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Dr. Martin Luther King and the Jews

BY RABBI MARC H.
TANENBAUM
[A Seven Arts Feature]

The invitation extended to me by Mrs. Coretta King to deliver the keynote address commemorating the 51st birthday of the late Dr. Martin Luther King, Jr. was clearly not a pro forma ritual. Concerned, as are other black and most Jewish leaders over the strains that developed between the black and Jewish communities in the wake of the resignation of Ambassador Andrew Young, Mrs. King's invitation was clearly a conscious gesture of friendship to and solidarity with the Jewish community.

Aware of the fact that I was the first Jew to be invited to deliver the commemorative address in Dr. King's pulpit of the Ebenezer Baptist Church — and knowing too, that the program would include First Lady Rosalyn Carter, Ambassador Young, and ambassadors, U.S. Congressmen, governors, mayors, major black leaders — I prepared assiduously by reading all of

Dr. King's writings and speeches, especially those relating to anti-Semitism, Israel and black-Jewish cooperation.

As I told the packed audience in Ebenezer Church and a subsequent rally of 5,000 black youths before the Georgia Capitol in Atlanta, Dr. King was "one of the greatest moral prophets of this century and he was among the most trusted and respected friends of the Jewish people."

That was not just oratory, but was a conviction based on careful reading of all of Dr. King's writings and on personal conversations with him. The Revs. Jesse Jackson, James Lowery of SCLC, and others who lay claim to the mantle of this towering Prophet of Nonviolence would do well to read Dr. King's record of his views about Israel, anti-Semitism, the Nazi holocaust, and black-Jewish relations. They would be quickly reminded, I am persuaded, that Dr.

King would have been unalterably opposed to any efforts to baptize the terrorist PLO as legitimate, especially in light of the PLO's central role in Ayatollah Khomeini's violent revolution and the PLO's rejoicing over the Soviet Union's savage rape of Afghanistan.

"Violence as a way of achieving justice," Dr. King stated in January, 1963, "is both impractical and immoral. It is impractical because it seeks to annihilate the opponent rather than convert him... Nonviolence demands that the means we use must be as pure as the ends we seek. So I have tried to make it clear that it is wrong to use immoral means to attain moral ends."

Had he lived, I am sure he would have done everything in his great moral power to prevent demagogues from exploiting Andy Young's resignation for their personal gain.

Above all, this powerful non-violent action philosophy would have rejected any effort to legitimate the violent terrorist PLO as anathema to everything Dr. King taught, lived for, and for which he died so radically.

Arafat's friends would be truer to Dr. King's spirit if they communicated to the PLO chieftain this 1967 statement of the revered civil rights leader: "Peace for Israel means security, and we must stand with all our might to protect its right to exist, its territorial integrity. I see Israel, and never hesitate saying it, as one of the great outposts of democracy in the world, and a marvelous example of what can be done, how desertland can be transformed into an oasis of brotherhood and democracy."

How do the new-found friends of Yasir Arafat reconcile the Palestinian Covenant with its dogmas of the violent destruction of Israel with Dr. King's moral legacy?

The Legacy of Dr. Martin Luther King

By RABBI
MARC TANENBAUM
(A Seven Arts Feature)

Dr. Martin Luther King, Jr. was "one of the most respected and trusted friends of Israel and the Jewish people in the 20th Century." I made that observation in my keynote address delivered from Dr. King's pulpit in the Ebenezer Baptist Church in Atlanta on Jan. 15th, the day marking his 51st birthday.

That was not just oratory, but a conviction based on a

careful reading of all of Dr. King's writings and on personal conversations with him. The Revs. Jesse Jackson, James Lowery of SCLC, and others who lay claim to the mantle of this towering Prophet of Non-Violence would do well to read Dr. King's record of his views about Israel, anti-Semitism, the Nazi Holocaust, and black-Jewish relations.

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Feb 15/80

Harold Applebaum
Janis Plotkin

MT

Commentary

By
RABBI MARC H. TANENBAUM
A SEVEN ARTS FEATURE

The Jews Of Afghanistan

THE BRUTAL rape of Afghanistan by the Soviet Union commands the attention and concern of the American people, for the clear self-evident reason of the potential threat to Persian Gulf oil. In addition to sharing that concern for America's national security, Jews have also wondered about the fate of the Jews of Afghanistan.

Historically, Afghani Jews are believed to date back to the time of the First Temple. There were a series of later migrations into Afghanistan by Jews from South Russia and from Persia. There were once some 40,000 Jews living in some 60 Jewish communities there. Today, there are 14 Jewish families left in the country, totaling about 80 persons. Their whereabouts in the current conflict are unknown.

★
WHEN THE State of Israel was established in



RABBI TANENBAUM

1948; Afghani Jews were seized by a Messianic fervor and tried to make aliyah to the reborn Jewish State. The Afghani government refused to allow them to leave. In the late 1950s, when there were about 8,000 Jews in Afghanistan, the Muslim government forced the Jewish mi-

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Commentary

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nority to pay an infidel tax. They had to report for military service, but they were not allowed to bear arms.

Despite the prohibition on immigration, a number did find their way out, traveling to Israel or the United States. Because of their origins in Persia, Afghani Jews used to leave via Tehran, but the turmoil in Iran has made that country no more safe for Afghani Jews and the remaining 40,000 Iranian Jews.

Oberammergau Passion Play Revisited

By Rabbi Marc H. Tanenbaum
(A Seven Arts Feature)

Passion plays focusing on the crucifixion of Jesus are emotionally potent dramas. Too often these plays, instead of arousing repentance in Christians, have instilled hatred and contempt for Jews and Judaism. The Oberammergau Passion Play, performed every 10 years in Bavaria, West Germany, is the most famous—or infamous—of these dramas, so anti-Semitic in its impact that it was praised by Hitler.

Criticism of the Oberammergau drama by Jewish and Christian scholars have led to many changes, but a comprehensive analysis of the text for the 1980 production, prepared by the American Jewish Committee, concludes that the play still maligns Jewish law, makes villains of the Jewish people, and reflects an

older tradition of hostility to Judaism which has since been repudiated by Christian churches.

More than 500,000 people are expected to view the Oberammergau Passion Play in 1980, many of them Americans. Trips to Oberammergau are being offered by university alumni associations, including Michigan, Colgate, Wisconsin, and Pennsylvania, and by professional associations as well as religious organizations.

Lest Christian understanding and respect for Jews and Judaism be imperiled by this highly charged pageant, the American Jewish Committee is preparing a commentary for viewers of the Oberammergau Passion Play, which examines basic themes in the drama and provides essential background information.

THURSDAY, MARCH 13, 1980

THE AMERICAN ISRAELITE

TEXAS JEWISH POST PASSOVER ISSUE THURSDAY, MARCH 27, 1980

I Remember Matriarch Sadie

BY RABBI MARCH H. TANENBAUM

When the Biblical Matriarch, Sarah, founding mother of the Jewish people, died at the ripe age of 127 years, the great Biblical commentator, Rashi, said that "all her years were equal in goodness."

How could that be, considering the fact that Sarah suffered hunger, kidnapping by Pharaoh, was childless for 90 years, and saw her only son Isaac almost sacrificed? The rabbis answered that Sarah, the most righteous of women, accepted every hardship she experienced with love and the

optimistic words, "Gam zu letovah — this is also for the good." That is why all her years were considered good.

Mother Sarah was a special consolation to my family as we struggled to find meaning in the death of our mother, Sadie Tanenbaum, Feb. 28. She was born 80 years ago in a Ukrainian shtetl, grew up in the midst of Russian poverty and pogroms. At age 15, she risked crossing the oceans in search of a better, freer life in Golden America.

Together with my father, she struggled through the Depression years, sustaining her family by incredible hard work in a ma-and-pa store in Baltimore. Like

most wonderful mothers of that immigrant generation, she was impassioned about her duties — to her husband, to her children's health and education, to her orthodox Judaism and to other people in need. Despite all the economic hardships, Mom found exuberant joy in living. She loved to sing in Russian and Yiddish, recite poetry, and cook constantly for her family. Like Matriarch Sarah, she was a spectacular woman of faith and hope, and the Tanenbaum family will never be the same without her.

LAS VEGAS ISRAELITE

FRIDAY, MAR. 28, 1980

Carter And The UN Vote

BY RABBI MARC H. TANENBAUM

When Jimmy Carter ran in the primaries in 1976 for the Presidency, Jewish leaders were in the forefront of defending him against charges of bigotry and parochialism based on his evangelical Baptist religion and his cultural origins in Plains, Georgia.

One of the most devastating theological and psychological attacks on President Carter was written then by Dr. Roger Shull, a Protestant liberation theologian, in the liberal Evangelical journal, *Sojourners*. Dr. Shull then charged in an elaborate religious analysis, that Jimmy Carter's fundamentalist upbringing would lead him to see the world as if it were a Bible class peopled in a scenario of angels and devils. Such a mentality would also be convinced that, like the President, Leonid Brezhnev, Fidel Castro, Yasir Arafat, Ayatollah Khomeini could all be born again.

Dr. Shull argued that a pious and apocalyptic mentality was incapable of coping adequately with power and aggression and naked evil, and could in fact by naive fumbling invite Soviet blackmail and even precipitate World War III.

The incredible vote by the Carter administration supporting the most extreme PLO position on Jerusalem and the West Bank - and contradicting the Camp David peace agreement - lead many to wonder whether Protestant Roger Shull was not more insightful and realistic than were Jewish leaders. Before the New York primary, President Carter will have to make a convincing and not a cosmetic case that such dangerous fumbling is far more accidental than integral to his Presidency.

T nenb um "App-dled" by Pl y P rform nc

By Marc H. Tanenbaum
(A Seven Arts Feature)

I came, I saw, and I was appalled. I went to the Bavarian village of Oberammergau with a delegation of American Jewish Committee leaders to view an opening performance of the famed Passion Play.

The open-air theater was packed with some 5,000 people, 20 to 30% of them from America.

(Cincinnatians Robert Blatt, president of the local chapter of the American Jewish Committee, and his wife, Dabby, accompanied Rabbi Tanenbaum to Oberammergau. An article about their trip appeared in last week's Israelite [June 5].

It is estimated that some 500,000 people from 113 countries will see this production

between now and September.

Mayor Ernst Zwink of Oberammergau has made widely publicized statements to the effect that the play has been purged of anti-Semitism. Would that were so!

Three statements were added to the preface and prologue of the drama denying collective guilt of Jews for the death of Jesus. But virtually everything that follows in the 5½-hour drama makes powerfully the contrary statement.

The Jewish high priests and "the people of Jerusalem" are portrayed as a virtual lynch mob who lust for Jesus' death.

Pontius Pilate, contrary to historic fact, is shown as a noble weakling forced by bloodthirsty, relentless Jews to crucify him.

Bad as is the text, the costuming and acting are worse. The priests and rabbis wear hats with

horns, recalling the medieval image of the Jews as being in league with the devil—the anti-Christ.

The only consolation, and it is scant, is that many friends in Oberammergau, the reformers, are distributing German and English language studies that the AJC prepared to thousands of Christians who will attend.



Positive Gains On Oberammergau

BY RABBI MARC H. TANENBAUM

Was it worth all the effort to try to change the anti-Semitic character of the Oberammergau Passion Play?

A series of recent developments both in Germany and in the United States argue that the effort to revise the 1980 production has in fact resulted in a number of quite substantial positive developments.

First, a survey of the West German press, radio, and TV just completed by the American Jewish Committee discloses that there has been "a virtually unanimous repudiation of the anti-Jewish ideas and images in the Oberammergau Passion Play by the most influential public opinion media in Germany." Thus, for example, the influential *Sueddeutsche Zeitung* of Munich, May 24th, criticized "the people of Oberammergau for not wanting to understand the charge of anti-Semitism, else, they might have learned what the critics were trying to do; not to accuse the villagers of anti-Semitism, but to show how this and other Passion Plays embody an old anti-Jewish tradition within Christianity."

Literally dozens of articles and radio and TV discussions in this vein suggest that a major educational achievement in combatting anti-Semitism has been realized throughout Germany.

Second, as far back as January 1980, the U.S. Army Chaplain Corps in Europe informed the AJC by letter that it was "now extricating chapels and chaplains from selling tickets to the Passion Play" for all American military personnel in Europe.

And finally, a number of major U.S. travel agents, university alumni groups, and churches are distributing widely our studies detailing the anti-Jewish themes in the Passion Play in order to immunize tourists against its prejudicial virus.

"The gods may work slowly," but we hope in time through such education programs they will work exceedingly well in uprooting this baleful medieval legacy.

(A Seven Arts Feature)

Lawyers and Ethics

BY RABBI MARC H. TANENBAUM

Recently I was invited to take part in the commencement exercises of the New York Law School, one of the more prestigious law schools in the New York area.

It seemed evident to me that the eager, bright - faced young men and women were solidly trained in the mechanics of law. Nowhere during the commencement, however, did anyone raise the crucial questions of the moral and ethical responsibilities of lawyers to society at large.

