



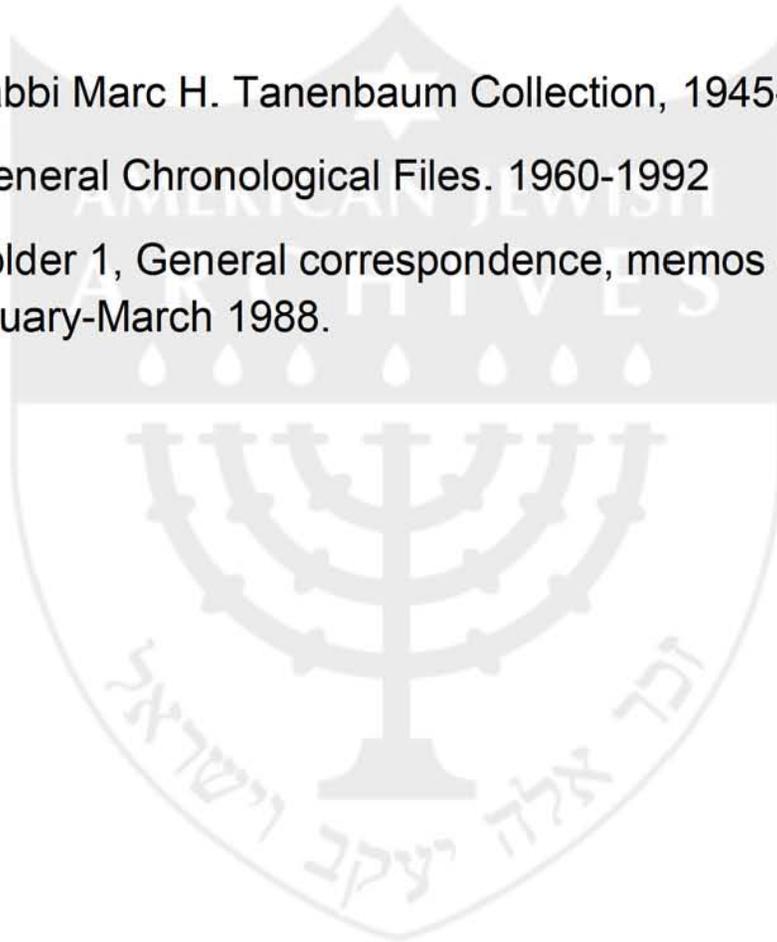
THE JACOB RADER MARCUS CENTER OF THE
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Preserving American Jewish History

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

Series F: General Chronological Files. 1960-1992

Box 103, Folder 1, General correspondence, memos & working papers, January-March 1988.



B

ÜBERSICHT ÜBER DIE AB 1.1.1988 GELTENDEN
BEGÜNSTIGUNGSBESTIMMUNGEN DES ASVG
(§§ 500 ff ASVG)

Das nach dem Wiedererstehen Österreichs in Kraft getretene österreichische Sozialversicherungsrecht enthält Begünstigungen zugunsten der Opfer des Faschismus.

Ziel der Begünstigungen ist es, die in der Sozialversicherung erlittenen Nachteile zu beseitigen.

I. BEGÜNSTIGTE PERSONEN:

Personen, die in der Zeit vom 4. März 1933 bis 9. Mai 1945 aus politischen Gründen - außer wegen nationalsozialistischer Betätigung - oder religiösen Gründen oder aus Gründen der Abstammung in ihren sozialversicherungsrechtlichen Verhältnissen einen Nachteil erlitten haben.

II. MASSNAHMEN:

A. Wiederaufleben aberkannter Renten(Pensions)-ansprüche.

Ansprüche aus der österreichischen Unfall- und Rentenversicherung, die auf Grund von Ausbürgerungen*) aberkannt worden sind, leben wieder auf.

*) siehe § 501 ASVG (Beilage 4)

B. Kein Ruhen der Leistungsansprüche bei Auslandsaufenthalt.

Die Bestimmungen über das Ruhen der Leistungsansprüche bei Auslandsaufenthalt finden auf begünstigte Personen keine Anwendung.

C. Behandlung der Zeiten der Untersuchungshaft, der Verbüßung einer Freiheitsstrafe, der Anhaltung, der Arbeitslosigkeit oder der Ausbürgerung.*)

1) Bei Vorliegen von Vorversicherungszeiten:

- a) Zeiten einer aus den angeführten Gründen veranlaßten Untersuchungshaft, Verbüßung einer Freiheitsstrafe, Anhaltung, Arbeitslosigkeit oder Ausbürgerung*) gelten für Personen, die vorher in der Zeit ab 1. Juli 1927 Beitragszeiten gemäß § 226 oder Ersatzzeiten gemäß § 228 oder 229 ASVG erworben haben, als Pflichtbeitragszeiten mit der höchstzulässigen Beitragsgrundlage und sind beitragsfrei zu berücksichtigen.
- b) Als Zeiten der Arbeitslosigkeit gelten auch Zeiten einer nachweisbaren Arbeitslosigkeit im Ausland bis zum ersten Antritt einer Beschäftigung im Ausland, soweit sie nicht das Ausmaß von zwei Jahren übersteigen.
- c) Als Vorversicherungszeiten gelten auch Versicherungszeiten, die in einem der im § 1 Abs. 3 des Auslandsrenten-Übernahmegesetzes (ARÜG) bezeichneten Staaten (siehe Beilage 1) zurückgelegt worden sind, bei Erfüllung der persönlichen Voraussetzungen (siehe Beilage 2).

*) siehe § 501 ASVG (Beilage 4)

- 2) Ohne Vorliegen von Vorversicherungszeiten:
- a) Zeiten einer aus den angeführten Gründen veranlaßten Untersuchungshaft, Verbüßung einer Freiheitsstrafe, Anhaltung, Arbeitslosigkeit oder Ausbürgerung*) gelten für Personen, die am 12. März 1938 ihren Wohnsitz in Österreich gehabt haben und vor dem Eintritt der Schädigung aus Gründen, auf die sie keinen Einfluß hatten, keine Versicherungszeiten erwerben konnten, als Pflichtbeitragszeiten mit der höchstzulässigen Beitragsgrundlage und sind beitragsfrei zu berücksichtigen.
 - b) Als Zeiten der Arbeitslosigkeit gelten auch Zeiten einer nachweisbaren Arbeitslosigkeit im Ausland bis zum ersten Antritt einer Beschäftigung im Ausland, soweit sie nicht das Ausmaß von zwei Jahren übersteigen.

D. Behandlung der Zeiten des alliierten Militärdienstes.
Amtlich bestätigte Zeiten des Militärdienstes in der bewaffneten Macht einer der alliierten Armeen in der Zeit vom 26. August 1939 bis 31. Dezember 1948 gelten (ohne Beitragszahlung) als Ersatzzeit, wenn vor oder nach dem Militärdienst eine österreichische Versicherungszeit vorliegt.

E. Behandlung der Zeiten der Auswanderung.

- 1) Bei Vorliegen von Vorversicherungszeiten:
- a) Zeiten einer aus den angeführten Gründen erfolgten Auswanderung gelten für Personen, die vorher in der Zeit seit dem 1. Juli 1927 Beitragszeiten gemäß § 226 oder Ersatzzeiten gemäß

*) siehe § 501 ASVG (Beilage 4)

§ 228 oder § 229 ASVG erworben haben, ab dem vollendeten 15. Lebensjahr, längstens bis 31. März 1959 (ohne Beitragszahlung) als Ersatzzeit.

b) Als Vorversicherungszeiten gelten auch Versicherungszeiten, die in einem der im § 1 Abs. 3 des Auslandsrenten-Übernahmegesetzes (ARÜG) bezeichneten Staaten (siehe Beilage 1) zurückgelegt worden sind, bei Erfüllung der persönlichen Voraussetzungen (siehe Beilage 2).

2) Bei Vorliegen von Versicherungszeiten nach der Auswanderung:

Zeiten einer aus den angeführten Gründen erfolgten Auswanderung gelten ab dem vollendeten 15. Lebensjahr, längstens bis 31. März 1959 (ohne Beitragszahlung) als Ersatzzeiten, wenn nach der Auswanderung eine österreichische Versicherungszeit erworben worden ist.

3) Ohne Vorliegen von Versicherungszeiten:

Zeiten einer aus den angeführten Gründen erfolgten Auswanderung können von Personen, die am 12.3.1938 ihren Wohnsitz in Österreich gehabt haben,

an diesem Tag älter als 14 Jahre waren und vor der Auswanderung aus Gründen, auf die sie keinen Einfluß hatten, keine Versicherungszeiten erwerben konnten,

ab Vollendung des 15. Lebensjahres, längstens bis 31. März 1959, durch Nachentrichtung von Beiträgen als Beitragszeit erworben werden (1988: 204 S pro Monat).

Diese Begünstigungen (Pkt.1, 2 und 3) gelten auch für Personen, die sich nach dem 9.Mai 1945 in Österreich aufgehalten haben und danach ausgewandert sind, sofern diese Auswanderung aus Gründen, auf die der (die) Betreffende keinen Einfluß hatte, nicht früher möglich war und sie nicht später als am 31.Dezember 1949 erfolgt ist (Spätemigranten).

F. Behandlung der Schul(Hochschul)zeiten.

1) Im Inland:

Nach Vollendung des 15.Lebensjahres werden Zeiten des Besuches einer inländischen öffentlichen oder mit dem Öffentlichkeitsrecht ausgestatteten mittleren Schule mit mindestens zweijährigem Bildungsgang, einer höheren Schule, Akademie oder verwandten Lehranstalt oder einer inländischen Hochschule bzw. Kunstakademie oder Kunsthochschule als Ersatzzeit berücksichtigt, wobei für ein volles Schuljahr acht Monate gerechnet werden. Schuljahre, die aus den angeführten Gründen abgebrochen werden mußten, gelten als vollendet.

2) Im Ausland:

Zeiten des Besuches einer mittleren oder höheren Schule oder einer Hochschule im Ausland zwischen dem 4.3.1933 und dem 31.3.1959 sind für Pensionen mit Stichtag ab 1.Jänner 1988 den Zeiten eines entsprechenden Schulbesuches im Inland gleichzuhalten. Das bedeutet, daß zwar die ebenfalls mit der 44.Novelle zum ASVG, BGBl. Nr.609/87, eingeführte Regelung, nach der künftig Schul- und Hochschulzeiten nur leistungswirksam werden, wenn entsprechende Beiträge (1988: Für einen Hochschulmonat S 2.829, für einen Mittelschulmonat S 1.414,50) vom Versicherten entrichtet werden, auch für die begünstigten Personen gilt,

daß aber auf Grund der Übergangsbestimmungen zu dieser Neuregelung diese Schul(Hochschul)zeiten für die Geburtsjahrgänge 1927 und älter bei Männern bzw. für die Geburtsjahrgänge 1932 und älter bei Frauen weiterhin beitragsfrei leistungswirksam bleiben.

III. ANWENDUNGSBEREICH:

Die ab 1.1.1988 wirksamen Verbesserungen der Begünstigungsbestimmungen gelten für alle künftigen, aber auch - mit Ausnahme der Berücksichtigung ausländischer Schul- und Studienzeiten - für alle bereits bestehenden Leistungsansprüche.

Wenn ein Pensionsanspruch erst auf Grund dieser Verbesserungen entsteht, gebührt die Leistung rückwirkend ab 1.1.1988, wenn der Antrag bis zum 31.12.1988 gestellt wird, sonst ab dem auf die Antragstellung folgenden Tag.

Bei bereits laufenden Pensionen sind die neuen Bestimmungen - mit Ausnahme der Berücksichtigung ausländischer Schul- und Studienzeiten -, sofern sich daraus eine Erhöhung des Leistungsanspruches ergibt, ab 1.1.1988 anzuwenden, wenn der Antrag bis zum 31.12.1988 gestellt wird, sonst ab dem der Antragstellung folgenden Monatsersten.

Der ab 1.1.1988 geltende Text der §§ 226 bis 229 ist aus der Beilage 3, bzw. jener der §§ 500 ff ASVG aus der Beilage 4, die Staaten, mit denen Österreich einen Sozialversicherungsvertrag abgeschlossen hat, sind aus der Beilage 5 ersichtlich.

IV. ZUSTÄNDIGKEIT:

Anträge sind beim Träger der Pensionsversicherung einzubringen, in der vor der Untersuchungshaft, Freiheitsstrafe, Anhaltung, Arbeitslosigkeit oder Ausbürgerung zuletzt Beitrags- oder Ersatzzeiten

erworben worden sind. Lassen sich die Versicherungszeiten keiner Pensionsversicherung zuordnen, gelten sie als Versicherungszeiten der Pensionsversicherung der Angestellten. Als zuständige Träger kommen in Betracht:

PENSIONSVERSICHERUNGSANSTALT DER ANGESTELLTEN
1021 WIEN, POSTFACH 1000

oder an die

PENSIONSVERSICHERUNGSANSTALT DER ARBEITER
1092 WIEN, POSTFACH 218

gerichtet werden.

Jänner 1988



JAN 9 1989



CLAL

The National Jewish
Center for Learning
And Leadership

January 3, 1988

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

Dear Marc:

I note with great interest the beginning of the preparation of the long awaited Vatican document on anti-Semitism and the Holocaust. Of course, this is to be handled by IJCIC. I look forward to your work and that of others who will ably represent Jewish concerns and the need to do justice to Judaism.

At some point when Christians confront how they justify shifting their theology and openly articulating the end of supercessionism in an official document, there will be a need for some fresh, hermeneutical approach to their past. I believe that my essay on "The Relationship of Christianity and Judaism: Toward a New Organic Model" opens the door for some helpful hermeneutic for Christians in thinking how they can affirm the new without simply turning their back on the past. (The thesis has been further developed in an as yet unpublished essay, first read at the Baltimore Jewish-Christian Workshop about a year ago.) At some point, it may be helpful for a paper that articulates how an historical hermeneutic can lead to a respectful revision of the past without dismissing it. I would be glad to participate further at that point if there is room or need for it.

Warmest best wishes.

Sincerely yours,


Irving Greenberg

IG:blm

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PUBLIC INFORMATION

432 Western Ave., Albany, New York 12203
(518) 454-5102

DATE: 1/4/88

TO: Rabbi Tanenbaum

FROM: Joan Crandall *jc*

Here are a couple more
clips that resulted from
your lecture at the
College.

That's all!

rabbi sees progress in Catholic Jewish ties

ALBANY—Rabbi Marc H. Tanenbaum reviewed the past 40 years of Catholic-Jewish relations, at the College of St. Rose, last Thursday, Jan. 21.

Tanenbaum, director of international relations of the American Jewish Committee noted that 40 years ago Catholic-Jewish dialogue was non-existent. "We Jews owe a debt of gratitude to mainline Protestants for the first ecumenical undertakings after World War II" he said.

"When you contrast the relationship between Catholics and Jews before and after Vatican II you begin to get some insight into what the Vatican Council meant."

Transforms Society

The rabbi credited Pope John XXIII with possibly divine inspiration, in convening the council, which Tanenbaum said did much to transform Western democratic society. Tanenbaum, who was the only rabbi at the Vatican Council II, pointed out to an audience which included Bishop Howard Hubbard, that prior to Vatican II, for 1900 years the Catholic Church had dehumanized and demonized the Jewish people as killers of Christ.

Although the rabbi praised Catholic efforts after the council to change teachings which had become fundamental, and explained how the relationship between the two groups has progressed, he indicated that on both sides there continues to be doubt and mistrust. "We are far from out of the woods today," he said. The Vatican's non-recognition of Israel, the Waldheim controversy, and the Palestinian problem in Israel were mentioned as three

stumbling blocks in that relationship.

Role for Vatican

During the question and answer period Tanenbaum suggested that there might be a mediating role for the Vatican in the Mideast conflict if the Vatican establishes diplomatic relations with Jordan and Israel. He stressed, however, that the issue is complex, involving the issue of solidarity with Arab Catholics. The Vatican has the right, he indicated, to look after its own interests, just as Jews look after their interests.

The lecture, which was sponsored by the College's Middle East department, was interrupted by a young man as Tanenbaum spoke of Israel's anguish in dealing with the Palestinians. Calling Tanenbaum a liar and misinformed, the man left abruptly although Tanenbaum invited him to stay. Tanenbaum commented sadly on the emotionalism on all sides which seems to eliminate opportunities for dialogue.

A Plea For Humanism

Pointing to various conflicts and suffering in the world, Tanenbaum reminded the audience of Christian-Jewish relief organizations which have formed often. He stressed the continued need for such coalitions to deal with world problems and urged a world humanism. "Jews and Christians when they are true to their traditions affirm that every life is sacred, that each person has a trace of God in his soul," he said. Both traditions seek to be "redeeming forces in the world," he said.

L.J.C.

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Lauds popes

Rabbi weighs state of tolerance and Catholic-Jewish relationship

By MARGARETTE CONNOR
Staff Writer

Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, cited two popes — John XXIII and John Paul II — for their activities encouraging positive Catholic-Jewish relations in a speech in Albany last week.

He praised Pope John XXIII for calling the Second Vatican Council and called Pope John Paul II's 1984 apostolic letter "Redemptiois Anno" (Year of the Redemption) "exquisite."

Rabbi Tanenbaum made his remarks at a lecture sponsored by the Center for Middle East Studies at the College of St. Rose in Albany last week. The rabbi was designated in a recent national poll as "one of the ten most influential and respected religious leaders in America."

Rabbi Tanenbaum is also a founder of the joint liaison committee of the Vatican Secretariat on Catholic-Jewish Relations. 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 last year.

Hand of God

According to Rabbi Tanenbaum, the hand of God was at work in the calling of Vatican II because, prior to it, there was "virtually no such thing" as Catholic-Jewish relations.

He noted the "transforming power" of Vatican II in all western democratic societies, especially when it came to correcting the "demonization" of Jews that had taken place in Christian countries for centuries.

Pope John XXIII, who summoned the council, had a "special interest in the relationship" between Catholics and Jews, the rabbi said, an interest which developed when the pope was still Msgr. Angelo Roncalli, the apostolic visitor to the Balkans in the Thirties and Forties.

'Traumatized' pope

Rabbi Tanenbaum said that the pope was "traumatized" by the sight of some Catholics celebrating the Eucharist and then coming out of church, putting on Nazi arm bands and packing hundreds of Jews into cattle cars to be sent to certain death at Auschwitz.

Later in the war, the Nazis rounded up almost 4,000 Jewish children to be sent to the death camps. When this was brought to the attention of Msgr. Roncalli, he insisted that false baptismal certificates be made for these children. As a result, most of them were saved.

One specific change in the Church which resulted from Vatican II, Rabbi Tanenbaum said, were changes in the Baltimore Catechism, which used to contain many anti-Semitic statements.

He also noted that there was a falling away of "scales, myths and stereotypes," and that Catholics and Jews were beginning to see their common bonds.

Pope's letter

In "Redemptiois Anno," he added, Pope John Paul II appealed for international guarantees to protect Jerusalem as a city sacred to Christians, Jews and Moslems, while also supporting a homeland for Palestinians, and peace and security for Jews in Israel.

Rabbi Tanenbaum noted that Pope John Paul II has been a "stal-



Interfaith grip

Rabbi Marc Tanenbaum shakes hands with Bishop Howard Hubbard during the former's visit to Albany last week. (Photo by Timothy H. Raab.)

Rabbi Tanenbaum said that he and other religious leaders will be going to Vienna this summer to see what can be done about avoiding "an unnecessary repetition" of last year's widespread protests about Pope John Paul II meeting with Austrian president and accused Nazi war criminal Kurt Waldheim.

He noted that there is a lot of

Jews' shared history of discrimination in America, Rabbi Tanenbaum stated that, although the situation is better, "I don't like what I see in New York City, How Beach and Bensonhurst."

He noted that there have been approximately 3,000 incidents of violence and vandalism toward blacks, Catholics and Jews in groups such as the Ku Klux

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Rabbi Tanenbaum elected to head consultation group

The International Jewish Committee for Interreligious Consultations (IJCIC) has elected by unanimous vote Rabbi Marc H. Tanenbaum, director of international relations of the American Jewish Committee as its chairman. He succeeds Rabbi Mordecai Waxman of Great Neck, L.I., who served as Jewish spokesman during the meetings with Pope John Paul II and Vatican authorities in Rome, and later in Miami, last fall.

IJCIC is the coordinating body of major Jewish religious and communal groups in their relationships with the Vatican, the World Council of Churches, and other international religious bodies. The member agencies of IJCIC are the American Jewish Committee, B'nai B'rith International, the Synagogue Council of America, the Israel Interfaith Committee, and the World Jewish Congress.

Founded in 1969, IJCIC has been centrally involved in implementing programs with the Vatican Secretariat on Religious Relations with the Jewish People, headed by Cardinal Johannes Willebrands, president. Parallel programs are carried on by IJCIC with the World Council of Churches in Geneva, the World Lutheran Federation, the Anglican Communion in Geneva, the World Lutheran Federation, the Anglican Communion in London, the Al-African Council of Churches, and Eastern Orthodox churches.

For 25 years, Rabbi Tanenbaum served as national inter-religious affairs director of the American Jewish Committee, pioneering in advancing relationships with Catholic, Protestant, Evangelical, Greek Orthodox, Black Church, Hispanic, and Muslim bodies.

He was the only rabbi invited as guest observer at Vatican Council II, and participated in the first official audience of world Jewish leaders with Pope John Paul II in Vatican City. Rabbi Tanenbaum, who has been an active member of IJCIC since its founding, played a key role as one of the nine-member delegation of IJCIC leaders who met with Pope John Paul II and Vatican authorities in Vatican City and Castel Gondolfo in August and September.

In a recent national poll, Rabbi Tanenbaum was designated as "one of the 10 most influential and respected re-

ligious leaders in America." A cover story in New York magazine described Tanenbaum as "one of the foremost Jewish ecumenical leaders in the world today."

The new IJCIC chairman has had a long and distinguished career in international human rights, world refugee and hunger problems, and foreign relations concerns. He has served as a member of the prestigious Human Rights Research Committee of the Foreign Policy Association's Study of Priorities for the 1980s and as consultant to the Council of Foreign Relations. He is a member of the executive board of the International Rescue Committee, the Overseas Development Council, the Bretton Woods Committee, the National Peace Academy, and the American Jewish World Service.

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 the Black Jews of Ethiopia, Lebanese, Nigerians, Ugandans, Haitians, Afghanis, Central Americans, and Polish refugees.

Rabbi Tanenbaum serves as a member of the Advisory Committee of the President's Commission on the Holocaust, and is a founder and former co-chairman of the National Interreligious Task Force on Soviet Jewry.

Rabbi Tanenbaum has directed the landmark religious research studies examining intergroup content in Catholic, Protestant, and Jewish teaching materials in the

United States, Italy, Spain, French-speaking countries, Germany and South America. These studies have been the basis of the revision of negative stereotypes in the textbooks produced in the 1970s.

A religious historian and authority on Judaism and Jewish-Christian relations, he has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. Rabbi Tanenbaum is the author, editor, or co-editor of seven books, among them, "Twenty Years of Catholic-Jewish Relations," (Paulist Press), "Evangelicals and Jewish in Conversation," and "Evangelicals and Jews in an Age of Pluralism," (Baker Book House), "Speaking of God Today—Jews and Lutherans in Conversation," (Fortress Press), "The Greek Orthodox-Jewish Consultation," "The International Colloquium on Religion, Land, Nation, and Peoplehood," and "Vatican II—An Interfaith Appraisal," (University of Notre Dame Press).

A prize-winning weekly radio commentator over WINS-Westinghouse, he has served as a consultant to the NBC-TV nine-hour special "Holocaust" and earlier was consultant to the New Media Bible project.

He has lectured at major universities, seminaries, religious and educational bodies in the United States, Europe, Israel, and South America, and at numerous national and international conferences.

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(812) 335-0453
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January 6, 1988

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

Dear Marc:

Thanks for sending me the text of the Rheinland Synod. And congratulations on being elected Chairman of the International Jewish Committee on Interreligious Consultations (IJCIC). Under your leadership I am sure that the IJCIC will do whatever can be done in this important area.

I will look forward to remaining in touch and, hopefully, seeing you again in the months ahead.

Cordially yours,

A handwritten signature in cursive script, appearing to read "Alvin".

Alvin H. Rosenfeld
Director

AHR:mjd



The American Jewish
Committee

LOS ANGELES CHAPTER, 6505 Wilshire Boulevard, Suite 315, Los Angeles, CA 90048-4992 (213) 655-7071 Telecopier: (213) 658-5164

Dr. Neil C. Sandberg
Western Regional Director

January 7, 1988

Mayor Tom Bradley
Los Angeles City Hall
200 North Spring Street
Los Angeles, CA 90012

Dear Tom:

We were delighted to note your letter to Mayor Diepgen of West Berlin regarding our desire to utilize the Sister City program next November for a commemoration of Kristalnacht. Your offer to appoint a Los Angeles committee to plan such an event is greatly appreciated, and we would like to be of assistance in this regard.

I have spoken with Alan Sieroty and we would like to suggest that the American Jewish Committee host a luncheon for a small group. We have in mind inviting Rudi Fehr, Cathy Mendelson, Rabbi Alfred Wolf, Martin Kellner, Steven Windmueller of the Jewish Federation, and appropriate members of your staff. These individuals could serve as the nucleus of a larger planning committee that might be convened later on.

We will be in touch with your office shortly to initiate this process.

Warmest good wishes.

Sincerely,

Neil C. Sandberg

NCS:11

cc:

Alan Sieroty
Cathy Mendelson
Martin Kellner ✓
Bea Lavery
Valerie Fields



CITY HALL
LOS ANGELES, CALIFORNIA 90012
(213) 485-3311

OFFICE OF THE MAYOR
December 15, 1987

TOM BRADLEY
MAYOR

The Honorable Eberhard Diepgen
Governing Mayor of Berlin
Rathaus Schoeneberg
1000 Berlin West
Federal Republic of Germany

Dear Mayor Diepgen:

Many citizens of Los Angeles are anxious to join with the people of West Berlin to commemorate the 50th Anniversary of Kristalnacht on November 10, 1938. In July of this year, Dr. Neil Sandberg of the American Jewish Committee met with Heinz Fanselau of your staff and communicated our interest in memorializing this historic and tragic occurrence.

I plan to convene a committee of interested persons from Los Angeles including members of the Sister City program and the Jewish community in order to discuss how we might participate in such an event. It is my hope that you will initiate a similar process in West Berlin and that subsequent communications will lead to the development of an appropriate program.

I know that you believe as I do, that visits such as this will strengthen the ties of friendship between the peoples of our two cities. We look forward to the opportunity of joining with you on this most important occasion.

Sincerely,

Tom Bradley

TOM BRADLEY
Mayor

TB:el

JAN 21 1988



The American Jewish
Committee

OFICINA PARA MEXICO Y AMERICA CENTRAL: Av. Ejército Nacional 533-302 México, D.F. 11520 • Tels. 531-07-33, 531-47-76 • Cable: Wishcom, México

Mexico City, January 7th, 1988

Rabbi Marc H. Tanenbaum
American Jewish Committee
165 E. 56th Street
New York, N. Y. 10022
U. S. A.

Dear Marc:

I rejoiced with the news of your election as Chairman of the International Jewish Committee on Interreligious Consultations.

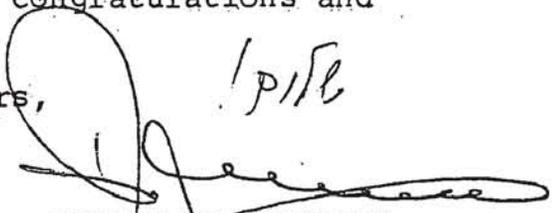
I am convinced that nobody better than you, with your full record of relations with international religious bodies, specially with the Vatican, the World Council of Churches and your personal approach to different Vatican Representatives, starting with Pope John XXIII, can continue with this important task.

Those of us who have been near you for more than two decades, know and recognize that you have been in Jewish life the pioneer who opened and started a dialogue with Protestants, with Catholics, Evangelists, Greek Orthodox, Muslims, the Black Church in the U.S.A., a task which has reverberated in Europe, Latin America and Israel. I wish you the best of luck in such an important ecumenical mission and I am sure that during the time you will hold office you will be successful in advancing interreligious programs.

I wish to inform you that I have sent out reports to FEDECO (Federation of Jewish Communities of Central America and Panama) to the Jewish communities of Guatemala, Salvador, Costa Rica, Panama, Colombia, Venezuela and Mexico, as well as to different newspapers, informing them on your appointment as chairman of the IJCIC and I am sure they will be thrilled with such news.

Tosia joins me in sending you our congratulations and warmest regards.

Cordially yours,


SERGIO NUDELSTEJER

SN/eeg

Paris, January 8, 1988

My dear Rabbi Tannenbaum:

It is certainly with great pleasure and deep emotion that I hear about your election as Chairman of the International Jewish Committee on Interreligious Consultations.

Allow me to offer much more than formal congratulations and to express wholehearted and personal joy and hope.

I am fully convinced that in such an important position you will be able to make substantial and decisive contributions to all that IJCIC stands for and aims at.

Please believe in my renewed trust and friendship.

I am looking forward to seeing you again.

With my warmest regards and faithful prayers for God's blessings on your work and responsibilities.

Sincerely and most cordially yours,

+ Han-Havi card Lustiger

+ Jean-Marie cardinal Lustiger
Archbishop of Paris

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

JAN 27 1988

Michael Elizur
7, Shachar Street
Beth Hakerem
96263 Jerusalem

11 January 1988

Dear Marc,

Many thanks for sending me the announcement about your election to the chairmanship of IJCIC, and other material, among which deserves special praise your balanced and rational article in the AJC Journal. I trust that these qualities will serve you well in your new position. A hearty Mazal Tov and best wishes for your success.

I was glad to see that in your Journal article you managed to articulate a meaningful position about Waldheim without using the unfortunate phrase "unrepentant Nazi" which appears in your piece for the RNS of November 27. Also, the charge that the Church holds revisionist (or implied revisionist)

views about the Holocaust I find difficult to accept, or even to understand. I submit that even views like those of Nolte should not be lumped together with those rightly called revisionist - i.e., Irving, Butz etc. Tactically the distinction is even more important than in substance.

I am not yet certain whether I'll be able to attend the Forum in mid-February in Jerusalem, but hope you are still here on February 19, because I expect to be home again the previous evening. In any case I hope to hear from you soon in regard to the Vienna symposium; my paper is more or less ready...

With best wishes

yours

Michael

P.S.

Is it possible to have your position paper which became the basis of IJEC discussions with the Vatican last summer?

JAN 19 1988

BILLY GRAHAM
MONTREAT, NORTH CAROLINA 28757

January 12, 1988

My dear Marc,

Thank you for yours of January 5.

I deeply appreciate your comments about the article written by our mutual friend, George Cornell.

I also want to congratulate you on being the new head of ICJIC. No one is better adapted at bringing these various viewpoints together than you are.

Naturally, with many others, I have been praying about the situation in Israel. There is no doubt that the Gaza and West Bank situation is a thorn in the side of the government.

However, I would like for you to feel free to call on me at any time and will do anything I can to be of service to you. I am terribly in debt to you for so many things in years gone by.

I, too, remember the wonderful evening in your apartment with you and Georgette. I wish it were possible for us to have an hour together sometime.

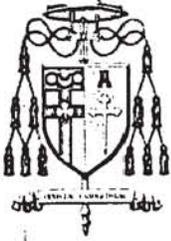
With warmest personal greetings, I am

Most cordially yours,



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

JAN 14 1988



DIOCESE OF HARRISBURG

4800 Union Deposit Road • P.O. Box 2153 • Harrisburg, PA 17105-2153
(717) 657-4804/652-3920

OFFICE OF THE BISHOP

January 12, 1988

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56 Street
New York, NY 10022-2746

Dear Rabbi Tanenbaum,

First, I wish to put in writing my very best wishes to you as you begin your tenure as Chairman of the International Jewish Committee on Interreligious Consultations. Truly, your task is monumental and at the same time both sensitive and full of potential for great good.

Your report concerning the leadership which you have already given to meetings was a source of great reassurance to me. Apart from that, the Lord has blessed you with tremendous talent for both assessing situations and communicating a vision. May these talents help to build even stronger bridges of understanding between the world Jewish faith community and other faith communities.

In keeping with our conversation, I enclose copies of the articles which appeared in The Philadelphia Inquirer on January 6 and 7 and in The Washington Post on January 9. It appears that the clarification never quite caught up with the original story written for the Los Angeles Times.

With all cordial wishes, I remain

Very sincerely yours,

Most Rev. William H. Keeler
Bishop of Harrisburg

Enclosures

JAN 21 1988

DKFM. DR. HEINZ KIENZL

GENERALDIREKTOR
DER OESTERREICHISCHEN NATIONALBANK
TELEFON 43 60 300
POSTFACH 61, A-1011 WIEN

THE AMERICAN JEWISH COMMITTEE
Rabbi Marc Tanenbaum

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

Vienna, January 13, 1988

Dear Rabbi Tanenbaum,

As I learned you have been elected Chairman of International Jewish Committee on Interreligious Consultations, I would like to express my sincere congratulations.

Sincerely yours,



JAN 10 1988

THE AMERICAN JEWISH COMMITTEE

date January 14, 1988

to William Trosten

from Judith H. Banki

subject Below

I have attached several items of interest to our Germany-watchers and Deutsch-sprechers. The first was sent me by the ubiquitous Professor Klauss Herrmann and comes from the Jüdisches Nachrichtenblatt of December. I thought he sent it so that we might see a report on the meeting of the European Jewish Congresses in Athens last September from an East European perspective, until I noticed my own name in a column on the left. If the words attributed to me are as trustworthy as the title assigned me by Oljean Ingster, I shudder for their accuracy. (I suspect the professional tag is a misplaced hangover from my brief stint at Hebrew Union College in Los Angeles in the summer of '85.) Pray tell, what am I supposed to have said? Should I sue? Incidentally, it is interesting to note that this reports not on the conference held in East Germany in September, but on the earlier ICCJ meeting in Fribourg, Switzerland.

While we are on the subject of East Germany, please note a copy of the invitation to Dr. Herrmann from the University at Rostock and the courses he will be teaching. Alan Mittleman suggests that Herrmann's position as a self-confessed anti-Zionist Jew is a compelling reason for this invitation.

