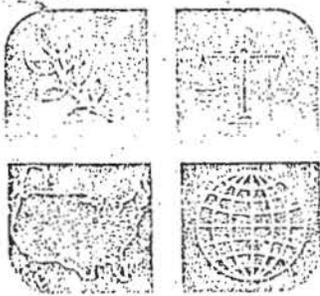


cc: Judith Banki
 Hyman Bookbinder
 Inge Gibel
 Bert Gold
 George Gruen
 Selma Hirsh
 Abe Karlikow
 Ira Silverman

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

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

March 22, 1979

The President
The White House
Washington, DC 20500

Mr. President:

We commend you for the foresight and tenacity which you have applied in your quest for peace in the Middle East. Through your initiative at Camp David and continuing through your recent visit in the Middle East you have demonstrated to us your unfailing commitment to achieve a just and lasting peace in that troubled part of the world. Your recent endeavors have brought us to the threshold of a peace agreement between Israel and Egypt.

We recognize with you that the treaty between Egypt and Israel will lead to a lasting peace only if it is seen as but the first step--the cornerstone--of a comprehensive peace. With respect to that peace, the National Council of Churches has expressed its concern for justice and reconciliation in the Middle East as follows:

We call upon Israel and the Palestinians to recognize the right of the other party to the same self-determination which they desire for themselves. We affirm the right of Israel to exist as a free nation within secure borders. We equally affirm the right of the Palestinian people to self-determination and a national entity.

We recognize the difficulties inherent in the realization of this mutual recognition as a next step in the peace process. However, we feel that it is essential and believe that your role in achieving this important breakthrough will be as crucial as your involvement to date.

While we can join in the joy of the signing of a first peace treaty in this thirty years' war, we must also realistically know that for many people nothing has changed and that hope is deferred while others negotiate on their behalf. Your responsibilities as a reconciler will again be sorely tested.

You may be assured of our continued support and prayers as you push ahead to bring justice and peace to Egyptians, Israelis, Palestinians--to all peoples of the Middle East.

Most sincerely,

Claire Randall

RESOLUTION: AN AFFIRMATION OF HOPE FOR PEACE IN THE MIDDLE EAST

Adopted by the Executive Committee
December 13, 1974

The Executive Committee of the National Council of Churches, meeting in New York during the second week in Advent 1974, observes with grave concern the recent developments affecting the life and destiny of the peoples of the Middle East. As the crisis deepens, we note the following disquieting developments:

- (a) increasing acceptance of the idea of an inevitable Mid-East war during the coming months;
- (b) acknowledgement of nuclear capability in the Middle East, and veiled threats of its use in future hostilities;
- (c) an escalating arms race;
- (d) continuation of attacks and reprisals in the on-going hostilities between Israel and the Palestinians.

The love of Christ constrains us to speak from the depth of our Christian conscience. We call upon the Arab nations, Israel, and the Palestinians to renounce their use of violence, and to engage actively in negotiation to achieve an equitable and lasting peace. In the crucial months ahead, when the balance between war and peace is so delicate, we feel strongly that movement toward meaningful negotiation between Israel and the Palestinians could provide a constructive alternative to war.

We call upon Israel and the Palestinians to recognize the right of the other party to the same self-determination which they desire for themselves. We affirm the right of Israel to exist as a free nation within secure borders. We equally affirm the right of the Palestinian people to self-determination and a national entity.

We urge our own government and the government of the Soviet Union to serve as partners on the path of peace, maintaining a posture from which they can carry on meaningful dialogue with Israel and the Arab states. Furthermore, we call upon the United States to develop more open contacts with the leadership of the Palestinians including the Palestine Liberation Organization, as a means of furthering prospects for peace.

As evidence of our deep concern, we ask our General Secretary to convene a forum in which all Middle East concerns of the Council and the member communions may be discussed within a total strategy to work toward the aforesaid objectives.

As we celebrate the coming of the Prince of Peace, we invite our member Churches and all Christians to pray for a just peace in the Middle East so that the hope of Advent may become a reality for that troubled part of the world.

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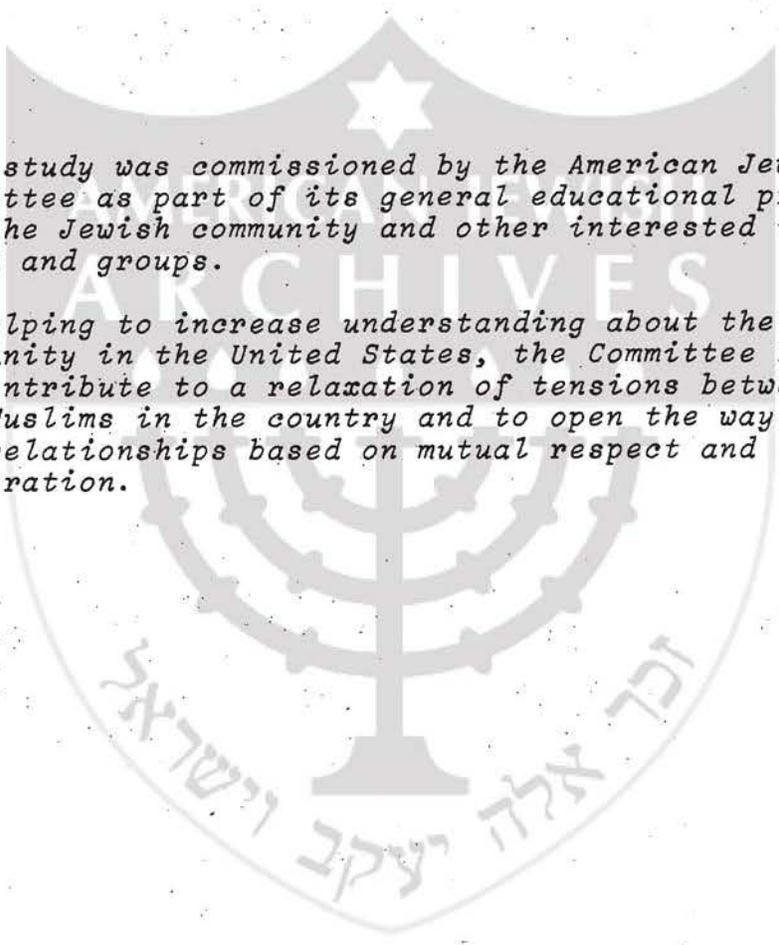




Prepared by Lois Gottesman for

THE AMERICAN JEWISH COMMITTEE
Institute of Human Relations

165 East 56 Street, New York, N.Y. 10022



This study was commissioned by the American Jewish Committee as part of its general educational programs for the Jewish community and other interested individuals and groups.

By helping to increase understanding about the Muslim community in the United States, the Committee hopes to contribute to a relaxation of tensions between Jews and Muslims in the country and to open the way for new relationships based on mutual respect and cooperation.

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ISLAM IN AMERICA

The Muslim community in the United States began with mass immigration from the Arab provinces of the Ottoman Empire during the last quarter of the 19th century. At that time, great political and economic changes in the area supplied an impetus for migration to both Europe and the U.S.

It is not known how many people came from what are today Arab states and how many from Turkey proper, since until 1899 all immigrants from that part of the world were listed as Asians. Between 1871 and 1880, only 67 persons are listed as "Asians" in U.S. immigration records. In the decade 1881-90 there was a sharp rise: 2,220 immigrants from Turkey in Asia are listed. After 1899, Syrians (including persons from present-day Syria, Lebanon, Jordan and Israel) were listed separately, because they were arriving in far greater numbers. Between 1899 and 1919, an average of 5,000 Syrians a year entered the U.S., reaching a peak of over 9,000 in 1913.

The overwhelming majority of the Syrian immigrants were Christians. In the main, they probably came because they were relatively Westernized and had economic ambitions which could only be realized in the West; religious persecution in Syria also played a minor role. Muslims were not yet immigrating en masse, because of antipathy against Western Christian societies and fear that they would not be able to maintain their Islamic way of life in America. Before 1914, only a few hundred young Muslim men joined their Christian fellow villagers in emigrating to the U.S.

