



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 4, General correspondence, memos & working papers, October-December 1991.

Replied  
1/8/92

Naomi W. Cohen  
416 West 255 Street  
Riverdale, New York 10471

549-7096

December 31, 1991

Dear Marc,

I am currently working on a study of the Jews and the New Christian Right of the 70s and 80s. The side of the story that is less well known is the progress of dialogue between Jews and evangelicals. Since you were a prime mover in that effort, I would be grateful if you could spare some time to discuss the subject with me. Would you be able to meet with me at the AJC some day in January?

Many thanks, and all good wishes.

Sincerely,  
Naomi

INTERNATIONAL RESCUE COMMITTEE

386 PARK AVENUE SOUTH

NEW YORK, N. Y. 10016

(212) 679-0010

To: Executive Committee

Date:

October 2, 1991

from: Bob DeVecchi

Subject:

Meeting Notes  
East Europe/Soviet  
Union Committee

John Richardson asked that the attached papers be provided to the Executive Committee at the October 2 meeting and expressed his view that the Soviet Ex-Prisoner Assistance Project should be followed up urgently.

*Bob DeVecchi*

cc: East Europe/Soviet Union Committee





**INTERNATIONAL  
RESCUE  
COMMITTEE, INC.**

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Meeting of East Europe/Soviet Union  
Regional Advisory Committee  
September 26, 1991

Present for the Committee:

Leo Cherne  
Winston Lord  
John Richardson  
William vanden Heuvel  
Daniel Weiner  
John Whitehead

Present for Staff:

Jack Bode  
Bob DeVecchi  
Barbara Nagorski  
Lorna Stevens

John Richardson opened the meeting with a brief description of the purpose of the meeting -- to brainstorm with members of the Board and staff about events in Eastern Europe and the Soviet Union -- and to identify areas in which the IRC might play a role. In this connection, he referred to his draft memo of August 9 (attached) and the recommendations therein.

Bob DeVecchi outlined a number of points which the committee might want to discuss: the problems encountered by Soviet Jews migrating into Germany; the concerns of Poland, Czechoslovakia and Hungary about the possible influxes of refugees from the USSR, the civil conflict in Yugoslavia, the material needs of the Baltic States, and the internally displaced within the Soviet Union. He mentioned that the Bureau for Refugee Program was setting aside funds for ICRC to assist internally displaced in Russia. He reported that as many as 20,000 to 30,000 Armenians fleeing Baku were now homeless in Moscow and that IRC might consider assisting this particular group. Among the ideas mentioned were the need for some kind of hostel, with health services, provision of clothing, etc. to help this group get through the winter.

Leo Cherne urged the Committee to gather information on the types of refugee flights taking place, the numbers involved and the means of movement -- legal vs. illegal. It was pointed out that

the U.S. ceiling for FY91 for Soviet refugees was 50,000; 90% of whom are Soviet Jews. The remaining are evangelicals and other religious or ethnic minorities.

William vanden Heuvel expressed concern that those who are departing for the U.S. directly from Moscow represent more of an immigrant-type population than the traditional refugee fleeing for his or her life. He asked if there were not a way in which IRC could play a role encouraging talented people who are in the Soviet Union -- and who are needed to plant the roots of democracy -- to stay rather than leave. From this suggestion came the recommendation that IRC focus on one particular group -- former political prisoners and dissidents who might be in need of assistance. John Whitehead added to this category those dissidents and former prisoners who have been resettled abroad who might wish to return to the Soviet Union.

Discussions continued on situations that might cause refugees to flee: civil war, ethnic tensions, fighting among the different nationalities. In trying to decide how IRC might provide assistance and how it would relate to IRC's mandate, Winston Lord mentioned four categories:

- 1) EE/USSR refugees who come to the U.S.
- 2) Refugees from Yugoslavia who are still in Europe.
- 3) Internally displaced in the Soviet Union.
- 4) Direct aid to soviet citizens.

Leo reminded the group of IRC's generous contributions to Germany in the past, and suggested that we seek financial assistance from the German government to assist in implementing programs there if the need arises.

The meeting ended with agreement that in order to gain more information the committee should identify Soviet organizations working with dissidents and political prisoners. There are private foundations and organizations here and in Europe which could assist in gathering this information. It was also suggested that IRC attempt to learn more about what plans the U.S. Government is making to respond to emergencies in the Soviet Union. John Whitehead pointed out that CARE and Project Hope have been asked to submit proposals to the U.S. Government for food distribution programs if needed this winter.

NOTE: Subsequent to this meeting, (1) Bob DeVecchi spoke with Abe Rosenthal of the Times. Asked if there were any organizations or groups in the USSR helping former political prisoners or dissidents, he said that he would get us names shortly. He thought the idea of IRC helping these victims of oppression was "sensational". (2) The attached fax was received from William vanden Heuvel.

TO: John Whitehead  
Leo Cherne  
Bob DeVecchi  
Carel Sternberg  
Mark Tanenbaum  
Daniel Weiner, M.D.  
Louis Wiesner  
Roy Williams  
Barbara Nagorski

FROM: William J. vanden Heuvel

DATE: September 27, 1991

RE: Suggested IRC Program to Help Survivors of the Gulag in "the USSR"

AMERICAN JEWISH

Following our session yesterday, I have discussed with several Soviet experts the proposal to establish an IRC office in Moscow that would offer relief and resettlement assistance within the Soviet Union to the survivors of the Gulag. I am informed that there is a group called the Memorial Society which was organized to help the victims of Stalin's terror. Many of these victims are now quite old and in desperate economic circumstances. The representative of the Memorial Society in the United States is Pavel Litvinov (the grandson of Maxim Litvinov). Pavel Litvinov was a dissident who gained international recognition in 1968 when he led a hunger strike in Red Square to protest the Soviet invasion of Czechoslovakia. He is married to the daughter of Lev Kopelev, a famous Soviet writer and dissident hero. Pavel Litvinov has lived in the United States for over a decade. He is a teacher at the Hackley School. I will try to contact him to discuss the proposed program and relay his impressions and suggestions to you.

[I have just talked to Pavel Litvinov. He is the American representative of the Memorial Society and was very excited about the prospect of extending humanitarian assistance to the survivors of the Gulag. He will talk to the Moscow representatives over the weekend to ascertain whether they think a feasible program can be organized. He thought that there was a wide range of assistance that could make a dramatic difference in many lives -- from medicines to food to direct economic aid. I told him that a representative of IRC might be in contact with him next week. Perhaps Bob DeVecchi could talk to me to see what the next step should be.]

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DRAFT of August 9, 1991

MEMO TO: IRC Executive Committee

FROM: John Richardson, Chair, Europe & USSR Oversight Committee

SUBJECT: Progress Report & Initial Recommendations

Committee Membership:

Vera Blinken, Winston Lord, John Richardson, Caryl Sternberg, Marc Tannenbaum, Dan Wiener, Lou Wiesner, Bill vanden Heuvel  
Ex Officio: Leo Cherne, John Whitehead and Bob Devecchi.  
Staff Liason--Barbara Nagorski.

Background:

IRC Board and staff have followed the upheavals in the formerly Communist ruled European states with profound satisfaction but also with apprehension. There have already been substantial movements of desperate people within and from the USSR, Albania and Romania, more are likely within and from Yugoslavia, the USSR and possibly elsewhere. After initial generous gestures from the West, barriers against population flows of all kinds are now going up nearly everywhere and donor budgets are tighter than ever.

At Leo's suggestion, I made a one week trip to Europe April 6-14, visiting Berlin, Munich and Vienna to explore in particular implications for the IRC of the current and prospective exodus from the Soviet Union. Thanks to excellent contacts supplied by members of the Committee and staff, I was able to meet informed leaders in all three cities and have consulted others before and since (Annex A).

Findings:

1. We are most fortunate in the management of the Vienna and Munich operations by Marcel Faust and Linda Pell, respectively. Current staffing levels appear appropriate for current case loads and other activities. As the only active refugee organization in Austria, IRC Vienna is playing an especially crucial role, registering 80-90% of all those registered for US resettlement including substantial numbers of Romanians, Albanians, Balts and Soviet Jews

(of which there are in Austria now some 6000 officially and 11000 unofficially)

2. Berlin is attracting an increasing flow of, among others, Jewish refugees from the USSR (including those coming via Israel). They encounter a less than warm official and private welcome. The authorities must take into account not only the obligations of history but of snowballing East German needs and increasingly negative public attitudes. Jewish community leadership, strongly supportive on the record, is actually very worried, not only about the potential for reviving antisemitism, but also by Zionist criticism. They face growing pressures on resources, especially from the increasing proportion of tourist visa arrivals for whom little or no official assistance is available in this period of unprecedented and growing budgetary stringency.

3. Refugee resettlement within the Soviet Union is at least as chaotic as other public services, probably much worse, although new local leadership, where it exists, is trying hard. Ethnic conflicts produce heavy refugee flows in many areas with especially severe pressures, actual and potential, on the Russian Republic (about 25 million Russians are scattered around in other Republics). As public discipline continues to deteriorate, the uncontrollable influx into the big cities is reaching crisis proportions.

4. Permanent emigration from the USSR has been growing rapidly, reaching nearly 400,000 in 1990, about half to Israel and the U.S. (The rate of Jewish departures to Israel has slowed dramatically this year in response to the Gulf War and growing concern about Israel's absorptive capacity.) The Soviet exit visa requirement is now scheduled to end in January 1991. If this happens, flows to Western Europe are sure to grow and could become overwhelming.

#### Considerations Affecting IRC Response

1. There are now no private American refugee relief or resettlement programs or representation in Berlin or Moscow where the action now increasingly centers. HIAS however actively monitors the flows from the USSR, including periodic Moscow visits.

2. IRC help in Berlin would be welcomed by the established Jewish leadership (headed FRG-wide by concentration camp survivor Heinz

Galinski) and by the relatively small but youthfully energetic Orthodox group in East Berlin (Rabbi Offenberg)

3. US Berlin officialdom (Harry Glimore) would be delighted with an IRC presence as well. The prominent Aspen Institute Berlin office would welcome us to the small private American Volag community (the Director, David Anderson, seems eager to help). Endorsements from State Dept, Bonn Embassy (via Barbara John), Bonn officialdom and American Jewish Leaders among others would be needed and HIAS understanding should be sought.

4. Shifting one or more positions and financial support arrangements from existing European offices might be explored, as well as new money, perhaps from the Philanthropic Fund. Incidentally there is a longstanding German direct mail fund raising program carried on with the help of a devoted Munich volunteer which returns something on the order of \$15-20,000 per year from a list of several hundred German individuals including a few top notch names. With personal high level IRC attention (perhaps directed also to reinforcing present major support from the Netherlands and elsewhere) this conceivably could be multiplied.

5. The magnitude of internal and external migrations, present and potential, accompanying the disintegration of the Soviet empire, is generating widespread heartburn in the West as well as quite a lot of serious policy thinking and consultation (Annex B). This has at least sensitized official and unofficial funders to the need for data gathering and contingency planning and may therefore provide IRC with a suitable environment for the exploration of the feasibility of establishing a presence in Moscow.

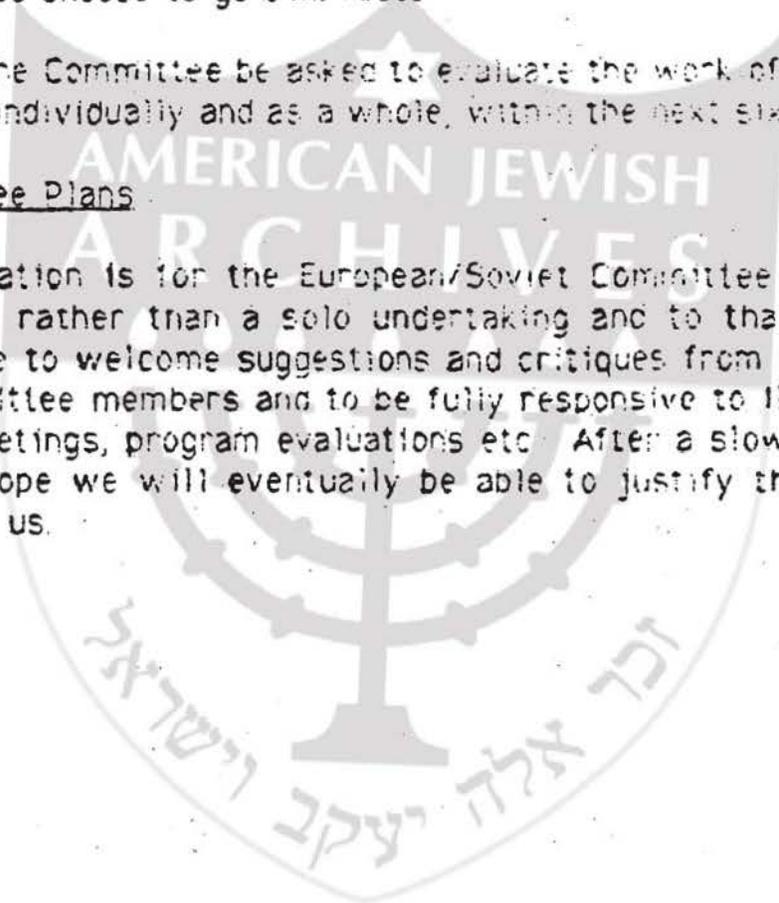
On it's face, the lack of any private American representation at the center of what are already major official US, Israeli and other refugee resettlement operations seems anomalous, at the least risking inhumane bureaucratic handling of refugee intakes. In addition, Soviet and Russian authorities might possibly welcome technical assistance in encouraging voluntary organizational responses to their internal resettlement problems. Such a thrust could complement, and might even be associated with, an American mixed philanthropic and entrepreneurial housing development currently under discussion for an area between Moscow and Leningrad.

Recommendations

- 1. That early and serious consideration be given to the establishment of an IRC Berlin presence.
- 2. That needs and opportunities in Moscow be actively explored. I would be prepared to make an initial foray this Fall if the result of preliminary inquiries is positive and if the staff and Executive Committee choose to go this route.
- 3. That the Committee be asked to evaluate the work of the European offices, individually and as a whole, within the next six months.

Committee Plans

My aspiration is for the European/Soviet Committee to become a collegial rather than a solo undertaking and to that end hereby undertake to welcome suggestions and critiques from staff as well as committee members and to be fully responsive to IRC guidelines as to meetings, program evaluations etc. After a slow start on my part, I hope we will eventually be able to justify the confidence placed in us.



[end]

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Congregation



Kehillath Israel

October 2, 1991

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

Dear Marc:

Thanks for your letter of September 28th. Rabbi Stern and I have selected the topic of "The State of the Jewish World" as the subject of your lecture.

Please let me know your travel arrangements so that I can meet you. May I suggest the 8:00 AM Trump Shuttle or the 8:30 AM Delta Shuttle. It may be that the additional half-hour afforded by the Trump Shuttle could insure against delays.

We look forward to seeing you.

Sincerely,

A handwritten signature in black ink, appearing to read 'Irving B. Levine'. The signature is fluid and cursive.

Irving B. Levine  
President

IBL/ep

October 2, 1991

Georgette Bennett & Mark Tannenbaum  
45 E. 89th Street  
New York, NY 10028

Most dear Georgette and Mark,

How are you? I miss you. I think with great pleasure of the lunch we shared last year at Rosh Hashannah. We joined Main Line Reform this year (Tiff refers to it as "the school cafeteria", but he didn't miss a service!). Would that those rabbis could be Mark...

Reality has been painful but there have been shifts within. I feel much less anger. As resistive as I am to such platitudes, I cannot deny that from pain comes growth. I guess...

One very bright spot in the recent past is a new friendship with Lily Brett and her husband David Rankin. The enclosed book of Lily's poems about her mother's experiences at Auschwitz says it all. I find this book a masterpiece, and I wanted to share it with you.

We will be on the road until October 25th, but I will call you to find out your schedule for November because we would love to have dinner with you and Lily and David. Anyway, we need to catch up.

I hope everything is as you wish it to be in your lives. And if it is, I want to know how you do it!

I so look forward to seeing you.