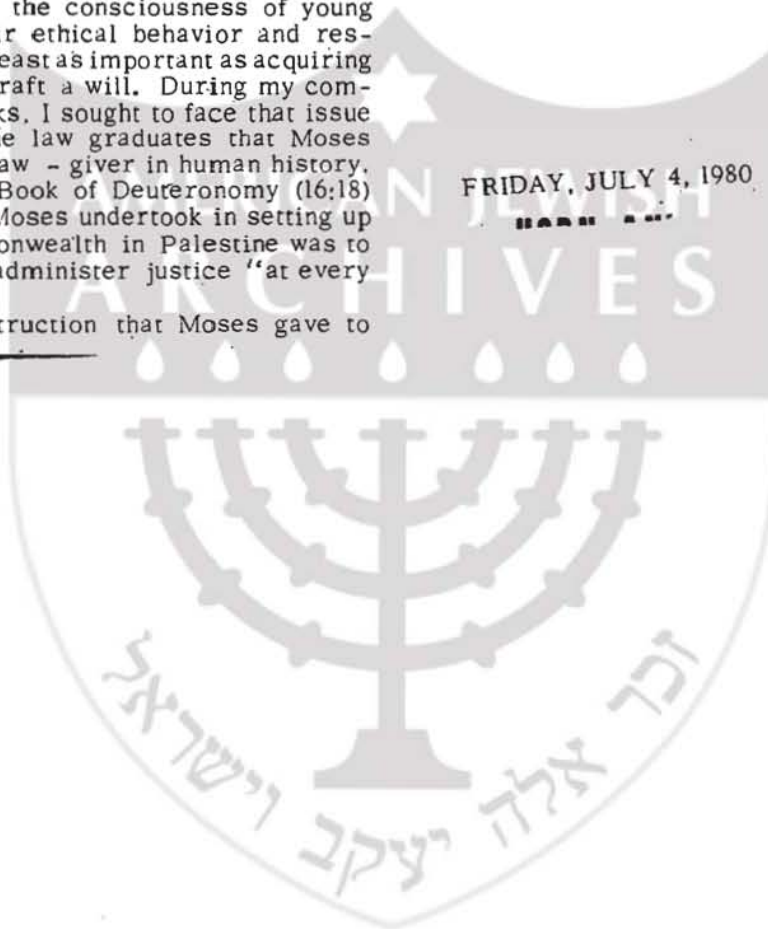
In an age that verges on moral anarchy -- so much crime, corruption, violence -- it seemed to me that raising the consciousness of young lawyers about their ethical behavior and responsibility was at least as important as acquiring skills on how to draft a will. During my commencement remarks, I sought to face that issue by recalling for the law graduates that Moses was the greatest law - giver in human history. According to the Book of Deuteronomy (16:18) the first act that Moses undertook in setting up the Hebrew Commonwealth in Palestine was to appoint judges to administer justice "at every gate."

The moral instruction that Moses gave to

the Hebrew judges was relevant to contemporary judges and lawyers: "You shall judge the people with righteous judgment. You shall not pervert judgment; you shall not show partiality. Neither shall you take a bribe, for a bribe does not blind the eyes of the wise and pervert the cause of the righteous and innocent. Justice, justice shall you pursue that you may live."

Justice Louis Brandeis stood four-square in Moses' tradition when he declared, "What the lawyer needs to redeem himself is not more (technical) ability but the moral courage in the face of financial loss and personal ill - will to stand for right and justice -- and if we desire respect for the law, we must first make the law respectable."

FRIDAY, JULY 4, 1980



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FEATURE

Love Canal And The Bible

By Rabbi Marc H.
Tanenbaum
(A Seven Arts Feature)

"When you shall besiege a city—you shall not destroy the trees." The Book of Deuteronomy (20:19) gave that warning to the people of Israel when they were about to conquer the Promised Land.

In contrast to the practices of heathen, nomadic warriors, Israel was commanded that as "a holy people," they must not devastate the land they were to settle on.

The Rabbis deduced several lessons from that formative experience. One was reverence for nature as God's creation (the letters of the Hebrew words, Elohim—God—and HaTeva—Nature—have the same numerical values). The other is the firm prohibition of the wanton destruction of nature or anything useful to man—Bdai Tashkhit.

How far the American people have departed from the Biblical tradition of genuine reverence for nature is reflected in the great human tragedies resulting from the Love Canal horrors that pockmark our country.

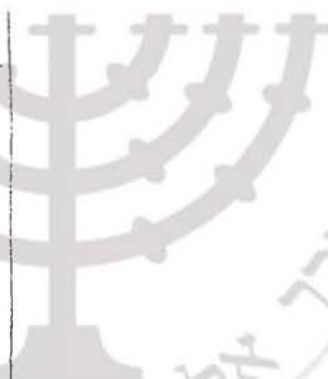
United States Government agencies recently reported that there are at least 3,500 toxic chemical time-bombs like Love Canal all over the country. Explosions of chemical dumps in New Jersey and elsewhere have sent a shock of fear and terrible insecurity through whole communities.

Day in and day out, tons of lethal chemical wastes are dumped into our nation's ground and waterways, destroying nature and threatening lives.

Who is going to make these "destroyers" accountable to society, before it is too late?

How do we get these merchants of death to understand that people are more important than greedy profit? How do we communicate the Biblical message of Baal Tashkhit to the architects of Love Canal?

AMERICAN JEWISH
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US

The Mark of Billy

By RABBI MARC H. TANENBAUM
(Seven Arts Feature Syndicate)

After he slew his brother Abel, Cain spoke the cynical words, "Am I my brother's keeper?" and then was banished as a vagrant with the mark of Cain on his head.

Many people are wondering aloud these days whether Billy Carter has not inflicted "the mark of Billy" on the forehead of his brother, President Jimmy Carter, and his administration. And more and more people are asking why this administration and the Congress appear to be so impotent in stopping Billy from conducting his own American foreign policy, not to speak of preventing his disgraceful public attacks against Jews and other fellow-Americans.

It was morally troublesome enough that Billy Carter was allowed to exploit his brother's Presidency by making a small personal fortune selling "Billy's Beer." And many did not think it endearing that good ole' Billy attacked with impunity the intelligence and integrity of virtually every member of the White House staff, and then walked off to collect more fat lecture fees as a result of his carefully manufactured personal publicity.

Not too long ago, Billy Carter ridiculed the sports figure, Phil Niekro, as a "Polack," and repeatedly he has maligned the Jewish community in slanderous words suggestive of a Ku Klux Klan mentality.

Worse than that, behind his deceptive clowning, it is now revealed that he has been engaged in a covert relationship as a foreign agent for Libya — one of the greatest supporters of terrorist groups in the world today.

The time has come for the White House, the Congress, the mass media and the American people to treat Billy Carter for what he is — not just a good-natured, loud-mouthed buffoon, but potentially as a public menace who must be held responsible for his words and deeds.



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France Confronts France

By Rabbi Marc H.
Tanenbaum
(A Seven Arts Feature)

Are there two Frances? That question was raised by Israel's Prime Minister Begin a few weeks ago in the Knesset as he strongly condemned the outrageous bombing of the Rue Copernic Synagogue in Paris, and the savage loss of lives.

There is a France which Israelis and Jews will always admire and cherish, Begin said—the France of the French Revolution, equality, Jewish emancipation, culture, literature, and Emile Zola. There is the other France of the anti-Semitic accuser of Captain Dreyfus, and those who taunted Simone Veil, now president of the European Parliament, as a 4-year old child, with anti-Semitic epithets.

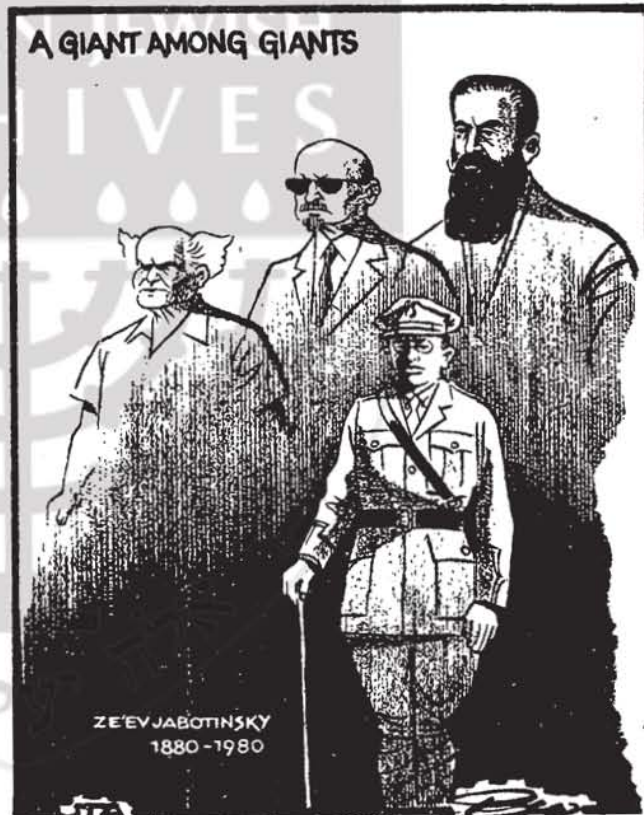
Both Frances confronted each other early in October. More than 150,000 French people, the majority of them non-Jews, marched in solidarity with French Jewry, condemning vigorously the monstrous bombing, and charging the French government with complicity in the attacks as a result of its tolerance of PLO and neo-Nazi terrorists. French Catholic and Protestant church leaders issued powerful statements of solidarity with Jews, calling the rise of neo-fascist and

anti-Semitism the sign of a growing moral degradation of France itself.

The French government leaders finally made all the right statements but still refused to acknowledge their guilt for encouraging that "second France" through its consistent anti-Israel, pro-PLO policies. Since June 1980, there have been 40 separate attacks by neo-Nazis linked with the PLO against Jewish institutions, and the French police—who

include some 30 neo-Nazis—failed to bring anyone to book.

Jews have been called the barometers of the moral health of a society. If the French government does nothing real to contain the sickness of anti-Semitism and its support of terrorist PLO groups, the French people will face the danger of being consumed by the social pathology of fascism. The time to act is now... while there is still time.



Ohio Jewish Chronicle

Oct 80

20 Friday, March 6, 1981

THE DETROIT JEWISH NEWS

A Breath of Fresh Air in the UN

By RABBI MARC
TANENBAUM

(A Seven Arts Feature)

Prof. Michael Novak, a
Roman Catholic scholar of

Czech origin, is one of the most respected modern theologians and moral philosophers in this country.

I first met Mike Novak in Rome in 1965 while he was serving as a theological expert to Catholic bishops during Vatican Council II. During the intervening years, we shared a number of platforms together, most recently at a U.S. Army seminar on moral issues in the military.

Dr. Novak is universally respected for his no-nonsense honesty, human decency, as well as for his scholarship. His books calling for a deeper appreciation of the culture and values of America's ethnic groups have been major contributions to strengthening our nation's religious and cultural pluralism.

Mike Novak was recently appointed by President Reagan as head of the U.S. delegation to the United Nations Human Rights Commis-

sion. He recently made his maiden speech in Geneva. It was pure Mike Novak — honest, decent, compassionate. Responding to a scurrilous PLO attack on the United States and Israel, Dr. Novak declared, "I have heard here attacks upon Zionism in accents of murderous hatred not heard since the days of the Nazis. It is as though this chamber has retrogressed by 40 years, as though this is not 1981 but 1941, and not Geneva but along the Hitler-Stalin axis."

Then, he added, "Israel is not a land of rich resources yet the Israelis have built a nation to rival any in the world in its science, arts, symphonies, free press and just and human procedures... Few nations can exhibit a record of human rights practices as developed as those of Israel."

Thank God for Mike Novak, a breath of fresh, honest air in those morally suffocating UN chambers.

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Symposium

The following RJ symposium explores the phenomenon of the Christian Right, the various groups that constitute it, their aims, and the threat they pose. The participants are Rabbi Balfour Brickner, NY, rabbi, Stephen Wise Free Synagogue, former director, interreligious affairs, UAHC; Father Joseph O'Hare, editor-in-chief, America; Reverend Richard John Neuhaus, Lutheran pastor, author; Professor Gerald Sheppard, assistant professor of Old Testament, Union Theological Seminary; Dr. Paul Sherry, general secretary, division of publication, United Church Board for Homeland Ministries; director, The Pilgrim Press; Gerald Strober, national director, American Friends of Tel Aviv University, biographer of Rev. Jerry Falwell; Rabbi Marc H. Tanenbaum, national director of interreligious affairs, American Jewish Committee.

Tanenbaum: There is extraordinary diversity among evangelicals. Its mainstream community is represented primarily by the Southern Baptist Convention, which has thirteen million members, the largest Protestant community in America today. Its theological belief system derives from a profound commitment to scriptural authority but also relies generally upon historical and critical scholarship. On the left-wing of the spectrum are evangelicals for social justice, including Sojourners, whose positions with regard to social justice issues are almost indistinguishable from the positions of the National Council of Churches. It is a minority view within the evangelical community but it has considerable impact. Senator Mark Hatfield is associated with it, for instance.

A Closed Social System

Sheppard: Evangelicalism is a closed social system, a movement with its own presses, its own seminaries, and its own Bible colleges or Christian liberal arts colleges. It is a self-ghettoizing American social movement of the white middle class. It does not have



"Evangelicalism is a self-ghettoizing American social movement of the white middle class."—Sheppard

prominent participation by blacks or Hispanics. Historically, evangelicalism arose out of a loss of social status by fundamentalists in the 1920s. William Jennings Bryan, one of the most prominent fundamentalists of his time, ran for president of the United States. But after the repeal of Prohibition, fundamentalists were forced out of the universities, and out of almost every major social position, becoming an embittered group of misplaced middle Americans. In the forties, a respectable evangelicalism emerged around the creation of such groups as the National Association of Evangelicals, seminaries like Fuller, the success of the Billy Graham Crusades, and magazines like Christianity Today. Such groups represent a moderate evangelicalism which wants to overcome the social naivete and rigidity of the earlier fundamentalists. People like Jerry Falwell and those he ap-

The Christian Right: From Prohibition to Pro-Life

peals to, however, are usually without college backgrounds, yet they establish Christian colleges and universities as alternative institutions to the worldly ones which they didn't attend and which they don't want their children to attend. They are lower middle class white Americans who feel that they have lost control and power. Falwell is successful because he gives them a voice, a new sense of social esteem.

Tanenbaum: There are evangelical groups with which it is possible for Jews to have a civil dialogue and build coalitions in areas of common concern. Look, for instance, at the positions of Dr. Billy Graham on the problems of world hunger and nuclear disarmament. These are his central preoccupations as they are ours. Demographically, Jews and evangelicals have been virtually isolated from one another. The evangelicals, by and large, have been located in communities in the south and southwest. The heaviest concentration of Jews has been in the northeast, midwest, and west coast. In the absence of any real human contact, stereotypes and caricatures have predominated, including the attitude that southern evangelicals are crackers, rednecks, Bible-thumpers, and "dirt-eaters." This totally ignores the movement to the south since the end of World War II which has outpaced all other demographic changes in the US. Today, there are eighty million people in that region, representing the largest impacted population of America. The notion of the south as an illiterate community simply does not take into account the fact that a vast social, cultural, and educational transformation has taken place in the wake of World War II, leaving the south with such major industries as aerospace and petroleum. A survey of Southern Baptist Churches in Atlanta last year revealed that seventy percent of their churchgoers are white collar workers with a minimum of a high school education, a great many with a college education, and increasingly, with a post-graduate education. They differ markedly from the fundamentalist community of blue collar workers and poor farmers that Falwell appeals to. But there is now a consciousness among all evangelical Christians of their enhanced political power. Rep. James Wright, Majority Leader of the House of Representatives, is an evangelical Presbyterian. Also Sam Nunn is an evangelical Christian.

