

CD-1110 Transcription

WINS radio commentaries. 1988.

M: -- Jewish Committee.

MARC TANENBAUM: On January 18th, the entire American nation will observe the birthday of the late Dr. Martin Luther King Jr. Dr. King's family has done me the great honor of inviting me to address that observance in Atlanta. I attach a special importance to this event, particularly in light of the ugly racist eruptions in our great city in recent days. Martin Luther King was one of the great moral prophets of our century. Like the Hebrew prophet Isaiah, he was a great statesman who made towering and permanent contributions to advancing civil rights and social justice for black people, and for all Americans. The power of Dr. King's moral magnetism rested on his conviction that justice was a seamless web. Anti-Semitism, and anti-Catholic prejudice, like racial bigotry, were anathema to him. In March 1968, Dr. King declared to the nation, "We have made it clear that you cannot deal with one evil in society by substituting [00:01:00] another evil. We cannot substitute one tyranny for another, and for the black man to be struggling for justice, and then turn around and be anti-Semitic, is not only a very irrational course, but it

is a very immoral course. Whenever we have seen anti-Semitism, we have condemned it with all our might, Dr. King said. The nation justly honors Martin Luther King, because unlike others, he saw the Civil Rights Revolution not as a cause for hatred and prejudice, but as a covenant of white and black, Christian and Jew, standing together for decency and justice. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: For nearly a month since the Palestinian riots began, various media [00:02:00] representatives have been asking American Jewish leaders how they feel about Israel's handling of the violence. While there are clearly differing approaches to these complicated Middle East issues among Jews as among other people, certain common views are held almost universally among Jewish spokesmen. There is widespread regret, indeed anguish, over the tragic loss of Palestinian, as well as Israeli, lives. There is a

recognition that these riots are not the same thing as our college campus protests of the 1960s. While there is deep Palestinian frustration over real issues, it is clear to most Jews that the PLO and Muslim fundamentalists are inciting young Palestinians to express their rage in violent ways, through Molotov cocktails, firebombs, stabbing with knives. Israel has no alternative under international law but to contain that violence. And most Jews are now relieved that the Israeli military is resorting increasingly to riot control methods than earlier, more lethal responses. [00:03:00] In the short term, Israel is obligated, under the Geneva Convention, to restore order and civic calm, including the use of limited deportations. But the long term issue of peace negotiations is the decisive question. And here, the dilemma is as profound as ever. Where are Arab leaders in the courageous mold of Egypt's Anwar Sadat to be found who are prepared to take the bold step away from violence and toward making peace with Israel. If another Sadat were to emerge, then all of this violence and rage could finally come to a peaceful end. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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(break in audio)

M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The first time I met Dr. Martin Luther King, Jr. was in January 1963. It was at the National Conference on Religion and Race in Chicago. That conference marked the first time that [00:04:00] the major religious institutions, some 70 Catholic, Protestant, Jewish, black, and white groups, came together to mobilize America's religious leadership in combating racial and religious discrimination in the United States. I had the privilege of serving as the program chairman of that historic conference, and of inviting Dr. King to address his first national ecumenical audience. That Chicago assembly became the turning point in forging a coalition of conscious, which laid the foundations for the breakthrough March On Washington in August 1963. In a powerful and moving address that brought an audience of 1,700 religious and civic leaders to their feet, Dr. King set forth the themes that were to dominate his brilliant career. "Through our scientific genius," he declared, "We have made of our nation, and even the world, a neighborhood, but we have

failed to employ our moral and spiritual genius to make a bit of brotherhood." He challenged America and the world to uphold the dignity of every human being [00:05:00] to uproot racial, religious, and ethnic prejudice, to establish social and economic justice, and above all, to support nonviolent direct action as the truest expression of love and justice. As I spoke last Thursday at ceremonies in Atlanta, honoring his birthday, I could not but help feel how desperately the world needs to recommit itself to the voice, the vision, and the way of this moral prophet of justice through nonviolence. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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(break in audio)

M: WINS news time 7:56. Now, a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: There are few issues on which the majority of American, and indeed world, jury are agreed as that of the security and safety of the people in the state of Israel. Those deeply-felt convictions rest, not only on 4,000 years of history and religion, but equally on the pride that

Israel is a humane democratic society. [00:06:00] Now, the daily imagery of Israeli soldiers engaging in beatings and physical violence against Palestinian rioters has deeply upset, even shocked, many American Jews. Most of us have no illusions about what the Palestinian rioters are up to. Their daily throwing of firebombs and attacking Israeli civilians in cars are not for the purpose of becoming citizens of Israel. Unlike South African blacks, who struggle for equality and citizenship within South Africa, the Palestinians in the territories want no part of Israel. In the process, they seek to delegitimize Israel as some monster regime. That is what the PLO campaign at the United Nations, to portray Zionism as racism, is all about. Every sovereign nation has a right to self-defense, and Israel's right is no less than that of any other country. But Jews generally feel that the methods of self-defense must be proportionate to the threat. American Jews feel anguish for the death and suffering of Palestinians, [00:07:00] as they do for Israeli Jews. But this horrible cycle of violence can only come to an end if America and the United Nations speak as firmly to the Palestinians and the Arabs to lay down their bombs and knives, and come to the peace table, as they regularly call on Israel to do so. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Cardinal Joseph Ratzinger is widely regarded as The Vatican's chief theologian. Last October, in an interview published in a right-wing Italian journal, *Il Sabato*, Cardinal Ratzinger declared that the purpose of the dialogue between Catholics and Jews is to lead Jews to fulfillment in Christianity. That Cardinal Ratzinger interview, and his earlier writings, are regarded as deeply offensive by believing Jews, who resent the ancient caricature that Judaism is spiritually exhausted, and is displaced by Christianity. [00:08:00] In fact, the Cardinal's views seem to contradict far more positive declarations about Judaism and Jews by Pope John Paul II and other cardinals. Several months ago, Cardinal Johannes Willebrands, who heads The Vatican's secretary on Catholic-Jewish relations, agreed with Jewish leaders to hold an extended meeting with Cardinal Ratzinger in Rome later this year. When a reception for Cardinal Ratzinger was hastily arranged in New York last week, several Jewish leaders active in Vatican-Jewish relations decided not to attend.

