



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 2, General correspondence, memos & working papers, April-June 1991.



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BARRIE MODLIN  
*Executive Director*

April 1, 1991

Rabbi Marc H. Tanenbaum  
Dr. Georgette Bennett  
45 East 89 Street, 18F  
New York, NY 10128

Dear Rabbi Tanenbaum and Dr. Bennett:

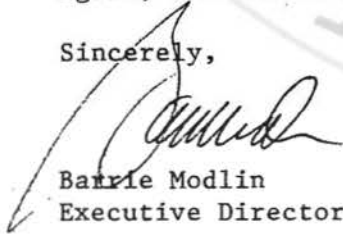
On behalf of the Membership Committee, the Officers and members of the congregation, I am happy to welcome you as members of the Park Avenue Synagogue. It is our hope that this will mark the beginning of many years of inspirational association with our Synagogue. We look forward with pleasure to greeting you throughout the year at religious services, at meetings, and special functions.

We hope you will enjoy reading the enclosed brochure which is being sent to you with our compliments.

If you are in need of assistance or have any questions regarding your membership, please feel free to call me directly at 369-2600 at any time.

Again, welcome to Park Avenue Synagogue!

Sincerely,

  
Barrie Modlin  
Executive Director

BM:fn  
enc.

# TEMPLE ISRAEL



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## AMERICAN JEWISH ARCHIVES FAX TRANSMITTAL SHEET

TO: Marc Tannenbaum

FAX#: (212) - 876-8351

FROM: Rabbi Bemporad

NO. OF PAGES INCLUDING COVER: 8

REMARKS:  
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A PROPOSAL  
FOR  
THE INTERNATIONAL CENTER FOR JEWISH-CHRISTIAN UNDERSTANDING

As a result of the new level in Christian-Jewish Dialogue and because of the Vatican's theological transformations there exists at this time a unique opportunity to make sure that the changes as brought about by the recent Prague and Rome meetings be acted upon and the new views be promulgated on the grass roots level.

Similarly, it is important to use renewed and enhanced Christian-Jewish relations as a vehicle for conveying proper information about the state of Israel, and to present Israeli perspectives to the non Jewish world.

We feel, therefore, that it is necessary to create an entirely new kind of Jewish entity whose task would be to help Jewish organizations at the local and regional levels think through and implement their agenda. This agency could use as its model the Brookings Institution which publishes books and journals, conducts research, holds conferences, and makes information available to a wide variety of non profit organizations. And, because it presents an objective viewpoint the public, the media, and those seeking impartial information could take it seriously.

BACKGROUND

Since the close of Vatican Council II in October 1965, significant progress has been made in uprooting the sources of anti-Semitism in Western culture and in fostering increased mutual respect and

understanding between most denominations of Christians and Jews.

That movement was dramatically affirmed at high-level meetings between Vatican and Jewish leaders in Prague in September 1990, and again at the Vatican in December 1990.

While these important efforts are encouraging, especially in the wake of the anti-Semitic horrors of the Nazi holocaust, careful scrutiny indicated that much of the progress has been a mile wide and an inch thin. To put it colloquially, a cadre of committed generals has been developed, but the gap remains vast between the generals and the millions of "infantry troops" in the Christian world.

The purpose of this proposed Center is several-fold and has these primary purposes at its outset (these would be modified inevitably as needs and circumstance change):

I- To carry out a systematic analytic study and inventory of the state of Christian-Jewish relations in major centers of political and public opinion influence. This study would survey Roman Catholic, mainline Protestant, evangelical christians, Eastern Orthodoxy (with heavy concentrations in the Middle East), black churches, Hispanic Catholics and Pentecostals.

II - The objective of the survey-inventory would be to identify objectively where and what progress has been made in

fundamental areas of Jewish concern - stereotypes of Jews and Judaism, efforts to combat anti-Semitism, interpretation of the Nazi holocaust, developing a deepened historic and religious understanding of Jewish bonds with Israel, conditions of imperiled Jewish communities in many parts of the world - the Soviet Union, Ethiopia, Eastern Europe, South Africa.

A primary survey task would be to identify major areas of unmet needs that require systematic attention and programming. For example, there has been a disastrous deterioration of the policies and public views of mainline Protestant denominations toward Israel. The majority of those liberal church bodies sought to pressure the United States to "pull out" of the Persian Gulf war and now to convene "an international conference" to impose peace terms on Israel.

These pro-Arab and increasingly anti-Israel positions are beginning to infect some key elements in the Roman Catholic and even evangelical churches.

This review would seek to determine why this deterioration has taken place since the 1970's and 1980's when these Protestant and Eastern Orthodox bodies were either pro-Israel or at least seeking to be balanced and fair.

III - This Center would seek to develop innovative methods for advancing fundamental understanding of Jewish interests on several levels - "high brow" culture, middle brow culture, and popular culture. Thus, for example:

A) Basic, seminal ideas in society are generally formed in the minds of individuals or small groups of individuals whose views then "percolate" into other levels of the culture.

As a result of the revolution in Jewish-Christian relations during the past 25 years, there are now literally several hundred major scholars to be found in Christian institutions of higher learning who are writing, teaching and lecturing on new appreciations of the Christian relationship to Jews and Judaism.

These learned men and women, deeply respected in their communities as well as in academe, are rarely mobilized in any systematic way to make their scholarship and positive findings known to broader Christian audiences. This Center would have a priority purpose of assembling these Christian scholars together with their Jewish counterparts through conferences, symposia, public forums and other appropriate means in order to maximize the impact of their views on "the infantry troops" from whom they are mostly isolated.

There exists, to our knowledge, no systematic strategy or program in Jewish life today to carry out such a wide-reaching effort.

B) Publications - while there is a growing positive literature - books, pamphlets, guidebooks - on Jewish-Christian relations, their distribution is mainly haphazard and generally untargeted to specialized audiences. This Center would study the entire field of the best available literature for all levels of society - academe, middle culture, and popular culture - and seek to set up a rational and effective distribution system.

This strategy would certainly seek to use the best available literature coming from any source- Jewish or Christian. But, after careful study, it would undertake to publish or reprint papers or essays delivered by the scholars we bring together and assure their distribution to key players in every area approachable.

C) Mass Media - There does not exist a single sustained television or radio network program that regularly communicates Jewish ideas, values, and knowledge to the 240 million American people. There are many talented and knowledgeable Jewish community and rabbinic leaders who could make effective ideas through the powerful impact of our media culture. The Center would work at developing a serious strategy for meeting with key media executives in order to produce more effective Jewish programming.

Israel is unfortunately presented mainly in terms of crises, hostilities, and tragedies. Virtually nothing is presented on the media about Israel as a major scientific, medical, cultural, and multi-cultural resource. This media effort would seek to present constructive alternatives for improving the Israeli and Jewish image.

III - Communications network - There is a good deal of activity taking place among leaders in the Christian and Jewish communities in many parts of the world - the United States, Western and now Eastern Europe, Canada, Central and South America, Australia, New Zealand, South Africa, and especially in Israel.



There is need for a comprehensive communications network that would assemble reports on these developments and communicate them regularly to key actors in many parts of the world. These reports provide models of thought and behavior that could be emulated and give motivation on a popular level. Correspondents would be designated in Rome, one of the great intelligence centers on a global basis; in Geneva; in Jerusalem, and in New York. From this information gathering, there would flow newsletters, bulletins, faxes of important data to people who could make a difference.

CONCLUSION - We are obviously dealing with a very large universe of people, relationships, problems and opportunities. While we would want our Center to be most creative and imaginative, we have no illusions that everything can be done at once.

But these ideas represent models and would be approached on a short term, middle-term, and long-term basis as priority Jewish needs are carefully sorted out and defined.

The one judgement which underlies this proposal is that Jews cannot continue to trust this field to such limited and piecemeal efforts we have mostly had thus far. There are some 14 million Jews in the world. There are some 850 million Roman Catholics worldwide; some 330 million Protestants and Eastern Orthodox.

It is the Jewish and Israeli interest not to be isolated from this vast world, especially when there are now so many opportunities to establish deep and positive connections with such a large body of people.

PROGRAMS FOR CONSIDERATION:

A. VIDEO - A question-and-answer vehicle with visuals, with Jewish and Christian speakers, with "stop-and-start" pauses permitting discussion before proceeding on video to next topic. With discussion guides.

B. VIDEO DOCUMENTARY - defining Jewish commitment and historic ties to Israel, including christian anti-Semitism, the Holocaust, etc. This visual must be done with top professional assistance and utilize someone like BILL MOYERS as narrator.

C. Video dialogues with Jewish and Christian leaders on the significance of Israel.

D. Christian clergy institutes on Israel

E. Quarterly bulletins for Christian clergy and laity

F. Question-and-answer booklet responding to frequently raised political topics on current activities and peace discussions for distribution by local rabbis to christian ministers in their community.

G. Video with commentary on papal statements on Jews and Judaism.

H. Tours by rabbis with local Christian ministers. Such trips would start at a concentration camp and then proceed to Israel.

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

April 2, 1991

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

FROM: Seymour D. Reich, Chairman  
Leon A. Feldman, Consultant

ALL MEMBERS OF IJCIC  
TO: REPRESENTING THE CONSTITUENT ORGANIZATIONS

**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

In connection with the forthcoming visit to these shores of H.E. Moshe Gilboa, Head of Church Affairs at the Israeli Foreign Ministry, you are cordially invited to a luncheon (hosted by the American Section of the World Jewish Congress), on TUESDAY, APRIL 9, at 12.30 p.m. 501 Madison Ave., (corner 52nd Street), 17th floor.

The IJCIC meeting with Ambassador Gilboa, presided over by Seymour D. Reich, Esq., will hear a detailed report on the various aspects of relationships with the Catholic Church bodies in Israel and the Vatican, as well as with the Protestant churches, with particular reference to the World Council, Lutherans, and others.

PLEASE TELEPHONE MS. ORIT HIZME AT (212) 755-5770 of your planned attendance.

**PLEASE NOTE:**

FOLLOWING THE ABOVE LUNCHEON MEETING, THERE WILL BE AN INTERNAL IJCIC MEETING, UNDER THE CHAIRMANSHIP OF SEYMOUR D. REICH, BEGINNING AT 2.15 p.m. (until 4.00 p.m.).

**PLEASE NOTE FURTHER:**

If you are a member of the Synagogue Council Interreligious Affairs Committee, under the chairmanship of Rabbi Jack Bemporad and Rabbi Fabian Schonfeld, please be prepared to remain for an important meeting at 4.00 p.m.

**THESE MEETINGS ARE ALL SCHEDULED TO TAKE PLACE AT THE OFFICES OF THE WORLD JEWISH CONGRES, 501 Madison Ave (52nd St), 17th fl.)**

We look forward to your attendance and cooperation.

chag Sameach!

# the **BETH SHALOM** Congregation

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

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*Senior Rabbi*

CHARLES S. POPKY  
*Rabbi*

IRA S. BIGELENEN  
*Hazzan*

M B. MAROOLIES, Ph. D.  
*Rabbi Emeritus*

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*Parliamentarian*

April 2, 1991

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

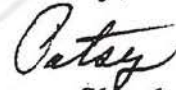
Dear Rabbi Tanenbaum:

Please do not allow our March 19th letter cause too much confusion. Sometimes the right hand and the left hand are not coordinated. Your Airline tickets will be sent to you registered mail from Bari Freiden of Donacyn Travel next week.

The Editor of the Jewish Chronicle is looking forward to a personal interview while you are in Kansas City. And we at Beth Shalom are looking forward with great anticipation to your serving as the Stuart J. Hersh Memorial Lecturer on April 25th.

Hope you are enjoying the holiday of Passover.

Sincerely,



Patsy Shanberg  
Program Director

PS/bg

cc: Rabbi Alan Cohen



# Adopt-A-House Contributions

January 1988 to April 1991

## Congregations

Christ Episcopal Church, Greenwich  
Congregational Church, New Canaan  
Emmaus Community, Stamford  
First Congregational Church, Old Greenwich  
First Congregational Church, Stamford  
First Presbyterian Church, New Canaan  
First Presbyterian Church, Stamford  
First United Methodist Church, Stamford  
Noroton Presbyterian Church, Darien  
North Stamford Congregational Church  
Presbyterian Church of Old Greenwich  
St. Francis Episcopal Church, Stamford  
St. John's Episcopal Church, Stamford  
St. Mark's Episcopal Church, New Canaan  
St. Paul's Episcopal Church, Darien  
Second Congregational Church, Greenwich  
Union Memorial Church, Stamford  
United Methodist Church, Darien  
United Methodist Church, New Canaan  
Zion Lutheran Church, Stamford

## Other Donors

Fairfield County Foundation  
Individual Contributors  
JCPenney  
Rotary Club of Stamford  
St. John's Community Foundation, Inc.  
Skilled Professionals

## Steering Committee

Hilda Mortimer & George Cranston, Co-Chairs

Gerri Anderson	Robert Curry
Ruth Davidson	David Doern
Joshua Hammerman	Haywood Henley
Patricia L. Kuhns	Regina Miolene
Margaret Purkiss	Mary Seagrave
Mary Seagrave	James Waterman

### *Ex Officio*

Brenda Stiers, Executive Director  
Council of Churches & Synagogues  
Lesley Higgins-Biddle, Executive Director  
Neighborhood Housing Services

## **Congregations and Groups Providing Volunteers**

Brunswick School, Greenwich  
Congregation Agudath Sholom, Stamford  
Congregational Church, New Canaan  
Effinwald Presbyterian Church, Pittsburgh  
Emmaus Community, Stamford  
Faith Tabernacle Baptist Church, Stamford  
Fellowship for Jewish Learning, Stamford  
First Congregational Church, Old Greenwich  
First Congregational Church, Stamford  
First Presbyterian Church, Greenwich  
First Presbyterian Church, Stamford  
First United Methodist Church, Greenwich  
Greater Faith Baptist Tabernacle, Stamford  
Greenwich Academy, Greenwich  
Jehovah's Witness, Stamford  
King Low-Heywood Thomas School, Stamford  
Noroton Presbyterian Church, Darien  
Presbyterian Church of Old Greenwich  
Rotary Club of Stamford  
Round Hill Community Church, Greenwich  
St. Agnes Catholic Church, Greenwich  
St. John's Episcopal Church, Stamford  
St. Luke's Episcopal Church, Darien  
St. Mark's Episcopal Church, New Canaan  
St. Paul's Episcopal Church, Darien  
St. Thomas More Catholic Church, Darien  
Second Congregational Church, Greenwich  
Stanwich Congregational Church, Greenwich  
Temple Beth El, Stamford  
Union Baptist Church, Stamford  
Unitarian Universalist Society, Stamford  
United Methodist Church, Darien  
Zion Lutheran Church, Stamford  
Unaffiliated Individuals

## **Staff**

Bob Owens, On-Site Supervisor  
Judy Schedler, Coordinator

# Adopt-A-House



A Joint Program  
of



Stamford  
Neighborhood  
Housing  
Services, Inc.

&



Council of  
Churches  
and  
Synagogues

628 Main Street  
Stamford, CT 06901



# Adopt-A-House

## Purpose

Adopt-A-House (AAH) is a joint program of the Council of Churches & Synagogues and Stamford Neighborhood Housing Services, Inc. Its purpose is to:

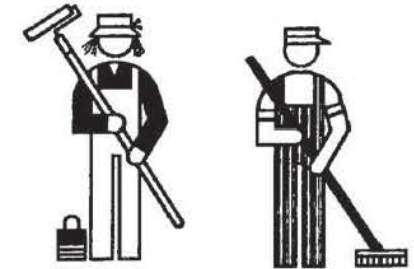
- Improve & preserve housing and neighborhoods
- Increase multi-unit owner occupancy
- Use sweat equity to reduce costs on AAH and other projects
- Involve many people in hands-on rehab
- Promote awareness concerning housing needs



## What We Do

Renovate houses in downtown Stamford neighborhoods, using:

- Rehab expertise of NHS
- Financial contributions from congregations, individuals, foundations, corporations and service clubs
- Sweat equity from owner and volunteers



## How Families Are Chosen

Preference is given to potential owners who are:

- Stamford families earning between 50% and 80% of the median Stamford-area income
- First-time homeowners
- Committed to work with volunteers on house rehab
- Agree to rent units to low income families

## Volunteers

- Come from Council congregations, service organizations and community-at-large
- Do basic cleaning, interior and exterior painting, yard and landscape work
- Contribute skilled services & materials



## How Families Take Possession

- Make down payment
- Assume mortgages with an interest rate and payments they can afford
- Own house as long as financial obligations are met
- May sell the house, with right of first refusal to NHS, making no more than a 5% per year equity profit

## Where Funds Come From

- Contributions made by congregations
- Contributions made by individuals
- Rehabilitation grants



- Bank financing
- Foundation grants
- Corporation grants

## How Funds Work

- A house is identified
- Funds are raised, financing is obtained and money is advanced to the identified owner
- Volunteers are coordinated
- Renovations and volunteers are supervised
- Contractors are obtained to do all licensed work



## How Funds Are Managed

- Donations are deposited with the Council
- The Council transfers funds to NHS as needed
- Funds are managed by NHS
- Loans are sold to NHS secondary market, making the funds available for relending
- Quarterly financial reports are available upon request

## 3 Year Challenge Grant

First Congregational Church of Greenwich has challenged the community. They will contribute \$100,000 and 100 team hours:

- \$1 for every \$2 raised
- Up to a total goal of \$300,000
- 1 team hour for every 2 team hours contributed
- Up to a total goal of 300 hours



## 7 Year Goal

- 18 homes
- 44 units
- 88 families affected

## How You Can Help

- Become a volunteer
- Make a financial contribution

Anyone 16 or over who is responsible and sensitive to the feelings of others is welcome. Call Adopt-A-House's Coordinator at (203) 348-2800 or 327-1647.





# How to put a roof over someone's head

By Joshua Hammerman

If you have a few free hours this Thursday morning, you could spend them watching Gerald examine the sex-life of deviant orangutans. Or you could take in "Dick Tracy" for the 27th time.

Or, if so inclined, you could, in one small gesture: 1) Provide affordable housing for a struggling, wage-earning family; 2) Dramatically improve some of our most blighted neighborhoods; 3) Meet some fascinating people; 4) Generate the type of can-do community spirit some say has long been lacking here; and 5) Get some good exercise and quite possibly lose some of that extra weight you've been carrying around.

On Thursday mornings throughout the summer, Adopt-A-House welcomes individual volunteers to help renovate houses in several different downtown Stamford neighborhoods. While others moan about the lack of affordable housing and a perceived lack of civic pride, these volunteers are doing something about it.

Adopt-A-House (AAH) has been a joint effort of the Council of Churches and Synagogues and Stamford Neighborhood Housing Services since its inception in 1987. Using the business and religious communities to provide financial backing and sweat-equity, dilapidated buildings are purchased and fixed up at minimal cost and then resold at dirt-cheap prices to families earning between 50 and 80 percent of the median Stamford-area income. These families are first-time homeowners who must agree to work with volunteers on the rehab and not resell the house for a specified period.

This concept has afforded people such as Hyacinne Malbone of 19 Vista St., Adopt-A-House's first completed project, the pleasures of ownership in a community where she has spent most of her life. It has also given over 30 congregations and 300 volun-

While others moan about the lack of affordable housing and a perceived lack of civic pride, these volunteers are doing something about it.

teers the chance to show how much they care about the future of Stamford.

Adopt-A-House projects typically help most those who have invested the bulk of their hard-earned income into high rent or who live in public housing. With little chance to save their dollars and with ownership an elusive dream, little wonder that so many share a sense of pervasive hopelessness. For those who can scrape together a small down payment, Adopt-A-House provides a way out of this cycle of malaise. Even those who cannot yet hope to put together enough to buy, these renovated homes might still provide new housing possibilities. 19 Vista St. and 43 Cedar St., the two houses completed so far, both contain a low-income rental unit along with the owner's living quarters.

Unlike the old Reagan-era notion of the "trickle-down" economy, here there actually is a trickle-down effect, all the way down to those who have no home at all. The homeless can now at least see a community more aware of local housing needs. In addition, this project gives them a better chance of finding living space in the public housing vacated by those new owners and renters most directly assisted by Adopt-A-House.

For the volunteer, there is no satisfaction greater than the feeling of restoring a building — and by extension its entire block — to its former beauty. Last April, I brought a group of teens to a project on South Pacific

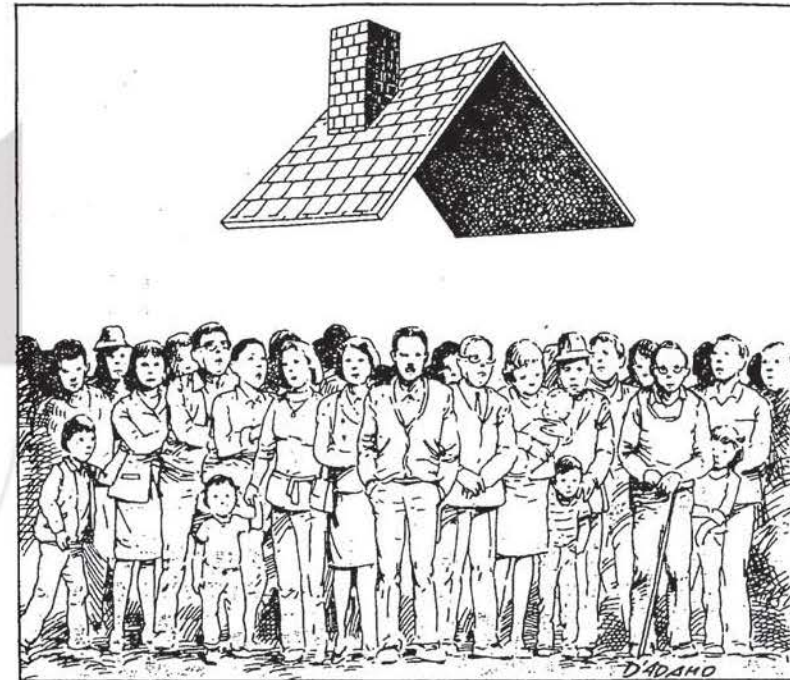
Street, a house that had been completely gutted by a tragic fire. Our task was to complete the demolition by sweeping the ash-filled floors and ripping out walls and ceilings, preparing the way for rebuilding to begin. As each layer of linoleum was peeled from the floor of what once must have been a kitchen, another layer was exposed — a different color and texture, reflecting the taste of yet another previous owner.