O'Hare: There is a danger in inflating the significance of this movement by lumping all of these people together under one banner. Sometimes we create a monster out of our own anxieties. There is a real threat but it is not monolithic. In the wake of the Reagan victory, many people are claiming credit and inflating their own importance. We must wait a bit to see just how much political power they actually exercise in the new administration. Some say we cannot exaggerate this kind of danger; they remind us that in the 1930s there were those who said that the Nazis did not have to be taken seriously. That comparison, to me, is a little exaggerated at this stage.

Sherry: Other groups of significance are the growing number of evangelicals within the mainline denominations. They are increasingly informing direction in such denominations as The United Church of Christ, the Presbyterian Church, and the Methodist Church.

O'Hare: Part of the emotional fuel for this movement is resentment—righteous anger that has soured.

History of Fundamentalism

Tanenbaum: The conflict in the 1920s between the fundamentalists and the modernists over Prohibition and evolution was a lethal struggle for power and influence. After their defeat, the fundamentalists were driven underground which has much to do with their turning inward to personal salvation and piety and their saying that politics is dirty. Falwell has appeal because he is addressing himself to an extraordinary feeling of malaise in



"There are evangelical groups with which it is possible for Jews to have a civil dialogue and build coalitions."—Tanenbaum

America, the feeling that the society is falling apart, that there is moral corruption everywhere from Vietnam and Watergate to Abasco. Doctors and lawyers are involved in corruption, and religious institutions are not exempt. America has gotten out of control with drugs and pornography and suicide among young kids, and somebody had better try to do something about it. The answers Falwell provides are simplistic and a diversion from the real problems and meaningful solutions. But he and some thirty electronic preachers and ultra-conservative political groups are touching very deep feelings. These feelings are pan-American. Catholics feel that way and so do conservative Jews and liberal Protestants. The business of drugs and pornography is a scandal, and it appears that not enough is being done about it.

Neuhaus: Jerry Falwell is doing essentially what Martin Luther King was attempting to do. Of course, their agendas are very different as is their analysis of what is wrong with America. But they are both trying to assert religiously based moral judgments in the public realm. Our dispute with his agenda and with his diagnosis of what's wrong with America can be carried on in civil terms without discrediting the legitimacy of the effort. Their rhetoric about secular humanism is inept and historically inaccurate. Nonetheless, it is legitimate to ask, as they do, whether there is a transcendent point of reference for American society embodied in the Judeo-Christian tradition. If you take Gallup's three criteria for determining who is an evangelical—belief in the authority of scripture, the personal born-again experience, and the desire to share the gospel with others—you get well over twenty percent of Americans, including ten percent of Roman Catholics. Most blacks in the country are evangelicals. Politicized evangelicalism is represented by the Moral Majority, the Christian Roundtable, and Christian Voice. This is very self-consciously an alliance with the New Right, not an alliance with the Republican Party. In fact, they see themselves working in the Democratic Party

within the next eight years. I do not agree with those who tend to belittle the impact they had in the 1980 election. Their sheer technical skill and their determination and knowledge of the precinct practicalities of American politics is impressive. Their hit list in the Senate succeeded in six out of eight cases: And Eagleton did not go down because the pro-lifers didn't attack him. Interestingly, from the founding of the Moral Majority in 1978 to the present, there has been a rapid evolution of the importance of the pro-life position. If you read early Jerry Falwell, abortion is not very important except as an issue in the degeneration of sexual morals. In terms of the sanctity of human life, it does not play a strong role. Today, Falwell's four issues are pro-life, pro-America, pro-morality, and pro-family. We are witnessing the collapse of the hegemony of the secular enlightenment which for two hundred years has dominated Western public thought. It was not long ago that the United Church of Christ, the Presbyterian Church, the United Methodist Church—the heirs of the Puritan tradition—spoke in an unself-conscious way about America as a Christian or Judeo-Christian society. In 1931, the Supreme Court said as an aside that, of course, this is a Christian society. Suddenly, since World War II, it is considered impermissible that the Judeo-Christian tradition and its moral values should have a bearing upon public policy.

Jerry Falwell and Billy Graham

Strober: We have to be cautious about suggesting that Jerry Falwell is not in the mainstream of American fundamentalism. His constituency, the people who wait for hours to shake his hand after a meeting, are middle class and suburban oriented. They own their own homes, carry credit cards, are fairly modern in their business and professional life, are well educated, and might even fit into Manhattan cocktail parties if they didn't dislike the idea of having alcoholic beverages. Earlier this year, Jerry Falwell and Billy Graham were both in Indianapolis. Falwell was conducting an "I Love America" rally and Billy Graham was holding a crusade. They had a long phone conversation in which Billy, who has represented mainline evangelical Christianity in the United States for the past three decades, said to Jerry, "I am in my decadency and you are in your ascendancy. I believe you are going to take over the constituency that I have developed."

Tanenbaum: Reverend Billy Graham has expressed to me a very real concern about the tendency to try to politicize the evangelical community. He feels strongly about the commitment of Baptists to the separation of church and state, to religious pluralism, and to freedom of conscience. He feels that the movement to politicize will compromise the integrity of the Baptist



"Whatever support Israel does have comes from the fundamentalist world."—Strober

Symposium

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as the word of God. There are a great many modernists, both Christians and Jews, who don't. The evangelicals challenge us in our deepest religious gut. We tend to cope with that by dismissing it, by making a caricature of it. They stake their existence as Christians on the fact that God speaks in very powerful and special ways through the sacred scripture. Nothing else approaches that in terms of authority. And to the extent that they stake their identity as Christians on the word of God, the centrality of Jews and Israel in the covenant is focal. As the Bible falls away from them, then it will become conditional, but then their whole faith falls away. I don't see that happening. Bailey Smith made his stupid statement. That represents one aspect of a certain kind of fundamentalist cardboard imagery of Jews. The most significant thing that happened around that episode was not his statement but the response to it, the thousands of letters, telegrams and



"We are witnessing the collapse of the hegemony of the secular enlightenment which for two hundred years has dominated Western public thought." — Neuhaus

editorials from Baptist leaders, and resolutions adopted by Baptist seminaries, speaking of love for Jews, Judaism, and Israel and a condemnation of anti-Semitism.

Sherry: The role and responsibility of religion is to frame the large conceptions of the nature of human society and human beings around which politics then can be shaped. Politics must contend with particular political and social realities and come up with proximate answers to very serious questions. My fear is that the radical religious right is collapsing those proximate answers into what they think are unerring religious and ultimate realities.

Sheppard: It's frightening to talk about them taking the Bible seriously, because if the issues that they have staked out and the way that they have staked them out is an example of taking the Bible seriously, then I feel in very great danger as a Christian. The issue of abortion could play the same role as Prohibition did. Its ultimate repeal would mean a similar social defeat for people who religiously support it.

Secular Humanism

Brickner: I take the concept of covenant extremely seriously. There's a big difference between me and fundamentalists on that very point. I don't take quotations seriously. People like Falwell who delight in quoting the Bible fall very short on concepts, though they may be able to out-quote you verse for verse. I think the Moral Majority poses a threat, but not one of anti-Semitism. If there is a fault to be found with the Moral Majority it is that they are great at keeping people on their knees. I don't see that moral thrust to get them on their feet. And until and unless that happens, we are not going to have the kind of restoration of religious morality in this society which I think all of us who are

religious would call for. I reject the bad-mouthing of secular humanism. Historically, secular humanists have done more to bring enlightenment to the world than almost any other force. When the forces of organized religion were living in the dark ages of obscurantism and retrogression, it was the forces of the Enlightenment that brought intelligence to America.

Tannenbaum: They also brought anticlericalism and Voltaire who was a garden-variety anti-Semite of the most morbid kind.

Brickner: I'm not prepared to sacrifice secular humanism because they have turned it into a catch-all for everything they don't like. Nevertheless, there are all kinds of coalitions to be made. Locally, churches and synagogues share similar socioeconomic backgrounds, and that gives them common interests. There are coalitions to be made with single-issue groups. I am not adverse to using some of their fire.

Conflict of Moralities

Neuhaus: We need to disabuse ourselves of secularist propaganda that views religion in power as a great threat. The great threat is rampant secularism in power. What Jerry Falwell is saying is that we are headed toward a totalitarian end unless we can revive those transcendent, those sacred points of reference by which public policy should be informed and checked. What we are dealing with is a conflict of moralities. You do not have one group trying to impose its morality on a presumably value-free and objective process of decision-making. Those who claim to be value-free and objective are as morality-laden as Jerry Falwell, although perhaps not as reflective about it. What ultimate values do we believe ought to shape the future of America and, consequently, America's role in world history? In the 1930s American Jewry said in various ways that the more secular the society, the safer it is for Jews. Today, the Jewish community is reconsidering that assumption and the uncritical alliance with the ACLU. The Moral Majority will readily admit that their program now is largely anti. But when you charge them with that, they will say, we have been out of power for thirty years. We have been fighting to get a foothold. Of course, we have to be anti. When you press them about where they stand on world hunger and Third World development, they'll admit those are great gaps in their program. We have not thought them through yet because we have not had time, they say. I hope they will have the nerve and the imagination to do it. Unfortunately, I do not see the willingness to ask first-principle questions. I see the new power in American religion coming from the twenty million Americans who claim they are Lutherans, the fifty million Americans who claim they are Roman Catholics, and the evangelicals. Together these constitute the overwhelming majority of Christians in this society. None of these three groups have been to bat in defining the American experiment. Roman Catholics are most crucial. If I were to keep my eye on one thing in the next few years, it would be on the Moral Majority and what it represents in reaching the Roman Catholic community. Ten years from now Moral Majority, Inc. may not be around, Jerry Falwell may not be around. But the phenomenon that he represents will be around, and its success will depend upon its ability to break out of a rather narrow fundamentalist constituency and make the linkages with the overwhelming majority of Christians in other churches who share the Moral Majority pro-life position. The fact that is going to win is the fact that has the best dream for an American future. *

Nonperson

(Continued from front page)

once for all time, so that no one is saved except through him, it has not been able to tell the difference between God and Jesus. It has supposed that Christ should rule the world.

Not all Christians draw the anti-Semitic conclusions from this as clearly as the fundamentalists do, but very few have been willing to face head-on the anti-Semitism in the Churches' Christological doctrines. With a few heroic exceptions, Christianity as a whole has not befriended Jews and Judaism. On the contrary, it has persecuted and slaughtered them. The Holocaust in Europe in this century was as much an act of Christians as it was of pagan Nazis. And it was not the first in Christian history.

Christianity has carried in its soul something I call "the latent doctrine of the nonperson." That is, there is a tendency in Christianity to regard all persons who do not conform to the model of Christ as less than full persons; and when push comes to shove, these nonconformists lose all their rights as persons. Their prayers are not heard. Their freedom does not matter. They are expendable in a "final solution."

This latent Christian doctrine of the nonperson was first stimulated by the conflict between Christian Jews and Torah Jews in the first century, out of which came that awful anti-Jewish book known as the Fourth Gospel. Its beauty is matched by its ugly diatribes

against those whom it calls "the Jews." Originally, this meant "those other Jews," but when the church became Gentile that was forgotten, and the blood of Christ has become bad blood between Christians and Jews to this very day.

Beginning with Jews of the Torah, Christianity's latent doctrine of the nonperson has spilled over onto many other types. It has been applied to women, to the "barbarians" of Europe, the blacks of Africa and later of America, the natives of North and South America, Orientals, and, of course, heretics, atheists, and Communists. In Christianity, anti-Semitism is the source of prejudice and intolerance of many kinds.

I don't say there are not other motives, too. I mean that Christians first learned to hate others in their disputes with non-Christian Jews, and that this hatred is still rationalized today by regarding Jesus Christ as the perfect incarnation of God for all time. Since I am a Christian and speak here as a Christian, I must attempt to mobilize Christian conscience on this issue. We have got to change our doctrine of Christ in order to rid ourselves of our latent doctrine of the nonperson which falls so heavily upon Jews, because in their case the Christian theological motives are combined with racism.

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Cults

(Continued from front page)

enough sleep or adequate medical care. Many older members work part or full-time for their group at little or no pay. A former high official of the Church Universal and Triumphant, Gregory Mull, reports that elderly people are expelled from the church's living quarters if they become too old or too ill to work. Elderly cultists turn over their income from outside jobs and donate their cash, jewelry, and property. They are often pressured into signing wills, leaving their possessions to the group. Less affluent older members surrender their social security payments, retirement pensions, and food stamps. Even if they do break away from the cult—which is very difficult—they may be left penniless, after a lifetime of hard work and saving.

The Youngest Victims

Small children become victims of cult life when their parents join or when young cultists marry and have children. They are often the objects of bitter custody disputes when one parent leaves the group. Cults sometimes hide youngsters to prevent friends and family members from locating them.

Since strong family ties threaten the cult leaders' absolute authority, children may be taken from parents and raised by other cult members so that healthy family relationships cannot develop. Children are inadequately educated, if at all, and suffer poor living conditions and improper health care. They may be severely disciplined and beaten frequently. Children were physically and sexually abused in Jim Jones' Jonestown, where 278 of the 911 who died in the mass suicide were children. The European-based, anti-American, and anti-Israel Children of God claim to have more than 1,000 children, most of them under twelve. Their comic strip literature includes pictures of children involved in sexual activities.

Some cults are now attempting to recruit very young members. The Way International, headquartered in Ohio, makes a special effort to attract high school students and sends its rock band called Tak-It to perform in high schools. Former Unification Church

members say they were ordered to recruit younger brothers and sisters. Christopher Edwards was directed to establish private elementary schools not publicly associated with the Unification Church in order to draw school-age children and their parents into the group. Several former Here Krishnas joined when they were only thirteen or fourteen years old.

