



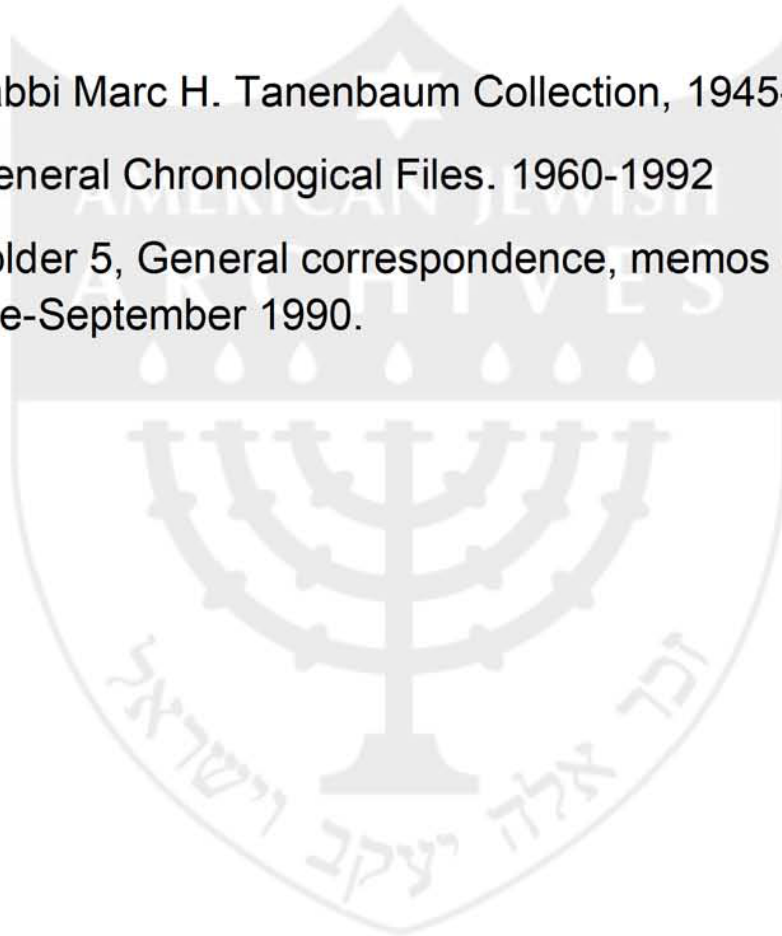
THE JACOB RADER MARCUS CENTER OF THE  
AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series F: General Chronological Files. 1960-1992

Box 104, Folder 5, General correspondence, memos & working papers, June-September 1990.



June 4, 1990

The Hon. Haim Herzog  
President of the State of Israel

We are American Jews with different backgrounds, holding a wide range of political views, reflecting a broad spectrum of religious practice, and with varying degrees of involvement in the organized Jewish community. We have in common a concern for the future well-being of the State of Israel; and we believe that the entire Jewish people have a substantial stake in that future.

We are united in our support for the electoral reform movement in Israel. We consider electoral reform to be, on the one hand, long overdue, and, on the other hand, particularly needed at this time. It has become obvious that no government of Israel can today be formed, under the current system, except through embarrassing trade-offs.

Unfortunately, a parliament, elected by proportional representation through a party list system, with only a one percent threshold for party participation, will necessarily be fractionalized. Recent experience has demonstrated that the major parties in such a system, when attempting to form a government, become hostage to the demands of smaller, narrow issue parties; and if the major parties join together in a government of "national unity", that government is paralyzed on serious matters as to which they differ. The inaction with regard to election reform is especially disturbing, because its necessity was recognized and endorsed by both major parties in the coalition agreement that led to the most recent national unity government; and because all polls show that the Israeli electorate overwhelmingly supports reform.

Any democratic government has the responsibility to respond positively to such a clearly expressed need. For Israel, it is essential, so that the extraordinary problems it faces can be properly met. The continuing conflict with the Arab world, the differences with the United States over settlements and the peace process, the task of absorbing hundreds of thousands of Soviet immigrants -- these problems and many more require cohesive and decisive government.

Accordingly, out of our deep concern for and attachment to, the State of Israel, we call upon its political leaders, of all parties, to establish promptly, a new electoral system, consistent with democratic values, that will provide for effective government.

The Initiators

Kenneth Blalkin  
Seymour Reich  
Howard Squadron

Arthur Liman  
Henry Rosovsky



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The Signatories

Floyd Abrams  
 Rabbi Shlomo Balter  
 Rabbi Louis Bernstein  
 Rabbi Balfour Brickner  
 Lester Crown  
 J. Morton Davis  
 Theodore Ellenoff  
 Joseph H. Flom  
 Arnold Forster  
 Richard Fox  
 Howard I. Friedman  
 Leonard Garment  
 Alex Grass  
 Morton Janklow  
 Marvin Josephson  
 Ed Koch  
 Arthur Levitt  
 Robert K. Lifton  
 Theodore R. Mann  
 Bernard Marcus  
 Richard L. Pearlstone  
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Lou Perlmutter  
 Norman Podhoretz  
 Rabbi David Polish  
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 David Sacks  
 Ed Sanders  
 Rabbi Alex Schindler  
 Rabbi Ismar Schorsch  
 Steve Shalom  
 Henry Slegman  
 Ira Silverman  
 Saul P. Steinberg  
 Isaac Stern  
 Marc H. Tanenbaum  
 Andrew H. Tisch  
 Les Wexner  
 James Wolfensohn  
 Gordon Zacks  
 Mort Zuckerman

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THE ISRAEL-DIASPORA INSTITUTE

June 6, 1990

Mr. Marc H. Tanenbaum,  
Fax: (212) 876-8351

Dear Mr. Tanenbaum,

For those involved so intensely in the campaign to achieve electoral reform for the state of Israel I would like to extend my sincere gratitude for adding your signature to the statement presented to the president of the State of Israel and published in two local newspapers.

Attached I send for your information a copy of the letter and the list of signatories, as they were presented to the president. I also am attaching a reduced size copy of the ad as it appeared yesterday in Haaretz and Maariv dailies.

Your signature meant a great deal to President Herzog, as he mentioned to me when I presented the statement to him, and to all my friends and colleagues who are involved in the process. In my conversation with him, after having handed him your statement, the president shared with me his deep anxiety about current developments. In these days, in which Israel's isolation is increasing, the challenges engendered by the huge influx of Soviet Jewish immigration and renewed threats from the Arab world, a stalemated government is clearly a disaster for the future of our society. We believe that electoral reform is the key to remedy the current system's ills, both in terms of accountability and governability.

Once again, I would like to thank you very much for appending your signature.

Sincerely,

Dr. Arye Carmon,  
President.

AC/ss



# P. FRED'K OBRECHT & SON

Since 1865

June 5, 1990

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

Dear Rabbi Tanenbaum:

By the end of June, the 175 or so participants in our Maryland Interfaith Project will have completed a two-year curriculum designed by our Director to provide, what has been for most, a new understanding of the theological relationship between Christianity and Judaism. This fall, together, we will begin the process of trying to leverage what each of these groups has learned into the practical life of the denominations which they represent through their liturgy, educational programs, and on-going clergy training.

Taylor Branch, the Pulitzer Prize winning author who is a member of our Board, has agreed to help me put together some new descriptive material on this project so that our work can be more fully understood by a larger and less theologically sophisticated audience. He suggested that I might contact some of the well-known scholars who have, at some point, participated in our program, to ask if they might be willing to help.

My specific request, if you feel comfortable doing so, would be to ask that you provide a short, one or two paragraph statement regarding your impression of the effort we have underway, which I believe is a unique one.

I have enclosed a statement, "Why the Work of the ICJS is Necessary", which not only attempts to answer that question from our perspective, but also describes briefly what we have attempted to do, both within the Christian and Jewish community.


While the Maryland Interfaith Project has had a local focus, the presence here in Baltimore of Rabbi Joel Zaiman, President of the Synagogue Council of America, and Archbishop William Keeler, the next President of the United States Conference of Catholic Bishops, would seem to insure wider exposure if the program meets our expectations.

Rabbi Marc Tanenbaum  
June 5, 1990  
Page Two

If you are too busy or in any way feel uncomfortable meeting this request, I surely understand, and I thank you again for what you have already contributed to our work.

With kindest regards.

Very truly yours,

  
Charles F. Obrecht

AMERICAN JEWISH  
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Enclosures







**MARYLAND INTERFAITH PROJECT**  
(Summary Report of First Two Years of Operation)

**Participating Denominations**

Disciples of Christ  
Eastern Orthodox Church  
Episcopal Church  
Jewish Study Group  
Lutheran Church  
Coppin State Study Group

Presbyterian Church  
Roman Catholic Church  
Southern Baptist Convention  
United Church of Christ  
United Methodist Church

**Objectives**

- To examine the moments of crisis in the history of Jewish-Christian relations.
- To develop theological foundations that enable us to affirm the "other."
- To translate the emerging scholarship in the field of Christian-Jewish relations into the life and practice of the community.

**Process**

- Study Groups appointed within each denomination have met monthly for the last two years to work on curriculum designed by the ICJS director.

**Year One (1988-1989)**

- How did Jesus fit within first century Palestinian Judaism?
- What was distinctive about the teachings of Jesus?
- Who killed Jesus and why?
- What was the significance of the Resurrection?
- What did "Messiah" mean to Christians and Jews?

**Year Two (1989-1990)**

- In what ways did Paul break with the rabbinic tradition?
- Was Paul the father of Christian anti-Judaism?
- How did the Church Fathers portray Judaism and the Jewish People?
- How did relations between Jews and Christians evolve in the Medieval Era, the Reformation, and the Enlightenment?
- What were the churches' responses to Nazism and the Final Solution?
- How has the Shoah influenced Jewish thought? ...Christian thought?
- How are Jews and Christians to understand their mission in the world today?

**Public Events**

**•Jewish-Christian Relations: What is at Stake?**

*Rabbi Irving Greenberg, National Jewish Center for Learning and Leadership*  
*Dr. Walter Harrelson, Vanderbilt University*

**•The Gospel of John: Coming to Terms with Anti-Judaic Polemics.**

*Performance by Paul Alexander, British actor*  
*Commentary by Dr. Daniel Harrington, Weston School of Theology*

**•Jewish Perspectives on Jesus' Trial and Execution**

*Rabbi Michael Cook, Hebrew Union College*

**•Paul, Jewish Apostle to the Gentiles**

*Dr. John Gager, Princeton University*

**•The Imperative for Religious Understanding**

*Elie Wiesel, Boston University*

**•The Possibilities and Limits of Dialogue with Christians**

*Rabbi Marc Tanenbaum, American Jewish Committee*

**•The Challenge of New Testament Scholarship: Neutralizing the Polemics**

*Dr. Norman Beck, Texas Lutheran College*

**•The Claims of Christianity and Judaism in a World of Many Religions**

*Rabbi David Hartman, Shalom Hartman Institute, Jerusalem*  
*Dr. Walter Harrelson, Vanderbilt University*  
*Dr. Eugene Fisher, Secretariat for Catholic-Jewish Relations*

**Special Projects**

- Study trip to Israel for denominational group leaders.
- Four-part workshop on Jewish and Christian understandings of conversion, led by Noam Zion, Shalom Hartman Institute, Jerusalem.
- Sponsorship of the Christian Study Group on Judaism and the Jewish People.
- Participation in the Eleventh National Workshop on Christian-Jewish Relations, Charleston, South Carolina.
- Informal presentations by Drs. Paul van Buren, Clark Williamson, John Pawlikowski, Franklin Littell, Alice Eckhardt, Franklin Sherman, Norm Beck, Deborah Lipstadt.
- Four session workshop for religion teachers in Independent Schools.
- Television programming: "Front Page" - Ron Shapiro with Elie Wiesel. Commentary by Chris Leighton.

**Year Three: Projection**

- Study Groups will design programs to initiate local denominations into the challenge of Jewish-Christian studies. Each group will implement projects which explore the role of liturgy and education in Jewish-Christian relations.
- Study groups, Public Events, and the Christian Study Group will continue.



Institute for Christian-Jewish Studies  
Maryland Interfaith Project Syllabus

First Year

Background:

Heschel, Abraham Joshua. The Sabbath. New York: Farrar, Straus and Giroux, 1951.

Fleischner, Eva. Heschel's Significance for Jewish-Christian Relations. Quarterly Review, Vol. 4, No. 4, Winter, 1984.

Session 1 (By Denomination)

Culbertson, Philip. Teaching the Gospel of the Incarnate Pharisee. Religious Education, Vol. 79, No. 2, Spring, 1984.

Harrelson, Walter. Christian Misreadings of Basic Themes in the Hebrew Scriptures. Quarterly Review, Summer, 1982.

Littell, Franklin, H. The Christian Meaning of the International Conference, 1988.

Pawlikowski, Fr. John T., OSM. Christ in the Light of the Jewish-Christian Dialogue. Center for Jewish-Christian Learning, 1987 Lecture Series. Vol. 2, Spring 1987.

Pawlikowski, Fr. John T., OSM. Jews and Christians: The Contemporary Dialogue. Quarterly Review, Winter, 1984.

Williamson, Clark M. Disciples Baptismal Theology. Mid-stream, XXV, 2, 1986.

Session 2: Anti-Judaic Polemics in the NT?

Beck, Norman. Mature Christianity. Introduction and Chapter 1. Cranbury: Associated University Presses, 1985.

Flusser, David. "Theses on the Emergence of Christianity from Judaism." Face to Face, Fall, 1983.

Session 3 - 5

Hilton, Michael and Fr. Gordian Marshall. The Gospels and Rabbinic Judaism. London: SCM Press Ltd., 1988.

Session 5

Townsend, John T. "The Gospel of John and the Jews: The Story of a Religious Divorce." In Alan T. Davies, ed. Antisemitism and the Foundations of Christianity. New York: Paulist Press, 1979.

Session 6

Sanders, E.P. "Jesus and the Temple." In Jesus and Judaism. Philadelphia: Fortress Press, 1985.

Session 7

Wilson, W.R. The Jews, the Romans and the Gospel Records. In The Execution of Jesus. New York: Scribner's, 1970.

Session 8

Van Buren, Paul. "Christ Risen: Easter." In A Theology of the Jewish-Christian Reality, Part 3, Christ in Context. San Francisco: Harper & Row, 1987.

Session 9

Klausner, Joseph. "The Jewish and the Christian Messiah." In F.E. Talmage, ed. Disputation and Dialogue. New York: Ktav, 1975.

Green, William S. "Messiah in Judaism: Rethinking the Question." In J. Neusner, W. S. Green, & E. Frerichs, eds. Judaisms and Their Messiahs. New York: Cambridge University Press, 1987.

Tucker, Gordon. "Contemporary Jewish Thought on the Messianic Era." In Face to Face, Vol. XIV, Spring 1988.

Second Year

Session 1: Swidler, Leonard. Yeshua: A Model for Moderns. Kansas City, MO: Sheed & Ward, 1988.

Session 2: Paul, the Jews and Election. Cunningham, Philip A. Jewish Apostle to the Gentiles. Mystic, CT: Twenty-Third Publications, 1986.

Session 3: Images of the Jews in the Early and Medieval Church.

Saperstein, Marc. Moments of Crisis in Jewish-Christian Relations. Philadelphia, PA: Trinity Press, 1989.

Williamson, Clark M. "The 'Adversus Judaeos' Tradition in Christian Theology." Encounter 39 (1978), pp.273-296.

Session 4: Views of the Jews in the Reformation (Saperstein)

Salo Baron, "Ghetto and Emancipation," The Menorah Journal, June 1928.  
Paula Hyman, "Emancipation," in Contemporary Jewish Religious Thought. Edited by Arthur Cohen and Paul Mendes-Flohr. New York: Scribners, 1987.

Session 5: From the Enlightenment to the Holocaust (Saperstein)

Rubenstein and Roth, Approaches to Auschwitz, chap. 7 (Atlanta: John Knox Press, 1987).

Session 6: "Jewish Faith After the Holocaust: Four Approaches." Post-Holocaust Dialogues, Steven Katz.

Session 7: Christian Theology After Auschwitz. Paul Van Buren, "The Crucified One." Van Buren, Paul M. A Theology of the Jewish-Christian Reality, Part III Christ in Context. San Francisco: Harper & Row, 1988.

Session 8: Israel and the Church: Continuity and Discontinuity. "The Novelty of Jesus Christ." Paul Van Buren.

Session 9: Israel and the Church: Overlapping goals? "All in All," Paul Van Buren.

Summer Reading: Lochhead, David. The Dialogical Imperative. Orbis, 1988.



## Why the Work of the ICJS Is Necessary?

### Introduction

**An emerging quest.** During the last three years, a procession of internationally renowned scholars has come to Baltimore to probe the deepest layers of our traditions and to trace the course of Jewish-Christian relations. Invariably these individuals have noted that something precious and rare has been initiated in this place. An unusual coalition of laity and clergy, men and women, whites and blacks, Jews and Christians has given shape to a movement and called it the Institute for Christian-Jewish Studies. At the heart of this organization lies an urgent question, a question out of which our organizational quest emerges. Can we build the foundations in our community which will enable us to affirm our religious and ethnic diversity?

**The Question of Relevance.** There are those who maintain that our religious institutions have become marginal, that an era of toleration has broken ancient patterns of prejudice, and that time and energy are best expended on practical, nitty-gritty issues of survival. Why devote ourselves to a disruptive past when we face so many pressing concerns in the present? Why dig up our sacred roots when the ground most Americans occupy is secular?

The relevance, indeed the centrality of the Institute for Christian-Jewish Studies comes into focus when we consider the particular context out of which our work grows, the scope of the current enterprise, and the skills and sensitivities developed through its educational programs.

### The Context

**Battle Fatigue.** Time and again we are reminded that we live in a world imperiled by economic and political injustice, a world threatened by nuclear and environmental disaster, a world ruptured by ethnic and religious antagonism. Confronted by challenges which confound with their complexity and overwhelm with their magnitude, our schools and colleges, churches and synagogues work overtime to convince each of us that we can make a difference. Lest we become psychically numb and socially disengaged, our religious and academic institutions frequently try to enliven our ethical and religious commitments by promoting a diverse assortment of social justice issues. We hold fast to the conviction that were we able to unite our energies, we could transform the world.

Over the years we have witnessed a variety of programs intended to redress homelessness, teenage pregnancy, a failing educational system, the escalation of crime, the proliferation of drugs, and an ever-expanding list of endangered species. The success of almost any project hangs by the thread of shared interest. Without broad-based alliances, our most noble causes evaporate in the public mind. When coalitions collapse, the usual suspects are rounded up. Failure is then traced to political ineptitude, bureaucratic mismanagement, intransigent factionalism, technological ignorance, or sheer stupidity.

**The Collapse of Social Action.** Though these shortcomings may account for the deterioration of many social programs, the inability to forge enduring and resilient communal commitments may have deeper roots than we have acknowledged in the past. Unless our just causes are harnessed to enduring traditions, particular needs and prejudices will corrode those projects intended to transform the social order. If we are to heal the world's wounds, we need to penetrate the surface of the body politic and explore the ideological and theological nervous system. As long as we ignore the spiritual and religious impulses which shape our passions, we will treat symptoms, not only ignoring those underlying imbalances that generate communal paralysis, but also overlooking resources vital for our restoration.

**The Reclamation of Religious Language.** Those who seek to mend the world cannot avoid the theological challenge before us. During the past two decades, we have seen the language of religion eclipsed by political polemic. Our identities have been increasingly determined by political attachments which overshadow religious affiliations. Conservative Roman Catholics are apt to discover that they have more in common with a conservative Mormon than the liberal sitting in the pew behind them. With the demise of a distinctive religious rhetoric, the linguistic landscape is flattened, making the ethical atmosphere thinner. The ecology of moral life is upset. As Robert Wuthnow demonstrates in The Restructuring of American Religion, the politicalization of religious discourse drains the country of a valuable resource. Without a well-stocked theological vocabulary, we cannot articulate and give critical depth to our moral vision.