As we ripped away, a job that could have become tedious instead became increasingly fascinating. We became amateur archaeologists; the history of a destroyed home unfolded before us. We uncovered a child's toy, an old coffee tin and other bits and pieces of the debris of many lives, many generations of fellow Stamfordites.

And this house will now be restored. We did our small part to ensure that its shady backyard will welcome the laughter of another child sometime soon. By next summer, the stench of water-logged soot of last April will be replaced by the crisp smell of burgers on the grill. For the teens, it was a moving lesson on the fragility of life, the preciousness of a home and the responsibilities of citizenship. They will always be able to say that they helped to reclaim Stamford for its people.

All that, and they had a heck of a good time, too. For those of you who are reading this while waiting in an hour-long check-out line at the supermarket, or who have dared to try and cross the Mianus River Bridge during rush hour, I highly recommend an Adopt-A-House demolition job, pronto. Believe me, it's a far more constructive way of releasing frustration than yelling at the dog.

This past February, The Fairfield County Foundation gave a grant of \$20,000 to hire a part-time site supervisor. And as part of its 325th anniversary, First Congregational Church of Old Greenwich will give a



ANTHONY D'ADAMO/NE@SDAY

dollar for every two raised by the Adopt-A-House fund. For Adopt-A-House, this means more houses can be purchased and completed more quickly. Right now, at least three houses are in the initial stages of renovation, each located in a strategic spot that impacts upon its neighborhood. (One is not far from Bloomingdale's, which, the way things are going, might itself qualify someday as Adopt-A-House material.)

So this project is poised to become much more than a pilot effort with remedial results. Hilda Mortimer and George Cranston, co-chairs of the Steering Committee, have big plans that include the rehabilita-

tion of 18 homes over the next seven years, providing 44 units for over 80 families.

But it all begins with the volunteers, with a single hammer, a single nail and a singular desire to help. For some hearty souls it will begin this Thursday, from nine to noon. I hope to see you there.

For information on volunteer hours and work sites, call Barbara Libby, the volunteer coordinator, at 348-2800 or 327-1647.

*Joshua Hammerman is assistant rabbi at Temple Beth El in Stamford and a member of the Adopt-A-House Steering Committee. He wrote this article for The Advocate.*



# Congregation Cnesses Israel

222 South Baird • P.O. Box 1252 • Green Bay, WI 54305  
414-437-4841

Rabbi Sidney A. Vineburg

April 3, 1991

*Replied April 17, 91  
yes - 25 + 149*

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

Dear Rabbi Tanenbaum

This coming year the Jewish Community of the Fox Valley, including the Jewish Community of Green Bay, Wisconsin, will be celebrating our centennial. In conjunction with the Killeen Chair of Theology and Philosophy at St. Norbert College in De Pere, Wisconsin, the Green Bay Centennial Committee will be sponsoring a lecture and discussion on "The State of Jewish-Catholic Relations Since Vatican II . . . Problems and Possibilities." The idea for this symposium is to feature two major spokespersons, one from Judaism and one from Catholicism, to speak for a half hour each separately but also dialogue together and with the audience.

On behalf of St. Norbert College and the Green Bay Jewish Centennial Committee, I invite you to be the American Jewish spokesperson for this event. The proposed date is March 19, 1992, with an alternate date being March 26.

Please let me know as soon as possible of your interest in this symposium, of your availability on the dates mentioned, and what kind of honorarium you usually receive. Thank you for your consideration.

Sincerely

*Rabbi Sidney A. Vineburg*

Rabbi Sidney A. Vineburg  
Congregation Cnesses Israel

Lecturer in Religious Studies  
St. Norbert College

131 EAST SIXTY-NINTH STREET  
NEW YORK, NEW YORK 10021

April 8, 1951

Dear Marc and Georgette,

I am appalled that we have not written before now to thank you both for one of the most memorable evenings we have ever known. Please forgive us, but the circumstances have been rather unign.

I left for Thailand the next day and just got back this week. Betty's leg got worse, I fear, and she ended up in leg splints to relieve pressure on ruptured achilles tendons - in each leg! All this while I was half way around the world and frantic with concern.

Anyway, she is doing pretty well now, but will need to be off her feet most of the time - and in splints - for 6 weeks.

But the real message we want to impart is one of thanks and gratitude for including us in such a special celebration. You honored us greatly and we are truly

grateful. You enriched our lives,  
broadened our perceptions, deepened our  
knowledge, and all of that was given  
with warmth and affection. We feel  
truly blessed.

Thank you again so very much - and  
best love from us both -

Bb + Betty Deleval.



# AMERICAN JEWISH WORLD SERVICE

*helping people help themselves*

## FACSIMILE TRANSMISSION

DATE: 4/11/91

TO: Rabbi Marc Tanenbaum

TELECOPY NO.: AMERICAN JEWISH

NO. OF PAGES TRANSMITTED, INCLUDING THIS ONE: 2

COMMENTS: Final version of news release

FROM: Tanya

TELECOPY NO.: (212) 468-7387

# AMERICAN JEWISH WORLD SERVICE

*helping people help themselves*

## NEWS RELEASE

CONTACT: ANDREW GRIFFEL  
(212) 468-7380  
DATE: APRIL 11, 1991  
RE: RELIEF TO KURDISH REFUGEES

The American Jewish World Service (AJWS) has issued an appeal for the American Jewish community to participate in a fund-raising effort to provide food, clothing and medical aid to the Kurdish and Shiite Muslim victims of aggression by Saddam Hussein's government in Iraq.

AJWS provides development assistance and disaster relief to communities in Asia, Africa, Latin America and the Middle East, regardless of race or religion.

In issuing the AJWS appeal, Lawrence S. Phillips, Chair of AJWS, and Andrew Griffel, Executive Director, declared, "By collecting money for the refugees, AJWS is carrying out the Jewish ethic of saving lives. The Jewish people are deeply affected by the tragedies that are being inflicted on innocent men, women and children of the Kurdish and Shiite communities in Iraq. We know the pain of being abandoned by many elements in the world community and we are determined not to see such indifference and spectatorship inflicted on these hapless victims of Saddam's aggression. We, therefore, call on all elements of the Jewish community to join us with other voluntary relief groups to seek to save lives and to contain the pain and suffering that is now so evident before the world's consciousness."

Contributions can be sent to: AJWS, Kurdish Relief, 1290 Avenue of the Americas, 11th Floor, New York, NY, 10104.

**INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS**

April 11, 1991

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

TO: ~~MEMBERS~~ OF IJCIC  
REPRESENTING CONSTITUENT ORGANIZATIONS  
FROM: SEYMOUR D. REICH, CHAIRMAN

ATTENTION: *Rabbi TANENBAUM*

**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

**E'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

**R E M I N D E R !**

The next meeting of the IJCIC members will take place

MONDAY, April 15, 1991 at 9.15 a.m. PROMPTLY

in the offices of the Synagogue Council of America  
327 Lexington Ave. (entrance 39th St.)

This meeting is being arranged in order to take advantage  
of the presence in New York of Dr. G.M. Riegner, of Geneva.

The proposed agenda will include the following:

1. Report on the recently held meeting of the IJCIC-Vatican Steering Committee, held in Geneva.
2. Report of meeting with the Lutheran World Federation, at Geneva, and plans for future cooperation.
3. Discussion of further steps to be taken for the implementation of the Prague Declaration.
4. miscel items.

We look forward to your attendance and active participation.

laf/

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

April 11, 1991

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

TO: ~~MEMBERS~~ OF IJCIC  
REPRESENTING CONSTITUENT ORGANIZATIONS  
FROM:  
SEYMOUR D. REICH, CHAIRMAN  
ATTENTION: Mr. Melvin Salberg

**AMERICAN SECRETARIAT**

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

**EUROPEAN SECRETARIAT**

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B'nai B'rith/  
Anti Defamation League  
823 U.N. Plaza  
New York, NY 10017  
Tel: (212) 490-2525  
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P.O.B. 7739  
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We look forward to your attendance and active participation.

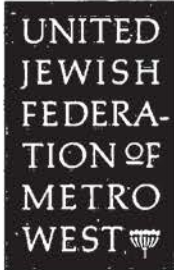
laf/



UNITED JEWISH APPEAL  
OF METROWEST

*Replied yes to June 2 & 9  
April 16, 1991*

60 GLENWOOD AVENUE  
EAST ORANGE, NEW JERSEY 07017  
201 673-6800  
FAX: 201 673-4387



365 ROUTE 10  
RANDOLPH, NEW JERSEY 07869  
201 366-3113  
FAX: 201 366-1628

April 11, 1991

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

Dear Marc,

This is to confirm our telephone conversation today regarding the speaking engagement that we have scheduled for you for Sunday, June 9, 1991 at one of our major country clubs here at MetroWest. I will give you more details at a later date. The schedule is as follows:

- 8:30 AM Breakfast
- 9:10 AM Call Meeting to Order with the preliminaries

You will go on at approximately 9:30 AM. We would like you to speak for 20-30 minutes. The reason for the time element is that at the conclusion of the fund raising at the breakfast those present will immediately be playing golf. You will be speaking, at one of our major Country Clubs that will raise approximately \$500,000 from those present. We would like you to stress the Soviet Immigration, the cost that Israel has to underwrite with the help of world Jewry. Also, be sure to mention that Operation Exodus is payable over the next three years and that cash is urgently needed to pay for the Soviet immigration and re-settlement. Remind them not to treat this as a regular campaign. We need cash.

*best*

Would you please furnish me with a current bio of yourself and a current photograph if you have one. I will be in touch with you next week to discuss with you also if you're available on Sunday, June 2, 1991.

Many thanks for accepting this speaking engagement and I look forward to talking to you very shortly regarding that date also.

Cordially,  
*David Silverman*

David Silverman  
Director of Commerce and Professions

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

PHONE: 566-1100

April 11, 1991

Rabbi Mark Tannenbaum  
45 E. 89th. Street - Apt. 18-F  
New York, N. Y. 10028

Dear Rabbi Tannenbaum:

I enjoyed your letter. I am proud of all your achievements and the honors bestowed on you. You had all the good qualities, intelligence, good personality, handsome appearance that led to your success.

My father's murder when I was 9 years old ruined my happy childhood. The 7 years at University of Virginia helped me overcome the grief.

When Portsmouth Police told my mother, "A negro man killed your husband", I doubted their statement but became fearful of negro males.

I am not a racist. There is some good and some bad in all races. I have a few Black female patients. When Blacks moved on Hilton Street I installed a burglar alarm, keep my front door locked and stopped accepting new patients. I fear the Black males because of their high crime rate.

Dr. Arthur Sackler said, "How can we reconcile the innocence and beauty of a child with the daily bestiality in our streets and the violence? How can man mire himself in the muck of hate and violence"?

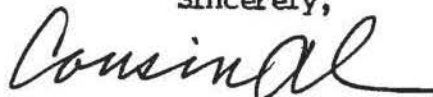
The ending of 'War and Peace' stated War never conquers, Love does and is the only solution to our problems.

I wish you success in your new book - "Queen Isabella - Saint or Sinner". The topic is interesting and I predict the book will be a best seller.

Rabbi, I shall be glad to hear how you and your wife are doing.

Stay well.

Sincerely,



Alfred Cole, M.D.

T E M P L E                      U N I V E R S I T Y                      J A P A N  
INSTITUTE FOR INTERRELIGIOUS, INTERIDEOLOGICAL DIALOGUE  
JOURNAL OF ECUMENICAL STUDIES

R E L I G I O N                      D E P A R T M E N T

1-16-7 Kamiochiai, Shinjuku-ku  
Tokyo, Japan 161  
April 13, 1991

Tel: 81-3-3367-2802  
FAX: 81-3-3367-4112  
Home tel: 81-3-3379-2944

Rabbi Marc Tanenbaum  
American Jewish Committee, 165 East 56th St.  
New York, NY 10022; Tel: 212-PL1-4000; FAX: 212-751-4018

Dear Marc,

Some time ago I wrote you about your participating as a co-author in a book I am editing, ODYSSEYS TO DIALOGUE. You responded yes, but were not sure precisely when you would be able to write the article. I am certain that your life has not become less busy, but I feel it is very important that you make your spiritual odyssey available for others.

Let me repeat what I had written you earlier:

The field of interreligious dialogue is beginning to expand in an explosive manner and doubtless in the not too distant future will reach fissional, if not fusional, proportions. You have played, and continue to play, a substantial role in this extraordinarily positive development. Hence, it would contribute even further to the creative growth of this extremely vital world-wide movement for you to put down in writing your description of your spiritual odyssey to dialogue.

Would you be willing to write 10 pages (this number is not "sacred," but approximate), double-spaced, describing your spiritual journey, reserving 2-3 pages at the end for your reflections on how you at present understand the "religiously other," that is, the non-Christian, non-Jew, or non-Muslim, etc.

I now have 22 of the 30 essays I am expecting to have altogether; they are excellent! I want to have the book out this year yet, but I do not want to proceed without your essay! So, could you let me know by a brief note, or FAX, about when I might look for your essay?

Please send your essay to me at my Temple University, Religion Dept., Philadelphia, PA 19122, address; my there assistant will have it typed onto computer disk and sent to me so I can edit it (or on disk if you already will have it typed on computer--IBM-compatible [WordPerfect would be best of all, but not necessary]). Attached is a description of the book and the co-authors. Also, could you send me your present address, phone and FAX?

Pax tibi!



Leonard Swidler

Encl.: ODYSSEYS description

# ODYSSEYS TO DIALOGUE

Edited by  
Leonard Swidler

This book is a collection of autobiographical sketches of pioneers in interreligious dialogue, relating (in 8-10 double-spaced typed pages) mainly their spiritual odysseys from wherever their beginnings were to their present involvement in and commitment to interreligious dialogue, but also, at the end, their present understanding of the "religiously other."

The list of invitees below is of only Christians, Jews and Muslims. There are of course dialogue pioneers from other religious traditions, and there are other pioneers from these three Abrahamic religions. But to bring the project within the confines of a manageable book, choices--at times very hard choices--had to be made, and they reflect mainly two factors:

First, Christians have because of a number of historical reasons taken the lead in initiating interreligious dialogue, which explains why there are many more Christians in the book. Second, the choices are also of the pioneers that I personally have come to know, either directly or through their writings.

Other books could--and should!--fill in the lacunae because of my choices. In the meanwhile, here is the first volume.

## INVITEES

### Christians

1. Wilfred Cantwell Smith
2. Paul Knitter
3. Hans Küng
4. Raimundo Panikkar
5. John Cobb, Jr.
6. Rosemary Ruether
7. Leonard Swidler
8. Franklin Littell
9. Paul van Buren
10. Gerard Sloyan
11. Anthony Fernando
12. Paul Mojzes
13. Seiichi Yagi
14. John Hick
15. Stanley Samartha

### Jews

1. Irving ("Yitz") Greenberg
2. Pinchas Lapide
3. Shalom Ben Chorin
4. Marc Tanenbaum
5. Ellis Rivkin
6. David Flusser
7. Michael Wyschogrod
8. Elie Wiesel

### Muslims

1. Khalid Duran
2. Fathi Osman
3. Mohamed Talbi
4. Mohammed Arkoun
5. Riffat Hassan
6. Hasan Askari
7. Mahmoud Ayoub

# The Council of Churches and Synagogues

628 Main Street  
(203) 348-2800

Stamford, Conn.  
06901



*"Serving Lower Fairfield County"*

Brenda Stiers  
Executive Director

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Don Rider  
Richard Schuster  
Frederick Simpson  
James Tomeo  
Norman Woodberry

April 15, 1991

The Right Reverend Edward M. Egan  
Bishop, Diocese of Bridgeport  
The Catholic Center  
238 Jewett Avenue  
Bridgeport, Ct. 06606-2892

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

Dr. Constance Tarasar  
Associate General Secretary  
National Council of Churches  
Unity and Relationships  
475 Riverside Drive  
New York, New York 10115-0050

Dear Friends,

On behalf of the Board of Directors and the staff of the Council of Churches and Synagogues we are delighted that you will be the speakers for our Annual Meeting (and the 350th anniversary of the founding of Stamford) on May 23 at 5:45 p.m. The invitation is attached.

The theme of the program, as you will see on the invitation, is **VISIONS FOR THE NEW MILLENIUM: THREE PERSPECTIVES**. We hope that each of you will speak for ten minutes on what you see as the priority issues for ecumenical and interreligious cooperation as we approach the year 2000 and beyond. Bishop Egan, we are asking you to particularly concentrate on Lower Fairfield County where you are the Roman Catholic Bishop. Rabbi Tannenbaum we hope you will speak from your years of experience on the American Jewish Committee and your current role as roving ambassador. Dr. Tarasar, we hope you will reflect on priority issues from the vantage of your position on the National Council of Churches and experience with the World Council of Churches.

After the initial presentations, the moderator will ask each of you to address one question to each of the other two speakers. The moderator may also have a question. We all look forward to lively dialogue.

I am enclosing the bios of each of the other two speakers in case you have not all met with phone numbers in case you wish to speak before the event.

We are extremely grateful that you are willing to share your visioning with us. The Council is in a year long process of looking to the future and looks forward to this event with great anticipation.

Sincerely,

*Brenda J. Stiers*

Brenda J. Stiers  
Executive Director

*Ralph Ahlberg*

Ralph Ahlberg  
President  
Board of Directors

**Directions to Greek Cultural Center, 75 Third Street Stamford.** From the Connecticut Turnpike, Route 95, Take the Atlantic Street Exit in Stamford. Atlantic Street becomes Bedford Street. Continue on Bedford Street until Third Street. Turn Right. The first driveway will be the parking lot for the Greek Cultural Center. It is located directly in back of the Church of the Archangels.



Office of the Bishop  
238 Jewett Avenue  
Bridgeport, Connecticut 06606

(203) 372-4301

BIOGRAPHY OF HIS EXCELLENCY  
THE MOST REVEREND EDWARD M. EGAN, D.D., J.C.D.  
THIRD BISHOP OF BRIDGEPORT

The Most Reverend Edward M. Egan was born on April 2, 1932, in Oak Park, Illinois, the son of Thomas J. and Genevieve Costello Egan.

Having earned a Bachelor's degree in philosophy from Saint Mary of the Lake Seminary in Mundelein, Illinois, he was sent to Rome to complete his seminary studies at the Pontifical North American College in Vatican City. In 1958, he received a licentiate in sacred theology from the Pontifical Gregorian University. After ordination in Rome, he returned to the United States in 1958, where he served as a curate at Holy Name Cathedral Parish. In 1959, he was appointed assistant chancellor of the Archdiocese of Chicago and secretary to His Eminence, Albert Cardinal Meyer.

From 1960 to 1965, Bishop Egan served as assistant vice-rector and repetitor of moral theology and canon law at the Pontifical North American College in Vatican City. In 1964, he earned a doctorate in canon law "Summa Cum Laude" from the Pontifical Gregorian University and in 1965 returned to Chicago, where he served first as secretary to His Eminence, John Cardinal Cody, and later as the co-chancellor of the Archdiocese of Chicago. During this period, he was also secretary of the Archdiocesan Commissions on Ecumenism and Human Relations and was a member of several interfaith and ecumenical boards and commissions throughout the greater Chicago area. Among these might be mentioned the Chicago Conference on Religion and Race; the Metropolitan Open Communities, and the Inter-religious Committee for Urban Affairs. During this period, he likewise participated in numerous ecumenical undertakings, among them, the Anglican-Roman Catholic Dialogue of the United States Catholic Conference and Protestant Episcopal Church of America, the North American Academy of Ecumenists and the Chicago Ecumenical Dialogue.

In 1973, Bishop Egan returned to Rome as a judge of the Tribunal of the Sacred Roman Rota, a position which he held until his episcopal nomination in April of 1985. While in Rome, he was a professor of canon law at the Pontifical Gregorian University from 1974 until 1985; professor of civil procedure at the Studium

Rotale, the law school of the Rota, from 1975 until 1985; a commissioner of the Congregation for the Sacraments and Divine Worship from 1975 until 1985; a consultor of the Congregation for the Clergy from 1976 until 1985; and in 1983 and 1984 one of six canonists who reviewed the new Code of Canon Law with His Holiness, Pope John Paul II, before its promulgation.

Bishop Egan was ordained a bishop on May 22, 1985 in the Basilica of Saints John and Paul in Rome by His Eminence, Bernardin Cardinal Gantin, Prefect of the Sacred Congregation for Bishops, with His Eminence, John Cardinal O'Connor, Archbishop of New York, and His Excellency, the Most Reverend John R. Keating, Bishop of Arlington, as co-consecrators.

In June of 1985, Bishop Egan became Vicar for Education of the Archdiocese of New York.

On November 8, 1988, Pope John Paul II appointed Bishop Egan to be the Third Bishop of the Diocese of Bridgeport.

On December 14, 1988 Bishop Egan was installed as the Third Bishop of Bridgeport.





