



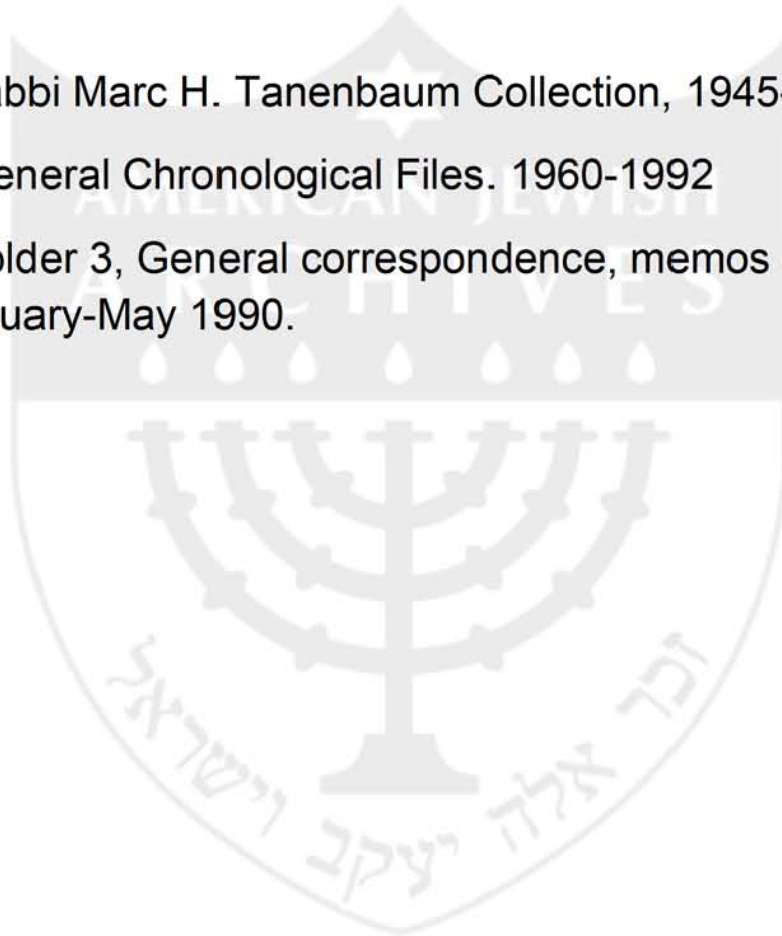
THE JACOB RADER MARCUS CENTER OF THE
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Preserving American Jewish History

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

Series F: General Chronological Files. 1960-1992

Box 104, Folder 3, General correspondence, memos & working papers, January-May 1990.



INSTITUT FÜR DIE WISSENSCHAFTEN VOM MENSCHEN
INSTITUTE FOR HUMAN SCIENCES

Klaus Nellen
Wissenschaftliches Mitglied

A-1040 Wien, Goldegg-Gasse 2
Tel. (0222) 65 66 36-74

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

Wien, den 3. Januar 1990

Betr. *Jews and Christians in a Pluralistic World*

Sehr geehrter Rabbi Tanenbaum,

Im Namen des Herausgebers des o.g. Bandes, Prof. Shils, erlaube ich mir, mich angesichts der inzwischen verflossenen Zeit noch einmal an Sie zu wenden mit der Bitte, die Überarbeitung Ihres Beitrags für den o.g. Band möglichst rasch abzuschließen.

Wir wären Ihnen außerordentlich dankbar, wenn Sie uns den Text bis spätestens 31. Januar 1990 schicken würden.

Mit freundlichen Grüßen

IL KAM.



**The American Jewish
Committee**

Institute of Human Relations
165 East 56 Street
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January 10, 1990

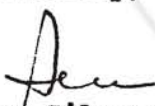
Mr. Lawrence S. Phillips
Phillips-Van Heusen Corporation
1290 Avenue of the Americas
New York, NY 10104

Dear Larry:

Marc Tanenbaum has graciously forwarded your contribution of \$6,000 to the American Jewish Committee and I hasten to register both my personal and institutional appreciation for your generosity. It is my firm conviction, however, that your continuing support represents your endorsement of our program, or put another way, AJC's product. There is much to be done in areas where we have special expertise, and we welcome your munificence supporting our common goals.

With warmest best wishes for the new year and personal regards.

Sincerely,


Ira Silverman
Executive Vice President

IS:st

CC: Rabbi Marc Tanenbaum ✓

FAX COVER SHEET

MARC H. TANENBAUM
International Consultant
American Jewish Committee

45 East 89th Street
New York, NY 10128

212-831-2952 FAX: 212-876-8351

DATE:- Jan. 12, 1990

TO: Dean James Parker Morton

FAX #:- 316-7404

TOTAL NUMBER OF PAGES
INCLUDING COVER SHEET-

MESSAGE AREA

Dear Jim,

The proposed Religion and Science
statement just arrived. I am pleased and honored
to join in signing it. Very important contribution,
and you are to be Congratulated for the initiative.

IF THIS BOX IS CHECKED, PLEASE FAX BACK TO CONFIRM RECEIPT
OF THIS FAX.

Best,
Marc

RESPONSE AREA

Rabbi Marc H. Tanenbaum, President Emeritus
International Jewish Committee for Interreligious Consultations

For
identification
purposes:

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.



GLOBAL FORUM OF SPIRITUAL AND PARLIAMENTARY LEADERS ON HUMAN SURVIVAL

January 3, 1990

Dear friends:

We have recently received from a distinguished group of scientists the enclosed document "Preserving and Cherishing the Earth: An Appeal for Joint Commitment in Religion and Science".

The stature of those who have signed this statement is extraordinary, as is the entire spirit of eagerness to work together with the religious community. Its voice and initiative seems deeply appropriate to this remarkable moment in world history.

We feel very strongly that the Appeal calls for an immediate response offering a clear signal of welcome and readiness to discuss further steps.

The attached draft seems to us to accomplish this initial task. We are circulating it to several dozen prominent international religious leaders. We hope you will allow us to indicate your support.

We are also taking this draft with us to a conference of the Global Forum of Spiritual and Parliamentary Leaders to be held in Moscow on January 15-19, called by President Gorbachev, the Supreme Soviet, the Soviet Academy of Sciences and the Russian faith communities. This gathering, dedicated to Environment and Development, will provide a unique opportunity to share the scientists' Appeal with yet a wider circle of renowned religious leaders of all faiths.

It would be wonderful to have your support. In order to lend your name to this important effort in time for its inclusion in the Moscow release, please contact us by Tuesday the 9th through the office of Dean Morton: Cathedral of St. John the Divine, 1047 Amsterdam Ave, New York, New York 10025 (Phone 212-316-7493/Fax: 212-316-7404).

The Rev. Theodore M. Hesburgh, C.S.C.
President Emeritus
Notre Dame University

The Rev. Leonid Kishkovsky
President
The National Council of Churches U.S.A.

Sheikh Ahmed Kuftaro
Grand Mufti of Syria
Co-chair, Global Forum

The Very Rev. James Parks Morton
Dean, Cathedral of St. John the Divine
Co-chair, Global Forum

Elie Wiesel
Nobel Laureate

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JAMES PARKS MORTON*
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SHEIKH AHMAD KUFTARO
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**The Response of International Religious Leaders to the Scientists' Appeal:
Preserving and Cherishing the Earth**

We members of the religious community have received from a distinguished group of scientists the document "Preserving and Cherishing the Earth: An Appeal for Joint Commitment in Religion and Science".

We are moved by the Appeal's spirit and challenged by its substance. We share its sense of urgency. This invitation to collaboration marks a unique moment and opportunity in the relationship of science and religion.

Many in the religious community have followed with growing alarm reports of threats to the well-being of our planet's environment such as those set forth in the Appeal. The scientific community has done humankind a great service by bringing forth evidence of these perils. We encourage continued scrupulous investigation and must take account of its results in all our deliberations and declarations regarding the human condition.

We believe the environmental crisis is intrinsically religious. All faith traditions and teachings firmly instruct us to revere and care for the natural world. Yet sacred creation is being violated and is in ultimate jeopardy as a result of long-standing human behavior. A religious response is essential to reverse such long-standing patterns of neglect and exploitation.

For these reasons, we welcome the scientists' Appeal and are eager to explore as soon as possible concrete, specific forms of collaboration and action. The Earth itself calls us to new levels of joint commitment.

Preserving and Cherishing the Earth:
An Appeal for Joint Commitment in Science and Religion

The Earth is the birthplace of our species and, so far as we know, our only home. When our numbers were small and our technology feeble, we were powerless to influence the environment of our world. But today, suddenly, almost without anyone noticing, our numbers have become immense and our technology has achieved vast, even awesome, powers. Intentionally, or inadvertently, we are now able to make devastating changes in the global environment -- an environment to which we and all the other beings with which we share the Earth are meticulously and exquisitely adapted.

We are now threatened by self-inflicted, swiftly moving environmental alterations about whose long-term biological and ecological consequences we are still painfully ignorant -- depletion of the protective ozone layer; a global warming unprecedented in the last 150 millennia; the obliteration of an acre of forest every second; the rapid-fire extinction of species; and the prospect of a global nuclear war which would put at risk most of the population of the Earth. There may well be other such dangers of which, in our ignorance, we are still unaware. Individually and cumulatively they represent a trap being set for the human species, a trap we are

setting for ourselves. However principled and lofty (or naive and shortsighted) the justifications may have been for the activities that brought forth these dangers, separately and together they now imperil our species and many others. We are close to committing -- many would argue we are already committing -- what in religious language is sometimes called Crimes against Creation.

By their very nature these assaults on the environment were not caused by one political group or any one generation. Intrinsically, they are transnational, transgenerational and transideological. So are all conceivable solutions. To escape these traps requires a perspective that embraces the peoples of the planet and all the generations yet to come.

Problems of such magnitude, and solutions demanding so broad a perspective must be recognized from the outset as having a religious as well as a scientific dimension. Mindful of our common responsibility, we scientists -- many of us long engaged in combatting the environmental crisis -- urgently appeal to the world religious community to commit, in word and deed, and as boldly as is required, to preserve the environment of the Earth.

Some of the short-term mitigations of these dangers -- such as greater energy efficiency, rapid banning of chlorofluorocarbons or

modest reductions in the nuclear arsenals – are comparatively easy and at some level are already underway. But other, more far-reaching, more long-term, more effective approaches will encounter widespread inertia, denial, and resistance. In this category are conversion from fossil fuels to a nonpolluting energy economy, a continuing swift reversal of the nuclear arms race, and a voluntary halt to world population growth – without which many of the other approaches to preserve the environment will be nullified.

As on issues of peace, human rights and social justice, religious institutions can here too be a strong force encouraging national and international initiatives in both the private and public sectors, and in the diverse worlds of commerce, education, culture and mass communication.

The environmental crisis requires radical changes not only in public policy, but also in individual behavior. The historical record makes clear that religious teaching, example, and leadership are powerfully able to influence personal conduct and commitment.

As scientists, many of us have had profound experiences of awe and reverence before the universe. We understand that what is regarded as sacred is more likely to be treated with care and respect. Our planetary home should be so regarded. Efforts to safeguard

and cherish the environment need to be infused with a vision of the sacred. At the same time, a much wider and deeper understanding of science and technology is needed. If we do not understand the problem, it is unlikely we will be able to fix it. Thus, there is a vital role for both religion and science.

We know that the well-being of our planetary environment is already a source of profound concern in your councils and congregations. We hope this Appeal will encourage a spirit of common cause and joint action to help preserve the Earth.



List of Signatories*

Carl Sagan
Cornell University
Ithaca, New York

Hans A. Bethe
Cornell University
Ithaca, New York

S. Chandrasekhar
University of Chicago
Chicago, Illinois

Paul J. Crutzen
Max Planck Institute
for Chemistry
Mainz, W. Germany

Freeman J. Dyson
Institute for Advanced Study
Princeton, New Jersey

Richard L. Garwin
IBM Corporation
Yorktown Heights, New York

Stephen Jay Gould
Harvard University
Cambridge, Massachusetts

James Hansen
NASA Goddard Institute
for Space Studies
New York, New York

Mohammed Kassas
University of Cairo
Egypt

Motoo Kimura
National Institute of Genetics
Mishima, Japan

Thomas Malone
St. Joseph College
West Hartford, Connecticut

Peter Raven
Missouri Botanical Garden
St. Louis, Missouri

Roger Revelle
University of California,
San Diego
La Jolla, California

Walter Orr Roberts
National Center for
Atmospheric Research
Boulder, Colorado

Abdus Salam
International Centre for
Theoretical Physics
Trieste, Italy

Stephen H. Schneider
National Center for
Atmospheric Research
Boulder, Colorado

Hans Suess
University of California,
San Diego
La Jolla, California

O.B. Toon
NASA Ames Research Center
Moffett Field, California

Richard P. Turco
University of California
Los Angeles, California

*Affiliations for identification purposes only

Sir Frederick Warner
Essex University
Colchester, U.K.

Victor F. Weisskopf
Massachusetts Institute
of Technology
Cambridge, Massachusetts

Jerome B. Wiesner
Massachusetts Institute
of Technology
Cambridge, Massachusetts

Robert R. Wilson
Cornell University
Ithaca, New York



INTERNATIONAL RESCUE COMMITTEE

386 PARK AVENUE SOUTH

NEW YORK, N. Y. 10016

(212) 679-0010

To: Executive Committee

Date: 1/22/90

From: Bob DeVecchi

Subject: Berlin

At the height of the exodus from East Germany last November, Leo Cherne conveyed the readiness of IRC to be of assistance by way of a telegram to the Mayor of West Berlin, Walter Momper.

Attached is a copy of that communication as well as the response, which was just received, although it is dated November 30.

We will keep you advised of any future developments.

