



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 105, Folder 1, General correspondence, memos & working papers, January-March 1991.



Office of the Dean  
School of General Studies

January 2, 1991

Rabbi Marc H. Tanenbaum  
45 East 89 Street  
New York, N.Y. 10128

Dear Marc:

This is to confirm your dialogue with Father John T. Pawlikowski on Wednesday, May 8, 1991, at 7:30 P.M., fourth floor of the Student Union. I suggest that the title be "The Vatican & the Jews" which is simple and direct. It also gives you a lot of room to develop the topic in whichever way you deem it appropriate. I also spoke with Father Pawlikowski who agreed with the topic.

I would greatly appreciate if both of you could talk to each other before the lecture to discuss possible approaches. I am sure that the topic will create a lot of interest in the community and we expect a large audience.

As per our conversation, your honorarium will be \$1,500. I shall be on sabbatical during the Spring semester and the dialogue will be moderated by our able friend, Tom Bird.

Many thanks again for your cooperation, advice and suggestions which are always very helpful and welcomed.

My very best wishes to both of you for a Happy New Year.

Cordially,

Ernest Schwarcz

ES/sk



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

January 8, 1991

Dear Marc,

Thank you for your warm holiday greetings and the clipping from the December 21 issue of The Jewish Week. We have all come a long way.

I am grateful to God that the recent meetings in Rome were such a great success. Our people must work together if there is to be any hope for peace in our world. Our mutual heritage and common values have and will continue to be the solid foundation on which our nation can prosper. Together we will continue to make a difference.

You and all the family are in my prayers with the hope that all the best of this Holy Season will be yours throughout the new year.

With my gratitude, every best wish and

Faithfully,

*John Cardinal O'Connor*  
Archbishop of New York

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

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January 8, 1991

Rabbi Marc Tanenbaum  
c/o Jewish Telegraphic Agency  
330 Seventh Ave., 11th Floor  
New York, NY 10001

Dear Rabbi Tanenbaum:

You recently wrote an editorial published in Pittsburgh in the December 27, 1990 edition of the Jewish Chronicle. In reviewing the year 1990, you stated a belief that mainstream Jewry would be careful not to allow "... some of the exclusionary and antidemocratic stands of ultra-Orthodox forces in Israel ... be imported to distort U.S. Jewish life." This struck a raw and very painful chord. The distortions are already here and have been thriving in the unspoken culture of the exclusionary and elitist mainstream orthodox rabbinate (and I'm not talking about Lubavitch, etc.). They may speak in magnanimous and gentle terms about K'lal Yisrael when soliciting our funds, but in private they judge us harshly and simply will not solicit or accept our children, grandchildren and progeny. Although the cursed "Who is a Jew?" issue does not make the headlines in the U.S., it is a despicable reality.

Mine is the pain of one Jew for all Jews. I was not alive during the Holocaust (I'm only 35) but I now experience first hand the potential loss of entire Jewish worlds of our children and their transmission from generation to generation. I agonize, hurt and sometimes feel hate mixed in with the contempt. I lost so much of the spontaneous joy, humor and innocence the day the (orthodox) Rabbi told me that my wife and 2 children are not Jewish. Now, our lives revolve around the Jewish holidays during the yearly cycle of the calendar. We think of Israel, we speak of our Rabbi and cantor in beloved terms, we go to shule, light candles, enjoy Shabbat, and dream of a larger family and Jewish grandchildren. We sprinkle Hebrew words and phrases in our conversation. Our lives are enriched by our Jewish culture and heritage. We keep a kosher home.

My wife was not reared with any religious background. Before considering marriage, my wife and I went to conversion classes over a 2 year period. We studied. We learned. We made a commitment to have a Jewish home. We did everything our Rabbis said to do. My wife was converted according to halacha. Our Rabbi was a conservative Rabbi.

When inquiring about enrolling our 3 year old daughter at an orthodox day school, Hillel Academy, the principal, Rabbi Moshe Kletenic intervened and stated that our daughter must first be converted by an orthodox Rabbi. Our dear Rabbi Goldblum did not have the credentials to effect a kosher conversion.

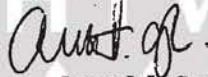
Rabbi Marc Tanenbaum  
page 2

Has my Jewishness been in vain? Why bother to have more children?  
How can G-d let this happen?

I met with another orthodox Rabbi for some spiritual guidance and understanding and concrete advice. My understanding is that the orthodox do not recognize the Rabbis coming out of the Seminary, dating back to Mordecai Kaplan and his successors. Since the Seminarians do not necessarily believe the G-d himself gave us the Torah, they cannot serve on the bet din to effect a halachic conversion. (I have simplified the issue, but I am sure you are familiar with it). Are we 2 religions, and distinct? As horrible as it sounds, the nazi cause of killing Jewish existence was promoted by the taking of our bodies. The orthodox leadership promotes the cancellation of Jewish identity by taking our souls.

Those political distortions are already here. Can anybody help?

Yours truly,



Arnold Caplan



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January 14, 1991

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

Dear Marc,

One of the activities of the Armonk Institute is a yearly conference with our German partner organization, the Atlantik-Bruecke e.V.. This privately funded politically non-partisan institution whose membership is drawn from the leadership of German industrial, political and academic circles, was founded in the 1950's by John J. McCloy and Eric Warburg to promote German-American understanding and to strengthen ties between the two countries.

Our next conference, the title of which is "A unified Germany: its future role and responsibilities in the international order; Consequences for German-Jewish relations" will begin on Sunday February 10, 1991 at 7:00 PM with a dinner in the Algonquin Hotel, 59 West 44th Street in New York City and end after lunch on Tuesday February 12. With the exception of the opening dinner all sessions will be take place in the Harvard Club, 27 West 44th Street.

I would like to invite you to attend all or some of the sessions as a guest of the Armonk Institute. In keeping with the tradition of these meetings, all sessions will have a ceiling of 30 people in order to provide for a maximum of discussion. The names and titles of the German participants as well as a copy of the completed agenda will be forwarded to you shortly.

I do hope it will be possible for you to attend and look forward to hearing from you.

Sincerely,



Theodore Ellenoff  
Chairman, the Armonk Institute

# Labor Zionist Alliance

ציוניסטישער ארבעטער פארבאנד

6328 N. California Chicago, IL 60659 973-3924



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January 14, 1991

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Rabbi Marc Tanenbaum  
45 East 89th St. Apt. 18 E  
New York, New York 10028

Dear Rabbi Tanenbaum:

I am writing to you as a follow-up to your contact with Michael Lorge, regarding your participation as guest speaker at our Annual Rabbi Ernst M. Lorge Memorial Lecture, on May 17, 1992. The sponsors of the Lecture Series - the Labor Zionist Alliance of Chicago, Temple Beth Israel and the Lorge Family - are delighted and excited about your coming visit.

The planning committee for the Lecture Series is eager to begin publicizing the May 17th event with appropriate mailings, invitations, publicity, etc. To facilitate these efforts, we need to receive from you, within the next week or two, your bio, glossy photograph and the topic as you would like it to be stated. In addition, please indicate how you prefer to be currently identified. Please send this information to me at my home: -

5719 No. Cicero Ave., Chicago, Ill. 60646  
Telephone (day & evening) (312) 725-7330

I hope this information is helpful to you. If you have any questions, please do not hesitate to contact me.

Once again, we look forward to your being with us for what we know will be a very special occasion.

Sincerely,

*Daniel Greenberg*  
Daniel Greenberg,  
Planning Committee  
Lorge Memorial Lecture Series

DG/r1

cc: Eudice Lorge  
Rabbi Michael Weinberg, Temple Beth Israel  
Bina Nadler, President, LZA  
Florence Berman, Program Chairman, Temple Beth Israel



Office of the President

3211 4th Street N.E. Washington, DC 20017-1194 (202) 541-3100 FAX (202) 541-3166 TELEX 7400424

*Most Reverend Daniel E. Pilarczyk, S.T.D., Ph.D.  
Archbishop of Cincinnati*

**ARCHBISHOP DANIEL PILARCZYK  
PRESIDENT, NCCB/USCC**

**STATEMENT ON THE PERSIAN GULF  
JANUARY 15, 1991**

These are days of dread and uncertainty, a time of fleeting hope and fervent prayer. Congress has acted to authorize the use of force in the Persian Gulf, the U.N. deadline is upon us and there is no sign of Iraq's withdrawal from Kuwait. Saddam Hussein's presence there is a continuing act of aggression which the world must resist and reverse. War seems imminent. These facts leave our Bishops' Conference deeply disappointed, saddened and fearful for our nation and the world. In the midst of these difficult days, our faith calls us not to yield to the certainty of violence, to the impossibility of dialogue, and to the inevitability of war. Our faith calls us to the continuing quest for justice, the constant pursuit of peace and fervent prayer that God will help the world find the ways to both justice and peace at this ominous time. Before the first bomb is dropped, the first shot is fired, the first missile is launched, the moral imperative remains to find a way to achieve both justice and peace in response to Iraq's aggression.

As Americans, we wish to support our President and our other national leaders, to understand their anguish and difficult choices, to stand by the men and women of our homes, cities and towns and our families who are deployed in the Persian Gulf. As citizens, we are also called to share our convictions about how our nation can best protect both human life and human rights in the Gulf. Over the past several months, our Bishops' Conference has consistently urged our nation to resist and reverse Iraq's brutal aggression by determined but peaceful means. We renew that call today. The apparent failure of recent diplomatic efforts, the Congressional actions or the passing of this deadline do not relieve our nation and our leaders of the terrible responsibility of clearly meeting the moral tests to justify the resort to war.

As pastors, we are deeply concerned about the human consequences of the crisis -- the lives already lost or damaged by Saddam Hussein's indefensible aggression, the many more lives which could be destroyed by war and the suffering and loss that inevitably come with it. I fear that talk of "minimal" casualties underestimates the uncertainties of war and the grief



of a parent -- American or Iraqi -- who loses a child to war. The human costs of war touch both aggressors and innocent people, including the Kuwaiti people who are victims of aggression and Iraqi civilians under harsh dictatorship.

As moral teachers, we are heirs of a tradition of moral reasoning that can permit war under rare circumstances but creates a presumption against the use of deadly force. In our teaching this presumption can only be overridden if several strict conditions can be met. This is why we have asked: Is war the proper path to justice if it is not the only available path? Will the people of Kuwait, the Middle East and the world be better off after a war? Has every means of diplomacy been fully pursued, every form of reasonable international pressure been tried? Are the economic sanctions achieving their objectives and have they been given enough time to work? We know that people of good will can disagree about the application of these principles, but we are profoundly concerned about the moral dangers of war and we believe that offensive force in this situation would likely violate the principles of last resort and proportionality.

Our Conference has strongly condemned Iraq's aggression, actively supported the determined global pressure to reverse it and clearly acknowledged that the deployment of military force can add credibility and effectiveness to the economic and political pressures we support. However, we fear that war in this situation will destroy many lives, divide our nation and leave the world in a condition none of us can predict. With our Holy Father we fear "war is an adventure with no return." We renew his call to "save humanity the tragic experience of a new war" which "would not resolve the problems, only aggravate them." The presumption, in my view, is still for blockades not bombs, diplomacy not destruction, words not war.

As religious leaders, we have tried to share these convictions with clarity and civility, believing that honest dialogue and respect for the motives and convictions of others will best advance the cause of peace with justice. We especially renew our constant call for prayer. If there is a believer in America who has not gone to his or her knees during these days, then there is more that can be done. We join with other religious leaders and with people across our nation and from every other land in appealing to Saddam Hussein to abandon his aggression, to President Bush to intensify the search for justice by peaceful means and to all the world to pray and work for peace with justice in these dangerous days.



Department of Social Development and World Peace

Office of the Secretary

3211 4th Street N.E. Washington, DC 20017-1194 (202) 541-3180 FAX (202) 541-3339 TELEX 7400424

January 18, 1991

Mr. Zalman Shoval  
Ambassador of Israel  
3514 International Drive, N.W.  
Washington, D.C. 20008

Dear Mr. Ambassador:

I am writing to express to you and to all of the citizens of the State of Israel our deep sorrow and profound moral outrage at the unprovoked missile assault by Iraq on your people last night. The Catholic community in the United States joins with peoples throughout the world in condemning this indiscriminate attack on the civilian population of a nation not even engaged in the current hostilities in the region. There can be no justification for attacks on innocent people which clearly violate the moral norms for combat. As the enclosed statement of the President of our Conference makes clear, the world needs not a wider war, but a prompt and just peace.

Sincerely,

+ John R. Roach

Most Reverend John R. Roach  
Chairman,  
International Policy Committee  
Archbishop Saint Paul and  
Minneapolis

Marc H. Tanenbaum

January 20, 1991

Rabbi Mark Mahler  
Temple Emanuel  
308 Rawley Drive  
Pittsburgh, Pa. 15243

Dear Rabbi Mahler,

I enjoyed very much our  
telephone conversation and welcome your invitation  
to consider speaking at Temple Emanuel  
in November 1991, please God.

In response to your request,  
I am enclosing a recent biographical sketch.

I look forward to  
hearing from you at your convenience.

!p16 101 p116

Marc Tanenbaum

- We had discussed the possible theme,  
"Jews, Israel, and The World Condition". In  
light of the explosive and changing situation  
in the Persian Gulf, it would be wise not  
to fix prematurely on a topic.

Dear Georgette, Olga, Mark and Garry

I got your consolative letter. Thank you for your warm and touching words. It's so good to know that you are so close friends. Again thank you very much.

Indirectly we are at war. Until now we had no rocket attacks. Fortunately with very little damage and no losses in life. Several times sirene alarms gathered us into the shelters and we had to put on gas masks. It's not a nice feeling but we'll survive. The American army and air force do a very good and difficult job, and I hope they will finish it before the Israeli forces will have to take any steps. The situation is very serious but far from being impossible.

I spend most of the time with Glana in their home. Today I opened the workshop, my employee came from Nazaret and we worked a half day. My neighbors were also open. You see, life must go on. It really does. You have not to be worried about us. We all are just fine

affectionately Victor

Please under to these fax number

Mr. Bar Yacov Asher

972-4966666

National Conference of Catholic Bishops  
Secretariat for Ecumenical and Interreligious Affairs

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Ecumenical Affairs (202)541-3020 Catholic-Jewish Relations (202)541-3005 Interreligious Relations (202)541-3025

**PERSONAL REFLECTIONS ON THE IRAQI MISSILE ATTACKS**

**A Letter to the Israeli People**

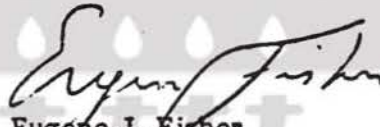
On January 18, 1991, Archbishop John R. Roach, speaking for the full body of Catholic Bishops in the United States, sent a letter to Mr. Zaiman Shovai, the Israeli Ambassador to the United States. That letter expressed the "deep sorrow and profound moral outrage" with which the Catholic community in this country has responded to Iraq's "indiscriminate" and "unprovoked" missile attack on the civilian population of the State of Israel. I can only add to this official condemnation some personal views on the attitudes of the Catholic community, as well as my own.

America's 57 million Catholics form its largest single religious denomination and doubtlessly its most ethnically diverse religious community. We are to be found in all levels of society and hold nearly every shade of the spectrum of public opinion on most issues of domestic and foreign policy. Yet I would not hesitate to say that the vast majority of us share our bishops' moral revulsion at the missile bombings of Israel's cities.

Personally, as I have watched hour after hour and night after night the televised accounts of the reprehensible attacks and their devastating psychological effects on innocent women, men and children, I have come to appreciate more and more deeply not only the horrors of making war on civilians, as Saddam Hussein has done, but even more the indomitable courage of the Jewish people, its will to survive, and its capacity for hope. As the father of a one-year-old girl, I have watched with growing horror the images of Israeli parents, many of whose own parents survived the death camps of Europe, placing

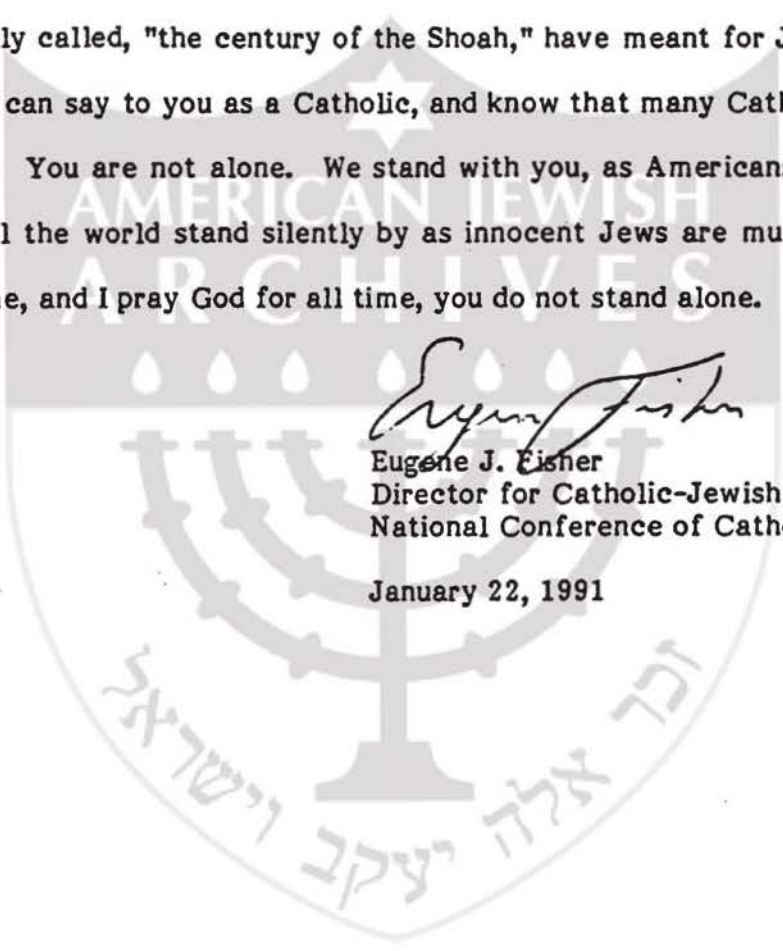
gas masks on their children and laying their babies in sealed cradles. These images will never leave my soul. As those who launched the missiles must be condemned for their moral cowardice and brutish inhumanity, so those who have endured them must be saluted for their bravery and moral integrity.

As a Christian and as an American, I can perhaps never fully comprehend what these hours and days of suffering, coming as they have in the last decade of what Pope John Paul II has rightly called, "the century of the Shoah," have meant for Jews in Israel and in America. But I can say to you as a Catholic, and know that many Catholics say it in their hearts with me: You are not alone. We stand with you, as Americans and as Christians. Never again will the world stand silently by as innocent Jews are murdered by a vicious tyrant. This time, and I pray God for all time, you do not stand alone.



Eugene J. Eisher  
Director for Catholic-Jewish Relations  
National Conference of Catholic Bishops

January 22, 1991



# INTERNATIONAL RESCUE COMMITTEE

386 PARK AVENUE SOUTH • NEW YORK, N. Y. 10016 • (212) 679-0010

To: Bob, Charles, Leo,  
John and Marc cc: Vienna Date: January 23, 1991  
Munich, Rome

From: Carel Sternberg Subject: Soviet Jews in Germany

Marcel sent us a clipping from the Neue Zurcher Zeitung (NZZ), of January 9, a well-informed Swiss daily, titled Germany as the Destination of Jews. This is a summary of the article, with the more important passages translated verbatim and set in quotation marks. My own comments are parenthesized.

The number of Soviet Jews who moved to Germany in 1990 is estimated at 2000. In 1988 and 1989 altogether 400 families were reported to have come to Germany, mainly to Berlin. There have been reports that during the last few weeks as many as one hundred Soviet citizens of Jewish origin have entered Germany as tourists every day. Eight hundred Soviet Jews or rather, "at least 800 Soviet Jews made use of the East German Government's offer, announced immediately before the unification date of October 3, to become legal permanent residents of Germany."

There is a Counseling Office for Jewish Emigrés in what used to be East Berlin, housed in what was the Nazi Propaganda Ministry before 1945. Why Jews are again moving to Germany is usually explained in terms of an anti-Semitic groundswell in their home country. The Jewish Central Council of Germany favors Jewish immigration from the Soviet Union because the existing community of about 30,000 is short of young people and in need of "revitalization". The Israel section of the World Jewish Congress, however, is opposed to this position, and "German sources like to refer to these objections from Israel which ostensibly do not permit the Bonn Government to authorize the unfettered admission of Soviet Jews."

Also, "as Israel offers acceptance to all Jews, Germany could not grant the Jewish emigrés from the Soviet Union the legal status of political refugees. To refuse them entry, on the other hand, or to expel them to Israel is out of the question for obvious political reasons. Bonn always stresses that it is aware of the special German obligations toward Jews."

In view of the heavy intake of German repatriates and asylum seekers from many countries, consideration has been given to limiting the admission of Jewish immigrants to about 3,000 annually over the next four years. Objections immediately arose to such a quota, and the Central Council of German Jews protested vehemently against putting a stop to the movement or a quota limitation. It also assailed the notion that Germany should give preference to younger Jewish immigrants who have special skills and belong to the so-called German "Kulturkreis". (There are not likely to be many potential Jewish immigrants who speak German and thus could be considered as belonging to the German cultural environment. There were quite a few of them some fifty years ago in the Baltic states, in Galicia and in the Bucovina).

Soviet Jews in Germany  
January 23, 1991  
Page 2

Last summer, still according to the NZZ, 10,000 inquiries and visa applications from Soviet Jews were registered at the German Consulates in the Soviet Union.

It is not the Federal Government of Germany but the various Lander that decide who is to be admitted into their territories. The matter is being discussed by the respective Ministers of the Interior and they seem to have settled on the idea of a "contingent solution" (using the word perhaps in both its meanings, contingent on uncontrolled events and contingent as a body of people.) "Under appropriate acceptance guaranties by the Lander, a certain number of Soviet Jews would annually be granted the status of contingent refugees which in practice would be equivalent to the status of a recognized asylee and include permanent residence rights and the right to work. About the size of the eventual yearly contingents, there is, for the time being, no agreement. The social-democratic Minister of the Interior of North-Rhine/Westphalia spoke of a figure of about 10,000 Jews per annum for all of Germany, which would clearly exceed the previously mentioned quota yet at the same time not authorize an unlimited intake. The decision will have to be reached in deliberations between the Minister Presidents of the Lander with Chancellor Kohl."

(The concept of "contingent refugee" is new. If truly equivalent to asylee status, it is acceptable as a practical measure. One hopes nevertheless that somebody in Germany will make a strong case for considering Soviet Jews as political refugees entitled, by the criteria of international refugee law, to full-fledged refugee status in Germany. Though it is true that all Jews can enter Israel and upon arrival acquire citizenship there, this in no way should limit their right to apply for refugee status in another country. The Refugee Convention does not prescribe the place (state) of a refugee's flight destination, and the only limitation that has thus far been imposed is that a person who has been accepted as a refugee in one country cannot then move on and successfully apply for refugee status in another country. The precedents for "freedom of choice" in refugee matters is, of course, the long-standing U.S. policy of processing Soviet Jews as refugees in Rome and now the U.S. policy of granting refugee status to Jews and others who are still within the Soviet Union. While this latter practice is based on U.S. legislation, the former is strictly in conformance with established refugee law.)

P.S. The clipping sent in by Marcel is attached.

/bb



eparatismus kürzlich den unabhängigen Ebenbürtigkeit über die Französisch. Die meisten Klagen eine indiskutable Angelegenheit als einen nun bereit Weshalb es bieten.

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# Deutschland als Ziel von Sowjetjuden

Ch. M. Bonn, 7. Januar

Seit einigen Monaten ist ein beträchtlicher Zustrom jüdischer Auswanderer aus der Sowjetunion nach Deutschland zu verzeichnen. Im ganzen vergangenen Jahr soll ihre Zahl mehr als 2000 Personen betragen haben, während es sich in den beiden vorangegangenen Jahren noch um insgesamt weniger als 400 Fälle gehandelt hatte. In den letzten Wochen zirkulierten Berichte, wonach nun täglich mehr als einhundert Sowjetbürger jüdischer Herkunft als Touristen in Deutschland, zumeist in Berlin, einreisten. Unmittelbar vor der Wiedervereinigung am 3. Oktober hatten zumindest etwa 800 sowjetische Juden von einem Angebot des damaligen DDR-Ministerrats Gebrauch gemacht und das Recht zum ständigen Aufenthalt in Deutschland erworben. Im Vergleich zur Statistik über deutsche Aussiedler sowie über Asylbewerber in Deutschland fällt das Problem zahlenmässig dennoch kaum ins Gewicht: 397 073 Aussiedler, davon 147 950 allein aus der Sowjetunion, gelangten letztes Jahr nach Deutschland, während zusätzlich die Zahl der Asylbewerber im selben Zeitraum sich um 59,1 Prozent auf 193 063 Personen erhöhte.