**Religion and The Outsider.** Religion has been and will remain a source of tremendous power. Whether that force is co-opted by narrow political agendas or used to construct a public order which esteems diversity depends upon our willingness to learn the art of theological reflection. If we are to break the hammerlock which the fanatic tries to put on the community of faith, we must develop theological foundations



that enable us to affirm the dignity of the other. As Jacob Neusner notes:

The single most important problem facing religion for the next hundred years, as for the last, is an intellectual one: how to think through difference, how to account, within one's own faith and framework, for the outsider, indeed, for many outsiders...Ours is an intellectual task, for if we cannot in a rational and rigorous way think religiously about the other, then the good works of politics and the ordering of society will not be done. (Modern Judaism, 6:3, April 1990, pp. 273 & 283.)

**The Neglected Challenge.** Over the centuries, our religious communities have been locked into ideologies of isolation or hostility. Outsiders were left frozen on the boundaries of thought where they could be ignored. When changes in the cultural climate necessitated contact with others, the outsider assumed the shape of an enemy to be shunned, converted, or suppressed.

Paul Tillich maintains that "communication is a matter of participation. Where there is no participation there is no communication." (Theology of Culture, p. 204.) Those who learn to participate in the life struggles of the outsider can break out of defensive enclaves which breed indifference to the needs of neighbors. Though human beings have made brilliant technological innovations in the course of time, no religious community in the West has yet developed a positive affirmation of religious pluralism. We have not yet learned to speak across ethnic and religious divisions.

Attempts to remedy this failure with civic proclamations of tolerance offer a hollow promise of reconciliation. The agonies of the last century make it clear: toleration floats precariously on a sea of indifference. When people are mobilized by ideological commitments, when their passions are engaged, so is their susceptibility to hatred. We cannot disarm our hatreds until we learn to communicate with those we fear and distrust. Our religious communities have avoided the uncertainty which comes from a serious encounter with the other. Until we shoulder this theological challenge, we will remain blind to the dignity of our neighbors. The task requires innovative religious reflection.

#### Christians and Jews at the Crossroads

**The Christian Legacy.** When Karl Barth, the Swiss Protestant theologian, addressed the Secretariat for Christian Unity of the Roman Catholic Church, he concluded his

presentation with the following words: "There is finally only one genuinely ecumenical question: our relations with the Jewish people." For nearly two thousand years, Christians have defined themselves over and against the Jewish people. In order to make room for the new covenant, the church thought it necessary to discredit the old. The Church etched into the tradition a portrait of itself as the New Israel, while the image of the Jewish people grew tarnished from abuse and neglect. Until Christians develop the intellectual and spiritual perspicacity to own up to this legacy, they will have difficulty coming to terms with more distant relatives, i.e. Muslims, Hindus, Buddhists, etc.

**A Revolutionary Reversal.** In 1965, the Second Vatican Council signaled a dramatic theological reassessment by acknowledging the painful legacy of anti-Judaism. Over the past twenty-five years a growing number of Roman Catholic and Protestant scholars have begun to examine the ways in which their communities have misrepresented Judaism. With the recognition that these distortions have not only exacted a dreadful toll from the Jewish people but have seriously undermined the church's credibility, scholars have started to grapple with fundamental issues of self-definition. Can Christians learn to say "Yes" to their tradition, their scriptures, their doctrines, their faith without simultaneously saying "No" to Judaism?

**Spreading the Word.** The Reverend Edward Flannery once stated that the pages which Christians have torn out of their histories are the ones that Jews have committed to memory. If the Church hopes to improve her memory, she will need to discern new ways to harvest the fruits of biblical and theological scholarship. Up to this time the revolution in Jewish-Christian understanding has been confined to a professional elite. While startling discoveries are hatched in academic circles, the majority of priests and ministers have difficulty passing on their trade secrets. Biblical interpretation that is informed by historical criticism requires discipline and frequently proves disruptive. So the laity is generally fed scraps of dogma, fragments of scripture, and an unchanging menu of moral truths. The revolution in Jewish-Christian understanding has not penetrated the walls of the local congregation. Unless the challenge is sounded in our local communities, the best efforts of church historians, theologians, and biblical scholars will remain sequestered in an ivory tower. If churches go about business as usual, a crucial opportunity will be lost, a challenging imperative ignored.

**Thinking the Faith.** Dr. Douglas Hall writes: "Throughout most of its long history, Christianity has not required of its adherents that they should *think* the faith. The historical accident of its political and cultural establishment 15 centuries ago ensured that a thinking faith would be purely optional for members of the church." (Thinking the



Faith, p. 12) The most serious dilemma which confronts the churches today is a crisis of thinking. Thinking emerges when the Christian story encounters and responds to the world at large. Historically, the most definitive encounter occurred when the Christian came face to face with the Jew, and this meeting of Jew and Christian remains decisive. The Institute for Christian-Jewish Studies has designed programs to facilitate this encounter so that Christians are challenged to think through their most basic affirmations of faith.

**Breadth of Involvement.** To ensure responsible academic inquiry, the ICJS has involved local as well as internationally recognized scholars in its projects. The core constituency, however, includes local clergy and laity who are rarely afforded the time and opportunity to examine their sacred stories in a sustained and systematic manner. The distinctiveness of the ICJS lies in participants who are willing to search the corners of their tradition and then initiate others into the quest. These individuals represent the nine largest Christian denominations. The racial, political, economic, and theological diversity of these groups makes the ecumenical scope of this ICJS project altogether unprecedented.

**Curricular Focus.** The major program effort of the ICJS has been the Maryland Interfaith Project. Participants in this program have committed themselves to two years of intensive study and one year of follow-up. The curriculum highlights a series of troublesome issues, many of which revolve around the difficulties of interpretation.

**A) Exposure to Rabbinic Judaism.** Few Christians are aware of the religious developments central to living Judaism. The teachings of the sages which are compiled in the Talmud are largely unknown. When Christians encounter the words of Shammai, Hillel and their disciples, they discover that the characterization of Judaism as ethnocentric legalism is grossly exaggerated. Indeed, many of the teachings of Jesus which Christians thought to be ethical breakthroughs were already imbedded in the Pharisaic movement. Exposure to rabbinic Judaism presents Christians with an exhilarating, albeit unnerving question: Wherein lies the distinctiveness of Jesus? The answer which Christians give to this query forms a world view, profoundly influencing their perception of those who stand outside the Christian faith.

**B) Biblical Interpretation.** George Lindbeck suggests that Christians derive a picture of Reality from the ways in which they read Scripture. Biblical categories provide the lens through which the outside world is

filtered. Since the Bible "supplies the interpretive framework within which believers seek to live their lives and understand reality" (Lindbeck, The Nature of Doctrine, p. 117), Christians cannot begin to overcome negative assessments of the Jewish people until they develop new reading habits. As the ICJS has pursued its course of studies, participants have noted the tensions within the early church, examined those social, political, and theological factors that undergird its anti-Judaic polemics, and struggled with the nature of biblical authority. The manner in which Christians engage the world is intimately connected to the church's aptitude for self-criticism, which in turn originates in its reading of the Bible.

**C) Overcoming Selective Amnesia.** Prejudice is blinding. Most Christians are unaware that they harbor negative attitudes about Judaism and the Jewish people. They often insist that they were never taught to hold the Jew in contempt. Just as most men deny the attribution of a sexist bias and most whites declare their innocence when charged with racist inclinations, psychological defenses make antisemitism an elusive phenomenon. The task is not to saddle Christians with guilt, but to confront a painful history about which Christians know very little. When Christians confront the shadow side of their history, they can critically assess dangerous habits of mind in the present. As Christian participants in this study project have become conscious of the pitfalls into which the church has stumbled, a greater capacity and willingness to temper the triumphalism of the church emerges. The recovery of a prophetic voice requires an enlarged memory. If Christians can remember their mistakes as well as their accomplishments, they may develop the sensitivity, the mental acuity, the corporate character which would equip them to identify and then contend with some of the disturbing tendencies in the church and the world at large.

**D) A Mission.** For many, the Christian mission has amounted to a militant campaign to bring the whole world into step with the church. The crusade is activated by a tradition which has maintained that outside the church there is no salvation. Christian participants in the Maryland Interfaith Project have begun a process of reassessment which opens momentous questions. What is it that Christians are called to do in this world? What do Christians mean by the Kingdom of God, and what is the creative role which Christians are called to live out in pursuit of this



hope? How does the Christian witness support, negate, and/or complement the witness of the Jewish people... Muslims... Hindus... Buddhists... others? The answers given to these questions will in large part provide a blueprint which maps the possibilities and the limits of a Christian theology of religious pluralism.

### Jewish Responses

**A Different Agenda.** Jews frequently acknowledge that they lug around simplistic and misleading caricatures of Christianity, but the consequences of these distortions have not led Jews to degrade or disenfranchise Christians. Bound to a history of oppression about which non-Jews know little, many Jews who enter into dialogue with Christians bring a separate agenda to the table. They are deeply committed to stemming the tide of antisemitism, protecting their children from evangelical assaults, and defending Israel. Many Jews welcome dialogue with Christians to the extent that it enhances the prospects of survival, but they believe that nothing of theological substance will be gained from an encounter with Christianity.

**Grounds for Caution.** The reluctance of Jews to enter the domain of Christian theology disappoints many Christians. Christians who find their own faith enriched by the enduring witness of the Jewish people are often offended by the lack of reciprocity. The lack of interest in this theological endeavor indicates sincere misgiving about a mode of inquiry that is alien to the life and practice of many Jews. Not only does serious interreligious exchange collide with traditional restrictions, but many regard it as an activity which lubricates the slide into assimilation. Beyond these reservations resides the lingering legacy of antisemitism, a deep-seated fear and distrust.

**Inescapable Contact.** Jews have often defined themselves in contrast to Christians. Jews understand themselves as a people set apart, a people who refuse absorption into the larger population, a people with a particular vocation. Yet, the Jewish encounter with the dominant cultures in whose midst Jews at various times and places have lived has generated dynamic tensions. At various times Jews adopted, at other times rejected, customs, mores, and ideas of the world at large. The call for creative response to the prevailing culture continues to pose profound challenges for the Jewish people. At issue is the problem of Jewish identity. Some Jews maintain that a juncture has been reached where it is inadequate to carve out an identity by taking note of what one stands against. The vitality of the Jewish people is maintained by emphasizing what they stand for.

**A Beginning.** A diverse group of Jews affiliated with the Institute for Christian-Jewish Studies has begun to take risks in this direction. In the encounter with Christians, Jews may discern the meaning of those practices, beliefs, and memories which set them apart. In this sense, Christians and Jews who have participated in the educational enterprise of the ICJS make overlapping discoveries. Those who learn to speak the language of the other frequently discover what is distinctive about their own tradition.

### The Ongoing Task

**Flight from the Present.** When people regard religious truth as fixed, immutable, and complete, they become so obsessed with protecting the foundations of their faith that they ignore the demands of the present. Religious communities are often tempted to attribute finality to traditions that are living and therefore changing. When a text, a doctrine, a tradition, or any other authority is represented as timeless Truth, believers are apt to substitute a past reality for the present. In safeguarding these "eternal verities," the faithful are inclined to neglect the specific struggles which confront us here and now.

**Nurturing the Tradition.** Religion fails when it merely offers a sanctuary from the demands of the world. A tradition discovers its transformative power when adherents risk engagement. This is the hope that religious communities offer, a willingness to confront suffering and to challenge those patterns of thought and action which disfigure creation. If religious communities hope to restore a broken order, they will need to develop an aptitude for critical reflection, a talent for religious inquiry.

**Increasing Aptitude.** While the educative process which the ICJS has launched does not attempt to unravel all global tangles, the work promises to cultivate the skills and sensitivities needed to confront intricate, highly ambiguous realities. The capacity to probe confounding dilemmas helps overcome the prevailing addiction to the quick fix. The discipline required to trace twisted historical paths offers an antidote to a nation which operates with only a short-term memory. The promise is that a particular community may learn to deal with its differences. In discovering the blessing of its diversity, our community may educate people who have the patience, the vision, and the experience needed to address the problems of our time and place.



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*Chairman, Advisory Council  
Liaison Committee*  
Rabbi Alfred Gottschalk  
Rabbi Ismar Schorsch  
*Honorary Vice Presidents*  
*Board of Governors  
and  
Past Presidents  
appear on reverse.*

13 Sivan 5750  
June 6, 1990

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

Rabbi Paul L. Hait  
*Executive Vice President  
Director, Chaplaincy Services*  
Rabbi Moses A. Birnbaum  
*Associate Executive Director*  
Rabbi Eugene J. Cohen  
*Coordinator, Brith Milah Board*  
Rabbi Alvin M. Poplack  
*Chaplain, International Synagogue*  
Rabbi Jay H. Rosenbaum  
*Chaplaincy Administrator*  
Bunnie P. Veeder  
*Director of Broadcasting*

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

Dear Marc: AMERICAN JEWISH

Let me thank you for your wonderful presentation this morning. I was thrilled to hear you and learned a great deal from you as did everyone present. I hope that you will have future opportunities to share views.

We have received much favorable feedback on the quality of the program and for this we are most grateful to you and the other participants.

Very truly yours,

Rabbi Gilbert S. Rosenthal  
Executive Vice President

GSR:mc

P.S. Incidentally, we checked our records and found that you had been a member of the NYBR years ago but are no longer. We should be honored to have you as a member. Dues are \$36 until July 1; \$50 thereafter. Or, you may choose to become a life member (\$360 'til July 1; \$500 thereafter).



3 ACC-14-450

**INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS**

**Chairman**

**American Secretariat**  
Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
(212) 686-8670

**European Secretariat**  
World Jewish Congress  
1 Rue de Varembe  
1211 Geneve 20, Switzerland  
(022) 34-13-25

**Constituent Agencies**

**B'nai B'rith International**  
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Washington, DC 20036  
(202) 857-6600

**The Israel Interfaith Association**  
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Jerusalem 91.077, Israel  
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New York, NY 10016  
(212) 686-8670

**World Jewish Congress**  
501 Madison Avenue  
New York, NY 10022  
(212) 755-5770

**To:** Rabbi Jack Bemporad  
Mr. Herbert Berman  
Rabbi Fabian Schonfeld  
Rabbi Joseph Karasick  
Rabbi Wolfe Kelman  
Mr. Israel Singer  
Mr. Elan Steinberg  
Rabbi Marc Tanenbaum  
Rabbi Mordecai Waxman

**From:** Mr. Seymour Reich, Chairman  
Leon A. Feldman

**Date:** June 7, 1990

**cc:** Dr. G. Riegner  
Rabbi Henry D. Michelman

There will be a very important meeting of the Sub-Committee for the ILC meeting agenda in Prague on THURSDAY, JUNE 14 at 10:00 A.M. IN THE OFFICES OF THE SYNAGOGUE COUNCIL.

The agenda will be devoted primarily to a review of the draft proposal submitted by Father P.F. Fumagalli and the other relevant materials which have been sent to you on June 6, 1990.

It is of utmost importance that you study the material and become familiar with the suggested program so that we may arrive at a clear position vis-a-vis the Vatican Commission in preparation for the Prague meeting. Once we reach a definitive position, we will be able to convey our decision to Dr. Riegner and to Archbishop Edward J. Cassidy, President of the Vatican Commission for Religious Relations with the Jews.

Thank you for your cooperation.

P.S. We have received several inquires as to the details pertaining to session VI (cf. Fumagalli's draft of June 4), which is entitled "Reports on the Implementations of the Five Points of the Common Program Established in Rome in 1985."

I am enclosing herewith copy of the above five points, culled from the volume Fifteen Years of Catholic-Jewish Dialogue; 1970-1985 (p. XIX).

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour Reich  
Chairman

June 11, 1990

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New York, NY 10022  
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**TO:** Seymour Reich, chairman  
Rabbi Jack Bemporad  
Herbert Berman  
Rabbi Fabian Schonfeld  
Rabbi Joseph Karasik  
Rabbi Wolfe Kelman  
Israel Singer  
Elan Steinberg  
Rabbi Marc H. Tanenbaum  
Rabbi Mordecai Waxman

**FROM:** Leon A. Feldman

**CC:** Rabbi Henry D. Michelman  
Dr. G.M. Riegner

**REMINDER:** A very important meeting of the Sub-Committee for the ILC meeting in Prague THURSDAY morning, JUNE 14, at 10 o'clock in the offices of the Synagogue Council of America

**AGENDA:** Review of the program for the ILC and, hopefully, to reach a final agreement pertaining to the Prague meeting agenda. (The final draft is enclosed).

**BUDGET:** The three constituent agencies will have to share the expenses for the invited lecturers, discussants, witnesses, etc. travel, housing, and meals. Each agency is expected to cover the costs of its own delegates/participants. (An estimated budget is in preparation).

**NEW ITEM:** In Fr. P.F. Fumagalli's recent fax, dated June 4, he added the following P.S. CONCERNING THE COMMEMORATION OF "NOSTRA AETATE, NEXT NOVEMBER 14-15, 1990. IT WOULD BE HELPFUL FOR ME TO KNOW YOUR AGREEMENT, AT LEAST IN GENERAL (PRINCIPLE), TO THE PROPOSED SCHEDULE, BEFORE MAKING FURTHER STEPS. Thank you. (A copy of Fumagalli's program proposal is enclosed).



FINAL PROPOSED SCHEDULE FOR INTERNATIONAL LIAISON COMMITTEE  
Prague, September 3-6, 1990

Monday, September 3

Visit to Theresienstadt (for those present)

Opening - in the afternoon

Session I - in the afternoon  
"Church and Synagogue in the Patristic Period"  
Fr. Lawrence Frizzell/Prof. David Berger

Session II - in the evening  
"Jews and Christians in the Middle Ages"  
Fr. P.F. Fumagalli/Prof. G. Dahan

Tuesday, September 4

Session III - in the morning  
"Roots of Modern Anti-Semitism"  
Fr. J. Dujardin/Prof. Jacob Katz

Session IV (1) - in the afternoon  
"Historical Reflections on the Shoah"  
Fr. John Morley/Prof. Raoul Hillberg

Special Program (reception?) - in the evening

After special program

1. Steering Committee to work on proposals for action and draft of a possible final statement.
2. Joint working group for a program of continuing study.

Wednesday, September 5

Session IV (2) - in the morning  
"The Shoah as Reflected in Christian and Jewish Thought"  
Prof. H. Gazelles/Dr. Geoffrey Wigoder

Session IV (3) - in the afternoon  
Reports of Witnesses from various countries

Reports continue (if necessary) - in the evening  
Steering Committee continues

Thursday, September 6

Session V (1) - in the morning  
"Current Upsurge of Anti-Semitism" -  
particularly in Eastern Europe.

Session V (2) - in the afternoon  
Continue "Current Upsurge of Anti-Semitism"

Session VI - in the evening  
Reports on the implementation of the "Five Points of the  
Common Program, established in Rome, 1985."

.....  
Session VII - in the late afternoon and/or evening  
Concrete proposals for action  
Final Statement

At the end of its 12th meeting in Rome in 1985, the ILC committed itself to a programme of action for the immediate future. The six main points of this programme are:

1. to disseminate and explain the achievements of the past two decades to our two communities;
2. to undertake an effort to overcome the residues of indifference, resistance and suspicion that may still prevail in some sections of our communities;
3. to work together in combatting tendencies toward religious extremism and fanaticism;
4. to promote conceptual clarifications and theological reflection in both communities and to create appropriate forums acceptable to both sides, in which this reflection can be deepened;
5. to foster cooperation and common action for justice and peace;
6. to undertake a joint study of the historical events and theological implications of the extermination of the Jews of Europe during World War II (frequently called the "Holocaust" or, in Hebrew, *Shoah*).

the fax of June 7.