Much love,

*Barbara*

TIFFANY AND TIFFANY, DESIGNERS, INC

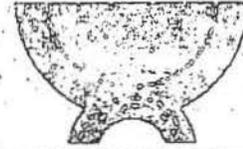
323 SPRUCE STREET, PHILADELPHIA, PENNSYLVANIA 19106 215-629-0184

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# SYNAGOGUE COUNCIL OF AMERICA



## memorandum

**to:** Rabbi Marc Tanenbaum  
**from:** Gunther Lawrence  
**subject:**  
**date:** October 2, 1991



Please be prompt at Cardinal O'Connor's residence at 11:50 a.m., October 6, 1991 at 452 Madison Avenue (50th Street) for the meeting with Cardinal Glemp.

If you have any further questions please call me at (212) 686-8670 or week-ends - (516) 883-2487

Thank you.

- Bernardini - GLEMP - position - / Chicago

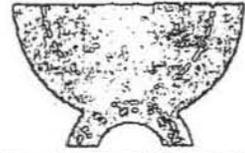
- dialogue in Poland - positive value in dialogue -
- Warsaw / Muzyczny / Machowski / Aschultz / Pope's home
- NCBG top - Henschel / Polish Embassy - had helpful, impressive
- Maria - PJP II lunch
- Alex Gross - Rita - And
- opportunity to make difference - dialogue at highest level

# 301 727-8234

- GLEMP - problems not erased in 1 day, 1 year  
different aspect in each country
- find method to continue dialogue - Bernardini with Choc  
please what he found there
- N.Y. area.
- trust find wisdom of J leaders to help church



## SYNAGOGUE COUNCIL OF AMERICA

*memorandum*

*to:* Rabbi Marc Tanenbaum  
*from:* Gunther Lawrence  
*subject:*  
*date:* October 3, 1991

AMERICAN JEWISH  
IMPORTANT  
ARCHIVES

Since Avi Weiss will be demonstrating outside of the Cardinal's residence, please enter the Parish House on 51st Street, around the corner from Madison Avenue. You will recognize it (there are two glass doors). I look forward to seeing you then.

[end]

Original documents  
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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:- Oct. 3, 1991

TO: Mr. Richard Ostling, Religion Editor  
TIME Magazine

FAX #:- 522-0907

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

MESSAGE AREA

Dear Dick,

Hope you're well. Thought enclosed  
column might be of interest to you as  
background on L'Affaire Glemp.

Warm regards!

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

Maare

RESPONSE AREA

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Jack Sheingold  
President

*Applied Oct 7, 91*

October 3, 1991

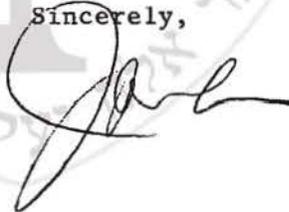
Dear Marc,

Please accept the enclosed check as an "extra" expression of thanks for the extraordinary role you played during the past High Holy Days at Sutton Place Synagogue.

If you recall during our conversation some months ago, I assured you that I will make every effort to increase your compensation should we find it possible and I did not forget my promise.

Again, thank you for being with us - you really have become a close member of our Synagogue family.

Sincerely,



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:- Oct. 3, 1991

TO: Ms. Mary Papenfuss, N.Y. Post

FAX #:- 732-4241

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

MESSAGE AREA

Dear Ms. Papenfuss,

The Enclosed column appears  
in this weekend's issue of "The Jewish Week."  
You may find it of background interest for  
our Oct. 6 meeting with Cardinal Alemp.

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

Marc Tanenbaum

RESPONSE AREA

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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:- Oct. 3, 1991

TO: Mr. Mark Jaffe, Editor, JTA

FAX #:- \_\_\_\_\_

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

MESSAGE AREA

Dear Mark,

The Enclosed column appears in  
this weekend's "The Jewish Week". You may  
want to consider it for syndication.

Best wishes! Marc

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

RESPONSE AREA

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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:- Oct. 3, 1991

TO: Mr. David Firestone, Religion Editor  
Newaday

FAX #:- 516-454-2873

TOTAL NUMBER OF PAGES  
INCLUDING COVER SHEET-     

MESSAGE AREA

Dear David,

Thanks for the Excellent story on  
the Glemp meeting in Washington. You may find  
the enclosed column in this weekend's "The Jewish  
Week" useful as background for the Oct 6 meeting

IF THIS BOX IS CHECKED, PLEASE FAX BACK TO CONFIRM RECEIPT  
OF THIS FAX. with Cardinal Glemp at Cardinal O'Connor's  
residence.

RESPONSE AREA

Warm regards;  
Marc

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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:- Oct 3, 1991

TO: Mr. Ken Woodward, Newsweek

FAX #:- 421-4993

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

MESSAGE AREA

Dear Ken,

I hope you're well. Thought the enclosed column might be of interest to you on L'Affaire Plessy. We meet with him again on Oct 6 at Cardinal O'Connor's residence.

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

RESPONSE AREA

Warm regards!

Marc

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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:- October 3, 1991

TO: Mr. Peter Steinfeld, Religion Editor  
N.Y. Times

FAX #:- 556-4607

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

MESSAGE AREA

Dear Peter,

Your Sunday article on Polish-Jewish  
relations was superb. I thank you for it. The  
enclosed column appears in this weekend's "The  
Jewish Week." You may find it useful for the Oct. 6

IF THIS BOX IS CHECKED, PLEASE FAX BACK TO CONFIRM RECEIPT  
OF THIS FAX. meeting with Cardinal Glemp.

RESPONSE AREA

Ben!  
Marc

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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:- October 3, 1991

TO: Mr. Tom Roberts, RNS

FAX #:- 315-0870

TOTAL NUMBER OF PAGES  
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MESSAGE AREA

Dear Tom,

I thought you might find  
the enclosed column of interest in connection  
with our Oct. 6 meeting with Cardinal Alemp.

Best regards! Marc

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

RESPONSE AREA

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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: - October 4, 1991

TO: Brother William Martin

FAX #: - 319-8265

371-1000

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

MESSAGE AREA

Dear Bill,  
Jack Berglund asked me to  
draft an introductory statement to his  
several program points. I hope this is  
useful. See you on Sunday. All the best!

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

Wase

RESPONSE AREA

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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: - Oct, 4, 1991

TO: Rabbi Jack Pempod

FAX #: - 516 - 239 - 0859

TOTAL NUMBER OF PAGES  
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MESSAGE AREA

Dear Jack

Hope this is useful - really  
needs more work - will try over weekend

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.

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:- Oct. 4, 1991

TO: His Excellency Archbishop William Keeler

FAX #- 301-727-8234

TOTAL NUMBER OF PAGES  
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MESSAGE AREA

Dear Bill,

It was a real pleasure speaking  
with you. Enclosed please find my column on  
the Cardinal Glennon meeting. Your leadership  
at the Washington meeting was magnificent!

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

RESPONSE AREA

Blessings,  
Marc

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

Marc H. Tanenbaum

October 6, 1991

Dear Mr Ostrowski,

I was very glad to see you following  
our meeting with Cardinals Glenn and  
O'Connor.

I regret that we did not find the  
time to talk.

Perhaps the enclosed article might be  
of interest to you.

If you have any questions, please  
call me.

Sincerely,

Rabbi Marc H. Tanenbaum

LEON A. FELDMAN

876  
8351

10/6/91

215 East 80th Street  
New York, N.Y. 10021

Tel: (212)772-2336  
(212)879-9874

To: Mark H. Tenenbaum

From: Len Feldman

just heard you talk on  
WINS 1010 -

Please fax me copy.

My home Fax is 772-  
0567.

Thanks

Regards

Max,

Thought you might find  
the Cardinal's comments of  
interest - see page 3

Bill



RESPECT LIFE SUNDAY  
PULASKI DAY CELEBRATION  
TWENTY-SEVENTH SUNDAY OF THE YEAR  
OCTOBER 6, 1991

JOHN CARDINAL O'CONNOR

INTRODUCTORY REMARKS

This is a wonderful day! First, it's Respect Life Sunday, the day on which we celebrate life throughout the entire United States. This is the day on which we remind ourselves in a special way of our sacred obligation to protect and to treat with a sense of sacredness every human life: the life of the unborn, the life of the aged, the life of those in wheelchairs, the life of those with cancer, the life of the retarded, every human life.

For this reason, we are particularly joyful as we welcome here today our Polish community to honor a man who gave his life for our country, General Pulaski. He came here to the United States at the request of Benjamin Franklin and served under General George Washington as a general himself, and died defending Savannah, Georgia during the Revolutionary War. We feel a great sense of indebtedness to General Pulaski and are glad to be invited to join in honoring him with the Pulaski Day Parade.

We are very happy to have with us the Grand Marshall of the parade, Mr. George Leoniak who himself served under General George Patton during World War II and who, immediately after the war, commanded a Polish Guard responsible for German prisoners. We are happy to have Mr. Thomas Wojslawowicz, the President of the Pulaski Memorial Committee.

And this brings us, of course, to our very specially honored guest today who graces us in this Cathedral, and whom I am delighted to call my friend, His Eminence, Jozef Cardinal Glemp, the Archbishop of Warsaw and the Primate of all Poland. I know you will want to welcome him with great enthusiasm. [Applause]

There are many Polish priests here including an auxiliary bishop from Rockville Centre, Bishop Markiewicz. It's a remarkable thing that after three weeks of daily travels, going day and night throughout our country on his mission of good will, on his final full day in the United States Cardinal Glemp would be here to concelebrate this Mass with us. He will help to review the parade and then this evening he will have another Mass. He is indefatigable in this mission of good will and in trying to remind all of us of our obligations towards one another and to all people of good will, of all faiths.

HOMILY

We have with us not only the dignitaries already cited but the Ambassador to the United States from Poland, the Ambassador to the United Nations and the

Counsel General. It is good to have you here.

We are pleased to have again with us a man who gave us such a sense of awe last year. He was once simply number 22213 in a Nazi concentration camp. His name is Michael Preisler and he was last year's Grand Marshall. After the leadership of the parade reaches the Cathedral it is my understanding that Mr. Preisler will come up to the steps of the Cathedral and join Cardinal Glemp and myself for the remainder of the parade. [Applause]

There are many anniversaries being celebrated this year: the 50th anniversary of the death of Jan Paderewski, the great Polish pianist; the 50th anniversary of the death of Father Maximilian Kolbe, who gave his life in a concentration camp so that many others might live. And today we celebrate the 8th anniversary of the death of the beloved Cardinal Cooke, Archbishop of this great Archdiocese.

I am still, as I have noted very, very frequently, being introduced on a daily basis as Cardinal Cooke. I am very proud to be mistaken for Cardinal Cooke and I've become accustomed to it. But I was a little bit surprised when a call came into the office on Friday asking to speak with Cardinal Hayes who died in 1938! So much for the importance of Archbishops of New York.

Cardinal Cooke always deeply appreciated this national celebration, what we call Respect Life Sunday because, as was revealed most particularly during his own suffering and death, he had a magnificent sense of the sacredness of every human life, not simply a sense of the sacredness of life in general, but of every individual human life.

Cardinal Cooke would be very gratified to have His Eminence Cardinal Glemp here today because, despite some things that the Cardinal has said from time to time in other circumstances, he has indeed reached out far more frequently than he is given credit for to help us recognize the horrifying suffering to which the Jewish peoples were subjected. Cardinal Glemp is well aware that, whereas many Catholics and other Christians suffered at Auschwitz and elsewhere, the objective of the Nazi attacks on Jews was nothing less than genocide. Mr. Preisler has noted that it is incumbent upon all Catholics to keep alive not only the sufferings of Catholics and other Christians, but the horrible sufferings of Jews.

By many gestures, by many efforts, by many visits, by many homilies, by his obvious attitude here in the United States, by his amiable meetings with our Jewish brothers and sisters, the Cardinal has made very clear his deep regret for any pain that he has caused through misunderstandings, whether it be his own misunderstanding or that of others. Consequently, Cardinal Cooke, who recognized the sacredness of every human life, would recognize a kindred spirit in Cardinal Glemp. Such would be the case with the wonderful Jewish rabbis and other representatives of the Jewish community who, during Cardinal Glemp's visit, have been so generous, extended their friendship, expressed clearly their desire to treat the past as past, and to continue to intensify the dialogue of life for the future.

Many of you will remember the magnificent song in Fiddler on the Roof,

"To Life" (L'Chaim). This is of the essence of the Jewish spirit which extols life. I am deeply indebted to my Jewish brothers and sisters too numerous to mention, with the exception of a very few representatives whom I have so frequently seen at first hand: Rabbi Rudin, Rabbi Tanenbaum and Rabbi Bemporad, who have done everything they conceivably could to make Cardinal Glemp's visit an opportunity for reconciliation, for dialogue and above all for a cementing of relationships for the future.

I join the Archdiocese of New York in that effort, and commit to Cardinal Glemp and to our Jewish brothers and sisters whatever resources of the Archdiocese we can possibly make available to continue, to intensify, this dialogue of friendship which is ultimately a form of respecting life.

Cardinal Cooke, however, would be deeply unhappy, I think, had he been able to read what was found sadly in a major newspaper editorial this past week. I quote, "To a generation raised in the world of Roe v. Wade, [you will recall that was the Supreme Court decision of 1973 which widely liberalized abortion] the idea that a woman can be forced to incubate a fetus may seem incredible." What a definition of conception, of pregnancy -- incubating a fetus! Were I a woman, I would stand in outrage against this comparison of a woman to an incubating machine. As a man, as a churchman, I express that outrage with every ounce of my being.

This is the tragedy of what has happened to a sense of human life in our land. Some of you may have seen the same news report that I saw last night on television, when a policeman said that after many years on the force he was leaving very soon because there is no more respect for human life in our city. He was referring to recent deaths of police officers. Having been shot at himself he said, in essence, "Life is too cheap in this city. I can no longer attempt, as a police officer, to live as a police officer should -- to try to protect human life."

Some seem never to realize how it all goes together. If we attack the most helpless among us in the womb, then clearly that which is currently upon us was inevitable. What is one of the best-selling books in the United States today? Final Exit, a book that tells us how to commit suicide.

What did a governor in the United States say a few years ago? Basically, "It is time for the older among us to move over and make way for the younger." The implications were clear: the sick; the frail elderly; those who are "taking up space", those who could be said to be causing a housing shortage; those who require medical attention; those who are in wheelchairs, unable to produce, in many cases, anything that the world would consider profitable; those who are retarded; the spastic; the cerebral palsied; those with multiple sclerosis -- it is time for them to recognize their obligation to society and do away with themselves.

What kind of notion is this of human life? Did you read the governmental report from Switzerland that was published recently that far, far more people are actually being put to death with the help of physicians than those whose deaths are reported? Doctors are beginning to rise in revolt, recognizing the horrifying danger, recognizing that, as with the unborn, those who have no one

to speak for them can quickly become vulnerable. Those, perhaps, whose families would be very happy to be relieved of what they consider to be to grave a burden could conceivably be very happy to see a law in accordance with which a physician could help them to die very quickly.

Initiative 119 that is currently being campaigned for in the State of Washington would be the most liberal legislation in the United States (if the legislation that the Initiative proposes were passed). It would be the first wholesale permitting of euthanasia and of assisted suicide. Could that happen in the State of Washington? How long will it be before it takes place in the other forty-nine states of the union?

We have this Respect Life Sunday every year to remind ourselves, as well as others, not to indict, not to damn, not to condemn. We know that there are many who do not believe as we do. We know there are many whose religious beliefs may even require them to have an abortion rather than bring about or seriously risk the death of the mother. Yet we remind all that fewer than 8% of the abortions in the United States are brought about because of those commonly cited reasons: rape, incest or risk to the life of the mother. What of the other 92%?

Do we want to condemn the mother and father who, thinking it in the best interest of their daughter, encourage her to have an abortion? We understand that. We can not accept it but we understand it. Have we ever condemned any woman who has had an abortion? In no way. On the contrary we have every conceivable program in this Archdiocese to help people pick up the pieces of broken lives, reconciliation programs of every description. Is it true that the Church cares only about the unborn and is uninterested in babies already born? Is uninterested in nutrition, in housing the homeless, and in feeding the hungry? These are gross, gross malignings of the Church.

No one will find any agency in this city, in the private sector, that tries to do more, indeed that does more, for the homeless, the hungry, persons with AIDS, women who are pregnant, women before the birth of their children, women after the birth of their children, than the Catholic Church. No one in the private sector spends the money that the Church spends in trying to give the poor an outstanding education, including the poor of every religious persuasion and of every color -- with 85% of the children in our schools so-called minorities.