## Die Schatten des Nationalsozialismus

In Berlin befindet sich die «Beratungsstelle für jüdische Emigranten» im früheren Ostteil der Stadt in einem historisch überaus vorbelasteten Gebäude: Bevor es jahrzehntlang als Sitz der «Liga für Völkerfreundschaft» und der Nationalen Front der SED-Diktatur diente, hatte es in den zwölf Jahren der nationalsozialistischen Herrschaft das Propagandaministerium von Josef Goebbels beherbergt. Damit ist durch einen örtlichen Zufall auch zugleich der besonders heikle politische Aspekt jüdischer Einwanderung nach Deutschland versinnbildlicht. Allein die Tatsache einer solchen Immigration wirkt zunächst einmal in Erinnerung an die Verfolgung und Vernichtung des europäischen Judentums durch Hitlers Deutschland wie eine Überforderung der Phantasie. Weshalb zieht es nach all den Schrecken der Vergangenheit Juden wieder nach Deutschland? Die Frage erhielt bisher noch kaum eine überzeugende Antwort, das heikle Thema gelangte bloss sporadisch in die deutschen Medien. Gemeinsam ist den Antworten vieler ausgewandelter Sowjetjuden stets der Hinweis auf eine antisemitische Grundwelle in ihrer bisherigen Heimat. Fast hundertmal so viel, wie im vergangenen Jahr nach Deutschland gelangten, zogen deshalb nach Israel, dem «natürlichen» Ziel dieses neuen Exodus aus dem stets pogromverdächtigen europäischen Osten.

In Deutschland leben heute wieder ungefähr 30 000 Juden. Von seiten ihres Zentralrats wird die jüdische Immigration aus der Sowjetunion durchaus befürwortet, da sie zu einer Revitalisierung der zumeist überalterten jüdischen Gemeinden führen könnte. Die israelische Sektion des World Jewish Congress übte freilich Kritik an dieser Haltung. Nach ihrer Ansicht darf es eine solche Emigration in ein anderes Land als Israel und darüber hinaus noch ausgerechnet nach Deutschland überhaupt nicht geben. Deutscherseits wird immer wieder auf solche Einwände aus Israel verwiesen, die es Bonn nicht gestatteteten, einen völlig freien Zustrom sowjetischer Juden nach Deutschland zu ermöglichen.

Da Israel allen Juden Aufnahme gewährt, vermöchte Deutschland den jüdischen Emigranten aus der Sowjetunion auch gar nicht den asylrechtlichen Status politisch Verfolgter einzuräumen. Sie wegzuweihen oder nach Israel abzuschieben kommt andererseits aus offenkundigen politischen Gründen nicht in Frage. Bonn betont stets, dass es sich durchaus der besonderen deutschen Verpflichtung gegenüber den Juden bewusst sei.

Angesichts des enormen Zustroms von Aussiedlern und Asylbewerbern tauchten im vergangenen Sommer Überlegungen auf, die Aufnahme jüdischer Emigranten auf etwa 3000 Personen in den nächsten vier Jahren zu begrenzen. Eine solche Quotenregelung stiess sogleich auf Bedenken. Der Zentralrat der Juden in Deutschland wandte sich vehement gegen jeden Einwanderungsstopp oder eine Quotenregelung. Zugleich wies er Vorstellungen zurück, wonach eine Auswahl unter möglichen Einwanderern besonders qualifizierte Fachkräfte der jüngeren Generation aus dem «deutschen Kulturkreis» bevorzugen sollte. Im letzten Sommer lagen den konsularischen Vertretungen der damals noch zwei deutschen Staaten in der Sowjetunion über 10 000 Anträge und Anfragen seitens sowjetischer Juden für eine Einreise nach Deutschland vor.

## Grosszügige Beschränkung?

Zuständig für die Aufnahme von Einwanderern sind die Bundesländer. In den bisherigen Diskussionen der Innenminister der Länder hat sich mittlerweile der Gedanke einer Kontingentlösung durchgesetzt. Unter entsprechender Aufnahme-garantie durch die Länder erhielte demnach jedes Jahr eine bestimmte Anzahl einwanderungswilliger sowjetischer Juden den Status eines Kontingentflüchtlings, welcher praktisch jenem eines anerkannten Asylbewerbers gleichkommt und die Gewährung des ständigen Aufenthaltsrechts sowie der Arbeiterlaubnis einschliesst. Über die Höhe eines möglichen Jahreskontingents divergieren vorderhand noch die Zahlen. Der sozialdemokratische Innenminister von Nordrhein-Westfalen, Schnoor, nannte bereits die Zahl von etwa 10 000 Juden für ganz Deutschland pro Jahr, was deutlich über früher genannten Quoten läge und zugleich nicht eine unlimitierte Einwanderung bedeuten würde. Darüber müssen nun freilich erst noch die Ministerpräsidenten der Länder mit Bundeskanzler Kohl beraten.

## Räumung der Hamburger Hafenstrasse?

### Bewohner wollen Berufung einlegen

Hamburg, 7. Jan. (ap) Die Hafenstrasse in St. Pauli muss geräumt werden. Das Hamburger Landgericht erklärte am Montag morgen eine fristlose Kündigung des Pachtvertrages für rechtens. Das Urteil ist vorläufig vollstreckbar. Der Verein Hafenstrasse will dagegen Berufung vor dem Hanseatischen Oberlandesgericht einlegen. Der Geschäftsführer der städtischen Hafenrand GmbH erklärte im Gerichtssaal, er werde jetzt beim Gerichtsvollzieher die Zwangsvollstreckung beantragen. Ein Hamburger Polizeisprecher sagte aber, er rechne in naher Zukunft nicht mit einer Räumung.

## Zahlreiche Tote bei neuen Gefechten im Pandschab

Delhi, 6. Jan. (afp) Bei Auseinandersetzungen zwischen militanten Sikhs und Polizisten sind im indischen Gliedstaat Pandschab am Wochenende zahlreiche Menschen ums Leben gekommen. Indische Sicherheitskräfte erschossen laut Angaben des staatlichen Fernsehens in der Nacht zum Sonntag sechs Sikh-Kämpfer und einen Lastwagenfahrer im Bezirk Ropar. In Ludhiana wurden die von Kugeln durchsiebten Leichen von zwei Sikhs gefunden, die laut Meldungen der Nachrichtenagentur PTI von einer rivalisierenden Gruppe erschossen wurden. Ein Sikh-Polizist und eine junge Frau wurden von militanten Sikhs im Dorf Dalla im Gebiet Batala getötet. Ein weiterer Zivilist wurde in Bhatinda ermordet.

aus dem Frau. Ein Ilu zeigt, dass ungefähr ein der Region Friaul-Julise womit die These, die Or- der Verteidigung gegen- gebaut worden, an Wa Eine gewisse Überaltert von der Hand zu weiser 70jährigen bilden, wenn riere della Sera» Vertrau und gegen 25 Prozent ( bereits im neunten Leb- sache mochte die Zeitu: Partei ihren Lesern nie! Nase reiben und begnü- lichen Erwähnung. Die- und die Aufrechterhaltu- dio» sei die politische Al- worden, sind indessen s- bleibt die Frage, ob sic- Organisation in Abweic- an illegalen Unternehm-

## Neue Zür

Gegründet 1780 ID REDA Chefredaktor: Stellvertreter: Willy Za Koordination: Ch

Inland: Roger Friedrich, Walter lieb F. Höpli, Christoph Wehr- Claudia Schoch, Kenneth An- mann; Bundeshaus: Raul Lau-

Ausland: Christian Kind, C Oplarka, Hansrudolf Kamer, / Beat U. Wieser, Victor Kocher.

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Zürich: Thomas Häberling, A schwander, Rudolf Bolli, Pet- Schär, Andreas Honegger, Lilli

Feuilleton: Hanno Helbling, Marianne Zelger-Vogt, Marti Albrecht.

Sport: Felix Reidhaar, Urs Richard B. Reich.

Beilagen: Balts Livio, Christo Radio/Fernsehen; Lucien Tr Herbert Cerutti (wissenschaft Beck, Margret Mellert (Woc (Tourismus/Mode).

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Sir Sigmund Sternberg O.St.J. KCSG JP

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Telephone 071-485 2538  
Facsimile 071-485 4512

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

Date 23 January 1991

Our ref SSS/DW

Your ref



AMERICAN JEWISH  
ARCHIVES

Dear Marc,

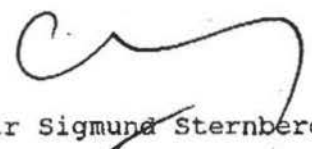
I read with great interest your article about Queen Isabella. Tomorrow, I will be attending the opening by the Spanish Ambassador of an exhibition "SEPHARAD SEPHARAD" at the Spanish Institute. I will refer to the proposed canonization in my address.

I have seen the two statements issued by the NCLCI and the National Council of the Churches of Christ, USA and am trying to get similar statements from the British clergy. It is essential that the Vatican speaks out on behalf of Israel. Your article "Vatican-Jewish Relations 25 Years On", is excellent.

In February I will be attending the World Council of Churches Seventh Assembly in Canberra (7 - 14 February). Hopefully we will be able to meet in March, when Hazel and I will be staying at the UN Plaza between 4th and 10th March.


Kind regards,

Yours sincerely,



Sir Sigmund Sternberg

PS Have you any comment to make on the Pope's statement, issued today?



# INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS

January 25, 1991

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

Dear IJCIC Member  
representing the constituent agencies

## AMERICAN SECRETARIAT

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Anti Defamation League  
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New York, NY 10017  
Tel: (212) 490-2525  
Fax: (212) 867-0779

The Israel Interfaith Association  
P.O.B. 7739  
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World Jewish Congress  
501 Madison Avenue  
New York, NY 10022  
Tel: (212) 755-5770  
Fax: (212) 755-5883

The next IJCIC meeting will take place on  
TUESDAY, FEBRUARY 5TH, 1991 at 12.30 noon

(lunch will be served)

at the offices of the Synagogue Council of America  
(entrance at 39th Street/Lexington Ave).

The agenda will include the following:

1. WCC Assembly at Camberra, Australia
2. Proposed Steering Committee meeting of the Vatican Commission on Religious Relations with the Jews and IJCIC, scheduled for February 26 but postponed to early in March - and discussion of the suggested agenda.
3. Plans, date and locale of the next Liaison Committee of the Vatican/IJCIC and suggested agenda.
3. Report of the Sub-committees for the implementation of various agenda items -  
    Rabbi F. Schonfeld - Prague Resolutions  
    Rabbi A. James Rudin - Beatification of Queen Isabella  
    Rabbi Jack Bemporad - Shoah  
    Rabbi Leon Klenicki - Catechism document

PLEASE NOTIFY THIS OFFICE WITHOUT DELAY INDICATING YOUR ATTENDANCE.

Thank you for your cooperation and continued interest.

Sincerely yours,

Seymour D. Reich, chairman

Leon A. Feldman, consultant

(LAF)

P.S. Please find enclosed several newsitems from statement issued by the Pope and other Catholic authorities.



CHIZUK AMUNO  
CONGREGATION

JOEL H. ZAIMAN  
Rabbi

January 25, 1991  
10 Shevat 5751

Rabbi Marc Tanenbaum  
45 East 89th Street  
New York, New York 10028

Dear Rabbi Tanenbaum:

I am delighted that you will be able to join us in Washington on the 6th.

Dr. Morton Siegel shared with me the enclosed statement from Harvard Educational Review. I thought it might be of interest to you.

Looking forward to seeing you.

Sincerely,

*Joel H. Zaiman*

Enclosure

## *Making Moral Youth*

ANDREW GARROD, *Dartmouth College*

ROBERT W. HOWARD, *Sacramento City Unified School District*

THE MORAL CHILD: NURTURING CHILDREN'S NATURAL MORAL GROWTH  
by William Damon.

*New York: The Free Press, 1988. 166 pp. \$19.95.*

LAWRENCE KOHLBERG'S APPROACH TO MORAL EDUCATION  
by F. Clark Power, Ann Higgins, and Lawrence Kohlberg.

*New York: Columbia University Press, 1989. 322 pp. \$40.00.*

CHARACTER DEVELOPMENT IN SCHOOLS AND BEYOND  
edited by Kevin Ryan and George F. McLean.

*New York: Praeger, 1987. 409 pp. \$51.95.*

Students today are growing up in a morally complex environment. They can look up to prominent moral exemplars, such as Mother Teresa and Bishop Tutu, or to virtually anonymous moral heroes, such as social workers who offer shelter to the homeless and to nurses and others who care for people with AIDS. But students are also confronted with the moral failings of prominent figures in government, the church, and business. What are they to make of a military leader who lies to Congress in the name of a self-determined higher good? Or of religious leaders who threaten damnation to the sinful, yet indulge in the very acts they claim to despise? Or of business people who value shareholder profit over public safety?

It is not surprising that many of our youth are in crisis. Adolescent drug abuse, pregnancy, and suicide are on the rise. Though there is much hand-wringing about our youth, there is no consensus about how to guide them through moral straits. Whose values, whose morality should our youth choose? Who should be the primary moral educators: religious organizations, schools, families? Indeed, in a pluralistic society, can there be agreement on moral education?

Though parents and religious educators can narrowly define moral education, schools are denied this luxury because their students come from many different moral backgrounds. Some people challenge the notion that schools can educate students morally without conflicting with or denigrating religion. Others clamor for schools to get involved. Even without formal moral education courses, a school does in fact teach morality and values in the very way it operates. In the manners and relationships expected of students and staff, the system of rewards and punishments, the autonomy and privacy it allows students, its curricular emphases, or in its use of shaming, the school is a moral arena.

Three recent books help crystalize the current debate over moral education: *The Moral Child* by William Damon; *Lawrence Kohlberg's Approach to Moral Education* by Clark Power, Ann Higgins, and Lawrence Kohlberg, and *Character Development in Schools and Beyond*, edited by Kevin Ryan and George McLean. All address the current crisis, but from different angles: the traditionalist and the developmentalist perspectives.

Other chapters concentrate largely on school- or community-based programs or have a special focus, such as the influence of religion or the media.

Included in the "disorder-analysis-remedies" group are the chapters by Ryan and Lickona, Johnson, Nicgorski, Wynne, and Hess. The disorders are presented either factually (documented by descriptive statistics), as in the chapters by Ryan and Lickona, or in a more analytic manner, as in the approach followed by Henry Johnson, Jr., in his scholarly chapter, "Society, Culture and Character Development." Johnson's macro-sociological analysis of our present social ills points to the influence of Adam Smith's well-meaning but ill-favored economic theory: "Whatever his [Adam Smith's] intent, his economic analysis provided a foundation for a radically new moral justification for unfettered greed and avarice beneficial to the few" (p. 63). This is a useful pointer for those who wish to uncover the structural and cultural factors associated with alienation, powerlessness, and anomie—conditions that often have been found to be the roots of social malaise and disorders (see, for example, Willis, 1977).

In the most controversial "disorder-analysis-remedies" chapter, Wynne and Hess provide a sequence of illustrations that links increases in homicides, suicides, and teenage pregnancies with one another and with low achievement test scores in schools. While their use of bar charts and statistics to support their case may be visually arresting, their argument is surprisingly naive from the viewpoint of accepted criteria of data analysis: "It is appropriate to remark on the . . . distressing internal consistency of the statistics presented" (p. 54) (meaning, presumably, that the bar chart patterns are similar to one another). This is indeed an odd use of the technical term "internal consistency," as is their remark: "Whatever one's questions about the accuracy of any particular measure of disorder presented, it is evident that the shifts in each measure tend to increase the credibility of all the others" (p. 54). Moreover, the implied cause-and-effect relationship between teenage pregnancies and low test scores, for example, flies dangerously in the face of the well-established research caveat against suggesting any cause-and-effect relationship without the support of valid and reliable empirical data.

The remedies offered by the authors in this "disorder-analysis-remedies" group are diverse. They are often neatly packaged and enumerated. We have Lickona's precisely numbered "Ten Big Ideas for Raising Good Children"—elaborated on richly in his accessible handbook *Raising Good Children*—and his "three broad goals of character development," which, in turn, lead to developing in children seven specific qualities. Later, in an epilogue, M. Donald Thomas, Jr., lists six fundamental principles (six "oughts") drawn from "our basic documents, a careful study of our history, and an analysis of the attributes of our moral heroes" (p. 381), followed by six criteria for moral behavior. Indeed, Thomas faults the other contributors for their reluctance to identify and advocate "a set of values as criteria against which we can examine moral behavior" (p. 387). Taking a different approach, in "Students and Schools" Edward Wynne lauds the practice of one school on its remedy for counteracting youth deviance: the most troublesome girls are invited to join the "charm class," where the aim is to "refine" young girls into young ladies who will know the benefits of "poise, good grooming, posture, etiquette, and many other factors which contribute to a young lady" (p. 109). Wynne supports, entirely without any documentation, the opinion that, "Girls can frequently be more devious [than boys], can get into fights, and generally cause more restlessness and insecurity in a class" (p. 109).

Character education, associated with the traditionalist perspective, focuses on teaching *what* is right and wrong and emphasizes the moral achievements of the society and culture as a foundation for moral education. Exposure to exemplary role models and the selection of wholesome curriculum materials that transmit culturally approved values to the young are critical to character education. Learners who will absorb these values are viewed as blank slates, essentially passive; they acquire virtue through instruction, social rewards, and punishments. An example of the character education approach is Boston University's Center for the Advancement of Ethics and Character, which emphasizes in its moral teaching "core values" (respect, integrity, courage, empathy) and teaching didactically the common philosophical roots of American culture.

On the other hand, developmental moral education focuses on *how to decide* what is right and wrong and emphasizes the moral principles that have been established to guide one's moral deliberations in action. It portrays moral education as a process to be developed rather than a content to be inculcated, and views moral knowledge not as transmitted by the culture, but as actively constructed by each individual through interaction with the social world.

Current leading proponents of character education include Kevin Ryan, Edward Wynne, and William Bennett. Outstanding among the developmentalists are Lawrence Kohlberg's contemporaries and students, including Ralph Mosher, Clark Power, and Ann Higgins.

Perhaps the most striking feature of the books under review is their varying degrees of theoretical cohesion. *The Moral Child*, which is singly authored, is the most cohesive. *Lawrence Kohlberg's Approach to Moral Education*, which is jointly authored, presents a range of methods and degrees of specialization. Some chapters in this book are easily accessible, whereas others demand specialized knowledge, such as that required by the chapter on the measurement of moral atmosphere. Despite these differences, however, this book (which includes sizable contributions from Joseph Reimer, Marvin Berkowitz, and Judy Coddling) presents a uniformly developmental perspective to moral education, an ideology wholly representative of the developmental approach. In contrast, the edited volume, *Character Development in Schools and Beyond*, presents an amalgam of different perspectives. Of the three books under review, however, this book highlights most consistently the character education approach. It is interesting to note that, with the exception of former Secretary of Education William Bennett, virtually all of the major figures in character education have contributed to this book.

*Character Development in Schools and Beyond* is the work of fourteen contributors, in addition to the writers of the prologue and epilogue. This book had its origin in a series of seminars convened by McLean, a philosopher from Catholic University; the participants were interested in integrating their disparate approaches to public education. Three questions are addressed in the book: How can moral growth be assisted by family, community, church, higher education, and the mass media? How can we educate so as to develop "full moral agency"? What obstacles confront us as we undertake such an enterprise? (p. 17). This is a challenging agenda indeed, and it is to the editors' credit that they have assembled chapters that, together, cover the ground planned.

Many chapters follow a disorder-analysis-remedies design—that is, a description of moral decline in society, followed by a statement of social disorders associated with this decline, and, finally, a list of suggested remedies or interventions.

The key to the success of any classroom approach to moral education is the teacher. Robert J. Starratt's entire chapter is a reflection of teachers' intuition about moral education in the classroom. It focuses on "practice, or on principles derived from practice . . ." (p. 227). It will not "contain scholarly references because it will reflect teachers' craft experience. Readers, however, may discern the footprints of John Dewey: he said most of this years ago" (p. 227). The acknowledgement is indeed refreshing, as we suspect that much of what many of the other writers have to say is also "warmed over" Dewey. Perhaps it is Starratt's Deweyan underpinning that contributes to the coherence of this chapter. Despite the writer's disclaimer, Starratt does indeed speak from a scholarly "high ground" of adolescent psychology. He skillfully develops a wide range of guiding principles and classroom scenarios, referring to the classroom as community, parental involvement, and linkages with the wider community, relating all of these to personal moral growth.

Also of high calibre is the fine chapter by Walter Nicgorski, "The College Experience and Character Development." In his initial pages, Nicgorski refers to the crisis on the college campus as an echo of the disorder in society, since "crisis breeds crisis" (p. 329). His prescriptions for improvement concern such ideals as "the recovery of commitment," affective education, "the teacher as model," and "the peer group as source of models and opportunities of practice" (p. 350). Although these topics are covered by other contributors, Nicgorski contributes original insights based on reflected experience.

Three chapters that do not follow the pattern of disorder-analysis-remedies are "Partners in Moral Education: Communities and their Public Schools" by Madhu Suri Prakash, "School Climate and Character Development" by Clark Power, and "The Role of Religion in Character Development" by Thomas C. Hennessy. In his chapter, Hennessy very convincingly covers ground similar to that covered by Ryan and Lickona (p. 8) and later by Lickona (p. 260). Power's analysis of Durkheim's "attachment to groups" as a basis for moral growth is followed by the only research-based offering in the entire book—a description of the just community school approach: how it was developed and its encouraging results. "We think that the Just Community approach has a much better chance of succeeding in the long run, than other less integrated approaches" (p. 312).

Clive Beck's "Moral Education in the Junior High School" is useful for its analysis of students' perspectives and for its emphasis on identifying and meeting student needs. Its lists of study themes and sample curricular units will appeal to practitioners. Worthwhile, too, for both teachers and parents, are Sullivan's comments in "Television as a Moral Educator." He includes in his analysis such topics as, "we become what we behold" and "consumer capitalism: the dominant cultural story and vision" (p. 312).

It was understandably difficult for the editors of *Character Development in Schools and Beyond* to organize contributions from a variety of religious traditions and ideologies "which run the gamut from neo-conservative to neo-Marxist" (p. 17) into a cohesive production. Nevertheless, it would have helped the reader if an introduction had pointed the way and drawn similarities, differences, and common purposes together. This is not done until half-way through the first chapter, when shared assumptions are identified, but in a way unheralded by a subheading or any other "flag" to gain the reader's notice.

The title of the book (one notes the use of the word "character" juxtaposed with the word "development") suggests a rapprochement between the two hitherto unre-



lated theories of "values inculcation" and "moral development." This was, as noted, the original *raison d'être* for the group's efforts. However, the notion of "development," as actually treated by most of the contributors, is quite at variance with the theory of moral development as derived from key figures in the developmental field, including Jean Piaget, Lawrence Kohlberg, and Carol Gilligan. Indeed, it is puzzling to find that Piaget's name (but not any presentation of his theory) is mentioned on only two pages, and citations of Kohlberg's theory are made only by his colleague Clark Power and in a paragraph by Kevin Ryan in his final chapter. Gilligan is mentioned once (p. 343), and then only as illustrating a "search for meaning" in the college experience. There is no reference to her major contribution to developmental psychology—the influential *In a Different Voice* (1982). But then, the omission of Gilligan's theory may not seem surprising in view of the fact that, of the fourteen contributors, only two are women, one of whom is a co-author not even mentioned in the list of contributors, although her male co-author is given a lengthy paragraph. Such a major imbalance of contributors leaves the book open to a charge of male myopia and bias, which any serious publication can no longer afford to risk.

Despite these oversights, *Character Development in Schools and Beyond* is a useful book for many reasons: the first-hand experience of many contributors, the broad range of contexts that can be utilized by educators from many milieux; and the generally "upbeat" flavor of the contributions, many with their own success stories. We believe that these contributions are, for the most part, based on a well-founded faith in the underlying goodness of human nature, and on the professionalism and high ideals of its educators.