In the period between the two World Wars, Muslims came to the U.S. in small numbers, mostly for economic reasons and mostly from poor, rural areas. Many Arab Muslims went to Chicago, Toledo and Detroit, attracted by the development of the auto industry and high industrial wages. In 1934 they built the first mosque in the U.S., in Cedar Rapids, Iowa. Turkish and Slav Muslims arrived in increasing numbers after the dismemberment of the Ottoman Empire following the First World War: they first settled in port cities. A few Indian Muslims, belonging to the Ahmadiyya movement (a Muslim missionary sect), also came and soon began to seek converts, mostly in the black community.

A second great wave of immigration, politically motivated, occurred immediately after the Second World War. It consisted mostly of urban, relatively educated people. Muslims came from all over North Africa, the Middle East, other parts of Asia and Eastern Europe. From the Arab countries alone -- Morocco, Egypt,

Iraq and Yemen as well as Syria and Lebanon -- over 150,000 came between 1945 and 1977.

We are now in the midst of a third wave of Muslim migration, once more economically motivated. Poverty and lack of opportunity at home are driving hundreds of thousands to move to the oil rich countries, Europe or the U.S. Most come from Arab countries, but in recent years growing numbers have come from Turkey, Iran, Pakistan, India, the Philippines and Indonesia. As a result of a change in immigration laws in 1965, about 38,000 Arabs alone came to this country between 1968 and 1970. Most of these recent arrivals are urban, educated and highly trained; many come as students to get professional training and remain afterwards to reap the benefits of the rich, capitalist West. With growing numbers, Muslim and ethnic organizations and mosques have proliferated in the United States.

The total number of Muslims in the U.S. today is unknown. A census undertaken by the Federation of Islamic Associations in the U.S. and Canada is unfinished and likely to remain so. Many organizations do not even know how many members they have, or do not publish the figures if they have them. Estimates vary widely: the U.S. Government and the National Council of Churches claim that there are two million Muslims in the country; Islamic Horizons, a publication of the Muslim Students' Association, claims three million (March 1978); Muslim World, published in Pakistan, says there are five million Muslims in all of North America. Whatever the right figure, all sources agree that the American Muslim community has grown tremendously and continues to do so, primarily through migration from the Middle East and conversions.

The 1976 Annual Report of the U.S. Immigration and Naturalization Service contains data on arrivals from Muslim countries which give an indication of the magnitude of Muslim immigration to this country since 1967 (Table 1). Unfortunately, the Immigration Service does not collect statistics on religion, so there is no way to learn precisely how many of the immigrants actually were Muslims. Furthermore, there are no separate entries for the North African countries, the Gulf states or the Muslim countries of Asia. Nor do the consulates of these countries have precise information on the number of their countrymen in the U.S. The best estimate, then, for the U.S. Muslim population remains the official government one of two million.

TABLE 1

Immigrants, by Country of Birth, July 1967 - September 1976
(Muslim and non-Muslim)

Iran	23,015
Iraq	16,897
Jordan	25,611
Lebanon	19,695
Syria	10,190
Turkey	19,345
Egypt	26,432
TOTAL	141,185

(No breakdown for other countries)

TABLE 2

Persons Naturalized, by Country of Birth, July 1967 - September 1976
(Muslim and non-Muslim)

Iran	5,001
Iraq	3,590
Jordan	8,265
Lebanon	5,340
Syria	2,666
Turkey	5,071
Yemen	1,321
Egypt	8,434
TOTAL	39,688

(no breakdown for other countries)

Arab Muslims

Arab Muslims constitute a large and ever-growing part of the American Muslim community. As of 1966, Abd Elkholy, the author of Arab Muslims in the U.S., estimated that there were 100,000 in the U.S., some 10 per cent of the entire Arab-American community. Today, the figure is much larger, thanks to vastly increased immigration under the changed law, which allows immediate relatives of American citizens to enter the U.S. The 1967 Arab-Israeli War gave further impetus to mass immigration. A quick look at what figures there are suggests that at least another 100,000 Arab Muslims must have arrived since 1967, giving a rough total of 200,000 Arab Muslims.

The Arab Muslims who came before 1966-67 were mostly unskilled and uneducated, and tended to work in heavy industry and agriculture. As noted, a large number (mostly Palestinians, Lebanese and Yemenis) are employed in the auto industry in the Detroit area. About 70,000 Arabs (10 percent of them Muslims) live in Dearborn, Michigan, which is said to be the largest Arab Muslim settlement in the U.S. Arab members of the United Auto Workers International, some 15,000 in a total membership of 1.4 million, have formed an Arab Workers Caucus in Detroit to agitate for better working conditions and pay. They have become involved with other Third World workers and American blacks who "view the Zionist state as one of the imperialist powers playing an exploitative role in Africa," and have obtained their support in an attempt to force the U.A.W. to get rid of its State of Israel bonds.¹

Arab Muslims employed in agriculture are usually from poor countries such as North and South Yemen and Iraq. Quite a few are migrant workers in California. TWA in Los Angeles, which arranges flights for Yemenis, estimates that a total of 100,000 Yemeni farm workers have come and gone in the past decade.²

In contrast to these groups, Arab immigrants of the years since 1966-67 are predominantly urban, educated, skilled and Muslim. They hail from all over the Middle East and North Africa. Many come as students and remain after completing their education. Middle Eastern magazines now frequently deplore a "brain drain" of students and professionals -- a drain that is caused by social, economic and political underdevelopment and instability in the Middle East, and aggravates these conditions further.

1. MERIP REPORTS; #34, January 1975

2. Ibid.

The recent newcomers bring with them a new strong feeling of Arab identity and political consciousness. Thanks chiefly to this vigorous, active influx, the Muslim community in the U.S. has emerged from a long period of inactivity and assimilation. The number of mosques and Muslim organizations has multiplied rapidly, the use and study of Arabic has increased, and new life has been infused into existing organizations, such as the Federation of Islamic Associations, which the Arab Muslims have almost taken over. (see page 15)

Of all Muslim groups, the Arabs are by far the most active and devout with regard to religion. The Islamic Centers now proliferating in cities and university campuses throughout the country are founded, funded and run almost exclusively by Arab Muslims. This renewed religious activity goes hand in hand with a revival of fundamentalist Islam in the Muslim world, particularly in Saudi Arabia, Libya, Egypt and also in Pakistan. These countries play a large role in financing the Islamic revival in the U.S., partly out of religious fervor and partly because of their close ties with many of the recent immigrants to the U.S. Religious articles and education materials from the Middle East abound, as do concerned visitors -- both government officials and religious dignitaries -- with fat checkbooks.

Arab nationalism, too, plays a large role in the Arab Muslim community in this country. Muslims from Arab countries work closely with their Christian compatriots in all matters affecting Arabs in general, through organizations such as the Arab-American Chamber of Commerce and the Arab lobby in Washington. However, the conflict in Lebanon has increased tensions between Lebanese Christians and Muslims here.

Turkish Muslims

Muslims of Turkish origin are a numerically large group among American Muslims. Statistics are scarce and often unreliable; estimates as of the mid 1970s range from 70,000 to 95,000. The Turkish Consulate in New York claims a much higher figure of 200,000 Turks in the U.S., but included in that number, besides Anatolian Turks, are Turks from the U.S.S.R. -- from Azerbaijan, the Crimea and Turkestan -- who hold Turkish passports.

The Turkish American community started much later than the Arab Americans. Small numbers of Turks arrived before the First World War, motivated by the decline of the Ottoman Empire and the attendant economic difficulties in Anatolia. They were illiterate lower-class workers; many of them returned to Turkey after saving some money. After the Second World War, immigration shot up as the Turks' admiration for the West,

particularly the U.S., increased. Earlier, Turks had been wary of contact with the West; at the end of the Ottoman Empire, the mood had been anti-Western. But that changed gradually with Kamal Ataturk's policy of secularization, the impression made by the Allied victory in 1945, and Turkey's membership in NATO in 1952. More and more Turks now went to Europe and the U.S. U.S. Immigration figures show 798 Anatolian Turkish immigrants in 1941-1950, 3,519 in 1951-1960, and 10,142 in 1961-1970.