Bob DeVecchi

AMERICAN JEWISH
ARCHIVES



זכר אלה יעקב וישראל

[start]

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MAYOR WALTER MOMPER
JOHN F. KENNEDY PLACE
SENATSKANZLEI 1000
BERLIN 62, FED. REPUBLIC OF GERMANY

DEAR MR. MAYOR,

AT THIS HISTORIC MOMENT, WHEN THE WALL OF SHAME IS FALLING, WE AT THE INTERNATIONAL RESCUE COMMITTEE WISH TO EXPRESS OUR SOLIDARITY WITH YOU AND THE CITIZENS OF WEST AND EAST BERLIN. THE HISTORY OF THE IRC HAS BEEN CLOSELY LINKED WITH THAT OF BERLIN FROM THE EARLY 1930S, WHEN EVENTS THERE LED TO THE CREATION OF THE COMMITTEE AT THE INITIATIVE OF ALBERT EINSTEIN. DURING THE PRE-WAR AND WAR YEARS THE COMMITTEE ASSISTED MANY THOUSANDS OF REFUGEES FROM THE NAZIS. ITS OPERATION IN TURKEY WAS HEADED BY ERNEST REUTER. IRC HELPED RAISE PUBLIC AWARENESS ABOUT THE BLOCKADE OF BERLIN AND IN THE REFUGEE CRISIS OF THE 1950S I WENT TO BERLIN IN RESPONSE TO A DIRECT APPEAL OF MAYOR REUTER. HE SUBSEQUENTLY CAME TO THE U.S., UNDER THE SPONSORSHIP OF IRC, TO RAISE FUNDS AND OBTAIN FOOD SUPPLIES FOR THE PEOPLE OF BERLIN. WILLY BRANDT WAS HONORED BY THE IRC WHICH PRESENTED HIM ITS FREEDOM AWARD. HIS YEARS AS MAYOR OF BERLIN WERE AN INTEGRAL PART OF OUR RECOGNITION.

AS WE WITNESS THE CULMINATION OF EFFORTS THAT ARE TURNING BERLIN FROM AN OUTPOST OF FREEDOM TO ITS POWERFUL BEACON, WE WOULD BE DEEPLY GRATEFUL IF YOU WOULD COMMUNICATE THIS MESSAGE OF SOLIDARITY TO THE PEOPLE OF BERLIN BY WHATEVER MEANS YOU THINK APPROPRIATE. WE STAND READY TO ASSIST IF OUR PARTICULAR CAPABILITIES WOULD BE OF HELP TO YOU AND THE PEOPLE OF BERLIN.

LEO CHERNE
CHAIRMAN
INTERNATIONAL RESCUE COMMITTEE
386 PARK AVENUE SOUTH
NEW YORK, NY 10016
TEL: 212-679-0010
FAX: 212-689-3450
TLX: 237611

Bcc: Executive Committee

NNNNE.....German Embassy, Consulate, UN Mission, Press Corps

0001.3

11/13/89 1503

THEY DISCONNECTED

Elapsed time 00:01:15

PRINTED AT 1614 EDT 13-NOV-89

Dear Mr. Cherne,

I am deeply moved by the many spontaneous good wishes which I, and therefore the people of Berlin, am receiving at this time. I was particularly touched by your message of 14 November 1989 which was immediately published by the Press Office of Land Berlin.

I should like to thank you sincerely for this gesture of friendship and loyalty.

I have asked the competent members of my staff to contact your office through the Consulate General of the Federal Republic of Germany in New York in order to clarify the possibilities of making use of your committee's special skills which you offered. It is probably through this channel that you will hear from Berlin again.

Sincerely yours,

Walter Momper

Mr. Leo Cherne
Chairman
International Rescue Committee
386 Park Avenue South
New York, N.Y. 10016

Berlin, den 30. November 1989

Sehr geehrter Herr Cherne,
tief bewegt bin ich von den vielen spontanen Glückwünschen,
die mich und damit auch die Bevölkerung Berlins in diesen
Tagen erreichen. Besonders berührt hat mich Ihre Botschaft
vom 14. November 1989, die unverzüglich im Pressedienst des
Landes Berlin veröffentlicht wurde.
Ich möchte Ihnen aufrichtig für diese Geste der Freundschaft
und der Treue danken.

Ich habe meine zuständigen Mitarbeiter gebeten, über das
Generalkonsulat der Bundesrepublik Deutschland in New York
mit Ihrem Büro Verbindung aufzunehmen, um zu klären, welche
Möglichkeiten bestehen, von Ihrem Anerbieten, die besonderen
Fähigkeiten Ihres Komitees zu nutzen, Gebrauch zu machen.
Auf diesem Wege werden Sie voraussichtlich wieder von Berlin
hören.

Mit freundlichen Grüßen

Walter Momper

Walter Momper

[end]

Original documents
faded and/or illegible



Karen Kramer
269 Columbus Avenue
Tuckahoe, NY 10707
January 23, 1990

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

Dear Rabbi:

It has been some time since I had the good fortune to work under you at AJC as a Columbia graduate intern, and I hope things are going very well for you. I hope I am not taking too much liberty in writing to you -- when I left AJC you generously offered to let me contact you when I was interested in looking for a position, so that you might suggest some individuals or organizations that would be worthwhile for me to contact. I hope I can continue to turn to you for help!

Let me briefly fill you in on what I've been involved with since I saw you last. Among the final projects I worked on at AJC was the preparation of "backgrounders" on the Middle East for a Board of Governors trip to Israel. Working directly for Shula Bahat on this project, I helped develop a tentative agenda of issues to be raised during the Board's meetings with Israeli officials and civic leaders. I then worked with the Executive Committee, most directly with Mimi Alperin, on a summary of AJC policy on the Middle East and provided information and analysis for the formulation of current policy, as this was a period of rapid developments in the Middle East.

I have since finished the Master's program in international affairs at Columbia, maintaining an "A" average. While I completed a regional specialization in the Middle East, I also did a substantial amount of work in conflict resolution and international law, and in international economics.

At present I am working with Oscar Schachter on the Peace Seminar (described in my c.v.). Comprised largely of U.N. professional staff and some academics, the Seminar focuses on international conflict resolution through the examination of case studies. As well, I have continued to work on my own research and writing (e.g. multilateral conflict resolution, the Egyptian economy and adjustment policies) and have also been doing a good deal of editing on a variety of manuscripts dealing with international issues.

At this point I am most eager to secure a full time position. Any suggestions you might make would be very helpful. While I will always be deeply involved with the issues affecting Israel and the Middle East, I would be most enthusiastic about opportunities in other areas as well. I have enclosed a few copies of my c.v. If you have the time I would love to meet with you at your convenience. I can be reached at any time at (914)779-8481. I thank you in advance for your time and concern, and look forward to being in touch with you!

Sincerely,


Karen Kramer

Karen Kramer
269 Columbus Avenue
Tuckahoe, N.Y. 10707
(914) 779-8481

EDUCATION:

School of International & Public Affairs, Columbia University, New York, N.Y.
Master of International Affairs, May 1989

Awarded Dean's Fellowship.

Academic work includes: regional political and economic analysis, covering interstate and intercommunal conflict, U.S. foreign policy, and analysis of regime stability; international economics with emphasis on the developing world; international law and conflict resolution.

Vassar College, Poughkeepsie, N.Y., B.A. cum laude, psychology, 1983

Awarded Peabody Fellowship for graduate study in international affairs.

EMPLOYMENT:

University Seminar on The Problems of Peace, Columbia University

(University-sponsored professional association for analysis of leading international issues, focusing on conflict resolution and the role of the United Nations.)

Rapporteur and Assistant to Dr. Oscar Schachter, Chairman, 1988-present

- Write extensive summaries of meetings for publication.
- Handle organization of meetings.

International Affairs Department, American Jewish Committee, New York, N.Y.

Political Analyst, 1988-89

- Wrote major published studies analyzing current Middle East political and economic developments for distribution to public policy research centers, government officials and universities.
- Consultant for AJC international policy formulation and review project; provided background political and economic analysis and briefings.
- Developed agenda for AJC leadership meetings with ranking U.S. and foreign government officials, addressing political and economic issues.
- Edited and assisted with research for published studies by the International Affairs Dept.
- Wrote position statements for public release and responded to public queries on agency positions.

Authored publications include:

"The Arab States and the Palestinian Uprising", July 1988

"Jordan's Disengagement from the West Bank", August 1988

"Political and Economic Update on the Yemen Arab Republic", August 1988

International Economics Research Center, Columbia University

Assistant to Jagdish Bhagwati, Editor-in-Chief, for the Journal of Economics & Politics 1988

- Manage overall running of journal.

Middle East Research & Information Project, New York, N.Y.

Assistant to the Publisher, 1987

- Edited copy for publication in bimonthly magazine on Middle East.
- Assisted with public relations and fund raising campaigns.

LANGUAGES:

Arabic: read, write

Spanish: working knowledge

REFERENCES: Available upon request.



William E. Wiener Oral History Library
THE AMERICAN JEWISH COMMITTEE

165 EAST 56 STREET NEW YORK, N.Y. 10022-2746 FAX: 212 319-0975 • 212 751-4000

January 23, 1990

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Rabbi Marc Tanenbaum
 45 East 89 Street
 New York, New York 10128

Dear Rabbi Tanenbaum:

In his rather extensive research at this library, Professor Peter Novick has requested permission to read the transcript of your oral history interview with Mimi Alperin in October and November 1980. As the library does not have a signed release from you, we are asking you to consider giving Professor Novick access to this transcript.

Peter Novick is a professor of history at the University of Chicago. He is doing research for a book on the evolution of "Holocaust consciousness" in the American Jewish community since World War II. His research is concerned with the reasons why the Holocaust was not much talked about for the twenty years after 1945, the various influences which brought the subject into prominence between the late 1960s and early 1970s, and the ways in which the Holocaust has been discussed in the U.S. since then. He has received a grant from the National Endowment for the Humanities to work on the subject. Professor Novick is author of The Resistance vs. Vichy: The Purge of Collaborators in Liberated France and That Noble Dream: The "Objectivity Question" and the American Historical Profession.

If you agree to allow Professor Novick to read your memoir, please sign and return one copy of this letter. In the event he wishes to cite and/or quote you in his publication, he will furnish us with the text of such citation and/or quotation and you will be asked for your approval again.

Thank you for your consideration in this regard.

Since the interview was free-wheeling and unedited, I give my approval for its use provided I am allowed to see any reference to my comments before they are published

Sincerely,
Hilary Bosch
 Hilary Bosch
 Library Coordinator

I hereby give my permission to the American Jewish Committee Oral History Library to allow Professor Peter Novick to read the transcript of my oral history memoir.

Based on above-stated conditions

Signature: *Marc H. Tanenbaum*
 Date: *Jan. 25, 1990*

WOJAC

הארגון העולמי של יהודים יוצאי ארצות ערב
المنظمة العالمية لليهود النازحين من البلدان العربية
WORLD ORGANIZATION OF JEWS FROM ARAB COUNTRIES
ORGANISATION MONDIALE DES JUIFS ORIGINAIRES DES PAYS ARABES

Tel-Aviv, January 25, 1990

Rabbi Marc H. Tanenbaum
Head of Interreligious Dept.
165 East 56th Street
New York, N.Y. 10022
U.S.A.

Dear Rabbi Tanenbaum,

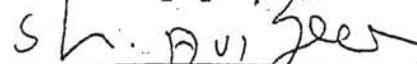
I have the pleasure to invite you, on behalf of Mr. Leon Tamman, Chairman of the Presidium of WOJAC, and Mr. Shlomo Toussia-Cohen, Chairman of the World Executive, to attend the Third National Convention of WOJAC - the World Organization of Jews from Arab Countries, with the participation of the members and friends of the Organization in Israel and guests from abroad. The convention will be held on the 5th of April, 1990, between 15:00-20:00, at the "Daniel Tower" Hotel in Herzlia.

The efforts of the Government of Israel towards the materialization of its peace initiative, have brought out the importance of the issues. WOJAC has been struggling to promote since its establishment in 1975: The uninterrupted presence and the contribution of a Jewish national entity in the Middle East throughout the ages; the 'de facto' exchange between Jewish and Arab populations which took place upon the foundation of the State of Israel; and the legitimate rights and claims of the Jews who left Arab lands as refugees. These subjects, as well as the fate of Jewish communities in distress in Arab lands, will be discussed at the Convention.

The keynote speaker will be His Excellency the Minister of Foreign Affairs Prof. Moshe Arens. A detailed agenda will be forwarded to you at a later date.

We hope you will be able to attend, and would appreciate it if you could confirm your participation in advance to: WOJAC, 118a Ben-Yehuda Str., Tel-Aviv 63401, Tel. No. (03)240.173-4.

Sincerely yours,



Shimon Avizemer
Secretary-General

רחוב בן יהודה 118 א' תל-אביב 63 401 • טל. 4 - 240173 • 118 a, Ben-Yehuda St., 63 401 Tel-Aviv • טל. 4 - 240173
טלקס 34-2280 Mayr IL

UNITED JEWISH APPEAL

STANLEY B. HOROWITZ
PRESIDENT

February 7, 1990

Dr. Marc H. Tanenbaum
The American Jewish Committee
Institute for Human Relations
165 East 56th Street
New York, New York 10022-2746

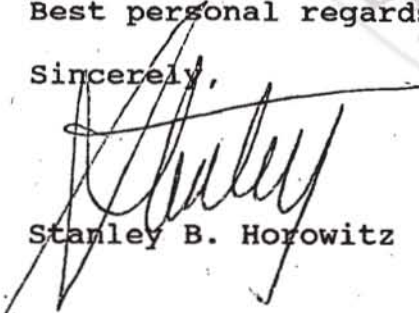
Dear Marc:

I was pleased to have a copy of your recent commentary on the need for an extraordinary effort by the American Jewish community to aid the unprecedented number of Soviet Jews leaving Russia.

As United Jewish Appeal launches the largest campaign in its history to enable Israel to meet the challenge of absorbing the tens of thousands of emigres expected in the near future, your stirring call to action is greatly appreciated.

Best personal regards.

Sincerely,



Stanley B. Horowitz

SBH:jas



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appear on reverse.