THE MOST REVEREND EDWARD M. EGAN

Statistics

Born April 2, 1932 in Oak Park, Illinois

Ordained a priest December 15, 1957 in Rome by Archbishop Martin O'Connor

Ordained a bishop in Rome May 22, 1985 by Bernardin Cardinal Gantin

Studies

BA in Philosophy, Saint Mary of the Lake Seminary, Mundelein, Illinois

Licentiate in Sacred Theology (S.T.L.), Gregorian University

Doctorate in Canon Law (J.C.D.), Gregorian University

Appointments

- 1958: Associate Pastor, Holy Name Cathedral, Chicago
- 1959: Secretary and Assistant Chancellor to Cardinal Meyer
- 1960: Faculty of North American College
- 1965: Secretary and Chancellor to Cardinal Cody
- 1967: Secretary and Co-Chancellor, Commission on Human Relations and Ecumenism
- 1972: Judge of the Sacred Roman Rota
- 1985: Vicar for Education of the Archdiocese of New York
- 1988: Third Bishop of Bridgeport

December 1988

THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

BIOGRAPHICAL INFORMATION ON

CONSTANCE J. TARASAR, Ed.D.

Constance J. Tarasar is the Unit Director and Associate General Secretary of the Unity and Relationships Unit of the National Council of Churches of Christ in the U.S.A. She is a member of the Orthodox Church in America and attends St. Vladimir's Seminary Chapel in Crestwood, New York, where she is also a lecturer in Religious Education at St. Vladimir's Orthodox Theological Seminary.

Tarasar earned a Bachelor of Science degree from the University of Minnesota in Minneapolis; a Master of Divinity degree in Theology from St. Vladimir's Orthodox Theological Seminary in Crestwood, New York; and a Doctor of Education degree from the State University of New York at Albany.

Tarasar began her career in Minnesota as a teacher of English, Speech and written Communications. She has served as Executive Secretary for the Orthodox Christian Education Commission in Yonkers, New York, with responsibilities for administration, development, program planning, theological development, curriculum design, publication planning and production; as Executive Secretary for the department of Religious Education for the Orthodox Church in America, with responsibilities for administration and budget, program planning, teacher education, development and production of resources; and as Managing Editor for The Orthodox Church, the official monthly newspaper of the Orthodox Church in America.

Tarasar has also served as a consultant in Religious Education and Curriculum-both in the U.S. and abroad; and has written and/or edited numerous articles, religious education curriculum texts, leader's guides and resource materials. She is a member of the Orthodox Theological Society of America, The Religious Education Association of the U.S. and Canada, and the National Association of Ecumenical Staff.

Tarasar has had broad ecumenical experience with the National Council of Churches, the World Council of Churches and the Orthodox Church, serving on committees, consultations and boards, representing the Orthodox Church in America. She has been a delegate to three Assemblies of the World Council of Churches (Nairobi, Vancouver, and Canberra). In her church she served in the Departments of Religious Education, External Affairs, History and Archives, Ministries and Youth. She has edited the Church yearbook, and the commemorative volume Orthodox America 1794-1976 publishes on the occasion of the U.S. Bicentennial.

Constance lives in Westchester County, New York, and her hobbies include travel, reading, music, model railroading, and TV-sports.

Phone Number  
(w) 212-870-2157  
(h) 914-779-4653

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To: <i>Debra Gullberg</i>	From: <i>Kerensa</i>	
Co: <i>CC + Synod</i>	Co: <i>NCC/USA</i>	
Dept: <i>PA 23/248-250</i>	Phone #: <i>212-870-2157</i>	
Fax #: <i>212/348-2157</i>	Fax #: <i>212/870-2158</i>	

Marc H. Tanenbaum

April 16, 1991

Mr. David Silverman  
Director of Commerce and Professions  
VJA of Metrowest  
East Orange, N.J. 07017

Dear David,

It was a pleasure speaking  
with you again.

This will confirm my acceptance  
of your kind invitation to speak in behalf  
of the VJA Metrowest on Sunday morning,  
June 9th.

It turns out that my schedule  
would also be clear for June 2nd.

The VJA message and appeal  
you outline conform entirely to my own  
thinking, lecturing and writing on this theme.  
I would only request your latest appeal  
literature.

The honorarium of \$1,500 per  
address is acceptable. We can speak  
later about travel information.

With warm personal regards,  
Cordially,

Marc

P.S. - Enclosed is the bio and photo.

Marc H. Tanenbaum

April 16, 1991

Rebbitz Sidney A. Vineburg  
Congregation Chesed Israel  
Green Bay, Wisconsin

Dear Rebbitz Vineburg,

Thank you for your warm and thoughtful letter of April 3 inviting me to speak at the Centennial event of your community.

I appreciate the invitation from St. Norbert College and the Green Bay Jewish Centennial Committee, and congratulate you on this historic observance.

As of now, I would be free to accept to speak either on March 19 or March 26, 1992.

My usual honorarium for such out-of-town engagements is \$2,500.00 plus expenses.

If that is acceptable to you and your committee, kindly let me know and I will book one of those dates. The expenses would include air travel and hotel for my stay.

With warm good wishes!

Cordially,

Marc H. Tanenbaum

!216 51 p/6 20.777

83 Park Terrace West #2F  
New York, N.Y. 10034  
212-304-1851  
April 17, 1991

Dear Rabbi Tanenbaum,

It took me a lot longer to get to a xerox to make you a copy of this lovely letter than I thought it would. Yesterday I was at the AJC and saw Judy and used the library. As I said to Judy, I really think that your contribution back then was the genius you had in getting the right people together that made a difference as well as to focus on helping the right projects, such as helping Mrs. Bishop in her quest.

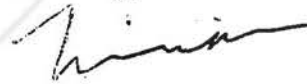
My dissertation topic was approved by Neil Gillman. The title is:

"Graced Moments in time: The Undoing of Anti-Semitism

As a Theologoumenon Within Post Vatican II Catholicism".

It's slow going for me at present but I am plugging away at it. I hope things are going well for you. I did manage to see you on TV Saturday night! Hope I can get back to you when I run into a snag.

Sincerely,



Miriam P. Schmerler

National Conference of Catholic Bishops  
Secretariat for Ecumenical and Interreligious Affairs

3211 4th Street N.E. Washington, DC 20017-1194 FAX (202)541-3322 TELEX 7400424  
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April 18, 1991

Mr. Irwin Ferber  
6115 - 97th Street  
Rego Park, New York 11374

Dear Mr. Ferber:

Thank you very much for your kindness in sending to me the editorial by my good friend, Marc Tanenbaum. While I had not seen this piece, Marc did raise the same points at a recent meeting between our bishops and representatives of the Synagogue Council of America.

I think Marc has a point, but I also think the term "appeasement," redolent as it is of Chamberlain and World War II is a bit of rhetorical overkill. Unlike the "Great Powers" after World War I, the Holy See has no troops, only its moral force and position of neutrality to assert the rights of the Christian minorities in the Middle East. Likewise, the reality for the Church is not "four decades of appeasement" in any realistic sense, but many centuries of coexistence with Islam in the past and foreseeable future that is at stake for them. This larger reality of necessity gives the Holy See a rather long-range vision upon which to base policy and needs to be taken into account in assessing that policy, to be fair to the record.

While in my own quite personal view I believe that an exchange of ambassadors between the Holy See and Israel would benefit everyone involved, including the Palestinians, I also believe that we need to cool rather than heat up our rhetoric on the topic. Perhaps a declared moratorium on all references to World War II when dealing with the Middle East would be a helpful exercise for all sides, Christian no less than Jewish.

B'shalom,

Eugene J. Fisher  
Catholic-Jewish Relations

CC: Rabbi Marc Tanenbaum

EJF:mh

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

April 23, 1991

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

Dear Rabbi Tanenbaum:

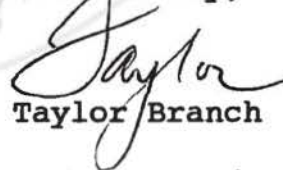
With some help from the Heschel and Niebuhr families, I've located what I think is the review you mentioned in our talk of February 5. Enclosed, please find a copy of the New York Herald Tribune book review, April 1, 1951, in which Niebuhr reviewed Heschel's book, "Man Is Not Alone."

I am assuming that this is the review that you said you had nursed to publication. Please let me know if I am in error.

I hope all goes well with your work. No luck has come my way even yet in locating the copy of your paper on Heschel and Vatican II from 1983. I hope to find a copy soon, and that you have better luck locating the AJC's "Heschel" and "King" files.

Charlie Obrecht asked me to send his best wishes. We hope to see you again soon in your roost or ours.

Yours truly,

  
Taylor Branch

[start]

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# Masterly Analysis of Faith

**MAN IS NOT ALONE: A Philosophy of Religion.**  
By Abraham J. Heschel. 395 pp.  
New York: Farrar, Straus and Young. \$3.75.

Reviewed by  
**REINHOLD NIEBUHR**

**D**R. HESCHEL, a professor of Jewish mysticism and ethics at the Jewish Theological Seminary, is a newcomer to America. He represents one of the treasures of mind and spirit by which the persecutions, unloosed in Europe, inadvertently enriched our American culture. But he will not long remain unknown after the publication of this volume. It is a safe guess that he will become a commanding and authoritative voice not only in the Jewish community but in the religious life of America. The volume is so impressive because it is the work of a poet and mystic who has mastered the philosophical and scientific disciplines and who with consummate skill reveals the dimension of reality apprehended by religious faith, as distinguished from all the coherences and sequences and causalities which science charts and philosophy arranges into a total rational scheme.

Heschel shows the vanity of all arguments for and against the existence of God; and indeed, the futility of the concept of God's "existence." Faith is wonder and reverence before the mystery and the meaning of the totality of life beyond and above our rational discerning. "Radical amazement," he declares, "has a wider scope than any other act of man. While an act of perception or cognition has as its object a selected segment of reality, radical amazement refers to all reality, not only to what we see but also to the very act of seeing as well as to our own selves that see and are amazed at their ability to see." Religion and faith are the response to mystery, shot through with meaning. Here the insights of the author elaborate the Second Isaiah's awe before the divine Majesty on the one

consciousness and claim that my acts and states originate in myself. But in penetrating and exposing the self, I realize that the self did not originate itself, that the essence of the self is in being a not-self, that ultimately man is a not a subject but an object. It is impossible to conceive that man has the pre-emptory power to think to the exclusion of any other spirit, as if the world were unpremeditated and its meaning qualities precarious." The faith which overcomes the incongruity between man a subject which sees the world and the world as an object which does not seem to see consists in recognizing

God as the subject and our being his object. He can not be limited to thought. To think means to set aside or to separate an object from the thinking subject. But in setting Him apart we gain an idea but lose Him! Since He is not away from us and we are not beyond Him, He can never become the mere object of our thought.

Not the least merit of this really profound and creative study is a distinguished literary style, which combines qualities of precision and poetry which are not frequently joined. If an immigrant scholar can achieve such a style we may have to revise popular opinions about the source of style.

Reinhold Niebuhr, professor at the Union Theological Seminary, is the author of "The Children of Light and the Children of Darkness," "Discerning the Signs of the Times," "Faith and History," etc.

## Crisp Thriller

**THE MAN WHO KNEW THE DATE.**  
By Sophie Kerr. 248 pp. New York: Rinehart and Company. \$2.50.

**W**ITH her accustomed fluency, Sophie Kerr has turned out another of her assured, crisp, glossy novels about New Yorkers who can afford to indulge their tastes for good food, smart talk-

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FATHER

faith are the response to mystery, shot through with meaning. Here the insights of the author elaborate the Second Isaiah's awe before the divine Majesty on the one hand, and the treasures of piety in the Hasidic tradition on the other. In the jargon of traditional philosophy of religion he transmutes the ontological argument for the existence of God and reveals it to be, rather, an ontological presupposition which underlies all thought and action. "We are rarely aware of the tangent of the beyond at the whirling wheel of experience," he writes.

In our passion for knowledge our minds prey upon the wealth of an unresisting world and, seizing our limited spoils, we quickly lose ourselves in the whirlwind of our own knowledge. But time and again we awake. In the midst of walking into the never ending procession of days and nights we are suddenly filled with a solemn terror, with a feeling of our wisdom being inferior to dust.

While the burden of the thesis is in the analysis of the mystery and meaning which underlies the realm of rational intelligibility, there is, nevertheless, our persistent "argument for God." It is symbolized in the title "Man is Not Alone." The argument is expressed in the belief that the mystery of selfhood is insoluble without the presupposition of a frame of meaning in which human selfhood and the world of nature are made congruous. His analysis of the mysteries of human selfhood stand in the existentialist tradition and are not dissimilar to those of Gabriel Marcel. "Upon the level of normal consciousness," he writes, "I find myself wrapt in self-con-

another of her assured, crisp, glossy novels about New Yorkers who can afford to indulge their tastes for good food, smart tailoring and the latest fashion in interior decoration. "The Man Who Knew the Date" involves a bachelor hedonist, a married woman who has upset his routine and an old flame who had bypassed "the biologic urge" to go places in cosmetics. Rather surprisingly this romance shifts into high gear as a psychological thriller. The eminently normal hero finds himself endowed with the plague of pre-vision—a psychic warning of the date on which people will die. His struggle with this incubus has dramatic consequences, the nature of which it would be unfair to divulge. Sophie Kerr rates an "A" for suspense.

## Old Quebec

THE WEB OF DESTINY.

By Muriel Elwood. 311 pp. Indianapolis: The Robbs-Merrill Company. \$3.

MONTREAL surrendered to Wolfe on the Plains of Abraham almost two centuries ago, but the culture of Quebec was even then so firmly implanted with the pride of seigneurs and the tenacity of habitants that it could survive military blight. Muriel Elwood writes lucidly and colorfully of that period, continuing a romantic history of the Courville seigneurie, of whose founding and early struggles she has told in three previous novels. Young Philippe Courville-Boissart's love for a girl whose sympathies are English garnishes the sombre pageant of combat.

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University of Illinois  
at Urbana-Champaign

Department of Sociology

326 Lincoln Hall  
702 South Wright Street  
Urbana, IL 61801

College of Liberal  
Arts and Sciences

217 333-1950

April 24, 1991

Dear Rabbi Tanenbaum:

Many thanks for your good and kind letter; I am truly delighted when thinking that you and Dr. Poklewski-Koziell will meet. I am mailing a copy of your letter to him, and I am sure you will hear from him soon. I will also follow your suggestion and contact Mr. David Harris.

Thank you also for your comment about Queen Isabella. Its publication is not only a part of political and human struggle, but also an important contribution to hagiography -- one assumes there will be much interest in it on the part of historians and historical periodicals.

Please accept my respect and every good wish.

Sincerely,



Jan Gorecki

replied yes  
May 2, 1991

## THEOLOGICAL STUDIES

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

April 27, 1991

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

Dear Professor Tannenbaum:

Some time ago you accepted our invitation to write a Book Review or Shorter Notice for *Theological Studies* and we sent you the following book:

Moore, *The Human and the Divine*

Though the initial deadline agreed upon has passed, we are still very eager to have your review or notice. Indeed, we are dependent on your contribution to help us maintain our standards of extensive and highly qualified coverage of current theological literature.

Our next deadline for reviews and notices will be **June 1, 1991**. It is important that overdue items reach us, if at all possible, by that date.

With gratitude for your interest in *Theological Studies* and for your generous assistance in helping us meet our June press deadline.

Yours sincerely,

John R. Keating  
Book Review Editor

# the **BETH SHALOM** Congregation

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

*Received  
May 17, 1991*

April 29, 1991

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*Senior Rabbi*

CHARLES S. POPKY  
*Rabbi*

IRA S. BIGEISEN  
*Hazzan*

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*Rabbi Emeritus*

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

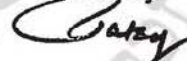
Dear Rabbi:

It was an absolute delight having you in Kansas City. From our meeting at the airport until we dropped you off at the hotel, you displayed the warmth and friendliness that we thrive on in the midwest.

The most important issue though was your outstanding reception as the Stewart J. Hersh Memorial scholar. Your remarks were clear and pertinent to the topic and those who attended, from congregants to the general community, were certainly rewarded. Todah rabah.

I hope the sweets made it back to your wife and that you will return one day with her so that she too can enjoy Smoke Stack's salmon. With every good wish for your continued success and an early publication date on your book, I am

Cordially



Patsy Shanberg  
Program Director

PS/bg

P.S. Enclosed please find Rabbi Margolies' book as promised. Hopefully when your's comes off the press you will send him a copy.

cc: Mert Hersh  
Rabbi Margolies  
Rabbi Cohen

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May 6, 1991

**David B. Kahane**

Rabbi

Dov Keren  
Cantor

Harriet A. Janover  
Executive Director

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

Dear Marc,

It's so nice and reassuring to know that you will once again be leading our Parallel Services for the 1991 High Holy Days (which are approaching a lot faster than I can believe).

Enclosed you will find the new contract plus a copy for your files. Please sign one and return it to the Synagogue in the envelope provided.

Our President, Jack Sheingold, was most impressed with your offer to assist in our Yom Kippur fund raising efforts and wants you to know that should we be particularly successful, we will most certainly reward you for your participation.

I hope both you and Mrs. Tanenbaum are well ... I know that you are certainly busy, but do take care of yourselves.

My warm good wishes to you both.

Sincerely,



**HARRIET JANOVER**  
Executive Director

HJ/hb  
enc.

92 Riverside Drive, Binghamton, New York 13905

7 May 1991

Dear Rabbi Tanenbaum:

I have been asked by the Rabbi Jacob B. Agus Foundation to edit two volumes in honor of the memory of Rabbi Agus. The first of these is planned to be a Memorial Volume that will attempt to provide a comprehensive and responsible assessment of Rabbi Agus' extraordinary career both as a community leader and rabbi and as a serious and dedicated student of various aspects of Jewish thought. While this is a memorial volume, authors will be free to approach their subjects with dispassion and scholarly objectivity, and a critical evaluation of what is living and what dead in Rabbi Agus' legacy and written corpus is very much desired as part of the presentation made.

In this connection I would like to ask you to write the chapter on: "Jewish-Christian Dialogue - the view from the Jewish Side." The chapter should be approximately 6000 words, including notes.

In conjunction with the Memorial Volume, and in order to make Rabbi Agus' diverse writings available again, it is also planned to create a new Anthology of his writings. This Anthology will be keyed by subject headings to the essays in the Memorial Volume. Thus, for example, the essay on "Torah, Mitzvot and Halachah" in the Memorial Volume will be linked to a section under this title in the Anthology in which 25-30 pages of Rabbi Agus' original material on this theme will be reproduced. The plan is for the author of the original essay for the Memorial Volume also to choose the appropriate pages of primary Agus material for the Anthology. I hope you will also be willing to undertake this task.



In compensation for your efforts I am authorized by the Agus Foundation to offer a fee of \$250.00 payable upon delivery of your original essay and 25-30 page selection of material for the Anthology.

Let me add that we are hopeful that a major university press will be the publisher of these two volumes. Negotiations towards this end are now underway.

Should you choose to accept this invitation, as I hope you will, we would like to have the completed essays by November 15, 1991.

If you would like to discuss any aspect of this project further please do not hesitate to contact me. As I am on sabbatical until next Fall it is best to call or write to me at home. (Phone # 607-772-0127).

I look forward to your acceptance of our invitation.

With all best wishes,

Cordially,

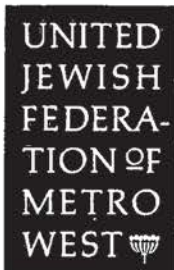


Steven T. Katz  
Editor  
Cornell University

# UNITED JEWISH APPEAL OF METROWEST

*Replied 011-515190*

60 GLENWOOD AVENUE  
EAST ORANGE, NEW JERSEY 07017  
201 673-6800  
FAX: 201 673-4387



375 ROUTE 10  
RANDOLPH, NEW JERSEY 07869  
201 366-3113  
FAX: 201 366-1628

May 7, 1991

Marc A. Tanenbaum  
45 East 89th St  
New York, NY 10128

Dear Marc,

This is to confirm that you will be speaking in behalf of the United Jewish Appeal of MetroWest on the following dates of June 2nd and June 9th, 1991.

On Sunday June 2, you will be addressing members of Green Brook Country Club in North Caldwell, NJ. You may recall this is the club that you were scheduled to speak in 1985 in which time you were unable to get out of New York City. In any event, the breakfast is called for 8:30 AM. The members will have their breakfast and by 9:15 we should start the program and your presentation which will followed by announcement of gifts in behalf of UJA and Operation Exodus. Green Brook is located at 100 Green Brook Road, North Caldwell, N.J., 201-228-1800.

On Sunday June 9th, you will be addressing the membership of Cedar Hill Country Club, which is located at 100 Walnut Street, Livingston, NJ. Their telephone number 201 992-4700.

Usually at this time of the morning you should have very little traffic. I would estimate that you should be at the club within a hour from leaving the Lincoln Tunnel.

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General Campaign Chairman

HERBERT IRIS  
Associate General Campaign Chairman

General Campaign Vice-Chairmen  
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ERIC F. ROSS  
MICHAEL SAFRIS  
LYNDA WACHSTETER  
DR. JEFFREY ZISSU

Your presentation will not be heard by the same people from either club. Please allow yourself between 20 and 30 minutes the most. This is a fast moving breakfast, because the members are there for a short breakfast, a UJA presentation and are practically out the door to play golf. We will control the audience so that they will not leave until the program is concluded. However, it is therefore necessary to make your impact within 20 to 30 minutes.

There will be card calling at both clubs. It should take no longer than a half hour to conclude the fundraising portion of the program. If you could stay until the end of the fundraising it would be greatly appreciated. I think it would be interesting if we announce that if they have any questions pertaining to your presentation, that you would be happy to answer any questions at the conclusion of the breakfast only.

I will prepare to have your check ready by June 9th if that is ok with you, which will cover both meetings. If you have any questions regarding the meeting or otherwise please feel free to contact me. My home number is 201-736-4147. I will be in charge for these two meetings.

Best wishes.

Cordially yours,



David Silverman  
Director of Commerce & Professions.