Also attached is an item about the Rev. James Lyons' very recent trip to the Federal Republic of Germany. This appears to be a mission focusing on Christian-Jewish -- as contrasted to general German-Jewish -- relations, and aside from the fact that he made the trip with a group of impressive colleagues, the trip itself seems tailor-made for an IAD constituency. Do you have any idea who in the German government put this program together? AJC has been the trailblazer organization in promoting educational exchanges and missions with the various foundations. It would be a shame for us not to be the primary resource for trips of this kind. Can we talk about this?

Finally, may I remind you -- I know I've done so in the past -- that Frederick A. Praeger is a longstanding friend of the Banki family. Although he no longer has any connection with the publishing house which bears his name, he is still a publisher, and he has strong academic, political and journalistic connections in Austria. I believe he would be a very valuable and helpful connection for AJC, both as a knowledgeable resource and as a potential publisher of materials coming out of our Austrian or German program. I would be happy to set up a lunch next time he comes to N.Y.

Judy

JHB/ch

cc: Marc H. Tanenbaum
Eugene DuBow

JAN 27 1988

הסתדרות הרבנים דאמריקה

RABBINICAL COUNCIL of AMERICA

275 SEVENTH AVENUE • NEW YORK, N.Y. 10001 • (212) 807-7888

Cable HISRABONIM, N.Y.

כ"ה

24 Teveth 5748
January 14, 1988

Rabbi Mark Tanenbaum, Chairman
International Jewish Committee for
Interfaith Consultations
Synagogue Council of America
327 Lexington Ave.
New York, NY 10016

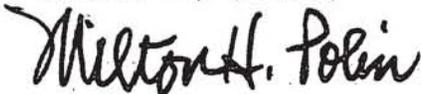
Dear Rabbi Tanenbaum:

I am delighted to learn that you have accepted the position as chairman of the International Jewish Committee for Interfaith Consultations.

Considering your long and dedicated involvement in this field, I know of no one more qualified than you to chair this important committee.

Under your leadership I trust the International Jewish Committee for Interfaith Consultations will not be a battleground for internal friction but rather a forum for consultation and consensus. We of the Rabbinical Council of America pledge you our support in this direction.

Sincerely yours,



Rabbi Milton H. Polin
President

MHP/rs

President
RABBI MILTON H. POLIN

Executive Vice-President
RABBI BINYAMIN WALFISH

Honorary President
RABBI LOUIS BERNSTEIN

First Vice President
RABBI MAX N. SCHREIER

Honorary Vice President
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RABBI FEIVEL WAGNER

Recording Secretary
RABBI BERNARD E. ROTHMAN

1/14/88



STATE OF NEW YORK
EXECUTIVE CHAMBER
ALBANY 12224

MARIO M. CUOMO
GOVERNOR

January 14, 1988

Dear Louis:

Matilda and I regret that we cannot be with you on January 21 when Dr. Marc Tanenbaum, Director of International Relations of the American Jewish Committee, will speak on the theme CATHOLIC-JEWISH RELATIONS: FORTY YEARS LATER.

Dr. Tanenbaum has been an eloquent, imaginative and leading spokesman for interfaith dialogue in the United States. He has been called the foremost Jewish ecumenical leader in the world today.

Dr. Tanenbaum has been a powerful, moral and ethical force on the American scene. In a brilliant career, he has addressed himself creatively to world refugee and world hunger problems and has been instrumental in the raising of consciousness of America to the needs of the poor, the homeless and the disenfranchised.

As founder and present chairman of the Joint Liaison Committee of the Vatican Secretariat on Catholic-Jewish Relations and the International Jewish Committee for Interreligious Consultations, he is eminently qualified to discuss the present state of Catholic-Jewish relations.

I know that the audience will be enriched and informed by his presence.

Please convey to Dr. Tanenbaum my best wishes for continued outstanding labors in the building of bridges of understanding between the various segments of our Nation.

Sincerely,

A handwritten signature in dark ink, appearing to read "Mario M. Cuomo".

President Louis C. Vaccaro
College of Saint Rose
Albany, New York 12203

HONIGMAN MILLER SCHWARTZ AND COHN
2290 FIRST NATIONAL BUILDING
DETROIT, MICHIGAN 48226

FROM THE DESK OF
DAVID B. JAFFE

MARC —

YOU WILL SEE THAT
I BORROWED LIBERALLY
FROM YOUR SPEECHES.



A handwritten signature in black ink, appearing to be 'Marc', written over a faint background watermark of the American Jewish Archives logo. The logo features a menorah and the text 'AMERICAN JEWISH ARCHIVES' and 'ארכיון יהודי אמריקאי'.

Remarks of David B. Jaffe
at the
Temple Emanu-El Brotherhood Service
Oak Park, Michigan - January 15, 1988

It is a pleasure and an honor to be on this bimmah. The last time I spoke here Carter Rose forbade me from chanting the Torah blessings and the kiddush at my own Bar Mitzvah. My voice hasn't improved since then, so I didn't ask for a second audition. It is a special honor to be here at the Brotherhood Service, and I thank the Brotherhood and its President, Jerry Rosenfeld.

I've been asked to tell you a little about the American Jewish Committee, and I will do that. AJC is a remarkably diverse organization, and I am speaking tonight for myself, not for it.

The American Jewish Committee is one of the major Jewish "defense" organizations: it was formed in 1906 to attempt to counter the programs in Russia, and has been dedicated ever since to the protection of the civil and religious rights of Jews everywhere, and the promotion of Jewish communal life. AJC works in Detroit, where we have a number of programs developing communication and understanding with Catholics, Muslims, Blacks, Arab-Americans and others. We work nationally, where we have developed innovative programs to combat bigotry on college campuses and coordinated the recent Washington D.C. Mobilization for Soviet Jewry for the entire Jewish community. We work around the world, for example bringing a rabbi to the Jews of East Berlin and, developing Holocaust education programs in the Federal Republic of Germany. We work in Israel, where our experience as a human relations organization is often drawn upon by the Israeli government.

Our origin and our mission give us a special interest in the commemoration of Dr. King's birthday and in the common ground of Blacks and Jews. The anti-semitic makes no fine distinctions between the Black and the Jew. The bigots of America fly blindly of both of us, caring not at all which of us falls. Their aim is to maintain, through crude hatred, groups whose uses as scapegoats can facilitate their social superiority. Our common fight is against these deadly enemies of democracy, and our glory is that we are chosen to prove that courage is a characteristic of the targets of bigotry, however cynically and brutally they are denied full equality and freedom.

Perhaps some of you have caught me in a little Bidenism, here, as I have paraphrased an address given by Dr. King in 1958.

Dr. King was an ally of oppressed Jews. In 1966 he wrote:

While Jews in Russia may not be physically murdered as they were in Nazi Germany, they are facing every day a kind of spiritual and cultural genocide . . . the absence of opportunity to associate as Jews in the enjoyment of Jewish culture and religious experience becomes a severe limitation upon the individual. These deprivations are part of a person's emotional and intellectual life. They determine whether he is fulfilled as a human being. Negroes can well understand and sympathize with this problem. When you are written out of history as a people, when you are given no choice but to accept the majority culture, you are denied an aspect of your own identity. Ultimately you suffer a corrosion of your self-understanding and your self-respect.

The same sense of justice that motivated Dr. King to speak out against Soviet anti-Semitism, led him to speak out in support of Israel. Just 10 days before his shocking, untimely death, he declared:

I see Israel, and never mind saying it, as one of the great outposts of democracy in the world, and a marvelous example of what can be done, how desert land almost can be transformed into an oasis of brotherhood and democracy. Peace for Israel means security and that security must be a reality.

When the Detroit Jewish community held a memorial service for the victims of the Istanbul massacre, Bishop Moses Anderson of the Archdiocese of Detroit spoke of how important it was for him to be there, to stand with Jews when fellow Jews were murdered in their place of worship simply because they were Jews -- because he remembered Jews standing with Blacks in the South when Blacks were murdered in their place of worship simply because they were Blacks.

But despite all this commonality, Blacks and Jews have drifted apart, in Detroit and elsewhere. This past summer AJC sponsored a forum in Detroit in commemoration of the 1967 riots. For some Jews the riots were a last straw that drove them from the city. Some Blacks viewed the riots as a turning point towards self-determination. Perceptions often turn to stereotypes -- you've often heard talk of Jews abandoning the city and Blacks destroying it. Stereotypes often turn to separation. That progression is not good for any of us.

What strategy can we develop to reconnect Blacks and Jews?

I suggest that we begin by focusing on two themes from Dr. King's most famous speech, "character" and "freedom." We all remember the ringing tones of the "I Have a Dream" speech of August, 1963. How many of us can call to mind the content?

"I have a dream that one day my four little children will one day live in a nation where they will not be judged by the color of their skin but the content of their character."

We can know something about Dr. King's character when we can be confident that he would not have referred, even on a bad day in an unguarded moment, to "Hymietown." Now, what can we know about our own characters from the way we respond when a Jew refers to a Schuartz -- or worse. We can build character on the basis of example, and of knowledge. We at AJC are delighted to be planning a program to bring Jewish Sunday Schools and youth groups to the Museum of African-American History this spring, and to be planning our own event there on February 28 -- you are all invited. Phone the AJC office for details.

Another theme in Dr. King's famous speech is freedom. We do need what Lincoln called "a new birth of freedom" in America. In the '60's, many Jews helped forge the freedom to eat at the same lunch counter. How can we contribute, in the '90's to forging the freedom to achieve?

For example, can we say that a poor resident of inner-city Detroit is free when she or he is trapped in the Detroit Public Schools, which are not successfully teaching basic skills, much less the independent thinking that is necessary for citizens in a free society. We can act now to help change the hopelessly unfair system of funding that impoverishes the Detroit schools by supporting the School Finance Reform package now before the Legislature. At the same time, the Black community is coming to recognize that it must insist upon performance, and character, from teachers and administrators and students regardless of their color.

Some Black educators, fighting the denial of identity that Dr. King deplored, made the journey from "A Raisin in the Sun" to legitimation of bad English as "Black English" -- a course that was disastrous for young people. But we've been through that phase and are moving ahead.

Our attitudes, and our support for progress, can help make freedom possible. We can constantly examine our own words and actions. We can learn about and support programs, like those

of the Detroit Urban League. We can refuse to tolerate injustice when we come upon it. To quote Dr. King, "When we allow freedom to ring -- when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last, Free at last, Thank God Almighty, we are free at last.'"

B6537c

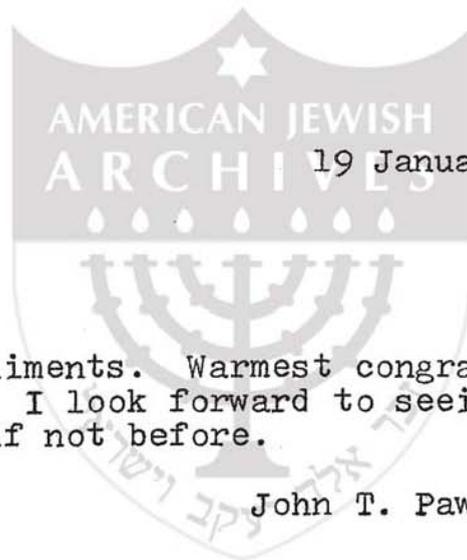


JAN 25 1988

CATHOLIC
THEOLOGICAL UNION

A Graduate School of Ministry

Office of the M.A. Director



19 January 1988

Marc,

With personal compliments. Warmest congratulations on your election as Chair of IJCIC. I look forward to seeing you at the next IJCIC-Vatican dialogue, if not before.

John T. Pawlikowski

JAN 21 1988

THE AMERICAN JEWISH COMMITTEE

memorandum

date January 19, 1988
to Marc Tanenbaum
from Bert Gold
subject



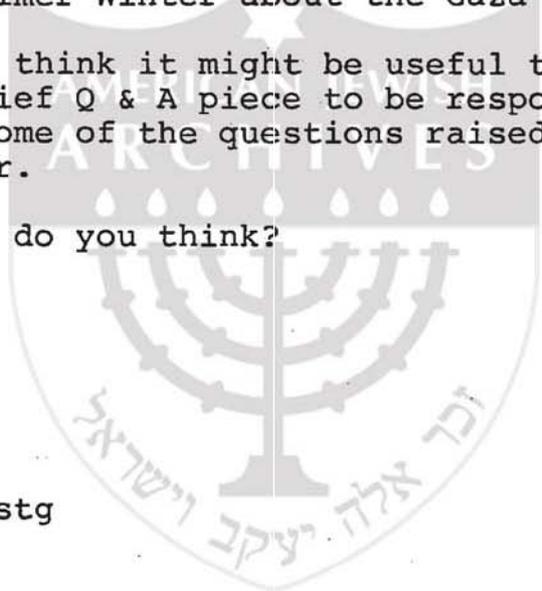
Please note the 18 questions posed by Elmer Winter about the Gaza Strip.

I do think it might be useful to do a brief Q & A piece to be responsive to some of the questions raised by Elmer.

What do you think?

BHG:stg
enc.

cc: Charney Bromberg
George Gruen
Mort Yarmon



EXPRESS MAIL

ELMER L. WINTER

P. O. BOX 2053
5301 NORTH IRONWOOD ROAD
MILWAUKEE, WISCONSIN 53201

January 6, 1988

Mr. Bertram H. Gold
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, NY 10022-2746

Dear Bert:

I am trying to determine how we can best assist Israel in trying to interpret Israel's policies and actions to bring about law and order on the West Bank, on the Gaza Strip, and amongst Arabs living in Israel. As of the moment, it would seem to me that Israel's rating is at a very low point in the minds of the American public that view the clashes that are portrayed on tv nightly.

I have trouble, personally, answering many of my friends who, while they have a serious interest in Israel, are finding Israel's response to the clashes to be unreasonable.

I have read George Gruen's "Backgrounder". It is fine, as far as it goes, but I believe more must be done to interpret Israel's actions to the American public. We need some Q and As that we can provide to the press -- use in speeches, letters, etc. I am looking for answers to the following questions concerning the Gaza Strip:

- 1] Is there any local administration on the Gaza Strip? Are there mayors? Is there any autonomy of any type on the Gaza Strip?
- 2] What is the makeup of the population on the Gaza Strip? Are those who live there Palestinians? Are there any so-called moderates with whom the Government of Israel can negotiate any settlement of the current conflict?
- 3] Are there any areas of the Gaza Strip that have adequate housing facilities that could be portrayed on television? We get the impression that all parts of Gaza are shanty towns with open sewers, etc. I recall having been taken through the Gaza Strip a number of years ago and shown some very good housing that had been provided by the Israelis. How can this be portrayed to show that Israel has treated those living on the Gaza Strip in a humane way?

Mr. Bertram H. Gold

Page Two

January 6, 1988

- 4] What percent of the population of the Gaza Strip lives in camps? Who runs these camps? Is the U.N. involved in operating the camps? If the U.N. is involved, are they responsible for providing better housing accommodations, etc.? When did the U.N. become involved in the Gaza Strip? What degree of responsibility for the poor living conditions can be placed upon the U.N.?
- 5] Who owns most of the land on the Gaza Strip? Are there a few small Arab families that own the land, collect rents and do nothing about improving the housing conditions? What is the responsibility of these land owners to improve the quality of housing, sewage, etc.
- 6] What is the degree of unemployment on the Gaza Strip? Have a number of those who reside in Gaza lost jobs working in Saudi Arabia, etc? Are there any factories in the Gaza Strip? Are there any companies in the Gaza Strip that are subcontracting work for Israeli companies?
- 7] How many residents of the Gaza Strip are transported to Israel daily to work in Israel? What is the average pay? How does this compare to what Israelis would be paid? What kinds of work are they doing while working in Israel? Are there any who are doing more than menial work? Why can't they stay in Israel overnight to get rid of the South Africa image?
- 8] What taxes do the residents of Gaza Strip pay to Israel? How are these taxes used to support the residents of the Gaza Strip? Is there a fair return to the residents of Gaza for the taxes that they pay to Israel? Has the situation changed in the last 20 years in terms of housing conditions in the Gaza compared to what it was during the period when the Egyptians took over the country? What did the Egyptians provide to Gaza residents that Israel doesn't provide? Were the camps that are presently in Gaza also in existence at the time of the Egyptian occupation? Why isn't Egypt willing to take over the Gaza from Israel?
- 9] Why is it necessary for Israel to patrol the streets and alleys in Gaza? Wouldn't they have sufficient security if they had their forces on the perimeter of the Gaza so that those who live in Gaza could not go into Israel and commit terrorist acts?

Mr. Bertram H. Gold
Page Three
January 6, 1988

- 10] Why can't the Israeli military be provided with riot-type helmets with plastic protectors for their faces and plastic large shields to protect their bodies?
- 11] What is meant by "We use live ammunition only as a last resort"? It seems to me that throwing of rocks from a distance does not qualify for "shoot to kill". If the Israelis are using rubber bullets, this doesn't seem to come through in the television reports.
- 12] Why can't Israel use water cannons? These are used in many countries to quell disturbances. (I say one on tv last night.)
- 13] Why does Israel insist that all merchants on the Gaza Strip keep their stores open during regular business hours? If they want to close their shops and the people living there can't buy food, etc., that's their problem. Why does Israel take the next step and bring in welding equipment to seal the shops?
- 14] It seems to me that I read somewhere that Shimon Peres was talking about pulling out of the Gaza Strip and then that statement was retracted or modified. Is there talk of this nature? If Israel has no interest other than preventing those who live in Gaza from coming into Israel for terrorist acts -- why don't they walk away from Gaza after law and order is restored and provide perimeter guard service.
- 15] Does Hadassah Hospital provide hospital services for those who live on the Gaza Strip? Are those who live on the Gaza Strip eligible and do they enroll in Israeli universities? Do any Israeli universities have outreach programs that they provide to residents of the Gaza Strip?
- 16] Who are the people Israel is planning to deport? What is their background? What offenses have they committed? What type of trial will they have? Will the trial be open to the press? Under what laws are they to be tried? Peres referred to Jordanian law -- How does that apply? Others say -- British Mandate law applies -- others -- Geneva Accords. How sound is U.S. position that Israel is violating Geneva Accords?
- 17] If those who are tried appeal -- is there a record of trial? If Supreme Court confirms deportation -- where will they be sent?

Mr. Bertram H. Gold
Page Four
January 6, 1988

18] What position has Egypt taken in this situation?
Is there a possibility that these events may cause
a termination of their peace agreement with Israel?

I have gone into great detail because I believe there are others like myself who need to have answers that we can use when we are questioned about the Gaza Strip. The emphasis over the years has been on settlements on the West Bank and I suspect that very few of us know much about Israel's past relationships with the Gaza Strip.

If Israel has done certain things to improve the lot of those who live on Gaza, let's let that be known. I believe it is of utmost importance that we be able to show to the American public that Israel has in the past treated the residents of Gaza Strip in a humane and decent manner.

I hope the spelling out of these questions will be helpful in formulating answers that we need to provide to the American public.

Best wishes,



Elmer L. Winter
ELW:mjs



EXPRESS MAIL

ELMER L. WINTER

P. O. BOX 2053
5301 NORTH IRONWOOD ROAD
MILWAUKEE, WISCONSIN 53201

January 14, 1988

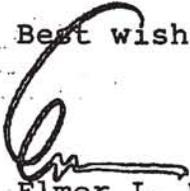
Mr. Bertram H. Gold
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, NY 10022-2746

Dear Bert:

I spoke to Morris Abram about the need for answers to the questions that I have raised in my letter to you dated January 8th concerning the Gaza Strip. Morris agrees fully that we need a series of answers to questions of the type that I have raised. He asked Lisa Belzberg to call George Gruen to assist in providing the answers.

I do hope that we can get out facts sheets to answer these questions so that we can provide this type of information to the press and to others. Please add to the list information relating to the letter that I have sent to Martin Ingall of AIPAC concerning Israel's proposals to move refugees into new housing the past years.

Best wishes,


Elmer L. Winter
ELW:mjs
Enclosure

P.S. Time is very much of the essence in getting out this information to the press, to our members, etc.

ELMER L. WINTER

EXPRESS MAIL

P. O. BOX 2053
5301 NORTH IRONWOOD ROAD
MILWAUKEE, WISCONSIN 53201

January 14, 1988

Mr. Martin J. Ingall
AIPAC
500 North Capital Street
Suite 300
Washington, DC 20001

Dear Martin:

I read the enclosed statement relating to David Mellor's visit to Israel, "No doubt Mellor will declare himself shocked when he discovers that Gaza's wretched conditions are due in no small part to the refusal of Arab governments and the PLO to countenance Israeli proposals to move people out of refugee districts and into new housing. No doubt."

I have read statements of this type in the past, but I have never seen any letters, documents, etc. which substantiate the claim that Israel has made proposals to move people out of refugee districts and into new housing.

It would be most helpful if AIPAC were to document this statement so that we all understood exactly what Israel has offered in the past to move people out of refugee districts into new housing. How were these offers made and what is the documentary proof to show that these offers were rejected by Arabs?

I urge, in view of the present negative image that Israel is amassing in the U.S. press -- that an op-ed piece be submitted to The New York Times, by your organization, which specifically describes Israel's offers to "move people out of refugee districts into new housing" and the rejections by the Arabs. One does not get this impression from reading the press.

Statements are constantly made that Israel had 20 years to improve conditions in the Gaza Strip but ignored taking any action. If we have the proof to the contrary, let's get it out into the press immediately.

Best wishes,


Elmer L. Winter
ELW:mjs
Enclosure

NEAR EAST REPORT

WASHINGTON WEEKLY ON AMERICAN POLICY IN THE MIDDLE EAST

VOL. XXXII, NO. 2 JANUARY 11, 1988

EDITORIALS

Hardly Harsh

The United States joined the rest of the U.N. Security Council last week in calling on Israel not to deport nine Palestinian Arabs the Israeli authorities described as "chief instigators" of December's violence in the Gaza Strip and West Bank. Reagan Administration officials already had claimed that the prospective expulsions would violate the Fourth Geneva Convention of 1949.

The Administration—and Security Council—reading of Article 49 of the Convention echoed the view expressed in the Christmas Eve editorial in *Al-Fajr*, a pro-PLO east Jerusalem newspaper. The Council's resolution itself reportedly was drafted by the PLO. But it was not the only interpretation.

Morris Abram, Chairman of the Conference of Presidents of Major Jewish Organizations, pointed out two weeks ago that "Israel under the Geneva Convention is absolutely responsible for maintaining order in the territory under its control for, among other reasons, the sake of the inhabitants. International law does not bar even capital punishment in the execution of the responsibility to preserve public order. Israel does not employ so harsh a sanction, but in the most extreme cases of individuals who pose a grave and immediate threat to public order Israel has occasionally deported the perpetrators."

Occasionally is right. Only 22 people have been ordered expelled in the past two-and-a-half years; and three of those orders remain unexecuted, pending appeals and reviews.

Israel's view is that the 1949 Convention applies to mass deportation, not to individuals properly charged with and found guilty of attempting to undermine public order.

An Israeli newspaper quoted a "senior security source" as saying that "we probably would like to expel hundreds of people. But realistically, we know that we are only talking about . . . several dozen . . ." The several dozen turned out to be just nine, of more than 1,000 arrested last month. (Nearly 250 already have been released. No one protested their treatment as too lenient.)

Most of those to be deported already have served prison

sentences; two were released as part of the 1985 swap of 1,150 terrorists—including convicted killers—and suspected terrorists for three captured Israeli soldiers. Not coincidentally, after that exchange terrorism—including murders—in the territories and in Israel escalated. It was then that Israel resumed deportations; the following year the number of terrorist murders dropped dramatically.

That recent violence in the territories appeared to begin spontaneously does not contradict the description of the nine as instigators. Jumping on an already rolling bandwagon and reaching for the reins would be mandatory for PLO and fundamentalist leaders terrified of appearing irrelevant.

At the U.N., the United States said Israel had used unnecessarily harsh measures in the territories. Just how would Washington deal with a riot, like that in Gaza last week, in which live ammunition had to be used after tear gas, rubber bullets and a water cannon failed to restore order? Expulsions, in this context, are not harsh.

Chutzpah, British-Style

David Mellor was born too late—by about a century. The Junior Minister of State at the British Foreign Office apparently is unaware that the sun has set on the Empire, and that the Mandate for Palestine expired a few years back.

On a walking tour in the Gaza Strip last week, Mellor—in front of salivating television cameras—berated an Israeli officer for the arrest of a stone-throwing Palestinian Arab teen-ager. He went on to call living conditions in the Strip "an affront to civilized values," and declared himself shocked by Israel's failure to improve them.

No doubt Whitehall will be extending invitations to the world's foreign ministries to critique on the spot, on camera, Britain's response to violence in Northern Ireland. No doubt Mellor will declare himself shocked when he discovers that Gaza's wretched conditions are due in no small part to the refusal of Arab governments and the PLO to countenance Israeli proposals to move people out of refugee districts and into new housing. No doubt. □

VIEWING THE NEWS

Emigration Up

Jewish emigration from the Soviet Union this year was the highest since 1981, according to the Intergovernmental Committee for Migration. Eight thousand and eleven Jews were permitted to leave, eight times the number allowed in 1986. However, only 24.4% went to Israel. The 1987 total nevertheless was well below annual figures of the 1970's, "before the Kremlin

cut the departure of Soviet Jews to a trickle" (United Press International, Jan. 4).

Bad Press

Prime Minister Yitzhak Shamir expressed shock and disappointment over an anti-Semitic article in the Egyptian press. Shamir previously had asked officials to lower the "anti-Israel tone" in the media. Shamir was concerned "because the line

. . . is overseen by the Egyptian government" (*Hadashot*, Dec. 28).

He responded to an article in *Al-Akbar* which stated that "the Talmud contains a call on Jews to destroy the world, mix the races, and maintain the purity of the Jewish race by imposing a heavy hand on the world's economy and media and holding them in bondage in the service of Zionism." □

JAN 27 1988

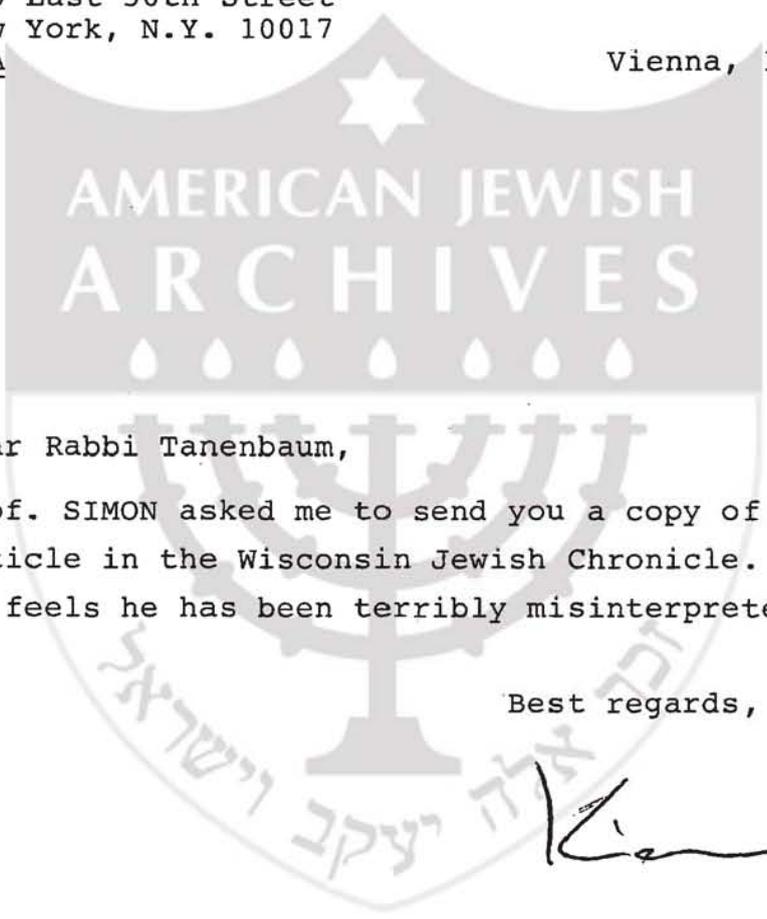
DKFM. DR. HEINZ KIENZL

GENERALDIREKTOR
DER OESTERREICHISCHEN NATIONALBANK
TELEFON 43 60 300
POSTFACH 61, A-1011 WIEN

Rabbi
Marc TANENBAUM
- The American Jewish
Committee -

165 East 56th Street
New York, N.Y. 10017
USA

Vienna, 1988-01-20



AMERICAN JEWISH
ARCHIVES

Dear Rabbi Tanenbaum,
Prof. SIMON asked me to send you a copy of an
article in the Wisconsin Jewish Chronicle.
He feels he has been terribly misinterpreted.

Best regards,



[start]

Original documents
faded and/or illegible



Austrian Jewish professor fears Waldheim might resign

By Leon Cohen
of The Chronicle staff

It doesn't seem possible that Austrian President Kurt Waldheim — suspected of being an accomplice in Nazi war crimes — might have any supporters among Austria's Jews.

Yet, Walter B. Simon, a Viennese Jew and retired professor of sociology at the University of Vienna, told *The Chronicle* that he is afraid that Waldheim might yield to pressure and resign from the presidency. Simon acknowledged his opinions on Waldheim were unorthodox.

Simon, 69, was in Milwaukee last month to lecture on Austrian politics — which he has studied for most of his professional life — at Marquette University.

His appearance was part of a national speaking tour sponsored by the Austrian Institute, the Austrian government-supported information center headquartered in New York. His stop here was coordinated by the Goethe House German-American Cultural Institute of Milwaukee.

According to Simon, the people in Austria demanding Waldheim's resignation are "the Communist and Socialist left," whom Simon

hates and fears more than he does the present Austrian neo-Nazi.

"The Nazis in Austria are no problem without the Nazi German army," he said. "The Communists are a problem because of the existence of the Red Army."

A Waldheim resignation, therefore, "would make the wrong people happy," he said, because it would give them political opportunities.

Allegations not serious?

Simon said he doubts the seriousness of the allegations against Waldheim, who is accused of participating in atrocities when he served with the German Army in the Balkans.

Waldheim's resignation "would make the wrong people happy" in Austria. — Prof. Walter B. Simon

Simon characterized Waldheim an "overly cautious" and "weak" personality. He pointed out that Yugoslavia didn't ask for his extradition after the war and voted for him when he was running for Secretary General of the United Nations in the 1970s.

Simon said Waldheim did not lie about his war record in his book *"The Challenge of Peace"* to hide criminal activity. The professor maintained that the Austrian — who was then secretary general — wanted to avoid the possibility of embarrassing challenges to his position and authority.



Professor Walter B. Simon

Leon Cohen

The campaign against Waldheim outside Austria, however, only ensured his popularity inside the country, according to Simon. That the "revelations" surfaced a few months before the election made them look like a political smear campaign and interference in Austria's internal affairs.

Finally, Simon blasted the US for putting Waldheim on its State Department "watch list" of people not allowed to come to the US.

Simon's views certainly don't derive from any love of Nazis or Nazism. Simon himself endured some brutalities — some Nazi toughs burned his face with cigarettes in one incident — before

he and his family were able to flee Austria for the US in 1938.

He served in the US Army during the latter stages of World War II. Upon return to the US, he received his Ph.D. in sociology from Columbia (N.Y.) University. He worked in numerous universities in the US and Canada before accepting a post at the University of Vienna in 1972.

Since his retirement in 1983, Simon has continued to write and lecture in Austria and abroad.

Though he is not deeply involved in Jewish community affairs in Austria, he is working on an article on Jews in Austrian politics which is scheduled for publication this spring.

'Obscene rise in anti-Semitism'

World Jewish Congress (WJC) executive director Elan Steinberg said last week that he wasn't surprised that the Austrian Institute had sponsored a speaking tour for a Viennese Jewish intellectual who doubts the seriousness of the charges against Austrian president Kurt Waldheim.

"The Austrian government has embarked on a general campaign to improve its image in the world, which has suffered badly," he told *The Chronicle* in a telephone interview.

Steinberg said the Austrian government has taken out advertisements in newspapers and sent speakers like Simon "throughout the world."

Steinberg charged that there has been "an obscene rise in physical and verbal manifestations of anti-Semitism" in Austria since the election of Kurt Waldheim as president in the summer of 1986.

Sidney Gruber, director of organization for the WJC, also reported an increase in anti-Semitic expressions.

"There is a certain uneasiness in the Jewish community," said Gruber, who has relatives in Austria. He said that Jews who are easily identifiable as Jews have been harassed.

Gruber also challenged Simon's assertion that only the extreme Austrian leftists, such as the Communist Party, are demanding Waldheim's resignation to gain political advantage.

"There is a growing feeling in Waldheim's own party that he should resign," Gruber said. "There is a feeling that he is becoming an embarrassment for all Austria."

Here an interview granted to a reported is viciously twisted and distorted. This is an betrayal of trust for the interviewer and fraud committed against the readers who want the truth.

[end]

Original documents
faded and/or illegible



B. Simon
Murnfeldgasse 7/2/1
1190, Vienna
Austria.

January 4, 1988.

To the editor of the Wisconsin JEWISH CHRONICLE:

When I granted your reporter an interview I did not expect that you would report my views without critical comment.

I did expect that you would report my views correctly and undeformed.

Those who read my interview as reported in the JEWISH CHRONICLE of December 4, 1987 should be informed at least of the following corrections:

I am not a supporter of Kurt Waldheim.

He is not of my party and our political views are far apart.

I am however a supporter of the political system that brought Kurt Waldheim to the office of President of Austria.

I would have preferred the candidate who opposed Waldheim at the polls.

Those who reject the choice of the voters also reject democracy.

I am a supporter of democracy.

As to the decision to put Waldheim on the "watch-list" of people not allowed to come to the United States:

My objections are in accordance with the principles of the AMERICAN CIVIL LIBERTIES UNION OF WHICH I had been an active member while studying and teaching at American Universities.

I have mentioned the reasons for my objections to your interviewer. I am willing to formulate those objections briefly for the benefit of the readers of the JEWISH CHRONICLE provided the editors are interested.

