



THE JACOB RADER MARCUS CENTER OF THE  
AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series F: General Chronological Files. 1960-1992

Box 102, Folder 4, General correspondence, memos & working papers, September-December 1986.

SEP .4 1986

2/11-15/87

# EMORY UNIVERSITY

Office of the University Chaplain

Atlanta, Georgia 30322  
404/727-6226, 727-6225

September 2, 1986

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

Dear Mark,

Here's hoping that your summer schedule slowed down somewhat. I had the blessed opportunity of taking a longer stretch of time than I usually take away from the office and found it quite refreshing and invigorating. Needless to add--as you may have already heard--the extra energy will hold me in good stead as Emory is welcoming 300 more students in the Freshman Class than we ever expected. Our acceptance rate this year was phenomenal.

NACUC is continuing to form plans for the annual meeting in February. I hope you received my letter with the preliminary draft of the brochure. I will be putting that together for the printer soon. Please send me your comments and suggestions, if you have any. Also, I will need your vitae and need to see a title for your remarks by the end of the month.

Alice Eckardt's title will be something like: "History IS the Message." She will be emphasizing the fact that we cannot isolate ourselves from our history and that the task of the future will be to make the scholarly work that is helping expose and reshape the past available to the general public. On a more specific track, she also plans to weave into this topic a discussion of the growth of Christian pacifism and the Jewish concern for defending Israel. Of course, this is all still in the early stages. John Pawlikowski's address will be: "Christ and the Church: New Perspectives from the Study of Judaism."

Again, the meeting dates are February 22(beginning mid-afternoon) through lunch on February 25. We will be at Rollins College in Winter Park, FL. The nearest airport is in Orlando. We will have someone meet you and pick you up. Please let me know if you require kosher or vegetarian meals.

I look forward to hearing from you and to seeing you in February. Do not hesitate to call if there is anything that I can do for you.

September Salutations,



Barbara A. B. Patterson  
Associate University Chaplain

BABP:aw

CARDINAL'S OFFICE  
1011 FIRST AVENUE  
NEW YORK, NY 10022

September 3, 1986.

Dear Marc,

His Eminence was most appreciative for your participation in the meeting regarding the tragedy of pornography in our society. It is "one among many" that must be addressed. Your suggestion to convene a similar gathering focused on substance abuse is of interest to the Cardinal. The Archdiocese is presently trying to formulate an integrated plan within our own community and as such the larger meeting you suggest may be premature for our participation. In any event, the idea is needed and of value.

With personal best wishes,

Faithfully,



Rev. Msgr. James F. McCarthy  
Secretary to the Cardinal

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



SEP 1 1986

Tuesday



The American Jewish Committee

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Nives E. Fox  
European Representative

September 8, 1986

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MEMORANDUM

To: Marc Tanenbaum  
George Gruen

From: Nives Fox

Subj: Attack Istanbul Synagogue

Tried to check out Henry Kamm's report about seven rabbis killed in the Neve Shalom synagogue of Istanbul, also printed in this morning's International Herald Tribune, though nowhere else.

According to our friend Emile Franco, whom I managed to get over the telephone this afternoon, there were only two young rabbis killed. But he confirmed that virtually all in the synagogue perished, for there were no more than 30 persons: with 24 dead and several wounded, plus one miraculously unhurt young boy, the count, alas, is only too easy. It is still not clear whether the 24 dead were all Jews or if the two attackers are included in this number. And there is still confusion about the number of the attackers, with some witnesses saying two or three ran out of the synagogue and disappeared, others claiming that when they tried to leave the police had arrived and so they ran back into the building. The Ministry of Interior opts for the second version as the correct one.

Did learn today that Chief Rabbi Rene Sirat and Pierre Kauffmann (former CRIF Executive Director) are going to Istanbul for the funeral this Wednesday, to represent the CRIF and the Consistory. Moreover, was told that a very large number of Jews and Jewish organizations from all over Western Europe, the US and Canada, also intend to do the same. The person who informed me about this in Paris seemed to think that this spontaneous show of solidarity was welcomed by the Turkish authorities. But when I spoke to Franco afterwards and asked him whether this was his understanding and if the community was aware of the large number of visitors from abroad, he was quite surprised and reacted more in the manner we have learned to expect over decades: if only Jews and Jewish organizations come, and unless non-Jewish groups also are among them, particularly government representatives, this will definitely not be appreciated by the Turkish government or, therefore, by the community. He feels that sole Jewish attendance would be seen as a form of criticism.

/...



The logic of the argument somewhat escaped me, and I pointed out that it was very natural for Jews to show solidarity; that governments did declare their condemnation of the massacre; and that nowhere was there a word of criticism, quite the contrary, about Turkish official attitude. Still, he firmly, very firmly, discouraged me from trying to be there.

But for the above, there is nothing really to add to the tragic event in Istanbul since my telephone<sup>call</sup>/yesterday. Perhaps the phrase used by one of the community people sums up the stark facts: "We will bury the dead and care for their families."

Both yesterday and again today, those I spoke with in Istanbul declared their complete satisfaction concerning the Turkish government attitude. One, as I told you, was very specific: we don't want another Waldheim upheaval, the authorities are doing all they can, their declarations are positive, with categorical condemnations, and describing the attack as one committed against Turkish citizens. The comment also was made that not until all the western democracies made a concerted international effort to combat terrorism could one hope to respond adequately to this kind of attack.

This theme is being largely and repeatedly echoed in the European media as well as by political and government people declarations. Admitted, too, however, is the problem of the time needed to organize such a united front and the need for sustained determination on the part of all. Meanwhile, in France at least, there is an open and clear call by officials for increased vigilance on the part of all citizens.

In fact, the mood is more than somber, what with an ever longer list of attacks and because the Pan Am plane episode in Karachi, the synagogue in Istanbul and the Paris attempted bombing in a crowded subway all took place within three days. There is avowed admission on the part of experts and the authorities that terrorism is here to stay, that it is a form of war, likely to get much worse before any coordinated world reposte can be prepared. Debate is classic: should a nation give into blackmail -- and on this Israel's refusal to do so is cited as an admirable example. But there is also open discussion now on whether it is not also necessary to envisage as part of democratic defense the sacrificing of hostages or other citizens in dire situations for the sake of this defense.

As you know, the list of organizations claiming ugly deeds also is growing, most are unknown. It is now agreed by all that the names are fakes, impromptu designations used for virtually single occasions. Yet nobody is quite ready to charge that all the attacks come from one international source. Long investigations have come up with certain similarities among acts of terror, be it in arms, explosives or methods used. Abou Nidal is suspected of being responsible for the Pan Am plane in Karachi and the Istanbul synagogue on this basis, but it is a conclusion that only Israel has strongly voiced so far.

STO 15



**The American Jewish  
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September 8, 1986


Dear Rabbi,

I am pleased to enclose a copy of a statement on Jewish Unity which was agreed upon by a group of Lay Leaders. These Lay Leaders, representing orthodox, conservative, reform and reconstructionist movements, met regularly during last year and hammered out this statement.

The American Jewish Committee which has been committed to religious pluralism and to respectful communication among groups, initiated this intra-religious Jewish Lay Leaders Dialogue for the purpose of minimizing polarization and maximizing understanding among Jews.

I thought that you would be interested in this statement and you may wish to speak about this subject during the high holidays.

Sincerely,

  
Jehuda Roseman

Director

Jewish Communal Affairs Department

YR:bs

Enclosure



## JEWISH UNITY: A CALL FOR COOPERATION AND MUTUAL RESPECT

A Statement by Concerned Jewish Laity

We are a group of lay people active nationally in American Jewish religious life who have been meeting together regularly over the past year. While our respective affiliations reflect the diversity of contemporary Judaism -- Orthodoxy, Conservatism, Reform, Reconstructionism -- we feel a common sense of Jewishness and an abiding commitment to Jewish continuity, Jewish spiritual and ethical values, and Jewish unity.

Jews are one people -- an extended family -- with a common history and a common destiny. As a people, we share a heritage of Torah that has been a blessing to all mankind. We share an ancient calendar with which we mark off the seasons of the year and the years of our lives. Committed to the perpetuation of Judaism, we share responsibility for transmitting our tradition to our children. We share a pride in the contributions of our people in every age and in the rebirth of Israel in our age. And we share the knowledge that anti-Semites do not distinguish one kind of Jew from another. All these are ties that bind us together. From them we derive the imperative that our diversity not be permitted to threaten ahavat Yisrael, the love Jews bear for each other.



Unfortunately, a mood of acrimonious discord in contemporary Jewish religious life threatens our cohesiveness as a people. If allowed to continue unchecked, the forces of disunity will surely cripple the central communal institutions of Jewish life, disrupting Jewish philanthropy and weakening our support for Israel and our defense against anti-Semitism. Escalating conflict among Jews may also alienate some to the point of disaffiliation from the community. In time, our differences could split the Jewish people into sects that will not recognize each other as Jewish.

We view these internecine conflicts with great alarm, and believe that they should be tempered and moderated through a series of steps.

There must be a return to civil discourse among Jews. Today there is all too often a meanness and an abrasiveness in the conduct of Jewish religious bodies and leaders toward others in the community with whom they disagree. Constant denunciation hampers communal effectiveness. We must work to lower the decibel level of our internal squabbles, end the name-calling in public and private forums, and promote mutual respect in our dealings with one another.

The various Jewish religious movements must renew a commitment to joint action on a common Jewish agenda, or else our efforts on behalf of klal Yisrael, the Jewish people as a whole, will fail. Such an agenda would include solidarity with Israel, support and rescue of oppressed Jews

around the world, strengthening Jewish education, maintaining the social welfare of our people, enhancing Jewish family life, participating creatively in Jewish communal and cultural activities, and seeking a more just American society.

To promote understanding among Jews of different religious orientations, the educational programs of each movement should stress not only the beliefs and practices of that movement, but also the factors that unite all Jews and promote mutual respect.

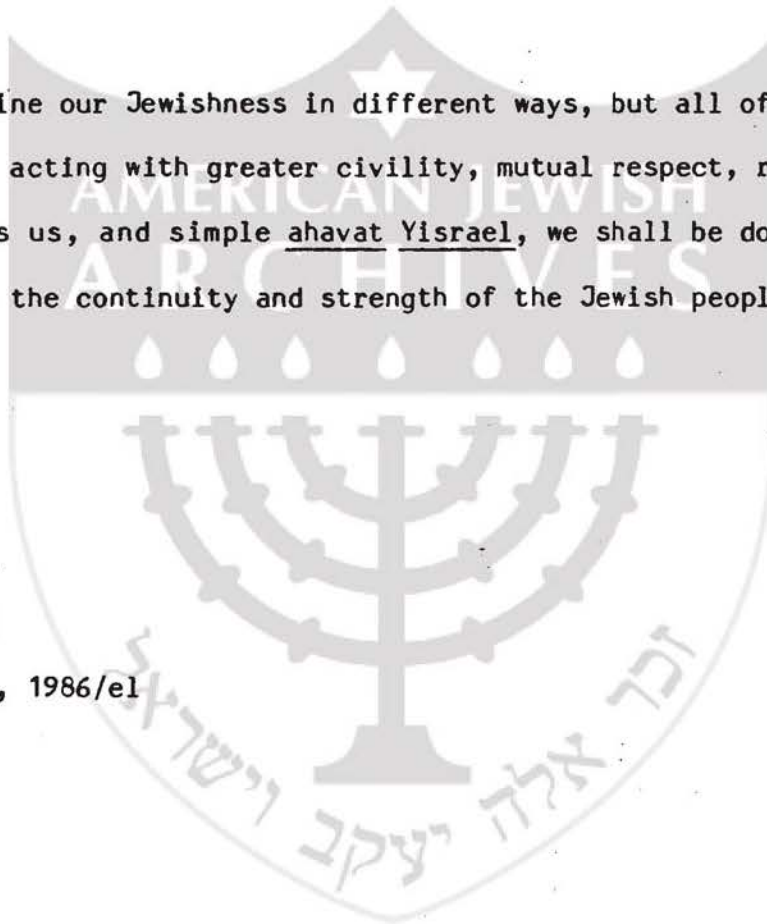
Much of the current divisiveness comes from a relatively small number of vocal individuals who exert a polarizing pressure on their more moderate colleagues. We need to counter this tendency by encouraging and fostering those who promote understanding and cooperation among Jews. Since so much of the acrimony stems from differences over Jewish conversion and divorce procedures, we favor serious consideration of proposals for a national bet din with local branches which would deal with these matters in a way acceptable to all Jewish religious movements.

In dealing with the specific issues that threaten Jewish solidarity, a good deal of forbearance and mutual accommodation is necessary. As a general rule, before a movement or organization decides on the substance, scope, announcement and timing of a position or a policy statement, it should consider the effect on fellow Jews and on the unity of the Jewish people.

Having found the process of dialogue between Jews of different religious orientations both stimulating and productive, we urge that similar groups, both rabbinic and lay, be convened in communities across the country. In our experience such dialogue in and of itself engenders mutual understanding, respect and forbearance.

We may define our Jewishness in different ways, but all of us need each other. By acting with greater civility, mutual respect, recognition of what unites us, and simple ahavat Yisrael, we shall be doing our share to preserve the continuity and strength of the Jewish people.

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86-750  
September 4, 1986/el





THE ECUMENICAL INSTITUTE for Jewish-Christian Studies

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26275 Northwestern Highway • Southfield, Michigan 48076 • (313) 353-2434

James R. Lyons  
Director

September 18, 1986

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

Dear Marc:

What a great pleasure to have the opportunity of hearing you yesterday and joining in conversation at lunch. The whole business with Austria and the problems raised by the Waldheim election continue to concern me greatly. I am taking the liberty of enclosing some materials which reflect my impressions of Vienna.

As you continue your work, I would like to recommend your meeting the following people in Vienna:

Dr. Ulrich Trinks -- Dr. Trinks was the key resource person for us in Vienna. He heads up a group called Aktion gegen den Antisemitismus and certainly knows the Protestant church as well as the Catholic church in Austria.

Sister Hedwig Wahle is a Sister of Sion who has been active for a number of years in the Jewish/Christian dialogue and who has working relations within the Catholic church in Vienna which will be of great interest to you. She is now in a position to review all teaching materials utilized in the Catholic school system (where she teaches religion) to make sure that the anti-jewish teachings of the past are no longer present. She has published a book titled Das Gemeinsame Erbe which is an excellent study of the relationship between Judaism and Christianity.

Dr. Erika Weinzier is at the Institute for Contemporary History in Vienna. She is a Roman Catholic who saw the election of Waldheim as a

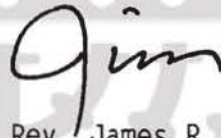
September 18, 1986  
Rabbi Marc Tanenbaum  
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repudiation of all of her efforts over the past years, She has written one of the few books (Zu Wenig Gerechte) which deals with persecution of the Jews from 1938-45. She is a top notch resource.

Since I'm not sure what form the dialogue in Austria will take, I thought you may wish to have these names of knowledgeable Christians who could be a tremendous resource to the AJC in Vienna.

If there is anything I can do to aid in your efforts, please don't hesitate to ask.

Shalom,



Rev. James R. Lyons  
Director

JRL/sw  
Enclosures

September 18, 1986  
Rev. Marc Tanenbaum  
Enclosure

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# THE ECUMENICAL INSTITUTE UPDATE

26275 Northwestern Highway • Southfield, Michigan 48076

JUNE - July

1986

(313) 353-2434

## VIENNA CALLING!

On June 8, 1986, the day that Mr. Kurt Waldheim was elected to the Austrian Presidency, Rev. James R. Lyons, Director of the Ecumenical Institute, joined seven Clergy - Protestant, Catholic, and Charismatic Christians - from all over the United States on a fact-finding mission to Vienna, Austria. They did not go to protest, but rather to stand in solidarity with other Christians and Jews there against the growing tide of anti-Semitism. Their journey was funded entirely by Christian churches and group.

In the weeks and months preceding the presidential elections, Austrian Jews came under increasing attack because of charges made by Profil, an Austrian newsmagazine, and the World Jewish Congress, that Mr. Waldheim was concealing his past as a Nazi war criminal. While these allegations remain to be proven true, the issue of most concern to the clergymen was not the probability of their truth, but rather the way the allegations unleashed the anti-Semitic sentiments held by many Austrians to this day.

Rev. Lyons explained that he was, "shocked by the stench of anger and fear in the Viennese air." In his discussions with Frau Erika Weinzierl, a notable Austrian historian at the Vienna University, he discovered that for the past 40 years the discussion and even the analysis of the Austrian involvement in the Anschluss, World War II, and the ensuing Holocaust, have been quietly swept under the table - for fear of stirring old wounds - and were kept festering there with practically no one - Christian or Jewish - willing to broach the subject publically!

With the current controversy over Mr. Waldheim's past grabbing worldwide media attention during the elections, much of the latent anti-Semitism began crawling out into the open, and according to one Viennese newspaper, it is now considered "okay" for coffee house conversation. Since many in the media have now deemed the "Waldheim Affair" a dead issue, we feel a need to keep it alive - not out of a desire to further hurt Mr. Waldheim or the Austrian people - but simply as a reminder of how easy it is to ignore the lessons of an ugly and tragic past. One we dare not forget!

It is the reluctance of a society, any society, to face its past, or present actions that is far more frightening than even the alleged cover-up of a prominent politician's past, simply because it makes it impossible for that society to avoid repeating the same tragic mistakes.

Until we all understand the devastating consequences of SILENCE, and of avoiding unpopular subjects and situations, we need to keep remembering the importance of continued dialogue and reconciliation.





FILE PHOTO  
**Rev. James Lyons: "Our purpose is not political."**

# Fighting anti-Semitism

## Southfield clergyman joining 10 others in protest

**By Kate DeSmet**  
News Staff Writer

A Metro Detroit clergyman will travel to Austria tomorrow with 10 other American clerics to act as Christian "witnesses" against what they believe is a growing tide of anti-Semitism.

"We're not going as a big crusade or a protest but we want to show our solidarity with those who are taking a stand against anti-Semitism," said the Rev. James Lyons, director of the Ecumenical Institute for Jewish-Christian Studies in Southfield.

Mr. Lyons said Austria's Jews have come under increasing attack

because of charges made by groups such as the World Jewish Congress that Kurt Waldheim, a candidate for the Austrian presidency, is a Nazi war criminal.

The U.S. House of Representatives and the Justice Department have begun investigating the charges against Waldheim, a former United Nations secretary-general. The Austrian presidential election is set for tomorrow.

"Our purpose is not political, so we did not want to arrive in Austria before the election was held," said Mr. Lyons, whose group will spend a week meeting with Austrian religious leaders and Christian and Jewish organizations. Their travel is being funded

entirely by Christian churches and groups.

"The problem with the way people view anti-Semitism is that it's treated as a Jewish problem," said the interim pastor at Bushnell Congregational Church in Detroit. "But Jews are the victims."

"It's really a Christian problem, so we want to bear Christian witness to the evil of anti-Semitism."

Mr. Lyons said several of those traveling with him are ministers from Boston who have created and signed a document called the Boston Covenant, which says "any time anti-Semitism rears its ugly head, we will stand with Jews to treat it as not only anti-Semitic but also anti-Christian."



The Rev. James R. Lyons

# Vienna visitor finds hate, fear

By Shirlee Rose Iden  
staff writer

Underneath Vienna's surface gaiety, the cafes, the pastries, the Strauss waltzes, simmers a disquieting sense of violence, says the Rev. James R. Lyons.

"It's in the air, you can smell it, not only anti-Semitism but fear," says the former Congregational minister.

Lyons, the director of the Ecumenical Institute for Jewish-Christian studies in Southfield, went to Austria with seven other Christian clergy to observe the inauguration of Kurt Waldheim, former United Nations secretary general as president of Austria.

While the world was shocked at revelations of Waldheim's reported

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Front Page: The Southfield Eccentric Newspaper  
Thursday June 19, 1986

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O&E Thursday, June 19, 1986

AMERICAN JEWISH ARCHIVES

# Austrian anti-Semitism shocks minister

Continued from Page 1

connections with Nazism and executions of Jews recently, Lyons found the Austrian people unmoved.

AT A TIME when Americans and others are shunning travel to Europe in fear of terrorism, Lyons and the others flew into Vienna determined to get as much of the pulse of the place and the people as they could.

"Going to Waldheim's inauguration was not my idea," Lyons explains. "A group of clergy in Boston and elsewhere made a vow following a couple of anti-Semitic incidents to take a stand every time something like this happened.

"We believe in treating every anti-Semitic act as an anti-Christian act because anti-Semitism destroys Christians."

Lyons said Frank Elklor, a Boston area radio broadcaster, put together a group of right-wing Christians, a kind of covenant, and when the decision was made to go to Vienna, a friend of Lyons suggested he should go.

"THIS IS a unique event, financed by Christian money," Lyons said. "I agreed to go immediately. It needed to be done."

During his week in Vienna, Lyons met with Christian leaders involved in the fight against anti-Semitism "to support them and learn from them," met with protestant and Catholic leaders, as well as the chief rabbi of Vienna, and went to the Institute for Contemporary History for a briefing on anti-Semitism.

"I went to Jewish services on Friday evening, and found there were armed guards at both ends of the street. Anyone the guards didn't know had to show identification to enter the synagogue."

Lyons said only 10,000 Jews live in Austria presently, and only 6,000 to 7,000 in Vienna. "But the Jewish community lives in fear."

"THE DEPTH of anti-Semitism and latent anti-Semitism in Austria shocked me," Lyons said. "Jews suffer defamation and bombings. Jewish students at the university are

kicked and spat upon. They are taunted with 'Hitler should have succeeded,' and 'Why are Jews still here?'"

One young man told Lyons that Jews should be able to live as Jews anywhere, expressing the kind of moral courage the minister feels is out of fashion today.

"Austrians say they were Hitler's first victims," Lyons said. "Yet today 10 percent of voters there belong to the neo-Nazi party."

"Hitler became an anti-Semite there and Vienna was Adolph Eichmann's first post."

When Lyons arrived in Vienna on the day after Waldheim's election, he found "the people couldn't care less."

"There was little talk about it, but some comment in the newspapers. Waldheim made a stand against

anti-Semitism, but only after his election. People said, 'Now we can say what we feel.'"

"BEFORE THAT he needed the anti-Semitic vote because the neo-Nazis are the swing vote."

Questions about Waldheim's past were first raised in Profile, a newsmagazine, and then taken up by the World Jewish Congress.

"One thing brought out was that Waldheim's son wrote that his father went to the front for two years, but those statements never appear in the English editions of his writing," Lyons said.

"Actually, the suppression Waldheim did was what Austria as a whole did. The full record on him has not yet been published."

"The president of Austria has no real power, but as UN secretary gen-

eral, he had great power."

He said when Michigan state Sen. Gilbert DiNello declared recently he has never known a poor Jew, there was a rapid outcry and a subsequent apology for the anti-Semitic slur.

"In Austria his original words would have been accepted," said Lyons. "That's the difference."

Lyons said he tries to go into bookstores whenever he visits a new country. "You can learn a lot that way. In Germany, you find dozens of books on the Third Reich and the church's role in it and the Holocaust."

"I went into a dozen bookstores in Vienna and there simply are no books on this."

YET THE MINISTER contends that Austrians played a central part in the Holocaust. "Forty percent of concentration camp guards were Austrian," he said.

"Mauthausen was in Austria and was the center of 47 camps. It was in between a death camp and a labor camp, but they had their gas chamber and crematoria and did medical experiments."

"The hatred in Austria is symbolic of the inability of accepting someone different."

Lyons hopes to be part of a covenant to react against anti-Semitic acts. "We have to take a stand. If we learned anything from the right-

eous gentiles who saved Jews in the Holocaust, it's that.

"Where are the righteous people today?"

Southfield  
Eccentric  
(USPS 673-740)



## Two Detroiters Battle A Waldheim Legacy

BY CAROLE GARVIN  
Staff Writer



John Frances

In light of the recent Austrian presidential victory of accused Nazi criminal Kurt Waldheim, many have taken a "so what" attitude. Johnathan Frances and Rev. James Lyons chose to display their feelings in another way.

On June 4, Southfield resident Frances joined 50 other college students in Washington D.C. outside the Justice Department to protest Waldheim not being barred from the United States. The demonstrators held signs and



Rev. James Lyons

chanted "Meese please act now," "Waldheim was a Nazi" and "Waldheim on Watch List." A huge cardboard hourglass with swastikas falling through was displayed with a sign proclaiming "Time is running out."

Frances was one of the few to address the demonstration. "My speech lasted about five minutes and I pointed out that I had relatives in Salonika and, because people sometimes forget, I reminded them that Sephardic Jews were also killed and that Waldheim was put on the watchlist but it was not followed through."