The new Turkish immigrants in the U.S. are mostly professionals or small businessmen -- unlike their counterparts in Europe (some 656,000 in 1977), who are mainly industrial workers. They are motivated primarily by economic and professional ambition, though recently political unrest at home has also played a role. In the last few years, increasing numbers of Turks have been coming to the U.S., and more would like to come but are prevented by immigration restrictions. However, most of the immigrants will probably return to Turkey at some time. Many Turks refrain from becoming American citizens, because the present law in Turkey does not allow dual citizenship; and those who are not U.S. citizens have difficulty in bringing over family members. For these reasons, the Turkish American population grows slowly.

Since the earliest immigration, the community has remained concentrated around major urban centers. The biggest group (some say as many as 40,000) lives in the New York metropolitan area; large numbers also reside in the Midwest, primarily around Chicago, and on the West Coast. Many Turkish Americans are doctors, lawyers, engineers or professionals of other kinds. There are also 3,000 Turkish students in U.S. universities. The community has a high ratio of university graduates, and median income is relatively high.

Turkish Americans maintain strong feelings of communal solidarity. There are nearly 100 clubs and societies scattered over the country, including Turkish student associations on campuses. Most of these organizations have 50 or fewer members. Several professional societies exist, for example a Turkish-American Physicians' Association and a Society of Turkish Architects, Engineers and Scientists in America. There also are associations of Turks from outside Turkey, such as the American Association of Crimean Turks, the Turkestan-American Association, the Azerbaijan Society of America, the Turkish Cypriot Aid Society and the American Turk-Tatar Association. Three clubs specialize in soccer; the rest are essentially social clubs, sponsoring educational and cultural activities.

Two organizations stand out. One is the American Turkish Society (380 Madison Avenue, New York, N.Y. 10017), founded in

1949 by businessmen "to promote cultural exchange." Through the Society, contacts are made between Americans and Turks active in the high echelons of business, banking, government and industry. Corporate members include several dozen major U.S. corporations. The group's activities are exemplified by a symposium on Turkish foreign policy and its effects on U.S.-Turkish relations, held on October 5, 1978.

The Federation of Turkish-American Societies (821 United Nations Plaza, New York, N.Y. 10017), founded in 1956, is an umbrella organization for some 20 associations. Its main purposes are to create and maintain close ties among Turkish Americans, and to represent their political views vis-a-vis U.S. policies and activities of other ethnic groups such as Armenians and Greeks. The Federation schedules social activities (among them an annual ball) and observances of Turkish holidays, and organizes educational programs. It has frequently coordinated relief campaigns for earthquake victims, and has publicly refuted allegations concerning Turkish-Armenian relations, and the Greek-Turkish confrontation in Cyprus. The Federation's most vigorous single effort to date has been a campaign, launched in 1975 to press Congress for repeal of the arms embargo against Turkey.

Religion plays a small role in the identity of Turkish Americans, because most of them were brought up in the anti-religious atmosphere of the Ataturk regime. Outside the home country, there are no Turkish mosques, and Turks have no strong religious feelings. Except for those from the Soviet Union, relatively few observe the traditional Muslim holidays. Turks in the U.S. thus have no common ground with other Muslim ethnic groups and do not identify with the Arab world at all. On the contrary, they go out of their way not to be grouped with Arab Muslims; many say they would rather pray at home (if at all) than go near an Arab Muslim mosque. Hence, it may be assumed that whatever foreign contributions made to Turkish groups in the U.S. come from Turkey, not from Arab countries.

Contact between Turkish Americans and other American ethnic and religious groups is minimal, but on the whole is cordial as far as it goes -- except for occasional friction with Armenians and Greeks, particularly over Cyprus during the last few years.

Other Ethnic Groups and Sects

Besides the large Arab and Turkish communities, a number of much smaller Muslim ethnic groups live in the U.S.

-- The Ahmadiyya movement has about 5,000 followers. Founded in India in 1870, it was brought to this country by

Indian missionaries after the First World War. Members are active in missionary activities in the U.S. and elsewhere, and it is estimated that several thousand Americans, mostly blacks, have converted and become members. California has the largest number of Indian Muslims belonging to the movement -- mostly farmers who came in 1906 from the Punjab and the Northwest Frontier region of what is now Pakistan. They publish a journal, Sunrise, and have their own mosque, the American Fazl Mosque.

-- The Albanian Muslim community is relatively small; exact figures are unavailable, as is other information on the community and its activities. There are Albanian Islamic centers in Chicago, Brooklyn and the Detroit suburb of Harper Woods.

-- The Baha'i movement was the first religious movement originating in Islam to be represented in the U.S. It was founded in Turkey in 1863 by a Persian named Baha'u'llah, and headquartered in Haifa; the U.S. community dates from 1894. According to the U.S. Religious Census of 1926, there were 2,884 Baha'is in the U.S. in 1916 and only 1,247 in 1926; but in recent years the membership has been estimated to be as high as 100,000. The movement attracts converts, primarily among American blacks, through its emphasis on small congregations, its study requirements and the absence of an official clergy. Until the 1930's, the Baha'i National Spiritual Assembly was headquartered in Teaneck, New Jersey; it has since moved to Wilmette, Illinois.

-- The Black Muslim Organization, known today as the World Community of Islam in the West (WCIW) is headquartered in Chicago, Illinois. The group is variously estimated to number between 7,000 to 50,000, though WCIW itself has at different times claimed a quarter million to two million members. Since 1975, the group has been led by Wallace Muhammad, who is called the Chief Imam. (see page 22)

-- Bosnian Muslims in the U.S. number between 10,000 and 12,000. They arrived here in spurts. Between 1900 and 1939, the immigrants -- mostly young unskilled laborers -- came primarily for economic reasons, chiefly from Bosnia-Herzegovina, a poor area of what became Yugoslavia. Immediately after the Second World War came families from urban areas, motivated by the political turmoil then prevailing. Recently, Bosnians have again been immigrating to the U.S., this time because of poor employment opportunities at home. The largest number, about three-quarters of the U.S. total, live in the Chicago-Milwaukee-Gary area. In 1955 they formed the Bosnian American Cultural Association, whose activities are primarily religious and social. In 1976, the community built an Islamic Center in Northbrook, Illinois, with substantial aid from Saudi Arabia and Kuwait.

The Center has a few non-Bosnian members (mostly Arabs and Pakistanis) but 60 per cent of the facilities is owned by the Cultural Association, and Bosnians predominate in the general membership and the leadership. A Bosnian Muslim owns the Precision Carbide Tool Company, which employs about 300 workers, many of them Bosnian Muslims, and is probably the largest firm in North America to give all employees paid vacations on major Islamic holidays.

-- Some Circassian Muslims settled in the U.S. after fleeing the Soviet Union, mostly in the late 1940s and the 1950s. In 1959 there were some 200, most of them in New York. Today between 500 and 1500 Circassian families are thought to live in the U.S., most of them in New York City, in and near Paterson, New Jersey, and in California and North Carolina. They have several organizations: a Circassian Benevolent Association in Paterson, a Circassian Community Center in Haledon, New Jersey, and a mosque, the Karacay Turks' Mosque, in the Bronx borough of New York City.

-- Croatian Muslims number only a few thousand in the U.S. When Austria occupied Bosnia-Hercegovina in 1878, thousands of Croatian Muslims left for Turkey, but only a small number sailed for America. Most of those here today came after 1908, when Austria annexed the two provinces; many had left their country illegally. In 1945, several hundred more Croatian Muslims arrived, settling primarily in Cleveland (since 1950 the largest colony of Croatian immigrants) and in Chicago and Milwaukee. In 1957 a Croatian Moslem Mosque and Cultural Home was opened in Chicago, in the presence of Muslims of other nationalities and of Croatians Catholics. This institution is also frequented by other Muslim groups, primarily Turks. But the Croatian Muslim's strongest tie is with other Croatians; for example, they participate in the American-Croatian Congress. They have religious and cultural organizations of their own, and there is a publication called The Voice of Croat Moslems from Bosnia, Hercegovina and Sandzak in Exile, the organ of the Society of Croatian Muslims from Bosnia, Hercegovina and Sandzak.

-- Members of the Druze sect in the U.S. are somewhat of an unknown quantity. The sect originated in Syria in the 11th century. Most of its adherents still live in Syria and Lebanon, but some joined the general emigration from those countries. Druzes avoid speaking about their religion and attempt to keep its doctrines and mysteries an inviolable secret, even from uninitiated members; to all outward appearances they are Syrian or Lebanese Muslims. Therefore it is difficult to judge how many Druzes there are, whether in Syria and Lebanon, or in the U.S. and Europe. (Size of community estimated at less than 100 around San Francisco, with others in Atlanta, Houston and

Alabama.) An American Druze Society was established in 1960, with headquarters in Michigan. Its primary functions appear to be cultural and social. A Druze may not marry a non-Druze; hence a meeting place for singles is indispensable.