Contrary to press reports, it was not a boycott. They simply felt that an improvised social reception with casual theological talk was not a serious way of dealing with such critical issues. The real dialogue between Cardinal Ratzinger and competent Jewish and Catholic scholars is still to be held, and hopefully will be productive of greater mutual knowledge and understanding. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: A network television commentator asked me last week, "How do you explain the anguish of American Jews over the Israeli-Palestinian conflict?" With many others, I've thought hard about that question, and I think I understand how deep is that dilemma. For most of us raised on the Bible, and 4,000 years of Jewish tradition, Israel is a dream image. It is the promised land, the land of milk and honey, the laboratory of social justice, prophesized by the prophets and sages. The Rabbinic *midrash* speaks of

Jerusalem as the center of the universe where the Messiah will appear, causing the lion to lie down with the lamb in perfect harmony and peace. When the state of Israel was created in 1948, the dream image was transformed into a geopolitical reality. Suddenly, the Jewish people had to cope, [00:10:00] not with an idealized utopia, but with the tough realities of every nation-state, national security and defense, building a unified democracy out of a polyglot population, governing unruly minorities. The dissonance between the dream images of a perfect society and the complicated choices of defending a real nation with real weapons, hovers over all the present anguish debate. In the midst of this emotional turmoil, one thing remains clear, however, the majority of Israelis and American Jews want a peaceful resolution of the conflict with the Palestinians and Arabs. If the present peace initiatives will lead to responsible Palestinian autonomy in Gaza and beyond, most Jews will support such serious moves to end riots and bloodshed, for that has been the dream of Israel since its biblical days. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: [00:11:00] WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: There is something demonic going on with Kurt Waldheim, president of Austria, and his defenders. Waldheim and his government supporters set up and paid for an international commission of respected military historians to investigate the charges that he was implicated in Nazi war crimes against Yugoslav partisans and Greek Jews. The historian's report concluded that Waldheim was morally guilty in participating in actions that resulted in the massacre of Yugoslavs and Italians, and the deportation of 40,000 Greek Jews to Auschwitz. The commission report stopped short of calling Waldheim a war criminal, but made it abundantly clear that he lied consistently for 40 years, denying at first that he knew anything at all about the atrocities. The report has triggered a storm of debate in Austria, with many younger Austrians demanding that he resign, and end the shame that he has brought to his countrymen. [00:12:00] Waldheim has arrogantly refused to step down. In effect, he is telling the Austrian people that his career is more important to him than the humiliation he brings to Austria, some patriot. Even more

demonic, last week, his closest supporters tried to wreck the credibility of the historians by charging that the entire commission report was a conspiracy of the Jews. That means that Waldheim could not destroy the evidence of the message, so he is now trying to kill the messengers through blatant anti-Semitism. If this obsessed man manipulates to remain as president for the next four years, he will bring untold and irreversible moral damage to Austria and its democratic Second Republic. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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(break in audio)

M: WINS news time 7:56. And now, a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: This is Jerusalem, the golden [00:13:00] capital city of Israel, which is simmering in an uneasy calm. I have been here during the past week, attending an international conference at Hebrew University on the theme of religion, state, and society. Yesterday, on the Jewish Sabbath, I walked through the Old City on the way to prayers at the Western Wall. I was struck by the number of

tourists, mostly European Christians and some Jews, walking freely and unafraid through the ancient streets of East Jerusalem. While there were no reported incidents of rock throwing or other violence yesterday morning, I must confess to some anxiety, as I walked quickly past the group of Palestinian men in the Arab *Shuk*, who looked at me fiercely and mumbled angry words I did not understand. But nothing happened. Earlier in the week, I met with a number of Israeli government leaders. Both the Prime Minister, and the Foreign Minister's offices are gearing up intensively for the visit of Secretary [00:14:00] George Shultz next Thursday. No one I talked to had any illusions that Secretary Shultz will bring about instant normalcy. But even Shamir's people know that the status quo cannot go on. Despite their real differences, Shamir and Perez's people are making a last-ditch effort to develop a joint position on interim Palestinian autonomy as a start toward a long-term peace settlement. The mood was best summed up here this week by an Israeli author who said, "What was, will never be again. And what will be is not what was." In Jerusalem, this is Rabbi Marc Tanenbaum of the American Jewish Committee for station WINS.