Now to the comments you received from the 'World Jewish Congress':

It is true ^{THAT} not all Austrians who want Waldheim to resign are extreme leftists. Some of them are just softies who are nervous on account of Austria's image in the world, and hope that Waldheim's resignation might restore it. The voices of these timid people are barely audible.

The most insistent and loud-voiced demands for the resignation of Kurt Waldheim come from left-wing extremists who call for the installation of an "Anti-fashist President" - the expressed will of the voters be damned. The same people also compare Ronald Reagan with Adolf Hitler and condemn 'fashist America'. They also sympathize with Arafat and Khadafi.

My lectures at American universities did not, as Elan Steinberg of the 'World Jewish Congress' asserts, deal with "...the seriousness of charges against president Waldheim" but with Austrian history. Kurt Waldheim is not yet part of Austrian history but he will be in the future. By that time his accusers would have supplemented their accusations with some tangible evidence.

(Walter B. Simon)

Dr. Moshe Yegar
Consul General of Israel
New York

January 22, 1988

Dear Mark,

Personal, confidential,
for your own eyes only!

best regards

Moshe

משרד החוץ
ירושלים

תאריך: כ"ז בכסליו התשמ"ח

18.12.1987

מספר: 401

אל : מר משה יגר, הקונכ"ל, ניו-יורק

הנדון: טנטור

1. מצ"ב התכתבות שהגיעה לקונסוליה הכללית ביוסטון. מכתבים אלה שכתבו שתי נשים נוצריות תמימות, אוהדות ישראל שבילו כמה שבועות בטנטור, ממחישים בצורה חיה מאד את המשטמה לישראל השוררת באותו מוסד בניצוחם של בולינג וסאטון.

המכתבים כתובים בכשרון ומציירים את הסיוט שעבר על שתי נשים אלה.
2. במחשבה על הניצול הטוב ביותר של חומר זה חשבתי כי - בין השאר - ראוי שמנהיג יהודי נכבד ובעל השפעה בחוגים המממנים ו/או מכוונים את ניהול מוסד טנטור - יפגש עם אנשים אלה ובמיוחד עם המנהל המועד החדש סטראנסקי ויספר להם דעתנו על המוסד. ימסור מכתבים אלה ויסביר כי הדרך המיחידה לתפנית היא לטאטא את כל הממסד הנוכחי אשר בולינג ביסס והשליט בטנטור וכי צעדים חלקיים לא יצלחו ורק יבטיחו מראש את כשלונו של סטראנסקי. אינני בקיא מספיק באישים הקשורים בנושא טנטור בארה"ב, לפי התיקים אני רואה שמרק טננבאום נזכר בעבר בהקשר זה. האם הוא האיש המתאים לרכז את הטפול בטנטור בארה"ב?

ב ב ר כ ה,

November 19, 1987

Yoram Eytan-Ettinger
Consul General of Israel
1 Greenway Plaza East, Suite 722
Houston, Texas 77046

Dear Sir:

After enduring a most difficult summer in Israel, I am writing you at the suggestion of Rabbi Howard Laibson of Temple Beth El in Las Cruces, New Mexico. Upon sharing some of this summer's experiences with a few of my Jewish friends, they all felt I needed to contact someone in the Israeli government. Because I have known Rabbi Laibson for some time and have enjoyed learning from him, I felt very comfortable in calling him, briefly telling him my story, and asking him what to do. He directed me to you.

Since the events of my trip to Israel are so complicated and many-faceted, I shall simply give you the high-lights and then ask that you refer to the enclosed copies of other letters written by my traveling companion, Retta Thayer, and me, for the critically important details.

Retta and I signed up to attend the 1987 BAR Israel Summer Seminar (Biblical Archaeology Review). It was to be my second trip to Israel and her third. Although we are both Christians, we both have a deep love for and loyalty to Israel and the Jewish people. Upon our arrival in the Jerusalem area, we were housed in a place called Tantur (operated by two American men: Dr. Landrum Bolling and Mr. John Sutton). It didn't take long to determine that Tantur and the people who run it are militantly pro-Palestinian and anti-Israeli. It is so much so that we view it as a very real danger to the State of Israel. Christian ministers, seminary students, and other study groups come to Tantur, for varying periods of time, where they are intensely indoctrinated with pro-Palestinian propaganda; all at the expense of Israel.

After reviewing the enclosed materials, if you feel that I can be of further service, please contact me.

2910 Karen Drive
Las Cruces, New Mexico 88001
Unlisted Phone 505-525-2971

Respectfully,


Anne F. Graham

16 August 1987

Zola Levitt & Jeffrey Seif
Institute of Jewish-Christian Studies
Zola Levitt Ministries, Inc.
P. O. Box 12268
Dallas, Texas 75225-9990

*Copies of letters written
by my traveling partner
(sent to you with her
permission) contains
extremely important
information (in the
Levitt/Seif letter
especially) as she
took word for word
notes.*

Shalom, Zola and Jeff!

Since returning home from Israel and consulting my medical doctor I thought both of you should know the outcome of my Israeli summer. Actually, as I told you over the phone, Jeff, it was my Arab summer. The Israel I saw this time was so different from the Israel of Our Lord, which I had seen on your tours before.

I've told the story to my doctor, who firmly believes it is now my mission to warn others so that they might avoid the emotionally and physically damaging experience that I went through.

I have enclosed copies of two letters, one to Dr. Fleming, which I wrote and delivered while still at Tantur, and the other to Hershel Shanks, editor of BAR and president of BAS (Biblical Archaeology Society). I think you will find both of these most interesting. I shall try not to duplicate what is in those letters in this one.

Once I was home my husband reminded me of the questionnaire I had filled out before going on the BAS seminar. This questionnaire was "to help Dr. Fleming to better serve our interests and needs." Ha! It was mailed to Tantur and subsequent events amply demonstrated that these questionnaires were also used to mark certain members of the group as "undesirables" (read: pro-Israeli) so they could be treated differently from the others.

The information on the Seminar itself was straight-forward and certainly okay. It was the true nature of Tantur that was very well hidden. The only clue is in its name--"tantur" is arabic for "hilltop." But I did not pick up on the place name as a clue to its location or its mission. After all, lots of places in the so-called "occupied West Bank" have arabic names. According to the literature we received, Tantur was located "outside Jerusalem near Bethlehem." Actually, it is located practically inside Bethelhem and a good distance from Jerusalem. It is in Palestinian territory.

The director of Tantur is Dr. Landrum Bolling, who was instrumental in securing the release of the first U.S. hostage in Lebanon--Jereme [pronounced "Jeremey"] Levin, who was taken captive in 1984 and released in 1985. We had three lectures by the Levins, who happened to be in Tantur while we were there. Their lectures fell into the classification of "pro-Arab propaganda," which I mention in my letter to Mr. Shanks. Incidentally, they came and left Israel by way of Jordan.

These propaganda lectures, which we were strongly encouraged to attend even though they had absolutely nothing to do with our work under Dr. Fleming, were generally dedicated to the plight of the "poor" Arabs and their alleged maltreatment by the Israelis. Here are a few quotes from some of these lectures:

First, from some of the Levin lectures:

"I was taken hostage due to the militant actions of the U. S., specifically for the shelling of Lebanon by the U.S.S. New Jersey. The ambush of the U. S. Marines was in retaliation for U. S. actions in the Mid-East."

"The bombing of Libya caused more hostage taking and deaths of hostages."

"Hostages were taken by relatives of Shiites who were sentenced to prison in Kuwait for bombing of the U.S. Embassy there in 1983. The relatives want the release of these prisoners in exchange for U.S. hostages they have taken."

"The Mid-East is a microcosm of all that's wrong with religion and everything else."

"We, the U.S., must be concerned for the needs not of the Jews, but of the Palestinians...the citizens of the world [Jews aren't?]. The problems will only continue to get worse."

"The Moslems are victims of military action by the U.S. in Lebanon and its injustices."

"The results of all this are that there is a growing hostility toward Americans by Palestinians and Islamic people everywhere. One result was the hijacking of TWA #847, and presently the arms for hostages scenario with Iran, who is no friend to the rest of the Arab world."

"More people in the Mid-East have been victims of the hostage/militant actions [by the U.S.] than were injured in World War 2 [ed. note: there were 20 million killed in WW 2 and God only knows how many injured]."

The Levins urged us to pressure the U.S. government into releasing the prisoners in Kuwait [who are getting their just deserts!].

From other lectures:

"The Israeli government is keeping the Arabs illiterate and oppressed; look at the refugee camps just outside Bethlehem!"

"The Arabs had this land of Israel first [!] and should have it back."

Never once did they mention that the history of Israel and the land dates back to the time of Abraham and the Abrahamic Covenant. Nor do they mention that it was the Arabs who attacked Israel (beginning with the Moslem invaders) and lost the land by their own actions. The answer to the question, "Who stole the Palestinian homeland?" is simple: It was Jordan, at the end of the 1948 war of independence. Israel did not take the West Bank from the Palestinians, they took it from Jordan, which had no legal right to it in the first place.

We were shown slide shows of how Israel is denying the Arabs' land, water, electricity, and civil rights. The implication was that the Arabs will not take this much longer and, with PLO help, will run the Israelis into the sea [where have we heard this before? Shades of 1948!] along with their U.S. allies. I say, let 'em try!

It is very interesting that Dr. Bolling knows a large number of high government officials, both in our government and in the Arab world. For examples, King Hussein of Jordan and Yasser Arafat of the PLO. Bolling also holds both U.S. and Jordanian passports.

Personally, I believe that Tantur is a hotbed of Palestinian agitators (or worse) operating under the guise of being an "ecumenical" theological seminary [they're about as ecumenical as Khomeini!]. I really think someone should "blow the whistle" on them.

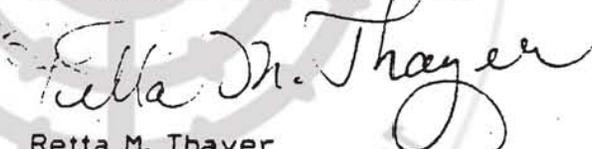
Now, as to my efforts to see either Johnny Bauer or Yazzi Ashkenazi. I sent each of them a card when I was in the Galilee. I never heard from Johnny (I understand from Yazzi that he has health problems), but I did receive a message from Yazzi on August 2nd. We spoke on the phone.

He told me that he had been trying to locate Tantur ever since getting my card. He finally found me. He asked me, very pointedly, "DO YOU KNOW WHERE YOU ARE?" I assured him that I did, but not until I had gotten there. He said that he wanted to see me, perhaps have dinner together so that we could talk in privacy about this matter. I agreed, and we set it up for a Wednesday evening. His car was in the shop for repairs, and he thought it would be ready by then. He said "I'll meet you at the gate, but I will NOT come in." I said that was okay. The next day Yazzi called to say that his car would not be ready in time and he would try to borrow a car from a friend. He told me he would call between 1:00 and 3:00 pm the next day for sure, either way. I made sure I was in my room to receive his call the next afternoon, but I never got either a call or a message. I suspect it was "intercepted" (we have reason to believe that our phone conversations were monitored by the Tantur staff).

Please tell Yazzi that I didn't "stand him up." I never got his message. I feel so bad about this--I really wanted to talk with him and see what he knows about Tantur. Please convey my sorrow to Yazzi. Perhaps when he is with you later this month he could call me so we could talk about it?

If you are interested, I could write you in more detail about these matters. Please let me know how you feel about all of this.

Shalom, and continued prayers
for the peace of Jerusalem,



Retta M. Thayer

2110 Chilton Drive
Las Cruces, NM 88001

505-522-1130

15 August 1987

Hershel Shanks, Director
Biblical Archaeology Society
3000 Connecticut Avenue NW, Suite 300
Washington, D.C. 20008

Dear Mr. Shanks:

This summer's BAS Israel Seminar was certainly an experience I shall not soon forget! I have nothing but praise for the instruction given us by Dr. Fleming. He certainly knows his subject thoroughly and is a most energetic, dedicated teacher. There is no question that we learned a great deal from Jim and saw many sites not on the usual tourist routes.

Our accommodations in the Galilee were pleasant little cottages beside the lake, and our meals were excellent, with Israeli style breakfasts and tasty dinners. The camel trip in the Negev was strenuous but rewarding.

When we reached Tantur, however, things changed drastically. My roommate (Anne Graham) and I had both filled out questionnaires giving our previous Israel experiences (tours with Zola Levitt) and, in my case, affiliation with the Institute for Jewish-Christian Studies, part of the Zola Levitt Ministries. Although these questionnaires were for Dr. Fleming's use, they were sent to Tantur, so the people there had ample opportunity to make use of them for their own purposes. Upon arrival at Tantur, Anne and I were given a room far from the rest of our group and essentially in the basement, in a section known as the "Monk's Wing." This room proved to be extremely uncomfortable in the heat as it received no air circulation because of its location. When we asked to change rooms, which we did a number of times over a period of several weeks, we were told that there were no rooms available, even though the population of Tantur dropped off as time went by. A gentleman who was also in our group asked for a different room and was immediately accommodated.

We quickly learned from the opening introductory speech by Mr. John Sutton that we were not welcome guests there. His talk opened with these words: "We don't take anyone lower than BAR; we are a theological seminary." We were next instructed regarding the building at Tantur and local transportation. We were advised to use only Arab buses; the Israeli buses were described as being both expensive and unreliable [actually, just the opposite is true: the Israeli buses are reliable, clean, and comfortable, whereas the Arab buses are dirty, uncomfortable, and unreliable]. We were encouraged to patronize only Arab merchants. All of our field trips were made on Arab buses from the Mount of Olives Bus Company--please see the enclosed copy of a letter to Dr. Fleming concerning my experience on one of these buses.

The ideology of Tantur, we soon learned, is pro-Arab and anti-Israeli. The staff at Tantur, with the exception of the Director, the Registrar, their secretaries, and Dr. Fleming and his staff, are all Arab. We were strongly encouraged to attend video showings, seminars, classes, and discussions on pro-Arab themes. Those of us who were pro-Israeli were treated differently from those who accepted the pro-Arab viewpoint.

As I stated, my roommate and I were given lodging that was separate from but definitely not equal to that given to the others in the BAS group. We had difficulty getting our mail (some of it was never delivered), toilet paper (we had to ask others in the group to get it for us, since whenever we asked they were always "out"), and soft drinks (they would always say they were "out," even though we could plainly see someone else come up just after we had been turned down who would be given whatever he or she asked for).

When we first arrived we were told that no key was available for our room and that no master key was available to unlock the door if we left it locked. We were without a key for 26 hours. During this time someone entered our room and stole our sunhats (they were the only things not locked up in our luggage). When we reported this to the Tantur officials, we were totally disbelieved and shown no sympathy whatsoever. Even after we were given a key, small items continued to disappear--evidence that someone was entering our room (presumably using the "non-existent" master key). I never unpacked my luggage. Instead I kept all personal items under lock and key in my cases, including my clothing. This is not a very pleasant way to have to live!

Our living conditions were intimidating, to say the least. On several occasions we were confronted in a threatening manner. One morning we were attending one of the "propaganda" classes (not under Fleming), and my roommate decided not to attend the rest of the class after the mid-morning break. I returned to the class; she went back to our room to study. As she sat at the desk studying her notes, the maintenance "supervisor" walked into the room--the door being open for ventilation--and came up behind her. He abruptly demanded to know why she was not in class. Did she not like the lecture? Did she not realize that the lecturer was a highly educated Arab and quite knowledgeable about Arab affairs? This was sheer intimidation; it was certainly no business of his! When I returned from class, she was nearly hysterical but managed to tell me what had happened. Shortly afterwards there came a knock on the door. It was the same maintenance man. He had come to ask me if there were going to be any more classes in the lecture hall that day, for if there were, he would have to move the fans. Why on earth ask me? I was only a participant, not a lecturer. Why make a special trip, three floors down to the basement and far from the central offices, to ask such a question?

Things remained like this until we learned to "play the game"--i.e., to give the appearance of being anti-Israeli and pro-Arab. And even then, things were still bad for us, although we could now get toilet paper when we needed it and usually a soft drink when we asked for one (we had to pay for them, of course).

My roommate and I were the only occupants of this lowest level of Tantur, which left us feeling very insecure as well as hot and uncomfortable. Our requests to be moved continued to be ignored.

I am sure you are aware of the incident at Mecca, which the Iranians blamed on the United States. It caused very difficult times for us, although this, at least, we cannot blame directly on Tantur, only on the location. I was the victim of pushing and shoving and "American go home!" taunts while in Bethlehem. As it turned out, two of the victims at Mecca were from Bethlehem. We were also accosted by cars full of Arab youths, who made threatening gestures and shouted at us (fortunately, in Arab, so we couldn't understand what they were saying). One such group followed my roommate to a local shop, and remained outside in their car waiting for her to reappear until finally

they tired of the game and left. My roommate stated that she had never walked so fast in her life as she did coming back to Tantur. As it was, she had been gone for so long that I was on the verge of trying to organize a search party to look for her when she walked in the door.

As a result of all this, we spent the last week mostly staying in our room because we were afraid to go out (we did not go on the dig at Lachish--the conditions there were abysmal and the heat almost unendurable). In the end we were thoroughly cowed and beaten.

To top things off, on the evening of our departure for the United States we were instructed by the Tantur staff to lie to the Israeli security personnel when we got to Ben Gurion Airport. We were to tell them we had been staying in Gilo (an Israeli settlement just across the road from Tantur) because "the security checks are easier for those from West Jerusalem than for those from the East Jerusalem, Arab sector."

As if all of this weren't enough, the food was awful. Their food handlers come from Arab refugee camps around Bethlehem, where sanitation is not the best (to say the least!). Several cases of serious illness (resembling the classic symptoms of food poisoning, at least to this untrained observer) were suffered by Tantur guests while we were there--my roommate among them, although her case was not as severe as some of the others. My family doctor is now having me tested for some sort of parasitic disease that he suspects I may have picked up from the food at Tantur. The lunches they supplied for our field trips were monotonously the same and contained perishable items that nearly always were spoiled by lunch time. Insects and scorpions were also a problem. One young woman was stung by a "yellow" scorpion while studying in the Tantur library and had to be hospitalized (the "yellow" scorpion is evidently one with a neurotoxic venom). Two more yellow scorpions were found there later.

In summary, I am left with a very low opinion of Tantur. It was totally inexcusable for them not to have had a key for our room. After all, it's not as though we were unexpected; they had plenty of time to prepare for our arrival. Then, when our hats were stolen, they could at least have offered to pay for them, seeing that it was their fault we didn't have a key to lock our room with. I don't think that BAS is being well served by an association with such a group.

Mr. Shanks, believe me when I say that if I had known beforehand that I would be subjected to pro-Arab "brain-washing," substandard living conditions, and prejudice because of my pro-Israeli leanings, I would never have gone on this trip. I suppose it is some slim consolation that I have seen firsthand the other side of the Arab-Israel debate. But this trip was so different from my first two experiences in Israel as to be like night in comparison with day. As of now, I have no desire to ever return to Israel. The experience really was that bad!

Sadly,



Retta M. Thayer

2110 Chilton Drive
Las Cruces, NM 88001

Copies of
my letters. one to
Dr. Shanks & one to
Dr. Houston

My letter to Dr. Shanks,
Head of Biblical Archaeology
Society, who publishes B.A.R.
Attached is his response.
This is the group with whom
I went to Israel this summer.

September 16, 1987

Dear Mr. Shanks:

It has now been a full month since we returned from our BAS Israel Seminar. Unfortunately, it has taken that long for me to begin to deal with all the anger, fear, and frustration which I experienced during the tour. Those six weeks in Israel were the most difficult weeks of my life, both physically (which I fully expected and about which I have no complaint) and emotionally (which I hadn't expected and over which I am deeply resentful).

Dr. Fleming is a first-class archaeologist whose academic skills I greatly respect. Our time with him on field trips and class lectures was extremely rewarding. Had our lodging been on his premises, perhaps the situation would not have developed as it did. However, since Dr. Fleming had no lodging facilities and had to "sub-contract" the group out to Tantur, it turned out to be a most unpleasant experience.

My first trip to Israel was with a Jewish Christian. The environment was totally Jewish, totally pro-Israeli, totally first-class, totally protected, and an absolutely beautiful experience. Tantur could not have been a more opposite environment. Unfortunately, I made the mistake of putting the description of my first trip down on a piece of paper and sending it to Tantur. I believe that those of us who did so were subsequently targeted as "pro-Israeli supporters" by the staff at Tantur. Life seemed to be much more difficult for those of us who strongly supported Israel. Their methods were so subtle as to hardly be noticed if the events were examined on an individual basis. Yet, when combined with many other events, there was no doubt that the Arab staff (not all, but most) actually took pleasure in making things unpleasant with a great amount of intimidation. I did not sacrifice and pay approximately \$3,500 for Arab brain-washing sessions nor did I pay \$3,500 to be treated rudely by pro-Arab supporters.

It is both my hope and my belief that you are not aware of the activities going on at Tantur. Had I known that the group would be staying in such a place, I wouldn't have considered this tour under any circumstances. If you have not been aware, perhaps this letter will serve a purpose. I respectfully request that you and BAS investigate the situation there. If you have been aware, then I respectfully request that you publish in the BAR advertisements (relating to the summer Israel seminar) a description of Tantur relating to its pro-Arab doctrine.

People have a right to know what they are walking into for such an extended period of time. If this letter will prevent even one person from the total sense of indignation which I experienced and am still experiencing, then this letter was worth my time and effort.

Although I realize you are an extremely busy man, a reply to this letter would be greatly appreciated. It will take many more weeks and perhaps months for me to get over the emotional stress which I lived through at Tantur. Please do not allow any other pro-Israeli Christian to have to deal with the situation at Tantur during future summer tours.

Sincerely,

Anne Graham

2910 Karen Drive
Las Cruces, New Mexico 88001



BIBLICAL ARCHAEOLOGY SOCIETY

Publisher of BIBLE REVIEW and
BIBLICAL ARCHAEOLOGY REVIEW

HERSHEL SHANKS
Editor & Publisher

September 22, 1987

Ms. Anne Graham
2910 Karen Drive
Las Cruces, New Mexico 88001

Dear Ms. Graham:

I am most grateful for your letter of September 16 concerning Tantur. Yours is the second letter received on this subject. You may be sure that a BAR group will never again have anything to do with Tantur.

We will look into the matter and hopefully report more fully to you. Right now, we are in the midst of another tragedy. Sue Singer, who really handles the arrangements for the Israel Summer Seminar, had two sons in the Israeli army. One of them, Alex, was killed on his 25th birthday. I just returned from Israel for his funeral. Sue is not yet back. In due course, we will give a fuller report.

Thank you for writing.

Sincerely,

Hershel Shanks
Editor

HS/cac

November 12, 1987

*written to Dr. Houston,
who is involved in
the funding process of
a Christian (???) organization
called "The World
Council of Churches."
They help fund Tantur*

Dr. Robert Houston
475 Riverside Drive, Room 1300
New York, New York 10115

Dear Dr. Houston:

Dr. Leonard Gillingham, my minister at St. Paul's United Methodist Church in Las Cruces, New Mexico, gave me your name as a person who should know what I experienced at Tantur, while on a six week BAR tour in Israel this summer.

No description of Tantur was given to us prior to our trip as far as its purpose or mission. We were informed only of its physical make-up: location relative to Jerusalem, dining rooms, game rooms, etc. All we knew was that BAR had "sub-contracted" the group out to Tantur as a place to stay. I truly thought it was some sort of hotel. Had we been told it was a center where Jewish-Arab relationships were to be developed, I might have been able to deal with staying in such a place, although with that knowledge, I probably wouldn't have even gone on the trip. Frankly, it has been my experience that the Arab world does not want to talk with the Jews in any setting. The sole purpose of most Arabs is to crush the Jews. So arriving at Tantur and quickly determining just what was going on there, a sense of deep dread set in. My experience was so negative that I am writing those whom I feel should know.

On or about July 4, 1987, we met the staff and administrators of Tantur, including Landrum Bolling who was in charge (and seemed to be the brains behind the operation). Our orientation and introduction to daily life, including the rules and regulations of Tantur, was presented by the number two man, John Sutton, a former (?) Methodist Minister. Mr. Sutton announced that Tantur was an ecumenical, research center for clergy and theological students. He stated in a most arrogant and superior manner that Tantur accepted "no one lower than BAR", and even though it was funded by the World Council of Churches, it always ran a deficit. In other words, it left me with the feeling that he viewed our presence with utter contempt and we were tolerated only for the additional income we provided to Tantur.

According to our journals (though I was not present), it was carefully reported to me that John Sutton said that those at Tantur must help the Arabs, and that the funds which Tantur received from the WCC were turned over to help their cause.

This disturbed me because I had just reread in the "Levitt Letter" a statement by Zola Levitt, a Jewish Christian whom I deeply respect. The statement read as follows: "Money given in church collection plates somehow ends up buying guns for revolutionaries the world around, and particularly Marxist-inspired revolutionaries. I have personal knowledge of donations from Christian Churches that end up with the PLO! Thereby, money dedicated to Jesus Christ would be used to destroy His land and His people. (Levitt Letter, Vol. 5, No. 2, Zola Levitt Ministries, P.O. Box 12268, Dallas, Texas 75225)

On or about July 13, my partner, Retta Thayer, received a concussion from a reckless bus driver, and I subsequently volunteered to take care of her. At 10:00 p.m. I was informed that it was my duty to go to Bethlehem (1 1/2 miles south) to get medicine for her. Having no transportation, or skill in finding what I needed at this time of the night, I found John Sutton, and told him of my need. After giving me a harsh verbal attack, he reluctantly acquiesced to take me for the medicine. He located an Arab driver who took Mr. Sutton and me to Bethlehem. On the way, the two of them spoke in English as I listened silently. Their conversation reflected pro-Arab attitudes, and when the subject of Israel surfaced for the first time, the voice tone of Mr. Sutton became drastically different: disgust, ridicule, and bitterness were overwhelmingly evident. It reached its heights when Mr. Sutton turned to me, in the back seat, and said angrily, "We can go only to the Arab pharmacy, because the Israeli pharmacies will not honor the prescriptions written by our fine Arab doctor." The look, tone of voice, and appearance of total hatred toward Jews, and seemingly toward me, left me feeling afraid, intimidated, and victimized by a situation in which I found myself to be a helpless participant. I was absolutely mute, fearing to say anything at this point, because it seemed I was especially hated because of my appreciation of Judaism. The main cause of Mr. Sutton's hostilities that particular night seemed to come from Israeli refusal to honor a medical prescription, and the perceived treatment (abuse) of Arabs in general.

As disgusting and offensive as Mr. Sutton was, he was not the one whom I feared the most. Dr. Landrum Bolling is smooth, sly, and in my opinion, extremely dangerous. Dr. Bolling, Mr. Sutton, and all the Arabs with whom I saw them seemed banded together as brothers in their pro-Palestinian, anti-Israeli,

anti-American purpose and values. We were told that Dr. Bolling has powerful connections "in very high places" in the Arab world.

From the leadership at Tantur, I found no discussion of issues, only condemnation of Israel. I found no forum for peace-making, no place for understanding, no opportunity for discussion of both sides of the Arab-Israeli conflict. It was totally and militantly pro-Palestinian. The reading rooms were stocked solely with anti-Israeli, pro-Palestinian pamphlets and brochures. There was no other literature that I could find (and I certainly did look) to give another side. (However, after the individual letters which Retta Thayer and I wrote to Dr. Shanks of BAR complaining about the situation, it is very possible, perhaps even likely, that Dr. Bolling and Mr. Sutton have, on a temporary basis, placed appropriate Israeli reading material in the reading rooms!) This situation deeply shocked me since I later read that the library had been furnished by a Jewish man. How outraged that Jewish man would be now if he could see what it has become!

Films were shown during which Israeli abuse of Arabs was reported. Lectures promoting Islam were held and discussions accusing the American government of lies and betrayal were presented. The sole purpose of these one-sided propaganda and brain-washing sessions seemed to be as follows: to incite such outrage at the alleged abuse of the Arabs by the Israelis (and apparently, on a second-hand basis by the Americans) that we would return home and "rattle as many cages" as possible: ie, contact our senators and representatives, give pro-Arab talks, etc. It was very effective on some of the BAR people.

One of the persons with whom I talked on several occasions was Jeff Hutson, a member of the BAR group. Jeff had at one time wanted to become a priest, but celibacy was more than he could commit. Jeff was an outstanding young man who had a deep commitment to Christ. This was his second trip to Israel with BAR. In our room, during the period of Retta's concussion, he discussed with us about how different this trip was. To paraphrase, Jeff felt that it had all taken on a pro-Arab stance which had not been present on his prior trip. He seemed amazed that the Jewish Quarter in the Old City of Jerusalem was being avoided like the plague by Dr. James Fleming, the BAR guide and resident scholar in Israel. (As a matter of interest, Dr. Fleming has his office and apartment on the Tantur property. There are also other building projects going on on the grounds which benefit Dr. Fleming. A most interesting tie, is it not????) After Jeff left the room, Retta and I wondered if Dr. Fleming had been expelled from the Jewish Quarter due to his association with Tantur. We were hard pressed to come up with any other explanation for Dr. Fleming's numerous statements that we (BAR) definitely wouldn't include the Jewish Quarter in our walks in the Old City. He stated we were free to go on our own, but he would not go there with us.

Let me report one other incident. Dr. Fleming quoted Eleazor ben Hazor, an ancient zealot leader, as saying, "If to overcome a beast, you become a beast, then the beast has won." Subsequently, on or about July 20, Claren McQueen, called by Dr. Fleming, "My associate" and a graduate student, was assigned the task of speaking to our group. According to our journals, Claren interpreted Luke 19: 41-44 as follows: Speaks to all of us who bare the sword instead of working for reconciliation and forgiveness. The Jewish people are now persecuting the Palestinians and are becoming the beast of the earlier quote (meaning Fleming's statement about the beast). The only meaning I could get from this was that Claren was advocating, and that we should believe, that the Jews should give the land back to the Palestinians and leave. It seemed to me a clear implication that Claren, as a member of the teaching team associated with Tantur, was pro-Arab and anti-Israeli.

One of the head workmen at Tantur was verbally abusive and scared me half to death (by walking uninvited into my room) because I refused to attend any more of what I considered to be propoganda sessions. It is my understanding that he has since been fired.

As I stated earlier, I have complained to Dr. Shanks at BAR that I did not pay \$3,500 for Arab brain-washing sessions nor did I expect to be treated so rudely by pro-Arab supporters. If BAR is going to be pro-Arab, then their advertising should reflect that. In repsonse (Sept. 22, 1987) to my letter, Dr. Shanks said, "I am most grateful for your letter of September 16 concerning Tantur. Yours is the second letter received on this subject. You may be sure that a BAR group will never again have anything to do with Tantur."

I am concerned because the United Methodist Church, my church, donates to the WCC, and the leadership at Tantur brags about the amount of money they get in support of Tantur and "its activities". Although the term "PLO" was never openly mentioned by Bolling or Sutton, there is no doubt in my mind that some of that money goes for guns and terrorist activities as well.

May I ask you to please use this information, any information which Retta Thayer may write, and any other information you can glean, to investigate the use of WCC funds. I can't believe that the WCC would take the Arab side in this conflict. I can't believe that the WCC would champion such hate-filled groups. I can't believe that Christian money would be used for such malicious teaching and propoganda.

Please be aware that this letter to you has taken some degree of courage for me to write. During the time I was at

Tantur, there were times I feared for my safety due to my pro-Israeli stance. If you can protect my identity throughout your investigation, please do so. This is a small world and the arm of Arab/PLO terrorism can reach a long way. I am sure it would be no problem for them to "take care" of one outspoken woman who was causing them a problem. However, if you cannot protect my identity, so be it.

Thank you for your assistance.

Yours in Christ,



Anne F. Graham



AMERICAN JEWISH
ARCHIVES

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Las Cruces, New Mexico 88001
Unlisted Phone: 505-525-2971

CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY, Inc.

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M E M O R A N D U M

CONFIDENTIAL

To: BOARD OF DIRECTORS

From: Dr. Israel Miller

New York,.....January 25,.....1988

Re: STATUS OF PENDING MATTERS

I would like to bring you up to date on the current status of our dealings with governments of the German Federal Republic, the German Democratic Republic, and Austria.

1. German Federal Republic (FRG)

In December 1987 the Bundestag approved a commitment of up to DM 300 million payable over several years for the completion of the work of the existing Jewish and non-Jewish hardship funds, as well as for the creation of a new fund for special groups of individuals who were subject to unlawful Nazi acts (forced sterilization, incarceration for homosexuality, etc.)

Since its inception, the Claims Conference Hardship Fund for Jewish Nazi victims received nearly 131,000 applications. 69,000 claims met the eligibility requirements of the German Government Guidelines. 21,000 claims are still pending, and new claims continue to be filed.

The funds appropriated in the past will not suffice to satisfy the pending and anticipated new applications. We have entered into discussions with the appropriate government officials and legislators concerning our requirements which will have to be met from the newly authorized DM 300 million.

2. German Democratic Republic (GDR)

After our visit to the GDR about which I reported in my July 10, 1987 memorandum, we met in New York with GDR Foreign Minister Oskar Fischer and, most recently, with the GDR Ambassador to the U.S.A. We continue to press for an explicit GDR commitment to accept our demands but so far there has not as yet been a positive response. The discussions with GDR representatives will continue.

Secretary of State Shultz, Deputy Secretary Whitehead and Assistant Secretary Ridgway are urging the GDR to arrive at an agreement with the Claims Conference. You should also be aware of the fact that the GDR is discussing with the U.S. Government a possible settlement of U.S. property claims.

3. Austria

We are actively pursuing our efforts with the Austrian Government about which I reported to you in my August 18, 1987 memorandum. I have written to the Austrian Chancellor and Vice Chancellor urging that we enter into discussions concerning specific measures which should be taken to correct deficiencies in the Austrian compensation program for Jewish Nazi victims and to provide funds for social assistance programs for the many aged Holocaust survivors in Austria and abroad.

We most recently met with Mr. Henry Grunwald, the new U.S. ambassador to Austria, who will urge Chancellor Vranitzky to respond positively to our suggestions for direct talks. A few days ago we met with Dr. Friedrich Hoess, the new Austrian ambassador to the U.S.A. and impressed upon him the importance and urgency of this matter, especially in light of the forthcoming 50th Anniversary of the Anschluss. He undertook to promptly communicate with the Chancellor and Vice Chancellor.

