



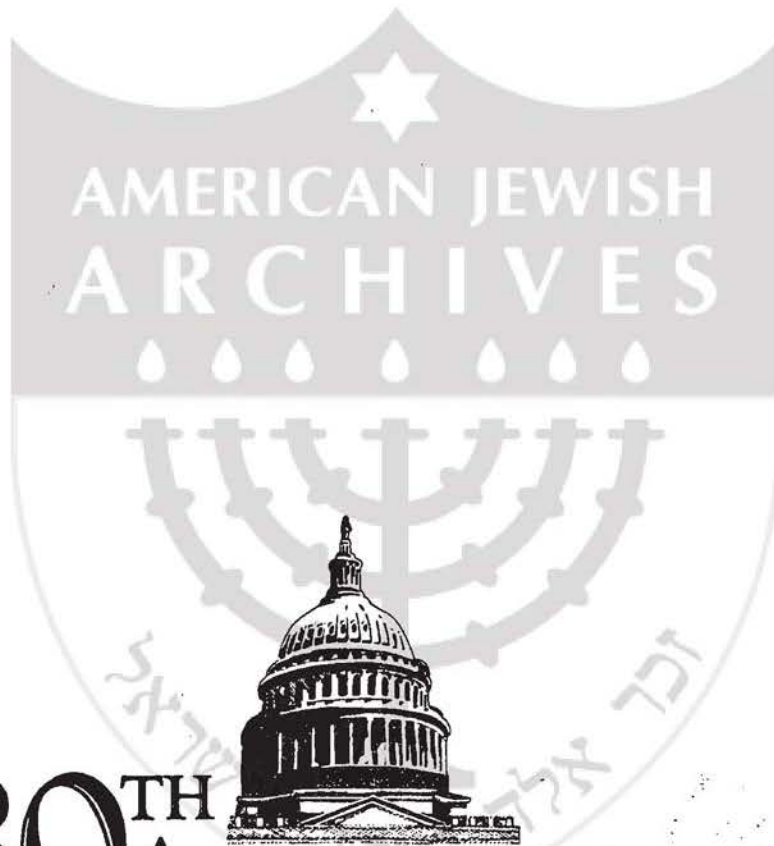
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**80TH ANNIVERSARY
BANQUET**

THE AMERICAN JEWISH COMMITTEE

THE AMERICAN JEWISH COMMITTEE
80th ANNIVERSARY BANQUET
THURSDAY, MAY 15, 1986

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Joe P.
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MAY 28 1986

International Jewish Committee (IJCIC
(Carmelites)
on
Interreligious Consultations

May 27, 1986

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Synagogue Council of America
327 Lexington Avenue
New York, N.Y. 10016

World Jewish Congress
1 Park Avenue
New York, N.Y. 10016

Dear IJCIC Member:

You will recall that IJCIC sent a communication to Frantisek Cardinal Macharski of Cracow (Poland), dated March 24, 1986 in opposition to the erection of the Carmelite Convent at Auschwitz.

Today we received a six-page reply from the Cardinal, dated May 5, 1986 which is self-explanatory.

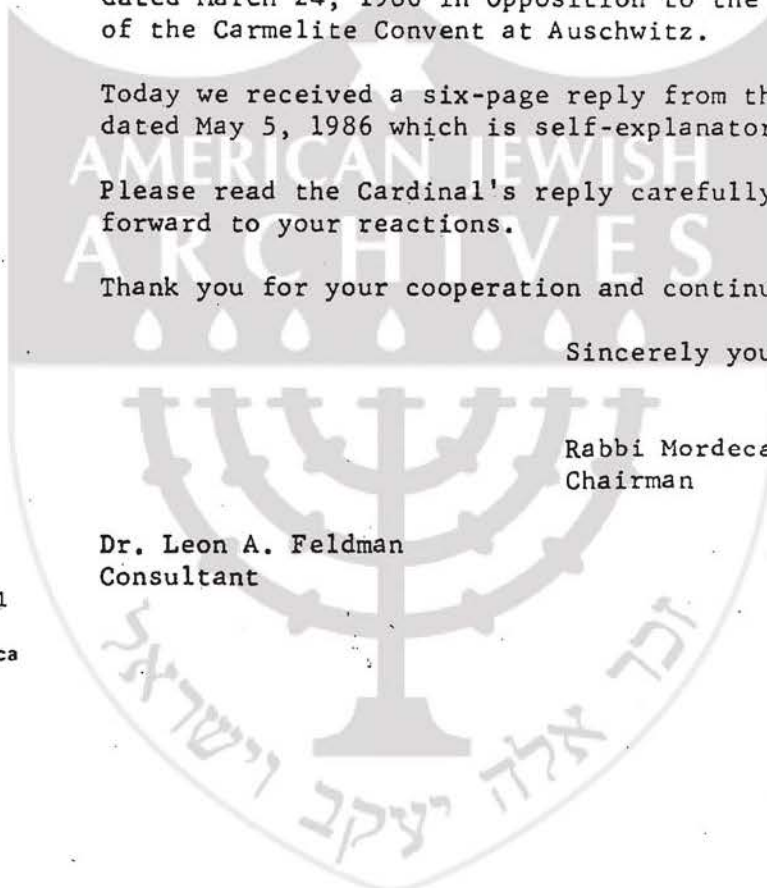
Please read the Cardinal's reply carefully and we look forward to your reactions.

Thank you for your cooperation and continued interest.

Sincerely yours,

Rabbi Mordecai Waxman
Chairman

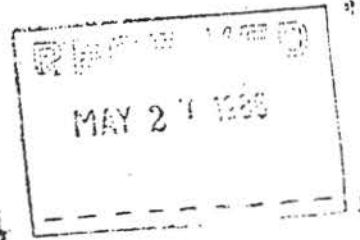
Dr. Leon A. Feldman
Consultant



FRANCISCUS CARDINALIS MACHARSKI
ARCHIEPISCOPUS METROPOLITA
CRACOVIENSIS

Cracow, May 5, 1986.

Reverend Mordecai Waxman, Chairman
International Jewish Committee
on Interreligions Consultations
327 Lexington Avenue
New York, N.Y. 10016
USA



Reverend Sir:

Thank you very much for your letter of March 24 which reached me on the 21st of April. Your letter makes me understand better your point of view and that of the Organization of which you are the Chairman, in regard to the Carmel at Auschwitz. It gives me also an opportunity to reach, with my explanations, all those circles of Jewish public opinion represented by you and your Organization.

Let me reflect now on the first part of your statement: "The name 'Auschwitz' signifies... a site". The Auschwitz Camp is not located in solitude. It is situated within the town of Auschwitz, the town of considerable industrial expansion and urban development. This fact makes the Church to develop its pastoral system in accordance with new needs. The Catholics constitute overwhelming majority of the town population. So, there were opened - especially during the last few years - new pastoral posts. On the grounds of Auschwitz there are several convents. The contemplative Convent of Carmelite Nuns is not included in pastoral plans.

From the information found in your letter, it appears that the Carmel is in the stage of planning /"our opposition to the planned Carmelite Convent at Auschwitz"/; it requires accurate explanation. The Carmelite Convent was already erected canonically one and a half years ago. The building in which the religious Community lives, was not built up for that purpose. An old, empty house - that had been remaining for many years almost in state of ruin - was utilized for that purpose after

major repairs had been done and the building had been adjusted to the new needs. During the war, it served as a warehouse. The Carmelite Convent - as you rightly observed - is not situated within the Camp, but by its walls on the outer border. This detail is meaningful. The Church in Poland does not intend to go into the Camp grounds with sacral buildings. Of course, one might contend - as some people do - that the fact of the Carmel location on the outer side of the present Camp walls does not change its meaning and stressing such circumstance seems to be sophistry because there were many spots of extermination of Jews in Auschwitz outside the present border line of the Camp, e.g. the first cremator. According to this opinion, immunity of the "site" should spread also to a space outside the Camp walls. But if one contends this way in the case of Auschwitz, so the same criterion ought to be applied in regard to other places of extermination and martyrology.