Hebrew Christian Groups

Hebrew Christian missionary groups specifically target Jews for conversion to Christianity. While perhaps not as dangerous as religious cults, the Hebrew Christians are deceptive because they mask their true conversionary efforts with Jewish symbols and rituals. They claim one need not give up one's Jewish heritage to accept Jesus as the Messiah, and they speak of "fulfilled Jews" rather than "converts." These groups are gaining strength again after some setbacks in the late 1970s. Moshe Rosen's controversial Jews for Jesus is now active in New York City, Philadelphia, San Francisco, and other American cities. Hebrew Christians recruit heavily on college campuses, in retirement and nursing homes, in hospitals, and present programs in some public elementary schools.

Countering the Cults

The Jewish community is at last mobilizing to counter the cults and missionaries. Jewish Community Relations Councils throughout the country, especially in New York City, Los Angeles, and Philadelphia, are monitoring cults, counselling families with cult members, and assisting former cultists. Hillel professionals and student leaders are taking steps to better serve college students who are the primary cult targets. The UAHF has published a study guide on the religious cults and the American Jewish Committee publicly exposed the anti-Semitic teachings in the Unification Church's basic work, *Divine Principle*. Synagogues are also becoming aware of the widening scope of the problem.

However, Jewish organizations and institutions as well as concerned individuals must do much more to stem the tide of Jews joining cults and Hebrew Christian groups. We must strengthen religious education and

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Symposium



"The evangelical position in support of Israel is culturally and politically conditioned. It will shift with the winds of political reality."—Sherry

ethos and the whole Baptist world view with regard to society.

Sherry: The basically new phenomenon here is the collapsing together of religion and politics, so that we have neither religion nor do we have politics. Billy Graham was always sharper than that.

Religious Right and Politics

Strober: Jerry Falwell wants to be the outside man. That doesn't mean that he doesn't want to have influence. He wants to have all the influence he can possibly have, particularly under this new administration. Fundamentalists have a very strong theological affinity for Israel. To them it is the fulfillment of God's prophetic utterances in the Old Testament. They have been saying for years, the Jews are going to return to their ancient land and recreate a nation. They quote the last chapter of Amos, the vision of Ezekiel, and Isaiah. They were considered oddballs when no one else thought a Jewish state was possible. When it did happen, it was a tremendous confirmation of their own faith, as if someone said everything you have believed all along was correct. There are some fundamentalists, however, whose only interest in Israel is a theological one; that is, that Israel is the place where the final great battle and climactic events of history will take place. Jerry Falwell knows his Bible. I'm not talking about interpretation. He's a man of the text. If you are talking about Israel, the text is filled with Israel. The word Zion is mentioned 750 times in the Old Testament. Falwell has taken a strong anti-Soviet position. There are many people in the Jewish community who feel as he does that a secure Israel means a secure America.

Brickner: Fundamentalists once believed that involvement in political action was a dirty thing, that it was inconsistent with their theology which taught them to wait for God's intervention and in the meantime prepare for it. That left the field wide open to the liberal Protestant community that has always argued that trying morally to influence legislation was part of its divine demand. The very basis for Reform Judaism's thrust into the field of social action was its conviction that it had a role to play in what was called the "politics of God." Liberals, weakened by the attacks that have been leveled against them, have unfortunately abandoned the field. Fundamentalists who no longer believe that the way in which to achieve the triumph of God's will in the world is by patient waiting have picked up the slack. I have no quarrel with their right to do that or with their effort to try to take over the turf we have mistakenly abandoned. We need to recapture the high ground of liberal involvement in social action, based upon the way in which we understand God's will in the world. I don't have a quarrel with the evangelicals, but I have a very serious quarrel with the fundamentalists because they, in my judgment,

especially the Jerry Falwell and Pat Robertson stripe, would return us to a kind of know-nothingism and make a virtue out of being an ignoramus. I don't think the world is better served by being irrational and simplistic. This renaissance of fundamentalism is a reaction to scientific knowledge. All of a sudden, we become aware of DNA, that we can clone, that we can probe the heavens with electronic telescopes, and discover that the world is not homocentric, that we are peripheral in the great cosmos. What does that do to the whole notion of God the Creator? All those simplistic ideas that we used to project about divinity collapse. People don't know how to deal with that because we have kept most of America spiritually infantile. What do people do when they can't deal with new knowledge? They retreat into simplicities. If fundamentalists are pro-Israel, they are for all the wrong reasons. "Jewish leaders" and Jewish organizations that are afraid to dispute fundamentalist positions on domestic issues because the fundamentalists are pro-Israel make a serious and dangerous mistake. They are not Zionists and do not support Israel because they want to see Jews survive. If they had their way we would be out of business as Jews.

Collapse of Liberalism

Neuhaus: I think your analysis is very much part of the problem. Historically, you are inaccurate. The fundamentalists did not choose disengagement. They were driven out of the arena of American religion, culture, and politics and made a virtue of necessity, polemicizing against all of us for mixing religion and politics while priding themselves on their disengagement. It dawned on them in the last couple of years that they do not have to take that position, that they can have as much clout as anybody else. Furthermore, I don't think liberals have abandoned the field. The field



"If there is a fault to be found with the Moral Majority, it is that they are great at keeping people on their knees."—Brickner

was lost because the programs, the visions, and the implicit promises that rode under the liberal banner were discredited. With regard to welfare and what it has done to blacks in this country, it is manifestly discredited. We are now in the fifth generation of abject black dependency. It was discredited in terms of racial integration when it moved into quotas and busing. When liberals took on the issue of abortion on demand, the Judeo-Christian tradition, the religious tradition of the West, became irrelevant to deciding what for any society is the most basic question that it has to answer, namely who belongs to the society, who has rights that are to be protected? I make no bones about calling myself a liberal. But I know that we lost, not because we ran away, but because on a number of key issues they were right, and we didn't have the imagination or the nerve to come up with convincing alternatives. When Falwell says that on a majority of the issues he has the majority of the

American people, he's right. He has seized the dynamics of the political and cultural movements in America with his populist, egalitarian flavor, with a feeling of progress, and with his vision of the future. In the realm of compassion, of caring, they are exceedingly weak. That's where the liberals still have almost a monopoly on the rhetoric. But, Balfour, do you realize how narrow and class laden your remarks are about fundamentalist know-nothingism? These are the astronauts, these are the physicists, these are the people in Silicone Valley in California, these are the people who are on the cutting edge of contemporary science.

Tanenbaum: At one point in the sixties, Billy Graham was ideologically at the stage where Falwell is today in terms of his understanding of the pluralism of America. But the man was exposed to new experiences, to new realities in America. He has now met with the Pope in Rome. All of us share an obligation to help these people grasp that pluralistic reality. I am concerned about the tendency of many people in local communities to vote for born-again Christians only. Falwell rejected that finally, but it was like taking the genie out of the bottle; once it got into the mainstream he had no control over what began happening in local communities. You had campaigns all over America to seize the local political machinery, to vote into office born-again Christians only because that was supposed to assure that there was going to be a return to some basic morality. Unfortunately, Jerry Falwell does not know the history of his own church, does not know the history of the Baptists in the United States and the incredible persecution, even murder, they suffered in upholding religious pluralism and freedom of conscience. He seems to perceive the whole of human experience essentially as a conflict between the forces of Christ and Antichrist. That rhetoric was used in some of the political campaigns of America. When Reverend James Robison spoke in Dallas of the sin of secular humanism, "that the secular humanists stand at the shoulder of Satan," that they are in league with the Antichrist, and that the obligation is not just to defeat them but to demolish them, you can see the basis of religious war.

Moral Majority Threat

Sheppard: Their rhetoric is definitely a pernicious threat. They word the issue of homosexual rights in such terms as, do you want an avowed homosexual teaching your children? I ask, teaching our children what? They say, do you want abortion on demand, making it sound as if their proponents propose that a woman in her eighth month of pregnancy can say I think I'll let go of this baby. The issues are so rhetorically naive, so simplistic, that it makes it hard to commence a discussion. Their issues tend to circulate around family ethics and issues of sex. What is missing is evidence that they believe that poverty, racism, and anti-Semitism are serious problems within this nation. Because the issues are so focused on creating ideal families, there is no evidence of a hard wrestling with basic human problems. Instead, they hope that if they simply read the Bible, get saved, and financially support the right churches they will always have a job and won't need welfare. People who take welfare, they say, aren't spiritually renewed, don't buy the American dream, are stupid and lazy. It's the same old critique—the poor are not right with God. Blacks and Hispanics have a great deal to fear out of this. Jews are naive if they hope to find in fundamentalists close support. They are using Israel in an eschatological game plan which, if you read the small print, will have no place for Jews.

Selective Relationships

Tanenbaum: I will work with Jerry Falwell. I will work with the Moral Majority. I will work with Billy Graham. I will work with Southern Baptists, recognizing these are going to be selective relationships.

Strober: Israel is faced by a world which at best is indifferent and at worst overwhelmingly hostile to its survival. Whatever support Israel does have comes from the fundamentalist world. I am not frightened by the evangelical eschatology because I don't expect it to work out quite that way. Jerry Falwell said he was a Zionist five times on TV's *Issues and Answers*. The liberal churches are not saying that. We have enemies in the National Council of Churches and in the liberal Protestant world who want to make us abstractions, who support the PLO, but want to work with us on gay rights, abortion, school prayer, and housing. We may have to deal in-



"A tremendous amount of authoritarian power is being brought to bear on particular issues. There is a tendency to moral fascism."—O'Hare

O'Hare

creasingly from self interest rather than from some philosophical and ideological overview, which may in the end cause us great pain and great trial. The further the Protestant moves away from the basic Biblical text, the further he gets from an understanding and appreciation of Jews and Judaism and from the fact that Jews, as Jews, can be authentic persons.

O'Hare: What is disturbing is not only the single issue politics, but the clustering of issues. What is misleading and dangerous about this movement is the temptation to lump many issues together and to fail to address each one separately. The Catholic community, for example, is concerned about abortion. Some pro-life Catholics, therefore, might join the evangelical right, even when it supports a host of other issues that stand counter to Catholic traditions. A further problem is the dangerous tendency to moral absolutism, to say one particular position is the only legitimate Christian position on any one of these issues. Such narrowness destroys the possibility of civilized debate within a pluralistic society. We have to be able to debate and disagree with the assumption of good will on both sides, so long as you are being consistent with your religious values and I with mine. The Moral Majority doesn't allow the conditions for disagreement. A tremendous amount of authoritarian power is being brought to bear on particular issues. It comes close to a kind of moral fascism.

Sherry: My sense is that the evangelical position in support of Israel is culturally and politically conditioned. I would not rely too heavily on that support over a long period of time. It will shift with the winds of political reality.

Taking the Bible Seriously

Tanenbaum: One of the unspoken aspects of the challenge of evangelicalism is that evangelicals take the Bible

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The Moral Majority

IS IT GOOD FOR THE JEWS?

Could be...

By MARC H. TANENBAUM

THE most important issue to understand about the Moral Majority is that it is a symbol for a much larger, more complex social-political development that most Americans, and most American Jews, have not yet begun to confront.

The Rev. Jerry Falwell first organized the Moral Majority in June 1979. In less than two years, it has—thanks to the pervasive cultural power of the mass media—caught the national fancy and fears of much of America. That news media blitz, however, has tended to obscure a far more significant if less dramatic reality: namely, the gradual but growing emergence of 40 to 50 million Evangelical Christians into the mainstream of American life—economic, social, cultural, religious and political.

If the Moral Majority were to collapse tomorrow, and if Jerry Falwell were to disappear magically from the TV tube and the front covers of *Newsweek* and *Penthouse* magazines, we, thoughtful American citizens, would still need to deepen our understanding of the facts and the meaning of the rise of the New South and the entry of Evangelical Christians into the mainstream of American religious-cultural pluralism.

That historic development is of a

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magnitude comparable to that of the emergence into first-class citizenship of the Roman Catholic community in 1960, when the election of John F. Kennedy as the first "Catholic" President ratified the rite of passage of 50 million Catholics into American public life.

Not incidentally, the Catholic religious-ethnic succession was attended by some of the same ambivalence: Would "a Catholic President" undermine the separation of church and state? At that time, however, Evangelical Christians were in the forefront of those expressing public anxiety, most notably when Presidential candidate John F. Kennedy was compelled to assure Southern Baptist pastors that his first loyalty would be to America and not to the Pope and the Vatican.

MUCH of our national literary culture and popular folklore still perceives Evangelical Christians through the stereotypes of Crackers, rednecks, Bible-thumpers, illiterates, and "poor white trash." Anyone who has traveled through the South since the end of World War II knows that those are caricatures with no relation to reality. The South's economic growth during the last 35 years has resulted in a massive movement of population from the rest of America, so that today the 80 million people in the Sun Belt states constitute the largest concentration of population in our country. The New South is urbanized and industrialized; its citizenry is overwhelmingly middle class, many white-collar workers, with income and education

levels comparable to those of the rest of the nation's population.

The combination of economic wealth and widespread literacy has helped make Evangelical Christians the fastest growing religious group in America. The consciousness of newly acquired power—the influence of dollars plus knowledge—has transformed the once sleepy, magnolia-scented South into a rising political force on every level of government and society. Americans, and American Jews, will need to relate constructively to this new reality, long after Jerry Falwell and the Moral Majority disappear from the scene.

THE second most important reality that needs to be understood is the extraordinary diversity and pluralism within the Evangelical community. All Fundamentalists are Evangelicals but not all Evangelicals are Fundamentalists.

More than half of the 40 million to 50 million Evangelicals are affiliated with the "mainstream" Southern Baptists, Southern Methodists, and Southern Presbyterians. The enlightened leadership of these 20 million to 30 million Evangelical Christians are proudly, conscious of the fact that their forebears—the Southern Baptist farmer-preachers, the Methodist circuit riders, and the "dissident" Presbyterians in Virginia—fought and bled to disestablish the Anglican Church.