Please inform the others that the addition of session VI by Rumagalli will not basically change the agenda. He wanted this point to be included to confirm the continuity of our agenda. The discussion will probably take half an hour and will recall the decisions of the last ILC meeting and see what could be done on these points.

Riegner



## M E M O R A N D U M re Budget for ILC meeting in Prague

1. Only PAN AM offers direct flights to Prague, leaving on Thursday and Saturday evening, respectively. All other carriers have stopovers in Amsterdam, Vienna, Frankfurt, etc. which entails layovers of several hours and/or change of plane.

Because of the above, NO Saturday evening departures can be arranged because flights leave when it is still Shabbath - Shabbat ends quite late to catch the departure.

THEREFORE, A FLIGHT DEPARTURE IS POSSIBLE ONLY ON SUNDAY EVENING, SEPTEMBER 2, WHICH WILL ARRIVE IN PRAGUE ON MONDAY, SEPTEMBER 3 ABOUT MIDDAY (PERHAPS EVEN A LITTLE LATER) FOR THE OPENING OF THE ILC.

(There is another option, i.e., to spend Shabbath in one of the major cities in Europe, and fly to Prague on Sunday morning. Thus some of the participants may be able to join the visit to Theresienstadt on Monday morning, September 3, before the opening session of ILC. - The costs may have to be borne for the extra nights by the individual making this choice). - see #2a re flight costs.-

2. Fare structure is as follows - subject to change - only approximated:
  - a) 14 days advance booking; minimum stay 6 days (penalties for changes or cancel) approx. \$ 814.-
  - b) regular economy (no restrictions) approx. \$ 1,200.-
3. Hotel reservations not yet clarified. Arrangments are being made by Dr. Riegner's office - at least his recommendations. Approx. \$ 100 plus per night per person.
4. Kosher food - there are no proper local provisions available. Efforts are being made to be shipped from Budapest or from another locality under proper supervision.
5. IT IS THE PRACTICE THAT EACH OF THE CONSTITUENT AGENCIES - SCA, WJC, AND BB, EQUALLY SHARE IN THE COSTS OF TRAVEL, HOTEL, MEALS, AND MISCEL. EXPENSES FOR THE GUESTS, LECTURERS, DISCUSSANTS, AND WITNESSES, etc.
6. The individuals designated by their respective groups, i.e., SCA, WJC, and BB, will have their expenses paid by their own organizations.
7. On the basis of the present agenda for the ILC, the expenses to be shared for the following number of individuals is:

2-3 persons from the US -----	\$ 3,600	air fare
3-4 from Israel -----	2,400	" "
4-5 from Europe - - - - -	1,200	transportation/UK, France, Germany
12 4 nights in hotel	(	Yugoslavia, etc.)
incl. tax etc. tips - - - - -	1,500	
12 meals - - - - -	1,200	
miscel. expenses - - - - -	1,000	transportation and taxis etc.
Total	\$ 11-12,000	

[ \$5,000

P.S. THERE IS STILL AN OBLIGATION OF approx. \$14,000 outstanding which is owed to Dr. Riegner for the volume 15 Years of Christian Jewish Relations. Each of the three constituent organizations - plus the American Jewish Committee - should share in the payment of this sum. PLEASE INCLUDE THIS IN THE BUDGET!



# Czech Rabbi Was Informer

By Roy Gutman  
Newsday Europe Bureau

## Admits spying for police

Prague — The spiritual leader of Prague's tiny Jewish community acknowledged yesterday that he had been an informer for the secret police for a decade until the ouster of the Communists last year.

Rabbi Daniel Mayer, 33, was one of several public figures implicated as informers as a result of investigations into candidates for Czechoslovakia's first free elections in 44

years, held Friday and Saturday. No official list of those implicated was released by the government before the election, but some of the names are leaking out.

Mayer, who admitted his role in an interview with Newsday yesterday before it became public, said he will offer his resignation to the Jewish

community leadership today.

"I was under great pressure," Mayer said. "I don't know if anyone of you can imagine what kind of things were going on here.

"I tried to have as little contact as possible and not expose anybody" to the police, he said. "I was trying to help the Jewish Community survive."

But he acknowledged making regular written reports to the police for his entire career and accepting instructions for monitoring the activities of the community.

Mayer described his work with the police during a 2½ hour interview yesterday. At the time of the interview, he said he had not yet informed his wife or the Jewish community.

Those candidates found in the in-

Please see RABBI on Page 31

AMERICAN JEWISH ARCHIVES

# Czech Rabbi Admits Informing

RABBI from Page 7

investigation to have been informers were listed in the polling places as having been dropped from the ballot without explanation. Among them were at least two prominent politicians and a host of minor figures, including more than a dozen from the Civic Forum, which won control of the government in a landslide.

Mayer said he had withdrawn from the race for a seat in the federal assembly in April for other reasons, and the appearance of his name on the ballot "was a mistake."

There are fewer than 1,000 Jews in Prague, the post Holocaust remnant of a 700-year-old Jewish community. Two-thirds are aged or ailing, and only a few hundred are young or active, according to Jewish community officials.

But according to Mayer, the secret police targeted him almost from the moment in high school that he decided to go to rabbinical school by using the school and the Education Ministry to ask him to write down his ideological views.

He said he signed a commitment to collaborate with police in 1979 during his second year of seminary in Budapest, Hungary.

"I was not too careful in expressing my feelings" opposing the 1968 Soviet invasion of Czechoslovakia and a foreign student at the seminary "betrayed me," he said.

Mayer said that police put "great

pressure" on him. "They said they had material defaming me and they could force me to give up my studies."

The police also told him that he had to sign the commitment because "everybody who works here in the Jewish community has to sign it."

After his ordination and return to Prague in 1984, Mayer was required by the police to submit written and oral reports once a month on average.

Without naming names, Mayer said he believed most of the Jewish lay leadership had been similarly compromised. But he said he had never confronted them with his suspicions nor did he acknowledge to them his own collaboration with the police. "It was forbidden to say anything about the contacts," he said.

The president and secretary of the community, Bohumil Heller and Frantisek Kraus, were removed from their posts late last year amid criticism that they had been too close to the ousted regime. Of all the religious groups in Czechoslovakia, they alone had refused to condemn the police beating of student demonstrators Nov. 17 that led to the overthrow of Communist rule. Neither could be reached for comment yesterday.

Mayer said over the decade that he assisted the police, he was forced to accept a total of about 5,000 Czechoslovak crowns (about \$200). He said he signed receipts.

"The money was offered to me. I refused it. But I was told I must accept it or

they would use something against me."

Mayer said he would meet members of the police in a neutral location such as a "safe" apartment. He would hand over reports he had compiled on meetings with foreigners and discussions within the community leadership. "Naturally, there were some instructions" given by the police for material he was to gather for the next meeting, he said.

He said from the detailed questioning by police, he quickly concluded that they had "other lines" into the community leadership.

This was confirmed when he decided to stop filing reports on contacts with foreigners several years ago, he said. "I decided this was stupid [to continue filing the reports]. After a while, he said, he "received an order" from the Council of Jewish Communities, which has oversight over Jewish life in Bohemia and Moravia. "This was that I could meet with a foreigner only if there was someone with me from the Council," he said.

He concluded that the leaders of the "Council were very curious about my activities so they could pass on information."

At the same time he was working with the police, he said he was under frequent surveillance. The rabbi said he was convinced that his office telephones were "bugged."

He thought his flat may not have been, however "because I didn't have a phone in my house."



Attention : Prof. FELDMAN  
Fax : 686 8673

Pages : 3

Tentative Program

As per March 24, 1990

COMMEMORATION

OF THE . . . X X V . . . A N N I V E R S A R Y . . . OF "NOSTRA AETATE"

---

(Rome, November 14-15, 1990)  
at: Pontifical Lateran University (?)

Wednesday, November 14 Private Session on the theme:

"Post-Conciliar Efforts to improve Christian-  
Jewish Relations: Realizations, Difficulties  
and Prospectives"

REPORTS FROM:

- The Commission together with the Congregation for Education
- Center for Jewish Teaching and Civilisation
- Episcopal Conferences (USA, Europe, Latin America)
- Some Jewish Universities/Union of Catholic Universities

DISCUSSION

(Afternoon)

Continuing Discussion (Private)

17:00 PUBLIC LECTURES:

1. " Teaching of the II Vatican Council on Christian Jewish Relations"
2. "... " (Jewish Lecturer)

Thursday, November 15

PRIVATE PAPAL AUDIENCE could be foreseen  
To Catholic and Jewish Leaders

"Information Service" 71 (1989)

## COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

MESSAGE OF HIS HOLINESS POPE JOHN PAUL II TO THE POLISH EPISCOPAL CONFERENCE ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF THE OUTBREAK OF WORLD WAR II, September 1, 1939

August 26, 1989

*...In this message the Pope called attention to the crime of the extermination of the Jews*

...It is truly difficult to calculate the magnitude of the losses suffered, and even more, of the sufferings which were inflicted upon individuals, families and communities. Many facts are already known; many more must yet be brought to light. The war was waged not only on the front, but as a total war, a war which struck entire societies. Whole groups were deported. Thousands became victims of prison, torture and execution. Quite apart from strict combat, people died as victims of bombing and of systematic terror. The organized instruments of the latter were the concentration camps, ostensibly established for labour, yet transformed in reality into death camps. One particular crime of the Second World War remains the massive extermination of the Jews, who were doomed to the gas chambers because of racial hatred...

APOSTOLIC LETTER OF HIS HOLINESS POPE JOHN PAUL II ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF THE OUTBREAK OF THE SECOND WORLD WAR

August 27, 1989

*In one section of this Apostolic Letter, the Pope called attention to the persecution of the Jews.*

...Among all these anti-human measures, however, there is one which will forever remain a shame for humanity: the planned barbarism which was unleashed against the Jewish people.

As the object of the "final solution" devised by an erroneous ideology, the Jews were subjected to deprivations and brutalities that are almost indescribable. Persecuted at first through measures designed to harass and discriminate, they were ultimately to die by the millions in extermination camps.

The Jews of Poland, more than others, lived this immense suffering: the images of the Warsaw ghetto under siege, as well as what we have come to learn about the camps at Auschwitz, Majdanek and Treblinka, surpass in horror anything that can be humanly imagined.

One must also remember that this murderous madness was directed against many other groups whose crime was to be "different" or to have rebelled against the tyranny of the occupier.

On the occasion of this sorrowful anniversary, once again I issue an appeal to all people, inviting them to overcome their prejudices and to combat every form of racism by agreeing to recognize the fundamental dignity and the goodness that dwell within every human being, and to be ever more conscious that they belong to a single human family, willed and gathered together by God.

I wish to repeat here in the strongest possible way that hostility and hatred against Judaism are in complete contradiction to the Christian vision of human dignity.

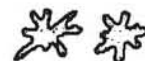
The new paganism and the systems related to it were certainly directed against the Jews, but they were likewise aimed at Christianity, whose teaching had shaped the soul of Europe. In the people of whose race "according to the flesh, is the Christ" (Rom 9:5), the Gospel message of the equal dignity of all God's children was being held up to ridicule.

In his Encyclical "Mit brennender Sorge" my predecessor Pope Pius XI clearly stated "He who takes race, or the people or the State, or the form of Government, the bearers of the power of the State, or other fundamental elements of human society... and makes them the ultimate norm of all, even of religious values, and deifies them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God" (March 14, 1937: AAS 29 [1937] p. 149 and p. 171).

This pretension on the part of the ideology of the National Socialist system did not spare the Churches, in particular the Catholic Church, which before and during the conflict experienced her own "passion". Her fate was certainly no better in the lands where the Marxist ideology of dialectical materialism was imposed.

We must give thanks to God, however, for the many witnesses, known and unknown, who in those hours of tribulation had the courage to profess their faith steadfastly, who knew how to rise above the atheist's arbitrariness and who did not give in to force.





PIUS X. - Epistula venerabilibus fratribus archiepiscopo et episcopis Poloniae, quae Russico Imperio paret. 3 dec.1905. In: Pii X Pontificis Maximi acta, vol.II (Romae, ex typographia Vaticana, 1907).

— 199 —

quantaque sint mala. quibus gens vestra hac tempestate premitur; quae quantaque officia. quibus, ad illa minuenda atque avertenda, Episcopi pariter ac fideles omnes gravissime teneantur.

Nam, ut de malis dicamus, singula ea quidem persequi longius est quam praesens patitur institutum. Graviora autem ac ceterarum fere miseriarum fons atque origo, factiones illae sunt turbulentissimorum hominum, quae nullibi non vigent, quaeque iuribus ac legibus evertendis natae, eo plane, suadendo, coniurando audendoque, incumbunt ut plebem, percussam terroribus, occupent, illamque, inmani civilis consuetudinis damno, in nefaria quaeque corripiant. — His accedit, atque in eodem genere, natio illorum qui, caritatem patriae, sed non sapientem, perpetuo venditantes, *radicalismi*, uti vocitant, *nationalis* assectatores se profitentur. Quibus nimirum propositum est civiles animorum perturbationes ciere ac nutrire; quare commota plebs et obcaecata eo saepe excedit violentiae ac furoris, unde Poloniae vestrae, nihil tale merita, retro fertur conditio atque afflictior in dies evenit. — Haec autem inter, turbis quidem faventibus atque impunitatem audendi praebentibus, pessimi quique, quibus divina humanaque miscere fas ac decorum videtur, immania faciunt flagitia, quae vel barbarae nationes horrerint; qualia, nuper, ut aliquid indicemus, publicae fuerunt iudaeorum caedes, quas equidem Evangelii lex, quae omnes promiscue diligendos iubet, detestatur ac reprobatur. — Iamvero, dum talia ac tanta, fidenter nimium, scelestorum audacia meditatur et patrat, quae vis, quae actio, ad illam comprimendam exeritur? Certe bonorum copiae ex maiore, immo

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

June 8, 1990

Rabbi Marc H. Tanenbaum  
Chairman **Emeritus**

**American Secretariat**  
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His Excellency  
The Most Reverend William H. Keeler  
Bishop of Baltimore  
120 Cathedral Street  
Baltimore, Maryland 21201

Dear Bill,

I appreciate very much your warm and thoughtful letter  
of May 25th.

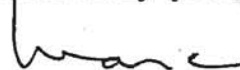
While I am grateful for your kind words about my articles  
on the St. John's Hospice affair, I wrote them for two simple  
reasons: first, to help our Israeli co-religionists, especially  
of the Orthodox branches, understand realistically the impact  
of that unfortunate action on our many Christian friends and  
neighbors; and second, to try to tell the truth as I see it.

That kind of insensitivity will not be changed until there is  
fundamental electoral reform in Israel. Together with a number  
of influential Jewish leaders, I have joined last week in seeking  
to reinforce that movement to reform which already exists widely  
in Israel.

I have been working actively these weeks with Rabbis Mordecai  
Waxman and Jack Bemporad in formulating program ideas for the  
Joint Liaison Committee meetings in Prague in September and  
then in Rome in November. If well done, both these consultations  
may prove to be especially constructive. At least, I hope and  
pray they will be.

With warmest good wishes and my prayers for God's richest  
blessings over you and your family, I am,

Fraternally yours,



Return address;

45 East 89 Street (18 F)  
New York, N. Y. 10128



**Sir Sigmund Sternberg** O.St.J. KCSG JP

Star House Grafton Road  
London NW5 4BD  
Telephone 01-485 2538  
Facsimile 01-485 4512

Rabbi Marc H Tanenbaum,  
45 East 89th Street (18F),  
New York,  
NY 10128  
USA

Date

5 June 1990

Your ref

Dear Marc,

I enclose Chancellor Kohl's speech at Heppenheim this week together with the Chief Rabbi's message. The visit was a great success.

With kind regards,

Yours sincerely,



Sir Sigmund Sternberg



[start]

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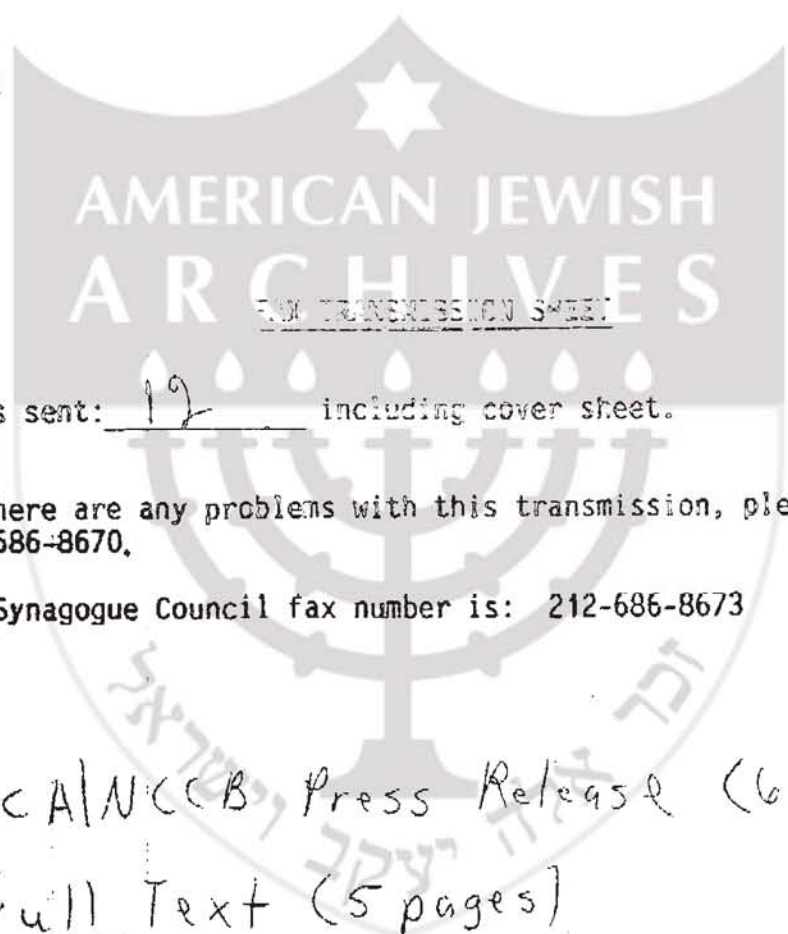




JUN 15 1992



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Pages sent: 19 including cover sheet.

If there are any problems with this transmission, please call 212-686-8670.

The Synagogue Council fax number is: 212-686-8673

SCA/NCCB Press Release (6 pages)  
Full Text (5 pages)

**From:** Gunther Lawrence  
(212) 686-8670  
William Ryan  
(202) 541-3200

**For Release:**  
12:00 P.M.  
June 19, 1990

**For:** SYNAGOGUE COUNCIL OF AMERICA  
NATIONAL CONFERENCE OF CATHOLIC BISHOPS

New York, NY - In an unprecedented joint-statement Catholic and Jewish religious leaders are calling for a new national mobilization of educators, family members, government and major faiths to forge a renewed effort to instill common moral teachings in the secular school system.

The 1150 word statement by the Bishop's Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops and the Interreligious Affairs Committee of the Synagogue Council of America believes that "we must join together" to combat such problems as: drugs, crime, depression, alcoholism, promiscuity, AIDS and teen pregnancies.

The document states: "children lack fundamental values -- like honesty, integrity, tolerance, loyalty and belief in human worth and dignity. All of these values are grounded in our respective religious traditions, the Constitution, the Bill of Rights, much of the world's great literature and ethical business practices."

It notes that traditionally these values have been inculcated by the family, church and synagogue, the school and government; "but in recent years, there has been a growing reluctance to teach values in our public educational system out of a fear that children might be indoctrinated with a specific religious belief."