Today is a tribute to life and the Church's concern for life. This is why on the 15th of October in 1984, and repeatedly since, I have announced and emphasized what I stand by: that any woman who is pregnant and in need, whatever her religion, whatever her racial or ethnic background, if she comes to the Archdiocese will be taken care of, her expenses will be paid, she will be given free hospitalization, free medical care if she needs it, all so that her baby can live and she will not have to live with the guilt of having brought about the death of her own baby.

I would like those who make the glib charge that the Church cares only about the unborn, I would like them to demonstrate it. I would like them to look at our books. I would like them to see the expenditures. I would like

them to count the numbers of priests and nuns and brothers and deacons and lay persons who spend their lives, literally spend their lives, in trying to take care of the poor, the homeless, the hungry, the outcast, in combatting racism, in combatting anti-semitism, in combating the evils of war. If there ever was a big lie, it's a lie that too frequently prevails today that the Church cares only for the unborn, as though caring for the unborn were a sin, were an evil, as though accepting the testimony of geneticists and other scientists that the unborn is a human being and treating it as such were a felony, as though we were "imposing our religious beliefs" on others. This, in my judgment, is sheer nonsense.

We have much to be grateful for on this Respect Life Sunday. There are many, many signs of hope. Some of those signs of hope are sitting right here in this Cathedral. They are *members of our Sisters of Life*, a religious community dedicated to the protection and the enhancement of human life at every level. They will be feeding the poor. They will be helping to house the homeless. They will be doing anything that they can and pouring out their lives to do it because of their respect for human life. To me, this is a great sign of hope.

It is a great sign of hope that we even have this National Respect Life Sunday, that we are still carrying on the struggle, that we are still trying -- with charity, with justice, with love for all -- to treat every human person as made in the image and likeness of Almighty God.

I am grateful to you, our Polish brothers and sisters in this land, who do so very much to try to maintain, to preserve those family values which enhance, in the long run, the possibility for everyone to live in decency and in dignity.

I, again, thank my Jewish brothers and sisters for their welcome to His Eminence, Cardinal Glemp. I regret that there are still those who have not yet found the way to reconciliation and to resuming the dialogue between Polish and Jewish. I pray that one day the misunderstanding will be resolved. I bear them no animosity as I know they bear me no animosity. We will pray together, please God, that one day every single one of us will recognize that beneath every color skin, beneath every nationality, beneath either sex, beneath every religious persuasion is a child of that God who loves us all. Thank you and God bless you. [Applause]

#### CLOSING REMARKS

[Cardinal Glemp addressed the congregation.]

We are grateful to Cardinal Glemp for all that he has said. Shortly after this Mass, His Eminence will be meeting with highly respected representatives of our Jewish communities and then we will be together on the front steps of the Cathedral.

Every parade these days can be marked by those who disagree, for whatever

reason, with those who are being honored. Whatever voices are raised, let the voices of the Polish community, let the voices of those who are here in the Cathedral, be only voices of love. We must do all that we can to understand those who have been wounded, those who feel deeply offended. We pray again for ultimate reconciliation among all peoples, but in the meanwhile we recognize the right of those who wish to express their own sense of pain to do so. We respond to that cry of pain with the cry of compassion and of love. Let that be the hallmark of this great Polish day parade.

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Consultant  
International/Interreligious Relations

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New York, NY 10128

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DATE: - Oct. 7, 1991

TO: Mr. Ryszard Sz. Ostrowski

FAX #: - 355-4390

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DATE:- Oct. 8, 1991

TO: Dr. Eugene Fisher

FAX #:- 202-541-3322

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Dear Gene

Enclosed is the front-page  
Jerusalem Post story. Also, JTA sent out  
today a corrective story signed by Benraad,  
Waxman and myself. Very best to you and Cathy!

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Marc

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

DATE:- Oct 8, 1991

TO: Rabbi Jack Bemporad

FAX #- 516-239-0859

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MESSAGE AREA

Dear Jack,

Here is a suggested rewrite - probably  
should be tightened. Perhaps it should be  
revised by you, Waxman, Rudin, etz, and  
myself. Best! Vogue la galère!

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*Marc*

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45 East 89th Street  
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DATE:- Oct. 8, 1991

TO: Rabbi Jack Benzerad

FAX #- 516 - 239 - 0859

TOTAL NUMBER OF PAGES  
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MESSAGE AREA

Dear Jack,

Have called Archbishop  
Keller. HE will call back this afternoon. Also  
called Dina of JTA. She will call back  
shortly (just talked with her - I asked for correction

IF THIS BOX IS CHECKED, PLEASE FAX BACK TO CONFIRM RECEIPT  
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The report in the JTA of Oct. 8th is inaccurate, in so far as it indicates that Cardinal Glemp has no intention of apologizing in Poland, in Polish. The statement he made in Washington, on Sept. 20, in which he expressed regret for what he had said in his homily and it was due to a misunderstanding was published in the Polish media.

We note that his letter to Archbishop Maida, which expressed regret, has already been printed in Polish and there was no indication at the meeting at Cardinal O'Conner's home, on Oct. 6, that he will not make this statement in Poland.

Any other conclusion from that meeting of Oct. 6 is erroneous.

Information contained in the  
The report in the JTA of Oct 8th is in part inaccurate and misleading. At no time during last Sunday's meeting of Cardinal Glemp with Jewish representatives did he say that "he would not agree to repeat in Poland a statement he made in Washington" <sup>acknowledging</sup> that ~~his~~ Aug. 29 homily was based on "mistaken information" and he regretted the pain he caused the Jewish people.

In point of fact, ~~the~~ Cardinal Glemp's several statements of retraction and regret - his letter to Archbishop Maida of Detroit, his statements in Washington and New York - were published widely in both the secular and Catholic media in Poland. Polish reporters covered both these meetings extensively.

The Polish press and other media have reported on his condemnations of anti-Semitism, his personal support of the Polish pastoral letter which asks for forgiveness from the Jews, as well as Cardinal Glemp's commitments to launch a systematic campaign to combat anti-Semitism, beginning with a conference of Polish and Jewish leaders in Warsaw early in 1992.

We believe that we have an historic opportunity to start a new and constructive chapter in Polish-Jewish relations, and we sincerely regret that others seem determined to undermine these positive efforts which are in the best interests of the Jewish people and Israel today.

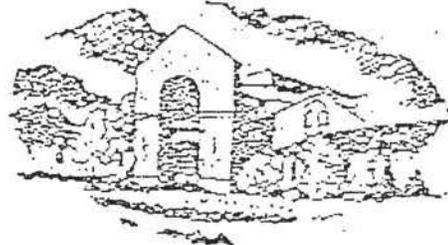
(we are convinced)

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TO: Robbi M. Tannenbaum

FAX# 212.876.8351

FROM: Rabbi Jack Bemporad

NO. OF PAGES INCLUDING COVER: 2

REMARKS: \_\_\_\_\_  
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(We are convinced,)

Catholic Center  
320 Cathedral Street  
Baltimore, Maryland 21201  
(301) 547-5419

Office of the Archbishop

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To Rabbi Teitelbaum Location AJC

FAX # 1-212-876-8251

From Archbishop Keeler Location Baltimore

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MESSAGE AREA



## ARCHDIOCESE OF BALTIMORE

320 Cathedral Street • Baltimore, Maryland 21201-4416 • (301) 547-5437

OFFICE OF THE ARCHBISHOP

October 10, 1991

Rabbi Leon Klenicki  
Anti-Defamation League  
823 United Nations Plaza  
New York, New York 10017

Dear Leon,

Thank you for attending the meeting with Cardinal Glemp on Sunday and for the telephone call earlier in the week.

I was delighted to hear the warmth of friendship in your voice and the continued spirit of collaboration in your promise to discuss with others the concerns which I expressed. However, on reading reports following the meeting in Cardinal O'Connor's residence, I must confess great disappointment at quotations attributed to you.

Your statement that Cardinal Glemp has not published in Poland what has been made public here is so seriously at variance with readily available facts that I wonder what is happening within the offices of the Anti-Defamation League.

As you must know, and the American Jewish Committee has verified it independently, the entire letter which Cardinal Glemp sent to Archbishop Maida, released on August 23, was also released in its totality in the Polish original in Warsaw on that date and reported upon by the press in Poland. This same information was provided by Father Kenneth Doyle, of the National Conference of Catholic Bishops, to the press on August 23, and published in The New York Times the next day.

In addition, at our press conference in Washington on Friday, September 20, the Polish press was very well represented, and several reporters filed stories to Poland. Nothing said then was "off the record" as far as Poland was concerned, and the Cardinal himself noted this in response to a question.

Finally, if you had been in Washington on September 20, you would have heard Cardinal Glemp comment on the failure of the U.S. media to report his statement to the press in Poland condemning the attack on the synagogue and the injury to an elderly Jewish person a few days earlier. At that time he was unaware that some Jewish leaders here were criticizing him for not having taken publicly such a position.

Rabbi Klenicki

- 2 -

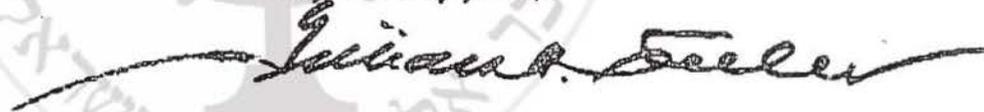
October 10, 1991

In this case, as in others we discussed with you and Mr. Foxman at the time of our meeting in your office more than two years ago, an alleged "Jewish-Catholic" problem is rooted not in actual events, but in faulty reporting of perceptions. The ADL's public statements, made apparently without prior checking of readily available facts, needlessly troubled a good relationship built up over the years. I am astonished that an official of the Anti-Defamation League, officially committed to fighting defamation, could be perceived as party to continued distortion of the record with regard to a person who has made very sincere efforts to implement Nostra Aetate and to combat anti-Semitism in Poland.

As I told you in our telephone conversation last week, my personal, private conversations with Cardinal Glemp persuaded me of his commitment to act as a fully responsible Catholic leader should act in following through both on the international statements of our Church and on the specific statement made, under his leadership, by the Polish bishops in their pastoral letter read in all the churches and published through the news media, as Cardinal Glemp himself noted.

It will be extremely helpful if the Anti-Defamation League itself can clarify your recent quotations which are now on the public record. It is a source of puzzlement to me that others in the Jewish community, as well as representatives of the Catholic community, should have to give time to correct a situation which need not have been created in the first place. What we said to one another at our meeting in New York many months ago stands now. Let us check the facts and let us check with one another before we make public statements that retard, rather than advance, the work of dialogue and understanding.

Very sincerely yours,



Most Reverend William H. Keeler  
Archbishop of Baltimore  
Moderator, NCCB Secretariat  
for Jewish-Catholic Relations

cc Archbishop Rembert Weakland  
Dr. Eugene Fisher  
Rabbi Jack Bemporad  
Rabbi Mordecai Waxman  
Rabbi Marc Tanenbaum

[end]

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United Synagogue of America  
ALAN TICHNOR, *President*

Dr. Shepard Forman  
The Ford Foundation  
320 East 43rd Street  
New York, NY

October 8, 1991

Dear Shepard,

I regret that a last moment shifting of our Executive Committee meeting to Thurs., Oct. 10 at 3:00 P.M. made it impossible for me or our Associate Executive Vice President to participate in discussions regarding the Ford Foundation proposal.

I am delighted though that Rabbi Marc Tanenbaum will be able to represent the Synagogue Council when you meet with the Rev. Campbell, Dr. Leshner and Father Schnurr. Since retiring as Interreligious Affairs Director of the American Jewish Committee, Marc has become a member of the SCA's Interreligious Affairs Committee. We are pleased that he is able to continue to have an impact on many of the issues concerning us.

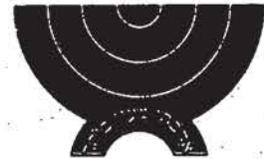
I am enclosing a copy of the joint statement on the need to teach common moral values in public schools which was issued by the SCA and the NCCB. The SCA and the NCCB have been developing guidelines and recommendations for the implementation of this call. The NCC has just begun to work with our joint subcommittee.

I look forward to greeting you personally at the next board meeting of the AJWS.

Sincerely,

Rabbi Henry D. Michelman  
Executive Vice President

# SYNAGOGUE COUNCIL OF AMERICA



## memorandum

**to:** Rabbi Marc Tannenbaum

**from:** Rabbi Henry D. Michelman, Executive Vice President

**subject:** SCA, NCC, NCCB meeting with Ford Foundation on The Common Good

**date:** Thursday, October 10, 1991 2:00 P.M. Dr. Shepard Forman's office  
The Ford Foundation 320 E.43rd St.

October 8, 1991

I am deeply grateful to you for agreeing to attend this meeting along with Dr. Joan Campell, General Secretary NCC; Father Dennis Schnurr, Associate General Secretary NCCB; and Dr. William Leshner, President Lutheran School of Theology, Chicago.

I am attaching a copy of "The Common Good - Social Welfare and the American Future - Policy Recommendations". The purpose of this meeting with the Ford Foundation is to determine if possible, ways and means to develop the support of our respective bodies for the Ford Foundation proposal.

I would be very grateful for your report of this meeting and your recommendations regarding possible SCA involvement.

Again, thank you.

cc: Rabbi Jerome K. Davidson, President  
Martin C. Barell, Chairman, Board of Governors

Common Good Meeting  
October 10, 1991  
at  
The Ford Foundation

*LOG*

Present: Dr. Joan Campbell (JC) - National Council of Churches  
Rabbi Marc Tanenbaum (MT) - Synagogue Council of America  
(representing Rabbi Henry D. Michelman)  
Rev. Dennis Schnurr (DS) - United States Catholic Conference  
(representing Monsignor Robert N. Lynch)  
Dr. Shepard Forman (SF) - Ford Foundation  
Ms. Andrea Taylor - Ford Foundation  
Dr. William E. Leshner (WEL) - Lutheran School of Theology at Chicago, Convenor

WEL began with a brief history of how we came to this meeting. He reported

- that he first heard of The Common Good Study through an article in the New York Times in Spring 1989;
- that on a trip to the Far East in the Summer of 1989, he was made acutely aware that the "Goddess of Liberty" (or Statue of Liberty) had become a global symbol of hope and liberation, but that the United States of America did not embody this vision for many peoples around the world. This experience grounded his commitment to support the The Common Good Study of the Ford Foundation and to seek ways to marshal the support of U.S. religious leadership behind the Common Good proposal as the moral agenda for America in the 1990s;
- that as president of the Council of Religious Leaders of Metropolitan Chicago (CRLMC) he conducted a study of the Common Good Study document with the 35 member Council;
- that CRLMC requested that the groups represented here today be contacted to determine how best to organize religious support behind the Common Good Study;
- that he contacted Dr. Joan Campbell of the National Council of Churches in late Spring 1991, who put the Common Good Study on the agenda for a meeting of the directors of the groups meeting here today;
- that , as a result of that discussion, held in August, this meeting (October 10, 1991) was arranged.

SF responded by telling something of the Common Good Study in the Ford Foundation:

- that it originated in staff/board discussions over concerns that the cost of welfare programs are being questioned in all Western countries and that "the new federalism" in America today is turning back the social agenda;
- that the Foundation initiated the Common Good Study to determine how this crisis could be met and how the cultural value of helping those in distress could be maintained.
- that the study process resulted in a document that is grounded in a strong set of national values and recommends a series of incremental policies at the national level;

- that the Study has been critiqued by a number of professional groups;
- that there is a need to update the Study based on some congressional actions taken since the release of the Common Good Study;
- that one caution to our religious organization is that the Ford Foundation must fund secular projects only, not the mission of religious denominations.

MT enthusiastically embraced the Common Good Study as a needed means of addressing the current American crisis. He commented further:

- that we will have just one chance to lift up these issues;
- that consideration should be given to convening a large conference of 1,000 to 2,000 people from across the country, who could represent this concern in their local areas;
- that the experience of the conference on religion and race may serve as a model.

JC also responded enthusiastically to the Common Good document as a needed address to the pending crisis in America. She commented further:

- that she would favor a two point approach;
- that the organizations here today cooperate in a major public event as step one; and
- that step two be the follow up phase which each group would do on its own.

DS indicated his support of the Common Good document. He commented further:

- that he first saw the Common Good Study when it was given to him for this meeting and found that no one else in his office knew of the Study;
- that support for the Common Good Study would somehow have to be approved by the Bishop's Conference;
- that the great advantage of the Common Good Study is its secular origins and the likelihood that this would give it credibility with some church people that social positions of the Church don't receive.