-- In the large East Indian community in the U.S., Muslims are a minority among a large number of Hindus. Of some 100,000 Indians and Pakistanis believed to reside in the New York Metropolitan area, only 15 or 20 per cent are thought to be Muslim. The Indian Muslims, being predominantly Sunni (i.e. orthodox) have little to do with the Pakistanis, who tend to be mostly Shi'ites. They (Indian Muslims) have much more in common with Arabs and share mosques, religious schools and organizations with them. Most of the Indian Muslims arrived in the U.S. after the liberalization of the immigration law in 1965, motivated by the lack of employment opportunities at home and opportunities for advanced professional training in the U.S. Today many are doctors and businessmen. As far as could be ascertained, they have only one organization, the Consultative Committee of Indian Muslims in the U.S. and Canada, located in Chicago, where many Indian Muslims live.

-- Estimates of the number of Pakistani Muslims in the U.S. vary from 2,000 to 5,000. Most of them live in the New York Metropolitan area. They have two organizations, both primarily political: the Pakistan League and the Pakistan Student Organization of America. The latter was established 25 years ago as a nonprofit political organization; its President, Dr. Muhammad Zafar, claims it has chapters all over the country. Pakistani Muslims at one time had their own mosque in New Jersey; after it burned down, they joined with other groups, notably Arab Muslims, in religious and educational ventures. They have been very active recently in these two areas, reflecting the strictly orthodox and fundamentalist views of the Pakistani Government. (For example, the Muslim World Congress, headquarters in Karachi, has undertaken a comparative survey of Muslim minorities throughout the world and is working with Saudi Arabia in encouraging Muslim activities in the U.S. and elsewhere.) (See page 14)

-- The Iranian community is fairly small, though again there are no precise figures. There are said to be 50,000 Iranian students and 2,200 Iranian military trainees in the U.S. and, according to one source, at least 20,000 Iranians live in the New York metropolitan area. Approximately 6,000 Iranians live in and around Washington and large numbers are in California. Many are wealthy business people and professionals who are very assimilated to the American way of life. All are Shi'ite Muslims, but to date have not been actively religious; other Shi'ites consider them to be almost atheistic and do not include them when discussing the Shi'ite community at large. However, a religious revival now appears to be afoot, perhaps in response to the struggle in Iran against the Shah. A Persian Muslim Community is in the process of being formed in Westchester County, New York.

The most active group is the Iranian Student Association, which claims 3,000 to 4,000 members in the U.S. and gets some of its money from wealthy Iranians in this country. The group is part of a Worldwide Confederation of Iranian Students, which contains different ideological factions. Within the American branch of ISA there may be as many as 14 separate factions, ranging from Maoist to simple nationalists to theocrats. Experts point out that a severe split has developed between the Muslim students identified with the Ayatollah Khomeini and Marxist-oriented students who oppose the idea of an Islamic republic. The Iranian Student Association supports the Palestine Liberation Organization.

-- Shi'ism, a heterodox Muslim sect which began in the seventh century and today is widespread in parts of the Middle East, most notably Iran, is also represented in the U.S. There are no major religious differences between Sunni and Shi'i Islam, either in observances or customs, so that Sunnis and Shi'ites can and often do pray in the same mosques, especially in the U.S. The main difference between them concerns religious leadership; the Shi'ites do not accept the Sunni Caliphs as successors of the Prophet Muhammad; instead they have 12 Imams whom they consider to have been supreme Muslim leaders -- from Ali (the Prophet's nephew) to a Messiah-like, mystical figure known as the Mahdi. There are an estimated 300,000 to 400,000 Shi'ites in the U.S., from East Africa, Iran, Pakistan, India and Malaysia. At present there is only one Shi'ite mosque, in the New York City borough of Queens. Elsewhere Sunni and Shi'ite Muslims share mosques and facilities for religious education, though there are plans to set up a Shi'ite school. Shi'ite literature, published in Iran, is distributed free to all adherents. The Shia Association of North America, located in Queens, was set up in 1973, but this attempt to organize the community has been only partly successful. A census of Shi'ites remains incomplete because of lack of response, and membership in the Association is small compared to the estimated number of Shi'ites in the U.S. The organization is active in New York, Chicago, Houston and Los Angeles, and hopes to expand in the near future. Its president, Mr. Reza Hassanali, from East Africa, travels to the Middle East in search of speakers and, presumably, financial aid.

-- Sufism, a mystical Muslim sect which originated in Persia, appeared in the U.S. before the First World War. In 1910, Hazrat Pir-O-Murshid Inayat Khan was assigned the task of bringing Sufism to the West; he travelled to the U.S. and Europe, gathering disciples and forming Sufi centers. Today, there are about 5,000 Sufis scattered over the U.S. The center at New Lebanon functions as Sufi headquarters in the U.S. and publishes a monthly, The Sufi Message. Since Sufi worship consists of meditation, there are no mosques, hence, contacts with other Muslims are almost nil.

-- Finally, there are a few small groups of Muslims of

Turkic origin. In Brooklyn, New York, we find some 250 families of Kazan-Volga Tatars, some 4,000 Tatar Poles with their own mosque and 500 to 800 families of Crimean Turks (with an American Association of Crimean Turks). Elsewhere, there are Turkestanis (some 150 families) and Azerbaijanis, again with their own groups: the Turkestan American Association, the Azerbaijan Society of America and the Azerbaijan-Turkish Cultural Association of America, all in New Jersey. All these groups maintain ties with the Turkish community in the U.S.

Cultural and Political Efforts

Muslim political and cultural activity, like the Muslim population, is on the rise in the U.S. This is due in part to the current nationwide trend of ethnic consciousness and to a desire to organize at least as effectively as the Jewish community has done. But another reason is the growing importance of the Middle East and the revival of pan-Islamic ideology there.

Most of the new activity can be traced to the Arab-Israel war of October 1973, which changed not only Western perceptions of the Arab world, but also the Arabs' perceptions of themselves. The war itself (viewed by Arabs as a victory) and the accompanying oil embargo proved that Arabs could adopt and manipulate Western tools and methods, notably propaganda, to their own advantage. Both in the Middle East and elsewhere, Arabs have since put this ability to use.

It is primarily Arab Muslims who are behind the increased Muslim activity in the U.S. The more recent arrivals -- Palestinians and Syrians, who are influenced by the political instability in their home countries -- work in politically oriented organizations. The established citizens and residents -- such as the Syrian-Lebanese community -- are more concerned with maintaining group identity in the face of widespread assimilation and work in culturally and socially oriented groups. (The Lebanese War of 1975-76 has spawned some relief organizations, but no Lebanese nationalist associations in the Muslim community.) Whatever their particular agenda, all Muslim groups are agreed that Muslims in America cannot and must not assimilate themselves away, but should make themselves seen, heard and felt -- in keeping with their status as followers of a worldwide religion with 700 million adherents.

Their main activity is promoting Islam, about which most Americans know little or nothing. It is felt that, with correct information, erroneous notions of Muslims (and Arabs) can be corrected and American sympathies can be redirected to the (Arab) Muslim world. Many Islamic day schools and centers have been

opened in the past few years, as have new mosques in all parts of the country. Much of this building has been financed by Arab Muslim countries -- notably by Saudi Arabia, as part of a Saudi Government program to help revitalize Muslim minorities all over the world. (There is a new Institute of Muslim Minorities Affairs at King 'Abdul 'Aziz University in Jidda.) In June 1978, the Saudi Government announced grants of \$3 million for building mosques and Islamic Centers in North America alone over the next two years. Other countries, such as Egypt and Pakistan, offer religious scholarships -- which also provide educational materials, teachers and guest lecturers -- to American Muslim youths.