"We are convinced that even apart from the context of a specific faith, it is possible to teach these shared values," the document said.

The joint statement was developed in the course of regular meetings between the SCA and the Bishops' Conference covering a wide range of issues of common concerns. The joint consultations are chaired by Rabbi Jack Bemporad, Temple Israel, Lawrence, NY, chairman, SCA Interreligious Affairs and Archbishop William H. Keeler of Baltimore. The education document was drafted by SCA president Rabbi Joel Zaiman and Auxiliary Bishop of Baltimore, William C. Newman.

Both Archbishop Keeler and Rabbi Bemporad said that "this is the first time that such a joint statement has been issued by both of our two religious organizations which reflects a major cooperative effort in addressing a prime problem affecting our entire American society".

The Catholic and Jewish leaders believed that "parents need all the help they can get". In order to better indoctrinate youngsters with proper moral values the statement recommended:

- # Establishment of State Committees to promote values in the public school curriculum.
- # Convening of conferences on a state and local level of teachers, administrators, parents and students to address the problem and recommend programs.

-3-

- # Public schools to introduce moral education into their curricula and schools to use text books, resources and teaching methodologies that emphasize basic civic and personal values.
- # All faith groups should join in this national effort.
- # The SCA and Bishop will recommend the establishment of a joint commission to meet regularly to evaluate matters pending in the courts and before Congress that relate to the promotion of values in America.
- # Foundations to underwrite value education programs in the public schools.
- # The media join in this national effort by promoting civic and personal values in their programming.

The statement indicated that the school systems do teach values, however "these are not necessarily the core moral values such as honesty, integrity."

(Full text of statement attached)



Catholic Representatives

**Most Rev. William H. Keeler**  
 Archbishop of Baltimore  
 Co-Chairman

Episcopal Moderator of Catholic-Jewish Relations

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 Archbishop of New York

**Most Rev. J. Francis Stafford**  
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**Most Rev. Edward T. Hughes**  
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 Auxiliary Bishop of Cincinnati

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 Auxiliary Bishop of Trenton

**Most Rev. William C. Newman**  
 Auxiliary Bishop of Baltimore

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**Rabbi Stanley Davids** (CCAR), Co-Chairman, Israel Affairs Committee, New York, NY

**Rabbi Jerome Davidson**, Union of American Hebrew Congregations, SCA First Vice-President

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**Rabbi Harvey Fields** (CCAR), Los Angeles, CA

**Rabbi Ezra Finkelstein**, Rabbinical Assembly (RA), Syosset, NY

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Rabbi Marc Tanenbaum (RA), New York, NY

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Rabbi Mordecai Waxman (RA), Past President SCA, Great Neck, NY, Chairman, SCA Task Force on International Affairs

Rabbi Marc Winer (CCAR), SCA Board of Governors, White Plains, NY

Rabbi Jeffrey Wohlberg (RA), SCA Board of Governors, Washington, DC

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Rabbi Walter Wurzbarger, (RCA), Past President SCA, Lawrence, NY

Rabbi Richard Yellin (RA), SCA Chairman, Domestic Affairs, Boston

Rabbi Joel Zaiman, (RA), President, SCA, Baltimore

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Rabbi Henry D. Michelman, Executive Vice President  
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Dr. Gilbert Kahn, Consultant on Social Policy  
Mr. Gunther Lawrence, Director of Information



Embargoed until 12 Noon, Tuesday, June 19, 1990

"A Lesson of Value"  
A Joint Statement on Moral Education  
In the Public Schools

By The Interreligious Affairs Committee  
of The Synagogue Council of America, and

The Bishops' Committee for Ecumenical and Interreligious Affairs  
of The National Conference of Bishops

American public schools feel inhibited about teaching moral values, yet we are losing our children.

Drug addiction, depression, suicide, promiscuity, crime, alienation, AIDS, academic failure, emotional illness, teen pregnancy, alcoholism, intolerance, violence -- the litany of problems besetting American youth seems to have no end.

Why?

What have we done -- or failed to do-- that has brought this plague upon our children? What must we do to fight it?

Obviously, there are no simple answers. But from our perspective as religious leaders, these maladies are only symptoms of a deeper and more basic problem: a lack of fundamental values.

These values, like honesty, compassion, integrity, tolerance, loyalty, and belief in human worth and dignity, are embedded in our respective religious traditions and in the civic fabric of our society. They are the very underpinnings of our lives.

There is broad consensus among Americans, regardless of religion and cultural background, concerning these values.

In a world where short-term gratification is pressed upon children by their peers, the media, and many adults, to raise a



young person without a basic value system is to cast him or her adrift. Yet we persist in cheating our children of this critically important education -- necessary if they are to grow to respect, cherish, and care for themselves and others.

Traditionally, the family, the church or synagogue, the school, and the government have worked to educate children in basic values. But in recent years, there has been a growing reluctance to teach values in our public educational system out of a fear that children might be indoctrinated with a specific religious belief.

All major religions advocate these values, as do the Constitution and the Bill of Rights, much of the world's greatest literature, and ethical business practices as well. We are convinced that even apart from the context of a specific faith, it is possible to teach these shared values.

In fact, public schools do teach values all the time -- but they are not necessarily the core moral values. Indeed, by deliberately excluding these shared moral values from the curriculum, the educational system actually undermines them. Children naturally look to the school to provide them with important knowledge. It is all too easy for children to assume that information not taught in school cannot be very important.

To raise a generation without an understanding of values is to assure disaster. Children are the future. The specter of a nation with an amoral citizenry is terrible to contemplate. The damage would be irreversible. If we cannot teach our children values, who will teach their children values?

We recognize that parents have a responsibility to teach values. Indeed, in such a morally apathetic environment, that so many parents have instilled strongly-grounded values in their children is testimony to the unique role parents have in shaping their children's lives. (In fact, these children are important resources both as role models to their peers and in values education.)

But in our society parents can use all the help they can get. Therefore, it is urgent that there be a national effort to implement moral public education in our schools, integrated into the total curriculum, and corresponding to student needs and community consensus.

There is a groundswell of support from parents, teachers, and government, religious and community leaders who are struggling for a renewed moral vision within the public schools, grounded in the common bond of humanity that links all races and religions. They realize that our country is more than a land; it is a people -- a people historically admired for its biblically-based values and religious traditions.

In some parts of the country, major strides have been made in the herculean struggle to develop our schools into moral communities. Many school systems have developed excellent values education programs. We recognize and praise the efforts of these dedicated parents and teachers who have fought the paralyzing fear that prevents values education. Yet, substantial even drastic systemic change is still necessary if we as a nation are to salvage the moral fibre of our children.



To bring about that basic change, we urge that:

1. Those responsible for schooling at the local, state, and national levels convene the administrators, teachers, parents, students, and citizens to address the moral educational needs of children and young people. We call for state governors and legislative leadership to create committees to promote values education in the public schools.
2. Public schools introduce moral education into their curricula; that the schools use text books, resources and teaching methodologies that emphasize basic civic and personal values. (We repeat that this can be done apart from teaching a specific religious faith.) We call on school boards to state clearly the values they will teach and how they will teach them.
3. All faiths work together to bring about systemic change and to encourage the teaching of values in public schools. To facilitate this effort we will strongly recommend a joint commission to meet quarterly to evaluate matters pending in the courts and before the Congress that will affect the promotion of values education in America.
4. Foundations underwrite values education programs in public schools.
5. The media, especially television, promote civic and personal values in their programming.

6. For our part, we will:

- a. Establish within our Consultation an ad hoc committee to discuss this issue and make recommendations on the substance of value based curricula and teaching methodologies. We will assist in providing teaching materials and guides reflecting our shared moral values.
- b. Ask that Catholics and Jews begin a widespread dialogue about moral education in the public schools; we ask that this dialogue take place in state Jewish Councils, Catholic Conferences, and ministerial associations.
- c. Support educational opportunities to teach values -- and values teaching -- to parents.
- d. Within our own educational institutions, emphasize anew our commitment to moral values which come ultimately, from divine revelation.

Children are not born with values any more than they are born with math and reading skills. In a nation that spends billions of dollars to influence youth as to which cars to buy and which clothes to wear, it is a national disgrace to fail to teach basic values in the public schools.

Our children need these values. Our society requires them. We, as a nation, can teach them. We must teach them now -- before we lose our children.



[end]

Original documents  
faded and/or illegible



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ARNOLD FORSTER



June 20, 1990

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

Dear Marc:

As you know, it has been pretty busy, but I wanted to take a moment to let you know that I appreciated your piece "St. John's Hospice -- Facts Versus Perceptions." While I hope this issue is behind us, it was important to put it into perspective.

With every good wish,

Sincerely,

  
Abraham H. Foxman

AHF:dkj

*You are a mensch*





July 9, 1990 801 Corporate Center Drive • Pomona, CA 91768 • (714) 620-8500

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

Dear Rabbi Tanenbaum:

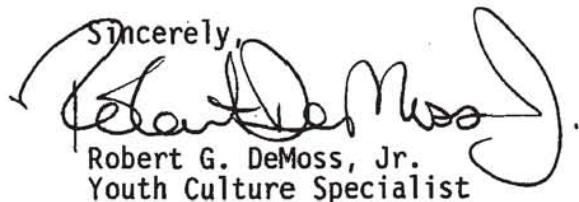
Recently a very important decision regarding obscenity laws was handed down in a U.S. Federal District Court in the state of Florida. In this decision, Judge Jose A. Gonzales found the lyrics of the rap group 2 Live Crew's 1.7 million selling album, "As Nasty As They Wanna Be" to be legally obscene. This is the first time in history that an album has been declared obscene.

Because of the nature of your position with the Religious Alliance Against Pornography, I know that you are concerned with the invasion of obscenity in our nation. Although I understand your primary concern is hard core pornography, I would like to underline the fact that 2 Live Crew's album is legally obscene. To this end I am enclosing a lyrical analysis of 2 Live Crew's "As Nasty As They Wanna Be." Also enclosed is the 62 page summary of Judge Gonzales' ruling in this matter and the press release sent out by our offices. Further, in the sealed envelope is a sampling of the lyrics Judge Gonzales found obscene. A complete transcript of the lyrics is available upon request. I must apologize in advance for the material enclosed herein as it is extremely explicit in nature. My intention is not to offend or shock your sensibilities, only to inform you of the magnitude of what we are dealing with here.

Armed with this information, I would urge you to alert your constituents to this issue on two levels. First, it is imperative that as many citizens as possible enter the public debate in support of the necessity and validity of obscenity laws. This is especially necessary at a time when the majority of the media are calling for a total repeal of such laws. Secondly, parents need to know that this album is still readily available in most states to children of any age. Likewise, parents ought to encourage their local District Attorney to pursue similar action against 2 Live Crew, now that three counties have found their music legally obscene.

My staff and I are willing and ready to assist you in any way we can. Thank you for allowing me to share my burden with you.

Sincerely,



Robert G. DeMoss, Jr.  
Youth Culture Specialist

Enclosures

*BROADCASTS: Focus on the Family • Weekend • Family News in Focus • Adventures in Odyssey • Enfoque a la Familia*

*PERIODICALS: Focus on the Family • Clubhouse • Clubhouse Jr. • Citizen • Physician • Breakaway • Brio*

**PUBLISHING • FILMS • FAMILY RESEARCH COUNCIL**



CATHOLIC DIOCESE OF LITTLE ROCK  
DEPARTMENT OF COMMUNICATIONS  
ARKANSAS CATHOLIC  
CABLE  
RADIO  
TELEVISION

12 July 1990

From: Deborah Hilliard, Editor *adh*  
Arkansas Catholic

To: Judith Banki, AJC, "Guidelines" text consultant  
Roslyn Borg, AJC/St. Louis, 1984 Eureka Springs study  
Rev. Vincent Heier, Archdiocese of St. Louis, 1984 Eureka Springs study  
Msgr. Daniel Hoyer, NCCB/USCC, "Criteria" authorization  
Bishop William Keeler, NCCB Catholic-Jewish Relations, "Criteria" author  
Rabbi Leonard Klenicki, ADL, "Guidelines" text consultant  
James Lackey, CNS, General News Editor  
Ron Lanoue, NCCJ/Arkansas, Director  
Rabbi Eugene Levy, Temple B'Nai Israel, Little Rock, 1990 AIC study  
Sister Catherine Markey, Diocese of Little Rock, 1990 AIC study  
Arnold Mayersohn, Little Rock, 1990 AIC study  
Harry Robinson, NCCJ, Senior Vice President  
Rabbi James Rudin, AJC  
Dr. Leonard Swidler, Temple University, "No Place for Hate" (NCCJ)  
✓ Rabbi Marc Tanenbaum, % AJC, "Passion Plays in the United States"  
Samuel Weintraub, % AJC, "Passion Places in the United States," author  
Dr. Elliott Wright, NCCJ, "Guidelines" text consultant

Re: "The Great Passion Play," Elna Smith Foundation, Eureka Springs, Arkansas

Since several people have asked me for copies of what has been and is being written about the Smith Foundation's Passion Play in Arkansas, and since all of you listed have in some way shared your expertise and time addressing problems posed by such plays, I'm enclosing copies of news accounts and editorials regarding the Eureka Springs play for your files.

Following the Arkansas Interfaith Conference group's visit to Eureka Springs, three objective results followed:

1. The Arkansas Gazette, long an outspoken foe of Smith's racism, took another look at the play through news articles and editorials.
2. Rabbi Eugene Levy was invited to do an hour show on Little Rock's highest-rated talk show. Rabbi invited me to join him in that effort. The show generated a high number of phone calls to the radio station.
3. Within about three weeks of our visit, the top leadership of the Elna Smith Foundation was re-arranged. There is no way at this point to determine if that re-arrangement will have any effect on the play.

Thanks to everyone for the good work that you do.





American  
Center  
for International  
Leadership

July 13, 1990

Dr. Marc Tanenbaum  
45 E. 89th St.  
New York, NY 10128

Dear Dr. Tanenbaum:

The American Center for International Leadership is pleased to announce the upcoming **1990 US-USSR Leadership Conference: "Beyond Chautauqua."** The conference will take place October 19 - November 3, 1990 in the Soviet Union. We invite you to serve as the Organizer and Chair of Commission 13 on **Religion in Society** (see enclosed job description). In return for your efforts, ACIL will cover your travel, room, and board costs in the USSR, waiving the conference fee of \$3750. ACIL will also provide you with staff assistance in recruiting delegates and formulating a commission agenda. We shall facilitate communication with your Soviet counterpart(s) in the time leading up to the conference. Enclosed, please find materials describing ACIL and this year's Chautauqua Conference

At the request of the US and Soviet governments, ACIL has taken over the five-year old Chautauqua citizens diplomacy process from the Chautauqua Institute of New York State. Both governments felt that the process should continue in a pragmatic vein, focusing on professional exchange across a range of 19 disciplines. ACIL's long-standing programs in the USSR and its successful track record with the 1988 and 1990 US-USSR Emerging Leaders Summits made the Center an ideal candidate to assume responsibility for the Chautauqua process. Moreover, ACIL's commitment to international leadership development will help convert that process into the major bilateral professional conference between the US and USSR.

There have been five Chautauqua programs in the past, the most recent having been held in Pittsburgh in 1989. The Soviet Union will host the 1990 Conference in Leningrad, Minsk and Moscow between October 19 and November 3. As currently envisioned, the United States will serve as the host for the 1991 or 1992 Conference.

Approximately 200 high-level delegates from each side will participate in the 1990 program. The delegates will be divided into 18 specialized commissions in fields ranging from politics to the environment (see enclosed list).

The centerpiece of the 1990 Chautauqua program will be a one-week conference, alternating six high-level commission dialogues in specialized areas with plenary sessions on select subjects of common interest. The specialized nature of the dialogue will enable delegates to develop long-term, pragmatic relationships with their counterparts in a range of fields and to secure cooperative agreements in specific areas. The plenary sessions will enable participants from both sides to share their expertise and gain first-hand knowledge

of each other's views on international issues.

401 East Pratt Street  
World Trade Center, Suite 2415  
Baltimore, Maryland  
21202  
301 539 2245

JULY 19, 1990

32 LAUREL AVE  
KEANSBURG, NJ  
07734-1125

RABBI MARK TANENBAUM  
THE AMERICAN JEWISH COMMITTEE  
165 EAST 56 ST  
NEW YORK, NY 10022

DEAR RABBI TANENBAUM:

AS YOU RECALL, I RECENTLY WROTE TO YOU ABOUT  
THE MARCH 31, 1990 MEDITATION IN TODAY OF THE  
BACK TO GO HOUR WHICH I CONSIDERED TO BE ANTI-JEWISH  
MY LETTER TO DR. JOEL NEDERHOOB, EDITOR OF TODAY  
WAS FORWARDED TO THE AUTHOR OF THE MARCH 31  
MEDITATION, REV. WILLIAM VANDER HOVEN,  
5170-92ND ST., RR 3, NEWAYGO, MI 49337.

I HAVE JUST RECEIVED A RESPONSE FROM  
REV. VANDER HOVEN, A COPY OF WHICH IS ENCLOSED.  
IF YOU SHOULD REPLY TO THE LETTER I WOULD  
APPRECIATE A COPY. I DO NOT PLAN TO RESPOND.

SINCERELY,  
Jerome S. Leban  
JEROME S. LEBAN



July 12, 1990

Dear Mr. Leban:

Your letter to the BACK TO GOD HOUR with the enclosure of the meditation in TODAY for March 31 was forwarded to me a few weeks ago.

I was sorry to read that you are partially blind. I can sympathise with that as I have eye problems also.

I can understand your concern for the respect we all owe the Jewish race. My ancestry is Dutch, and my parents have often told me of how the Dutch have befriended and protected Jewish people in the Netherlands. Already as a small boy I had been taught to sympathise with Jewish people for the underserved suffering so many of them have had to endure. In the Christian Reformed Church we strongly believe the Covenant of God with his people is one of the basic truths of Scripture and have always seen Israel as God's chosen race, and respected the Jewish people accordingly. So please, dear brother, do not think that I would knowingly do anything to foster anti-Jewish feelings. If the meditation struck you as doing so I am truly sorry.

You wrote that there is "no reliable historical proof that the Jewish religious leaders despised, persecuted, and killed Jesus".

First, with respect to persecution, I would mention, with all respect to you, only a couple of incidents in which it seems that they did indeed harass him. In Matthew 12:9-14 they asked him a trick question concerning the Sabbath "so that they might accuse him" (vs 10). In vs 14 we read that "the Pharisees went and took counsel against him, how to destroy him". We read in Matthew 22:15 that they again "took counsel how to entangle him in his talk". John 7:32 states that "the chief priests and Pharisees sent officers to arrest him". This was because some of the crowd had begun to wonder aloud whether this could truly be the Christ, (John 7:31). In vs 45 the chief priests and Pharisees demand to know why their agents returned without Jesus in custody. They had specifically ordered that Christ be arrested. And then, to show how they despised him, in vs. 52 they scoff: "Search and see that out of Galilee ariseth no prophet". Many more passages could be cited. I'm sorry to have to have to list these incidents, but it is the inspired record.

Then, as for their killing Jesus, the record again is clear. It is evident in the parable in Mark 12:1-12 that Jesus is speaking of the Pharisees when he states that the keepers of the vineyard killed the son of the owner. And the 12th verse explicitly states that the Pharisees KNEW he was saying they were the ones. They neither refuted him nor denied their intentions. Had they not feared the people, they have carried taken him then and there, (vs 12).

Their opportunity came later. After they had schemed for the illegal arrest of Jesus they made certain he would be

executed. Pilate knew he should release Jesus, and in a desperate attempt to set him free he went so far as to offer the crowd a choice between Jesus and Barabbas. It was the religious leaders who incited the crowd to shout for Barabbas to be released instead of Christ. When Pilate still resisted killing Jesus, they argued that they had a law, and by that law he must die. When Pilate asked what he should do with Jesus, "they cried out, Crucify him, crucify him". When Pilate still hesitated they cried, "if you release this man you are not Ceasar's friend". Finally Pilate, still calling Jesus an innocent man, washed his hands in the basin and laid the death of Christ squarely upon their shoulders. "He handed (Jesus) over to them to be crucified), (John 19:16).