The second part of the distinction found in your letter says that Auschwitz signifies a symbol. It is very important distinction which simultaneously indicates a very complicated reality. You admitted that Auschwitz was also a place of martyrology of the hundreds of thousands of daughters and sons of my nation /"some one million non-Jews - many of them Polish Catholics"/; I appreciate it very much. Some publications make no mention of that fact /it also happens that some publications - the Church in Poland is not responsible for them - speak of Auschwitz as of the place of martyrology of Poles only/. Of course, there is difference of quality - if we may use such word - between martyrology of the Jews during the last world war and martyrology of victims belonging to other nations. Permit me to quote here the words of John Paul II spoken during his pilgrimage to Poland in 1979: "I shall stop with you, dear Participants of this gathering, at the plaque with the Hebrew inscription on it. This inscription calls forth the memory of the Nation whose sons and daughters were destined to total extermination. This Nation takes its beginning from Abraham who is 'the father of our faith' /Romans 4:12/ as Paul of Tarsus said. This Nation which has received from God /Jahwe/ the commandment: 'THOU SHALL NOT KILL',

suffered from the killing in specific measure. One must not pass this plaque indifferently". During his historic visit to the Synagogue in Rome John Paul II repeated this passage. In a text published in Osservatore Romano /February 20, 1986/ and written much earlier I myself said: "The former concentration Camp at Auschwitz-Birkenau is a new 'holy place' that belongs to the entire mankind and simultaneously to each nation. John Paul II speaking at Birkenau in 1979 named the three from among the tens: Jewish, Russian and Polish. The tragedy of the Jewish nation is horrifying not only by the numerical proportions, but by the fact that this nation was - by Hitler's racism - condemned to immediate total extermination /perhaps only the Gypsies were treated in similar manner/". The Jews were murdered for no other reason that they were Jews; this is a tragic novum in the history of mankind and no other crime can surpass it. So I agree with you entirely that Auschwitz "symbolizes and summarizes" the Shoah of the Jewish nation. However I hope that you also agree with me that in the minds of Poles Auschwitz, as no other place, symbolizes and summarizes martyrology of Polish nation. Poles also were to be exterminated, though in subsequent phase. More, they were condemned to extermination in a manner excessively humiliating - not only through physical death but through reducing them to the status of Untermensch, having deprived them of human dignity and national identity. Therefore Auschwitz is a symbol of ultimate extermination for both of our nations. Still another problem arises; should we remain in this phase cherishing with care the memory of what had happened in Auschwitz? Should we not go beyond this and look courageously at the eyes of that demonic reality which gave the beginning of that symbol? Auschwitz Camp was conceived by the spirit of hatred. That spirit appeared in many sinister forms. One of them was racism which threatened the physical being of the Jewish nation, also the physical being of the Polish nation - as next in succession.

Let me introduce here a certain essential distinction. Perhaps it will be easier to explain our intentions which patronized the foundation of the Carmelite Convent at Auschwitz. Auschwitz

Camp lives and functions as the MEMORY. It is very important aspect. To the end of the world Auschwitz must function as the memory. The memory of what had happened there. The memory of something unspeakably wrong. But there is also another truth - as long as mankind wants to remain humane-kind, Auschwitz must function also as CONSCIENCE. So, Auschwitz must not be merely a monument of hatred /the element of memory/, but also a monument which gives birth to love /the element of conscience/. Only in this way it will be possible to protect mankind against another Auschwitz.

Sir, Auschwitz is an obligatory visitation place for Poles since the end of the war. First of all it is visited by young generation of Poles. Schools and institutions organize excursions to Auschwitz. This causes serious pastoral problem for the Church. Young generation of Poles has to receive in Auschwitz not only the "memory". That memory is not able to indicate the right moral direction for a young man. Lack of the element of "conscience" at Auschwitz can become an occasion to bring about a new school of hatred. Many various expositions are at the service of the "memory". They are needed. But we must not stop at that. The Church in Poland is not able and does not claim a right to share in administering the "memory" of that place within its walls. But the Church is grateful to the Divine Providence for possibility granted for establishment at the Camp walls a living sign of the "conscience". Doing this the Church is convinced to serve not only the future generations of Poles but all people of good will, among them - in particular way - Jews. Therefore, a negative reaction of some Jewish circles to that idea is a painful surprise for us. We are far from the intentions ascribed to us. We understand that sign of love - the Carmelite Convent - not as egoistic, intra-ecclesiastical and nationalistic idea. We believe that it is an investment - in spite of littleness of material proportions - in the good of all people; investment that spreads far beyond the borders of Poland and of the Catholic Church. The Carmelite Convent is a living sign of love to all people regardless of their color, nation, language, religion or convictions. It was not triumphalism or proselytism; not an attempt to shade the Shoah of Jewish nation or a desire

to appropriate the symbolism of the place by Christians; none of them patronized the idea of the Carmel. It is true, that living sign took concrete form of the Catholic convent. We work within our means. We use symbols accessible to us. But the Carmel intends to be something more than a Catholic convent only. What can be more ecumenical than silence, prayer and spiritual recollection? These means seem to be the weakest ones but in the sphere of spirit they are the most powerful. That silence is expressed also by poverty of the Convent architecture which was not changed externally in any way. Silent suggestiveness of the place can be duly appreciated even by unbelievers. Is there anything better to unite visibly Jews and Christians than prayer expressed in the words of Psalms, the Book holy for Jews and Christians? /The Sisters recite Psalms in common seven times a day/. The Carmel at Auschwitz is a small religious community. The number of Sisters cannot exceed twenty-two. It is a community of women secluded from the world; it does not perform any propaganda or pastoral activity. These women only pray for peace and love among people and nations, among believers of different religions. They expiate for crimes of the past, done often by men who had been Christians before they clung to the Nazi ideology. These women, through their "civil death" - assumed with cheerfulness and joy - symbolize death of millions of people murdered in the very place where they live now. But it is not an odd, shady cult of morbid recollection of the death of some millions of innocent victims, occurred long ago. Quite different thing is here involved: the extent of love is shown - that it is possible "not to love" my own life just because I care a great deal for life of another person. These women live for their neighbors: the living and the dead, the good and the bad, the holy and murderers. They serve all of them as they can - through prayer, convinced that prayer also builds up the better world. Among the Sisters at Auschwitz there is a person who, during the war, was saving Jews from death at Wadowice, the home town of John Paul II. She always desired to pray for the victims and their oppressors at Auschwitz in physical nearness of the Camp. May one forbid that woman to do this? Is this

all right to object to her silent act and to suspect wrong intentions? Let me permit, Sir, to remind here that for more than twenty years, on the grounds of Dachau Camp there exists a similar institution - the Carmel. That convent did not overshadowed in any way the significance of the place where hundreds of thousands of people belonging to various nationalities and believes were killed. There were also Jews. Nobody then perceived that sign "as monstrous indiscretion and as profanation" and nobody perceives it now as such. Is it all right to measure the same reality, the same right and the same wrong with two different meters?

Finally, few words on the last point mentioned by you, in regard to materials which circulated in the West to raise funds for the Carmelite Convent at Auschwitz. Nobody squared with us the contents of such materials. We know of them only from dispatches of some agencies. We deplore them if they are as you presented them in your letter.

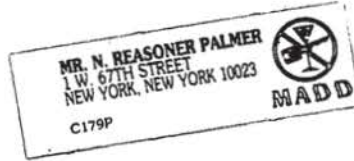
I cannot close my letter without quoting one Jewish voice which has significance of a symbol. KNA in its dispatch of April 2, 1986 from Mainz, transmitted the opinion of Mr. Gerhard Breitbart on the Carmel at Auschwitz. Mr. Breitbart is a member of the Directorium of Central Jewish Council in the Federal Republic of Germany. "In der Zdf-Sendung 'Tagebuch aus der katholischen Kirche' betonte Breitbart, das Symbol der betenden und sühnenden Ordensschwester in Auschwitz wedre sicherlich insgesamt von den Juden verstanden und angenommen". Mr. Breitbart's statement heartens us up though it is pronounced only in his own name. And maybe that is just why it is all the more valuable.

With best regards, I am

Sincerely yours,

Card. Macharski

Have a
Good
Trip-



Best to you
and Joazette
Claes & Chiers
Honey

Saturday, May 31, 1986

Rabbi Marc H. Tanenbaum
45 East 89th Street
New York, N.Y. 10028

Dear Marc:

I learn you are off to other travels on Monday,
'till June 10th.

Before you go, WOULD you inscribe Yaseen's
charming book to me, and then I will send it to Billy
Graham for the same - finally to Father Hesburgh.
The Rev. Dr. Graham was born Nov. 7, 1918, same day
and hour as me! not in the same place - so our true
Horoscopes are similar.

I want to share this recent letter to the
President and other items in my developing role
with the Vatican. Yesterday, I sent a charming note
to Paul Laxalt, sending him copies of his two letters-
less than a year apart!, saying I was dismayed, baffled
and perplexed! Did he really in his heart of hearts
believe that camaraderie was more important than real
qualification and foreign language skills in regards
to the Vatican Ambassadorship? I also wished him well
in his Presidential deliberations. I hope he has a
crise de conscience!

If you will leave the inscribed Yaseen book at
YOUR house desk on Monday in the envelop provided -
I will collect it Mon. p.m. en route home from work
and forward to Dr. Graham in North Carolina. Thanks.

What a prodigious amount of work Ambassador O'Brien
has put into "The Siege" ENJOY IT!

Michel Thomas - with whom I've been working as
Administrator of his Language Institute - hopes to

meet with you one day. Another extraordinary man -
he is your silent admirer. Material about him enclosed.

7 1986

2/27-28/87



National Association of College and University Chaplains and Directors of Religious Life

July 3, 1986

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Rabbi Mark Tannenbaum
American Jewish Committee
Department of Community Services
Institute of Human Relations
165 East 56th Street
New York, New York 10022

Dear Rabbi Tannenbaum:

I enjoyed our initial introduction via the phone and look forward to getting to know you better. How very pleased we of the National Association of College and University Chaplains Executive Committee are that you have agreed to participate in our upcoming Annual Meeting, scheduled for February 22-25, 1987, on the Rollins College Campus in Florida.

As I mentioned to you on the phone, we are still in the process of specifically delineating our theme; however, we are agreed that the conference will focus on the current issues shaping the Jewish-Christian dialogue. Considering areas such as hermeneutics, historical perspectives, ecclesiology, theology, fanaticism and the reality of pluralism, we hope to address today's Jewish-Christian reality. Especially concerned with life on University campuses, we are asking such questions as: If the stereotyping of other religious groups on our campuses has significantly changed in the last five years? What is the current, most fertile ground for increased mutual understanding? How can the on-campus dialogue between Christians and Jews mature so that participants can speak plainly about their differences and thereby engender a more realistic unity?