ALAN L. COHEN  
SENIOR RABBI  
the BETH SHALOM CONGREGATION

*Replied - Thanks  
May 16/91*

May 8, 1991

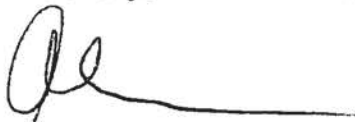
Rabbi Marc Tannebaum  
45 East 89th Street, #18F  
New York, NY 10128

Dear Marc,

I want to formally thank you for coming to Kansas City and being our Hersh Lecturer this year. It was a pleasure to get to know you and even a greater pleasure to hear your words. I also enjoyed the brief time we had on a more informal nature and look forward to future opportunities should they arise.

I also appreciate you taking time to call to inquire about our welfare after the tornadoes. That was most appreciated. Good luck to you in the research and completion of your book as well as all of your future works. Again, my thanks and my hopes that our paths will cross again soon.

Sincerely,



Alan L. Cohen, Rabbi

ALC:em

Replied 5/16/91  
Lunch?

Haina Just Michael  
225 West 83rd Street, Apt. 9E  
New York, New York 10024

May 10, 1991

Dear Rabbi Tanenbaum,

Bravo! to you and  
WABC-TV for appreciating  
your work as much  
as some of us here for  
many years! I always  
enjoy knowing what you're  
up to and thanks to Lora  
Abrams + the program "Making  
A Difference" and her news  
piece today everyone can relish  
your work. Hope all so well  
Best Regards Haina

BCEIA/SCA Consultation

Catholic/Jewish Task Force on Values in Public Education

TO: Members of Subcommittee on Development of Shared Values and Evaluation Tool

FROM: Bishop Newman/Rabbi Zaiman

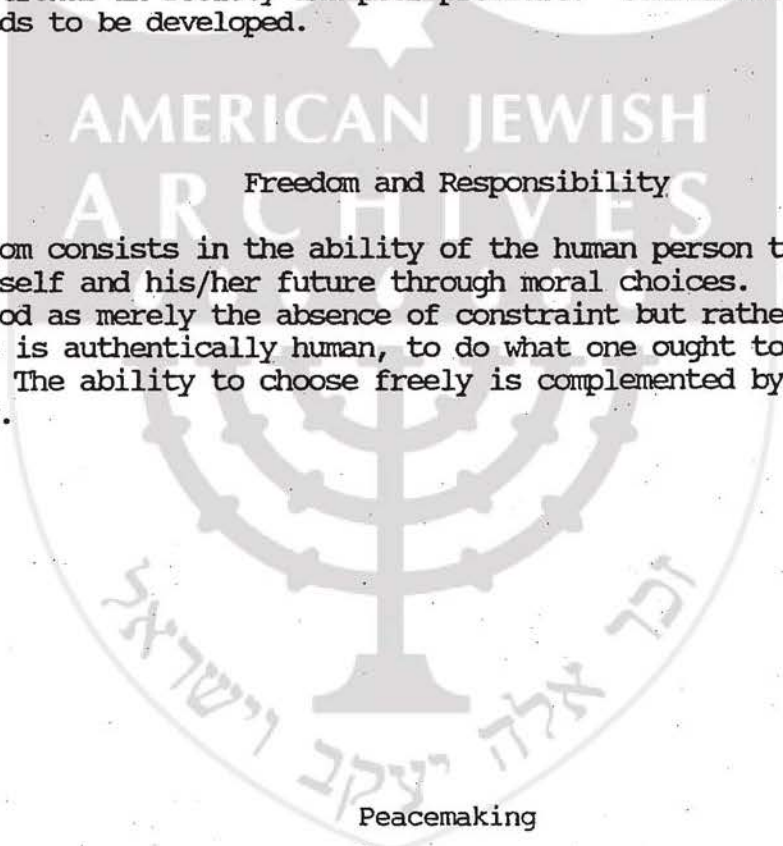
RE: Proposed Agenda for May 15, 1991 Meeting, USCC Building, 3211 Fourth Street, N.E., Washington, D.C. (202 - 541-3100)  
Time: 10:30 a.m. to 3 p.m.

- 
1. Review of values articulated and declined
  2. Discuss Teicher-Fellus and Hagan additions
  3. Discuss further additions
  4. Report on Institutes contacted and materials collected for evaluation
  5. Initiate evaluative tool
  6. The "Hatch" Connection

Enclosures  
May 6, 1991

## Conscience

Conscience is the interior core or sanctuary of the individual by which he/she makes judgements concerning right and wrong in a particular situation. Conscience is the basis of moral responsibility. It can be influenced by prevailing trends in society and peer pressure. Conscience like any human ability needs to be developed.



## Freedom and Responsibility

Human freedom consists in the ability of the human person to create himself/herself and his/her future through moral choices. True freedom cannot be understood as merely the absence of constraint but rather the ability to choose what is authentically human, to do what one ought to do in a particular situation. The ability to choose freely is complemented by the ability to act responsibly.

Charles H. Hagan

## Peacemaking

Living in a democracy requires that we acknowledge differences and resolve them peacefully in order to strengthen common purpose.

Learn to value peace and study skills that aid in conflict resolution.

Options are available for facing confrontational situations.

One is fully responsible for choices made.

It is better to make a friend of an enemy than to resort to force.

The skills of peacemaking are relevant for interpersonal, intergroup, and international relations.

Gail Teicher-Fellus

## Learning Activities

Identify the various factors that have helped form your conscience.

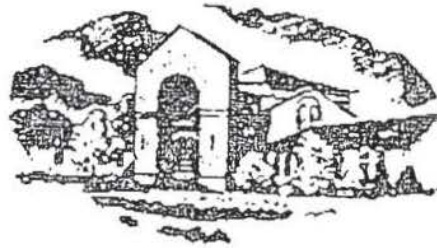
Give 2 examples of peer pressure. Do adults and children experience peer pressure? In what ways are their experiences similar? In what ways are they different?

Read Robert Coles The Moral Life of Children. How does Coles explain conscience and human freedom in this book?





# TEMPLE ISRAEL



140 CENTRAL AVENUE • LAWRENCE, N.Y. 11559

Telephone: (516) 239-1140

Fax: (516) 239-0859

DATE

5/16/91

## FAX TRANSMITTAL SHEET

BI JACK BEMPORAD  
BI MICHAEL S. WITTSTEIN  
BI EMERITUS  
BI JOEL Y. ZION  
TOR  
TOR EDWARD M. STAHL, MSW  
TOR EMERITUS  
DAVID BENEDICT

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ROBERT M. LEVY  
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ISABEL MAY  
STEWART RAHR  
JEFFREY SCHERR  
JEFFREY STEINBERG  
WILLIAM WALLACH

HONORARY VICE PRESIDENTS  
JACOB HORWITZ  
COOKIE STEINBERGER

\* Past Presidents

TO: Rabbi M. Tannenbaum  
FAX# 212 876 8351  
FROM: R. Jack Bemporad

NO. OF PAGES INCLUDING COVER: 3

REMARKS:

[start]

Original documents  
faded and/or illegible



1. In discussions with people who have hitherto supported the Synagogue Council or whom I have asked to support the Synagogue Council, it has become clear that they feel that the organization has too limited a program and is not fulfilling the role which it ought to. They seem to expect that the Synagogue Council will actively represent the positions and roles of the Jewish community with as much force and publicity as many of the secular agencies. They seem to believe the strength of the Jewish religious community lies in presenting itself, despite internal differences, as united on major issues.

2. In the light of these considerations, I suggest that the Synagogue Council must, in order to receive lay and community support, have an overall program and act upon it. This means

- a) that the Synagogue Council should represent the religious community in all areas where Jewish community needs are involved.
- b) that the Synagogue Council should establish relationships and exchange visits with the non-Jewish world and with organizations both religious and secular here and abroad.
- c) that it be in contact and in correspondence and exchange visits with Jewish bodies here and abroad.
- d) that it make it a point to publicly represent the religious Jewish community in dealing with both religious and social issues.
- e) that it increase its visibility and representation in Washington in connection with Governmental bodies and various commissions.
- f) that it hold conferences and issue position papers on matters of concern to the Jewish community.
- g) that it promote the role of the Synagogue in Jewish affairs and American society through the use of the

media and publications and conferences. In this connection, I suggest the revival of ANALYSIS. As a publication appearing five or six times a year, devoted to an examination of important Jewish issues. 47

- h) that regional and local Synagogue Council bodies to be associated with the National Synagogue Council be created and that these sponsor events in local communities, together with Christian groups under the joint aegis of the National Synagogue Council and of National Christian bodies.
  - i) that there be more intensive and frequent contact with various Christian denominations both here and abroad and with other religious groups eg. Moslems, Buddhists and the like, both here and abroad.
  - j) that there be direct contact on the part of the Synagogue Council with Israeli Governmental and organizational bodies:
  - k) further, that the Synagogue Council take stands and make public its stands on Church-State issues.
3. All of these functions are performed by bodies associated with the Synagogue Council on an individual basis and by lay bodies associated with IJCIC. The force of the Jewish community on many of these matters will be heightened if they are issued from a united religious body.
  4. Past experiences demonstrated that the use of the veto has prevented us from taking action in many areas or taking it too late for it to have any impact. The result is that the Synagogue Council is either silent or so late upon the scene that what it has to say is irrelevant.
  5. I suggest that it should be possible to operate by majority rule and to indicate that the action, if it is not unanimous, is taken upon behalf of designated bodies in the Synagogue Council and that others have abstained. That is the way NACRAC operates and it operates successfully with the participation of some of the bodies represented in the Synagogue Council. If we remain an inactive body, we will neither merit nor receive support and we will find ourselves both financially and spiritually bankrupt.
  6. One immediate and practical implementation of the approach I have suggested is to accept the invitation of Polish Catholic authorities to send a delegation of the Synagogue Council to meet Polish Catholic Priests and to instruct them about Judaism.

[end]

Original documents  
faded and/or illegible



LOUIS AUSTER

Tax Consultant

79-20 - 260 STREET

FLORAL PARK, N. Y. 11004

(718)

FIELDSTONE 3-7563

May 16, 1991.

Dear Rabbi,

Thank you for the material on the sainthood affair. I am organizing the subject for my article, which should be ready shortly. But now to another matter.

I read in a recent issue of Forbes that John Templeton, a Billionaire financier might retire. He has a Templeton Foundation, run by his son, John Jr., a prominent Philadelphia surgeon. Now, to my point.

The philanthropic Templeton Foundation funds an annual TEMPLETON PRIZE FOR PROGRESS IN RELIGION.

→ I want to submit your name as having achieved remarkable progress in that area and nominate you for the prize. (Remember the Jabotinsky Prize? That was rigged, we didn't have a chance.) I wrote to Forbes for the address of the foundation, but the writer of the article is no longer there.

Since you were with AJC who deals with foundations, perhaps you may get it. Hint, Jack Jr. practices in Philadelphia, maybe it's there. Nothing to lose. You deserve honor for the noble work you have done.

With best, Sharon! for  
Ps. Best to Genette

Marc H. Tanenbaum

May 17, 1991

Ms. Patsy Abrahamberg  
Program Director  
The Beth Shalom Congregation  
Kansas City, Missouri 64114

Dear Patsy,

Thank you for your recent warm and thoughtful letter. I reciprocate entirely your kind sentiments over my visit and lecture before your great congregation.

It was a genuine pleasure to become better acquainted with Rabbi and Mrs. Cohen, best and Ms. Hersh, your husband and your good self. I hope we will find an occasion to renew our friendship in the near future.

I appreciate your lending me Rabbi Morris Margolis' book on hazzans. I look forward to studying it.

After Shavuot, I will look for the book which contains tourist information on Jewish sites in Denmark and Holland and will send them to you.

In the meantime, my appreciation for all your kindnesses, and best wishes for a <sup>shana</sup> ~~shana~~ <sup>mevora</sup> ~~mevora~~.

Cordially,  
Marc H.

Marc H. Tanenbaum

May 17, 1991

Ms. Sylvia Hueston  
WABC-TV  
7 Lincoln Square  
New York, N.Y. 10023

Dear Sylvia,

I have been meaning to write you for some time to express my deep appreciation to you for inviting me to take part in your "Making a Difference" program aired over WABC-TV on May 10.

The conception of that program was brilliant. As is evident from the many calls I received, it made a genuine contribution to helping people think in positive, constructive terms about group differences.

I was pleased to meet you two Japanese Buddhist colleagues and enjoyed my conversation with them. I'd be glad to see what they wrote based on our talk.

Again, with warmest gratitude,  
I look forward to seeing you again soon.

Cordially,  
Marc H.



MEMO

TO: Larry

From: Andy

Date: May 17, 1991

Re Sylvia Hassenfeld's May 15, 1991 letter to you, all demographic studies on the American Jewish community indicate that UJA/Federation represents LESS than 50% of the Jewish population in the United States. In some cities, it is as low as 30%. Thus, to say that UJA is "governed by representatives of the American Jewish community" is not accurate, since these representatives do not speak for the 50+% who do not affiliate with UJA; some would argue that this leadership is not even representative of the 50% who are affiliated.

In light of Sylvia's response to you, perhaps it is time to free ourselves from the extra care and caution we have been demonstrating towards JDC by bending over backwards not to use exclusionary language in our literature.

Andy:

Two points:

1) My recollection is that the original charter of JDC speaks of JDC as an instrument for aiding Jewish communities in need. I don't recall any of their founding documents charging them with responsibility for relief to the non-Jewish world. (need to check.)

By contrast, AJWS' charter from its origins defines our role in relation to the non-Jewish world. Thus, they should be complementary each other, not conflicting with each other.


2) I would seriously consider returning to the wording "set up exclusively for overseas aid to other nations."

3) Our board is no less representative nor official than theirs. Look at the organizations and board members who are involved and support AJWS' programs.

uare

# UNITED JEWISH APPEAL OF METROWEST

60 GLENWOOD AVENUE  
EAST ORANGE, NEW JERSEY 07017  
201 673-6800  
FAX: 201 673-4387

UNITED  
JEWISH  
FEDERA-  
TION OF  
METRO  
WEST 

375 ROUTE 10  
RANDOLPH, NEW JERSEY 07869  
201 366-3113  
FAX: 201 366-1628

May 17, 1991

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

Dear Marc,

As per our telephone conversation today, I am enclosing information regarding the UJA Country Club Campaign. As we know, you will be speaking at two Country Clubs on June 2nd and June 9th in which the main thrust is for Operation Exodus Israel. The second Country Club update copy, issue number 3, outlines the Country Club Campaign and what they have contributed to date to Operation Exodus. At each breakfast meeting we will be announcing a minimum goal of an additional \$250,000 to be raised for Operation Exodus from each of the four clubs in MetroWest to meet our quota that we agreed on.

We are addressing to the audience the urgency of raising an additional \$250,000 and hope those members who have not made a gift to Operation Exodus will make their gifts this morning. Also, keep in mind that there are a number of members who have made contributions for one year. Operation Exodus contributions were payable over three years starting in 1991, 92 and 93 for full payments. A number of contributors have indicated that they did not want to commit themselves to three years, but gave a generous contribution and paid it in full for 1991. They are good possibilities to continue making a gift for 1992.

STANLEY P. STRAUSS  
General Campaign Chairman

HERBERT IRIS  
Associate General Campaign Chairman

General Campaign Vice-Chairmen  
STEPHEN M. GREENBERG  
KENNETH HEYMAN, JR.  
SANFORD HOLLANDER  
JOEL L. LEIBOWITZ  
ALLEN B. LEVITHAN  
HOWARD MENAKER

MICHAEL OKSENHORN  
WENDIE PLOSCOWE  
HOWARD H. RICH  
HARVEY R. ZELLER

Campaign Cabinet  
BENJAMIN ARONS  
HARRIETTE K. BAIME  
MARC E. BERSON  
DEBBY BRAFMAN  
STEWART COLTON  
RONALD DORNBUSCH

DANIEL DRENCH  
DR. HOWARD EHRENKRANZ  
CYNTHIA GELLER  
ALAN GEBROE  
GEORGE GERING  
SUSAN HAMMER  
STEVEN H. KLINGHOFFER  
MURRAY LAULICHT  
LOIS LAUTENBERG  
ADELE LEBERSFELD  
HERMAN LEBERSFELD

EDWARD A. LIFSON, JR.  
CAROL MARCUS  
MARJORIE NYDICK  
DR. MICHAEL OCH  
DR. LOUIS J. PERL  
NORTON I. REISS  
DAVID A. ROCKER  
ERIC F. ROSS  
MICHAEL SAFRIS  
LYNDA WACHSTETER  
DR. JEFFREY ZISSU

I am also enclosing for your information what each club has contributed in 1990. This will also give you an idea of the totals that we should surpass at our breakfast for this year.

As per your suggestion, I have requested that our bookkeeping department issue two checks for your speaking engagement. If you have any further questions please feel free to contact me.

Cordially yours,



David Silverman  
Director of Commerce &  
Professions

DWS1150  
/wrs



SUN, JUNE 2, 1991 - USA METRO WEST

Chairman -

14,000 in 36-hour period (16 pressure operations since 48) 2/3 under 18

29,000 in Israel  
Gherly

- ~~showered~~, but ~~exhausted~~
- Israelis too overwhelmed to speak / in wandermout
- dust of Africa on their clothing / feet tired, dazed, almost wobbling on their
- young children carried siblings on their backs / mothers in traditional robes, babies on back
- <sup>straw hats to</sup> Diplomat hotel absorption center for Soviets / tables set, food prepared
- as in Passover Exodus, wakened in middle of night, prepare to go
- dignity, sense of purpose, quiet calm / <sup>flush toilets, unclench doors</sup> <sup>upright, straight, very dignified</sup>
- handling utensils - spoon for all food / younger men - shoes, as Soles
- empty handed, left all belongings in Addis Ababa
- 216 expected / 200 arrived - Extra mattresses, bed clothes from Mazarath
- Smiled through tiredness, Shalom, Todah
- "We are just very happy to be here - 43 yr old father of 7"
- "It is a dream come true"
- to Israel Embassy - city people waited for belongings
- [When we came on the plane and in the air, they told us we were going to Israel. We all started to sing & clap. It was wonderful]
- old lady very ill / rush stretcher to ramp / didn't want it / only after she walked down the ramp, food on farmacia did she agree to go on stretcher
- army songs at airport - <sup>Wife</sup> <sup>Wife</sup>
- cookies, candy, juice - children - clapped hands, took <sup>little</sup> <sup>bow</sup>
- medical personnel - Concern <sup>delighted</sup> / hospitals put on standby alert

Zimay  
Berhane

- "If someone had told you that the equivalent of an entire city incl. children, women, elderly, & the very sick, could be carried off in 24 hours, would you believe it."

(Arthur Goldberg - U.S. Jew - anti-S / <sup>900 most died</sup> <sup>St. Louis</sup> <sup>land</sup> <sup>away</sup> <sup>power</sup>)

Voyage of the Damned / Voyage of the Living (Blessed)

Cost of Holocaust Remembrance in US / France

ADDITIONAL \$250,000

20-30ms  
 I SUN, JUNE 2, 91 - USA METRO WEST - GREEN BROOK COUNTRY CLUB  
 II JUNE 9, 91 - CEDAR HILL COUNTRY CLUB North Caldwell, N.J. CLUB  
 4:00 - 8am. Livingston, N.J.

I MIRACLE OF ETHIOPIAN JEWRY - OPERATION SOLOMON

- REDEMPTION IN TWINKLING OF AN EYE - LIKE PASSOVER EXODUS - UNLOADED IN MID-NIGHT LEAVE BEHIND
- 14,000 SAVED IN 36-HOUR PERIOD - "EQUIVALENT OF AN ENTIRE CITY - INCLUDING CHILDREN, WOMEN, ELDERLY & VERY SICK - BELIEVE IT"
- 2/3 UNDER 18 YRS - FUTURE LEADERSHIP || 40 SQUADS | 1000 PASSENGERS ON ONE PLANE FLIGHT NEVER DO THIS WITH PROXY RUBEN VANCE
- DUST OF AFRICA ON THEIR CLOTHES | TIRED, DAZED, ALMOST WOBBLING
- BABIES IN MOTHER'S ROBES, CHILDREN CARRYING BABIES | DIGNITY, ADULT CALM SANG & CLAPPED
- EMPTY HANDED - LEFT BELONGINGS IN ADDIS ABABBA
- BROUGHT TO DIPLOMAT HOTEL, OTHER ABSORPTION CENTERS | TABLES SET FOOD PREPARED
- TEACH HANDLE UTENSILS, FLUSH TOILETS, UNLOCK DOORS
- OLD LADY, VERY ILL RUSH STRETCHER TO RAMP | DIDN'T WANT IT | ONLY AFTER SHE WALKING DOWN RAMP, STOOD BY TARMAC(LAND), DID SHE AGREE TO STRETCHER
- ISRAELI ARMY STAFF WITH MEDICAL-DEHYDRATION / HOSPITALS ON STANBY
- "IT'S LIKE WATCHING A SCENE IN THE BIBLE"

MIRACLES OF ETHIOPIANS

SURVIVED 2,500 YEARS - KIDNAPPING, HUNGER, MISIONARIES CIVIL WAR

MIRACLE OF ISRAELIS \$35 MILLION

- I 1/3 MOPN - (1) Hebrew Sesame Street (2) Computers
- (3) warehouses stuffed - ENORMOUS PRIDE IN ISRAELI-JEWISH ENTERPRISE

II MIRACLE OF SOVIET JEWS 1/3 OF JEWISH PEOPLE

- ENORMOUS CHALLENGE - FOUGHT SINCE 1950s TO GET THEM OUT, THIS IS WHAT ISRAEL EXISTS

III WHAT WILL BE RESPONSE OF AMERICAN JEWS?