We are continuing to monitor closely the disposition of the approximately 300 individual claims for the "Mauerbach" art objects in custody of the Austrian Government. As a result of our agreement with the Austrian Government, the proceeds from the sale of objects which will ultimately remain unclaimed and unrestituted will be utilized for programs benefiting Nazi victims.

We are treating the FRG, GDR and Austrian discussions confidentially at this stage. We are requesting all recipients of this memorandum to maintain its confidentiality, to refrain from public comment and to refer to our office any inquiries from the media concerning these matters.

We shall keep you informed of any further significant developments.

IM/fr

Israel Miller

CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY, Inc.

15 EAST 26th STREET, NEW YORK, N. Y. 10010 • CABLES: "MECULTFUND" NEW YORK • (212) 696-4944

MEMORANDUM

To: Board of Directors

From: Dr. Israel Miller, President

New York,.....January 22,.....1988

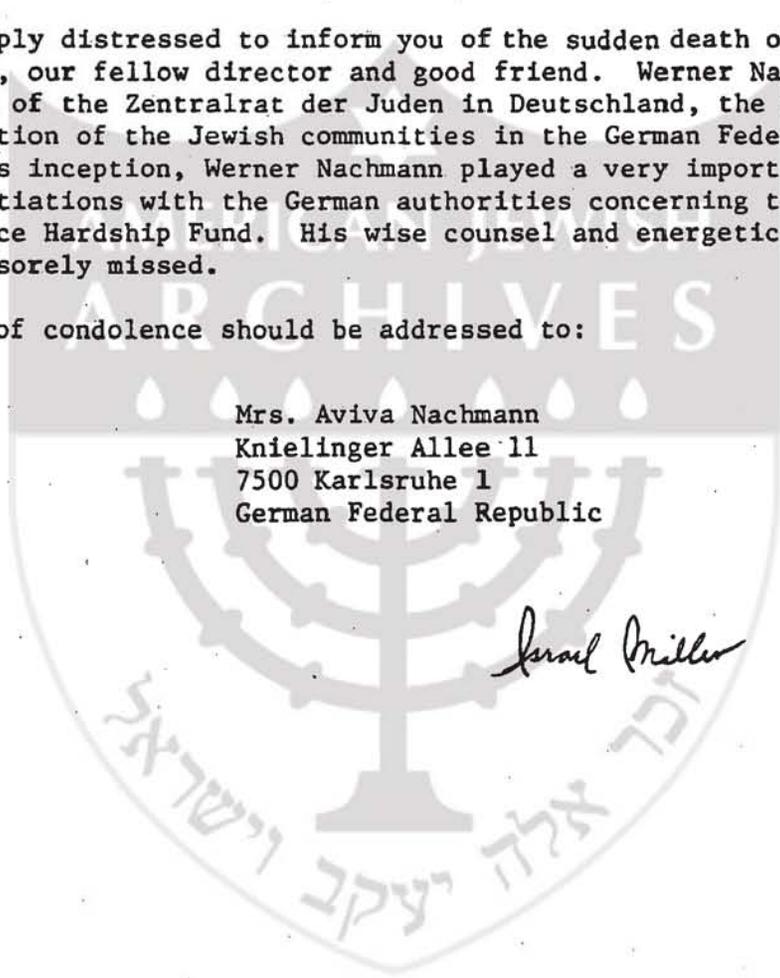
I am deeply distressed to inform you of the sudden death of Werner Nachmann, our fellow director and good friend. Werner Nachmann was chairman of the Zentralrat der Juden in Deutschland, the central organization of the Jewish communities in the German Federal Republic. Since its inception, Werner Nachmann played a very important part in our negotiations with the German authorities concerning the Claims Conference Hardship Fund. His wise counsel and energetic support will be sorely missed.

Letters of condolence should be addressed to:

Mrs. Aviva Nachmann
Knielinger Allee 11
7500 Karlsruhe 1
German Federal Republic

IM/fr

Israel Miller



*The Secretary General
for Foreign Affairs*

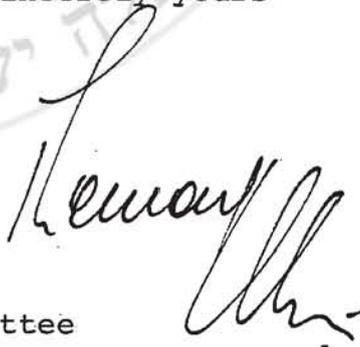
Vienna, 27 January 1988

Dear Rabbi Tanenbaum,

I really enjoyed to have lunch with you during your recent stay in Vienna and I think we had a frank and fruitful discussion of various issues. As a follow-up I am sending you in the annex the programme of the International Symposium of Historians of the Austrian Academy of Sciences "Österreich, Deutschland und die Mächte 1937/38, internationale und österreichische Aspekte des 'Anschlusses' " as well as a summary of special provisions in the Austrian social security systems in favour of victims of the NS-regime.

I hope that this information is of interest to you.

Kind regards,
sincerely yours



Rabbi Marc Tanenbaum
Director American-Jewish Committee

New York

Dr. George Gruen

to Marc Tanenbaum

I need to talk to
you about the conference
and other matters, Primi
raised on the phone with me
yesterday.

George



**The American Jewish
Committee**

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

January 28, 1988

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**TO: Rabbi Wolfe Kelman, New York
Rabbi Shlomo Riskin and Rabbi Richard Hirsch, Israel**

FROM: George E. Gruen

SUBJECT: Forum on Society, State and Religion

I am delighted that you will be participating in the round table in the Session on "Place and Role of Religion in the American Jewish Community," Monday, February 15, 1988 2:30-6 PM.

I am enclosing the preliminary draft I have just received from Professor Henry L. Feingold of his paper on "Judaism and Jewishness in the American Jewish Perception: An Historical Overview." He will not read the paper but summarize its key points at the start of the session. I trust you will find it interesting and provocative.

We hope that in your 15 to 20 minute initial remarks you will address some of the propositions and assertions contained in the essay, and then go on from there to develop your own ideas.

The following are a few questions to stimulate your thinking:

How serious is the threat to Jewish continuity from what Feingold regards as a benevolent, absorbent host culture that is ideologically secular and stresses individual self-fulfillment? Do you share his pessimistic view that there is no authentic and viable ethnic culture developing in the U.S. that can serve as a safety net to catch the secularizing Jew?

Is the Jewish community in process of transformation or disintegration? How serious are the tendencies to polarization and fragmentation among the religiously affiliated?

What is happening within your own movement to cope with alienation and attrition?

How do you assess the current state of intra-Jewish relations and what strategies would you recommend for improving the situation?

Since these are issues that obviously can not be fully explored in the timeframe of one session, I sincerely hope that you will be spending the entire three days of the conference with us and that you will feel free to intervene in the discussion wherever appropriate.

I am also enclosing a copy of the full program of the conference. Please note that the AJC and Davis Institute are inviting you and your spouse to join us for dinner on Monday night after your session.

You should be receiving details of other special events directly from AJC or the Hebrew University in Jerusalem. If you have any questions about arrangements, please contact Mr. Ya'akov Pnini in our Jerusalem office (02) 228862 or 233551, or Professor Gabriel Sheffer or Ms. Hannah Thee at the Davis Institute, (02) 820014 or 882312.

I look forward to seeing you in Jerusalem.

Enclosures

cc: Ya'akov Pnini
Shimon Samuels
Gabi Sheffer
Marc Tanenbaum
Hannah Thee



All sessions will take place in Beit Hillel
Mount Scopus Campus,
Hebrew University of Jerusalem
except the last session, which will take place in
Mishkenot Shaananim, Jerusalem



The American Jewish
Committee



and

The Leonard Davis Institute
for International Relations
The Hebrew University of Jerusalem

Program

**Society, State and Religion:
The Jewish Experience**

February 15-17, 1988

MONDAY, February 15

Morning Session: 9:00 – 13:00

Chairman: Theodore Ellenoff, *President, American Jewish Committee*

**Place, Role and Status of Religion
in Contemporary Judaism**

Yehoshafat Harkabi, *Hebrew University,*
Approaching a Moment of Truth
Discussant: Avi Ravitsky, *Hebrew University*

The President of the State of Israel,
Mr. Chaim Hersog
Address

Zvi Werblowsky, *Hebrew University,*
**On Interaction Between Nationalism
and Religion**

Discussant: Emanuel Gutmann, *Hebrew University*

Michael Fishbane, *Brandeis University,*
Pluralistic Elements in Jewish Tradition

Discussant: Zvi Zohar, *Hebrew University*

Afternoon Session: 14:30 – 18:00

Chairman: Dr. M. Bernard Resnikoff, *Director Emeritus Israel AJC*

**Place and Role of Religion in the American
Jewish Community**

Opening Remarks:

Henry L. Feingold, *City University of New York,*
**Judaism and Jewishness in the American
Jewish Perception**

Round Table Discussion:

Rabbi Shlomo Riskin, *Yeshivat Ohr Torah*
Rabbi Wolfe Kelman, *Jewish Theological Seminary*
Rabbi Richard Hirsch, *Hebrew Union College*

TUESDAY, February 16

Morning Session: 9:00 – 13:00

Chairman: Rabbi Marc Tanenbaum, *International Relations, AJC*

Role of Religion in the Diaspora

Isi Leibler, *President, Asia Pacific Jewish Association*

Samuel Trigano, *University of Paris*

Rabbi Roberto Graets, *Assn. Religiosa Israelita, Brazil*

Rabbi Eliahu Essas, *Former Soviet Refusenik*

Afternoon Session: 14:30 – 19:30

Chairman: S. Zalman Abramov, *Former Knesset Deputy Speaker*

Role of Religion in Israel

Elyakim Rubinstein, *Government Secretary,*
The Jewish Character of the State of Israel

Discussant: Ruth Gavison, *Hebrew University*

Gabi Sheffer, *Hebrew University,*
Moshe Lissak, *Hebrew University,*
**Political, Social and Cultural Cleavages
within the Jewish Society,**

Shlomo Avineri, *Hebrew University,*
**The Main Issues and Groups With Regard to
the Secular-Religious Cleavage**

Discussant: Ussi Ornan, *The Technion, Haifa*

Marilyn Safir, *Haifa University,*
The Status of Women in a Jewish State
Discussant: Naomi Chasan, *Hebrew University*

WEDNESDAY, February 17

Morning Session: 9:00 – 13:00

Chairman: George E. Gruen, *Israel & Middle East Affairs, AJC*

**Strengthening Diaspora and Israeli
Pluralism and Democracy**

Rabbi Shubert Spero, *Bar-Ilan University*
Shulamit Aloni, *Member of Knesset*
Means and Strategies for Change in Israel
Discussant: Dan Tropper, *Gesher*

Hannah Zemer, *Editor, Davar,*
The Role of the Media
Discussant: Judith Elisur, *Hebrew University*

Charles Liebman, *Bar Ilan University,*
**Mutual Impact Between Developments
in the Diaspora and Israel**

Afternoon Session and Reception: 15:30 – 18:30

Chairman: Bertram H. Gold, *Executive Vice-President, AJC*

**Conclusion: Ideas for the Future.
What Can We Do Together to Strengthen
Jewish Unity Within a Democratic,
Pluralistic Framework?**

Avraham Harman, *Chancellor, Hebrew University*
Teddy Kollek, *Mayor of Jerusalem*
Yosef Burg, *Member of Knesset*
Rabbi Chaim Druckman, *Member of Knesset*
Rabbi Pesach Schindler, *United Synagogue of America*

Cocktail reception will follow the session.



UNIVERSITY OF MINNESOTA
TWIN CITIES

Center for Austrian Studies
712 Social Sciences Building
267 19th Avenue South
Minneapolis, Minnesota 55455

(612) 373-4670

After about May 24, 1986—624-9811

28 January 1988

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

Dear Dr. Tanenbaum:

It had been my hope that the papers of our symposium on the Jews of Austria would be published already and that I could send them to you in that form. My hopes have not been realized, but I am sending you copies of the papers that I have received from the participants. I expect to get a couple more of them; as soon as I do, I shall send you copies of those as well.

Indeed, it had been my intention to bring these papers to you and visit with you personally. The holidays last fall did not permit me that pleasure, and since that time there has been a whole series of impediments to my getting back to New York. I shall not give up that hope, however, and I shall be in touch with you again.

I have read that your symposium to be held in Vienna is back on track now and I wish you all success with it. I hope all goes well with you in your work and send you my best wishes.

Sincerely,

A handwritten signature in cursive script that reads 'William E. Wright'.

William E. Wright
Professor of History and
Director

WEW:mv
enc.

Dr. Karl Vak, President
Austrian Organization for Foreign and International Relations
Vordere Zollamtsstrasse 13
1011 Vienna

Vienna, January 28, 1988

Dear Mr. President:

May I extend my best thanks to you for your letter of January 21, 1988, which while evidently being delivered by messenger during the weekend of January 23-24, 1988, was received by me only on Monday, January 25, 1988. Since a talk with Mr. Marc Tanenbaum was scheduled for Tuesday, January 26, 1988 -- incidentally, the first concrete one between the two of us--it was thus so far neither possible nor sensible to answer your letter.

From this, at my request, Director Albert Sternfeld, known to you as a member of OGA, has tried since the middle of December 1987 (i.e. following the decision of our Board of Directors) to establish contact with Representative Dr. Khol regarding the symposium, but the telephone calls remained unanswered. I chose this way since, as is well known, during your absence at the Annual Meeting of the OGA on November 25, 1987, the Representative spoke extensively about the symposium project while I neither heard directly from OGA nor you, esteemed Dr. Vak.

Although late, it still, during the talk attended by Mr. Tanenbaum, myself and Director Sternfeld, at last the modalities of the planned symposium were thoroughly discussed point by point.

You stressed in your letter that as far as you are concerned only a joint meeting with active participation of our community would be considered. This is exactly in line with my proposal accepted by the decision of the Board of Directors of the "Israelitische Kultusgemeinde Wien" of December 10, 1987 and therefore is welcome. On the other hand, it cannot go unmentioned that our community was not called in to participate in the initial and preparatory discussions, and was almost not at all informed. The remark of Representative Khol during the meeting of the OGA that the Jewish Community "had obstructed" seems to me out of place.

As for the topic itself, respectively the modalities of the meeting, in this letter I only want to express my opinion regard three fundamental aspects:

- 1.) The Date
- 2.) The Themes
- 3.) The Lecturers

As to 1.) At this point in time, we are flooded with meetings of this kind relating to the anniversary year 1988. Just during the last two weekends, we had two three day symposia. Almost daily there are meetings (plus radio and TV shows). From February 22-24, a high-grade meeting of the Akademie der Wissenschaften is scheduled. Media coverage is almost non-existent even when prominent speakers are scheduled. During the next two to three months many more of this kind will take place.

I beg you, dear Mr. President, to consider whether we would not do better to let this flood pass us by and think about autumn?

As to 2.) Lectures, which in my opinion do not belong within the theme of the symposium, should be taken out, especially when they may be controversial. On the other hand, it seems essential to me to include lectures relating to the influence of the Austrian Official Church vis-à-vis the Jews, the attitude of the Austrian Government after 1945 and the role of the media, and other topics.

As to 3.) The counterweight is missing as far as some other themes are concerned and, therefore, they could be too one-sided. This would either mean a second lecturer or eliminating. We propose to bring in the following gentlemen:

Dr. Anton Pelinka
Dr. John Bunzl
Kardinal Dr. Franz König
Prof. Dr. Kurt Schubert
Prof. Bern. Marin
Prof. Maximilian Gottschlich.

As for myself, I would not want to be a lecturer, as stated in the tentative program. Should the participation of our community come to pass, I would like to be included as the last speaker at the opening session.

The precise details relating to points 2.) and 3.) will have to be left for discussion during a personal talk. I look forward to hearing from you regarding a date.

I remain

Respectfully,

ISRAELITISCHE KULTUSGEMEINDE WIEN

The President:

(signature)

Paul Grosz



...Aufmerksamkeit: Marc Tanenbaum

Herrn
Dr. Karl Vak
Präsident der Österreichischen
Gesellschaft für Außenpolitik
und Internationale Beziehungen

Vordere Zollamtsstraße 13
1011 Wien

Wien, 28. Jänner 1988

Sehr geehrter Herr Präsident!

Haben Sie besten Dank für Ihr Schreiben vom 21. 1. 1988, das, offenbar während des Wochenendes 23./24. 1. 1988 von Ihrem Boten abgegeben, erst am Montag, den 25. 1. 1988 in meine Hände kam. Da für Dienstag, den 26. 1. 1988, ein Gespräch mit Mr. Marc Tanenbaum, Übrigens das erste konkrete zwischen ihm und mir, angesetzt war, war es bisher weder möglich noch sinnvoll, auf Ihr Schreiben einzugehen.

In Übrigen hat in meinem Auftrag Herr Direktor Albert Sternfeld, der Ihnen als Mitglied der ÖGA bekannt ist, seit Mitte Dezember 1987 (e.i. nach der Beschlußfassung unseres Gemeindevorstandes) versucht, Kontakt mit Herrn Abg. z. NR Dr. Khol in Sachen Symposium herzustellen, die Anrufe blieben unbeantwortet. Ich hatte diesen Weg gewählt, weil bekanntlich der Herr Abgeordnete bei der Jahresversammlung der ÖGA am 25. 11. 1987 in Ihrer Absenz ausführlich über das Symposium-Projekt referiert hatte und ich von der ÖGA direkt und von Ihnen, sehr geehrter Herr Dr. Vak, nichts gehört hatte.

Sehr spät, aber doch, konnten im Gespräch, an dem außer Herrn Tanenbaum und mir auch Herr Direktor Sternfeld teil-

nahm, endlich die Modalitäten des geplanten Symposiums Punkt für Punkt gründlich erörtert werden.

In Ihrem Schreiben betonen Sie, daß für Sie nur eine **g e m e i n s a m e** Veranstaltung unter aktiver Teilnahme unserer Gemeinde in Frage kommt. Dies entspricht präzise dem auf meinen Antrag hin angenommenen Entschluß des Vorstandes der Israelitischen Kulturgemeinde Wien vom 10. 12. 1987 und ist daher zu begrüßen. Es kann allerdings nicht unerwähnt bleiben, daß unsere Gemeinde zu den Vor- und Vorbereitungsgesprächen nicht zugezogen wurde und so gut wie gar nicht informiert war. Die Bemerkung des Herrn Abg. Khol bei der Versammlung der ÖGA, die jüdische Gemeinde hätte "sich quergelegt", scheint daher deplaziert.

In der Sache selbst bzw. zu den Modalitäten der Veranstaltung möchte ich in diesem Schreiben nur in größerem Rahmen, der m. E. in drei wesentlichen Aspekten zu behandeln ist, Stellung nehmen,

- 1.) der Zeitpunkt
- 2.) die Themen
- 3.) die Referenten

Zu 1.) Wir werden derzeit mit Veranstaltungen dieser Art zum Gedenkjahr 1988 geradezu überflutet. Allein an den zwei letzten Wochenenden haben je zwei drei-Tage-Symposien stattgefunden. Fast jeden Tag finden Veranstaltungen (plus Radio- und Fernsehsendungen) statt. Von 22. bis 24. Februar gibt es eine hochgradig besetzte Veranstaltung der Akademie der Wissenschaften. Das Medienecho ist fast null, selbst wenn

prominente Redner auftreten. In den nächsten zwei bis drei Monaten wird es noch mehr davon geben.

Ich bitte Sie, sehr geehrter Herr Präsident, zu Überlegen, ob wir nicht besser täten, diese Flut an uns vorbeifließen zu lassen und eher an den Herbst zu denken?

- Zu 2.) Referate, die n. E. auch im weiteren Sinne nicht zum Themenkreis des Symposiums gehören, sollten gestrichen werden, insbesondere wenn sie angetan sind, Kontroversielles hervorzukehren. Andererseits schiene es mir notwendig, Referate über den Einfluß der Österreichischen Amtskirche vis a vis den Juden, die Haltung der Österreichischen Bundesregierung nach 1945 und die Rolle der Medien und weiteres einzubauen.

- Zu 3.) Bei dem einen oder anderen Thema fehlt das Gegengewicht, es könnte zu einseitig werden. Dies würde einen zweiten Referenten oder Streichung bedeuten. Wir schlagen vor, folgende Herren heranzuziehen:

Dr. Anton Pelinka
Dr. John Bunzl
Kardinal Dr. Franz König
Prof. Dr. Kurt Schubert
Prof. Bernd Marin
Prof. Maximilian Gottschlich.

Ich selbst möchte nicht, wie im vorläufigen Programm vorgesehen, referieren. Sollte die Teilnahme unserer Gemeinde zustandekommen, möchte ich mich als letzter Eröffnungsdredner zu Wort melden.

einem persönlichen Gespräch
ich bitte hierzu um Ihren Terminvorschlag.

Ich verbleibe

mit vorzüglicher Hochachtung

ISRAELITISCHE KULTUSGEMEINDE WIEN

Der Präsident:



FEB 20 1988



Comunidad Judía de Guatemala.

7a. Avenida 13-51, Zona 9. Tel. 67643 - Apartado Postal 502, Guatemala, C.A.

Guatemala,
January 29, 1988

Rabbi Marc H. Tanenbaum
Institute of Human Relations
165 East 56 Street
New York, N.Y. 10022
U.S.A.

Dear Rabbi Tanenbaum:

We recently received, via Sergio Nudelstejer, the exciting news of your unanimous election to the Presidency of the IJCIC Committee.

We knew that it was a matter of time that you should be awarded such a just recognition. Your excellent work in the Presidential Commission on the Holocaust, your dedication and research in Jewish History, Theology and Sociology and other innumerable efforts on behalf of the Jewish People, made the honor that you have received a matter of formality; you had earned it a long time ago.

All of us in the Jewish Community of Guatemala, in whose behalf I am writing, and specially the writer personally, congratulate you and know for sure that you will give the new position you now hold: dignity, talent and luster.

We wish you the best of luck and many achievements,

Cordially yours,

COMUNIDAD JUDIA DE GUATEMALA

Roberto Stein L.
Presidente

RSL/ee.

CONGRESSMAN DAN GLICKMAN
BIOGRAPHY
JANUARY 1988

PERSONAL

Born: November 24, 1944, Wichita, Kansas
Married: Rhoda Yura, 1966
Children: Jonathan, born 1969; Amy, born 1972
Education: Wichita Public Schools, Southeast High School,
1962
University of Michigan, B.A. in History, 1966
George Washington University, J.D., 1969

1969-1970 Trial Attorney for the U.S. Securities and
Exchange Commission
1971-1973 Attorney with Sargent and Klenda, Wichita,
Kansas
1973-1976 Member of the Wichita School Board, President
from 1975-1976
1973-1976 Partner in Sargent, Klenda and Glickman,
Wichita, Kansas
1976 Elected to the United States House of
Representatives
1978-1986 Re-elected to the House of Representatives
1985 Named Assistant Majority Whip
1987 Elected regional representative to the
Democratic Steering and Policy Committee

HOUSE COMMITTEES AND SUBCOMMITTEES

Agriculture Committee

1. Chairman, Wheat, Soybeans and Feed Grains
2. Domestic Marketing, Consumer Relations, and Nutrition
3. Department Operations, Research, and Foreign Agriculture

Science, Space and Technology Committee

1. Transportation, Aviation, and Materials

Judiciary

1. Administrative Law and Governmental Relations
2. Monopolies and Commercial Law

House Permanent Select Committee on Intelligence

HOUSE AND FEDERAL GOVERNMENT ORGANIZATIONS

Congressional Rural Caucus
Congressional Aviation Forum founder and co-chair
Liability Insurance and Tort Reform Task Force co-chair
Congressional Clearinghouse on the Future
Congressional Export Task Force, Executive Committee member
Democratic Study Group
Environmental and Energy Study Conference
House Rural Health Care Coalition
Alcohol Fuels Caucus
Honorary Board of Advisors of the Congressional Youth
Leadership Council

MEMBERSHIPS

United Methodist Urban Ministries Board of Directors
Kansas Institute for Peace and Conflict Resolution, member of
the Advisory Council
Kansas Arthritis Foundation Board of Directors
Sedgwick County Mental Health Association Board of Directors
Big Brothers-Big Sisters Board of Directors, Ex-Officio
Congregation Emanu-El
Distributive Education Clubs of America (DECA) Congressional
Advisory Board
Wichita Aeronautical Historical Association Advisory Committee



International Steering Committee on Freedom
of Trade with Israel

American Subcommittee on Japan/Korea

280 Park Avenue
New York, N.Y. 10017

ME
Arab boycott
Japan

Walter P. Stern
Chairman

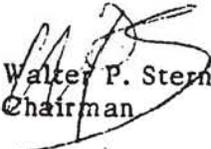
To: International Steering Committee on Freedom of Trade
with Israel

From: Walter P. Stern

Date: February 2, 1988

1. Enclosed are draft minutes of our meeting held on Tuesday, January 26, 1988. I would appreciate any comments or additions if you have them.
2. We shall hold a brief meeting with Ephraim Davrath (from the Israel Minister of Finance) in my office on February 10; please be prompt so that we may end it by 5:15PM.

Time: 4:30PM Sharp
Date: Wednesday, February 10th
Place: 280 Park Avenue, 38th Floor - West Bldg.


Walter P. Stern
Chairman

WPS:sr
Enclosures

Committee Members (Partial Listing)

Anti-Defamation League
American Jewish Congress
American Jewish Committee
National Jewish Community Relations
Advisory Council
Jewish Community Relations Council
Presidents Conference

Staff:

Jess Hordes, Executive Director
Arlene Behar, Assistant Director

INTERNATIONAL COMMITTEE ON FREEDOM OF TRADE WITH ISRAEL
Subcommittee on Japan/Korea and the Arab Boycott

Meeting Held: January 26, 1988

SUMMARY OF MEETING -

Recent Events

I LETTER TO MATSUNAGA RE: TAKESHITA VISIT

The Committee has had no response to date as per our Committee letter in December, prior to Takeshita's first visit to the U.S. Timing of letter was important and appropriate.

II MITSUBISHI MOTORS

The Transport Ministry has apparently rescinded their objection to Mitsubishi trading with Israel. The Committee supports this action (see letters to Corfu, Shamir & Peres) as it saw Mitsubishi opening as somewhat of a "breakthrough." Mitsubishi is first "Zaibatsu" company which is willing to trade openly with Israel.

III CONSULATE-TRADE OFFICIAL RECEPTION

Our two concerns the boycott issue and anti-semitism issue were both raised at this "friendship" gathering [1/17/88] which was attended by 15 journalists and about 30 businessmen (largely Bergen County/UJA). Both David Litvak and Morris Abram spoke well on the issues and the need for further progress and cooperation. The group was not particularly high-level and there is room for a more-targeted audience at an appropriate forum. The Chairman commented on the need for better coordination between various offices and members as it might be before initiatives such as this are taken.

IV WASHINGTON

Sen. Rudy Boschwitz visited Tokyo in January. He was well-briefed on the issue and raised concerns while in Japan. [report forthcoming]

V JAPAN/SOUTH AFRICA

As reported in today's New York Times, a senior Gaimusho official said that "Japan's booming trade with South Africa was an embarrassment to the Government. He expressed fear that it might undermine the credibility of Japan's anti-apartheid policy. The New York Times reports that it is rare for a government official to speak out on a policy issue (we know too well) let alone to go so far as to acknowledge dissent inside the government. According to the article, the Gaimusho is pitted against MITI (which supports trade with S. Africa) on this issue.

VI ASSESSMENT OF ECONOMIC MISSIONS

It is still too early to sum up the practical results of the 2 missions -- it will take several months. It has been recommended that we continue with quiet diplomacy until a complete assessment. [There was some dissent on this attitude; see below]

VII JUNYA YANO - CHAIRMAN OF KOMEITO PARTY

Yano gave a critical statement before the Diet on issue of Japan/Israel relations (He was subsequently given flack from Japanese press for speaking out on the issue)

VIII SASAKAWA

Japanese philanthropist and head of Japan Shipbuilding Society Foundation, Ryoichi Sasakawa donated \$1.5 million to the Tikotine Museum in Haifa. Recently in Jerusalem, he pledged he would donate 100 Japanese cherry trees to Yad Vashem in honor of the 1.5 million Jewish children who perished in the Holocaust. His foundation will host an international symposium in Tokyo to promote Japanese-Jewish understanding (scheduled for Nov., 1988). Committee members will suggest possible participants and co-hosts. Possible candidates mentioned so far: Izi Liebler, Pres. Australian Board Jewish Deputies and Greville Janner, Pres. Jewish-British Commonwealth. (He would like us to come up with very high-level American participants, e.g., Kissinger, Weisel)

IX BUSINESS CONFERENCE

US and Japanese business leaders will meet Feb. 15-16 in San Diego. Format is similar to San Fran conference of '87, where boycott issue was effectively raised. Among participants expected: On U.S. side: Clausen (Bank America), Verity (Sec. of Commerce), and Olson (AT&T). On Japan side: Saito (Keidanren), Norishi, Chrmn of Japan-US Business Conference and Chairman of Japan Chamber of Commerce (Karino?). This meeting in San Diego is prelude to 25th Japan-US Business Conference in mid-July. The committee will obtain list of members of the Council and will use personal contacts to raise the issue in a quiet way.

X ROCKEFELLER ON JAPAN

Sen. John "Jay" Rockefeller D-W.VA, in a Senate floor statement, criticized Japan for its observance of the Arab economic boycott of Israel. Rockefeller said that Japan's policy of acting "solely on the basis of economic self-interest was "unjustifiable." Reversal of the policy, he added, "is long overdue." [reported in Near East Report, January 4, 1988]

XI ON ZENNOH

Zennoh has moved to transfer its purchases of feed corn from American sources to other markets. This step was proposed to retaliate against "excessive" US demands on Japan to liberalize its agricultural markets. (as reported by private sources in Japan)

II PRESIDENTIAL CANDIDATES

Amid much discussion and dissenting views it was generally agreed that it would be most effective to wait beyond the local primaries (Iowa, New Hampshire) for a smaller group of candidates (by April-May). Since the agenda of the candidates is focused on the primaries -- there would be better leverage to wait until after April when attention will be focused on national issues and Jewish concerns. The Committee will prepare a text draft of briefing notes (2-3 paragraphs) to be discussed at the next meeting.

III NEW APPOINTMENT

Nachum Eshkol, Dir. of Eco. Division, Foreign Ministry, has reportedly been appointed Ambassador to Tokyo, effective June-July

IV CLARIFICATION

At their own initiative, Congressmen Mel Levine and Robert Matsui sent out their statement on the Japan boycott (with Stern NYT article attached). This was sent out October 21, 1987 before the two economic missions and before the Committee meeting in November following the missions.

V NEXT MEETING: Either mid-February (to coincide with Davrath visit) or March-April

A C T I O N

Amid much discussion and differences of opinion of quiet vs. hardline approach, it was agreed that there would be no new loud initiatives at this time but a continuance of discussions, private meetings and briefings to key legislators. (Note: There was concern that present quiet action was not enough that it was a "bankrupt" policy, that the Japanese will only react to pressure....in contrast to expectations, no JAL-EL deal seems imminent and no new initiatives on the part of Japanese are expected and therefore reassessment needed of future action.

O B E A

Members urged to get started on briefings with Consul General in N.Y., followed by Ambassador. W. Stern or J. Hordes will arrange for meeting in coming weeks and will invite participation. It was agreed that we should lay groundwork in New York in quiet way and to wait until after '88 Olympics.

ARLENE C. BEHAR

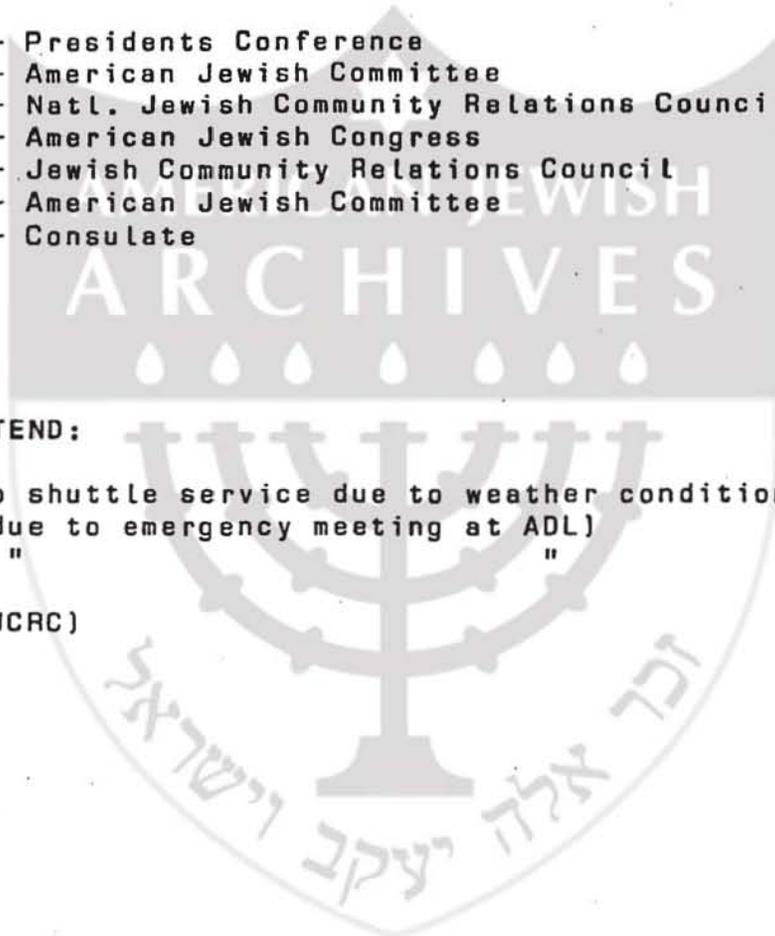
ATTENDEES

W. Stern

M. Hoenline - Presidents Conference
G. Gruen - American Jewish Committee
A. Bayer - Natl. Jewish Community Relations Council
W. Maslow - American Jewish Congress
H. Mandel - Jewish Community Relations Council
C. Bromberg - American Jewish Committee
M. Yedid - Consulate
A. Behar

UNABLE TO ATTEND:

J. Hordes (no shuttle service due to weather conditions)
A. Foxman (due to emergency meeting at ADL)
K. Jacobson "
K. Bialkin
M. Miller (JCRC)



South Africa Trade Causes Rift in Japan

By SUSAN CHIRA

Special to The New York Times

TOKYO, Jan. 25 — A senior Foreign Ministry official said today that Japan's booming trade with South Africa was an embarrassment to the Government, and he expressed fear that it might undermine the credibility of Japan's anti-apartheid policy.