Ironically, Frances did not realize until the night before that his family did come from Salonika where his great grandfather was a rabbi. Because of that correlation, he was asked to speak.

Although he now attends the University of Maryland, Frances represented Wayne State Uni-

versity at the rally because he attended WSU for one year. The protestors were part of a student-run Network, which "likes to concern itself with the issues that won't divide the Jewish people such as Nazi war criminals and Soviet Jewry," he said.

The 50 demonstrators represented four provinces and 20 states, and "were happy with the turnout because it was done on short notice," he explained. "I got a phone call the Monday night before the rally and flew in Tuesday night." Network helped subsidize his trip.

Although pleased with the rally, Frances doubts Waldheim will be placed on the U.S. watch list. "It would create too many problems," he said, "because Austria is a friendly nation."

Rev. James Lyons of the Ecumenical Institute for Jewish-Christian Studies went to Austria last week to combat the upsurge of anti-Semitism arising from Waldheim's campaign.

Lyons and eight other ministers traveled to Vienna as symbols of Christian solidarity and concern. "We were a group that signed a covenant that whenever anti-Semitism breaks out, we will go and stand as a sign of solidarity with Jews and Christians who are fighting against it, and to meet with Christian leaders who say they want to help us," he explained. "When it breaks out, it is also anti-Christian and if people recognize it as such, they can see that it is our battle and not just a Jewish one."

Lyons was asked to be a part of this trip because he is familiar with Europe, having traveled there often. "I could help translate to Europeans what we were trying to do. Once they understood we weren't there to point a finger, they were most receptive."

Before he embarked, Lyons studied the situation. "I spent two days reading what was available and talked to people, such as professors in New York."

During his seven-day stay, Lyons witnessed the anti-Semitism that contributed to Waldheim's victory. "It has become popular because no one has repudiated it. This latent hatred keeps coming forward and the election sort of said that it was alright to feel that." "Another reason," he said, was that Waldheim's past was raised by the Austrians themselves in a magazine called *Profile*. The American Jewish Congress then picked up on it and suddenly it was a Jewish question."

Lyons said older Austrian Jews try to remain inconspicuous and not raise questions. The younger Jews are proud of their heritage and feel that no one has the right to take that away. "There is a split in the Jewish community on whether to speak out or hope that it (anti-Semitism) goes away, which is part of the crisis," he said.

Continued on next page

## Waldheim Legacy

Continued from preceding page

The entire Jewish community must contend with guards outside their synagogues who check identification before people can enter the building. Five years ago it was bombed by terrorists, who killed two persons.

One of Lyons' concerns was to make sure the task force did not say or do anything that would bring further problems to the Jewish community. "The sensitivities a person has to have is to listen to their needs and not do anything to endanger them. On the other hand, someone has to be careful that they do not stand by and do nothing."

Another dilemma of anti-Semitism in Austria is that the non-Jews do not admit or realize that there is a problem. "If a person is not sensitive to something, they do not see things for what they are, but the Jews do," he explained. "If a person is identified as a Jew, he gets a cold shoulder. That is not the only incident that has occurred. We met with a group of Jewish-Christian leaders and university students. A young Jewish girl said that she was spit on, kicked, and called names in the last few weeks."

He also remembers a day that was spent visiting a concentration camp. The man drove him to the site, told him he had never seen anything concerning anti-Semitism. "I said, what about

that incident and that and that. He says, 'Oh yeah!'

"What people don't realize is that ten percent of the voters belong to the Nazi party and still have old Jewish feelings and anti-Semitism."

Lyons admits that there was some things that he was surprised to find. "I was surprised at the depth of fear and violence. One Austrian man told me that on the surface, Vienans are the nicest people, but underneath there is a violence that is close to breaking." Lyons was also amazed that many history books have omitted everything about the Nazi persecutions. "I spent one whole morning going from bookstore to bookstore searching for books on this period. It's as though it didn't exist. In Germany, they have looked at the past and tried to come to grips with it," he explained. "In a German bookstore, there are books on this period but the Austrians claim they were Hitler's first victims and that is why nothing is written about it."

There is always fear of another Holocaust occurring in history but unfortunately, "we're looking more in a sense of an eruption of violence like a Crystallnacht. There are still young students that like to dress up and march in brown uniforms."

Lyons offers many solutions and hopes to carry them out. First, he suggests more direct action. "One young girl carries a felt pen with her and every time she sees anti-Semitic remarks, she crosses them out." There is also a Protestant group in Austria called Action Against Anti-Semitism and he would like to bring American scholars to Vienna to meet with them and have an in-depth conference on anti-Semitism. He also suggests that when letters of hate appear in the newspapers, Christians should respond.

"I've learned a tremendous amount about how someone could live in a dream world of good relations and want to forget the hate that exists," he explained. "It opened my eyes to the hatred of Jews that exists. I can't just sit in a chair and study; I have to go out and do."

## Rev. Lyons Due For Hadasah

Rev. James R. Lyons, director and founder of the Ecumenical Institute for Jewish-Christian Studies, will speak on "A Christian's View of Anti-Semitism" at Hadasah House, 5030 Orchard Lake Rd., West Bloomfield, at 7:30 p.m. Thursday.

The event is sponsored by the Hadasah education committee.

Dessert and coffee will be served. All are welcome. There is no charge. Call Hadasah, 683-5030 or 357-2920, for reservations.



## Anti-Jewish tension stirs in Austria

A Detroit minister said he and seven other American clergymen who recently toured Austria found "shocking" levels of anti-Semitism in the wake of the country's recent presidential election.

"You could almost smell it — I've never seen anything like it," said the Rev. James Lyons, executive director of the Ecumenical Institute for Jewish-Christian Studies in Southfield.

Mr. Lyons, who returned from the weeklong tour June 15, said community and religious leaders told the visitors that the June 8 election of Kurt Waldheim as president has stirred up anti-Semitism.

JEWISH organizations and others have charged that Waldheim, a former secretary-general of the United Nations, is a Nazi war criminal.

The clergymen, who went at their own expense to gauge the level of anti-Semitism in Austria, hope to raise American consciousness about the European nation's religious tension, Mr. Lyons said. They plan to give lectures and hope to arrange an exchange of scholars between Austria and the United States.

"One of the things we've learned is that anti-Semitism is the harbinger of things to come — a forerunner of hatred to all kinds of groups," he said. "So we have to speak out continually. We cannot say, 'I'm tired of hearing about this.' Because that's when terrible things begin to happen."

"We were shocked by what we saw," said Mr. Lyons, interim pastor of Bushnell Congregational Church in Detroit. "There were swastikas painted all over with the slogan 'We're Still Here.' We went to a synagogue on Friday night for services and there were soldiers armed with machine guns all around the building."

"WE WENT to lunch with the chief rabbi of Vienna in the middle of the week at a kosher restaurant. There was even a soldier with a machine gun there."

He added that an Austrian newspaper published a letter from a woman who wrote: "For 40 years we've had to keep quiet about how we feel about the Jews. Now we can speak out."

— Kate DeSpriet



## ABOUT THIS ISSUE

• The republication — in a revised and expanded edition — of NCLCI President Father Edward H. Flannery's book *The Anguish of the Jews* has been greeted with many enthusiastic reviews. We asked Robert P. Blewett, a Protestant layman, to write a review for our newsletter because we wanted to emphasize the point that this is not just a book for scholars. Blewett mentions that he first read the book some fifteen years ago and that it changed his life. As his review shows, ever since he has kept on reading in the field and he raises some critical questions. Those who consider themselves beginners in this field of inquiry, however, should not be scared off by such issues. Please listen to what is stated in the final paragraph of the review: **this book is extremely useful for educational programs in the local church.**

• The recent political campaign and the election of Kurt Waldheim in Austria have given many of us serious cause for reflection. Frank Eiklor of Shalom Ministries in Boston called me one day suggesting that the time had come for U.S. and Austrian Christians to jointly face the issue of anti-semitism. As a result, an eight member delegation flew to Vienna the day after the elections. Six of the eight delegates were people with close ties to NCLCI, including our president, Father Edward H. Flannery, executive committee member Robert Hooley, and National Council member David Newcomb. The Rev. James R. Lyons, director of the Ecumenical Institute for Jewish-Christian Studies in Southfield, Michigan, offers us a brief report.

• A number of NCLCI members have worked with the Israeli Ministry of Tourism in organizing a promotional tour of Israel in which more than 130 Christian clergy participated. Your executive director presents some reflections on the issue of pilgrimages to Israel.

I.C.R.

# NATIONAL CHRISTIAN LEADERSHIP CONFERENCE FOR ISRAEL



134 East 39th Street  
New York, NY 10016

Delegation in Vienna: Left, Rev. Lyons; Center, Dr. Hooley and Father Flannery; Far Right, Frank Eiklor.

## VIENNA: ONE MAN'S VIEW

*Rev. James R. Lyons*

It came out in its crudest form in a letter to the editor of one of the local newspapers in Vienna. "For forty years we have had to keep quiet about our feelings about the Jews. Now we are free to speak out!" Thus the antisemitism occasioned by the Waldheim affair is shown in its rawest and most hateful form.

Under the leadership of Frank Eiklor, of Shalom Ministries, and Father Edward Flannery, president of NCLCI, eight Christian clergy went to Vienna to learn first-hand of the courageous stand that some Christians are making against the antisemitism boiling to the surface of Austria today. We went to show solidarity with Vienna's small Jewish community which is suffering from the hatred that the controversy surrounding the election of Kurt Waldheim has elicited.

What did we learn?

Austrians see themselves as Hitler's and Nazism's first victims, and feel no need to reflect on their Nazi past. Unlike other countries, including both our own and Germany, where a spate of books and materials have been and are being published about this ugly period, one can wander through the numerous book stores in Vienna and find nothing about the Third Reich, nothing about the persecution of the Jews, and nothing on the Austrian involvement during World War II. As one scholar indicated, "It is as though a blanket has been thrown over this period." Students learn little or nothing about the Anschluss, WW II, the Holocaust, or the concentration camps.

Our guide on a trip to Mauthausen, who spoke at length about his collection of materials and personal expertise on the Second World War, had never been to Mauthausen, only a scant two hours from his home. He had never studied the persecution of the Jews. He was

— continued on page 2



Part of the clergy delegation to Israel ready to board an El Al flight at Kennedy Airport in New York.



## One Man's View (continued)

unaware of the bitterness expressed openly towards anyone who resisted the Nazi regime, a bitterness expressed even to this day when resistors are considered, by some, as traitors who fought against their own people. This unexamined past — which threatens to break forth — is very frightening. There is a tension beneath the surface which has the potential of violence in it that one can "feel" in the air.

To the average Austrian, Kurt Waldheim, like so many others, was just doing his "duty." No question if the duty was worth doing, please. No effort to examine the nature of the duty or for whom the duty was being done. No question about whom the duty was against. Don't ask too many questions, for there are too many who might be embarrassed. Thus, a simple phrase, with high-sounding moral commitment is used to cover over a deep chasm of active involvement during one of the worst periods of world history.

And don't talk about the fact that over 10 percent of the voters in Austria today belong to Neo-Nazi antisemitic groups. This constituency represents the "swing" vote, and both major political parties rely on it to win elections. Thus when Mr. Waldheim spoke out against antisemitism after the election, even the Austrians knew this was a sop to the outside world rather than a deep conviction. Why else would he wait until after the election, they asked with a knowing smile?

Finally, don't remember that it was an Austrian news magazine, *Profil* that first raised questions about Mr. Waldheim's past. Instead it became an outside force, a world conspiracy (a euphemism, they told me, for "a World Jewish conspiracy") against the inner politics of a country. Forget that those within the country who raised questions were rejected or harrassed. Two Christian leaders who spoke out against the anti-semitism found swastikas smeared on their doors next to "Wir sind noch da!" ("We are still here!"). Forget that Jewish students in the University were kicked, spat upon, or that Jews received hate letters, with threats of violence. Forget all of this, for it is better to close one's eyes than to face the past!

Behind the facade of music, dance, theater, and the beauties of architecture, there is violence and hatred waiting to break out. We talked to a wide range of individuals who *all* agreed that fear was in the air. Seeing swastikas in many areas, I had the feeling that I was in Berlin in the early days of the Third Reich. What would have happened if hundreds of Christian clergy from around the world had cared enough to go and stand against the Nazis early in the regime?

We came back to the U.S. with a renewed sense of urgency for the need to fight the hatred of antisemitism. When hate groups in America preach their despicable racist, antisemitic, anti-Black, anti-democratic views, they may be classified as a lunatic fringe, but what we discovered in Austria is that when good people stand aside and do nothing about such hatred, the venom grows and the society is weakened — evil triumphs. In America, as in Austria, we need voices of sanity willing to stand up and speak out against the hate-mongers whoever they are. As one Christian scholar in Austria said, "Please speak out! We need voices of conscience to awaken us."

Don't we all!

*Rev. James R. Lyons is director of the Ecumenical Institute for Jewish-Christian Studies.*

## R.S.V.P.

Last fall, we in NCLCI faced a difficult decision: either we would place an ad in the *N.Y. Times* on the 10th anniversary of the U.S. resolution equating Zionism with racism, or we would publish an issue of our newsletter. We could simply not afford to do both.

We placed the ad, which appeared in the October 24, 1985 issue of the *Times*. The heading proclaimed in bold letters: "Christians Speak Out on Israel and Zionism." We offered a copy of the full text of our background statement to all who asked for it. Many did.

We believe that we communicated an important message to a very broad audience. But, economically it was a bad decision, because a newspaper ad produces much less income than an issue of our newsletter mailed out to supporters of Israel. At the same time, the cost of our ad turned out to be considerably more than our usual newsletter bill.

We know that you like to hear from us, even though most of you are aware that we are busily at work even when we do not reach you through the mail. On the other hand, it means a lot to us when we hear from you, especially when you give us a vote of confidence through your financial support.

**WON'T YOU PLEASE SEND US A CHECK TODAY? A GENEROUS GIFT FROM YOU WILL MAKE SUCH A DIFFERENCE! WITHOUT YOUR HELP WE COULD NOT FUNCTION. TOGETHER WE CAN MAKE NCLCI A TRUE CHANNEL OF FRIENDSHIP AND STRONGER INTERFAITH RELATIONS.**

**NCLCI unity is rooted in the awareness of God's Covenant dealings with Israel and the acknowledgement of Christian responsibility for past injustices committed against the Jewish people. Recognizing that Christians have come to share in God's promises in Israel (Ephesians 3:6) and that they owe much to the Jewish people, NCLCI reaches out to Jewish people everywhere and to those in Israel particularly in a spirit of friendship and solidarity.**



Robert S. Amberg  
912 Westwood Drive  
Birmingham, Michigan 48009

September 22, 1986

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

Dear Marc:

Thoroughly enjoyed your speeches at the University of Detroit Conference last week.

At lunch time I sat next to a youngish black man with a twinkle in his eye. His name is Mr. Ajib Rashadeen of 16161 Stout, Detroit, Mich. 48219.

Later in the week he mailed me the enclosed. I tried to contact him by phone but there is none listed at his address.

You may be interested in what may be the Islamic point-of-view. My knowledge of matters biblical is both limited and not profound, and I probably will just acknowledge receipt of his letter without comment.

Kindest personal regards.

Sincerely,

Bob

Natl. Peace Academy

SEYMOUR M. GLUCK, M.D., F.A.C.P.

395 BARRETT ROAD

LAWRENCE, NEW YORK 11559

September 30, 1986

Mr. Robert J. Conlan  
Executive Director  
National Peace Institute Foundation  
110 Maryland Avenue, N.E.  
Washington, D.C. 20002

Dear Mr. Conlan:

Your letter dated September, 1986 to members of the National Peace Academy emphasized the narrow makeup of the present Board and recommended diversification "to make room for women, minorities, business leaders, labor leaders, and others." While I support the proposal, I note that the Peace Institute Reporter contains a listing of regional planning sessions scheduled for Saturday, September 27, October 4, 11, 18, and 25. Inasmuch as your letter only arrived September 28, many members in the Midwest were excluded de facto from their regional meeting on the scheduled date. Furthermore all of the regional sessions are scheduled on Saturdays which virtually excludes the participation of Orthodox Jews who neither ride nor write on the Sabbath. To make matters worse, the South Atlantic Regional Meeting is scheduled in the United Methodist Building in Washington, D.C. October 4 coinciding with Rosh Hashanah, the Jewish New Year. The meeting of the North Atlantic Regional Council is scheduled in New York at the Riverside Church, October 11, on the Sabbath preceding Yom Kippur. The timing is an affront to observant Jewish Americans who are actively concerned with the work of the Academy and who would wish to participate in the deliberations of their respective Councils.

In your commendable efforts to secure the broadest possible involvement, it is indeed ironic that you are effectively writing off many people whose God directed that they "proclaim liberty throughout all the land unto all the inhabitants thereof" and whose Prophets first proclaimed the vision of Universal Peace and Brotherhood when "nation shall not lift up sword against nation, neither shall they learn war anymore."

While I am sure the present scheduling represents an unfortunate oversight rather than insensitivity or indifference, I trust that it will be properly rectified for the benefit of all concerned.

Sincerely,

Seymour M. Gluck, M.D.

c.c. Rabbi Marc Tannenbaum



OCT 24 1986

MEMO from Gene Fisher

To Rabbi Tanenbaum...

Date 10/22/86

- For your information
- For necessary action
- For your comment
- Please return
- As per your request

Remarks

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.....

.....





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October 7, 1986

Dr. Eugene J. Fisher  
National Conf. Catholic Bishops  
1312 Mass. Avenue., NW  
Washington DC 20005

Dear Dr. Fisher,

RE: TWENTY YEARS OF JEWISH CATHOLIC RELATIONS

I am happy to tell you that I have (1) sent a complimentary copy of your book to the names that you sent in; (2) sent your book for review to the attached list of 151 periodicals/reviewer; (3) sent a special New Book Release to 490 with and offer to send a review copy upon their request.

These review copies will encourage more sales of your fine book as reviews appear in the next several months.

We look forward to good sales of your work.

Sincerely,

Hugh G. lally  
Promotion Director  
General Book Division

HGL/cjl  
Attached

*He-Jane -*

*Let's hope the reviewers pick this up and give us some good ones.*

*Best wishes, / Hugh*

TWENTY YEARS OF JEWISH CATHOLIC RELATIONS

BOOK & RELIGION  
ADRIS NEWSLETTER  
AMERICA  
BOOKSTORE JRNL  
DR. HARRY JAMES CARGAS  
CATHOLIC DIGEST  
CATHOLIC LIBRARY WORLD  
CATHOLIC TWIN CIRCLE  
CHRISTIAN BOOKSELLER  
COLUMBIA MAGAZINE  
COMMONWEAL  
ETERNAL WORD TELEVISION NETWORK  
LIGUORIAN  
REVIEW FOR RELIGIOUS  
SISTERS TODAY  
ST. ANTHONY MESSENGER  
TIME  
U.S. CATHOLIC  
REV. THOMAS HARTMAN  
VATICAN RADIO  
OUR SUNDAY VISITOR  
MILITARY CHAPLAIN'S REVIEW  
NATIONAL CATHOLIC NEWS  
NATIONAL CATHOLIC REPORTER  
PUBLISHERS WEEKLY, GRIFFIN  
RELIGIOUS NEWS SERVICE  
NEW YORK TIMES  
ASSOCIATED PRESS  
CHURCH AND SYNAGOGUE LIBRARY ASSN  
VILLAGE VOICE  
SPRING ARBOR DISTRIBUTORS  
FELLOW CATHOLIC SCHOLARS  
NEWSWEEK  
UNITED PRESS INTERNATIONAL  
AT ONE MENT  
CATHOLIC HISTORICAL REVIEW  
CHURCH HISTORY  
CHRISTIANITY TODAY  
ECUMENICAL REVIEW  
ECUMENICAL TRENDS  
ECUMENIST  
ECUMENICAL BULLETIN  
INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH  
INTERNATIONAL REVIE OF MISSION  
JRNL OF ECUMENTICAL STUDIES  
LUTHERAN CHUCH IN AMERICA  
ECUMENCIAL AND INTERRELIGIOUS AFFAIRS COMMITTEE  
NATIONAL ASSOC. DIO. ECUMENICAL OFF. NEWSLETTER  
COMMISSION ON FAITH AND ORDER  
FORUM NEWSLETTER  
THE CHRISTIAN CENTURY  
SECRETARIAT FOR THE PROMOTION OF CHRISTIAN UNITY  
U.S. CATHOLIC HISTORIAN  
NATIONAL COUNCIL OF CHURCHES  
AM. CATHOLIC HISTORICAL SOCIETY  
AJS NEWSLETER  
AMERICAN JEWISH COMMITTEE  
AMIT WOMAN

ANTI DEFAMATION LEAUGUE OF  
B'NAI B'RITH  
ASSOC. OF JEWISH LIBRARIES  
CENTRAL CONF. OF AM. RABBIS  
CHATUAGUA SOCIETY  
COMMENTARY  
CONGRESS MONTHLY  
CONSERVATIVE JUDAISM  
JEWISH BOOK COUNCIL  
JEWISH BOOKS IN REVIEW  
JEWISH LIF E  
JEWISH SPECTATOR  
JEWISH WEEK  
JRNL OF REFORM JUDAIS  
JUDAICA BOOKS NEWS  
JUDAISM  
ST. LOUIS JEWISH LIGHT  
MIDSTREAM  
MOMENT  
NATIONAL INST. FOR CATHOLIC  
JEWISH EDUCATION  
NY BOARD OF RABBIS  
PRESNET TENSE  
NATIONAL CONF. OF CHRISTIANS  
AND JEWS -Program notes  
RECONSTRUCTIONIST  
REFORM JUDAISM  
RESPONSE  
SH'MA  
SHOFAR  
TRADITION  
JEWS FOR JESUS NEWS  
NEW TRADITIONS  
THE JERUSALEM POST  
JEWISH EDUCATION SERVICE OF N.A.  
SISTER ROSE THERING  
RABBI LEON KLENICKI  
NATIONAL CONF. CHRISTIANS AND  
JEWS, Alezia  
HOLYLAND FELLOW OF CHRISTIAN  
AND JEW  
B'NAI B'RITH HILLEL FOUNDATIONS  
DAYTON CHRISTIAN/JEWISH DIALOGUE  
NAIONAL DIALOGUE NEWSLETTER  
TIKKUN  
CHRISTIAN-JEWISH RELATIONS-  
JERUSALEM POST  
ECUMENICAL FRATERNITY  
THE JERUSALEM POST  
JRNL OF CHRISTIAN JEWISH RELATIONS  
JRNL OF JRWISH STUDIES  
EIRYAT SEFER  
REVUE DES ETUDES JUIVES



TWENTY YEARS OF JEWISH CATHOLIC RELATIONS

CATHOLIC CAMPUS MINISTRY  
CONF. OF MAJOR SUPERIORS OF MEN  
DIACONATE MAGAZINE  
CHURCH  
THE PRIEST  
LAY MINISTRY PROJECT  
HOMILETIC AND PASTORAL REVIEW  
THE MINISTERS LIBRARY  
MINISTRIES  
NATIONAL ORG. CONT'N EDUCATION OF ROMAN CATHOLIC CLERGY, INC  
NCCB PASTORAL RESEARCH AND PRACTICES COMMITTEE  
NEW MINISTRIES  
SEMINARY NEWSLETTER  
PRIESTLY FORMATION  
DEACON DIGEST  
THE CATECHIST  
CATECHIST'S CONNECTION  
HISTORY OF RELIGIONS  
HORIZONS  
THE LIVING LIGHT  
NATIONAL ASOC OF PARISH COORDINATORS  
REVIEW OF RELIGIOUS RESEARCH  
REL. ED. JOURNAL  
CORD. OF CATECHETICAL MINISTRIES  
ADULT EDUCATION  
CHICAGO STUDIES  
JRNL OF RELIGIOUS THOUGHT  
THEOLOGICAL STUDIES  
THEOLOGY DIGEST  
CROSS CURRENTS  
GREGORIANUM  
HARVARD THEOLOGICAL REVIEW  
THE CHICAGO CATHOLIC  
THE TIDINGS  
THE PILOT  
CATHOLIC NEW YORK  
THE CATHOLIC STANDARD AND TIMES  
THE TABLET  
THE MICHIGAN CATHOLIC  
THE L.I. CATHOLIC  
THE VOICE  
CATHOLIC HERALD  
ST LOUIS REVIEW  
THE CATHOLIC VOICE  
THE CATHOLIC STANDARD



OCT 16 1986

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S Joseph Ward  
Vice President

## **SIGNET**

October 14, 1986

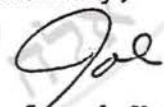
TO: Concurrent Workshop Leaders

Registration for the Concurrent Workshops will support four groups. I have retained the best rooms at the Jefferson Hotel and the leaders previously assigned to those rooms. The other four facilitators have been assigned as support as shown on the attached sheet.