*Lawrence Kohlberg's Approach to Moral Education* is a history of Kohlberg and his colleagues' efforts in schools—from curriculum-based approaches to promoting moral community and individual development through participatory and consensus-based democracy. This book is the fruit of a six-year history of educational intervention and research at the Cluster School (1974–1980) and eight subsequent years of research at other sites by Power, Higgins, and Kohlberg. (Kohlberg was actively involved with this book's writing, but final editing was completed after his death in 1987.) With a focus on the conditions and structures that foster moral growth in the just community schools, the book is an original and decisive contribution to research and theory in the field of moral education. The authors claim to present the definitive statement of Kohlberg's approach to moral education in the schools—an approach that attempts to blend insights from sociology and social psychology of schooling with Kohlberg's earlier psychology of moral stages. This last phase of Kohlberg's research marks his move beyond individual development to a concentration on school culture and public moral education. This is reflected by particular examination of "how schools can develop as just and cohesive communities through involving students in participatory democracy" (p. 2).

The book moves through introductory chapters that review Kohlberg's theory of moral development, his initial practical efforts at classroom moral discussion, and his growing vision of just community schools and democratic education. The central portion of the book describes the three experimental alternative high schools that are designated "just community schools," their governance structures, and the assessment of their moral cultures. The book closes with chapters comparing the alternative schools with the larger schools in which they are housed and a look at the educational future of the just community approach.

The genesis and history of Kohlberg's developmental moral education (his the-

ories and their classroom applications) is reviewed helpfully and succinctly in the first chapter. Based on the research of Moshe Blatt, Kohlberg's initial approach to moral education used hypothetical moral dilemmas in the classroom to stimulate moral discussion and thought. This research has been widely influential in classrooms throughout the United States. It is a well-established finding in psychological literature that students who have been subjected to a curriculum in which moral discussion has played a dominant role increase approximately half a developmental stage in comparison with students who have not been similarly involved. As a result, this approach to moral education involves utilizing disequilibrium (that is, stimulating development by creating a sense of unsettling self-doubt about the adequacy of one's current way of making moral meaning) as a stimulant to moral growth.

Despite the theoretical success of the approach, many of these interventions have been short-lived because teachers found them to be disconnected with their classroom goals and customary discipline. The approach failed to address the central day-to-day issues faced by students and teachers in the life of the school and led one principal to ask Kohlberg, "Why is Blatt doing his science fiction dilemma discussion when I need help with the real behavior problems in the school?" (p. 35).

Recognizing the urgency for moral discussion to affect student behavior as well as moral reasoning judgment, Kohlberg shifted his focus from individual moral development to the interactions among individuals in a group. He envisaged a revolutionary model of moral education—"revolutionary" because the role of authority would have to be redefined within the schools, the relationship between students and teachers would have to shift, and students would have to play a larger part in the governance of their schools.

In creating this culminating phase of his moral education interventions, Kohlberg was influenced both by his interactions with educators in the schools and his observation of collective education in an Israeli kibbutz. From the visit to the kibbutz, Kohlberg concluded he would have to "combine the principles of moral discussion with some of the psychological principles of collective education" (p. 44). From a project with the Niantic Prison in Connecticut, a third influence in his new approach, Kohlberg and his colleagues Joseph Hickey and Peter Scharf asserted that if prison inmates and guards could maintain a just community, there was hope for teachers and students as well. Kohlberg and his colleagues sought to create high school programs organized as direct participatory democracies and explicitly dedicated to a communitarian or *Gemeinschaft* ideal. That is, where individuals and the community are seen as valuable in themselves and not merely as a means to one's own end. Thus, the just community approach represents Kohlberg's effort to balance "justice and community; to introduce the powerful appeal of the collective, while both protecting the rights of individual students and promoting their moral growth" (p. 53).

Although the Cluster School in Cambridge is the most significant of the case studies, there are three just community schools elaborated in this book: the Cluster School; Scarsdale Alternative High School in Scarsdale, New York; and the School-Within-a-School (SWS) in Brookline, Massachusetts. They are small schools (ranging in size from 60 to 100 students) set within and affiliated with larger schools (Cambridge Rindge and Latin School, Scarsdale High School, and Brookline High School, respectively). They have similar features, such as direct participatory democracy, the use of university professors as consultants (Lawrence Kohlberg for the first two, Ralph Mosher for the third), and, to one degree or

another, a concern for promoting moral development. One striking difference is in their racial mix, Cluster, in its fourth year of operation, being the most heterogeneous group (half White and half Black). A second difference is economic: Brookline and Scarsdale are dominated by students in the middle and upper middle class, while Cluster draws its students from a wider socioeconomic strata. A third notable distinction is the way the different interpretations of democratic community held by Kohlberg and Mosher find expression in the interventions (the former characterized by a focus on justice, the latter by an interest in civic skills and general psychological development).

The extent to which the just community approach enhances the quality of community life in the schools and promotes a highly developed moral curriculum is examined in two chapters devoted to the Cluster School. These chapters, distinguished by their rich detail and innovative analysis, discuss just *how* the moral culture of schools is assessed. Through a discussion of community meetings, the authors trace the development of collective norms in regard to property loss, class attendance, racial integration, and alcohol and marijuana abuse—all burning issues in the urban high school. This is done through an analysis of the developmental stage and phase of the collective norms as they are expressed in community meetings and ethnographic interview assessments (the scores were recorded by rating individual statements and calculating the modes for each category). The results are striking and consistent with the authors' hypotheses: Cluster's norms became progressively collectivized over the four years, with movement during the second and third years occurring from norms of substantive fairness and order to norms of community. A review such as this can hardly do justice to the subtlety and rigor of the authors' presentation of the technical data on collective norms. Suffice it to say, this section, which is challenging to non-psychometricians, is complemented in the book by much fascinating anecdotal descriptive material drawn from committee meetings and general discussions that capture the immediacy of adolescent struggle and hope. For example, in two cases—one of vandalism on a retreat and another of money stolen from a community member—the authors help us understand how students wrestle with the tension between individual responsibility and a sense of group identity, cohesion, and commitment. Overall, the authors present compelling testimony to the effectiveness of the just community approach.

But how do the three democratic alternative schools do when compared with each other? The just community schools, Cluster and Scarsdale, did produce significant changes in the moral reasoning of students, whereas SWS did not (p. 279). In their description of SWS, Power, Higgins, and Kohlberg go to great lengths to distinguish their communitarian approach from what they call Mosher's and SWS's "libertarian leanings" (p. 231). However, an ironic and counter-intuitive finding was that School-Within-a-School scored higher in all of the authors' various (and not easily summarized) measures of community, namely: degree of collectiveness, phase, stage of norm, level of institutional valuing, and stage of community valuing (p. 254). Since the authors would like to claim that the moral atmosphere was a significant variable in this development, the absence of moral growth in SWS is difficult to explain. Of the difference in measures of moral atmosphere, we are led to believe that the different roles taken by Kohlberg and Mosher may have contributed to these differences. Kohlberg's role at Cluster—"far more forceful as an advocate of the communitarian point of view and of particular policies" (p. 235)—may well have been less conducive to a sense of communi-

ty when compared with Mosher's role, which "appeared to lean toward facilitator" (p. 235).

The differences between the democratic schools, though of great interest, are less important in our view than the question, "How do they fare when compared with their parent schools?" Very well, it would seem. Applying their method of moral culture assessment to analyze the school dilemmas interview, the authors present their findings in a short but important chapter. The school dilemmas interview contained four hypothetical dilemmas dealing with the situations of helping an acquaintance, restitution for money stolen, stealing from an unattended purse, and the use of marijuana. These practical dilemmas were conceived to be ones pertinent to public high schools. A sample of students drawn from the six schools (three alternative, three parent) were asked how they would and should resolve the problem in their own schools and how they thought their peers would react to the dilemmas. The aim here was for students to focus on the culture of their school, with the hypothetical dilemma format allowing for consistent across-school comparisons through an analysis of collective moral prescriptions. The data on all the moral culture variables indicate that democratic high schools do, indeed, develop moral cultures different from their parent schools. The students in the democratic schools rated their schools more highly, although the authors admit it is unclear which features of the school had the largest impact on the moral culture. Interestingly, though the three alternative schools all developed strong norms of caring and trust, only in the two schools guided by the just community model (Cluster and Scarsdale) were there norms of collective restitution and of reporting violations of the drug rule. Though no comparison groups of small non-democratic schools were used in the study, previous problematic histories of Scarsdale Alternative School and School-Within-a-School before they adopted the approaches of Kohlberg and Mosher suggest the success of the schools. The authors also present data to illustrate the effects of moral community on social-moral judgement and action on an individual basis. In their summary of these data, the authors indicate a modest developmental change only in the two democratic high schools explicitly devoted to the just community approach. However, when other socio-moral cognitive measures (closely related to particular features of the democratic intervention) are considered, all three democratic schools show positive effects on their students.

From the detailed results presented on comparative moral measures of students both in the just community programs and the larger parent schools, the authors present a compelling argument for democratic schooling. The parent schools may well be much admired and serve outstandingly the educational needs of their respective student populations, yet they fail, the authors claim, "to generate positive moral cultures." The just communities, on the other hand, have been shown to influence positively their members' moral behavior. "The experience of being part of a group of people who take trust, care and participation seriously," the authors conclude convincingly, "is a moral good in itself" (p. 265).

In summarizing the achievements of the just community approach, the authors demonstrate the viability of democratically governed schools, the improved quality of the decisions that were reached in a democratic manner, and the opportunity to create common goals and values between students and educators. Students and teachers saw themselves as more responsible and better able to stand up for themselves and others in the community. Teachers saw an enlarged professional role—educating whole persons rather than focusing narrowly on courses and discipline—as strong indications of the empowerment of both populations.

As the subtitle of *The Moral Child—Nurturing Children's Natural Moral Growth*—suggests, Damon holds that, though children are potentially good, they need help to be so. Just what *kind* of help is needed is described in the latter part of the book. Eschewing an indoctrinative approach to moral education, an approach he sees as ineffective and possibly counterproductive, and arguing against the romantic idea of leaving morality to the incipient goodness of the child's own nature, Damon carves out a distinctive position that is still within the developmentalist tradition. Moral growth occurs, then, as the child makes moral meaning of the experiences and relationships in her social world. Damon proposes certain guided instructional experiences as vital for enhancing "children's moral awareness and strengthening their sense of moral responsibility" (p. 14), experiences that are guided by the rich understanding of children's moral development that research has provided.

Drawing on his own work as well as that of Piaget, Kagan, Hoffman, Eisenberg, and Baumrind, among others, Damon demonstrates how morality grows readily out of the child's early experiences with parents and peers:

It is through common activities like sharing and helping, as well as through universal emotional reactions like outrage, fear, and shame, that many children acquire many of their deep-seated values and standards of behavior. Adult influence, too, plays a crucial role, but it is a role that necessarily is limited, as well as mediated through the child's other experiences. (p. 14)

Families, like peers, have an important developmental impact on children's moral reasoning. In an impressive summary of the influence of the family, Damon argues for what Diana Baumrind calls the "authoritative" family, in contrast to authoritarian and permissive forms of parenting. In asserting the parents' role, it is striking here that he departs from Piaget and Kohlberg, who emphasize almost exclusively the role of peers. Authoritative families combine "democracy and control."

Authoritative parents produce socially responsible children for a number of reasons. First, these parents support the child's natural empathic responses by explicitly confronting children about actions that may be harmful to others. Second, they consistently enforce their commands, thus demonstrating a decisive commitment to them. Third, they are direct and honest about their commands, rather than indirect and manipulative. Fourth, these parents communicate to their children a general norm requiring obedience to authority, along with the sense that good behavior (and the child's identity as a good child) requires compliance with legitimate authority. Fifth, their consistent use of parental authority makes them attractive role models for their children. Further, authoritative parents impose demands that are challenging but not unrealistic (p. 58).

Though family experience undeniably plays a major role in the child's moral development, nurturing, caring, and empathy, it is not solely determinant: informal peer relations are responsible for much moral learning. With this social experience comes an enhanced ability to take on the perspective of others, more effective social relations, increased moral awareness, and a deepened understanding of fairness and the rights of others. Within this context, Damon advocates the pairing of students with moral mentors, community members whose lives demonstrate their moral commitment.

Having examined the psychology of moral development, Damon explores how moral growth can be fostered both within the family and within schools. He argues: "For moral growth the developmental need is full participation in the kinds

of social experiences that will build upon the child's nascent moral sensibilities." To create these contexts, "adults must practice a respectful engagement with the child" (p. 119). Damon himself demonstrates one aspect of the notion of respectful engagement, writing that we must consciously address the role of moral emotions in the child's development. By emphasizing frequently overlooked emotions such as shame, guilt, compassion, and empathy, and by acknowledging the powerful roles of community service and family in fostering moral responsibility, Damon makes a creative contribution to moral development literature. We are also impressed by Damon's recommendation for creating moral mentor programs. Such programs could be created in just communities, democratic schools, or traditionally organized schools.

In sum, though Damon's book appears to share the assumption, present in much current writing on moral psychology, that enhanced reasoning structures are likely to lead to more moral behavior (a problematic relationship), he is surely right to emphasize the need to foster greater capacities of moral thought and feeling as a requirement for full participation in democratic society.

A common emphasis of these three books is the importance of small communities and advisory groups for maximum intellectual and moral development. This argument is reiterated by The Carnegie Council on Adolescent Development in its 1989 report *Turning Points, Preparing American Youth for the 21st Century*, which advocates in its first recommendation that schools:

create small communities for learning where stable, close, mutually respectful relationships with adults and peers are considered fundamental for intellectual development and personal growth. The key elements of these communities are schools-within-schools or houses, students and teachers grouped together as teams, and small group advisories that ensure that every student is known well by at least one adult. (p. 3)

This, and the other recommendations of the council, are consistent with the practice of just communities and democratic schools.

To what extent can these competing theories of development and education be reconciled? To what extent, if any, can they inform each other? The very strong emphasis in character education on conventional, behavioral norms is apparent. For example, Wynne argues that schools should:

be encouraged to engage in expressive activities, involving matters such as singing, ceremonies, the recitation of oaths, and the wearing of identifying badges, or clothes. To put the matter directly, the group should be assisted to develop a spirit akin to that of the traditional Boy (or Girl) scouts. (p. 107)

Wynne sees indoctrination as a legitimate means of transmitting moral values and traditions to the young. In contrast, the developmental model characterizes the teacher as an advocate for his or her own position, but this advocacy must fall short of indoctrination.

Wynne, in outlining his model school, emphasizes traditional values, offering students the opportunity to act as tutors and to monitor other pupils' obedience to rules. Students would be responsible for the creation of clubs and councils; they would run intramural and extramural sports, serve as hall guards, perform custodial services, and organize cheerleading and the Reserve Officers Training Corps (ROTC). The recitation of oaths and the encouragement of good character

through the enforcement of a specific student code of conduct would be central to the schools' mission.

The failure of character education from our perspective is that a limited focus on behavior and artificially narrow values is inimical to the development of autonomously chosen and constructed moral thought, and is thus counterproductive to the acquisition of democratic values. Full citizenship surely requires that individuals become active participants in the political process, not moral automatons or slaves to conventional norms.

In his concluding chapter on moral education in the schools, Damon gives compelling arguments against character education while embracing developmental approaches to moral education. In discussing an argument advanced by former U.S. Secretary of Education William Bennett, Damon eloquently states his criticism of the character educator's emphasis on the role of habit over reflection and deliberation:

Bennett's aversion to conscious moral decision making is itself so misguided as to present a threat to the very democratic traditions that he professes to cherish. Habit without reflection is adaptive only in a totalitarian climate. It hardly provides a goal for moral education in a democratic society. (p. 145)

Damon continues: "There seems to be an odd assumption that democratic values can be effectively transmitted to youth without also fostering the capacity to make autonomous moral choices" (p. 145). He charges character educators with disembodying "the ideals that they wish to transmit from the child's everyday social interactions. Democracy, to take just one example, cannot be taught as a moral abstraction. . . . It is learned, as all values are learned, through the child's active participation in experiences that foster democratic thought and action" (p. 145).

Though the development and the character education approaches share common concerns about disturbing trends in contemporary society, ultimately there is no easy resolution between these two camps because their aims are, in large measure, mutually exclusive. As Damon pointedly states in his summary chapter in *The Moral Child*, what Kohlberg might consider a triumph could be interpreted by Wynne as a failure. The student activism that Kohlberg would see as a moral success, for example, Wynne might interpret as a failure to respect moral authority.

Though we have signalled differences between the developmental moral education and the character education approaches, some commonalities are evident as well. Both camps are concerned with the moral malaise in our society and put primary emphasis on the role of schools, seeing the role of the teacher as that of an advocate in one form or another. Both appeal to the same moral ideals and see the role of public schooling as introducing students to conventional norms. Both emphasize moral achievement, seen by character education as a set of moral imperatives and by developmentalists as a set of moral procedural imperatives. Both, too, aim to produce full and productive citizens in a democratic society.

These two approaches also share a common weakness in that they suffer from lack of conclusive data. Character educators have yet to overcome the Hartshorne and May (1928-1930) findings, which indicate that didactic transmission of moral values fails to lead to more moral behavior. There is no demonstrated correlation, they found, between going to church or participating in Boy Scouts and the likelihood of not cheating. While Kohlberg's theory states that higher stages will corres-

pond with more moral behavior, the data supporting this claim, including the research in *Lawrence Kohlberg's Approach to Moral Education*, are modest. The link between judgment and action is complex.

Given the obvious strengths of the Kohlbergian model, why hasn't it been more influential? Kohlberg's approach has focused on small, participatory democracies in alternative high schools. Most public schools are not organized in this way and, despite the recommendation of the recent Carnegie Report, most schools are resistant to change. Second, even when schools would like to do it, running a democratic school is very labor intensive. It requires a 100 percent commitment from all of the school community all of the time. Teachers must rethink their professional, pedagogical, and epistemological roles. The approach demands of teachers: 1) excellent discussion skills, 2) a commitment to values education as central to the role of teacher, and 3) a knowledge of developmental psychology. Most importantly, it implies a mandate on civic and psychological education. Many teachers reject this mandate and/or are uncomfortable with this conception of their role as moral educator. As *The Wall Street Journal* has reported in an article aptly titled "Schoolteachers Say It's Wrongheaded to Try to Teach Students What's Right":

Polls . . . show that most teachers object to the concept of morality education on philosophical or practical grounds; many fear that such programs will stir up controversy in classrooms where diverse student bodies already cause plenty of headaches. Even districts that have printed values curricula and issued teaching materials at great expense find that such items often gather dust on teachers' shelves. (Nazario, 1990. pp. B1, B3)

Neither training in discussion skills in general, nor moral/values education in particular, is a primary focus of most teacher preparation programs.

Because of the difficulties in the Kohlberg approach, Ralph Mosher's (1980) prescriptions for democratic governance on the whole-school level may, in the long run, have a greater impact. Mosher's focus is broader, but his recommendations are less labor intensive. He addresses the development of democratic participation skills as well as ego development. Although it sounds paradoxical, we (Mosher, Kenny, & Garrod, 1990; Howard & Kenny, in press) have found it is easier to change an entire school into a representative democracy than to create a separate school-within-a-school just community. In a whole-school representative democracy, teachers can choose their own levels of commitment. Each governing body consists of roughly the same number of students and educators. In an alternative program, the members of the community legislate for themselves, but have little or no impact on the larger school. In the whole-school democracy, the legislative body governs the institution, but a relatively small percentage of the community participates directly in that process. The two approaches are not incompatible; we would like to see large high schools broken into participatory clusters, but to our knowledge it has yet to happen.

One of the most influential current trends in moral development research and writing on moral education—which is given scant attention (other than by Damon) in the books reviewed—is, of course, the research by Carol Gilligan (1982) and her associates on the moral orientation of care and the theorizing of Nel Noddings (1984) on the ethic of care. Whereas the two multiple authored books reviewed above play out the tensions between education for individual versus group development, Gilligan and Noddings emphasize the centrality of interpersonal relationships and the experience of caring and being cared for. Gilligan claims that the morality of care and its influence in resolving real-life moral



problems has been under-explored and is most clearly found in girls and women. Whereas a morality of justice emphasizes concerns for fair resolutions, reciprocity, individual rights, and objectivity, the morality of care emphasizes seeing people in their own terms, seeing problems in a narrative context, a concern for non-violent resolutions of problems, and non-exclusiveness. The morality of justice outlines a hierarchy, whereas the morality of care is a web, a network of concerns. For Noddings, being attentive to care means that junior and middle schools should be eliminated and that schools should be smaller. To provide a continuity of relationships and place, teachers and students should work together for a period of three years instead of changing annually or by semester; community service should be emphasized and there should be an increased reliance on biography and individual lives in schools.

In *Making Connections: The Relational Worlds of Adolescent Girls at Emma Willard School*, Gilligan, Nona Lyons, Trudy Hanmer, and colleagues recommend 1) establishing curricula that includes the contributions and achievements of women, 2) emphasizing dialogue and sensitivity to different ways of living, 3) encouraging girls to assert what they know, and 4) developing collaborative approaches to learning. Gilligan argues not so much for changing the structure of the schools as for making teachers and students more aware of the different justice and care constructions typified by stereotyped responses of men and women. To encourage the development of voice, Mark Tappan and Lyn Brown (1989) urge teachers to use the power of stories. The narrative approach to moral development and moral education they advocate seeks "to encourage students to authorize their own voices and moral perspectives" (p. 201). Brown (1989) adds that female teachers must be able to redefine their own role as both educators and women—first by questioning their place in a "male-defined society" and then by considering how best to prepare girls for this culture. Thus, any attempts to encourage democracy and moral development in the classroom or school should surely bear in mind the battle that girls are facing to find their voice.

In conclusion, let us reiterate our major arguments about moral/character education: 1) education is inherently a moral enterprise and classrooms and schools are moral arenas; 2) schools, families, and other institutions can (and should) play a positive role in promoting moral reasoning and action; 3) moral/character education must include an emphasis on the individual, the group, and society as well as concepts of justice and caring; 4) having the opportunity to engage in moral deliberation and democratic process is more educative than hearing about it in a didactic delivery; and 5) the connection between moral judgment and action, although the most important issue, remains complex and not easily researched.

For addressing these issues, crystallizing the discussion, and calling educators' attention to the central human challenges of determining what is right and how one knows it to be right, we commend the authors of these three important books in the field. Although their approaches are distinct, and in some ways mutually exclusive, each offers valuable insights into the daunting tasks of educating moral citizens of the next generation.

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Mr. Dov Gilon  
P.O.B 167  
Gedera 70751  
Israel (Tel: 08-591569)

27.1.91

Dear Rabbi Tennenbaum,

I have adopted a family of "new Olim" from Russia who have no other family with the exception of a family in the U.S with whom they are anxious to make contact once again. They lost contact with them during the war and feel that now at last they can attempt to find them once again. They are a delightful family - both father and son are doctors. they speak only some Yiddish and a little Hebrew, though the son, Mark, does speak a very limited English - thus I'm writing in their name. The family details follow and if by any chance you are the family they are looking for, please contact them or us. Their name is Misha, Galina and Mark Tennenbaum. The address is 108/4 Shapira St., Gedera and the telephone is 08-594541

The details as I have them are:  
Misha Tennebaum who is 62 years old, son of Mordechai, grandson of Haim, Haim's brother was a Rabbi who went to America and who had a son named Mark, who also became a Rabbi.

The family came from Lubashovka near Rebnitzer (on the Dnieste river) in Bessarabia.

In case you are not the Rabbi Tennenbaum we are looking for perhaps you would know of another Rabbi who could be the one we are searching for.

Thank you in advance for your cooperation,

Yours,

Dov Gilon

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Tel: 81-3-3367-2802  
FAX: 81-3-3367-4112  
January 28, 1991

Rabbi Marc Tanenbaum

Dear Marc,

Some time ago you agreed to write a 10-page autobiographical essay on your spiritual journey from wherever you started to your involvement in dialogue, reserving the last two pages or so for a reflection on how you now view non-Jews. This, you will remember, is to go in a book I am editing, ODYSSEYS TO DIALOGUE. Almost all the other contributors have now sent in their essays (they are really first-rate!). Could you let me know about when I might look forward to receiving yours?

Remember, if possible, I would like to have your essay not only on paper but also on a computer disk, IBM-compatible (preferably WordPerfect). If you are sending only paper, please send it to me at the Religion Department, Temple University, Philadelphia, PA 19122. However, if you are also sending a disk, please send both to me here in Tokyo at the above address.

In any case, please write me here to tell me when I should look for your essay, so I can inform the publisher.

Looking forward to hearing from you, I remain,

In shalom,

*Leonard*  
Leonard Swidler

# The Council of Churches and Synagogues

628 Main Street  
(203) 348-2800

Stamford, Conn.  
06901



*"Serving Lower Fairfield County"*

February 1, 1991

Rabbi Marc Tannenbaum  
45 East 89th St. Suite 18F  
New York, New York 10128

Dear Rabbi Tannenbaum,

It is my pleasure to confirm with you our request that you be one of the speakers for the Annual Meeting of the Council of Churches and Synagogues to be held on May 23, 1991.