Next steps were discussed:

- that Ford staff would be available to assist with aspects of further planning (e.g., media, consultants, etc.);
- that a Secretariat of some sort would be needed to carry planning forward;
- that Ford would entertain a proposal for a planning grant of up to \$50,000.00;
- that Michael Lipshi would be assuming responsibilities in this area in the future.

# SYNAGOGUE COUNCIL OF AMERICA

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## AGENDA

### Synagogue Council of America Inter-Religious Affairs Committee October 16, 1991

RABBI JEROME K. DAVIDSON  
*President*

RABBI JOEL H. ZAIMAN  
*Honorary President*

RABBI HASKEL LOOKSTEIN  
*First Vice-President*

RABBI DAVID LINCOLN  
*Second Vice-President*

JUDAH FEINERMAN  
HAROLD KALB  
MYRON POMERANTZ  
*Vice Presidents*

SAMUEL S. BROCHSTEIN  
JOYCE D. RUDNICK  
*Secretaries*

WILLIAM UNGAR  
*Treasurer*

RABBI IRVING LEHRMAN  
*National Society of Patrons*

RABBI IRWIN BLANK  
*Washington Representative*

\*

MARTIN C. BARELL  
*Chairman, Board of Governors*

\*

RABBI HENRY D. MICHELMAN  
*Executive Vice President*

\*

RABBI STANLEY M. DAVIDS, D.D.  
*Associate Executive Vice President*

\*

GUNTHER LAWRENCE  
*Director, Development &  
Public Information*

DR. LEON FELDMAN  
*Consultant,  
Interreligious Affairs*

\*

#### COMMITTEE CHAIRMEN

MYRON POMERANTZ  
*Administration and Budget*

RABBI MORDECAI WAXMAN  
*Task Force on International Affairs*

RABBI JACK BEMPORAD  
RABBI FABIAN SCHONFELD  
*Interrreligious Affairs*

RABBI RICHARD M. YELLIN  
*Israeli Affairs*

SAMUEL S. BROCHSTEIN  
*Roll Call of Synagogues*

SEYMOUR L. KATZ  
RABBI HARVEY TATTELBAUM  
*Task Force on Soviet Jewry*

RABBI MURRAY SALTZMAN  
*Task Force on Minority Rights*

\*

#### CONSTITUENT ORGANIZATIONS

Central Conference of American Rabbis

RABBI WALTER JACOB  
*President*

Rabbinical Assembly  
RABBI IRWIN GRONER  
*President*

Rabbinical Council of America  
RABBI MARC D. ANGEL  
*President*

Union of American Hebrew  
Congregations  
RABBI ALEXANDER M. SCHINDLER  
*President*

Union of Orthodox Jewish  
Congregations of America  
SHELDON RUDOFF, *President*

United Synagogue of America  
ALAN TICHNOR, *President*

#### 1. Attendance

Dan Syme, Max Schreier, Y. Sladowsky, J. Wohlberg called to indicate that they could not join us. Of those, Rabbi Wohlberg expects to be with us in Washington.

In the future, please RSVP to meeting notices.

To what extent is our list of members up-to-date?

#### 2. Review of the minutes from meetings of October 17, 1990 and March 6, 1991.

#### 3. Discussion of proposed agenda items for October 23rd meeting:

\*Gene Fisher suggested the following:

- Retrospective on visit of Cardinal Glemp
- Moral Values In Public Education subcommittee report.
- Pornography up-date.
- Challenges to family life today.
- Israel/Palestinian/Arab concerns.
- Central and Eastern Europe and Soviet Union concerns.

\*Bishop Newman and Joel Zaiman are prepared to make a presentation. Distribute photocopied material. The next step is to prepare and evaluate tool. Should a model city be selected to see how the material works?

\*Mark Winer is prepared to present an up-date on his report of three years ago on the family.

\*Who can make a presentation for us in Israel?

**\*Other suggestions which have been received:**

- How do we extend the impact of our discussions into other regions of the U.S.?
- Where do we stand with regard to how Catholicism is taught and represented within Catholic schools?
- Up-date on anti-Semitism in the United States.
- Joint programming on a memorial for M.L. King.
- Ensuring the place of the SCA as **THE** address with regard to inter-faith activities.

4. Calendar of meetings.



FYI

Rabbi Marc Angel  
Shearith Israel  
8 West 70th Street  
New York, NY 10023

Rabbi Harvey Fields (CCAR)  
Wilshire Ave. Temple  
3663 Wilshire Blvd.  
Los Angeles, CA 90010

Sheldon Rudoff, Esq. (OU)  
Goodkind Wexler et al.  
122 E. 42nd St.  
New York, NY 10017

Mr. Marcel Weber (OU)  
450 Seventh Ave.  
New York, NY 10123

Rabbi Jack Bemporad (CCAR)  
Temple Israel  
140 Central Ave.  
Lawrence, NY 11559

Rabbi Edward Cohen (CCAR)  
(CCAR)  
Temple Sinai  
6227 St. Charles Ave.  
New Orleans, LA 70118

Rabbi Joseph Ehrenkranz  
Cong. Agudath Shalom  
301 Strawberry Hill.  
Stamford, CT 06905

Rabbi Ezra Finkelstein (RA)  
Midway Jewish Center  
330 S. Oyster Bay Rd.  
Syosset, NY 11791

Martin C. Barell  
Whitman & Ransom  
200 Park Avenue  
New York, NY 10166

Rabbi Joseph B. Glaser  
CCAR  
192 Lexington Ave.  
New York, NY 10016

Rabbi Daniel Syme  
UAHC  
838 Fifth Ave.  
New York, NY 10021

Rabbi Alvin K. Berkun (RA)  
Tree of Life Cong.  
Wilkins at Shady Aves.  
Pittsburgh, PA 15217

Ms. Sarrae G. Crane  
United Synagogue  
155 Fifth Ave.  
New York, NY 10010

Rabbi Jerome Epstein  
United Synagogue  
155 Fifth Ave.  
New York, NY 10010

Rabbi Gary B. Granatoor  
UAHC  
838 Fifth Ave.  
New York, NY 10021

Mr. Judah Feinerman (OU)  
Judd Associates LTD  
225 W. 34th Street  
New York, NY 10122

Rabbi Benjamin Kreitman  
United Synagogue  
155 Fifth Ave.  
New York, NY 10010

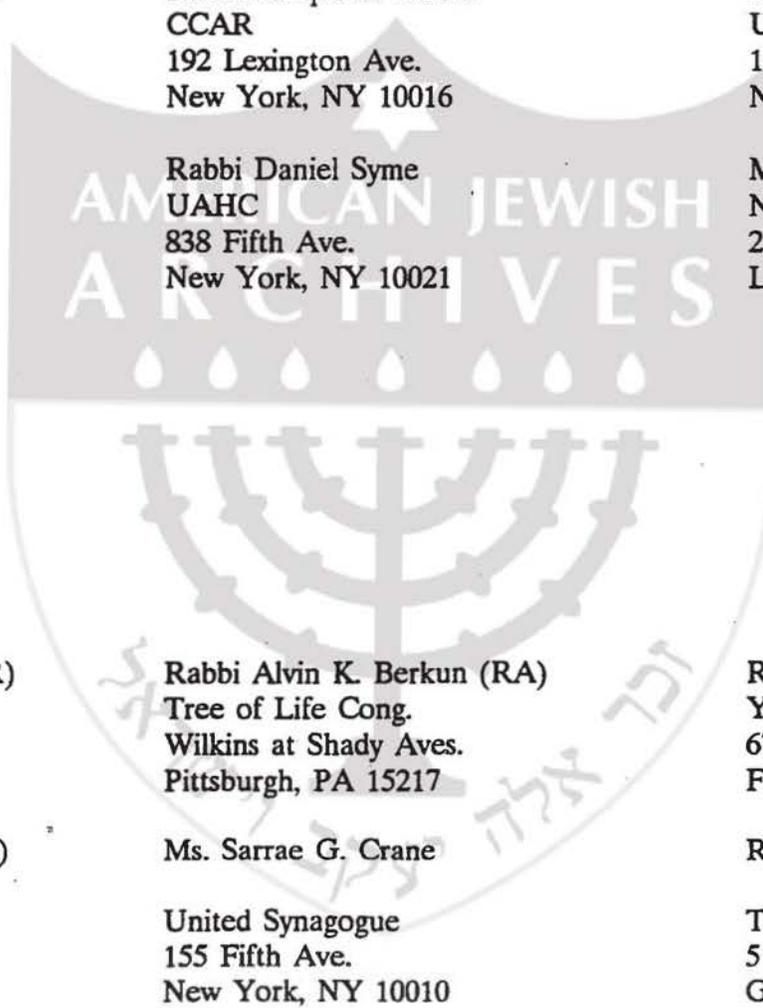
Mr. William Ungar  
N.Y. Envelope Corp.  
29-10 Hunters Point Ave.  
Long Island City, NY 11101

Rabbi Louis Bernstein (RCA)  
Young Israel of Windsor Park  
67-45 215th St.  
Flushing, NY 11364

Rabbi Jerome K. Davidson  
Temple Beth El  
5 Old Mill Rd.  
Great Neck, NY 11023

Dr. Leon Feldman  
215 E. 80th St.  
New York, NY 10021

Rabbi Emanuel Holzer (RCA)  
69-69 147th St.  
Flushing, NY 11226



Rabbi Joseph Karasick (OU)  
35 W. 36th St.  
New York, NY 10018

Rabbi Haskel Lookstein (RCA)  
Kehilath Jeshurun  
125 E. 85th St.  
New York, NY 10028

Rabbi Jacob Schactor  
Jewish Center  
131 W. 86th St.  
New York, NY 10024

Rabbi Allan Schranz (RA)  
Sinai Temple  
10400 Wilshire Blvd.  
Los Angeles, CA 90024

Rabbi B. Walfish (RCA)  
Rabbinical Council  
275 Seventh Ave.  
New York, NY 10001

Rabbi W. Wurzburger  
Cong. Shaaray Tefila  
25 Central Ave.  
Lawrence, NY 11559

Rabbi Bertram Leff (OU)  
UOJCA  
45 W. 36th St.  
New York, NY 10018

Rabbi Joel Meyers  
Rabbinical Assembly  
3080 Broadway  
New York, NY 10027

Rabbi Joseph Schapiro (RCA)  
144-22 70th Avenue  
Flushing, NY 11367

Rabbi Max Schreier (RCA)  
Ave. N. Jewish Center  
321 Avenue N.  
Brooklyn, NY 11230

Rabbi Mordecai Waxman  
Temple Israel  
108 Old Mill Rd.  
Grat Neck, NY 11023

Mr. Albert Vorspan  
UAHC  
838 Fifth Ave.  
New York, NY 10021

Rabbi David Lincoln (RA)  
Park Ave. Synagogue  
50 E. 87th St.  
New York, NY 10128

Rabbi Henry D. Michelman  
23 E. 74th St.  
Apt. 11-A  
New York, NY 10021

Rabbi Fabian Schonfeld (RCA)  
Young Israel  
150-05 70th Rd.  
Flushing, NY 11367

Rabbi Y. Sladowsky (RCA)  
Forest Park Center  
90-45 Myrtle Ave.  
Glendale, NY 11385

Rabbi J. Wohlberg (RA)  
Adas Israel Cong.  
Conn/Porter St.  
Washington, DC 20008

Rabbi Joel Zaiman (RA)  
Chizuk Amuno Cong.  
8100 Stevenson Rd.  
Pikesville, MD 21208

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ARNOLD H. CAPLAN  
JOSEPH J. CHESTER

October 17, 1991

RABBI MARC TANENBAUM  
c/o Jewish Telegraphic Agency  
330 Seventh Avenue, 11th floor  
New York, NY 10001-5010

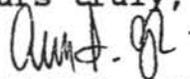
Dear Rabbi Tanenbaum:

I wrote to you early in 1991 about the "who is a Jew" issue and I have not received a response. Perhaps you did not receive my letter. I also wrote to Rabbi Shlomo Riskin about your article and the same issue. I am enclosing a copy of my letter to Riskin which I trust identifies my concerns. I would appreciate any help you can give. I cannot believe that you are unaware that the who is a Jew issue is not just an issue but a longstanding reality here in America.

You had an article published recently in the Jewish Chronicle of Pittsburgh regarding conversion, the intermarriage "time bomb," and outreach. This article prompted my writing to you again. I feel that time is ticking away in my life. My 3 year old daughter who I wanted to enroll in an orthodox day school last year, before she was rejected as not Jewish, is now 4 years old. It appears that we will enroll her in public school and that we will be forced to forgo day school education, which I view as one of the best ways to handle the assimilation problem. The orthodox have applied their definition of who is a Jew and slammed doors shut on fellow Jews, and on my life. This all contributes to the odds of assimilation.

I am becoming ashamed of my religion, ashamed of anything orthodox, and I am fast turning off. Incidentally, the dreaded who is a Jew application is so entrenched in America that my 1 1/2 year old son's certificate of Brit Mila has a notation that the mother's conversion was conservative. His Jewishness is disclaimed in writing.

Yours truly,



ARNOLD H. CAPLAN

Rabbi Shlomo Riskin  
Efrat, ISRAEL

Dear Rabbi Riskin:

First, let me tell you that I am one of your admirers. I read/study your weekly column in the Jerusalem Post overseas edition and discuss with fervor its concepts and issues. Usually my sister and I undertake the review, but for sure you are reaching many people and you inspire many of us. By the way, my 2 favorite columns are "Ultimate Ethics" and "A Toast to the Antisemites." I heard you speak when you were in Pittsburgh and I hope to come to Efrat to visit and to study with you. I am unhappy about something and I need help. I would value your guidance.

Rabbi Marc Tannenbaum wrote an end of 1990 editorial published locally on 12-27-90 in The Jewish Chronicle. A partial copy is enclosed. In reviewing the year, he stated a belief that mainstream Jewry could be careful not to allow "...some of the exclusionary and antidemocratic stands of ultra-Orthodox forces in Israel ...be imported to distort U.S. Jewish life." This struck a raw and very painful chord. The distortions are already here and have been thriving in the unspoken culture of the exclusionary and elitist mainstream orthodox rabbinate. The orthodox rabbinate may speak publicly in magnanimous and eloquent terms about k'lal yisroel when soliciting our funds, but in private they judge us harshly and simply will not solicit or accept our children, grandchildren and progeny. My use of "our" and "us" refers to conservative Jewry relating to certain Jewish definitions of who is a Jew. Although the cursed "who is a Jew?" issue does not make headlines in the U.S., it is nevertheless a despicable reality.

Mine is the pain of one Jew for all Jews. I was not alive during the holocaust (I am only 35) but I now experience first-hand the potential loss of entire Jewish worlds of our children and the transmission of yiddishkeit and Jewish values from generation to generation. I agonize, hurt and sometimes feel hate mixed in with contempt for these so called orthodox leaders. I lost so much of the spontaneous joy, humor and innocence the day the (orthodox) rabbi told me that my wife and 2 children are not Jewish. Now you must understand that our lives

Page 2

revolve around the Jewish holidays of the yearly cycle of the calendar. We think of Israel, we speak of our rabbi and cantor in endearing terms, we go to shule, light candles, enjoy Shabbat, and dream of a larger family and Jewish grandchildren. We sprinkle hebrew words and phrases in our conversation and often invoke our childrens' hebrew names. Our lives are enriched by our Jewish culture and heritage. We keep a kosher home.