Please be prepared to assist the leader in carrying the conversation, maintaining a balance of opinions and on occasion serving as the "Devil's advocate" to assure an excellent workshop.

We appreciate your willingness to make this part of the National Conference a great success. Please locate the room you are assigned prior to your scheduled workshop. We look forward to an outstanding National Conference and your participation.

Sincerely,



S. Joseph Ward, Chairman  
National Conference

CONCURRENT  
WORKSHOPS

Jefferson-Sheraton Hotel

I. Thursday October 23, 1986 -- 2:30 p.m. to 5:00 p.m.  
"Religious Freedom and its Meaning Today"

	<u>Room</u>	<u>Leader</u>	<u>Support</u>
1.	Dominion	- Elizabeth Allebaugh	Frank Eakin
2.	Commonwealth	- Mary Tyler Cheek	Bob Rutland
3.	Coolidge	- Guy Delaney	John Tucker
4.	Roosevelt	- Allix James	Mel Urofsky

II. Friday, October 24, 1986 -- 10:00 a.m. to 12 noon  
"Contemporary Legal Issues and the First Amendment"

	<u>Room</u>	<u>Leader</u>	<u>Support</u>
1.	Dominion	- Mel Urofsky	Doug Lubienski
2.	Commonwealth	- John Tucker	Frank Eakin
3.	Coolidge	- Jeff Spence	Elizabeth Allebaugh
4.	Roosevelt	- Nick Spinella	Mary Tyler Cheek

III. Friday, October 24, 1986 -- 2:45 p.m. to 4:15 p.m.  
"The Role of Church and State in Contemporary Society"

	<u>Room</u>	<u>Leader</u>	<u>Support</u>
1.	Dominion	- Nick Spinella	Thomas Elliott
2.	Commonwealth	- David Isch	Jeff Spence
3.	Coolidge	- Allix James	Tom Thompson
4.	Roosevelt	- Guy Delaney	Doug Lubienski



## Officers

Bayard Rustin  
President  
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Secretary

# A. Philip Randolph Educational Fund

260 PARK AVENUE SOUTH / NEW YORK, N.Y. 10010 / (212) 533-8000

3/16/87  
Σ

October 24, 1986

Dr. Marc Tanenbaum  
International Affairs Dept.  
American Jewish Committee  
165 E. 56th Street  
New York, N.Y. 10022

Dear Dr. Tanenbaum:

For over 50 years Bayard Rustin has worked to achieve justice and equal opportunity for all. For most of his life he worked as a behind-the-scenes strategist and organizer for his mentors, A. Philip Randolph, Norman Thomas, A.J. Muste and Martin Luther King, Jr., until his brilliant organizing of the memorable 1963 March on Washington made him a widely known public figure.

Bayard has worked with a broad spectrum of individuals over the years. He is a master at coalition building, evidenced by the fact that many of the people with whom he worked on specific issues did not always agree with each other, and often not with him, on matters outside the aim of the coalition. Despite these differences many of these people are coming together to honor Bayard and recognize his influence on their lives and his contributions to their work.

In March of 1987, Bayard will be 75 years old. A group of us at the A. Philip Randolph Educational Fund are organizing a testimonial dinner in his honor. The dinner will be both a celebration of Bayard's life and a fundraising event to help him continue his work. It will be held on:

Thursday, March 26, 1987

at

The New York Hilton Hotel  
6th Ave. & 54th Street

As of this writing, Lane Kirkland, Barbara Jordan and Elie Wiesel have agreed to serve as Honorary Chairpersons. Vernon Jordan, Leo Cherne, Dorothy Height, John Jacob, Benjamin Hooks, Liv Ullmann and Sen. Daniel P. Moynihan have all agreed to be Co-Chairs.

I am writing to ask if you would be willing to serve as a Sponsor for this event. The time required of you is minimal. We would, of course, like you to spread the word about the event to your friends and colleagues. Just lending your name will be invaluable.

If you are willing to serve as a Sponsor would you please sign and return the enclosed card by November 5th? Please feel free to contact me or my assistant, Walter Naegle, if you would like additional information.

Sincerely yours,

*Marian B. Logan*  
Mrs. Arthur C. Logan  
Dinner Coordinator

NOV - 5 1986

*Nat Peace  
Academy*

SEYMOUR M. GLUCK, M. D.  
395 BARRETT ROAD  
LAWRENCE, N. Y. 11559

November 2, 1986

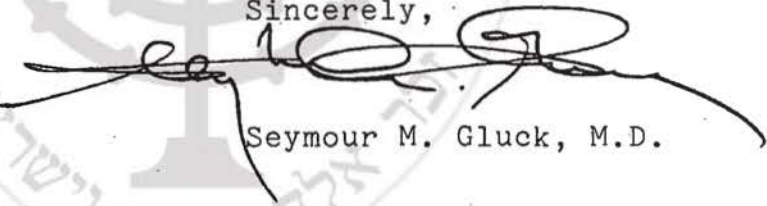
Rabbi Marc Tannenbaum  
American Jewish Committee  
165 East 56 Street  
New York City, N.Y. 10022

Dear Rabbi Tannenbaum:

I wrote to Mr. Robert Conlan of the National Peace Institute Foundation on September 30. A copy of my original letter was forwarded to your attention. An additional copy is enclosed.

Though I can understand why my letter to Mr Conlan has not been acknowledged, I am disappointed that it has evoked neither comment nor response from you.

Sincerely,



Seymour M. Gluck, M.D.



SEYMOUR M. GLUCK, M.D., F.A.C.P.

395 BARRETT ROAD

LAWRENCE, NEW YORK 11559

September 30, 1986

Mr. Robert J. Conlan  
Executive Director  
National Peace Institute Foundation  
110 Maryland Avenue, N.E.  
Washington, D.C. 20002

Dear Mr. Conlan:

Your letter dated September, 1986 to members of the National Peace Academy emphasized the narrow makeup of the present Board and recommended diversification "to make room for women, minorities, business leaders, labor leaders, and others." While I support the proposal, I note that the Peace Institute Reporter contains a listing of regional planning sessions scheduled for Saturday, September 27, October 4, 11, 18, and 25. Inasmuch as your letter only arrived September 28, many members in the Midwest were excluded de facto from their regional meeting on the scheduled date. Furthermore all of the regional sessions are scheduled on Saturdays which virtually excludes the participation of Orthodox Jews who neither ride nor write on the Sabbath. To make matters worse, the South Atlantic Regional Meeting is scheduled in the United Methodist Building in Washington, D.C. October 4 coinciding with Rosh Hashanah, the Jewish New Year. The meeting of the North Atlantic Regional Council is scheduled in New York at the Riverside Church, October 11, on the Sabbath preceding Yom Kippur. The timing is an affront to observant Jewish Americans who are actively concerned with the work of the Academy and who would wish to participate in the deliberations of their respective Councils.

In your commendable efforts to secure the broadest possible involvement, it is indeed ironic that you are effectively writing off many people whose God directed that they "proclaim liberty throughout all the land unto all the inhabitants thereof" and whose Prophets first proclaimed the vision of Universal Peace and Brotherhood when "nation shall not lift up sword against nation, neither shall they learn war anymore."

While I am sure the present scheduling represents an unfortunate oversight rather than insensitivity or indifference, I trust that it will be properly rectified for the benefit of all concerned.

Sincerely,

Seymour M. Gluck, M.D.

# Temple Shalom

300 East Putnam Avenue • Greenwich, Connecticut 06830 • 203-869-7191

Dr. Hillel E. Silverman  
Rabbi

4/5/87

December 10, 1986

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

Dear Marc:

We are thrilled that you will be speaking at Christ Church in Greenwich on Sunday morning, April 5th, as part of our weekend Church-Synagogue Fellowship.

As Leonard Yaseen told you, the joint program last year was one of the great highlights of Greenwich Interfaith Dialogue.

The members of Christ Church, the largest and most prestigious of all Greenwich Protestant churches, will attend the service that Friday evening. My members, in turn, will be present at the regular church service Sunday morning. Your lecture will begin at 11:00 A. M. in the large Social Hall to be followed by questions and answers.

In the next few weeks we will be contacting you with more specifics about the program.

With our heartfelt appreciation and warmest best wishes from home to home, I am

Sincerely yours,



Hillel E. Silverman

HES /1



NOV 10 1986

memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date** November 2, 1986  
**to** George Gruen  
**from** Shimon Samuels  
**subject** Israel, Japan and U.S. relations *STS*

Attached is the latest internal Foreign Ministry report on this subject as per your request on October 16.

Best regards

cc David Gordis  
Marc Tanenbaum ✓  
David Harris



## ISRAEL-JAPAN AND THE U.S.A.

### Political Relationship

Since 1973, succeeding Japanese governments adopted a policy toward the Middle East which has distanced itself from the one advocated by the United States.

In 1986 notwithstanding the different circumstances which prevail today in the area of energy resources, supply and demand, Japan maintains a policy of political discrimination against Israel and Japanese companies support or acquiesce in the Arab Boycott.

The following are but a few recent examples which clearly indicate that the Japanese policy vis-a-vis the Middle East issue comes into conflict with the one advocated by the U.S.A.

- In early 1986, Japan has invested 300 million U.S. dollars in the construction of a new Syrian power plant, thus, being the only "Western" country to do so at the present.

- Although Japan has committed itself to abide by the U.S. policy vis-a-vis Libya undertaking "not to replace American companies which have withdrawn out of that country," it is known that Japanese firms whose contracts have been signed - as argued - prior to the embargo, are currently engaged in Libya.

- A PLO office was established in Japan in 1977. Arafat was invited and came to Tokyo in 1981 and met with Prime Minister Suzuki. Its representative has been invited to the Emperor's birthday party. In November 1985 immediately after the hijacking of the Achille Lauro and assassination of U.S. citizen Leon Klinghoffer, Foreign Minister Shintaro Abe attended a reception on the occasion of the Palestinian Day. This is in contrast to the abstention of Japanese ministers from participating in national day receptions in general. For example, the Japanese foreign minister did not attend the national day reception of the United States on July 4, 1986,



but he did participate in the so-called Palestinian Day reception.

- In May 1986, immediately after the Tokyo Summit, Director-General Miyake of the Japanese Foreign Ministry met with Arafat in Tunis.

- Col. Kaddafi has declared recently in Harare, during the summit of the so-called Non-Aligned in August 1986 that "Japan has officially informed him that it does not regard Libya as a terrorist state."

- Immediately after 1973, with the support of the Japanese Ministry of Foreign Affairs and the Ministry of International Trade and Industry, tens of economic and parliamentary leagues with the various Arab states, the P.L.O. and the Arab League have been established. In addition, several research centers were set up to promote economic ties with them. Most of the senior officials in the above institutions were previously engaged by the Gaimusho, MITI and the various major economic organizations and they see their task to serve as a "pro-Arab lobby." Needless to say that this is the only case where a state supports, if only indirectly, the activities of a lobby which acts against another state with which it has diplomatic relations.

#### Japan-Israel: Economic Relations

Due to Japan's submission to the Arab Boycott regulations none of its major trading houses nor any of its major commercial firms has any business with Israel. Thus, the commercial and economic interchange between the two countries is very limited in scope and totals approximately 400 million dollars.

Israel's exports to Japan have reached in the fiscal year 1985, 210 million dollars. The majority is composed of diamonds and few raw materials.

As far as imports from Israel are concerned, there is a reluctance amongst Japanese importers to purchase Israeli-made consumer's goods which receive public exposure. Even

in the fields of imports of Israeli raw materials into Japan, Israel exporters frequently come across difficulties. For example, the Japanese agricultural cooperative association, ZENNOH, which for 26 years imported potash from the Dead Sea Works, notified the Dead Sea Works in 1980 that because of the Arab Boycott it would not accept further shipments from Israel. The shipments continued coming until 1982 through a third company. This was also stopped for what ZENNOH called "internal political matters."

Haifa Chemicals, another Israeli company was negotiating last month the selling of chemicals to ZENNOH, but it was told that there is a political problem concerning direct or indirect purchasing from Israel because of an agreement between Saudi Arabia and ZENNOH, by which ZENNOH agreed not to buy products from Israel in exchange for a long term contract for Saudi's liquid petrol gas.

Another example is a Japanese company, P.C.I.- Pacific Consultants International. This company agreed with the Israeli irrigation company - TAHAL, to put forward a joint offer for bid for management and consultant services to a project in Burma-South Nawin. Before the project was materialized, TAHAL was notified that the Japanese O.E.C.F. would finance it. Soon after, P.C.I. notified TAHAL regretfully that it would have to stop the partnership from political reasons.

In two private talks P.C.I.'s managing director hinted that the reason was fear for not being able to get in the future new projects for P.C.I. in Arab countries and Indonesia. He also said that P.C.I. recently had to sign a declaration that it did not have any contacts with Israeli companies in order to get a project in Indonesia.

Strange enough that the boycott is also evident in Japan's exports to Israel. Several major Japanese exporters, especially of consumer durables, such as the car manufacturers, Toyota and Nissan, refuse to sell to Israel altogether. Others such as Sony, Sanyo, Sharp and National trade with Israel



indirectly, and do not have direct agencies in it. It is not uncommon for Japanese firms approached by potential Israeli customers to inform them openly that due to the Arab Boycott they are unable to supply the desired items. For example, the Japanese Toshiba company refused to sell mail sorting equipment to the Israeli Ministry of Communications. Amongst the items which Japanese companies have refused to sell to Israel, one may find photographic equipment, pocket computers and even barber chairs - hardly items which one would consider of strategic value to the Israeli economy and thus objectionable from the boycott authorities' point of view.

In some cases Japanese press refrained from publishing U.S. politicians' criticism against Japan's official support of boycott practices. As a result, New York Mayor Koch's critical remarks that Japan's attitude towards free trade is insincere, before 200 Japanese journalists, was not mentioned, not even in a single sentence in Japanese language, in the Japanese newspapers.

It is not only trade in goods which is affected by the boycott, but transportation and finance services as well. Japan Air Lines (JAL) refrains from landing in Israel, and even though ships bearing the Israeli flag do call on Japanese ports, no Japanese ships throw anchor in Israel. Japanese banks refuse to grant commercial credit lines for over 180 days or long term financing for exports of investment goods to Israel.

#### Japan-Israel: Policy of Discrimination

- No Japanese cabinet minister has ever visited Israel officially or on a working visit.
- No Japanese economic delegation has ever visited Israel.
- No Japanese company has ever invested in Israel.
- Japan External Trade Organization (JETRO) which has 69 offices outside Japan refuses to establish an office in Israel.

- The Foreign Ministry, the Ministry of International Trade and Industry and Japanese economic organizations including the Japan Chamber of Commerce advise Japanese companies on the issue of the Arab Boycott. As a "result," major Japanese firms including Japan's leading car manufacturers are reluctant to do any business, directly or indirectly, with Israel.

#### Behind Japanes Policy: Some Japanese Explanations

- The Government of Japan does not exercise any influence over the economic sector which acts independently of government dictates. The opposite is true.

- There is no counter-argument presented to the proposition that the principle of free trade is violated by abiding by the Arab Boycott regulations. Whenever this proposition is raised it is being totally ignored.

- The Chairman of the KEIDANREN has argued that the major Japanese comapnies abide by the Government of Japan's decision which dates back to 1973 not to have any economic ties with Israel.

#### Conclusion

The policy vis-a-vis Israel of the major Japanese economic firms with the passive encouragement of the Government of Japan, is immoral and contradicts the principle of free trade. The Japanese reluctance to trade with Israel does not give any credit to its lobby in the United States which declares Japan's total adherence to the principle of free trade. Thus, permitting its companies to gain advantage over American firms which are acting according to the true spirit of the very same principle.

The best way to test Japanese attitude vis-a-vis Israel is to ask the Japanese Government to issue a public statement



in which the Government of Japan will express its opposition to economic boycott of Israel and will ask the Japanese companies to cooperate economically and commercially with Israel, equally to its cooperation with any other country.



FORUM INTERNATIONAL LTD., 1965 BROADWAY, NEW YORK, NY 10023-5965. 212-496-6100

Nov. 10, 1986

Dr. Russell Barber

WNBC - TV  
30 Rockefeller Plaza  
N.Y.C., N.Y. 10112

Dear Dr. Barber,

I thought that you handled yesterday's "Oh God, isn't pornography awful!" segment with unusual subtlety. You refused to wail with the ecumenicists and kept your distance from their premises.

Would that you had read our book on the Meese Commission beforehand; you might have expressed even greater scepticism about the real motives of the morals squad. For instance, Father Ritter insisted that the religious argument against porn was based on real harms and not morals. Yet, within the space of five minutes he stated that softcore was even more dangerous than hardcore because its ubiquity threatened to shake the notion of commitment in marriage. Unfortunately, you did not notice this priestly zig-zag.

I believe that the Religious Alliance Against Pornography represents a subversive attempt to impose a strict, moralistic, inhibited view of sexuality, whether or not pornography leads to physical harms, on all Americans.

Those who oppose pornography on religious grounds are also likely to oppose pre-marital sex, oral and anal sex, sex education, homosexual sex, and in the case of the Roman branch, masturbation, unnatural birth control devices, second marriage, sex fantasies and heavy petting.



Barber

- 2 -

Fundamentalist Judeo-Christians diplomatically omit this seamless web of anti-eroticism from their anti-pornography sermons, referring instead to the specter of dirty-picture-induced crimes against women. This style of polemics is immoral itself. Reverend Jerry Kirk, director of National Coalition Against Pornography, even dares to blame kiddie-porn for 300,000 annual child abductions!!!

I would like to respond to the moral bias of last Sunday's panel. Is it possible for us to do a segment?

To repeat myself, you handled the flaming creatures of censorship marvelously.

Yours truly,

*Philip Nobile*  
Philip Nobile

PN/bfm  
enc.

cc:

Father Bruce Ritter  
Rabbi Marc Tanenbaum  
Judith Mead



# Philadelphia Coordinating Council on the Holocaust

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HON. W. WILSON GOODE  
Mayor of Philadelphia

November 18, 1986

Rabbi Marc Tanenbaum  
American Jewish Committee  
165 East 65th Street  
New York, New York 10022-2746

Dear Rabbi Tanenbaum:

On behalf of the Philadelphia Coordinating Council on the Holocaust and all those conference participants fortunate to be present at Tuesday's luncheon session, may we say thank you for being with us. We are indeed grateful.

Needless to say the standing ovation which you received is testimony to the importance of your address to the conference theme and purpose.

Again, our most sincere appreciation for your sensitivity and commitment.

Enclosed please find our check to cover your honorarium which is but an expression of our gratitude to you.

Most sincerely,

  
Dr. Leon Bass  
Co-Chairperson

  
Rev. Msgr. Michael J. Carroll  
Co-Chairperson

LB:MJC:sec

Enclosure



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RABI MARK TANENBAUM AMERICAN JEWISH COMMITTEE  
165 EAST 56TH ST  
NEW YORK NY 10022

ON BEHALF OF CONCERNED WOMEN FOR AMERICA, I JOIN WITH YOU IN OPPOSING ANY EFFORTS TO BAN "THE DIARY OF ANNE FRANK" OUR SUPPORT OF INDIVIDUAL PARENTAL RIGHTS IN THE EDUCATION OF THEIR CHILDREN IN NO WAY ENCOMPASSES THE CENSORSHIP OF BOOKS VITAL AS TOOLS FOR EDUCATION AND UNDERSTANDING IN OUR PLURALISTIC SOCIETY. YOU ARE WELCOME TO SHARE WITH OTHERS OUR OPPOSITION TO THE BANNING OF "THE DIARY OF ANNE FRANK". RESPECTFULLY

BEVERLY LAHAYE, PRESIDENT CWA

22:29 EST

MGMCOMP



## THE AMERICAN JEWISH COMMITTEE

For Limited Distribution Only

**date** November 20, 1986  
**to** Marc Tanenbaum  
**from** David Harris  
**subject** Meeting with Harry Schwarz, Member of South African Parliament (Progressive Federal Party) and Chairman of the International Relations Commission of the South African Jewish Board of Deputies, November 19, 1986.

Those present for the meeting were: Bob Goodkind, Bill Trosten, Allan Kagedan, Harry Milkman and myself. Ted Ellenoff and Gary Rubin, who had originally intended to join us, were called away by the need to formulate a response to the op ed on AJC that appeared in yesterday's Wall Street Journal.

The meeting lasted two and a half hours and could have continued for another several hours. It was a frank, insightful and comprehensive discussion that focused on three main areas: (a) the relationship between Israel and South Africa; (b) the current situation in South Africa insofar as it affects the political climate and the position of the Jewish community; and (c) AJC "positive programming" possibilities in South Africa.

### Israel and South Africa

Harry Schwarz noted that the relationship is not nearly as extensive as some would believe. In the area of defense, for example, South Africa is largely self-sufficient in many key sectors. Indeed, it is in a position to export some of its military hardware. As far as cooperation between South African and Israeli military, policy and security is concerned, that, too, is overplayed. In fact, joked Harry, had there been more Israeli cooperation with the South African police, the latter might have been better able to handle riots and disruptions without such numerous victims.

On the subject of Israeli "laundering" of South African products, Harry noted that, while undoubtedly some of it does go on, the main countries guilty of laundering are to be found in Black Africa, among them some of the countries most publicly identified in the anti-apartheid campaign. There are some joint Israeli-South African ventures located in Israel that permit ready access to the EEC-member countries, but this should not be regarded a major conduit.



From Israel's viewpoint, it might arguably be better to curtail relations with South Africa, especially in light of Jerusalem's diplomatic offensive in Black Africa, but clearly it will not do so as long as a major Jewish community remains in South Africa. And for Israel to go too far in imposing sanctions might lead to reciprocal steps by the South African Government in respect to the flow of Jewish investment and philanthropic dollars to Israel. It should be recalled that South Africa did take such a step in the '60s after an Israeli vote in opposition to South Africa at an international organizational meeting. Further, it would not be in world Jewry's interests for Israel to end El Al flights to Johannesburg. The only people to be hurt would be Jews, who regard the air link as a vital connection.

One area where Israel might take some public steps to distance itself further from the Botha regime would be in its relations with the homelands. Harry was anxious that he not be publicly identified with this idea, but he did, nevertheless, remark that Israel's policies in regard to the homelands were troubling. Were Israel to close the two trade offices of the homelands that currently exist in Tel Aviv, it would be a useful signal, without, at the same time, being sufficiently grave as to upset other ties with Pretoria.

#### Current Situation

Harry seemed more discouraged than in our previous meetings. He feels that the situation is rapidly polarizing still further. Young militant blacks increasingly dominate the anti-apartheid scene, heightening violence and diminishing the prospects for a moderate black negotiating partner to emerge.

At the same time, the right-wing political parties ought not to be ignored. To the contrary, they have gained an additional following and Mr. Terre Blanche, leader of the AWB (Afrikaaner Resistance Movement), cannot simply be dismissed as an isolated extremist with no real constituency. And one of the more ominous aspects of the AWB is the Nazi-like dress and symbolism they employ.

Jews are increasingly uncertain about their future. For the moment, said Harry there is more talk about emigrating than is actually the case. Still, few families remain intact. Young people in the midst of starting a career and family are leaving for Australia, the U.S., Canada and other countries, while their parents remain behind. Israel is making a strong bid for increased aliyah but has failed to attract significant numbers in recent years. A delegation of as many as 1,300 South African Jews will be visiting Israel shortly to survey prospects for aliyah, and Israeli is doing whatever else it can to draw people.

The last 20 years have been a golden age for Jewish life in South Africa. There have been absolutely no restrictions placed on Jewish

religious or cultural activities, and the community has flourished. Notwithstanding the generally liberal instincts of most Jews, including heavy voting for the Progressive Federal Party, Harry noted a slight but perceptible shift to the right among Jewish voters. As the general situation becomes further destabilized, Jews wonder whether they might simply be exchanging black tyranny for white tyranny by pursuing their liberal agenda. Do Jews become, to borrow the Leninist phrase, "useful idiots" in seeking to bring about democratic change which may only prove a Trojan Horse for totalitarian rule? Is the non-racial democratic society pursued by liberals, Jews and others, to prove only a short-lived reality, akin to the brief Kerensky period prior to the seizure of power by the Bolsheviks? There are some of the fears mentioned privately by Harry.

As far as sanctions are concerned, Harry believes that their threat was worse than the actual imposition of the current round of U.S. and EEC restrictions. South Africa has long prepared for such eventualities and will find it rather easy to circumvent those now in place.

#### AJC Programming

Harry made several interesting points:

(a) There is a particularly warm feeling among South African Jewish leaders for AJC and a recognition that we are not only concerned about the fate of the Jewish community but have demonstrated our commitment over the past two years in tangible ways.