This year is the 350th anniversary of the founding of Stamford, Connecticut and the 351st anniversary of the founding of Greenwich. With that in mind, we have decided to ask three of our most illustrious religious leaders to share the issues that they see facing the religious community as we approach the beginning of the next century. And Rabbi Ehrankranz and I thought you "fit the bill".

As I mentioned on the phone, you will be joined by the Very Rev. Leonid Kishovsky, President of the National Council of Churches and Bishop Edward Egan of the Bridgeport Diocese. The planned format for the program is to have each speaker present for ten minutes with the opportunity for response afterward. The general time frame for the evening is 6:30 to 10:00 pm. More details on the location and program will be sent in March or April. Meanwhile it would be great if you could send me any biographical material (and a photo) at your earliest convenience so that we could have it for publicity.

We are delighted that you have agreed to join us. I personally look forward to hearing you again.

B'shalom,



Deborah Goldberg  
Program Associate

February 4, 1991

GERMAN-AMERICAN JEWISH PRESS LUNCHEON NOTICE

A major conference of German and American Jewish leaders will take place from February 10 through 12th at the Harvard Club, 27 West 44 Street.

The conference, which includes major <sup>German</sup> ~~German and Jewish~~ industrial, political, and academic leaders, will examine at a series of sessions the wide range of outstanding issues between both communities, including responses to the Persian Gulf crisis.

(Copy of program attached.)

We invite your ~~press~~ coverage at the closing press luncheon of the meeting on Tuesday, February 12th at the Harvard Club.

The conference is co-sponsored by the Atlantic Bridge organization of Germany and the Armonk Institute, which includes leading American Jewish personalities.

For further information, please contact either Theodore Ellenoff, Armonk Institute president, and/or William Trosten, title.

Telephone Number, Fax no, address

## Abraham Joshua Heschel — 10th Anniversary

By Rabbi Marc H. Tanenbaum

A major symposium on the life and work of the late Rabbi Abraham Joshua Heschel on the occasion of the tenth anniversary of his death was held recently at the Jewish Theological Seminary. A number of scholars made presentations on the monumental contributions of this great Jewish theologian and mystic to the worlds of philosophy, theology, Hasidism, mysticism, and social justice.



Rabbi Marc H. Tanenbaum

I had the privilege of presenting a paper on the impact that Dr. Heschel, who was my revered teacher and friend, had on Vatican Council II and Jewish-Christian relations generally. Two extraordinary events underscored the unique impact he had on the Christian world. In January, 1973, one month after his death, Pope Paul VI, during an address from the balcony of St. Peter's Basilica before an audience of thousands, quoted Rabbi Heschel as his source on theology on "God-In-Search of Men." That was the first time that ever happened in Papal history.

In March, 1973, the Jesuit magazine, *America*, devoted an entire issue to the life, thought, and impact of Heschel on the Christian world. "Abraham Heschel belonged to the whole American religious community. I know of no other person of whom this was so true."

In the rest of my paper, I described the intimate cooperation of Dr. Heschel, the American Jewish Committee, and myself in working toward the adoption of the historic Vatican Declaration on Catholic-Jewish relations. The paper will soon be published in *Conservative Judaism* and you'll be able to read in detail of his extraordinary life.

Taylor Branch  
1806 South Road  
Baltimore, Maryland 21209  
301-664-4828

February 6, 1991

Rabbi Marc Tanenbaum  
Apartment 18-F  
45 E. 89th Street  
New York, N.Y. 10128

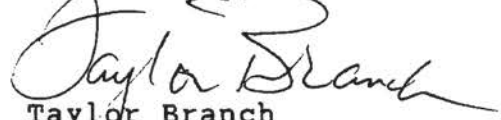
Dear Rabbi Tanenbaum:

Thank you for being so generous with your time and memories yesterday. I hope you won't mind if I call again once or twice to check on unsettled matters. For example, you remembered the book you nursed to publication and review by Niebuhr as The Earth is The Lord's, but my records show that it was published in 1950, when you were still a JTS student. Could it have been God In Search of Man(1956), or do I have my dates mixed up? No doubt a little checking on my part can clear up such details.

If you do locate the AJC's "Heschel" and "King" files, I would very much like to see them, of course. I promised Mrs. Ritter that I would nudge you toward the return of the archive copies. It would be sad if they were lost, and of course no references by other scholars would detract materially from your own contemplated work.

I am enclosing the documents you kindly lent me. Please let me know if you would like a transcript of our interview, in which case I will send one as soon as it's transcribed. Again, I am grateful for your help. I hope our paths cross again some day.

Yours truly,

  
Taylor Branch



**DR. MARTIN LUTHER KING AND THE JEWS**

By Marc H. Tanenbaum

(Copyright 1989, Jewish Telegraphic Agency, Inc.)

--NEW YORK

The life and monumental career of Dr. Martin Luther King, Jr. -- whose birthday is observed on Jan. 15 -- was deeply intertwined with American Jews.

During a memorial observance we held for King in Atlanta some years ago, his father, the Rev. "Daddy" King, declared with deep emotion, "The Jewish people were the best and most trusted friends of Dr. King and the movement."

He then detailed how an Atlanta Jewish lawyer and accountant had literally saved the infant civil rights movement from politically-inspired efforts of the Internal Revenue Service to snuff it out.

I first met Dr. King in February 1963. I had the privilege of serving as the program chairman of the National Conference on Religion and Race held in Chicago.

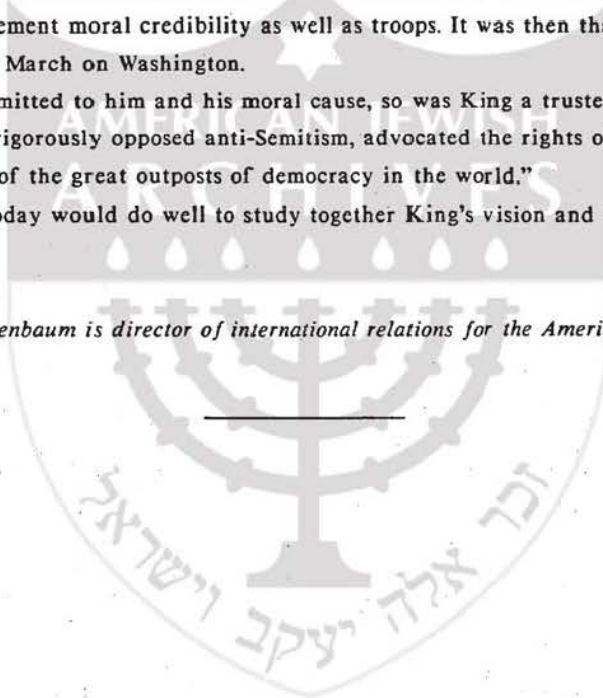
That participation of the late Dr. Abraham Joshua Heschel and Cardinal Moyer of Chicago helped give the civil rights movement moral credibility as well as troops. It was then that the decision was made to hold the August March on Washington.

As Jews were committed to him and his moral cause, so was King a trusted supporter of every major Jewish cause. He vigorously opposed anti-Semitism, advocated the rights of Soviet Jewry and supported Israel as "one of the great outposts of democracy in the world."

Blacks and Jews today would do well to study together King's vision and words of healing and trusted collaboration.

---

*Rabbi Marc H. Tanenbaum is director of international relations for the American Jewish Committee.*



# THEOLOGICAL STUDIES

BOOK REVIEW DEPARTMENT  
GEORGETOWN UNIVERSITY  
37TH & O STREETS, NW  
WASHINGTON, D.C. 20057

February 12, 1991

Rabbi Mark H. Tannenbaum  
45 E. 89th Street - 18F  
New York, NY 10028

Dear Rabbi Tannenbaum:

Our next deadline for Book Reviews and Shorter Notices will be March 1, 1991.

Since we are rather short of back copy for Reviews and Notices in our files, it is especially important that items requested for the March 1st deadline reach us, if at all possible, by that date.

*Theological Studies* will be very happy to receive by then (or earlier, if you wish) your review/notice of

Moore, *The Human and the Divine*

With gratitude for your kind and generous assistance in helping us meet our March press deadline.

Yours sincerely,

John R. Keating  
Book Review Editor

P.S. The date we originally agreed on, if our records are accurate, was September 1990.

It is understandable that other work may prevent completion of this project or that you may judge the work not worth a review. In either case we would appreciate hearing from you, so that we may clear our records.

With all best wishes,  
John Keating



**NEW YORK  
REPUBLICAN  
COUNTY  
COMMITTEE**

HOTEL ROOSEVELT, 45 EAST 45TH STREET, NEW YORK, N.Y. 10017 (212) 599-1200

SENATOR ROY M. GOODMAN  
PRESIDENT AND CHAIRMAN

GERTRUDE HESS PARKER  
EXECUTIVE SECRETARY

1991

INFORMATION FOR DAIS GUESTS

AMERICAN LINCOLN DAY DINNER  
NEW YORK REPUBLICAN COUNTY COMMITTEE  
ARCHIVES

**Date:** Wednesday, February 13, 1991  
**Place:** Grand Ballroom, Waldorf Astoria Hotel  
**Time:** Dais Guests will meet at 6:30 P.M. in the  
West Foyer -- 3rd floor, Waldorf Astoria Hotel  
**Dress:** Black Tie

PLEASE NOTE!

IF FOR ANY REASON YOU FIND YOU WILL NOT BE ABLE  
TO ATTEND THE DINNER, AND WE TRUST THIS WILL NOT  
BE THE CASE, PLEASE HAVE YOUR SECRETARY TELEPHONE  
THIS OFFICE (599-1200) BY MONDAY MORNING, FEBRUARY 11TH.

Robert Mosbacher  
Secretary of Commerce

James Pinkerton  
Deputy Assistant to the President for Policy Planning

Mr. & Mrs. Milton Petrie  
Honored Guests

Alfonse D'Amato  
United States Senator

Bill Green  
United States Congressman

John Catismatidis  
Dinner Chairman



*New York Republican County Committee  
45 East 45<sup>th</sup> Street  
New York, N.Y. 10017*

SENATOR ROY M. GOODMAN  
PRESIDENT AND CHAIRMAN

TELEPHONE: (212) 599-1200

January 24, 1991

Dr. Marc Tanenbaum  
45 East 89th St. - 18F  
New York, N.Y. 10128

Dear Marc:

I am delighted that you will be free to deliver the Invocation at our annual Lincoln Day Dinner to be held on Wednesday, February 13th, in the Grand Ballroom of the Waldorf Astoria Hotel.

We will meet in the West Foyer (Grand Ballroom floor) for the Guest of Honor reception and I suggest you arrive between 6:45 and 7:00 P.M.

With appreciation and warm regards.

Sincerely,

  
Roy M. Goodman

1/17/91 - yes

*New York Republican County Committee  
45 East 45th Street  
New York, N.Y. 10017*

SENATOR ROY M. GOODMAN  
PRESIDENT AND CHAIRMAN

TELEPHONE: (212) 599-1200

January 10, 1991

Dr. Marc Tannenbaum  
45 East 89th St. - 18F  
New York, N.Y. 10128

Dear Marc:

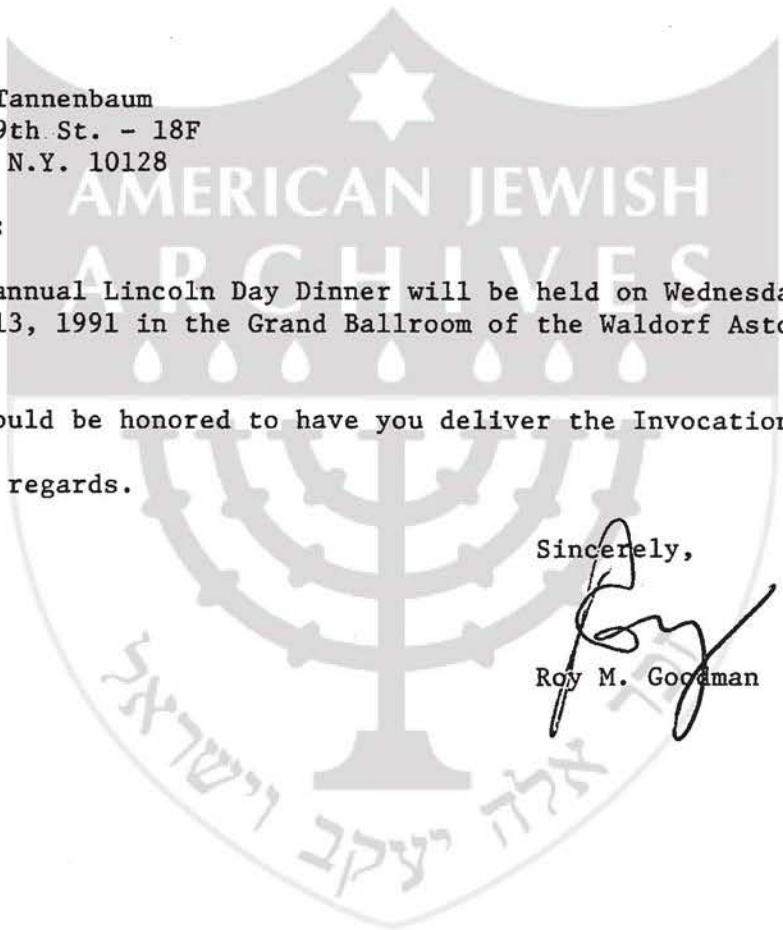
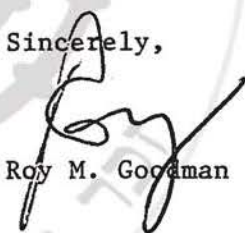
Our annual Lincoln Day Dinner will be held on Wednesday,  
February 13, 1991 in the Grand Ballroom of the Waldorf Astoria  
Hotel.

We would be honored to have you deliver the Invocation.

Warm regards.

Sincerely,

Roy M. Goodman



NEW YORK CITY

# CENTRAL LABOR COUNCIL

386 Park Avenue South, New York, N.Y. 10016



## AFL-CIO

(212) 685-9552

FAX (212) 685-9557

President

**THOMAS VAN ARSDALE**

Secretary

**TED. H. JACOBSEN**

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**WILLIAM TATE**

Attorney

**DONALD F. MENAGH**

February 14, 1991

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

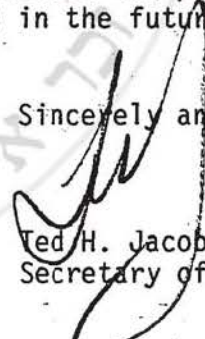
Dear Rabbi Tanenbaum:

Just a brief note to thank you officially on behalf of President Van Arsdale and all the officers of the New York City Central Labor Council for having found the time in your busy schedule to deliver the Invocation at our February 2 annual Lincoln's Birthday Dinner.

Everyone appeared to have been pleased by your statement and prayer, and we truly hope that you enjoyed the evening as well.

Again, many thanks. I trust you received the photographs that we sent you. If we can be of any help in the future, please do not hesitate to contact us.

Sincerely and fraternally,

  
Ted H. Jacobsen  
Secretary of the Council

THJ:mb  
opeiu:153

ALAN L. COHEN

SENIOR RABBI

the BETH SHALOM CONGREGATION

Replied you  
Feb 19, '91

February 14, 1991

Rabbi Mark Tanenbaum  
45 East 89th Street, #18F  
New York, New York 10128

Dear Rabbi Tanenbaum,

Now that we have entered 1991, I want to take this opportunity to reconfirm our date and program for your lecture here in Kansas City on Thursday evening, April 25th. With each passing week, the specter of anti-Semitism grows even larger and makes the topic of your presentation all the more timely. We had discussed that it would deal with the subject of anti-Semitism both here and abroad although we did not give it an official title. If you have such a title which could be used as a good "publicity hook" I would appreciate it. If not, we will devise one here. However, the content we would like to be on the subject of anti-Semitism both in the United States and abroad and how it can be and should be combated. I would also appreciate a recent picture and bio so that we can begin our publicity in earnest. Again, I look forward to the date of April 25th (by the way the lecture will begin at 7:30) and your visit to Kansas City. Also to reconfirm the honorarium details which will be \$2,500.00 plus expenses. If there are any questions, please don't hesitate to be in contact with me.

Sincerely,



Alan L. Cohen, Rabbi

ALC:em



Marc H. Tanenbaum

February 19, 1991

Rabbi Henry Michelman  
Executive Vice-President  
Synagogue Council of America

By FAX

Dear Henry,

In reviewing some of my papers for publication, I came across several interesting documents relating to the National and World Council of Churches and their evolving policies toward Israel and Jews.

The most striking was report of a meeting of the National Council in Charlotte, North Carolina, in February 1972. It is apparent that in that decade the National Council was quite sympathetic to Israel, the unity of Jerusalem under Israeli sovereignty, supported the human rights of Soviet Jewry, and opposed anti-Semitism.

I enclose a copy of my February 13, 1972 broadcast summarizing their pro-Israel and pro-Jewish positions at that time.

In the 1980s, I also recall, the National Council went through a long and detailed process that resulted in the publication of a major study document on the Middle East. The first draft, prepared under the strong influence of the Middle East Council of Churches, had a decided pro-Arab, pro-PLO and anti-Israel bias.

A series of long and thorough discussions were held with the NCC by representatives of various Jewish agencies, particularly the SEA, and that resulted in a significant revision of the printed document. In its final version, it was more fair and balanced toward Israel and Jewish interests.

Given the recent strong turn in an anti-Israel and pro-PLO direction by major Protestant bodies, especially during the Persian Gulf crisis, it seems to me that it would be a worthwhile undertaking to study how and why this sharp turn of events which is obviously not in our interests.

I shall be happy to discuss this with you and our other colleagues when convenient.

Cordially,



FAX COVER SHEET

MARC H. TANENBAUM  
Consultant  
International/Interreligious Relations

45 East 89th Street  
New York, NY 10128

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

DATE:- Feb. 20, '91

TO: Rabbi Henry Michelman SCA

FAX #:- 686-8673

TOTAL NUMBER OF PAGES  
INCLUDING COVER SHEET- \_\_\_\_\_

MESSAGE AREA

Dear Henry,

This is the note and the  
enclosure I promised you.

Let's discuss -  
Marc

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

RESPONSE AREA

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

February 22, 1991

Rabbi Marc H. Tanenbaum  
Chairman Emeritus

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  
The American Jewish Committee  
165 East 56 Street  
New York, NY 10022-2746  
(212) 751-4000

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

The Israel Interfaith Association  
P.O. B. 7739  
Jerusalem 91.077, Israel  
(02) 63-52-12

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

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

Mr. G. Rene Berg  
United States Postal Service  
Philatelic and Retail Services Dept.  
475 L'Enfant Plaza, SW  
Washington, D. C. 20260-6700

Dear Mr. Berg,

It has come to my attention that the Citizens Stamp Advisory Commission will be considering candidates as subjects for commemorative stamps.

I take the liberty of submitting for your consideration the candidacy of the late Professor Abraham Joshua Heschel, the 20th anniversary of whose death will be observed nationally and internationally in 1992.

As a former student and active collaborator with Dr. Heschel over many years in pioneering ecumenical and social justice issues, I can testify to his towering influence and contribution to fundamental scholarship, the civil rights movements, and the profound advancement of Jewish-Christian understanding.

Dr. Heschel's magnificent writings and lectures were so impactful and enduring a contribution to moral and spiritual wisdom that he became the first non-Catholic to be cited by a Pope, Paul VI, as a repository of knowledge and insight to whom all people could turn for enrichment.

As an indication of his singular impact on American life and thought, there is virtually an entire library of books, essays, and monographs written about him and studied by Catholic, Protestant, as well as Jewish leaders.

Forgive the presumption, but I genuinely believe that the United States Postal Service would bring honor to itself by honoring Dr. Heschel through the issuance of a commemorative postal stamp.

If you wish any further documentation, I would be glad to join other colleagues in making such available to you.

Thank you for your interest and consideration.

Sincerely yours,



Rabbi Marc H. Tanenbaum  
Chairman Emeritus

*Maja Levi*  
Director  
Yugoslav Press & Cultural Center  
767 Third Ave. 118th Floor  
New York, N.Y. 10017  
Tel: (212) 838-2306

February 25, 1991

Dear Mr. Tanenbaum,

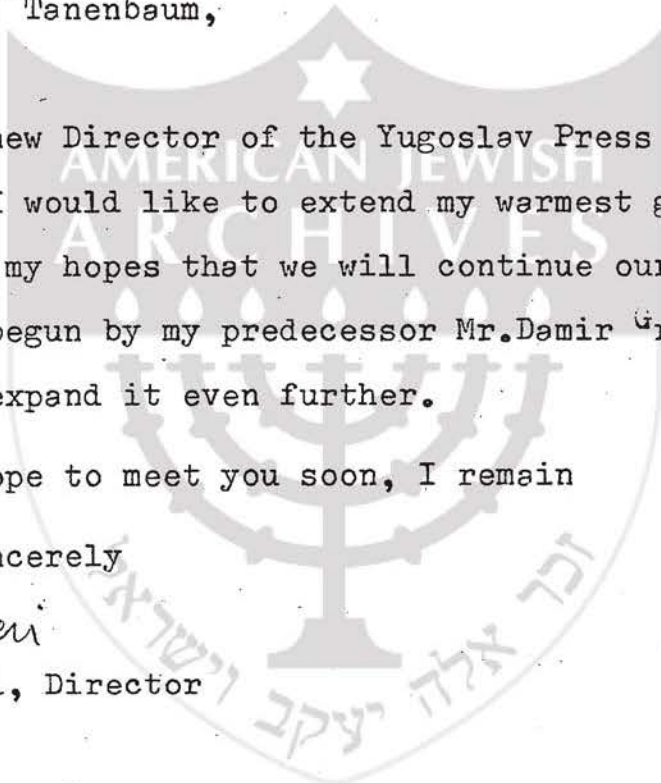
As the new Director of the Yugoslav Press and Cultural Center I would like to extend my warmest greetings and express my hopes that we will continue our mutual cooperation, begun by my predecessor Mr. Damir Grubiša, and possibly expand it even further.

In the hope to meet you soon, I remain

Yours sincerely

*Maja Levi*

Maja Levi, Director



Marc H. Tanenbaum

February 25, 1991

The Most Reverend William H. Keeler  
Archbishop of Baltimore  
320 Cathedral Street  
Baltimore, Maryland 21201

My Dear Bill,

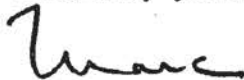
I appreciate very much your thoughtful sending me a copy of the March 7-8 program on Nostra Aetate and Beyond to be held at St. Mary's Seminary.

It is a most impressive program, both in subject matter and in the quality of the speakers. I am delighted that my colleague and good friend, Rabbi Jack Bemporad, is taking part in it. And please convey my warmest good wishes to Bishop Henryk Muszynski, a truly wonderful priest and human being.

Since the issue of the possible beatification of Queen Isabella of Spain as saint is looming on the horizon as potential troublesome controversy, I thought you might find my recent article on her history and the Spanish Inquisition of interest. Please feel free to share this with Archbishop Cassidy and anyone else who might be interested.

I hope we will see each other again in the near future. In the meantime, my heartfelt blessings and good wishes.

Cordially yours,



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

February 26, 1991

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

TO: IJCIC Member  
of the Constituent Agencies

TO: Member of the SCA Interreligious Affairs Committee

**AMERICAN SECRETARIAT**

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

**EUROPEAN SECRETARIAT**

World Jewish Congress  
1 Rud de Varembe  
1211 Geneve 20, Switzerland  
Tel: (41) 22-734-13-25  
Fax: (41) 22-73-33-985

**CONSTITUENT AGENCIES**

American Jewish Committee  
165 East 56 Street  
New York, NY 10022  
Tel: (212) 751-4000  
Fax: (212) 751-4018

B'nai B'rith/  
Anti Defamation League  
823 U.N. Plaza  
New York, NY 10017  
Tel: (212) 490-2525  
Fax: (212) 867-0779

The Israel Interfaith Assoc.  
P.O.B. 7739  
Jerusalem 91.077, Israel  
Tel: (972) 2-63-52-12

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

World Jewish Congress  
501 Madison Avenue  
New York, NY 10022  
Tel: (212) 755-5770  
Fax: (212) 755-5883

Attached you will find relevant information and background material, accumulated during the last several weeks which are relevant to our work and activities. It also includes reports on several international meetings and statements issued because of the Gulf War.

We regret that because of the increase in postage and other budgetary restraints, this material has not been mailed. We ask you to take it along and study it carefully.

Thank you for your cooperation and continued interest.