12 Shevat 5750
February 7, 1990

Rabbi Marc H. Tanenbaum
45 East 89th Street
New York, NY 10128


Dear Marc:

I am elated that you have accepted our invitation to participate in the Conference on the Rabbinate in memory of the late Rabbi Harold H. Gordon which will take place on Wednesday, June 6th at 10:00 A.M. The place has yet to be determined. The subject will be "The Rabbi's Involvement in Social Justice."

I should like to suggest that you limit your remarks to not more than 20 minutes since there will be three participants and want to allow at least one-half hour for questions and discussion.

Looking forward to seeing you on June 6th, I remain

Cordially yours,


Rabbi Gilbert S. Rosenthal
Executive Vice President Designate

GSR:mc

Rabbi Paul L. Hait
Executive Vice President
Director, Chaplaincy Services
Rabbi Moses A. Birnbaum
Associate Executive Director
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Rabbi Alvin M. Poptack
Chaplain, International Synagogue
Rabbi Jay H. Rosenbaum
Chaplaincy Administrator
Bunie P. Veeder
Director of Broadcasting

*Rabbi Harold H. Gordon
Executive Vice President, 1946-77
**deceased*

IRA SILVERMAN
118 WINANT ROAD
PRINCETON, NEW JERSEY 08540

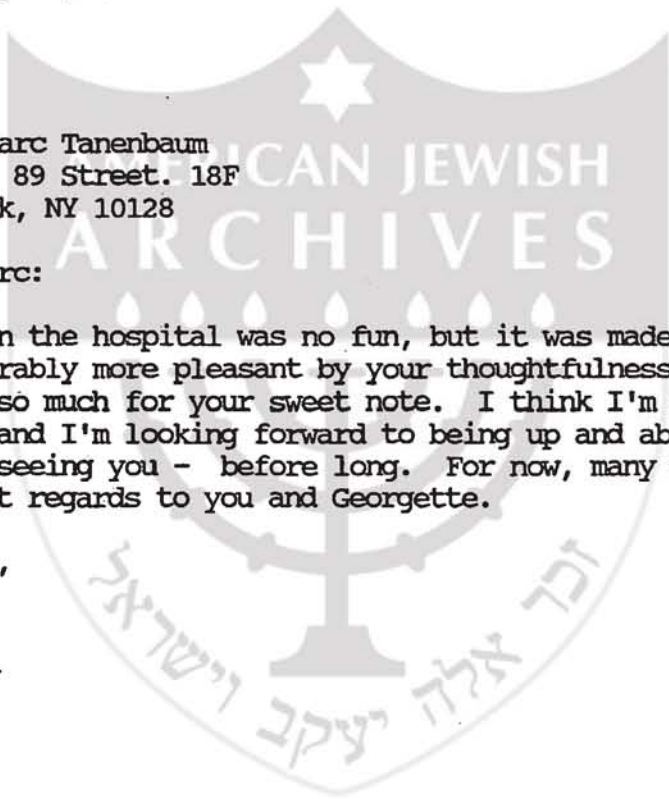
February 13, 1990

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

Dear Marc:

Being in the hospital was no fun, but it was made considerably more pleasant by your thoughtfulness. Thanks so much for your sweet note. I think I'm doing better and I'm looking forward to being up and about - and to seeing you - before long. For now, many thanks and best regards to you and Georgette.

As ever,



[start]

Original documents
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NEVAS, NEVAS, CAPASSE, RUBIN & SAREZKY
ATTORNEYS AT LAW

COLONIAL GREEN
246 POST ROAD EAST
P.O. BOX 761
WESTPORT, CONN. 06881

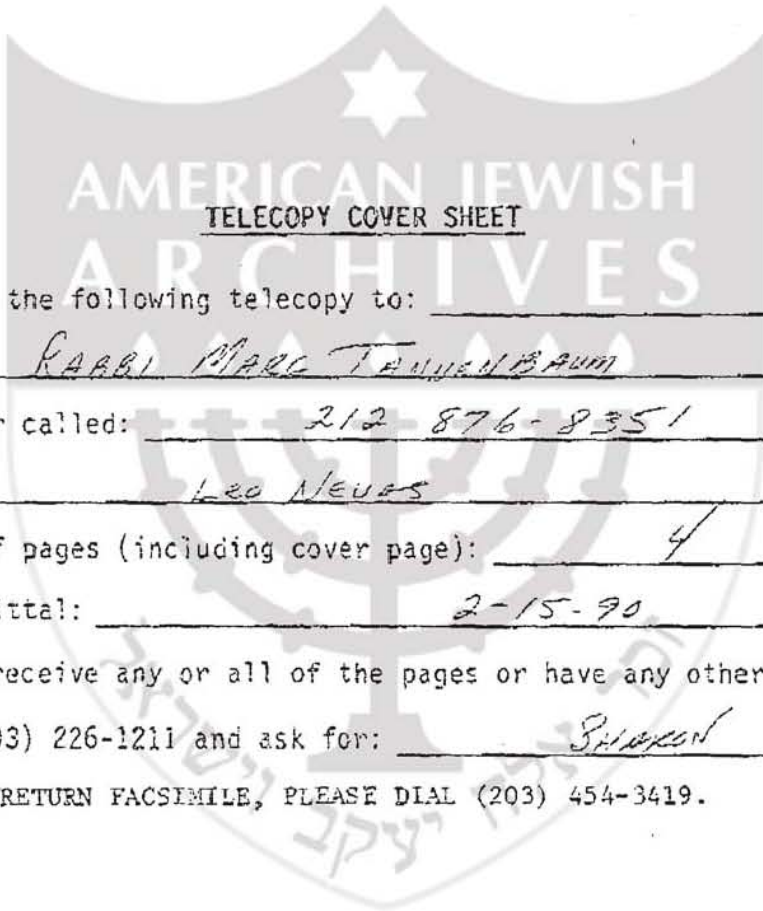
BERNARD A. NEVAY (1042)
LEO NEVAS
EDWARD J. CAPASSE
ROBERT H. RUBIN
LAURENCE SAREZKY*
JAMIE KAY GENARD

TELEPHONE (203) 226-1211
TELECOPIER (203) 454-3419

OF COUNSEL
STEPHEN TATE
STEPHEN E. NEVAS**

LEGAL ASSISTANTS
ELVIRA LEWIN SENEY
JANET D'FRISCO

*ADMITTED ALSO IN
VIRGINIA AND D.C.
**ADMITTED ALSO IN MASS.



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246 POST ROAD EAST

P.O. BOX 791

WESTPORT, CONN. 06881

TELEPHONE (203) 228-1211
TELECOPIER (203) 454-3419BERNARD A. NEVAS (1940)
LEO NEVAS
EDWARD J. CAPASSE
ROBERT H. RUBIN
LAURENCE SAREZKY*
JAMIE RAY GERARD*ADMITTED ALSO IN
VIRGINIA AND D.C.
**ADMITTED ALSO IN MASS.OF COUNSEL
STEPHEN TATE
STEPHEN E. NEVAS**LEGAL ASSISTANT
JANET DIPRISCO

February 15, 1990

VIA FEDERAL EXPRESSMr. Richard J. Rice
33 North LaSalle Street
STE 2600
Chicago, Illinois 60602

Dear Richard:

I received your fax with respect to the meeting called for on Sunday morning at 9:00 a.m. in Chicago. I have just returned from almost two weeks in Europe and it is impossible for me to leave for the weekend to come to Chicago. Not only the date of the meeting but the time is most impossible for me.

I seriously and sincerely regret my inability to be present. I was not at St. Petersburg because of other conflicts, including my trip abroad, as well as a business conflict but had there been any notice of the drastic action being contemplated by Sholam and Shula, I would certainly have found a means of expressing myself.

I have been a member of this agency for over 40 years and during most of that time, I have been mainly and vitally involved and interested in the international affairs component. This is not to indicate that the many other worthwhile programs of the agency were of no interest to me, but I concentrated in the international field since that is where I believe I had my greatest strength.

I have observed the gradual downgrading of that department for sometime now and the relinquishment by AJC of its preeminent position in that field. However, the horrendous action taken at the instigation of Sholam and Shula at St. Petersburg, without any prior warning to the general membership of the Board or other vitally interested individuals, is beyond my comprehension.

It is only recently that we engaged a new Director of

that Department who was interviewed by the then officers and the executives of the agency. At that time, it was clear that he was being given a mandate to continue and to build that Department in spite of the fact that the budget had been drastically cut not too long before. It appears now that we are in fact abandoning that valuable field and apparently it is the intention to lodge our concerns about Israel on the 8th floor and ship all other international concerns to our Washington office.

I happen to have a great deal of respect for David Harris, but even with all of his abilities, he is incapable of juggling a national office which was handled by Bookie for so many years and an International Affairs Department which had been handled by Marc for many years. This is said without any attempt to diminish David's capabilities which are significant.

At a time when the world is shaking around us and cries out for the assistance and leadership of respected and able people, we climb into our shell and direct our support to a bureaucracy and a chapter movement which has little objective and extremely little of program left. We are spending 70 to 75 percent of this proposed budget on chapters and overhead and have cut our program down to 30 or less percent of the budget.

We have engaged an able Director of that Department with considerable experience, who, if given an opportunity free of shackles by other staff people can do a significant job. It likewise seems to me to be most unreasonable and unfair to have engaged him as our permanent head, with the fullest expectation that he would remain in that position, if he performed properly, for the remainder of his useful career. Suddenly, without prior warning and at the instigation and action of an extremely limited number of individuals, his services are dispensed with.

I think that the International Affairs Department should be returned to its proper role concentrating on certain areas of activity in which it has expertise and ability and sufficient resources to pursue with vigor. George Gruen is an outstanding individual with great depth of knowledge in the field. He has worked for the agency for 30 years and he is a resource not easily to be cast aside from some new so-called "expert" in the Administrative Department. Ambassador Feldman is likewise an individual of great talent and experience who has not even had a chance as yet to build his department and his strength. It seems to me that it is important that we have a significant presence within U.S.S.R., not only on the issues of immigration but on the various problems that will be present there for a long time. It is likewise important, that the countries of Eastern Europe, such as Poland, Hungary, Rumania, etc. get our attention. I think much has been forgotten of the fact that some of our efforts brought about support for Israel's connection with the common market as well as support within various international multi-lateral bodies.

It shocks me that we would consider dropping or abandoning our international affairs efforts as substantially as we have compared with how we conducted them in the past and yet maintain some of the chapters which add little to the agency, except perhaps a plate dinner once in awhile. Insofar as David Harris in Washington is concerned, I would hope that he would be freed to do the kind of a job that needs to be done in Washington and was done for many years by Hy Bookbinder. David is fully capable of handling that job in a creditable manner but the nature of the position ought to be defined and permit him to concentrate and expand that effort to its utmost.

At the very minimum, it would seem to me that the proposed dissolution of international affairs is worthy of a long discussion and debate at a Board Meeting at which this is the subject of discussion and of which the members have been adequately notified in advance. This type of a decision hidden behind a shroud of manipulations and non-notice is hardly the way to strengthen an agency or to appeal for needed funds.

I am very sorry that I cannot be present in person to take part in this discussion but the circumstances do not permit it. What surprises me so much about the matter, is that I talked today to a gentlemen who attended St. Petersburg and advises me that he never knew that this action was contemplated until after he had returned to New York and, therefore, never had an opportunity to discuss it. This seems unbelievable.

I wish you and the others involved, success in restoring what I consider the flower of AJC.

Sincerely,



Leo Nevas

LN/dd

[end]

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Billy Graham EVANGELISTIC ASSOCIATION

Box 937, Montreat, North Carolina 28757

February 26, 1990

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

Dear Rabbi Tanenbaum:

A few minutes ago I finally got around to watching the videotape which you had done with Chuck Warren and Life Productions. I just wanted to say a word of personal appreciation for your kindness in taking time to be with them. I am not sure what their final production will include -- but I know your contribution will be important.

But more than that I wanted to express my deepest appreciation for your kind remarks during the videotape. You have captured eloquently many of Billy's concerns and positions.

The events in Eastern Europe continue to preoccupy all of us. There are several possibilities for further visits by Billy to these countries, and if they develop I am sure we will be in contact with you.

With warmest personal greetings and best wishes.

Cordially,

Dr. John N. Akers
Special Assistant

JNA/1

February 28, 1990

Dear Rabbi Tannenbaum,

During a conversation with my uncle, Rabbi Wolfe Kelman, last week, he mentioned to me that you were organizing an exchange program with Soviet students. He urged me to send a resume to you, and while he told me very little about the details of the program, it intrigued me, which explains why I have enclosed the aforementioned resume. I am now in my final year of rabbinical studies at Yeshiva University, and am also pursuing masters degrees at the Bernard Revel Graduate School and the City University of New York (in Liberal Studies).

I look forward to speaking with you.



Sincerely yours,

Maury Kelman

2525 AMSTERDAM AVE.
NEW YORK, N.Y.
10033
(212) 740-0854

MAURY M. KELMAN

1 EVANSTON DR.
DOWNSVIEW, ONT.
M3H 5N9
(416) 635-0640

EDUCATION

YESHIVA UNIVERSITY
B.A. degree: June 1987
Major: English
BERNARD REVEL GRADUATE SCHOOL
M.S. degree: May 1990
Major: Jewish Philosophy
RABBI ISAAC ELCHANAN THEOLOGICAL SEMINARY
Ordination: June 1990
Studies Abroad: Israel, 1983-1985
1987-1989
England, August 1988

ACADEMIC AWARDS

Dean's List, 1985-1986, 1986-1987
National Dean's List, 1985-1986, 1986-1987

WORK EXPERIENCE

1989-present

THE JEWISH CENTER
Rabbinic Assistant
Led High Holiday services. Coordinate youth activities. Deliver weekly class and occasional sermon. Assist rabbi in various communal functions.

1986-present

SAGES, NEW YORK
Visit elderly person weekly to provide friendship and caring. Lead special holiday programs for elderly group.