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

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

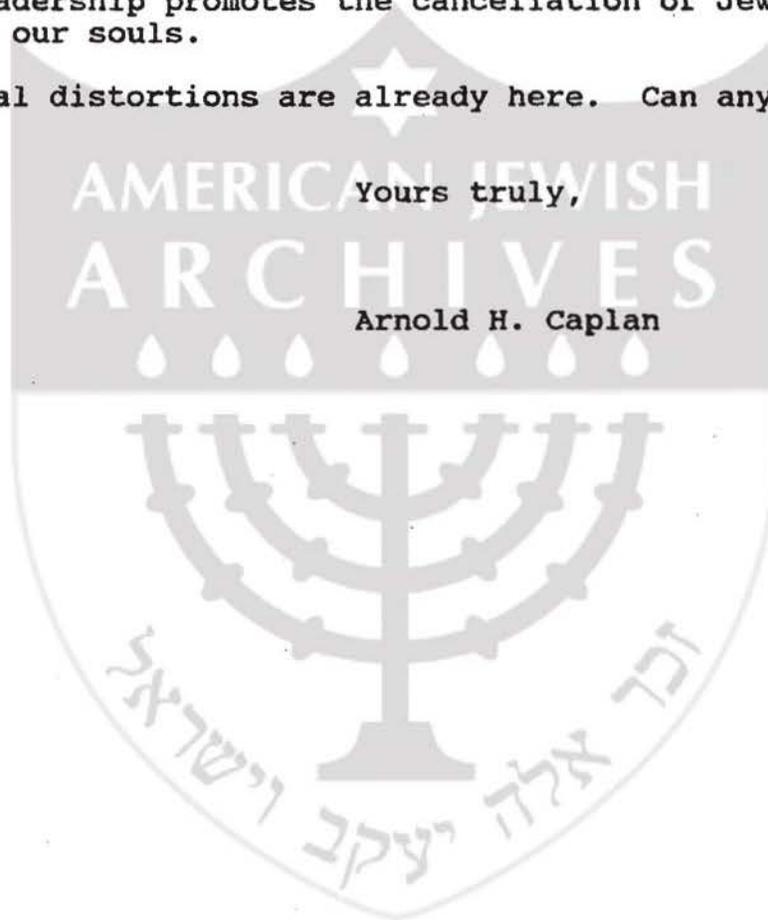
Has my life, upbringing and Jewishness been in vain? Why bother to have more children? How can G-d let this happen? My deeply committed Jewish and zionist father, bless his beloved memory, our family's spiritual rock and redeemer then and even now, who instilled in us a deep, devout and open-minded love of all that is Jewish and all that is Israel, how could he have been so wrong?

I met with another orthodox rabbi for some spiritual guidance and understanding. My understanding is that the orthodox do not recognize the rabbis coming out of the seminary, dating back to Mordecai Kaplan and his successors. Since the seminarians do not necessarily believe that G-d himself gave us the Torah, they cannot serve on the bet din to effect a halachic conversion. (I have simplified the issue, but I am sure you are familiar with it.) Are we 2 distinct religions: the orthodox; and the conservatives, reform, and others?

Page 3

As horrible as it sounds, the nazi cause of killing Jewish existence was promoted by stealing our bodies. The orthodox leadership promotes the cancellation of Jewish identity by stealing our souls.

The political distortions are already here. Can anybody help?  
G-d?



Yours truly,

Arnold H. Caplan

LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO

1100 East 55th Street  
Chicago, IL 60615

MEMO

Office of the President

(312) 753-0728

TO: Dr. Joan Campbell, National Council of Churches  
Dr. Shepard Forman, The Ford Foundation  
Monsignor Robert Lynch, United States Catholic Conference  
Rabbi Henry D. Michelman, Synagogue Council of America

FROM: William Leshner

DATE: October 21, 1991

Thank you for your participation in our meeting at the Foundation on October 10, 1991, either in person or through a representative. Enclosed is a brief log of the meeting for your files.

I think it is safe to say that all of those present from the religious communities were personally and enthusiastically supportive of The Common Good document, that we see it as a bold, needed address to the social crisis in America today, and that we were initially grasped by the idea of the Judeo-Christian communities finding some way to publicly and prophetically send out a clarion call to the nation and its political leaders that The Common Good is the moral agenda for America in the '90s.

The big question now is: What should the next steps be?

Joan Campbell and I conversed about this before she left on a two week trip to South Africa on October 16. We suggest that the four of us meet on a mutually convenient date in mid-November, if possible, to share our responses to the session at the Ford Foundation on October 10 and to decide if we should accept the invitation of the Foundation and apply for a planning grant to carry this project forward.

Please let me know by fax or phone whether this is an acceptable next step. If so, Mary Williams, secretary to the president's office at LSTC, will call your secretaries early in the week of October 28 to search for a meeting date. (Please include your secretary's name and phone number with your fax or phone call.)

Again, let me thank you all for your cordial openness to my initial inquiry regarding the support of The Common Good. We all are busy with many pressing things, to be sure, but there is something compelling about religious leaders from the Biblical tradition giving strong leadership to a moral agenda for America in the crucial decade ahead.

Shalom.

WEL/w

cc: Mr. Michael Lipsky, The Ford Foundation  
Rev. Dennis Schnurr, United States Catholic Conference  
Rabbi Marc Tanenbaum, Synagogue Council of America

Enclosure: Log of Common Good meeting, October 10, 1991

SCA/BCEIA Consultation  
Wednesday, October 23, 1991  
USOC/NOCB Headquarters Building  
Washington, D. C.

MINUTES

PRESENT:

**SCA Participants:**

- |                                    |                              |
|------------------------------------|------------------------------|
| Rabbi Jack Bemporad, Co-Chair      | Rabbi David Saperstein, UAHC |
| Rabbi Gary Bretton-Granatoor, UAHC | Rabbi Fabian Schonfeld, RCA  |
| Rabbi Stanley Davids, SCA          | Rabbi Marc Tanenbaum, RA     |
| Rabbi Jerome Davidson, CCAR,       | Rabbi Mordecai Waxman, RA    |
| President, SCA                     | Rabbi Mark Winer, CCAR       |
| Rabbi Joseph Ehrenkranz, RCA       | Rabbi Jeffrey Wohlberg, RA   |
| Rabbi Ezra Finkelstein, RA         | Rabbi Joel Zaiman, RA        |
| Mr. Gunther Lawrence, SCA Staff    |                              |
| Rabbi Henry Michelman, SCA         |                              |

Constituent Agencies, Synagogue Council of America:

- Central Conference of American Rabbis (CCAR)
- Rabbinical Assembly (RA)
- Rabbinical Council of America (RCA)
- Union of American Hebrew Congregations (UAHC)
- Union of Orthodox Jewish Congregations (UOJCA)
- United Synagogue of America (US)

**BCEIA Participants:**

- M. Rev. William H. Keeler, Archbishop of Baltimore, Co-Chair
- Rev. Drew Christensen, S.J., USOC International Justice & Peace
- M. Rev. Norbert M. Dorsey, Bishop of Orlando
- Dr. Eugene Fisher, Catholic-Jewish Relations, SEIA
- Most Rev. James H. Garland, Auxiliary Bishop of Cincinnati
- M. Rev. Joseph J. Gerry, O.S.B., Bishop of Portland, Maine
- M. Rev. Edward T. Hughes, Metuchen, N. J.
- M. Rev. Basil Losten, Bishop of Stamford
- Bro. William Martyn, S.A., Archdiocese of New York
- M. Rev. William Newman, Auxiliary Bishop of Baltimore
- Rev. John O'Connor, S.J., Archdiocese of Washington, D. C.

**Date for Next Meeting:** March 12, 1992 in New York City

## MINUTES

**A. M. Session:** Archbishop William H. Keeler, Presiding

**I. Archbishop Keeler on Cardinal Glemp's Visit**

In June, Cardinal Glemp of Poland sent word to Archbishop Maida of Detroit with regard to Jewish concerns. Cardinal Glemp wanted to do what he could to meet the concerns of U. S. Jews. We were asked to facilitate. In consultation with Jewish colleagues, we determined that a meeting directly with Cardinal Glemp would be helpful. The Cardinal in turn agreed to accommodate this suggestion into his already tight schedule. What eventuated was a simultaneous release of a statement in English and Polish in the form of a letter to Archbishop Maida.

On September 20 we met here at the USCC/NCCB for a press conference in the afternoon. Both the meeting with so many Jews and the U. S.-style press conference were quite new to the Cardinal. The Polish press and T.V. also carried the press conference extensively. On October 6 Cardinal Glemp met again with Jewish leaders in New York, inviting those with whom he had met to visit Poland to build programs to further better Catholic-Jewish understanding there.

Marc Tanenbaum: Thank you for that excellent retrospective. Many of us were present at the meeting here in Washington and also in New York. When one deals with such an historic event with such deep psychological content, the surface events may not be adequate to the deeper content of what went on. There is little question of the hostility generated among Jews by the Cardinal's 1989 homily. These statements cut to the marrow in the light of a long history. The early media attention tended to demonize Cardinal Glemp. This set up a condition very difficult to deal with in rational

terms: a reciprocal paranoia.

Those of us blessed with years of experience in the dialogue knew ways and processes of dialogue that would be applicable even in such a situation. The involvement in the process and presence at the meetings of Cardinals Law and O'Connor, Archbishops Keeler and Maida, Dr. Fisher and others was most helpful. One must read the documents themselves, beginning with the January statement of the Polish bishops, and also those of Cardinal Glemp himself, in order to understand the events properly.

The entrance of Rabbi Weiss and Alan Dershowitz cast the relationship into a courtroom and thus into an inherently adversarial situation between Catholics and Jews. Most Jews did not participate in this, but that is the way the media covered it.

What is important now is what happens next. What follows in Poland, as Cardinal Glemp said, is vital. The process of learning and of unlearning must begin.

Rabbi Schonfeld: We have the utmost respect for you, Archbishop Keeler, and for the Catholic Bishops' Conference. Dr. Fisher's letter to the New York Jewish Week should help to ease tensions and clarify matters after it is published. I agree that the IJCIC matter is different from our relations with the Bishops' Conference.

There was no "boycott" of the Glemp meeting by the Orthodox, though there was a decision not to attend by individual Orthodox rabbis, including myself, as a matter of personal decision.

Some of Rabbi Tanenbaum's comments, e.g., on Rabbi Weiss, should be internal to the Jewish community.

We were very upset to believe that the Church would try to "choose its own Jews." among Jews to deal with. Dr. Fisher's letter helps to clear

this up. But in the future such interreligious discussions should be between organizations and not individuals. We in the Orthodox Union and Rabbinical Council feel that the Jews who did meet with Cardinal Glemp issued statements going around IJCIC. If Prague was the result of IJCIC, then it should be left to IJCIC to arrange future meetings in Poland. We feel it was an end run around IJCIC.

Rabbi Davidson: I am sure it is not news to the Catholic community that there is diversity in the Jewish community. It is not a position of SCA at this time that all relations with Jews must come through one doorway. I felt our discussions with Cardinal Glemp were extremely valuable. Though tentatively begun, we all felt strengthened in our relations with the Catholic community.

Archbishop Keeler: Those present at the meeting in Washington, including Cardinal Glemp, evinced courage and hope. I met with him the evening before for 45 minutes. Based on this, I knew we would have a good meeting the next day. The Cardinal confirmed immediately at the airport that he was responding directly to Rabbi Weiss' highly insulting statement; a statement which I consider beneath dignity. Cardinal Glemp strongly favors Nostra Aetate but he has little experience with Catholic-Jewish dialogue. As Rabbi Waxman said, there was exchange and charge. Later, at the Polish Embassy with a large group of us, Cardinal Glemp spoke with appreciation for the meeting as a new beginning for himself. Cardinal Law suggested formalizing this in Poland. I concurred and Cardinal Glemp immediately said "Yes." This does not denigrate from IJCIC but supplements it. In Boston Cardinal Glemp made a public statement extending an invitation and announcing that Bishop Muszynski and I would coordinate the efforts from our side. The dates are confirmed for early next year.

Dr. Fisher: As my letter indicates, IJCIC was never involved in the visit of Cardinal Glemp who, as primate of a local church, visited another local church. IJCIC exists to dialogue with the Holy See, not local churches. The implication by Seymour Reich that we on the Catholic side would pick and choose Jewish representatives was both offensive to us and entirely erroneous as the record clearly shows. In my opinion, Mr. Reich owes the Catholic bishops of the U. S. an apology.

Rabbi Bemporad: I concur with the description of the Holy See's relationship to local dialogues as contained in the Prague Declaration.

Bishop Losten: (Hands out an article on Catholic-Jewish Relations in Poland by Waldemar Chostowski). The article lists a number of excellent programs in Poland. This illustrates what is possible by way of follow-up to the Cardinal's visit here.

Rabbi Waxman: We should end this discussion on a positive note. What happened here was that the American Catholic Church invested a great deal of positive effort for all our benefit. The East European community has been isolated from contemporary interactions between Jews and Catholics. Therefore, what took place here was of historic moment, with significant long-range implications. We have reason to be grateful for those who exerted and extended themselves so much.

Rabbi Schonfeld: My point is IJCIC's involvement in Prague. My understanding was that IJCIC was the vehicle for implementing Prague. This is my problem with Cardinal Glemp, in his ignorance of protocol, inviting those who met with him here, to Poland.

Dr. Fisher: This misconstrues the nature of the Catholic Church. The Polish Church and its primate remain free to exercise their internal competency after as before Prague. How can the Prague agreement be construed as

inhibiting good Catholic-Jewish relations? Prague set the tone for what local churches should now carry forward.

Rabbi Tanenbaum: A year has passed since Prague. The invitation by Cardinal Glemp is a remarkable opportunity which must not be ignored.

Bro. Martyn: As a Catholic participant in both meetings, I was quite impressed by the integrity, honesty and frankness of the Jewish people who came. These were among the finest hours of dialogue. Thank you.

Archbishop Keeler: In Prague, we talked about how the East European Church needed help in catching up. Beginning on November 8 there will be a European Synod. Cardinal Glemp is one of three co-presidents of this Synod. Hence, one can begin to sense the importance of the favorable impact of the meetings here. Bishop Muszynski will also play a key role.

Dr. Fisher: I would like to thank those from the Jewish community who weathered so much criticism to engage Cardinal Glemp in what I consider to have been a constructive dialogue. Their courage and commitment to a better future for all of us is greatly to be admired. When the history of this period is written, it should be noted that it was they who brought about the changes, not the "nay-sayers" on the outside who lacked the courage to risk a direct meeting, panim al panim.

## II. THE MIDDLE EAST

Dr. Fisher hands out letter from Archbishop Pilarczyk, NCCB President, to the President of the United States.

Rabbi Schonfeld: I am grateful for the Archbishop's support for the abrogation of the U.N. resolution equating Zionism with racism. But why was there no word of support for loan guarantees? Does the omission mean a rejection of support for the loan guarantees? Is this an official Conference statement?

Archbishop Keeler: Fr. Drew Christensen of our Conference staff responsible for International Justice and Peace is here and is most knowledgeable to respond to your questions.

Fr. Christensen: This is an official Conference statement by our president.

Rabbi Schonfeld: It seems to me the loan guarantees for Israel are a humanitarian issue that perhaps should have been mentioned and supported by the Catholic bishops.

With regard to the settlements, I don't remember whether the 1989 statement went into this. Who made the determination that the settlements are "legally problematic" and an obstacle to peace?

The larger question I have is with reference to a statement by Archbishop Sabbah of Jerusalem, which omits a lot of history.

Archbishop Keeler: Even when we presented our 1989 document to the bishops, some questions of ancient and even more recent history arose that we determined not to attempt to arbitrate. There are, we learned, two versions of every event in the Middle East, or more.

Fr. Christensen: When we checked we felt that what is said now is in conformance with 1989 policy. The settlements are questionable under international law. In the long run, we will probably endorse the loan guarantees, but we need clarification now.

Rabbi Waxman: On the whole, I thought the 1989 statement tried to avoid political positions in favor of properly moral positions. I do agree with Rabbi Schonfeld that question of the loan guarantees for housing should properly be seen as a moral issue, and not simply political.

With regard to the settlements, you have taken a political position beyond even where the Egyptian government wants to go. For a moratorium on the settlements, the Egyptian ambassador told me, a quid pro quo would be a

moratorium on the Arab boycott of Israel. I feel at least that this point of view should be made plain. To deny the right of Jewish settlements would be to usurp human rights.

Rabbi Schonfeld: No responsible legal authority has made the statement that the settlements are illegal.

Fr. Christensen: This is a paraphrase of U. S. Government policy, which we support, not just our own.

Rabbi Bretton-Granatoor: I find Archbishop Sabbah's pastoral statement of 1990 interesting, if at times puzzling. He notes the growth of the influence of the Church in the area. He is affirmative and balanced with regard to Zionism and to the pain of both Israeli Jews and Palestinians. Yet there are important omissions; e.g., 1956 and 1973. Both the events and the moral implications change virtually from day-to-day. We should not leave such a fluid issue to twice-yearly meetings, but be able to communicate on an ongoing basis.

Archbishop Keeler: Ours is not the USCC committee dealing with this issue.

Fr. Christensen: Usually in these situations, we act in concert with the local church, in this case Patriarch Sabbah. We don't have a standing subcommittee, but perhaps something in this area would be very useful.