(break in audio)

M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Purim, the festival of lots, which the Jewish people observes this Wednesday night and Thursday, is normally a joyful holiday, a kind of Jewish Mardi Gras. I don't [00:15:00] know about others, but for me, this Purim will be a troubling time, because of the disturbing events in Israel. Traditionally, Purim commemorates the triumph of Esther, the Jewish queen of Persia, and her uncle Mordecai, in defeating a plot to exterminate all of the Jews in the ancient Persian Empire some 2,500 years ago. The treacherous Minister Heyman tried to massacre the Jews because, as he says in the Book of Esther, "They are different because of their distinctive religion and customs from other people." In certain ways, that extremist tradition is at the heart of many of the tragedies in the Middle East today. Shiite Muslims have no room in their political theology for Christians in Lebanon, and have sought to destroy them. Palestinians have a right to autonomy and control over their lives, which many Israelis and American Jews support. But extremist Palestinians and Islamic fundamentalists want not just autonomy over their own population, they want an end to the Jewish state of

Israel. [00:16:00] Secretary Shultz has invited the Palestinians to negotiate a peaceful settlement, and they refuse. So, they throw rocks and Molotov cocktails every day, and some Israeli soldiers react to the provocation with terrible beatings. Purim, this year, is a special time for reflection and prayer that all of this madness and hatred will come to an end, and that ultimately, reasoned and mutual respect will prevail. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: There is a special horror that hangs over the recent brutal killing of the 23-year-old policeman Edward Byrne in South Jamaica, Queens. His terrible death at the hands of the hired drug thugs raise the public consciousness dramatically, the seriousness of the underground drug war that is sapping the values and the morale of this nation. [00:17:00] The murder of that young police officer is an arrogant statement by a drug lord that

he controls the streets of South Jamaica, not the police, who are charged by society with maintaining law and order. It was important and reassuring that the police of the 103rd Precinct arrested the killer so quickly. That is a message to drug lords and their couriers that they do not control the streets of New York, nor of America. But this tragic drama raises the larger issue, which we ought not to allow to disappear. This nation is under assault by drug-producing nations, whose effects can be as devastating to our morale and productivity as any external invasion by a totalitarian aggressor. The criminologist Dr. Georgette Bennett, estimates in her book *Crime Wars* that illicit sale of drugs in the United States is as high this year as \$75 billion. Mayor Koch is right in calling for a massive national response to curtail the drug supplies at the borders. Above all, it is time [00:18:00] that we, ourselves, all of us, end our complacency and self-indulgence, and mobilize the conscious of America to contain this drug epidemic before it consumes us from within. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The current observances of the 50th anniversary of the Anschluss, of Nazi Germany's annexation of Austria is revealing the worst and the best of the Austrian society. The worst is reflected in the appalling fact that for the past 40 years, most Austrians have imagined themselves the first victims of Nazi aggression, and have systematically denied or repressed any knowledge of their massive involvement in the Nazi Holocaust. Kurt Waldheim, Austria's albatross president, symbolizes that amnesia, adding his own special lies about his deep wartime involvement. But the historic truth centered [00:19:00] on the Anschluss can no longer be denied. From the moment that Hitler and his Nazi hoards marched into Austria on March 13th, 1938, they were greeted deliriously by some 200,000 Austrians in [foreign]. Austria provided three-quarters of the death camp officers, including [foreign name] and SS Ernst Kaltenbrunner. Bitter political anti-Semitism was incubated by Vienna's mayor [Von Lueger?], and other politicians, and heavy traces of that pathology remain to this day. But the best of Austria is also surfacing today. Young Austrians in

the thousands are holding vigils demonstrating and sponsoring seminars on Austria's Nazi past. And most reassuring is the leadership of Chancellor Franz Vranitzky, who embodies the new democratic Austria. Yesterday, Vranitzky gave meaning to the Anschluss in these words, "We must never forget, and we must ensure that there is nothing in today's society that could lead us into an abyss, as happened in 1938." [00:20:00] This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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(break in audio)

M: ...report every Sunday at this same time. WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: I have spent the past week as a patient in the Lenox Hill Hospital in New York's East Side, and it is absolutely amazing how that experience can affect your attitudes toward everyday life. I should explain that I was brought here as a result of an overreaction to an experimental powerful new medication that nearly wiped me out. It took the quick thinking of my wife Georgette, and

the brilliant response of the emergency medical service ambulance team to save me from potential tragedy. But that was the beginning of the story. The heart of the story unfolded during the daily rounds here at the hospital. When I was fully conscious, my head was filled with all of the important events of the daily headlines, US troops in Honduras, [00:21:00] the Iran Contra stories, Panama, Israel and the Palestinian warfare. That's our daily world. War, conflict, invasions, crime, drugs, terrorism. Suddenly, this week, I live in the world whose constant preoccupation was not death and killing, but life and saving. There are ordinary daily miracles that take place at Lenox Hill, and every other hospital, that we somehow have come to take for granted. There are thousands of doctors and nurses, such as those who save lives, and ease pain and suffering every day, who are the authentic saints of our time, and they deserve to be honored as such. Thanks to their medical genius and loving care, I hope to be back at work in a week, but I didn't want to leave here without letting them know of my deepest abiding gratitude. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: WINS news time 7:56. [00:22:00] Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Beginning next Friday evening, the Jewish people throughout the world start the observance of Passover, the oldest, and undoubtedly the most influential of Jewish festivals. Known in Jewish tradition as [Hebrew], "The season of our freedom," Passover commemorates the liberation of the Israelites from bondage to pharaoh in Egypt. The tragic events in the Middle East these days will inevitably cast their shadow over every Jewish family's seder. For, Jews will recall that the exodus from Egypt has always meant spiritual, as well as physical liberation. That great exodus involved a monumental struggle against an ancient Egypt steeped in cruel human slavery and oppression. The rejection of Egypt by Moses and the Israelites was a transforming victory for the Jewish nation, but it was equally a struggle for human dignity and freedom for all peoples. A powerful seder ritual said it best. While reciting the 10 [00:23:00] plagues inflicted on the Egyptians, Jews take a drop of wine out of their goblets for each plague. That is done to teach us that our joy over liberation is diminished by the suffering of the