1986-1987

OHEL Group Homes, New York
Resident Weekend Counselor for emotionally disturbed adults. Supervised food and medication dispensation. Planned recreational and religious activities. Wrote government reports.

Summer 1986

CANADIAN JEWISH CONGRESS, TORONTO, ONTARIO
Program and Administrative Coordinator of travelling caravan. Created and implemented religious, social and cultural programs for

children and teens at camps. Led staff of four. Wrote reports for Canadian government.

1985-1986

YACHAD, NEW YORK

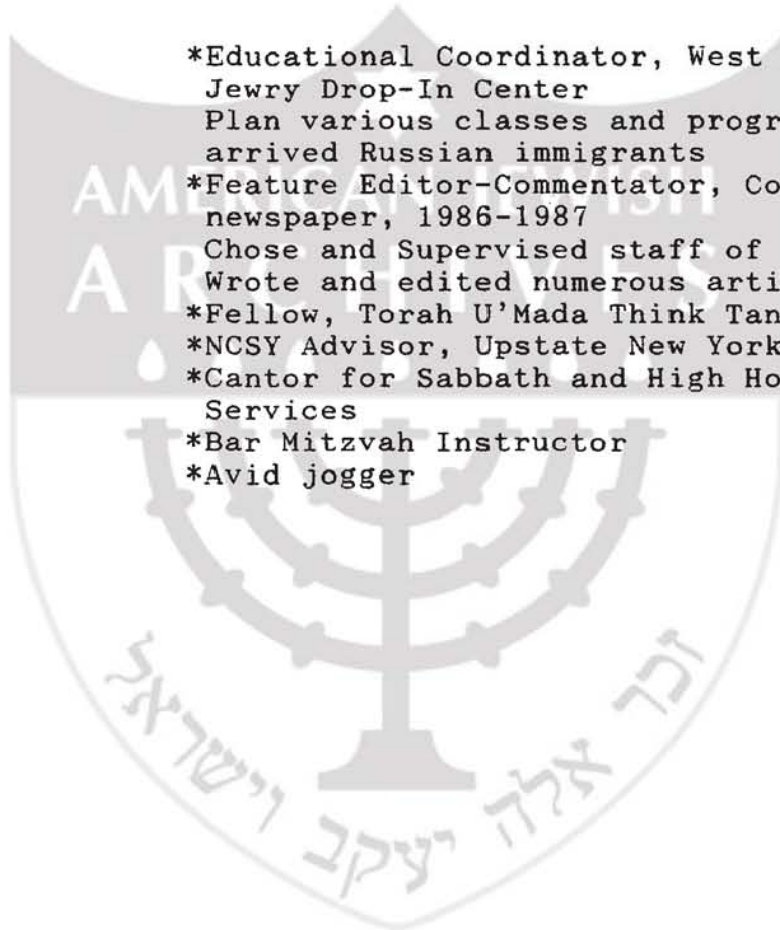
Devised and led educational and recreational programs for mentally retarded children.

Summers 1985
1988

WORLD ZIONIST ORGANIZATION, JERUSALEM, ISRAEL
Weekend Coordinator for North American teens.
Led tours, programming and religious ceremonies.

RELATED
ACTIVITIES

*Educational Coordinator, West Side Russian Jewry Drop-In Center
Plan various classes and programs for newly arrived Russian immigrants
*Feature Editor-Commentator, College newspaper, 1986-1987
Chose and Supervised staff of writers.
Wrote and edited numerous articles
*Fellow, Torah U'Mada Think Tank, 1987
*NCSY Advisor, Upstate New York
*Cantor for Sabbath and High Holiday Services
*Bar Mitzvah Instructor
*Avid jogger



The Aspen Institute

Wye Center—P.O. Box 222
Queenstown, Maryland 21658
(301) 827-7168 TELEX 757931
FAX (301) 827-9182

March 1, 1990

*Aspen - no
3/19/90*

Judy Sorum Brown
Vice President
Seminar Programs

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

Dear Rabbi Tanenbaum:

I invite you to attend The Aspen Institute's weekend seminar on the "Soviet Union and Eastern Europe," May 18-20, at Wye Center on the Eastern Shore of Maryland. The conference, moderated by Dick Clark, former United States Senator from Iowa and Director of the Institute's program on U.S.-Soviet Relations, will feature recognized Soviet experts.

For those of you who have been watching in fascination as changes unfold, this is an important opportunity to immerse yourself in readings and discussion of this topic, and glean a broader perspective on the events yet to come. The seminar will be limited to approximately 20 participants around the table.

The seminar begins with a reception and dinner on Friday, May 18, and concludes with lunch on Sunday, May 20. Spouses are encouraged to attend. Readings, travel information and other preliminary material will be provided to participants in advance of the seminar. The setting is the Institute's 1000-acre campus along the Wye River in the Chesapeake Bay area, just an hour from Washington and Baltimore. See the enclosed information sheet for additional details.

Please do not hesitate to contact our Seminar Administration Office at (301) 820-5343 or (301) 827-7168 if we can provide you with further information or assistance. We hope you will be able to join us.

Sincerely,

Judy Sorum Brown

Judy S. Brown

Enclosures





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

March 8, 1990

Dear Rabbi Tanenbaum,

Permit me to express my sincere appreciation for your remarks concerning the recent remarkably ugly comparison made about me.

As quoted in the Post, your comments could not have been more straightforward or unambiguous. They are both personally rewarding for me and another of many Tanenbaum contributions to Jewish-Catholic relations.

Warm personal regards, and

Faithfully,

Joh Cardinal'Connor
Archbishop of New York

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

Jerusalem 02

March 13

Dear Marc,

The invitation to attend a reception in honor of Lee Brown reached us here in Jerusalem.

Want to thank you for it.

Ricky and I are spending three months here of renewal and also leaving the names and faces of our seven grandchildren.

Look forward to working with Commissioner Brown and seeing you and George & the on our return to New York. The NYBR is a familiar address for you. Need your help!

Warner T,

Meyrow



THE RABBINICAL ASSEMBLY **כנסת הרבנים**

3080 BROADWAY NEW YORK, N.Y. 10027 (212) 678-8060

Cable Address: RABBISEM, New York

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RABBI ALAN SILVERSTEIN
Secretary

RABBI WOLFE KELMAN
Executive Vice-President

RABBI GILBERT M. EPSTEIN
Director of Community Services

RABBI JULES HARLOW
Director of Publications

REBECCA JACOBS
Director of Communications

March 13, 1990

Rabbi Marc H. Tannenbaum
AMERICAN JEWISH COMMITTEE
165 E. 56th Street
New York, N.Y. 10022

Dear Marc,

This is to confirm our recent telephone conversation. On behalf of the Convention Committee of the Rabbinical Assembly, I am pleased to invite you to participate in an evening of tribute for Rabbi Wolfe Kelman that will be held at the Concord Hotel, after dinner on Tuesday evening, May 15, 1990.

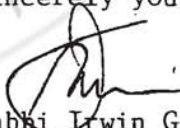
We ask that you limit your remarks to ten minutes because of the participation of other speakers.

Your friendship with Wolfe extends over the decades, and we know how much he means to you and to all of us.

I look forward to greeting you at the convention.

בברכה

Sincerely yours,


Rabbi Irwin Groner
Convention Co-Chairman

IG/sm

Copy: Rabbi Seymour Essrog, Chairman

[start]

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United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc.
130 East 57th Street, New York, New York 10022 (212) 950-1300 TELECOPIER (212) 868-7538

Director, Office of
Public Relations
New York

212-755-9183

March 15, 1990

AMERICAN JEWISH
ARCHIVES
The Board of Trustees
The American Jewish Committee
130 East 57th Street
New York, New York 10022-2746

We are pleased to have your discussion, enclosed in
the letter of March 14, 1990.

We will respond to your comments.

Cordially,



[end]

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Duke University

DURHAM
NORTH CAROLINA
27706

THE DIVINITY SCHOOL

228 Monticello Ave.,
Durham, N.C., 27707
2: iii: '90

Dear Marc, & Georgette,
Erwin and I shall be coming
to N.Y.C. on March 9th (next Friday) and
returning on Sunday evening March 11th.

We very deeply appreciate your
invitation to dinner at your home;
and look forward immensely to being
with you. We shall be staying at the
Princeton Club. Probably the best
arrangement would be for ^{us} ~~you~~
to telephone ^{you} there at 11:30^{am} or so ^{as}
^{soon as we get in from La Guardia} on Friday the 9th so that we can
make the necessary arrangements.
If it is equally convenient to you
probably the best time for us to
come to dinner would be on
Friday evening - your Sabbath.

I also look forward to having
time with you Marc to discuss
the Israeli-Palestinian situation &
other matters of mutual interest.

Needless to say we were very
disappointed that the Templeton
Foundation did not recognize your
unique qualifications for
recognition: we feel, however, that
this will come in due course.

With most cordial greetings
to you both & much anticipation.

As always,
Lewin & WJ.

Duke University

DURHAM
NORTH CAROLINA
27706

THE DIVINITY SCHOOL

228 Monticello Ave.

Durham, N.C. 27707.

19: iii: 40

Dear Marc,

Please pardon my tardiness.
Eunwon has written to Georgette to
thank you for the wonderfully
happy occasion - theatre and
dinner and above all your
presence - in New York. I add
my gratitude for a most
memorable visit and
renewal of 'old ties'.

I wonder whether you can
let me have the materials
on the Mizrachi (?) who

emphasized Land People & Tech in due
proportion. My mind is fixed: I hope
it was the Kuznatch you mentioned.

I am confused by the multiplicity of
party - names in Israel & I can
never keep them distinct. I

wish I had the energy and time
to finish the paper I mentioned -
it might help. The situation in
Israel is precarious. Are we back

in the first century? The question
haunts me. Do let me have your
thoughts. And do you have
anything on the Gush Emunim?

The point of ^{Chief} Rabbi Herzog (or is it
Herzog) about Jewish observance!

It predates "the ghetto", in the confusion
of the Persian Hellenistic Roman
periods? I hope you can see

Vol II of The Cambridge History of Judaism

with renewed faithfulness: do keep in
touch: to you both
W.D.

228 Monticello Avenue
Durham, N.C. 27707.
March 18, 1990

Dear Georgette,

The memory of our very happy visit to New York is fresh and green. You both went out of your way to entertain us so royally. Heidi's Chronicles was a great treat for us. Its pertinence and wit were very refreshing, and it was so beautifully acted. We had not been to a New York ^{theatre} for some years, so to see the play was a great treat for us. And then to have dinner at your favorite restaurant: the food was delicious. How good it was to talk to you both so freely about Israel and all the world with its problems!

We can only thank you most warmly for everything and especially for your friendship. We do hope that



our paths will cross again very soon.
Spring has come here "like a thief in
the night". The dogwoods are dancing
everywhere and the azaleas and other
shrubs are in bloom, too. It is so beautiful.

It was very good to see you
both. This brings my renewed gratitude
for everything.

As always,
Euswen.

United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc.

130 East 59th Street, New York, New York 10022 (212) 980-1000 TELECOPIER (212) 888-7538

Ernest W. Michel
Executive Vice President
Emeritus

March 19, 1990

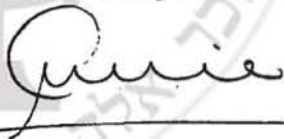
Rabbi Marc H. Tanenbaum
The American Jewish Committee
165 East 56th Street
New York, New York 10022-2746

Dear Marc:

Your suggestions were right on target. I have incorporated all of them in the second draft of the statement and want to tell you how much I appreciate your input. You added some very poignant points.

Thank you very much for your help. It is deeply appreciated.

Cordially,



EWM:ba



We give all the help you can give.

PRAGUE, September 3 6, 1990

Tentative List of the

As per March 23, 1990

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1. Archb. Edward I. CASSIDY (President)
2. Bishop Pierre DUPREY (Vice-President)
3. Fr. Pier Francesco FUMAGALLI (Secretary)

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2. Bishop Gerald Mahon (LONDON)
3. Father Marcel Dubois (JERUSALEM)
4. Father Bernard Dupuy (PARIS)
5. Dr. Eugene Fisher (WASHINGTON)

C. Relators:

1. Fr. Henry Cazelles (PARIS)
2. Fr. Jean Dujardin (PARIS)
3. Fr. Lawrence Frizzell (SOUTH ORANGE)
4. Fr. John Morley (SOUTH ORANGE)

D. SPECIAL GUESTS

- | | |
|--|--------------------------------------|
| 1. Card. František Tomášek (PRAGUE) | 5. Archb. William Keeler (BALTIMORE) |
| 2. Bishop Karl Lehmann (MAINZ) | |
| 3. Bishop Henryk Muszyński (WŁOCŁAWEC) | |
| 4. Bishop Georg Maximilian Sterzinsky (BERLIN) | |

E. EXPERTS

1. Prof. Bartuzzewski (AUGSBURG)
2. Prof. Wilfried Hagemann (BONN)
3. Prof. Hans Hermann Henrix (AACHEN)
4. Dr. Tamas Nyiri (BUDAPEST)
5. Mons. Franz Mussner (PASSAU)
6. Prof. Kurt Schubert (WIEN)
7. Prof. Jerzy Turowicz (CRAKOW)
8. Prof. Erika Weinzierl (WIEN)

This is being sent
for your information;
you will notice the
list is still
tentative.

TOTAL Members: 20 + 5 Special Guests

DRAFT

Translation from the Italian of the Vatican's report on a statement by Czechoslovakian and Moravian Catholic Bishops in Prague -- by Rabbi Jack Bemporad, Chairman, Synagogue Council of America Interreligious Affairs Committee: (On the eve of the September 2-6, 1990 meeting of IJCIC and the Vatican) The Bishops announced that on August 16 there will be established in Prague -- A Czechoslovakian, Christian/Jewish society. In view of meeting between Jews and Christian, the Czechoslovakian and Moravian Bishops have published in Prague a declaration signed by the 91 year old Cardinal Frantisak Tomasek, Archbishop of Prague:

"In our time nations are coming close in many areas and barriers are falling, not only physical ones. We look to the past, deploring all these historical epochs in which the Jews have been persecuted and have suffered only because of their Hebrew nationality and their ancient cultural and religious traditions."