Rabbi Wohlberg: Cf., Eugene Rostow's, New Republic article of two weeks ago on the legality of the settlements and of the territories. This is an important article of pertinent to our discussion.

Dr. Fisher: Please send it to me and I will send it around to our folks on the Catholic side.

Rabbi Michelman: Israel and the Middle East has been on the agenda of every SCA dialogue. We do have a standing committee.

Fr. Christensen: There are strict rules about collaboration. I would refer to the chairs of our respective committees.

Rabbi Tanenbaum: There is a mood in the country, a politics of resentment, opposed to giving foreign aid while U. S. domestic problems are so serious. This could cause challenges to the concerns of both of our communities.

Afternoon Session -- Rabbi Bemporad Presiding

### III. Subcommittee on Moral Values in Education

Bishop Newman: (Distributed hand-out document, "Lexicon of Values.") We still need to discuss ways of making it available locally when approved. An annotated bibliography is in process, as well as an evaluation tool.

Rabbi Bretton-Granatoor: It is strange that the religious overarching principles of our faith are missing; the faith basis of all values. Where is the sense of the Divine?

Fr. Charles Hagan: The lexicon was designed for presentation to public school boards. This function therefore consciously avoids denominational flavors.

Rabbi Schonfeld: I agree absolutely. We should have seen this beforehand.

Dr. Fisher: The whole point of the exercise was to illustrate that values can be articulated and taught in the public schools without religious sanctions. Likewise, there was supposed to be a subcommittee meeting that had to be cancelled. The lexicon as such is not up for a vote at present, but is being presented here for information and discussion.

Rabbi Stanley Davids: "...parents, teachers, and children, ought to be the object of respect."

Archbishop Keeler: I recall from our statement that we emphasized therein our own obligations in our own school systems, Catholic and Jewish, to handing down the traditional values of our faiths.

Rabbi Finkelstein: Not only justice but the "equality" of all human people.

Rabbi Bemporad: We do not have to push the ontological presuppositions of the statement, American law suffices. E. g., the early dialogues of Plato compared to the later dialogues. In his early stages Plato was concerned with definitions but not their ontological presuppositions. E.g., also, Habermes' theory of communication.

Rabbi Davidson: What might answer the problem is a preamble reflecting on our faith traditions, and that of our civilization. See also the multicultural base of values.

Not all the items are clear. Some need sharpening. E.g., 7(c).

Rabbi Schonfeld: We can send in comments by mail?

Bishop Newman: Yes. We have another subcommittee meeting coming up on it.

Bishop Hughes: Was there uniformity on those? E.g., kindness, forgiveness, mercy? So many values seem to be missing.

Bishop Newman: Yes, there was much discussion, though this is still not meant to be exhaustive, as the prologue aptly notes, but only illustrative.

Fr. Hagan: All we meant to do was to have something concrete. We wanted something midway between a final curriculum and a general statement of principle.

Rabbi Bemporad: One could add beauty, reverence, and wonder.

Bishop Hughes: The reality of "wonder" should be instilled as basic to many other values. As in Carlyle: "Wonder is the beginning of worship."

Archbishop Keeler: One of the questions put to us was that of other religious bodies? On the local level, I put our statement on the table for the Episcopalians and Lutherans, with quite positive reactions.

Dr. Fisher: Rev. Jay Rock of NCCC/USA is interested in endorsing it when it is done.

Rabbi Bretton-Granatoor: There is an analogous move in Los Angeles by Rabbi Alfred Wolf and Msgr. Royale Vadakin. Also, a preamble addressing the religious orirings of these values is vital.

Dr. Fisher: I have seen and support this Los Angeles effort.

#### IV. Pornography Update

Archbishop Keeler: Mark Chopko, our General Counsel, is here. At our request last March he did a memorandum for us. I have asked him to highlight its salient points.

Mark Chopko: There were three basic areas: Indecent speech, obscene speech, and child pornography. The first area, indecent speech, is highly protected and has many gray areas because it touches upon free speech. Obscene speech, so defined, has little Constitutional protection; and child pornography almost none, including seizure in one's home.

The USCC opposes both indecency and censorship. Indecent speech can include art, and yet be subject to some censorship. But these lines are hard to draw. Therefore, one can condemn obscenity and certainly child - pornography, but still need to be more nuanced on "indecency."

Rabbi Schonfeld: How does this proposal resolve the conflict between freedom of speech and decency?

Mark Chopko: It at least tackles the problem head on. It ought to be a social value to treat all people, especially women, with respect.

Rabbi Schonfeld: There seem to be stone walls all around.

Archbishop Keeler: Are there not some laws on the books that are not uniformly enforced on which we could comment?

Mark Chopko: The child pornography laws are being rigorously enforced. The FCC has regulated "indecent" broadcasts by banning them during certain hours of the day. Beyond this, the area of regulation is in some flux.

Archbishop Keeler Are there proposals for national law that we could address?

Mark Chopko: The pornography laws, etc., on the local level are where the discussion really is.

Archbishop Keeler: So we could encourage this?

Mark Chopko: Yes.

Rabbi Waxman: We have not yet analyzed the place of pornography in the wider range of social violence, etc. Our role should be to define the more subtle issue of violence, harassment, etc., coming out of the media. Here, we can take positions directly out of our religious traditions. Unity on our concern and defining the issues can be helpful. Thus, we need to activate our subcommittee.

Rabbi Davids: The problem lies in the difficulties of defining obscenity. We should address not only pornography but also issues such as sexual harassment, under the rubric of the moral quality of our society.

Rabbi Bemporad: Thanks to all, especially Mark Chopko. The subcommittee will be set up by our two chairs.

#### V. CHALLENGES TO FAMILY LIFE TODAY

Rabbi Winer: The value of family life is basic for us traditionally, and linked with religion. This rootage of family in religious values has been shorn in our secular society, leading to a breakdown in other traditional values. In 1880 there was a 7% divorce rate; today it is almost 60% for first marriages. But then 100 years ago men simply abandoned their families. Fortunately, there is a trend among the professionals in the field looking to ways to reduce divorce statistics. E.g., premarital counseling and conflict resolution will reduce the divorce rate. The Catholic Church has been very good at this. We may be able to support such movements together.

Secondly, we might look at our growing elderly population. It is possible to age well.

Bishop Garland: Jewish Family Services and Catholic Social Services might be encouraged to get together to work on this.

Rabbi Davidson: The strength comes not from our spelling out in detail what our respective experts can do, but from our shared vision and goals.

Archbishop Keeler: I subscribe to that and also on the point of pornography and the atmosphere. In November the NCCB came out with a statement on family life. We can enclose this with the minutes.

Rabbi Schonfeld: Some of our Jewish agencies are among the chief offenders.

Rabbi Finkelstien: We need also to deal with the high cost of medical care and its impact on the family.

#### VI. CENTRAL AND EASTERN EUROPEAN CONCERNS

Bishop Losten: Last fall we went on a journey to East Europe, returning to form an ad hoc team to help the bishops of East Europe. Five million dollars was collected in the U. S. to help the bishops of East Europe. Fr. George Sarauskas of Chicago is the staff person for this effort. We have more requests for aid than we have money. Having been underground, many of those people do not know each other well enough to have developed a suitable level of mutual trust. There are also ecumenical difficulties.

DATES FOR FUTURE MEETINGS: Thursday, March 12, 1992 in New York City  
Wednesday, October 28, 1991 in Washington, D. C.

# The Defender of Jerusalem Award

October 23, 1991

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

Dear Rabbi Tannenbaum:

I am writing to inform you that the judges for the Defender of Jerusalem Award judges have completed the review process for this year's award and reached their decision. Because of the high quality of this year's nominees, their task was not an easy one.

We are pleased to announce that the recipients for the 1991 Defender of Jerusalem Award are Uri Lubrani, Zubin Mehta and A.M. Rosenthal. The enclosed press release provides further information.

This year's award winners will be honored at a gala reception beginning at 6 p.m. on Wednesday, November 20 at The Metropolitan Museum of Art in New York. I want to personally invite you as my guest to attend the awards presentation and reception.

Once again I would like to thank you for your participation in the nomination process. I look forward to seeing you on November 20th.

Sincerely,



Eryk Spektor  
Chairman

Enclosure

# Off the Wall

11/5/91

To Marc,

With affection and the greatest  
admiration for the very special  
role you have played over the  
years in enhancing the welfare  
and security of our people,

And with warmest regards  
to Gergette.

Bochie

RABBI JACK BEMPORAD  
TEMPLE ISRAEL  
140 Central Avenue, Lawrence, New York 11559

(516) 239-1140 Study

(516) 371-2809 Home

November 8, 1991

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

Dear Marc:

I would like to invite you to participate in an all-day conference on Tuesday, December 10 beginning at 10:00 A.M. (concluding by 4:00 P.M.) at Temple Israel, Lawrence, L.I. (direction enclosed). We will discuss the philosophical and practical aspects of Christian-Jewish relations. We will further review the past and current Catholic and Protestant views towards Judaism and analyze where Jewish relations with non-Jews should be directed.

Leading us in our deliberation will be Mordecai Waxman, Walter Wurzbarger and Judith Banki. This will be followed by an opportunity to exchange views. A kosher lunch will be served.

The gathering will be under auspices of the Center for Christian-Jewish Understanding.

Please be kind enough to return the enclosed card or call my secretary Natalie Schiller at (516) 239-1140. I look forward to seeing you. Best personal regards.

Cordially,



Rabbi Jack Bemporad

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Rabbi Marc H. Tanenbaum  
Chairman **Emeritus**

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

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

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

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

The Israel Interfaith Association  
P.O. B. 7739  
Jerusalem 91.077, Israel  
(02) 63 57-12

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

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

November 12, 1991

To Whom It May Concern:

I have had the privilege of knowing Drs. Dan and Ilana Miron for a decade.

I cannot think of any two people who are more qualified than they are in character, temperament, intelligence and personal responsibility to be parents of a child.

I know that a child is a precious and cherished gift and responsibility to the Miron; at the same time, a child will be infinitely blessed to be raised in their home, a household of consistent warmth, caring and dedicated love.

If there are any questions about any aspect of this, I shall be glad to try to answer any of your questions (212-831-2952).

Sincerely yours,

Rabbi Marc H. Tanenbaum

Dan Ilana,  
Please correct this -  
I'll retype -  
Marc

Draft

**Rabbi Marc H. Tanenbaum**

November 12, 1991

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I cannot think of any two people who are more qualified than they are in character, temperament, intelligence, and personal responsibility to be parents of a child.

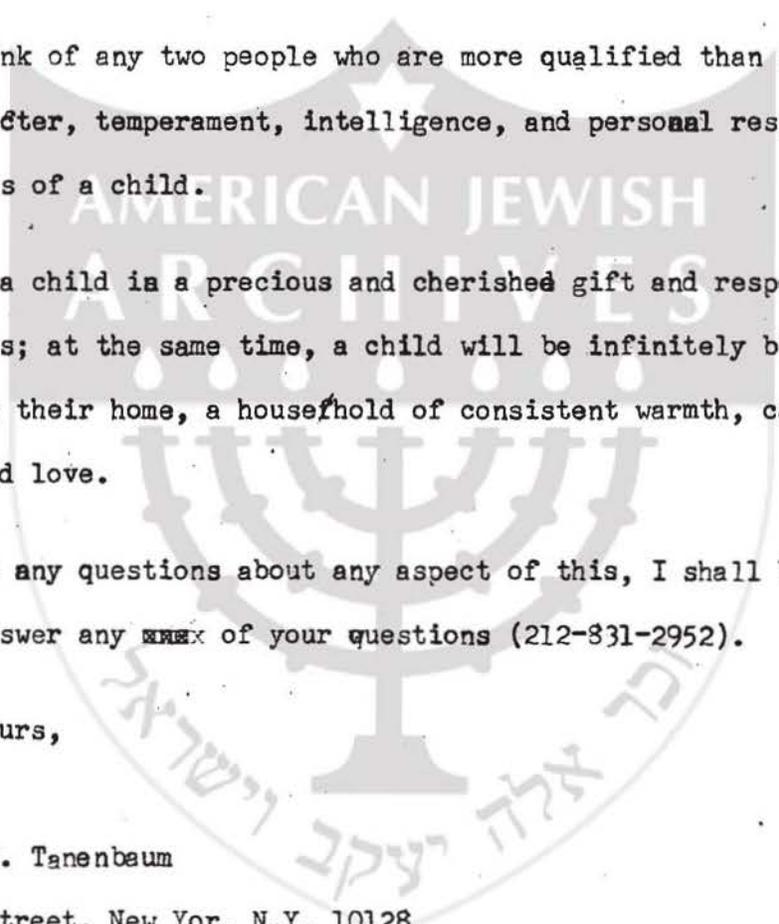
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If there are any questions about any aspect of this, I shall be glad to try to answer any ~~one~~ of your questions (212-831-2952).

Sincerely yours,

Rabbi Marc H. Tanenbaum

45 East 89 Street, New York, N.Y. 10128



Marc H. Tanenbaum

November 13, 1991

My Dear Bookie,

I have just learned from  
Selma of your illness.

It breaks my heart to face  
the fact of your difficulty and pain. Of almost all  
the people I have known in past decades, I have  
simply taken it for granted that you are  
indestructible, a resolute shtrarker.

Whatever the final outcome,  
I am convinced that you are one of the few people  
who has genuinely achieved immortality during your  
wonderful, fulfilling years. Immortality, in  
anthropological definition, means your life in our  
midst has made a fundamental difference for the  
better, and your great human and ethical legacy  
are all around you - on and off the wall.

The words you wrote about  
my career in your book touched me deeply. They are  
a mirror image of precisely how I have admired and  
appreciated you, your indomitable spirit, and your lasting  
good deeds over decades. Bookie, you have been one  
of the few, authentic inspirations and role models in  
my life, and I just don't know how well I ever  
thank you adequately.

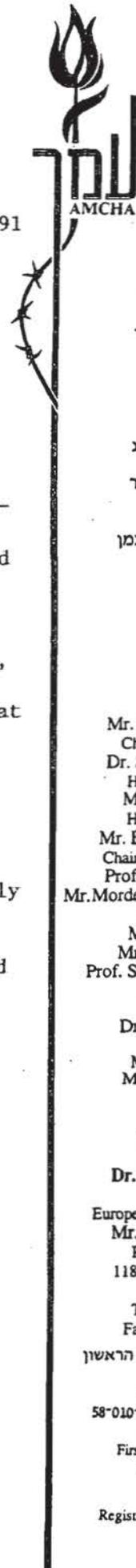
Your great enthusiasm,  
penetrating intelligence, deep Jewish and human  
commitments to justice, will keep you with me as a  
moral companion as long as I live.

With love and brotherly gratitude

Love  
B. Epstein joins me in our joint best wishes to  
you and Ida.

המרכז הישראלי לתמיכה נפשית וחברתית בניצולי השואה והדור השני  
National Israeli Center For Psychosocial Support of  
Survivors of The Holocaust and The Second Generation

14 November 1991



Rabbi Marc Tannenbaum  
American Jewish Committee  
165 E. 56th St.  
New York, NY 10022  
U.S.A.

Dear Rabbi Tannenbaum:

Let me take the liberty of introducing you to Amcha, an organization which I founded along with several other Holocaust survivors, in 1987. I am enclosing several items to provide you with the background and work of the organization.

Begging our work only 4 years ago, we currently operate three branches in Israel - in Jerusalem (our first), Ramat Gan (our largest, serving the entire Gush Dan area), and Haifa (our newest, opened this past August, serving the northern part of the country). Our funding at this point comes primarily from European sources - Governments, institutions, corporations and private individuals.

I plan to be in New York during the first week of December and would very much like to meet with you and acquaint you with our work and our current goals and needs. I will be in El Paso the week of Thanksgiving and will call you from there to try and arrange a mutually convenient time and place to get together.

I appreciate in advance the time you can give me (I wouldn't need more than an hour) and look forward to meeting you then.

Sincerely,

*pp / Manfred Klafter*

Manfred Klafter  
President  
AMCHA

/am  
14nov.mk  
encl.