We owe to those Evangelical Christians both the doctrine and the institutionalization of religious liberty, freedom of conscience and religious pluralism. With the assistance of James Madison and Thomas Jefferson, these Evangelical Christians are responsible for the 1786 Virginia Statute for Religious Liberty which became the basis for the First Amendment separating church from state.

Continued

It is no accident that when Fundamentalist preachers, symbolized by the Moral Majority in unholy alliance with ultraconservative political organizers, began advocating the establishment of a "Christian America" (a mythical idea with no substantial precedent in American history) and were urging their followers to "vote for born-again Christians only," the first Americans to oppose that Constantinian view were Southern Baptist leaders, foremost among them the Rev. Dr. Jimmy Allen, the Rev. James Dunn and many others.

Similarly, when the Fundamentalist preachers and politicians began advocating single-issue politics and were urging their followers to vote for candidates solely on the basis of how they stood on pro-family and pro-life issues, mainstream Evangelical leaders were in the forefront of those condemning that reductionism of American domestic and foreign policy concerns. Indeed, the leading Evangelical journal, *Christian-*

American Jewry would be foolish to take Evangelical support for granted and self-destructive to alienate it with theological casuistry over why Evangelicals really support the State of Israel.

ity Today, wrote a sharp editorial (September 19, 1980) warning the Fundamentalists that their approach "could lead to the election of a moron who holds the right view on abortion."

When the Rev. Bailey Smith uttered his obscenities that "God does not hear the prayer of a Jew" and that "Jews have funny hooked noses," of far more enduring importance than this spectacle was the fact that Mr. Smith received thousands of letters, telegrams, telephone calls, and resolutions from Baptist and other Evangelical pastors and leaders—including Jerry Falwell—condemning him for his anti-Semitism. Many quoted an official resolution adopted by the Southern Baptist Convention in 1972, which read in part:

Whereas, Baptists share with Jews a heritage of persecution and suffering for conscience's sake . . . Southern Baptists covenant to work positively to replace all anti-Semitic bias with the Christian attitude and practice of love for Jews, who, along with all other persons, are equally beloved of God.

Since my first meeting with the Rev. Billy Graham in 1965, I have become increasingly persuaded that the mainstream Evangelical Christians are potentially among the most stalwart friends of the Jewish people and of Israel. The record has borne that out.

WHILE many liberal Protestant church bureaucrats have become willing instruments for PLO politics and propaganda, the vast majority of Evangelical Christians have remained steadfast in their support of Israel as a Jewish state and of a united Jerusalem under Israeli sovereignty. American Jewry would be foolish to take that for granted and self-destructive to alienate that support by engaging in theological casuistry over why Evangelicals and Fundamentalists really support Israel. There is a wise rabbinic teaching that "even though the intention may not be pure (for the sake of heaven), the effects can be pure."

Much more could be said about the wide support we have enjoyed among Evangelical Christians on behalf of Soviet Jewry, and about their collaborative programs with us to uproot the sources of anti-Semitism in Southern Baptist and other textbooks. And on the touchy issue of proselytization, we have also begun to make progress, including the writing of Evangelical essays that appreciate Judaism as a complete religion for Jews, who do not require salvation by becoming Christians.

We are, in fact, at a stage with Evangelicals theologically not unlike the early state we were at with Roman Catholics just prior to Vatican Council II. Those positive seeds need to be nurtured if they are ever to grow into sturdy plants, and they should not be poisoned by reckless polemics and noisy headline charges that suggest that all Evangelicals are anti-Semites.

That route seems predestined to snatch defeat from possible victory.

DO not want to suggest for a moment that there are no serious problems, especially with some Fundamentalists. When they advocate views that we perceive to be a threat to democracy, to pluralism, to social justice, and to a reasoned foreign policy, we have an obligation to stand against those views.

Jewish statesmanship requires that we seek to create an environment where it is possible, in a civil manner, to oppose those things with which we disagree and yet affirm those values we uphold. That method of disagreeing agreeably holds for our relationships not only with Evangelicals, but with Catholics, liberal Protestants and even other Jews.

Ultimately, to cite Talleyrand, we do not have permanent friends, but we do have permanent interests. □

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TELL TALES

"One Man Plus The Truth
Constitutes A Majority"

(Continued from Page 1)

the late Joseph Goldstein. She was my grandmother and also the grandmother of Bobby, Jay, Mike, Carol and Charlene. She left 7 great grandchildren.

She passed away during the month of Nisan which our "Talmud" considers an honor.

It's hard to describe the devotion of her children to her. It was something to behold. Sy at her side constantly in Boca Raton, Fla., Doty and Bill in Cliffside Park, N.J., and Bea and the late Jack Tell whenever she came for a stay in Las Vegas. Her closest companion was her son, the late Joseph Goldstein, who lived with her in her North Bergen residence until he passed away last April 26th.

Bessie was blessed with a joyalty from her children that we can only hope will be equaled by our own children.

She was layed to rest on Tuesday, April 14, at Fairview Cemetery alongside her husband Charles and son Joseph.

Rabbi Sidney Nissenbaum conducted the eulogy. The day was nasty and rainy but cleared just in time for the good Rabbi to say some kind words.

She lived a long and sometimes hard life but was blessed with much love and attention by her relatives. She was a legend to those who knew her. She was a grand lady who will never be forgotten.

certainly count on Israel and also Egypt.

In a leading editorial last week, under the heading "The Awacs Won't Fly," the Times declared, among other things, that "Congress is dubious about sending such a sophisticated secret weapon to a volatile region and is concerned for Israel's safety." It also feels betrayed by both the Carter and Reagan Administrations for future promises to Saudi Arabia that directly violated the conditions under which Congress agreed to the sale of 62 F-15s three years ago.

Following the news that the U.S. plans to go ahead with the Saudi deal, the Israeli Mission here issued a strong protest. "The Government of Israel expresses profound regret and unreserved opposition to the decision taken by the U.S. to sell sophisticated offensive weaponry and surveillance aircraft to Saudi Arabia. Saudi Arabia totally rejects the Camp David accords, peace with Israel and recognition of Israel... It provides massive financial support to terrorist organizations and it is from that country that the call came for Jihad against Israel. The supply of sophisticated offensive weaponry to this country will undermine peace in the Middle East and create a grave danger to the security of Israel..."

And let us add, to the eventual peril of and detriment to America's own security. The lesson of Iran must still be learned.

King of One Liners



Vatican- Jewish Meeting

BY RABBI MARC H. TANENBAUM

The speaker was Monsignor Pietro Rossano of Rome, the brilliant director of the Vatican Secretariat for Relations with Muslims, Buddhists, Hindus, and other non-Christians. He was speaking at the climax of three days of very good discussions between Vatican representatives and world Jewish leaders who met in London several weeks ago.

"The dialogue between the Vatican, the Catholic Church, and the Jewish people," Monsignor Rossano said, "is the most advanced dialogue in our Church today. It is true dialogue." While acknowledging their theological differences, the Vatican and Jewish leaders agreed that they share many essential things in common. As monotheists, they affirmed their shared belief in the rights of men, and the need to stand together in ethical, social and humanistic fields at a time of such vast dehumanization in the world.

In a separate action the Jewish leaders raised forcefully the issue of the recent meeting between the Vatican's Secretary of State with the PLO and the gun-runner Archbishop Capucci. A joint statement issued by world Jewish groups declared, that meeting with the PLO terrorists now threatens to undermine the credibility of every important statement by the Pope and the Vatican condemning violence and terrorism.

It was heartening to find that many Christian leaders shared the Jewish dismay over this incredible event in which they were not involved. Significantly, the Jewish spokesmen communicated their concern to Vatican authorities calling on them to undertake a series of actions to counter this moral absurdity. As those actions take place to put the PLO and Archbishop Capucci in their true light, this commentator will be reporting on them to the readers of this column.

Behind The Scenes

At The United Nations

By David Horowitz

A World-Union Press Feature

U.S. - U.S.S.R Showdown

UNITED NATIONS -- (WUP) - All indications point to a United States - Soviet Union showdown in the Indian Ocean -- gateway to the world's richest oil deposits in the Persian Gulf region and to the strategic Red Sea link to the Suez Canal and the troublesome Mideast Crescent. Strategically situated between the Gulf and the Red Sea stands the Saudi Arabian Peninsula jutting 'threateningly' into the Indian Ocean.

With pro - Soviet little South Yemen at the

eastern tip of the peninsula, where at Aden the Russians enjoy port facilities, one should not wonder so much over Washington's eagerness to ingratiate itself with the Saudi rulers with pledges of the most sophisticated Awacs planes to be operated by Americans.

Recognizing that a race is one between the two super powers for control of the strategic region, this world organization, at a meeting held during December of 1971, adopted a resolution declaring the Indian Ocean as a zone of peace. In successive years since, the General Assembly has reaffirmed its original resolution and on 12 December of last year the Assembly approved its latest resolution on the "Implementation of the Declaration of the Indian Ocean as a Zone of Peace."

The resolution expressed "deep concern at the recent ominous developments" in the Ocean and referred to "the continued danger posed by the military presence of the Great Powers in the area..."

The growing danger of a confrontation between Moscow and Washington was pointed out in a series of articles published in The New York Times last week. Correspondent Michael T. Kaufman, reporting from Mauritius, warned that "the buildup of United States and Soviet naval forces in the Indian Ocean is causing growing concern among the 36 countries in the region."

He went on to report that "the new American base on the island of Diego Garcia and the rapid increase of the Soviet and American armadas are becoming major factors in national politics, and the military weak countries feel menaced from East and West."

"Essentially," Kaufman adds, "they are polarizing into two groups. One clings to the hope that the ocean will be proclaimed a 'zone of peace', free from superpowers. The other seems resigned to the idea that the best that can be achieved realistically is a 'balanced presence' of foreign powers." Supporting such a 'balance presence,' he notes, are Malaysia, Somalia, Mauritius and a number of Persian Gulf nations and he cites an official of Singapore as indicating support of the latter position. "We are realistic enough and pragmatic enough to realize this," the official told Kaufman, "so we would like to have a balanced situation with many major powers maintaining parity."

Explaining his Government's reason for having taken such a stand, the diplomat told Kaufman that recent actions by the Soviet Union had overtaken the plans for a peace zone. He referred to Soviet intervention in the Horn of Africa and Afghanistan, and instability in the Persian Gulf, as the key events that had put theoretical yearnings for a demilitarized ocean beyond reach.

Whatever may develop in the Indian Ocean in the showdown between Moscow and Washington, there's no justification for the Reagan Administration to supply Saudi Arabia, a feudal unstable kingdom, with the radar planes. The U.S. does not actually need the 'alliance' of an untrustworthy ally. America already possesses several strategic bases in the Indian Ocean and, as for reliable allies, the Administration can cer-

Christ

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THE JEWISH
WEEKLY NEWS

Thursday, May 14, 1981

**Evangelicals Condemn Anti-Semitism**

by Rabbi Marc H. Tanenbaum

The lead editorial in the April 24 issue of the major evangelical journal, *Christianity Today*, which powerfully condemns anti-Semitism and calls for mutual respect between Evangelicals and Jews, is a fundamental contribution to the strengthening of American democratic pluralism.

Written by Dr. Kenneth Kantzer, the journal's editor, the moving statement was first presented as "an Evangelical manifesto" at a conference of national American Jewish Committee and other Jewish and Evangelical leaders in Deerfield, Illinois, last December.

Published to commemorate Holocaust Remembrance Day, the editorial recalled "the unspeakable tragedy" of the Nazi holocaust. "*Christianity Today*," it said, "joins with the Jewish people in remembering this infamous event. With them, we are determined that nothing like it shall ever happen again." The editorial then called on evangelicals to "publicly acknowledge past anti-Semitism and declare it to be sin."

In a forthright expression of solidarity with Jews, Dr. Kantzer wrote, "Christians need to share equally with the Jews in the ongoing battle against anti-Semitism. They must make all legitimate Jewish concerns their own. We evangelicals need to make our identification with Jews so plain that when anyone attacks Jews as Jews, or displays any form of anti-Semitism, he must know that he is also attacking evangelicals and violating their basic convictions. And he will then need to do battle against both Jews and evangelicals."

If you want to read this historic editorial — and you should — write to me at the American Jewish Committee, 165 East 56th St., New York, N.Y. 10022.

210604

CATH

Pg. 2-Thurs., June 4, 1981-Columbus, Ohio Jewish Chronicle

FEATURE

Pope John Paul II And Terrorism

By Rabbi Marc H.
Tanenbaum

(A Seven Arts Feature)

"A man who preached love has become a victim of hatred." A Polish editor spoke those words which expressed the shock and outrage of millions of people, including the entire Jewish community, over the attempted assassination of Pope John Paul II.

Apostolic Delegate, Pio Laghi, recently received at his residence here in Washington, an American Jewish Committee delegation, which expressed to him its condemnation of the religious and ideological fanaticism of the Turkish Muslim assailant who tried to murder Pope John Paul. After I conducted a Jewish prayer service for the Pope's speedy recovery, Archbishop Laghi, visibly shaken, called that shooting "madness." The Apostolic Delegate then said to the AJC leaders, "Your people in the Jewish State (of Israel) have been the vic-

tims of that terrorism and know what it means."

During our brief dialogue we indicated that Jews have warned for years that PLO and other forms of terrorism is not just a Jewish or Israeli problem, but is a murderous contagion that inevitably will afflict others, unless the international community stops coddling and indulging these killers. When the United Nations received Idi Amin, the cruel butcher of 400,000 black Christians in Uganda, and gave him a standing ovation and when Yasir Arafat conspicuously wearing a gun, is invited to deliver from a UN rostrum his message of hatred and violence, the UN in effect is legitimizing murderers and assassins.

In that climate of international indulgence, is there any wonder that a demented Turkish fascist who believes that killing a Christian infidel will win him fame in the Muslim world, takes encouragement to try to murder even a Pope?