The Bishops cited -- "The declaration on the relationship of the Church with non Christian religions approved by Vatican Council II and promulgated 20 October 1965 in its fourth point relating to the Jews, in which it said, among other things:

'The Church ... deploras the hated, persecution and all the manifestations of anti-Semitism directed against the Jews in every time and in every place'".

The Czechoslovakian Bishops went on to say in their statement:

"We therefore welcome with joy (concluded the Moravian Bishop) all initiatives that contribute to the reciprocal coming closer together of Christians and Jews. If we desire the true renewal of Europe, it will be of great help if we recognize our sins and the forgiveness.

All that puts in doubt the suffering and the oppression perpetrated in the past, contrasts with the spirit of the gospel which is the Good News on peace and reconciliation." ^{^ need for}

LOUIS AUSTER
79-20 260th STREET
FLORAL PARK, N. Y. 11004

(718) 343-7563

MAR. 25, 1990

Dear Rabbi,

Enclosed is a copy of my letter to WPIX. I was striving for brevity, as busy people hate long stories.

As for my proposal to the Times, I have been groping for an intriguing title.

My previous one was "A Prophet for Our Time". How does the Great Conciliator sound?

"A Humanitarian for Our Time"? That would embrace your work in Southeast Asia and in the U.S.

Any suggestions? A good title may help to sell an article.

With best,
Yours,
Loy

LOUIS AUSTER
79-20 260th STREET
FLORAL PARK, N. Y. 11004

(718) 343- 7563

Mr. Michael Eigner,
Exec. Vice Pres. & General Manager,
W P I X,
220 E. 42 St., N.Y.

Dear Mr. Eigner,

The press has reported that WPIX plans to show the program, Voices of America, featuring Rev. Jesse Jackson as host.

I respectfully submit that a most appropriate choice to be interviewed is Rabbi Marc H. Tanenbaum. As one who has followed with admiration the Rabbi's career, I have seen numerous references to Rabbi Tanenbaum as the towering figure in ecumenical and humanitarian work. A few words about the Rabbi's participation in some historic events will confirm this point.

In 1963, Rabbi Tanenbaum served as program director of the historic National Conference on Race and Religion in Chicago. That meeting provided the first national ecumenical platform for Rev. Martin Luther King, Jr., and paved the way for the March on Washington.

Rabbi Tanenbaum was the only rabbi invited as a delegate-observer at the deliberations of the Second Vatican Council, and played an important role in drafting the Declaration on non-Christian religions, issued in 1965.

In 1978, in a nationwide poll of religion editors of America's newspapers, the Rabbi was chosen fourth of the ten " most respected and influential religious leaders of the United States. "

Rabbi Tanenbaum has been awarded fifteen honorary doctorates by major Catholic, Protestant, Evangelical and Jewish

institutions of higher learning. In its award, Sacred Heart University in Bridgeport, Conn. called him the " Human Rights Rabbi. "

Newsweek referred to him as " the American Jewish community's foremost apostle to the gentiles. "

I feel confident that the paths of the Rabbi and Rev. Jackson have crossed in the past. Rabbi Tanenbaum is a leader, thinker, and eloquent speaker. A meeting between these two charismatic personalities should provide some provocative and stimulating discussion. I'm sure that the audience is in for a rare treat.

Sincerely,

Louis Auster

Louis Auster.





BFS PSYCHOLOGICAL ASSOCIATES, INC.

666 FIFTH AVENUE, NEW YORK, NEW YORK 10103 • TELEPHONE: 212 765-7220

Received 4/15/90

MORTIMER R. FEINBERG, PH.D.
CHAIRMAN OF THE BOARD

March 27, 1990

Dr. Marc H. Tanenbaum
International Relations Consultant
The American Jewish Committee
Institute of Human Relations
165 East 56th Street
New York, NY 10022-2746

Dear Marc:

It was a pleasure having the opportunity to chat with you at the recent AJC dinner.

As promised, I am enclosing the book LEAVETAKING and my Wall Street Journal articles.

Let's get together for lunch in the near future.

Sincerely,

Mortimer R. Feinberg

MRF:nvs
Encl.



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

April 2, 1990

Dear Rabbi Tanenbaum:

As you prepare for the celebration of Pesah, you are reminded on Shabbat ha-Gadol of the great and awesome day of the final redemption which will be heralded by Elijah. It is most fitting that such a preparation occurs as you and your family look forward to once again reliving the Exodus experience. The covenantal relationship which lies at the heart of the celebration of Passover speaks not only of liberation but of our expectation of final redemption.

My prayer for you and your family is that the Author of Exodus fills you with the spirit of hope, liberation and rebirth. That the Holy One be present with you now and all the days of your lives.

With warm personal regards, I am

Faithfully,


Archbishop of New York

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

*Archbishop Iakovos
Primate of the Greek Orthodox Church
in North and South America*

Passover, 1990

Dear Rabbi Tanenbaum:

I pray that the great joy and the radiant glory of these holy days fill your heart and soul with exaltation.

May the new life springing from this holy season refresh your faith and enact it through deeds of altruistic love.

In the ever renewed hope for a new creation and new heavens and earth, I remain,

Prayerfully,

Archbishop Iakovos

Rabbi Marc H. Tanenbaum
Director of International Affairs
American Jewish Committee
165 West 56 Street
New York, NY 10022

Rabbi A. James Rudin

April 9, 1990

Dear Marc:

FYI

AMERICAN JEWISH
ARCHIVES

Hope you have a Happy Pesach



The American Jewish
Committee

OFFICIAL
DOCUMENTATION

on

CATHOLIC - JEWISH RELATIONS, 1965 - 1990

After the II Vatican Council and with particular reference to the Pontificate of Pope John Paul II in years 1986-1990 following the visit to the Roman Synagogue (April 13, 1986)

1. INTERNATIONAL CATHOLIC-JEWISH LIAISON COMMITTEE,

"Fifteen Years of Dialogue, 1970-1985", Pontifical Lateran University-Libreria Editrice Vaticana 1988, pp. XXXII, 326

The volume contains:

- II Vatican Council, "Nostra aetate" nr. 4 (October 26, 1965)
- Commission for Religious Relations with the Jews, "Guidelines and Suggestions", 1974
- "Notes on the Correct Way...", 1985
- Papers of the 12 meetings of the "International Catholic-Jewish Liaison Committee, 1970-1985
- Relevant speeches of Popes Paul VI and John Paul II on Jews and Judaism, including the address at the Roman Synagogue

2. "Information Service", 1 (1967) - ...last issue 71 (1989) = (15)

Bulletin of the Secretariat for Promoting Christian Unity (since 1989: Pontifical Council for Promoting Christian Unity)

- The Bulletin contains the texts of Pontifical addresses on Jews and Judaism and other relevant official information from the Holy See on this theme (reference to IS in the following list).

3. OFFICIAL DOCUMENTATION (1986-1990)

copies of the following texts are enclosed here:

1. Evaluation of the "Notes..." and report on the 12th meeting of the ILC (cf: IS 61: 143)

2. JOHN PAUL II to the Jewish Community, Lyons, October 7, 1986
(cf: IS 62: 203)
3. JOHN PAUL II to the Jewish Community, Sydney, November 26, 1986
(cf: IS 62: 204-205)
4. JOHN PAUL II, Homily at the Chiesa del Gesù, December 31, 1986
(cf: IS 62: 205)
5. JOHN PAUL II, at the II Int. Cath.-Jewish Theological Colloquium,
November 6, 1986 (cf. IS 63: 18)
6. JOHN PAUL II, to Diplomatic Corps, January 1, 1987
(cf. IS 64: 71)
7. JOHN PAUL II, to Jewish representatives, Buenos Aires, April 9, 1987
(cf. IS 64: 71)
8. JOHN PAUL II, to the Central Committee of German Catholics, April
30, 1987 (cf. IS 64: 71)
9. JOHN PAUL II, to the Jewish Central Council, Cologne, May 1, 1987
(cf. IS 64: 71-72)
10. JOHN PAUL II, Homily at the beatification of Edith Stein, Cologne,
May 1, 1987 (cf. IS 64: 72-75)
11. JOHN PAUL II, to the Jewish leaders, Warsaw, June 14, 1987
(cf. IS 64: 75-76)
12. JOHN PAUL II, Letter to Arch. John May, August 8, 1987
(cf. IS 64: 78-79)
13. JOHN PAUL II, Meeting with IJCIC delegates, Castel Gandolfo, Septem-
ber 1, 1987 (report) (cf. IS 64: 80-81)
14. JOHN PAUL II, to the Jewish Leaders, Miami, September 11, 1987
(cf. IS 65: 116-118)
15. JOHN PAUL II, Meeting with interreligious leaders, Los Angeles,
September 16, 1987 (cf. IS 65: 120)
16. JOHN PAUL II, General audience, September 23, 1987
(cf. IS 65: 120)
17. JOHN PAUL II, to Leaders of the Jewish Community, Vienna, June 24,
1988 (cf. IS 66: 170-172)
18. JOHN PAUL II, General audience, July 6, 1988 (cf. IS 66: 172)
19. JOHN PAUL II, General audience, September 28, 1988
(cf. IS 66: 172)
20. JOHN PAUL II, to Jewish Leaders, Strasbourg, October 9, 1988
(cf. IS 69: 24-25)
21. JOHN PAUL II, Letter to Director of Vatican Observatory, September
1987 (cf. IS 69: 25)

22. JOHN PAUL II, Message to the Polish Episcopal Conference, August 26, 1989 (cf. IS 71: 138)
23. JOHN PAUL II, Apostolic Letter, August 27, 1989 (cf. IS 71: 138)
24. JOHN PAUL II, to Representatives of the United Bible Societies, October 26, 1989 (cf. IS 71: 139)
25. JOHN PAUL II, Encyclical Letter "Sollicitudo rei socialis", December 30, 1987 (nr. 47)
26. JOHN PAUL II, General audience, August 16, 1989 (cf. Osserv.Romano, Weekly ed. N. 34)
27. JOHN PAUL II, to the Jewish Leaders, Mexico City, May 9, 1990 (cf. Osserv.Romano, 11.V.90)
- 27 bis. JOHN PAUL II, for the extraordinary Bishops' Synod, June 5, 1990
----- other relevant documentation -----
28. II INTERN. CATH.-JEWISH THEOLOGICAL COLLOQUIUM, Rome, November 4-6, 1986 - Report and Card. Willebrands' remarks (cf. IS 63: 15-16)
29. J. WILLEBRANDS, Letter to Rabbi Mordechai Waxman, July 2, 1987 (cf. IS 64: 77-78)
30. J. WILLEBRANDS, Address at the meeting with IJCIC delegates, Rome, August 31, 1987 (cf. IS: 79-80)
31. PLENARY OF THE SECRETARIAT FOR CHRISTIAN UNITY, February 1-6, 1988, Report of the Commission (cf. IS 67: 88-89)
32. J. WILLEBRANDS, "Relations between the Church and Judaism", March 22, 1988 (cf. IS 68: 165-168)
33. J. WILLEBRANDS, "Witnesses to the Living God", San Paulo, June 11, 1989 (cf. IS 70: 75-76)
34. J. WILLEBRANDS, Address at the IJCIC reception, New York, May 16, 1989 (cf. IS 70: 76-78)
35. J. WILLEBRANDS, Statement on Auschwitz controversy, September 18, 1989 (cf. IS 70: 78)
36. J. WILLEBRANDS, "Jews and Christian at Auschwitz" (cf. IS 70: 78-79)
37. PONTIFICAL COMMISSION "Iustitia et Pax", The Church and Racism, November 3, 1988, nrr. 2; 6-7; 15.

38. JOHN PAUL II, Letter to Bishop Ablondi for the IVth Assembly of the Catholic Biblical Federation, June 14, 1990

39. JOHN PAUL II, Address to the leaders of the American Jewish Committee, March 16, 1990

(Osserv. Romano, 17.III.90)



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Original documents
faded and/or illegible



AD 4-13-90

Great Passion Play evokes controversy

The Associated Press

NEW YORK - Hundreds of thousands of Americans seeking a profound religious experience will flock this year to elaborately mounted passion plays, an art form that has been a source of centuries of suffering for Jews.

The plays in places such as Eureka Springs, Ark., (Carroll County) and Spearfish, S.D., evoke controversy among Christians and Jews about whether they promote one of history's cruelest anti-Semitic stereotypes: that Jews bear a collective guilt for all time for Jesus' death.

The passion play, portraying

Christ's death and resurrection, dates from the 13th century. The famous passion play in the Bavarian village of Oberammergau began in the 17th century as collective devotion for surviving the bubonic plague.

In the post-Holocaust era, many Jewish and Christian leaders are questioning the effect of passion plays that retain some of their medieval origins by portraying Jewish antagonists of Jesus as "degenerate, loathsome, almost subhuman creatures," according to an American Jewish

See PLAYS, Page 68

Plays

• Continued from Arkansas Page
Committee study.

"I think we are in a transition period in terms of understanding the impact of the Christian Gospel on Jews and Judaism," said the Rev. Vincent A. Heier of St. Louis, a Roman Catholic priest who is vice president of the National Association of Diocesan Ecumenical Officers.

"One of the problematic areas is passion plays."

Passion plays range from Jewish professional productions to small church-organized affairs at carnivals. The Institute for Outdoor Drama at the University of North Carolina at Chapel Hill lists nine major U.S. passion plays.

More than 200,000 Americans are expected to flock to the 1990 Oberammergau Passion Play, which is held every 10 years in the West German town. Officials at the Great Passion Play in Eureka Springs expect 300,000 people to see their annual production in its 23rd season.

Play organizers in Oberammergau, partly in response to concerns raised by American Jewish leaders and some Catholic scholars, decided to make

changes in this year's production such as dropping the horns from Jewish high priests and portraying Judas as a confused rather than a coldly mercenary figure.