Later, at Pentecost, Peter confronted them with the killing of Jesus. "Jesus, whom you by the hand of lawless men did crucify and slay", (Acts 2:23). YOU slew him, said Peter to the men of Israel (vs 22), and not one of them denied it. The wonderful thing is that when he called them to repentance they repented and were saved.

I write all this not to belittle the people of Israel and their leaders. What every human must remember is that it is possible for all of us to crucify Christ, (Hebrews 6:6). I must confess that I have crucified him by my sins. And when the Holy Spirit convicts me of that I plead for forgiveness and wonder how I ever could have "crucified the Son of God afresh". Far be it from me to blame Jewish leaders for what I myself have done a thousand times.

So, dear Mr. Leban, I did not write the meditation with any anti-Jewish feeling nor was it in any way an attempt to foster such feeling. I was only following the inspired record. I hope this answers your misgivings concerning the meditation in question and I hope there is nothing but goodwill between you and me.

Very sincerely yours in Christ,

*W. Vander Hoven*

Rev. W. Vander Hoven



William VanderHoven  
5170 92nd St. R.R. 3  
Newaygo, MI 49337

AMERICAN JEWISH  
ARCHIVES



Mr. Jerome S. Leban  
Beachview ICF  
32 Laurel Ave.,  
Keansburg, NJ  
07734-1125



Mark 12:1-12

SATURDAY, MARCH 31

THE LAST RESORT OF GOD

"This is the heir. Come, let's kill him . . . ."

Mark 12:7

There's something irrational about sin and the way it grips us. There's something irrational about the way we continue in sin even when we know it is killing us. But that's the way of sin. We see this clearly in the parable Jesus told and in the Pharisees' reaction to it. The story was about them; it was a warning. But they were outraged, and later they killed Jesus anyway.

Our sins lock us into orbit around them. I've read that a moth flutters around a light because the heat of the light affects the moth's nearest wing in such a way that that's the only way the moth can fly.

Sin's effect is similar. Take Satan, for example. He knows he's beaten; why doesn't he give up and make peace with Jesus? He can't do it. Something in his devilry has cost him his power to reason, and there's only one way he can operate—in sin.

Satan makes his followers what he is. That's why the Jewish leaders continued to despise Jesus and later persecuted him and stubbornly nailed him to a cross even though they had received stern warnings. It made no difference to know their actions would destroy them. The demon of hate within made them madmen.

Sin will destroy all your moral sense if you keep fluttering around it. Never allow sin to draw you into orbit. Your only hope is to live in the light of Jesus.

PRAYER

Lord, when I am set on sin, help me to repent and obey you. May my gaze never waver from you, the Invisible, and from your Son, my Savior. In his name, Amen.

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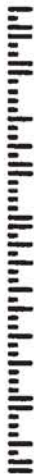
A Ministry of:

The Back to God Hour/Faith 20

6555 West College Drive

Palos Heights, Illinois 60463-9983

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INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

July 25, 1990

Seymour Reich  
Chairman

Dr. Leon Feldman  
Consultant

American Secretariat  
Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10017  
(212) 686-8670  
Fax: (212) 686-8670

European Secretariat  
World Jewish Congress  
1 Rue de Varanbe  
1211 Geneva 20, Switzerland  
(022) 734-11-15

Constituent Agencies

B'nai B'rith International  
1640 Rhode Island Avenue, N.W.  
Washington, DC 20036  
(202) 857-6600

The Israel Interfaith Foundation  
P.O.B. 7739  
Jerusalem 91.077, Israel  
(02) 63-51-12

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10017  
(212) 686-8670

World Jewish Congress  
501 Madison Avenue  
New York, NY 10022  
(212) 755-8770

- ✓ Seymour D. Reich, Chairman
- ✓ Rabbi J. Berporad
- ✓ Rabbi Fabian Schoenfeld
- ✓ Rabbi Marc M. Tonerbaum
- ✓ Sereel Singer / Elie Steinhilber
- ✓ Rabbi Joseph Karasik

cc Rabbi Henry Michelman

cc Leon A. Feldman



We are sending you herewith the attached agenda/program  
with time assignments, names, and other relevant information.

Thank you for your cooperation.



REVISED FINAL PROGRAM FOR ILC MEETING  
September 3-6, 1990

Monday, September 3, 1990

Morning visit to Theresienstadt for those who arrived.

2:00 Afternoon

Opening Session  
Archbishop ~~S.M.~~ Cassidy  
Seymour D. Reich

2:30 -

5 pm -

Afternoon - *Jack Bemporad, chair*

Church and Synagogue in the Patristic Period  
Fr. L. Frizzel (~~brief~~ introduction of theme)  
"Jews and Christians in the Middle Ages"  
Fr. P.F. Fumagalli (~~brief~~ introduction of theme)  
Commentary and Discussion - Prof. David Berger

6:30 pm - Joint Dinner

8:00 -

10:30 pm Evening

Roots of Modern Anti-Semitism  
Prof. J. Dujardin/Prof. Jacob Katz  
Discussion

Tuesday, September 4, 1990

8 am Steering Committee

9 am -

12 Noon

Historical Reflections on the Shoah  
Dr. John Morley/Prof. Saul Friedlander

12:30 -

2 pm

Joint Luncheon -  
Greetings: Dr. D. Galski/Catholic ~~Prelate~~

2:30 pm -

5 pm

Afternoon  
The Shoah in Christian and Jewish Thought.  
Prof. B. Gazelles/Dr. Geoffrey Wigoder  
Discussion

6:30 pm Joint Dinner

8 pm - Evening

9:30 pm

Meeting with Jewish Community - possibly with other officials.

9:30 pm After Meeting:

Steering Committee to begin work for:

- A. program for action.
- B. possible final draft statement.

Wednesday, September 3, 1938

8 am

Breakfast

Steering Meeting

9 am

12 noon

Reports from witnesses from various countries

12:30

2 pm

Lunch

2 pm

5 pm

Afternoon

Upurge of Anti-Semitism - Session I  
Dr. H. H. Himmelfarb  
Director

6:30

Evening

Invited speakers of U.S. Israel, etc.

8:30

Steering Committee Meeting

Thursday, September 4, 1938

Breakfast

9 am

10:30

Reports from witnesses II (continued)

10:30

Noon

Report from Steering Committee II (continued)

12:30

Lunch

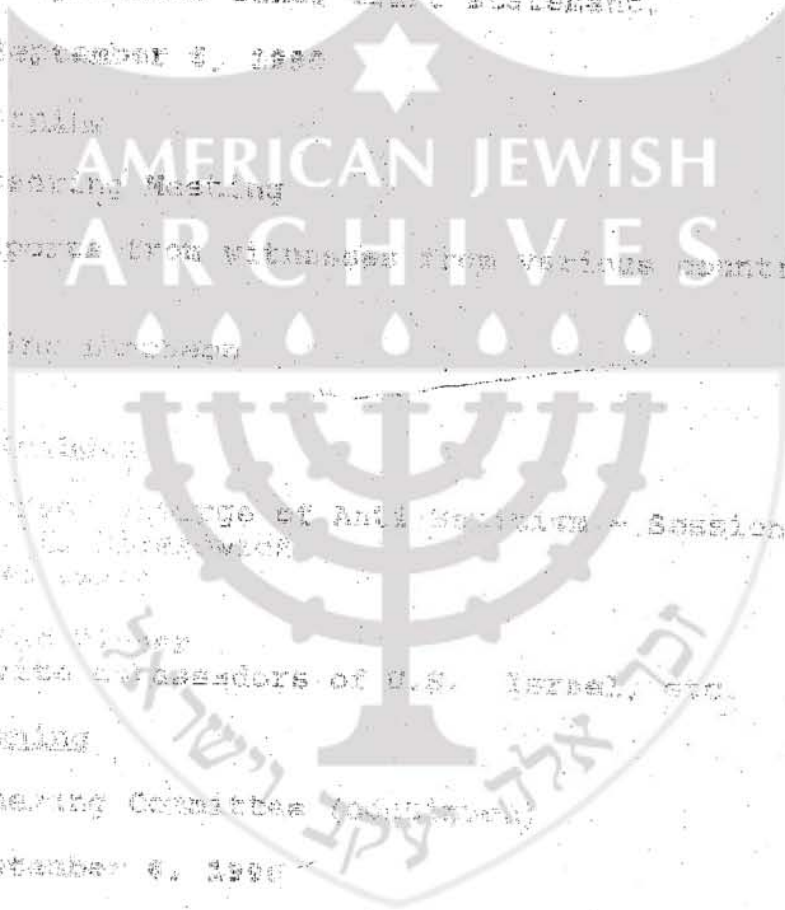
2 pm

Afternoon

Upurge of Anti-Semitism II (continued)

Report on the FIVE POINTS 1938 AGENDA

Closing





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L. Lubofsky  
1220 43<sup>rd</sup> Street  
Brooklyn N.Y. 11219

7-27-89

304

Dear Rabbi Tanenbaum, *עיר*

I am very distressed that I must bother you with this request, but all previous attempts in other areas have proven to be fruitless.

I am a sixty six yr. old, Jewish man who has lived in Boro Park for twelve years. The condition of the building I must continue living in is extremely unbearable. This old apartment building is unsanitary and contains insects and rodents.

I have always believed in bettering myself, but I only have \$1,000 in savings and a fixed income of \$411.00 from social security and \$75.00 from food stamps. Considering this, it is almost impossible at today's rates. I live by myself, so I would need no more than three rooms.

Midwood, Flatbush would really be an ideal, preferable place for me to live but, as I said before, it's difficult in my situation.

I have contacted you because I thought you may be able to assist me somehow. I deeply thank you for your time and patience in reading this letter and hope you'll respond as soon as it's convenient for you. Thank you.

Sincerely,  
L. Lubofsky



n°3

## OFFICE OF THE CHIEF RABBI

TELEPHONE: 01-387 1088

FAX: 01-383 4894

CABLES: CHIRABINAT LONDON WC1

ADLER HOUSE.

TAVISTOCK SQUARE.

LONDON. WC1H 9NN

## MESSAGE FROM THE CHIEF RABBI

The Chief Rabbi, The Rt. Hon. Lord Jakobovits, has sent the following message to Sir Sigmund Sternberg.

Please accept and convey to all participants my warm greetings on the historic meeting to commemorate the 25th anniversary of Martin Buber's death.

The significance of associating the great Jewish philosopher's name with this gathering to promote inter-faith understanding will not be lost on those who continue to cherish Martin Buber's heritage. He first gave the term "dialogue" its specific meaning of communications between different faiths and eventually as a term to denote the constructive interplay between any diverse human groups.

Your gathering of course assumes particular importance in being graced by the West German Chancellor Helmut Kohl. His vision of a united Germany, itself initially based on dialogue between diverse elements, may well turn out to be the central feature of contemporary European history.

If such unification will lead to progress towards a stable and united Europe, based on freedom and human rights, it could well make a momentous contribution to progress towards the biblical ideal of man's Brotherhood to be hailed by Jews and Christians alike as the fulfillment of their ultimate aspirations. Clearly there are also acute dangers which will call for the utmost vigilance. The likely transfer of second super power status from Soviet Russia to Germany, as Europe's dominant economic and political power, obviously raises fears of the utmost gravity among those devastated when Germany was previously united and dominant.

Alongside the nations affected, notably Germany's neighbours, representatives of the principal victims of that tragic era should also be consulted on the international safeguards to be devised as a guarantee against any possible relapse into the tyranny and agony of the past.

I hope this important gathering, representing the major religious forces of mutual respect and inter-faith reconciliation, will emphasize the spiritual underpinnings which alone can successfully uphold the vast new edifice of a united Europe consecrated to the pursuit of the noblest ideals of human fraternity, mutual trust and the pursuit of moral excellence.

I wish your deliberations every success. May they be a source of abiding blessing for all the many millions in the political as well as spiritual charge of those who share this notable experience.

*Isaac Jacobovits*

1785 Valley Green Rd.  
Etters, Pa. 17319  
August 7, 1990

American Jewish Committee  
165 E. 56 Street N.Y. 10022  
Att: Rabbi Mark Tenn@nbaum

Dear Rabbi:

Recently I learned of an American Veteran of WWII who makes the claim that during one of the battles in the Pacific he single-handedly killed 600 Japanese soldiers.

Having served my country during this period, I felt a great deal of empathy with this individual although I found it hard to believe his claim. I wrote him expressing my feelings. Soon afterwards I received a large manila envelope with copies of letters from two general officers and material in copy form from Japanese sources, photos and other data that seem to make up quite a credible case as far as his claim is concerned.

His personal reply to me states that the intervening years have been used by military and political sources to stone-wall him because of his being Jewish. He states that he no longer seeks the Cong. Med. of Honor as to him it has become a dubious distinction, a piece of tin, its bearers dishonored and their heroism a sham. He only recognizes the slander that has been heaped on him to discredit his claim and seeks recognition of his act. To heap insult on such an act of heroism of 21 hours under fire is to debase this entire nation, all in the name of religious bigotry.

I have spoken to him at his home in Wisconsin for over 45 minutes and am totally convinced that this man is the real thing. A thorough investigation is in order and long overdue. It could very well be that one of this country's really great heroes of a period when this nation's resolve was being sorely tested is being neglected and even dishonored because of his religion. This damages us all.

The man is David Rubitsky - 626 Campus Street Apt. #4  
Milton, Wisconsin 53563

Thank you

Sincerely yours,



Marc H. Tanenbaum  
45 East 89th St. (18 F)  
New York, New York 10128

August 7, 1990

Dear Bill,

I simply wanted to express to you my deep appreciation for the privilege of serving under your chairmanship of the Covenant House Oversight Committee.

That was one of the most emotionally complex issues with which I have been involved, and you steered us through these shoals with consummate skill and wisdom.

My other purpose in writing is to apologize for my lapse in greeting you as Ralph. I have gone through some heavy weeks - a classmate of mine, a dear friend, died of cancer after a three-week coma; another classmate underwent a second heart-bypass surgery last week; and my wife's Vassar classmate was notified the day before that she had lymphoma.

It was not a good week for clear-headedness.

In any case, I sincerely hope that our relationship and friendship will continue. It would in fact be lovely to have luncheon with you when you are back from your holidays.

With every good wish to you and Mrs. Ellinghaus, I am,

Cordially,

*Marc*

Mr. William Ellinghaus  
Stoneleigh 2  
Bronxville, New York

10708

Apt. 3 H

Marc H. Tanenbaum  
45 East 89th St. (18 F)  
New York, New York 10128

August 10, 1990

Mr. Stanley Hurwitz, President  
United Jewish Appeal  
130 East 59 St.  
New York, N.Y. 10022

Dear Stanley,

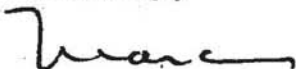
My wife, Dr. Georgette Bennett, and I are enclosing our checks amounting to \$1,000.00 earmarked for Operation Exodus.

We regard it as a sacred privilege to help in a modest way "to redeem the captives" of Soviet Jewry.

I write a weekly syndicated column for JTA and have done a number of columns on Soviet Jewry. I thought this sampling might be of interest to you and your colleagues.

With warmest good wishes, I am,

Cordially,





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Aug 9 1990

\$ 500.00

DOLLARS

DR. GEORGETTE BENNETT

PAY TO THE ORDER OF UJA - Project Exodus

Five Hundred and no/100

CITIBANK

Citibank, N.A.  
1275 Madison Ave.  
New York, N.Y.  
10128

*Marc H. Tanenbaum*

MEMO: 027 033 1487 1873

Marc H. Tanenbaum  
45 East 89th St. (18F)  
New York, New York 10128

August 10, 1990

Mr. Stanley B. Herowitz  
President  
United Jewish Appeal  
Suite 300  
99 Park Ave.  
New York, N.Y. 10016

Dear Stanley,

My wife, Dr. Georgette Bennett, and I are enclosing our checks amounting to \$1,000.00 earmarked for Operation Exodus.

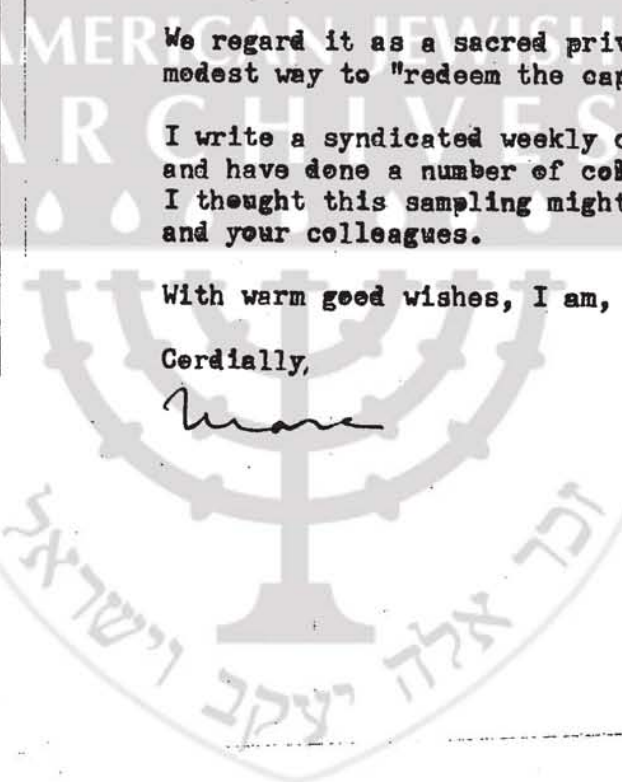
We regard it as a sacred privilege to help in a modest way to "redeem the captives" of Soviet Jewry.

I write a syndicated weekly column for JTA (worldwide) and have done a number of columns on Soviet Jewry. I thought this sampling might be of interest to you and your colleagues.

With warm good wishes, I am,

Cordially,

*Marc*



2852

MARC H. TANENBAUM  
45 EAST 89TH STREET APT. 18F  
NEW YORK, NY 10128

August 14 90

1-239  
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PAY TO THE ORDER OF

United Jewish Appeal

\$ 500.00

Five Hundred Dollars and no Cents

DOLLARS



The Chase Manhattan Bank, N.A.  
200 East 57th Street  
New York, NY 10022

MEMO Operation Exodus

*Marc H. Tanenbaum*

02703314871873

MARC H. TANENBAUM

May 7, 1990.

Dear Shula,

It was very nice speaking with you again.

Enclosed please find the \$10,000 check made out to AJC that Lew Rudin sent to me. He and his brother, Jack, have been my friends for many years and have regularly sent their AJC contributions to me.

I would appreciate your sending him a warm note of acknowledgment. I am writing him a personal note of thanks.

Also, a \$3,000 check from Laura Kornfeld of N.Y. was erroneously sent to me.

!7/6 751 p/Le 001737

Marc



30 April 1990

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

Dear Marc:

On behalf of the Directors of the Samuel and May Rudin Foundation, Inc. I am pleased to advise you that the following has been approved:

General Support grant

\$10,000

A check in payment of the above is enclosed herewith.

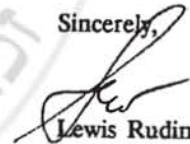
We regret to inform you of a reduction in your grant level due to our own budget reduction. We encourage you to seek additional supporters for your program.

Please be advised that we require a detailed, but concise, year-end program report. Your report is due in November 1990. This narrative report should include an itemized account of the Rudin grant, the most recent audited financial statement, and a listing of major donors. A proposal for a possible re-grant may also be included (see attached guidelines).