To help bring Islam to the attention of Americans, Muslims have begun to press for recognition of their religious holidays and prayer times. On many college campuses, rooms are reserved for use as mosques for Friday prayers; several schools (for example, the University of Wisconsin, and the University of Indiana at Bloomington) have their own Islamic centers. Others have begun to list Muslim religious holidays along with Yom Kippur and Christmas; Columbia Teachers College and Louisiana State University at Baton Rouge now recognize the two 'Ids as official holidays. Muslim workers in both the private and the public sector are demanding time off for prayers and holidays. Chicago was the first city where, by order of the mayor, municipal departments excused all Muslims from duty, with full pay, to celebrate the end of the month-long fast of Ramadan (in October 1977). Several companies are allowing Muslim workers time off for the five daily prayers.

The "Middle East connection" in these activities is strong. With the yearning for pan-Arab unity has come a revival of pan-Islamic ideology, the ultimate goal of which is Muslim unity, something never accomplished since the seventh century. The centers of this ideology are Saudi Arabia and Pakistan, with Egypt occasionally joining in, and each has something unique to offer: Saudi Arabia its petrodollars and its stewardship of the holy cities of Mecca and Medina; Pakistan its apparent success in molding a modern nation-state on an Islamic model; Egypt its ancient Muslim university, Al-Azhar.

Of the three countries, Egypt has less to do with the American Muslim community than the rest, probably because of its shaky economy. Former President Gamal Abdel Nasser gave some money to build Islamic centers in Detroit and Washington, but his main contribution was in the field of education. Scholarships to Al-Azhar have been offered through the Federation of Islamic Associations and the Muslim Students' Association. Imams and teachers, as well as books, have been sent to get Islamic schools in the U.S. going. An Egyptian, Dr. Muhammad Abd'al Ra'uf, the Imam of the Islamic Center in Washington, is

regarded as the patriarch of the American Muslim community.

Pakistan lately has supplanted Egypt as the prime source of teachers and teaching materials. Both the Pakistani government and the World Muslim Congress in Karachi see themselves as missionaries to, and protectors of, their fellow Muslims in the West. Delegations from Pakistan attend every major Muslim convention in the U.S. and Canada (a four-man group attended the 1978 Federation of Islamic Associations Convention in West Virginia); and Pakistanis living in this country are very active in Muslim organizations.

The Muslim World, the official weekly of the World Muslim Congress, is published in Karachi and circulated to members throughout the world. While it runs articles on Islamic teachings and the traditions of the prophet, it concentrates mainly on political and economic developments in Islamic countries. Also serving as a platform for the Palestine Arab Delegation (the successors to Hajj Amin al Husseini, former Mufti of Jerusalem and a founder of the World Muslim Congress), its strident anti-Israel propaganda calls on all good Muslims to liberate al-Quds (Jerusalem), which is "an Arab Islamic city forever." The Muslim World also reprints articles from American anti-Semitic publications as well as essays by such well-known anti-Zionists as Dr. Alfred Lilienthal and Norman Dacey.

Saudi Arabia is the main power at both the religious and the political level. The Saudis provide money, trained personnel and books, and serve as a role model for religious and political views, in perhaps conscious imitation of the Caliphs. They have set up several organizations, with branches in the U.S., which disseminate both political and religious information. Hence, not suprisingly, the views expressed by American Muslims strongly resemble those expressed by the Saudi Government. These Saudi organizations just named include:

1. The Muslim World League (Rabita), established in 1962 by the Government, and headquartered in Mecca. Its stated purpose is to provide international coordination among Muslim organizations, as well as financial assistance. Rabita has consultant status at the United Nations, and is thus in a position to be involved in all issues concerning Muslims. Its New York offices are located down the hall from those of the Federation of Islamic Associations, and the two organizations evidently work closely together.

An article in The Muslim World expressed the reaction of Rabita to the Camp David summit: "Jews along their dark history have been characteristic with injustice,

hatred and ill will against the humanity of the human being, divine religions, spiritual civilizations, moral values and ideas." The article went on to "advise Muslims everywhere to counter Jewish conspiracies." (The Muslim World, December 2, 1978)

2. The World Assembly of Muslim Youth, headquartered in Riyadh and funded by the Saudi Government. This organization has branches wherever there is a Muslim community; it concentrates on religious training and social activities (such as camps) for youth. The U.S. office is in Indianapolis, not far from that of the Muslim Students' Association.
3. The National Coordinating Committee for Islamic Work in North America (also known as the Islamic Coordinating Council of North America) founded in Mecca in 1974-75.

Other current Saudi interests include development of a recently founded Islamic Chamber of Commerce; establishment of a publishing house for Islamic materials; and dissemination of Islamic propaganda along Saudi lines -- strict and fundamentalist with respect to religion, anti-Israel and anti-Zionist in politics.

Few other Muslim countries in the Middle East, North Africa or Asia, are concerned with the world Muslim community. Except for Libya and some of the Gulf States (pulled in by Saudi Arabia), they do not give financial help to American Muslims or interest themselves in their activities.

Major Muslim Organizations in the U.S.

Following are brief descriptions of four leading American Muslim organizations: the Federation of Islamic Associations in United States and Canada, the Muslim Students' Association of the U.S. and Canada, the World Community of Islam in the West, and the Islamic Chamber of Commerce of America, Inc.

FEDERATION OF ISLAMIC ASSOCIATIONS IN UNITED STATES AND CANADA (FIA)

820 Second Avenue, Suite 200
New York, New York 10017

President: Dawud As'ad (New Jersey)

President-elect: Nihad Hamid (Michigan)

The FIA is a nationwide umbrella organization of Muslim

communities in North America, established in 1952 in Cedar Rapids, Iowa.

FIA currently has about 50 member organizations. Some are local associations, such as the Islamic Society of West Virginia, which hosted FIA's 1973 convention; others are ethnic associations like the Bilalian Association of American Black Muslims. The officers of FIA reflect this geographic and ethnic diversity, although its president has usually been drawn from one specific group, the Lebanese-Syrian Muslims. The most numerous and most active members are of Lebanese, Syrian or Palestinian origin -- either recent immigrants, or, American-born children of earlier immigrants -- who have steered the FIA toward a pro-P.L.O. position. Activities are financed primarily by members' contributions and dues, and in the past two years by grants from Middle East countries and international Muslim organizations.

FIA's stated objectives are:

1. To encourage formation of local Muslim associations for religious, cultural and social purposes;
2. To explain and publicize the teachings of Islam to Muslims and non-Muslims;
3. To provide for the religious, intellectual and social needs of its member organizations and tender them with moral, legal and financial comfort.

Toward these ends, FIA recently set up new headquarters in New York, with financial help from Saudi Arabia (through Rabita, the Muslim World League). Last year, to unify the religious network, FIA assisted by the World Council of Masajid (Mosques) in Mecca, organized a Council of Masajid in the U.S. and Canada, to which approximately 32 mosques across the country already belong. In a similar move, a Council of Imams in North America was formed in 1973 "to help coordinate the activities of the various Islamic centers in North America."

Because FIA believes the North American Muslim community is facing severe problems of assimilation, mixed marriage, and dwindling numbers, education and religious training are its primary concerns. With funds raised here and abroad, plans to set up more schools and Islamic centers are under way. For example, an international Muslim organization in Jidda recently contributed \$50,000, through the Saudi Arabia Embassy to an Islamic Center in Paterson, New Jersey. (The Saudi Charge d'Affaires was present at the inaugural ceremony for this institution in late 1978.) FIA recently acquired in New York City the block between 96th and 97th Street, from Second to Third

Avenue, on which to build another Islamic Center.. As of July 1978, Libya, Kuwait, Saudi Arabia and Iraq had donated \$8 million with smaller sums pledged by the United Arab Emirates, Malaysia, Iran, Jordan and Morocco.

FIA is also working vigorously in the press and broadcast media to counter false and unfavorable public images of Muslims and Islam. With the Islamic Press Association, it has set up a committee to plan, coordinate, and organize international publicity directed to Muslim and non-Muslim organizations; it has already sponsored special programs on local TV and radio shows and launched newspapers and magazines such as the English-language Muslim Star.

These publicity programs have a political objective as well: to "fight the Zionist machine which issues anti-Islamic propaganda" and present the Muslim view of Middle East politics to a broad audience. FIA both denounces Israel regularly, and supports the P.L.O. and the Arab countries' full right to liberate their land by any means. In January 1978, FIA issued a call to President Carter to "scrutinize efforts by the Israeli lobby and Zionist alien elements that may be detrimental to the good and welfare of our United States...."