Western religion as well as

MASADA

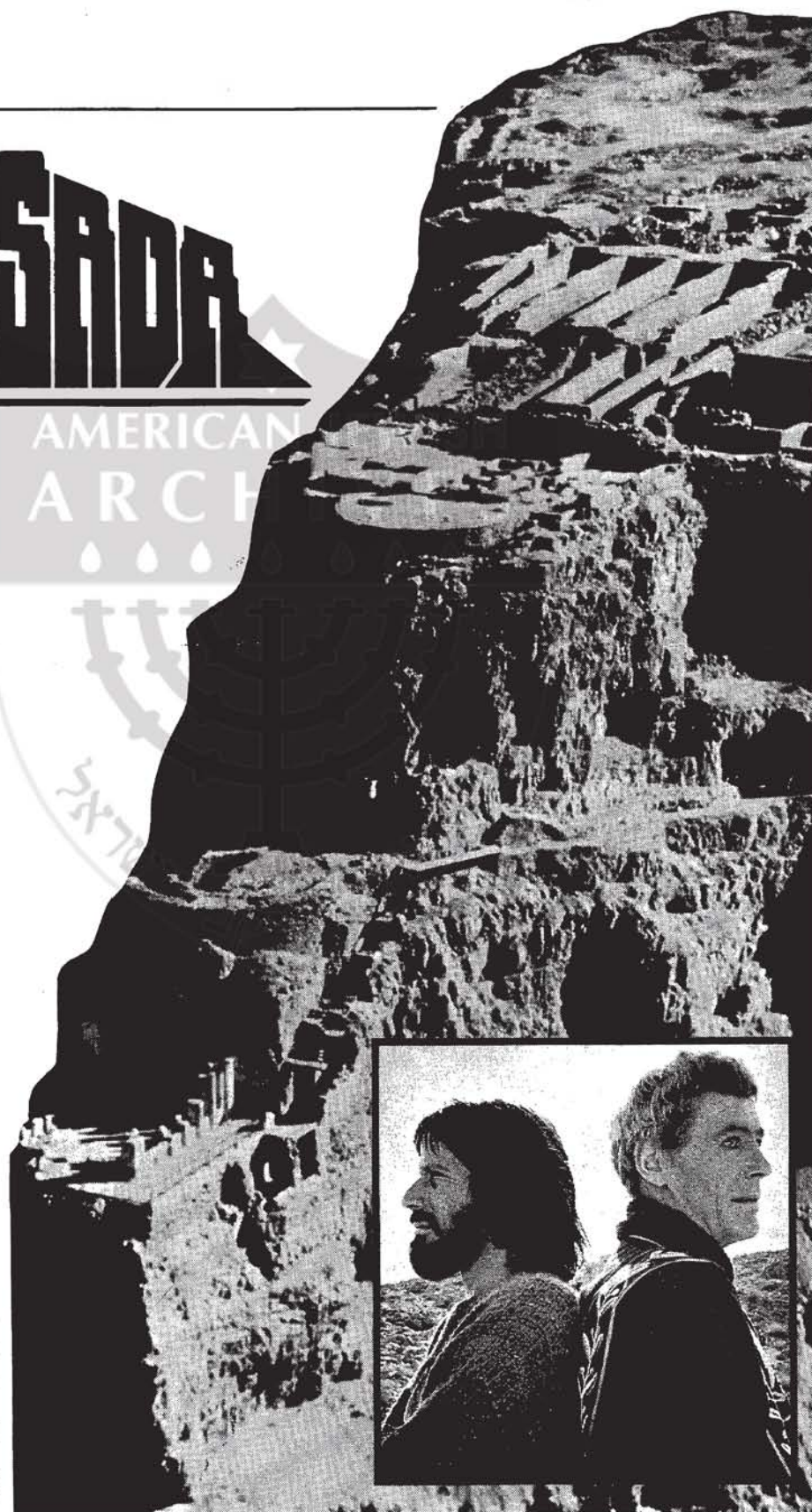
"Masada," a four-part ABC Novel for Television airing this week (April 5 - 8), is the story of the last stand of less than a thousand Jewish freedom fighters against the forces of the mighty Roman Empire in the first century A.D. Masada today is both a memory and a monument. In the centuries since the event, it has become a symbol of the determination of people everywhere to live in freedom.

Masada is a real place in the Judean desert, a huge rock towering above the Dead Sea. Here the clash between freedom and force assumes epic proportions in a multimillion-dollar television production filmed on location in Israel with a large international cast.

Masada is more than a test of arms. It is a classic confrontation of wills. At the heart of the story are two extraordinary leaders—Flavius Silva, played by Peter O'Toole, the Roman general directing the siege; and Eleazar ben Yair, played by Peter Strauss, head of the rebel band holding the rock fortress.

What brought these two men to Masada? What happened there? What were they fighting for? Where did their courage and their spirit take them? And what does Masada mean to the world today?

The material here, prepared for this newspaper by Cultural Information Service, will answer these questions. It will take you inside the Roman camp and on top of Masada, around the world to Masada's happening today, and into our communities and families to see how we deal with conflict, freedom, faith and spirit. It will give you a fuller vision of how history can be both real and revealing in our lives and times.



Masadas Today

Indians and the United States government at Wounded Knee a decade ago, daily, sometimes hourly briefings by Justice Department officials greatly served to maintain the calm. While not directly involved in our negotiations, these officials helped others understand and identify with the efforts for a peaceful resolution of the dispute.

When we moved the negotiations to Washington D. C., however, the control of the conflict was almost blown away with one insensitive puff of smoke. To the table came a high official of the Nixon White House, who, when passed the peace pipe, took out his handkerchief and wiped off the end before he smoked it. The Sioux sitting next to him then took out his knife and cut off the end of the pipe. We thought the discussions were also at an end.

Processing Passion. The peace held for the Wounded Knee agreement because the careful process that had been shared earlier took precedent over passions roused by the offense of one insensitive latecomer.

Yet negotiations can be upset by passions. A thin line separates an informed and adherent constituency from those who are obedient due to blind loyalty. Was the final act of Masada's rebels due to a firmly developed and commonly reasoned commitment or to the religious fervor of the moment?

If self-righteousness prevails—as it has among Iran's revolutionaries and America's moral right—negotiations become indisputably fragile, though proven possible.

Psychological warfare, designed to weaken the opposition, may instead strengthen the resistance. The rebels' squandering of water before the eyes of their parched Roman opponents perhaps spurred Roman determination to take Masada.

Even trivial behavior can escalate into a round of retaliation. Such petty punishments as Alexander Haig's removal of the Russian ambassador's parking permit in the State Department garage may at first appear to be trite, yet lead to a series of international reprisals.

Friendly Resolution. Negotiation is never easy. To resolve a conflict may require you to give up some of your own prior resolve. The dynamic nature of peacemaking and the creative settlement of disputes require ongoing training and experience in dealing with the process and the people involved.

It was essential that Menachem Begin and Anwar Sadat meet on the neutral ground of Camp David; but it was equally important that they were able to emerge from their negotiations speaking as friends.

It is more than a matter of timing. Silva might have put the proposition sooner and still not changed the outcome of the conflict. Perhaps he could have better understood and exercised the deliberate steps to conflict resolution that we have traced. But he could not have better grasped the truth that most adversaries who succeed in solving a conflict change from foes to respected partners.

"A leader must know not only who his enemy is," Silva cries in the end, "but who is friend."

William Lincoln and Patricia McMahon are co-directors of the National Center for Collaborative Planning and Community Services in Watertown, Massachusetts. Mr. Lincoln is a member of the U.S. Peace Academy Commission.



MASADA AT SEA: Vietnamese refugees paddle to shore in Beihai, China, in 1979. (Photo from Religious News Service)

There are Masadas happening all over the world today. Marc Tanenbaum relays their stories and offers his vision of how we might prevent Masadas in the future.

by Marc H. Tanenbaum

Standing on Masada, that imposing mountain fortress in the Judean desert, I could see and feel the horrors and hope of the human condition, then and now.

All around me in that lunar-like landscape were scattered the vestiges of the last stand of the Jewish refugees from Jerusalem who, nineteen centuries ago, decided to die by their own hands rather than submit to Rome. They desperately chose death over a life of physical and moral serfdom.

Millions of human beings throughout the world today are struggling with some of the same anguished, fateful choices that confronted the Jewish rebel commander, Eleazar ben Yair, and his 960 fellow refugees atop Masada in ancient Judea.

During the past two years, I went on three separate missions to Southeast Asia as a member of an International Rescue Committee delegation that sought to help save the lives and bring relief to hundreds of thousands of Vietnamese boat people, Cambodians, ethnic Chinese and Laotians. We visited every major refugee camp in Malaysia, The Philippines, Indonesia, Thailand, Singapore and Hong Kong. In each camp, we found refugees traumatized by dilemmas similar to those that confronted the Jews on Masada.

In Jakarta, Indonesia, Nguyen Tan, a Roman Catholic high school teacher from South Vietnam, stood on the prow of his exhausted boat and told me of the horrendous choice he had to make four weeks before. North Vietnamese soldiers had stormed into his house in Saigon one afternoon and ordered him and his wife and children to be ready to leave the next day for "a collective rural reeducation" program.

Nguyen Tan, an urban dweller all his life, was to be remade forcibly by the government into "a new man" in "the new society." He felt his human dignity and freedom being taken from him.

That night, he and his family packed their modest belongings, escaped through the forest, and purchased with their life savings a battered skiff. In the pre-dawn hours, they set sail across the South China Sea, knowing that they faced the likelihood of death. (More than half of the fleeing Vietnamese boat people were drowning in the sea.)

Yet Nguyen Tan and his family chose the risk of death with the slim possibility of survival in freedom over the dehumanizing prospect of unfreedom under the North Vietnamese. They were among the fortunate few whose gamble for survival and freedom paid off.

I have seen the anguish of the Masada dilemma in the eyes and faces of countless refugees I have met from Cambodia, Uganda, Somalia, Lebanon, Biafra, Nigeria, Afghanistan, Ireland, El Salvador, Iran, the Soviet Union, Poland, South Africa, Cuba and Haiti.

As I survey the world scene today, I sense that an epidemic of dehumanization has broken out in the human family.

There are now more than 16 million refugees in Asia, Africa and Latin America, most of them victims of power struggles between religious, racial, tribal and ethnic groups. Much like the governors of the Roman Empire, many of the leaders of these warring groups have no understanding or acceptance of religious or ethnic pluralism, of the democratic doctrine of live and let live—much less, live and help live.

Religious and racial fanaticisms, fueled by ancient hatreds and ethnocentric fantasies of group superiority, are resulting in the horrendous loss of millions of lives and producing huge refugee populations who daily must face starvation and destitution. We cannot long allow such vast destruction of life and still consider ourselves civilized.

As we think about Masada and its meaning for today, it is vital we realize that the Jewish conscience is divided and tormented over the message of that tragic event.

Some Jewish leaders and thinkers, in both the United States and Israel, perceive Masada as a sublime symbol of courage, of brave and determined people who chose self-slaughter over surrender to oppression.

Many other Jews, and hopefully many non-Jews, will derive a different, more relevant lesson for our times. That is: We, all of us together, all members of one human family, must do everything in our power to assure that human beings on this small planet are not to be confronted with Masada's terrible choice between death or submission to dehumanizing forces.

To avert future Masadas, we need to mobilize the moral will of people everywhere to work toward universal disarmament. We must stand resolutely against all forms of violence, terrorism, torture and massacres of innocent human lives. We must also condemn verbal violence, religious and racial bigotry, which create the lethal atmosphere for Masadas.

Above all, we need to affirm the power of the central affirmation on which committed people of faith and conscience everywhere stake their existence: that every life is sacred and infinitely precious, that no human being is expendable, either at Masada or anywhere else in our global neighborhood.

Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, is an active advocate addressing the issues of human rights, refugees and hunger throughout the world.

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Polish American Congress Condemns Anti-Semitism

(Continued from Page 1)

"The past weeks have been exceptionally traumatic for me," he declared. "With new concentration camps on Polish soil, the midnight knock on the door by the security police and the incessant propaganda, it's as if the gestapo was back again in my homeland."

In Jerusalem, Israeli Foreign Minister Yitzhak Shamir called on democratic countries to "act together to defend democracy" which was being "cruelly trampled" in Poland.

In a statement on behalf of Israel's government, Shamir told the Knesset that Israel, although small and beset with problems of its own, was a member of the democratic camp and therefore concerned about events in Poland. "The

democratic world must mobilize to help Poland," Shamir urged.

He noted that the Jewish people had its own long and checkered history of relations with the Poles, including the "active aid by many Poles" to the Nazis during the Holocaust. "But I am not here to make that calculation today," the Foreign Minister said. His statement was in response to weeks of pressure from the Labor Alignment opposition on the government to

speaking out on the crisis in Poland following the imposition of martial law there.

Poland's Ambassador to France, Eugeniusz Kulaga, last week told the World Jewish Congress that the Polish government will move swiftly against any manifestations of anti-Semitism in the country, adding that "those responsible for any anti-Semitic acts will be punished."

At the same time, Polish leader Gen. Woj-

ciech Jaruzelski said he has banned anti-Semitic broadcasts on the state radio and claimed that he would not permit Communist Party members or the dissident Solidarity Union to seek advantage by using anti-Semitism.

Several hundred Jews and Poles demonstrated in front of the Polish Consulate General in Montreal last week against manifestations of anti-Semitism by Poland's military government and the imposition of martial law in that country. The demonstration was organized by the Canadian Jewish Congress and was supported by the Polish-Canadian Congress.

The demonstrators shouted, "Never again" and "Long live Israel."

In Toronto, a delegation of the CJC met for 50 minutes with the Polish Consul General Tadeusz Janicki to convey a message of protest.

Anti-Semitism Without Jews

By RABBI MARC TANENBAUM
(A Seven Arts Feature)

If one were to sample Jewish folk opinion today about the present crisis in Poland, I would wager that a pollster would find a wave of deepest ambivalence coursing through the Jewish soul.

To most Jews, Poland is the land of Auschwitz. The diabolic resort to anti-Semitism on the part of the present Polish military government as a means of discrediting the Solidarity reform movement would also not surprise many Jews who are conscious of how deeply ingrained anti-Semitism has been for centuries in Polish culture and society.

Sharing completely those historic memories, Jewish leaders — in particular those of my own group, the American Jewish Committee — have been actively developing a discerning strategy that takes into ac-

count other crucial realities. There is a growing recognition that world Jewry has a fundamental stake in upholding the human rights struggle in Poland for its success could positively affect the human rights of Jews and others in the Soviet Union and in other East European countries.