We know that you have particular areas of expertise and current research which would coincide with these concerns. You might also want to call us to other issues. We hope you will feel free to shape your keynote address according to your own current work as it relates to our interests and needs. For example, as we mentioned over the phone, NACUC welcomes your work and interest in the areas of fanaticism and the growth of fundamentalism which can too often lead to increased verbal and physical violence. Certainly, the description of the meeting from our end is still "in process" so we welcome your input and suggestions.

What we hope you will do is offer us a keynote address lasting about 50 minutes. Then, open the floor for questions, discussion and reactions or responses from the other keynote speakers. We have invited Alice Eckhardt and John Pawlikowsky

Rabbi Mark Tannenbaum

Page 2

July 3, 1986

as the other keynote speakers. The Annual Meeting normally draws about 100 chaplains--Roman Catholic, Jewish and Protestant, men and women--from mostly private colleges and universities. I have enclosed a brochure about NACUC for your information. We are especially grateful for your commitment, if at all possible, to be with us for at least two days of our meeting. We can offer you an honorarium of \$650 plus travel and hospitality.

I will be out of my office during July; however if you need to contact me, my home number is (404) 377-0029. Feel free to call me. I will return to the office on Monday, August 4. That number is (404) 727-6276. I will contact you again during August and send you the brochure statement about the conference. If you have decided your final topic before then, feel free to send it to my address at Emory. Meanwhile, good health and stay cool--it's sweltering in the South this summer!

Peace,

Barbara A. B. Patterson

Barbara A. B. Patterson
Associate Chaplain
Emory University

BABP:aw

Enclosure

JUL 15 1986

9.7.86

Dr. Marc H. Tamembbaum
Director of International relations
The American Jewish Committee

Dear Mr. Tamembbaum

Please find enclosed a copy of my 'speech'
in the Memorial-foundation gathering in Herzlia.
let me take this opportunity to thank once
more to all of those who contribute and
participate in this wonderful enterprise which
allow students and scholars to devote their
time and interest to our heritage,

Sincerely yours
Rachel Elijor

Dr. Rachel Elijor. Dept of Jewish studies Heb. Univ.
not scopus.

Mr. Director, Mr. chancellor, Distinguished guests, Ladies and Gentleman,

It is with great pleasure that I have been requested to address you all this evening, on behalf of those who have received your generous assistance in the past, and on behalf of those nominees, who may be aided in the future. My own research has been stimulated by your help, and I am truly happy for this occasion to thank you personally.

I have been further requested to speak, not on some esoteric, little known, scientific peculiarity of Jewish Philosophy, but rather to expound upon a subject possessing current relevance, namely, On Change and Plurality in Religious thought.

My studies have centered around religious thought, in those times and in those places where the rational has departed from reason, bypassed the mundane, and has gone on to search dynamically, into what might lie beyond. I would refrain from naming this mysticism, since this expression has been so abused in later years. I would define this as a quest into that religious experience and that spiritual insight, which surpasses well established manners and fixed norms, delving into new conceptions and praxis, thereby infusing into religious life, new perspective and spiritual dimensions.

As one reads through manuscripts, from the first centuries of this era, or studies the writings from the medieval period, and indeed, down into modern times, one can readily see that the Jewish thinker has never been static in his perception, he has always answered

a question with another question, he has never accepted as orthodox, currently accepted opinions, but has searched for new modes of expression and unconventional solutions for religious yearning.

It becomes readily apparent that two major subjects were in the center of all religious innovators-first, the renewal of the perception of Divinity-second, the transformation in the historical conception :

Within the circles of those thinkers known as יורדי מרכבה the Riders of the Chariot, who lived and thought during the first third of the last millennium, a metahistorical perception of reality was conceived. They disregarded the historical destruction of the Second Temple and they offered in its place, a heavenly temple, within the grasp of human perception. They denied the limits of human capacity as were defined in the Bible, and they recognized an ability of man to ascend to heaven and to contemplate the Divine throne. Further, they recognized an ability to perceive some communicable conception of the Divinity. They attributed to God visible-figurative-anthropocentric elements, which have become known as שיעור קומה.

This new dimension in religious thought, which far exceeded the biblical convention, was able to co-exist, concurrently with the elder, normative, established customs of Tora and Mitzvot, and the abstract transcendent perception of God. Significantly, those circles who strove to enter into the Pardes, בעלי ההיכלות - יורדי המרכבה^{אף} in all probability the same thinkers who compiled the Mishna.

A similar outburst, of religious creativity and yearning, can be traced a 1000 years later, in the writings of those who were exiled from Spain and Portugal, at the

end of the 15th century. Books and manuscripts from the 16th century, [Books and manuscripts from the 16th century] reveal a great Messianic fervour and a new eschatological perspective of reality, which transformed history into an apocalyptic stage for Redemption. Once again we can identify a dialectic connection between religious innovation and a metamorphosis of historical circumstance.

The Divinity was newly interpreted into a Kabbalistic scheme. This scheme offered various distinctions between hidden and revealed aspects of Divinity, as well as female and male attributes of God, new dynamic mythological processes, and symbolic discriptions. The great Lurianic Myth of Exile and Redemption, with its highly complex perception of Divinity, was able to co-exist side by side with the contemporary Halachic normative religious thought.

Spiritual innovation was not always welcomed without friction and discord, yet, religious plurality in matters of belief and doctrine, became the rule and not the exception, as long as the Mitzvot remained intact. The traditional Rabbinical authority was able to accomodate and allow space for the new spiritual innovations, accepting them as more profound dimensions of the Peshat of the Tora.

The last great Spiritual resurgence can be seen in the foundation of the Hassidic movement, occuring in the second half of the 18th century. The Hassidic teachers originated a new perception of the Divinity and offered a new criterion for religious worship. They preached the immanence of God in all places, and within all beings. They attempted to perceive the true divine presence and spiritual unity of all beings, throughout the illusionary sensual reality. Accordingly, they desired to re-assess the religious duties of all men, prefering the inner intention towards spirituality, above the external practice of daily existence. They denied their historical

reality and concentrated upon the inner divine unity of all beings. The Hassidic religious yearning, concentrated upon a twofold spiritual perception, in which a deep belief was expressed in the human capacity to transcend time and place, and to adhere in communion with God, from one side, and from the other, they demanded an indifference to external values as well as a profound and binding social responsibility, which could be reflected in their religious praxis.

The anarchistic elements imbedded in all these trends of spiritual reassessment, and metahistorical views, were readily apparent to the prevailing religious authorities in all times, yet, accomodation was made in the course of time, often not without confrontation, and spiritual innovation was integrated into existing religious norms and rituals. Terms such as: שיעור קומה, פרדס, ספירות, אינוקס, קודשא בריך הוא ושכינתיה, תיקון, עבודה בגשמיות, מעשה מרכבה, גאולה, which originated in the circles of spiritual innovators, were gradually integrated into the daily worship of normative Judaism, and illuminated conventional perceptions with new horizons.

Research into the diversity of Jewish religion and spiritual thought, will show us clearly, that there was never one common perception of Divinity, nor of man's religious obligation. Rather, diversity and confrontation, existed between religious norm, conventional ethical-rational frameworks, and between an ever over-flowing outburst of religious yearning, which expressed belief in the capability of man, to exceed the borders of his rational experience, and traditional perception. This yearning was garmented in varied expressions: - in Merkava-Mysticism: in Apocalyptic, in Messianism, in Kabbalah, in visions, as well as in anti-nomianism and Hasidic pietism, all became the living pulse of religious yearning and spiritual creativity.

We have seen then, that there has never been only one committing and obliging perception of Divinity, of the meaning of Religion, or of the hidden meaning of Jewish history - rather, side by side with the Halachic binding norm - a plurality of religious views and expectations were co-existing in all times.





THE VICE PRESIDENT
WASHINGTON

July 16, 1986

Dr. Marc H. Tanenbaum
Director, International Relations
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Marc:

Thank you for your letter and draft proposal for a White House Conference on Combatting International Terrorism. It was good hearing from you, and I found your proposal most thoughtful. I regret the delay in responding, but I wanted to discuss your proposal with officials at the State Department and other agencies first.

As you know, the Vice Presidential Task Force Report was made public in March. We are in the process of implementing many of the Report's recommendations and are pleased with results to date. We have seen major improvements in support and cooperation among private and public organizations. President Reagan and I are most pleased by the increasing cooperation being provided by Western European governments.

This Administration's primary emphasis now is developing additional political and economic pressures against countries supporting terrorism, especially Libya, and we are making progress through a variety of channels. We believe it would be most effective for the present to continue to concentrate our resources in working to obtain better cooperation overseas. For this reason, I view a White House Conference, such as you have proposed, as being most useful at a future time and stage. We will of course keep this option in mind.

Your preliminary work has been very useful, and I thank you for your continued interest and support in our efforts to end terrorism.

With warmest regards,

Sincerely,



George Bush

MHT Personal
→ Green



The American Jewish Committee

Institute of Human Relations
165 East 56 Street
New York, New York 10022-2746
212 751-4000

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July 16, 1986

Mr. Leonard Yaseen
2 Bay Avenue
Larchmont, NY 10538

Dear Leonard,

I enjoyed very much our conversation over the weekend. And I am especially grateful for your willingness to contact the MacArthur Foundation in my behalf.