Egyptians. The terrible conflict of the present Middle East struggle is a fateful tangle of PLO violence and hatreds, and Israeli reprisals and self-defense. The entire Passover ritual, however, is filled with reminders of the humanity and dignity of both Jews and Arabs. It summons us to struggle against the hatreds and fanaticisms, and to work to build that peaceful Messianic Passover of the future. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: WINS news time 7:56, Daylight Savings Time. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Passover and Easter coincide again this year, as they do so often. [00:24:00] But historical evidence shows that their similarities of ritual practices are more than an accident. The late professor Julian Morgenstern, a great Jewish biblical scholar, wrote an important but little known book called *Some Antecedents of Christianity*. In that study, he demonstrates that the entire Holy Week

observances simply cannot be understood, as Jesus as his early followers understood them apart from their origins in Judaism. Thus, the pilgrimage to Jerusalem, with the waiving of the palm branches of the [lula?] was an early Israelite religious practice of the country Jews of Palestine, who began the Passover festival by such rights of purification. Jesus, and his disciples, who were mainly Galilean farmers, were a distinct Jewish sect who conformed to that time-honored folk ritual. Professor Morganstern also stated that the theme of death and resurrection traces back to the Jewish tradition that King David went to the Mount of Olives before Passover, where he struggled with and defeated the angel of death. [00:25:00] David was thus resurrected and then returned to Jerusalem in a joyous procession. Clearly, Judaism and Christianity are, today, two distinctive, proud, and independent religions. But this history reminds us that there would be no Easter had not the Jews faithfully observed their Passover across the centuries. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The hijacking of the Kuwaiti jumbo jet last Tuesday by a group of Shiite Muslim terrorists must fill all people of conscious with a profound sense of horror. This is not a case of Israeli Jews versus Palestinians, which has its own tragic qualities. Here, are Muslim fanatics terrorizing fellow Muslims, and threatening to kill all of them. What this airplane hijacking dramatizes for the world is how pervasive the culture of violence and fanaticism has become in the Middle East. Threatening to destroy, [00:26:00] not only Christians in Lebanon, Jews in Israel, but also other Muslims. Anyone who knows anything about the Qur'an and Islamic religion, recognizing that Allah is called "The Compassionate One," and that Islam preaches human fraternity. But these terrorists and Shiite fanatics make a mockery of Islam's [noble?] traditions, and have converted their faith into weapons of human destruction. Christians, Jews, and Muslims all have problems of coping with extremists, who exploit their high religions for low political ideological purposes. The time is past due for a far more effective assertion of biblical humanism by all religious leaders, Muslims, Christians, and

Jews, to stand against the epidemic of violence and terrorism, and to defend the dignity of every human life. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: [00:27:00] Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Last Thursday was Holocaust Memorial Day. Next Thursday is Israel Independence Day, whose 40th anniversary will be observed by today's Salute To Israel Parade. In many ways, that convergence reflects Pascal's notion of the misery and grandeur of the human condition. One of the searing lessons the Jews learned from the trauma of the Nazi Holocaust was to take seriously their enemy's threats. Hitler, and his criminal gangs repeatedly declared that their aim was to exterminate the entire Jewish people. There were a good number of emancipated Jews who thought that Hitler was a clown, a joke, who would quickly disappear. That delusion cost Jews the lives of a third of our people. In Israel, and among many American Jews today,

that debate continues. Numerous Palestinians publicly declare that they want not only a homeland in the West Bank in Gaza, but all of Palestine, Jerusalem, Haifa, [00:28:00] Tel Aviv, the whole country. Some liberal Jews tend to regard that as typical excessive Arab rhetoric, like flamboyant bargaining in an Arab bazaar. Many other Jews, remembering the delusions of Nazi threats, insist on taking seriously, the PLO's declarations about destroying the Jewish state. Like many others, I support real justice and autonomy for the Palestinian people, who have suffered more than enough. But until the Palestinians change their ideology and rhetoric from destruction to peaceful coexistence, I fear that the future of Arab-Israeli relations will not be a very promising one. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: One of the first religious dialogues between Catholics and Jews that I had the privilege of helping

organize in 1965, took place at Woodstock College in [00:29:00] Maryland. Woodstock was the major seminary of the American Jesuits, and its faculty included such intellectual giants as the late Frs. John Courtney Murray and [Gustav Weigel?]. Frs. Murray and Weigel literally sacrificed their lives in drafting Vatican Council documents on religious liberty, and in supporting improved Catholic-Jewish relations. Because of my profound regard for their brilliance, and my longtime personal friendship with them and other Jesuits, I was shocked to read an article in the Jesuit journal [foreign] by Jesuit Father Giovanni [Ruli?], published recently in Rome. Writing on the Palestinian revolt, Fr. Ruli used some of the worst demonological anti-Jewish and anti-Zionist rhetoric to condemn Israel for what he called, "Nazi-like final solutions for the Palestinians." Msgr. George Higgins of Catholic University in Washington immediately criticized that article as inflammatory. Dr. Eugene Fisher of the US Bishop's Conference called it obscene. [00:30:00] The violence between Israelis and Palestinians is heart-wrenching enough. It needs reconciliation and healing, rather than further incitements for hatred. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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(break in audio)

M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The photograph that appeared on the front page of yesterday's *New York Times* showing smiling Soviet leader Mikhail Gorbachev chatting amicably with a delegation of Russian orthodox bishops would probably have caused Lenin to rollover in his grave. And what Gorbachev is reported to have said about his support of a more tolerant attitude toward religion in the Soviet Union would truly have given Stalin apoplexy. Gorbachev's statements, which were broadcast over Soviet television are potentially of much importance. [00:31:00] "Believers," he said, "Are Soviet people. Workers, patriots, they have the full right to express their conviction with dignity, without any outside interference." Gorbachev, as we all know, is a gifted PR man, who has won much popularity in the west with his Madison Avenue-style promotions. Welcome as are of these promising words on freedom of conscious, no one will be taken in, however, by such photo opportunities until they

are matched by concrete actions. For Jews, it means easing restrictions on the right to emigrate. For Soviet Jews who will stay in Russia, it means the right to build synagogues, train rabbis and Hebrew teachers, and educate children in the faith of their fathers. In short, this could be an auspicious turning point for all believers, including Jews, in the Soviet Union, or it could be another deception. The rally today before the Soviet UN mission is intended to encourage Mikhail Gorbachev to translate promises into practices. [00:32:00] This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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(break in audio)