It is rare enough for a Government official to speak out on a policy issue let alone to go so far as to acknowledge dissent inside the Government. While some Foreign Ministry officials are concerned with Japan's image, they are apparently pitted against the more powerful Ministry of International Trade and Industry.

"It's plain that something is going on, and the Foreign Ministry is losing the battle," one diplomat said.

The Foreign Ministry official said he believed that not only the trade ministry but also businessmen and the ruling Liberal Democratic Party were not eager to take any action that might hurt trade.

Kazuo Nukazawa, director of the international economic affairs department of the Keidanren, Japan's powerful big business organization, said it had no formal policy on trade with South Africa.

Other Nations' Strong Stands

"Frankly speaking, the moral consciousness is not that keen," he said. "Probably people feel this is business. Most Japanese have not seen what's going on there, so we are not psychologically or emotionally involved, as are the Americans or the British."

Many of the countries that Japan trades with — including the United States, members of the European Community and India — have taken more forceful stands against apart-

South Africa Trade Becomes Issue in Japan

Continued From First Business Page

heid than the Japanese have.

Japanese trade figures, released last week, confirmed earlier reports from Pretoria that Japan was South Africa's top trading partner in 1987, with \$4.27 billion in trade.

Yoshiaki Umemura, director of the trade ministry's Middle East and Africa office, said: "What is important to consider is what is the most effective way to send a message to the South African Government that it should change the apartheid system. The fact that Japan has become No. 1 in the amount of trade would not, by itself, merit a policy change."

But the Foreign Ministry official, speaking with unusual bluntness to a group of foreign reporters he had summoned for a briefing, said he hoped the Government would take further action to discourage Japanese industry from expanding its trade with South Africa.

"If the Government seriously wants to do something about this, it might exert stronger influence on

business," he said. "This figure certainly embarrasses the Government. Japanese commercial behavior with South Africa does not reflect our Government's policy. I personally think that Japanese businessmen should have more serious concerns about apartheid."

Gold and Coal Among Imports

Japan's main imports from South Africa are gold, other metals and coal, and its main exports are cars and machinery.

The Japanese are particularly sensitive to complaints that they place business above all else.

The Foreign Ministry official and a Ministry of International Trade and Industry official said they had seen no evidence of Japanese companies picking up business abandoned by Americans. In the last two years, many American companies have ended operations in South Africa.

Japan's trade with South Africa, the officials also pointed out, has been decreasing in yen terms, despite a small increase last year. Much of that increase reflected the higher value of

the yen in relation to the dollar.

Japan's sanctions against South Africa include banning any capital investment by Japanese companies, restricting travel and banning exports of computers to the police, armed forces or agencies that enforce apartheid. But Japan held back on such items as coal, which it considers vital to its national interest.

The Foreign Ministry official made it clear that he wanted further measures now that Japan was in the spotlight as the leading trading partner.

'87 Gas Use Up in West

GENEVA, Jan. 25 (Reuters) — Europe and North America used 3.7 percent more natural gas last year than in 1986, the United Nations Economic Commission for Europe reported today. The increase was higher in Europe, at 4.8 percent, than in North America, where the United States and Canada each registered a 2 percent gain. Natural gas production in Europe, the United States, and Canada rose 2.1 percent.

Rockefeller Critiques Japan

Shortly before Congress adjourned, Sen. John (Jay) Rockefeller (D-W.Va.) criticized Japan for its observance of the Arab economic boycott of Israel. In a Senate floor statement, Rockefeller said that Japan's policy of acting "solely on the basis of economic self-interest" was "unjustifiable." Reversal of the policy "is long overdue."

So, he said, is Tokyo's refusal to adhere to a U.S. call for a trade embargo which would pressure Iran into accepting a ceasefire in the war with Iraq.

By reversing its policy, Japan could enhance its image in the United States and other Western countries, he added.

Lack of early Japanese support for the U.S. military presence in the Persian Gulf "aroused a sense of resentment in the United States toward Japan," he maintained, especially since Japan is one of the countries most dependent on Gulf oil.

Rockefeller pointed out that after internal debate, the Japanese government announced it would provide a navigational system to help Gulf shipping avoid mines and decided to increase "host nation support" for U.S. forces in Japan.

Earlier, 37 members of the House signed a letter written by Rep. LARRY SMITH (D-Fla.) to Japan's then-Prime Minister Yasuhiro Nakasone expressing concern about the volume of anti-Semitic literature in Japan. The letter noted that "the stereotype of the Jewish conspiracy to control . . . the world economic system" had begun to appear in popular Japanese literature and that certain governmental policies, including participation in the Arab boycott of Israel, "indirectly condoned domestic anti-Semitism."

NYT 1/26/85

International Steering Committee on Freedom
of Trade with Israel

American Subcommittee on Japan/Korea

280 Park Avenue
New York, N.Y. 10017

FY1 Marc T
From G. Green

Please see especially p. 2, which requires
our reaction - *Henry*

Walter P. Stern
Chairman

Memo Re: Proposed Jewish Culture/Heritage Seminar in Japan

From: Walter P. Stern *WPS*

Date: 2/2/88

Background

Apparently, we have a commitment from the Japan Shipbuilding Foundation, headed by a somewhat controversial Japanese philanthropist (Sasekawa) to put up \$1 million for a seminar to improve Japanese/Jewish relations. It is proposed that the seminar be held in Tokyo in November (dates not settled) 1988.

All expenses (transportation, hotels, honoraria) for participants would be paid. Japanese media and intelligentsia would be invited.

Conditions

It is necessary that an eminent person --- suggestion of Henry Kissinger --- agree to "co-sign" letter of invitation. (Do not know whether this is realistic). In addition, people of the calibre of Eli Wiesel, Isaac Singer, Edgar Bronfman should attend; otherwise, no conference.

Kissinger should be invited to "chair" the conference and give the principal address. The talk should address:

- Jewish values, etc. -- explain to Japanese
- Arab boycott and policies
- Call on Japanese to change policies

Committee Members (Partial Listing)

Anti-Defamation League
American Jewish Congress
American Jewish Committee
National Jewish Community Relations
Advisory Council
Jewish Community Relations Council
Presidents Conference

Staff:

Jess Hordes, Executive Director
Arlene Behar, Assistant Director

cc: C. Bromberg

Comments

I have been asked to organize the American side. This is unrealistic, although I can help. My own view is that the "best" sponsor would be the Japan Society, perhaps in conjunction with the American Embassy (who have indicated a willingness to help ADL on their "anti-semitism" work).

A second formulation would be for one of the Committee members to take the lead, so that it would read "Co-sponsored by: (ADL), (AJ Congress) or (AJC) in Conjunction with (the other two Agencies)." Alternatively, perhaps one Jewish agency should (could) do it alone. I realize there are pluses and minuses (and conflicts) any way it is set up.

Would like any suggestions any of you have. Will discuss next week.

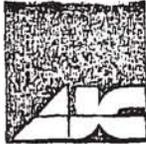
WPS:sr

Dictated but not read.

CC:

Abe Foxman (ADL)
Will Maslow (AJ Congress)
George Gruen (AJC)





The American Jewish
Committee

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

Theodore Ellenoff
President

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Chair, Board of Governors

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National Executive Council

Executive Vice-President Emeritus

John Slawson

February 3, 1988

Dr. Edgar Sterbenz
Austrian Society for
Foreign Policy and
International Relations
Z-International
Stephansplatz 2
1010 Vienna, Austria

Dear Dr. Sterbenz,

I was very glad to see you during my last visit to Vienna.

As agreed, enclosed please find a redraft of the program for the symposium scheduled for April 18-20, 1988.

As you will see, it includes most of the suggestions that were made by President Paul Grosz of the Kultusgemeinde.

I have sent a copy of this to him by Express Mail.

Please let me have as soon as possible your reactions to this draft outline. Also, I am eager to know what response you get from Mr. Grosz and his colleagues.

With best wishes,

Sincerely,

Rabbi Marc H. Tanenbaum
Director
International Relations

MHT:RPR

cc: Ted Ellenoff, Bert Gold, Leo Nevas, Bill Trosten



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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Shirley M. Szabad

Elise D. Waterman

Max M. Fisher
Honorary Chair,
National Executive Council

Executive Vice-President Emeritus:

John Slawson

February 3, 1988

Honorable Paul Grosz
President
Israelitische Kultusgemeinde Wien
Obersternergasse # 9
1190 Vienna, Austria

Dear Paul,

It was a pleasure to visit with you again.

As agreed, I am enclosing a redraft of the program for the symposium, scheduled for April 18-20, in Vienna.

As you will see, I incorporated most of the suggestions that you and Albert Sternfeld made. They were excellent suggestions and I think strengthen the program considerably.

The one session that I will need to keep in the program is that on Israel. I need that for many reasons, one of which is that Ambassador Michael Elizur has already spent much time in preparing a paper which all of us will see beforehand. If there are problems that arise from others' remarks, your people and our delegation will be more than competent to handle that.

Besides, the images of Israel do affect the perceptions of Jews in Austria and the United States, and we need an opportunity to try to correct those in a constructive way.

Please do let me have the benefit of your reactions as soon as possible. I trust that you will send the letter of cooperation to Mr. Vak as quickly as feasible.

My best regards to Albert Sternfeld.

With warm good wishes, I am,

Cordially,

Rabbi Marc H. Tanenbaum

MHT:RPR

Enclosure

bc: Ted Ellenoff
Bert Gold
Leo Nevas
Bill Trosten

D R A F T

A S Y M P O S I U M

AUSTRIA AND THE JEWISH PEOPLE - PAST, PRESENT, FUTURE

Co-Sponsored by the Austrian Society for Foreign Affairs
and International Relations
The American Jewish Committee's International Relations
Department
The Israelitische Kultusgemeinde of Austria
April 18-21, 1988, Vienna, Austria

MONDAY, APRIL 18, 7-9 P.M. Chairman:

OPENING SESSION:

Welcoming Statements: Chancellor Franz Vranitzky
Vice-Chancellor and Foreign Minister Alois Mock
AJC President Theodore Ellenoff
President Paul Grosz, Israelitische Kultusgemeinde
Dr. Karl Vak, President, Austrian Society for Foreign
Affairs and International Relations

"JEWS AND CHRISTIANS IN AUSTRIA - CULTURAL SYMBIOSIS"

Paper by Prof. Carl Schorske

Respondent: Prof. Marsha Rosenblit, University of Maryland

TUESDAY, APRIL 19, 9 A.M.-12:30 P.M. Chairman:

AN EXAMINATION OF THE PAST

9:00 A.M. - "Ideological Sources of Religious, Racial, Cultural, and
9:45 A.M. Political Anti-Semitism"

Paper by Prof. Anton Pelinka

10:00 A.M. - 10:45 A.M. Paper by Prof. Robert Wistrich, Hebrew University

11:00 A.M. - "Austrian Resistance to the Nazis: Austrians and the
12:30 P.M. Nazi Holocaust"

Paper by Prof. Gerald Stourzh

Paper by Prof. Bruce F. Pauley, University of Central
Florida, Orlando, Florida

12:45 P.M. -
2:30 P.M.

LUNCHEON - Chairman:

His Eminence, Franz Cardinal Koenig, "The Catholic Church and the Jewish People in Austria"

Rabbi Eisenberg, "Catholics and Jews in Austria"

2:30 P.M. -
3:15 P.M.

THE PRESENT Chairman:

THE SECOND REPUBLIC, 1945-1988

Prof. Erwin Ringel
Prof. John Buntzl

3:30 P.M. - NEUTRAL AUSTRIA - HAVEN FOR REFUGEES, BRIDGE BETWEEN EAST AND WEST
4:15 P.M.

Prof. Paul Lendvai

4:15 P.M. -
5:30 P.M.

Respondent: HIAS
Interior Ministry

WEDNESDAY, APRIL 20 - Chairman:

9:00 A.M. - ANTI-SEMITISM IN AUSTRIA TODAY - A PANEL
11:00 A.M.

Dr. Ernst Gehmacher, Dr. Bent Marin, Dr. Erika Weinzell, Dr. Hugo Portisch

11:00 A.M. - Personal Testimonies of the Nazi Experience
12:30 P.M.

12:30 A.M. - LUNCHEON - Chairman:

Dr. Thomas Klestil, Director General of the Austrian Foreign Ministry

2:30 P.M. - THE ROLE OF THE MEDIA IN THE PRESENT AND FUTURE
3:15 P.M.

Prof. Gottschlitz, University of Vienna

3:15 P.M. - THE FUTURE OF AUSTRIAN ISRAELI RELATIONS AND MIDDLE EAST PEACE
4:00 P.M.

Dr. Peter Jankowitsch
Ambassador Michael Elitzur

4:00 P.M. - DISCUSSION
4:30 P.M.

4:30 P.M. - "Models for Increasing Understanding and Relations Between American and World Jewry - Obstacles and Opportunities"
6:00 P.M.

Dr. Ludwig Steiner, Speaker, Foreign Policy (Tyrol)
Rabbi Marc H. Tanenbaum, Director, International Relations
American Jewish Committee

6:00 P.M. - RECEPTION

YOUTH PANEL

AGENDA

Consultation on Japanese-Jewish Relations

American Jewish Committee
2027 Massachusetts Avenue, NW
Washington, DC 20036

February 3, 1988 10:00 am to 5:00 pm

- 10:00 1. Welcome - Theodore Ellenoff, President,
American Jewish Committee
- 10:15 - 12:00 2. Assessment of the Current Situation
-Presentation by Rabbi Michael Schudrick,
Jewish Community Center, Tokyo, Japan
-Discussion
- 12:15 - 1:30 3. Lunch
-Introduction, Martin Kellner, Los Angeles
-Remarks by Representative Dan Glickman (D-
KA)
-Discussion
- 1:45 - 4:00 4. Programming Strategies
-Presentation by Professor David Goodman,
University of Illinois
-Discussion
- 4:00 - 4:45 5. Embassy of Japan Presentation
-Remarks by Ryozo Kato, Counselor for
Political Affairs, The Embassy of Japan
-Discussion
- 4:45 - 5:00 6. Summary Remarks and Adjournment

CURRICULUM VITAE

HARUHISA TAKEUCHI

Birth Date: February 22, 1952 - Washington, DC, USA

March 1975: Graduated from Hitotsubashi University

April 1975: Entered the Ministry of Foreign Affairs (MOFA)

June 1978 - August 1980: Second Secretary, Mission of Japan to the European Communities

August 1980 - June 1983: North American Division, MOFA

June 1983 - November 1987: Legal Affairs Division, MOFA

November 1987: First Secretary, Embassy of Japan, Washington, DC



CURRICULUM VITAE

RYOZO KATO

- Born: September 13, 1941
- Entered the Ministry of Foreign Affairs (MOFA), April 1965
- Studied at Yale Law School from September 1965 - June 1967
- Third Secretary, Embassy of Japan in Washington, DC, USA, from July 1967 - July 1969
- First North American Affairs Division, North American Affairs Bureau, MOFA, from July 1969 - June 1972
- General Affairs Division, MOFA, from July 1972 - June 1975
- First Secretary, Embassy of Japan in Canberra, Australia, from June 1975 - February 1981
- First Secretary, Embassy of Japan in Cairo, Egypt, from February 1978 - January 1981
- Director in charge of Summit Meeting of Seven (Ottawa), Economic Affairs Bureau, MOFA, from February - July 1981
- Director, National Security Affairs Division, North American Affairs Bureau, MOFA, from August 1981 - July 1984
- Director, Treaties Division, Treaties Bureau, MOFA, from July 1984 - January 1987
- Counsellor (Political), Embassy of Japan in Washington, DC, USA, from January 1987

FEB 5 1988

Date: February 4, 1988
To: Mort Yarmon
From: Office of the Washington Representative
Re: JAPANESE-JEWISH CONSULTATION PRESS CONFERENCE,
FEBRUARY 3, 1988

A well-attended press briefing was held immediately following the day-long consultation on Japanese-Jewish relations. AJC president Theodore Ellenoff chaired the meeting. Summarizing the day-long session were Rabbi Michael Schudrick, the rabbi serving Japan's Jewish community, and Dr. David Goodman, an expert on Japanese-Jewish relations and associate professor on Japanese literature at the University of Illinois.

PRESS LIST

1. Kyodo News Service -- K. Tatsuno
2. Baltimore Jewish Times and New York Jewish Week -- Jim Besser
3. Jiji Press -- J. Asanuma
4. Mainichi Newspapers -- Aki Konishi
5. The Shakai Shimpo -- Yasu Nakadu
6. Associated Press (AP) -- Ruth Sinai
7. The Tokyo Shimbun -- S. Hayashi
8. The Nikkei -- N. Yoshioka
9. Asahi Shinbun -- P. Pellegrini
10. Newsweek -- J. Whitmore
11. Jewish Telegraphic Agency (JTA) -- Howard Rosenberg
12. Yediot Ahronot (Tel-Aviv) -- Erol Gerney

Many thanks for your department's help. We would especially like to acknowledge Janice's assistance in contacting the press.

cc: Bert Gold
Charney Bromberg
Marc Tanenbaum ✓

J ABAN
Rajiv Bromberg

*****FAX TRANSMISSION COVER SHEET*****

DATE 2-8-88

NO. OF PAGES 2 (NOT INCLUDING COVER)

TO: Warren

LOCATION: NY

FROM: B. Harris

LOCATION: NY

SPECIAL REMARKS: Please note
cc's

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AMERICAN JEWISH COMMITTEE

Re February 8, 1988
to
from Mort Yazmon
subject David Harris
AJC Consultation on Japanese-Jewish Relations, Washington,
D.C., February 3, 1988

At your request, I am providing the following background information on the consultation:

AJC sponsored the first consultation ever held in the United States on relations between Japan and Jews. The off-the-record meeting brought together 30 invited guests drawn from academic life, business and commerce, AJC lay including chapter, and professional leadership, and the Israeli Embassy.

The consultation was prompted by two inter-related phenomena: 1) the attention focused during the past year on the popularity of several anti-Semitic books that have appeared in Japan, and 2) growing recognition of both the importance of Japan (and, increasingly, the whole of the Pacific Rim) on the world scene and the lack of knowledge on the part of both Japanese and Jews about one another.

The meeting's primary purposes were also twofold: 1) to gain a better understanding of the dimensions of the current problems in Japan, and 2) to consider appropriate positive programming initiatives that might assist in promoting mutual understanding and combatting ignorance and stereotyping.

The morning session addressed the issue. Rabbi Michael Schurdrich, the rabbi of Tokyo's Jewish Community Center, who came to Washington specifically for the purpose of attending the consultation, gave an overview of the current situation. In essence, he argued that the approximately 1000 Jews living in Japan had not experienced any anti-Semitic incidents, but that there was concern about the impact and popularity of books by anti-Semitic authors like Masami Uno. While the phenomenon could prove short-lived, it was also possible, given a further exacerbation in Japanese-American relations, especially in economic matters, that Jews — or "international Jewish capital, as it has been described in some of the Japanese books — could be further targeted.

At lunch, Congressman Dan Glickman (D-Kansas), who has been interested in the issue of Japanese-Israeli relations and the Arab boycott question, addressed the gathering, touching on Japan-American questions broadly and specific discussion both of Japanese-Jewish relations.

After lunch, the session was devoted to positive programming

AMERICAN JEWISH COMMITTEE

initiatives. Professor David Goodman, associate professor of Japanese and comparative literature at the University of Illinois, launched the discussion with several ideas, including the creation of a Jewish Cultural Center in Tokyo. While this would be a costly venture, and outside the capacity of AJC, several participants felt the idea had merit and ought to be pursued through other channels. Other ideas discussed included the commissioning of further studies on the nature and extent of the problem; co-sponsoring with a respected Japanese institution symposium on Japanese-Jewish relations; initiating an exchange program; fostering closer ties with Japanese-Americans; considering appropriate roles for Jewish businessmen and intellectuals who maintain ties with Japan; promotion of inter-faith dialogue; and maintaining closer contact with Japanese government officials.

To conclude the day, Ryazo Kato, a senior Japanese Embassy official, joined us for a frank and cordial exchange. Mr. Kato, in his introductory remarks, expressed the view that the popularity of the anti-Semitic books was a passing phenomenon and ought not to be given excessive attention for fear it might exacerbate the problem. In fact, Mr. Kato noted that since August 1987 the books' popularity appears to have been declining. On Japanese-Israeli ties, Mr. Kato noted that relations were steadily, if quietly, improving, with increasing bilateral trade and other growing contacts.

The meeting then concluded after Ted Ellenoff thanked the participants, assured them of AJC's intention to give full consideration to the ideas presented, and promised on going contact.

A press conference followed. Ted Ellenoff chaired. Rabbi Schudrich and Professor Goodman offered their views on the current situation in Japan as it affected Jews. A dozen reporters were in attendance. Six were from leading Japanese newspapers, and the others were from Newsweek, Associated Press, Yediot Ahronot, JTA, Baltimore Jewish Times and the New York Jewish Week. Also, NSK, the leading Japanese television station, came in earlier in the day to conduct interviews with several participants.

DAH:dw

cc: Shula Bahat
Charnay Bronberg
Eugene Dubow
Bert Gold
George Gruen
Mare Tenenbaum
Gary Rubin

*****FAX TRANSMISSION COVER SHEET*****

DATE 2/9/88

NO. OF PAGES 1 (NOT INCLUDING COVER)

TO: Marc Tanenbaum ✓

LOCATION: ATC - NY

FROM: David Harris

LOCATION: ATC - DC

SPECIAL REMARKS: CC: please to
Carney Browning ✓
sent disk
not Yarnon

FAX ATTENDANT SIGNATURE: *[Signature]*

FAX RECEIVED BY--SIGNATURE: _____

University of Illinois
at Urbana-Champaign

Center for East Asian and
Pacific Studies
1208 West California Avenue
Urbana
Illinois 61801

217 333-4850

2/9/88

To: David Harris & Judy Golub

From: David Goodman

Re: NHK News Broadcast

Just learned that NHK (Japanese National Broadcasting) did air the scenes of our consultation and their interview with me on the noon news last Thursday (2/4).

Professor Miyasawa (whom I have mentioned to you in the past as Japan's leading expert on Japanese attitudes toward the Jews and Israel) wrote to me, saying that he had seen the news and that afterwards he had received a phone call from a Mr. Takaoka of the North American Division of the Foreign Ministry who wants to cooperate with the AJC in any way he can.

Miyasawa also informed Yehuda Bauer, who apparently is in Japan, of our activities.

Thought you'd like to know. If you hear more, please keep me informed.

David

COMMITTEE FOR JEWISH CLAIMS ON AUSTRIA

SUITE 1355

15 EAST 26th STREET

NEW YORK, N.Y. 10010

Cable Address: "MECULTFUND" New York

Tel.: (212) 696-4944

CONFIDENTIAL

February 10, 1988

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

Dear Marc:

I was glad that we had the opportunity to review in detail the status of our efforts to discuss with the Austrian Government specific measures that should be taken for the benefit of the former Austrian Jews.

On July 28, 1987, the Austrian Cabinet decided to mark the 50th Anniversary of the Anschluss through a series of measures to be developed by a Kuratorium headed by Chancellor Vranitzky and Vice Chancellor Mock. A copy of the announcement which appeared in Die Press of July 29, 1987 is attached. You will note that among the measures which were contemplated in this connection were "acts of solidarity" for the benefit of those who were driven out from Austria. On August 13, Israel Miller, as President of the Committee for Jewish Claims on Austria, addressed letters to Chancellor Vranitzky and Vice Chancellor Mock (copy attached) to put the Austrian Government on notice at this early stage that the issues of concern to Jewish Nazi victims in and from Austria will have to be dealt with in this context. It was then, already, that we suggested that "we meet at your early convenience to discuss specific steps that should be taken to ensure that the 50th Anniversary of the Anschluss will mark the enactment of a series of measures for the benefit of the most tragic victims of the Anschluss."

The first acknowledgment came in October in the form of a brief letter from Dr. Eva Novotny on behalf of the Chancellor, apologizing for the delay in responding to our letter and stating that she will keep us "informed of the various measures under discussion so that we may benefit from your valuable advice and your experience wherever

Member Organizations: Agudath Israel World Organization, Alliance Israelite Universelle, American Jewish Committee, American Jewish Congress, American Jewish Joint Distribution Committee, American Zionist Federation, Anglo-Jewish Association, B'nai B'rith International, Board of Deputies of British Jews, Canadian Jewish Congress, Central British Fund for World Jewish Relief, Conseil Representatif des Institutions Juives de France, Delegacion de Asociaciones Israelitas Argentinas, Executive Council of Australian Jewry, Jewish Agency for Israel, Jewish Labor Committee, South African Jewish Board of Deputies, Synagogue Council of America, World Council of Jews from Austria, World Jewish Congress, World Union for Progressive Judaism.

necessary." (Copy attached.) The acknowledgment from Mock's office arrived much later, signed by Amb. Kroll. Although it was dated October 27, 1987, it arrived in our office on December 15, 1987. Amb. Kroll copied Novotny's letter (copy enclosed).

At the beginning of November, 1987, I was in Vienna, met with Eva Novotny in the Chancellery, and impressed upon her the importance of prompt action, I also warned against token or P.R. actions. She promised to take it up with the Chancellor.

When by mid-December there was no response, letters were sent on December 11 to Vranitzky and on December 18 to Mock; copies of the letters are attached. We had decided to specify our demands, especially in the area of social care needs of elderly former Austrian Jews. The closing paragraphs of both letters stated, "We strongly believe that a meeting at your earliest convenience to discuss our proposals in greater detail is essential to ensure that the 50th Anniversary of the Anschluss is marked by Austria in a truly meaningful manner commensurate with the historic and human tragedy signified by this event."

When more than another month elapsed, Israel Miller and I met with the new Austrian Ambassador, Friedrich Hoess, on January 21 and reviewed the entire situation. He already made reference to the 1961 letter from Nahum Goldmann, but we made it clear that in effect we are responding to the July 28th decision of the Cabinet and we are assuming that they plan to undertake measures for the benefit of their former citizens who were driven out by the Nazis. We again made it clear that these issues can only seriously be dealt with in discussions between our Committee and the Austrian Government. He undertook to cable to Vienna and led us to believe that he will recommend that an invitation be extended. I have been in touch with him twice since, but obviously there is no response.

From various informal indications, including your own observations, the bureaucracy in the Chancellery and the Finance Ministry is busy developing legalistic arguments in order to refuse to seriously deal with these issues. It is essential that a strong recommendation reach Vranitzky and Mock that to enter in discussions with us on these issues is not only the right thing to do to implement their own Cabinet decision but will also serve as a statesman-like act in light of their otherwise poor international image.

As Israel Miller indicated in his memorandum of January 25 to the Board of Directors, we are still treating the Austrian discussions confidentially. This applies particularly to our December letters to Vranitzky and Mock.

Cordially yours,



Saul Kagan

SK/fr
attach.

Presse

Leitung für Österreich

19. Juli 1987

Nr. 11.814

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50 JAHRE NACH DEM „ANSCHLUSS“: GEMEINSAME AKTE DER BESINNUNG

Koalition fixiert großes Gedenken '88 Vranitzky will „absolute Offenheit“

Eigenbericht der „Presse“

WIEN (red.). Die beiden Koalitionsparteien haben sich am Dienstag im Ministerrat auf einen „mündlichen Bericht“ von Bundes- und Vizekanzler zum bevorstehenden 50. Jahrestag des Anschlusses an Hitler-Deutschland im Jahr 1938 geeinigt. Gleichzeitig wurde ein umfangreiches Gedenkprogramm beschlossen, dessen Details jedoch noch auszuarbeiten sind. In der von Vranitzky präsentierten Vorlage wird zugleich für Selbstbewußtsein wie auch für „absolute Offenheit“ plädiert.

Vranitzky gab gleichzeitig bekannt, daß das Weißbuch Bundespräsident Waldheims redaktionell fertig sei. Es ginge nur noch um technische Details. Außenminister Mock hatte allerdings schon vor einem Monat erklärt, daß sich das Weißbuch in Drucklegung befinde.

Zurückhaltend zeigte sich der Bundeskanzler zu der Frage, ob unter den NS-Opfern, derer gedacht werden soll, auch der von den Nationalsozialisten ermordete Bundeskanzler Dollfuß sein wird. Er wollte dazu keine Prognosen abgeben, meinte aber, die Bereitschaft der Sozialisten, die Vergangenheit aufzuarbeiten, solle man nicht „in ein Überfordern aus-

ufern lassen“. Hauptgedanke des Bundeskanzlers angesichts der historisch umstrittenen Aspekte war, daß man bei Aufrechterhaltung der unterschiedlichen Positionen gemeinsam etwas erreiche.

Während sich Vranitzky mit der Anregung einer demokratischen Großdemonstration auf dem Heldenplatz als Gegenpol zu 1938 nicht voll identifizieren wollte, wurden in dem gemeinsamen Bericht etliche Anregungen präsentiert, die schon seit einem Jahr von einer Projektgruppe im Außenamt gesammelt worden sind: Gedenkakte und Erklärungen von Regierung und Parlament, Aufarbeitung des Jahres 1938, seiner Vorgeschichte und Folgen durch Sympo-

sien, Ausstellungen und Schulunterricht, internationale Öffentlichkeitsarbeit, Renovierung der Synagoge und des jüdischen Altersheims, Errichtung eines jüdischen Museums in Wien sowie Solidaritätsakte gegenüber den aus Österreich Vertriebenen, besonders in Hinblick auf Härtefälle.

Einem Kuratorium für 1988 sollen neben Vranitzky und Mock angehören: die Nationalratspräsidenten Gratz und Hubinek, Ex-Vizekanzler Bock und Ex-Minister Moritz.

Betont wurde von der Regierung aber, daß das Gedenken nicht allein Aufgabe des Staates sein könne, sondern vom ganzen Volk getragen werden müsse. „Der 13. März 1938 ist kein isoliertes Ereignis der österreichischen Geschichte. Dieses Ereignis hat politische und ideologische Wurzeln, die weit zurückreichen, und Auswirkungen, die weit über Österreich hinausgehen.“ Er sei weltpolitisch eine markante Station auf dem Weg in die Unterjochung eines großen Teils Europas durch den Nationalsozialismus gewesen.

COMMITTEE FOR JEWISH CLAIMS ON AUSTRIA

SUITE 1355

15 EAST 26th STREET

NEW YORK, N.Y. 10010

Cable Address: "MECULTFUND" New York

Tel.: (212) 696-4944

August 13, 1987

H.E. Dr. Franz Vranitzky
Federal Chancellor
Ballhausplatz 2
1010-Vienna, Austria

Dear Mr. Chancellor:

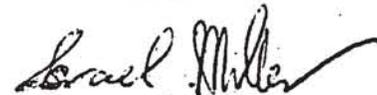
The Committee for Jewish Claims on Austria, representing the major international and national Jewish organizations, noted with great interest the recent Cabinet decision of your government to mark the 50th Anniversary of the Anschluss with a series of measures to be developed by a special Kuratorium under your leadership.

There is no need to describe the tragic fate of the more than 180,000 Jews in Austria following the Anschluss: the acts of violence and deprivation of life, liberty, livelihood and property are too well known. Notwithstanding the extensive efforts and negotiations by our Committee since 1953, there remain serious deficiencies in the Austrian compensation program for Jewish victims of Nazi persecution in and from Austria, especially for those residing abroad. Furthermore, 50 years after the Anschluss many aged Jewish Holocaust survivors in Austria and abroad are in urgent need of social assistance programs to enable them to live out their remaining years with the peace and dignity they so painfully earned.

We are confident that you recognize the historic and humanitarian importance of these issues. In view of the importance and urgency of the issue, we suggest that we meet at your early convenience to discuss specific steps that should be taken to insure that the 50th Anniversary of the Anschluss will mark the enactment of a series of measures for the benefit of the most tragic victims of the Anschluss.

We have written similarly to Vice Chancellor Mock. We look forward to hearing from you and the Vice Chancellor at an early date.

Sincerely yours,



Dr. Israel Miller
President

Member Organizations: Agudath Israel World Organization, Alliance Israelite Universelle, American Jewish Committee, American Jewish Congress, American Jewish Joint Distribution Committee, American Zionist Federation, Anglo-Jewish Association, B'nai B'rith International, Board of Deputies of British Jews, Canadian Jewish Congress, Central British Fund for World Jewish Relief, Conseil Representatif des Institutions Juives de France, Delegacion de Asociaciones Israelitas Argentinas, Executive Council of Australian Jewry, Jewish Agency for Israel, Jewish Labor Committee, South African Jewish Board of Deputies, Synagogue Council of America, World Council of Jews from Austria, World Jewish Congress, World Union for Progressive Judaism.

BUNDESKANZLERAMT
Kabinett des Bundeskanzlers
Ges. Dr. Eva NOWOTNY

CGCH
A-1014 Wien, Ballhausplatz 2
Tel. (0222) ~~694570~~ 53115/2213
Fernschreib-Nr. 1370-900
DVR: 0000019

Mr.

Dr. Israel MILLER
President
Committee für Jewish Claims on
Austria

15 East 26th Street
New York, N.Y. 10010

USA

Vienna, October 8, 1987

Dear Dr. Miller,

Chancellor Vranitzky has requested me to thank you for your letter of August 13rd, and, more importantly, for your kind offer to assist us in the preparation and planning of various activities of humanitarian nature in the commemoration of 1938. I have to ask you to forgive the delay in our response to your letter, the reason being that the Committee which has been entrusted with the preparations by the Government, only constituted itself recently and has just taken up its work.

I would suggest that, as we proceed, I keep you informed of the various measures under discussion so that we may benefit from your valuable advice and your experience wherever necessary.