(b) Despite these generally excellent relations, there have been some communication problems. Harry cited, for example, his disappointment that, after advising AJC about the Funda Center in Soweto, he was not even told that we had been in touch with Stan Kahn and invited him to the NEC meeting in Seattle. Also, he reiterated the view that we should have had the courtesy to send a draft copy of our statement on South Africa to the Board of Deputies and solicited their comments rather than have the draft arrive circuitously via Murray Friedman. At no point, though, did Harry suggest that the Board should have veto power over such statements.

(c) AJC, in light of its deep interest in South Africa and South African Jewry, may want to consider hiring a part-time representative in South Africa. (Bill Trosten noted that the interests of South African Jewry might be equally well served were they to have a representative based in the U.S.)

(d) A second AJC delegation would be most welcome in South Africa. In light of the fluidity of the current situation and the fear among South African Jews of isolation from the rest of world Jewry, such a visit becomes especially important. Harry suggested that the visit could be timed to coincide with the biennial congress of the Board, scheduled for



April 6th in Johannesburg. Israel Singer has already been invited to attend and Elie Wiesel is being approached. We told Harry that we would consider it. If it were not good for our schedule, we would consider sending a mission later, perhaps in June.

(e) On AJC's "positive programming" initiatives, Harry feels that our efforts would be best served were we to concentrate on a particular project which would be distinctive and useful. He was unenthusiastic about proposals for legal assistance to detainees or scholarships for black students, largely because one simply could not be certain of the type of person with whom one might become involved and because it would also serve to divide our limited funds in too many directions. Still, if we decided to go ahead in one or the other of these areas, the Board would seek to be helpful in screening individuals, if we desired. Noting that the Board is currently engaged in a review of all programming by the South African Jewry with the black community, Harry offered to study the list upon its completion in a few weeks, and to share with us the Board's recommendations for possible projects. Harry seemed to feel that it might be in our mutual interests to consider some form of collaboration in the implementation of our project. (Mervyn Smith, vice chairman of the Board, offered a different view during his visit to AJC several weeks ago. He felt it would be better if we consulted with the Board but undertook the project entirely independently.)

In sum, it was an excellent meeting, serving to further clarify our understanding of the complex current situation in South Africa and strengthening our bonds with the South African Jewish community.

DH/SM

cc: Shula Bahat  
Theodore Ellenoff  
E. Robert Goodkind  
George Gruen  
David Gordis  
Miles Jaffe  
Allan Kagedan  
Harry Milkman  
Leo Nevas  
Gary Rubin  
William Trosten

7686-(South Africa)  
11/25/86

USSR

memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date** November 21, 1986  
**to** Marc Tanenbaum  
**from** David Harris  
**subject** Meeting on New Soviet Decree Regulating Entry to and Exit from the USSR

A meeting was convened this morning at the office of Morris Abram to review the recently promulgated decree of the USSR Councils of Ministers (see attached). Attending the meeting were: Morris Abram, Jerry Goodman, Myrna Shinbaum, Mark Levin, Al Chernin, Abe Bayer, Zeesy Schnur, Phil Baum, Yoram Dinstein, Yehoshua Pratt, Yishayahu Barzel, Richard Cohen, Gerald Stroeber, Karl Zukerman, and Alexander Goldfarb.

After carefully reviewing the text of the new decree from the perspective of its implications for Soviet Jewish emigration, the consensus of the group was that there was nothing positive to be found. While it might well serve Soviet legalism or public relations purposes, presumably linked to the current Vienna Review Conference of the Helsinki Final Act, it offers no encouraging developments for would-be emigrants.

Among the significant points:

(1) It specifies in Paragraph 24 the relatives from abroad who can invite Soviet family members to join them. By not mentioning cousins, uncles and aunts, grandparents and grandchildren, for example, it restricts the potential for family reunification.

(2) In Paragraph 25, it offers nine possible reasons for refusal. As you will quickly note, the range of categories permits the continuation of arbitrary and whimsical denials. Further, sub-section (a) refers to secrets but avoids mention of any time ceiling. Though Gorbachev, speaking in France last year, spoke of a period of five to ten years in such cases, the decree makes no such mention. Sub-section (f) could be interpreted to mean that all Soviet-Jews who emigrated with exit visas for Israel but who resettled in the U.S. are "in violation of the regulations for departure from the "USSR or residence abroad." Thus, they may not be eligible to invite their relatives. This remains ambiguous.

(3) There is no reference to repatriation. This is particularly upsetting to the Israelis. It is not at all clear from the decree whether a potential Soviet Jewish emigrant would now be better served by



applying for a visa to israel, where he may not have immediate relatives, or to the U.S., where he may. If the latter, it may serve to further divert movement away from Israel.

In brief, the general view was that the Soviets will choose to do whatever serves their immediate interests, regardless of the provisions of their own decrees. Thus, our focus ought not to be so much on the specific provisions of this latest decree, but rather on Soviet performance. That will ultimately be the best judge of whether the new decree heralds change for Soviet Jews.

DH/gn

Attachment

cc: David Geller  
Miles Jaffe  
Sidney Liskofsky  
Richard Maass

7683/gn  
11/24/86



[start]

Original documents  
faded and/or illegible





CALL OF THE USSR COUNCIL OF MINISTERS

ON INTRODUCING ADDENDA TO THE STATUTE ON ENTRY INTO THE UNION OF SOVIET SOCIALIST REPUBLICS AND DEPARTURE FROM THE UNION OF SOVIET SOCIALIST REPUBLICS

THE USSR COUNCIL OF MINISTERS DECREES:

THAT THE FOLLOWING ADDENDA BE ADDED TO THE STATUTE ON ENTRY INTO THE UNION OF SOVIET SOCIALIST REPUBLICS, WHICH WAS APPROVED BY THE USSR COUNCIL OF MINISTERS AS DECREE NO. 801 (SP 558, 1978, NO. 18, P. 130) ON SEPTEMBER 22, 1970:

TO ADD A NEW SECTION, WHICH READS AS FOLLOWS, AFTER POINT 19 OF THE STATUTE:

CONSIDERATION OF APPLICATION FOR ENTRY INTO THE UNION OF SOVIET SOCIALIST REPUBLICS AND FOR DEPARTURE FROM THE UNION OF SOVIET SOCIALIST REPUBLICS FOR PERSONAL REASONS.

20. SOVIET CITIZENS, FOREIGN CITIZENS AND STATELESS PERSONS MAY ENTER THE USSR AND DEPART THE USSR IRRESPECTIVE OF ORIGIN, SOCIAL AND PROPERTY STATUS, RACE OR NATIONALITY, SEX, EDUCATION, LANGUAGE OR RELIGIOUS ATTITUDES.

21. APPLICATIONS FOR ENTRY INTO THE USSR AND DEPARTURE FROM THE USSR FOR PERSONAL REASONS (REUNIFICATION WITH FAMILY MEMBERS, MEETING WITH CLOSE RELATIVES, CONTRACTING MARRIAGE, VISITING GRAVELY ILL RELATIVES, VISITING GRAVES OF CLOSE RELATIVES, SOLVING QUESTIONS OF INHERITANCE AND OTHER VALID MATTERS) ARE SUBMITTED AS APPROPRIATE TO DIPLOMATIC REPRESENTATIVES OR CONSULAR ESTABLISHMENTS OF THE USSR OR TO THE ORGANS OF USSR INTERNAL AFFAIRS ACCORDING TO THE PLACE OF RESIDENCE OF THE CITIZEN OR STATELESS PERSON.

THE PROCEDURE FOR CONSIDERING APPLICATIONS AND REGISTERING ENTRY INTO THE USSR AND DEPARTURE FROM THE USSR FOR PERSONAL REASONS IS ESTABLISHED BY THIS STATUTE, BY OTHER LEGISLATIVE DOCUMENTS OF THE USSR AND BY INSTRUCTIONS PUBLISHED IN ACCORDANCE WITH THEM BY THE USSR MINISTRY OF INTERNAL AFFAIRS AND THE USSR MINISTRY OF FOREIGN AFFAIRS AND, WITH RESPECT TO MATTERS RELATING TO THE CONTRACTING OF MARRIAGE, ALSO BY AN INSTRUCTION OF THE USSR MINISTRY OF JUSTICE ON THE PROCEDURE FOR REGISTRATION IN THE USSR OF MARRIAGES BETWEEN SOVIET CITIZENS AND FOREIGN CITIZENS OR STATELESS PERSONS.

22. PERSONS 18 YEARS OF AGE AND ABOVE MAY SUBMIT APPLICATIONS TO INVITE CITIZENS LIVING ABROAD TO THE USSR AND TO GO ABROAD FOR PERSONAL REASONS.

CHILDREN UNDER THE AGE OF 18 MAY GO ABROAD ONLY AT THE REQUEST OF THEIR LEGAL REPRESENTATIVES AND, AS A RULE, IN THEIR COMPANY.

CITIZENS FROM THE USSR FOR RESIDENCE ABROAD BY CITIZENS FROM 14 TO 18 YEARS OF AGE MAY BE ACCOMPLISHED ONLY WITH THEIR CONSENT, EXPRESSED

IN WRITTEN FORM AND DULY NOTARIZED.

23. APPLICATION FOR TEMPORARY DEPARTURE FROM THE USSR FOR PERSONAL REASONS IS CONSIDERED UPON PRESENTATION OF APPROPRIATE DOCUMENTS.

THE LENGTH OF A TEMPORARY STAY IN THE USSR AND ABROAD FOR PERSONAL REASONS IS SET IN ACCORDANCE WITH THE REASON FOR THE JOURNEY. THIS TIME LIMIT MAY BE EXTENDED AS APPROPRIATE BY ORGANS OF INTERNAL AFFAIRS OF THE USSR AND BY DIPLOMATIC REPRESENTATIVES OR CONSULAR ESTABLISHMENTS OF THE USSR UPON AGREEMENT BY AUTHORITIES OF THE RECEIVING STATE.

24. APPLICATION FOR DEPARTURE FROM THE USSR FOR REUNIFICATION WITH FAMILY MEMBERS IS CONSIDERED UPON PRESENTATION OF AN INVITATION FROM A HUSBAND, WIFE, FATHER, MOTHER, SON, DAUGHTER, NATURAL BROTHER OR SISTER, ATTESTED TO BY COMPETENT AUTHORITIES OF THE RELEVANT FOREIGN STATE AND BY NOTARIALLY RTIFIED STATEMENTS FROM MEMBERS OF THE FAMILY REMAINING IN THE USSR, AS WELL AS OF A FORMER SPOUSE (IF THERE ARE MINORS UNDER THE AGE OF 18 FROM THE MARRIAGE) THAT THE PERSON DEPARTING HAS FULFILLED THE OBLIGATIONS TO THEM ENVISAGED BY LEGISLATION OF THE USSR.

THE QUESTION OF DEPARTURE FROM THE USSR OF OTHER RELATIVES AND NON-ABLE-BODIED DEPENDENTS, ASSURING THEY LIVE TOGETHER AND SHARE A COMMON HOUSEHOLD, MAY BE CONSIDERED UPON APPLICATION BY THE PERSON DEPARTING.

IF A PERSON APPLYING TO EMIGRATE HAS NO FAMILY MEMBERS IN THE USSR, THEN AN APPLICATION ACCOMPANIED WITH AN INVITATION FROM ANOTHER RELATIVE MAY BE ACCEPTED FOR CONSIDERATION.

25. DEPARTURE FROM THE USSR FOR PERSONAL REASONS IS NOT PERMITTED A CITIZEN OF THE UNION OF SOVIET SOCIALIST REPUBLICS:

- (A) IF HE HAS KNOWLEDGE OF STATE SECRETS OR THERE ARE OTHER REASONS WHICH AFFECT THE SECURITY OF THE STATE - UNTIL EXPIRATION OF THE CIRCUMSTANCES PREVENTING DEPARTURE;
- (B) IF THIS WILL RESULT IN INFRINGEMENT OF THE BASIC RIGHTS AND LEGAL INTERESTS OF THE USSR;
- (C) IF HE HAS UNFULFILLED OBLIGATIONS TO THE STATE OR PROPERTY OBLIGATIONS, RELATED TO MATERIAL OR LEGAL INTERESTS OF STATE, COOPERATIVE, AND OTHER PUBLIC ORGANIZATIONS - UNTIL THESE OBLIGATIONS AND DUTIES ARE FULFILLED;
- (D) IF THERE ARE LEGAL GROUNDS FOR CRIMINAL PROSECUTION - UNTIL THE INVESTIGATION IS COMPLETED;
- (E) IF HE HAS BEEN CONVICTED OF A CRIME - UNTIL THE SENTENCE HAS BEEN SERVED OR HE IS RELEASED;
- (F) IF IT IS ESTABLISHED THAT THE PERSON WHO HAS SENT THE INVITATION IS ABROAD IN VIOLATION OF THE REGULATIONS FOR DEPARTURE FROM THE USSR OR RESIDENCE ABROAD - UNTIL THESE CIRCUMSTANCES ARE CORRECTED.

A CITIZEN OF THE UNION OF SOVIET SOCIALIST REPUBLICS MAY NOT BE PERMITTED TO GO ABROAD FOR PERSONAL REASONS:

(A) IN THE INTEREST OF ENSURING THE PRESERVATION OF PUBLIC ORDER, THE HEALTH OR MORALITY OF THE POPULATION - UNTIL THE ELIMINATION OF THE CIRCUMSTANCES PREVENTING THE DEPARTURE;

(B) IF, DURING A PREVIOUS STAY ABROAD HE COMMITTED ACTS DAMAGING TO STATE INTERESTS, OR IT IS CONFIRMED THAT HE VIOLATED CUSTOMS OR CURRENCY LEGISLATION;

(C) IF HE HAS FALSIFIED INFORMATION ABOUT HIMSELF IN SUBMITTING THE APPLICATION FOR DEPARTURE.

26. ENTRY INTO THE USSR OF A SOVIET CITIZEN RESIDENT ABROAD MAY BE TEMPORARILY DENIED ONLY IN EXCEPTIONAL CASES, WHEN THIS IS NECESSARY TO ENSURE STATE SECURITY, THE PRESERVATION OF PUBLIC ORDER, THE HEALTH AND MORALITY OF THE POPULATION, THE DEFENSE OF THE RIGHTS AND LEGAL INTERESTS OF SOVIET CITIZENS AND OF OTHER INDIVIDUALS.

27. FOREIGN CITIZENS AND STATELESS PERSONS MAY BE DENIED ENTRY INTO THE USSR AND DEPARTURE FROM THE USSR ON GROUNDS ESTABLISHED BY ARTICLES 24 AND 26 OF THE USSR LAW "ON THE LEGAL STATUS OF FOREIGN CITIZENS IN THE USSR."

28. APPLICATION FOR TEMPORARY ENTRY INTO THE USSR AND DEPARTURE FROM THE USSR FOR PERSONAL REASONS IS CONSIDERED IN AS SHORT OF TIME AS POSSIBLE AND, AS A RULE, IN THE COURSE OF A MONTH, AND IF THE TRIP IS CONNECTED WITH A SERIOUS ILLNESS OR DEATH OF A RELATIVE, IN THE SPACE OF 3 DAYS.

APPLICATION FOR ENTRY INTO THE USSR AND DEPARTURE FROM THE USSR FOR PERMANENT RESIDENCE IS CONSIDERED DURING THE COURSE OF ONE MONTH. IF NECESSARY, THE TERM MAY BE EXTENDED TO ALLOW ADDITIONAL STUDY, BUT FOR NO MORE THAN SIX MONTHS.

RESULTS OF THE CONSIDERATION OF THE APPLICATION, AS WELL AS THE REASONS FOR A REFUSAL, WILL BE COMMUNICATED TO THE PETITIONER.

PERMISSION FOR ENTRY INTO THE USSR AND DEPARTURE FROM THE USSR IS VALID FOR A SIX-MONTH PERIOD.

29. WHEN APPLICATIONS FOR ENTRY INTO THE USSR AND DEPARTURE FROM THE USSR FOR PERSONAL REASONS ARE DENIED, SUBSEQUENT APPLICATIONS ON THESE SAME MATTERS ARE CONSIDERED, AS A RULE, NO SOONER THAN SIX MONTHS AFTER THE DECISION WAS TAKEN TO REFUSE THE APPLICATION. IN THIS CASE, THE DOCUMENTS SUBMITTED EARLIER, IF NO CHANGES HAVING A VITAL BEARING ON CONSIDERATION OF THE APPLICATION ARE MADE, ARE EITHER FULLY OR PARTIALLY TAKEN INTO CONSIDERATION.

30. QUESTIONS OF ENTRY INTO THE USSR AND DEPARTURE FROM THE USSR FOR PERSONAL REASONS MAY ALSO BE REGULATED BY BILATERAL TREATIES BETWEEN THE USSR AND OTHER STATES. THIS DECREE BECOMES LEGALLY VALID ON JANUARY 1, 1982.

M. RYZHOV, CHAIRMAN OF THE USSR COUNCIL OF MINISTERS

M. SP. RYZHOV, ADMINISTRATOR OF THE USSR COUNCIL OF MINISTERS





[end]

Original documents  
faded and/or illegible



## THE AMERICAN JEWISH COMMITTEE

**date** November 25, 1986  
**to** Marc Tanenbaum  
**from** David Harris  
**subject** South Africa

This morning I received two phone calls almost simultaneously -- from Bob Goodkind and Bernice Newman -- to share with me some very interesting news. Guess who has apparently joined the growing list of South African Jewish emigrants? Abe Hoppenstein, the former South African Consul General in New York.

The Westchester Chapter hosted Aleck Goldberg yesterday evening. Hoppenstein was among the 40 guests who showed up. Interestingly, there were several other South African Jewish transplants in attendance as well. (As an aside, the increasing number of South African Jews in the U.S. may well provide a very attractive pool of candidates for AJC membership. Many would naturally relate to an agency like AJC, while AJC could benefit significantly from the infusion of talented and Jewishly-committed new blood.)

Hoppenstein now lives in Mamaroneck and works for Allen & Company in New York. He chatted with Bob Goodkind, and Bob feels strongly that we ought to take advantage of Hoppenstein's presence in New York, beginning, perhaps, by a private luncheon involving a few carefully selected people. Later, we could evaluate, assuming Hoppenstein's agreement, how we might want to involve him further in our work on South Africa, bearing in mind the possible pitfalls of public association with a former spokesperson for the South African Government.

Hoppenstein can be reached at the following address:

Allen & Company Incorporated  
711 Fifth Avenue  
New York, N.Y. 10022  
Tel. 212-832-8000

On another note, both Bob and Bernice Newman commented very favorably on Aleck Goldberg's presentation. This coincides with Gayle Sorkow's glowing comments about Aleck's two New Jersey appearances.

cc: Allan Kagedan

*Dand*



SOUTH AFRICA

THE AMERICAN JEWISH COMMITTEE

**date** November 19, 1986  
**to** Allan Kagedan  
**from** David Harris  
**subject** See below

Please add the following two names to your lists of those to receive invitations to our larger meetings on South Africa-related issues (though, not yet at least, to Subcommittee meetings) and to receive backgrounders on South Africa (though, again not yet at least, memoranda, draft statements, etc.):

Helen Maisels  
435 East 65th Street  
New York, N.Y. 10021

Ms. Janine Behrman  
2 Willow Lane  
Scarsdale, N.Y. 10583  
Tel. 914-723-2415

Both are South African Jews living in this country. I believe that the father of Helen Maisels is a very well-known figure in South African public life.

cc: Marc Tanenbaum  
Bernice Newman

*Jand*

RECORDED & INDEXED

SOUTH AFRICA



The American Jewish Committee

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

- Theodore Ellenoff
- David M. Gordis
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- Ruth R. Goddard
- Andrew Goodman
- Raymond F. Kravis
- James Marshall
- William Rosenwald
- Shirley M. Szabad
- Max M. Fisher
- John Slawson
- Bertram H. Gold

November 17, 1986

Mr. Allan Berger  
Boston Globe  
135 Morrissey Blvd.  
Dorchester, MA 02125

Dear Allan:

Just a note to tell you how much I enjoyed our meeting last week. If you should plan a visit to New York and have some free time, I would welcome the chance to continue our discussion and reciprocate the tour of our respective buildings.

Further to the South African-Arab issue and the paper on the subject that Reuben Schwartz forwarded to you, I enclose a few additional items. Unfortunately, I cannot find the date of the article from Middle East and Mediterranean Outlook, but it was from a 1986 issue.

With best wishes.

Sincerely,

David A. Harris  
Deputy Director  
International Relations  
Department

DAH:tp

cc: Diane Steinman/Reuben Schwartz,  
AJC Boston Office



# Israel Reveals Large Arab Trade With South Africa

BY WOLF BUTZER

Israel's UN Ambassador Binyamin Netanyahu has charged that several oil-rich Arab states as well as Iran are "fueling" South Africa's economy.

He said that Saudi Arabia, Oman, Kuwait, Iraq, Bahrain, the United Arab Emirates and Iran had sold South Africa more than \$7.7 billion worth of oil since 1980. Last year alone, Netanyahu said, those countries sold \$2.5 billion in oil to South Africa.

In an interview with this reporter, Netanyahu also accused both Iran and Iraq of purchasing South African military equipment and precious metals.

The Iraqis, he said, had purchased \$750 million in weapons from South Africa over the past two years while their Iranian enemies had purchased over \$1 billion in South African arms.

Among the weapons sold as part of an oil-for-arms barter arrangement, he said, were 155mm howitzers. Some shipments to Iraq, he added, went through the Jordanian port of Aqaba.

## Israeli Trade Miniscule

In contrast, Netanyahu quoted International Monetary Fund fig-

ures as noting that Israel's total trade with South Africa last year—including exports as well as imports—was only \$120 million. "That represents less than one-half of one percent of South Africa's trade," he said.

These figures were formally presented recently to the United Nations' Fourth Committee in a special report prepared by the Israeli mission. Netanyahu said several black African delegations at the UN had asked for copies of the full report.

The envoy, in the interview, said that the Israeli government had decided to take the offensive in rebutting the widespread allegations that Israel was one of South Africa's major trading partners. This was part of Israel's current diplomatic campaign aimed at "breaking down the wall of isolation," especially among black African states.

"By constantly remaining on the defensive, we can't win," he said, noting that Israel was going after "the hearts and minds of one of the biggest blocs" at the UN—namely the black African nations.

The Arab and Iranian oil sales figures, he said, were compiled by obtaining public information from the Shipping Research Bureau in Amsterdam and Lloyd's Voyage Re-



Binyamin Netanyahu

cords in London. The Israeli figures go back six years.

"The Arabs are fueling the South African economy and blaming Israel to boot," he said.

## Diplomatic Results

Netanyahu, who said Israel

would continue to monitor Arab and Iranian trade with South Africa, insisted that important diplomatic results were already occurring from Israel's public offensive in rejecting the South African allegations as well as the 1976 charge that Zionism equals racism.

He noted that diplomats from nine additional black African states with whom Israel does not maintain diplomatic relations stayed in the General Assembly this year during Foreign Minister Yitzhak Shamir's speech. Among them was the Nigerian foreign minister.

"This was clearly not an accidental participation," he said.

In the past, he added, the behavior of black African states at the UN usually served as a precursor of things to come. He noted that both Cameroon and the Ivory Coast began to warm up towards Israel at the UN before they actually re-established formal diplomatic ties with Israel.

The current Israeli effort was "two-pronged," Netanyahu said. It is aimed at refuting the Arab accusations that Israel is one of South Africa's major trading partners while at the same time showing that the Arabs themselves have very extensive commercial ties with Pretoria.



## PERSPECTIVE

# Arab Oil to South Africa

During 1983 and 1984, Persian Gulf states provided 15.5 million tons of crude oil to South Africa—more than half the country's needs—despite trade embargoes imposed by international organizations and the oil-exporting countries themselves. A newly-released study by the Shipping Research Bureau (SRB), a Dutch non-profit organization, uncovers the extensive secret trade between Persian Gulf and Western European shippers and South Africa.

According to the report, during this period Saudi Arabia and Oman headed the list of Persian Gulf suppliers of oil to South Africa, with 13 tankers from each country. Eleven tankers left from the United Arab Emirates, seven from Iran, three from Qatar, and two from Kuwait. Each of these countries has an embargo on oil to South Africa.

As the glut continues to plague Persian Gulf suppliers, exporters are desperate for markets—and South Africa is desperate for oil. Pretoria must import two-thirds of its petroleum needs and is willing to pay black market prices to do so.

The SRB study estimates that price gouging added an extra \$2.3 billion to Pretoria's \$3 billion oil bill during 1983 and 1984. Earlier this year South Africa's President P.W. Botha explained that his government had no choice but to pay the premium: "We had to . . . because we couldn't bring our motorcars and our diesel locomotives to a standstill as our economic life would have collapsed. We paid a price which we are still suffering from today."