M: WINS news time 7:57. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: There is a good deal of smirking and ridicule taking place around Donald Reagan's revelations about the reported reliance of the president and the First Lady on astrology. If those charges are even partially true, then we are hardly dealing with a laughing matter. From its ancient origins in Babylonia, astrology has been regarded

by most of the Western World's best minds as the hand maiden of superstition and magical thinking. That pre-scientific world view argues that the stars and planets absolutely determine all human behavior, and that fatalism paralyzes free will and rational thinking. While it is true that there have been both Jewish and Christian astrologers, they flourished especially in the Dark Ages of medieval [00:33:00] society, a time of intellectual darkness. There is now question that The Bible and the prophets rejected astrology as primitive idolatry. The Rabbinic midriffs tells us that, "The Holy went for bad astrology in Israel." The great 12th Century Jewish philosopher and physician, Maimonides, declared firmly, "All of these matters that pertain to astrology in no wise constitutes a true science, but are wholly folly." In a nuclear missile age, it is more than a little scary to learn that this, a cult superstition called astrology may be influencing the conduct of the affairs of our enlightened American government. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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(break in audio)

M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Beginning last night at sundown, the Jewish people started the observance [00:34:00] of Shavout, the Jewish festival of weeks, or Pentecost. Originally, Shavout was observed as a biblical festival of thanksgiving for new crops in ancient Palestine, thus indicating how profound is the historic linkage of the Jewish people with the holy land. But what has elevated this agricultural festival into a holy day of great moral and spiritual importance has been its association with the giving of the Torah to Israel. The Bible tells us that the Israelites reached Mount Sinai exactly seven weeks after their exodus from Egypt. In the midst of that desert place of awe and majesty, the Israelites received the Ten Commandments, which transformed the moral consciousness of mankind. What a divine human drama that was. Yesterday, the Israelites were slaves, the untouchables of ancient Egypt. But by virtue of committing themselves to the moral laws received at Mount Sinai, they would strive to become a kingdom of priests in the holy nation. They were to be transformed [00:35:00] into a Messianic people, upholding the dignity of human life, with the redemptive task of seeking to building a society of justice, equality, and liberty. In a world pockmarked with

disrespect for moral law, with violence, fanaticism, aggression, repression of human rights, and nuclear threats to human survival itself, Shavout, with its proclamation of moral commandments and respect for human dignity, has just as compelling a claim today on the Jewish conscience, and the conscience of mankind as it had on the Israelites in the desert wastelands some 4,000 years ago. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

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(break in audio)

M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The observance this weekend of Memorial Day seems to have gone the way, I'm afraid, of most American civic holidays. It has become, in many ways, simply another occasion for leisure, pleasure, and buying [00:36:00] sprees. I'm not a killjoy, and I think that fun and games are OK, as far as they go. But sometime before the weekend is over, we need to acknowledge that earlier in American history, Memorial Day stood for something more important than obsessive self-indulgence. Since the Civil War,

Memorial Day united, symbolically, the American people with powerful bonds of remembrance and gratitude for American military servicemen, who sacrificed their lives in defense of democracy and freedom. We see how confused we have become about the core meaning of Memorial Day, and the almost cruel way that we became so indifferent until very recently, to veterans of the Vietnam War. We can hate that war, but we dare not reject our warriors. Hopefully, the Reagan-Gorbachev Summit will mark a serious beginning in the de-escalation of warfare. But until international peace is firmly established, American service men and women will be our front line in the defense of democracy and [00:37:00] resistance to tyranny. Memorial Day is the time to reaffirm that essential truth. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The just-concluded summit meeting between President Reagan and Secretary Gorbachev has received mixed

reviews, and for good reason. But on balance, I believe the positives far outweigh the negatives. In a nuclear missile age, containing spiraling paranoia, with its potential deadly consequences can only be seen as a positive gain for mankind. Thus, the sign of the Medium Range New Missile Treaty was a modest, but useful, beginning. But perhaps the most important moral aspect of the president's performance was his dramatizing, front and center, the human rights and Soviet jury issues. His address before the Moscow State University audience [00:38:00] on the issues of freedom and democracy, and his strong affirmation of religious freedom in his meeting with refusenik and others, was an historic mitzvah. And solid appreciation must be expressed to the president and Secretary Shultz for their deep unwavering commitment to this cause. But we could have done without the silly reference to Soviet bureaucrats, and the cook who makes the dinner as an argument for the creator. But clearly, the president's heart was in the right place, on the right issues, and he deserves more gratitude than ridicule. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: On Thursday, June 23rd, Pope John Paul II will begin a four-day pastoral visit to Austria. The visit will include three occasions of contact between the pope and Austrian president Kurt Waldheim. Given the furor that erupted in June 1987, when the pontiff agreed to receive [00:39:00] Waldheim at the Vatican, it is inevitable that there will be controversy heating up next week. It is important that we know some basic facts about this papal visit, I believe, and not allow extremist hysteria and stridency to overwhelm wisdom and common sense. First, this is a pastoral visit to the Austrian people, 87% of whom are Catholic. Then, it is centuries-long Vatican foreign policy that popes, as sovereign heads of the Vatican state, automatically meet with other heads of state. In our conversations with Vatican authorities, we were informed that papal contacts with Waldheim will be kept to an absolute protocol minimum. Last week, a French radio station reported that Waldheim insisted on accompanying Pope John Paul during his visit to the former Mauthausen concentration camp. We were told that the pope rejected