I am enclosing some biographical material which gives an overview of my interests and the kind of activities I have been engaged in over a number of years.

During the next five years or so, I would like to devote my energies to studying and writing about what I regard as the crucial issue facing human survival today; namely, the growth of fanaticism in Jewish, Christian, and Muslim communities -- as well as in secular ideologies -- and their inevitable spill-over into physical violence and violation of human rights.

My hope would be to use my systematic research and writings as the basis of organizing conferences, seminars, and other social devices to dramatize how such fanaticisms arise, become established and wreak their havoc -- and more important, how people of moderation committed to democratic values might organize to contain such destructive impulses.

I have read much and written some on these themes, but I need the leisure made possible by a financial grant to do this work in depth.

Anything you can do to help this along would be deeply appreciated.

Under separate cover, I am sending you a copy of my letter to Pat Robertson.

With love to you and Helen,

Marc H. Tanenbaum

MHT:RPR

July 18, 1986

Dear Leonard:

I talked with one of my contacts at the MacArthur Foundation about the procedures for getting someone nominated as a Fellow. Unfortunately, they have constructed a mechanism which is specifically designed to prevent anyone from suggesting candidates directly.

They will consider only those individuals who have been recommended by a mysterious group of "nominators", the identity of which is known to just a few members of the Foundation top management. There are about 100 of those nominators, scattered around the country and representing many disciplines. The Board will NOT accept any direct recommendations although they get hundreds of direct suggestions yearly.

Nevertheless, I put in a plug for Tannenbaum but I think it will be fruitless unless I can locate some of the mysterious nominators, an unlikely event. They would have no problem with Tannenbaum's qualifications even though they have not given any award to clergymen, as yet. By and large my contacts are with the real estate and investment people and not those who make grants. I do not even know one of that group.

Sorry, but I tried. The enclosed Tribune article of last week pretty much confirms what I was told.

Loye



Signet Banking Corporation
7 North Eighth Street
PO Box 25970
Richmond Virginia 23260
804-771-7210

10/23/86
S Joseph Ward
Vice President

SIGNET

August 6, 1986

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

Dear Rabbi Tanenbaum:

The National Conference on Religious Freedom has received excellent attention from the Press and we are excited about the "grass roots" support. The Conference has been designed especially with school teachers, clergy and the general public in mind.

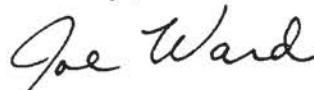
Thank you for sending me your biographical data sheet and photograph. However, I did not hear from you regarding your arrival and departure dates. Please let me know this information as soon as possible so that hotel accommodations can be confirmed.

We are raising funds to cover all of your expenses as well as a modest honorarium (\$500). Everyone on the Committee wishes it could be more because of what you mean to this important effort to raise the level of awareness of this great freedom that is so frequently taken for granted. Please let me know your feelings on this matter.

Enclosed are copies of several articles and the Conference schedule for your planning. There will be a special reception for all speakers, Directors and Committee members Thursday evening, October 23, 1986, 6:15 p.m. in the Flemish Room of the Jefferson-Sheraton Hotel in Richmond. Please let me know if you will be able to attend.

We cannot thank you enough for your willingness to participate in the National Conference and hope that you will let me know if you have other questions or if you desire other arrangements while in Richmond. It will be a pleasure to have you as our guest.

Sincerely,



S. Joseph Ward, Chairman
National Conference on
Religious Freedom

cc: Messrs. Howard, James,
Spinella and Urofsky

MSGR. GEORGE G. HIGGINS

Curley Hall The Catholic University of America Washington, D.C. 20064 202-635-5660

August 8, 1986

Rabbi Marc Tannenbaum
Industrial Affairs Director
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Marc:

Wednesday's N.C. News brought a report on your July 25 column for JTA charging a sudden "reverse" in Vatican-Israel relations in the last two months and also a rather belated attack on Cardinal O'Connor for "one-sided imbalances" during his Rome press conference on the way back from his visit to Lebanon in June. You will pardon me, I know, if I find this somewhat bemusing since you were assuring us not too long ago, and also based on "unimpeachable" sources, that the Holy See and Israel were about to exchange Ambassadors within the year.

My colleagues and I were privately skeptical of your prediction at the time, and are frankly baffled and more than a little disturbed by this latest twist in public proclamations. First, a premature announcement and then an apocalyptic preaching. Could it be that, all along, Vatican-Israeli relations were in reality putting along in typical fashion and that the drama of the second pronouncement was occasioned by the false expectations raised in the first? This, at any rate, is our reading of the matter.

The unfortunate part of this whole episode is that it has been tremendously unfair to the Jewish community from the beginning. Hopes were raised, then dashed, with the result being inevitably a heightened sense of frustration and mistrust of Catholics among Jews.

You know as well as I do, Marc, that the Vatican's policy has been consistent throughout the period (whether one would wish it to be so or not is another question). And you also know that Cardinal O'Connor's statement contained nothing new in it, one way or the other, but was simply an articulation in his own words of long-standing policy, shared also by statements of the U. S. Catholic Conference in 1973 and 1978. Why, then, invent "sudden reversals" and "shifts" when none exist? Such unwarranted assertions can only confuse the sympathetic observer and make more difficult the goals we both cherish and have worked for over the years.

Rabbi Marc Tannenbaum
August 5, 1986
Page Two

I am not sure how you will go about it, and I do not want to add to your troubles with yet more public statements, but surely you can see the need for straightening out this artificially-induced state of confusion among your readers. I would be delighted, as always, to talk the matter over with you should you wish.

In the meantime, I remain, dear friend and colleague, with every best wish,

Cordially yours,


Rev. Msgr. George G. Higgins

GGH:mh

CC: Dr. Eugene Fisher

More:

You and I and Gene Fisher and Jack Hotchkin ought to talk about this matter as soon as possible -- e.g., on the occasion of your next trip to Washington. I am leaving on vacation, but I expect to be back in D. C. no later than August 18. Could you call one of us at your convenience after that date? Incidentally, Hotchkin and Fisher join me in the views expressed above.

All the Best.

G.G.H.

8/15

Dr. George Gruen

To: Ab. H. Tarenbaum

"FOR YOUR INFORMATION"

AMERICAN JEWISH
ARCHIVES



1) ME/US policy
2) ME/peace proposal

THE VICE PRESIDENT
OFFICE OF THE PRESS SECRETARY

FOR IMMEDIATE RELEASE:
TUESDAY, AUGUST 5, 1986

CONTACT: 202/456-6772

PRESS CONFERENCE STATEMENT BY
VICE PRESIDENT GEORGE BUSH
CAIRO, EGYPT
TUESDAY, AUGUST 5, 1986

Several common themes emerged from my discussions in Israel, Jordan and Egypt. All the leaders I met with reaffirmed and pledged their total rejection of the use of terror and violence. All the leaders also expressed their concern about the economic situation in the region. While not a substitute for the peace process, they believe that efforts to deal with the economic situation will make a major contribution to that process.

With regard to the question of peace, all the parties want to see movement and are frustrated by what they see as a stalemate. No one is satisfied with the current impasse. All the parties want the U.S. to play an active role in re-energizing the peace process. We have always been prepared to play such a catalytic role.

During my meetings with the leaders of the three countries, I was able to discuss the common elements that unite those committed to making peace in the area. While much still divides those in the region, I am convinced after my talks that there is enough common ground for progress to be made in the peace process.

I was particularly struck by the areas of commonality among Israel, Jordan, Egypt and many Palestinians. I believe this commonality creates a basis on which peace negotiations can move forward.

To be specific, my impression of the points of agreement on the negotiating process and the goals of that process are as follows:

-- A just and lasting peace is essential, urgent and can only be reached through negotiations.

-- Negotiations should produce peace treaties between the parties based on the recognition of the right of all states and peoples in the region to a life of peace and security.

-- Negotiations must take into account the security needs of Israel, the security needs of all other states in the region and the aspirations of the Palestinian people.

-- Negotiations must resolve the Palestine question in all its aspects within the context of a relationship between Jordan, the West Bank and Gaza. This relationship can be achieved based on United Nations Security Council Resolutions 242 and 338. The U.S. View is that United Nations Security Council Resolutions 242 and 338 embody the principle of secure and recognized boundaries for all states in the region and the exchange of territory for peace.

-- The U.S. believes in the importance of face-to-face negotiations. We recognize that direct negotiations may involve the framework of an international conference or forum structured in a way that permits progress and not paralysis; agreement, not dictates.

-- The form of the negotiations should provide for talks between an Israeli delegation and a Jordanian-Palestinian delegation, as well as between Syrian and Israeli delegations. Delegations must consist of individuals who seek peace and openly reject violence and terrorism.

The U.S. believes these areas of agreement are embodied in the Reagan plan of September 1, 1982, which itself was based on United Nations Security Council Resolutions 242 and 338 and the Camp David Accords. I believe these areas of agreement or common understanding provide a basis for moving the peace process forward. I call on Palestinian representatives not to miss yet another opportunity to achieve their aspirations as a people.

Palestinian rejectionism has contributed only to a tragic history. It's time for Palestinian representatives to assume responsibility and step forward to shape their own destiny.

I will return to Washington and review what I have learned with the President, the Secretary of State and others. Together we will determine what should come next, how we can build on the progress made in this visit and how we can implement our common objectives.