And there is no lack of oil sources, said South Africa's Minister of Mineral and Energy Affairs Danie Steyn. "However, every offer contains the clause: We will give you oil but nobody must know about it."

Secrecy is the byword of the South African oil trade. Persian Gulf nations have expressed their desire to comply with voluntary embargoes imposed by the United Nations, the League of Arab States, the Non-Aligned States, and the Organization of African Unity and have enacted policies forbidding their national oil companies to do business with South Africa or to work with companies that do.

As a result, companies delivering oil

from the Gulf to South Africa go to great lengths to cover up this trade. The SRB estimates that 85% of the identified crude oil delivery calls at South African ports were made in secrecy; the rest of the shipments were only vaguely identified. None of the 64 Persian Gulf tankers unloading in South Africa reported their actual destination.

"All a shipper has to do is put a false destination on a bill-of-lading," said one observer. "These things are not investigated very closely. An exporting country may find things they might not want to know. It's very easy to play innocent."

The SRB study concludes that although "the large majority" of oil-exporting countries have not given in to market pressures to sell to South Africa, these countries could strengthen the embargo by increasing penalties against violators. As one trade analyst commented, however, Persian Gulf exporters will continue to look the other way as long as profits are to be made. "When there's this much money involved, people are staying up late thinking of ways around the embargo." —J.R. □

## HEARD ON CAPITOL HILL

### Congress Expands U.S.-Israel Ties

(First of two parts)

A flurry of last-minute legislation by the 99th Congress will expand U.S.-Israel relations. Among the measures approved by the departing Congress were the fiscal 1987 Continuing Resolution (CR), which includes \$3 billion in all-grant military and economic assistance for Israel, and the fiscal 1987 Defense Authorization bill, which contains provisions broadening the U.S.-Israel strategic relationship.

For the second consecutive year the CR allocated \$1.8 billion in military aid and \$1.2 billion in economic aid for Israel.

Numerous other pro-Israel amendments were passed as part of the CR. Among them are a prohibition on U.S. government-PLO contact, a \$2 million appropriation for construction of a Voice of America transmitter in Israel, and provisions allocating \$450 million for the development of the Lavi aircraft—including \$300 million for research, development and procurement in Israel. Congress also barred politically motivated attempts to hold up Lavi project contracts.

Congress approved an amendment to the CR allowing reciprocal no-cost leasing of defense equipment. Israel has asked to lease 25 Cobra helicopter gunships from the United States. The U.S. Navy and Ma-

rine Corps are leasing two squadrons of Israeli-built Kfir fighter-bombers at no cost.

The fiscal 1987 Defense Authorization bill includes amendments which could lead to designation of Israel as a major non-NATO ally, thereby opening opportunities for Israel to join the United States in joint research and development ventures, strategic cooperation and weapons procurement.

The defense bill sets aside \$50 million of the Strategic Defense Initiative (SDI) budget for anti-tactical ballistic missile (ATBM) research and development. Israel, which has signed a Memorandum of Understanding on SDI, is considered likely to play a key role in the ATBM program. Syrian deployment of Soviet tactical ballistic missiles poses a threat to Israel, which lacks a military answer—other than pre-emption—to these accurate short-range weapons.

The bill also allows Israel to bid on contracts to provide logistical support, supplies and services for U.S. forces overseas. In addition, the measure authorizes the Pentagon to test and evaluate Israeli and other weapons already developed by our

allies.

Deleted from the final version of the Defense Authorization bill were two amendments that would have severely restricted Israeli and other foreign firms seeking to compete for U.S. defense contracts.

During the closing hours of the 99th Congress, more than 125 Senators and Representatives signed letters to President Reagan urging the Administration to impose Libya-like anti-terrorism sanctions on Syria. The initiative was led by Sens. RUDY BOSCHWITZ (R-Minn.) and FRANK LAUTENBERG (D-N.J.) and Reps. PETE KOSTMAYER (D-Pa.) and DON SUNDQUIST (R-Tenn.).

In the wake of the PLO grenade attack in Jerusalem last week, 10 Republican Senators sent a telegram, drafted by Sen. CHARLES GRASSLEY (R-Iowa), to the President urging him to order the closing of the Palestine Information Office (PIO) in Washington, D.C. According to its own registration statements filed with the Justice Department, the PIO receives a quarter of a million dollars from the PLO.

(Next: Changes, new agenda.)



Med

MEMO

From the Middle East Press

Translated from *Al Anbaa*, Kuwait

IN ONE TRENCH WITH IRAQ

The main factor that gives a government legitimacy is that it must defend the country and the Arab nation is engaged in a fierce war with Persian/ [Iranian] aggression against Iraq. This does not allow Arab rulers in other Arab countries to avoid responsibility.

An Arab ruler's decision to fight on the Iraqi front would amount not only to aid for the heroic people of Iraq; it would be defence of his own country which the Persians envisage as their next victim.

Until now the Arab rulers have had no role in the war, the consequences of which they must know should Iraq lose. [Two Arab rulers, Gaddafi of Libya and Assad of Syria have supported non-Arab Iran].

We appreciate the efforts of the Arab regimes which have issued statements in support of Iraq but we must emphasise that the minimum requirement is to stand personally in the Iraqi trench and to aim our weapons, all our weapons, at the enemies who have attacked us with their hatred from the dark east.

Let us forget about the traitors and false agents of Arab nationalism and turn our attention to the Shatt-al-Arab, to Al Fao, to Majnoon Island. [Places of battle in the Gulf War]. Arab depth can submerge the Persians.

An Arab ruler cannot merely declare his backing for Iraq and consider that

this battle is for Iraq alone. A legitimate Arab ruler is one who gets away from television, radio and press and goes to the front, to smell the gunpowder, see the missiles and hear the artillery.

The legitimacy of an Arab ruler is judged by his loyalty to the Arab world, his commitment to the Arab trench and his defence of Arab interests with all effective weapons, not by his tanks, bodyguards and hedge of hypocrites.

We may fight with money, with arms supplies, with the news media. Every form of fighting has its degree of value but the highest degree is armed fighting; matters have gone beyond the stage of wise words.

Life will not be worth living unless we go into battle. Victory will follow. Otherwise we will become slaves. The Arab world must move. Arab tremors must rock the earth. Arab volcanoes must explode. We must crush the head of the Persian serpent. The war is Arab-Persian, not Iraqi-Iranian.

Let us be men so that our rulers will be men. And let our rulers be men so that we will be men.

*Anything within square brackets is MEMO editorial information. The English-language version of this Arabic editorial is the work of an independent professional translator in London.*

Arab Oil for South Africa \*

On 13 December 1984 the United Nations General Assembly, in Resolution 39/72, commended the Organisation of Arab Petroleum Exporting Countries (OAPEC) for its declaration that it would not sell oil to South Africa. In fact, OAPEC trade with South Africa is worth more than that of Britain, Japan and even of the United States.

The origin of oil shipped to South Africa is concealed but it can be traced through the data of the Shipping Research Bureau in Holland, which monitors tankers delivering oil, and through Lloyds Voyage Records.

OAPEC reaffirmed the oil embargo in 1983. In 1984 the Dutch Bureau traced 49 shipments of oil to South Africa. Of these 37 (76%) came from four Arab countries. The greater part came from Saudi Arabia in 19 shipments; Oman, 5 shipments; United Arab Emirates, 12 shipments; Bahrein, 2 shipments. Another 6% of South Africa's oil was supplied by Iran.

The Arab proportion of oil exports to South Africa increased from 38% in 1981 to 79% in 1985. The Dutch Bureau could trace only about half of South Africa's oil imports and assumes that actual Arab oil exports to South Africa are about \$2.5 billion a year. Total US exports to South Africa amount to only \$2.2 billion while British exports total \$1.6 billion.

MEMO is published by the Research Group for Middle East and Mediterranean Affairs and edited by John Laffin. Office address: Whitehall, Knighton, Powys. Postal address: BCM/MEMO, Monomark House, London WC1X 3XX. Subscription: £10 a year, 11 issues: £15 overseas incl. airmail postage; paid in sterling.

CYPRUS' "LAST & BEST CHANCE"

Greece and Greek Cypriots are worried about the latest United Nations plan for a solution to the division of Cyprus.

The source of their unease lies in recent statements by UN officials, British Foreign Secretary Geoffrey Howe and US Secretary of State George Schultz. All have suggested that a new framework suggested by UN Secretary-General Perez de Cuellar may be the "last and best chance" to reach a settlement.

The core of the Greek and Greek-Cypriot objections is that the new plan does not go far enough in resolving what Athens and Nicosia consider the key issues: Withdrawal of Turkish troops from Cyprus, freedom to move and settle anywhere on the island and guarantees against further Turkish invasions.

Mr. de Cuellar asked Mr. Spyros Kyprianou, President of the Republic of Cyprus, and Mr. Rauf Denkash, leader of Turkish

Cyprus, to give a "yes or no answer to the whole document as a unit" by 21 April.

Both sides are reported to have considered this request "a blackmail ultimatum." On 20 April the Greek Cypriot government handed UN Cyprus envoy James Holger a set of counter-proposals suggesting that either an international conference be held to discuss withdrawal from Cyprus of Turkish troops and settlers or that Greek and Turkish Cypriot leaders talk about these and other issues. The following day Holger said that he had received "a positive reply" from Turkish Cypriots. Their mistrust towards



President Kyprianou

the Greek side stems from the conviction that Greece and the Greek Cypriot leadership do not genuinely want a solution to the problem because they have nothing to lose and still hope to win in the long run.



"The ideal thing would be if Mr. Kyprianou gives an outright 'No,'" a senior Turkish official admitted privately. "This would direct all criticism and pressures to the Greek side."



DEC 11 1986

THE AMERICAN JEWISH COMMITTEE

date Dec. 2, 1986  
to James Rudin  
from M.B. Resnikoff

subject

I am sure you know all about it but I thought you would like to see how the news reached us from the Ecumenic Press Service.

Accordingly, I attach an extract from that Service describing the results of the Lausanne Consultation on Jewish Evangelism.

Outside of the tight little island here of our ecumenical world, the consultation did not create much of a stir. Just as well.

cc: Marc Tanenbaum/George Gruen

24BA

NEWSPAPER CLIPPING

(extract from the Ecumenical Press Service)

6-10/10/86

Conference urges "legitimacy" of Christian witness to Jews

EASNEYE (England) - The Lausanne Consultation on Jewish Evangelism, which met here (18-27 August) issued an open letter urging the church to "uphold the legitimacy of Christian witness to the Jewish community". It expressed grief over "discrimination and suffering which have been inflicted on the Jewish people in the name of Jesus Christ", but said that history must not "silence the church in her witness to the Jewish people." The conference was said to be the largest of its kind since a meeting in Poland in 1927. It reportedly attracted more than 150 participants from 17 countries. David Harley, consultation co-ordinator, said evangelizing Jews must take account of the Holocaust (the Nazi attempt to exterminate Jews before and during World War II), but, he said, "it is not the cross that should be re-examined in the light of the Holocaust, but the Holocaust in the light of the cross."

USSR  
REFUSNIKS



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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Bertram H. Gold

December 3, 1986

Mr. David Bartov  
P.O. Box 7027  
Tel Aviv  
ISRAEL

Dear David,

Thank you very much for your letter of November 9th, I appreciate your thoughts on my correspondence with Yehoshua.

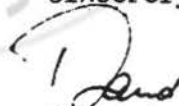
Concerning the source of the material that I enclosed, it came from a responsible Western diplomatic representative stationed in the USSR and close to a number of refuseniks.

If you are planning another visit to the U.S., I hope you will let me know in order that I might arrange for another meeting at the American Jewish Committee. Those who participated in your first session here found it of considerable interest. Undoubtedly, in light of all that has transpired on the political level in recent months (and, regrettably, all that has not transpired, namely, increased emigration), we would find it especially welcome to resume the dialogue. And if you have no plans to be in New York, perhaps there will be an occasion in Israel.

Finally, if there is any way in which we can be of assistance in your efforts, please do not hesitate to be in touch.

With best wishes.

Sincerely,

  
David A. Harris  
Deputy Director  
International Relations Department

DAH/smm  
Enclosure



[start]

Original documents  
faded and/or illegible



9 November 1986

Mr. David A. Harris  
Deputy Director  
International Relations Department  
The American Jewish Committee  
165 East 56 Street  
New York, N.Y. 10022

Dear David,

I have just read your letter of 21 October 1986 addressed to Yehoshua Pratt and dealing with Elie Wiesel.

I agree with you completely: focusing on individual cases is, of course, unadvisable and it does enable the Soviets to mislead us by individual gestures.

I met with Elie upon his return from the Soviet Union and explained to him our position in an unequivocal manner. My impression was that he agreed with me, but I cannot guarantee that he will refrain from mentioning individual cases in the future.

In my opinion, we have to call for aliyah to Israel of all those Soviet Jews who wish to come here and we have to demand the immediate release of the Prisoners of Zion. We should not be assisting the Soviets by selecting individual cases and then being satisfied by the positive solutions found for selected few.

Yours,

*David*

David Bartov

P.S. The material enclosed in your letter was very interesting. Could you please let me know who was the source for it.



[end]

Original documents  
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# Executive Council of Australian Jewry

הוועד הפועל של יהודי אוסטרליה  
The Representative Organisation of Australian Jewry

146 Darlinghurst Road,  
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JJ:KB

4th December, 1986.

David A. Harris,  
Deputy Director,  
International Relations Department,  
American Jewish Committee,  
Institute of Human Relations,  
165 East 56 Street,  
NEW YORK, NY 10022-2746. U.S.A.

Dear David,

It was a pleasure to hear from you, and I look forward to assisting Marla White Strich.

I have enclosed the ECAJ's Annual Report for 1986. It is an overview of our activities during a year which has seen an exciting rejuvenation of the Soviet Jewry campaign, a public recognition of the importance of dealing with Nazi War Criminals, a unanimous vote in both houses of parliament condemning the U.N. resolutions on Zionism and racism and a very friendly meeting with Pope John Paul II. I am sure you, Rabbi Tanenbaum and your colleagues will find it of interest. I have also enclosed with it copies of the speeches made at the meeting with the Pope.

Your enquiry re the South African Jewish Community here is timely, as the questions of integration of those here, and of continued prospects for immigration, are topics of lively debate. Unfortunately, few articles have appeared on the subject, but I have selected the most important ones.

On a final note, I will be in the U.S.A. in March for the meeting of the World Organization of Jews from Arab countries in Washington. If I have the opportunity to spend a few days in New York, I hope to again visit your office.

With best wishes,

JEREMY JONES  
Executive Director

Encls.



## THE AMERICAN JEWISH COMMITTEE

**date** December 4, 1986  
**to** E. Robert Goodkind  
**from** Allan Kagedan *AK*  
**subject** Project South Africa

Attached is a copy of a letter from the Legal Resources Trust of South Africa. You will note that, for institutional reasons, the Centre is unable to permit us to support particular cases, as we had desired, and is offering us the option of contributing to a general fund in support of its work.

This is not bad news in light of our discussion with Harry Schwartz, in which he advised that we focus all our financial support on one, rather than several projects; that funding legal cases in South Africa might lead to political embarrassment because we could not know, in advance, the results of litigation. At the same time, Harry endorsed the work of the Legal Resources Trust (as does Bayard Rustin). This leaves us with the question of what, if any, relationship we should have with the Centre.

As you know, our current and prior Statements on South Africa lay heavy emphasis on legal defense work. This is because we believe that, regardless of whom the legal Centre chooses to defend, its efforts -- satisfy the defendant's right to counsel, to ensure them due process, and to satisfy plaintiffs' claims against the authorities -- all strengthen the rule of law in the country. And this, in turn, enhances the possibility of the peaceful resolution of conflict and the possibility of a democratic future for the country.

Thus, though we might choose not to devote significant funds to the Legal Centre, we might want to retain contact with them for information purposes; offer to help arrange speaking engagements for their representatives who are visiting the U.S.; and consider (not essential) a nominal grant to their emergency fund as a token of our support.

We might want to bring this issue before the next meeting of the South Africa Task Force or perhaps we wish to move more quickly. Please advise me of how you wish to proceed.

Very best regards.

P.S. Attached is also an article on U.S. Government "positive programs."

cc: Marc Tanenbaum  
 David Harris

7647-IRD-1/ar

# Legal Resources Centre

## National Office

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18 Pritchard Street  
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P.O. Box 9495  
2000 Johannesburg

Your Reference

Our Reference      FNK/cr

14 November 1986

Dr Allan L Kagedan  
Policy Analyst  
International Relations  
Institute of Human Relations  
The American Jewish Committee  
165 East 56 Street  
New York  
NEW YORK 10022

Dear Dr Kagedan

Your letter of 1 October 1986 has been given to me. I see that you have already been sent some material on the work of the Legal Resources Centre.

Thank you for the interest that you are showing in our work. We are glad to think that an organisation like yours takes an interest in us and we hope that we will be able to give you information which will justify that interest.

You have asked some specific questions. The first relates to the average cost of cases. This is not a question which can be answered. There are no average cases and the cost structure behind a case is different in each situation. We have not found it possible to accept grants made for specific cases for a variety of reasons but very importantly amongst those is the fact that our staff time is divided amongst many different activities and it is not possible to give accurate figures showing the amount of time spent by different members of the staff on a particular case in great detail. We have therefore suggested to the donors who wish to support our work in the litigation field that they give us money which is used in the general litigation program of the office.

The emergency under which South Africa is presently labouring has to some extent changed that pattern. There has been much court work as a result of the detentions which have been taking place and there are also a number of actions for damages against the police for instance arising out of police behaviour during the state of emergency. We regard this work as involving us in costs which are outside of our usual budget and we have therefore established what is known as a special emergency fund to cover the additional costs of litigation arising in these latter instances.



Dr Allan L Kagedan

LEGAL RESOURCES CENTRE  
14 November 1986

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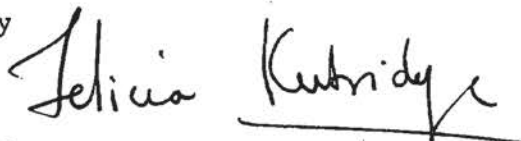
As an example of the sort of work to which I am referring I give the case of the destruction of a squatter community outside Cape Town. In that case organised bands of marauders destroyed the squatter settlement of several communities. Although the marauders were themselves for a large part from other squatter communities there were serious allegations that the police had either not hindered their attack on other residents or had actively connived in them. This evidence was laid before the court in the form of an application to restrain police from behaving as they had been doing. Following on that restraint order the residents whose belongings had been destroyed in these unlawful attacks are bringing action for damages against the Minister of Law and Order. Several thousand summonses against the Minister have now been issued. All of this litigation is quite outside the regular work of the Legal Resources Centre and has of course occasioned extraordinary expense. Extra staff have had to be employed, some experts have been consulted and there is a vast amount of clerical work which has to be paid for. All of those extraordinary expenses will be met from our special emergency fund. The same fund will also be used to pay for the expense of consulting forensic experts in some of the cases where there are allegations of serious assault on detainees. The budgeting for the fund originally, six months ago, was put at R 50 000,00. To some extent this money we hope will be rolled over as some of the expenses incurred in litigation are recovered where we are successful in the courts. Nevertheless, it now seems that R 50 000,00 may be too low a figure for the demands which are being placed on this fund. We would therefore be glad of a grant made to this specific fund.

We have sent you a copy of our 1985 Annual Report and two news reports on particular cases. The 1986 Annual Report which contains case notes will be available shortly. The newsletter unfortunately is not produced on a regular basis but we will be happy to send you these news sheets as and when they are produced and we will certainly see that you are put on our mailing list to receive our Annual Report.

You have asked for news of our most recent cases. This in fact amounts to a request for a newsletter and there is no doubt that one is urgently needed now. As soon as one has been prepared we will see that you receive a copy of it.

Once again I would like to thank you and Bayard Rustin for the interest which you are taking in our work.

Yours sincerely



Felicia Kentridge

P.S. Your letter to Mrs Gardiner has just arrived. Our FAX number is 8368680. Can you please give us yours. From time to time members of the Legal Resources Centre do travel to America. I am not sure who will be next, or when but there should be an opportunity for meeting one of us within

# U.S. quietly helps finance the fight against apartheid

Los Angeles Times 11/11/86 Kagedan

JOHANNESBURG, South Africa — The United States, so often seen as the upholder of the status quo and the partner of some of the world's most conservative governments, is quietly becoming a major force for political, economic and social change in South Africa, working with black activists to establish majority rule.

While the Reagan administration continues to defend its policy of constructive engagement with Pretoria's white-led minority government, millions of dollars authorized by Congress are going to scores of opposition groups to help finance their fight against apartheid.

Among the anti-apartheid programs:

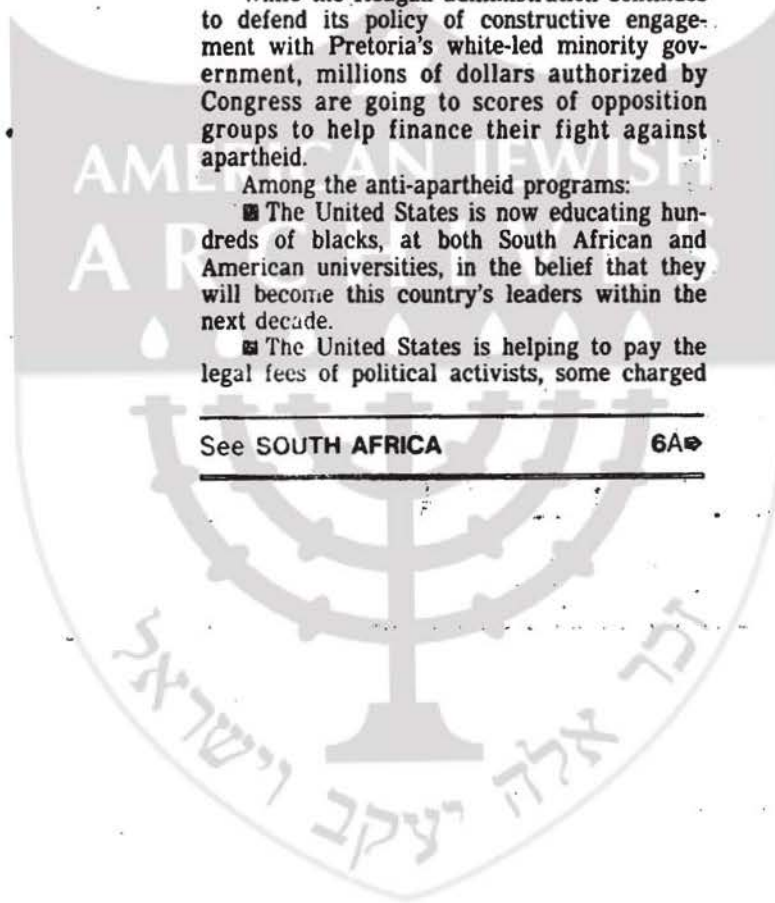
■ The United States is now educating hundreds of blacks, at both South African and American universities, in the belief that they will become this country's leaders within the next decade.

■ The United States is helping to pay the legal fees of political activists, some charged

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See SOUTH AFRICA

6A





# South Africa

FROM 1A

with treason and subversion, and is underwriting a program to assist children and others who have been detained without charge. It also has paid some of the costs of legal actions that have challenged the 5-month-old national state of emergency and sometimes succeeded in overturning the government's severe emergency regulations.

■ American labor unions, using federal grants, are training scores of black union organizers and shop stewards, both here and in the United States. They have provided funds to help start new unions in South Africa that already are developing the political and economic muscle of black workers.

■ The U.S. Agency for International Development is sponsoring training programs in business management for black entrepreneurs, hoping not only to broaden black participation in South Africa's white-controlled economy but also to develop a strong black middle class.

■ And, in its boldest moves yet, the U.S. Embassy in Pretoria is allocating \$2.3 million to black groups to help them organize their communities, train grass-roots leaders and develop neighborhood self-help programs, actions that recall similar efforts during the American civil rights and anti-poverty campaigns of the 1960s.

Altogether, the United States is spending about \$26 million this year on its various projects for black South Africans, making the effort the biggest foreign involvement in South Africa and one of the largest such American programs worldwide to promote political change in a country.

The U.S. effort, which has already grown dramatically over the past three years, could increase sharply again next year with the \$40 million that Congress authorized for expansion of American aid programs here when it passed the legislation imposing economic sanctions on South Africa last month.

## U.S. officials reluctant to discuss effort

The aid has received so little publicity, however, that the United States has not reaped any political benefit of a better image among South Africa's black majority, which still regards the Reagan administration as an ally of the white-led government.

However, because of the deepening U.S. involvement in the country's politics that has resulted from the aid and the South African government's increasing sensitivity to it, U.S. officials here are reluctant to discuss the effort, except in broad terms. Instead they point to the congressional legislation that gives them their mandate.