Leon A. Feldman



**Rabbi Marc H. Tanenbaum**

February 27, 1991

His Excellency  
Archbishop Edward J. Cassidy  
President, Pontifical Commission on  
Religious Relations with the Jewish People  
I 00120  
Vatican City

Dear Archbishop Cassidy,

I write belatedly to express my deep personal appreciation for the inspired and effective leadership you demonstrated both during our Prague and, in December, our Rome meetings.

For the mainstream of both our communities, I believe you have given our common cause of improved mutual understanding and respect a fresh energy and determination. I simply wanted you to know of both my personal and professional gratitude for your contributions.

I take the liberty of enclosing a copy of a paper I have recently published on the Queen Isabella issue. From numerous signs already apparent, I fear that the proposal for her beatification, if enacted, would be a violation of historic truth and justice.

Without question, it would lead to a flare-up of angry emotions that would cast a pall over world-wide Catholic-Jewish relations. It would undoubtedly undermine much of the good that is intended by the 1992 Spanish observances.

I have offered several practical suggestions toward the end of my paper which, if appropriate, might prevent the stress and misunderstanding that could emerge.

I would be grateful for your response to the paper as well as to these several suggestions for melioration.

Respectfully yours,

*Marc*

COMMISSION  
POUR LES RELATIONS RELIGIEUSES AVEC LE JUDAÏSME  
Conseil pontifical pour la promotion de l'unité des chrétiens

Vatican City, March 25th, 1991

Prot.N. J. 154/91:e

Rabbi Marc H. TANENBAUM  
Suite 13F  
45 East 89th Steet  
NEW YORK, NY 10128

Dear Rabbi Tanenbaum,

I am in receipt of the kind letter of February 27th and thank you for the sentiments of trust and esteem so graciously expressed therein. I too am most thankful for having been able to cooperate with you during our meetings last year. Getting to know personally those from the Jewish community who for so many years have been directly responsible for the dialogue with the Catholic Church, was a gratifying and encouraging experience for me and I look forward to deepening and strengthening this relationship.

As to your fears regarding a possible beatification of Queen Isabella of Spain, I can assure you that the concerns manifested to us in various ways have received serious consideration and I expect that the process will not be continued. Your article, as well as the one by Rabbi Marc D. Angel in The Jewish Week of February 22nd, were very interesting and useful.

Please accept my cordial good wishes for the celebration of Pesah and believe me

Yours sincerely,



Archbishop Edward I. Cassidy  
President



From **Sir Sigmund Sternberg** O.St.J. KCSG JP Star House Grafton Road London NW5 4BD Tel: 071-485 2538 Fax: 071-485 4512

---

To: *Rabbi Marc Tenenbaum*

Enclosures:



Date:

- for information
- for return
- for retention
- action needed
- please phone
- as agreed
- ref. your letter

With Compliments *SSS*



# INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

FROM THE OFFICE OF THE CHAIRMAN OF THE EXECUTIVE COMMITTEE: SIR SIGMUND STERNBERG O.S.J. KC SG OH

The International Council of Christians and Jews is an association of national organisations established to promote mutual respect and cooperation between Christians, Jews and other faiths

STAR HOUSE,  
104-108 GRAFTON ROAD,  
LONDON NW5 4BD  
TEL: 01-485 2538  
FAX: 01-485 4512

The Most Reverend Edward Cassidy,  
President, Pontifical Council for the  
Union of Christians,  
via Dell'Erba 1  
00193 Rome,  
ITALY

17 December 1990

SSS/DW



Your Grace,

You will recall that when I was in Rome with a delegation from the British Council of Christians and Jews, a leading member organisation of the International Council of Christians and Jews, I made reference to the proposed canonization of Queen Isabella, pointing out the harm this would do to Catholic-Jewish relations. The matter was also discussed at the last meeting of the ICCJ Executive who, on behalf of the International Council's twenty three national member organisations world-wide, expressed concern about the detrimental effect this step would have on the furtherance of the Catholic-Jewish dialogue, so carefully built up over the last twenty five years.

Since my return from this fruitful visit to Rome I have, in the light of numerous utterances in the media concerning the matter, been urged - in particular by leading members of the Spanish Jewish community and other personalities involved in the SEPHARAD SEPHARAD - JEWISH SPAIN RECOVERED project - to bring to your attention the potentially negative effect the proposed canonization would have on SEPHARAD SEPHARAD 1992 in which I myself am also involved, and which will be launched in London on 24 January 1991 under the patronage of His Excellency the Ambassador of Spain. As you may be aware, the project has been set up under the aegis of the Spanish National Commission for the Commemoration of the quincentennial of the Discovery of America. Its primary purpose is the dissemination of information on national and international level about Jewish Spain during the century of Discovery, as well as the Sephardic culture with special emphasis on the areas most closely connected with this great feat.

The paradox of the beatification coinciding with the formal disavowal as an act of repentance on behalf of the Spanish people by King Juan Carlos of Queen Isabella's decree of 31 March 1492

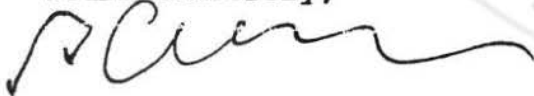
expelling Jews as well as Muslims, would be perceived as a negative signal to all who are working for more harmonious interfaith relations. Apart from the outrage caused by the Auschwitz affair, we in Britain are also conscious of the recent controversy surrounding the publication of the Salman Rushdie novel. These incidents have made us extremely sensitive to the importance of forestalling the unforeseen consequences and damage to carefully built relations which can be sparked off by insufficiently considered action, and which unhappily will take a very long time to heal.

In my capacity as one of the founding sponsors of the UK Interfaith Network, to which representatives of all religious groups in this country including Muslims are affiliated, I am conscious also of Muslim concerns.

I have discussed the widely felt distress and fear that the efforts of 25 years would be frozen by a regrettable retrograde step with Lord Jakobovits - the Chief Rabbi and Chairman of the Committee of European Rabbis, the Archbishop of Canterbury - the Most Rev and Rt Hon Dr Robert Runcie, and Rabbi Hugo Gryn - Joint Chairman of the Interfaith Network. I urgently suggest that consideration be given to abandon the proposed beatification or, if this is not practical, to allow for sufficient further historical studies in the light also of King Juan Carlos's disavowal, which is of basic importance to the success of the 1992 celebrations. An announcement of such an abandonment should be made as soon as possible to allow SEPHARAD SEPHARAD 1992 to proceed smoothly.

If it be considered helpful, I am of course willing to meet with the members of the Congregation for the Causes of Saints to explain fully the likely consequences of the canonization and to produce evidence of our concern.

Yours sincerely,



Sir Sigmund Sternberg

Chairman Executive Committee  
International Council of Christians and Jews



Archdiocese of New York

COMMISSION ON ECUMENICAL AND INTERRELIGIOUS AFFAIRS

---

1011 First Avenue, New York, New York 10022  
(212) 371-1000 ext. 3055 Fax (212) 319-8265

February 28, 1991

Rabbi Marc H. Tanenbaum  
45 East 89th Street, Suite 18 F  
New York, New York 10128

Dear Marc:

Cardinal O'Connor asked me to thank you for sending him the copy of your "Focus" article and Rabbi Angel's article from the **JEWISH WEEK**. The Cardinal appreciates your thoughtfulness in sending these articles to him.

I particularly appreciated your keen insight into the motives of those who are promoting the cause of Isabella. I as well as many other Roman Catholics would find it incomprehensible if the cause of Isabella proceeds any further. The only positive aspect of this whole affair is perhaps the educational value for Roman Catholics...it is another opportunity to learn more about our actual history.

Yesterday I had a meeting with Billy Graham's people regarding a rally he is scheduled to have here in September. They spoke very fondly of all your work with them throughout the years.

With warm personal regards, I am

Sincerely,

Brother William J. Martyn, S.A.  
Director

INTERRELIGIOUS AFFAIRS COMMITTEE,  
SYNAGOGUE COUNCIL OF AMERICA  
AND  
BISHOPS CONFERENCE ON  
ECUMENICAL AND INTERRELIGIOUS AFFAIRS,  
NATIONAL CONFERENCE OF CATHOLIC BISHOPS

CONSULTATION

MARCH 6, 1991

AMERICAN JEWISH  
ARCHIVES  
AGENDA

- ✓ 1. Report of subcommittee on implementation of "A Lesson of Values" - Rabbi Zaiman and Bishop Newman.
- ✓ 2. Report on Polish Bishops statement - Bishop Henryk Muszynski.
- ✓ 3. Implications of recent Developments in the Middle East.
- ✓ 4. Update on Possible Statement on pornography.
- ✓ 5. Report on the December ILC Meeting in Rome and Observance of the 25th Anniversary of Nostra Aetate.
6. Perceptions/Misperceptions update.
7. Anti-Catholicism - Bishop Losten.
- ✓ 8. Request from Jewish side to discuss possible Beatification of Queen Isabella.
9. Domestic agenda concerning Government cuts in education.
10. Family concerns and family values.
- ✓ 11. Religious Freedom Restoration Act. - *Cardinal O'Connor*

Summary translation  
March 6, 1991.

HOLY SEE PRESS ROOM, VATICAN

Meeting at the Vatican of representatives of the Bishopries  
of the countries most directly involved in the Gulf War

March 4-5, 1991.

Patriarchs and Bishops participated at a meeting called by Pope John Paul II to discuss the Gulf and Middle East crisis. They found this an enriching experience which will be a source of inspiration for the Catholic communities and the societies to which they variously belong, and express their solidarity to all the peoples of the region, praying for all the victims and their families.

Appealing to weapons is a "decline of humanity" - already Paul VI had stated in 1965 at the U.N. that he hoped there would be no further wars. But this one was provoked by an unfair aggression and caused a crisis of conscience everywhere. That is why the Pope opened the meeting by calling upon the Eastern Christians to contribute to the building of a more fraternal society.

The patriarchs and bishops commit themselves:

- to exhort the Christians of the Middle East not to feel alien in the area;
- assure Jewish and Muslim brothers that they want to maintain an ongoing dialogue with them, to permit each community to enjoy true freedom of religion, on the basis of mutual respect and reciprocity;
- reject any religious interpretation of the Gulf war, which must not be viewed as a conflict between East and West or between Islam and Christianity. There can be no "holy war."

They hope that negotiations for a just peace will comprise no humiliation for anyone. Peace in the Middle East can only be achieved by justice and by the elimination of the basic causes of conflicts. The Pope has been defending the causes of the Palestinian and the Lebanese peoples. Lebanon must regain its unity, independence and sovereignty. The Palestinian people must obtain recognition for its inalienable rights to a country and to choosing its future, as the same time as the Israeli people must be enabled to live in secure borders and in harmony with its neighbors.

They voice fear that, during international political initiatives concerning the Middle East, the specific and sacred character of Jerusalem, the specificity of the religious communities living there, and the Holy Places dear to millions of Jewish, Christian and Muslim faithful may not be properly taken into consideration.

Will try to make sure that no country nor any people of the area be excluded from the true way to peace and justice, and will endeavour to eliminate poverty and lack of opening for the future, so that the Middle East populations may make their contribution to peace in the region and thus of the world. There should be a better distribution of the resources of the area and by severe control of arms deals.

Christians and brethren of other religions have a role to play so that a world of brotherhood does not remain a dream. Faith in god and in man can change the world, sharing and collegiality between East and West are prophetic signs of reconciliation.



## REUNION AU VATICAN

### DE REPRESENTANTS DES EPISCOPATS

#### DES PAYS PLUS DIRECTEMENT IMPLIQUES DANS LA GUERRE "DU GOLFE"

4-5 - 03 - 1991

8 MAR. 1991

### COMMUNIQUE DES PATRIARCHES ET DES EVÊQUES PARTICIPANTS A' LA RÉUNION

#### Traduction française:

Nous, les Patriarches et les Evêques qui avons participé à la réunion sur les crises du Golfe et du Moyen-Orient voulue par le Pape Jean-Paul II, en communion spirituelle avec lui, nous voulons avant tout, après cette tragique expérience de guerre, exprimer notre solidarité avec tous les peuples de la région, nous inclinons devant toutes les victimes du conflit et prions pour eux et pour leurs familles.

Parvenus au terme de cette rencontre, nous estimons de notre devoir d'exprimer au Souverain Pontife notre profonde gratitude pour ce geste de sollicitude pastorale. Nous la faisons en notre nom propre et en celui des communautés qui nous sont confiées comme en celui des Conférences épiscopales que nous représentons.

Cette expérience du Cénacle a été riche et profitable et, sans aucun doute, elle sera source d'inspiration pour les communautés catholiques de l'Orient comme pour les sociétés différentes auxquelles nous appartenons.

Comme l'a déclaré le Saint-Père dès le premier jour du conflit, nous considérons unanimement que le recours à la force des armes est signe d'un "déclin de l'humanité", un échec de la communauté internationale et une atteinte aux valeurs les plus chères à toutes les religions. "Jamais plus la guerre" avait déclaré Paul VI à l'Assemblée Générale des Nations Unies en 1965!

Cette guerre, avec l'injuste agression qui lui a donné naissance et avec les ambiguïtés qu'elle cachait, a marqué profondément le cœur des peuples; elle a engendré de toutes parts une crise de conscience quant aux valeurs, même si elle a vu se mobiliser en faveur de la paix et de la justice de grandes foules.

d'hommes et de femmes et, en particulier de jeunes, dans nos villes et dans nos églises, en Orient et en Occident. La prière et l'implication se sont succédés sans relâche dans nos églises et parmi nos populations.

En ouvrant nos travaux, le Saint-Père a voulu, entre autres, souligner que pour les chrétiens d'Orient "c'est le temps de la conversion et de l'authenticité" pour "offrir leur témoignage et leur contribution à la construction d'une société plus fraternelle".

Nous, Patriarches et Evêques, accueillons cet appel comme un appel adressé à toute l'Eglise et nous nous engageons fermement à:

- confirmer les fidèles de nos Eglises dans la Foi, l'Espérance et la Charité, en exhortant tous les chrétiens du Moyen-Orient à ne pas se considérer comme étrangers dans cette partie du monde;

- assurer nos frères juifs et musulmans que nous désirons maintenir avec eux un dialogue sincère, profond et constant, qui doit s'enraciner dans la foi au Dieu unique et dans la préoccupation que nous avons en commun des valeurs de la justice et de la promotion de la personne humaine, et qui doit permettre à chaque communauté une authentique liberté de religion, sur la base du respect mutuel et de la réciprocité;

- rejeter toute motivation ou interprétation religieuse qui ait pu être attribuée à la guerre du Golfe, dans laquelle on ne saurait voir ni un conflit entre Orient et Occident, ni encore moins un conflit entre Islam et Christianisme. Comme nous a dit le Saint-Père "il ne peut pas y avoir de guerre sainte, car les valeurs d'adoration, de fraternité et de paix, qui découlent de la foi en Dieu, appellent à la rencontre et au dialogue".

Nous sommes confiants que Sa Sainteté continuera son action de persuasion auprès des Responsables des Nations et auprès des Organisations Internationales, afin que la justice ne vienne pas à manquer au Moyen-Orient et qu'elle soit recherchée par des moyens pacifiques.

Nous souhaitons que les pourparlers pour une paix juste ne comportent aucune humiliation pour quiconque, ni aucun caractère de punition pour quelque peuple que ce soit.



Nous sommes d'avis que le retour de la paix au Moyen-Orient ne peut être obtenu que par l'achèvement de la justice et par l'élimination des causes proches et lointaines des conflits qui affligent la région. Nous savons avec combien de persévérance le Pape a voulu maintenir vivantes les causes du peuple palestinien et du peuple libanais. Le Liban doit réacquiescer pleinement son unité, son indépendance et sa souveraineté. Le peuple palestinien doit voir reconnus ses droits inaliénables à une patrie et à choisir librement son avenir, de même que le peuple israélien doit pouvoir vivre dans des frontières sûres et en harmonie avec ses voisins.

Nous voulons également témoigner de notre préoccupation ainsi que de celle de nos fidèles devant la crainte que, lors des initiatives politiques internationales concernant les problèmes du Moyen-Orient, il ne soit pas tenu dûment compte du caractère spécifique et sacré de la Ville de Jérusalem, de la particularité des communautés religieuses qui y vivent, et des Lieux saints qui sont chers à des millions de croyants juifs, chrétiens et musulmans.

De notre côté, nous désirons assurer que nous continuerons à faire tout notre possible, auprès de nos communautés et dans nos pays, pour qu'aucun peuple ni aucun pays de la région ne soit exclu du vrai chemin menant vers la justice et la paix ou ne soit en aucune manière lésé dans ses droits fondamentaux.

En outre, la solidarité dans le partage des biens spirituels et matériels sera le signe et la preuve de notre engagement à faire en sorte que -comme l'a dit Sa Sainteté- "la pauvreté et le manque de perspectives d'avenir" ne prévalent pas et que, avec l'aide de tous, les populations du Moyen-Orient qui ont le plus souffert soient enfin mises en mesure d'offrir leur propre contribution à la pacification de la région, et donc du monde.

Nous sommes confiants que l'on pourra parvenir à une plus juste redistribution des richesses naturelles de la région et que pourront être promus des programmes de développement en faveur des populations les plus défavorisées. Tout ceci sera rendu plus facile par une sévère réglementation du commerce des armes et par un désarmement substantiel et contrôlé, qui engage chacun.

Les échanges de vues de ces deux jours nous ont confirmé que les chrétiens - de même que nos frères des autres religions - ont un mot à dire et un rôle à jouer pour qu'un monde de fraternité ne soit pas un simple rêve. Avec tous les croyants, nous sommes persuadés que par la foi en Dieu et la confiance en l'homme, sa créature, le monde peut changer de visage.

Cette expérience de collégialité et de partage, cette rencontre entre l'Orient et l'Occident sont des signes prophétiques de réconciliation.

En profonde communion avec le Saint-Père, nous confions nos intentions qui sont les nôtres à la miséricorde de Dieu et à l'intercession de la Reine de la Paix.

Les Patriarches des Eglises catholiques du Moyen-Orient et les Présidents des Conférences épiscopales des pays les plus directement impliqués dans la guerre du Golfe.

Du Vatican, le 3 mars 1991.

---

Archbishop William Keeler, of Baltimore  
Chairman  
U.S. Catholic Bishops Committee  
on Ecumenical and Interreligious Affairs



Dear Dave,

It was great to  
see you yesterday!  
Thank you for keeping  
me in mind as you  
publish your thoughts  
on matters of common  
interest. Shalom!  
Lili K.



408 NORTH CHARLES STREET, BALTIMORE, MARYLAND 21201

Marc H. Tanenbaum

March 10, 1991

The Most Reverend William Newman  
Auxiliary Bishop, Archdiocese of Baltimore

Rabbi Joel Zaiman, President  
The Synagogue Council of America

Fax: 301-727-8234

Dear Bishop Newman and Joel,

I had wanted very much to take part in your meeting today on moral and spiritual values.

Regrettably, I have come down with the flu this weekend and will be confined to bed for several days.

My very best wishes for the success of your consultation.

Sincerely,

*Marc*

From The Desk Of

Rabbi Alan L. Cohen

3/11/91

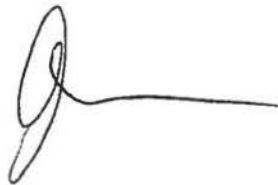
To: Rabbi Marc Tanenbaum

Re: Title for 4/25 Talk

Thank you for the information and picture. We are underway with the publicity and preparations. Of the topics/titles you listed, we like the following:

"Can the Sickness of Anti-Semitism Be Cured?"

We will go with this for the 25<sup>th</sup>.  
Look forward to seeing you then. In  
advance, מנחם ושלום!  
אנ



Ms Miriam P. Schmerler  
83 Park Terrace West 2F  
New York. N.Y. 10034

Paris, March 11, 1991

Dear Miriam Schmerler,

Your letter, postmarked February 21, reached me last week and I marveled at your interest in Jules Isaac and your determination to make better known his outstanding, unique contribution to the correcting of Christian teaching, Catholic especially, regarding the Jews.

I hope that Judith Banki, my staunch friend, briefed you already on her own involvement in bringing to light, in the US, Jules Isaac's work. In fact the AJC was, forty years ago, my main support in the pursuit of my self-assigned task. True, my efforts, begun in 1952, received some encouragement from the NCCJ which brought out, in 1962, the text of the lecture Isaac delivered at the Sorbonne, HAS ANTI-SEMITISM ROOTS IN CHRISTIANITY? After ten years of effort this breakthrough was most welcome. However, the NCCJ could not pursue, and what I was after was an American edition of JESUS ET ISRAEL et L'ENSEIGNEMENT DU MEPRIS.

Then the AJC stepped in. I remain forever and warmly grateful to Rabbi Marc Tanenbaum who took charge, and ten more years of ups and downs, a variety of incredible obstacles, in 1971 JESUS AND ISRAEL was presented to the American public at a knockout ceremony at the AJC. The trek had lasted 19 years. Judith Banki, Rabbi Tanenbaum's right hand, lived through it all. I presume she has a file on it, including a photo I cherish of that May 6, 1971 Symposium with the Group of Father Edward Flannery, Dr. Jaroslav J. Pelikan, John F. Hotchkin, Rabbi Marc H. Tanenbaum and myself.

About myself what could I tell you? After my husband's untimely death in 1944 I had to fend for myself and I remembered my husband's injunction, "if something happens to me, write." I did. It was a foolhardy enterprise. But it worked. I had already met, in 1938, with the astonishing success of the Chinese folk-tale-basis of The Five Chinese Brothers (still going strong now!) Many stories dealt with marginilized children, Jewish, Blacks, American Indians, shelterless families, etc. I went back to France several times and wrote two adult books on social conditions, and many articles.

However a question gnawed at my heart: how could the Shoah have taken place in a Europe christianised for nearly two thousand years? None of the answers satisfied me, until - 1951? 1952? - I ran across JESUS ET ISRAEL... and everything followed.

What Jules Isaac had done with that book he consolidated it at the pontifical audience John XXIII granted him on June 13, 1960. Then Jules Isaac suggested that a Sub-Commission be appointed in the Council to examine Christian teaching - Catholic especially - regarding the Jews. Jules Isaac is the prime mover of this 180° turn we have been witnessing since 1965. Of course we have to keep on working. Anti-semitism is a chameleon. Saddam Hussein's plan against Israel, which I detected right on August 2nd, though he spoke only of the Koweit, is still there for us to face.

I hope these few details will help you with your dissertation, which is a very valuable project. As to myself, when I look back - I am a very old lady now - it seems to me I can say that many various activities were governed by one preoccupation: tzedek תְּצַדֵּק

With warm wishes for a lovely Seder,

Cordially,

*Clara Huchet-Brisot*

P.S. Please give Judy my love. As to my next trip to New York I am not able to plan it yet.

*Mme C. Huchet-Brisot  
107 rue de Vaugivard  
75006 Paris France*



ALFRED COLE, M. D.  
136 S. HILTON STREET  
BALTIMORE, MD. 21229

PHONE: 566-1100

March 18, 1991

Dear Mark,

I saw your sister, Sima, and her husband, Herbert at Beth El Synagogue Shabbos Service, March 16, 1991. She told me you were in Baltimore 2 weeks ago and spoke at Beth El Synagogue. If I had known you were there, I would have gone to Beth El instead of Beth Jacob. I belong to both Synagogues and alternate.

I am writing my Autobiography and when finished hopefully by the end of next year, my daughter, Diane, will edit it and have it published. Diane is a well known writer for the New York Times, U.S.A. Today and Wall Street Journal. She lives in New York. Her address is: Diane Cole - 305 East 86th. Street, Apt. 7 J West, New York, N.Y. 10028. Her telephone number is: (212) 534-4347. She is married to Peter Baida, but writes under the name of Diane Cole.

I am enclosing a Reprint of an article that Diane wrote for Psychology Today. It was such a heartwarming article that Reader's Digest published it in the August, 1990 issue where it was read by millions world wide.

I sent Sima a Chapter of my Autobiography and promised to mail you one also.

I became attached to your mother and father when they came to Portsmouth to attend to my 2 brothers and me. Aunt Becky (your father's sister) and Uncle Robert (my father's brother) also cared for my 2 brothers and me when we were children. I became attached to all 4 relatives as well as my cousins, the Goldmans of Baltimore.

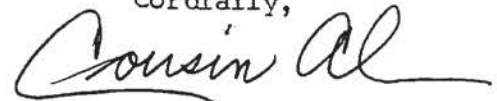
I reached my goal of becoming a doctor due to the care, love and interest in me by my relatives, my mother and stepfather. I wrote about my stepfather in another Chapter.

I am still in practice at the same location. I made many visits to your mother and father when they were located in the 1800 block of Light Street.