Several resolutions adopted unanimously at the July 1978 FIA Convention in West Virginia reflect this organization's political position:

1. "The FIA supports world-wide financial, technical and industrial cooperation... President Carter should prevent pressure groups from adversely affecting U.S. policy."
2. "One year of futile peace efforts and Zionist intransigence is enough... The U.S. should go back to the U.N. forum..."
3. "President Sadat of Egypt did the maximum to promote peace in the Middle East. But Israeli intransigence and our soft handling frustrated this and enabled the expansionist Zionist regime to invade Lebanon and destroy hundreds of villages..."
4. "The FIA supports all American minorities, especially American Indians..."³

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3. *A visitor from Canada delivered a progress report on his attempts to bring Islam to Canadian Indians. He considered them prime prospects for conversion and potential support of the Muslim -- meaning Arab -- cause.*

5. The FIA is opposed to the arms race... we call upon President Carter to conclude the SALT talks..."
6. The FIA is against all forms of racism, Nazism and Zionism, especially as practiced in South Africa and Palestine.
7. The FIA supports all Muslims everywhere."

Convention proposals for future political activities included letter-writing campaigns to protest Israeli "intransigence" and the plight of the Palestinians; the use of influential individuals and citizens groups to counteract Jewish power and the "Jewish lobby" in Washington; and the formation of a Muslim "Anti-Defamation League."

MUSLIM STUDENTS' ASSOCIATION OF THE U.S. AND CANADA (MSA)
P.O. Box 38
Plainfield, Indiana 46168

President: Rabie Hasan Ahmad

The MSA has been called the largest Muslim organization in the United States, though the number of members is not known. Subscribers to MSA publications (Al-Ittihad and Islamic Horizons) number 6,000 but the group claims to have 35,000 members and 190 chapters in North America. In any case, MSA is one of the most important groups, because its members are active, highly educated and, for the most part, Arab. It was founded in 1963 to help students adjust to life in the U.S. and at the same time keep their traditions and beliefs. Until 1967, this remained its main focus, but since then, Muslims of all occupations, backgrounds and professions have joined. Today approximately 60% of the members are working professionals, and three professional associations are affiliated with MSA.⁴ The

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4. *The Islamic Medical Association; The Association of Muslim Social Scientists, devoted to research and development of a Muslim position in the social sciences; and the Association of Muslim Scientists and Engineers of North America, whose goals are to pool available talent and help the development of Muslim countries and peoples in Africa and Asia. All three organizations put out newsletters and publications of their own such as Muslim Scientist and Directory of Muslim Scientists and Engineers.*

organization's objectives, though still religious, cultural, educational and social, are now geared to the Muslim community at large rather than just to students.

MSA is a founding member of the International Islamic Federation of Student Organizations. As such, it participates in international conferences in the Middle East and Europe. Members of its staff go abroad on propaganda missions; delegates from Muslim countries participate in MSA's annual convention and speak in communities throughout the country. Recent activities have emphasized Islamic traditions and ideas; for example, many seminars are devoted to the ideal Muslim family.

Financial support for MSA's academic and religious activities comes from members' contributions and donations from Middle Eastern countries. In 1976, MSA bought 124 acres of land near Indianapolis for new headquarters and for a future Islamic Center of North America; a large part of the purchase price of \$375,000 came from the Middle East. (As of October 1977 the building of the center had not started, because of zoning problems.) Similarly, in 1977, more than \$395,000 was contributed towards operating costs by Bahrain, Jordan, Kuwait, Libya, Qatar, Saudi Arabia and the United Arab Emirates; the largest share, about \$250,000, came from Saudi Arabia. Egypt, Jordan and Saudi Arabia also offer scholarships to MSA and advertise for needed academic and professional personnel in its publications.

Since 1973, the U.S. has seen a big increase in the number of students from the Middle East, primarily from oil-rich countries seeking technical and managerial skills. Probably for this reason, MSA's two publications have printed more attacks on Israel, Zionism and Jews since 1973 than before. But even before the war of 1973, an annual convention adopted a resolution calling for a Jihad (holy war): "Jihad is the only way to liberate occupied Muslim countries and, therefore, we support all Islamic liberation movements and struggles of Muslims in Palestine and Iran." During the October war, MSA formed a special Action Committee for the Middle East. Recently, Islamic Horizons has run a series of articles on Jewish influence in the U.S., which contended, "[The Jews'] ability to exploit media and to manipulate the political apparatus of both the Democrats and Republicans in and outside the corridors of power is beyond doubt. So powerful is their hold on the public opinion that those who oppose Israel's policies in the Middle East could be counted on fingers."

THE WORLD COMMUNITY OF ISLAM IN THE WEST (WCIW)
(Formerly the Black Muslims; also known as Bilalian Muslim
Organization)
7531 South Stony Island Avenue
Chicago, Illinois 60649

Chief Imam: Wallace D. Muhammad

The Black Muslim movement began as the "Lost-Found Nation of Islam," "rediscovered" in the 1930s among American blacks. It was started by W. D. Fard, a peddler of unknown origin, who began teaching the "true" origins of blacks and their "true" religion, which resembled Islam, in the black ghetto of Detroit. His teachings grew into black nationalism.

In 1934, Fard disappeared without a trace. His most trusted student and follower, Elijah (Poole) Muhammad, took over and continued the established tradition teaching that the black is the original human, that whites are devils, that black Muslims must change their slave names and avoid certain foods. However, Elijah introduced a new slant: He claimed that Fard was Allah and he himself was Allah's prophet. This is heresy, according to orthodox Sunni doctrine, which proclaims that there is no god but Allah, and Muhammad is his prophet. As a result, the movement split; those members who refused to accept Fard as Allah formed their own organization, the Hanafi Muslim Movement.

The two groups have occasionally clashed; during 1973-74, in Washington, several persons were killed, and the quarrels surfaced again in the years that followed. But since 1975, when Muhammad died and was replaced by his son, Wallace Muhammad, things have quieted down and the organization has moved closer to orthodox Sunni Islam.

The WCIW (or Bilalian Muslim Organization) is now considered the most important black nationalist movement in the U.S. and emphasizes this aspect, rather than its Muslim character. The organization maintains a nationwide network of mosques and schools, which is totally separate from other Muslim institutions. There are about 140 mosques at present, and plans are afoot to build more, with monetary aid from Middle East countries. The Black Muslim organization owns stores, restaurants, apartment houses, a bank, a publishing company which prints the country's largest black newspaper, Bilalian News, and 15,000 acres of farmland in three states. The value of properties held by them was estimated at fully \$70 million in 1973, but the organization then suffered from lack of cash flow and of technical and managerial skills.

During most of its existence, WCIW was shunned by orthodox

Muslims and in turn shunned orthodoxy. The Black Muslims barred Arab and other ethnic Muslims from their temples and frowned on intermarriage with them. (Such marriages are in fact unheard-of.) Contributions from Middle Eastern countries were neither sought nor offered. But since Wallace Muhammad succeeded his father, there have been changes.

Negotiations with Arab countries to get money began in 1973; they were not successful while Elijah was alive because of the strife and killings within the group, and because of its all-black philosophy. Today, however, Black Muslims feel a strong affinity and identification with Muslims throughout the world; Bilalian News now offers a regular feature on the Qur'an and the Arabic language. Black Muslim philosophy has moved closer to traditional Islam, which makes it more acceptable to the Arab countries. Since 1976, "Bilalians" have participated in events at the Islamic Center in Washington, primarily an Arab Muslim institution. They took part in the 1978 convention of FIA, though not recognized by that body. And the money has started to come in: Libya has loaned WCIW several million dollars to finance new mosques and schools; Saudi Arabia -- the most orthodox and conservative Muslim country -- now offers scholarships to Bilalian students and has offered several million dollars to help finance a proposed \$15 million mosque on Chicago's South Side.

WCIW has abandoned most of its original racial and religious ideology. Black Muslims are now very active in setting up schools to teach the fundamentals of Islam, with texts and educational aids from the Middle East. They engage in missionary activities in the black community, and the number of converts to Islam in the U.S. has increased greatly thanks to their efforts. Their distinctive dress and their upright, moral behavior are important attractions in proselytizing. In their religious zeal and strict approach to Islamic law (especially with regard to dress, behavior and prayer), they share common goals with Muslims in Pakistan and Saudi Arabia. Clearly, both of these countries will work closely with the WCIW in their efforts to bolster Muslim minorities throughout the world and to impose one version of Islam on all of them. (For example, Rabita has recently held training seminars for Bilalian imams).