משרד ארצי: רח' הרב עוזיאל 51 בית וגן ירושלים 96423 טלפון: 02-437973 02-419266 (כולל פקס)  
סניף רמת גן: רח' האשל 7 רמת גן 52435 טלפון: 03-725112 03-725113 03-738616 (כולל פקס)  
National Office: 51 Uziel Street, Bayit Vegan 96423 Tel. 02-437973 02-419266 (inc. fax)  
Ramat Gan Branch: 7 Ha-Eshel St. Ramat Gan 52435 Tel. 03-725112-3 03-738616 (inc. fax)

הנהלה:

נשיא  
מר מנפרד קלאפטר  
יו"ר הוועד הפועל  
ד"ר שלמה תדמור  
מוזיקר כבוד  
מר פרדי פחיס  
גובר כבוד  
אליהו פרוכטר  
יו"ר ועדת הינוי  
פרופי חיים דסברג  
פרופי צבי איל  
מר מרדכי אנטבכר  
מר יצחק ארצי  
גבי ינינה בארד  
פרופי שמעון בירגמן  
מר דב בן-מאיר  
ד"ר יהודה גראי  
מר צבי לבנון  
פרופי א.ד. לקס  
מר נח פלוג  
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Fax. (20) 6474-580

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HARVARD UNIVERSITY  
JOHN F. KENNEDY SCHOOL OF GOVERNMENT  
79 JOHN F. KENNEDY STREET  
CAMBRIDGE, MASSACHUSETTS 02138

November 15, 1991

Rabbi Marc Tanenbaum  
American Jewish Congress  
45 East 89th St.  
Apt. 18 F  
New York, NY 10128

Dear Marc,

I am very pleased to invite you to participate in the Jewish-Christian-Muslim "Family" Workshop scheduled for February 28, 29 and March 1, 1992. We expect the workshop to generate important insight into the ties that bind and the conflicts that repel the Christian, Muslim and Jewish communities. We hope it will be fruitful both personally and in terms of action.

Let me give you some background on the idea for the workshop. The JCM "Family" Workshop had its inception two years ago when Scott Peck (psychiatrist and author) and I held a meeting at his home to discuss possible applications of his community building workshop methodology. From my experiences in the area of leadership and conflict resolution, I was impressed with the simplicity of his design and suggested that we apply it with some modifications to explore the conflicts between Jews, Muslims and Christians. Although I am not an expert in interfaith conflict, I had spent some time working up a discussion paper for the Project on Religion and Conflict at the Center for Strategic and International Studies (Washington, D.C.).

Our first workshop, held at the Maryknoll School of Theology in February 1990, consisted of a four day meeting with a small group of twenty-five people, evenly divided among the three religious communities. We devoted the first two days to develop a base of personal trust for addressing the tough issues. Scott Peck used his method to help us build a sense of community. We then began to focus on the hard questions: supersession, historical grievances and devaluation, Jerusalem, and so forth.

As you will imagine, we did not get that far in our first encounter, but we did make a quite impressive start. We also learned some lessons. For example, the Muslim team

was very well chosen in its religious and political depth and breadth, whereas the Christian and Jewish teams did not appropriately match their authority. This year, these teams have been changed. Yet in spite of that handicap, we made some important progress in 1990. For example, during the first days, the Muslim team had represented itself with a monolithic solidarity, yet by final day, they requested that this year's agenda include a discussion of intra-communal conflict. They wanted to discuss their own conflicts, and they thought they could learn something about them from the way Jews and Christians deal with intra-mural problems.

Given the change in Jewish and Christian participants this year, we will again spend the first portion of the workshop in a community building session. We will then select one topic amongst the variety of critical topics, and focus our attention on it. Finally, we will devote time to formulating action plans.

This year we will meet in New Orleans at the St. Mary's Dominican Conference Center, from Friday, February 28 at 9:00 a.m. to Sunday, March 1, at 3:00 p.m. You should plan to arrive on Thursday evening, February 27. For those who want to go to shul, a reform synagogue is within easy walking distance from the Conference Center. Vegetarian and fish meals will be served.

(This happens to be the weekend before the Mardi Gras, which begins the following Tuesday and Wednesday. If you wish to stay in New Orleans during that time, the Conference Center has offered to provide a place to stay.)

Modest grants from the Lilly Endowment and from the Muslim community will make our conference possible. We can pay travel expenses, but given current airfares, we will need you to purchase the most economical tickets available. Since Mardi Gras is at that time, we suggest you make your reservations immediately.

Attached you will find a more formal description of the workshop and a list of participants. Scott Peck will be sending you a description of his role in the conference shortly. Closer to February, we will send you final materials including a final list of participants and directions to the Conference Center. Of course, please call me if any questions arise. My phone numbers are as follows: office (617) 495-7867; fax (617) 495-1972; and home (617) 489-5335.

Sincerely Yours,



Ronald A. Heifetz, M.D.  
Lecturer in Public Policy

## Jewish-Christian-Muslim Relations

### A "Family" Workshop

February 28 - March 1, 1992

St. Mary's Dominican Conference Center  
New Orleans, Louisiana

#### Background

Political conflict seems most intense and unremitting when the disputed issues are religious and ethnic, or when they are framed as such.

While acknowledging the importance of inter-religious dialogue and scholarship which enhance respect for and understanding of one another's traditions, we suggest that ancient antagonisms will be put to rest only when we are capable of exploring the roots of the conflicts on a deeper level -- the level on which individual and communal identities and values are shaped.

Jews, Christians and Muslims are connected by a four thousand year old process of history in which each group has its origin, and from which each has developed its own way. Surely there must be many questions, stories and teachings of great mutual interest. Yet the communities do little to enrich their lives by sharing these interests. Indeed, stemming from common roots, these three faith communities seem to relate to one another as poorly as badly alienated "relatives" within a family.

The metaphor of family, after all, has been at the core of the religious language in each of these traditions from the very beginning. More recently, the image of family has been used with some frequency to describe the historic relations between Jews and Christians. (See Alan Segal's Rebecca's Children (Cambridge: Harvard University Press, 1986) or Harvey Cox's Many Mansions: A Christian's Encounter With Other Faiths (Boston: Beacon Press, 1986.) Is it possible that the experiences of disavowal and rejection by a family member is so deeply rooted in the religious and cultural heritage of these groups that every attempt at a new orientation is doomed to fail as long as the feelings captured in each community's self-image remain unacknowledged or covered up? The conference will be devoted to exploring ways in which present attitudes and actions may be in part the residue of ancient familial antagonisms activated by current stresses in our lives.

#### Purpose

We are interested in achieving peace, respect and better appreciation between the communities. Our purpose is to foster constructive relations.

The goals for the workshop itself are two-fold:

1. To gain deeper insight into the conflict among these related communities, and
2. To improve our processes and take action for making these relationships constructive.

## Participants

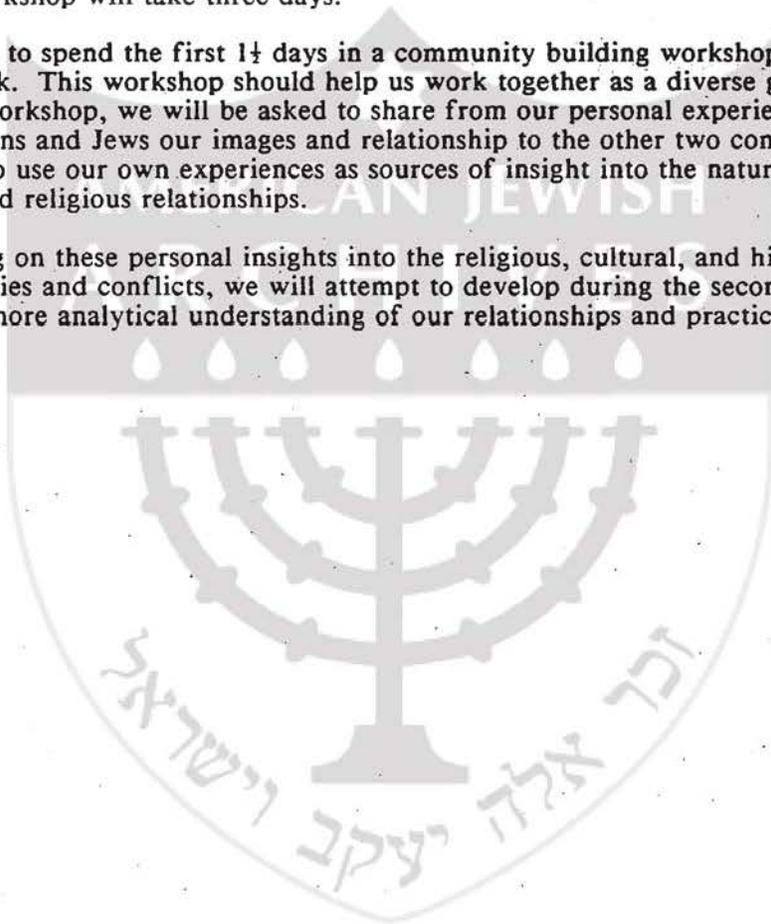
We have invited participants based on significant professional experience or deep interest in the conflictive relationship among these three communities. While some people have specialized in Christian-Muslim relations, others have worked in the areas of Jewish-Christian and Muslim-Jewish relations. We have kept the group balanced in terms of religious background and we have kept the group small (under 30).

## Schedule

The workshop will take three days.

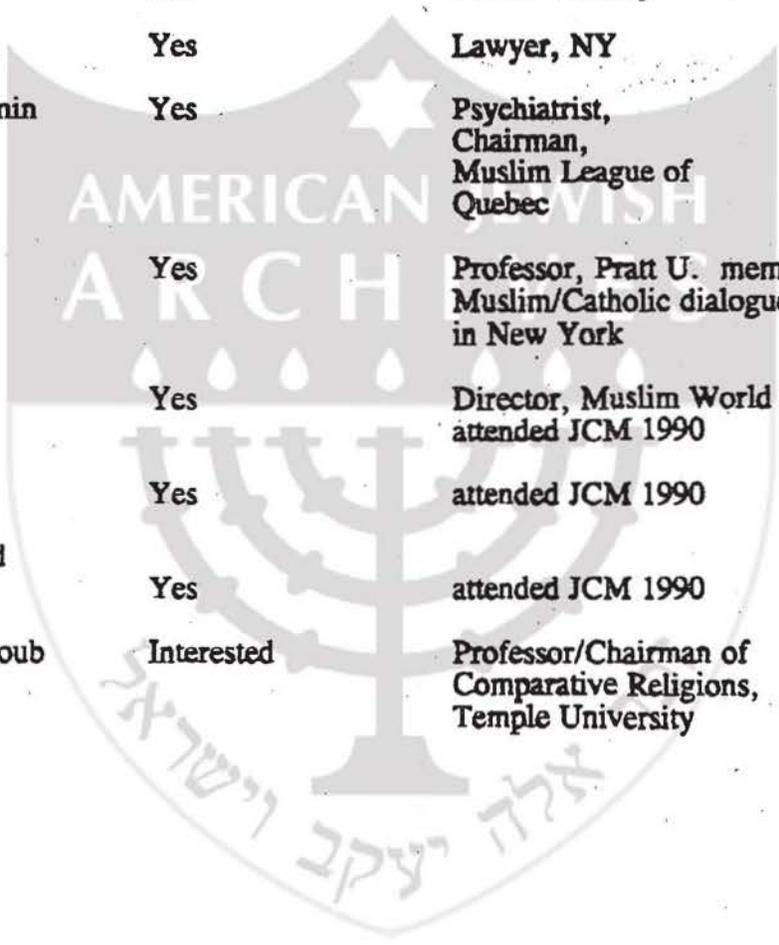
We plan to spend the first 1½ days in a community building workshop developed by Dr. Scott Peck. This workshop should help us work together as a diverse group of people. During the workshop, we will be asked to share from our personal experiences as Muslims, Christians and Jews our images and relationship to the other two communities. The aim will be to use our own experiences as sources of insight into the nature of these communal and religious relationships.

Building on these personal insights into the religious, cultural, and historical dimensions of our ties and conflicts, we will attempt to develop during the second half of the workshop a more analytical understanding of our relationships and practical applications for action.



**MUSLIM CONTACTS FOR JCM RETREAT**

<u>NAMES</u>	<u>STATUS</u>	<u>COMMENTS</u>
Dr. Suliman Niyang	Yes	Chairman, School of African Studies, Howard University
Dr. Abu Bakr Shinqiti Shinquti	Yes	Sudan Embassy
Dr. Aziza Al-Hibri	Yes	Lawyer, NY
Dr. Muhammad Amin	Yes	Psychiatrist, Chairman, Muslim League of Quebec
Dr. Esmet Camil	Yes	Professor, Pratt U. member Muslim/Catholic dialogue in New York
Dr. Gutbi Ahmed	Yes	Director, Muslim World League; attended JCM 1990
Dr. Moez Matin	Yes	attended JCM 1990
Mr. Al-Hajj Dawud Assad	Yes	attended JCM 1990
Dr. Mahmoud Ayyoub	Interested	Professor/Chairman of Comparative Religions, Temple University



**CHRISTIAN PARTICIPANTS FOR JCM WORKSHOP**

<u>NAMES</u>	<u>STATUS</u>	<u>COMMENTS</u>
M. Scott Peck, M.D.	Yes	Author; JCM workshop co-leader  Bliss Road New Preston, CT 06777  h)203-868-2424
Bill Thatcher	Yes	Ex. Director, ICMC JCM workshop co-leader  P.O. Box 70632 Seattle, WA 98107  w)206-781-0461 h)206-782-3320
Rev. Dr. Elias Mallon	Yes	Greymoor Ecumenical Institute; Author: <u>Neighbors-Conversations with Muslims</u>  138 Waverly Place New York, NY 10014  o)212-870-2330 h)212-675-6298
Dr. J. Dudley Woodberry	Yes	Fuller Seminary; Associate Professor of Islamic Studies; Consultant to President Carter; formerly at Christian Study Center, Pakistan; former pastor to expatriates in Kabul and Riyad.  Fuller Seminary Pasadena, CA 91182  o)818-584-5200
Philip Yancey	Yes	Author; Columnist for <i>Christianity Today</i> Magazine  657 W. Wellington Ave.#1 Chicago, IL 60657  h/o)312-935-0361

Dr. Charles Kimball	Yes	<p>Southern Baptist; formerly NCC Middle East Secretary; Associate Professor at Furman University; Author, <b><u>Striving Together</u></b></p> <p>Assoc. Prof/Religion Furman University Greenville, SC 29613</p> <p>o)803-294-3294 h)803-879-2241</p>
Rev. Gordon Webster	Yes	<p>Local JCM dialogue; Presbyterian Ch. USA formerly with Middle East Council Churches</p> <p>25 Church Street Corteland, NY 13045</p> <p>o)716-352-6802 h)315-445-9796</p>
Rev. Jay Rock	Yes	<p>Co-Director, Inter-Faith Relations NCC 475 Riverside Drive New York, NY 10115</p> <p>o)212-870-2560</p>
Sr. Sylvia Schmidt	Yes	<p>Ex. Dir. Tulsa Metropolitan Ministry Catholic Order: Sisters for Christian Community</p> <p>Tulsa Metropolitan Ministry 240 East Apache Tulsa, OK 74106</p> <p>o)918-582-3147</p>
Rev. Kathy Johnson	Yes	<p>Marin Inter-Faith Council, San Francisco</p> <p>3616 Fruitvale Ave. Oakland, CA 94602</p> <p>w)415-457-2464</p>



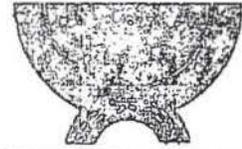
Dr. Robert Reber	Yes	General Commission on Christian Unity & Inter-Religious Concerns, United Methodist Church WCC '91 convention delegate on inter-faith issues  Dean, Auburn Theological Seminary 3041 Broadway New York, NY 10027  o)212-662-4315 h)201-585-9044
Dr. John Pawlikowski	Yes	Catholic Theological Union 5401 South Cornell Chicago, IL 60615  o)312-324-8000
Dr. Terry Muck	Yes	Involved in Muslim-Christian dialogue in Austin; professor of Comparative Religions at Austin Presbyterian Seminary; formerly Ex. Editor, Christianity Today  Austin Presbyterian Theological Seminary 100 East 27th St. Austin, TX 78705  o)512-472-6736
Dr. John Borelli	Information Sent	Interested  Inter-Religious Relations 3211 4th St. NE Washington, D.C. 20017  o)202-541-3025
Joseph Montville	Probable;	if space available  Center for Study of Foreign Affairs; attended JCM 1990  8602 Bonnie Drive Annandale, VA 22003  o)703-875-5195 h)703-978-1468

[start]

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# SYNAGOGUE COUNCIL OF AMERICA



## memorandum

**to:** Members of the Interreligious Affairs Committee of the SCA

**from:** Rabbi Jack Bemporad, Chair  
Rabbi Fabian Schonfeld, Co-Chair

**subject:** Rabbi Stanley M. Davids  
Next Meeting

**date:**

November 22, 1991

## AMERICAN JEWISH

You are requested to attend the next meeting of the SCA's  
Interreligious Affairs Committee on

MONDAY, DECEMBER 2nd, 10:00 A.M.  
in the fourth floor conference room

This will be a very important meeting, as we will focus on clarifying the  
relationship between the Interreligious Affairs Committee and IJCIC.