With best regards,

Sincerely Yours

Eva Nowotny

WIEN, am 27. Oktober 1987

Dear President Miller,

Vice Chancellor Dr. Alois Mock has requested me to thank you for your letter of August 13, 1987 and, more importantly, for your kind offer to assist Austria in the preparation and planning of various activities of humanitarian nature in commemoration of 1938. I kindly ask you to forgive the delay in answering your letter, the reason being that the committee which has been entrusted with the preparations by the government, has constituted itself only recently.

I would suggest that as the work of this government committee proceeds, you will be informed of the various measures under discussion so that we may benefit from your valuable advice and your experience wherever necessary.

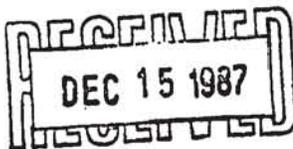
With best regards,
sincerely yours



(Gesandter Dr. Herbert Kröll)

Dr. Israel Miller
President of the Committee
for Jewish Claims on Austria
15 East 26th Street

BUNDESMINISTERIUM FÜR
AUSWÄRTIGE ANGELEGENHEITEN
GZ. 502.23.02/44-GSK
AUSWÄRTIGE ANGELEGENHEITEN
1014 WIEN



Dr. Israel Miller
President of the Committee
for Jewish Claims on Austria

15 East 26th Street
New York, N.Y. 10010

COMMITTEE FOR JEWISH CLAIMS ON AUSTRIA

SUITE 1355

15 EAST 26th STREET

NEW YORK, N.Y. 10010

Cable Address: "MECULTFUND" New York

Tel.: (212) 696-4944

December 11, 1987

H.E. Dr. Franz Vranitzky
Federal Chancellor
Ballhausplatz 2
1010 Vienna, Austria

Dear Mr. Chancellor:

I wrote to you on August 13, 1987 on behalf of the Committee for Jewish Claims on Austria, representing the major international and national Jewish organizations, calling upon the Austrian Government for measures to close gaps in the Austrian compensation program for individual Jewish victims of Nazi persecution and to provide funds for social programs benefitting aged Jewish Nazi victims in and from Austria. Following the acknowledgment from your office on October 8, 1987, Mr. Saul Kagan, our Executive Director, met with Dr. Nowotny and reiterated the need for a speedy, significant and substantive response by your Government to our urgent call. Regretfully, we have not heard from you as of this date.

You are fully aware of the fate which has befallen the 181,778 Jews who resided in Austria on the date of the Anschluss. Tens of thousands perished. Those who emigrated were stripped of all their possessions and had to build a new existence in foreign lands.

Notwithstanding the extensive efforts and negotiations by our Committee since 1953, there remain serious deficiencies in the Austrian compensation legislation affecting thousands of individual Jewish Nazi victims, especially those residing abroad. Additional legislative measures are called for to remedy this situation.

As we approach the 50th Anniversary of the Anschluss, aged Jewish Holocaust survivors in Austria and several thousands of elderly former Austrian Jews residing abroad are in urgent need of social assistance programs to enable them to live their remaining years with the peace and dignity they so painfully earned. Preliminary data indicates that more than 3,000 former Austrian Jews residing in Israel, England, Argentina,

Member Organizations: Agudath Israel World Organization, Alliance Israelite Universelle, American Jewish Committee, American Jewish Congress, American Jewish Joint Distribution Committee, American Zionist Federation, Anglo-Jewish Association, B'nai B'rith International, Board of Deputies of British Jews, Canadian Jewish Congress, Central British Fund for World Jewish Relief, Conseil Représentatif des Institutions Juives de France, Delegación de Asociaciones Israelitas Argentinas, Executive Council of Australian Jewry, Jewish Agency for Israel, Jewish Labor Committee, South African Jewish Board of Deputies, Synagogue Council of America, World Council of Jews from Austria, World Jewish Congress, World Union for Progressive Judaism.

12/11/87

Brazil, Chile, Uruguay, the United States of America and other countries urgently require institutional care or housing with supportive services. We know that the institutions and senior citizen housing facilities have long waiting lists. Fifty years after the Anschluss the frail needy aged former Austrian Jews can wait no longer.

Countless other survivors require home care to enable them to remain in their homes and avoid institutionalization. A leading Jewish social agency which serves elderly Nazi victims reports: "Nearly half of our Nazi victim clients are 80 to 90 years of age and over 10 per cent are now past 90. Eighty-two per cent live alone."

This situation calls for an immediate and meaningful response. We urgently request that the Austrian Government place at our disposal a fund of at least AS 500,000,000 for grants to institutions sheltering Jewish Nazi victims and to social agencies providing specialized services to Holocaust survivors. These grants will be utilized for the addition of beds in institutions, the construction of new senior citizen housing units, the provision of home care and related subsidies for aged former Austrian Jews. In the course of 35 years the Claims Conference has carried out similar programs for the benefit of Jewish Nazi victims residing in 22 countries throughout the world.

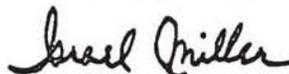
I understand that you are in direct discussions with the Austrian Jewish Community concerning the expansion and improvement of the facilities of the Vienna Kultusgemeinde. Our Committee fully supports a satisfactory solution for the priority needs of the Jews in Austria.

Dear Mr. Chancellor, as you so forthrightly stated a year ago, Austria must candidly confront its past, accept its share of responsibility and act accordingly. More recently, you called for "acts of solidarity towards those who were driven out of Austria". In the face of the catastrophic events precipitated by the Anschluss, there can be no higher priority than the prompt enactment of the measures proposed by our Committee for the benefit of the most tragic victims of the Anschluss.

We strongly believe that a meeting at your earliest convenience to discuss our proposals in greater detail is essential to ensure that the 50th Anniversary of the Anschluss is marked by Austria in a truly meaningful manner commensurate with the historic and human tragedy signified by this event.

We await your early reply.

Sincerely yours,



Dr. Israel Miller
President

IM/fr

Mr. Kagan

COMMITTEE FOR JEWISH CLAIMS ON AUSTRIA

SUITE 1355

15 EAST 26th STREET

NEW YORK, N.Y. 10010

Cable Address: "MECULTFUND" New York

Tel.: (212) 696-4944

December 18, 1987

H.E. Dr. Alois Mock
Federal Vice Chancellor
Ballhausplatz 2
1010 Vienna, Austria

Dear Mr. Vice Chancellor:

I wrote to you on August 13, 1987 on behalf of the Committee for Jewish Claims on Austria, representing the major international and national Jewish organizations, calling upon the Austrian Government for measures to close gaps in the Austrian compensation program for individual Jewish victims of Nazi persecution and to provide funds for social programs benefitting aged Jewish Nazi victims in and from Austria. The acknowledgment from your office, dated October 27, 1987, only arrived today. Regretfully, it does not address the substance of the issues which we raised on August 13.

You are fully aware of the fate which has befallen the 181,778 Jews who resided in Austria on the date of the Anschluss. Tens of thousands perished. Those who emigrated were stripped of all their possessions and had to build a new existence in foreign lands.

Notwithstanding the extensive efforts and negotiations by our Committee since 1953, there remain serious deficiencies in the Austrian compensation legislation affecting thousands of individual Jewish Nazi victims, especially those residing abroad. Additional legislative measures are called for to remedy this situation.

As we approach the 50th Anniversary of the Anschluss, aged Jewish Holocaust survivors in Austria and several thousand elderly former Austrian Jews residing abroad are in urgent need of social assistance programs to enable them to live their remaining years with the peace and dignity they so painfully earned. Preliminary data indicates that more than 3,000 former Austrian Jews residing in Israel, England, Argentina, Brazil, Chile, Uruguay, the United States of America and other countries urgently require institutional care or housing with

Member Organizations: Agudath Israel World Organization, Alliance Israelite Universelle, American Jewish Committee, American Jewish Congress, American Jewish Joint Distribution Committee, American Zionist Federation, Anglo-Jewish Association, B'nai B'rith International, Board of Deputies of British Jews, Canadian Jewish Congress, Central British Fund for World Jewish Relief, Conseil Représentatif des Institutions Juives de France, Delegation de Asociaciones Israelitas Argentinas, Executive Council of Australian Jewry, Jewish Agency for Israel, Jewish Labor Committee, South African Jewish Board of Deputies, Synagogue Council of America, World Council of Jews from Austria, World Jewish Congress, World Union for Progressive Judaism.

12/18/87

supportive services. We know that the institutions and senior citizen housing facilities have long waiting lists. Fifty years after the Anschluss the frail, needy, aged former Austrian Jews can wait no longer.

Countless other survivors require home care to enable them to remain in their homes and avoid institutionalization. A leading Jewish social agency which serves elderly Nazi victims reports: "Nearly half of our Nazi victim clients are 80 to 90 years of age and over 10 per cent are now past 90. Eighty-two per cent live alone."

This situation calls for an immediate and meaningful response. We urgently request that the Austrian Government place at our disposal a fund of at least AS 500,000,000 for grants to institutions sheltering Jewish Nazi victims and to social agencies providing specialized services to Holocaust survivors. In the course of 35 years the Claims Conference has carried out similar programs for the benefit of Jewish Nazi victims residing in 22 countries throughout the world.

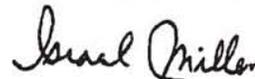
I understand that your Government is in direct discussions with the Jewish Community concerning the expansion and improvement of the facilities of the Vienna Kultusgemeinde. Our Committee fully supports a satisfactory solution for the priority needs of the Jews in Austria.

The July decision of the Cabinet called for "acts of solidarity toward those who were driven out of Austria." In the face of the catastrophic events precipitated by the Anschluss, there can be no higher priority than the prompt enactment of the measures proposed by our Committee for the benefit of the most tragic victims of the Anschluss.

I have recently written to Chancellor Vranitzky setting forth our proposals and urging an early meeting to discuss them in greater detail. This is essential to ensure that the 50th Anniversary of the Anschluss is marked by Austria in a truly meaningful manner, commensurate with the historic and human tragedy signified by this event.

We await your early reply.

Sincerely yours,



Dr. Israel Miller
President

IM/fr

FEB 16 1988

ELMER L. WINTER

P. O. BOX 2053
5301 NORTH IRONWOOD ROAD
MILWAUKEE, WISCONSIN 53201

February 11, 1988

Rabbi Marc Tannenbaum
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, NY 10022-2746

Dear Marc:

I have just returned from Israel.

I went to Israel because I was very concerned that the publicity emanating from Israel might turn off American corporate executives to the point where they would not want to do business in Israel. I wanted to be sure that we were taking every possible step to avoid any erosion of interest on the part of the American business community in opening new factories in Israel, buying Israeli products, etc. While in Israel, I met with many senior government and corporate executives trying to develop ways in which we could present Israel in a better light to the American public. By this, I mean the general non-Jewish community, the business community and the Jewish community. I am sure you will agree that in the nightly broadcasts we see from Israel, there is bound to be an erosion of support for Israel.

I am enclosing the recent Yankelovitch study. I am extremely worried about the 45% of the American population (non-Jewish) that believes that the U.S. government should cut the funding to Israel because of Israel's actions against the Palestinians. This high figure could certainly create an erosion in the Congress where many Senators and Congressmen could justify a cut in the grants to Israel on the ground that we need to make budgetary cuts to keep our economy moving.

We have a very important job to do in presenting Israel in the proper light. We are reacting instead of acting.

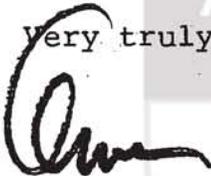
Rabbi Marc Tannenbaum
Page Two
February 11, 1988

There is much that we can do and I would hope that AJC would play a very major leadership role in putting out what I consider to be a raging fire that could effect much of what we are doing in the United States to help Israel meet its economic needs from the U.S. I will be getting back to you shortly on this subject with my ideas and suggestions.

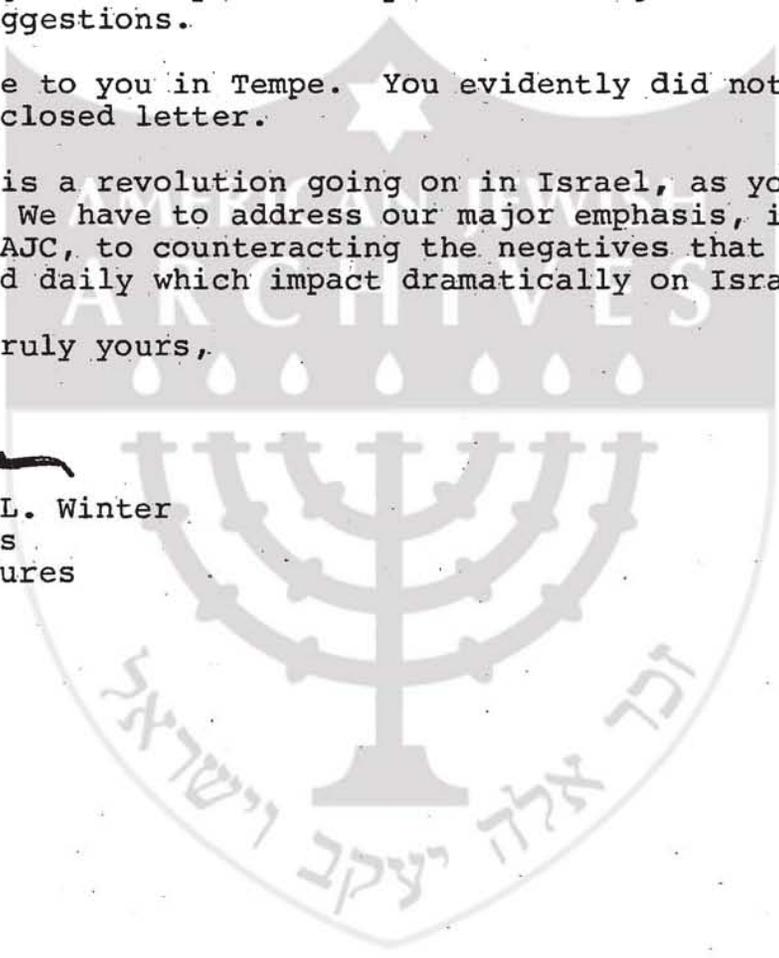
I wrote to you in Tempe. You evidently did not receive the enclosed letter.

There is a revolution going on in Israel, as you well know. We have to address our major emphasis, it seems to me in AJC, to counteracting the negatives that are being created daily which impact dramatically on Israel.

Very truly yours,



Elmer L. Winter
ELW:mjs
Enclosures



\$3 billion annual U.S. aid package to Israel might be reduced if the repression continues. "I think they're losing popular support in this country today," conceded House Majority Whip Tony Coelho, a staunch supporter of Israel. The California Democrat cautioned against threatening Israel with financial or political reprisals: "I don't think you ever use the threat of a sledgehammer with a friend." On the other hand, Michigan Democrat David Bonior, the House chief deputy majority whip, had no such qualms. Said he: "I think a good couple of whacks on the head with a sledgehammer are in order."

Israeli officials reacted with indignation to criticism from abroad and blamed alleged "distortions" by the press for the country's image problems. "What do you see as an alternative?" demanded President Herzog in response to Rabbi Schindler's stinging cable. "The alternative facing us today . . . is between suppressing these riots or allowing them to develop into a new Tehran or Beirut." Declared Shamir: "We are not allowed to kill; we are not allowed to expel; we are not allowed to beat. You ask yourself what we are allowed to do. Only to be killed, only to be



Should the U.S. cut aid to Israel because of its actions against the Palestinians?

	Jews	Non-Jews
Yes	10%	45%
No	84%	32%

Do you favor more autonomy for the Palestinians in the West Bank and Gaza?

	Jews	Non-Jews
Favor	40%	35%
Oppose	37%	33%

Do you favor a Palestinian homeland in the occupied territories?

	Jews	Non-Jews
Favor	39%	56%
Oppose	42%	17%

Has the U.S. press been biased in reporting Israel's response to the unrest?

	Jews	Non-Jews
Yes	48%	26%
No	37%	47%

Are Israel's military actions likely to increase anti-Semitism in the U.S.?

	Jews	Non-Jews
Yes	52%	51%
No	33%	26%

Do American Jewish groups have too much influence over U.S. Middle East policies?

	Jews	Non-Jews
Yes	12%	28%
No	79%	47%

From a telephone poll of 594 non-Jews and 363 Jews taken for TIME on Jan. 27 and 28 by Yankelovich Clancy Shulman. The sampling error for non-Jews is 4%; for Jews it is 5.3%.

TIME Chart



Well-placed mediator: Mubarak gets a White House welcome from President Reagan

"It takes a great effort for peace to prevail, but these tensions could lead to great instability."

wounded, only to be defeated." Nothing has irked the government more than the analogy, increasingly cited by its critics, between Israel's security policy and that of South Africa. On the surface, there are some striking similarities. Both governments exercise military control over subject populations. Both use those populations as sources of cheap menial labor. Both refuse to deal directly with the de facto political leaders of the subjugated groups—the P.L.O. and the African National Congress respectively. And both have used lethal force to quell uprisings born of frustration and hopelessness.

The Israelis denounce the analogy as the product of an anti-Semitic propaganda campaign. They argue that, unlike South Africa, Israel does not discriminate racially, that Arabs within Israel enjoy the same rights as Jews, that Israeli troops have shown far greater restraint than the Afrikaners in putting down unrest. Says Benjamin Netanyahu, Israel's Ambassador to the United Nations: "Any of those comparisons to regimes which do not respect human rights but which employ violence without provocation is an invidious comparison." Netanyahu also asserts that Israeli soldiers are being unjustly criticized for reacting as any police force would in the face of violent demonstrations. Yet in its almost obsessive focus on such rebuttals, the government has failed to address the central issue behind the unrest: the status of the 1.4 million Palestinians living in Arab territories that Israel has occupied for the past 20 years.

Apart from some anguished outcries in the press and a Jan. 23 peace protest that brought out between 20,000 and 30,000 demonstrators in Tel Aviv, Israel has had to face relatively little internal criticism so far. Only a handful of national political figures have openly questioned Rabin's hard-line policy. Foremost among them is former Foreign Minister Abba Eban, a Labor member of the Knesset, who has called for

an end to Israeli occupation of the West Bank and Gaza. The largest organized opposition to the government's policy comes from Peace Now, a group that sponsored the Jan. 23 Tel Aviv rally. Said Gaila Golan, one of the organizers: "People came not necessarily to support Palestinians but out of moral indignation. The feeling was, this isn't us. It can't be us. It can't be Jews doing this."

Most Israeli citizens, however, appear to accept the government's tough stance as a distasteful necessity. "I'm against the shootings and the beatings, but if there is no choice, there is no choice," shrugs Jerusalem Shop Owner Yermiyahu Levi, 53. Adds Uri Feinberg, a 16-year-old U.S.-born Jerusalem student: "The army had the choice of shooting people or beating them up. I think it's better to beat them up." According to a poll published by the daily *Hadashot* last week, 63% of the public fully supported the government's military policy, while another 27% found it too soft on the Palestinians.

Attempting to put a better face on the army's mission, Rabin told the Knesset Foreign Affairs and Defense Committee that there was no policy of "beating for beating's sake." Force was to be used, he said, only "against those acting violently." But Major General Amram Mitzna, the central front commander, admitted in a press conference that the "soldiers are not behaving as well as we had wished" and that "no more than a few" had been court-martialed for using excess force against the Palestinians. He added, somewhat apologetically, "It is confusing, not the policy and the orders, but this kind of mission, this kind of thing the soldiers have to do." It was indeed confusing, and many of Israel's best friends abroad were still struggling to make sense of a policy that seemed at odds with the country's noblest aspirations. —By Thomas A. Sancton. Reported by Dean Fischer with Mubarak and Johanna McGeary/Jerusalem, with other bureaus

NYU
Medical
Center

560 First Avenue, New York, NY 10018

Cable Address: NYUMEDIC

(212) 340- 5656

Feb. 12, 1988

Mr. Marc Tanenbaum
45 E. 89th St.
NYC 10128

Dear Mr. Tanenbaum :

Arrangements have been made for you to be admitted on Mar. 1, 1988 to the Arnold and Marie Schwartz Cooperative Care Center during your stay at New York University Hospital.

We will ask you to provide a care partner who will be able to stay with you for the entire period that you are in the hospital. There is no additional charge for your care partner.

Your cardioversion will be scheduled the day after your admission day in the cardiac catheterization laboratory. You should be discharged the same day.

Please arrive at the New York University Hospital co op admitting office located on the 14th floor at 10:00 Am. The address is 530 First Avenue.

Sincerely,

Ephraim Glassman, MD
Director, Cardiac Catheterization Laboratory
Professor of Medicine

NYU Medical Center
School of Medicine
Post-Graduate Medical School
University Hospital
Institute of Rehabilitation Medicine

New York University
A private university in the public service



FEB 16 1988

The American Jewish
Committee

LOS ANGELES CHAPTER, 6505 Wilshire Boulevard, Suite 315, Los Angeles, CA 90048-4992 (213) 655-7071 Telecopier: (213) 658-5164

DATE: February 12, 1988

TO: James Rudin
Marc Tanenbaum ✓

FROM: Neil C. Sandberg

We have arranged a series of meetings with top Christian leaders for Israeli Consul General Eytan Bentsur (Los Angeles). This has provided an opportunity for him to present Israel's case on recent disturbances in the Middle East and to answer their questions. The conversations have been extremely successful. As a matter of fact, Bentsur advises that he was interviewed by the Wall Street Journal this week and mentioned the help AJC had given him in contacting non-Jewish leaders.

You should know that we have met with Bishop J. Roger Anderson of the newly created (merger) Evangelical Lutheran Church in America; Bishop Jack Tuell of the Methodist Conference; Rev. Spencer Gibbs, United Presbyterian Synod; Dr. William Sanford La Sor and Dr. Lawrence DenBesten, Provost, from the Fuller Theological Seminary.

In a previous meeting before the disturbances, we had arranged for Bentsur to meet Bishop Oliver B. Garver Jr., Episcopal Diocese; Dr. Fred P. Register, Director, United Church of Christ; Bishop Carl Segerhammar, Emeritus, Lutheran Church in America; Bishop Stanley O. White, Director of Missions, Southern Baptists.

We understand that very little has been done with outreach to the non-Jewish world in this area, so that Bentsur is extremely pleased with our assistance. We also have in mind a meeting with him and Greek-American leaders, and contact with Hispanic media, both print and electronic.

Regards.

NCS:11

cc: Bertram Gold
Morton Yarmon
Geri Rozanski



OWEN COMORA ASSOCIATES
TV Public Relations

40 East 49th Street, New York, NY 10017 212/750-5556

February 18, 1988

Dr. Marc Tanenbaum
45 E 89th Street
Apt. 18 F
New York, NY 10128

Dear Marc,

Many thanks for your kind and thoughtful comments on "Young At Heart." I know you'll be delighted to hear that on the same day your letter arrived, "Young At Heart" was nominated for an Academy Award as best short documentary of the year. It might actually win an Oscar!

Congratulations on your latest honor. No one could be more deserving, though how you can meet all the demands of your work and still have a smidgen of a private life is beyond my comprehension.

Betty joins me in thanking you and Georgette for your good wishes.

Kindest regards,

Owen Comora

P.S. Please forgive this computer-generated letter. My penmanship is sooooo bad, this machine is a God-send.



**CONFERENCE OF PRESIDENTS
OF MAJOR AMERICAN JEWISH ORGANIZATIONS**

Seymour D. Reich
Chairman

Malcolm I. Hoenlein
Executive Director

February 22, 1988

To: Presidents Conference Leadership
From: Seymour D. Reich, Chairman
Malcolm Hoenlein, Executive Director

Re: SHABBAT OF CONCERN FOR JEWS IN ARAB LANDS
SHABBAT ZACHOR, PARASHAT VAYERAH, MARCH 17-18, 1989

As we approach Purim we are mindful of the Biblical admonition to remember the suffering of B'nai Yisrael at the hand of Amalek, and we recall the rescue of the Jews of the Persian Empire whose destruction was sought by Haman, traditionally regarded as a descendant of this ancient people.

This year, Shabbat Zachor, the "Shabbat of Remembrance" preceding the celebration of Purim, has once again been designated as an appropriate time to focus public attention on the plight of Jews remaining in Arab lands. We ask you to use this occasion to educate your members at the local chapter and congregational level and involve them in community-wide efforts to ameliorate the repressive conditions under which Jews live in many Moslem and Arab-ruled countries.

Since 1948, the Jewish population in Arab lands has dwindled from nearly 900,000 to fewer than 20,000 as a result of discrimination, persecution, mob-violence and more subtle political, economic and psychological pressures, combined with a desire to live in Israel or the West.

The Syrian Jewish community, estimated at 4,000, suffers from violations of civil and human rights, in deliberate breach of international covenants ratified by Syria. Emigration is prohibited, even for purposes of family reunification; foreign travel severely restricted.

515 Park Avenue, New York, N.Y. 10022 • (212) 752-1616 • FAX # (212) 644-4135

American Israel Public Affairs Committee
American Gathering/Federation Jewish Holocaust Survivors
American Jewish Congress
American ORT Federation
American Zionist Federation
American Zionist Youth Foundation
AMIT Women

Anti-Defamation League of B'nai B'rith
Association of Reform Zionists of America
B'nai B'rith
B'nai B'rith Women
B'nai Zion
Central Conference of American Rabbis
Emunah Women of America
Federation of Reconstructionist Congregations

Hadassah
Herut Zionists of America
Jewish Institute for National Security Affairs
Jewish Labor Committee
Jewish National Fund
Jewish War Veterans of USA
JWB
Labor Zionist Alliance
Merkaz

Na'amat USA
National Conference on Soviet Jewry
National Committee for Labor Israel
National Council of Jewish Women
National Council of Young Israel
National Federation of Temple Sisterhoods
National Jewish Community Relations Advisory Council

Rabbinical Assembly
Rabbinical Council of America
Religious Zionists of America
Union of American Hebrew Congregations
Union of Councils for Soviet Jews
Union of Orthodox Jewish Congregations of America
United Jewish Appeal
United Synagogue of America

WIZO USA
Women's American ORT
Women's League for Conservative Judaism
Women's League for Israel
Workmen's Circle
World Zionist Organization - American Section
Zionist Organization of America

In late 1987 nine Damascus Jews were incarcerated without charges or trial, some held in underground cells. While four have been released, the others remain imprisoned in the Syrian capital, with no indication when they will be released. They reportedly been beaten and tortured and denied legal counsel. There has been no contact with two brothers, Eli and Selim Soued since their arrest. A sixth Jew, arrested in July 1988, remains in jail.

Shabbat Zachor marks the 15th yearzeit of four young Jewish women murdered while trying to flee Syria. Betrayed by Arab smugglers paid to lead them across the border, the women's raped and mutilated bodies were dumped in sacks in front of their parents' homes. This incident has deterred other women from seeking their freedom, leaving them trapped in a hostile country. Since few young Jewish men remain, these women have limited prospects for Jewish marriages.

Moreover, the tiny remnant of the Lebanese Jewish community has continued to suffer in the wake the civil war. Although most Jews left when the war broke out, or were able to follow the Israeli forces withdrawing in 1982, several leaders of the remaining community were kidnapped in 1985. Shi'ite extremists claimed responsibility and threatened to kidnap kill other Jews unless Israel withdrew from "all occupied territories" and released Lebanese and Palestinian detainees. Eight Jews reportedly have been killed by this terrorist group.

Several thousand Jews in Yemen live precarious lives subject to the "protection" of local rulers.. Barred from emigrating, they remain isolated in remote mountain villages, virtually cut off contact with Jews abroad. Since the Ayatollah Khomeini assumed power, over 50,000 Iranian Jews left the country, leaving a community of some 22,500 who face an uncertain future. Contact with Israel is a crime and nine Jews were executed on trumped-up charges, including support for Zionism.

The US State Department has given assurances that it would continue to raise the plight of Syrian Jews "at the highest level." The European Parliament has adopted a resolution condemning Syrian violations of human rights and agreed to deny economic aid to Syria. The body also called upon Syria to release the six imprisoned Jews.

Only with a concerted effort to raise consciousness about this intolerable situation can we strengthen international cooperation to win fundamental human freedoms for Jews in Arab countries. The enclosed material provides background for Shabbat Zachor programs dedicated to Jews in Arab lands. We urge you to disseminate this information and to highlight this important issue in newsletters and publications.

SDR
MH





**CONFERENCE OF PRESIDENTS
OF MAJOR AMERICAN JEWISH ORGANIZATIONS**

Seymour D. Reich
Chairman

Malcolm I. Hoenlein
Executive Director

SHABBAT OF CONCERN FOR JEWS IN ARAB LANDS

SHABBAT ZACHOR, MARCH 17-18, 1989

SUGGESTED ACTIVITIES

This year, Shabbat Zachor, the Shabbat of Remembrance preceding the celebration of Purim, has once again been designated as an appropriate time to focus public attention on the plight of Jews remaining in Arab lands. We ask you to join this week in community-wide efforts to ameliorate the repressive conditions under which Jews live in many Moslem and Arab-ruled countries.

The precarious situation for Jews in some Arab lands requires the exercise of discretion with regard to public activity. The following actions are suggested:

Community activities

- * Write letters to Syrian President Hafez Al-Assad, Foreign Minister Faruq Al-Shara and the Embassy of Syria in Washington. Demand the immediate release of six Syrian Jews arrested on suspicion of having tried to leave the country or of having traveled "illegally." The six are Albert Laham, Yeheya Laham, Zaki Mamrout, Eli Soued, Selim Soued and Jack Lallo. Point out that Syria is in violation of international covenants she ratified and indicate that ending restrictions upon Jews is in her own self-interest.

Addresses: President Hafez Al-Assad
Presidential Palace
Damascus, Syria

Minister Faruq Al-Shara
Ministry of Foreign Affairs
Damascus, Syria

(over)

515 Park Avenue, New York, N.Y. 10022 • (212) 752-1616 • FAX # (212) 644-4135

American Israel Public Affairs Committee	Anti-Defamation League of B'nai B'rith	Hadassah	Na'amat USA	Rabbinical Assembly	WIZO USA
American Gathering/Federation Jewish Holocaust Survivors	Association of Reform Zionists of America	Herut Zionists of America	National Conference on Soviet Jewry	Rabbinical Council of America	Women's American ORT
American Jewish Congress	B'nai B'rith Women	Jewish Institute for National Security Affairs	National Committee for Labor Israel	Religious Zionists of America	Women's League for Conservative Judaism
American ORT Federation	B'nai Zion	Jewish Labor Committee	National Council of Jewish Women	Union of American Hebrew Congregations	Women's League for Israel
American Zionist Federation	Central Conference of American Rabbis	Jewish National Fund	National Council of Young Israel	Union of Orthodox Jewish Congregations of America	Workmen's Circle
American Zionist Youth Foundation	Emunah Women of America	Jewish War Veterans of USA	National Federation of Temple Sisterhoods	Union of Councils for Soviet Jews	World Zionist Organization/American Section
AMIT Women	Federation of Reconstructionist Congregations	JWB	National Jewish Community Relations Advisory Council	United Jewish Appeal	Zionist Organization of America
		Mercaz		United Synagogue of America	

Ms. Bushra Kanafani
Counselor
Embassy of the Syrian Arab Republic
2215 Wyoming Ave., NW
Washington, DC 20003

- * Write letters to President George Bush and Secretary of State James Baker. Urge the White House and the State Department to continue to express their concern to Syrian officials regarding the restrictions imposed on Syrian Jews.

Addresses: President George Bush
The White House
Washington, DC 20500

Secretary James Baker
Department of State
2201 C Street
Washington, DC 20520

AMERICAN JEWISH
ARCHIVES

Synagogue Activities

- * Print cards bearing the names of the six imprisoned Syrian Jews and insert one in each prayerbook. Each congregant will pray in solidarity with one of these prisoners.
- * Place the names of each of these prisoners on placards to be placed on seats of honor in the sanctuary.
- * Dim the lights in the synagogue or turn off some fixtures to symbolize the deprivation of freedom to Jews in Arab lands.
- * Light a yahrzeit candle in memory of Laura Zibak, Mazal Zibak, Farach Zibak and Eva Saad, 4 young Syrian Jewish women killed fifteen years ago in an attempt to flee to freedom.
- * Place the following announcement outside the sanctuary or synagogue: "Shabbat of Solidarity with Jews in Arab lands."
- * When the Torah is taken out and red, place a large un-opened Chumash or Torah on a lectern or seat prominently placed on the bimah as a reminder that Jews in many Arab lands are not free to leave for Israel or to join their families in freedom.
- * Dedicate aliyot to the imprisoned Syrian Jews.
- * Rabbis are urged to discuss the plight of Jews in Arab lands in their sermons.
- * Devote a synagogue column in your synagogue bulletin to predicament of Jews in Arab countries.



THE AMERICAN JEWISH COMMITTEE
INTERNATIONAL RELATIONS DEPARTMENT

SUMMARY OF RESTRICTIONS AFFECTING

THE HUMAN RIGHTS OF THE JEWISH COMMUNITY OF SYRIA

The Syrian Jewish Community, numbering some 4,000, suffers from serious violations of its human rights, in breach of covenants ratified by Syria. Jews are the only religious community who as a group are totally forbidden to emigrate. Severe restrictions are also applied to travel abroad even for brief trips for business, health or family reasons. Jews are required to leave a substantial monetary deposit to guarantee their return. Even more onerous is the requirement that close family members must remain behind, in effect serving as hostages. The Syrian authorities have even denied appeals from Syrian Jews for permission to be reunited with close family members who are abroad.¹ Persons suspected of attempting to travel "illegally" are subjected to interrogation, torture and lengthy periods of imprisonment without due process.² (Non-Jews who are found to have traveled illegally are given only a 15-day sentence, whereas Jews are imprisoned from 6 months to over a year.)