For that reason, AJ-Committee has played an active role during these past weeks not only in condemning the vicious anti-Semitism in Poland, but also in supporting Polish Americans in their defense of human rights and refugee relief.

During recent meetings with American Polish and Catholic leaders, it has been heartening to find Polish Americans condemning the anti-Semitic campaigns in Poland and welcoming the solidarity of American Jews in our common struggle against the Soviet Union's repression of all human rights.

Labor Avoids Commitment to Lebanon Christian Militia

TEL AVIV (JTA) — Two leaders of the Labor Party, Shimon Peres and former Premier Yitzhak Rabin, have warned in separate papers submitted to party forums that Israel must avoid any binding commitment to the Christian militia in southern Lebanon. Both presentations will be combined and incorporated into the Labor Party platform.

Peres and Rabin independently concluded that in the event fighting is renewed along the Israeli-

Lebanese border, Israel should take strong counteraction to end it but not to gain territory.

W. German Nixes Mein Kampf Ban

BONN — West German Justice Minister Jürgen Schmude has refused to ban the publication or distribution of Adolf Hitler's "Mein Kampf" because so few people want to read it.

Schmude said there is no demand for the book, which translates to "My Struggle," and he added that young people are not attracted to it because its style and contents "are not relevant to present reality."

Museum Buys Dayan Collection

JERUSALEM (JTA) — The Israel Museum in Jerusalem has purchased most of the late Moshe Dayan's archeological collection for \$1 million, according to Haaretz.

The pieces will go on show at the museum, each bearing the legend, "From the collection of the late Moshe Dayan."

Bernstein Chosen for New Institute, I.U. Fellowship



LEONARD BERNSTEIN
NEW YORK —

Conductor-composer Leonard Bernstein has been appointed co-chairman of a new summer institute for young orchestral musicians and conductors at the Hollywood Bowl, under the auspices of the Los Angeles Philharmonic.

Bernstein has also been chosen as the first fellow of Indiana University's new Institute for Advanced Study. The conductor will spend the next six weeks at the university's Bloomington campus meeting with students and holding small seminars.

Jewish PR Society Installs New Officers

NEW YORK — Avi Feinglass, director of public relations for the American ORT Federation, has been installed as president of the American Jewish Public Relations Society.

Other officers elected included: Barbara Rogoff, of the East Orange, New Jersey Jewish Community Federation and Martin Warmbrand of the City University of New York, vice presidents; Toby Willig of Emunah Women of America, secretary; and Hyman Brickman of HIAS, treasurer.

Bingham Cited

NEW YORK — The United Israel Appeal has named a home for the aged in Ashkelon "Beit Bingham" after Rep. Jonathan Bingham (D-N.Y.).

Bingham, a gentile, was cited for sponsoring legislation enabling Israel to receive \$240 million in U.S. funds during the last eight years to settle 150,000 Soviet Jewish immigrants.

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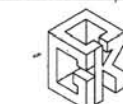
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BOWLATHON

The annual Bowlathon will be held Monday, Feb. 1, starting at 12:30 p.m., at King Louie Ranch-mart, 95th and Mission Road.

Thanks to Meyer Lerner and King Louie, there will be two free games of bowling, free bowling shoes and free babysitting for sisterhood members who can earn a donor by getting sponsors. If a sponsor is a Sisterhood member, she and the bowler split the amount toward donor credit, depending on the score. If the sponsor is a member, the bowler receives the entire amount toward

participant or sponsor, Robinson, chairman, at 25.

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AMERICAN JEWISH ARCHIVES

Commentary

By

RABBI MARC H. TANENBAUM

A SEVEN ARTS FEATURE



CONDEMNING POLISH ANTI-SEMITISM

John Cardinal Krol of Philadelphia joined with American Jewish Committee leaders recently in calling for continued American support of the Polish people and, at the same time, condemning the cynical anti-Semitism of the Polish military government.

In opening our joint press conference in his chancery, Cardinal Krol attacked the new wave of anti-Semitism in Poland, saying that "it deserves the highest condemnation" and "cannot be condoned."

The Cardinal's welcome declaration is significant for several reasons: He is the highest ranking Catholic prelate of Polish descent in America and is widely regarded as the foremost spokesman of the Catholic community in this country. His views, he told me,

were intended as words of caution to Polish Catholics in America not to be seduced by anti-Jewish bigotry coming from the mother country.

His statements, which were broadcast by the Voice of America to Poland, were also a warning to the Polish military government, to stop exploiting Nazi-like anti-Semitism, else risk American displeasure. It cannot escape the Polish generals that Cardinal Krol is a key figure in channeling American food aid to Poland.

For its part, the AJC delegation warmly welcomed the Cardinal's important moral stand, and pledged support of the human rights and relief aid to the Polish people. It was altogether an encouraging demonstration of the growing mutual respect and cooperation between the Polish and Jewish peoples of America.



Vatican-Jewish Relations Are Looking Up

BY MARC TANENBAUM

NEW YORK — The consultation in Vatican City March 2-6 of some 40 Catholic and other Christian clergy and lay leaders who met to study the present state of Christian-Jewish relations was significant for a number of reasons.

First, this was the first time that experts in Christian-Jewish relations from throughout the world were assembled on an official basis under Vatican auspices to review the progress made in understanding between Christians and Jews on a global basis, as well as to probe means for dealing constructively with outstanding problems of a theological, sociological, and political character.

Second, the statement by Pope John Paul II before this conference in which he called for the abandonment of "any and all attempts to convert the Jews" is the first time that any Pope in the 1,900 years of the Roman Catholic Church has officially and explicitly proclaimed an end to the missionary pressures on the Jewish people.

The importance of that declaration is underscored by the Pope's providing a theological rationale to the effect that "the special relations of Christianity with Jews exempt them from being subject to the Gospel commandment to evangelize the world."

POSSIBLE TURNING POINT

That unprecedented repudiation of the traditional Christian mission to convert the Jews could well mark a turning point in the anguished 2,000-year encounter between Christendom and the Jewish people.

While addressed primarily to some 720 million Catholic people throughout the world, the fact that representatives of the World Council of Churches (WCC), Eastern Orthodox, World Anglican, and World Lutheran Church bodies were present to hear the Pope's statement cannot be with-

(RABBI MARC TANENBAUM is the national interreligious affairs director of the American Jewish Committee and a found-

out substantial influence on the attitudes and behavior of non-Catholic churches and peoples toward Jews.

Indeed, the WCC, representing world Protestantism and Eastern Orthodoxy, is in the process of adopting a far-reaching set of "Guidelines for Jewish-Christian Dialogue" which similarly rejects proselytism. The WCC guidelines, in whose drafting I was privileged to participate in June 1981 in London, declares:

"Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians."

Pope John Paul II also condemned anti-Semitism. We were informed that the Pope spoke in a warm and feeling way when he confessionally acknowledged "the terrible persecutions inflicted on Jews by Christians" and that "finally (these persecutions) have opened our eyes and transformed our hearts." He then called on the Christian experts "now to be concerned about transforming... the misunderstandings, errors and even offenses" that Christians inflicted on Jews into "comprehension, peace, and reciprocal esteem."

KEY AREAS EXAMINED

In seeking to translate the Papal pronouncements into practical programs, the Christian specialists on Jewish-Christian relations then spent three-and-a-half days examining the following key areas in Jewish-Christian relations:

How the Bible can help Christians understand more accurately and truthfully contemporary and ancient Judaism; "the inalienable ties of Judaism to the Land of Israel and the Jewish people;" problems of theological differences; and images of Jews and Judaism in Catholic and other Christian teachings.

It will be some time before a full report of the Vatican deliberations will be made pub-



POPE JOHN PAUL II

1981, a group of Jewish leaders met with the Vatican Secretariat of State in Vatican City, and with the Vatican Secretariat for Religious Relations with the Jews in Geneva. At both those consultations the Jewish leaders discussed their concerns over the rise of anti-Semitism, violence and terrorism — among other human rights concerns — in Europe, Latin America, the United States, and the Middle East.

The Vatican authorities listened attentively to the facts placed before them and promised that they would undertake a major effort to counter anti-Semitism, especially in countries where Catholicism predominates. This consultation, and particularly the Pope's stirring and potentially historic address, is a gratifying response to our Vatican-Jewish dialogue, and augurs well for the future of Jewish-Christian relations throughout the world.

Refuseniks—The Heroes

(Continued from page 3)

ture, song and all the various aspects of Jewish life. The trunk of the tree is the Hebrew language. You can cut off one branch and survive but when you attack the trunk the tree dies."

FOLLOWING THEIR LEAD

That is what truly concerns the foursome on their return. The next few months will be crucial for the very survival of our Soviet brothers and sisters as Jews, they feel. They hope to encourage others to follow their lead and visit the refuseniks in the USSR. They would like to initiate a steady flow of visitors from this community to build ties with the Jews in Russia.

Rabbi Charles and Dr. Terry Kroloff will be speaking on their experiences in the

Soviet Union at services at Temple Emanuel on March 26 at 8:15 p.m. Anyone wishing further information about being a "Jewish ambassador" to refuseniks within the Soviet Union or any group desiring any one of the four as a speaker can contact the Posnocks or the Kroloffs.

They asserted in ending that they hoped that many from Central New Jersey would journey to make contact with the Jews in the USSR. "This is a once in a lifetime experience," they commented. "You can always go to the islands or to France chateau country but how often can you personally help a fellow Jew to endure as a Jew and provide him with hope for the future?"

JSSR Tr'ps P anned

... who wish to participate in a meaningful Jewish experi-

Background Report: Pope John Paul, the Vatican and the Jews

By Marc Tanenbaum

[Editor's note: Rabbi Marc Tanenbaum is the national interreligious affairs director of the American Jewish Committee and a founding member of the joint Vatican-International Jewish Committee for Inter-religious Consultations. He was among a group of world Jewish leaders who participated in the first audience with Pope John Paul II in March 1980 in Vatican City.]

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Israel these areas as a trust which must be defended forever.

However, there is an alternative interpretation of events which is equally coherent. It was suggested by the late Martin Buber who said that the ultimate test of faith for the new nation of Israel will be whether its citizens will be able to exist in peace with their Arab neighbors, and — he might have added — with each other. [Jewish Student Press Service]

people.

The importance of that declaration is underscored by the Pope's providing a theological rationale to the effect that "the special relations of Christianity) with Jews exempts them from being subject to the Gospel commandment to evangelize the world."

A Possible Turning Point

That unprecedented repudiation of the traditional Christian mission to convert the Jews could well mark a turning point in the anguished 2,000-year encounter between the Christianity and the Jewish people.

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In seeking to translate the Papal pronouncements into practical programs, the Christian specialists on Jewish-Christian relations then spent three-and-a-half days examining the following key areas in Jewish-Christian relations:

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(Continued on page 30)

School Lets N. Americans Identify with Israel



MARGINAL COMMENT
by Melvin Fenson

By MELVIN FENSON

Israel - If solid ties between America (including Canada) and Israel are ever to take off on a base other than fund-raising, the beginnings will likely be made by youngsters fortunate enough to have spent a year at the America-Israel Secondary School program at Kibbutz Kfar Blum.

The setting is lush and verdant. When the Huleh swamp was drained in the fifties, what remained became one of the most fertile areas in Israel, the Upper Galil, ringed on three sides by hills and mountains. Towering over it all is Israel's great ski resort... Mount Hermon... majestic, misty-blue to lavender most of the year, but awesomely white under its winter blanket of two meters of snow when I visited Kfar Blum several weeks ago.

The kibbutz is in one part of the Galil almost exclusively settled by Jews, in contrast to much of the Western Galil. Located one hour's travel north of Tiberias, in all about 2½ hours journey from Jerusalem, Kibbutz Kfar Blum was settled in the late forties by a lively and intellectual crowd of Zionist youth leaders now easing into middle age and grandparenthood.

They number Americans and Canadians... and know the psychology of American and Canadian youth. Perhaps this is one key to their unique success in an educational field littered with many other failures and half-baked concepts.

CANDIDATES

SCREENED CAREFULLY

Perhaps the real key to the Kfar Blum program's longevity... now in its 13th year... is the extreme care exercised in screening candidates. It is no secret that to many troubled American parents troubled by children whose value systems have been eroded by harmful influences that need not be specified, Israel often serves as a dumping ground for problems... A kind of last refuge after other therapies have failed.

Many other overseas educational programs in Israel that hungered for registrants and dropped their guard were inundated by these problem youngsters, and the healthy core required to keep the program going was missing.

Chicago-born educator Pinchas Rimmon, school director, is very frank about these issues... "We have been accused of being too choosy, too selective," he admits. "But we have a heavy obligation to high schools all over the United States and Canada who have come to respect our program, to the parents who entrust us with their children, to the concept of 'quality of life' which is the heart of the Kibbutz philosophy, and above all, to the youngsters on the program." He continues... "This is not a free school, not an experimental school, not a treatment centre. In fact, we look for above average students who are healthy, have some Jewish background, and an interest in Israel."

Over the years, every province in Canada except the Maritimes has been represented in the student body. And a unique quality Rimmon finds among Canadian students is their easy relationship

with people of all ages, including even grandparents in the kibbutz.

FACILITIES ELABORATE

Besides the Olympic-sized swimming pool, tennis courts, football field and cinder track, the school facilities include an indoor gymnasium and basketball court. A library, well-equipped laboratories and craft shops augment the regular classroom. Resource material and audio-visual aids are used to supplement texts and classroom instruction in the double program. The Hebrew side of the curriculum stresses language and literature, Bible and contemporary Israel. School reports are sent to parents three times during the year, and official records provided to the schools where students will continue their high school studies.

Each student is integrated into a Kibbutz family which provides the home environment. The lasting relationships built up are reflected in the close ties that develop between the students and their adoptive families, ties strengthened over the years when return visits are later made to Israel.

"This perhaps is the real difference

between our program and others," explains Rimmon. "We offer youngsters an opportunity to identify with Israel as part of a particular community - rather than as tourists."