- Justice Arthur Goldberg - what did American Jew do in 1933-45 TO SAVE GERMAN JEWS FROM QUARIS | LIMITED RESPONSE - (ANTI-) POLITICAL LAW
- ST LOUIS TO EISEN, FLORIDA, 980 killed / 6 m. JEWS MURDERED
- GUILT SPILLOVER - HOLOCAUST MONUMENTS - WASH, D.C. - \$100 million, IN PRACTICALLY EVERY CITY - \$10, million / CITY - \$150 m. - OPERATION SOLOMON
- NOW IS TIME TO SAVE JEWS - SOVIET, ETHIOPIAN - NOT MONUMENTS
- MINIMUM GOAL OF ADDITIONAL \$250,000 FROM EACH OF CLUBS IN METRO WEST
- MINIMALS REQUIRING FINANCIAL SUPPORT
- ETHIOPIAN JEW. "I ALWAYS KNEW ISRAEL WOULD SAVE THEM & IT DID"
- WE BRING THIS COUNTRY FOR ITS GREAT DEBENT

11,300 PILGRIM SELL TO MONTS Synagogue

- He has a physical handicap / he's hard of spending
- He's a carefree guy - he doesn't care as long as it's free
- If he can't take it with him - he ain't gonna go
- The only thing he ever gave to charity was a couple of poor relatives



MILES JAFFE  
2290 FIRST NATIONAL BUILDING  
DETROIT, MICHIGAN 48226

March 24

Dear Marc,

I thought you had understood that cardio-vascular (as well as pulmonary) troubles had, among Inter Religious and International Mavins like thee, and even me, had been reserved for me. You are now usurping on my territory. Get out! And quickly. And stay out. So there!

In other words, get this behind you and return, fully productives, to more cosmic issues. We miss you. And we need you. Great foolishness going on out here.

In our house, David and Erica will live in Detroit, for which Halleluyah! (sp)  
We are all well.

Love  
Miles

WILLIAM L. VISSER

17 May 1991

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

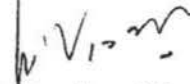
Dear Rabbi Tanenbaum:

At the kind suggestion of Roz Abrams, who spoke to you on my behalf last week, enclosed please find my resume.

As Roz may have mentioned, I have been working at the United Nations for the past nineteen years, in progressively more responsible managerial and policy analysis positions, both at Headquarters and abroad. I feel my expertise in the area of international development would be most valuable to those committed to providing economic aid to the most disadvantaged regions of the world. Having personally lived through the 1985 earthquake in Mexico, and helped to co-ordinate relief efforts there, I have first-hand knowledge of the complexities involved in delivering aid in the midst of extreme suffering and duress.

I would welcome an opportunity to meet with you in order to explore possible venues where my expertise could best be put to use. Thanking you for your attention and consideration, I look forward to hearing from you.

Yours Sincerely,



William L. Visser



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

- 1) Reform - church/state  
Xamination
- 2) Klenchi - Fruscher's consent
- 3) J. comm. in E. Europe

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

To: Members of IJCIC Constituent Organizations

From: Seymour D. Reich, Chairperson  
Leon A. Feldman, Consultant

AMERICAN SECRETARIAT

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

Reminder

The next meeting of IJCIC, long overdue, will take place on

Friday, May 17 at 9:30 a.m.

EUROPEAN SECRETARIAT

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

In the offices of the Synagogue Council of America  
(entrance 39th Street)

The Agenda will include:

CONSTITUENT AGENCIES

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

- 1) Progress report on current activities
- 2) Implementation of the Prague resolution pertaining to educational activities and combatting anti-Semitism in Poland, Hungary, and Czechoslovakia.
- 3) Report on meeting with representatives of the newly (reorganized ISRAEL JEWISH COMMITTEE FOR INTERRELIGIOUS RELATIONS to rejoin IJCIC.

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

We bear in mind that Friday is the eve of Shavuoth (Erev Yomtov), however, it is a long day and we would appreciate you making an effort to attend.

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

Thank you for your cooperation.

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

*Judy Banki - NCC - Joan Campbell - Castro - American Council of Churches  
suffering people, incl "Israelis" / Alex Schneider - Method. Muslims involved  
(Lack of guilt, lack of fingerpointing)  
Papal Delegation - de Montezuma (Palest & Cyprus) / Holy Land |  
- dipl relations w. Israel / looking for excuse to do it |  
- ADL - NCC - joint delegations to E. Europe*

(15.000)

FOLLOW-UP  
OF THE STEERING COMMITTEE MEETING  
Geneva, March 12,  
1991

TO IMPLEMENT THE PRAGUE' DOCUMENT

\* \* \* \* \*

Report of fr. Pier Francesco Fumagalli, end April 1991

1. Initiatives in Eastern Europe (Hungary, Poland)
  - a. Poland: Fr. Fumagalli visited Poland on April 6-15 - see enclosed record.
  - b. Hungary: Archb. Cassidy wrote a letter to card. Paskai as envisaged at Geneva.
2. Educational strategies
  - a. Archb. Cassidy wrote two letters to Archb. Pio Laghi proposing various possible joint initiatives in this field.
3. Preparation of the 14th ILC Meeting

The dates of May 4-7, 1992, are convenient also for Archb. William Keeler of Baltimore. Facilities are reserved at the time in St. Mary' Seminary.

The Archb. and Dr. Eugene Fisher stand prepared to assist in preparation.

Vatican City, April 29, 1991

ANNEXE

Visit of Fr. Pier Francesco Fumagalli to Poland, April 6-15, 1991

Fr. Fumagalli visited the Catholic authorities in Warsaw, Cracow and Włocławec. He also had meetings in Kutno. In Warsaw and Cracow he participated in two Symposia on Catholic-Jewish relations focused on the Shoah and Auschwitz (program enclosed).

1. Cracow, April 7

At the meeting for the creation of the "Conseil international de programmation" for the Center of Auschwitz, Fr. Fumagalli stressed the importance of maintain relations with the IJCIC. Report enclosed here.

2. Symposium of Cracow (April 7-10)

The Symposium was very well attended (see list of participants) and his results transmitted by media.

3. Symposium of Warsaw (April 11-12)

Also this Symposium was attended by lot of scholars and students and attentively followed by media. Israelian Minister Zevulun Hamer gave a remarkable address in the harmony with the ILC educational strategies. Bishop Muszyński presented the second volume of the set of books on Catholic-Jewish relations. Fr. Fumagalli also spoke at the conclusion.

4. Joint Institute created in Warsaw

A Joint institute was created in Warsaw for Catholic-Jewish relations in Poland (attached press-release).

5. Perspectives for joint cooperation

Bishop Muszyński assured fr. Fumagalli that his Commission will be ready to establish relations with IJCIC's delegates in Poland with the purpose to implement the Prague's statement.

6. The Building in Auschwitz

Fr. Fumagalli visited the new buildings (Center and Monastery): the progresses in the work are really positive, and new initiatives are now envisaged for fund-raising in order to complete the buildings.

7. General atmosphere

Fr. Fumagalli had many other meetings, receiving the impression that the atmosphere in dialogue is quite positive in many circles in Poland.

# SYMPOSIA ON THE „THEOLOGY OF AUSCHWITZ”

## INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS COMMISSION FOR THE DIALOGUE WITH JUDAISM OF THE CONFERENCE OF POLISH BISHOPS CLUB OF CATHOLIC INTELLIGENTSIA IN KRAKOW

Theological symposium on

### THE SHOAH IMPLICATIONS FOR CHRISTIAN AND JEWISH THEOLOGICAL THINKING

**SUNDAY, 7 APRIL, 1991**

9.00-14.30 Arrival and registration --- Club of Catholic Intelligentsia (KIK), Sienna 5, Kraków,  
telephone 22 71 84

15.00 Visit of the Jewish Quarter of Kraków

18.00 Supper

20.00 Public Opening Session, KIK Sienna 5 --- „The Nature of the Nazi Regime in the Eyes of Its  
Victims”

1. A Jewish Perspective
2. A Polish Christian Perspective --- Andrzej Potocki, President of KIK, Kraków, Poland

**MONDAY, 8 APRIL, 1991 (Jesuit Philosophical College, Kopernika 26)**

9.00 „The Theological Challenges of the Shoah for Judaism” --- Lecture by Rabbi Dr. Dan  
Cohn-Sherbok, University of Kent, Canterbury, England

9.45 Refreshments

10.15 Discussion in groups

11.30 Plenary discussion

13.00 Lunch

15.00 „The Vatican II Declaration 'Nostra aetate' and Following Documents on Christian-Jewish  
Relations --- The Beginning of a New Era?”

1. A Jewish perspective by Prof. dr Simon Lauer, Institute for Jewish Christian Studies,  
Lucerne, Switzerland
2. A Christian perspective by Jerzy Turonik, Ed. in Chief of Catholic weekly „Tygodnik  
Powszechny”, Kraków, Poland

6.00 Refreshments

6.30 Discussion in groups and/or plenary

8.00 Supper

9.30 Social evening, KIK Sienna 5

**TUESDAY, 9 APRIL, 1991 (Jesuit Philosophical College, Kopernika 26)**

9.00 “Implications of the Shoah for the Christian Interpretation of the Bible” --- two presentations:

1. [Dr Franz Mussner, Professor Emeritus, Faculty of Catholic Theology, University of  
Regensburg, Germany (in German)] Prof. ROBERT MURRAY
2. Prof. dr Waldemar Chrostowski, Academy of Catholic Theology, Warsaw, Poland

10.00 Refreshment

10.30 Discussion in groups

11.30 Plenary discussion

13.00 Lunch

15.00 Workshops on Biblical texts:

1. Isaiah 53 --- introduced by Msgr. Bishop Henryk Muszyński, Chairman of the Commission  
for the Dialogue with Judaism, Poland
2. Jeremiah 31 --- introduced by Prof. dr Luc Dequeker University of Leuven, Belgium
3. John 8 --- introduced by Prof. dr Michał Czajkowski, Academy of Catholic Theology,  
Warsaw, Poland
4. Romans 9-11 - introduced by Prof. dr Peter Fiedler, Freiburg, Germany

18.00 Supper

19. Exposition

**WEDNESDAY, 10 APRIL, 1991 (Jesuit Philosophical College, Kopernika 26)**

9.00 „Implications of the Shoah for Christian Systematic Theology” --- two presentations:

1. Prof. dr Clemens Thoma, Institute for Jewish Christian Studies, Lucerne, Switzerland
2. Prof. dr Andrzej Zuberbier, Academy of Catholic Theology, Warsaw, Poland

10.00 Refreshments

10.30 Discussion in groups

11.30 Plenary discussion

13.00 Lunch

15.00 Workshops on the implications of the Shoah for various disciplines of Christian theology:

1. Theology (The Doctrine of God) --- introduced by Prof. dr Clemens Thoma, Institute for  
Jewish Christian Studies, Lucerne, Switzerland
2. Anthropology --- introduced by dr Jakub Gorczyca, Faculty of Philosophy S.J., Kraków,  
Poland
3. Christology --- introduced by Prof. dr Waldemar Chrostowski, Academy of Catholic  
Theology, Warsaw, Poland
4. Ecclesiology --- introduced by Prof. dr John T. Pawlikowski, Catholic Theological Union,  
Chicago, USA

18.00 Supper

20.00 Public meeting to present the findings of the Symposium, Jesuit Philosophical College,  
Kopernika 26

## LIST OF PARTICIPANTS

Ks. Prof. Dr Jerzy Chmiel Poland	Red. Krzysztof Jaśkiewicz Poland	Andrzej Potocki Poland
Ks. Prof. Waldemar Chrostowski Poland	Ewa Józwiak Poland	Anne-Denise Rinckwald Notre Dame de Sion Switzerland
Rabbi Dr Dan Cohn-Sherbok England	Ks. Dr Lukasz Kamykowski Poland	Mr & Ms Schoneveld Germany
Ks. Prof. Dr Michał Czajkowski Poland	Magdalena Kijowska Poland	Rachel & David Schoneveld Germany
Prof. Dr Luc Dequeker Belgium	Rabbi Leon Klenicki USA	Dr Stefan Schreiner Germany
Justyna Domasłowska Poland	Dr Ansgar Koschel Germany	Ks. Red. Jerzy Sermak Poland
Dr Willehad Paul Eckert Germany	Beata Kossowska Poland	Rabbi Henry Siegman USA
Prof. Dr Peter Fiedler Germany	Dr Stanisław Krajewski Poland	Ks. Biskup Piotr Ślacha Poland
Dr Pier Francesco Fumagalli Vatican	Anna Kuśmirek Poland	Rabbi Abraham Soetendorp Netherlands
Michał Galas Poland	Tomasz Kwiecień OP Kraków	Mr & Ms Stöhr Germany
Ks. Dr Stanisław Gądecki Poland	Prof. Dr Simon Lauer Switzerland	Julij Szeider Russia
Dr Ezra Ben Gershom Israel	Janusz Makuch Poland	Dr Teresa Świebodzka Poland
Prof. Dr Józef Gierowski Poland	Ks. Prof. Robert Murray England	Prof. Dr Clemens Thoma Switzerland
Ks. Marek Głównia Poland	Ks. Stanisław Musiał Poland	Dr Peter Thomson Netherlands
Ks. Dr Jakub Gorczyca Poland	Ks. Biskup Henryk Muszyński Poland	Ks. Red. Stanisław Tkocz Poland
Red. Jan Grosfeld Poland	Red. Zbigniew Nosowski Poland	Red. Jerzy Turowicz Poland
Henryk Halkowski Poland	Marek Nowak OP Kraków	Urszula Waligórska Poland
Marie-Thérèse Huguet France	Ks. Stanisław Obirek Poland	Red. Stefan Wilkanowicz Poland
Jerzy Janitz Poland	Prof. Dr John Pawlikowski USA	Dr Michał Wojciechowski Poland
Mirosława Jankowska Poland	Ks. Doc. Stanisław Pisarek Poland	Red. Juliusz Zychowicz Poland
Prof. Dr Hans Jansen Netherlands	Dr Marcel Poorthuis Belgium	
	Red. Barbara Poremba-Wolkowa Poland	



SPERTUS COLLEGE OF JUDAICA

JOSEPH CARDINAL BERNARDIN  
CENTER FOR THE STUDY OF  
EASTERN EUROPEAN JEWRY

Contacts: Stephanie Ettelson Sr. Joy Clough  
Spertus College of Judaica Archdiocese of Ch  
708/433-4535 312/751-8227

FOR IMMEDIATE RELEASE

CATHOLIC-JEWISH, POLISH JEWISH RELATIONS

TAKE GIANT FORWARD LEAP WITH HISTORIC AGREEMENT

CHICAGO (April 9, 1991) -- On April 12, an unprecedented agreement will be signed in Warsaw, Poland, establishing an international Institute for the Study of Judaism. The Institute will be co-sponsored by Spertus College of Judaica's (Chicago) Joseph Cardinal Bernardin Center for the Study of Eastern European Jewry and Academy of Catholic Theology (Akademii Teologii Katolickie) of Warsaw.

"As far as we know, this is an historic first: an agreement between an institution of Jewish higher learning and an institution of Catholic theology in Poland," says Rabbi Dr. Byron L. Sherwin, Vice-President and a professor at Spertus College. Accompanying Sherwin to Poland will be Fr. Joseph Mytych, administrative assistant to Bishop Alfred Abramowicz, Auxiliary Bishop of Chicago and Executive Director of the Catholic League for Religious Assistance to Poland.

In Warsaw, Sherwin will sign the agreement on behalf of Spertus College, and Fr. Mytych will sign on behalf of Joseph Cardinal Bernardin, thereby, formally establishing the Institute. The purpose of the Institute is to further collaborative high-level academic and theological studies, conferences, publications and faculty-student exchanges between the Jewish-American and the Catholic-Polish institutions.

(more)

618 South Michigan Avenue, Chicago, Illinois 60605 (312) 922-9012

FAX: (312) 922-6406

Sherwin and Mytych also will participate in a conference, "Auschwitz: Symbol, History and Theology," April 11-12, at the Academy of Catholic Theology, where Sherwin will deliver a major address, "Holocaust 'Haggadah': Telling the Holocaust Story." The conference will conclude with the signing of the protocols establishing the new Institute and with a celebration to mark publication of a new book in Polish, Children of One God.

This unique publication contains a compilation of papers written by 22 Catholic priests/seminary professors who attended the historic summer 1989 seminar held at Spertus College under the joint auspices of its Bernardin Center and the Archdiocese of Chicago. A follow-up visit to Poland in May 1990 by Sherwin and Mytych included a lecture tour of five Polish seminaries in four cities.

During their April 1991 two-week visit in Poland, Sherwin will lecture on "Human Nature in Jewish Theology" at Catholic seminaries in Warsaw, Krakow, Lublin and Wloclawek. In addition, Sherwin and Mytych will meet with Cardinal Primate Joseph Glemp, Franciscus Cardinal Macharski of Krakow and Bishop Henry Muszyski, Chairman of the Polish Episcopate's Commission on Relations with Judaism, to discuss future work of the Bernardin Center in and with the Polish Catholic Church.

The formation of the Bernardin Center (July 1987) and the new Institute for the Study of Judaism enjoys the support and encouragement of Joseph Cardinal Bernardin, Archbishop of Chicago.

For further information, please contact Spertus press representative Stephanie Ettelson at 708/433-4535, or Sr. Joy Clough, Director of Office of Public Information, Archdiocese of Chicago, at 312/751-8227.

and against rheumatoid arthritis, anyone familiar with drug testing to FDA approval is littered with the many experimental therapies that are being used in their early trials. But for John Silber have cause for joy.

science correspondent for NBC

Record.

NT

Christians of the Arab nations ... while listening to the pope. We heard in his words confirmation that there is no identification between Christ and the World." The day was February 26, the war in the Gulf ended. The Monsignor Henry Teissier, president of the Conference of Catholic Bishops, an invitation to the Vatican Peace Conference in the Middle East, scheduled to begin on March 1, which included all bishops from the Arab countries and a few Western bishops. The pope, was meant to be a declaration of what John Paul II did and said

in other words, to ratify the pontiff's position and unconditional commitments such as "the War Lords," to the U.S.-led coalition that declared military operations in the Gulf, the Vatican daily newspaper *L'Osservatore Romano* early as November 17, 1990, *Civiltà* publication of the Jesuit order, "the war in the Gulf will be a moral disaster." And on January 10 Cardinal Casaroli, specialist on the Middle East and a spokesman, pronounced: "I know there are those who are bothered by this war. I wonder whether the pope has ever listened to the Catholic Peace Conference. Sounds like a fair point, except that Baghdad is Raphael I. Badawid, a spokesman. On March 5 in Rome, during the conference, which was presided over by the pope, the extraordinary statement that the pope acted according to his conscience. The war in the Gulf was waged by America

and its allies to defend the interests of Israel and oil."

John Paul II spoke out thirty-eight times against the war, offering his prayers for Iraq and the "suffering people of the area." Here are some of his statements about the events in the Gulf. On January 10: "This war is an adventure with no return." On January 16: "International law cannot be seen as a protection for hegemonic interests." On January 21: "The intoxication of war has prevailed over the courage of peace." On January 26: "This war is a threat to humanity." On February 4: "This war is a virus of death."

There was not an echo of a hint of a suggestion that the United States and its allies (including Italy) were in battle against a tyrant who had just invaded and occupied and brutally destroyed a small neighbor, and whose "conscience" has managed to live with the use of chemical weapons against his own people.

John Paul II's attitude provoked dramatic responses in Italy. It split Italian Catholic opinion and almost destabilized the Italian government, which stood firm as a member of the coalition but was certainly unprepared to face dissent from the pope. It is possible that "there was some embarrassment among the Western bishops participating at the Vatican's conference on the Middle East," as one expert on Vatican affairs wrote in the Italian newspaper *La Repubblica*. But the pontiff was hardly without support. On March 2 the weekly magazine *Il Sabato*, known to be very close to the Vatican, dedicated its cover story to Bush and Gorbachev. The headline was: "Gorbachev, Nobel Prize for Peace. Bush, Nobel Prize for War."

Israel, of course, became a dramatic issue in the intense Catholic debate that erupted in Italy about the war. Only after nineteen Scuds hit the Jewish state (eventually twice that number were launched against it) did the pope finally mention Israel: "We want to express our solidarity to the suffering people in the state of Israel," he said, the first time the expression "state of Israel" was used by a pope since 1947. The following day, February 19, The Jewish Community in Rome organized a petition demanding the Vatican's immediate recognition of the state of Israel, which was supported by two-thirds of the Italian Parliament (including the Communists—or as they now call themselves, the Democratic Party of the Left). But the pope reiterated his refusal.

At the conference on the Middle East in Rome, moreover, John Paul II went further and chose to define Israel's current antagonists in a remarkable manner: he referred to them, on March 6, as "the Wandering Palestinians." The pope, remember, is a man exquisitely sensitive to language.

That day, at the conclusion of the conference, the official Vatican position was stated definitively by Deputy Secretary of State Monsignor Angelo Sodano: "We don't even know the price of this war in terms of destruction and human lives [the unconfirmed figure of 150,000 civilian casualties was circulated by Bishop Ersilio Tonini, a close friend of the pope]. But we demand

st upheavals last year. In a series of elections, the people voted for nationalist, free market, free enterprise. Since these revolutions occurred in the voting booth, rather than in the streets, they were hardly noticed. Slovenia and Croatia now have free market governments that pay short shrift to the old, bureaucratic bureaucracy in Belgrade is quickly crumbling. Serbia, a proud Eastern European nation brutalized for centuries by Muscovite tyranny and burdened thus by historical grudges, has been a pro-Communist country behind even Albania.