The National Conference of Catholic Bishops has issued a "really terrific" set of guidelines for local parishes to be responsive to issues of anti-Semitism in passion plays, according to Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee.

One play that the committee said has shown vast improvement is the Holy Family Passion Play in Union City, N.J.

Others, such as the non-denominational productions in Arkansas and South Dakota, have been resistant to change, according to some observers.

"Part of it is we are really out of touch, both Christians and Jews ... with the sensitivities of the other," said the Rev. John Kelley, who took part in discussions on the Oberammergau production for the National Secretariat of Jewish-Catholic Relations of the U.S. Catholic Conference.

He said a fairly common reaction among Jews is that all passion plays should be banned, while the first reaction of many Christians is highly defensive, saying there

is nothing in the Scripture that could be offensive to anyone.

The Great Passion Play in Eureka Springs, which runs April 27 to Oct. 27 this year, is the largest, and some say most problematic, of the U.S. productions.

Marvin Peterson, executive vice president of the Elna M. Smith Foundation, which manages the production, said anti-Semitism was not at issue because the production sticks as close as possible to biblical accounts.

Others say the production is historically inaccurate and jarring in what a 1984 American Jewish Committee study called its "malevolence" toward Jews.

Roslyn Borg, area director of the St. Louis chapter of the American Jewish Committee, said the production isolates Jesus and his followers from Judaism, costumes Jesus in white and his Jewish antagonists in black and portrays Pontius Pilate as a somewhat compassionate ruler who was easily influenced by the Jews.

Despite such concerns, a resurgence in religious interest in the nation has increased the popularity of passion plays, Kelley said.

"If anything, the number of them seems to be growing," he said.

Democrat
4-13-90



apture by Dan Morris/Gazette Staff

ents South

*rebel flag has been
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Southerners have
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Not a line changed in the Passion Play

On Tuesday, a group of well-meaning members of the Arkansas Interfaith Council will go to Eureka Springs to see the Passion Play and decide whether it is as offensive as Jews say it is. If it is, the group will criticize it publicly the following day in the hope the producers of the play will change the script.



Robert
McCord

I'm afraid they aren't going to have any luck. The Biblical story of the crucifixion of Jesus Christ is dramatized in dozens of Passion Plays around the world, and in recent years many have been modified to remove the Jews' major objection, which is saddling them with the collective guilt for the death of Jesus. Even the granddaddy of all of these productions, Oberammergau in West Germany, opened last month with a production far less anti-Semitic than those in the past.

But the Eureka Springs Passion Play, founded 23 years ago by one of the world's best-known bigots, Gerald L. K. Smith, has not changed. And it won't. That's what I was told last week by Charles F. Robertson, president of the Smith Foundation. Robertson, who is 75, first became associated with Smith in 1946 and came with him to Arkansas to begin the play.

"The intent," he told me, "is to bring out the historic happening, not to condemn anyone. The Lord says there is only one way to come by the Father and that's through Jesus Christ."

Of course, Judaism rejects that idea, and, after all, it is 2,000 years older than Christianity. It regards Jesus as a great teacher and the books of the Bible that describe him as works of faith, not history. Historians point out that Jesus was executed because he preached insurrection in violation of Roman law and that the men who sentenced him, while some were Jews, were really Roman functionaries.

Even the fact that Jesus was a Jew is kept secret in the Passion Plays. However, Oberammergau changed that this year. But not Eureka Springs. There, Jesus wears different colored robes and keeps his distance on stage from those clearly identified as Jews. Robertson said that he thinks there is one point in the play where Jesus is addressed as "Rabbi," but as far as he is concerned that is not important.

The line from the New Testament that repels Jews the most is, "His blood be on

Some productions have eliminated anti-Semitism, but it's not likely in Eureka Springs.

us and on our children," which lays guilt on every Jew for eternity. This sentence was taken out of the Passion Play in New Jersey last year, but it remains in Oberammergau's, although there was debate there this year about removal.

But the line remains in Eureka Springs and without thought of exorcism. Even though Robertson says that all persons are guilty for Jesus' crucifixion, he refuses to consider removing the line because it is in the Scriptures.

This is all so very sad. Three hundred thousand people are expected to see the play in Eureka Springs this summer. Time after time Catholics, Protestants, Jews, various ecumenical groups have asked Robertson to change the production but he refuses. The damage to the state's reputation is incalculable, but even more important is the damage it does to the relationship among human beings.

In 1990, when communists are turning into capitalists and you can almost feel tension lifting in the world, why would any group of people go out of its way to shame and vilify 18 million other human beings? Profit? Hate? Proselytizing?

Robertson denies these reasons, saying the Passion Play has no animosity toward anyone, that it's a historical account of the crucifixion that condemns no one but rather shows everyone "how they can come to Christ and have complete deliverance, not only for now but for all eternity." He will not change even a few words because the Lord has not given him a sign to change "his word."

I suggested that maybe he was overlooking something, that perhaps Gorbachev sitting down with Bush and the recent events in Eastern Europe and South Africa were a sign that it was time to make concessions and try for harmony rather than discord.

"No," he said. "I think we have examined it very, very carefully, not only this year but for many years. The only way to have peace is through the Lord Jesus Christ. There's no way to cut him out."

Not even one sentence.
Senior Editor Robert McCord's columns appear on Tuesday, Thursday and Sunday.

Forbes appears in Eureka park

AG 6-13-90

Deputies called to block his visit to Christ of the Ozarks statue

By John Rice
Gazette Fayetteville Bureau

EUREKA SPRINGS — Deputies lined up at the entrance to the Christ of the Ozarks statue Tuesday night to turn away Ralph Forbes when he arrived to wait for election returns.

But Forbes stayed away.

The Republican lieutenant governor candidate, who lost in the runoff Tuesday, had told reporters Monday that he would wait for election returns while praying at the statue. Instead, he showed up later Tuesday at another park in the city.

The Christ of the Ozarks statue is in a private park where the Great Passion Play is performed. Forbes had said it would be a fitting end to his "Christian" campaign.

He was hoping to attend an anti-abortion demonstration organized by Sharon Elder, owner of a Harrison beauty parlor.

Elder said as many as 30 people gathered between 4 and 6:30 p.m. but 20 demonstrators left after park officials said signs could not be waved and hymns could not be sung.

When reporters arrived at the park to await Forbes, Marvin Petersen, executive vice president, said there were no protesters on the grounds and that Forbes would not be allowed to enter.

However, the protesters already were gathered at the statue and signs that read "Join Us in Prayer For the Unborn" were on the side of a grassy hill.

Charles Robertson, president of the Passion Play, kept a watchful eye over the group. He said the demonstrators could stay as long as they did not start a political demonstration.

Robertson at first denied that there were members of the Ku Klux Klan present. However, six men wearing Klan tie tacks and emblems were in sight, and several cars had Klan bumper stickers.

As Robertson was saying that no Klan members were present he was facing a station wagon bearing Klan emblems about 10 feet away.

Robertson said that no political group could be allowed to have demonstrations in the park. But when asked how the abortion demonstrators got in, he said: "They

Forbes' racial views lost election, voters say

Gazette Staff

Voters interviewed Tuesday gave many reasons for their choices in the Republican runoff for lieutenant governor, but Ralph Forbes' racial views loomed large in most minds.

Republican Larry Williams of Hot Springs said he voted for black businessman Kenneth "Muskie" Harris and felt confident nearly all other Republicans did, too.

"I voted for him the first time and knew what I was doing," Williams said. "Most Arkansas Republicans ... knew who he was. Of course, I knew enough about Forbes to know that under no circumstances would I vote for him."

Forbes, a white supremacist, a former American Nazi Party member and a Ku Klux Klan sympathizer, failed to get a majority of the vote during the primary two weeks ago, forcing him into the runoff with Harris. Forbes, of London (Pope County), got 46 percent of the primary vote to 36 percent for Harris, of Little Rock. Robert Breaux of Little Rock finished with 18 percent.

But on Tuesday, Harris took 86 percent of the vote to Forbes' 14 percent.

Carolyn Sisney, a member of the Garland County Quorum Court, said she, too, voted for Harris.

"... I feel very strongly he'll be a good candidate," she said. "And I certainly didn't want a white supremacist, neo-Nazi, Ku Klux Klan member."

Sisney said if the press had done a better job of covering the lieutenant governor's race before the primary, fewer voters would have voted blindly for the first name on the ballot.

In Northwest Arkansas, considered by some a Republican stronghold, Forbes campaigned hard and was successful in attracting a few votes.

Sharon Elder of Harrison said she supported Forbes because he opposes abortion.

But other residents of Northwest Arkansas pulled the lever for Harris.

"No question — I voted for Muskie Harris," Bob Jones of Fayetteville said.

"I liked his views, particularly on pro-life. I think that's a life or death issue and I take it very seriously," Jones said. "Mr. Forbes apparently has some racial views that I strongly disagree with. I was born and I live in Arkansas, but I lived quite some time in California and I cannot stand even a hint of racism."

Janet Looney of North Little Rock voted for Harris.

"I am appalled at all the press that has come out and the things I've heard about Forbes. I am embarrassed because he's a Republican, and I am too."

"It's outrageous that in the '90s someone like him can get this far," Looney said.

— Patricia May, Elizabeth Lowry, John Rice, Ray Minor and Carla Johnson-Kimbrough of the Gazette Staff contributed to this report.

got past us while we were eating dinner."

At 7:30 p.m. the crowd was told that the area around the statue was being closed.

The group moved their demonstration to Basin Park in downtown Eureka Springs, and Forbes

arrived about 8:30 p.m.

Forbes protested being denied access to the Christ of the Ozarks site.

"Well, if there's no room at the inn we'll find another manger. They don't have a monopoly on Jesus."

Interfaith group, Jews object to passion plays

Delegation reviews Eureka Springs script

By Lisa Pevtzow
Gazette Staff 6/15/90

Only a miracle could remove portions of the Eureka Springs Passion Play considered anti-Semitic by some members of an interfaith group, one of the play's producers said Thursday.

"It would take God changing the sacred scriptures," said Marvin Peterson, executive vice president of the Elna M. Smith Foundation, which presents the play.

Passion plays worldwide have received attention from Jewish and ecumenical groups concerned that some such plays foster anti-Semitism. Many of the plays — including the oldest and most famous one, in Oberammergau, Germany, which dates to 1634 — have been rewritten to eliminate perceived distortions about Jesus and Judaism.

On Tuesday, a delegation of the Arkansas Interfaith Conference reviewed the Eureka Springs play. Next Tuesday, the group, consisting of four Jews, four Protestants and two Roman Catholics, will decide what steps to take.

Suggestions have ranged from requesting that the organizers

“They are seeing Jews condemning Jesus. It gives them a reason for anti-Semitism. If people come with that attitude, this will confirm it.”

—Sister Catherine Markey
LR Catholic Diocese

change the play to be more sensitive to the feelings of the Jewish community, to educating the public, to taking no action at all.

Peterson said that without the offending parts, the Arkansas pageant, seen by more than 270,000 people annually, would collapse.

"I think once anyone begins to change the scriptural context of the play, there would be people who would want to change all other kinds of things, including canceling his crucifixion, the burial and resurrection, the ascension of Christ."

See PASSION/BA

Passion

Continued from Page 1A

and the miracles." Rabbi Eugene Levy, a member of the delegation from Little Rock who saw the play Tuesday, was disturbed by what he saw.

"The play continuously shows that all the Jews want to do is to kill him [Jesus], and they're scheming and conniving and plotting from every part of the stage," Levy said.

"It doesn't come out and say 'We hate Jews,' but the implication remains that Jews killed Christ," said Levy, who believes the play

needs to be radically altered. Of five members of the delegation interviewed Thursday, four said that a line from the New Testament spoken by one of the Jewish characters in the play accepting the blame for the crucifixion should be taken out. It is "His blood be on us and our children."

Angela Irving Smith, a scripture expert from the Presbyterian Diocese, said that theme is found only in the Gospel of John, which reflects the dissension between the Jews and the Christians more than 60 years after Jesus' death.

"If that line is that offensive to a large group of people and they perceive that as the basis for preju-

dice being continued, why not take it out?" Smith said. "It only appears in one Gospel and it's not an integral part of the play."

Deb Hilliard, editor of the *Arkansas Catholic*, the newspaper of the Catholic Diocese of Little Rock, also said the line should be removed because it hurts feelings unnecessarily and contributes to anti-Semitic actions.

"The Smith Foundation is rooted in vicious racism and anti-Semitism," she said. "I can't see any reason for leaving it in there."

Sister Catherine Markey of the Catholic Diocese in Little Rock raised another objection to the current version of the play, written in 1984 by a University of Arkansas at Fayetteville drama professor.

"What was shown up there was very dramatic and theatrical but not theological," she said.

Markey said she was worried that people would view the lavish

production, which includes animals and a large cast, and believe that it was scripturally based.

Of those interviewed, only Mimi Dortch, director of the Interfaith Conference, had a different interpretation.

"I looked at some of the things that were said in an allegorical way about the misuse of power," Dortch said. "I didn't take that as a slur against the Jewish people, but as a way religious authority can be

misused."

The Eureka Springs Passion Play was first presented 23 years ago by Gerald L.K. Smith, known for his right-wing and anti-Jewish views.

"The play is written from the four gospels and is the message of God's love and grace for all humanity," said Peterson, denying the contention that the play stigmatizes Jews. "It is the biblical presentation."

Curse is legacy from 'champion boob-bumper of all epochs'

When I asked Charles Robertson if there was any hope of removing the "Blood Curse" from the "Great



Deborah Hilliard

"Passion Play" in Eureka Springs, he smiled and folded his hands in his lap.

A member of the Four Square Gospel church, Robertson is president of the Elna M. Smith Foundation, which produces

the play, known for its refusal to drop the "Blood Curse" despite complaints from Christians and Jews. The play draws more than a quarter-million people a year.