WCIW is somewhat ambivalent, usually hostile, toward Judaism and Jews. Though recognizing the similarity of religious beliefs and practices and a common history of persecution, Black Muslims still tend to see American Jews as members of the "race of devils," and Israeli Jews as enemies of their brother Muslims in the Middle East. Wallace Muhammad calls for cooperation among American Muslims, Jews and Christians in the fight against poverty and discrimination, but follows the Arab Muslim line

with regard to Israel. Bilalian News recently put the blame for stalled peace negotiations on Israeli "intransigence" and "expansionism," declaring: "The State of Israel came about when Zionist Jews, using terror and deceit, forced the Palestinians out of Palestine in 1948." With the money from Middle Eastern Muslim countries, certain political and theological influences are evidently coming in.

The rival Hanafi group is much smaller than WCIW, with a membership estimated at 1,000. Whereas WCIW attracts poor people, and recruits and rehabilitates pimps, prostitutes and prison inmates, the Hanafis are middle class. Their Chief Imam, Hamaas Abdul Khaalis, in 1958, broke with the Nation of Islam, which he felt had abandoned its commitment to orthodox Sunni Islam. But aside from theological disputes and personal grievances, there are no major differences between the two organizations. The Hanafis, too, have generally rejected the racial doctrine of the early Black Muslim movement, but believe strongly in defending their faith against "the enemies of Islam."

In March 1977, with a group of 11 armed Hanafi Muslims, Khaalis took over the District of Columbia Building, the Islamic Center and B'nai B'rith Headquarters in Washington, leading the attack on B'nai B'rith himself. During a 39-hour siege, the 116 Jewish hostages were physically assaulted, threatened and subjected to Khaalis' anti-Semitic tirades. "Zionist-Jews," he said, were a world conspiracy against which he was waging holy war as a "soldier of Allah." By the time all the takeovers ended, fortunately without a shoot-out, one black reporter had been killed and another man paralyzed by gunfire. Khaalis, who along with his associates was convicted of second-degree murder and kidnapping, was sentenced to a minimum of 41 years in prison. The case is still being appealed.

A third group, the Islamic Party in North America, has recently emerged: A Sunni Muslim organization, consisting mostly of blacks and decidedly opposed to WCIW. The Islamic Party engages mainly in social welfare activities such as distributing food to the need and running a Prison Work Unit, promotes conversion to Islam among poor blacks, and publishes a magazine Al-Islam.

ISLAMIC CHAMBER OF COMMERCE OF AMERICA, INC.
P.O. Box 484
Lenox Hill Station
New York, New York 10021

Director and Founder: Mehmet Alisan Dobra

In May 1976, an International Federation of Islamic Chambers of Commerce was formed to aid Muslim businessmen, with the help and encouragement of the Islamic Conference (of Foreign Ministers) in Istanbul and the Muslim World League (Rabita). The Federation, in turn, decided to organize on the North American continent. To this end, new organizations were formed, among them the first Islamic Chamber of Commerce of America.

The Chamber's Board of Directors is composed entirely of Muslims who have been active in Muslim government and business circles. They are:

1. Alisan Dobra: President of Trans-Orient Marine Corporation of New York; shipping agent for the Government of the Sudan; Honorary Commercial Attache of the People's Democratic Republic of Yemen; foreign trade advisor to the World Community of Islam in the West; Director and Vice President of the U.S.-Arab Chamber of Commerce.
2. Raymond Sharrieff: Chairman of the Board of Islamic Overseas Corp. of America in Delaware (Isloca); former Minister of Justice, World Community of Islam in the West.
3. Adil Araboglu: President of the Crescent group of companies of Washington; Honorary Consul General of Tunisia in Maryland; and Public Law 480 agent for the governments of Tunisia and Afghanistan (a U.S. aid program under which countries pay for food and other goods with books and their domestic products).

The objectives of the Islamic Chamber of Commerce are:

1. To facilitate, develop and maintain financial and economic relations among Muslim businessmen in the United States and Canada, as well as with Muslim countries, with the help of the Islamic Conference in Jidda.
2. To explore the business potential of the Muslim community in the United States with respect to international trade with Muslim countries, assistance and advice to Muslim immigrants, and protection of Muslim economic interests in the United States.

The Chamber has raised specific questions about discrimination against Muslims in the letting of U.S. Government contracts, unfair hiring practices of American firms, and restrictions and embargoes directed against Muslims. In addition, the Chamber intends to focus on the role American Muslims can play in Middle East trade: through establishment of a Muslim bank, preferential treatment in trading with the Middle East, and hiring Muslim labor for work on contracts in Muslim countries.

Several concrete proposals are currently being considered by the Chamber. The last week of September 1978 was designated Muslim Trade Week, and reportedly meetings were held at the Turkish Center in New York. The Chamber plans to send an all-Muslim trade mission to Muslim countries some time in 1979; it will also set up contacts with a view to establishing branches all over the U.S. and Canada.



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Pope said to be rejecting laicizations

By Jerry Fliteau

VATICAN CITY (NC) — Pope John Paul II has begun rejecting priests' requests for laicization, according to church sources in Rome.

The sources confirm the impression conveyed by the pope's Holy Thursday letter to priests that he intends to take a firm stance against laicization, a papal dispensation releasing priests from their priestly obligations and returning them to the lay state.

A procurator general of a religious order told NC News Service that he got his first answer on a pending laicization request of an order member on April 9, the

same day the pope's letter was published. The answer was "no."

HE SAID the previous week, at a meeting in Rome of procurator generals, several told him they also had received negative answers to pending cases. None reported positive answers, said the source.

Procurators general of religious orders serve as liaisons between their orders and the Vatican on various matters, including such things as seeking privileges or dispensations that must be granted by the pope.

Speaking in the letter to priests with vocational crises, the pope asked them to seek strength

through prayer and meditation.

"ONE MUST think of all these things especially at moments of crisis, and not have recourse to a dispensation, understood as an 'administrative intervention,' as though in fact it were not, on the contrary, a matter of a profound question of conscience and a test of humanity," the pope wrote.

During the 15 years of the reign of Pope Paul VI, an estimated 2,000 laicizations were granted per year.

In the short reign of Pope John Paul I last year, a number of dispensations were given. In one religious order alone, seven pending requests were granted by the pope who reigned barely more

than a month.

After Pope John Paul II was elected last October, the processing of cases came to an abrupt halt. Vatican sources said the new pope wanted to reconsider the question.

THE POPE was said to be disturbed at the effect of the large number of laicizations on the morale of the priests remaining in their ministry. He also was worried about the effect on the attitude of seminarians, they said.

Some Rome sources said they heard that Pope John Paul II granted one or two isolated requests, but these reportedly involved elderly priests who had

been away from the active ministry for years and were trying to arrange their lives before death. NC News Service was unable to confirm these reports.

The papal letter gives considerable support to the view that the pope has decided to hold the line on laicizations.

BESIDES REJECTING the idea of the laicization process as simply an "administrative intervention," the pope took pains to emphasize that priesthood and celibacy presume freely chosen, mature commitments for life.

He compared the commitment to that given by a married couple.

A church law expert connected with the Vatican's Doctrinal Congregation said the comparison was of a spiritual nature and not of a juridical or legally binding nature.

According to sources, the vast majority of requests for laicization submitted in recent years cite difficulty with celibacy and a desire for marriage as prompting the request. It is apparently on these requests that letters of denial are now being sent out.

SEVERAL YEARS ago, before Pope Paul sped up the laicization process and began granting requests more readily, the requests usually involved complex factors, such as serious psychological problems, a source said.

Sources noted that the pope can stop laicizations of priests without any change in church law.

AN INDIVIDUAL pope's approach to laicizations may be very different from past or future practice.

Between 1914 and 1963 there were some 800 requests for laicization, of which just over 300 were granted.

After the Second Vatican Council, the number of requests soared. Pope Paul granted dispensations in most cases. He also freed most priests from their promise of celibacy — a dispensation that does not automatically come with the dispensation from priestly duties.