The road to peace is taken a step at a time, and I am encouraged by my talks with Prime Minister Peres, King Hussein and President Mubarak this week. I do believe the atmosphere has improved, and that all nations should engage in the search for a true and lasting peace in the Middle East.

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THE VICE PRESIDENT
OFFICE OF THE PRESS SECRETARY

1) ME/US policy
2) Israel/US rel
3) ME/peace proposals

EMBARGOED FOR RELEASE
AFTER 2:00 P.M. WEDNESDAY,
JULY 30, 1986

CONTACT: (202) 456-6772

EXCERPTS FROM REMARKS BY
VICE PRESIDENT GEORGE BUSH
CHAGALL HALL, THE KNESSET
WEDNESDAY, JULY 30, 1986

Mr. Speaker, Mr. Prime Minister, Members of the Government, Members of the Knesset, Members of the Diplomatic Community, ladies and gentlemen:

Permit me first to express my thanks for the opportunity to address this distinguished audience. And let me also say we are all happy that after serious surgery your ambassador and my friend, Meir Rosenne, is doing well.

I come to you at the end of a three day visit to your country, three days in which I have felt the majesty of this nation of Israel and of this ancient cradle of faith called Jerusalem.

On Monday Mayor Kollek guided Barbara and me around the old city. Let me say here how much we appreciated the Mayor's graciousness and hospitality.

With him we walked from the Church of the Holy Sepulchre to the Western Wall to the Dome of the Rock. As we passed from shrine to shrine, Barbara and I both felt the smallness of man before God, the strength that God gives man, the hope that God gives life.

The strength and hope that God gives -- this was also part of what we felt at a very different shrine, the memorial to the Martyrs and heroes of the Holocaust. There we saw a simple tablet on which was noted that one and a half million children died at the hands of the Nazi exterminators. We saw photographs of a few of those children, some with their parents, some alone. But outside the memorial we also saw a monument to the triumph of life over death.

I thought of that monument and those children again when I went to an absorption center not far from here on Monday and a Kibbutz yesterday. Both places were filled with children. These children were happy, excited and full of energy and life. The suffering of the Holocaust couldn't have been more remote from their lives today. But their parents know what happened to that other generation. I, too, know what happened.

From the Memorial to the martyrs and heroes on one hand to the absorption center and the kibbutz on the other -- the difference tells the story of why, for so many, Israel was at its founding, and is still today a land of hope.

Like Israel, America, too, is a land of hope. The stories I heard from those new Israeli families are like the stories millions of American families tell, for almost all Americans are immigrants or descended from immigrants.

When I heard the Israeli stories with their note of familiarity, they echoed a theme that, to my mind, is at the center of American-Israeli relations... and that is that our two nations share so much -- so many values, so many kinds of experiences -- that we have developed what you might almost call a common spirit.

Israel and America are both nations of immigrants. Both were founded by people fleeing religious persecution. Both were born of revolution. Both have a frontier heritage. Both are established on the values embodied in the Holy Scriptures. Both are democracies, conceived in liberty and dedicated to the proposition that all men are created equal. Both cherish the fundamental rights of man -- freedom of speech, freedom of the press and freedom of worship. And this is important, in considering their national destinies, both continue to hear a common cry that echoes through their histories -- in Israel from ancient Masada, in America from revolutionary Virginia -- the cry of "liberty or death."

We share all this, and we share something else. I have read the words with which Chaim Weizmann opened the first session of the first Knesset. They were remarkable words that could as easily have opened the first Congress of the United States.

"In this hour," he said, "a message of hope and good cheer issued from this place, from this sacred city, to all oppressed people and to all who are struggling for freedom and equality."

This is what I mean by a common spirit.

Ladies and gentlemen, I come here today to represent my country. I come to say what is in my heart and in the hearts of Americans. We have a deep and abiding friendship with Israel. No wedge can ever be driven between us.

We may disagree, but we are like brothers, our two countries, friends down to the last generation. We must be honest about our disputes, we must discuss them openly. But we must never lose perspective when controversies arise. Our friendship is deep and it is permanent.

But there is more than a natural affection between our two countries. There is a partnership... a partnership of shared purposes.

We are both, for example, working to end the oppression of Soviet Jews. President Reagan raised the issue of Soviet Jewry when he met with General Secretary Gorbachev last year. When he meets with Mr. Gorbachev again, and I believe he will, he will raise it again. In my discussions with Soviet leaders during my three visits to that nation, I have done the same.

On Monday I had lunch with Mark and Natasha Drachinsky. The Drachinskys are recent Soviet emigres. On their wall is a photograph of Mark's closest friend, Uli Edelstein, who is now in a Soviet prison hospital. His crime -- he also wants to leave. Well, though Yuli Edelstein is hidden behind bars, Mark Drachinsky hasn't forgotten him and neither will we. The oppression of Soviet Jews is a permanent item on the U.S.-Soviet agenda.

There is something the Soviets can do right now in this area. When they released Anatoliy Shcharanskiy, we took their action as a sign of their seriousness about improving U.S.-Soviet relations. It's time for a new sign of renewed intentions. It's time they let Josef Begun and Ida Nudel free. It's time they end the persecution of religious and cultural activists. It's time to let all the refuseniks go.

Our partnership of shared purposes extends into many areas, including those of national security.

Three years ago, President Reagan and then-Prime Minister Shamir agreed to enhance strategic cooperation between the U.S. and Israel. I think it's worth remembering how important that cooperation is to us both.

Our two countries, for example, now engage in regular discussions about how to defend shared interests, for example in the Eastern Mediterranean. We have held joint military exercises. We have made preparations for use of Israeli hospitals to treat American combat casualties. We are discussing repositioning of equipment.

We help each other design, build and test weapons. And Israel was the third country to accept America's invitation to participate in strategic defense research.

The U.S. Navy uses the ports of Israel for shore leave, particularly Haifa. I would like to say a special word of thanks here to the people of Haifa.

Haifa is one of the friendliest ports in this area of the world. We in America are grateful to the people of Haifa for all they are doing to make so many young Americans -- who are far from home -- feel at home.

I've talked about our common commitment to strategic cooperation. I also want to underscore another commitment -- a simple but important one. The United States is committed to maintaining Israel's qualitative military edge over any possible combination of adversaries.

We are studying how we can give more help without spending more money. We are looking at precedents for doing this. We expect to sit down with you soon to talk about this issue. And we expect those talks to produce results.

The partnership between our countries has enormous implications for Israel's security, for America's security, and for achieving peace. I would like, for a moment, to discuss those implications.

From almost the hour of its birth, Israel has yearned for peace. I know that many areas have yearned for peace as well. Yet only with Egypt has peace been achieved, thanks to the courage and farsightedness of the leaders of both countries. We hope that other leaders will demonstrate this kind of courage.

In his address to the Knesset nine years ago, President Anwar Sadat said these words: "There are moments," he said, "in the life of nations and peoples when it is incumbent upon those known for their wisdom and clarity of vision to overlook the past with all its complexities and weighing memories in a bold drive towards new horizons." These words apply to all the questions of war and peace in this region. If peace is to come, we must boldly drive towards the future.

All Americans take heart from Prime Minister Peres' meeting with King Hassan in Morocco. These two statesmen have given peace-loving people throughout this region new hope and, with hope, new energy. For this forward step in the peace process, I salute Prime Minister Peres and King Hassan. We are all pleased with the vision, courage, statesmanship and imagination that Prime Minister Shimon Peres has shown in his leadership of Israel in the quest for peace.

I believe that a strong Israel, an Israel with the firm support of the United States, is essential to the peace-making process. It tells those who reject Israel's right to exist that they will never succeed. Radical forces don't respect weakness. They prey on it. History certainly teaches us that much.

Maintaining Israel's strength and qualitative edge is a necessary condition for maintaining stability and encouraging an environment for peace in this very volatile region. This truth applies to the confrontation between Israel and those who threaten its security and to other confrontations as well.

It certainly applies to deterring Soviet adventurism. The Soviets know well that they must take into account Israel's strength when they contemplate aggression or intervention in the Eastern Mediterranean or elsewhere in the region.

Being strong is a necessary precondition for peace. But peace in this area -- as well as in other parts of the world -- cannot be achieved by military means alone. Negotiations are the key to peace.

We know that peace between Israel and all its Arab neighbors can only come through direct negotiations. This principle guided our September 1, 1982 initiative. We believe that initiative provides the best path to dialogue among all parties, and the best framework for guaranteeing Israel's security within defensible borders, for ensuring the legitimate rights of Palestinians, and for peace. We continue to stand by it.

So let me repeat here three points that the President and I have made about various aspects of a possible dialogue.

Point one -- concerning the PLO. Until the PLO accepts Security Council Resolutions 242 and 338, rejects the use of terror and explicitly accepts Israel's right to exist, the United States will neither recognize nor negotiate with the PLO.

Point two -- concerning negotiations. The United States will try to facilitate negotiations, but the United States will never attempt to impose a settlement.

Point three -- concerning the most prominent international forum, the United Nations. If Israel is ever voted out of the United Nations, the United States will go out with it.

Now that I've spoken of our partnership, our commitment to Israel's security, and the peace process, let me address for a moment a threat that extends beyond the region, but in which our partnership can also play an important role in bringing peace. I'm talking about international terrorism.