Waldheim's demand and threatened to cancel the papal visit if Waldheim insisted on being present. Austria's young chancellor Vranitzky has, this year, decisively sidetracked Waldheim [00:40:00] on most national Austrian observances. The Vatican, if our information is correct, is seeking, now, to follow that pattern. I think we should welcome that approach, and not give Waldheim a publicity victory that he should be denied in the face of his abominable wartime past. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

(break in audio)

M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The current visit of Pope John Paul II to Austria is being received with deeply mixed feelings in the Jewish community. According to reliable reports, the pope's meeting in Vienna with Austrian Jewish leaders was generally a positive experience. Austrian Jews welcomed the pope's rejection of anti-Semitism and his statement that, "We must remember the *Shoah*, the Nazi Holocaust, and make certain it is never repeated." But Jewish disenchantment, some even say shock, was in response to several

contradictions. On the first day, the pope repeated the widespread mythology that Austria and the Catholics [00:41:00] there were the primary victims of Nazi tyranny. Neither then, nor later at the notorious Mauthausen Concentration Camp, did the pope refer to the Jews. But the historic evidence is overwhelming to the contrary and cannot be revised. Austrians were not passive victims, they jubilantly welcomed Hitler, and were among the cruelest Nazis. Cardinal Innitzer and the Austrian bishops pledged Hitler their total obedience. And Mauthausen was the most vicious of all of the concentration camps, in which one-third of its victims were Jews. What young Austrians need from Pope John Paul is an unambiguous call to face that tortured pass, not to evade its evils by rewriting history. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS. WINS news time 7:58.

(break in audio)

M: WINS news time 8:57. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Firecrackers, [00:42:00] outdoor picnics, patriotic speeches, Statue of Liberty celebrations. We observe the Fourth of July again this year with such jubilant festivities. And it is good for the nation and our hectic lives to enjoy such celebrations. But somewhere in the midst of the fun-making, we ought to make sure that the ideals and values of the American Revolution do not get lost all together. The American historian, Professor Richard [Mars?], speaks of the need for regaining the enlightened and humane national pride that was so strong in the Revolutionary times. That pride came from the belief that America was, and is, a new experiment, based on a rejection of the European class privilege, and corruption, and authoritarian government. Our founders envision an America in which common people could achieve political equality, religious and personal freedom, and economic opportunity. Today, more than 200 years later, thousands of refugees and immigrants from all over the world still flock to these shores of liberty, and often, they cherish their newly-won American [00:43:00] citizenship that many of us take for granted. Not speeches and fireworks, but defending democratic liberties, and respecting the dignity of every human life is what Fourth of July is really made of. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Beginning next Sunday, some 600 bishops will attend a month-long conference of the World Anglican Communion in Lambeth, England. While the Lambeth conference will naturally concentrate on internal religious and moral questions, as prestigious world church, it will inevitably confront major political problems, including the Middle East conflict. It is already apparent that both pro-Israeli and pro-Palestinian forces will be contending at Lambeth for the support of world Anglicanism. It will not be an easy struggle. I have seen a statement prepared by a Palestinian [00:44:00] Anglican who was close to the PLO that will be proposed for adoption at Lambeth. It is filled with historical untruths, and holds Israel responsible for practically everything that is wrong in the Middle East. However, it is extremely reassuring that a good number of American Episcopal bishops who were upset by that one-sided hostile statement drafted several resolutions of their own.

These balanced declarations acknowledge the need for justice for the Palestinians, but insist that it must not be at the expense of Israel's security, nor of historic truth itself. They rightly see the role of religious leaders as promoting healing and reconciliation, not more hatred and polarization. We hope that positive attitude prevails at Lambeth. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

M: WINS news time 7:56. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Next Sunday, the Jewish people throughout the world [00:45:00] will observe Tisha B'Av, the ninth day of the Jewish month of Av. Tisha B'Av is the most important of the four historical fast days that commemorate the destruction of the ancient temple and of Jerusalem some 2,500 years ago. Among Pius traditional Jews, the fast of Av is observed with all of the solemnity of the Day of Atonement. In addition to avoiding all celebrations and sensual pleasures, observant Jews pray like mourners

sitting on the ground of the synagogue, and reciting Jeremiah's lamentations over the passing of the temple. Jerusalem is mourned as the religious and national symbol and embodiment of the Jewish people. With the rebirth of the state of Israel in our lifetime, many Jews now ask whether Tisha B'Av should not be abandoned or updated. One orthodox Jew in London gave this reason for observing it today. "What do I mourn over?" he asked. "I mourn over the causeless hatred which finds people slandering each other needlessly. I mourn over the lack of social justice, business integrity, [00:46:00] and corrupt behavior among those in high places. And finally, I mourn over all of the serious moral evils that do more to undermine human existence than any sword raised against us from the outside." Tisha B'Av, then, is a balanced wheel for our moral sanity in a stretched-out world. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