The Communist Party better illustrates the failure of Marxism-Leninism than the Serbian situation. Here is a group of young and middle-class intellectuals, led by Slobodan Milosevic, who led the 1989 turmoil in Eastern Europe, and who are now as and hunting lodges, without the slightest gesture toward reform. Their appeal is to ethnic hatred. The party betters the fascist-oriented Serbs to attack Muslim Bosnia and Catholic Croats. But now, as the result of the many Serbs have themselves revolted. Theoretically, this should be a good thing. The media quickly interpreted it as such. But the protests in Belgrade were not against Communism, merely for the sake of economic and political reform. There is a strong nationalist-mystical element. They hold that as long as Serbia has been ruled by communism, it cannot successfully overcome its historical enemies that surround it.

and Serbian passions is to go a long way toward deciphering Yugoslavia. The Serbs have a rich medieval kingdom, with a tradition, a literature, and an artistic inheritance more profound than any in the Balkans and richer than the West. The frescoes in the thirteenth-century Serbian monasteries suggest that the state was not invaded and destroyed all, the result of the printing would have been a Serbian invention, not an Italian one. "The greatness of the Serbian people is etched over our bones," a nun at the monastery sadly told me.

The pope's newly arrested artistic and economic development also converted thousands of Albanians to Christianity. These Muslim Albanians who, with the Serbs, have demographically claimed Serbia, have a ground: what Serbs like to think of as the Holy Land—Judea and Samaria of the Serbian imagination, the place where the medieval Serbian state grew to greatness, now known to the world as Kosovo, on the southern border of Yugoslavia. Kosovo is dotted with Serbian monasteries, enclaves of extreme nationalism and religious fanaticism. In the West Bank, the territories won by Israel in World War II, the Serbs have ruled a large autonomous province within the Republic of Serbia. They tried to pacify the Albanians and modernizing the infrastruc-



INTERNATIONAL RESCUE COMMITTEE

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

To: Marc Tanenbaum - cc: Sheppie Abramowitz Date: May 20, 1991  
From: Bob DeVecchi Subject: ADL Ad in New Republic

Dear Marc,

As you will see from the writing on the attached ad copy, Sheppie Abramowitz is asking me to pass this on to you, which I am doing.

By copy of this memo to Sheppie, let me assure you - and her - that the funds raised by American Jewish World Service have gone to IRC and are being used to help Kurdish refugees. Likewise, I believe The Red Cross and CARE are involved in the emergency. I do not know what the Joint is doing.

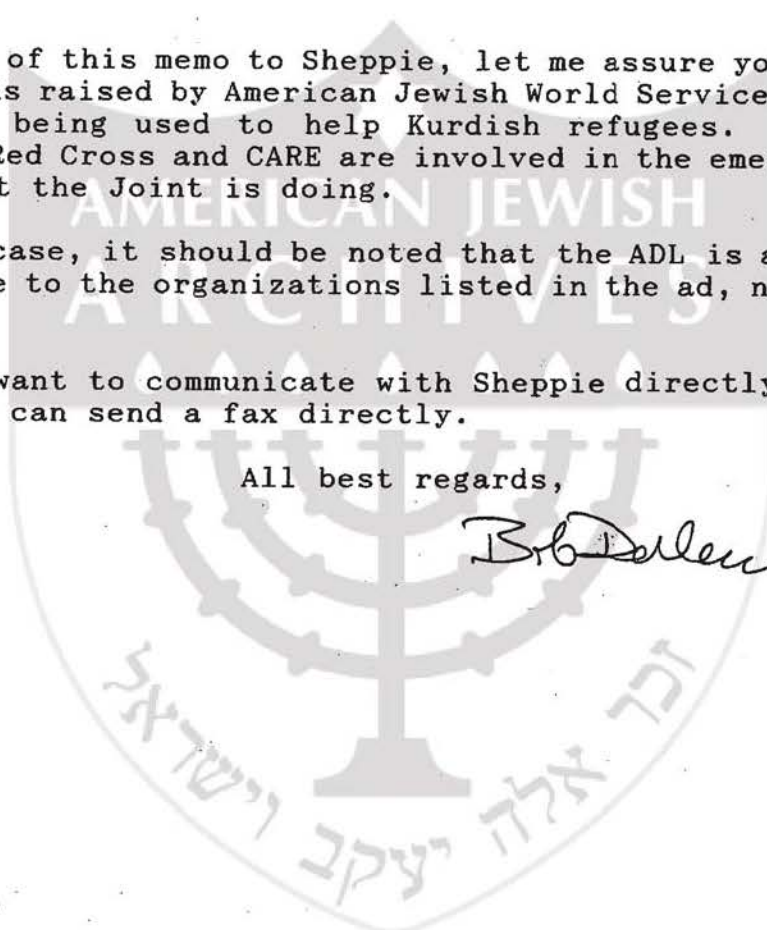
In any case, it should be noted that the ADL is asking people to contribute to the organizations listed in the ad, not to the ADL itself.

If you want to communicate with Sheppie directly, please let me know. We can send a fax directly.

All best regards,



/bb



# Who cares about the Kurds?

5/14

Bob:

Please show this to Marc Fannenburg

This is very outrageous - since none of  
this money - arrived here! At least it should  
go to P.O.'s working here!

**We do.**

The Kurdish people are in desperate need—the victims of  
continued Iraqi brutality.

We must respond. You can help save lives. Please send your contribution  
to any of the following organizations:

## American Jewish Joint Distribution Committee

711 Third Avenue, New York, NY 10017

## American Jewish World Service

1290 Avenue of the Americas, New York, NY 10104

## American Red Cross

Kurdish Relief Fund, P.O. Box 37243, Washington, D.C. 20013

## CARE

660 First Avenue, New York, NY 10016

**We are our brothers' keepers.**



**Anti-Defamation League of B'nai B'rith**

823 United Nations Plaza, New York 10017

Melvin Salberg  
National Chairman

Abraham H. Foxman  
National Director

May 6. New Republic

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:- May 24, 1991

TO: Mr. Bob DeVecchi, IRC

FAX #:- 689-3459

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

MESSAGE AREA

Dear Bob,

Would you want to Fax this note  
to Sheppie Abramowitz? Also Enclosed is a  
letter from a UN executive seeking other  
employment. Very good board meeting last Wednesday.

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

RESPONSE AREA

Best!  
Marc

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

Marc H. Tanenbaum

May 24, 1991

Ms. Sheppie Abramowitz  
United States Embassy  
Ankara, Turkey

Dear Sheppie,

It was a genuine pleasure to hear from you through the good offices of Bob DeVecchi.

I understand your feelings about the ADL ad inviting financial support for the Kurdish refugees.

Having been involved in the decision-making, I do know that the American Jewish World Service has contributed some \$40,000 to the International Rescue Committee earmarked for the Kurds. I also know that another Jewish group, Mazon, has contributed some \$100,000 to the UN Disaster Relief Program and to Operation USA.

As of now, I do not know what the JDC is doing with the funds it has raised in behalf of Kurdish refugees.

I understand that B'nai B'rith International is planning to make a contribution to IRC.

As for the American Red Cross and Care who are listed in the same ad, you and Bob will know more about that than I.

My warmest regards and best wishes to you and Morton.

Cordially,



cc: Bob DeVecchi



# INTERNATIONAL RESCUE COMMITTEE, INC.

CABLE: INTERESCUE, NEW YORK  
TELEX: 237611  
FAX: (212) 689-3459

386 PARK AVENUE SOUTH • NEW YORK, NEW YORK 10016 • TEL (212) 679-0010

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- \*JOHN C. WHITEHEAD
- \*LOUIS A. WIESNER
- GUY P. WYSER-PRATTE

DATE: May 29, 1991

TO: Mrs. Morton I. Abramowitz  
The American Embassy  
Ankara

FROM: Bob DeVecchi  
IRC  
New York

Dear Sheppie,

I passed on the piece you had clipped from the paper for Marc Tanenbaum and am now passing back to you his reply.

IRC did receive \$40,000 from American Jewish World Service and, as you know, Irving Kramer's group - Mazon - did contribute \$100,000, mostly to Operation USA. I hope B'nai B'rith International will make a contribution to IRC. As for the JDC, we are discussing with them a possible collaborative enterprise.

The American Red Cross put on a big campaign, especially with corporations. I'm not sure what they did with the proceeds, but perhaps pumped them into the League of Red Cross Societies and on into the Red Cross/Red Crescent systems. CARE has been operational in feeding since mid-April and now has a major food distribution role.

This comes with all best wishes and warm regards to you and Mort.

As ever,

P.S. We just had our spring Board meeting. Leo officially became Chairman Emeritus, John Whitehead became Chairman and Winston Lord became Vice Chairman, effective September 1. Henry Kissinger gave a wonderful tribute to Leo. It was a moving event for us all and a major turning of the page for the IRC

/bb

cc: Marc Tanenbaum

OVERSEAS OFFICES  
DOMESTIC OFFICES

Costa Rica El Salvador Geneva Hong Kong Madrid Malawi Malaysia Munich Pakistan Paris Rome The Sudan Thailand Vienna  
Atlanta Boston Dallas Los Angeles Miami San Diego San Francisco San Jose Santa Ana Seattle Washington, D.C. West New York, N.J.  
Contributions to the International Rescue Committee are tax deductible





Office of the Associate Dean  
School of General Studies

May 30, 1991

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

Dear Rabbi Tanenbaum:

I want to thank you again for your participation in the dialogue with Father John T. Pawlikowski under the aegis of the Jewish Lecture Series at Queens College.

Since the evening of May 8th, we received many comments, all of them of high praise, for the quality and thoughtfulness of the presentation. Your talk was very moving and inspiring. Like the audience, I felt personally touched and enriched by what you had to say. I am grateful for your contribution, as we all are, and for your tireless work of so many years. You might be pleased to know that the first phone call in praise of the evening and of your presentation came early the following morning and it was from Rabbi Moshowitz.

Again many thanks. I hope we will have other opportunities to welcome you again at Queens College, and soon.

Sincerely,

M. Hratch Zadoian  
Acting Dean

MHZ:eeew

cc:. Dean Ernest Schwarcz

# The Council of Churches and Synagogues

628 Main Street  
(203) 348-2800



Stamford, Conn.  
06901

*"Serving Lower Fairfield County"*

May 30, 1991

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

Dear Rabbi Tanenbaum,

On behalf of myself and the Council of Churches and Synagogues, I would like to thank you very much for coming to Stamford last Thursday to participate in the program for our Annual Meeting and to help vision the role of religion as we move towards the year 2000. You added tremendously to the evening; your talk and questions were both insightful and challenging. My only regret is that the time allotted to you could not have been longer. I'm sure if time allowed, there would have been many questions from the audience.

Enclosed is a check for your expenses and articles from the local paper, The Jewish Voice, and the Council's newsletter (my apology for not catching the double "n" in your name).

I appreciated all your help and especially the opportunity to work with you. I do hope there will be an opportunity for us "to connect" in the future. If you have any ideas for me in terms of my coordinating the Council's new program on interfaith - dialogue or any possible funding sources, please let me know.

B'shalom,

  
Deborah Goldberg  
Program Associate

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road  
London NW5 4BD  
Telephone 071-485 2538  
Facsimile 071-485 4512

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

Date 31 May 1991  
Our ref sss/lf  
Your ref

9 Dear Marc

I hope you are keeping well.

Peter Bander-van Duren is closely connected with the Vatican and I enclose correspondence I have received from him.

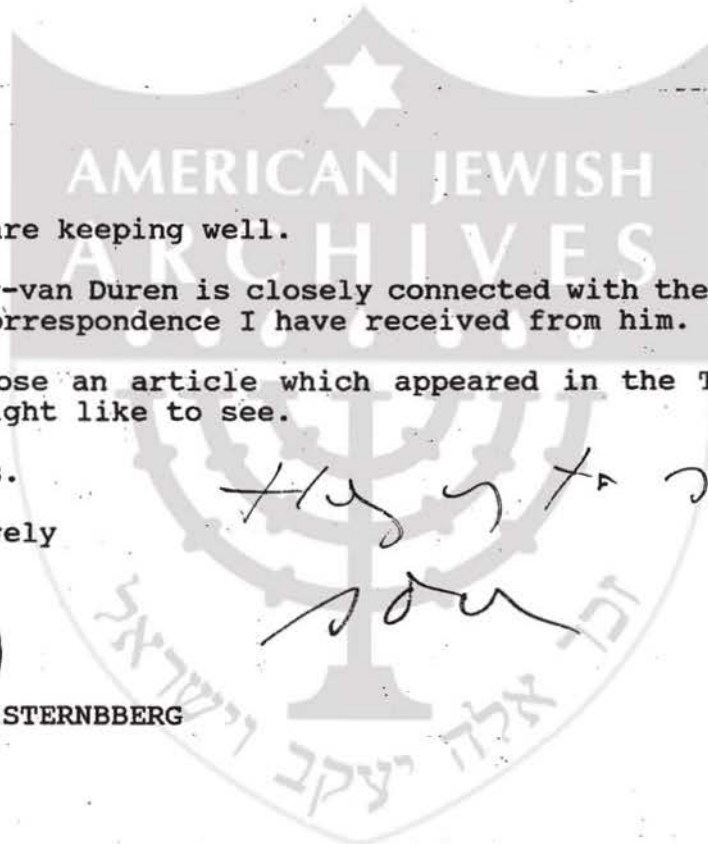
I also enclose an article which appeared in the Toronto Star which you might like to see.

Kind regards.

Yours sincerely

  
SIR SIGMUND STERNBERG

Enc.



הנהגה לראות  
סוד



# Pair honored for work aiding religions



PETER POWER/TORONTO STAR

**PROUD MOMENT: Council president Jim Westcott presents Sir John Templeton with his Good Servant Medal as Sir Sigmund Sternberg, right, looks on.**

By Bob Brent  
TORONTO STAR

Sir John Templeton built a personal fortune through high finance but he spoke of service to others as he was awarded the Canadian Council of Christians and Jews' highest honor.

Both Templeton, 79, and international religious emissary Sir Sigmund Sternberg, 69, in a Toronto ceremony received the council's Good Servant Medal yesterday, acknowledging their work to foster better understanding among the world's religions.

Through service to others "the good returns to you," Templeton said in a brief interview. "The more humble we are, the more we are able to understand and learn."

Internationally renowned for his money-management skills, the American-born Templeton now lives in the Bahamas but is head of the Toronto-based Templeton Growth Fund, which is among the world's top performing mutual funds.

"Financial success is built on your spiritual values," he said.

Sternberg, chairperson of the International Council of Christians and Jews, is currently helping to arrange a meeting of Christian, Jewish and Muslim leaders in Rome.

He said yesterday that gulf war coalition-building with Arab states has helped increase inter-religious dialogue.

"We can't let up," he said. "These are all small steps but they lead somewhere. It's a very long journey."

Sternberg has been knighted by the Vatican for his work to improve Christian-Jewish relations.

He was allowed a private audience with Pope John Paul II last December, after which the Pope condemned anti-Semitism.

Through religious dialogue, rival nations can sometimes find common ground where politics offers only an impasse, Sternberg said yesterday.

P.T.O

# THE GOOD SERVANT MEDAL



"GOOD SERVANT" is a phrase used both in the New Testament (Matt: 21-25) and in the Prophecy of Isaiah (cc.42-44) to denote one who has dedicated himself to the service of others.

The Medallion was sculpted by Dora de Pedery Hunt, Canada's foremost designer of medals. The design symbolizes that the co-operation of people differing in race, creed and culture (the hands) will bring about peace, harmony and freedom in the community (the dove).

*The Medal was created to recognize those individuals who have rendered extraordinary service to their community beyond the call of their normal duties. Communities large and small across the nation are invited to nominate people who have hitherto gone unnoticed, but whose service to their communities has been of inestimable value.*

## THE CANADIAN COUNCIL OF CHRISTIANS AND JEWS

*The Canadian Council of Christians and Jews is an association of men and women who believe in a spiritual interpretation of the universe and who seek by educational means to promote justice, friendship, co-operation and understanding among people differing in race, religion or nationality.*

---

**INTERNATIONAL RESCUE COMMITTEE**

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

---

To: Marc Tanenbaum

Date: May 31, 1991

From: Bob DeVecchi

Subject: William L. Visser

Dear Marc,

Just a note to say I met with William L. Visser. You had given him my name in an exchange of correspondence you had with him.

He is a very pleasant person and would be an asset to an organization, I believe.

Alas, IRC has nothing available for someone of his stature. However, I did write to Save the Children, CARE and Lutheran World Relief on his behalf, and gave him some other leads.

All best regards,

/bb

*Bob DeVecchi*

DR. MOSHE YEGAR  
HA'PORTZIM STREET 16  
JERUSALEM 93-662

ד"ר משה יגור  
רחוב הפורצים 16  
ירושלים 93-662

ISRAEL

טל. 02-637058

June 1, 1991

Dear

Manc,

Life in Israel, as everyone knows, is quite exciting. There is nothing new in such a statement. It was always interesting to live here, and it will - - I guess -- continue to be so for many more years to come. I sincerely believe that it is a privilege to be a partner, now and then, to some historical events which take place here.

My reference this time is to Operation Solomon (Mivtza Shlomo) which brought home some 14,500 Jews from Ethiopia. As you already know, my responsibilities now include Africa, Asia and Oceania, which naturally includes also Ethiopia. For the past eight months, I participated in the meetings, discussions and preparations, together with some colleagues in the Ministry of Foreign Affairs, which eventually resulted in the successful aliyah of the Jews of Ethiopia. This effort was led by an exceptional person, Uri Lubrani, whose name is known by now all over the world. It was a professional delight to watch him in action and to see him conducting negotiations with "difficult" clients -- the various officials of the former Ethiopian regime. A few months ago, I accompanied him on one of his trips to Addis Ababa. We met with many leaders, including Colonel Mengistu himself. Lubrani proved to be a real diplomatic virtuoso. He rightly deserves all the praise showered on him since the completion of the operation.

Another person who deserves special praise is the Jewish Agency shaliach Micha Feldman, who simply dedicated his life to the cause of Ethiopian Jewry. It would be difficult to find his equal. And there were many others. There was also a very meaningful American involvement -- a case of US-Israel cooperation at its best.

It was not sure, almost up to the last moment, whether the Ethiopian authorities would permit us to carry out the scheduled flights or if they would present us with some new, unexpected difficulties and obstacles, as they frequently did during the long, nerve-wracking months of arduous negotiations and bargaining. In any event, I boarded the first plane which flew to Addis Ababa and returned 34 hours later, in the last one.

Much too much has already been published about the operation itself. Suffice it to say that it was a unique experience, and sometimes quite moving. One should have seen the throngs of Jews walking from every direction towards our Embassy's compound, dressed in their best, prepared for the flight. Whole families, old people, young children, babies and the sick, too, streamed to the registration desks which had been set up in advance. Their behavior was superb -- quiet and dignified in spite of the tension and the density of the mass of people assembled there. Not to mention the many, maybe thousands, of onlookers who came to watch the strange spectacle of a whole community departing for their promised land. I wish the average Israeli would behave so nicely! Much effort was put into the planning of this operation. Thus when the moment came, everything was conducted very quickly and efficiently.

From the Embassy, the people were taken to the airport by buses and loaded onto the arriving planes. To see them walking across the airfield was a sight I shall always remember. Well, the festivities surrounding their arrival here are over, and now Israel faces the difficult task of their absorption. Whatever problems they will confront in Israel, they are insignificant in comparison to the terrible misery of their existence in Ethiopia. I saw for myself those filthy places and am convinced that if the terms "redemption" and "rescue" have any meaning, then they apply to Operation Solomon.

As already stated, there is never a dull moment here. Everyone was still dealing with the consequences of that operation when we, in my department, had to turn to another subject -- the visit of Japan's Foreign Minister. That country's attitude towards Israel since 1973 has been quite problematic like, for instance, Sweden and some other countries. If you smell oil and business opportunities, you are not very far from the truth! Japan's policies had begun to improve lately, or so we thought. The Minister's visit left us less optimistic than our expectations had led us to hope for, although there is undoubtedly some thaw. Meanwhile, we are already deep into our preparations for the forthcoming visit of the Foreign Minister of Kenya, and more will follow.

Cordially,

*Moshe*

Dr. Moshe Yegar  
Ambassador





Department of Education

Division of Educational/Institutional Concerns

3211 4th Street N.E. Washington, DC 20017-1194 (202)541-3134 FAX (202)541-3322 TELEX 7400424

MEMORANDUM

TO: Members of the Task Force on  
Moral Values in Education  
SCA/BCEIA Consultation

FROM: Rev. Charles Hagan *CH*

DATE: June 4, 1991

Enclosed you will find the evaluative tool to be included with Lexicon of Values.

I would appreciate any comments you may have.

EVALUATIVE TOOL

Are the values included sufficiently broad so as to be applicable to all students?

Does the curriculum make use of examples that are appropriate to the age of the student?

Are suggested activities and readings included?