I headed the U.S. Government Task Force on Combatting Terrorism. We reported to President Reagan in early January. I believe that cooperation among democratic nations is essential to breaking the back of international terror, particularly of state sponsored terror. Cooperation between the U.S. and Israel has been and can be especially important.

And in dealing with terror, I believe we must keep in mind something Abraham Lincoln once said. He said "The man does not live who is more devoted to peace than I am. None would do more to preserve it. But it may be necessary to put the foot down firmly."

If we're to wipe out international terrorism, we must be ready to put the foot down and put it down firmly. No half measures. As an American I say that if that means being ready to strike at Qadhafi or anyone like him if we once again find irrefutable evidence of responsibility for an act of terror against Americans, so be it. We've done it once. We're ready to do it again.

But let's be clear about the stakes here. The principal targets of international terror are the democracies, most especially Western Europe, Japan, Israel and the United States, and those countries in this region that work for peace. We must all fight terrorism together. We are fighting it together. And we will not stop until we've won.

I've talked about many aspects of U.S.-Israeli cooperation. But whether the issue is Israel's security, peace in this region or terrorism, one thing is constant -- we are partners in defense of peace and freedom.

Fifty-five years ago David Ben-Gurion told the Palestine Labor Party that, here are his words, "We are weak -- and that is our crime." We -- the United States and Israel -- we who share so much, we to whom so many turn in hope, we must never let weakness be our crime." Peace depends upon this. Democratic values in this region depend upon it. That is why we have strategic cooperation. That is why our partnership must grow and must strengthen. That is why we are allies in every sense of the word.

Now let me turn from our strategic relationship -- how we deal with the many present dangers -- to address the future, the hopes of the Israeli people, the future of the Israeli economy, the future of the entire Middle East.

Just as a secure Israel is in the national security interest of the United States, so, too, is a healthy Israeli economy. That's why, in the last few years, America has made a major investment in Israel's economic future.

Last year, for example, we stopped giving Israel aid in the form of loans. All aid is now in grant form. This year these grants will total almost four billion dollars. About a half of this will be economic adjustment aid to help boost the economy back on its feet.

We made this investment both because of our interest in Israel and because we had faith that Israel's people and leaders would face their hard economic problems, and start to solve them well, that's just what's happened.

Since last July, the government of national unity and the Israeli people have shown great courage in getting the economy back on track. You've brought inflation down from an annual rate of over 500 percent for the first half of last year to between 20 and 25 percent now -- a remarkable accomplishment. You've brought the government deficit down from 14 percent of GNP to a little more than 3 percent. To do all this every Israeli citizen made major sacrifices.

And so let me say to Prime Minister Peres and all the members of his government, to all the members of the Knesset and to the people of Israel -- and I say this on behalf of the President of the United States and the American people -- your courage has been an example to statesmen and democratic peoples all around the world.

But, ladies and gentlemen, we all know there's much left to do. The question for Israel's future is no longer how to stop the Israeli economy from deteriorating, but how to restore its growth.

We Americans have had our own debate about growth in recent years. Several years ago our economy was beset with high inflation and alarming stagnation. Some said there was little that could be done. Now that's changed. In the last three and a half years, we have created more new jobs and more new businesses than Europe and Japan combined.

We are proud of this accomplishment. We, of course, know that Israel's situation is different from ours in many respects. Israel must devote far more of its economy to defense. Israel has different social and economic traditions.

Still, there are many similarities. So I want to tell you a little about how we brought our economy back to life and about how our experience might be useful to Israel.

I know there has been a great deal of public discussion here about regulation of every kind, including capital market regulation. I've also heard from American businessmen that one of the reasons there is relatively little foreign investment in Israel is that the burden of regulation is too heavy. I headed the U.S. Government task force on deregulation. I would just say, based on our experience, that in your deliberations you would do well to take the destructive effects of excessive regulation very, very seriously.

Taxes are another area in which our experience might be helpful. Israel's top rate on personal income, for example, is about where America's was in the late 70s. We found that rates of that magnitude stifle investment and new business creation. We're about to cut our top rate for the second time in five years. Our first cut played a major role in starting the growth we've had.

Israel has a large number of state-owned enterprises. In America we're starting to sell off what we hold. We've found that state-owned enterprises provide poorer services than their private competition. They lose money. They drive up our deficits and, ultimately, they stifle growth.

Like you, we have a large budget deficit. We are still working to solve this problem. We clearly have a long way to

go. But we believe our experience with the impact of lower tax rates on growth strongly suggests that the way to cut deficits is not with more taxes but with less spending.

I've spoken in terms of the United States, but today all of the industrial democracies are coming to grips with these same problems of regulation, taxes, state ownership, too much government spending and growth. Many other nations -- China and India, for example -- are looking at their economies and finding that freer markets and lower taxes go hand and hand with more growth. In fact, the World Bank has found that, all over the world, low tax countries enjoy greater growth than comparable high tax countries.

Israel has a great tradition of providing opportunity for young people. The question being debated throughout this country today is how to strengthen and expand on that tradition. I've said how we in America faced that problem and how some other countries have faced it. I hope our experience will prove useful. Still, Israel has its own customs and heritage and must find its own answers.

But let me say that we Americans are ready to be partners in helping the Israeli private economy grow. We've negotiated a free trade agreement. This is now the world's only nation to have free trade agreements with both the U.S. and the European community. That will help. This morning we signed a tourism agreement. And that will help. And we're ready to help in other ways, too. We will, for example, be watching Operation Independence very carefully. If our government can do more to help make it a success, we will be ready to lend a hand.

I believe Israel's economy can have a bright future. I realize that there are some who would take issue with that. But I've always thought it was a mistake to bet against Israel -- an old mistake, in fact... one that was first made by the pharaoh who inscribed the earliest known reference to Israel outside of the Bible. The year was 1230 B.C. The pharaoh was glorying in his recent victories. He wrote, and how's this for getting it wrong: "Israel has perished; its seed is no more." Well, I'll bet on Israel.

I said at the start that America's message to the world is, like Israel's, a message of hope. My message to you today has been a message of hope, the hope that comes from a strong U.S.-Israeli partnership, the hope that comes from the promise of Israel's economic future. And this is also a message about the hope for peace.

I talked earlier about how our friendship contributes to peace. Economic growth -- both in Israel and throughout the region -- can also contribute to peace. More jobs and more opportunities on the West Bank and Gaza, for example, could increase the confidence of Palestinians, and make it easier for them to participate directly in shaping a negotiated peace. More jobs and more opportunities to adjoining countries might draw the energies of more young people into building a world for themselves, rather than destroying someone else's. I know that's what Prime Minister Peres had in mind when he proposed the creation of a Middle East Development fund and we support his objectives.

Do I mean that achieving peace will be easy? No. Am I suggesting that we can find a magic solution to the Middle Eastern puzzle of peace, whether in diplomacy, in arms or in economics? Of course not. But I am suggesting that in this region we who long for peace can still find hope.

Egypt, the largest Arab state, has made peace with Israel and President Mubarak and the Egyptian people are committed to preserving that peace. That gives us hope. King Hussein's persistent search for a means to start negotiations and his calls for a Palestinian leadership to step forward and stand as a partner for peace also gives us hope. And, finally, Prime Minister Peres' meeting with King Hassan of Morocco is another reason to retain our hope, especially as it serves as a reminder of the important changes that already have and are taking place in the region.

We will neither give up our hope for peace nor our commitment to helping achieve it. We have no illusions about the difficulties of trying to achieve peace. But the difficulties do not justify despair and should not be an excuse for indifference.

There is a long road that leads from the port of Jaffa to Jerusalem. The road passes over hills and through valleys, past villages. In some places the soil is parched. In others there are groves of fruit trees and travelers on the Jerusalem road. Some have come to buy and sell. Some have come to pray. Some have come to conquer.

During Israel's war of independence, every rock, every rise along that road threatened ambush. Many travelers didn't survive. But, after many dangers, many did. At last they arrived in this, the city that, of all the cities in the world, can most rightly claim to be closest to God.

Is the road to Jerusalem not like the road to peace? Many dangers, many challenges meet us as we travel. But if we show the same courage, the same daring as did those who created this remarkable country, might not we, too, at last climb the final ridge and enter the city of peace.

Among the earliest inscriptions ever found in Jerusalem is the Shiloach inscription. It tells of the completion of a tunnel. Workers dug from opposite directions. At last each side could hear the other. Then they found that they were each a little off course. But at last they broke through and the passage was opened.

Was not the building of that tunnel like the building of peace in this region today? We believe there may be others coming towards us. Sometimes we think we can hear them. We're not sure if they're on course. Yet, if our work is ever to be completed, we must keep laboring on our side and hope they will on theirs.

But, ladies and gentlemen, until peace does come to Israel and its neighbors, the partnership between our two countries is the one sure and steady light of this stormy region. If Israel is to find peace or prosperity so much must be done, and it may seem impossible, even with our partnership. But was not the dream of Herzl, Weizmann and Ben Gurion impossible? Was not, for that matter, the dream of Washington, Adams and Jefferson impossible?

More than eight decades ago Theodor Herzl gave us words that guided the fathers of Israel, that might as easily have guided the Founding Fathers of the United States and that should and must guide us still today. "If you will it," he said, "it is no dream."

Thank you and God bless you.

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The
Christian
Broadcasting
Network
Inc.