Jews, Christians in 'new phase'

By Lou Jacquet

An audience that Pope John Paul II held March 12 with 24 Jewish leaders from around the world signals "a new emergent phase" of Christian-Jewish relations, a prominent Jewish leader said here Monday.

Rabbi Marc H. Tannebaum, national director of interreligious affairs for the American Jewish Committee, made the remark during a meeting of the AJC's Interreligious Affairs Commission



Judy Banki



Rabbi Tannebaum

audience with the Pope at the Vatican, Rabbi Tannebaum said the Jewish leaders were impressed with the Pope's call for respecting the religious freedom of Jews, and impressed as well with the man himself.

"As John Paul walked into the room, it became clear to us that this is an extraordinary man of many parts who breaks out of any conventional imagery that one has of a pope as a pious, sentimental or theoretical man," the rabbi said. "One had the sense that he almost entered the room as if skiing — leaning forward, packed energy, masculine, muscular. His remarks

were warm and animated."

The Pope read from prepared texts, then met the leaders individually, he added, noting that John Paul expressed surprise and delight when informed of the high level of cultural exchange already in evidence in many parts of the world between Christians and Jews. The Pope also told the group that he hopes to visit Israel soon.

THE RABBI recalled that, while still the bishop of Cracow, the Pope had provided funds for Polish Jews

to maintain their synagogues, and helped them procure kosher meats.

"The whole stance and mood of his text and impromptu remarks provide the basis for a very creative and fruitful future dialogue," Rabbi Tannebaum told the audience. "We came away from the Vatican feeling high; there was a very positive chemistry in the meeting."

Earlier, those present heard Judy Banki, assistant director of the AJC's Interreligious Affairs

department, discuss anti-Israel influence in American churches.

NOTING THAT American public opinion has been divided about supporting Israel, Mrs. Banki said that grass-roots support for Jewish interests in the Middle East is strong; "it is the organized churches that have consistently led the opposition to U.S. intervention on behalf of Israel."

A particularly vehement anti-Jewish sentiment exists among some Catholics, she added, citing Father Joseph L. Ryan, S.J., rector of Holy Cross College in Worcester, Mass., and supporter of the Palestinian Liberation Organization.

"He does not believe, he has said," Mrs. Banki remarked, "that Israel should have been created or should exist."

Miles Jaffe, AJC chairperson, told those present that serious efforts are being made to force promoters of the Oberammergau Passion Play in Germany to stop using the traditional text written by a Catholic priest which puts the blame for the death of Christ on the Jews.

"That version, with its anti-Semitism, doesn't meet the spirit of Vatican II," Jaffe said.

Around the Archdiocese

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Meetings

St. Bede's Widow, Widowers: April 20, 7:45 p.m., 8200 S. Kostner. Program: "Personality and Leadership Development" by G. Richard Institute.

People Enjoying People: an inter-denominational widow-widowers group meeting first Wednesday of month at St. Hubert, Hoffman Estates, 8 p.m.

Parents of Retarded: April 17, 8:30 p.m., Little Company of Mary Hospital, Education Bldg. Speaker: Dr. Angela Chemazar, Catholic Charities.

St. Joseph's Mothers Club, Summit: April 16, 7:30 p.m., school hall, election.

Our Lady of Victory Sodality: April 19, 7 p.m., school hall. Program: Sweet Adelines.

Potpourri

St. George, Tinley Park: spring salad luncheon, April 19, school hall, 11:30 a.m.-1:30 p.m., 532-5939.

St. Colette: "Cruising Cabaret", April 20, 21, 27, 28 at 7:30 p.m.

Foggy River Boys: in benefit concert April 17 and 18, McAuley High School Auditorium, tickets, 233-6906. Sponsored by Queen of Martyrs Senior Citizens.

Spring Festival: Angel Guardian Senior Center, April 18, 1 p.m. 761-8700.

Free party for new members Catholic Alumni Club, April 20. Requirements: single, Catholic, 21-38, four-year college grad or R.N., 726-0735.

Festival '79: St. Francis Xavier, April 20-21, 27-28.

Treasure Hunt: St. Henry, May 5, 8 p.m., 743-2021.

Ladies Aux. Queen of Martyrs K.C.: benefit party, April 18, 8 p.m., hall.

St. Edward: benefit party, April 20, 21, 22, 6:30 p.m., auditorium.

St. Bruno's: Circus Days, April 20 (7 p.m.-1 a.m.), 21 (6 p.m.-2 a.m.), 22 (12:30 p.m.-12m), school halls.

Job Marketing Seminars: St. Bernadine Rectory, Forest Park, Wednesdays, 7:30 p.m., 842-8757.

St. Catherine Laboure: "Port o' Call," April 20, 21, 27, 28, 7:30 p.m.

Transfiguration, Wauconda: "Night Train to New York," April 20, 21, 27, 28, 8 p.m.

Little Flower Circle: benefit party, April 17, noon, Shells Park, 3505 Southport. Benefits Oblate Fathers.

Benefit for Aylesford Car-

melites: April 22, noon-3 p.m., Drake Hotel.

Den's Days: April 20, 21, 27, 28, St. Denis.

Reunions

St. Alphonsus High School: 50th reunion, girls' class of 1929 for May 8. Addresses and phone numbers of grads being sought. Call Viola Blume, NE1-1305. Also looking for girl grads of 1927 grammar school class.

Sacred Heart of Mary High School: 1974 class call 392-6880.

Our Lady of Solace School: 1929 class reunion, June 23, St. Xavier College, 4 p.m. Class members call Father James Quirk, 842-4900.

St. Mary's High School: 1930 class, reunion April 28. Contact Eileen Dixon Friedrichs, 253-5666.

Rummage Sale

St. Robert Belarmine A&R: bake sale, April 21 from 10 a.m.-6 p.m. and April 22, 10 a.m.-2 p.m., parish hall.

School Notes

St. Xavier College: Neil M. Ryan, chairman of S.X.C. Board of trustees, will be the recipient of the first Thomas A. Lewis Award for outstanding leadership in the service of the college and community. To be presented April 27 at President's Ball.

Summer Camps

Indian Club: a Weber High School summer day camp for boys, ages 6-13. Sessions: June 18 to July 6 and July 9 to 27, M-F, 10 a.m.-3 p.m. Call 637-7900.

could, says Holtzman, prove to countries like Malaysia and Thailand that they will not be burdened with a permanent refugee population. And that might, in turn, persuade them not to send refugees back to sea or across their borders.

Holtzman says she and upstate Republican Congressman Hamilton Fish made that proposal in a letter to President Carter weeks ago, but that there's been no response. Others have suggested sending naval vessels to rescue those who are drowning and settle them temporarily in Guam. But an administration official appearing recently on *The MacNeil/Lehrer Report* termed that a "lousy idea" because of "legal" and "economic" reasons. That seems a sadly bureaucratic and insensitive response from a member of the administration that has made human rights its cause célèbre.

Repeated efforts to get administration clarification on that and on the Holtzman proposal have proved unsuccessful. So it is pretty much business as usual, despite the urgency of the situation. The U.N. hasn't gotten around to considering the problem until this week, and the new, higher United States quota may not go into effect before October.

That's got to leave one with a feeling of paralysis, as Leo Cherne said, but there are things the ordinary citizen can do—from appealing to Washington to rescue the drowning and increase funding for immigration procedures to contributing money to the private refugee agencies like the IRC and leading Christian and Jewish groups.

Citizens can also volunteer to sponsor refugees, helping them find housing, jobs, and so forth, but in New York that might not be all that helpful. This state is not a main settling place for the Indochinese. Most choose to live in California (56,000 since 1975) or in Texas (18,000), where the climate is warmer. Only about 6,000 Indochinese have made their homes in this state, 2,000 to 2,500 of them in New York City. Most who settle here are educated, urbanized people who find jobs quickly. Only 287 of the state's 6,000 refugees are currently receiving welfare assistance, state officials report.

There is not a real local refugee problem, says Charles Sternberg, the IRC's executive director. The problem is an international and humanitarian one and we can, he insists, have an impact. "Don't let them drown" is what I keep repeating," he says with quiet urgency.

"The main thing is to appeal to the president, appeal to the Congress, not to let them drown. And that requires action now."