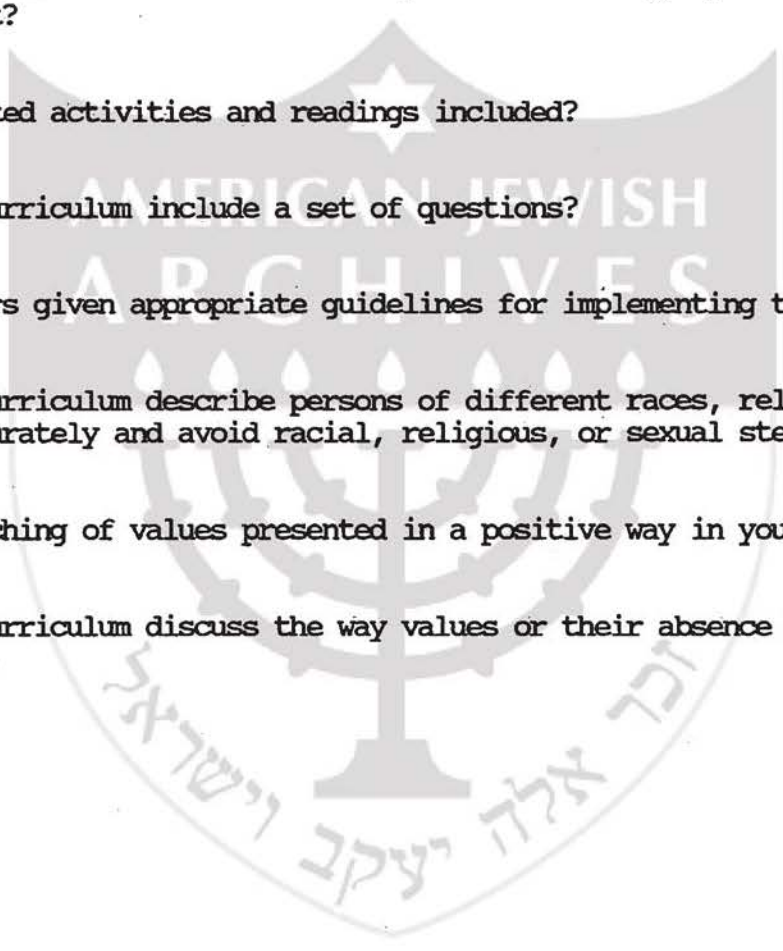
Does the curriculum include a set of questions?

Are teachers given appropriate guidelines for implementing the curriculum?

Does the curriculum describe persons of different races, religious, and ethnic groups accurately and avoid racial, religious, or sexual stereotypes?

Is the teaching of values presented in a positive way in your judgement?

Does the curriculum discuss the way values or their absence affect the whole community?



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

Dr. Leon A. Feldman  
Consultant

AMERICAN SECRETARIAT

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8573

EUROPEAN SECRETARIAT

World Jewish Congress  
1 Rue 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

June 5, 1991

Dear IJCIC Member:

You will recall that at an IJCIC meeting, not too long ago, we reviewed the causes and our reasons for the almost dormant relationship with the World Council of Churches (WCC). We also discussed the resolutions from the recently held Canberra Assembly. As a result, we drafted a communication addressed to Dr. Emilio Castro, General Secretary of the WCC (in Geneva), dated May 15, 1991. The draft thereof was circulated and the comments which we received were incorporated in the final text, of which a copy is enclosed.

We are also sending you Dr. Castro's reply, dated May 28, 1991, which is self-explanatory. In his letter, Dr. Castro makes reference that "...(we) have given publicity to (our) letter in the Jerusalem Post." This is simply not true! The fact is that Dr. G.M. Riegner, in an interview given to the Jerusalem Post during the World Jewish Congress Assembly, reflected on IJCIC's concerns and relationship to the WCC (copy enclosed).

We are now in the process of preparing a response to Dr. Castro and are asking that, if you have any input or suggestions which should be incorporated in our communication, to please transmit same as soon as possible.

Thank you for your cooperation and continued interest.

Sincerely,



Seymour D. Reich  
Chairman



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

May 15, 1991

Dr. Leon Feldman  
Consultant

Dr. Emilio Castro  
General Secretary  
World Council of Churches  
P.O. Box 2100  
1211 Geneva 2

**AMERICAN SECRETARIAT**

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

Dear Dr. Castro,

**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

The International Jewish Committee on Interreligious Consultations has carefully read the "Statement on the Gulf War, the Middle East and the Threat to World Peace" adopted in Canberra by the 7th Assembly of the World Council of Churches.

**CONSTITUENT AGENCIES**

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

Prior to that Assembly we had shared with you our concerns on a variety of important matters and we had hoped that the WCC Assembly would raise its voice to condemn unequivocally the new wave of anti-semitism with the old violent slogans and threats aimed at large parts of the Jewish people.

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

We note with much regret that no condemnation has been issued by the WCC.

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

In particular we cannot but take strong objection to the wording of paragraph 34.

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

The casual last sentence dismisses the dangers of "manifestations of anti-semitism in a number of countries", as a cause of "great anguish" for "many Jews". As if it should not be in fact a cause of major anguish for the whole civilized world and the Christian communities as such! We would expect the WCC to condemn the cause of this "anguish" as a sin.

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

We have also read with dismay paragraph 13 of the statement which demonstrates insensitivity and indifference towards the fate of the State and people of Israel as well as to their behavior during the agonizing events. While there is mention that some of the missiles "fell in Palestinian areas", there is not the faintest expression of regret or condemnation with regard to the unprovoked acts of aggression committed against Israel by the Iraqi dictator. The damage caused to the civilian population in Tel-Aviv and Haifa

is hardly mentioned at all. The implication is that the SCUD missiles are of concern to the WCC only insofar as they threaten the lives and property of Palestinian. Surely, the WCC does not intend to send such a message.

There is nowhere in the text any serious attempt to get at the roots of the Israeli-Arab conflict, nor any suggestion how to break through the walls of mutual fear which remain the main stumbling block on the road to peace.

We are told that anti-semitism is mainly a European problem, and, therefore, of no direct concern to the world Christian community at large. This is unfortunately not true, but we would have expected from a Christian body such as the WCC that it would consider it as its duty to educate Christian communities who are not in direct contact with Jewish populations to make them aware of the special relationship that exists between the Church and the Jewish people and also to warn them about the evil of unwarranted hatred and prejudice. This would have been in keeping with many theological pronouncements made by the principal organs of the WCC over the years.

In the light of these considerations we feel that there is an urgent need to carefully reexamine our relationship as well as the basic principles on which it was built and developed since the late sixties. It is for this reason that we take the liberty of asking you to arrange for a meeting between IJCIC and the WCC leadership at which the issues we have raised could be clarified.

Sincerely yours,

Seymour Reich

President



150, ROUTE DE FERNEY, P.O. Box 2100  
1211 GENEVA 2, SWITZERLAND  
TELEPHONE (022)791 61 11  
TELEX: 415 730 OIK CH  
CABLE: OIKOUMENE GENEVA  
TELEFAX: (022)791 03 61

Mr Seymour D. Reich  
Chairman, International Jewish  
Committee on Interreligious  
Consultations  
Synagogue Council of America  
327 Lexington Avenue  
New York, N.Y. 10016 / U.S.A.

Geneva, 28 May 1991  
EC/uz

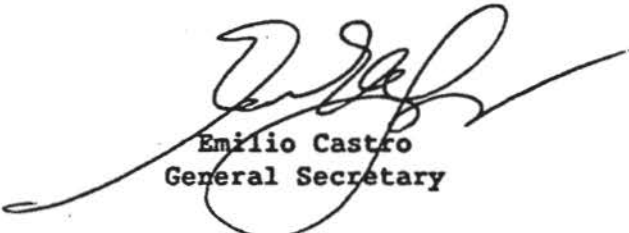
Dear Mr Reich,

Your letter of 26 April voicing the concern of the International Jewish Committee on Interreligious Consultations was duly received. However, before we had an opportunity to respond to it and to engage in a fruitful conversation, you have given publicity to that letter in the 'Jerusalem Post' of 9 May, 1991. So it is no more a letter permitting a continued dialogue but a public reprimand and expression of prejudiced feelings. We respect your feelings, but we regret them and consider them unjust vis-à-vis the commitment of the World Council of Churches. We have condemned and continue to condemn antisemitism, we have raised the issue with our churches all through the history of the World Council of Churches, and very recently in relation to antisemitism in Europe and Latin America.

I regret the tone of your letter which stands in the way of any fruitful dialogue. I am saddened. We will continue to be faithful to the Jewish people, to be vigilant against all manifestations of antisemitism and to uphold the right to peaceful existence of the State of Israel in the Middle East, notwithstanding the fact that you, as representatives of the Jewish community, do not seem to understand our genuine friendship and solidarity.

With all respect,

Yours sincerely,

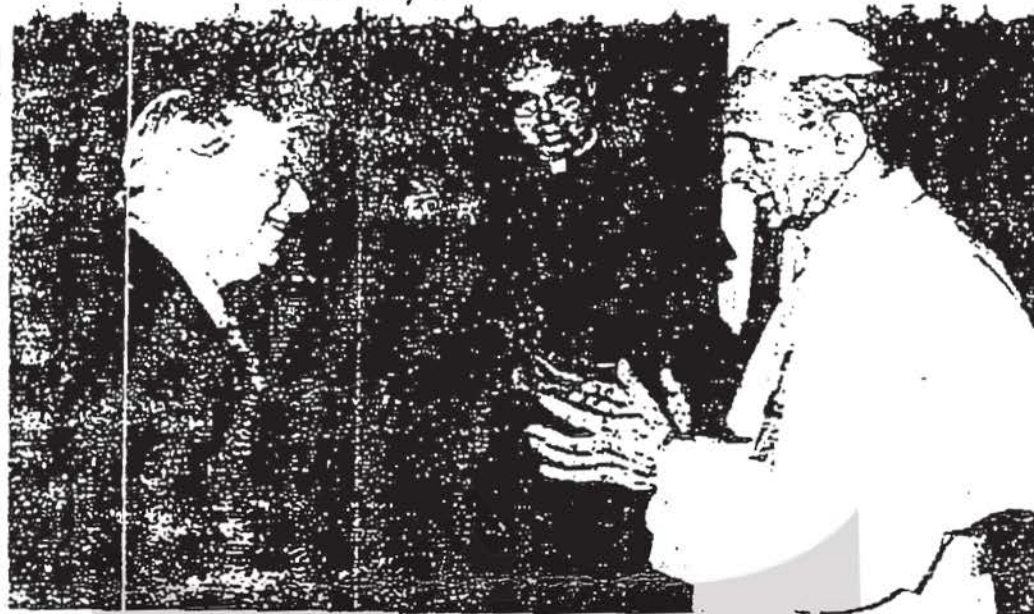


Emilio Castro  
General Secretary

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To further Catholic-Jewish relations, Dr. Gerhard Riegner meets with Pope Paul VI in 1975.

# He talks for his people

Haim Shapiro

FOR DR. GERHART RIEGNER, who is retiring this year as co-chairman of the World Jewish Congress (WJC) after 35 years of service to that organization (now meeting in Jerusalem), the appearance of the delegates from Russia, officially attending a WJC conference for the first time, was a fitting climax to a life of service for the Jewish people.

"It was the happiest moment in my Jewish life, except perhaps for the declaration of the State of Israel, or the UN vote for the partition of Palestine," he said.

He recalled that in 1953, when reports were coming out of the Soviet Union that the Communists wanted to deport the entire Jewish community to Siberia, the WJC had begun to organize a conference on Russian Jewry. "Then Stalin died, and the conference was canceled," he recalled.

Riegner also remembered that the late, lifelong WJC leader Na-

han Goldman had been convinced that one day Russian Jewry would be represented at the WJC. "I may not live to see it, but they will be here," Riegner quoted Goldman as telling him.

Yesterday, Riegner announced that he would lead a group of WJC delegates to visit Goldman's grave today.

Now Riegner has the title of honorary vice-president, but he is still active, especially in his work with the churches. Naturally, in this respect, one of the prime questions relates to diplomatic relations between the Vatican and the State of Israel. Such relations would come about, Riegner predicted, only if the peace process progresses.

However, Riegner hastened to add, there had been many great strides in Catholic-Jewish understanding, culminating in a meeting between the International Jewish Committee on Inter-religious Consultations (IJICC) and representatives of the Vatican in Prague last September, with Riegner representing the WJC.

The new Catholic chairman, Arch-

bishop Cassidy, openly spoke of acknowledging that the Catholic Church has to say sorry for its part in actions against the Jews. This had never been stated before by an official representative of the Church at this level, Riegner said.

At Prague, the Cardinal also declared that antisemitism was a "sin against God and man." In the past, some Protestants had expressed themselves in this way, but never the Catholics, he said.

However, there were still questions to be answered. The Roman Catholic position that "the old covenant with Israel is still valid," does away with the old substitution theory, that the Church has taken the place of the people of Israel, but, said Riegner, "we don't really know what it means for Christians."

Riegner would like to believe that the answer to this question was to be found in a papal statement in Castelgondolfo in 1987, in which the pontiff spoke of the Jewish tradition of the Torah and the Talmud and of the relation of the people to the land.

In other developments, the Vatican had given \$150,000 toward the

building of the new center which is to replace the one at Auschwitz and the nuns have been told by their superiors in no uncertain terms that they will have to move. In a less publicized issue, the proposed beatification of Queen Isabella, who was instrumental in expelling the Jews from Spain in 1492, has been indefinitely deferred.

RIEGNER WAS far less happy with the World Council of Churches (WCC), a body which includes most of the main-line Protestant churches and the Orthodox churches. At its recent meeting in Canberra, it made no condemnation of antisemitism but only spoke of it in terms of Jewish fear. It was true, Riegner said, that the secretary of the WCC, Emilio de Castro, had made a public statement on antisemitism to the European Council of Churches, but this was not enough.

In the midst of the Gulf War, the WCC had only mentioned the Iraqi missile attacks on Israel in the context of some of them falling on Palestinians. In response, Riegner said, IJICC had sent "a very serious letter" to de Castro, questioning the future of the relationship between the two. So far, he said, there had not yet been an answer to the letter.

On the other hand, he added, the Lutherans had behaved quite decently. They had sent a delegation to the WJC, and most of its members were very moderate in their remarks. The Lutherans had also extended their condolences on the issue of conversion and had formulated a statement that "conversion is the work of God."

"That I can accept," Riegner said. There was also a new development in the Russian Orthodox Church, which had agreed to open a dialogue with the Jews. In the consultations set

up together with the European representative of the Ecumenical Orthodox Patriarch of Constantinople.

Riegner is also still active on the international diplomatic front. He can take the credit for the fact that the new European Charter on Security and Cooperation has a paragraph on antisemitism and national minorities. This came about, he said, as a result of his talks with the Yugoslav foreign minister, who then proposed the paragraph to the European body.

Such work is important, Riegner said, recalling that in the black days after the Nazis had come to power, the WJC had forced a "loophole" clause in a treaty which Germany had signed regarding Upper Silesia. For a few years at least, in that one-ninth part of Germany, Jewish doctors and lawyers had not been disbarred.

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# WORLD JEWISH CONGRESS

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DATE : 4 June 1991 FAX MESSAGE NO. 21225

NUMBER OF PAGES (INCLUDING COVER SHEET) : 1

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

AMERICAN JEWISH  
ARCHIVES

MESSAGE : Re Castro letter.

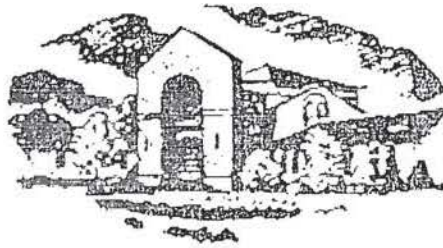
1. We did not release IJCIC's letter to Castro of April 26.
2. In the course of my report on Christian Jewish relations to the plenary session of the WJC Assembly in Jerusalem on 8 May I did mention the development of relations with the WCC and spoke particularly about the Canberra resolution. In fact I said more or less what Haim Shapiro reported in the Jerusalem post of May 9, copy of which is:

RIEGNER WAS far less happy with the World Council of Churches (WCC), a body which includes most of the main-line Protestant churches and the Orthodox churches. At its recent meeting in Canberra, it made no condemnation of antisemitism but only spoke of it in terms of Jewish fear. It was true, Riegner said, that the secretary of the WCC, Emilio de Castro, had made a public statement on antisemitism to the European Council of Churches, but this was not enough.

In the midst of the Gulf War, the WCC had only mentioned the Iraq missile attacks on Israel in the context of some of them falling on Palestinians! In response, Riegner said, IJCIC had sent "a very serious letter" to de Castro, questioning the future of the relationship between the two. So far, he said, there had not yet been an answer to the letter.

*quod*

# TEMPLE ISRAEL



140 CENTRAL AVENUE • LAWRENCE, N.Y. 11559

Telephone: (516) 239-1140

Fax: (516) 239-0859

DATE

5/16/91

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BI  
MICHAEL S. WITTSTEIN  
BI EMERITUS  
R. JOEL Y. ZION  
TOR  
EDWARD M. STAHL, MSW  
TOR EMERITUS  
DAVID BENEDICT

## FAX TRANSMITTAL SHEET

TO: Rabbi M. Tannenbaum

FAX# 212 876 8351

FROM: R. Jack Bemporad

NO. OF PAGES INCLUDING COVER: 3

REMARKS:

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*Rabbi Jack Bemporad*

*Temple Israel*

*140 Central Avenue, Lawrence, New York 11559*

5) 239-1140 Study

(516) 371-2809 Home

June 7, 1991

American Press, Inc.  
106 West 56 Street  
New York, New York 10019

Gentlemen:

Unfortunately in Michael Shevack's and my article, "Forgiveness: Pope John Paul II and the Jews" I did not indicate that our article was largely based on my talk at the Lateran University in Rome on December 5, commemorating the 25th Anniversary of Nostra Aetate.

In that talk, I indicated that it was based on the work of many Jews and Christians and particularly the pioneering efforts of Rabbi Marc Tannenbaum, a veteran in the world of interreligious relations who serves as a role model for all of us.

Sincerely,

Jack Bemporad  
Rabbi

COPY

# AMERICAN JEWISH WORLD SERVICE

*helping people help themselves*

## FACSIMILE TRANSMISSION

DATE: 6/25/91

TO: Rebbi Marc Tanenbaum

TELECOPY NO.: 876-8351

NO. OF PAGES TRANSMITTED, INCLUDING THIS ONE: 2

COMMENTS:

Marc,

Attached is a letter that came with one of  
the \$500 contributions we received

So far we have raised \$6650 on the  
letter to new projects and \$6000 to  
selected past AJWS donors

FROM: Andy

TELECOPY NO.: (212) 683-5187

PHONE NO.: (212) 683-1161

[start]

Original documents  
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*replied  
June 28/91*

McKAY TRADING PARTNERSHIP  
2055 West Pershing Road  
Chicago, Illinois 60609

June 14, 1991

Rabbi Marc H. Tanenbaum  
American Jewish World Service  
15 West 26th Street  
New York, NY 10010

Dear Rabbi Tanenbaum:

I am a Scotch-Canadian/Russian-Jew, in other words, your typical American mongrel. My father (the Jewish half) has given me your recent mailing of the Israel Training Program, along with his general endorsement of your philosophy of philanthropy. You should note that such endorsements do not come frequently. In the past, I have found it increasingly difficult to support many "Jewish causes" due to fundamental ideological differences with Jewish/Israeli politics. Specifically, I believe that the JUF and the ADL work to alienate the diluted Jew (as I consider myself) by creating an atmosphere of reverse discrimination. They seem to endorse an attitude of saving all Jews for Jews' sake, and damn everyone else. While I certainly admit that both of these organizations do many good works too, they counteract their own altruism by perpetuating what they say they are trying to halt, namely: hatred, bigotry and prejudice caused by human ignorance. How can we promote understanding when we preach intolerance?

Your efforts certainly seem a noble one, in attempting to reverse that type of attitude. I will be happy to give you support. Please note that these contributions will be made on behalf of my three older brothers and myself, who do business collectively as McKay Trading Partnership. My father, I. A. Grodzins, is semiretired and would have such matters left to our discretion. Please make the necessary changes in your future mailings.

Sincerely,  
McKAY TRADING PARTNERSHIP

*Matthew Aron Grodzins*

Matthew Aron Grodzins  
Managing Partner

*rec'd chq  
\$500.00*

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

June 17, 1991

Dr. Leon Feldman  
Consultant

TO: Rabbi Jack Bemporad  
Dr. G.M. Riegner  
Israel Singer  
Rabbi Marc H. Tanenbaum

From: Seymour D. Reich

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 Rue de Varembe  
1211 Geneve 20, Switzerland  
Tel: (41) 22-734-13-25  
Fax: (41) 22-73-33-865

CONSTITUENT AGENCIES

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

Yehonatan Efron/  
Anti Defamation League  
23 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  
27 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
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World Jewish Congress  
81 Madison Avenue  
New York, NY 10022  
Tel: (212) 755-5770  
Fax: (212) 755-5883

Attached I am sending you Seymour D. Reich's draft response to Dr. Emilio Casro's (WCC) letter.

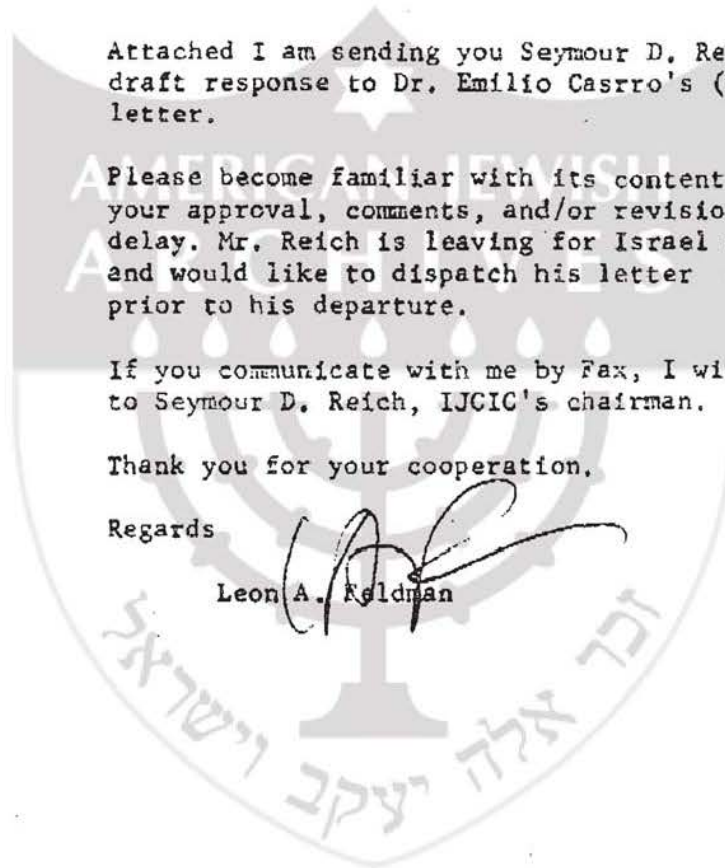
Please become familiar with its contents and respond your approval, comments, and/or revisions without delay. Mr. Reich is leaving for Israel on the 19th and would like to dispatch his letter to Castro prior to his departure.