"U.S. policy toward the victims of apartheid," says the law enacted last month over President Reagan's veto, "is to use economic, political, diplomatic and other effective means to achieve the removal of the root cause of their victimization. . . . In anticipation of the removal of the system of apartheid and as a further means of challenging that system, it is the policy of the United States to assist these victims as individuals and through organizations to overcome the handicaps imposed on them by apartheid and to help prepare them for their rightful roles as full participants in the political, social, economic and intellectual life of their country in a post-apartheid South Africa."

While a quarter of the money now goes through international organizations, such as the Red Cross

and the Office of the U.N. High Commissioner for Refugees, or for traditional assistance programs such as famine and disaster relief, the twin focus of the expanded U.S. effort is educating a generation of new black leaders for the country and encouraging groups working for a faster but peaceful end to apartheid.

The focus of the U.S. aid program when it began six years ago, and still its largest element, is university education. The U.S. Agency for International Development and the U.S. Information Service spend about \$13.5 million on this during the last fiscal year, according to U.S. Embassy figures. About \$10 million more was allocated for scholarships for refugees and political exiles from South Africa and neighboring territory of Namibia, or South-West Africa, which South Africa administers.

With funds from the Agency for International Development and from the Ford and Rockefeller foundations, about 400 promising black students have been sent to more than 80 American universities for study in education, science and business administration, and 100 now have returned, most of them after graduating in the top quarter of their classes. About 80 to 100 students a year are expected to go to the United States.

## Program provides scholarships, grants

A year ago, U.S. assistance was expanded to provide scholarships for 78 blacks enrolling at South African universities; this year, the number of scholarships was increased to 240.

Three years ago, the United States moved beyond educational assistance to establish a \$500,000 "human rights fund" that has provided grants to scores of organizations around the country. The funded projects have ranged from construction of a clinic in a village fighting forced resettlement to underwriting a national women's conference, from establishing community-run day-care centers to financing a program to train blacks who are physically handicapped.

Summing up the program, a U.S. official involved in awarding the grants said the goal is "to encourage groups here working for peaceful change toward a more democratic and non-racial society in South Africa, where suffrage is not based on race. Often the impact is just local, but cumulatively I think it will have a tremendous effect over several years."

The U.S. Embassy in Pretoria and the U.S. Consulates in Johannesburg, Cape Town and Durban this year awarded 160 grants, averaging about \$6,000 each, from the human rights fund, which totaled \$1 million last year. U.S. officials are not directly involved in running these projects, or any others under the aid program, but work through local groups, checking on the results and the way the money is spent.

"This has been a way on one level to show American concern to a lot of blacks around the country," another U.S. official commented. "But we have also used it as a way to help black groups develop their own leadership and strengthen their organizations. . . . Not much money has gone to white-led groups, though they may represent the traditional liberal opposition to apartheid. Developing as many authentic black leaders as we can is as important for us as doing good."

Injecting American values into South African politics is an increasingly important factor in the U.S. program.

In helping black labor unions, Washington's interest is not only in enabling blacks to deal with management in the workplace but also in developing a stronger political voice; the new unions are seen, moreover, as "a school for democracy," teaching blacks how to organize, to conduct meetings, to hold elections and to negotiate.



**THE AMERICAN JEWISH COMMITTEE**

**date** December 8, 1986  
**to** Selected List  
**from** Marc H. Tanenbaum  
**subject** Highlights of Meeting with Greece's Foreign Minister on  
December 1st, in New York

An important and potentially significant meeting took place on Monday, December 1st, between the Foreign Minister of Greece, the Greek Ambassador to the U.S., and other Greek foreign ministry officials and the American Jewish Committee.

The discussion covered a broad range of issues -- Greek-U.S., Greek-Israeli, and Greek-Jewish relations in Greece and in the United States. Headed by AJC President Theodore Ellenoff, the delegation included lay leaders and staff professionals whose names are listed in the enclosed minutes.

Because of the quality of the discussion, and its possible implications for our international and national programs, I take the liberty of enclosing a set of minutes for your personal attention.

Your reactions to this document would be appreciated.

MHT:RPR

Enclosure

86-550

AMERICAN JEWISH COMMITTEE



## THE AMERICAN JEWISH COMMITTEE

**date** December 4, 1986  
**to** See Below  
**from** David Harris  
**subject** MEETING WITH KAROLOS PAPOULIAS, GREEK FOREIGN MINISTER; HOTEL  
PIERRE, NEW YORK; DECEMBER 1, 1986

### PARTICIPANTS

Greek Delegation: Karolos Papoulias, Greek Foreign Minister  
George Papoulias, Greek Ambassador to the United States  
Eva Papandreou, Interpreter  
Constantine Georgiou, Secretary General, Greek Ministry of Foreign Affairs  
Dimitris Mucris, Political Director for Greek-American Relations, Greek Ministry of Foreign Affairs  
George Asimakopoulos, Greek Consul General, New York

AJC Delegation: Theodore Ellenoff, President  
Leo Nevas, Chairman, Board of Governors  
Maynard Wishner, Honorary President  
Norman Alexander, Immediate Past Vice President  
David Gordis, Executive Vice President  
William Trosten, Associate Director  
Marc Tanenbaum, Director, International Relations Department  
David Harris, Deputy Director, International Relations Department

The Foreign Minister opened the meeting by expressing his pleasure that such a session could be arranged. He noted that he came from a town in northwestern Greece, near the Albanian border, which had had a flourishing Jewish community prior to the Second World War. During the war he fought as a partisan and witnessed the destruction against the Jews and others by the Nazis. He feels a "sentimental link" with the Jewish people.

He then turned to the diplomatic agenda by noting that Greek relations with Israel have improved substantially under the current regime,

especially as compared with the record of previous Greek governments. He cited a dramatic increase in the number of contacts, specifically mentioning several meetings between David Kimche of the Israeli Foreign Ministry and his Greek counterpart, reciprocal visits by the Greek and Israeli Ministers of Tourism, as well as growing cooperation in the fields of agriculture and microelectronics, the latter, he suggested having implications for air force technology. He added that the bilateral investment climate was improving and noted that he himself was planning a visit to Israel in 1987.

He asserted that Greek Jews "live in full security and enjoy the love of the Greek people," and he categorically denied the existence of any anti-Semitism in Greece.

Referring to the absence of de jure diplomatic relations with Israel, the Foreign Minister asserted that full recognition "will come about as a natural development of evolving ties."

He then voiced concern about the "insulting" letter written recently by Mayor Edward Koch, which he described as "a libel against the Greek government and people." The Foreign Minister acknowledged that the American Jewish community was not involved in the formulation of the letter's contents, but nevertheless suggested that it created ill-feeling.

He concluded his opening remarks by restating the view that the last five years have brought progress in the promotion of Greek-Israeli bilateral ties and the creation of "an open political dialogue."

Theodore Ellenoff responded by thanking the Foreign Minister for his graciousness in arranging such a meeting. He then expressed the view that Greek-Americans have understandably strong feelings for Greece, a tie which the AJC encourages. Similarly, American Jews have strong bonds with Israel.

Mr. Ellenoff described Mayor Koch's remarks as "intemperate," but added that equally intemperate remarks had recently been attributed to the Mayor of Athens. In neither case, said Mr. Ellenoff, do we associate these remarks with either the Jewish or Greek people.

Noting the Foreign Minister's plan to visit Israel in 1987, Mr. Ellenoff asserted that such a trip would have significant symbolic as well as substantive value in underscoring Greece's commitment to improved ties with Jerusalem. Additional steps, particularly the establishment of full de jure relations and an exchange of ambassadors, would further contribute to this process.

Mr. Ellenoff concluded his remarks by citing the "long and warm relationship" between AJC and the Greek-American community. He presented both the Foreign Minister and the Ambassador with copies of a special 1977 issue of The Greek Orthodox Theological Review devoted to "Greek



Orthodox-Jewish Consultation," a volume co-sponsored by Archbishop Iakovos and Rabbi Tanenbaum.

Mr. Ellenoff then called on Mr. Wishner to discuss further AJC's relationship with the Greek-American community.

Mr. Wishner described the experience in Chicago where very close ties have been established between AJC and the Greek-American community. He noted that part of the basis for such good relations stemmed from a common view of the appropriate role of U.S. interest groups in the formulation of American foreign policy, a view that has come under attack in some quarters. He also recalled AJC's participation in a Greek-American sponsored demonstration in behalf of refugees, alluding to the Greek Cypriote refugees displaced by events on Cyprus in 1974.

This coalitional work is rendered more difficult, however, by other factors which can create difficulties in the perception by one group of the other. He cited the example of one American Jewish leader who publicly stated earlier this year that he would not visit Greece because of its poor relations with Israel. While such statements may not seriously affect local ethnic relations, they clearly affect their mood. Further, when polls report the existence of statistically significant anti-Semitism in Greece, it further feeds the perception that Greece has important issues to address. That such surveys of anti-Semitism may or may not be the final determinant of Greek feeling is only part of the issue; some anti-Semitism surely exists in Greece, as it does in so many other Western countries. Consequently, there are areas of mutual concern which need our exploration and which may lend themselves to closer study and cooperation.

Ambassador Papoulias intervened to remark that he had been to Chicago and was well aware of the work of David Roth and the Illinois Consultation on Ethnicity in Education. He said that he "can bear witness to the fact that it is a marvelous institution."

Mr. Ellenoff then invited Mr. Nevas to comment on Greece and the questions of international human rights and the United Nations.

Mr. Nevas noted that AJC is the oldest human relations organization in the U.S. and has a long tradition of commitment to human rights. Indeed, a majority of recent U.S. representatives to the UN Human Rights Commission have been AJC members. From these individuals, and those involved in the Helsinki process, including another AJC member, Max Kampelman, there has been the perception that Greece has been reluctant to join with other Western nations, whether in Geneva or at the site of the Helsinki meetings, in condemning human rights abuses in the Soviet bloc. Mr. Nevas mentioned the issue of Soviet Jewry as one of particular concern among those abuses. He added that Greece's voting record at the UN on Israel-related issues, though improved in the last year, remains disappointing. He urged the Foreign Minister to pursue a more active Greek role in behalf of human rights in Geneva and Vienna, the site of the current Helsinki Review Conference, and to continue to



review UN voting patterns. He added that an AJC group had met earlier that day with the UN Rapporteur on Religious Intolerance, the individual charged with examining, reporting and recommending remedies in situations inconsistent with the provisions of the UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. Mr. Nevas voiced the hope that Greece would lend its support to the challenging work of the UN Rapporteur.

Mr. Ellenoff asked Mr. Alexander to comment on the perception of Greece in the American business community.

Mr. Alexander began by noting that the image of Greece after the Second World War had been very positive but has been declining steadily. The current view among a number of businessmen is that Greece is not a desirable place in which to invest money. In fact, he stated, his own company (Sun Chemical Company), which has investments in many countries around the world, does not invest in Greece. The perception of close Greek ties with the Arab world and Greek sensitivity over the Cyprus issue render investment decisions more difficult, though, Mr. Alexander added, he was not suggesting to the Greek Government how it ought to address these or other complex political questions.

The Foreign Minister responded that he was aware of a reticence on the part of the business community to consider investments in Greece, but suggested that businessmen were not fully aware of the facts of Greece's economic climate. Greece has adopted measures to fight its current economic crisis, and it will continue to maintain its austerity policy for at least another year, expecting an economic upturn by mid-1987. He added that Israel, too, is seeking to address its economic difficulties.

On the human rights issue, the Foreign Minister described himself as "sensitive" to the subject. He referred to a speech he gave in Vienna when the foreign ministers of the 35-member Helsinki convened in early November to formally open the Vienna Review Conference. In the speech he called on the member states to "open both eyes" on human rights. Who speaks of the 1400 missing persons on Cyprus for whom the Turks have still not accounted? Who speaks of the 200,000 Cypriote refugees created by the 1974 Turkish occupation? There is little support in the international community for these Greek concerns, the Foreign Minister asserted.

On human rights in the USSR, the Foreign Minister noted that there are 600,000 Soviets of Greek origin who remain in the Soviet Union, and that they, too, find it very difficult to leave. He estimated that only 40-50 are able to leave, though he did not specify a time frame.

Concerning the United Nations, the Foreign Minister stated that Greece's voting record in respect to Israel-related issues had improved considerably in the last year.

Finally, on Greek anti-Semitism, the Foreign Minister repeated his earlier assertion that there is no anti-Semitism in his country. He



noted, for example, that one could not find any anti-Semitic graffiti in Greece whereas in Berlin, where his daughter studies, or in many European countries such scrawlings could be found all too frequently.

Dr. Gordis returned to the question of Greek-Israeli relations. During a visit to Israel only ten days ago, Dr. Tanenbaum and he had had a meeting with Prime Minister Shamir. The Prime Minister, according to Dr. Gordis, had taken note of recent steps in the bilateral relationship between Athens and Jerusalem that constituted some progress, but underscored the importance of the establishment of full de jure relations. In emphasizing that he spoke as an American Jew, Dr. Gordis urged the Foreign Minister to consider this important step. Currently, Greece is the only Western democracy that does not maintain full diplomatic relations with Israel. Full diplomatic recognition does not in and of itself necessarily constitute affirmation by each country of the other's policies, yet the absence of full relations certainly creates problems, especially when coupled with a similar diplomatic status accorded to both sovereign Israel and a non-sovereign and, for Jews problematic, PLO. We do not regard Israel and the PLO to be on the same level, added Dr. Gordis.

While acknowledging the recent steps to improve bilateral ties, including scientific, cultural and tourism agreements, Dr. Gordis noted that, in the absence of full diplomatic relations, some observers might interpret these steps as either minor or as a means for Greece to attempt to postpone the larger question of recognition.

The Foreign Minister did not respond at this point.

Dr. Tanenbaum described relations between the American Greek and Jewish communities as an important part of American life. He recalled an event at Madison Square Garden four or five years ago organized by the Greek community to focus attention on the plight of the Greek Cypriote refugees. AJC was the first organization to agree to cosponsor the event. When some difficulties arose in connection with St. Catherine's Monastery, AJC intervened with the Israeli Government to seek a satisfactory outcome. But, it is also true that the state of Greek-Israeli relations does impact on Greek American-American Jewish ties in the U.S.

AJC maintains relations with every major West European country and recognizes that each country, in seeking to maintain a relationship with both Israel and the Arab world, attempts to walk a tightrope. Yet, when Spain was considering the establishment of diplomatic relations with Israel, the Arab League threatened reprisals against Madrid. Prime Minister Gonzalez, though, refused to yield to those threats and proceeded with diplomatic recognition. The threats collapsed; no embargos occurred.

Dr. Tanenbaum expressed the hope that the Foreign Minister would formally announce a visit to Israel. He explained that such a step would suggest concrete movement forward in the bilateral relationship,

and thus would render it far more difficult for a Mayor Koch to attack Greece the way he recently did.

Recalling that Greeks and Jews -- Hellenism and Hebraism -- represent the twin cornerstones of the Western democratic world, Dr. Tanenbaum urged consideration of joint programming possibilities between AJC and appropriate Greek academic or other institutions to explore that common heritage, as well as current issues of mutual concern. Noting that Jewish tourist and investors are still staying away from Greece, Dr. Tanenbaum stressed the need to convene a symposium, perhaps in 1987, in Greece and later, perhaps, in Israel to review our relations and our history.

The Foreign Minister concluded the meeting by describing it as "substantial and important" and referring to the ideas proposed by the AJC participants as "practical." He suggested that Ambassador Papoulias be AJC's contact point. He expressed the view that there should, indeed, be follow up to this meeting, and endorsed the idea of joint programming, which might include some "cultural content." He suggested Salonika as a possible first site because of the rich Jewish history in that city.

He predicted that 1987 will be "a fruitful year for Greek-Israeli relations." He added that neither he nor Prime Minister Papandreou harbor any enmity or prejudice towards the Jewish people, nor to Israel.

Still, he noted that Greece "has her national interests" and that American Jewish overtures to Turkey "make us uneasy and can be seen as a means of seeking to pressure us. We do not like such pressure."

He ended his remarks by commenting that "there is a good future for us," and thanked everyone for their participation.

Note: The meeting lasted one hour and twenty minutes.

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FOR RELEASE ON NOVEMBER 18, 1986

GREEK-AMERICAN LEADERS COMMEND STATEMENT  
OF AMERICAN JEWISH COMMITTEE OFFICIAL

WASHINGTON -- Three Greek-American national leaders today commended the American-Jewish Committee for the recent statements of Rabbi Marc H. Tanenbaum, Director of International Relations for that Jewish organization .

Rabbi Tanenbaum, speaking at the NAMEDAY Dinner for Archbishop Iakovos in New York City October 26, said that, "In innumerable ways, the fate and destiny of the great Greek and Jewish peoples are interdependent. In light of that historic reality, no person, no force can ultimately succeed in severing those profound bonds nor in alienating Greeks from Jews, nor Jews from Greeks."

His comments were made just over a month after Mayor Koch of New York City created a storm of protest from the U.S. and international Greek and Jewish communities over allegations of anti-Semitism in Greece during the Holocaust and today.

Rabbi Tanenbaum noted that "Western democratic societies are inconceivable without the fundamental contributions of the Greek and Jewish peoples across the past millenia." He added that the American Jewish community in the mid-1960s worked closely with Archbishop Iakovos to urge the U.S. government to declare Greek Orthodoxy as a fourth "major faith" of the American people, and it was subsequently designated one of the four major faiths of America.

Recognizing that "there are problems outstanding today between Greece and Israel, and between Greeks and Jews," Rabbi Tanenbaum added that "the paths we have chosen to deal with such difficulties are those of dialogue, reconciliation and healing. Provocation and alienation are not the modes that Greeks and Jews choose to resolve their problems."

Commenting on the remarks, Andrew A. Athens, Chairman of the United Hellenic American Congress; George P. Livanos, Chairman of the American Hellenic Alliance; and Philip Christopher, President of the Pancyprian Association of America, said, "Rabbi Tanenbaum, on behalf of the American-Jewish Committee, has spoken eloquently and very helpfully at an important moment in Greek/Jewish relations. There is a very basic affinity between the Greek-American and Jewish-American communities based on common experiences in America, common senses of values, similar institutions, and similar objectives. There is therefore no reason that the relationship between the two communities should not always be extremely close. Rabbi Tanenbaum's public comments, and other similar remarks by Greek-American and Jewish-American leaders, therefore should be encouraged and applauded by leaders of both communities striving to strengthen the relations."

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THE AMERICAN JEWISH COMMITTEE  
ISRAEL OFFICE COORDINATING COMMITTEE  
MEETING OF DECEMBER 9, 1986

Attendance: George Gruen, chair, Shula Bahat, Steven Bayme, Bertram Gold, David Gordis, Irving Levine, Geri Rozanski, James Rudin, David Singer, Marc Tanenbaum, Marsha Turken.

George Gruen asked Marc Tanenbaum and David Gordis to bring the group up to date on the programmatic and administrative recommendations that have come out of their recent meetings in Jerusalem with Shimon Samuels and others involved in AJC activities in Israel.

Rabbi Tanenbaum began by noting that the chief administrative purpose of the visit was to undertake a comprehensive review and to give definition and direction to our work in Israel, as well as to establish clear channels of communication for Shimon Samuels so that he not be overwhelmed by a multiplicity of uncoordinated demands. Programmatically, a major objective is to establish a political presence in Israel. Areas of specific practical cooperation were discussed with the Prime Minister and the Foreign Minister and their staff. Useful discussions were also held regarding mutual perceptions of Americans and Israelis at a meeting with Bert Gold and Al Moses of IAJIR, with former Israeli ambassadors to the U.S., academics and other key Israelis.



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Rabbi Tanenbaum added that among the specific priorities for the next six months were establishing of a master list of prominent Israelis to whom a Hebrew AJC newsletter would be sent. Also planned was a major conference on fundamentalism, violence and pluralism to be co-sponsored by AJC. He concluded that the visit helped to revive a sense among Israeli officials that the AJC was a serious factor in American and international Jewish life.

Dr. Gordis expressed the view that it was a useful trip, adding that he wished he could be as optimistic about the general situation in Israel as he was about the prospects for the AJC Office. With regard to the Visitors to Israel Program (VIP), which was discussed at our last meeting, he had asked Shimon Samuels to put together an advisory group to Israel to consider the objectives and format of a revitalized VIP program. He is also asking George Gruen to put this on the agenda for this coordinating committee to deal with.

✓ Dr. Gordis added that steps were being taken to improve the communications between AJC headquarters in New York and the Israel Office. We were also improving our public relations capacity within Israel, in part through the hiring of a professional PR consultant for a trial period, and the strengthening of the reporting function from the Israel Office. The AJC Washington Report is being sent in quantity to Israel for distribution to key contacts. Mr. Samuels has been asked to provide a regular column for the AJC Journal, as well as confidential reports to us on an ad hoc basis. Regular analytical reports, including the Israel

Press Highlights, will continue.

Dr. Gruen then asked for comments on our other two agenda items:

1. the forthcoming officers' mission, and
2. the proposed conference.

Dr. Gordis noted that Shimon Peres was still interested in the conference. We should do it as a cooperative venture with a recognized Israeli institution, such as a major university, so that it does not appear that we are coming and giving unsolicited advice. In addition to the major conference, we plan to sponsor a lecture series at the Conservative Center in Jerusalem and several other small events. As for the Officer's mission, it had three elements: 1. ceremonial meetings and substantive discussions with key officials, 2. meeting with Shimon Samuels on the scope and direction of the Israel Office, and 3) meetings with representatives of organizations, such as Van Lee and the Ministry of Education, who might be potential partners with us.

Dr. Gordis noted that Shimon Samuels and Mordechai Gazit were working well together both personally and professionally. It was agreed that Samuels could help implement some of the ideas initiated by the Institute. With regard to Vfutsot Israel, it was decided to suspend the Spring issue and have the next issue in June. In the interim thought would be given to whether and if so, how to modify the format. Dr. Gordis recalled that AJC used to publish a journal of ideas in Hebrew called Ammot. He recommended that we have a small group consult on the nature of the journal we want to produce in Israel.



In the brief discussion that followed, Steven Bayme inquired what was the advantage of issuing it in Hebrew, and Shula Bahat responded that it was significant symbolically. Dr. Gordis added that more than half the population <sup>doesn't</sup> ~~don't~~ read English. The matter of setting a price for each issue should be explored. Dr. Gruen noted that he had long ago recommended setting a price, which still left the option of giving out complimentary subscriptions, but Dr. Resnikoff had opposed this, in part because this might cause us difficulties with obtaining permission to translate and reprint articles that had appeared elsewhere without having to pay royalties. This matter should also be explored. On the whole, <sup>e</sup>Tfutsot had proven very useful to high school teachers and adult discussion groups, because it was practically the only available source for a variety of current information, in Hebrew, concentrating on a specific topic.

The rest of the meeting was devoted to brainstorming on the proposed conference on fundamentalism versus pluralism. Following are highlights of the questions raised and points made:

Rabbi Tanenbaum pointed out that if we deal only with Jewish fanaticism and fundamentalism we will arouse opposition. We should start with a comparative discussion of Muslim, Christian and Jewish fundamentalism and the implications for civilized society.

Rabbi Rudin asked whether we are dealing also with political or

only with religious fundamentalism? If it was the former, how do we make it not appear to be anti-Likud?

✓ Dr. Bayme said the issue confronting Israeli and American Jews was how do we maintain tradition and yet preserve a modern pluralistic state. Israel did not adopt the American strict separation of church and state. He said that surveys showed that two-thirds of Israeli Jews want matters of personal status handled by religious authorities. They may question the way in which the official rabbinate is handling issues, but they value the religious role. There are two forms of extremism we should examine: 1. the impact on the social structure and personal observance, e.g. the vandalizing of bus shelters with "indecent" advertisements, and 2. attempts to translate Biblical imperatives into political policy. If we make the conference too global, it won't seem relevant to Israel. He questioned the relevance of Khomeini to Gush Emunim.

Rabbi Tanenbaum indicated that by referring to the threat posed by Khomeini and Hezbollah, such groups as Agudat Yisrael might be brought in to agree that such fanaticism posed a threat to Jewish values. He added that the special Jewish attachment to Eretz Yisrael could be presented as part of the broader universal attachment to mother earth. Harry Hurewitz, Prime Minister Shamir's advisor on Diaspora affairs was opposed to the idea of the conference, considering it chutzpa on our part.



Irving Levine inquired as to who was our intended audience, academicians or institutional forces? We have expertise in the dynamics of pluralism and how to make it work. If we relativize the subject and analyze how various countries cope with these issue we can make an authentic contribution to Israeli understanding without appearing arrogant.