If a report is not filed by the above date, a re-grant will only be considered at the conclusion of our grant cycle, pending available funds. Please inform anyone who administers the program, of the due date and the guidelines, or we will not be able to consider a re-grant.

The Directors join me in wishing you continued success.

Sincerely,



Lewis Rudin

LR:ba

FOR DEPOSIT ONLY  
MANNING & MANOVER  
MANUFACTURERS BANK  
NEW YORK, N.Y. 10017

TO THE ORDER OF American Jewish Committee

APRIL 27, 1990

1-20/210

1898


SAMUEL & MAY RUDIN FOUNDATION, INC.  
C/O RUDIN MANAGEMENT CO. INC.  
345 PARK AVE.  
NEW YORK, NY 10154

EXACTLY \$10,000 AND NO CENTS

DOLLARS

1001898

051350300001201001898



MARC H TANENBAUM

May 10, 1990

Mr. Lewis Rudin  
Samuel and May Rudin Foundation  
345 Park Ave.  
New York, N.Y. 10154

My Dear Lew,

Please forgive the informality of this note. I am working at home writing a book ("The Vatican, The Jews and Israel - Myths and Realities" - tentative title) and do not have immediate access to a secretary.

Your warm letter and the enclosed \$10,000 contribution from your parents' foundation meant a great deal to me, and I wanted you to know of my deep gratitude. You and Jack have been long-standing and wonderfully generous supporters of our work, and that helps sustain me through often difficult times.

I have forwarded your letter to the proper offices of AJC, and you will receive an official acknowledgment.

Again, with deepest appreciation to you and Jack and all involved in this thoughtful act, I am,  
Cordially, as ever,  
Marc



MARC H. TANENBAUM

May 7, 1990

Dear Shula,

It was very nice speaking with you again.

Enclosed please find the \$10,000 check made out to AJC that Lew Rudin sent to me. He and his brother, Jack, have been my friends for many years and have regularly sent their AJC contributions to me.

I would appreciate your sending Lew a warm note of acknowledgment. I am writing him a personal note of thanks.

Also, a \$3,000 check from Hanna Kornfeld of Rye, N.Y. was erroneously sent to me.

7/6 15/1 1/1 201737

Marc

SAMUEL AND MAY RUDIN FOUNDATION, INC.  
345 PARK AVENUE  
NEW YORK, NEW YORK 10154

30 April 1990

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

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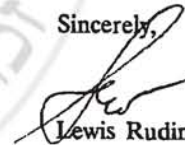
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The Directors join me in wishing you continued success.

Sincerely,



Lewis Rudin

LR:ba

FOR DEPOSIT ONLY  
NEW YORK, N.Y. 10017  
BANK OF AMERICA  
MANUFACTURERS  
HANDOVER  
PAY TO THE ORDER OF American Jewish Committee  
EXACTLY \$10,000 AND NO CENTS  
DOLLARS  
\$10,000.00  
1-30/210  
April 27, 1990  
1898  
SAMUEL & MAY RUDIN FOUNDATION, INC.  
C/O RUDIN MANAGEMENT CO. INC.  
345 PARK AVE  
NEW YORK, NY 10154



**Rabbi Marc H. Tanenbaum**

August 14, 1990

Police Commissioner Lee Brown  
1 Police Plaza  
New York, N. Y.

Dear Lee,

It was a pleasure being with you again.

I have finally reviewed my files of lists of religious leaders and have come up with this grouping.

For the initial smaller meeting, I suggest you invite the names marked "A".

The other names would be good for a larger meeting subsequently.

As you well know, there is an extensive religious network of media -- TV programs, radio, religious weekly newspapers and magazines.

At some point, I think it would be a good idea to consider inviting them to a meeting where you are discussing community issues with top ecumenical religious leaders.

The religious press, I think, should augment invitations to the religion writers of the daily newspapers and wire services - people like Peter Steinfeld and Ari Goldman of the New York Times, Linda Stevens of the New York Post, David Firestone of Newsday, all first-class reporters.

If I can be of any further help, please feel free to call me anytime.

With warmest good wishes, I am,

Cordially,



P. FRED'K OBRECHT & SON

Since 1865

August 21, 1990

Rabbi Marc H. Tanenbaum  
45 East 89 Street (18F)  
New York, New York 10128

Dear Rabbi Tanenbaum:

Thank you for your very kind letter regarding my request, and I certainly would wish to express to you my sympathy for the personal problems that you have recently experienced.

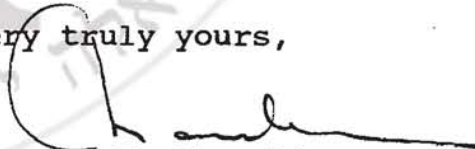
Surely, nothing should take precedent over those kinds of human concerns, and I am sorry if my request in any way weighed upon you.

With regard to the timeliness of comments from you, I can only say that there is simply no one whose insights I would value more than yours, and if indeed you have the time and the inclination, I would greatly appreciate your thoughts.

I know that you subscribe to the Baltimore Jewish Times, but in the event that you missed it, I have enclosed a copy of what I think is an excellent article by Arthur Megida.

With kindest personal regards, and again, thanks for your lovely consideration in dropping me a note.

Very truly yours,

  
Charles F. Obrecht

CFO/cfh

Enclosure



[start]

Original documents  
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Joel A. Gallob  
4511 SW Lakeview Blvd.  
Lake Oswego, OR 97035

August 23, 1990

Dear Marc:

I will be leaving Oregon shortly and expect to arrive in New York in the second or third week in September. I will get in touch by phone shortly thereafter. In the meanwhile, I want you to know how much I appreciate your willingness to help in my post-law school job hunt.

Harvard Environmental Law Review has just given me its oral acceptance for a second writing of mine. This one regards transborder pollution and assesses various approaches to combatting the problem. I was hoping to have Harvard International Law Review bite first on this one, since that would help open additional routes to my next job, but one doesn't argue with an acceptance by Harvard Environmental.

I will want to sit down with you over lunch or drinks and explain to you who I have become and what I wish to do next. In preparation therefor, I am enclosing a number of writings of mine. You may remember the piece I did for you regarding the Andy Young-FLO imbroglio and how I ended it by castigating the Christian left for taking sides rather than acting as mediator. As you will see, it is that aspect of my thinking (rather than the angry young idealist side) that has matured through my writings - although this does not mean I have ceased enjoying a good political or legal fight. At risk of some duplication of what I sent you in my last letter, I am enclosing a number of documents for you to review. Enclosed are:

- Looking For Law In All The Wrong Places: International Law in the Emerging Multi-Polar World, from my law school's International Legal Perspectives (ILP) journal. This article anticipates the shape of the world's response to the Iraqi aggression, but rather underestimates the danger of the anti-semitism unleashed by the decline of Russian imperial power. (Please forgive the bad typesetting and proofreading; ILP is a new publication.)
- Two letters to the editor (The Oregonian) about poverty and homelessness.
- Three other letters to The Oregonian regarding 1) Cambodia (prior to the recent U.S. conversion to sanity there); 2) the peace outbreak (dated August 1988 when things looked a bit rosier than they do right now); and 3) the Mega Borg oil spill, which urges the local editor to publicize environmental successes.
- Making The Complainant Fit the Harm: Transboundary Pollution, the 1979 Draft Treaty For Equal Access and Remedy and the Birth of the North American Transboundary Environmental Plaintiff. This is the second essay accepted by Harvard and pertains to international environmental law.



I am not sending the first Harvard article since in its present form it is rather bulky. It will be smaller when Harvard gets it printed, and when they do (they are behind schedule), I will send you a copy.

There are several directions in which I may next move, so as you go over these papers, please don't limit your thinking only to possible legal positions - significant possibilities in writing, politics, and administrative work now appear open to me. For the time being, the enclosed should be more than enough to give you an idea of the kind of thinking I am doing and the quality of work that I now have to offer. I look forward to seeing you again.

Many thanks.

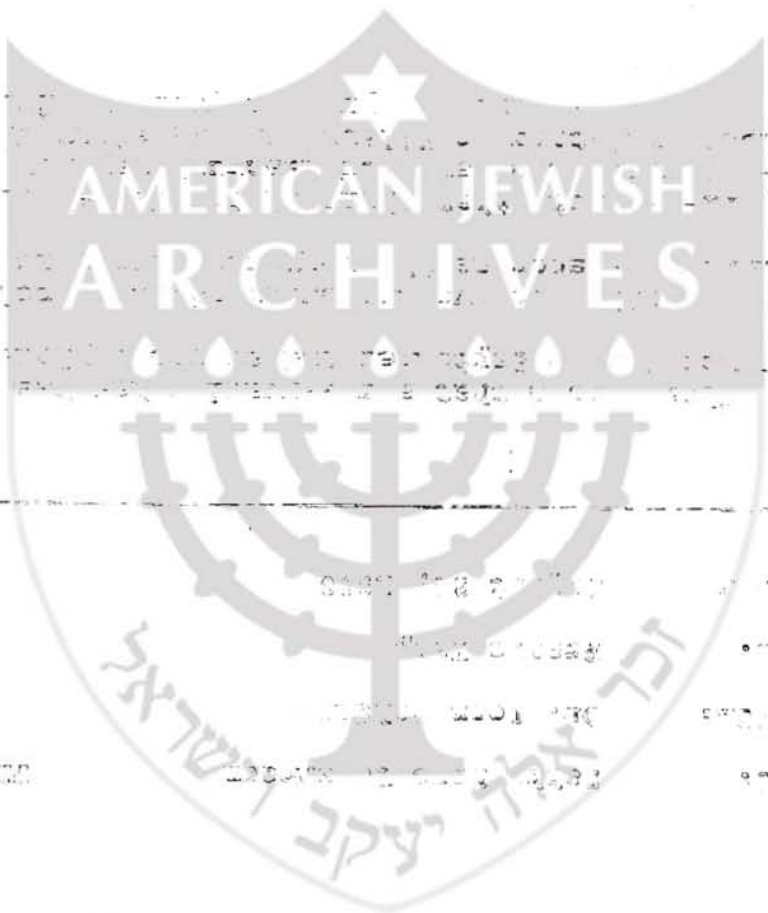
Sincerely,



Joel Gallob



AMERICAN JEWISH ARCHIVES



AMERICAN JEWISH ARCHIVES

AMERICAN JEWISH ARCHIVES





(42-2) 235-9216  
 (42-2) 235-0506

AMERICAN JEWISH  
 ARCHIVES

(Files of Mr. Svoboda)

(42-2) 231-8559

... of the SCIENTIFIC ... previously belonged ... Hebrew writing on ... papers around the ... the old historic ... will leave on ... (promptly) from the ...

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# THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE  
DEPARTMENT OF COMMUNICATION

P.O. Box 2100  
Route de Ferney 150  
1211 Geneva 2, Switzerland  
Tel: (022) 791 61 11  
Telex: 415 730 OIK CH  
Cable: LUTHWORLD GENEVA  
Telefax: (022) 798 86 16

Rabbi Marc Tanenbaum  
45 East 89th Street (18 F)  
New York, New York 10128

USA

August 31, 1990

Dear Marc:

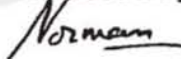
My colleague of the LWF Information Bureau, David Bramley, showed me your renewal notice for Lutheran World Information and your attached note. I could not but drop you a note both of gratitude and quickly to renew contact.

Much has, indeed, happened since our first contact in connection with the publication by Fortress Press of Speaking of God Today. Your work has meant a very great deal to Jewish - Christian dialogue, not least within Lutheranism. I hope personally that some of the initial vigor of that dialogue can be renewed.

My six years with the LWF have brought me into new worlds, and they have been stimulating indeed. We anticipate returning to the U.S., though, sometime in 1991, although no position is yet awaiting me!

In all of this I hope our contact can be renewed. Best wishes to you.

Sincerely yours,



Norman A. Hjelm  
Director

NAH:bf

*Handwritten signature*

SEYMOUR D. REICH  
INTERNATIONAL LIAISON COMMITTEE  
OF THE  
VATICAN COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS  
AND  
THE INTERNATIONAL JEWISH COMMITTEE FOR INTERRELIGIOUS  
CONSULTATIONS  
PRAGUE, THE CZECH AND SLOVAK FEDERAL REPUBLIC  
SEPTEMBER 3, 1990

I AM PLEASED TO BE PART OF SO AUGUST AN ASSEMBLY. I AM DELIGHTED TO WELCOME ALL OF YOU HERE. IF I MAY CITE THE SPIRIT OF THE PSALMIST, "HOW GOOD AND PLEASANT IT IS FOR BROTHERS" TO MEET TOGETHER IN MUTUAL RESPECT AND HUMAN SOLIDARITY.

THE INTERNATIONAL JEWISH COMMITTEE FOR INTERRELIGIOUS CONSULTATIONS -- IJCIC -- IS THE MOST BROADLY REPRESENTATIVE JEWISH BODY INVOLVED IN CONTINUOUS DIALOGUE WITH THE VATICAN SECRETARIAT ON RELIGIOUS RELATIONS WITH THE JEWS. OUR GROUP SPANS ALL BRANCHES OF JUDAISM AND JEWISH COMMUNITIES THROUGHOUT THE WORLD. THE JEWISH DELEGATES IN THIS ROOM COME FROM NORTH AMERICA, EUROPE, LATIN AMERICA AND ISRAEL, MAJOR JEWISH COMMUNITIES IN THE WORLD TODAY.

WE IN THIS ROOM REPRESENT TWO DISTINCTLY DIFFERENT FAITHS. AT THE



SAME TIME, AS WE OPEN OUR THREE DAYS OF DIALOGUE AND DELIBERATIONS, I AM CERTAIN THAT WE SHARE A COMMON ASPIRATION THAT TOGETHER WE MAY HELP CONTRIBUTE IN THIS CHALLENGING TIME TO AFFIRMING THE INFINITE VALUE OF EVERY HUMAN LIFE CREATED IN THE DIVINE IMAGE AND TO THE ADVANCMENT OF RIGHTOUSNESS AND PEACE BETWEEN PEOPLES AND NATIONS.

AND WHAT BETTER PLACE TO HOLD THESE MEETINGS THAN IN A COUNTRY, IN A REGION, THAT, MIRACULOUSLY, HAS EXPERIENCED A NEW BEGINNING. I SAY "MIRACULOUS" BECAUSE WHO WOULD HAVE BELIEVED EVEN A YEAR AGO THAT EASTERN EUROPE WOULD TODAY BE EMBARKED ON A JOURNEY TOWARD FREEDOM, JUSTICE AND DEMOCRATIC VALUES.

THIS IS THE FIRST FORMAL MEETING OF THE INTERNATIONAL LIAISON COMMITTEE SINCE 1986, EVEN THOUGH THE CATHOLIC-JEWISH DIALOGUE HAS BEEN AN ONGOING ONE.

WE MEET WITHIN SIGHT OF THE 25TH ANNIVERSARY OF NOSTRA AETATE, THE DECLARATION ADOPTED BY THE SECOND VATICAN COUNCIL WHICH ATTEMPTED TO REDRESS ONE OF HISTORY'S MONUMENTAL EVILS.

NOSTRA AETATE WAS CLEARLY AN HISTORIC MILESTONE. ITS IMPORTANCE IS ALMOST TOO GREAT TO MEASURE. BUT CERTAINLY THE INJUSTICES THAT NOSTRA AETATE SOUGHT TO CORRECT HAD BEEN A MILLSTONE, A COLOSSAL

WEIGHT, ON OUR TWO COMMUNITIES.

NOSTRA AETATE HELPED LIFT THAT WEIGHT. IT REVERSED NINETEEN HUNDRED YEARS OF HOSTILITY AND DISDAIN, AND SET US -- OUR TWO COMMUNITIES -- ON A PATH, ON A JOURNEY, TOWARD MUTUAL RESPECT AND UNDERSTANDING.

WE ALL KNOW THAT THAT JOURNEY IS NOT FINISHED, THAT WE STILL HAVE A LONG ROAD YET TO TRAVEL, THAT MUCH MORE NEEDS TO BE DONE. STILL, NOSTRA AETATE WAS A VERY SIGNIFICANT BEGINNING, A TURNING POINT IN OUR RELATIONS.

YES, WE CAN STUMBLE. OUR JOURNEY HAS BEEN TROUBLED IN RECENT YEARS BY A SERIES OF EVENTS WHICH, QUITE NATURALLY, BOTH COMMUNITIES HAVE INTERPRETED DIFFERENTLY.

THIS IS NOT THE TIME NOR PLACE FOR ME TO RECOUNT THOSE EVENTS, EXCEPT TO SAY THAT, COLLECTIVELY, THEY HAVE LEFT US WITH A LINGERING SENSE OF AMBIGUITY ABOUT THE WAY SOME CHURCH LEADERS VIEW THE JEWISH RELIGION, JEWISH HISTORY, AND THE HISTORIC CENTRALITY OF ISRAEL TO THE JEWISH PEOPLE. WE HAVE QUESTIONS, VERY FRANKLY, ABOUT WHETHER SOME CHURCH AUTHORITES COMPLETELY UNDERSTAND FUNDAMENTAL JEWISH ISSUES OF SELF-DEFINITION AND IDENTITY WHICH AFFECT OUR SURVIVAL AS A PEOPLE.



THESE DISSONANT EPISODES, HOWEVER, ARE KEPT IN PERSPECTIVE BY THE FURTHER POSITIVE STEPS BY THE CATHOLIC CHURCH WHICH BUILD ON NOSTRA AETATE AND CONTINUE THE HEALING OF HISTORIC WOUNDS. PERHAPS THE MOST OUTSTANDING WAS THE FIRST VISIT TO A SYNAGOGUE BY THE HEAD OF THE CHURCH SINCE APOSTOLIC TIMES. POPE JOHN PAUL II'S EMBRACE OF CHIEF RABBI ELIO TOAFF AT THE GREAT SYNAGOGUE OF ROME IN 1986 WAS TRULY AN EMBRACE ACROSS THE AGES. HIS STATEMENT THAT "WITH JUDAISM ... WE HAVE A RELATIONSHIP WHICH WE DO NOT HAVE WITH ANY OTHER RELIGION. YOU ARE DEARLY BELOVED BROTHERS AND IN A CERTAIN WAY ... OUR ELDER BROTHERS" WAS INDEED WELCOME. AND PARTICULARLY SO SINCE THE PREVIOUS YEAR -- THE 20TH ANNIVERSARY OF NOSTRA AETATE -- THE POPE DECLARED, "... ANTI-SEMITISM, IN ITS UGLY AND SOMETIMES VIOLENT MANIFESTATIONS, SHOULD BE COMPLETELY ERADICATED."

WE ARE MINDFUL THAT IN HIS VERY FIRST AUDIENCE WITH JEWISH LEADERS IN 1979, HE ECHOED THE SECOND VATICAN COUNCIL'S DISAVOWAL OF ANTI-SEMITISM "AS OPPOSED TO THE VERY SPIRIT OF CHRISTIANITY."

I WAS ONE OF NINE WORLD JEWISH LEADERS -- ALONG WITH RABBI MORDECAI WAXMAN AND RABBI MARC TANNENBAUM, WHO ARE <sup>D. Preigis & G. Wignall</sup> HERE TODAY -- WHO MET WITH POPE JOHN PAUL II AND OTHER <sup>1</sup> VATICAN OFFICIALS AT CASTEL GANDOLFO IN SEPTEMBER 1987. THE MEETING TOOK PLACE AT A

TIME OF TENSION IN CATHOLIC-JEWISH RELATIONS AND SHORTLY BEFORE THE POPE'S VISIT TO THE UNITED STATES.