"I think we're making too much of that statement," Robertson said of the Blood Curse, which he claims is so important that without it the play would "fall apart."

The "curse" is the line in the Gospel of Matthew that throughout Christian history has been used to damn Jews for Christ's death: "His blood be upon us and on our children." The line does not appear in the other three gospels.

Too, the play depicts Jews as constantly huddling and scheming

against Jesus, who is not presented as a Jew but as an alien at odds with a group of bloodthirsty Jews.

Robertson waved away my concern. The play "is for everybody," he said, and the Blood Curse shouldn't offend anyone.

"For instance, we have coloreds who come here...."

I had come to see the play with Jewish and Christian members of the Arkansas Interfaith Conference. Some members looked at each other uncomfortably.

"Now, I tell my people here that they [blacks] are people and we should refer to them as people," Robertson assured us.

"If you know the Blood Curse offends so many people, why do you insist upon keeping it?" I asked.

"Because it's the Word of God," Robertson replied patiently.

The U.S. Catholic Church works to eradicate anti-Semitism in passion plays and encourages artistic caution and theological sensitivity. Pope John Paul II said that Catholic teaching should present Jews and Judaism "with full awareness of the heritage common" to Jews and Christians.

"The bishops can change their minds," Robertson said, "but the Word of God can't change."

Other words that can't change

are those of Gerald L.K. Smith, father of the "Sacred Projects," as they are called, including the play, the flat-faced Christ of the Ozarks and the "Christ Only" gallery.

Robertson inherited the play from Smith, a bellowing racist, fascist and anti-Semite who once raised funds for Louisiana's "Kingfish," Huey Long, and whom H.L. Mencken called the "Johann Sebastian Bach of all known earsplitters, dead or alive," and the "champion boob-bumper of all epochs."

When Robertson, an associate of Smith from the mid-1940s, wrote the introduction to a biography of Smith called "Besieged Patriot," he omitted the phrase "boob-bumper" and substituted "orators" for "earsplitters." He used no ellipses to show that he had changed the text with blatant disregard for Mencken's intent. Robertson had made it sound as if Mencken had praised instead of ridiculed Smith.

Smith, who died in 1976, was the topic at our group's dinner with Crescent Dragonwagon, novelist and writer of things out of the ordinary who operates a bed and breakfast inn at Eureka Springs.

The daughter of a Russian Jew who had a healthy fear of organized hate, Dragonwagon has watched the evolution of the play

and its impact on the people of Eureka Springs. She showed us a chapter from an unpublished book. Recognizing solid scholarship, I wanted to quote from it.

"You can quote any of it you want," she said. "But, please, no Eureka bashing." Eureka Springs, she holds, has been more the victim than the conspirator of Smith and his foundation.

Smith seethed with hatred for Jews and used the "Jewish conspiracy" theory to explain every manner of calamity from "race mongrelization" to "white-slave taxpayers who are being burdened with black loafers."

Dragonwagon warned me sternly not to confuse the play too much with its originator. Yet, in her manuscript, she also warned against forgetting history. Dragonwagon explains that when Smith arrived in Eureka Springs he brought no hint of his notorious past, including an epistolary relationship with "William Dudley Powell's pro-Hitler, pro-Mussolini Silver Shirts, the American equivalent of the Nazi Brown Shirts." Nothing was disturbing about

this dapper, well-dressed, portly-but-still-handsome gentleman and his elegant wife who came to Eureka Springs in 1964. Nothing was

said, by them or anyone else, of their past. They were polite, genteel to a fault. They often cruised downtown in their Lincoln Continental."

By the time the Arkansas Gazette exposed Smith, the people in Eureka Springs were entrenched in the "Sacred Projects." The play was a "religious" venture "separate" from Smith. Today, the play is the town's largest employer, and it's a safe bet that most people who see the Passion Play are unaware of the real Smith.

Robertson's daughter, Kay Peterson, who is married to Marvin Peterson, executive vice president of the foundation, wanted me to know that Christ loves all people, and that the play was "for all people."

Robertson said that when a sound engineer mistakenly omitted the Blood Curse from the sound track (the script is recorded and actors lip-sync the words) people wanted it put back in.

Funny, I thought, how he honored the wishes of people who allegedly wanted the curse kept in the play but not requests from Christians and Jews through the years to remove it.

After the interview, the group members settled into our seats in

the 4,400-seat amphitheater. I mused about the realities of artistic freedom. Robertson obviously is free to publicly lay Jesus' death at the Jews' feet five nights a week, May through October, for \$9 a ticket.

But artistic freedom that presents the Bible with lights, sound, and blatant appeals to the emotions ought to carry some responsibility to people from whose roots Christianity sprang.

What I found in the play was a jumble of biblical quotes lip-synced by cardboard characters. I was, however, impressed with the stage, the sound and the live camels.

During the interview, I said that as a Christian I didn't want my Bible used to antagonize Jews.

He shrugged. The Bible had to be taken as a whole, he said. "When you pick at the thread of the fabric, it begins to fall apart."

"Do you believe that slavery is moral?" I asked, reminding him that the Bible tells us to treat our slaves well.

Mrs. Peterson reminded me that we must keep in mind the culture in which the Bible was written. Robertson winced.

So did I, for different reasons. Deborah Hilliard of Little Rock is editor of the Arkansas Catholic.

[end]

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WPIX INC.

11 WPIX PLAZA
NEW YORK CITY 10017
(212) 210-2720

MARTIN E. APPEL
VICE PRESIDENT
PUBLIC RELATIONS
AND SPORTS

April 17, 1990

Mr. Louis Auster
79-20 260th Street
Floral Park, N.Y. 11004

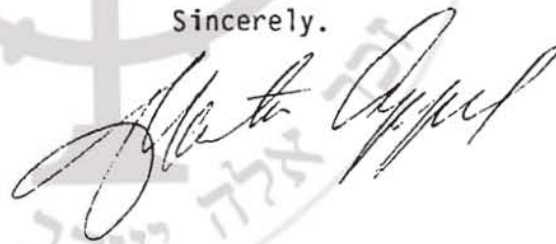
Dear Mr. Auster:

Your recent letter to Michael Eigner has come to me for attention.

We appreciate your comments regarding Rabbi Marc Tanenbaum.

Voices of America is not a WPIX production; we are the New York station carrying the program in the fall, and do not have editorial control. Nevertheless, your suggestion is being forwarded to the producers. It does sound as if Rabbi Tanenbaum would make an interesting guest.

Sincerely,



A handwritten signature in cursive script, appearing to read "Martin E. Appel", is written over a large, faint watermark of the American Jewish Archives logo. The logo features a Star of David at the top, a menorah in the center, and Hebrew text at the bottom: "ארכיון היהודים האמריקאים" (American Jewish Archives) and "בית אברהם יצחק ויעקב" (House of Abraham, Isaac, and Jacob).

Louis Auster

(718) 343-7563

7920-260th St.
Floral Park, NY 11004

April 20, 1990

Dear Rabbi Tauberman,

Enclosed is copy
of response from
Channel 11.

We'll await
developments.

With best,
Shalom!

forishte

INSTITUT FÜR DIE WISSENSCHAFTEN VOM MENSCHEN
INSTITUTE FOR HUMAN SCIENCES

Klaus Nellen
Wissenschaftliches Mitglied

A-1040 Wien, Goldegg-Gasse 2
Tel. (0222) 65 66 36-74

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

April 20, 1990

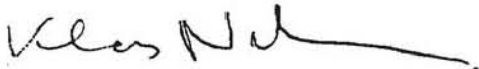
Dear Rabbi Tanenbaum,

Please allow me today to ask you urgently - also on behalf of Prof. Shils - to forward to us your contribution to the volume **Juden und Christen in einer pluralistischen Welt** at your very earliest convenience (c.f. my correspondence of October 25, 1989).

In the meantime we have received all other contributions. The editors do by no means wish to dispense with your article. It would, however, be highly unfortunate if we would have to miss our deadline with the publishers - the book would then not be able to appear this year.

Asking you to understand our situation I remain,

Sincerely yours,



Congressional Human Rights Foundation

April 23, 1990

Rabbi Marc H. Tannenbaum
165 East 56th Street
New York, NY 10022

*Marc +
Georgette*

Dear Rabbi Tannenbaum,

I am writing to tell you about a most extraordinary event. On the first night of Passover we gathered with 40 survivors from Tienanmen Square and held a "Passover Freedom Seder."

Since their flight from China, The Congressional Human Rights Foundation has organized a series of workshops to help the Chinese exiles develop a strategic plan for their Democracy Movement. Many of the participants are refugees who survived the massacre of peaceful pro-democracy demonstrators last June 3-4.

Enclosed is a copy of the Haggadah segments which we used for the Seder. Several of the Chinese shed tears while remembering loved ones who could not be with us that night.

In any language, human rights express the universal values of Freedom, Family, and Friendship.

Someday our Chinese friends will take back to China a memory of their first Passover Seder. Your support enables us to convey that message wherever there is suffering or oppression.

Thank you.

B'Shalom, *LOVE,*

David

David L. Phillips
Executive Director

PASSOVER 1990

Tonight we celebrate the Jewish holiday of Passover. Passover is a celebration of freedom - a time when Jewish people around the world gather with their families to remember the suffering of the Jewish people who were once slaves in ancient Egypt. As the Jewish people have known suffering, Jews also know the joy of freedom. We gather together to share the celebration of Passover, the Seder dinner, and to resolve to address suffering wherever it exists, to serve freedom wherever there is oppression. Let God and man be witness. The human family is profoundly interconnected. Each person has a responsibility to serve humankind.

我们今晚在此庆祝犹太节日——逾越节。逾越节是欢庆自由的节日，这一天世界各地的犹太人与其家人团聚纪念犹太人民在古埃及沦为奴隶时所遭受的苦难。犹太人饱尝了苦难，深知获取自由的欢欣。我们聚集一起庆祝逾越节，分享节日的夜晚，决心为任何现存的苦难而声张，并为被压迫者获取自由而努力。上帝和人类见证。人类家庭息息相关，每个人都有责任为人类服务。
(Light the candles)

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שְׁהַחַיֵנוּ וְקִיַמְנוּ
וְהַחַיֵנוּ לְאִמּוֹן הַיּוֹם.

BARUCH ATA ADONAI ELOHEYNU MELECH HA-O'LAM, SH'HE'CH'YANU, V'KEEMANU, V'HEE-GEE-YANU LAZ-MAN HA-ZEH.

Praised be the Eternal our God, Spirit of the universe, who has granted us life, sustained us and enabled us to celebrate this festive season.

赞美永恒的主，宇宙之灵，他赐予我们生命，养育我们，使我们能庆祝这一盛大节日。

May the festival lights we now kindle inspire us to use our human powers to heal and not to harm; to help and not to hinder; to bless and not to curse; to serve Thee, O God of freedom.

让我们点燃的节日火炬鼓舞我们运用人类的力量去愈合，而不是去伤害，去帮助而不是阻碍，去祈祷而不是诅咒，服务于汝——自由之神。

Wine rejoices the heart. It is the symbol of our joy as we celebrate freedom. Centuries ago our ancestors heard the call for freedom. Tonight that call with its glorious promise for the future is sounded again. The yearning to be free pulses through our hearts.

美酒醉人心，它象征着我们庆祝自由的欢欣。若干世纪前，我们的先人听到了自由的召唤。此刻，这一召唤带着其辉煌灿烂的未来再次响起。自由的渴望在我们心中激荡。

(Pour the wine)

(倒酒)

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַיַּיִן.

BARUCH ATA ADONOI ELOHEYNU MELECH HA-O'LAM BOREY PREE HA-GAFEN.

Praised be the Eternal our God, Ruling Spirit of the universe, Creator of the fruit of the vine.

赞美永恒的主，宇宙主宰之灵，生果的造物主。

(We place a drop of wine on our plate to remember the blood of those who suffer).

(将一滴酒倒在盘子里，记住受难者们的鲜血。)

These greens symbolize the coming of Spring with its fresh promise of new hope and life.

绿色象征着带来新的希望与生命的春天。

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

BARUCH ATA ADONOI ELOHEYNU MELECH HA-O'LEM BOREY PREE HA-ADAMAH.

Praised be the Eternal our God, Ruling Spirit of the Universe, Source of all earthly sustenance.

赞美永恒的主，宇宙主宰之灵，万物之源。

We dip these herbs in salt water to remember the bitter taste of slavery and to remind ourselves of the taste of salty tears. We can not rejoice until all humankind is free.

让我们将草沾浸在盐水中记住被奴役的苦泪，不咸泪水的滋味。只有全人类获得自由，我们才能欢乐。

Behold the Matzo, the bread of affliction which our ancestors ate while slaves in the land of Egypt. It reminds that there is still hunger and suffering in the world. As God's children we must be committed to feed the hungry and to address tyranny wherever it arises until all people are free.

拿起马佐面包，这是我们祖先在埃及被奴役时吞食的苦涩面包。它使我们不忘世界上仍有饥饿与苦难。为上帝之子，在全人类自由前，我们必须致力于消除饥饿，谴责暴政，无论它在何处出现。

Behold the apple which we dip in honey to remember the sweetness of freedom.

拿起苹果，沾浸蜂蜜，记住自由的甘甜。

Oh God, imbue us with a deep sense of duty as free people. May we be mindful of those who still dwell in lands of bitter bondage and are forced to eat the bread of affliction. Let those who hunger after freedom and justice find courage in the Exodus of our people from Egypt. May the time not be distant when all persecution shall cease. Then shall all people celebrate a universal Passover Seder of freedom in thy name, O Eternal God of Freedom. Praised be though O God, whose will towards human fulfillment surges in our souls.

啊，主，让我们充满自由人深厚的责任感。让我们不忘那些仍生活在被奴役的土地上，被迫吞食苦涩面包的人民。让那些渴望自由和正义的人们从犹太人民走出埃及的壮举中获得勇气，愿终止迫害的日子不会太远。全人类将在永恒的自由神名义下，共同庆祝世界性获得自由的逾越节。赞美我主，我们的灵魂将遵从你的意志，实现这寄予人类的厚望。
(Toast to friends or family members who have died or who are not present to celebrate with us this evening).