In addition, with the exception of a few low level Jewish employees in non-sensitive areas such as the Ministry of Agriculture, Jews are barred from employment in government offices. Jews also suffer from discriminatory economic and legal practices, restricting their rights to dispose of property through sale or inheritance.³

The identity cards of Jews used to carry the notation "Musawi" (Arabic for Jew) in large red letters. Subsequently, the word "Musawi" was written in smaller letters in black. Jews were still singled out, because the line for religious identification was left blank on the identity cards of Muslim and Christian Syrians. According to information received in February 1989, religion is no longer put on Jewish identity cards. However, Jews continue to be identified by religion on passports.⁴

NOTES:

International legal instruments violated -

1. Universal Declaration of Human Rights, Article 14 (1).
International Covenant on Civil and Political Rights, Article 12 (2).
2. Universal Declaration of Human Rights, Articles, 5, 9, 10, 11.
International Covenant on Civil and Political Rights, Articles 7, 9.
3. Universal Declaration of Human Rights, Articles 7, 21 (2), 23 (1).
International Convention on the Elimination of All Forms of Racial Discrimination, Article 5 (e) (i)
4. Universal Declaration of Human Rights, Article 7.
International Covenant, Article 26.
International Convention, Article 2 (1) (2), (b), (c) and (d).

G. E. Gruen
February 1989
89-580

The continuing ordeal of Syrian Jewry

George Gruen

SIX JEWISH men from Damascus are now believed to be held in prison by agents of the Muhabarat, the Syrian secret police. Most of them have been incarcerated for many months under inhuman conditions.

According to Amnesty International, they have reportedly been subjected to beatings and other forms of torture and have been denied access to legal counsel, fair trial in open court, and other requirements of due process. In some cases, even members of their own family have been denied permission to visit them in prison.

The imprisoned men were reportedly arrested on suspicion of having tried to leave the country or of having travelled "illegally." Jews are forbidden to emigrate. There is no such ban on Moslem or Christian Syrians.

Those currently in prison and the date of their arrest are:

- Albert (Ibrahim) Laham, 43, detained in December 1987.
- Yeheya (Victor) Laham, 18, Albert's son, December 1987.
- Zaki Mamrout, 36, November 1987.

□ Eli Soued, 31, November 1987.

□ Selim Soued, 45, Eli's older brother, a father of six children, arrested at his brother's pharmacy in Damascus, November 1987. No one has been permitted to visit the Soued brothers.

□ Jack Lallo, 50, arrested in July 1988, on suspicion of planning to leave the country.

Three teenage boys, Faraj Dirzieh, Kassem Ghounegh, and Moussa Khalife, who had been picked up in July 1987, have finally been freed. Khalife was released in May after torture had aggravated his physical ailments. The other two were released in July. Faraj Mamrout, 38, who had been arrested with his brother last November, was also released during the summer.

AS THESE cases indicate, the Syrian authorities still employ draconian measures to enforce the ban on Jewish emigration. Even those Jews permitted to go on brief trips abroad must generally leave behind immediate members of their family, as well as a substantial monetary de-

posit, as security for their prompt return.

Syria's estimated 4,000 Jews, who are concentrated in Damascus and Aleppo, with a small community in Kamishly, are in effect a hostage community.

Assistant Secretary of State Richard Murphy has assured American Jews that in U.S. diplomatic contacts "we continue to make clear to the Syrians our position that Jews in Syria should enjoy the same rights to travel and emigration as other Syrian citizens." Both Murphy and Richard Schifter, Assistant Secretary for Human Rights and Humanitarian Affairs, have said that the situation of the Jews of Syria was a major human rights concern which the United States would continue to raise with the Syrian government "at the highest level."

Murphy said the U.S. would press the emigration issue even though the prospects for a fundamental change in Syrian policy were unlikely, so long as the Syrian regime regarded itself as in a state of war with Israel and believed that Syrian Jews might emigrate to Israel.

In a message to the International Conference for Syrian Jewry in Paris in May, the American Jewish Committee expressed the hope that the concerted humanitarian appeals by prominent personalities throughout the world would finally convince President Assad "that it is in Syria's own enlightened self-interest" to end the restrictions upon the Jews and permit them to emigrate and join their relatives and coreligionists in the U.S. and other democratic countries.

THE PLIGHT of the Syrian Jewish community was raised in August in the UN Human Rights subcommission in Geneva by the International Federation for Human Rights. The Paris-based human rights group asked the UN sub-commission to launch an appeal to the Syrian authorities to free the Jews in prison, to permit the emigration of those Jews who wish to leave, and to restore full human rights to those who remain.

The Syrian Jewish community suffers from egregious violations of its human rights, in breach of inter-

national covenants ratified by Syria. Jews are the only religious community who as a group are totally forbidden to emigrate. Severe restrictions are also applied to travel abroad, even for brief trips for business, health or family reasons.

The Syrian authorities have even denied appeals from Syrian Jews for permission to be reunited with close family members who are abroad.

In addition, Jews are barred from employment in government offices, public bodies such as banks, and suffer from discriminatory economic and legal practices, restricting their rights to dispose of property through sale or inheritance.

The identity cards of Jews used to carry the notation *Musawi* (Arabic for Jew) in large red letters. While now the word *Musawi* is written in smaller letters in black, Jews are still singled out, because the line for religious identification is normally left blank on the identity cards of Moslem and Christian Syrians.

The writer is director of Middle East Affairs at the American Jewish Committee.

Jews in Moslem Lands

living a precarious existence

by **GEORGE E. GRUEN**

Anxiety and concern for the future cast a constant shadow over the daily lives of the small Jewish communities that continue to exist in the Moslem countries of the Middle East and North Africa. This is true even in countries such as Morocco and Tunisia, where the Jews enjoy freedom and are under the protection of benevolent rulers, for no one can predict when the regime may be overthrown by assassination, coup or popular uprising.

A recent example was the bloodless coup in which Habib Bourguiba, Tunisia's "President for Life," was deposed in November 1987 by Zine el-Abidine Ben Ali, his prime minister. The ailing 84-year-old "father of the nation" had ruled Tunisia since leading the country to independence from France in 1956. He had actively protected the Jewish community in the face of anti-Israeli demonstrations in 1967. However, growing Islamic fundamentalism in recent years and virulent anti-Semitism, fanned by inflammatory broadcasts from neighboring Libya, resulted in several incidents against Jewish institutions. The most serious was the killing of three Jews and the wounding of eight others during services on Simchat Torah in October 1985. (This occurred a few days after Israeli forces had bombed the PLO headquarters outside Tunis.) The attack on the Jews was committed by a crazed guard who had been assigned by the authorities to protect the ancient synagogue on the island of Djerba. The perpetrator was captured as he was fleeing to Libya.

Within days of his assuming power, Ben Ali met with the leaders of the Jewish community to assure them that he would continue to protect them. While Ben Ali has maintained the



Kosher butcher and friend in Tangier, Morocco.

Beryl Goldberg

country's generally pro-Western orientation, he has also recently restored relations with Libya, which had been broken off by Tunisia in protest against Colonel Qadhafi's campaign of subversion. Ben Ali has permitted opposition parties to function and has also eased up on the harsh crackdown on local fundamentalists, which he himself had earlier instituted as Bourguiba's minister of interior. Despite the governmental reassurances and the normal functioning of Jewish institutions, the population continues to dwindle through gradual emigration. Today, fewer than 2,200 Jews remain, as against a pre-1948 total of 105,000.

The same pattern can be found in Morocco, where only some 10,000 Jews remain. This contrasts with the

more than 300,000 who lived there 40 years ago. Like Bourguiba, King Hassan has provided full rights to the Jewish community. The dynamic young king is pro-Western and has adopted a relatively moderate stand in the Arab-Israel conflict, even though he is chairman of the al-Quds (Jerusalem) Committee of the Arab League. The King played an important behind-the-scenes role in facilitating Egyptian-Israeli contacts in 1977, has secretly hosted Israeli leaders over the years, and openly received Prime Minister Shimon Peres in July 1986. Moroccan Jews are free to travel, and those who have emigrated, including the 150,000 who have gone to Israel, are welcome to return on visits.

The majority of the Jewish popula-

tion lives in Casablanca (6,500), with the others mainly in Marrakesh, Tangier, Rabat, Meknes, Fes and Kenitra. The local community boards are federated into a Council of Jewish Communities. As a result of mass emigration and the continual departure for study abroad of most youngsters upon completion of high school, the community has a disproportionate number of very young and aged. Educational, health and other social services are assisted by the American Jewish Joint Distribution Committee (JDC), as well as such groups as the French OSE, Lubavitch and Otzar Hatorah. The uncertainties of life in an increasingly Arab nationalist country where there have been several attempts on King Hassan's life, together with better professional and social opportunities abroad, have prompted most of the young adults to settle in France, Israel, Canada and the United States.

In Algeria, fewer than 300 Jews remain as against 130,000 in 1948. The majority are over 60 years old and reside in Algiers. In May 1988, the last functioning synagogue was desecrated by vandals who tore Torah scrolls, ripped prayer books and broke furniture. Interior Minister El Hadi Khedri met with the president of the local Jewish community, Roger Said, to promise that the police would seek out the vandals. The police arrested eight teenagers and charged them with robbery after stolen Jewish objects were found in local stores.

Only six Jews remain in Libya. Widespread anti-Jewish riots in the days preceding and following the outbreak of the June 1967 Arab-Israel war led to the evacuation of most of the 4,000 Jews who had not emigrated earlier. In Egypt, during the 1967 war, some 500 Jewish men, or most of the adult males of the community, were incarcerated and kept in prison for many months. Since the 1979 peace treaty with Israel, the tiny and aged Jewish communities in Cairo (83) and Alexandria (95) have been permitted to resume contact with their relatives in the Jewish state. In 1983, the JDC was permitted to establish a social welfare program in Egypt. (The JDC also assists the Jewish communities in Algeria, Melilla — a Spanish enclave with 1,300 Jews near Morocco, Tunisia and Syria.)

Some 300 elderly Jews remain in

Iraq, a pitiful remnant of a community that once numbered 125,000. Permitted to worship and no longer harassed, they live with bitter memories of pogroms and persecution, including the hanging of 11 Jews in 1969 on trumped-up charges of espionage.

The formerly affluent and flourishing Jewish community in Lebanon, which had been protected by successive Christian-dominated governments, now numbers only a few dozen. The civil war which broke out in 1975 accelerated the rate of Jewish emigration. Most of the remaining Jews left when the Israeli forces withdrew following the 1982 war. The old age home in Moslem West Beirut was evacuated after four Lebanese Jews, including leaders of the community, were kidnapped in March 1985. A new radical Shi'ite group, "the Organization of the Oppressed on Earth," claimed responsibility and threatened to kidnap and

duce a sharp decline in the Jewish population in the Arab world from nearly 900,000 in 1948 to fewer than 20,000 today. Jews have voted with their feet.

But in Syria and Yemen, Jews are forbidden to emigrate. "Every time there is a knock on the door, mothers and fathers shake with fear for their children. Will the agents of the Mukhabarat (secret police) take us to jail or to some even more horrific fate? We are constantly spied upon by the authorities and our whole life is one big question mark." This was part of the testimony of "Esther," a young Jewish mother from Damascus, whose husband "Yaacov" and their daughter managed to escape from Syria within the past year.

Despite the possible risk to their families remaining in Syria, they came to Paris at the end of May 1988, to appeal to participants in the second International Conference for the Freedom of

Every time there is a knock on the door, mothers and fathers shake with fear for their children. Our whole life is one big question mark.

kill other Jews unless Israel withdrew from "all occupied territories" and released Lebanese and Palestinian detainees. Eight Jews have reportedly been killed by this terrorist group, ideologically linked to the pro-Iranian Hezbollah (Party of God). Since the terrorists have released the bodies of only three of their captives, the fate of others remains uncertain. A glimmer of hope remains that two kidnap victims may still be alive. They are Isaac Sasson, president of the Lebanese community, who was abducted in March 1985, and Salim Jammous, secretary general, kidnapped in August 1984.

The overall trend among the Jewish communities in the Middle East and North Africa is the winding down and in many cases the disappearance of historic communities. Discrimination, persecution, mob violence and more subtle political, economic and psychological pressures, as well as positive factors — notably a desire to live in a reborn Jewish state in the Holy Land or to enjoy the opportunities in Western democracies — have combined to pro-

Syrian Jewry to "do as much as you can as quickly as possible." Turning to the members of the press in the audience, Esther urged them to write about the conditions of the Jews in Syria. "Your work is extremely important," she said, "because it has a big impact on the Syrian government."

In her testimony to the conference, Esther stated that there were many young Jewish girls who would like to leave but cannot do so. Their mothers are worried and frightened for the fate of their daughters. (Another participant recalled that four young Jewish women were murdered when they tried to flee Syria in 1974. Their mutilated bodies were returned to their families in sacks by the Syrian authorities.) It is not only fear of the consequences that deters many young women from attempting to escape. Most Syrian Jews don't know what life in freedom is, Esther said. "They were born in shackles, they are like birds in a cage." Having lived all their lives in a police state, it is hard for them to imagine life in a free society.

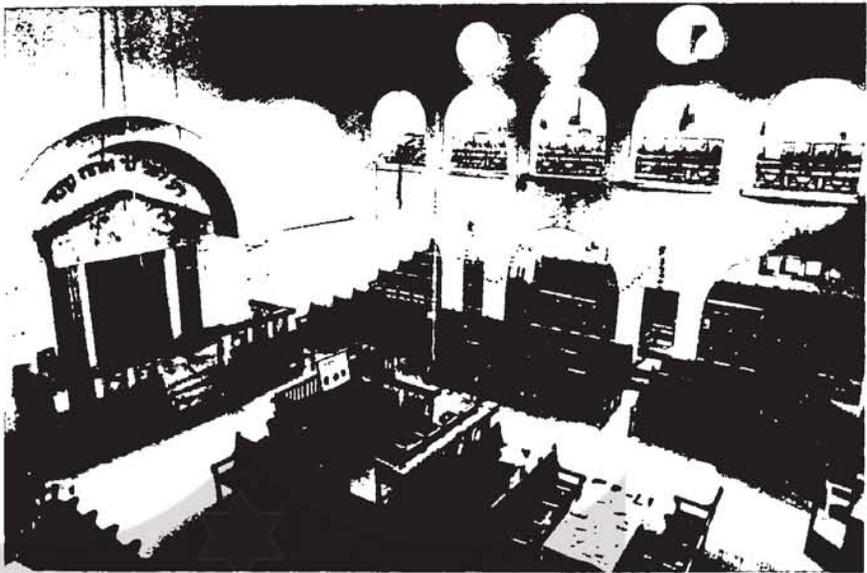
Since more young Jewish men than women have successfully fled the country, and because a number of men are not marrying — hoping to start families in freedom rather than trying to escape with a wife and young children, many Jewish women are destined for spinsterhood if they are not permitted to leave to seek husbands abroad. As time goes on, an increasing number may be tempted to marry Moslem or Christian men.

The Syrian authorities still employ Draconian measures to enforce the ban on Jewish emigration. Even those permitted to go on brief trips abroad must generally leave behind a substantial monetary deposit and immediate members of their family as security for their return. The estimated 4,000 Syrian Jews, 3,000 of whom are concentrated in Damascus, with 800 in Aleppo and 200 in Qamishly, are in effect a hostage community.

Desperate attempts to leave the country continue. Those who are caught or suspected of planning to travel “illegally” are held in prison by the agents of the Mukhabarat. Nine Jewish men from Damascus were picked up in the second half of 1987. According to Amnesty International, they have reportedly been subjected to beatings and other forms of torture and denied access to legal counsel. In several cases, even their families were denied permission to visit them. While four of the nine have been released, as of October 1988, five were still incarcerated. They are Albert (Ibrahim) Laham, 43; his son Yeheya (Victor), 18; Zaki Mamrout, 31; Eli Soued, 31; his older brother Selim Soued, 45. In July 1988, Jack Lalo, 50, was arrested on suspicion of planning to leave.

Although restrictions on the daily life of the Jewish community have been eased in recent years, and synagogues and Jewish schools function under the watchful eyes of the authorities, Jews are still barred from employment in government offices or public bodies, such as banks, and suffer from discriminatory economic and legal practices, restricting their rights to dispose of property through sale or inheritance.

Given these restrictions and the ban on emigration, it may seem ironic that Syrian Jews fervently pray for President Hafez al-Assad's health. He suffers from a variety of serious ailments and has been the target of assassination



The large prayer hall of the Bhamdoun synagogue in the Sidon Casbah. The formerly flourishing, affluent Jewish community in Lebanon now numbers only a few dozen.

attempts by the Moslem Brotherhood, a Sunni fundamentalist sect which opposes the secularized regime of Assad, who belongs to the minority Alawite community. Assad's forces brutally crushed a Moslem Brotherhood revolt in Hama in February 1982. Jews fear that their position would be far worse should the fanatical Brotherhood succeed in overthrowing Assad.

The Yemen Arab Republic is another country that totally bars Jewish emigration. No one knows how many Jews were left behind following Operation Magic Carpet, which brought nearly all Yemen's Jews to Israel in the first years of the state. Current estimates are that between 1,200 and 2,000 Jews remain, scattered in more than 40 villages in the mountainous northern part of the country. (Others believe there may be more than 5,000, including those nominally converted to Islam.) Yemeni Jews are not actively harassed and are “protected” by the local tribal leaders in return for payment of the traditional Islamic poll tax. They conduct day to day economic activities, but they lack spiritual leaders and are denied virtually all contact with their brethren overseas. Repeated requests from leaders of the Yemeni Jewish community in the United States to visit the country or to arrange for young Yemeni Jews to be trained in yeshivot in New York have thus far been rebuffed. Even postal contacts have been interfered with by the authorities in

Sanaa. The only intermittent contact with the Jewish community permitted by the authorities has been by Orthodox rabbis affiliated with the anti-Zionist Neturei Karta community in Brooklyn, who have provided prayer books and other religious items.

The largest Jewish communities remaining in the Middle East, with the obvious exception of Israel, are in Iran and Turkey, neither of which is an Arab country. Until the overthrow of Shah Mohammed Riza Pahlevi in 1979, Iran followed a pragmatic, Western and modernizing approach. It maintained informal but close relations with Israel. Iran's 75,000 to 80,000 Jews felt secure and could travel freely. All this changed drastically with the establishment of the Islamic Republic under Ayatollah Ruhollah Khomeini. Contact with Israel became a crime, and nine Jews were executed on trumped-up charges, including support for Zionism. Jews and other non-Moslems were systematically removed from governmental and university positions. They were also occasionally harassed by local committees that sought to take over property and impose Islamic standards of modesty and conduct. Economic hardships resulting from the revolutionary policies were exacerbated by the consequences of the lengthy war with Iraq, which erupted in September 1980. Jewish young men were subject to the draft and reportedly a few became Iraqi prisoners. Some 15 Jews

in Tehran were killed in the indiscriminate Iraqi bombings of Tehran and other civilian centers.

For all these reasons, as well as fear as to what will happen when Khomeini dies, most Jews have left Iran, either legally or by unofficial means. It is estimated that at present only some 22,500 remain, the great majority in Tehran, with smaller communities in Shiraz and Isfahan. The Jewish communal structure continues to function under its own board of management, and there is a Jewish representative in parliament. The government supervises and pays the secular costs of the Jewish schools. Jewish religious instruction is required for all Jewish children, in keeping with the Islamic Republic's constitution, which recognizes Judaism as an authorized religion. Like other state schools, the Jewish schools are now required to be open on Saturday, since most include Moslem students. Jewish students must attend but are exempt from writing on Shabbat.

At the present time, no one is known to be in prison solely because he or she is Jewish. The future remains uncertain. There is a hope that the economic and physical security of the community will increase as a result of the cease-fire with Iraq and the improvement of Iran's relations with France and some other Western countries. On the other hand, fear remains that extremist Islamic elements may gain greater influence in the power struggle likely to follow the Ayatollah's demise.

The second largest Jewish community in the Middle East is in Turkey, totalling around 20,000. Although some 99 percent of Turkey's population is Moslem and most of Turkey is geographically in Asia Minor, there are those who question including Turkey within the Moslem countries of the region. Since its founding by Mustafa Kemal Atatürk after World War I, the

modern Republic of Turkey has followed a Western, secularist orientation. In 1950, Turkey became a member of NATO, and last year it applied for full membership in the European Community. As for the Jewish community, the overwhelming majority lives in the European part of Istanbul, with smaller communities in the city's Asiatic suburbs and in Izmir and Ankara.

Turkey maintains diplomatic and commercial relations with Israel, and there are direct El Al flights from Istanbul to Israel, where the majority of Turkey's roughly 80,000 Jews settled in the early years of the Jewish state. There was additional *aliya*, as well as emigration to the United States and Western Europe, during the turbulent 1970s when Turkey was plagued by economic difficulties, political instability and left and right-wing terrorism.

In contrast to the Islamic revolution in Iran, the military officers who seized power in Ankara in September 1980 reaffirmed Turkey's basic commitment to secularism and alignment with the Western world. Today Turkey is once again functioning as a parliamentary democracy, after adoption of a new constitution and new election laws, which effectively limit the influence of Islamic or radical leftist groups. The Turkish authorities, as well as the general public expressed their outrage and sympathy to the Jewish community after two Arabic-speaking terrorists, believed to have been connected to the Abu Nidal group, brutally attacked worshippers at the Neve Shalom synagogue in Istanbul in September 1986, killing 20 of them.

As in other countries of Western Europe, recent Israeli military actions to quell the Palestinian uprising were widely condemned by Turkish parties across the political spectrum, including a unanimous resolution of the Turkish Grand National Assembly, the parlia-

ment, on March 18, 1988. However, when Islamic extremist groups, together with PLO and Saudi representatives, attempted to exploit pro-Palestinian sympathy in mass rallies that included anti-Semitic slogans, the Turkish authorities arrested demonstrators and brought charges against them. Theodore Ellenoff, president of the American Jewish Committee, had expressed special concern over reports that at a March 20 Istanbul rally, demonstrators had cried out, "The blood of the Palestinians will be on the head of the Jews" and "Turkey will be the grave of the Jews." Dr. Şükrü Elekdağ, Turkey's Ambassador in Washington, responded that the perpetrators were "a small fringe group" and would be "strictly dealt with." He went on to reaffirm to the AJC the Turkish Government's commitment to "tolerance and peaceful coexistence" and its "firm stand against any religious or ethnic hatred in any segment of its populace."

As both recent and historical events amply demonstrate, Jewish life in the Moslem world is precarious at best. In those countries where their rights are not in jeopardy at present, Jews of the Western world must keep continually vigilant so these rights do not deteriorate. In countries such as Syria and Yemen, we — and indeed persons of good will of all faiths — must be actively engaged in demanding that their human rights be restored, including the right to emigrate and join their relatives in the free world.

Dr. George E. Gruen is director of the Israel and Middle East Affairs Division of the American Jewish Committee. He has served on various national and international bodies and has been an advisor to governmental, academic and religious institutions concerned with the Mideast and with other foreign affairs and human rights issues. He is the author of several books and periodical articles.

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THE AMERICAN JEWISH COMMITTEE, Institute of Human Relations, 165 East 56 Street, New York, NY 10022-2746

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February 23, 1988

Rabbi Marc Tanenbaum and Georgette Bennett
45 E. 89th Street
New York, NY 10028

Dear Rabbi Tanenbaum and Georgette Bennett,

We are looking forward to having you join us for the dedication of our radio studio in honor of your brother Erny on Wednesday evening, March 16th at 8:00 PM.

As you know, Erny spent a lifetime in radio and brought his energy and zest to the development of Consider The Alternatives. It is quite appropriate that the studio be dedicated to Erny in CTA's 15th year. We hope that you could possibly say a few words about Erny at the ceremony.

Looking forward to meeting you on March 16th.

Sincerely,



Pat Galdi
Deputy Director

Germantown

Fair Play For Kurt Waldheim

President Kurt Waldheim
Ballhausplatz No. 2
Vienna 1014, Austria

The Rev. H. Roy Anderson, Coordinator

Telephone: 914-235-5917

— Sponsor —

Christian Anti-Defamation League

Dear President Waldheim:

An Open Letter

In 1986 I was one of the first to criticize
you as a Nazi symbol, in an "Anti-Nazi Newsletter"
I edited and published here in the United States.

COPY

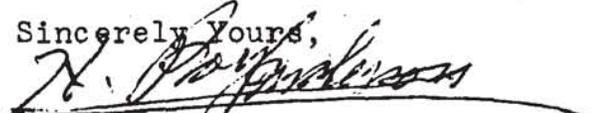
Now that you have been cleared of involvement
in war crimes by an impartial panel of experts, I
feel that I owe you a public apology, hereby offered.

I feel there is now a need for a public effort
to call for "Fair Play For Kurt Waldheim", and I am
spearheading such a drive in the United States.

I would be pleased to hear from people in Austria
who will support this public effort for fair play.

hra/mf

Sincerely Yours,


The Reverend H. Roy Anderson,
Coordinator

February 24,
1988

COPY



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Julia Slavson

February 24, 1988

Dr. Karl Vak, President
Austrian Society for Foreign Policy
and International Relations
Vordene Zollamtstrasse 13
1011 Vienna, Austria

Dear Dr. Vak:

I trust that this letter finds you and your family in good health.

The International Relations Commission of the American Jewish Committee has given much thought to the symposium that we planned for April 18-20, and has determined not to proceed with the conference at the present time.

For multiple and complex reasons, our leadership proposes that we wait several months, and then ascertain whether it would be useful to hold the symposium later in the year, possibly in the Fall of 1988.

I would appreciate your sharing this information with all the interested parties in Austria.

I will undertake to inform the scholars and Jewish leaders whom I have invited since I first proposed the idea of the symposium.

With warm personal good wishes, I am,

Sincerely yours,

Rabbi Marc H. Tanenbaum
Director
International Relations

MHT:tm

CONFIDENTIAL

memorandum

THE AMERICAN JEWISH COMMITTEE

date March 4, 1988

to AJC Area Directors

from Marc H. Tanenbaum

subject RIOT CONTROL IN ISRAEL

We felt it was important for you to know that in light of the upsetting TV pictures and other reporting on Israeli soldiers beating of Palestinian rioters, that three weeks ago we undertook a number of actions intended to help the Israeli Defense Department employ more non-lethal methods in handling the present uprising.

We have been in regular communication with four major personalities who are regarded as top authorities in riot control - three of them in the United States and one in England. One of the authorities is past president of an international police association which developed special divisions for using non-lethal riot control mechanisms.

One authority in the New York Police Department told me that there is a basic difference between riot control and guerilla warfare, which he said, is what the Israelis are contending with. Nevertheless, he proposed that there is an advanced riot control technology which would help the Israelis minimize the need for the tougher measures they are now using. This police commander spelled out a number of these technologies and has offered to make them available to the Israeli military if they are interested.

I have sent three memoranda on these conversations to the Israeli Embassy in Washington which has shown a lively interest in this approach. My memoranda have been forwarded to Israel's Defense Department which has to make the decision if they wish to pursue this front.

I should add that two of the riot control experts feel so strongly about Israel's inadequate use of the latest methods, that they have volunteered their services without remuneration. They are prepared to come to Israel and conduct a "crash emergency" course for a select unit of the Israeli military. Given the expectation that the Palestinian stonings will continue for months ahead, they feel these efforts should be undertaken at once. If the bad episodes of beatings can be modified or reduced, there will be fewer "photo opportunities" suggesting Israeli cruelty or brutality.

Ambassador Moshe Arad is now in Israel for the Secretary Schultz discussions. He is expected to return to Washington, D.C., during the coming week and will let me know of the IDF's decision.

88-550

Marc

MAR 11 1988



SATELLITE NETWORK, INC.

RADIO AND TELEVISION COMMISSION, SBC / 6350 West Freeway / Fort Worth, Texas 76150 / (817) 737-4011

JIMMY R. ALLEN
President

March 4, 1988

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

Dear Marc:

It was so good of you to participate with us by telephone in the initial organizational meeting of the ACTS Interfaith Council. Thank you for your insights as you shared with our group. I hope that you'll be able to be personally present at the next session.

Enclosed is the running summary of the things we said to each other in that initial Council meeting. I want you to be assured that we are following up seriously on the critiques and suggestions that have been made. The staff of the ACTS network joins me in a solid commitment to become not only the fastest growing faith and family channel in America but the most useful one to local congregations who seek to minister in the information society to their own neighborhoods. I'm convinced that giving television back to the neighborhoods is one of the major things that has to happen in the new information age. There's no reason why the religious community should not be the leaders of the industry in that process.

The task is complex. The challenges are great. The resources of God are even greater. You'll be glad to know that we are making solid progress in finding our other satellite home in the sky to make it easier for the cable systems of America to consider the ACTS channel as the major way of serving the religious needs of their communities.

Gratefully yours,

A handwritten signature in dark ink, appearing to read "Jimmy R. Allen".

Jimmy R. Allen

jb

Enclosure

Interfaith Council

February 11, 1988

Rough outline of ideas discussed:

- Allen:** ACTS introduction; what's happening in the cable world, TCI process; how do we deal with the image that ACTS is Southern Baptist; how to serve mainline denominations better and be perceived better.
- Gustavson:** Rabbi Yechiel Eckstein, Chicago, Holy Land Fellowship, might be a person to be involved in the Council
- Tanenbaum:** (conference call) Concerns and questions about credibility in broadcasting out of the Bakker problems; fund raising on the air. Need programming with positive values and normalcy; positive role of citizens; search for meaning by young people. (Allen: Is there a creative source for such programming?) It won't come from television industry itself, but moral heroes are needed. Programming needs to start where people are hurting; reflect dignity of human beings.
- Haden:** Re: TCI and ownership by a denomination question: ACTS can only be effectively owned by a single denomination while including others. There are advantages in Southern Baptists running ACTS.
- Mathison:** Where will NICC's money come from?
- Hartman:** Feels ACTS is on target, but has some reactions from people with whom he's talked: re-evaluate number of repeats and re-runs; COPE is good; overall impression is that ACTS is regionalized; perception is that it's Southern Baptist owned; "Insight" is the only Catholic program being aired, and there are 4 or 5 others worth looking at; pleased that sports programs are being introduced.
- Allen:** Good suggestions. Now that ACTS is stabilizing financially, programming can be addressed as money is available. How to attack regionalism of voice tone? ACTS will be uplinking programming from various parts of the country, ie, Basil Jackson from Minneapolis. More New York programming is needed.
- Hartman:** An example of a station which is not regionalized is Ted Turner's station from Atlanta.
- Allen:** We're open to receiving programming for consideration.
- Mathison:** Is cable moving to only one religious channel?
- Allen:** Yes, the trend is toward one channel, but those that are on in areas may be grandfathered.
- Haden:** Discussion of how much income CBN is receiving from commercials; Maybe a non-regional sound can be achieved through a national sounding voice for announcements; Concerning programming by Catholics: use more, but need to keep in mind that it needs to have a broader appeal than just to Catholics.

Hartman: The non-churched are looking for a church to be a place of caring; everyone can relate to that.

Allen: Hearing from the group affirmation of Southern Baptist leadership of ACTS

Rassbach: Has heard other denominations saying there is a perception of doctrinal questions for non-Southern Baptists on ACTS, and they are using this as the reason NICC can't get together with ACTS. They are saying that facilities can be utilized only by those perceived as doctrinally correct.

Allen: ACTS has not cancelled programming based on doctrinal reasons. ACTS has begun to use a message at the end of programs stating "The producers of the preceding program are responsible for its content."

Rassbach: Is Islam to be included?

Haden: Does the FCC have a quota system which would mandate including Islam or others?

Allen: There is no quota system. ACTS will remain a voice for mainline denominations. ACTS is Christian, but not necessarily Southern Baptist.

Hartman: Is ACTS too white?

Allen: Yes.

Hartman: What about looking at issues, selecting an issue on which to focus? They could produce spots, for example, on a selected theme, ie, survival of life.

Allen: We need to know where the resources are for doing this sort of thing. ACTS is using other Southern Baptist entities, but hasn't yet found other denominational resources. Good idea.

Re: Money question, NICC is asking TCI to do bridge financing.

Gustavson: Who are the principals?

Allen: Dan Matthews, Trinity Church, Chairman; Dick Hirsch, observer, and Nelson Price, Vision chairman.

Rassbach: The denominations haven't been asked to vote in any way on the NICC and Vision networks.

TCI is being asked for \$300,000 a month for two years.

Allen: The denominational structure of the SBC doesn't provide television money. The ACTS network is now valued at \$140 million.

Rassbach: Those who will use programming through Vision will pay \$300/hour for uplinking and will provide programming production.

- Wright:** Many cable systems are placing their decision about adding a religious channel on hold while waiting for the new religious channel.
- Allen:** Programming/Persons: Concerned about the impression that ACTS censors programming; ACTS does need Black programming; Share suggestions
- Gustavson:** Black: _____ Gray in Kansas City (will get name)
- Allen:** Description of serving a major metro area and what is being worked out in Atlanta; Metro Christian Council process; Suggestions for other persons for Interfaith Council
- Gustavson:** Rabbi Yechiel Eckstein in Chicago; E.V. Hill; James Earl Massey, Church of God, now in Montgomery; Howard O. Jones (Billy Graham organization) is Black, Oberlin, Ohio - has a radio program
- Allen:** Hispanic: Rudy Hernandez is on "Life Today."
- Gustavson:** Jose Reyes, Cleveland, Tennessee, Church of God, NRB Hispanic Broadcasters
- Hartman:** Adon Medrano, Corpus Christi, UNDA
- Rassbach:** Pam Ilott or Helen Marmor
- Allen:** Sara Warren
- Gustavson:** Elizabeth Dole
- Allen:** Foundation grants are needed, suggestions?
- Gustavson:** Nancy Demoss, best way is to go directly to her.
- Hartman:** Kelly Foundation, Corpus Christi, \$660 million left to diocese for good causes in Texas; Koch Foundation in Florida
- Gustavson:** Ruth Hunt
- Hartman:** Joan Krock, San Diego (serves on board which Hartman will be serving on); Robert James in New York (McCann Erickson) has \$200 million Pepsi Cola contract, they're interested in overseas ventures - maybe China program; Father Phil Borreau, Jesuit, has production house in Beijing, doing 500 shows a year for Chinese television.
- Allen:** ACTS is facing the challenge of moving to another satellite sometime within the year.

7/17-28/88



DEPARTMENT OF THE AIR FORCE
AIR WAR COLLEGE (AU)
MAXWELL AIR FORCE BASE, AL 36112-5522

7 MAR 1988

Rabbi Marc H. Tanenbaum
165E. 56th Street
New York NY 10022

AMERICAN JEWISH
ARCHIVES

Dear Colleague

We are very pleased to invite you to the Air War College (AWC) to attend the first AWC Space Issues Symposium during the period 25-28 July 1988. This Symposium will address current issues in space and work toward generating a consensus for future space programs. More details are provided in the attached registration materials.