WE HEARTILY WELCOMED THE VATICAN'S DECISION -- MADE DURING THAT MEETING -- TO PREPARE AN OFFICIAL CATHOLIC DOCUMENT ON THE HOLOCAUST, AND TO UNDERTAKE AN HISTORICAL STUDY OF ANTI-SEMITISM AND ITS CONTEMPORARY MANIFESTATIONS. HOWEVER, WE MUST EXPRESS DISAPPOINTMENT THAT THERE HAS BEEN NO SIGNIFICANT MOVEMENT ON THAT DECISION IN THE THREE YEARS SINCE.

THE "SPECIAL MECHANISM" THAT WAS SUPPOSED TO MONITOR CONCERNS AND DEVELOPMENTS WITHIN THE JEWISH WORLD AND TAKE COLLABORATIVE ACTION WHERE AND WHEN IT IS NEEDED, HAS ALSO NOT YET BEEN PUT IN PLACE.

EASTERN EUROPE IS AN AREA WHERE MEMORIES OF THE HOLOCAUST ARE PARTICULARLY RAW. THE OVERWHELMING NUMBERS OF JEWS WHO WERE MASSACRED BY ADOLPH HITLER'S DEATH MACHINE MET THEIR FATE IN EASTERN EUROPE. IT WAS, IF YOU WILL, NAZI GERMANY'S KILLING FIELDS.

OF COURSE WHILE THE JEWS WERE NAZISM'S PATHOLOGICAL OBSESSION, THEY WERE CERTAINLY NOT ITS ONLY VICTIMS. MILLIONS OF NON-JEWS PERISHED ALONG WITH THE SIX MILLION JEWISH MARTYRS. A GREAT MANY OF THOSE NON-JEWS WERE DEVOUT CATHOLICS AND OTHER CHRISTIANS.



BUT WE CAN -- WE MUST -- NEVER FORGET THAT THE JEWS WERE TARGETED FOR TOTAL ANNIHILATION. IN NAZI IDEOLOGY, JEWS AS A GROUP HAD NO RIGHT TO EXIST, NO RIGHT TO LIFE. HITLER'S PLAN -- IMPLEMENTED WITH COLD AND CALCULATING EFFECTIVENESS -- WAS TO ELIMINATE EVERY LAST JEW NOT ONLY FROM EUROPE BUT FROM THE ENTIRE PLANET.

I MUST SAY IN ALL CANDOR THAT CERTAIN OF THE CHURCH'S TRADITIONAL TEACHINGS ON JEWS AND JUDAISM, WHICH NOSTRA AETATE SOUGHT TO CLEANSE FROM ROMAN CATHOLICISM, PROVIDED SOME OF THE PHILOSOPHICAL UNDERPINNINGS FOR THE HOLOCAUST, JUST AS THEY HAD PLAYED A ROLE IN THE MANY POGROMS AND PERSECUTIONS THAT PRECEDED IT. THOSE TEACHINGS -- MARKING JEWS AN ACCURSED PEOPLE, A "DEICIDE PEOPLE," A "SUPERCEDED" PEOPLE --BECAME AN UNWITTING ACCESSORY TO NAZI GENOCIDE.

THANK GOD FOR VATICAN II, AND FOR WHAT POPE JOHN XXIII -- OF BLESSED MEMORY -- STARTED AND HIS SUCCESSORS HAVE FAITHFULLY CONTINUED.

IF THOSE FORMER TEACHINGS MADE THE CHRISTIAN WORLD MORE RECEPTIVE TO HITLER'S EVIL AMBITION, IT IS NO LESS TRUE THAT EASTERN EUROPE WAS A PARTICULARLY RECEPTIVE ENVIRONMENT FOR CARRYING IT OUT. SUPER-NATIONALISM AND BITTER ETHNIC RIVALRIES WERE RIFE IN

PRE-WAR EASTERN EUROPE; IN FACT IT WAS EASTERN EUROPE'S SCOURGE. CULTURAL, RELIGIOUS AND LINGUISTIC BIGOTRY HAD DEEP ROOTS IN THIS REGION, BUT IF THERE WAS ONE OVERARCHING ANIMUS, IT WAS TOWARD JEWS.

ANTI-SEMITISM IN PRE-WAR EASTERN EUROPE WAS TRAGICALLY A COMMON CULTURAL CURRENCY. AND JEWS -- ~~A PEOPLE ALL TOO CONSPICUOUS BECAUSE OF THEIR DIFFERENT RELIGION AND CULTURE, AND BECAUSE OF THEIR PROMINENCE IN BUSINESS AND THE PROFESSIONS~~ -- WERE A FAVORED SCAPEGOAT FOR DEMAGOGIC POLITICIANS SEEKING TO RALLY THE PEOPLE BEHIND THEM.

TODAY A NEW EASTERN EUROPE IS AWAKENING AFTER THE ENFORCED SLUMBER OF FOUR DECADES OF COMMUNISM. WITH THE STEEL BLANKET OF COMMUNIST RULE REMOVED, EASTERN EUROPE IS FREE TO RISE UP TO THE OPPORTUNITIES OF FREEDOM -- FREEDOM OF CONSCIENCE, FREEDOM OF RELIGIOUS AND POLITICAL EXPRESSION, AND FREE ENTERPRISE.

BUT FREEDOM IN OUR TEMPORAL WORLD ALSO MEANS FREE WILL. EASTERN EUROPE HAS THE FREE WILL TO CHOOSE BETWEEN MOVING FORWARD, TOWARD A BRIGHT, PROGRESSIVE AND HOPEFULLY PROSPEROUS FUTURE, OR MOVING BACKWARD, TO A DARKER PAST, A PAST OF DESTRUCTIVE ANTAGONISMS AND OF DIVISIVE POLITICS THAT EXPLOITED THOSE ANTAGONISMS.



BACK TO THE PAST, OR FORWARD TO THE FUTURE -- WHICH WILL IT BE?  
IN EASTERN EUROPE TODAY WE SEE SIGNS OF BOTH. IT IS HEARTENING -  
- THRILLING, ACTUALLY -- TO SEE ONE EASTERN EUROPEAN COUNTRY AFTER  
THE OTHER EMBRACE THE IDEALS OF DEMOCRACY, FREE ENTERPRISE, AND  
HUMAN RIGHTS. A NUMBER OF COUNTRIES HAVE MADE REAL STRIDES.

BUT WE CANNOT BE UNCONCERNED -- PARTICULARLY BECAUSE OF THAT  
EASTERN EUROPEAN PAST I SPOKE OF -- OVER SIGNS THAT ANTI-SEMITISM  
MAY ONCE AGAIN BECOME POLITICAL AND POPULIST CURRENCY IN THESE  
COUNTRIES. IN DESECRATIONS OF SYNAOGUES AND CEMETERIES, IN  
GRAFITTI ON LITERALLY THOUSANDS OF CAMPAIGN POSTERS, IN  
- INNUENDOES AND SOMETIMES BLUNTER PRONOUNCEMENTS IN THE PRESS,  
FROM POLITICAL LEADERS, AND OCCASIONALLY A CHURCH LEADER, WE SEE  
A FAMILIAR AND FRIGHTENING PATTERN.

THE JEWISH COMMUNITY IS GRATIFIED THAT SOME PRELIMINARY STEPS  
HAVE BEEN TAKEN BY CATHOLIC LEADERS -- IN POLAND, THE CZECH AND  
SLOVAK FEDERAL REPUBLIC, AND HUNGARY, FOR INSTANCE -- TO  
UNEQUIVOCALLY DENOUNCE AND ACTIVELY DISCOURAGE THIS TREND. THAT  
IS IMPORTANT, AND I HOPE THAT IT WILL CONTINUE AND THAT IT WILL  
GROW.

THE ROMAN CATHOLIC CHURCH -- WHICH HAS SO MANY ADHERENTS IN

EASTERN EUROPE -- CAN PLAY A VERY SALUTARY ROLE IN PROMOTING UNDERSTANDING AND RESPECT BETWEEN NATIONAL AND ETHNIC GROUPS. THE VATICAN CAN HELP INSPIRE AND GUIDE THE LOCAL CHURCHES SO THAT THEY WILL NOT ALLOW THEMSELVES TO BECOME INSTRUMENTS OF THESE DIVISIONS. AFTER ALL, IN A REGION INHABITED NOT JUST BY CATHOLICS, BUT PROTESTANTS, EASTERN ORTHODOX, MOSLEMS, AS WELL AS JEWS, THE CHURCH HAS A MORAL STAKE IN PROMOTING AUTHENTIC PLURALISM. PROMOTING A UNION OF RESPECT RATHER THAN THE CENTRIFUGALITY OF FEAR AND ALIENATION.

CERTAINLY, AS FAR AS JEWS ARE CONCERNED, I WOULD HOPE THE VATICAN WOULD DO ALL IT CAN TO SEE THAT NOSTRA AETATE, WHICH HAS APPARENTLY GATHERED DUST ON THE LIBRARY SHELVES OF EASTERN EUROPE FOR THE PAST QUARTER CENTURY -- ANOTHER UNPLEASANT COROLLARY OF COMMUNIST CONTROL -- IS BROUGHT TO THE PEOPLE, AND AS SOON AS POSSIBLE. TWENTY-FIVE YEARS AGO NOSTRA AETATE TALKED ABOUT "THE URGENCY OF CONDEMNING ANTI-SEMITISM." CERTAINLY, WITH THE SERPENT OF ANTI-SEMITISM AGAIN REARING ITS HEAD IN THIS PART OF THE WORLD, THE URGENCY IS GREATER THAN EVER.

INDEED, WE WOULD HOPE THAT THE VATICAN WOULD HELP PROMULGATE NOSTRA AETATE ANYWHERE ELSE IN THE WORLD WHERE THAT ENLIGHTENMENT HAS NOT PENETRATED THE POPULACE. IT IS THE PEOPLE, AFTER ALL, WHO HAVE TO BE PERSUADED THAT JEWS -- TO QUOTE POPE



JOHN PAUL II AGAIN -- ARE THEIR "ELDER BROTHERS," NOT THEIR AGE-OLD ENEMIES.

WE ARE MOST ENCOURAGED TO LEARN THAT, IN PREPARATION FOR THE 25TH ANNIVERSARY OF NOSTRA AETATE, THE POLISH CHURCH'S COMMISSION FOR DIALOGUE WITH JUDAISM IS PREPARING A DOCUMENT THAT WILL INTERPRET THE MESSAGE OF NOSTRA AETATE AND VATICAN II TO THE POLISH PEOPLE. THAT DOCUMENT WILL REPORTEDLY CONDEMN ANTI-SEMITISM AND ASK JEWISH FORGIVENESS FOR PAST ANTI-SEMITIC EXPRESSIONS AND DEEDS. WE ARE MINDFUL THAT A MEMBER OF THAT COMMISSION, FATHER MICHAEL CZAJKOWSKI, HAS SAID THAT "IF YOU HATE JEWS, YOU ARE NOT A GOOD CHRISTIAN, AND YOU ARE A SINNER."

BECAUSE OF OUR HISTORY, ANTI-SEMITISM IS JUSTIFIABLY A PREOCCUPATION, WHEREVER IT MANIFESTS ITSELF IN THE WORLD. BUT ALSO BECAUSE OF OUR HISTORY, ISRAEL -- THE MODERN STATE IN THAT ANCIENT AND CHERISHED LAND -- HAS PRIMAL IMPORTANCE FOR WORLD JEWRY. WE MUST THEREFORE BE CONCERNED NOT ONLY WHEN THE JEWISH STATE IS THREATENED MILITARILY OR ECONOMICALLY, BUT WHEN ITS VERY LEGITIMACY IS UNDER CHALLENGE, WHETHER AT THE U.N. OR ANYWHERE ELSE.

THE CURRENT CRISIS IN THE MIDDLE EAST HAS ACUTELY BROUGHT HOME THAT ISRAEL LIVES IN A VERY ROUGH NEIGHBORHOOD INDEED. THAT

CRISIS HAS ALSO SHOWN THAT THE ISRAELI-PALESTINIAN ISSUE IS HARDLY THE SOLE CAUSE OF INSTABILITY IN THE REGION. THE JEWISH COMMUNITY FEELS CERTAIN THAT WERE THERE NO PALESTINIAN ISSUE, IRAQ WOULD STILL BE EVERY BIT AS IMPLACABLE TOWARD ISRAEL, AND EVERY BIT AS DETERMINED TO DESTROY HER.

OUR FRIENDS CAN HELP CONTRIBUTE MEANINGFULLY TO THE CAUSE OF PEACE IN THE MIDDLE EAST BY BOLSTERING ISRAEL'S LEGITIMACY. ~~IT IS IRONIC THAT THE VATICAN IS ALMOST ALONE AMONG STATES IN ITS FAILURE TO ENJOY FULL DIPLOMATIC RELATIONS WITH THE JEWISH STATE. IT IS UNREALISTIC, IN MY VIEW, TO WAIT UNTIL THE PALESTINIAN PROBLEM IS FULLY RESOLVED~~ THAT COULD TAKE MANY YEARS, GIVEN ITS COMPLEXITIES AND DIFFICULTIES -- OR UNTIL THE ARAB WORLD FULLY ACCEPTS ISRAEL. IT IS TIME FOR THE VATICAN TO OVERCOME ITS HESITATIONS AND NORMALIZE ITS RELATIONSHIP WITH THE STATE OF ISRAEL.

THESE ARE SOME OF OUR JEWISH CONCERNS. WE WANT TO HEAR ABOUT YOUR CONCERNS -- THE CONCERNS OF OUR CATHOLIC BROTHERS -- OVER THE NEXT THREE DAYS. IT IS IMPORTANT FOR BOTH OF US TO BE HEARD ... AND TO FEEL HEARD. I HOPE AND PRAY THAT BY THE CLOSE OF THESE SESSIONS ON THURSDAY, THE CATHOLIC-JEWISH RELATIONSHIP WILL BE INFUSED WITH A NEW SPIRIT, THAT IT WILL BE REVITALIZED, AND THAT OUR MEETING IN THIS CITY WILL HAVE REBUILT THE BRIDGE WHOSE



FOUNDATION BLOCKS WERE LAID ON THAT HISTORIC DAY, OCTOBER 28, 1965, WHEN NOSTRA AETATE WAS ADOPTED.

I PRAY THAT THE ALMIGHTY WILL BLESS OUR DAYS TOGETHER WITH SUCCESS.



ILC PRAGA september 3-6 , 1990

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REVISED FINAL PROGRAM FOR ILC MEETING  
September 3-6, 1990

Monday, September 3, 1990

Morning visit to Theresienstadt for those who have arrived.

2:00

Afternoon

Informal Opening

Bishop Pierre Duprey

Rabbi Jack Bemporad

2:30-5 pm

Afternoon

"Church and Synagogue in the Patristic Period"

-Fr. L. Frizzel (presentation of theme)

"Jews and Christians in the Middle Ages"

-Fr. P.F. Fumagalli (presentation of theme)

"Mutual Perception of Jews & Christians From  
Late Antiquity Through the Reformation"

-Prof. David Berger

Discussion

6:00 pm

Dinner Break

7:00 pm

Formal Opening Session

Archbishop S.J. Cassidy

Seymour D. Reich

8:00 -10:30 pm

"Roots of Modern Anti-Semitism"

-Prof. J. Dujardin/Prof. Jacob Katz

Discussion

Tuesday, September 4, 1990

8 am

Steering Committee - IJCIC

9 am -12 pm

"Historical Reflections on the Shoah"

-Fr. John Morley/Prof. Saul Friedlander

Discussion

12:30 -2 pm

Lunch Break

2:30 pm -5 pm

"The Shoah in Christian and Jewish Thought."

-Prof. B. Gazelles/Dr. Geoffrey Wigoder

Discussion

6:30 pm

Dinner Break

cover

8 pm - 9 pm Meeting with Jewish Community  
Greetings : Dr. D. Galský

9 pm

After Meeting:

Joint Steering Committee to begin work for:

- a. program for action
- b. possible final draft statement

Wednesday, September 5, 1990

8 am

Joint Steering meeting

9 am - 12 pm

Reports from witnesses from various countries:

Leon Abramowicz (France)	Ing. M. Fiala
Dr. L. E. Ehrlich (Germany)	Bishop F. Lobkowicz
Mr. M. Kárný (CSFR)	Bishop F. Radkovský
Mr. Mirkovic (Yugoslavia)	Mme M. Kaplanová
Dr. S. J. Roth (Hungary)	Dr. Karol Beneš
	Vladimír Roskovec

(delegates from Prague)

Discussion

12.30 - 2 pm

Lunch Break

2 pm - 5 pm

"Current Upsurge of Anti-Semitism"

Dr. L. Hirszowicz  
Discussion

5.30 pm

Meeting with František Kardinál Tomášek  
at Archbishops Palace

6.30 pm

dinner (invited guests also)

9.00 pm

Reports from witnesses (continued)

Thursday, September 6, 1990

9 am - 10.30

Joint Steering committee

Draft Statement to be presented and adopted

10.30 - 12 pm

"Current Upsurge of Anti-Semitism"

II

Discussion

12 - 1.30 pm

Press conference

(The meetings of the ILC will take place at the SCIENTIFIC TECHNICAL ASSOCIATION - a building which previously belonged to the Jewish Community; there is still hebrew writing on the facade. The Address is SIROKA 5, 100 meters around the corner from the Jewish Rathaus adjoining the old historic Jewish Cemetery.)

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**List of Participants\***  
**ILC Meeting at Prague**  
**September 3 - 6, 1990**

**I) Speakers:**

- 1) Prof. David Berger, USA
- 2) Prof. Saul Friedlander, ISRAEL
- 3) Dr. Lukaz Hirszowicz, UK
- 4) Prof. Jacob Katz, ISRAEL\*\*
- 5) Dr. Geoffrey Wigoder, ISRAEL

**II) Experts/Witnesses:**

- 1) Leon Abramowicz, FRANCE
- 2) Dr. E.L. Ehrlich (Switzerland) GERMANY
- 3) M. Karny, CSFR
- 10) M. Mirkowicz, YUGOSLAVIA
- 11) Dr. S.J. Roth (U.K.) HUNGARY

**III) Participants, Synagogue Council of America**

- 1) Rabbi Jack Bemporad (CCAR)
- 2) Herbert Berman (UOJC)
- 3) Rabbi G. Bretton-Granatoor (UAHC)
- 4) Gunther Lawrence (P.R., SCA)
- 5) Rabbi Henry D. Michelman (Exec. V.P., SCA)
- 6) Rabbi Fabian Schonfeld (RCA-UOJC)
- 7) Rabbi Marc H. Tanenbaum (RA)
- 8) Rabbi Mordecai Waxman (RA)
- 9) Rabbi Marc Winer (CCAR)
- 10) Rabbi Walter S. Wurzbarger (RCA)
- 11) Rabbi Joel Zaiman (Pres. SCA)

**IV) B'nai Brith**

- 1) Maurice Honigbaum (France)
- 2) Seymour Reich (Chairman IJCIC, USA)

**V) WJC**

- 1) Israel Singer
- 2) Elan Steinberg

**VI. IJCIC**

- 1) Dr. Leon Feldman (SCA, New York)
- 2) Prof. Jean Halperin (WJC, Geneva)
- 3) Dr. G.M. Riegner (WJC, Geneva)

**VII. Special Invitations**

- 1) Martin C. Barell (Chairman, Bd. of Governors, SCA)
- 2) Rabbi Jordan Pearlson (CJC, Toronto)
- 3) Grand Rabbin S. R. Sirat (Paris)
- 4) Rabbi Henry J. Sobel (LAJC, Sao Paulo)
- 5) Rabbi Norman Soloman (UK)
- 6) Tullia Zevi (Rome)

\*Subject to Change

\*\*Dr. Silber (Assistant to Dr. Katz)



ILC PRAGA september 3-6 , 1990

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Prof. Jerzy TUROWICZ  
Ul. Wislna 12je  
PL-31-007 KRAKOW, Polonia

Frau Prof. Erika WEINZIERL  
Institut für Zeitgeschichte  
Universität Wien  
A-WIEN





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REVISED FINAL PROGRAM FOR ILC MEETING  
September 3-6, 1990

90-1-100-1

Monday, September 3, 1990

Morning visit to Theresienstadt for those who have arrived.