TANENBAUM: Now that Governor Michael Dukakis has become the Democratic presidential candidate, the issue of his

intermarriage with Kitty Dukakis will inevitably surface as a matter of public discussion. Several traditional rabbis have already expressed concern over whether the possible first Jewish lady would be seen as a negative role model, encouraging intermarriage among Jewish youth. It is a legitimate concern, but it must be articulated, I believe, with wisdom and prudence. Rabbis, and other Jewish leaders, have every right and duty to declare their opposition to intermarriage, [00:47:00] which could be one of the most serious challenges to Jewish continuity and survival. But there is a limit, in this instance, which I do not think should be transgressed. Arguing legitimately against the policy of intermarriage should not carry over into personal attacks on Kitty Dukakis. Such intemperate assaults could help undermine her functioning effectively as a possible First Lady. I make this point on a non-partisan level, and would advocate the identical views were Vice President Bush married to a Jewish wife. The places to combat intermarriage are in the family, the Jewish schools, and in the synagogue. The White House would not be the arena for trying to resolve this basic internal Jewish problem. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

(break in audio)

M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Did you know that there is a Jewish mountain in Alaska? It is called Mount Solomon Rapinsky, and is named after a Polish Jew, who helped found the city of Haines about [00:48:00] 1899. Rapinsky was a colorful figure, a schoolteacher, a lawyer, a storekeeper, who played a pivotal role in winning territorial government for Alaska in 1912. That's why Mount Rapinsky was named in his honor. Frankly, I knew very little about this magnificent and huge forty-ninth state until I visited Alaska last week. I knew even less about the modest but important role that Jews played in Alaska's history. When Czar Peter the Great sent the Danish sailor Vitus Bering to explore the North Pacific in 1741, a number of Jews were active participants in that first expedition. The Alaska Commercial Company, in which Jewish merchants were involved, pioneered in fur trading, and in Alaska's first mining ventures in the late 1890s. Among the thousands of Americans who flocked here to the gold rushes, there were a number of Jewish prospectors, and along the way, they established small Jewish communities in Anchorage, Fairbanks, and Nome. Today, there are about 1,000 Jewish [00:49:00] citizens among Alaska's 400,000

inhabitants. And as I have witnessed firsthand last week, many of them struggle valiantly, not only to make a living, but to make, as well, a Jewish spiritual life in the frontier spirit of their forebears. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding has been a commentary, and the views expressed in it are not necessarily the views of WINS.

(break in audio)

M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: Wise men be guarded in your words. That is a teaching in the ethics of the synagogue fathers. That instruction came to mind as I watched, with everybody else, the summit meeting last week between Mayor Ed Koch and the Reverend Jesse Jackson. I don't know what exactly went on between them, but for me, it suggested that there is an important lesson to be learned by many leaders from family therapy. The surest way to undermine a family or a marriage is to engage in the unbridled use of toxic language.

[00:50:00] Toxic language poisons the family atmosphere, and it can just as surely poison and undermine relations between racial and religious groups. Studies in prejudice

instruct us that the danger of verbal violence is that frequently, it leads to physical violence. Without minimizing real problems, both blacks and Jews need to be aware that the strongest cooperation on respect in the United States congress exists between the Black Congressional Caucus and the congressmen who are Jewish. Predominantly Jewish voters helped elect black mayors in Philadelphia, Los Angeles, Detroit, and Atlanta. We have had more than enough examples of hostility and toxic words. Leaders of both communities are needed who are healers, and who believe in therapy for our larger human family. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: This evening at sundown, the Jewish people throughout [00:51:00] the world begin the observance of Rosh Hashanah, the Jewish new year. The high holy days of Rosh Hashanah, followed by the 10 days of repentance, and climaxed by Yom Kippur, the Day of Atonement, are solemn

days that express the universal human need for self-correction. It is a time for taking inventory of one's life, and then seeking, through fasting and repentance, to change one's own personal and group life for the better. More so than perhaps in other years, Rosh Hashanah this year compels us to confront honestly, the corruptions, the frauds, the bigotries, the greed, and selfishness that distorts so much of our lives. These rituals make us highly conscious that moral judgment, confession for wrongdoing, and determination to change for the better, are more than simple religious pieties. The theme of who shall live and who shall die in the liturgy takes no compelling meaning in the face of such vast suffering and deaths in so many parts of the world. Thus, Rosh Hashanah mobilizes us to do more than we have done to help redeem [00:52:00] and heal an anguished world through acts of moral courage, decency, kindness, and caring for human lives. To all our (inaudible) listeners, *L'shanah tovah*, a good, and above all, a peaceful new year. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary.

(break in audio)

M: WINS news time 7:57. Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: In the Warsaw ghetto, and elsewhere in Europe, it was called the Calendar of Goebbels. Joseph Goebbels, the Nazi henchman, had a calendar prepared of all of the Jewish holy days. When Jews were worshipping in their synagogue, Nazi storm troopers would swoop down on them, destroy their sacred Torah scrolls, and then torture their bodies. The desecration by vandals of the Holy Torah scrolls yesterday in the Orthodox synagogue [Shaare Torah?] in Brooklyn, and the spray painting of swastikas on walls and sacred books evokes an unimaginable sense of horror. The fact that this despicable act took [00:53:00] place before Yom Kippur, which begins this Tuesday evening, creates a pall of moral pollution over this holy season. It is important that all citizens realize that an attack on a Jewish house of worship means that, for haters and bigots, there are no limits to prevent the violation of any sacred place, Christian or Jewish. In this democracy, law and order are the foundations of our society, and we have every reason to believe that our police will bring the vicious vandals to justice. In the meantime, we can deny the haters their victory by assuring that through prayer, fasting, and new resolve, Yom Kippur will be observed this week as the

spiritual crown of our holy season. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary, and the views expressed are not necessarily the views of WINS.