We believe your expertise would make a valuable contribution to this Symposium and hope you can attend. If you or your organization would like to be represented on more than one of the discussion groups, please suggest additional participants we should invite. In addition, feel free to recommend colleagues you feel should be invited, in case we overlooked them. Finally, if you cannot attend, please recommend an alternate.

Please accept our thanks for seriously considering our invitation. Your reply by 1 April 1988 would be greatly appreciated. If you desire more information, we can be reached commercially at (205) 293-2407 or AUTOVON 875-2407. Please ask for Mr Jimmie Sullivan, Colonel Tadd, or me.

Sincerely

TED SCHROEDER
Colonel, USAF
Space Command Chair

1 Atch
Registration Materials

Michael Elizur
7, Shachar Street
Beth Hakerem
96263 Jerusalem

8 March 1988

Dear Marc,

Many thanks for your letter of 1 March advising me of the further postponement of the Vienna symposium. P23123 P23127. I may be going to Vienna on other business in May and shall permit myself to report to you of my impressions, which might be relevant to your decision later in the year about the possibility of holding the symposium in the Fall.

As for my expenses, they don't amount to a large sum: I had my paper typed. Let's add this sum (130 shekels) to the reimbursement of expenses involved to in a trip to Vienna, if this materializes, or else I'll ask you from time to time to send me some books.

Sincerely

Michael

MAR 28 1988

ASIA PACIFIC JEWISH ASSOCIATION

G.P.O. Box 5402CC, Melbourne, Victoria, Australia 3001.

Tel: (03) 602 1622

Telex: AA31838.

11th March 1988

Mr. M.H. Tanenbaum,
Director,
International Relations,
The American Jewish Committee,
Institute of Human Relations,
165 East 56 Street,
NEW YORK, N.Y. 10022-2746. U.S.A.

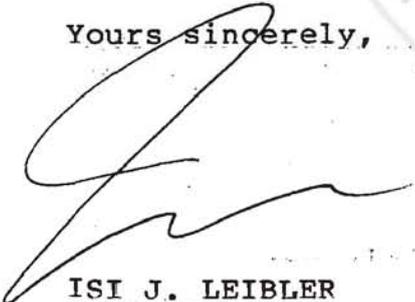
Dear Marc,

Thank you for your letter of 25 February 1988. I am delighted to learn that you will be publishing the symposium. It will give me an opportunity of catching up on the papers that were given when I was unable to be present.

I am sorry that we did not get together to discuss further projected activities in the Asia Pacific Region. I will have to make up during my next visit to New York unless you manage to get down to Australia before I visit your part of the world.

Warmest regards.

Yours sincerely,



ISI J. LEIBLER

P.S.

I hope you won't be offended if I suggest to you that beyond Israel I am not inclined to make contributions to Jewish life unless this applies to communities in distress. If you were to see the budgets on which the Executive Council of Australian Jewry and the Asia Pacific Jewish Association operate you would appreciate that I must direct my priorities in financial contributions to this region.

Incorporating the Jewish communities of:

Australia, Hawaii, Hong Kong, India, Japan, Korea, New Zealand, Papua New Guinea, Philippines, Singapore, Sri Lanka, Taiwan, Thailand

REC-110
MAR 18 1988

SECRETARIAT FOR PROMOTING CHRISTIAN UNITY
COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

Vatican City - Tel. 698.4386/698.3071

Prot. N. J76/88/f

Vatican City, March 11, 1988

Rabbi Marc H. Tanenbaum
Chairman
International Jewish Committee on
Interreligious Consultations
327, Lexington Avenue
NEW YORK, 10016 N.Y., (USA)

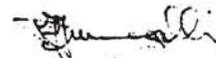
Dear Rabbi Tanenbaum,

I thank you for your letter of last February 12, with the enclosed confidential documentation: your efforts and authoritative clarifications were much appreciated and, as you already know, dr. Gerhart Riegner and fr. Pierre Duprey agreed to the meeting in Geneva on Thursday, March 24, 1988 from 10,00 a.m. - 5,00 p.m.; I will also take part in this meeting.

This week I hope to be able to send two or three copies of the volume: "Fifteen Years of Catholic-Jewish Dialogue" to prof. Feldman, for the official presentation, and about one hundred more in a few days time. As you know, the presentation of the Volume is scheduled in Rome for Tuesday, March 22, at 4,30 p.m., at the Lateran University.

With my personal good wishes,

I remain,
Sincerely Yours,



Pier Francesco Fumagalli
Secretary

cc: dr. Gerhart M. Riegner

MAR 19 1988



DIOCESE OF HARRISBURG

4800 Union Deposit Road • P.O. Box 2153 • Harrisburg, PA 17105-2153
(717) 657-4804/652-3920

OFFICE OF THE BISHOP

March 15, 1988

Rabbi Marc Tanenbaum
American Jewish Committee
165 E. 56th Street
New York, NY 10022-2746

Dear Rabbi Marc,

The distressing word has come to me that you have had to enter the hospital for some treatment.

Please be sure of a continued place in my prayers here that the Lord may speedily bless you with restored health and vigor.

I shall very much miss seeing you tomorrow in Philadelphia.

Please be sure also of my prayers that, out of the confusion of these days, genuine peace may come to Israel and her neighbors.

With cordial wishes also for the coming Passover, I remain

Very sincerely yours,

Most Rev. William H. Keeler
Bishop of Harrisburg

AMERICAN JEWISH WORLD SERVICE

National Office: 729 Boylston Street, Boston, MA 02116 (617) 267-6656 Telex: 6972685 FAX: (617) 266-3511

Chairman
Lawrence S. Phillips

President
Laurence R. Simon

March 15, 1988

Lawrence S. Phillips
President
Phillips-Van Heusen Corporation
1290 Avenue of the Americas
New York, NY 10104

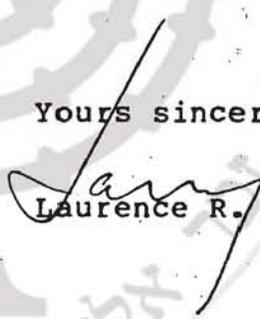
Dear Larry:

I have the honor once again of thanking you and the Phillips-Van Heusen Foundation for the magnificent gift of \$100,000. The funds will go to establish the Special Development Fund as per your instructions and as ratified by the board at its meeting of 14 March.

Even this contribution --itself grand-- is modest next to the value of your guidance and leadership. I look forward to a long and close partnership in continuing to build this unique organization.

All best wishes.

Yours sincerely,


Laurence R. Simon

cc: Members of the Executive Committee

rrg

*Polish
Holocaust Archives*



Institute for American Pluralism
THE AMERICAN JEWISH COMMITTEE

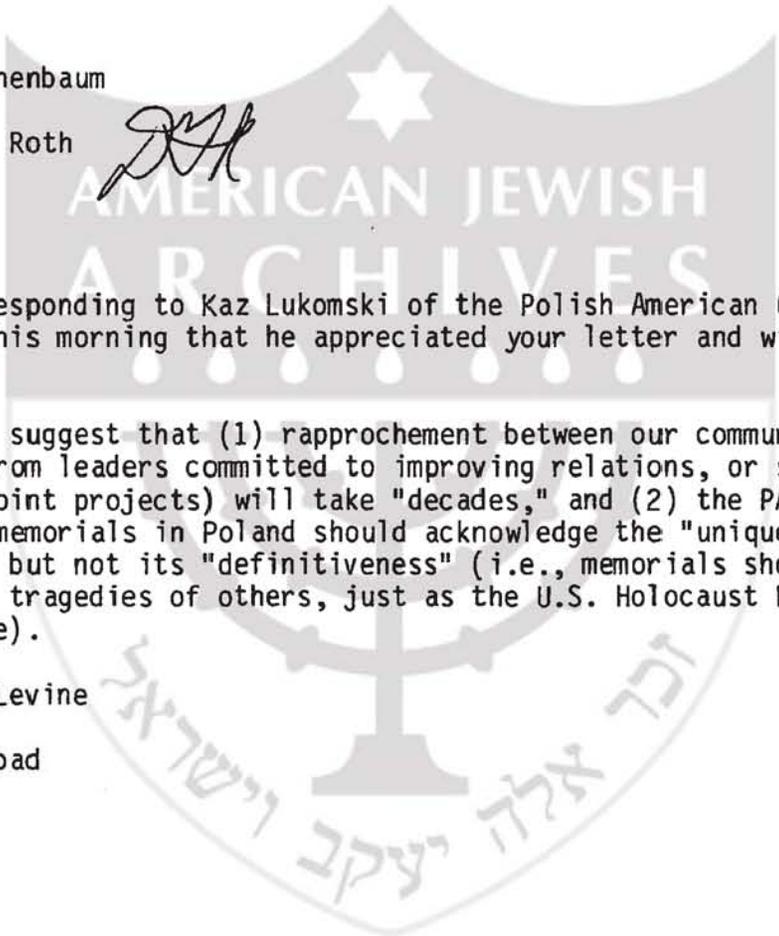
55 EAST JACKSON BOULEVARD, SUITE 1880, CHICAGO, ILLINOIS 60604 • (312) 663-5400

David G. Roth
Midwest Director

March 17, 1988

To: Marc Tannenbaum

From: David G. Roth *DGR*



Thank you for responding to Kaz Lukomski of the Polish American Congress. He advised me this morning that he appreciated your letter and will respond soon.

His letter will suggest that (1) rapprochement between our communities (as distinguished from leaders committed to improving relations, or scholars who undertake joint projects) will take "decades," and (2) the PAC agrees that Holocaust memorials in Poland should acknowledge the "uniqueness" of the Jewish loss but not its "definitiveness" (i.e., memorials should also acknowledge the tragedies of others, just as the U.S. Holocaust Memorial Council has done).

cc: Irving M. Levine
Gary Rubin
George Szabad

March 17, 1988

Jeremy Berman, Esq.
Counsel
Judiciary Screening Committee
250 Broadway, 20th Floor
New York, New York 10007

Dear Mr. Berman:

I was pleased to learn that Norman Itzkoff is a candidate for the Judiciary of the State of New York.

About one year ago, we found ourselves on opposite sides of litigation. A group of which I was a part was compelled to bring an action against one of Mr. Itzkoff's clients in a real estate matter. The matter was ultimately settled to our satisfaction, in no small part due to the skills of Mr. Itzkoff.

I found Mr. Itzkoff to be a fair, dignified, knowledgeable and compassionate adversary - precisely the qualities one hopes to find in a judge. While I hold no brief for the actions of his client, Mr. Itzkoff's own moral sense seems to be untarnished.

I hope you will consider his application with favor.

Yours truly,

Rabbi Marc H. Tanenbaum

HELLER, HOROWITZ & FEIT, P. C.

JACOB W. HELLER
RICHARD F. HOROWITZ
ELI FEIT
LAWRENCE J. TOSCANO
STUART A. BLANDER
ADAM D. EILENBERG
SIGMUND S. WISSNER-GROSS
IRA KLEIMAN

ATTORNEYS AT LAW
292 MADISON AVENUE
NEW YORK, N. Y. 10017
(212) 685-7600

(0855D)
EDWARD L. SKOLNIK
CABLE ADDRESS
HELLFEITER, N. Y.
TELECOPIER
(212) 686-9459

March 11, 1988

Rabbi Marc H. Tanenbaum
45 E. 89th St.
New York, N. Y. 10128

Re: Norman Jay Itzkoff, Esq.

Dear Marc:

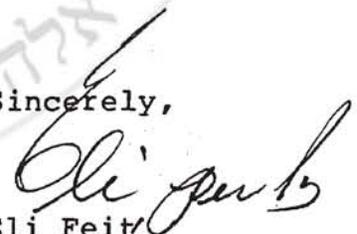
Norman Itzkoff asked whether you would be inclined to write a note to Counsel for the Judiciary Screening Committee in connection with his application to the Committee to be considered for a Judicial appointment to the Supreme Court of the State of New York.

Enclosed is a copy of the letter I have written on his behalf.

I trust that all is well with you.

Best regards.

Sincerely,


Eli Feit

EF:p

enclosure

(Dictated, but not read)

HELLER, HOROWITZ & FEIT, P. C.

JACOB W. HELLER
RICHARD F. HOROWITZ
ELI FEIT
LAWRENCE J. TOSCANO
STUART A. BLANDER
ADAM D. EILENBERG
SIGMUND S. WISSNER-GROSS
IRA KLEIMAN

ATTORNEYS-AT LAW
292 MADISON AVENUE
NEW YORK, N. Y. 10017
(212) 685-7800

(0611D)
EDWARD L. SKOLNIK
CABLE ADDRESS
HELLFEITER, N. Y.
TELECOPIER
(212) 686-0450

March 11, 1988

Jeremy Berman, Esq.,
Counsel
Judiciary Screening Committee
250 Broadway, 20th Floor
New York, N. Y. 10007

Re: Norman Jay Itzkoff, Esq.

Dear Mr. Berman:

It has come to my attention that Norman Jay Itzkoff, Esq. is applying for an appointment as a Justice of the Supreme Court of the State of New York.

In my dealings with Mr. Itzkoff in connection with a litigated matter that we had of substantial importance, I found Mr. Itzkoff to be an individual whose integrity and acumen were of the highest quality. His abilities to deal with difficult situations during the course of negotiations were well tailored to focus the parties on the essentials in dispute.

I think his temperament would be well-suited as a member of the Judiciary. Not only is he articulate, but he has a deep understanding of legal issues and the ability to address a problem in a meaningful way. I believe he would be an asset to the Judicial System of this State.

Sincerely,



Eli Feit

EF:p

TEMPLE BETH O'R • 111 VALLEY ROAD • CLARK, NEW JERSEY 07066 • (201) 381-8403



בית
אור

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Shawn B. Zell

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Executive Vice President
Max H. Schloff

March 18, 1988
29 Adar 5748

Rabbi Marc Tanenbaum
Inter-Religious Affairs Dept.
The American Jewish Committee
165 E. 56th St.
New York, NY 10022

Dear Rabbi Tanenbaum:

The enclosed article appeared in the Tuesday, March 15th edition of the New Jersey Star Ledger. Upon reading it, I placed a call to Rev. Sheridan to express my support. The poor man is devastated.

Thought you might want to know about it.

בניית בית אור
בניית בית אור

Shawn B. Zell

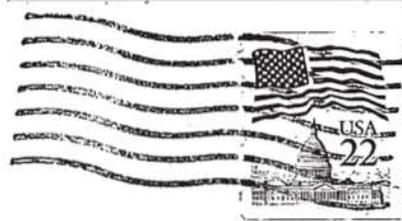
Rabbi Shawn B. Zell

בית
אור
30

Howard J. Rubenstein

Dear Rabbi—

I wish you a very
speedy recovery - and I'm
delighted to hear that
you're doing well —
Howard



Rabbi Marc Tannenbaum
Lenox Hill Hospital
100 EAST 77th St.
N.Y., NY 10021

CARDIAC care

AMERICAN JEWISH
ARCHIVES



Howard J. Rubenstein
1345 Avenue of the Americas
New York, New York 10105



4/13

THE AMERICAN JEWISH COMMITTEE

date March 18, 1988

to International Relations Commission

from Miles Jaffe, Chairman

subject Luncheon Meeting with Prof. Sammy Smootha

We would like to invite you to attend a press luncheon for Prof. Sammy Smootha, Associate Professor of Sociology at the University of Haifa and currently a Visiting Professor of Judaic Studies and Sociology at Brown University. The event will take place on April 13 at 12:30 p.m. in room 800A (and not at 3:00 as previously announced).

Prof. Smootha, who will have just returned from a visit to Israel, will share with us his assessment of the impact of the current turmoil in the West Bank and Gaza on Arab-Jewish relations in Israel. He will also discuss the prospects for amelioration of religious and ethnic friction and polarization within the Jewish community.

Prof. Smootha, a noted authority on ethnic relations in Israel, has written many books and articles on such topics as the politics of Israeli Arabs; Sephardi-Ashkenazi relations; ethnicity and social status in Israel; the role of minorities in Knesset elections; and Jewish/Arab co-existence. He has just completed (with AJC co-sponsorship) a pioneering work, Social Research on Jewish Ethnicity in Israel, 1948-1986.

Born in Iraq, Prof. Smootha received his B.A. from Bar-Ilan University and his M.A. and Ph.D. from UCLA. He has taught at several universities, including Tel-Aviv, SUNY/Binghamton, and the University of Washington at Seattle.

Please let Gary Wolf of the International Relations Department know if you plan to attend. (tel: 212-751-4000, ext. 310).

MJ:hb

cc: Staff Advisory Committee, IRD Staff

3/18/88

Dear Rabbi Lanenbaum,

The enclosed (this is a copy)
was received in the mail by one
of my volunteers.

I thought you would be
interested, if you haven't already
seen it.

Sincerely,
Joyce Rudnick



WOMEN'S DIVISION
AMERICAN SOCIETY FOR TECHNION-
Israel Institute of Technology, Inc.
810 Seventh Avenue, New York, NY 10019 • (212) 262-6200

[start]

Original documents
faded and/or illegible



your questions:

E) Pray for the peace of Jerusalem;

F) Change your mind set — remember that God Almighty has planned and declared that Jews are to be regathered and NEVER AGAIN to leave Israel:

“And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

“And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.” Amos 9:14-15.

G) Go to Israel; go directly to Israel; do not “pass” on going until the Stock Market climbs or until your son finishes college.

ISRAEL GO HOME!

(*) “Baby Doe” Bowen versus American Hospital Association, June 9, 1986, docket #841529.

Warnings to American Jews



Let My People Go!

Warning to American Jews

By Tom Hess

Tom Hess is the director of Judeo-Christian Restoration Ministries and editor of Progressive Vision Magazine, 3024 Bladensburg Rd., N.E., Washington, D.C., 20018.

Recently I was praying with another brother and God came to us. It was as if eternity was at our feet. We both felt bombs going off over our heads. I reached for the phone to call someone in order to warn them but realized it was too late. It seemed as if we were being blasted into eternity. Suddenly I found myself binding the forces of Islam and Communism, and eternity subsided.

At this point God spoke to me and said that further severe judgments were coming upon America. The Jews must first be warned immediately to return to Israel in order to avoid another holocaust. It seemed as if this was the major thing stopping God's judgments from coming. God said in Amos 3:7 that He would do nothing until He first revealed His plan through His servants, the prophets. Zechariah 2:7 came to me, which says, “Come, oh Zion! Escape, you who live with the daughter of Babylon!”

Recent Jewish Holocaust and Soviet Jewry

In the following days God showed me that the Jews in Germany had virtually no place to go in the '30s. Some who tried to come to America were shipped back to Germany to die. Israel was not even reborn until 1948. Now, after God has given them their own land, only 3 million Jews have followed God's call back to Israel. 2½ million are bound in Russia and almost 7 million are still in the U.S.A. Yet the message in Jeremiah 16:14-16 is clear:

“Therefore behold, days are coming,” declares the LORD, “when it will no longer be said, ‘As the LORD lives, who brought up the sons of Israel out of the land of Egypt,’

but, ‘As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.’ For I will restore them to their own land which I gave to their fathers.”

“Behold, I am going to send for many fishermen,” declares the LORD, “and they will fish for them; and afterwards I shall send for many hunters, and they will hunt them from every mountain and every hill, and from the clefts of the rocks.”

God says he wants to bring them out of not only the land of the north, but from all nations. This means that His biggest task is getting them back from the U.S.A. to Israel. Many believe that the exodus of the Jews out of Russia and America will be more spectacular than out of Egypt. God will bring plagues and force the pharaohs of atheistic Communism in Russia and the god of mammon and Babylon in America to give up the Jewish people.

I have led two prayer teams to Russia in order to pray for the release of the Soviet Jews in the past eight months. We have seen tremendous results as 12,000 Jews are to be released in the next year. 200,000 people recently marched for Soviet Jewry in New York City. I am confident that God is going to deliver the Jews out of Russia and back to Israel.

New York and America — The Heart of Babylon

The book of Revelation describes Babylon primarily as a geographic city, although I believe it is also a world system. The two characteristics that most exemplify Babylon as described there are mammon, or materialism, and perversion or sensuality. New York is not only the leading city in the world in regard to mammon and materialism, but also the leading city in the world in regard to perversion with AIDS already infecting ½ million people there and doctors say up to 5 million could be affected by 1992!

Also centered in New York is the United

Nations which has allowed the killing of hundreds of millions of citizens within the countries affiliated with the U.N. This has happened through oppressive regimes in countries such as Russia, China, and others, or through abortions worldwide.

Revelation 18 says the kings of the earth committed adultery with Babylon and the merchants of the earth grew rich from her excessive luxuries. God gave her torture and grief to the degree of the luxury and glory she gave herself. In her heart she says I sit as a queen. I am not a widow and I will never mourn. Some people believe the Fourth of July celebration in New York in 1986 was Babylon come to fullness of cup! In one day her plagues will overtake her — death, mourning, famine. She will be consumed by fire, for mighty is the Lord God who judges her!

When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her. Woe, woe O great city of power, in one hour your doom has come. I believe Babylon represents New York, but also America and the world system.

Deliverance of Jews From America or Another Holocaust

I have a growing concern that the almost 7 million Jews in America could get caught in another holocaust! Zechariah 13:8 says two-thirds of the Jews will be killed. One third has already been killed in Germany. If only 10 percent more left America and returned to Israel before America is judged, 6 million more could be killed here. We cannot forget also that most of the American Jews live in big cities which are more likely to be devastated.

Aside from a nuclear attack, they could go back to Israel with nothing when the stock market crashes, and miss their destiny of bringing the wealth of the nations back as described in Israel 60. They may not be able to go back at all due to terrorism and

growing anti-Semitism. 30,000 Iranian terrorists are set to attack within America at the appropriate time. They could destroy or greatly devastate this nation! Then possibly no one would be allowed to leave. They will either respond to the fishers today, or be found by the hunters later if they are still alive (Jeremiah 16:16). The fishers in Germany were the Zionists and the hunters were the Nazis.

Bound By The God of Mammon

I believe that God has shown me that the Jews in America are just as bound spiritually as the Jews in Russia are. The god of mammon in America has the American Jews bound just as much as the Russian Jews are bound by the god of atheistic communism. They are not free to leave America or Russia.

Anatoly Shcharansky, the leading Soviet Refusenik, came to America a few months after he was released from prison in Russia. He made an interesting statement in Washington, D.C. He said he believes it would be more difficult to live in America than the Soviet Union, because in Russia you know who your enemy is and consequently you can deal with him. But in the U.S.A. there are so many subtle enemies like materialism, mammon, dissipation, sensuality, the cares of this life, pride, etc., that it is more difficult to know what and who you are fighting.

Mother Teresa said recently that the church in America has more spiritual starvation than any nation in the world has physical starvation.

Only recently did I realize the degree of bondage America has to the god of mammon. 1 Timothy 6:10 says the love of money is the root of all evil. Matthew 6:24 says no one can serve two masters. You will love the one and hate the other. You cannot serve God and mammon.

I believe the reason we have not gotten this revelation before this time is that not

only are the abortionists, pornographers, drug pushers, pimps, prostitutes, corporate executives, and Jews bound by this spirit; but, the church is also. We have not been able to see the forest for the trees. Unless we are successful in breaking the god of mammon off the church and the Jewish people very soon, God will move to bring down Wall Street and our god of mammon. In so doing, God would then be able to bring a revival in the church as He did in the great prayer revival of 1857 which happened just before Wall Street fell. This too would set more of the Jews free to escape the Daughter of Babylon and return to Israel.

We need to speak to the god of mammon and say "give up the Jewish people." We need to speak to Wall Street and say "Let my people go!" We need to execute judgment on the god of mammon.

I led a prayer team that recently did this at Wall Street and God's glory fell in a way I have experienced very few times.

Our Responsibility to Warn and Help American Jews

Those of you whom God is speaking this to as a prophetic word have a responsibility to warn the Jewish people as Ezekiel 3:16-19 states. If we warn them, then we will not be held accountable, but if we do not, their blood will be on our hands.

The hour is later than we think! Many intercessors and prophets are having visions and dreams of bombs going off and devastations coming to our land!

Pray for the Jewish people. Break the god of mammon off their back in prayer. Take up your prophetic mantle. Blow a trumpet in Zion. Sound an alarm on my holy mountain to our precious Jewish people in America. Encourage them immediately to escape the Daughter of Babylon and return to Israel before it is too late! Many of us may also be called to help them return. Isaiah 49:22 says we shall bring the sons in our arms and the daughters carried upon our shoulders, back

to Israel. Amos 9:14-15 says I will bring back my exiled people Israel. I will plant Israel in their land never again to be uprooted from the land I have given them says the Lord your God!

Yours for the deliverance of Zion,
Tom Hess

(The above article by Tom Hess is an excerpt from his new book *LET MY PEOPLE GO! The Struggle of the American Jew to Escape to Israel*. To obtain a copy of this book; please order #8825, for a donation of \$15.00 in support of Jewish Voice Broadcasts, P.O. Box 6, Phoenix, Az, 85001).

Israel Go Home!

By an American Jewish immigrant to Israel.

After the recent decision of the U.S. Supreme Court to legalize infanticide(*) in cases of severe birth defects, one can only compare the situation to NAZI GERMANY prior to the extermination of 6,000,000 Jews.

Some Americans have been deemed unworthy to live, not really human, and their systematic extermination is sanctioned by the highest court in the land.

In Germany it was the same: first the "defective" infants, then the senile elderly, then all "mongoloids and cripples", and then, "the final solution".

Every Jewish person in the United States (and the rest of the "free world") should wisely and carefully do the following:

A) Cut up your credit cards and pay off your debts;

B) Go to your local post office (quietly, not in swarms) and obtain a passport;

C) Solidify the value of your property (e.g. fix rotted beams and paint the exterior) and select a good realtor;

D) Take a "vacation" in Israel and see what the employment situation is for each profession/vocation, and also the housing; send for brochures if travel is beyond your budget; seek out a few "pen pals" to answer

[end]

Original documents
faded and/or illegible



AUSTRALIA

ASIA PACIFIC JEWISH ASSOCIATION

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Tel: (03) 602 1622

Telex: AA31838.

18 March 1988

Rabbi Marc H. Tannenbaum
Director
International Relations
The American Jewish Committee
Institute of Human Relations
165 East 56 Street
New York NY 10022-2746
U.S.A.

Dear Rabbi Tannenbaum,

Many thanks for your letter of 2 March and, in anticipation, for your generous contribution towards our 'Chinese Libraries' Project'

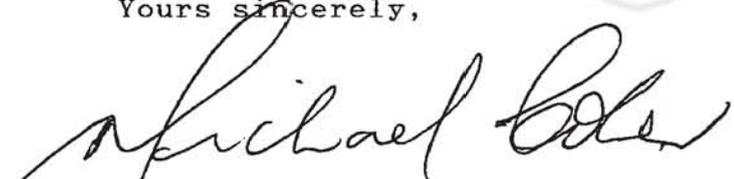
I found the enclosures to your letter most interesting and have passed them on to Isi. I have the impression that the conference to be sponsored by the Chinese Academy for Social Sciences is to be an exclusively Chinese affair - ostensibly at any rate.

Isi is in Sydney at present, but I shall confirm this on his return. However, I dropped him a note with alternative suggestions and, no doubt, he will communicate with you directly.

Many thanks, once again, to you and your colleagues for your generous support of our attempts - albeit small - towards dialogue with the Chinese.

With best wishes

Yours sincerely,


MICHAEL COHEN
Executive Director

Incorporating the Jewish communities of:

Australia, Hawaii, Hong Kong, India, Japan, Korea, New Zealand, Papua New Guinea, Philippines, Singapore, Sri Lanka, Taiwan, Thailand



5 Nisan 5748
23 March 1988

Israel Program Center/AZYF
515 Park Avenue
New York, New York 10022

Dear Rabbi:

Many of the parents we speak to while trying to convince them to send their teenagers to Israel this summer tell us that they must first consult their Rabbi. This comes as no surprise to us, and it is for this very reason that we are writing to you.

As Passover approaches, enrollment by American teenagers in all summer programs in Israel is far behind that of a year ago. We can appreciate the concerns of parents, but they are misplaced. We have sent groups of students to Israel in each and every summer for the past 26 years. Yes, groups went in 1967, in 1973, and in 1982, and in those years, as in every year, our groups travelled to and from Israel without incident or mishap.

If we are to get students to Israel this summer, we need your help in getting our message across to parents and students alike. To this end, we have drafted a "call to arms" for parents which you might share from your pulpit during the Passover holiday.

We thank you in advance for your assistance and wish you and all your congregation a *chag kasher v'sameach*.

Most sincerely yours,

Ina Strauss
Director
Israel Program Center

Reed Travis
Director
High School Division

Enc.

In the minds of most of us, Pesach evokes the miraculous: God's revelation to Moses at the Burning Bush; the Ten Plagues and the crushing blow they dealt to the oppressors in Egypt; and the splitting of the Sea. Yet, perhaps the most miraculous of the events surrounding the Exodus from Egypt was the transformation of a group of slaves into a nation.

Consider the reaction of the Jews at the *Yam Suf*, the Sea of Reeds. Pursued by Pharaoh and his 600 chariots of war, the people react as slaves would. They cry out to God and lash out at His faithful servant, Moses:

"Weren't there enough graves in Egypt? Why did you have to bring us out here to die in the desert? How could you do such a thing to us, bringing us out of Egypt? Didn't we tell you in Egypt to leave us alone and let us work for the Egyptians? It would have been better to be slaves in Egypt than to die [here] in the desert!"

Sh'mot 14:11 - 12

Nevertheless, at Sinai, a mere seven weeks later, when confronted with the awesome command of God "to obey [Him] and keep [His] covenant...[to be] a kingdom of priests and a holy nation," the former slaves bear witness to the wondrous transformation they had undergone:

"All the people answered as one and said 'All that God has spoken we will do'."

Sh'mot 19:8

Pesach marks the beginnings of the transformation of the Children of Israel into a true nation. At the *Yam*, we were finally free of Pharaoh, and freedom is, of course, a prerequisite to nationhood. At Sinai, we received Torah, imbuing us with the special moral and spiritual mantle which remains our national heritage to this day. And at the conclusion of the forty year trek through the desert, the people received the land itself, the final ingredient to our elevation to a nation.

While the process by which the Children of Israel achieved nationhood evolved over a forty year period, the people demonstrated a sense of national unity and purpose even while enslaved to Pharaoh. The best example may be found during the night which preceded the Exodus, the night during which God struck down "every first-born in Egypt, from the first-born of Pharaoh, sitting on his throne, to the first-born of the prisoner in the dungeon, as well as every first-born animal" (*Sh'mot 12:29*).

The Torah refers to this night as a "night of watching" and states:

"It is a night of watching unto God, to take them out from the land of Egypt. This is the night unto God, watching for all the Children of Israel throughout their generations."

Sh'mot 12:42

Rashi interprets "a night of watching" to mean the night for which God waited and watched in order to fulfill his promise of redemption. Rashi further explains that the expression "this is the night unto God" refers to the fact that this night and all its miraculous circumstances had been foretold by God himself at the time of His Covenant with Abraham. Lastly, Rashi explains the phrase "watching for all the Children of Israel throughout the generations" to mean that no harm could befall the Jews on this particular night, namely, the night of the Exodus, and that this unique feature of the night remains in force for all generations.

Ramban's interpretation of our verse differs from that of Rashi. Ramban generally holds that this night for which God waited, to which He looked forward for the purpose of redeeming His people, is completely sanctified unto Him. In the view of the Ramban, this night remains for the Children of Israel a night dedicated to His praise and devoted to His service.

A third understanding of our *posuk* is offered by Sforno. While Sforno generally follows the interpretation set forth by Rashi, he adds an interesting dimension. He introduces the idea that a night of "watching for all the Children of Israel throughout their generations" is the anticipation of the future and ultimate redemption. Our verse, says Sforno, suggests the notion that the Exodus from Egypt was the beginning of a redemptive process which finds its full realization in the ultimate redemption.

Rashbam expands upon this concept of anticipation spelled out by Sforno. Rashbam explains that the phrase "watching for all the Children of Israel" tells us of the anticipation with which the Jews wait for the arrival of this night each year so that we may celebrate our redemption; perform the required commandments; and give praise to God. The interpretation of the Rashbam is especially interesting, for it would seem to explain the traditional preparation for the Pesach festival which far outdoes the anticipation of any other holiday. Besides the obvious preparations actually required, it seems according to Rashbam that anticipating, waiting for, or watching for this night is an integral part of the celebration itself and is inherent in the religious consciousness of the people.

Today, as the Passover season approaches, we, as a people, are very much watching with anticipation. What will happen in Eretz Yisrael? How will the situation be resolved?

Unlike our ancestors of blessed memory, many American Jews today are not acting during this symbolic and prolonged night of watching. They are instead passively waiting for events to unfold. They have, for instance, canceled plans to celebrate *ba'Aretz* the fortieth anniversary of Israel's rebirth. Similarly, they are not allowing their teenage sons and daughters to visit Israel this summer, thereby denying this future generation an opportunity to understand what the land means to us as a people.

Their excuses are to be expected, but are lame nonetheless. "These are difficult times," they say, "there are too many uncertainties."

Yes, the situation is difficult and requires watching. But as Rashbam so beautifully points out, watching does not preclude acting.

Pesach symbolizes our emergence as a people. Now, more than ever, we must demonstrate our solidarity with our brethren in Israel and again show the world that *chaverim kol Yisrael*, that all Israel is knit together.

As we sit around our seder tables and exclaim "next year in Jerusalem," let us all remember the true miracle of Pesach -- our nationhood. Let us pledge to encourage our sons and daughters to see for themselves this year the beauties of being a nation, to see and experience for themselves the very precious place called Eretz Yisrael.

APR 5 1988

memorandum

THE AMERICAN JEWISH COMMITTEE

date March 28, 1988
to Marc Tanenbaum
from M. Bernard Resnikoff

subject

All of us here were shaken to read your March 20 commentary and your grim description of your wasteful stay in the hospital.

Marc, on the eve of the holiday of freedom, I earnestly hope that you will be free of physical disability and that in the exciting year ahead for you, your continued productivity will be attended by good health, and hence, good cheer.

Regards,