I know you are very busy and travel a great deal. Whenever you are in Baltimore please call me either at home or office. I am enclosing a list of my Office Hours. My home address and telephone number is listed on the back.

Best Wishes for a Healthy and Happy Passover.

Cordially,



Alfred Cole, M. D.

Enclosures



## Old Scrap Iron

Condensed from *PSYCHOLOGY TODAY*

DIANE COLE

For information on prices and availability of reprints write:  
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When life turns threatening, I remember a journeyman ballplayer who always hung tough.

## Old Scrap Iron

Condensed from *PSYCHOLOGY TODAY*

DIANE COLE

LONG AGO, when I went to sleep each night, I would carefully wrap myself in sheet, blankets and comforter, and snuggle mummy-like within my sanctuary. My brothers laughed at me, but I had my reasons: if I exposed a single inch, I thought, a witch would tickle my toes. But if I protected myself, nothing could harm me.

Childhood habits haunt us as adults. Each night I still barricade myself, though I know that whether I protect myself or not, nightmares and night horrors will set upon me when they will.

Real terrors have attacked me mostly in my waking hours. One morning many years ago, I was taken hostage by an armed band of Hanafi Moslems when they seized

the headquarters of B'nai B'rith in Washington, D.C. Somehow it seemed a fitting end to a two-year stretch marked by my husband's bout with cancer, then my mother's illness and death.

Sometime later, Peter and I celebrated his first decade free of cancer. We also celebrated a new life—I was pregnant. Soon after, at 4½ months, I miscarried. It was our second lost child.

No magic, no ritual, could have prevented any of this. The world, I know, bears me no grudge; it is the nature of life to leave us vulnerable. Perhaps that is why I cherish the nickname my husband gave me: Old Scrap Iron.

Old Scrap Iron! Some women may find the nickname unromantic, but I answer to it proudly. Scrap

Iron was the moniker of Clint Courtney, a journeyman American League catcher of the 1950s.

Clint Courtney did not set any baseball records. His achievements live only in the fond memories of a few die-hard fans, like my husband. Who cares that Courtney possessed no power, no speed and little grace? Armed with his catcher's mitt and face mask, he feared no one, never gave up.

If a batter's errant swing caught him, a foul tip nipped his elbow, or a runner bowled him over and spiked him at the plate, Scrap Iron would slowly rise, shake off the dust, punch his catcher's mitt and nod to his pitcher to throw again. The game would go on, and Courtney with it—bruised, clutching his arm in pain, yet determined to continue. Some people would call him foolhardy. This fan would call him realistic: life, I have found, demands such qualities in abundance.

During the 39 hours that I was a hostage, I prepared myself for an ending all of us must face. On the concrete floor of the building where I and more than 100 others were held hostage, I lay dreaming

of my mother. I heard her call me, and at first I was comforted by the thought of her embrace.

And then I resisted. Something pulled me back to this life. Huddled beneath a raincoat for warmth, I remembered Peter. To let go of life would be to let him down. As a captive I had little choice in the matter. My improvised cover had failed to protect me; it would never protect me. But I wanted to live—for Peter's sake, for my own sake. At that moment, my spirit refused to give in.

Since that time, whenever life has yielded another terrible surprise, and fear, anger and despair have threatened, I've remembered that moment. I remind myself also of a Jewish blessing thanking God for having allowed us to reach this season, whatever the season may be.

And I picture Clint Courtney, rising after each fall, wincing with each injury, and scrapping on and on, season to season. We must all take our chances each day, with no assurance of refuge—with no magic from bedcovers, with not even a catcher's mask to shield us from life's foul tips.

OLD SCRAP IRON

**ALFRED COLE, M.D.**

**136 S. Hilton St. Baltimore, MD 21229**

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### REACHING MY MAJOR GOALS

My chief goal was to be a scholar on the Honor Roll in High School, to be a good student in College of Arts and Sciences and Medical School at University of Virginia in Charlottesville, Va., to come to Baltimore, Md. with my M.D. Degree, to Intern and serve a Residency at a Baltimore Hospital and Practice Medicine in Baltimore. A satellite goal was to save lives, deliver healthy babies and help to improve quality of life for my family and friends.

The Influenza Epidemic in 1918 and 1919 led to my interest in becoming a doctor. I could not understand why so many people developed Influenza and why so many died. I wanted to help prevent sickness and to cure those who became ill.

My drive, my motivation, my perserverance, long hours of study, diligent work in the laboratories and in all my courses led to success in my major goals.

I was born in Portsmouth, Virginia, August 17, 1909

On December 18, 1918 my father was murdered on his way home from a lecture by William Jennings Bryan in Norfolk. I was only 9 years old when this tragedy occurred. It shocked and depressed me. I felt sad and insecure. My father taught me to read and write and helped me with my homework every night. He was my teacher, my role model, a scholar whom I followed and looked forward to his advice, his help, his support, his companionship. My goal to become a doctor seemed shattered. I could not understand how anyone could be so beastly, so unhumane as to kill the father of 4 small children.

I wanted to leave this wicked City, Portsmouth, Va., which I called Crime City. My mother's first idea was to leave, but she wanted the advice of our relatives in Baltimore, Md. and Cleveland, Ohio. Mother had no blood relatives in Portsmouth, Va.

My mother took a trip with her 3 year old daughter, Rachel, to Baltimore and Cleveland to visit our relatives there to help her decide. They advised mother to remain in Portsmouth since she owned property and had a good business with customers from Seaboard Railroad Shops.

While mother was in Baltimore and Cleveland, Abe and Sadie Tannenbaum of Baltimore came to our home to take care of my 2 brothers and me and operate the store. Uncle Robert and Aunt Becky also came to attend my 2 brothers and me. I became attached to these 4 relatives. The Tannenbaum's became proud parents of World famous Rabbi Mark Tannenbaum. I had the pleasure of treating Abe Tannenbaum when I became a physician practicing medicine in Baltimore. I also treated Cousin Joseph Goldman of 43 N. Patterson Park Avenue. His 2 sons, Albert and Yale, and daughter, Sarah, became close friends when I came to Baltimore.

My mother gave me a private room at the head of the stairs at our home at 1642 King St. for my studies, desk and bedroom where I could study undisturbed.

I became an "A" student in every subject in elementary and high school. I was on the Honor Roll and the only student in my high school class to become a Doctor of Medicine.

In January, 1926 I wrote an essay that won first prize for best essay in the State of Virginia. The contest was given by Virginia Womens' Christian Temperance Union. Most of essays in State of Virginia were on "Dangers of Alcohol". My subject was unique. It was entitled "Smoking May be Dangerous to Your Health". This was unheard of in 1926. Criticizing smokers was unpopular in Virginia where tobacco is grown in Danville area and Chesterfield Cigarettes are manufactured in Richmond. I believe my subject surprised the judges who awarded me first prize because they knew of the dangers of alcohol but were surprised to learn that cigarettes could be harmful to your health.

In 1926 there was no medical evidence that cigarette smoking could cause cancer of the lungs.

My mother told me, and I quote "Cigarette smoking may cause cancer of lungs and consumption"(meaning emphysema). She further stated, "Your father and your grandfathers never smoked, and you must follow in their footsteps", which I did.

I became a student at University of Virginia in Charlottesville, Va. in September, 1926. I loved the University of Virginia because of great teachers, instructors and professors, the beautiful grounds and buildings. The beauty of University of Virginia in Charlottesville, Va. allowed me to forget the ugliness of Portsmouth, Va. I never forgave Portsmouth for allowing the man who murdered my father to go unpunished. The happiest 7 years of my young life were spent at University of Virginia, 1926 - 1933.

I earned my M.D. Degree which was awarded by Dr. Flippin, Dean of the Medical School and Governor Pollard of Virginia on Tuesday, June 13, 1933. I took my Medical Board Examinations in the Senate Chamber of the State Capitol in Richmond, Va. for 4 consecutive days the week after graduation.

Dr. William Comess, a graduate of Medical College of Virginia in Richmond took License Exam in Senate Seat next to me. He smoked during examinations but was nice enough to blow smoke away ~~from~~ my desk. After the exam he drove me in his Model T Ford to my home at 1642 King Street. He met Mom and Pop <sup>my stepfather</sup> and stayed long enough to enjoy a cold soda before going to his home in Norfolk, Va. I passed all examinations and earned a license to practice medicine in the State of Virginia, July 1933.

I was determined never to return to Portsmouth to practice medicine despite pressure by Aunt Becky and Mr. Ziv.

I came to Baltimore on Friday, June 30, 1933 to Intern at West Baltimore General Hospital and serve a Residency in Obstetrics.

I was licensed to practice medicine in Maryland, July 20, 1935, License #3550.

I served 4 years in military service in World War II, 1942 - 1946. I have been in continuous practice of medicine now for 45 years, 1946 - 1991.

My goal for a happy marriage and family was realized when I married Roselda Katz of Shaker Heights, Ohio, June 22, 1948. We have 2 sons and a daughter, 3 grandsons & 3 granddaughters.

Several other goals were successful.

1. I was able to bring my mother's sister, Aunt Rachel, her husband, Uncle Ernest, and daughter, Judy, from Vienna, Austria to the United States in 1938.
2. I arranged for mother's youngest sister, <sup>AUNT</sup> Cecelia, to come to America for a visit. I wanted her to remain in Baltimore but she returned to Johannesburg, South Africa to be with her sick husband.
3. I also arranged for my father's brother's wife, Aunt Doreen, of Johannesburg, South Africa to visit the United States.

Whatever honors I received in medicine, saving the lives of patients and delivering babies, and the many certificates I earned that are hanging on the walls of my office of which I am very proud are all secondary to my pride in my family.

In 1947 my brother, Curtis, and I bought mother a home in Virginia Beach.

Curtis made the real estate arrangements.

I should have listened to my brother-in-law, Edward Shilkret, and bought Ocean Front land in Ocean City, Md. in 1950's. My Accountant persuaded me to forget Ocean City, Ocean Front land. I made a big mistake. Ocean City is Booming. You win some, you lose some. You make the best of what you have.

After mom and pop died, Curtis sold mother's homes in Virginia Beach ~~Portsmouth~~ and stores on Second Avenue in Portsmouth and Granby Street in Norfolk.

Curtis died January 4, 1990 of colon cancer. He was the last of my family to live in Portsmouth, Va.

My brother Nahum (Nonnee) lives in Houston, Texas and my sister lives in Ocean City, N.J.

My good health is due to good genes and abiding by mother's advice to abstain from alcohol, cigarettes and drugs and abide by dietary laws of Moses. I am on a low fat nutritious diet with fruits and vegetables, fish, chicken or turkey, but no meat.

Thank God for allowing me to reach my goals. Thank God for allowing me to reach this season, this day in good health.



**WABC-TV**

7 Lincoln Square New York, New York 10023-5998 (212) 887-7777



**Sylvia Hueston**  
Director of Community Relations

March 19, 1991

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

Dear Rabbi Tanenbaum:

Thank you for consenting to be a panelist on our show, MAKING A DIFFERENCE. As I told you, the theme of this show is "Creating Harmony from Diversity." We will tape the show on Tuesday, April 9th. We would like you to arrive at 6PM at our WABC-TV studio, 7 Lincoln Square. We should be finished our taping by 9:30PM. The show will air on Saturday, April 13th from 7 to 8PM.

I have enclosed an outline of the show for your information. We will be in contact with you the week of April 1st to follow-up on final details with you.

We look forward to seeing you on April 9th for what we hope will be a most informative and inspiring look into one of the critical problems of our time.

Sincerely,

A handwritten signature in cursive script, appearing to read 'Sylvia Hueston'. The signature is written in dark ink and is positioned to the left of a large, faint watermark of a menorah.

P.S. Thanks for the words of wisdom at lunch. Looking forward to the 9th.

Enclosure

**MAKING A DIFFERENCE**  
**CREATING HARMONY FROM DIVERSITY**

Taping Date: Tuesday, April 9th, 6PM to 9:30PM  
Air Date: Saturday, April 13th, 7 to 8PM

America--the first multi-racial nation, represents the entire world. And New York City and its surrounding areas is a microcosm of our world, like no other American city.

As peoples from every corner of the world gather in the New York area, they try to live together in our common society. In this process, they certainly meet their share of difficulties. When these efforts are very unsuccessful, and ugly incidents occur, we hear about them. But what we don't hear about so often are the many successful examples of people, from all different backgrounds, living and working together in harmony in our communities.

**Show Objective**

On "Making A Difference" we will examine examples of people from varied ethnic/racial/cultural/national, etc. backgrounds who have worked at overcoming their differences and are creating a harmonious environment together--whether-at work, at school, or in their neighborhoods. And we'll find out more about how they did it.

**Areas to be Highlighted:**

**The Traditions of America**

**Equality, Fairness, Responsibility, Tolerance**

**What We're Teaching Our Youth**

This show is a Channel 7 special presentation. The host is Roz Abrams. It will be an hour-long format with studio audience, taped background pieces and a panel of experts in the area of racial/ethnic harmony in the New York community. The panelists include Rabbi Marc Tanenbaum, Consultant for the American Jewish Committee; Laura Blackburn, Chairperson of the NYC Housing Authority and former Chief Counsel for the New York State NAACP; Dennis deLeon, Commissioner and Chairman of the NY Human Rights Commission, and Gillian Martin Sorensen, President of the National Conference of Christians and Jews.

# the **BETH SHALOM** Congregation

9400 WORNALL ROAD • KANSAS CITY, MISSOURI 64114 • PHONE (816) 361-2990 • FAX(816) 361-4495

March 19, 1991

ALAN L. COHEN  
*Gardner Rabbi*

CHARLES S. POPKY  
*Rabbi*

IRA S. BIGELEN  
*Hazzan*

B. MARGOLIES, Ph. D.  
*Rabbi Emeritus*

ABRAHAM METH  
*Ritual Director Emeritus*

LAWRENCE H. TROPE, F.S.A.  
*Executive Director*

BARBARA MOSKOW  
*Educational Director*

JUDITH R. PARELMAN  
*Administrative*

PATSY DUXIN SHANBERG  
*Program Director*

PAULA COHEN  
*Childhood Educational Director*

FRANCES WOLF  
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HYMIE SOBLAND  
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DR. HERBERT WIGER  
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RONALD GOLDBETH  
*Vice-President*

STEWART STEIN  
*Vice-President*

GARY CORTES  
*Treasurer*

ROBERT LEVY  
*Secretary*

DR. SARAH SMALL  
*Personnel Director*

Dr. Marc H. Tenenbaum  
45 East 89th Street (#18F)  
New York, New York 10128

Dear Rabbi Tanenbaum:

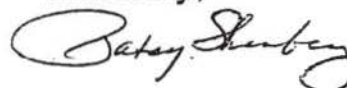
Having just completed writing a local press release for your appearance in Kansas City, I am more excited than ever by the prospect. We look forward to you serving as the "bar mitzvah" lecturer for the Stuart J. Hersh Memorial on April 25th.

Reservations have been made for you at the Marriott Courtyard near the synagogue. The address and phone for family emergencies are: 500 East 105th, Kansas City, Mo. 64131; 816/941-3333.

Please let us know, as soon as possible, your flight plans for arrival and departure.

Looking forward with great anticipation to meeting you.

Sincerely,



Patsy Shanberg  
Program Director

PS/bg

cc: Rabbi Cohen  
Mr. and Mrs. Merton Hersh

Post-It™ brand fax transmittal memo 7671		# of pages ▶ 1
To <i>Marc Tanenbaum</i>	From <i>James Rudin</i>	
Co.	Co.	
Dept.	Phone #	
Fax # <i>876-8351</i>	Fax # <i>751-4018</i>	

**THE AMERICAN JEWISH COMMITTEE**

*OK*

**date** March 20, 1991  
**to** IJCIC COLLEAGUES  
**from** Rabbi A. James Rudin  
**subject**

You are cordially invited to a breakfast reception with Italy's Prime Minister Giulio Andreotti this SUNDAY, MARCH 24, from 9-11 at the Harmonie Club, 4 East 60th Street in Manhattan. The American Jewish Committee is pleased to host this meeting for Jewish leaders.

You will, of course, recall that our IJCIC Delegation met with the Prime Minister in Rome last December. This Sunday's breakfast meeting will provide a chance to continue our conversations with him.

Because of security needs, it is necessary to let me know as soon as possible if you will be with us. Please call my office (212-751-4000 x260) or send a FAX to 212-751-4018 at your earliest opportunity. I look forward to seeing you on Sunday.

Warm regards.



AJR/ch

MEMORANDUM

**INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS**

Seymour D. Reich  
Chairman

March 20, 1991

Dr. Leon Feldman  
Consultant

*Rabbi Marc Tanenbaum*  
Dear IJCIC Member:

**AMERICAN SECRETARIAT**

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

**EUROPEAN SECRETARIAT**

World Jewish Congress  
1 Rud de Varembe  
1211 Geneve 20, Switzerland  
Tel: (41) 22-734-13-25  
Fax: (41) 22-73-33-985

**CONSTITUENT AGENCIES**

American Jewish Committee  
165 East 56 Street  
New York, NY 10022  
Tel: (212) 751-4000  
Fax: (212) 751-4018

B'nai B'rith/  
Anti Defamation League  
823 U.N. Plaza  
New York, NY 10017  
Tel: (212) 490-2525  
Fax: (212) 867-0779

The Israel Interfaith Assoc.  
P.O.B. 7739  
Jerusalem 91.077, Israel  
Tel: (972) 2-63-52-12

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

World Jewish Congress  
501 Madison Avenue  
New York, NY 10022  
Tel: (212) 755-5770  
Fax: (212) 755-5883

The meeting of the IJCIC representatives of the constituent organizations, originally scheduled for Tuesday, March 26, 1991, will be postponed until after Pesach because of conflicts in the scheduling.

You will be informed of the new date as soon as possible.

Thank you for your cooperation and continued interest.

All the best for CHAG SAMEACH u-MOADIM le-SIMCHAH!

Seymour D. Reich, chairman

Leon A. Feldman, consultant

P.S.

Under separate cover, you have received an invitation extended by Rabbi A. James Rudin, of the American Jewish Committee, and member of IJCIC, to attend a breakfast meeting with P.M. Giulio Andreotti of Italy, on Sunday morning, March 24, 1991. Please make every effort to attend.

# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20 NEW YORK, N.Y. 10016 LONDON W1Y 7DX 75008 PARIS JERUSALEM  
1. RUE DE VAREMBÉ ONE PARK AVENUE 11, HERTFORD STREET 78. AV. CHAMPS-ÉLYSÉES P. O. B. 4 2 9 3  
CASE POSTALE 191 TELEPH. 679-0600 TELEPH. 491.3517 TELEPH. 359.94.63 4, RÖTENBERG STREET  
TELEPH. 341325 TELEEX 23 6 1 2 9 TELEEX 2 1 6 3 3 TELEEX 6 5 0 3 2 0 TELEPH. 633546-633544  
TELEX 28 98 76

DATE : 21 March 1991 FAX MESSAGE NO. 21156

NUMBER OF PAGES (INCLUDING COVER SHEET) : 20

TO : Prof. Leon A. Feldman FROM : Gerhart M. Riegner

MESSAGE : Please find enclosed:

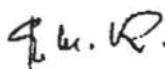
1. the Report on the 7th Assembly of the World Council of Churches by Dr. Jacobus Schoneveld who attended the Assembly as observer for the International Council of Christians and Jews.
2. The Statement adopted unanimously by the Executive Committee of the International Council of Christians and Jews at its meeting on 18/19 March in Heppenheim, (which I attended).

IJCIC will have to make also a public statement.

3. The final text of the Canberra Statement as we received it from the WCC secretariat is enclosed.

I shall report later on some other aspects of the Heppenheim meeting.

Best regards.

  
Gerhart M. Riegner

## SEVENTH ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

held in Canberra, Australia

7 - 20 February 1991

Report  
by

DR JACOBUS SCHONEVELD

Observer at the Assembly on behalf of the  
International Council of Christians and JewsAMERICAN JEWISH  
ARCHIVES

Once in seven or eight years delegates of the 316 churches from all over the world which are members of the World Council of Churches come together to evaluate the work and life of the Council since the last Assembly and to give guidelines for its future life. The Assembly elects a new Central Committee which is the governing body of the Council until the next Assembly. For each Assembly a particular theme is chosen to serve as the focus of its deliberation.

The last assembly took place from 24 July to 10 August 1983 in Vancouver, Canada. The next assembly is to be held in 1998 when the 50th anniversary of the Council will be celebrated. This year the Assembly took place from 7 to 20 February in Canberra, Australia. The theme was cast in the form of a prayer: "Come Holy Spirit, Renew your Creation". It was the first time that the Assembly dealt with the Holy Spirit, the third "Person" of the Trinity. In the choice of the theme the influence of the Orthodox Churches can be noticed as this family of churches has traditionally emphasized the role of the Holy Spirit. While the previous assembly theme, "Jesus Christ - the Life of the World" had been criticized as exclusivistic, this theme seems to highlight the work of God's spirit in the whole universe, also outside Christianity.

There were four sub-themes which were also cast in form of prayers:

- I. "Giver of Life - Sunstain your creation!"
- II. "Spirit of Truth - Set us free!"
- III. "Spirit of Unity - Recreate your People!"
- IV. "Holy Spirit - Transfer our Sanctifiers"

The Assembly was to a great extent overshadowed by the Gulf War which was raging while the Assembly met and led to severe controversies in debates about a public statement to be adopted by the Assembly on the war. The Churches represented in the World Council of Churches are Protestant and Orthodox Churches. The Roman Catholic Church is not a member, although it sends a sizable dele-

gation of official observers. Considering the style of debate and decision-making at the Assembly - especially as displayed in Canberra -, it seems unlikely that it will become a member in the foreseeable future! There was a strong representation of churches from Africa and Asia. The more evangelical and conservative sections in the Protestant churches were clearly underrepresented in the Assembly.

There were 842 delegates from member churches, 409 guests, advisers, observers, etc., 507 stewards and staff members and about 2500 accredited visitors.

From the ICCJ Sir Sigmund and Lady Hazel Sternberg attended the Assembly as accredited visitors, I myself as an observer. From our member organisations I spotted Ms Janet Barcroft (Irish Council of Christians and Jews) as delegate of the Church of Ireland, Bishop Imre Szevik (of Magyarországi Keresztenyek Zsidok Tanácsa in Hungary) as delegate of the Lutheran Church in Hungary, Sr Lenore Sharry (Council of Christians and Jews in Sydney) as delegated observer of the Roman Catholic Church, Sr Mary Lotton and Rev. Johannes Achilles (both of the Council of Christians and Jews in Victoria), Rev. Bern Steven (Council of Christians and Jews Sydney) and Russell Jensen (New Zealand Council of Christians and Jews) as accredited visitors.

This report can only be subjective and reflect my personal experiences and impressions of this high gathering.

The overwhelming diversity of people gathered together in Canberra, representing many different cultures and races of the globe is one of most fascinating aspects of this assembly and poses a lot of problems.

### Worship

One of the most attractive aspects of the assembly was the daily worship, especially in the mornings, taking place in the huge worship tent. The positive experiences with the worship as centre of the 6th Assembly in Vancouver (1983) had convinced the organisers to let it play again a central role in this Assembly. Six or seven animators from very different musical traditions were able to carry the participants to great enthusiasm in singing and clapping. Before the opening worship on the first day the participants went to the tent through smoke from fire kindled by Australian aborigines as a purification rite. Every day of the week a different emphasis on the theme of the Holy Spirit was highlighted, e.g. on Ash Wednesday participants entered in sackcloths holding small bowls with ashes of the palm leaves of last year's Palm Sunday. A shofar as the musical instrument of repentance was blown; after the service all participants received the sign of the cross in ash on their foreheads. The closing worship on the last day was built around verses of Isaiah 6, the prophet's vision of God's holiness leading to the purification of his lips and his sending into the world. Another peak was the celebration of the eucharist according to the ecumenical liturgy agreed in Lima (Peru). Beautiful but very long was the Orthodox celebration of the "Divine Liturgy of St. John Chrysostom".