Pat Robertson
PRESIDENT

August 20, 1986

Rabbi Marc H. Tanenbaum
Director
International Relations Department
The American Jewish Committee
165 East 56 Street
New York, NY 10022-2746

Dear Marc:

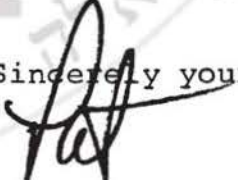
What a delight it was to hear from you again.

We recently had the pleasure of entertaining a group of your colleagues earlier this month at CBN University.

We would be happy to consider Mr. Leonard Yaseen for the 700 Club. I will pass along your letter and the information on Mr. Yaseen to our guest coordinator, Mrs. Jackie Mitchum, and she will see what arrangements can be made.

Thank you for your prayers. With warm personal regards, I remain

Sincerely yours,


Pat Robertson
President

PR:bj

July 14, 1986

NATIONAL EXECUTIVE COUNCIL MEETING

October 30 - November 2, 1986
Sheraton Hotel, Seattle

WORKING AGENDA

WEDNESDAY, OCTOBER 29

Chapter Presidents' Meeting

THURSDAY, OCTOBER 30

7:30 AM

Concurrent Committee Breakfast Meetings

9:30 AM

Board of Governors Meeting

12:00 Noon

Opening Plenary Luncheon

Subject: "Election '88: What's At Stake?"

Possible Speakers: Charles Robb
Howard Baker
Daniel Evans
Neil Goldshmidt

2:00 PM

Election '88 Consultations

Subjects:

Advocacy in the Local & State Arenas

Depolarizing Intergroup Tensions

CONDUCT in the Communities

3:30 PM

Plenary Session

Subject: "AJC on the National Scene"

Speaker: David Gordis

AJC's Election '88 Project

6:00 PM

Seattle Chapter Reception
[featuring Sephardi community]

7:00 PM

Concurrent Commission Dinner Meetings

- Japan

FRIDAY, OCTOBER 31

7:30 AM

Leadership Development Breakfast

9:30 AM

Plenary Session

Subject: "Combatting the Roots of Extremism"

Possible Speakers: Leonard Zeskind
Earl Raab
Susan McDuffie
Tom Bradley

11:30

Regional Consultations

Subject: AJC's Anti-Semitism & Extremism Programming

1:00 PM

Plenary Luncheon

Subject: "The Constitution at 200:
Celebrating *Awe* Pluralism Under ~~Seige~~"

Possible Speakers: Herbert Titus
John Buchanan
Alan Dershowitz
Lawrence Treib

Response from AJC Leaders

3:00 PM

NEC Business Session

Possible Issues:

Election of the Nominating Committee

South Africa

Pay Equity

6:30 PM

Home Hospitality

SATURDAY, NOVEMBER 1

8:00 AM

Board of Trustees Breakfast

10:00 AM

Shabbat Service

11:00 AM

Oneg Shabbat

12:00 Noon

Plenary Luncheon

Europe - Human Rights

Subject: "Jew vs. Jew: Rising Tensions in a Modern World"

Possible Speakers: Harold Schulweiss

2:00 PM

Plenary Session

Subject: "AJC in Israel: New Challenges & New Directions"

Possible Speakers: ~~Shimon Samuels~~

5:00 PM

Fundraising Reception

6:30 PM

General Reception

Dais Reception

7:30 PM

NEC Dinner

Mass Media Award to "20/20" series

Possible Speakers: Gary Hart
Shimon Peres
Nathan Scharansky
Warren Burger

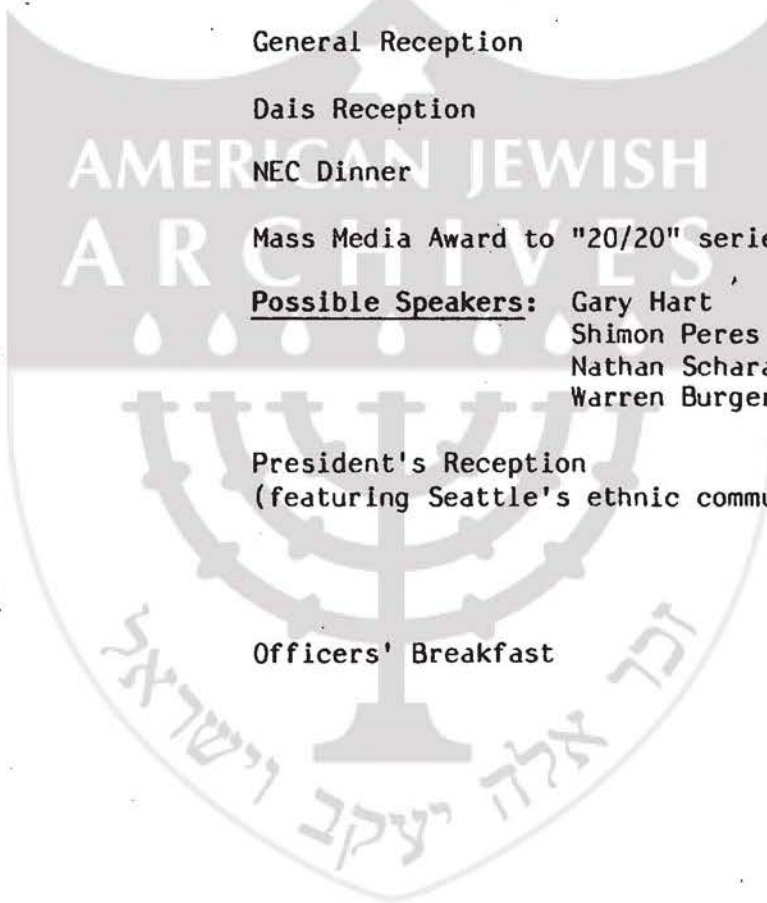
10:00 PM

President's Reception
(featuring Seattle's ethnic communities)

SUNDAY, NOVEMBER 2

8:00 AM

Officers' Breakfast



NEC 10/20

MEMORANDUM

THE AMERICAN JEWISH COMMITTEE

date October 8, 1986

to Staff

from Mario Nunez

subject National Executive Council Meeting
 October 29 - November 1st
 Sheraton Hotel, Seattle

All material to be sent to the Sheraton Hotel in Seattle, should be in the stock-room no later than Monday, October 20th.

Before that, all items intended for distribution-- at the sessions or at the Registration Desk--must be submitted to Phyllis Booth for central clearance by Thursday, October 16th.

Please label the items for distribution-- e.g., session, date, time and room, if possible.

Thank you for your cooperation.

Mario

MN/ar

OCT - 7 1986

THE AMERICAN JEWISH COMMITTEE

date October 7, 1986

to Marc Tanenbaum

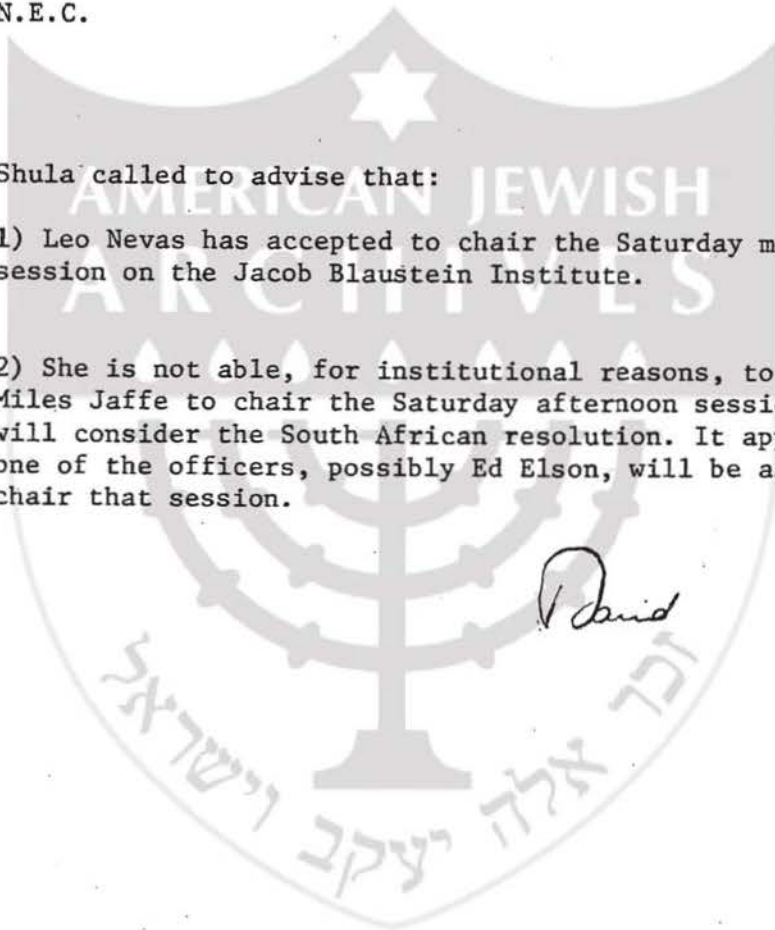
from David Harris

subject N.E.C.

Shula called to advise that:

- 1) Leo Nevas has accepted to chair the Saturday morning session on the Jacob Blaustein Institute.
- 2) She is not able, for institutional reasons, to invite Miles Jaffe to chair the Saturday afternoon session which will consider the South African resolution. It appears that one of the officers, possibly Ed Elson, will be asked to chair that session.