2:00 Afternoon  
Informal Opening  
Bishop Pierre Duprey  
Rabbi Jack Bemporad

2:30-5 pm Afternoon  
"Church and Synagogue in the Patristic Period"  
-Fr. L. Frizzel (presentation of theme)  
"Jews and Christians in the Middle Ages"  
-Fr. P.F. Fumagalli (presentation of theme)  
"Mutual Perception of Jews & Christians From  
Late Antiquity Through the Reformation"  
-Prof. David Berger

Discussion

6:00 pm Dinner Break

7:00 pm Formal Opening Session  
Archbishop S.J. Cassidy  
Seymour D. Reich

8:00 -10:30 pm "Roots of Modern Anti-Semitism"  
-Prof. J. Dujardin/Prof. Jacob Katz  
Discussion

Tuesday, September 4, 1990

8 am Steering Committee - IJCIC

9 am -12 pm "Historical Reflections on the Shoah"  
-Fr. John Morley/Prof. Saul Friedlander  
Discussion

12:30 -2 pm Lunch Break

2:30 pm -5 pm "The Shoah in Christian and Jewish Thought."  
-Prof. B. Gazelles/Dr. Geoffrey Wigoder  
Discussion

6:30 pm Dinner Break

8 pm - 9 pm Meeting with Jewish Community  
Greetings : Dr. D. Galský

9 pm After Meeting:  
Joint Steering Committee to begin work for:  
a. program for action  
b. possible final draft statement

Wednesday, September 5, 1990

8 am Joint Steering meeting

9 am - 12 pm Reports from witnesses from various countries:  
— Leon Abramowicz (France) Ing.M. Fiala  
Dr.L.E.Ehrlich (Germany) Bishop F.Lobkowitz  
— Mr. M. Kárný (CSFR) Bishop F.Radkovský  
Mr.Mirkovic (Yugoslavia) Mme M. Kaplanová  
Dr.S.J.Roth (Hungary) Dr.Karol Beneš  
Vladimír Roskovec  
(delegates from Prague)

Discussion

12.30 - 2 pm Lunch Break

2 pm - 5 pm "Current Upsurge of Anti-Semitism"  
Dr. L. Hirszowicz  
Discussion

5.30 pm Meeting with František Kardinál Tomášek  
at Archbishops Palace

6.30 pm dinner (invited guests also)

9.00 pm Reports from witnesses (continued)

Thursday, September 6, 1990

9 am - 10.30 Joint Steering committee  
Draft Statement to be presented and adopted

10.30 - 12 pm "Current Upsurge of Anti-Semitism"  
II  
Discussion

12 - 1.30 pm Press conference

(The meetings of the ILC will take place at the SCIENTIFIC TECHNICAL ASSOCIATION - a building which previously belonged to the Jewish Community; there is still hebrew writing on the facade. The Address is SIROKA 5, 100 meters around the corner from the Jewish Rathaus adjoining the old historic Jewish Cemetery.



# HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTI-SEMITISM

## - AN INTERDISCIPLINARY EXAMINATION

September 3-4-5-6, 1990 (Monday-Thursday), Prague

### Introduction

First Session - Sources of Anti-Jewish Attitudes in Western Christian Traditions\*

(Patristic period, Medieval Traditions, Early Modern Period)

Prof. Michael Cook (HUC), Prof. Jeremiah Cohen, Prof. David Berger,  
Dr. David Novack (?),

Rev. Lawrence Frizzell (Seton Hall)

Msgr. P. F. Fumagalli (Rome)

Second Session - Christian Attitudes and Behavior Toward Jews in the Modern Period

(Post-French Revolution to Vatican Council II)

Prof. Peter Gay (?), Prof. Fritz Stern (Columbia), Prof. Wistrich (Hebr Univ)

Prof. Jacob Katz, Prof. Pulzer (Oxford), Ernest Pawel (Herzl author)

Dr. George Berkley (Univ of Mass., author, "Vienna and its Jews")

Third Session - Historical Reflections on the Shoah

Raoul Hillberg, Saul Friedlander, David Wyman (?), Lucj Dawidowicz (?)

Robert Jay Lifton (Psychohistorian)

Fourth Session - Personal Witnesses

Jewish Survivors from Countries occupied by Nazis witness  
to their experiences Christian experiences

Fifth Session - Current upsurge of anti-Semitism in Eastern Europe (USSR, Poland, Hungary, Rumania, GDR, Czechoslovakia), Western Europe (Germany, France, England, Spain, Italy, etc.), exploring role of Church and State in combatting alliance of fervid nationalisms with anti-Jewish threats and behavior.

-Prof. Antony Polonsky (University of London School of Economics)

Preparation of strategy to uproot religious and racial sources of anti-Semitism

Sixth Session - The Shoah as reflected in Jewish (Religious) Thought

Geoffrey Wigoder (Jerusalem), Motzkin (Boston)

- WORKGROUPS - three workgroups will be established at the outset of the conference

to focus and deepen discussion of issues, and to propose concrete programs  
for follow-up:

1) Workgroup on furthering education and public information about the  
history of anti-Semitism in Western culture;

2) Workgroup reviewing present manifestations of anti-Semitism  
in their various forms - religious, racial, political, and proposing  
steps for counteraction

3) Workgroup focusing on special features of Eastern European anti-Jewish  
upsurge, examining special role of church and governments in uprooting  
anti-Semitism in post-totalitarian, newly "democratic" societies.

--receptions

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S T A T E M E N T

By the  
International Liason Committee  
Representing the  
Vatican Commission on Relations with the Jews

A N D

The International Jewish Committee on Interreligious  
Consultations  
(Synagogue Council of America, World Jewish Congress,  
B'nai Brith International and Israel Interfaith Committee  
(Thursday, September 6, 1990 - Prague)

Representatives of IJCIC and the Holy See's Commission for Religious Relations with the Jews met in Prague from September 3rd through the 6th. This was a meeting of the Liason Committee of Vatican and Jewish representatives.

The last meeting of this committee took place in Rome in 1985 and difficulties which arose led<sup>t</sup>o its postponement until now. However, during these years the Steering Committee continued to meet on a regular basis to enable its work to proceed. In a special meeting of the Holy See's Commission and IJCIC in Rome in 1987, it was forseen that the next meeting would seek to lay the basis for the preparation of the Catholic document on the Shoah, the historical background of anti-Semitism and its contemporary manifestations.

In this connection, the meeting<sup>in Prague</sup> discussed the religious as well as the secular basis of anti-Semitism over the past 1900 years and its relationship to the Shoah. Such discussion led to the recognition that certain traditions of Catholic thought, teaching, preaching, and practice in the Middle Ages contributed to the creation of anti-Semitism in Western society. In modern time, Catholics were not vigilant enough



to react against manifestations of anti-Semitism. The Catholic delegates condemned anti-Semitism as well as all forms of racism as a sin against God and humanity, and affirmed that one cannot be authentically Christian and engage in anti-Semitism.

At the conference, Jewish and Catholic witnesses spoke of their experiences during the Holocaust and offered testimony that Christians failed themselves as well as Jews and other victims by too weak a response to Nazi and Fascist ideologies. Witness was also given to the many courageous Christian leaders and members who acted to save Jews thereby risking their own lives during the Nazi terror.

The conference acknowledged the monumental role of Nostra Aetate as well as later efforts by the Popes and Church officials to bring about a substantive improvement in Catholic-Jewish relations.

Nostra Aetate created a new spirit in these relationships. Pope John Paul II expressed that new spirit in an audience with Jewish leaders in February 15, 1985, when he said, "The relationship between Jews and Christians have radically improved in these years. Where there was ignorance and therefore prejudice and stereotype, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us: that kind of love I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old".

While echoing the Popes recognition that a new spirit is in the making, the conference called for a deepening of this spirit in Catholic-Jewish relations, a spirit which emphasizes cooperation, mutual understanding and reconciliation: good-will and common goals to replace the past spirit of suspicion, resentment and distrust.

This spirit presupposes repentance as expressed by Archbishop Edward Cassidy, president of the Holy Sees Commission on Religious Relations with the Jews, when he said in his opening statement, "That anti-Semitism has found a place in Christian thought and practice calls for an act of Teshuvah (repentance) and of reconciliation on our part as we gather here in this city which is a witness to our Failure to be authentic

witnesses to our faith at times in the past."

This new spirit would also manifest itself in the work that the two faith communities could do together to respond to the needs of today's world. This need is for the establishment of human rights, freedom, and dignity where they are lacking or imperiled. A new image and a new attitude in Jewish-Catholic relationships is required to spread universally the trail-blazing work that has been done in a number of communities in various parts of the world. For example, in the United States an ongoing structure engaging in Catholic-Jewish dialogue recently issued a joint document on the teaching of moral values in public education. Furthermore, there the Catholic Church has effectively taught Judaism in its seminaries and school texts and educational materials in positive and objective manner scrupulously eliminating anything that would go against the spirit of Vatican Council II.

Likewise, the Jewish community in the United States in a growing atmosphere of confidence and trust has conducted its own self-study of its texts in terms of what Jewish schools teach about Christians and Christianity.

Over and above the study of the history of anti-Semitism, the meeting devoted special attention to recent manifestations of anti-Semitism in Eastern and Central Europe. It stressed the need to disseminate the achievements of Nostra Aetate and past Catholic-Jewish dialogues in these countries where new political developments have created the possibility for cooperative work.

Recognizing the importance of widening the circulation of the teachings of Nostra Aetate, the meeting noted with satisfaction the establishment of a joint Jewish-Catholic liaison committee in Czechoslovakia, and the diffusion in Polish of official documents concerning Catholic-Jewish dialogue.

It was stressed that systematic efforts must be made to uproot sources of religious anti-Semitism wherever they exist through the publication of texts, priestly training, liturgy, and the use of Catholic mass media.

The liaison Committee hopes that new Catechism for the Universal Church could serve as an effective instrument to this end.



In regard to the special problems of anti-Semitism in Eastern and Central Europe, the committee recommended:

- 1) Translate into the vernacular languages and broadly diffuse on all relevant church documents on relations with Judaism (Declaration on the relationship of the Church to non-Christian religions, Nostra Aetate (4), October 26, 1965, Guidelines and suggestions for implementing the Conciliar Declaration Nostra Aetate (4), December 1, 1974., Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Catholic Church, June 24, 1985).
- 2) Include the teaching of these documents in the curricula of the theological seminaries in order to eliminate all remnants of the "teaching of contempt". On establish special courses on the same subjects in the seminaries for priests who have not yet received such theological instruction.
- 3) Monitor all trends and events pointing to threats of upsurge of anti-Semitism with a view to promptly countering such developments.
- 4) Ongoing action pursue aiming at guaranteeing freedom of worship and religious education for all citizens (Christians, Jews, etc.)

It was recommended that a special joint commission be established in each of the various countries to facilitate and promote these goals.

Active support of general legislation against discrimination on grounds of race or religion including anti-Semitism, against incitement of religious and racial hatred, Promotion of legislative action curtailing freedom of association to racist organisations. Support of general educational programmes which would foresee

- a) inclusion in curriculum of schools knowledge of and respect for different civilizations, cultures and religions, in particular of peoples and denominations inhabiting the national territory.



- b) Special attention to be paid in education to the problem of racial, national or religious prejudice and hatred., this should include the teaching of history of the disasters brought about by such prejudice or hatred.
- c) Elimination from text-books of all racially or religiously prejudiced content and of material conducive to creating inter-group strife.

As already envisioned closer and more rapid cooperation and exchange of information between IJCIC and the Pontifical Commission for religious Relations with the Jews is required in order to avoid future misunderstandings and face together trends and concerns within the two communities.

*Assault*  
We recall with satisfaction the declaration of the Pontifical Commission on Relationship with the Jews made by Cardinal Willerbrand in 1989 concerning "The Intention Expressed to Proceed to the Establishment of a center of Meeting Dialogue and Prayer as Foreseen in the Geneva Agreement of Feb. 1987"

We look to the early completion of the new edifice and hope that all difficulties will be overcome.

The Jewish delegation expressed its commitment to the welfare of the State of Israel and the need for Catholic understanding of the special place Israel has in Jewish consciousness. It expressed its concern with the lack of full diplomatic relations between the Holy See and the State of Israel. Furthermore, The Jewish delegation expressed the hope that Vatican archival material would be made for a better understanding of the darkest period in Jewish history.

As Catholics and Jews we have a sacred duty to our witness of faith, to the past and to the future, to strive to create after two millenia of estrangement and hostility a genuine culture of mutual esteem and reciprocal caring.

Catholic-Jewish dialogue can become a sign of hope and inspiration to other religions, races, and ethnic groups to turn away from contempt, toward realizing authentic human fraternity.

This new spirit of friendship, mutuality, and caring for one another may be the most important symbol that we have to offer to our troubled world.





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

September 13, 1990

Dear Rabbi Tanenbaum:

I wish to extend to you and your family my greetings as you prepare to celebrate Rosh ha-Shanah. May the Days of Awe be a means of grace and blessings for you and your family.

"May the Lord bless you and keep you. May the Lord make His face shine upon you and be gracious to you. May the Lord lift up His countenance to you and grant you peace". (Numbers 6:24-26).

May you be inscribed for a good and sweet life.

Faithfully,



John Cardinal O'Connor

Archbishop of New York

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



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Dr. Clark M. Williamson  
Dr. Marvin R. Wilson  
Rabbi Herbert A. Yoskowitz

September 13, 1990

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

Dear Marc,

Would you like some good news? *Interfaith Circles* is making progress at home and abroad beyond expectations.

Our meetings with you, the dialogue with evangelicals at Trinity seminary ten years ago, your gracious participation in our interfaith seminars the following summer, and your continuing friendship and encouragement have had much to do with our developing *Circles*. We appreciate you tremendously and thank you for being a part of our lives.

Our son David crosses your path sometimes as he travels for us, explaining the dialogue programs to organizational and denominational leaders. He is a matchmaker, bringing synagogues and churches together for meaningful dialogue. He holds workshops to have Christians and Jews share their personal stories through the format of *Circles*, convincing them that progress can be made toward genuine respect and friendship, and he helps pastors to understand the strategic importance of Israel.

Here is a brief overview of what is happening.

UNITED STATES: On Cape Cod a group has finished all 24 sessions of the six programs and its members are beginning new groups. In Muskegon, MI a group has held all-day retreats for each of the programs and concluded with a request for more. In Flint David brought together ministers and rabbis who had never met and helped them organize a ministerial association. In San Diego he chastised ministers for not reacting to synagogue desecrations and was commended by the ADL director. In Buffalo, NY dates are firm for two workshops. In Allentown, PA Franklin Sherman heads the Institute for Jewish-Christian Understanding at Muhlenberg College (where Alan Mittleman teaches), and he is using *Circles* as the centerpiece for community outreach.

UNITED KINGDOM: David has been a month in England and Scotland the last two years and has been invited back for three months in 1991. He works directly with the CCJ and has held a number of workshops. Last summer he had lunch with Roy and Alice Eckardt (our closest advisers) at Mrs. Maxwell's home. She is very interested in *Interfaith Circles* and has asked us to regu-



larly supply a 4- or 6-page insert for *Common Ground*. This will give a *Circles* session to British readers in each issue. Since her background is French Huguenot and she is wanting to launch a French edition of *Common Ground*, the French would also receive the sessions.

CANADA: David has visited Toronto and Montreal several times. Next year's annual meeting of the CCCJ in Montreal has been rescheduled from May to March so that David can use it as a Workshop for *Circles* before he returns to England. They are also serious about French editions of the *Circles* programs.

GERMANY: We have received appeals for help because of neo-Nazi rumblings. We are hoping that from England David can visit a cousin in Germany to check on opportunities for dialogue.

HUNGARY: A Hungarian woman in interfaith work (visiting in Israel) requested a set of *Circles* through Clarence Wagner for translation. We sent them and are looking forward to hearing from her.

My last five years of intensive study at the University of Minnesota, majoring in Christian-Jewish relations, have been extremely rewarding. My thesis, "Christianity's Journey from Jerusalem to Rome," explores the misdirections the church took in its first three centuries from five different perspectives. This time of study was necessary for my own understanding of how antisemitism became so integral to Christianity.

The professors who conducted my oral exam suggested that I seek a publisher, but since it is so critical of Christianity and we are involved in interfaith dialogue it could be detrimental to that effort. For publication I would prefer to start with a review of historic Jewish-Christian interchanges (a study that I have begun and would like to illustrate), pointing out what Christians could learn from each encounter. Through this background I want to show the necessity and unique opportunity for dialogue today.

On the down side, because of the economic situation, our funding, which barely keeps David on the road, is being halved. This means that his traveling in the States will be curtailed and his going to England, Germany, and France will be eliminated. Because of your involvement on the international scene, we want you to know that these opportunities are threatened. You will understand the dilemma more than anyone we know. Any help will be appreciated.

Thank you, Marc, for all you mean to us. You are a very special person, one who has deeply affected and changed our lives. We realize that what little we can do is only due to the years you have spent clearing the way. We hope you are well and rested from all your activities.

Most sincerely,

Bob

Make the evaluation sheets that are returned show real excitement for the understanding and friendship gained through *Circles*.  
Love, Lois

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*the first address I used  
was incorrect, it was returned*

September 14, 1990

Rabbi Marc Tannenbaum  
New York City

Dear Rabbi Tannenbaum:

Although we have met at various functions, you may not remember me, but I have always held you in high esteem.

I am writing you with a personal request. My daughter, through marriage, became an Orthodox Jew of a very strict type. She and her husband and 4 children have moved to Israel and seriously considering becoming Israelis. My wife and I, and our other 3 adult children, have tried to be open and loving and understanding. But it has been heart-breakingly difficult. The last year before the recent move to Israel, my daughter and her husband told us that they could no longer allow the children to come to our house, except for short visits accompanied by the parents. We were welcomed to visit in their home, but we could not be alone with them. This is only one of many such decisions they have made.

The reason I am writing you is that a rabbi friend of mine told me you had written an excellent article (or perhaps given a speech) on understanding Orthodoxy. I would very much appreciate receiving a copy of this. I do not know if you address the question that nags at me: is this like a cult which blinds its adherents to all other values and loyalties? Because of the profound values of Judaism, I do not think of Orthodoxy in the way I do of other cults like the Moonies, but when I see what my daughter has done I cannot help but wonder.

Thank you for your help.

Sincerely,

*Richard Deats*

(Rev.) Richard Deats  
Director of Interfaith Activities  
Fellowship of Reconciliation  
Box 271. Nyack, N.Y. 10960

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RABBI MARC H TANENBAUM  
DIRECTOR OF INTERNATIONAL AFFAIRS  
AMERICAN JEWISH COMMITTEE  
165 EAST 56TH STREET  
NEW YORK NY 10022



AMERICAN JEWISH

AS YOU MARK THE HIGH HOLY DAYS OF ROSH HASHANAH AND YOM KIPPUR,  
WE ARE ONCE AGAIN REMINDED OF THE SPIRITUAL AND MORAL OBLIGATION  
WE HAVE TOWARDS GOD AND ONE ANOTHER.  
AT THIS TIME OF REPENTANCE AND REDEDICATION, WE INVOKE OUR MERCIFUL  
GOD'S BLESSING ON YOU AND YOUR LOVED ONES AND PRAY WITH YOU FOR LIBERTY,  
JUSTICE, AND PEACE IN THE WORLD.  
FAITHFULLY,  
ARCHBISHOP IAKOVOS  
PRIMATE  
GREEK ORTHODOX CHURCH  
IN THE AMERICAS

11100 EST

MGMCOMP