We will not be able to phone each of you to determine your  
attendance in advance. We therefore urge you to call the SCA office to let  
us know that you will be with us.

Thank you very much.

[end]

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9/11/25

Marc H. Tanenbaum

November 25, 1991

FOR RELIGIOUS NEWS SERVICE

PRESIDENTIAL ELECTIONS - A TIME TO RECAPTURE "PUBLIC VIRTUE"

By Marc H. Tanenbaum

There is a strong feeling of moral decline in America that recalls the decade of crisis that preceded the American Revolution.

Revolutionary thinkers drew heavily on their colonial heritage in proclaiming virtue the essence of freedom.





Dec. 2, 1991

Dear Marc,

Thanks for your kind letter. All is going well here. In retrospect, your talk was even more successful than we originally thought. Your comments regarding Derskowitz and "Chutspak" were especially well received. I'm glad it all worked out so well.

I do hope it will not be "years" until we see each other again.

Regards to Georgette.

12/2/91 - 1,500 Hebrew lecture  
165 Exp

**INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS**

EDGAR M. BRONFMAN  
Chairman

10 December 1991

Dr. Leon A. Feldman  
Secretary

Dear IJCIC Member  
representing the Constituent Agencies

PLEASE NOTE SLIGHT CHANGE FOR MEETING SCHEDULE  
THURSDAY, DECEMBER 12, 1991

**AMERICAN  
SECRETARIAT**

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

Lunch..... 1.00 p.m.

Scope Committee 1.30 p.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

Regular Meeting  
of IJCIC 2.30 p.m.  
Chair: E.M. Bronfman

Please make every effort to attend.

**CONSTITUENT  
AGENCIES**

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

The meetings are taking place in the offices of  
the SYNAGOGUE COUNCIL OF AMERICA, 4th floor,  
327 Lexington Avenue (entrance 39th Street).

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

Israel Jewish Committee  
For Interreligious Relations  
P.O.B. 1538  
Jerusalem 91,014, Israel  
Tel: (972) 2-25-65-27  
Fax: (972) 2-25.43.96

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

# SYNAGOGUE COUNCIL OF AMERICA



## memorandum

**to:** All Members of the Interreligious Affairs Committee

**from:** Rabbi Jack Bemporad, Chair  
Rabbi Fabian Schonfeld, Co-Chair

**subject:** Rabbi Stanley M. Davids

**date:** Next Meeting  
December 10, 1991

Dear friends and colleagues,

1. Enclosed please find a copy of the Minutes of our most recent meeting.
2. It is essential that we meet to continue our work on the proposed visit to Poland. Please plan to join us on:

**THURSDAY, DECEMBER 19, 1991, NOON, AT THE SCA OFFICE**

3. Included in our agenda will be a consideration of steps to strengthen our working relationship with the NCC.
4. We urge you to RSVP to the SCA office immediately. By doing so, you save us a great deal of secretarial time.

Minutes  
Interreligious Affairs Committee  
Synagogue Council of America

1. The meeting was called to order at 10:15 A.M. on Monday, December 2, 1991, in the SCA library, by the chairman, Rabbi Jack Bemporad.

Those in attendance included Rabbi David Lincoln (RA), Ms. Sarrae Crane (US), Rabbi Fabian Schonfeld (RCA) (co-chair), Rabbi Mark Winer (CCAR), Dr. Leon Feldman, Rabbi Gary Bretton-Granatoor (UAHC), Rabbi Jack Bemporad (CCAR), Rabbi Henry Michelman, and Rabbi Stanley Davids.

2. Because of time limitations, this meeting will focus on SCA/IJCIC relations. In the near future we should include in our discussions the impact of the revisionist views of the Shoah on college campuses.

3. Jack reported that there is no doubt that individual members of IJCIC are carrying on their private programs of extensive and ongoing relations with the Polish Catholic hierarchy. Jack then asked: if such be the case, why should not the SCA do the same, alongside of IJCIC's activities?

a. Henry then clarified SCA staff responsibilities for the Interreligious Affairs Committee. Stanley will handle domestic interreligious affairs through the Interreligious Affairs Committee, while Leon handles international work through IJCIC.

b. Leon reported Cardinal Edward Cassidy's unhappiness that IJCIC is being bypassed as the number of Jewish groups operating independently in international affairs multiplies.

c. Jack will call Cassidy directly to clarify matters.

4. Mark suggested that ideally we at the SCA should work only through IJCIC. But in practical terms, the SCA cannot do so exclusively.

5. Jack stated that IJCIC is the appropriate international address, while the SCA is the proper American channel. The key question here is whether the SCA, qua SCA, should go to Poland in February? If this collective approach is vetoed, then member agencies of the SCA can send their individual representatives, but the SCA staff could not attend. Should the Glomp invitation to individuals be allowed to stand, or should we press for an invitation to the SCA be issued in its stead?

6. Fabian felt strongly that the SCA has no automatic right to operate outside the borders of the US. The other agencies have a 'grandfathered' right to go where they will outside the umbrella. "We, the Orthodox, have no confidence that we can approve an SCA appearance outside of the US unless we can know in advance a) who would be going, and b) what will be carried out during the trip." Fabian nevertheless acknowledged that the invitation to come to Poland was not only for us to show up as Jews, but to present a model of Jews and Catholics working together and sharing equally in dialogue.

7. Mark protested that Fabian's view that the SCA has no automatic right to operate outside the borders of the U.S. would handcuff the SCA. By accepting such a limitation, we prove that the SCA is as weak as its critics state.

8. David noted that the American Bishops have been invited to come to Poland, so why can't the SCA be similarly invited?

9. Jack felt that David was correct. We ought to be going as American Jews and as American Catholics to Poland to demonstrate how healthy Catholic-Jewish relations function.

10. Gary said that IJCIC, according to its by-laws, is intended to meet with international central church authorities--and not with various national church bodies in the US. Through his position, Fabian is giving unwarranted power to IJCIC.

11. Jack felt that his area of disagreement with Fabian was that he (Jack) believes that the SCA is not restricted under by-law from the possibility of participating in interreligious gatherings outside of the US.

12. Fabian agreed that our going to Poland would be important to the maintaining of Catholic/Jewish ties in the United States.

13. Mark noted that this matter is very important for us to resolve here. "Wouldn't it be better to present a united front so that we can build those bridges that need building?" It is apparent that individuals will go to Poland regardless of whether IJCIC or the SCA goes. So why shouldn't we try to go under SCA auspices?

14. Jack felt strongly that this is an Interreligious Committee matter, not an Executive Committee matter. He felt that we have done everything possible to work with IJCIC on this matter, and that we had indicated to the NCCB that the invitation to meet with Father Musial was transferred to IJCIC. There is no sense for us now to seek the invitation for the SCA until we have a consensus that we would accept such an invitation. Fabian called for us to make contact with IJCIC immediately to see what preferences it has with regard to the Poland meeting.

15. Mark moved that we should act through IJCIC; but if that is not possible, then the SCA should be an active partner in the meetings in Poland; if such is not possible, then individuals should be free to participate.

16. Gary asked that we move quickly so as to allow the invitation to come to the SCA, for only then could we have an impact on agenda and participants.

17. Jack asked that no formal resolution be voted. Rather, that he and Fabian be empowered by the Interreligious Affairs Committee to clarify matters with IJCIC (through Bronfman) as soon as possible. If, as expected, IJCIC will not be interested in participating in the meetings in Poland at the end of February, then we should seek an invitation to the SCA from Keeler, while we offer assurances that if the SCA ultimately decides not to participate, we should accept individual participants instead.

18. Jack noted that once an invitation comes to us, and if it is vetoed, then he would feel a moral obligation not to participate as an individual. Therefore the issue of vetoing must be resolved before the invitation is issued.

Respectfully submitted,

Rabbi Stanley M. Davids





DREW UNIVERSITY

Office of the President  
Madison, New Jersey 07940-4005  
(201) 408-3100

Thomas H. Kean  
President

December 13, 1991

Rabbi & Mrs. Marc Tannenbaum  
45 E. 89th Street, Apt. 18F  
New York, NY 10128

Dear Rabbi and Mrs. Tannenbaum:

On November 20th of this year Drew University was the host of one of its finer programs, the inaugural Jewish Studies Community Forum. It was a stimulating evening for me and I hope for you and others who were a part of that engaging discussion stimulated by Professor Eisen and Father Neuhaus. We are looking forward to a continuing series of forums in the coming years.

It is because of our anticipation for a continuing series that I write you today. In order for this program to fully develop, Drew University needs the advice and support of a small group of persons who believe in and found value in this program. Would you please consider my invitation to become a member of an advisory council for the community forum? I have asked the University's Vice President Rick McKelvey to convene over dinner at Drew an initial meeting of interested individuals who could provide much needed support to this program. The dinner will be at 6:30 p.m. on January 20, 1992 in the President's House Annex on campus.

The first community forum was such an exciting and encouraging program. Thank you for your interest. This comes with my warmest good wishes for the holiday season.

Sincerely,

  
Thomas H. Kean

THK:cc

Marc H. Tanenbaum

December 18, 1991

Mr. Irving Cranes  
Executive Vice-President  
MAZON  
2940 Westwood Blvd.  
Los Angeles, California 90064

Dear Irving,

My warmest wishes for a healthy,  
fulfilling, and above all, a peaceful New Year.

In light of your interest and  
important contributions to helping relieve the  
plight of the Kurdish refugees, I thought that  
you and your colleagues would be especially  
interested in reading the enclosed report on  
IRC's vital activities in behalf of the Kurds.

If you have any questions about  
any aspect of this work, please let me know  
and I will try to have the appropriate  
IRK professionals respond.

Sincerely,

Marc H. Tanenbaum

cc: Bob DeVecchi  
Jack Bode



# COVENANT HOUSE

346 WEST 17TH STREET, NEW YORK, N.Y. 10011-5002  
(212) 727-4973 Fax: (212) 727-4992

SISTER MARY ROSE McGEADY, D.C.  
PRESIDENT

December 19, 1991

Dear Marc,

At this Holy Season, our thoughts are filled with awareness of the goodness all around us, in spite of the suffering and sadness we see in the lives of so many of our young people.

As I reflect upon that goodness and the thousands of generous people who assist us, I recall first, the tremendous service rendered to Covenant House by those who serve on our Boards of Directors, both Corporate and Local. You, as one of those special people, come to mind and I want to express to you on behalf of all the kids, the staff, and myself our deep and sincere gratitude for your interest, your time, and your thoughtful support.

In a spirit of simplicity this year, we are refraining from sending material gifts. I am sure you understand and support that decision. But I could not let these joyful days pass without a sincere Thank You.

May God bless you as only He can for all your goodness and generosity!

Sincerely and Gratefully,

Sister Mary Rose McGeady, D.C.

SMRM/pgw

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

Peace  
on Earth



Marc H. Tanenbaum

December 22, 1991

Mr. John Whitehead, Chairman  
International Rescue Committee

Dear John,

In response to your letter of December 9th,  
I am pleased to enclose my contribution of \$1,000.00  
in support of the Leo Cherne Refugee Emergency Fund.

Leo first invited me in 1978 to join  
the IRI Citizens' Commission missions to Southeast  
Asia in behalf of the Vietnamese boat people. Those  
experiences had a transforming impact on my life,  
and I will be forever indebted to Leo and Bob DeKoski.

Leo is an authentic giant in  
humanitarian effectiveness, and it is a privilege  
to join in paying tribute to him in this modest way.

With warmest regards and cordial  
best wishes for a healthy, fulfilling, and, above all,  
peaceful and more humane New Year.

Sincerely,  
Marc



Irwin Ferber  
61-15 97 Street  
Rego Park, NY 11374

Oct 23 1991

RABBI MARC G. TANNENBAUM

SUTTON PLACE SYNAGOGUE

225 EAST 51 STREET

NEW YORK NY 10022

Dear Sir,

Please see the attached copy of the letter of April 15, 1991 from Bishop Eugene J. Fisher in case you did not get his carbon copy. I am also attaching you article referred to from the Jewish Week of Feb 17, 1991.

I have written to thank the Bishop for his reply.

Respectfully yours

I Ferber

P.S. I have also sent a copy to The Jewish Week for their interest.



זכורנו הוא עם ישראל!

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

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

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The Queens  
**JEWISH  
WEEK**

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Staff Writers

**GUEST EDITORIAL**

AMERICAN JEWISH  
A **The price of appeasement**

By **MARC H. TANENBAUM**

**T**WO DOCUMENTS ISSUED recently by the Vatican about relations with Islam and Israel appear to be unrelated, but in fact may have subterranean connections in the thinking of the Holy See and meaning for Israel and world Jewry.

The first, published last month, was an encyclical of Pope John Paul II on evangelizing non-Christians. Not only was it significant from a Jewish point of view, in that Jews were not identified as targets for conversion, but it confronted publicly for the first time the repression of Christianity in the Moslem world.

The second was a statement issued last week that seeks to explain why the Vatican has not established full diplomatic relations with Israel.

It asserts that the Vatican does recognize and respect the existence of the state of Israel, and that there is no theological objection to Israel's sovereignty. However, standing in the way of normal relations, the Vatican claims, are what it calls "political problems" — the future of Jerusalem, Palestinian "self-determination," and the status of Catholics in Israel and the territories.

*Rabbi Marc H. Tanenbaum is the former director of international relations of the American Jewish Committee and a pioneer in Vatican-Jewish relations.*

The real reason more likely is the Vatican's fear of reprisals against millions of Arab Christians in Moslem countries, such as Lebanon, where an estimated 150,000 Maronite Catholics were slaughtered by Moslems during the country's long internecine strife. The list of such massacres includes the Sudan, Uganda, Nigeria and Pakistan.

In conversations with Vatican leaders, Jewish delegates have made the case that the failure of the Holy See to stand up to Moslem Arab threats and reprisals has only served to invite further intimidation of Christians.

Indeed, several Vatican officials have recently confided that they now see as a major error the failure to establish full diplomatic relations with Israel in 1948 — a gesture that would have made clear to Arab extremists that the Vatican believed in Israel's permanence, and that the Arab Moslem world would have to come to terms with the reality.

Four decades of appeasement at Israel's expense has not won security for Christians in Arab lands. But the pope's willingness to confront the hostility toward Christians could well be the beginning of a change in policy.

While the expression of firmness may be too little and too late, the Vatican will need to find the wisdom to reach out to Israel with full diplomatic relations if the church ever wants to play a meaningful role in a Middle East peace.

Irwin Ferber  
6115 97th Street  
Rego Park, NY 11374

01/15/91

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# SYNAGOGUE COUNCIL OF AMERICA



## *memorandum*

*to:* All members of the SCA's Interreligious Affairs Committee

*from:* Rabbi Jack Bemporad  
Rabbi Fabian Schonfeld

*subject:* Our Next Meeting

*date:* December 23, 1991

1. Attached please find the Minutes of our meeting of December 19th.
2. Please note that in those Minutes, the date of our next meeting is stated:  
**JANUARY 22ND, 1:30-3:00 P.M., at the SCA**
3. It would be of enormous help to the SCA Office if you would please **RSVP** so that we can prepare for your attendance. Thank you.

# SYNAGOGUE COUNCIL OF AMERICA



## *memorandum*

**to:** All members of the SCA's Interreligious Affairs Committee

**from:** Rabbi Jack Bemporad  
Rabbi Fabian Schonfeld  
Rabbi Stanley Davids

**subject:**

**date:** Minutes

December 30, 1991

Dear colleagues and friends,

Enclosed please find the Minutes of our October 23rd consultation with the NCCB in Washington, D.C.

We look forward to being with you at our next meeting on January 22nd, 1:30-3:30 P.M. Please call the SCA office to let us know that you will be in attendance.