Bert Gold said that he would advise inviting a mixture of political party people, other leaders and Israeli influentials. Mrs. Bahat agreed that we should not limit ourselves to academics, but identify key local Israeli and international Jewish personalities. While the introductory session could be global, we should then concentrate on pluralism in Israel. Dr. Gruen said that a major theme could be how to reconcile the vision of a Jewish state with the concept of religious freedom and pluralism.

David Singer recommended that we use a positive focus. He noted that David Hartman was working on a book of contemporary Jewish philosophy that tried to reconcile tradition and pluralism. Dr. Singer suggested that Mr. Samuels be in touch with Dr. Hartman, others working at his institute, and people at Bar Ilan University who were dealing with these issues. Professors Daniel Elazar and Michael Waltzer were other good contacts.

Mr. Gold said it was a mistake for us to convene a conference on extremism and pluralism within Israel, but it was also wrong to take the

theological route of comparing Judaism, Christianity and Islam. He recommended that the conference deal with extremism and pluralism within the free Jewish world. We could discuss the problems and how they are handed in the United States, Israel, Western Europe and Latin America. We could involve lay leaders from abroad.

Dr. Gordis said that since our aim was to be seen and heard in Israel, we should bring in activist persons with a sprinkling of academicians. To deal with the political problem of not seeming to come in to criticize, we should call the conference by a positive name. He noted that there was a lack of sophistication in the population-at-large and no relating of the phenomenon in Israel with what's happening abroad. Messianism in the Jewish community is paralleled by millenarianism elsewhere. The impact of the conference will depend on the personalities involved.

He added that we can't deal with everything and much will be defined by the participants.

Possible themes for sessions were:

Resurgent Fundamentalism

Religious Tradition and Democratic Society

Messianism in Foreign Policy

Religion and State

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Dr. Gordis suggested that we might relate the bicentennial of the U.S. Constitution to the issues in Israel and the absence of a written constitution, in part because of lack of consensus on the role of religion in the state. While we reject the idea of the United States as a "Christian nation", we don't mind that Israel is a "Jewish State" and put our emphasis on trying to assure diversity and tolerance within Israel. We might examine political models for dealing with diversity. At least one session should focus on resurgent fundamentalism.

Rabbi Rudin suggested that we obtain data on how comfortable or upset the Israeli public is with Orthodoxy and the direction in which the religious establishment is moving.

Dr. Bayme noted that there was growing fundamentalism in Jewish education both in Israel and the U.S. There is a rigor and fundamentalist zeal in their teaching. He inquired whether we can transmit Judaism in a non-fundamentalist way? Dr. Gruen wondered whether fundamentalism was the correct word. ~~He suggested "radical"~~ In the political sense to some extent Islamic fundamentalism is today ~~radical~~ "radical" and ~~in the educational context~~ so is Gush Emunim. ~~Maybe~~ Dr. Bayme suggested that literalism is the word in the educational context. Does literalism lead to fundamentalism?

Mrs. Bahat suggested that we commission a survey of Israeli attitudes to be released at the time of the conference.

Dr. Gordis said that <sup>since</sup> there was a consensus on the approach, ~~and suggested~~ members of the coordinating committee should each outline what session or sessions <sup>they</sup> we would recommend.

~~The discussion~~ The discussion then focused on the length and organization of the conference. Ideally, Dr. Gordis said, we should have three days

with six to eight working sessions. Mr. Gold said that he doubted <sup>from his experience</sup> Israelis would commit themselves to three days. The maximum was three evenings and two days. After the opening evening session, the first day should deal with theoretical aspects of the relation of religion <sup>to</sup> and social policy, ~~including the~~ domestic and foreign policy, and on the second day discuss the practical implications and problems of unity and diversity, tolerance and exclusiveness, and how they are manifested in education, religious institutions, ~~and how one can preserve~~ and how one can preserve ~~or attain~~ a civility in the discourse among opposing viewpoints.

Dr. Gordis said that ~~he would want~~ <sup>or manifesto</sup> at least one large public session, and our aim was to achieve a concluding statement with recommendations. ~~Ideally this would be a manifesto~~ <sup>objectives</sup> Dr. Graer suggested that one of the ~~recommendations~~ <sup>objectives</sup> should be to agree ~~to continue the process~~ <sup>on how</sup> to continue the process. Rabbi Tanenbaum inquired how can we get those who oppose pluralism and also how do we avoid seeming to be manipulative. Dr. Bayme said that today even ~~Rab~~ Norman Lamm is afraid to use the term "pluralism." Rabbi Tanenbaum said ~~that right wing pressures were beginning to inhibit~~ <sup>even</sup> people like David Hartman and Adin Steinsaltz. He would like <sup>get Rabbi</sup> to ~~have~~ Moshe Sherer of Agudat Israel as a participant.

Mrs. Bahat said that she saw as our major objective ~~was~~ to reinforce and unite those who are basically for tolerance and diversity. Dr. Bayme agreed that we could not bring in the Haredim (ultra-Orthodox) but there were potential participants among <sup>USIM</sup> Gush Emunim supporters, who were ~~deeply~~ <sup>1</sup> deeply upset by the revelations of the terrorist under-  
ground.



Marsha Turken (her suggested outline)

## PLURALISM IN ISRAEL + THE <sup>FREE</sup> DIASPORA

### I Comparative Societal Models

A. United States

B. ~~B~~ Western European country (France, Spain, Italy) <sup>esp overview + brief case study</sup>

C. ~~C~~ Latin American country (Mexico, Argentina)

D. Israel

- overview of structure of each society
- descriptions of general/Jewish community
- relative power of each - economic, political, etc.
- relationship bet. communities/factions -  
problems/successes

### II Role of Religion in Diaspora Societies

A. U.S.

B. Western European country

C. Latin American country

- vehicles for church/state separation
- power of dominant religious group
- role of govt/courts/civic groups
- reality vs. ideal

### III Role of Religion in The Jewish State

A. Democratic foundation - values/institutions

B. Pluralistic elements within Jewish tradition

C. Identification of Issues + Groups - background  
of current problems

### IV Strengthening Israeli Pluralism + Democracy

A. Role of government/private groups

B. Role of media

C. Role of diaspora communities - positive models

D. Acceptable means of promoting social/  
institutional change

RESULT: Statement of goals + steps to implement them.

## THE AMERICAN JEWISH COMMITTEE

**date** December 10, 1986  
**to** Marc H. Tanenbaum  
**from** David A. Harris  
**subject** Today's Meeting with Senator Moynihan

A small group met today for one hour with Senator Moynihan to discuss strategies for breaking the Soviet Jewish emigration impasse. Participants included Alan Pesky, host and chairman of the Coalition to Free Soviet Jews; Herb Kronish and Seymour Lachman, past chairmen of the Coalition; Jules Berman, Edith Everett, Dan Shapiro, Phil Baum, Abe Bayer and Michael Miller. Jerry Goodman was invited but was unable to attend.

Senator Moynihan offered a number of observations:

(1) He is deeply concerned that the U.S. is succumbing to the temptation to reduce discussion to individual cases. As a result, a kind of "slave trade" has emerged, with leading U.S. officials each bargaining for particular persons.

(2) In 1979, when 51,000 Jews left the USSR, the U.S. should have been more responsive by invoking Jackson-Vanik's waiver provision. As the U.S. did not, the Kremlin felt it could gain nothing by continued high levels of emigration.

(3) No one in the U.S. seems to understand the decision-making mechanisms of the Kremlin to address the emigration issue. Where does responsibility lie? Without such answers, it renders U.S. efforts still more difficult.

(4) The Senator does not see any major U.S. undertaking to resolve the Soviet Jewry issue. Apart from stirring declarations by Administration officials, he is unaware of any systematic effort to analyze the reasons for the decline in emigration, possible inducements that would lead Moscow to increase numbers, and possible penalties on Moscow if emigration remains stagnant.

(5) Acknowledging that he has participated in every Solidarity Sunday demonstration since 1976, he nevertheless expressed concern that the occasion is "abused for personal aggrandizement by U.S. officials who shake their fists at the Soviets." Does this help or hurt the cause? Surely, he noted, the Soviets must take offense at the degree of vehemence of the language.



(6) In seeking to analyze Soviet thinking on Jewish emigration the Senator noted that: (a) the Soviets are undoubtedly hesitant to permit large numbers of Soviet Jews to emigrate to Israel, a state in serious conflict with the USSR; if Moscow sends able-bodied and technically capable people to Israel, it will only strengthen Israel and complicate matters in Moscow's relations with Arab states; (b) Soviet Jews play a key role in the Soviet economy and the Kremlin is reluctant to lose their talents and skills; and (c) Soviet Jews also clearly play the role of hostages, held by Moscow for bargaining purposes; in this regard, it is always easy to release an individual to the West as a favor to a particular individual since another one can be detained in his place.

(7) The Senator will be joining the Foreign Relations Committee in January and making early inquiries about the Administration's efforts in behalf of Soviet Jewry. He will also be requesting appropriate studies of Soviet decision-making on emigration and carrot/stick strategies.

(8) His principal aide cautioned the Jewish community against placing all responsibility for the issue on Secretary Shultz. As capable and decent as is Shultz, he will one day leave office. More work has to be done with others in the government, including Congress.

(9) The Senator expressed serious concern about the foolishly concessionary mood of the Administration in its non-strategic dealings with Moscow. As an example, he cited the offer to sell subsidized grain, a step he opposed.

(10) Finally, in response to several questions and comments, Senator Moynihan indicated a desire to remain in close contact on the issue. He urged the group to do its homework in the search for specific political strategies to break the deadlock.

After Senator Moynihan left, the group remained briefly to evaluate the session. All agreed that, though no new ground was broken, such a consultation had been valuable and should be repeated on a regular basis with key officials. It also served to underscore yet again the need in the Jewish community to pay much more serious attention to the challenging and complex strategy issues before us. Only in such a way will we be prepared not only to listen to and question relevant figures, but also to offer concrete proposals for their consideration.

\* \* \*

DAH/es

cc: David Geller  
Miles Jaffe  
Haskell Lazere  
Richard Maass  
M. J. Rosenberg



DEC 16 1986

Rev. William Heins

605 N. Barstow St.--P.O. Box 998  
Eau Claire WI 54702  
Tel. #'s 715/835-7287, 715/835-1362

December 10, 1986

Rabbi Marc Tanenbaum  
AMERICAN JEWISH CONGRESS  
165 East 56th St.  
New York NY 10022

Dear Rabbi Tanenbaum:

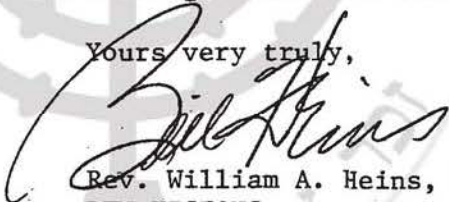
As editor of VISIONS, the Religious Futurists' Network newsletter, I've been reviewing our article coverage. I notice a definite lack in our coverage of futurists' views from a Jewish perspective.

John DeBoer suggested you would be a good person to contact about the possibility of an article for VISIONS. Would you be willing to submit such an article?

An article could be on any subject of your choosing. We would appreciate hearing a specifically Jewish perspective on a future-oriented topic.

Thanks for your consideration and I'm looking forward to hearing from you.

Yours very truly,



Rev. William A. Heins, Editor  
RFN-VISIONS



**THE AMERICAN JEWISH COMMITTEE**

**date** December 11, 1986  
**to** AJC Area Directors  
**from** Marc H. Tanenbaum  
**subject** Press coverage of Iran-U.S.-Israel-Contras

Please refer to David Gordis' memo to you dated Dec. 8.

As part of the AJC's monitoring of responses to the Iran-U.S.-Israel crisis, the International Relations Department is undertaking an analysis of newspaper responses in the United States, Europe, Central and South America and Israel.

We wish to focus specifically on whether and how the charges of Israel's supposed manipulating of U.S. foreign policy for its own interests, Israel's alleged involvement in "overcharging" Iran for the arms transfers, responsibility for setting up the Swiss bank accounts, and the handing over of millions of dollars to the contras in Nicaragua is treated in your press. (If feasible, also send us reports on troubling or offensive TV and radio commentaries.)

This is not intended in any way as an exhaustive study. Rather we are interested in obtaining a representative sample of editorials, columns and letters to the editors that deal with these themes. We would very much appreciate your cooperation in sending us such clippings as soon as possible.

The Congressional hearings in Washington now on the Iranscam (or Irangate, as you prefer) may well provide occasion for such editorial responses, and we are eager to see them.

Judy Banki of the Interreligious Affairs Department suggested that she would be interested in seeing similar clips in the Catholic, Protestant, and Evangelical areas.

Perhaps a university or graduate student, or competent lay person might undertake these surveys for your office. In any case, we need to collect this material as quickly as is feasible. Please send this material to me directly with copies to Geri Rozanski. Thanks very much for your cooperation. And Chag Sameach!

MHT:RPR  
 86-550

over...

December 7, 1986

JEWISH CONCERNS OVER IRANSCAPE

WINS RELIGION COMMENTARY

RABBI MARC H. TANENBAUM\* OF THE AMERICAN JEWISH COMMITTEE

---

Like the rest of America, Jewish leaders last week were preoccupied with trying to sort out the bizarre Iran-U.S.-Israel arms connections.

In the face of the firestorm of charges and denials, few responsible Jewish leaders with whom I spoke were prepared to make any public statement about this incredibly complicated mess. But some internal consensus appears to be emerging.

First, most serious Jewish leaders believe that only the principal actors in this drama -- in the United States, in Israel, and in Iran have authority to shed light on these events. Then, Jewish leaders support other Americans in welcoming the several investigations of the Iranscam. And the general feeling is -- Let the chips fall where they may.

Beyond that, Jewish leaders are concerned that the office of the Presidency and that of Secretary George Shultz among others not be undermined. While no person is above the law, due process must be pursued in a way that does not enfeeble American leadership. And then Jewish leaders are concerned that in the desperate confusion, the scapegoating of Israel for the failure of others is not allowed to take place. Clearly, Israel shares America's convictions about the value of human life, and did everything it could to save three American hostages.

As for the Swiss bank accounts and the Contras, and the secret Soviet arms to Iran, let the investigations uncover everything that needs to be uncovered before any of us make snap and wrong judgments.

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\*Rabbi Tanenbaum, who is director of the international relations department of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.



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\* \* \*

DAH/es

cc: David Geller  
Miles Jaffe  
Haskell Lazere  
Richard Maass  
M. J. Rosenberg





## IN APPRECIATION

The congregation expresses its appreciation to the following members of the program committee whose efforts helped make this program possible:

Co-Chairmen:	Ben Goldberg	Sandra Lipton
Committee:	Dr. David Baron	Ellen Mintz
	Lenora Goldberg	Dr. Alan Nussbaum
	Charles Kaiser	Joe Owens
	Susan Kay	Mitchell Sherman
	Dr. Robert Steinberg	

This program is made available to the community through the generosity of the Nathan & Lenora Goldberg Cultural Enrichment Programs Fund.

## PATRONS

The congregation expresses its appreciation to the following people whose generosity helped make this program possible:

Dr. and Mrs. Howard Brilliant	Dr. and Mrs. Morey Lipton
Dr. and Mrs. Dennis Fisher	Dr. and Mrs. Bernard Mendelsohn
Dr. and Mrs. Harvey Friedman	Dr. and Mrs. Harry Needle
Dr. and Mrs. Ralph Geldbart	Dr. and Mrs. Alan Nussbaum
Mr. and Mrs. Elliot Halio	Drs. Harriett and Steven Steinert
Dr. and Mrs. Lee Hershon	Dr. and Mrs. Michael Wolff
Dr. and Mrs. Marshall Kalinsky	Dr. and Mrs. Sanford Yablon

## SYNAGOGUE EMANU-EL

THROUGH THE  
NATHAN & LENORA GOLDBERG  
CULTURAL ENRICHMENT PROGRAMS FUND  
PROUDLY PRESENTS OUR

## SEVENTH ANNUAL SCHOLAR-IN-RESIDENCE WEEK-END

FRIDAY, DECEMBER 12, 1986

SATURDAY, DECEMBER 13, 1986

SUNDAY, DECEMBER 14, 1986

AMERICAN JEWISH  
ARCHIVES

מרבֿה תורה, The more Torah study,  
מרבֿה חיים; the more life;  
מרבֿה ישיבה, The more schooling,  
מרבֿה חכמה; the more wisdom;  
מרבֿה עצה, The more counsel,  
מרבֿה תבונה; the more understanding;  
מרבֿה צדקה, The more righteousness,  
מרבֿה שלום, the more peace. ETHICS OF THE FATHERS



## RABBI MARC H. TANENBAUM

Rabbi Marc H. Tanenbaum, Director of International Relations of the American Jewish Committee, is widely recognized as the leading Jewish authority on Jewish-Christian-Muslim relations today. He has had a long and distinguished career in international human rights, world refugee, world hunger, and foreign relations concerns.

Dr. Tanenbaum has served as a member of the prestigious Human Rights Research Committee of the Foreign Policy Association's Study of Priorities for the 1980s. In recent years, he has testified before the Senate Foreign Relations Committee and the House Foreign Affairs Committee on "Moral Imperatives in the Formation of American Foreign Policy." He has also testified before Congressional committees on world refugee and world hunger problems, and played a key role in organizing White House conferences on Foreign Aid and Energy Conservation.

At the invitation of the International Rescue Committee, he joined delegations of prominent American leaders to carry out three separate fact-finding investigations of the plight of the Vietnamese "boat people" and Cambodian refugees, which contributed to the saving of tens of thousands of lives of Indochinese refugees. He has organized many relief efforts for victims of war and conflict, including Lebanese, Nigerians, Ugandans, the Falashas of Ethiopia, Haitians, Afghans, Central Americans and Polish refugees. He is a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry, which aids oppressed Jews and Christians in the Soviet Union and Eastern Europe. Ordained by the Jewish Theological Seminary, Rabbi Tanenbaum holds doctorates honoris causa from ten universities and colleges.

Rabbi Tanenbaum is a founder and leading member of the joint liaison committee of the Vatican Secretariat on Catholic-Jewish Relations and the International Jewish Committee for Interreligious Consultations (IJCIC), and of a similar body with the World Council of Churches. He was the only rabbi at Vatican Council II, and participated in the first official audience of World Jewish leaders with Pope John Paul II in Vatican City. He was also the first Jewish leader to address 4,000 delegates attending the Sixth Assembly of the World Council of Churches in Vancouver in July 1983.

He served as consultant to the NBC-TV nine-hour special "Holocaust" and earlier was consultant to the special "Jesus of Nazareth."

He has lectured at major universities, seminaries, religious and educational bodies in the United States, Europe and Israel, and at numerous national and international conferences. Rabbi Tanenbaum is the author or editor of several published books and of numerous articles. His essay on the "Holy Year and Its Origins in the Jewish Jubilee Year," published by the Vatican Commission on the Holy Year in 1975 has appeared in French, Italian, Spanish, German, Dutch and Japanese. He is also the interreligious academic consultant to the New Media Bible.

A poll of America's religion newspaper editors published in the "Christian Century" in January 1978, voted Rabbi Tanenbaum one of the ten most respected and influential religious leaders in America (he was ranked fourth after Dr. Billy Graham, Dr. Martin Marty, and President Jimmy Carter.) Sacred Heart University of Bridgeport, Connecticut, conferred an honorary doctorate on the Rabbi - his tenth doctorate - characterizing him as "The Human Rights Rabbi of America." A recent cover story in "New York" magazine described Rabbi Tanenbaum as the "foremost Jewish ecumenical leader in the world today."



## THE MOST REVEREND ERNEST L. UNTERKOEFLER

The Most Reverend Ernest L. Unterkoefler, S.T.L., J.C.D., Bishop of Charleston, is a native of Philadelphia, Pennsylvania. He graduated from the Catholic University of America, in 1940 as a layman, and received his B.A., Summa cum laude. He did graduate studies in Theology and Canon Law at the Theological College of the Catholic University of America, and received his S.T.L. in 1944 and J.C.D. in 1950.

Bishop Unterkoefler was ordained from Trinity College Chapel, Washington, D.C. on May 18, 1944. He served in the Diocese of Richmond, 1944-1964. In addition to his congregational duties, he served as Notary and Secretary of the Diocesan Tribunal, 1954-1960, Chancellor of the Diocese, 1960-1964, and Vicar General of the Diocese, 1962-1964. He was the Founder of the Catholic Physicians Guild of Richmond, 1957-1964 and served as the Diocesan Moderator of the Council of Catholic Women, and the Council of Catholic Nurses.

Bishop Unterkoefler was named Papal Chamberlain with the title of the Very Reverend Monsignor, by Pope John XXIII, and invested May 20, 1961. He was named Titular Bishop of Latopolis and Auxiliary Bishop of Richmond, December 13, 1961, and named Bishop of Charleston by Pope Paul VI, December 12, 1964. He was installed as the Tenth Bishop of Charleston, at the Cathedral of St. John the Baptist, Charleston, South Carolina, February 22, 1965.

Bishop Unterkoefler has served in the following capacities:

- Assistant Secretary, Administrative Board, National Catholic Welfare Conference,
- Father - Second Vatican Council, 1962-1965,
- Secretary, National Conference of Catholic Bishops,
- Member, National Conference of Catholic Bishops Commission for Ecumenical and Interreligious Affairs, 1965-1969,
- Chairman, Bishops' Committee on Permanent Diaconate, 1968-1971, 1975-1977,
- Member, Ad Hoc Committee on Women in the Church and Society, 1971,
- Member, Committee for the Department of International Affairs, (now Social Development and World Peace),
- President, CARA, 1972-1980.

He has been a Member of the Administrative Committee of the National Conference of Catholic Bishops, the United States Catholic Conference, and the National Conference of Catholic Bishops. Bishop Unterkoefler has served as Chairman of the Bishops' Committee for Ecumenical and Interreligious Affairs, 1978-1981.

Bishop Unterkoefler has written some significant articles and pastoral letters and has edited some prominent publications on critical issues of our time.

He has been presented with numerous awards for his work, including: the Grand Cross of the Republic of Panama; the Medal of Honor, Universidad Santa Maria, Antigua; the National Directors of the Permanent Diaconate Award for outstanding contributions to the restoration of the Order of Permanent Deacon in the United States; the Award from the Center for Applied Research in the Apostolate, Washington, D.C.; and the James Fitzgerald Award of the National Association of Diocesan Ecumenical Officers.





MACMILLAN PUBLISHING COMPANY

A DIVISION OF MACMILLAN, INC.

866 Third Avenue, New York, N. Y. 10022

702-2862

December 17, 1986

Marc Tannenbaum  
Temple Emanu-El  
1 East 65th Street  
New York, New York

Dear Mr. Tannenbaum,

Father Richard McBrien tells me that you have been out to Notre Dame many times, and I thought you may be interested in seeing his new book CAESAR'S COIN: Religion and Politics in America. Enclosed is an advance galley of the book which is scheduled for publication in late February. I will, of course, send you a finished book as soon as they are available.

Since you know Father McBrien, you probably know about the book already. It is an in-depth discussion on the topic of religion and politics in our society. Father McBrien addresses this continually controversial issue and attempts to clarify the fundamental concepts and historical antecedents of the religion and politics debate; and also tries to make sense of the range of controversies, from abortion to gay rights to prayer in the public schools and the proper role of clergy in public life.

McBrien examines the issue from a variety of perspectives, including Protestant, Jewish and Catholic. He discusses the issue in light of Governor Mario Cuomo's famous lecture in the religion and politics lecture series at Notre Dame in 1984; as well as Vice Presidential candidate Geraldine Ferraro's stance on certain issues in the 1984 presidential campaign and how the religion/politics debate rekindled dramatically at that time.

I hope you will give us your prepublication comments on this remarkable book. Please send them directly to me at the above address, with your approval for promotional use. I think Father McBrien will benefit greatly from anything you may have to say.

Thank you for your interest and cooperation.

Sincerely,

*Nancy E. Nunan*

Nancy E. Nunan  
Marketing Specialist

NN/kg  
Encl.

**THE AMERICAN JEWISH COMMITTEE**

**date** December 17, 1986  
**to** Shimon Samuels  
**from** Yaacov Pnini  
**subject** PROMOTION OF VISIT TO ISRAEL PROGRAM

This program, which until 1984 was a major project of the Israel Office, has died out, even though there is a consensus that it is important for the A.J.C. image both in the States and in Israel.

The success of a visit to Israel helps the field officers by activating the participants who are A.J.C. members and convincing non-members to join. It makes the field officer's role of Hasbara on Middle East issues easier when the officer has support from local non-Jewish leadership.

The decline of interest in the field to support this project, I believe, is a consequence of the many changes that took place in the National Office, where more pressing needs were given priority over this project. The non A.J.C. organizations, having no address in the National Office to which they could turn to with confidence, instead turned to other agencies.

I am proposing an aggressive program of promotion be organized to open up the Visitors to Israel Program and it should be given, as it once was, a high priority in A.J.C. activities.