### Controversy over a Korean Presentation

Two very different presentations on the general theme of the Assembly on the second day highlighted a sharp theological difference between the Orthodox Churches and the relatively young churches of Asia and Africa. First a lecture written by the Eastern Orthodox Patriarch of Alexandria, Parthenios, was read by Archbishop Georges Tsetsis. It dealt with the theme of the Holy Spirit with the terminology of the Church Fathers of the early centuries must have sounded rather esoteric for many participants unfamiliar with this type of theological language. This was followed by a presentation on the theme by the Korean female theologian, Prof. Dr Chung Hym Kyung, in which she appeared on the stage surrounded by 16 Korean and 2 aboriginal dancers, representing people in history and the present who had become victims of oppression and persecution and inviting the participants to "listen to the cries of creation and the cries of the Spirit within it" (cf. Romans 8:26: "The Spirit helps us in our weakness... that very Spirit intercedes with sighs too deep for words"). She then invoked the spirits of these victims whose names were written on pieces of paper, burned the list and let the ashes drift through the hall, in accordance with a traditional Korean ceremony. Many of the orthodox participants but also many protestants from the West considered this intertwining of traditional Korean concepts of spirits with her exposition of the Holy Spirit as syncretism and paganism. Others felt that this was legitimate use of national culture in articulating the message of Christianity, just as Western Christianity through the centuries has made use of many pre-Christian symbols and concepts. I personally found Prof. Chung's presentation a convincing way of underscoring her central statement: "I no longer believe in an omnipotent, Macho, warrior God who rescues all good guys and punishes all bad guys. Hather I rely on the compassionate God who weeps with us for life in the midst of cruel destruction of life".

This controversy was one of the points which prompted the Orthodox participants to ask themselves: "Has the time come for the Orthodox churches and other member churches to review their relations with the World Council of Churches?"

### Creation and Ecology

At its 6th Assembly in Vancouver the WCC decided to embark on a conciliar process on Justice, Peace and Integrity of Creation adding the present global ecological crisis to the long-standing issues of justice and peace in the ecumenical discussion. This process found its first culmination in a world convocation in the 7th Assembly, especially in Section I: "Holy Spirit, sustain your creation". Since I had noticed with regret that very little input had come into this process from the side of Christian-Jewish dialogue, I decided to participate in the work of this section. It is precisely in creation theology that fruitful cooperation between Jews and Christians is possible. Therefore it is a great pity that those who are officially involved in the dialogue between the WCC and the Jewish world, had not put these issues high on their agenda. A consultation to be jointly organised by the WCC and the International Jewish Committee for Interreligious Consultation and scheduled to take place some years ago did not materialize and thus an opportunity was lost for Christian-Jewish dialogue to make an impact on this process.

Each section was divided into a number of sub-sections, whose findings were incorporated in the report of each section. In my sub-section which had a moderator who was not up to her task, each participant made his or her own little speech without a real exchange of ideas. I tried to impress on the other participants the advantages of listening to the Jewish tradition for a responsible theology of creation, especially with regard to the concepts of Sabbath, sabbatical year and jubilee year which prominently figure in present-day theologies of creation, but also with regard to the concepts of limitation and distinction (expressed by the Hebrew verb "le-havdil") in the Creation Story and the concepts of purity and impurity and of holiness. Some of these ideas were reflected in the final report in the section, although I steadily felt a deep-seated reluctance of many Christians to seriously listen to the Jewish tradition, especially among the Orthodox, Middle Eastern and Asian Christians. It was a kind of up-hill struggle to plead for taking Jewish tradition seriously. There seemed to be a greater openness among African Christians. Thanks to the man who was mainly responsible for the drafting of the report, the economist and Member of Parliament in the Netherlands, Prof. Bastiaan De Gaay Fortman, the final report of the section was a good piece of work.

Statement on the Gulf War

The Assembly spent much energy on a statement on the Gulf War prepared by the Public Issues Statement. In the debates a strong emotional resistance against the Allied forces was felt. This came already on the first day to expression in ovational applause for Metropolitan Gregorius of the Malankara Orthodox Syrian Church, one of the seven presidents of the WCC living in New Delhi, when he criticized the speech of the Australian Premier Bob Hawke in defense of the war.

The statement adopted on the last day of the Assembly criticized the United Nations by stating that by adopting Security Council resolution 678 which authorised "member states... to use all necessary means to implement previous resolutions", the UN placed itself in danger of being blamed for being unduly dependent upon a powerful nation or group of nations and for appearing to authorize a large-scale war which is not in the interest of an international order of peace based on law".

In describing events in connection with the war the statement showed a clear anti-Israel bias. During a public hearing on the Gulf war, I was able to publicly state my view. Speaking shortly after Mrs Jean Zaru who impressively expressed her anxiety about the situation of Palestinians on the West Bank under a long period of curfew, I said the following:

"I agree with the words Mrs Jean Zaru has just spoken.

I also agree with the statement the General Secretary of the National Council of Churches of Christ in the USA made on 11 January 1991:

'We are alarmed and deeply distressed by Iraqi Foreign Minister Tariq Aziz's threat that Iraq will attack Israel should Iraq be attacked by the forces assembled in Saudi-Arabia. Given the nature of the weapons at Iraq's disposal, such an attack would undoubtedly cause suffering in Israel...'

The Assembly should express its deep concern about the threat of annihilation of Israel by Iraq, but also by other states of the Middle East, except Egypt.

The non-recognition of Israel and its rejection as a state by its neighbours (except now Egypt) is one of the deepest roots of the problems. The Palestinian problem came into being as a result of this non-recognition. Therefore, any proposal for an international peace conference should be preceded by the recognition of Israel as a state by the other states in the Middle East, not only by recognition on the part of the Palestinians. Only then can Israel feel secure enough to contribute its share to the solution of the plight of the Palestinians.

The WCC should reaffirm its support for the existence of Israel within secure and mutually recognized borders.

The WCC should offer its good services to bring this recognition about, in those areas in which it can make a contribution, especially in the promotion of dialogue between Christians, Jews and Muslims in the Middle East.

I feel in this Assembly a great deal of indifference to the well-being of the Jewish People and the State of Israel. Elie Wiesel has said: 'The opposite of love is not hate, but indifference'."

In the debate on the last day delegates from Germany and the Netherlands made efforts to amend passages that were clearly biased against Israel. At the end of the day it was not yet clear, if these efforts were successful, since the final phrasing of certain passages was left to the drafting committee.

In my opinion, the Assembly reacted more emotionally than in a well-considered way on the Gulf War, leaving the impression that most of the representatives of the Church displayed a great deal of naiveté towards the realities of power in the world of today. How unstable the process of decision-making was in the Assembly, was shown when a majority voted after only a few moments of discussion in favour of a far-reaching amendment proposed by the German delegate, Prof. Konrad Raiser, which gave the statement on the Gulf a distinctive pacifist slant. But later in the day when the vote was to be taken on the whole document, some delegates - among them the moderator of the Central Committee Dr Hans-Joachim Held - declared that they were unable to vote in favour of the document if this pacifist paragraph was in it. Out of fear that the whole document would be voted down, a motion to reconsider the adopted amendment was put forward. As it received the required 2/3 majority, the matter was taken up again and then the

paragraph was deleted with a big majority. I sat near the Roman Catholic observers and saw how they shook their heads in amazement at this capricious way of decision-making by a body representing most of the Protestant and Orthodox churches in the world.

With other delegates I tried hard to get a passage on the resurge of antisemitism in the statements on public issues, but it proved impossible to achieve this. The committee argued that there was no need for such statement as the General Secretary had written in August 1990 to the European member churches about this matter. This proved to me all the more the great measure of indifference shown by the WCC in its majority to the well-being of the Jewish people. This did not come to be as a surprise because, since 1974 when I became involved with the WCC in matters concerning the Jewish people and Israel, I have noticed this indifference or even hostility.

Karl Barth has said that the relation to the Jewish people is the decisive ecumenical question. In this Assembly of the ecumenical movement I felt that for most of the delegates this was no question at all. Judaism was just ranked among the "other faiths" in an undifferentiated way. There was in the official statements no sense at all for the unique relationship between the Church and the Jewish people.

#### Interfaith Relations

Guests from other religions had been invited by the WCC and were to be introduced to the Assembly on Monday, 11 February. There was, however, a last minute change in the programme to the effect that the welcoming of those guests was for logistic reasons moved to the preceding Saturday afternoon, i.e. to the Sabbath. As I saw this, I asked one of the seven presidents, Dr Lois Wilson, Canada, that this change be reconsidered as it would mean a lack of sensitivity on the part of the WCC for the holiness the Sabbath has for the Jews, if Jewish guests of the WCC were virtually forced to participate in this aspect of the programme on Sabbath. The change was then undone.

I had frequent contact with the Jewish guests, Rabbi Dr Marshall Meyer (New York) and the rabbinical student, Ms Caryn Broitman (Philadelphia). The invitation of these guests by the WCC had not been channeled through the International Jewish Committee for Interreligious Consultations (IJCIC). This probably reflects the difficulties in the official relations between this body which at present also experiences internal problems, and the WCC. Both guests were very active during the Assembly. Rabbi Meyer made a contribution which was generally acclaimed at a prayer service for peace in the worship tent, and both intervened at a public hearing during the Gulf war trying to redress the imbalance and bias of passages dealing with Israel in the proposed declaration, alas unsuccessfully.

I also met the Muslim guest, Mallam Dr Is-Haq Oloyede of Nigeria, who clearly stated that he was opposed to dressing political and economic conflict in religious garb by political authorities. He

expressed interest in attending the ICCJ Colloquium in Southampton in July 1991. Further I met several times a Buddhist guest from Sri Lanka, the Venerable Deegalle Mahinda, now studying in Chicago.

The WCC Sub-Unit on Dialogue with People of Living Faiths called a meeting for those present at the Assembly who were engaged in interreligious dialogue. It was stressed that in the wake of the Gulf war interreligious dialogue, especially between Christians, Jews and Muslims was more necessary than ever before.

#### Dialogue between the Orthodox Churches and the Jews

Sir Sigmund Sternberg and I had a meeting with Archbishop Kyrill of Smolensk, Head of the Department of External Affairs of the Russian Orthodox Church. The meeting was also attended by Dr Björn Fjärstedt, moderator and Rev. Hans Ucko, Secretary of the WCC Consultation on the Church and the Jewish People: I thanked the Archbishop for his recent letter to the President of the ICCJ, Dr Martin Stöhr, in which he indicated the Russian Orthodox Churches's readiness to engage in Christian-Jewish dialogue to commence at the end of 1991.

The Archbishop confirmed this readiness and proposed that the first meeting be under Pan-orthodox auspices and said that Archbishop Damaskinos, the Director of the Orthodox Centre of the Ecumenical Patriarchate at Chambesy, near Geneva was ready to cooperate in setting up such a meeting which would deal with theological discussion between participants of various Orthodox Churches and Jewish theologians. This meeting could subsequently be followed by bilateral meetings with individual Orthodox Churches.

There was agreement that the meeting would be jointly called by the Orthodox Centre in Chambesy and the ICCJ, emphasizing that this was a meeting between Orthodox Christians and Jews and it was understood that some Christians from other denominations, well acquainted with Christian Orthodoxy, could be invited as guests (such as Father Oliver McTernan of the Pax Christi International). Among the names mentioned of possible Jewish participants were Michail Chlenov (president of "Vaad", the umbrella of organisations of Jewish communities in the Soviet Union), Rabbi Arthur Schneier and Rabbi Adin Steinsalz. Archbishop Kyrill proposed either November or early December 1991 as a date for this first meeting with Geneva or Crete being the venue. It was agreed that I would contact as soon as possible Archbishop Damaskinos to work out further details.

#### Other matters

During a regional meeting of European participants in which the consequences of the recent political changes for the relations between the European churches were discussed I was able to address the questions of rising antisemitism in Europe and the dangers inherent in a nostalgia for a Christian Europe of past centuries and to draw attention to the multireligious character of a future

Europe and to the necessity of interreligious dialogue in this context. In this connection I expressed concern about the "Decade of Evangelism" launched in the United Kingdom.

I accompanied Sir Sigmund and Lady Hazel Sternberg to a luncheon with the Nuntius of the Vatican in Canberra and on a visit to the German ambassador in that city. Further I attended receptions for Assembly participants given by the German Ambassador and by the Dutch Ambassador. Sir Sigmund and Lady Hazel Sternberg and I further had an appointment with WCC General Secretary Dr Emilio Castro, to discuss with him matters regarding the Jewish people and Israel. We pointed out that the WCC is perceived by many as being anti-Jewish and anti-Israel and that it might be in the interest of the WCC to counter this perception by making appropriate statements concerning the Jews and Israel. While we appreciated his recent statement against antisemitism, we expressed the opinion that the Assembly should also make such a statement. This, however, did not happen.

#### Conclusion

My general impression is that the WCC has come rather weakened out of this Assembly. The disproportionate attention for the Gulf war made it impossible to deal properly with many pressing issues. This caused a great deal of frustration among the delegates. For example the great tensions between the Orthodox Churches and the Churches of the Third World could not be discussed.

A lot of time was wasted by wrangling on the composition of the Central Committee and on the election of the presidents of the WCC. This left the impression that this Assembly lacked a sense of orientation and purpose, but was bogged down by bigger and smaller fights.

In connection with the work of the ICCJ, I have come to the conclusion that there lies an enormous task before us to convince the Churches of the world of the necessity to deal seriously with the relationship between the Church and the Jewish people and with the fundamental questions that this relationship poses to the Churches. It seems that not only in the Middle East, Africa and Asia but also in Australia, Europe and America, on the one hand long-standing anti-Judaic supersessionist church traditions, and on the other hand hostility, indifference and irritation towards the State of Israel are the main obstacles for a new and positive relationship towards the Jewish people within the structure of the World Council of Churches.

In this regard participation in this Assembly was not an encouraging experience.

## Appendix

### Visits to the Councils of Christians and Jews in Sydney and Melbourne

I used the occasion of my participation in the WCC Assembly to visit the Councils of Christians and Jews in Sydney before the Assembly and in Melbourne after it. In both cities I enjoyed the hospitality of the Sisters of Zion. In Sydney I had a meeting with the board of the Council in the Synagogue of Sydney. The Council seeks association with the CCJ in Melbourne in order to form an Australian Council of Christians and Jews. One of the leading members of the Council, Sr Lenore Sharry, accompanied me to the University of Sydney where I met Dr Rachael Kohn who is teaching Judaic Studies at the Department of Religious and Semitic Studies. She told me that it is an up-hill struggle to get sufficient attention at the university for Jewish culture and history, which is often considered as "Zionism". She has, however, had success with a course on the holocaust for which a kit with materials was prepared. I also visited the Sister of Zion, Sr Marian Dacy, who works at the university library to set up an archive on Australian Jewry. Two other members of the Board of the CCJ of Sydney, Sr Verna Holyhead of the congregation of the Lord Samaritan and Fr. Richard Dixon, head of the department of religious education of the public school system of New South Wales, showed me around in Sydney and informed me about further aspects of life in Sydney. Another member of the CCJ, Rev. Bern Steven, drove me in his car from Sydney to Canberra where he also attended the Assembly.

After the Assembly, Rev. Johannes Achilles, a pastor of the German Protestant Church in Melbourne, drove me from Canberra to Melbourne, on 21 February. He is an active member of the CCJ in Melbourne, his wife is preparing a MA thesis on recent theological developments in Christian-Jewish relations in Germany. I gave a public lecture for the CCJ of Victoria in the Orthodox Synagogue of Melbourne about the international aspects of our work, especially in the wake of the changes that had taken place in Europe, for an audience of 120 persons. Prior to this public lecture I had a meeting with the Board of the Council giving my impressions of the Assembly. In Melbourne Sr Shirley Sedawie and Sr Mary Lotton told me about the work of the CCJ in Victoria. I visited Rabbi Lubovski, the Chairman of the CCJ at this home. He is very interested in the historical and theological aspects of the Christian-Jewish relationship and said that he would be available for a lecture tour about these subjects in countries where the ICCJ has member organisations. The CCJ in Melbourne is a vibrant organisation and is making plans to broaden their impact by concentrating on a fair presentation of Jews and Judaism in education. They have recently started an excellent periodical, "Gesher".

The Executive Committee of the International Council of Christians and Jews, an organisation representing 23 national member organisations committed to the promotion of understanding and cooperations between Jews, Christians and Muslims, meeting on 18/19 March 1991 at the Martin Buber House in Heppenheim, Germany, having taken note of the official statements issued by the 7th Assembly of the World Council of Churches held from 7 to 20 February 1991 in Canberra, Australia, and in particular the Statement on the Gulf War, the Middle East and the Threat to World Peace, and having listened to the reports of its members who attended the Assembly, expresses its deep concern about the ignorance and indifference demonstrated towards the Jewish people by the Assembly.

The Executive Committee deplores the fact

1. that the Assembly refused to deal with the danger to which the Jewish people is exposed on account of the resurgent evil of antisemitism which has taken on disturbing dimensions in many parts of the world
2. that while the Assembly rightly paid ample attention to the plight of the Palestinian people it betrayed indifference to the well-being of the State of Israel confronted with hatred and threats of annihilation.
3. that the Assembly throughout its declarations on theological and ethical issues displayed a serious lack of awareness of the unique relationship that binds the Church to the Jewish people. While many member churches of the World Council of Churches as well as the Roman Catholic Church have in recent decades made considerable progress towards a new Christian relationship to the Jewish people, the World Council of Churches lags far behind these new developments.

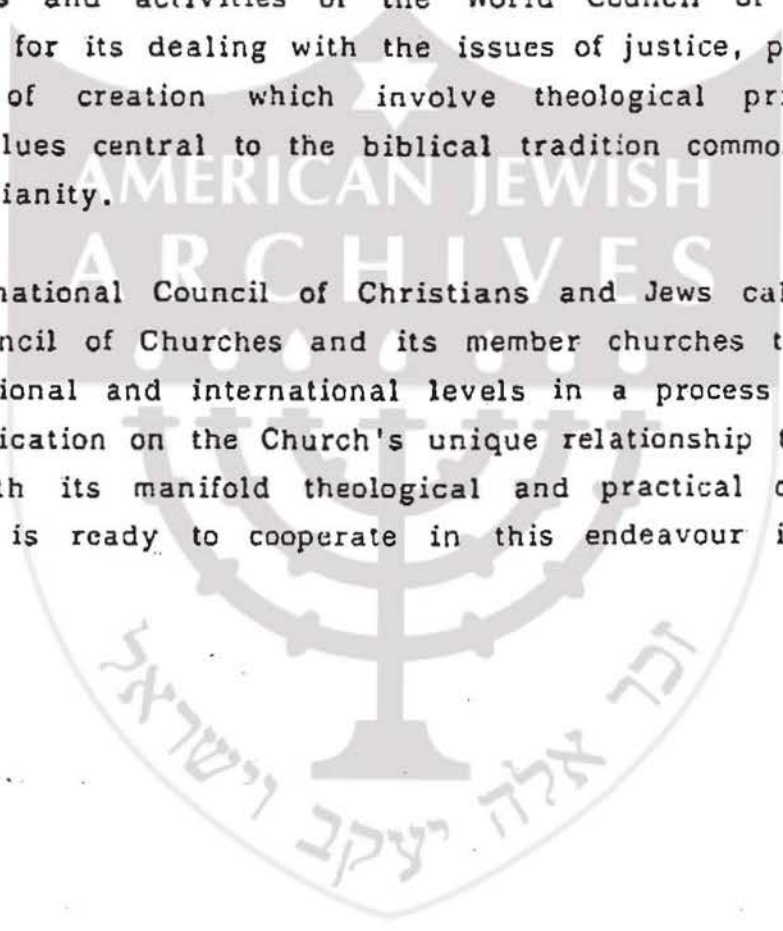
The Executive Committee of the International Council of Christians and Jews (ICCJ) calls upon the newly elected Central Committee of the WCC to take initiative and leadership in recognizing the rootedness of the Church in God's eternally valid Covenant with the Jewish people, and on this basis understand its unique relationship to this people.



Such recognition would lead the Churches to affirm their solidarity with the Jewish people in its struggle to follow its vocation and destiny as a people - without jeopardizing in any way the Church's solidarity with and concern for other peoples.

Such recognition would also have beneficial consequences for all programmes and activities of the World Council of Churches in particular for its dealing with the issues of justice, peace and the integrity of creation which involve theological principles and ethical values central to the biblical tradition common to Judaism and Christianity.

The International Council of Christians and Jews calls upon the World Council of Churches and its member churches to engage on local, national and international levels in a process of reflection and clarification on the Church's unique relationship to the Jewish people with its manifold theological and practical consequences. The ICCJ is ready to cooperate in this endeavour in every way possible.



STATEMENT ON THE GULF WAR,  
THE MIDDLE EAST AND THE THREAT TO WORLD PEACE

I. PREAMBLE

1. As we gather in the Seventh Assembly of the World Council of Churches (Canberra, February 1991), a war of terrible proportions is being waged in the Gulf. Kuwait was already ravaged by Iraqi invading forces. Now, both Kuwait and Iraq are being destroyed by bombardment of unprecedented intensity. Hour by hour this war claims a mounting toll of victims on all sides, combatants and non-combatants alike, our own sisters and brothers. As we met, news was received of the horrible bombing of a shelter in Baghdad killing hundreds of people who sought refuge there, many of them children and women. At this very moment, preparations are being made for a ground battle which is certain to cause greater destruction and loss of life. It is a war of ominous dimensions which threatens the destruction of the land and the people it seeks to liberate. Day by day the war escalates, drawing in more and more nations of the Gulf, the Middle East, and other parts of the world. It squanders the resources of rich and poor countries alike, and no end is in sight.
2. Intensive efforts were made around the world to prevent this war and avoid its escalation. Urgent appeals were made by leaders of nations not to abandon non-violent efforts to cause Iraq to withdraw unconditionally from Kuwait and resolve its differences with its neighbour through negotiations. The churches pleaded with the leaders of their nations not to aggravate further the long-standing conflict in the Middle East which time and again has brought war and violence to the region; created a climate of fear and mistrust between Israel and the Arab nations; led to the suffering of Jews, Christians and Muslims alike, and to the continuing occupation of Palestinian territories and parts of Lebanon and to the invasion and partial occupation of Cyprus; inflicted suffering upon the Palestinian people who have been deprived of their rights to self-determination, statehood and national dignity, and exacerbated conflicts within the countries of the region, delaying justice for national minorities like the Kurdish people.
3. War promises no lasting solution for the festering wounds of the Middle East, no just, peaceful and durable regional or world order, but rather continued insecurity, pain and conflict.
4. It is never too soon nor too late to seek peace and a comprehensive settlement. So once again, together, our hearts cry out to the leaders of the nations, especially to those of the coalition forces led by the United States of America and of Iraq: Cease the bombing! Still the missiles! Stop the fighting! Restrain your armies! Negotiate! Trust in the promise of peace!

Peacemaking, the believers' calling

5. We confess that many of us and our churches have for too long been confused, timid and unfaithful in the face of the daunting complexity of the decades-long problems confronting the Middle East. We have failed to disassociate ourselves from the institutions of militarism which view war either as a solution to human conflicts or as a necessary evil, or to avoid complicity with the powers who trust more in armed might than in the rule of law or the ability of the human spirit to achieve justice by peaceful means.
6. During this Assembly we have sought to open our hearts and minds to one another and to the Holy Spirit, and we have renewed our resolve to be peacemakers, conscious of the cost of being disciples of the Prince of Peace.

7. The participants in the WCC World Convocation on Justice Peace and the Integrity of Creation (Seoul, 1990) declared: "We will resist doctrines and systems of security based on the use of, and deterrence by, all weapons of mass destruction, and military interventions and occupations." It is imperative that the churches hear and respond now to this challenge.

8. The First Assembly of the World Council of Churches (Amsterdam, 1948) was delayed by a looming world war, and every subsequent Assembly has been confronted with the prospect or reality of war. Yet, consistently and persistently, the World Council of Churches has sought lasting peace through efforts to eliminate injustices which give rise to war, to create and strengthen institutions capable of safeguarding international peace and security, and in the event of war, to aid the victims.

9. The peace we seek, as the Vancouver Assembly (1983) reminded the churches, "is not just the absence of war. Peace requires a new international order based on justice for and within all the nations, and respect for the God-given humanity and dignity of every person. Peace is, as the Prophet Isaiah has taught us, the effect of righteousness."

10. We trust in the knowledge that the world belongs to God, not to the powers of this world, and we take courage and hope from God's promise of peace, righteousness and justice which was embodied in Jesus Christ and made present among us through the work of the Holy Spirit. With God's help, peace is possible even now.