(为逝去的朋友和家人，为今晚不能与我们庆祝节日的朋友和家人干杯)

SH'MA ISRAEL ADONOI ELO'HAYNU, ADONOI ER'CHOD.

Hear o Israel, the Lord our God, the Lord is One.

啊，以色列，我主，我唯一的主。

[start]

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Rabbi Marc Tanenbaum
FAX 0101 212 876 8351

Date

11th May 1990

Your ref

Dear Marc,

I attach THE YARNTON DECLARATION OF JEWISH INTELLECTUALS ON THE FUTURE OF AUSCHWITZ drawn up during a recent symposium in Oxford its object, the continuation of the healing process which resulted from the visit of Dr Polonsky and myself to Poland.

Thank you for sending me your articles on Jewish occupation in Jerusalem's Christian Quarter. The information is very useful and I am glad that you are writing on this very important issue.

I attach copy of a letter I have today received from Cardinal Muszynski.

With kind regards,

Yours sincerely,

SIR SIGMUND STERNBERG

SENT BY FAX

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AMERICAN JEWISH WORLD SERVICE

1290 Avenue of the Americas, New York, NY 10104 (212) 468-7380 FAX: (212) 468-7387

May 11, 1990

His Eminence
Bernard Cardinal Law
2101 Commonwealth Ave.
Brighton, MA 02135

Dear Bernie,

I hope you will forgive the chutzpah of addressing you by your first name. Given our long history of friendship, I find my natural warm feelings rebelling against protocol.

My purpose in writing to you now is simply to express my pleasure over the knowledge that you will be addressing Temple Emanuel in Andover at the initiation of Rabbi Harry Roth.


In your honor, I am informed, Temple Emanuel has made a contribution to the American Jewish World Service. I have served on the board of AJWS since its founding and I am deeply committed to its international development program aimed at relieving suffering and hunger in the Third World nations.

I can think of few more appropriate tributes in your honor than associating your visit to Temple Emanuel with an act of generosity for the poor and afflicted.

It would be wonderful to see you again in the near future.

God bless you always!

As Ever,



Marc Tanenbaum

cc: Rabbi Harry Roth
Temple Emanuel
7 Haggetts Pond Rd.
Andover, MA 01810

FAX COVER SHEET

MARC H. TANENBAUM
International Consultant
American Jewish Committee

45 East 89th Street
New York, NY 10128

212-831-2952 FAX: 212-876-8351

DATE:- May 13, 1990

TO: Carol and Morton Sieglar

FAX #:- 201 - 398 - 9559

TOTAL NUMBER OF PAGES
INCLUDING COVER SHEET- _____

MESSAGE AREA

Dear Carol and Morton,

It was a real pleasure speaking with you again.

You are truly wonderful friends and I am
deeply grateful for your continued interest.

Enclosed are several "new" items. Affectionately,

IF THIS BOX IS CHECKED, PLEASE FAX BACK TO CONFIRM RECEIPT
OF THIS FAX. Thank you

RESPONSE AREA

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

AJC Publications

To enhance your participation in the Annual Meeting, you may purchase - at a discount - four recent AJC publications that illuminate some of the issues that will be discussed at the sessions. These items are:

What Do We Really Know About Anti-Semitism

by Earl Raab

Policy-Oriented Research on Anti-Semitism

by Ben Halpern

The Dimensions of American Jewish Liberalism

by Steven M. Cohen

Intermarriage and Rabbinic Officiation

by Egon Mayer

Bought separately, these pamphlets would cost \$12.00. If you order them now, you pay just \$10.00 and the materials will be sent to you in plenty of time for the Annual Meeting.

Limited editions of the **1989 American Jewish Year Book** are available at the special price of \$10 per copy.

Please send your check payable to
The American Jewish Committee
Publications Division
Institute of Human Relations
165 East 56 Street
New York, NY 10022

THE CHALLENGES OF THE 90'S

THE AMERICAN JEWISH COMMITTEE
84TH ANNUAL MEETING
NEW YORK HILTON HOTEL
MAY 16-18, 1990

Please send _____ copies of the four AJC publications at \$10 per set and _____ copies of the 1989 American Jewish Yearbook at \$10 per copy.

Name _____

Address _____

City/State _____ Zip Code _____

PROGRAM HIGHLIGHTS

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WEDNESDAY, MAY 16

- 3:30 PM **Welcome First Timers to the Annual Meeting**
-
- 4:45 PM **Reception & Opening Plenary at the New York Public Library**
Installation of the AJC Oral History Library. Oral History Panel with authors **Chalm Potok & Leo Rosten**, and **Kitty Carlisle Hart**, promoter of the arts, and moderated by television journalist **Edwin Newman**.
-

THURSDAY, MAY 17

- 8:00 AM **Turmoil In the U.S.S.R.: Are Jews at Risk?**
A presentation on AJC's new ground-breaking research on Soviet Public Opinion including eyewitness reports.
-
- 10:15 AM **Anti-Semitism & Extremism in the Statehouse, on the Campus, and in the Political Parties**
With **Dr. Robert L. Hess**, President of Brooklyn College, **Beth Rickey**, Republican State Central Committee Member from Louisiana and **Bule Seawell**, Chairman of the Colorado Democratic Party.
-

- 12:15 PM **New Realities In Central & Eastern Europe**
Bishop Henryk Muszynski of Poland, Chairman of the Polish Episcopate's Commission for Dialogue with Judaism
Catholic-Jewish Relations In the New Poland: Perspectives & Expectations
-

- 2:15 PM **Intermarriage and Jewish Continuity: Perceptions and Attitudes**
Discussion on Jewish perspectives toward intermarriage, intermarried couples, and the future of Jewish continuity, identity and communal unity.
-

- 5:30 PM **Appeal for Human Relations**
Cocktail Reception Honoring **Elaine & Charles Petschek** with AJC's Distinguished Leadership Award
-

- 6:30 PM **General Reception**
-

- 7:30 PM **84TH ANNUAL DINNER**
Presentation of Isalah Interreligious Award
Response
John Cardinal O'Connor
The Next 25 Years In Catholic-Jewish Relations
-

On behalf of Czechoslovakia President **Vaclav Havel**, a representative will accept AJC's American Liberties Medallion.

President's Reception and Dance

FRIDAY, MAY 18

- 8:00 AM **Anti-Zionism Is Anti-Semitism**
Visit United Nations Missions to denounce the U.N. "Zionism is Racism" resolution.
-

- 12:00 Noon **Community Relations at a Crossroad**
Mayor David Dinkins on the challenge of improving intergroup relations in our communities.
-

- 2:15 PM **Open Board of Governors Meeting**
The Future of Jewish Leadership
Israel and the Peace Process
-

- 6:45 PM **Hospitality at the Homes of New York City Chapter Members**
-



The American Jewish
Committee

Institute of Human Relations, 165 East 56 Street, New York, NY 10022-2746

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With **Rabbi Allan Silverstein**, Secretary, Rabbinical Assembly, **David Bellin**, Chairman, American Board of the World Union for Progressive Judaism, and **Professor Gary Tobin**, Director, Cohen Center for Modern Jewish Studies, Brandeis University.

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Proposed Statement on Constitutional & Electoral Reform In Israel
- 6:45 PM **Hospitality at the Homes of New York City Chapter Members**

Dear AJC Colleague:

I thought I would share with you this updated AJC national Annual Meeting program, and hope you are planning to join me and other AJCers from around the country and attend.

As you can see, the program addresses many of the issues which are at the top of our agenda as American Jews. Your participation would enrich what already promises to be an important experience for all of us.

I especially hope you can attend our annual dinner on Thursday evening. A strong New York Chapter presence to honor Cardinal O'Connor for doing so much to advance Catholic/Jewish relations at a difficult time in our relationship would be most helpful. The award to President Havel should be moving and the dance which follows great fun.

Sincerely,

Ronald G. Weiner
Ronald G. Weiner
President,
New York Chapter

Der Hauptgeschäftsführer



**Österreichische Volkspartei
Bundesparteileitung**

Vienna, 16.05.90

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

Dear Marc:

I just wish to tell you that I missed you when I was back in New York with Vice Chancellor Riegler and when we had our quite interesting meeting at the AJC-Headquarters. I felt that our talks went very well and the overall atmosphere was less tense than it may have been in past times. I see this as a good sign especially since I still feel that much of the past irritation was based on misunderstandings and misconceptions which in my view have always been arch enemies of clear thinking. Large parts of our discussions centered around the new developments in the East, the refugees and migrant workers and, more particularly, the symposium planned in Vienna at the end of this year. I trust that you will be informed on these topics and I certainly hope that your health is improving and that before long you will be back in Vienna where I should very much enjoy to meet and talk with you again.

Unfortunately, in view of our very dense program there was little, if any time to call old friends. Next time I shall be in New York on vacation and as master of my own calendar.

With warm personal regards, I am,

Yours sincerely,

Peter C. Marboe



Executive Council of Australian Jewry

הוועד הפועל של יהודי אוסטרליה
The Representative Organisation of Australian Jewry

2nd Floor
146 Darlinghurst Road
Darlinghurst N.S.W. 2010
Australia
Telephone: (02) 360 1600
Facsimile: (02) 331 4712

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S. Rosenkranz (Vic.)
D. Ur, J.P., CMC. (W.A.)

16 May 1990

Rabbi Marc Tanenbaum
International Relations Consultant
American Jewish Committee
165 East 56 Street
NEW YORK NY 10022-2746 USA

Dear Marc,

I hope this letter finds you in good health. I enjoy your commentaries, which reach me through the JTA, and remember your hospitality to me in New York.

The reason I am writing to you is that Australia will be hosting the Assembly of the World Council of Churches in February, 1991. The Australian Jewish community is in the process of preparing an appropriate strategy to deal with the challenges, both positive and negative, that this Assembly will pose.

If you have any advice as to courses of action, knowledge of participants who have been either friendly or hostile to Jewish concerns or information as to the way the Jewish world has dealt with WCC Assemblies in the past, I would be grateful if you could share them with me.

Yours sincerely,

Jeremy Jones
Honorary Secretary

Rabbi Marc H. Tanenbaum

May 24, 1990

TO: Dr. Leon Feldman, Rabbi Henry Michelman

The enclosed draft outline of the program for the Prague conference seeks to incorporate the various points of view of all the participants in the committee meetings chaired by Rabbi Jack Bemporad. It also includes the several suggestions that have come from Dr. Gerhardt Riegner and Prof. Jean Halprin in Geneva.

It is as close to a consensus statement that we have been ~~to~~ able to achieve after months of consultations and discussions between the representatives of all the member organizations of IJCIC.

As you will see, the historic sections on the rise and evolution of anti-Semitism in the Christian West is to establish how profound and pervasive are the anti-Jewish images in Western Christian culture. That is a precondition for understanding how central is the responsibility of the Vatican (and other Christian bodies) for continuing to confront that baleful legacy and how primary is the obligation to continue to uproot its poisonous sources.

The sections of the program dealing with the modern period and contemporary outbreaks of anti-Semitism in the Western world is to enable a serious examination of the interpenetration of religious, nationalist, and racial anti-Semitism, especially as they manifest themselves in differing guises on the present turbulent European scene, the Middle East, and elsewhere.

We see this conference as a delayed implementation of ~~a~~ commitments made at previous meetings of the International Liaison Committee of the Vatican Secretariat and IJCIC to examine the history of anti-Semitism over the past 1,900 years culminating so tragically in the Shoah.

From those earlier Liaison meetings and the communiques issued, we look forward to this Prague conference as the basis for the Vatican's promulgating a declaration on the highest levels that will decisively repudiate all forms of anti-Semitism and commit the church to a sustained, comprehensive effort ~~to~~ remove ~~that~~ the taproots of anti-Jewish attitudes and behavior and their anti-human consequences in Europe, both East and West, the Middle East, the North American continent, and elsewhere throughout the world. In such a serious undertaking, we would pledge our constructive cooperation in every appropriate way.

BILLY GRAHAM
MONTREAT, NORTH CAROLINA 28757

May 25, 1990

Dear Marc,

I was overwhelmed when Stephanie told me you had called and conveyed your greetings while I was in the hospital.

Indeed, I would like to talk to you sometime in the future about the situation in Israel and what I may do to help.

Even though I am not physically up to it, this coming Thursday Ruth and I are attending the State Dinner for President Gorbachev and spending the night with the Bushes. Mr. Bush called three times while I was in the hospital.

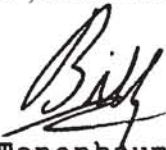
Please don't hesitate to get in touch with me on anything on which you think I might be of help.

At the moment I am at home trying my best to follow doctors' orders, but must confess it is extremely difficult! I am not supposed to do anything very much except rest and exercise until about September 1. Unfortunately, the demands on my time will possibly mean I cannot do exactly what the doctors say. However, Ruth and I hope to get away out of the country during June.

I not only had major surgery, but had to have some other situations in my body corrected which are taking considerably longer than I had anticipated. I am grateful to the Lord that there was no malignancy involved.

We return home sometime in July, and in September we will be holding a Crusade on Long Island at Nassau Coliseum. Perhaps I will have an opportunity to see you and Georgette then.

With warmest affection and appreciation,



Rabbi Marc Tanenbaum
45 East 89th Street, Apt. 8-F
New York, NY



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OFFICE OF THE ARCHBISHOP

May 25, 1990

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

Dear Marc,

Many, many thanks for sending on copies of your recent articles and statements on the St. John's Hospice problem.

Your able summarization of the symbolic meaning of the problem and your cogent logic help us to hope for a positive outcome, when the Courts of Israel will issue a ruling which, I pray, will honor the Status Quo.

With cordial wishes always, I remain

Very sincerely yours,

Most Reverend William H. Keeler
Archbishop of Baltimore
Chairman, Advisory Committee
on Catholic-Jewish Relations
National Conference of Catholic Bishops