David





Seattle,
The Emerald City

THE AMERICAN JEWISH COMMITTEE

1986 National Executive Council Meeting

Seattle Sheraton Hotel • Thursday, October 30 — Sunday, November 2, 1986

WEEKEND UPDATE

WEDNESDAY, OCTOBER 29

9:00 A.M.

CHAPTER PRESIDENTS' DAY

A day of workshops and discussions focusing on the structure of the chapters, their role in AJC's future and improving national/field relations.

THURSDAY, OCTOBER 30

7:30 A.M.

NATIONAL COMMITTEE ON WOMEN'S ISSUES

9:30 A.M.

BOARD OF GOVERNORS MEETING
(for Board members only)

Austin

12:00 Noon

OPENING PLENARY LUNCHEON

ELECTION '88: WHAT'S AT STAKE?

Senator Daniel J. Evans will be among the major political figures who will analyze the social issues facing America as we approach the national elections.

2:00 P.M.

ELECTION '88 CONSULTATIONS

"Advocacy in the Local & State Arena"

"Religion and the Political Process"

"Depolarizing Intergroup Tensions"

3:30 P.M.

PLENARY SESSION

AJC ON THE NATIONAL SCENE

Executive Vice President **David M. Gordis** will chart the agency's domestic agenda for the coming years and unveil AJC's "Election '88 Project."

6:00 P.M.

SEATTLE CHAPTER RECEPTION

A lively event featuring Sephardic entertainment and cuisine.

7:00 P.M.

CONCURRENT NATIONAL COMMISSION DINNERS

**AMERICAN JEWISH
ARC**
- Jewish Communal Affairs
Explore policy and program implications of AJC's intermarriage studies.

- National Affairs

Focus on the Asian-American community.

- International Relations.

Examine AJC's Southeast Asia programming.

- Interreligious Affairs

Focus on AJC's role in producing Holocaust education material for Catholic schools.

Austria
Soviet Jewry
Japan-Israel

Myra W. Shiner
Hel Merrans
Joe Durra
Howard Miller

FRIDAY, OCTOBER 31

7:30 A.M.

CONCURRENT COMMITTEE BREAKFASTS

- National Membership Cabinet
- Energy Committee
- Women's Issues Steering Committee (members only)
- Images in Education Committee (members only)

8:00 A.M.

**INSTITUTE FOR AMERICAN PLURALISM
FILM SHOWING**

9:30 A.M.

PLENARY SESSION

COMBATTING THE ROOTS OF EXTREMISM

Extremism expert **Leonard Zeskind**, Washington Representative **M.J. Rosenberg** and noted sociologist **Henry Feingold** will explore the current state of anti-Semitism in the U.S.

11:30 A.M.

SMALL GROUP WORKSHOPS

AJC's Anti-Semitism & Extremism Programming

1:00 P.M.

PLENARY LUNCHEON

**THE CONSTITUTION AT 200:
REAFFIRMING AMERICA'S PROMISE**

Dr. John Buchanan of People for the American Way and **Dean Herbert Titus** of CBN University will debate the issue of current threats to religious liberty in America.

3:00 P.M.

PLENARY SESSION

Policy deliberations on sex-based wage discrimination.

6:30 P.M.

**HOSPITALITY AT THE HOMES
OF SEATTLE CHAPTER MEMBERS**

SATURDAY, NOVEMBER 1

8:00 A.M.

BUFFET BREAKFAST

9:00 A.M.

SHABBAT SERVICES

Presentation of the William Petschek National Jewish Family Center Award to UAHC's Parenting Center.

10:30 A.M.

PLENARY SESSION

IN DEFENSE OF HUMAN RIGHTS

- Bridgway / Tom Smout / Mark Parrie

Celebrate 15 years of accomplishment of the Jacob Blaustein Institute for the Advancement of Human Rights, with special emphasis on human rights in the Soviet Union.

12:00 Noon

PLENARY LUNCHEON

JEW VS. JEW: RISING TENSIONS IN A MODERN WORLD

Renowned Jewish thinker **Rabbi David Polish** will examine rising tensions between religious and secular Jews at home and in Israel.

2:00 P.M.

PLENARY SESSION

SOUTH AFRICA: NEW CHALLENGES, NEW DIRECTIONS

Debate on AJC's proposed policy statement and program on South Africa

5:00 P.M.

APPEAL FOR HUMAN RELATIONS COCKTAIL RECEPTION

In honor of Carl G. Koch

6:30 P.M.

PRE-DINNER RECEPTION

7:30 P.M.

NATIONAL EXECUTIVE COUNCIL DINNER

Television correspondent **Geraldo Rivera** and producer **Bob Lange** will accept AJC's Mass Media Award on behalf of ABC TV's "20/20" Newsmagazine.

10:00 P.M.

PRESIDENT'S RECEPTION

MARC-

Fed Ellenoff has
put the South Africa
project fund-raising
issue on the agenda
of the Officers
meeting on Saturday
morning. (over)

Stula feels that it
important that you
contact Leo before
the Officers meeting
to ~~to~~ get him on
board.

==
Allan
==

CALLER	TIME	NUMBER	MESSAGE	DISPOSITION	FINIS
RE: DAVID TAPPER			HE ASKED LARRY GROSSMAN, BUT YEHUDA WOULD NOT ALLOW LARRY TO PARTICIPATE, ALLAN MITTLEMAN WENT IN PLACE OF JIM RUDIN. Larry wanted you to know about Rosenman...he was disappointed		
NCCJ FROM JERSEY SHEILA INVITE DATED Sept. 10.....		201-344 6699	re invitation for March 5, 1987 at Princeton.. HOW SEPARATE SHOULD BE THE SEPARATION OF CHURCH AND STATE?????	aegis NCCJ & Princeton Theological Seminary	
PUT IN BOOK MEETING ON FRIDAY, OCT 17 2 PM with Goodkind, Gordis		Kagedan,	and a few others on PROGRAM FOR SOUTH AFRICA		
PUT IN BOOK SIDNEY LISKOFKY LUNCHEON OCT 16, THURS, WITH		SONIA PICADO,	DIRECTOR OF INTERAMERICAN INSTITUTE OF COSTA RICA		
PUT IN BOOK SEMA GREENBERG MADE ARRANGEMENTS FOR YOUR TRIP TO ISRAEL..... WITH DAVID GORDIS		LV RET	SUN, NOV 16, EL AL # 4, 8 PM arr 1:30 pm on 17th SUN NOV 23, from TEL AVIV, 1 AM El Al, get to JFK AT 6 am hotel reservations at King David Hotel	HAVE TO CANCEL SIENA ?	
please send your meal reservations		to Nancy,	for the NEC she already has Georgette booked	for the room.....	
Gerj Rozanski,		Stan Kahn	from South Africa will be in NY Nov 3-15		
THE ROSENGARTEN DINNER IS		BLACK TIE			
FRIDAY A.M.		HERR	BUSEK'S SECRETARY CALLED AND LEFT THIS MESSAGE He discussed the proposed statement you left with	(IN TWO LANGUAGES..) him yesterday	OVER

IT WAS APPROVED AS IS, AND WENT TO THE PRESS TODAY. THERE WAS NO CONTACT WITH KURT WALDHEIM OR ISRAEL SINGER
AND, MR. BUSEK WAS VERY HAPPY TO SEE YOU AND LOOKS FORWARD TO ANOTHER OCCASION.



OCT 10 1986



The American Jewish
Committee

Institute of Human Relations
165 East 56 Street
New York, New York 10022-2746
212 751-4000

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October 7, 1986

Reply to:

P. O. Box 791

Westport, CT. 06881

Rabbi Marc H. Tanenbaum, Director
International Relations
American Jewish Committee
165 East 56th Street
New York, New York 10022-2746

Dear Marc:

The agenda for the Meeting of the Board in
Seattle is now being considered.

We desire to reduce the number of items on
the Board's agendas, but give adequate time for dis-
cussion and, if necessary, action.

I would appreciate your letting us know
whether you anticipate that there will be any item
that you will be suggesting, either for discussion
or action. I would appreciate having this informa-
tion as soon as possible in order to try to prepare
a proper agenda.

Thanks for your cooperation.

Sincerely,

LN:eg

QD NYCZATW

PASSENGER ITINERARY
PAGE NO. 1

RABBI MARK TANENBAUM
AMERICAN JEWISH COMMITTEE
165 E 56TH ST
NEW YORK NY 10022

TANENBAUM/M. DR

-----REVISED ITINERARY

07OCT86

A TH 30OCT	LV NEW YORK/KENNEDY	625P	TRANS WORLD	701C OK DINNER
	AR SEATTLE	923P		OSTOP L10
A MO 03NOV	LV SEATTLE	855A	TRANS WORLD	708C OK BRUNCH
	AR NEW YORK/KENNEDY	455P		OSTOP L10

THE ORIGINAL ITINERARY WAS ALTERED DUE TO A SCHEDULE CHANGE
CORRECTED TIMES AND FLIGHT NUMBERS ARE LISTED ABOVE.
IF THE NEW ITINERARY IS UNACCEPTABLE PLEASE CONTACT TWA
WE WILL BE HAPPY TO WORK WITH YOU IN DEVELOPING NEW PLANS

CALL TWA FOR SAN JUAN FREEPORT AND NASSAU.

THANK YOU FOR YOUR BUSINESS