The Churches' advocacy for a just peace in the Gulf and the Middle East

11. The World Council of Churches has repeatedly advocated respect for international law and a peaceful resolution of this conflict. It has:

- a. strongly opposed Iraq's invasion and annexation of Kuwait;
- b. welcomed the Security Council's demand that Iraq withdraw immediately and unconditionally from Kuwait and its appeal to Iraq and Kuwait to initiate intensive negotiations for the resolution of their differences;
- c. supported the application of strict sanctions banning all commercial dealings and trade with Iraq, with the exception of medical supplies and foodstuffs in humanitarian circumstances;
- d. called upon the Security Council to enforce with equal vigour its earlier resolutions on the territorial integrity of Lebanon, the division and occupation of Cyprus, Israel's withdrawal from the territories it occupied in 1967, and the right of every State in the area, including Israel, to live in peace within secure and recognized boundaries free from threats or acts of force;
- e. appealed for the withdrawal of all foreign forces from the region and the exploration of all avenues for negotiations to defuse the crisis and obtain a peaceful settlement;
- f. declared as morally unacceptable the holding of foreign nationals in Iraq and Kuwait, appealed to the Iraqi government to facilitate the departure of all foreign nationals desiring to do so, and appealed for strict application of international norms for the protection of refugees;

12. Around the world, member churches and regional ecumenical bodies took the lead in pressing for peace along these same lines:

- a. The Middle East Council of Churches (MECC) sought a regional solution to the conflict, at the same time expressing hope for a comprehensive, just resolution for all the conflicts and occupations in the region in order to bring harmony and peace among Muslims, Christians and Jews in the region. It contributed significantly to assisting the refugees and other victims of the conflict.
- b. The National Council of the Churches of Christ in the U.S.A. appealed repeatedly to the U.S. Administration and Congress not to abandon sanctions as a means to obtain an end to the occupation of Kuwait, warning against the rapidly escalating military response of the U.S. government to the crisis and the apparently open-ended nature of U.S. military involvement in the region. A delegation of U.S. church leaders travelled to Iraq and other states of the region in an expression of ecumenical concern and solidarity.
- c. The Canadian Council of Churches issued similar appeals to its own government and also sent a delegation to the region, meeting with leaders of churches and of other religious faith communities.
- d. The Conference of European Churches (CEC) and national councils of churches in Europe warned against acceptance of the inevitability of war, recalling the conviction of the European churches, expressed at the European Ecumenical Assembly (Basel, 1989) that war is against the will of God and that everything should be done to further peaceful resolution of conflicts.
- e. The Latin America Council of Churches (CLAI) urged the U.N. to redouble efforts for a peaceful solution, and churches in Asia, Africa, the Caribbean and the Pacific draw attention to the grave effects of the crisis on their nations and cautioned governments against military or economic support for efforts to achieve a military solution.

The widening effects of the conflict in the Middle East

13. When Iraq refused to withdraw from Kuwait, massive forces of the coalition led by the United States were deployed in the Gulf and three months later began bombing both Kuwait and Iraq. Iraq launched missiles on Israel, some of which fell in Palestinian areas. This has caused fear and suffering in Israel, which has not retaliated. But it has imposed a blanket curfew in the Occupied Territories, further worsening the already desperate plight of Palestinians who feel unprotected, abandoned by the world community and fear for their future, and heightening tensions in the whole region.

14. Lebanon's hard-won, fragile peace was disrupted as missiles were launched on Israel from its territory. Israel retaliated with a renewal of heavy punitive bombing raids on Lebanese towns and villages. This has placed further obstacles in the way of the Lebanese Government and Army in their efforts to establish their authority over this strife-torn land.

15. Smouldering fires of tension throughout the region have been fanned as countries from the northern limits of the Middle East to the Horn of Africa. Turkey, Iran, Jordan, Sudan and others have been drawn into the sphere of confrontation. Indeed, the whole of the region, including Iraq, is armed with huge arsenals of the most modern weaponry, much of it provided by the governments and industries of countries participating in the coalition forces. The whole of the Middle East is a powder-keg which could explode in a moment. And with the presence of chemical, biological and nuclear weaponry in and around the region a conflagration could rapidly escape the confines of the Gulf.

16. All wars have serious side effects, but the oil spillage which has already occurred in the Gulf, and the estimated consequences for the global warming of

the earth's atmosphere should the oil wells of Kuwait, Iraq and Saudi Arabia be set ablaze, show that the potential of this war for widespread, even global ecological destruction is exceptional.

#### The global implications of the war

17. In fact, the war already has global impact. Among its chief victims have been the poor nations of the world, many of whom are already beset by internal conflicts and massive foreign debt.

18. Their peoples were among the first to suffer. Workers in the Middle East from countries like Sri Lanka, Bangladesh, the Philippines, India and Korea were either trapped in war zones or forced to flee under excruciating circumstances. The war has added to the drain on these nations' economies, some of which depended heavily on remittances - from their nationals employed in the region - which have now been cut off.

19. The war has dealt a massive economic blow to much of the developing world, eliminating major markets for primary exports, causing prices for fuels and petroleum products and for basic foodstuffs like rice and grain to skyrocket, and making the cost of other essential imports prohibitive for the poor.

20. The war has led to new acts and threats of terrorism in several parts of the world.

21. The war has fanned the flames of religious, ethnic and regional conflicts in many countries, especially in Asia, seriously destabilizing some and giving rise to violent conflicts in others.

22. The preoccupation of the global mass media, governments, and international institutions with the war in the Gulf has distracted attention from efforts to resolve other armed conflicts raging around the world and from other massive human tragedies. It is estimated, for example, that some 20 million people are on the brink of starvation and death in the African countries of Sudan, Ethiopia, Somalia, Angola, Mozambique and Liberia. At this time of war, much of the world has turned a deaf ear to their cries for help.

#### The United Nations, the Gulf War, and the "New World Order"

23. The World Council of Churches promoted the formation of the United Nations and through representatives of the member churches it was present when the Charter was adopted. Since the Amsterdam Assembly (1948) it has supported the U.N. and, especially through its Commission of the Churches on International Affairs, a leading non-governmental organization in consultative status with the Economic and Social Council, the WCC has contributed to the success of the U.N. and its related agencies.

24. The achievements of the United Nations over the years have been notable in many fields. Even during the past decade of the greatest neglect by the major powers, it continued to lay the groundwork for a role in the peaceful resolution of international conflicts. Much of this work came to fruition after 1985 when the U.N. was instrumental in negotiating an end to the Iran/Iraq war, the war in Afghanistan, and a settlement of the long-standing dispute over Namibia and guiding it to independence; brought closer the end of apartheid in South Africa through the application of comprehensive sanctions; and played a new, more energetic role in promoting the settlement of regional conflicts in Central America and elsewhere.

25. The words of the late Bishop Bell at the First Assembly (Amsterdam, 1948) remain pertinent, however. "International law," he said, "clearly requires

international institutions for its effectiveness. These institutions, if they are to command respect and obedience of nations, must come to grips with international problems on their own merits and not primarily in the light of national interests... The United Nations was designed to promote friendly relations among the nations. Its purposes in these respects deserve the support of Christians. But unless the nations surrender a greater measure of national sovereignty in the interest of the common good, they will be tempted to have recourse to war in order to enforce their claims."

26. The churches and the general public in most parts of the world supported the initial actions of the U.N. Security Council in condemning the invasion of Kuwait and the application of sanctions to enforce its call for Iraq's withdrawal from this occupied country. They would very much have preferred that the United Nations itself had taken all decisions and the limited actions necessary to end the aggression. Unfortunately member nations have not yet empowered the U.N. for such a role.

27. By adopting Security Council resolution 678, which authorized "member states ...to use all necessary means to implement previous resolutions," the U.N. placed itself in danger of being blamed for being unduly dependent upon a powerful nation or group of nations and for appearing to authorize a large-scale war which is not in the interests of an international order of peace based on law.

28. The question of how major international decisions are made has become one of pressing urgency in the world today. The lessons learned from the way this first major world crisis in the post-Cold War era has been handled by the international community demand a critical examination of the emerging new world order. No one government or group of governments should either take or be allowed to take primary responsibility for the resolution of major conflicts beyond their own borders.

29. For the Security Council or the Secretary-General, in the exercise of his good offices, to be for some reason unable to act independently and in the true spirit of the U.N. Charter would be unacceptable. The community of nations cannot afford such a weakening of the U.N. system. For the sake of world peace, for the sake of the rule of law, for the sake of the authority of the United Nations, its position as guarantor of a comprehensive international peace order must be strengthened.

30. It is imperative, for the sake of world peace, the rule of law, and the credibility of the United Nations, that the parties to the Gulf war cease immediately the hostilities and invest their efforts in the pursuit of a negotiated peace.

31. For the sake of all peoples it is time to build a new world order of justice, the foundation stone of peace:

- a. a world economic order which ends the domination and exploitation of the poor by the rich;
- b. information and communication systems which - as the World Convocation on Justice, Peace and the Integrity of Creation (JPIC) (Seoul, 1990), said - offer all peoples truth in place of distortion, and media disposed to peace rather than violence; and which redress the concentration of control over global communications media in the hands of a few powerful nations and corporations;
- c. an environmental order which respects the integrity of God's creation and controls the industrialized nations' insatiable thirst for oil - a major source of global conflict, as this war shows, and of widespread damage to the environment - and lead them to adopt new energy policies which promote conservation.

### The Impact of Racism and Intolerance

32. The war in the Gulf reveals the tragic impact of racism on both the international and domestic policies of nations from which indigenous peoples are often the first to suffer.

33. Internationally, there is a shocking rise in discrimination against persons of Arab nationality, background or appearance. In the name of "national security" and "prevention of terrorism," many are subjected to systematic humiliation, harassment, preventive detention, and open threat of physical harm by both state authorities and private groups in many nations around the world.

34. Anti-Muslim intolerance is on the increase in many Western countries, fed by the portrayal of Islam as an inherently menacing religion. As a result, many Muslims feel humiliated and angry, and the future of Christian-Muslim relations - so crucial to peace and harmony in many parts of the world - risks being gravely affected. At a time when there are manifestations of anti-semitism in a number of countries, many Jews feel great anguish.

35. A disproportionate burden is being imposed on racial and ethnic minorities in this war. According to United States Department of Defense estimates, for example, 25% of U.S. troops deployed in the Gulf (and 29% of ground forces and 55% of women in uniform) are Black. Yet African-Americans comprise only slightly more than 11% of the civilian population over the age of 16. Corresponding figures for other racial or ethnic minority groups are not readily available, but it is safe to assume that Native Americans and persons of Hispanic background are similarly over-represented in the fighting forces. Concern rises for a generation of Black, Hispanic and Native American youth endangered by intense, endemic poverty, inadequate health care, the ever-rising incidence of AIDS, and the impact of drugs and drug-related crime. Now, many of those who joined the military in search of education, stable employment and a way out of these dangers, are at peril in the Gulf.

### The situation and role of women

36. This particular conflict and the long-standing institutions of war and militarism that feed it are created, controlled, and perpetuated by men. Some women may at times support military solutions to conflicts and, increasingly, women participate as soldiers. In the rare circumstances where women lead governments, some of them promote policies leading to war. But most women and children are victimized by war and militarism. They become refugees, objects of sexual violence by occupation forces, and they are trapped in the midst of violence. Women and children are also the majority of those who are deprived of basic necessities when resources from institutions that enhance life are diverted to those that destroy it. In contrast to this victimization by forces in which they have little meaningful participation, women are often at the heart of movements for peace with justice and other activities that promote creative non-violent resolution of conflict. And women have taken the lead in urging that adversaries be recognized as full human beings rather than being made objects in enemy images.

### The Impact on Youth

37. Modern warfare takes a particularly terrible toll on youth and children. There are indications that the chief victims both of the occupation of Kuwait and of the bombing of Iraq in retaliation are many infants and children. Young people make up the bulk of the armed forces exposed to battle. The youth of this Assembly have expressed concern that young men and women from many countries are called to fight in the Middle East in a war not of their making, and that young people are among the first to suffer from the economic deprivation and strife it is causing.

## II. APPEALS AND AFFIRMATIONS

38. Out of deep human concern for all these who are victimized by the war in the Gulf; the poor, the racially oppressed, women, youth, civilian victims, and those who out of loyalty or due to circumstance are engaged in conflict as members of the armed forces; out of our concern for justice, peace and the integrity of creation; and as an expression of our hope for a truly just, peaceful, democratic participatory world order and institutions able to govern and sustain it, we at the Seventh Assembly of the World Council of Churches (Canberra, February 1991) cry out: Stop the war! Pursue the way of peace!

### 38. To the churches:

- a. We urge you to be constant in prayer and pastoral care for the leaders of the nations and particularly for all those on every side caught up in or victimized by this tragic war: innocent civilians, those involved in the fighting, families and friends who grieve the separation or loss of their loved ones, and those who reject military service on grounds of conscience.
- b. We appeal especially to the churches in arms exporting and importing countries to press for immediate steps to control this trade in death and destruction. The more lethal the weapons and the larger their number, the greater the violence and destruction of wars and conflicts. This uncontrolled trade denies the sanctity of human life and defiles the planet.
- c. We reiterate the affirmation of the Sixth Assembly: "The churches today are called to confess anew their faith, and to repent for the times when Christians have remained silent in the face of injustice or threats to peace. The biblical vision of peace with justice for all, of wholeness, of unity for all God's people is not one of several options for the followers of Christ. It is an imperative in our time."

### 40. To the United Nations:

- a. We urge you to reassert your role as peacemaker, peacekeeper, conciliator and negotiator.
- b. We urge you to act now, decisively, to stop the war and to return to the strict application of non-violent sanctions - without deadlines - against Iraq, whose actions are in violation of international law and have been widely condemned by the nations.
- c. We urge you to reconvene the Security Council on a continuing, emergency basis, to map a new course for peaceful negotiation of the dispute between Iraq and Kuwait and of the other outstanding conflicts in the region.
- d. We urge you to move with all due speed to the convening of the International Peace Conference on the Middle East, called for by the 38th U.N. General Assembly (1983), to resolve the question of Palestine, to address the legitimate national rights of Palestinians to self-determination and an independent state of their own, and as a means to implement Security Council Resolution 242 (1967) which affirms the right of every State in the area, including Israel, "to live in peace within secure and recognized boundaries free from threats or acts of force." Meanwhile, we call for international protection for the Palestinian people under occupation until such an International Peace Conference has done its work.
- e. We also call for the initiation of a Conference on Peace, Security and Cooperation in the Middle East with the equal participation of all interested states and peoples as a further instrument for the achievement



of a just and lasting settlement in the region which will bring about the mutual recognition of all states and effective guarantees for their security.

- f. We urge you to be consistent in your actions to ensure the compliance of the nations with United Nations resolutions, especially those others calling for an end to illegal occupation of territory in the region of the Middle East: the Palestinian territories occupied by Israel in 1967, Lebanon, and Cyprus.

41. To the nations and their leaders:

- a. We commend those nations who have exerted efforts to seek a negotiated solution to this conflict both before and after the engagement of the war, and encourage you to pursue them now with even greater vigour.
- b. We call urgently and insistently on both Iraq and the coalition forces led by the United States to cease fire immediately and to work for a negotiated solution of the Iraq-Kuwait dispute within the context of the United Nations.
- c. We urge all nations involved in the war to respect international norms for the protection of non-combatants in situations of armed conflict.
- d. We appeal to the government of Iraq to signal its intention and offer guarantees that it will comply with Security Council Resolution 660 by withdrawing completely and unconditionally from the territory of Kuwait immediately upon the cessation of hostilities.
- e. We call upon all external powers to withdraw all forces from the Middle East - except those required to perform a peace-keeping role under U.N. command - as a means to help restore a climate propitious for the pursuit of a lasting settlement of the region's conflicts.
- f. We appeal to the Government of Israel to lift the blanket curfew that has been imposed on the Occupied Territories since the war began.

42. To peoples of other faiths:

In the presence of the representatives of other faiths who have been our guests during this Assembly, we commit ourselves to refuse to be separated from brothers and sisters of other faiths as a result of this war, and to reject especially any effort to divide Christians, Muslims and Jews whose faiths originated in the Middle East, and to join with them in prayers and common endeavours for peace in anticipation of the day when all may live together in peace and mutual respect.

43. Ever mindful that God rules with righteousness over all, we pray:

Come, Holy Spirit  
transform our lives,  
lift and sustain us in this day.  
Give wisdom and faith  
that we may know  
the great hope to which we are called.  
Come, Holy Spirit,  
renew the whole creation.

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

March 21, 1991

Dr. Leon Feldman  
Consultant

Dear Colleague and Friend:

Attached we are sending you copy of the WCC Report from  
the recent Assembly held in Camberra, Australia, as  
prepared by Dr. J.Schoneveld of the ICCJ.

Please read it carefully as it will be an agenda item  
at our next meeting.

With all good wishes for Chag Sameach u-Moadim leSimchah,

Sincerely,

Leon A. Feldman

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COMMISSION  
POUR LES RELATIONS RELIGIEUSES AVEC LE JUDAÏSME  
Conseil pontifical pour la promotion de l'unité des chrétiens

Vatican City, March 25th, 1991

Prot.N. J. 154/91:e

Rabbi Marc H. TANENBAUM  
Suite 18F  
45 East 89th Street  
NEW YORK, NY 10128

Dear Rabbi Tanenbaum,

I am in receipt of the kind letter of February 27th and thank you for the sentiments of trust and esteem you so graciously expressed therein. I too am most thankful for having been able to cooperate with you during our meetings last year. Getting to know personally those from the Jewish community who for so many years have been directly responsible for the dialogue with the Catholic Church, was a gratifying and encouraging experience for me and I look forward to deepening and strengthening this relationship.

As to your fears regarding a possible beatification of Queen Isabella of Spain, I can assure you that the concerns manifested to us in various ways have received serious consideration and I expect that the process will not be continued. Your article, as well as the one by Rabbi Marc D. Angel in The Jewish Week of February 22nd, were very interesting and useful.

Please accept my cordial good wishes for the celebration of Pesah and believe me

Yours sincerely,



Archbishop Edward I. Cassidy  
President



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

March 25, 1991

Dear Rabbi Tanenbaum:

This year both our communities will be concurrently celebrating our own unique feasts of redemption. We both celebrate the renewed optimism of rebirth and hope. We both have in different ways seen God's redemptive power and trust in His covenantal relationship. The celebration of Pesah and Easter is not retelling an event but actually being part of the Event.

My prayers are with you and your family as you celebrate Pesah. May our Creator and Liberator continue to be our source of hope till the final redemption.

Sincerely,



John Cardinal O'Connor  
Archbishop of New York

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

FAX COVER SHEET

MARC H. TANENBAUM  
Consultant  
International/Interreligious Relations

45 East 89th Street  
New York, NY 10128

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

DATE: - March 27, '91  
TO: Rabbi Jack Bengford  
FAX #: - 1-516-239-0859

TOTAL NUMBER OF PAGES  
INCLUDING COVER SHEET - \_\_\_\_\_

MESSAGE AREA

Dear Jack,

Here is the 2nd part. The  
entire proposal is meant to be suggestive  
rather than exhaustive.

Thank you

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

RESPONSE AREA

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

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

March 27, 1991

Dear Rabbi Tanenbaum:

I pray that the 30th of this month, when you celebrate your Holy Feast of Passover, will be a day blessed by God with joy and rededication to the noble cause of freedom and justice which your people have upheld throughout their long history.

Prayerfully,

*Archbishop Iakovos*

Rabbi Marc Tanenbaum  
Director of International Affairs  
American Jewish Committee  
165 East 56th Street  
New York, New York



AND THE BUSH וְדִסְנוֹהּ  
WAS NOT אֵינְנוּ  
CONSUMED אִכְלוּ

March 29, 1991

THE JEWISH  
THEOLOGICAL  
SEMINARY  
OF AMERICA

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Mr. Marc H. Tanenbaum  
Suite 18F  
45 East 89th Street  
New York NY 10128

Dear Marc:

My warm thanks for your strong letter in behalf of Heschel.

I was intrigued by your article on Queen Isabella, which illustrates again the extent to which all history is contemporary history. I'm not sure why you chose to go back to the Jewish Encyclopedia rather than to a more recent source. Still, the article is a painful and existential example of how often our Jewish judgment conflicts with the assessment of others, witness Hadrian, Luther, Chielmnicki et al. I wonder if your piece had any impact in Rome?

With warm good wishes,

Sincerely,

חיים שורש וזכר

Ismar Schorsch

IS/jlp

WORLD  
JEWISH  
CONGRESS



American Section

501 MADISON AVENUE • NEW YORK, N.Y. 10022

March 29, 1991

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Dear Friend:

Under the auspices of IJCIC, we are hosting a luncheon meeting in our offices for His Excellency Moshe Gilboa, Head of Church Affairs at the Israeli Foreign Ministry.

The meeting will be held here at 12:30 PM on Tuesday, April 9.

Ambassador Gilboa, who is responsible for relations with the other religious communities, is, you will recall, the former Head of Diaspora Affairs at the Foreign Ministry and last year became Israel's first Ambassador to Greece, following the establishment of full diplomatic relations between the two countries.

Please advise Mrs. Orit Hizme at (212) 755-5770 of your planned attendance.

[REMINDER: The next general meeting of the Section to prepare for the Assembly and to hear from Carol Pollard will be on April 16 at 2:30 PM.]

בטח ובהצלחה!

Sincerely yours,

*Evelyn Sommer*  
Evelyn Sommer  
Chairman

*Elan Steinberg*  
Elan Steinberg  
Executive Director

ES/ES:oh

Member Organizations of the American Section:

AMERICAN GATHERING OF JEWISH HOLOCAUST SURVIVORS; AMERICAN JEWISH CONGRESS; AMERICAN JEWISH LEAGUE FOR ISRAEL; AMERICAN SEPHARDI FEDERATION; AMERICANS FOR PROGRESSIVE ISRAEL; AMIT WOMEN; ASSOCIATION OF REFORM ZIONISTS OF AMERICA; B'NAI ZION; CENTRAL CONFERENCE OF AMERICAN RABBIS; EMUNAH WOMEN OF AMERICA; FEDERATION OF POLISH JEWS; FEDERATION OF RECONSTRUCTIONIST CONGREGATIONS AND HAVUROT; HADASSAH; HERUT ZIONISTS OF AMERICA; HIAS; INTERNATIONAL NETWORK OF CHILDREN OF JEWISH HOLOCAUST SURVIVORS; JEWISH NATIONAL FUND; LABOR ZIONIST ALLIANCE; MERCAZ; NATIONAL COUNCIL OF YOUNG ISRAEL; NATIONAL FEDERATION OF TEMPLE SISTERHOODS; NORTH AMERICAN JEWISH STUDENTS' NETWORK; PIONEER WOMEN/NA'AMAT; POALE AGUDATH ISRAEL OF AMERICA; RABBINICAL ASSEMBLY; RELIGIOUS ZIONISTS OF AMERICA; UNION OF AMERICAN HEBREW CONGREGATIONS; UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA; UNITED SYNAGOGUE OF AMERICA; WIZO-USA; WOMEN'S LEAGUE FOR CONSERVATIVE JUDAISM; WORKMEN'S CIRCLE; WORLD FEDERATION OF HUNGARIAN JEWS, U.S.A. DIVISION; ZIONIST ORGANIZATION OF AMERICA



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217 333-1950

replied 4/18/91  
with D. Hirsch

March 31, 1991

Dear Rabbi Tannenbaum:

First, let me introduce myself. I am professor of sociology at the University of Illinois, and I was, until my emigration from Poland, an associate professor of law at the University of Cracow. I left Poland owing to the *Judenhetze* organized, in 1968, by a faction within the headquarters of the communist party and political police. I doubt whether you still remember me, but we have met, over a decade ago, and this was, I believe, at a small party in the New York apartment of a good friend of mine, Dr. Yehuda Z. Blum, at that time Israel's Ambassador to the U.N.

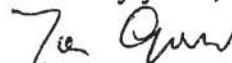
The reason for my letter is as follows. You might have heard about Dr. Krzysztof Poklewski-Koziel of Warsaw. He is a well regarded legal scholar, brilliant, charming, and truly outstanding from both professional and personal standpoint. Besides his scholarship, he is well known in Warsaw for his activities against antisemitism. In particular, in 1968, he was publicly and forcefully protesting against anti-Jewish brutalities of that time, and, subsequently, he lost his job. Again, in response to the 1989 conflict about the Auschwitz monastery, he published, in a widely read weekly, an open letter criticizing the stand of cardinals of Cracow and Warsaw, and challenging activities of those who, in his words, undermine "the emerging reconciliation between the two nations".

Recently, I received a letter from him. He will be in the U.S. early in September, following participation at a congress of victimologists in Latin America. He asks whether I know of anyone involved in Jewish activities in this country who might be interested in contact with him. His English is, to my knowledge, excellent. I wonder whether you might be interested in meeting him in New York. Having received his letter, I spoke with him over the phone. I understand from our conversation that, if asked, he would have many interesting things to say about the struggle against antisemitism in Poland; and, having known him well, I know that he would be glad to do so in the most disinterested manner, just to be of help.

I am writing about this to you, because I strongly believe, that reconciliation between the Jews and the Poles -- two nations which have been suffering so much from cruelties of the same, deadly enemies -- is not only an important ethical demand, but also a postulate of political wisdom.

Please accept the words of my respect.

Sincerely yours,



Jan Gorecki