(break in audio)

M: WINS news time 7:54. Here is a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: This evening at sundown, the Jewish community throughout [00:54:00] the world begins the eight-day festival of Sukkot, or Tabernacles. It is a joyous holiday of thanksgiving, celebrating the reaping of summer fruits at autumn. The festival recalls the time when our Israelite farmer ancestors lived in booths or huts during the ingathering of the harvest. Many of the Sukkot ceremonials observed today derive from the practices engaged in across centuries by Israelite pilgrims for the holy temple in Jerusalem. A key symbol of Sukkot is the tall palm branch, the *lulav*, and the aromatic citron, the *etrog*. Both in the synagogue and in the Sukkot at home, the Jewish worshipper holds fruits and branches together and chants a Hebrew prayer of gratitude for the divine blessing of a bountiful harvest. In an age where millions of human beings suffer

from hunger and famine, that exercise serves to sensitize a whole people to help feed the needy and the homeless in our country and overseas. The rabbis thought that holding the palm and citron together is a symbol of our human brotherhood, and that we are all responsible for one another. Facing [00:55:00] the tragedies of South Africa, Bangladesh, Lebanon, Ireland, and Ethiopia, among others, these Sukkot lessons are as morally relevant today as at any time in the past. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary, and the views expressed are not necessarily the views of WINS.

(break in audio)

M: Here is a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: This evening at sundown, the Jewish community will mark the observance of the last two days of the Festival of Sukkot, or Tabernacles. The highlight of the eight-day holiday takes place tomorrow night and Tuesday on *Simchat Torah*. *Simchat Torah* means, literally, "rejoicing with the Torah." And on this festival, the sacred Torah scrolls are taken reverently from the Holy Ark, and the

congregants circle the synagogue joyously seven times chanting special prayers. The rabbis observe that these processions recall the biblical image of Joshua circling the walls of Jericho seven times, and the walls then collapsing. Modern Jewish commentators [00:56:00] suggest that the walls of Jericho also symbolize walls of hatred and prejudice that close people off from each other. In Brooklyn and among Jews elsewhere, this *Simchat Torah* will take on poignant meaning. The joyous Torah processions will be affected by the searing images of the scrolls that were desecrated by two young boys before Yom Kippur. All of us need to reflect on who helped build these walls of anti-Semitic hatred for these children. Their families, their schools, the streets. The seven Torah processions will go on, but it will take some basic re-education and decency, and inhuman respect for these ugly walls to finally fall. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary, and views expressed are not necessarily the views of WINS. WINS news time 7:58.

(break in audio)

M: Now, a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The recent decisions of major television networks to curtail or end completely, the religious programs is, [00:57:00] I believe, a serious mistake that should be reconsidered. I say that as one who has worked closely with the networks over decades, and who has little patience with mindless media bashing. What is at stake in restoring mainstream religious programming is the future character of America's (inaudible) society. My experience over three decades persuades me that ABC, CBS, and NBC, among other media, have made major contributions to promoting religious and racial harmony through their weekly religious television programs. Thoughtful discussions and documentaries on key moral and social issues involving major Christian and Jewish leaders provided strong images to the nation of mutual respect and cooperation. Today, many local affiliates are selling television time to fundamentalist preachers, many of whom teach messages of intolerance, fanaticism, and money hustling. The networks and their affiliates should not be capitulating to preachers of parochialism just because they can buy expensive airtime. All of us, including the media, have a critical stake [00:58:00] in strengthening the messages of

mainstream groups who advance religious coexistence and respect, the keystone of America's (inaudible) democracy. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding, a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

M: Now, here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: The approval by the United States Senate last Friday of the international treaty outlawing genocide deserves the appreciation of every American who cares about preserving human life. The treaty makes it an international crime to kill or injure members of national, racial, ethnic, or religious groups. While some 97 countries have ratified the treaty, it has taken the United States some 40 years to finally take this action. Better late than never. The father of the Genocide Convention in 1948 was Dr. Raphael Lemkin, himself a survivor of the Nazi Holocaust. Dr. Lemkin was persuaded that had the international community agreed [00:59:00] decades ago to outlaw mass murder and establishing mechanisms to punish criminal

nations, it might have been possible to prevent Hitler and the Nazis from massacring six million Jews and millions of other human beings. Tragically, such killings continue today, with thousands of Afghans, Kurds, Mozambiquans, and other innocent victims. President Reagan and Secretary Shultz supported Congress's action, but the real hero is Senator William Proxmire of Wisconsin, who lobbied every single day over years for its adoption. He spoke the conscious of America when he said, "This treaty dramatizes the revolution of our nation against massive crimes against all peoples, and our commitment to human rights. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

M: The preceding was a commentary; the views expressed are not necessarily the views of WINS.

(break in audio)

F: Here's a commentary by Rabbi Marc Tanenbaum of the American Jewish Committee.

TANENBAUM: If there is a central idea which represents the core of Jewish tradition, it is that of *tikkun olam*, the repair and healing [01:00:00] of the world. That basic value has been given new life in the Jewish community in recent years. A relatively young Jewish organization, the

American Jewish World Service, has been working modestly but effectively to relieve human suffering, hunger, illness and poverty in famine and drought-ridden countries in Africa, Asia, and Latin America. The brainchild of industry (inaudible) Larry Phillips, and former Oxfam development expert Larry Simon, the Jewish World Service is creating lifesaving projects in the third world, side-by-side with major Christian and voluntary groups. AJWS professionals cooperate with Israeli desert agricultural experts in providing development know-how that has already relieved much hunger and tragedy in Bangladesh, Mozambique, Ethiopia, Sri Lanka, the Philippines, and in other troubled countries. Similar humane activities have been carried out by the Jewish Joint Distribution Committee and domestically by MAZON and other Jewish service groups. It is simply reassuring to know that among many [01:01:00] caring Jews, *tikkun olam* means something redemptive and real in the world, and is more than a pious liturgical phrase. This is Rabbi Marc Tanenbaum of the American Jewish Committee.

F: WINS news time 7:57.

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