If you communicate with me by Fax, I will relay yours to Seymour D. Reich, IJCIC's chairman.

Thank you for your cooperation.

Regards

Leon A. Feldman



June 17, 1991

Dr. Emilio Castro  
General Secretary  
World Council of Churches  
P.O. Box 2100  
1211 Geneva 2

Dear Dr. Castro:

I received your FAX letter of May 28, 1991 and thought it wise for some time to lapse before I responded to your letter, which I believed to be curt, discourteous and troublesome.

At first, I could not fathom your reference to my giving publicity to my April 26 letter to you in the Jerusalem Post of May 9, 1991. I had to find the Jerusalem Post reference with which I was unfamiliar and subsequently located the interview of Dr. Gerhart Riegner while he was attending a meeting of the World Jewish Congress.

Reading the lengthy interview carefully, it is apparent that it was prompted by the retirement of Dr. Riegner as co-chairman of the World Jewish Congress after 55 years of service.

The reference in the profile to the World Council of Churches was obviously a reflection of Dr. Riegner's concern about the activities of the WCC and the deterioration of the WCC relationship with the Jewish community.

I do regret Dr. Riegner's innocent reference to the fact that IJCI sent you "a very serious letter" and "so far... there had not yet been an answer to the letter". In fairness to IJCI and Dr. Riegner, his reference to my letter to you was probably his way of reflecting on the unhealthy status of our relations and at

Some of the  
pronouncements  
and

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the same time hoping that the effort being made (to communicate with the WCC) would begin to breach the widening gap.

If the tone of my letter seemed harsh, ~~it was~~ I was trying to convey the strong feelings that presently exist in the Jewish community regarding our relations with the WCC.

I ended my letter with the hope that a meeting could be arranged between IJCIC and WCC leadership at which the issues which disturb us could be clarified.

This exchange of correspondence makes even more apparent the need for such a meeting and it would be regrettable, if together, we could not make an effort to address the issues that have caused the tensions between us.

I look forward to hearing from you.

Sincerely,

Seymour D. Reich

SDR:jgh

[end]

Original documents  
faded and/or illegible





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: - June 17, 1991  
TO: Seymour Reich and Leon Feldman, IJERC  
FAX #: - 686-8673

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

MESSAGE AREA

Dear Seymour and Leon,  
I have only one  
suggestion to offer for the letter to  
Castro. Best regards!  
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.

June 17, 1991

Dr. Emilio Castro  
General Secretary  
World Council of Churches  
P.O. Box 2100  
1211 Geneva 2

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Some of the  
pronouncements  
and

Rabbi Marc H. Tarenbaum  
American Jewish World Service  
15 West 26th St New York NY 10010

June 20, 1981

Dear Rabbi Tarenbaum:

I read with great interest of the  
work of American Jewish World Service.

The goals are the highest moral caliber:

- \* relieve the senseless suffering --- of children
- \* compassion and justice
- \* act in stand against world hunger and poverty

The scope of the projects is breath taking:

- \* Kurdish refugees
- \* women in Mexico
- \* farmers in Zimbabwe
- \* Tibetan families exiled
- \* volunteers in Haiti
- \* Honduras, Nicaragua, Armenia,  
Philippines, ...

(over)

I wonder if you might answer a question to help me decide how to support your work?

With all this outpouring of Jewish compassion and justice, why is it that you have not found time to deal with the one situation in the world today that presents ~~four~~ people with the greatest moral challenge -- the hunger and poverty imposed on the Palestinian people in the occupied territories of the West Bank and Gaza?

In the 21<sup>st</sup> century, when they speak of the Germans in the 1940's and ask, "How could they?"; will the next generation ask the same question about the Jewish people of the 1990's?

Please advise,



SANFORD M. ORLOW  
5826 VANDERGRIFT AVE.  
ROCKVILLE, MD 20851

Marc H. Tanenbaum

June 20, 1991

His Eminence

Cardinal Anthony J. Bericacqua  
Archbishop of Philadelphia

Dear Cardinal Bericacqua,

It was genuinely thrilling, and a very personal joy, to learn of your elevation by Pope John Paul II as a Prince of the Church.

I recall with genuine pleasure and fond memories the several occasions we had to work together, particularly on bringing relief to the Haitian and other refugees.

Those important experiences enriched my life a great deal and led me to feel a special sense of respect and kinship to and with you. I trust that there might be some opportunities for that fraternal solidarity to continue in the future.

I extend to you my heartfelt congratulations and Mazal Tov (Good Fortune). I pray that God will bestow his richest blessings on you and your family as you serve God and man in this exalted position.

Faithfully yours,

Marc H. Tanenbaum, Rabbi

Marc H. Tanenbaum

June 24, 1991

His Eminence

Cardinal Edward I. Cassidy

President

Pontifical Commission for Religious  
Relations with Judaism

My Dear Cardinal Cassidy,

It was deeply gratifying, and a very personal  
joy, to learn of your elevation by Pope John  
Paul II as a Prince of the Church.

I view this high honor as a richly deserved  
recognition not only of the many years of dedicated  
service you have rendered to God and man in the past,  
but especially for the forthright and inspired  
leadership you have brought to the Pontifical Commission.

It has been a deeply heartening experience serving  
with you on the Joint Liaison Committee of the  
Pontifical Commission and ITCIC. I look forward in  
the years ahead to serving together with you and  
all our colleagues in this sacred work.

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

Faithfully yours,

Marc H. Tanenbaum  
Rabbi

Marc H. Tanenbaum

June 26, 1991

Rabbi Myron Fenster  
Shelter Rock Jewish Center

Dear Mike,

I have just had occasion to read the text  
of your talk on May 15 before the ADL-Brooklyn  
Archdiocese on Jewish-Catholic relations.

You were characteristically kind and thoughtful  
to make public reference to my 30 years of  
service in Jewish-Christian relations alongside  
the contributions of Rabbi Heschel.

הגות אורח is not exactly a widespread  
practice in Jewish life and therefore your statement  
is all the more appreciated.

As I mentioned to Gil, I am working on a  
meeting with B.G. for you and the NYBR, and  
I will keep you informed as to how that  
turns out. It could be an important event.

Again, with gratitude!

My very best to Rickie and your family,

Cordially, as ever,

Marc

INTERNATIONAL RESCUE COMMITTEE

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

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To: Marc Tanenbaum

Date: June 28, 1991

From: Bob DeVecchi

Subject: Attached Letter from  
Louis Wiesner

Dear Marc,

I thought you would be interested in this letter from Lou Wiesner, and the remarks he made at Dartmouth on May 29.

As you will see from Lou's letter, he particularly thought you would like to see this report.

All best regards,

*Bob DeVecchi*

/bb

cc: Lou Wiesner

*P.S. - I sent you the report a couple of  
weeks ago - RDV*



Louis A. Kriesner  
P. O. Box 76  
Chocoma, NY 03817  
June 8, 1991

Dear Bob,

Thank you for sending the USCC paper, Refugees After The Cold War: Rethinking the Definition From The Roman Catholic Perspective, and for asking my reactions. In turn, I enclose the text of a speech which I delivered at a Dartmouth Medical School seminar on May 29, organized by Jim Strickler. My remarks deal with some of the same issues taken up by the USCC.

I am impressed with Refugees After The Cold War and agree with the recommendation set out on page 35. The extent to which Roman Catholic doctrine, enunciated in successive encyclicals and other pronouncements, affirms the rights of refugees and migrants as obligations on national states (especially pp. 24-28) is new to me and is very important. Those moral principles, if observed by governments, would not only protect and enhance the dignity

of all persons, including refugees, but would to a large extent prevent the generation of refugees in the first place.

In one respect the Catholic doctrine, stated in the <sup>1963</sup> encyclical Pacem in Terris (p. 26 of the paper) and reaffirmed by Pope John Paul II (pp. 27-8), seems to go beyond what even the most reasonable governments could accept. That is the statement that a man's personal rights include the right "to enter a country in which he hopes to be able to provide more fittingly for himself and his dependents," and that the duty of State officials is to accept such immigrants. Even granting the legitimacy of immigration regulation, as John Paul II does, that claim appears to be excessive and unrealistic. However, the remainder of the Catholic doctrine is, in my opinion, correct and reasonable. It could be accepted by other faiths in the world and by secular humanitarian and moral leaders, including those in A.R.C.

Unfortunately, the doctrine summarized in the paper has had little effect upon the policies and practices of governments, even

those in Catholic countries. Some of the latter are among the world's worst violators of human rights, e.g., the government of Guatemala.

The identification of the principles as specifically Catholic might be an obstacle to their acceptance by the non-Catholics in the world community. Since the principles have universal moral validity, it would be better to appeal to the world's leaders on that ground. The Pope and other Catholic leaders could of course take the lead in trying to bring about a consensus, and then in translating it into law and practice.

I hope you have given a copy of the paper to Rabbi Tanenbaum. You are of course free to share this letter with him also. Are you in touch with Dawn Calabria to see what <sup>appropriate</sup> she and others within her Church are making in the international community?

A deficiency in the USCC paper is its

failure to take account of the Geneva Conventions and Additional Protocols (pp. 4-5 of my speech). Those instruments fill some of the gaps left by the Refugee Convention and Protocol, though they apply only in cases of armed conflict. They set out specific and binding rules for the protection of the lives, property, and personal dignity of noncombatants, civilians and wounded or surrendered soldiers alike, during both international and civil wars. Among the rights stated in the Fourth Geneva Convention (Section II) is the right of aliens in the territory of a conflicting party to receive relief sent to them, to practice their religion, and to move from areas of danger. Additional Protocol I (Section III, Chapter I, Article 73) extends to refugees and stateless persons the status of protected persons under the Fourth Geneva Convention. The Additional Protocols concluded in 1977, prohibit many of the military tactics which caused the killing, injury, and displacement of so many persons

during the Viet-Nam war: bombardment or attacks upon civilians and their property when no military forces or installations are present, or when the damage would be disproportionate to the importance of the military objective; forcible relocation of civilians not necessary to remove them from active combat; and torture or other inhuman treatment of identified guerrillas taken as prisoners. They also forbid the settlement of citizens of an occupying power in the territory of its adversary, collective punishment, and deportation of adversary nationals from their homelands. All told, the Geneva Convention and Additional Protocols, if observed, would greatly reduce the generation of refugees and internally displaced persons, and other harm to noncombatants during armed conflict.

In line with the section of the AIC strategic planning paper on advocacy, you might wish to bring together some people in the AIC family to consider how we

could interact with like-minded members of Congress, leaders in the United Nations, the US Administration, and other organizations to bring about constructive changes in humanitarian law and practice. One of the steps would be US ratification of the Additional Protocols of 1977, which the United States helped to draft. The recommendations on page 35 of the USCC paper could be the basis for further discussion and advocacy. I would be glad to participate in that effort.

With best regards,

Sincerely yours,  
Louis.

Copy to Jim Strickler.

*Speech delivered May 29, 1991 at a Dartmouth Medical School Seminar on Health and Policy: A Review of Refugee and Internally Displaced Populations.*

## **Refugees -- A Challenge to Mankind**

Louis A. Wiesner

The subjects of this seminar are the victims of man's inhumanity to man. Specifically, they are those who have fled across international borders or have been displaced or traumatized within their own countries because of persecution or violence.

Why should we care particularly about the 33 million or so refugees and persons displaced within their own countries among the more than 5 billion people in the world? The first and most obvious reason is humanitarian concern. People everywhere care about and care for the downtrodden.

The second reason -- and this is more powerful in motivating governments, is that refugees often affect the course of history and the destiny of nations to an extent far beyond what their mere numbers would indicate. The ancient Jews who fled from Egypt, and Joseph, Mary and the baby Jesus who fled from King Herod into Egypt several centuries later were certainly history-makers. Political and religious refugees especially are self-selected for leadership qualities. Four names from recent times illustrate this: Albert Einstein, Enrico Fermi, Charles de Gaulle, and Aleksandr Solzhenitzyn; they are among the many refugees of superior attainments and qualities whose activities in exile have been of world-shaking importance. On the darker side one need mention only the Palestinians, who because of the way they became displaced and their treatment subsequently by Israel, have for over 40 years destabilized an entire region, with effects extending across the world.

The third reason for caring is that refugees are often a burden to countries that take them in, so that those nations sometimes need international assistance. It was this problem which brought about the international system to protect and assist refugees after World War I, which has been further developed since World War II. The United Nations Relief and Works Agency for Palestinian Refugees (UNRWA), established in 1949 when it was thought that those refugees would be a temporary problem, still exists to-day for the 2.3 million Palestinians registered in camps. The United Nations High Commissioner for Refugees (UNHCR) has since 1951 been the official agency charged with the protection and relief of most other international refugees.

The basic law for international refugees is the Convention, originally restricted to those originated in Europe before 1951 but broadened by the 1967 Protocol to worldwide coverage without limit of time. The two agreements have over 100 governmental adherents, including the United States. The Protocol defines a refugee, to paraphrase, as a person who is outside the country of his nationality or habitual residence and is unwilling or unable to return because of well-founded fear of persecution on account of race, religion, membership in a particular social group or political opinion.

This is a rather narrow definition, and its narrowness has led to many problems, but it is the best that the world community has been able to agree upon. The Organization of African Unity (OAU) and the Organization of American States (OAS) in regional conventions have expanded it to include those fleeing abroad from war and civil strife. In many cases the UNHCR has been able under its "good offices" function to assist such refugees, but all too often large groups who desperately need help fall between the cracks; then hastily improvised solutions must be sought. The approximately one million foreign workers and their families who fled from Iraq and Kuwait after August 2, 1990 are a case in point. Because they had homelands where they would not face persecution, they were not under the mandate of the UNHCR; so the much weaker UN Disaster Relief Organization was handed the job of coordinating a belated relief effort, which fortunately, with much US and other aid, got the people back to their homelands.

In addition to the UNHCR and other UN Specialized Agencies (particularly UNICEF), an extensive network of private voluntary agencies, local and foreign, including the International Rescue Committee, provides hands-on assistance. Jim has described the humanitarian work of these organizations.

What happens to refugees over the longer term? This is where national sovereignty comes to the fore. The Convention and Protocol make it clear that decisions as to who may enter a country belong to the government of that state. Most countries, especially in the under-developed world, are quite generous in granting temporary asylum in emergencies, particularly if their own nationals have required similar hospitality in the past; but if the refugees must stay for a long time, their welcome is apt to wear thin. Very few Afghans or African refugees --the most



numerous groups-- seek permanent resettlement in the first-asylum countries or in the West; they hope to return home. It is different with the Indochinese, whose homelands have remained under Marxist-Leninist regimes for 16 to 37 years. The neighboring nations have been generous in taking in the Vietnamese, Lao, and Cambodians but, being overcrowded themselves, have refused to resettle even those, like the Lao mountain people, who are related to the Thai hill tribes. For many years their asylum had generally been fairly short, most going on to the United States, Canada, France, or Australia for resettlement. That became a pull-factor, periodically inducing increased outflows until the system jammed up. Then Thailand, Malaysia, and Hong Kong introduced measures of "humane deterrence," turning refugees back to the high seas or across land borders or imprisoning them under harsh conditions. The Thai government does not recognize as refugees the great majority of Cambodians who fled from both the Khmer Rouge and the Vietnamese invaders, but calls them illegal aliens; so a separate UN agency has been set up to care for them, and they are denied the opportunity to be resettled abroad. Recently questions have been raised as to how many of the Indochinese asylum seekers are refugees within the meaning of the Convention and Protocol (which no South-East Asian government has signed but most observe) and how many are economic migrants. So now most of the first asylum governments are screening the newcomers, frequently with little regard to their evidence of persecution, and are increasing pressure to repatriate those screened out.

The United States is a special case, and our record has been mixed. Up until the 1920s we had virtually unlimited immigration. Since World War II we have resettled far more refugees than any other country, over 2.5 million. However, not being immediately adjacent to any refugee-generating country except Cuba, we have been able to be picky about those whom we admit, and we have no system of temporary camps or internal movement controls. Our laws contain many grounds for exclusion, and the Immigration and Naturalization Service, preoccupied with the enormous illegal migration across the Mexican border, tends to consider that its primary job, aside from admitting tourists at the airports, is to protect our borders from the hordes seeking the streets of gold. Moreover, INS has been unduly influenced by the State Department's favoritism toward friendly nations, regardless of how much persecution and violence may exist there, while accepting almost everybody coming from a Communist country as a refugee. This despite the clear mandate of the UN Protocol, which was incorporated into the Refugee Act of 1980,

that persecution or well-founded fear of persecution are to be the sole criteria for determining refugee status.

The voluntary resettlement agencies and other organizations like Amnesty International have long protested this illegal discrimination. Recently there have been some salutary changes such as the possibility for Salvadorans and Guatemalans to apply for temporary protected status under the Moakley-Di Concini amendments in the 1990 Immigration Act and the settlement of the class-action suit of the American Baptist Churches v. Thornburgh permitting about 150,000 Salvadorans denied asylum since 1980 to have their cases re-adjudicated. However, interdiction of Haitian boat people on the high seas and their forcible return after the most cursory hearings on Coast Guard cutters continues. Last January a representative group from churches and voluntary agencies led by Arthur Helton of the Lawyers Committee for Human Rights met with the Deputy Attorney General to urge further reforms, and the consultations are continuing.

Now let us turn to persons displaced within their own countries. The largest single group of these, about 3,570,000 in 1989, is made up of black South Africans who were forcibly relocated into so-called "homelands" or shantytowns on the edges of cities. Most of the rest have been displaced by foreign invasion, bombardment, or civil wars in Afghanistan (about 2 million), Angola (perhaps up to 1.2 million), Sudan (2 to 3 million), Lebanon (500,000 to a million), Liberia (about half a million), the West Bank and Gaza Strip, and now Iraq -- a total of at least ~~20~~<sup>18</sup> million.

Their protection and relief rest upon a different legal and institutional foundation than that for international refugees. The key agreements are the Fourth Geneva Convention of 1949, Protection of Civilian Persons in Time of War; common article 3 of all four Geneva Conventions which deals with non-international conflicts, and the two Additional Protocols of 1977 on protection of war victims. All of these apply only in situations of armed conflict, thus do not protect the black South Africans, for instance. The United States is a party to the Conventions but has not ratified the Additional Protocols.

A noteworthy feature of these international agreements is that they legislate not only the protection of victims but also measures to prevent civilians from being killed, injured, or displaced within countries or having to flee abroad as a result of

armed conflict. If fully observed, these provisions would greatly reduce the numbers of refugees and internally displaced persons.

However, the Geneva Conventions and Additional Protocols, like the Refugee Convention and Protocol, have no enforcement mechanism. International refugees accepted by a country of asylum are under its protection. Internally displaced persons, especially in a civil war, are in a more precarious position, where innocent civilians are often difficult to distinguish from combatants and are frequently bombarded, attacked, or forcibly relocated. Those who have fled from one party may receive some protection and assistance from another contestant if the latter party controls territory, as in Angola, Ethiopia, Southern Sudan, Afghanistan, and El Salvador, though relief shipments to them are often blockaded. When a party to a civil war is completely defeated, however, its people may lose all protection. What the United States, Britain, and France have been doing inside Iraq, using their armed forces to protect and aid the Kurds and Shiites, is unusual, and is possible only because Saddam Hussein's army was crushed by the Coalition.

The International Committee of the Red Cross (ICRC), a purely Swiss organization formed in 1863, is principally responsible for the protection of civilians, prisoners of war, and other victims of both international and domestic armed conflicts, but its power rests on moral persuasion only.

The ICRC involves itself in as many conflict situations as possible, as both a protection and a relief agency. Unlike the UNHCR, it does not have to be invited into countries, but it can be invited out. National Red Cross or Red Crescent societies usually work with the ICRC. Voluntary agencies often offer assistance, and sometimes, as in Cyprus, the UNHCR is asked to help in its good-offices role.

The 1948 Convention on the Prevention and Punishment of Genocide, and the international law of human rights also apply, but there is no machinery for enforcing them either.

There is a scarcity of financial resources for assistance to international refugees and displaced persons almost everywhere. Because of their long history, programs for the Afghans in Pakistan, Indochinese defined as refugees in Thailand, and refugees resettled in Western countries are exceptions, but support even for

them is diminishing during recent years. The emergency aid to the Kurds is a product of public demand in the United States and other Western countries. Refugees and displaced persons in Africa are in the worst shape; many thousands of them are starving and dying of preventable diseases, and it is predicted that the situation will worsen. One reason for this is the disproportionate share of financial aid which goes for the resettlement of a relatively few refugees in advanced nations. The United States government, for example, will assist 121,000 refugees to be resettled in this country during fiscal year 1991 (ending on September 30), and \$5,090 has been appropriated for each of them. (\$4,983 has been requested for FY 1992.) The regular appropriation for the remaining 15 million refugees in the world comes to about \$18.41 each. (The budget request for FY92 would increase this to about \$19.54.) If the contributions of other governments, foremost among which is Japan, and intergovernmental agencies are added, each refugee is probably receiving about \$50 in aid per year. Voluntary agencies contribute something more, especially person-to-person involvement. Assistance to the internally displaced is more difficult to quantify, but is undoubtedly meager. Astonishingly effective programs have been implemented with these scanty inputs, but they are clearly insufficient. The United States and other wealthy peoples obviously have many claims on their resources, but some reconsideration of their values and priorities would seem to be in order.