As part of this program, I, again, suggest that I be sent to the States for a promotion tour of some of the major field chapters and to those communities with which I have had close contact in the past.

On this tour I would concentrate on two projects: Membership and Community Leadership groups.

**1. MEMBERSHIP GROUPS**

In the past, we had successfully co-ordinated two types of tours: Membership and Family Tours. We should aim to promote both types of tours at the same time. We should perhaps try to organize too a mixed marriage tour, that was tried in the past without much success. The dates of the previous tours, which were found to be suitable, should be adhered to in future programming. These dates are August and December.

The method of promotion would be as follows; I would visit five different chapters, each for 5 days allowing for travel and



and weekends. Thus, total time to be budgeted would be six weeks.

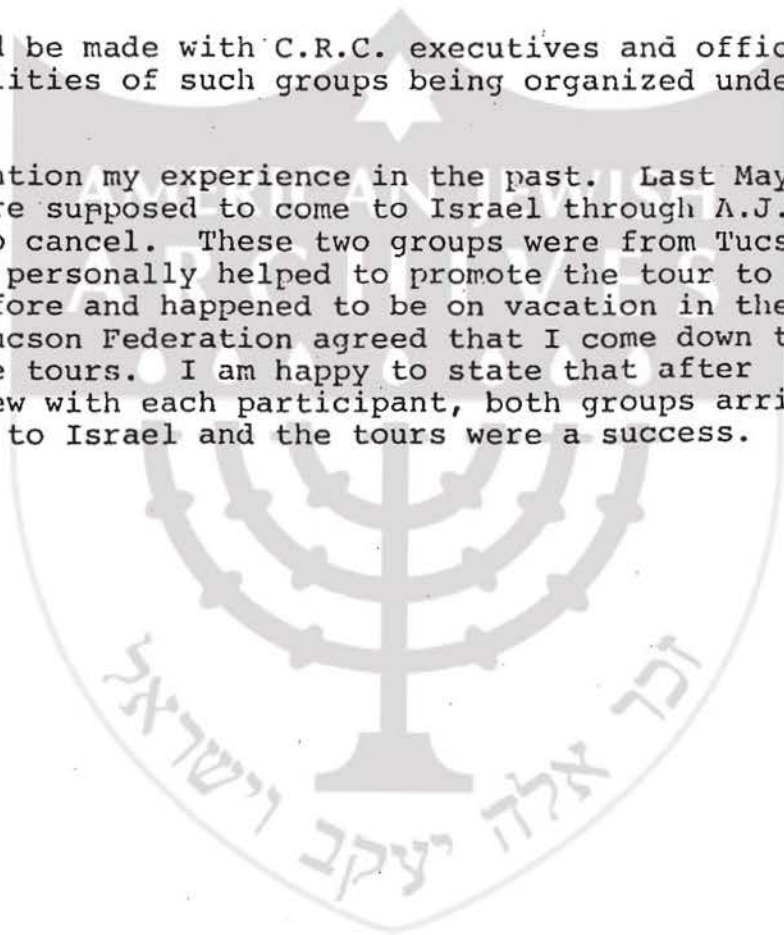
I would expect the field director of each chapter to arrange a general meeting of members in which I, together with past participants and with the help of audio-visual equipment, would make the original pitch. If the director has done his homework properly, I would be able to spend the rest of my stay having personal appointments with prospective candidates.

## 2. COMMUNAL LEADERSHIP & INTERETHNIC GROUPS

If the chapter has an ongoing dialogue, I should be invited to participate at which time the same procedure as above would take place.

Appointments should be made with C.R.C. executives and officers to discuss possibilities of such groups being organized under our auspices.

I would like to mention my experience in the past. Last May, two groups that were supposed to come to Israel through A.J.C. auspices decided to cancel. These two groups were from Tucson, Arizona. As I had personally helped to promote the tour to these groups the year before and happened to be on vacation in the States at the time, the Tucson Federation agreed that I come down to try and salvage the tours. I am happy to state that after a personal interview with each participant, both groups arrived in full attendance to Israel and the tours were a success.



**THE AMERICAN JEWISH COMMITTEE**

**date** December 18, 1986  
**to** Marc Tanenbaum  
**from** David Geller *DK*  
**subject** Meeting with Dr. Desider Galski

**CONFIDENTIAL**

On Thursday, December 18 several representatives of the AJC met with Dr. Desider Galski, the former head of the Jewish community in Czechoslovakia. Attending the meeting were: Ted Ellenoff, William Trosten, Charles and Elaine Petchek, David Harris, Judy Banki, David Geller and Amy Avgar of the Jewish Communal Affairs Department.

Dr. Galski told us that he had a Ph.D. in history and in the late 40's, after World War II, had work briefly in the Diplomatic Corps of Czechoslovakia. He had also worked as a journalist and as a writer of historical novels for young people.

Dr. Galski then briefly outlined the profile of the Jewish community in Czechoslovakia. Before the war over 300,000 Jews had lived there but about 90% of them lost their lives in the Shoah. Some 25,000 Jews left for Israel and other countries and today there remain between six to eight thousand Jews scattered in sixteen Jewish communities. There is some uncertainty regarding these last population figures. It is estimated that there may be as many as 8,000 Jews and perhaps more who are not registered with the Community. There are two umbrella organizations: The Council of Jewish Communities in the Czech Socialist Republic, and the Federation of Jewish Communities and the Slovak Socialist Republic. Together they act as the central representative body of Czechoslovak Jewry. For many years there was no rabbi, but in 1984, a young rabbi named Daniel Meyer who was born in Czechoslovakia and had studied at the seminar in Budapest, was installed as Chief Rabbi. Galski said he was quite young and did not have a very broad education and, accordingly, was not much of an influence on the younger generation. In addition he is a very timid person, afraid to engage in anything which could be considered controversial by Czech authorities. Dr. Galski pointed out that there were two active synagogues in Prague and one synagogue in six other cities in Bohemia and Moravia. There are also several in Slovakia. The most famous synagogue is the Altneuschul in Prague. Dr. Galski reported that the government had recently spent a great deal of money on the preservation of the old City of Prague and that includes a number of Jewish structures including the synagogue. He



also reported that there were kosher restaurants in Prague, Bratislava and Kosice.

The Jewish community is supported by the various cities, that is to say, the Prague City Council gives money to the Jewish community in Prague, the City Council of Bratislava provides funds to its Jewish community, etc. While it is not a great deal of money, Dr. Galski said that it does pay for the basic necessities of heat and electricity in the community's buildings and a basic staff. In addition, since 1981 the Joint Distribution Committee is allowed to function and Dr. Galski disburses funds received from the JDC to various individuals and institutions in Czechoslovakia. There is a newspaper called Vestnik and in addition there is a book of general information about the community which is published each year.

Dr. Galski then shared with us information about the recent troublesome incidents that had occurred. For several years he had a gentleman's agreement with the Government, namely, that he would not act as a propagandist for Marxism-Leninism during his travels outside of Czechoslovakia or with visitors to Czechoslovakia. On the other hand, he would not criticize government policies. This was accepted and in fact Dr. Galski was often praised as being a very effective goodwill ambassador for Czechoslovakia. This situation has now changed. In the recent community election he was called in by top government officials and told that he was to resign his position and a new leader would be "elected." Apparently, Dr. Galski had incurred the wrath of the No.2 man in the party who is an old time unreconstructed Stalinist, and who was bothered by this Jew who seemed to be getting so much publicity in his travels. In Galski's place they appointed Mr. Bohumil Heller, a man who is about 75 years old, and who speaks no French or German, and very little English. In addition, the Community was forbidden to send a representative to the recent meeting of the European Council of Jewish communities. These events seem to indicate that for the time being those elements in the government who want to isolate the Jewish community have succeeded. Dr. Galski remains as the editor of the Jewish newspaper, and because he is so well known, visitors coming to Czechoslovakia, including representatives of the U.S. government, make an effort to get in touch with him. He was very critical of the new Jewish community leader saying that he was a very fearful person and would readily acquiesce in anything the Government asks of him in terms of issuing statements, etc. without any real effort to influence the Government's opinions.

Dr. Galski confided that it is often suggested by people whom he meets outside, that he leave Czechoslovakia. He emphasized, however, that while he is certainly not happy with everything that goes on, he considers Czechoslovakia his home, and he is among those who would like a vibrant Jewish community to exist there. He admits that the Community now is generally an elderly one, and that the young have few opportunities to learn and practice their heritage. He felt that visits by organizations such as AJC were extremely important for the morale of the Community but, responding to a suggestion about sending rabbis or

teachers, he said that at the present time this would not be permitted. Regarding books and other educational materials he felt that there was a sufficient supply of them now. The problem was to get the young people to use them. He remarked that there was definitely a growing interest by the young in their history and roots and surprisingly, many young people were more observant than their parents.

In speaking of Czechoslovakia specifically but also of east European countries in general, Dr. Galski pointed out that the governments are not monolithic and that there are tensions between the more moderate and more conservative forces. He believed that a slow change was preferable and that the Jewish community and its leadership should be cautious. He said that American Jews and other Jewish communities from the West must understand that if they press for swift and radical change the situation could worsen rather than improve. The current leader in Czechoslovakia is Gustav Husak. Dr. Galski does not feel that Husak is a hardliner, in fact he pointed out that Husak had claimed that he was a very close friend of Dubcek. The one who is giving them the most trouble is Vasil Bilak the No.2 man. In general he is not very well liked. He is neither a Czech nor a Slovak, but rather a Ruthenian.

Dr. Galski thanked us very warmly for arranging a meeting and again urged that we come to Prague and he promised to do whatever he could to be of service to us during our trip.

cc: David Gordis  
David Harris  
Nives Fox







The American Jewish  
Committee

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

December 18, 1986

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**Mr. Jeremy Jones**  
Executive Director  
Executive Council of Australian Jewry  
146 Darlinghurst Road  
Darlinghurst, NSW 2010, AUSTRALIA

Dear Jeremy:

I am truly appreciative of your letter of December 4th in which you indicated your willingness to assist Marla White Strich, our San Diego director, and enclosed a number of very informative documents.

It will take some time to read through the E.C.A.J. Annual Report, but even a brief glance suggests that there is considerable material of interest to our work. And the other articles are of equal interest. I have shared the documents from the Papal visit with Marc Tanenbaum who, as you know, is deeply involved in Vatican-Jewish affairs. The article on the growing South African Jewish community in Australia was of special interest to me, and I hope you will not consider me presumptuous if I ask you to continue to send me such articles on the absorption experience in Australia of South African Jews as well as Soviet Jews. This is an area of considerable concern to me. In turn, if I can reciprocate with information from this end on any particular topics, please do not hesitate to let me know.

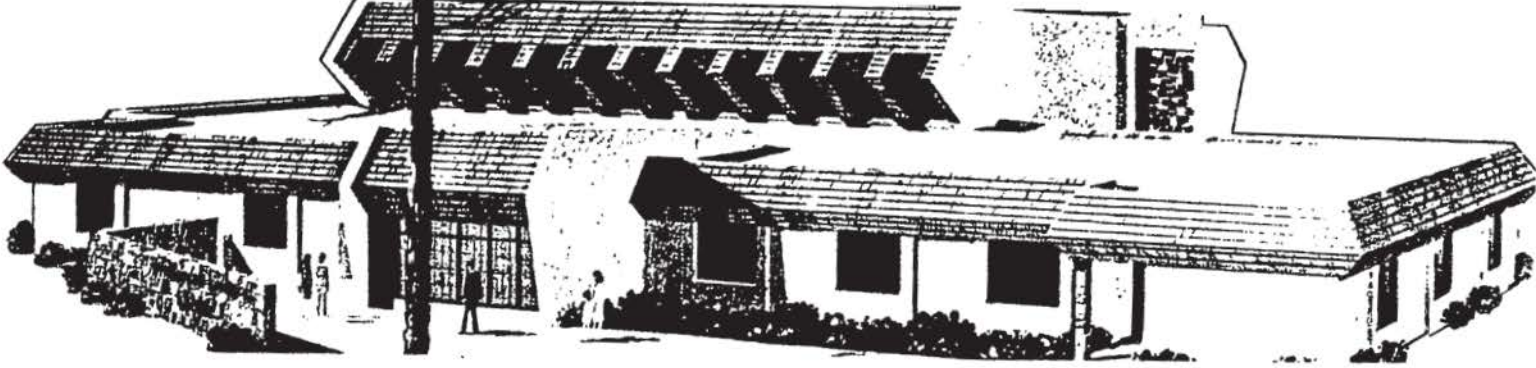
Some of my colleagues will surely be in Washington in March for the WOJAC meeting, though I do not expect to be present. I do hope you will have a chance to visit New York in connection with your attendance at the conference. If so, please let me know. I would be delighted to arrange an informal meeting in our office for several people anxious to learn more about the current political situation in Australia and the position of the Jewish community.

With all best wishes.

Sincerely,

David A. Harris  
Deputy Director  
International Relations  
Department

DAH:GN



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# SYNAGOGUE EMANU—EL

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DAVID WOLINSKY  
CANTOR

December 18, 1986

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Rabbi Marc H. Tanenbaum  
45 East 89 Street, Apt. #18F  
New York, NY 10128

Dear Marc:

Personally and on behalf of the congregation, I want to thank you once again for the tremendous job that you did here. Your words not only moved the congregants and members of the Jewish community, but also made a very deep impression upon our Christian friends as well.

It was particularly gratifying to see the positive impact of your presentation upon Bishop Unterkoefler himself. Even though he had gone on record as a supporter of the Vatican statement on the Jews, his very explicit and open invitation to the Jewish community to view him as a friend and ally was most gratifying. I know that his remarks were generated in no small measure by the things that you said.

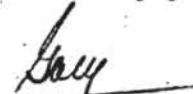
We have received nothing less than rave reviews about the weekend, and needless to say I am very gratified by it.

If I can ever be of service to you in any way, please do feel free to call upon me.

Thanks again for being a good friend and making yourself available to me whenever I've called upon you.

With every good wish to you and your family for good health and continued success, I remain

Cordially yours,

  
Gary

GGP/jsj



2/22-2/27

# EMORY UNIVERSITY

Office of the University Chaplain

Atlanta, Georgia 30322  
404/727-6226, 727-6225

December 23, 1986

*MT*  
*Call for*  
*6276*  
*Sat pm*  
*Babbi*  
*Langford Hotel,*  
*Winter Park*  
*305-644-3400*

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

Dear Mark,

Here's hoping that this holiday season will offer you some opportunities for rest and renewal. Here at Emory I can clearly state that although I enjoy student work a great deal, it is always nice when they're away for awhile.

My letter has a three-fold purpose. First, I am confirming yet again your participation in the NACUC Annual Meeting to be held at Rollins College, February 22-25, 1987. I have enclosed one of our brochures. I am sending this letter to the two other keynote speakers and thought that you would enjoy seeing who in addition to NACUC members will be responding to your remarks. I am also pleased to report that we are receiving a good deal of attention about the theme of our meeting this year. I have received a number of unsolicited requests for information and at the recent Hillel Directors Conference, this NACUC meeting was promoted and national Hillel personnel are going to be strongly encouraging their members to go. We believe--and thus far it's proven true--that this topic will draw significant interest from Christians and Jews and will significantly energize the national dialogue. How very pleased and grateful we are that you will be participating.

Second, I hope you will contact the other keynote speakers. I suspect that any prior contact you may have with each other would enrich the conversation during the actual meeting, especially since we will have a few days together. Also, you may discover that there is some additional help that I might offer you. For example, please let me know if you would like any audio-visual equipment and I will do my best to secure it. Naturally, we would welcome copies of your remarks before the meeting in order to make them available to members once they arrive.

As the schedule stands now, Mark, your presentation is scheduled for Tuesday, February 24, at 9:15 a.m. All presentations by keynote speakers will follow in close proximity hopefully to stimulate a fuller exchange of perspectives. Unless we have spoken otherwise, you will also participate in a panel session on Tuesday afternoon at 1:30 p.m. during which NACUC members will offer observations and responses. On Wednesday morning, February 25, at 9:00 a.m., each keynoter will be assigned a space to meet with NACUC members who want to pursue more detailed discussion about individual presentations.

Rabbi Mark Tannenbaum  
Page 2  
December 23, 1986

Finally, let me remind you that plane reservations to the South in February are booked very quickly. Please be mindful to make your reservations early. I am aware that Air Atlanta has some excellent prices leaving from Atlanta to Orlando. The service is impeccable. NACUC will reimburse your travel and room cost, of course.

Again let me say how very pleased we are to have your involvement in this meeting and from the title of your address I know that it will be a substantive and worthy experience for us all. And at Rollins--lots of fun. Do not hesitate to contact me if I can be of any service to you. I am sure that I will communicate with you at least one more time before late February.

Warm regards,

*Bobbi*

Barbara A. B. Patterson  
Associate University Chaplain

BABP:aw

Enclosure



21. iii. 1986.

To Rabbi Tanenbaum -  
(For the future) -

A minor, necessary correction:

A Soviet passport does not say Zhid,  
it says Evrei.

Evrei in Russian = Jew.

Zhid in Russian = Kike.

(In Polish, żyd does mean Jew.)



Leon Lipson

## THE AMERICAN JEWISH COMMITTEE

### PHILOSOPHICAL FOUNDATIONS & OPERATING PRINCIPLES

Since its founding 80 years ago, The American Jewish Committee has compiled a remarkable record of achievement as a unique and vital moral force in American Jewish life, as well as on the broader American and international scene. Through research and strategic planning, social and political action, a network of relationships with diverse ethnic and religious groups and key influentials, and public education and interpretation, AJC has contributed significantly to the eradication of persecution and intolerance, the creative survival of Jews in the U.S. and abroad, the promotion of pluralistic and democratic values, and intergroup and interpersonal understanding. Several major goals have been central to our work: fighting anti-Semitism and all other forms of prejudice; building understanding and support for Israel's needs and her aspirations for peace; enhancing the relationship between American Jews and Israel; protecting the civil and human rights of Jews and others throughout the world; enriching the quality of Jewish life; and helping Jews participate fully in the life of America.

AJC's culture is that of a transforming organization engaged in the process of formulating innovative ideas, pioneering new approaches, shaping opinions and affecting social change. AJC's worldview is an organic one which relates philosophical principles, ideals, traditions and history to our methods of operation and to our planning for the future.

#### PHILOSOPHICAL FOUNDATIONS

##### What AJC Stands For

AJC's system of core values and shared organizational premises have guided our work throughout the years. We believe that it is important to continually reaffirm these convictions, since people associated with an organization need to attach meaning to their work and because articulating them in the context of AJC's current organizational environment will serve to renew motivation in our leadership and staff, revitalize the alignment of forces in the organization essential to create focus and synergy and reinforce our status as a strong and independent Jewish organization.

Following are the principles and convictions that guide our work, draw attention to our organization, nurture the allegiance of lay and staff and, together, form a coherent vision for AJC.

##### The American Society

AJC views the American society as unique in terms of its overall social and political landscape. It is a society dedicated to the democratic way of life and to unifying a wide range of diverse religious, ethnic and national groups which together contribute to our pluralistic community. Our vision of America as a just society mandates advocacy of individual rights, egalitarian principles and equal opportunity for all. We have been in the forefront of activities to promote and protect social justice and civil rights for all groups and individuals.



## The Jewish Experience in America

AJC views the American experience as unique in the history of the Jewish Diaspora. America offers full participation and fulfillment of individual Jews and allows creative communal, institutional, cultural and political development. AJC views American Jewry as integral to American society and assumes for Jews an exemplary role within the society as a whole, helping to shape America and working with others to achieve common political and social goals. The AJC has attempted to help American Jews focus on the critical task of applying a deepened and enriched Jewishness to the work of creating a model pluralistic society in which they can pursue their unique destiny as both Americans and Jews.

## The Jewish Communal Arena

We perceive the American Jewish community as a viable and creative force in Jewish life and are committed to protect its pluralistic nature and diversity. We strive for cooperation between the various groups that make up the American Jewish community while we pursue the enrichment of the quality of Jewish life and Jewish identity. Our pioneering work and seminal research in areas such as Jewish family life, intermarriage and Jewish education has made a substantial contribution to the well-being of the American Jewish community.

## U.S.-Israel Relations & American Jewish-Israeli Relations

AJC is committed to Israel's creative survival and growth and works to foster American-Israeli relations. We believe that the long-term national interests of the U.S and Israel coincide and that a special affinity exists between our two countries. We assert that no incompatibility exists, ideologically, politically or historically, between a secure and creative American Jewish community and Jewish national rebirth in Israel. We embrace a positive and affirmative conception of American Jewry as a formidable force in Jewish life, even as we accept the significant role of Israel in Jewish consciousness. We believe in mutual responsibility as a basic premise of the relationship between American Jews and Israelis, and we consider the cultivation of a partnership between our two communities as a primary focus of the organization. Indeed, much of our political, educational and intergroup activity has related to Israel and Israel-Diaspora relations.

## World Outlook

AJC upholds a world outlook which affirms the interdependence of humankind and views the fate of Jews as inextricably bound to the fate of democracy. Shaped by the promise of American life and the imperatives of Jewish values, these perceptions infuse our program and reinforce our dedication to the promotion of human rights and the strengthening of pro-democratic and pro-American forces the world over. At the same time, we are vigilant and concerned about the threats to Jewish existence posed by the forces of bigotry, fanaticism and totalitarianism in the world. Since our founding, we have worked to create and cultivate relationships with other communities, governments and world leaders as the best assurance of the Jewish future. We believe that a society that tolerates anti-Semitism will also tolerate other forms of discrimination and prejudice, and that bigotry directed at one group in our society threatens all groups. This conviction led to the founding of our organization and we continue to strive to understand it in its historical context.



## Ideology and People

With all its philosophical premises, coherent belief system and intensive involvement in a broad spectrum of social and political issues, The American Jewish Committee remains a pragmatic organization and does not subscribe to a particular partisan ideology. AJC does not claim to represent the American Jewish community. No single organization should, in our view, make that claim. We are, nevertheless, in many ways representative of American Jewry. We attract to our midst a diverse constituency of men and women of high achievement and prominence who share a moral vision and a capacity for exploring ideas and for analytic and synthetic reasoning. The men and women who have been involved with the work of AJC have historically constituted an elite group. Yet AJC is not an elitist or an exclusionary organization. Our non-partisan position, the influential role of our constituents and the quality of our work are widely acknowledged and have traditionally been the fundamental source of our success in achieving our goals.

## The Primary Criteria of AJC's Work

Our character as an organization, the source of our appeal and our criteria for decision making are to be found in the synthesis of Jewish values mediated through the Jewish experience and translated into the modern idiom; the American value system with its emphasis on positive value of diversity and the protection of individual rights; and a commitment to humanistic and democratic values rooted in our understanding of the history of Western civilization.

We have confidence in the ability of human beings of good will to make moral decisions and to generate ethically responsible behavior. Our work reflects an active and constant effort to synthesize these sources.

## OPERATING PRINCIPLES

### How AJC Works

AJC's strategies, modes of operation and organizational styles emerge naturally out of those value systems and convictions and are an integral part of our organizational culture.

## Research and Publications

Central to our activities has been an emphasis on innovative social research aimed at gathering information, identifying new trends, uncovering root causes and exploring alternate approaches to guide AJC policy-oriented decisions. We aspire to play a central role as strategic planners for the Jewish community. We are convinced of the capacity of human intelligence to deal effectively with the complex problems and issues facing American and world Jewry.

AJC's diverse publications cover a range of concerns and are reflective of our non-partisan, non-ideological, research-oriented approach. Our magazines, Commentary and Present Tense, often mistakenly thought to be the Committee's voices, represent different and distinctive world views, and are published by the Committee as a contribution to public discourse.



### Network of Relationships

We pursue our objectives and interests through a network of intergroup, inter-religious and inter-ethnic relationships. We advance goals, advocate interests and deal with conflicts between groups through a strategy of coalition building and identification of bridge issues. We maintain contacts with political, cultural and business leaders in the U.S. and abroad, both publicly and privately. These networks of extended relationships have become an important source of our influence.

### Political and Social Action

AJC's political and social action is conceived and formulated through concerted efforts of our leadership and staff on the national and local levels. It is directed from our national headquarters as well as through our Washington representative, community chapters and offices abroad. We view legislation as a way to embody social and political values and we, therefore, will participate in a variety of fora dealing with legislative matters. Other modes of operation and organizational style which characterize AJC include:

- \* Seeking areas of consensus that can be utilized for cooperative action with others
- \* Using public education, consciousness-raising techniques and persuasion, rather than confrontation, to influence attitudes and opinions

### Lay-Staff Partnership

We are unique among American Jewish organizations in that we are directed by our lay leadership. Our policies and program are established by a lay constituency through a consensual decision-making process and in creative partnership with our professional staff.