Above and beyond the commitment to Israel that develops, the program provides a maturing experience for bright youngsters to move out of the cocoon of contact with products of their home communities exclusively, and acquire the social skills vital to relating to people with varied backgrounds. For many American and Canadian families, Grade 10 at Kfar Blum has become an indispensable part of the education of every child in the family who can meet the qualifications.

Applicants are interviewed in their home communities in Canada and the United States. Most Jewish schools are already in contact with the program... If not locally available, information may be secured from: Ricki Waldman, American-Israel Secondary School Program, 515 Park Avenue, New York, or the Department for Education and Culture, World Zionist Organization, 1310 Greene Avenue, Montreal.

Background Report

Pope to Church: Quit Trying to Convert Jews

By MARC TANENBAUM

Early this month, Pope Paul II made a historic declaration at a meeting with Christian church leaders in Vatican City. He called for the Catholic church to abandon "any and all attempts to convert the Jews" to Christianity. The declaration might mark a turning point in the relationship between Christians and Jews. Rabbi Marc Tanenbaum, a founding member of the Vatican-International Jewish Committee for Interreligious Consultations, was among world Jewish leaders who met the Pope in March 1980. In the following story, he takes an in-depth look at this month's meeting at the Vatican City between the Pope and Christian leaders and what it means for Jews.

New York (JTA) - The consultation in Vatican City March 24 of some 40 Catholic and other Christian clergy and lay leaders who met to study the present state of Christian-Jewish relations was significant for a number of reasons.

First, this was the first time that experts in Christian-Jewish relations from throughout the world were assembled on an official basis under Vatican auspices to review the progress made in understanding between Christians and Jews on a global basis, as well as to probe means for dealing constructively with outstanding problems of a theological, sociological, and political character.

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It will be some time before a full report of the Vatican deliberations will be made public, but it is now clear that the Vatican authorities with whom Jewish leaders have been meeting regularly every year since Vatican Council II have kept good faith with the Jewish people.

In October 1981 and again in December 1981, a group of Jewish leaders met with the Vatican Secretariat of State in Vatican City, and with the Vatican Secretariat for Religious Relations with the Jews in Geneva. At both those consultations the Jewish leaders discussed their concerns over the rise of anti-Semitism, violence and terrorism - among other human rights concerns - in Europe, Latin America, the United States, and the Middle East.

Sharon: Terrorist Acts Increasing

Tel Aviv (JTA) - Defense Minister, Ariel Sharon told a Herut meeting here last week that terrorist had carried out 15 acts of sabotage in Israel and another five in southern Lebanon during the past two weeks.

He warned that Israel "might be forced to take action" if such attacks continued. He disclosed that shellfire had been directed at an Israeli naval vessel on patrol off southern Lebanon yesterday

The Vatican authorities listened attentively to the facts placed before them and promised that they would undertake a major effort to counter anti-Semitism, especially in countries where Catholicism predominates. This consultation, and particularly the Pope's stirring and potentially historic address, is a gratifying response to our Vatican-Jewish dialogue, and augurs well for the future of Jewish-Christian relations throughout the world.

but it was not hit.

United Nations Interim Force in Lebanon (UNIFIL) sources said last week they had observed two incidents of firing at Israeli boats in recent days. The first, on March 15, was not disclosed by Sharon or other Israeli spokesmen. The UNIFIL sources said they could not say whether the Israeli boats concerned had been within Lebanese territorial waters at the time of the attacks.

LETTERS

Each Community Must Battle Anti-Semitism

Sir:

Jews have undergone a multitude of holocausts over the centuries - from killing their male children to the Crusades, the Inquisition, and the Hitler holocaust. Currently in process are the Soviet holocaust, Argentine

repression, and the world-wide conflagration of Arab propaganda and physical attacks on Jews that are now rampant in the Middle East countries like Iran. Today, the world over, Jews are indeed an endangered species.

Jews world wide must therefore take a new look at the problem of fighting for their survival and must adopt measures that can be adopted in every Jewish community world wide, and that can win universal participation by every Jewish group, large and small, in every country of the world.

Up to now, our welfare and religious bureaucracies have monopolized the fight against anti-Semitism and applied large scale and professional bureaucratic

organization principles and practices to this world wide problem. Their theme is: "Don't let each individual community combat the anti-Jewish pestilence in its own area, in its own way, by use of its own resources." Instead, from Washington D.C. to California they tell us: "Give us the money and we will do the job." And they will do it their way - by the costly, obsolete and futile techniques of the public relations profession.

It is high time the Jewish people the world over took over the business of assuring their own survival by their own efforts, not by paying a welfare worker or rabbi to do it for them.

Hyman Olken
Livermore, Calif.

Thanks for Help

Sir:

On behalf of B'nai Brith Women of Winnipeg, I would like to extend our thanks and appreciation of your (The Jewish Post's) generosity and support to our recent fund-raising endeavor, Auction '82, at the Winnipeg Convention Centre.

RENNIE ELFENBEIN

Tyler Residents Object To Proposed Prayer Ruling

BY RABBI MARC H.
TANENBAUM
[A Seven Arts Feature]

Tyler, Texas, is a typical Fundamentalist town in the Bible-belt. On Thursday, May 6, when President Reagan was proposing the idea of a constitutional amendment to introduce prayer in the public schools, I was visiting Tyler to address a city-wide meeting of Evangelical Christians,

Catholics and Jews.

During that evening, a Catholic and a Jewish mother told me what it was like to live with prayer in their public schools. The Catholic mother described how a zealous Fundamentalist public school teacher started each school day with a fervent evangelical prayer and then tried to proselytize the non-Fundamentalist students. When the Catholic child objected, the zealous teacher tore the child's shirt off his body. The same teacher became so resentful of a Jewish child in her class for being a non-Christian that she ruined his entire education for that year.

Many Catholics, moderate Evangelicals and Jews in the Bible-belt and elsewhere with whom I have spoken fear that President Reagan's capitulation to Fundamentalist pressures will open an even larger Pandora's box which will ultimately undermine an already weakened public school system. Christians and Jews have numerous means by which to introduce their children into a vital life of prayer — houses of worship, religious schools, home and family rituals, the electronic media.

But the public school is a primary — if not the only means to introduce America's children into the experience of a pluralist democracy based on mutual respect.

Fundamentalist preachers must not be allowed to hijack our public schools and convert them into Fundamentalist parochial schools.

THE INTERNATIONAL Conference on the Holocaust and Genocide held in Tel Aviv from June 17 to 24 has come and gone, but the misunderstandings that surrounded it linger on.

Most of the misunderstandings that attended that potentially important meeting centre on the withdrawal of major Israeli, American and other Jewish organizations and personalities from involvement with its proceedings.

The "given" reasons for the highly publicized withdrawals from the conference were only partially valid and accurate. To my knowledge, there were pressures from representatives of the Turkish government against the Israel Foreign Ministry and several American Jewish groups. The Turkish officials quickly protested against the prominence given on the Holocaust programme to the discussion of the massacre of Armenians in 1915 at the hands of the Turks. They apparently opposed attempts to equate the Armenian massacres with the Nazi genocide of Jews and the implication that modern-day Turks are like Nazis and are collectively responsible for the Armenian tragedies.

Contrary to the corridor gossip, however, the Turks did not threaten reprisals against the Jewish community of Turkey. But there were suggestions of "consequences" of an equally serious order namely, that Turkey would cease to provide a haven for certain Jewish refugees.

Jewish organizations — certainly my own group, the American Jewish Committee, and I personally — took that concern for the safety of Jewish refugees very heavily into account in deciding whether or not to participate in the conference. The responsibility to help save imperilled Jewish lives in a world that has been callous and indifferent to Jewish survival was an overriding factor in our final decision not to antagonize the Turks any further at this critical moment.

Put directly, we reasoned, if we do not help save these fellow Jews by keeping open the escape hatches for their survival, who will? The

Armenians? The Vatican? The United Nations?

BUT THERE were other compelling reasons, which went to the heart of the purposes of the conference, that influenced our decision to withdraw.

I was first invited to present a paper at the conference on the lessons to be learned from the Nazi Holocaust and genocide for coping with the growing epidemic of dehumanization in the world today. I responded almost immediately and positively.

I felt it would be a great human service and an act of *kiddush Hashem* for Israel and Jews to be the catalyst in raising dramatically before the conscience of the world the contemporary threats to human survival that pockmark almost every continent on the earth — the growing patterns of massacres, torture, violence, terrorism and the insane arms race climaxed by nuclear proliferation that, unless reversed, could, God forbid, engulf the human race in a global Auschwitz.

The Jews have experienced, as have no other people in the same devastating way, the trauma of human destruction that Nazi demonism inflicted on them. The Jews have also lived through the terror of abandonment by most of the "civilized" world and the callousness to Jewish suffering in World War II that revealed some of the profoundest destructive tendencies operating in 20th century society. Those tragic realities led me to feel that the Jewish nightmare under Nazism was paradigmatic for much of the human condition today.

Singular as was the Nazi Holocaust for the Jewish people, I have long felt that our historic experience was rife with lessons for the survival of the human family. Not to realize that — to continue the solipsism that the Nazi Holocaust has meaning only for Jews and has no meaning for any other people — would, in fact, give Hitler the final victory. The diabolical thesis of the Nazis was that Jews were *untersmenschen* — surplus people — who could be ex-

The Holocaust, Jews and Armenians

By MARC H. TANENBAUM

terminated at will and that their destruction would not elicit a flicker of conscience from the rest of humanity.

This conference, I thought, could contribute significantly to denying the Nazis their ideological victory by reversing the entire conceptual understanding of Jews and Judaism — namely, that what happened to the Jews is of the deepest consequence in terms of what could happen to humanity at large in an increasingly de-humanized world.

I had hoped that this meeting could probe profoundly the issues of evil and demonism that Nazism incarnated — the group narcissism, the verbal violence, the religious and racial hatred, the life-destroying necrophilic forces, the bureaucratic technologization of destructiveness.

I had also hoped that by learning the human costs of failing to stand at the side of Jews in human solidarity when it could have made a difference, mankind might yet still learn how to stand against latter-day legacies of Nazi-like evil in the world today — Cambodia, Uganda, Afghanistan, Poland, Soviet gulags, PLO terrorism, Nicaragua, El Salvador ... the list is depressingly long.

WHEN THE FIRST printed version of the conference programme reached me, I was satisfied that this conception was focal to the conference organizers and I had only feelings of gratitude for Dr. Israel Charny and Dr. Shama Davidson for their moral courage and creative initiative.

That programme, not incidentally, provided for a presentation or the Armenian massacres, which I felt was altogether appropriate in the context of examining the historic past experiences of great human tragedies from which lesson

about de-humanization and human destruction could be learned.

It began to trouble me, however, that the first programme outline provided hardly any opportunity for the detailed study of other present-day human tragedies, such as Cambodia, Uganda, Sudan, Burundi, Afghanistan and the plight of some 16 million refugees in the world today. I cabled my concern to Dr. Charny and, to his credit, he agreed at once to include such discussions in the programme, albeit in the form of workshops tagged on to the larger aspects of the programme.

Some months later, a second and final printed programme was sent to me. To my consternation, there were now at least six full-scale presentations listed on the Armenian tragedy.

My consternation had nothing to do with any indifference to the Armenian sufferings of 1915. Indeed, I take pride in the fact that in recent years, the American Jewish Committee has played a significant role in raising the consciousness of the American people about the vast human tragedy suffered by the Armenians.

MY CONCERNS over the prominence given unexpectedly in the last planning days of the conference to the Armenian massacre derive from several factors:

□ The conference, as I indicated, was originally intended to study the Nazi Holocaust and genocide in order to learn lessons for coping with the massive contemporary human tragedies. Preoccupation with the Armenian tragedy — or even the Nazi Holocaust — in terms that were pre-eminently past-oriented would seriously inhibit making the necessary connections with current threats to human life. There was a serious possibility of

Armenian charges of Turkish genocide.

Turkish officials have told us that there is documentary evidence that, while Armenian massacres clearly did take place in 1915, they were not inspired by official Turkish government policy, and therefore cannot be equated with the Nazi Holocaust against the Jews. The Armenians seriously contest the current Turkish *hasbara* activities.

The Turks are also infuriated by the recent assassinations of some 40 Turkish diplomats by Armenian nationalists who employ their understanding of the "Armenian genocide" as justification for their reprisals today.

Clearly, there is a fundamental moral and political conflict raging between the Armenians and the Turks. That passion-filled conflict needs to be dealt with seriously and analytically by reasonable governments and leaders. The International Conference on the Holocaust and Genocide, I contend, was not the arena in which to try to resolve this explosive problem. It would have been more

constructive to stimulate the holding of a special convocation on the Turkish-Armenian issues under appropriate academic auspices, and not solely Jewish auspices.

The drifting of the conference sponsors into a situation which allowed the Turkish-Armenian problem to emerge as a dominant concern thus distorted the original intention. Both for general humanistic and Jewish interests, we had no alternative but to decline regretfully to take part in such a confused and possibly damaging consultation.

Notwithstanding these unfortunate developments, the conference sponsors succeeded despite themselves. With all its limitations, the conference programme finally managed to identify — even with distortions and imbalances — virtually all of the major issues that confront the survival of mankind today. The conference is worth trying again.

Rabbi Tanenbaum is National Interreligious Affairs Director of the American Jewish Committee.

Good Riddance

BY RABBI MARC H. TANENBAUM

Dr. Charles Kremer, the indefatigable anti-Nazi hunter, called me jubilantly from Detroit to share the good news. After two days of trial, Archbishop Valerian Trifa of the Romanian Orthodox Church, agreed to leave the United States in sixty days and would not appeal the deportation order.

That is not only a major moral victory for Dr. Kremer and the American Jewish Committee which supported his efforts to deport Trifa, but for the cause of justice and Jewish survivors as well.

Trifa came to the United States in July 1950. In order to gain entry and later to become an American citizen, he denied flatly in his written affidavits that he had been a member of the Romanian Iron Guard, a Nazi-like storm trooper cadre. Membership in that fascist body automatically excluded him from our country.

Bishop Trifa also denied that he was an anti-Semitic agitator, and that he participated in a 1941 Iron Guard massacre of Jews and Christians in Bucharest. In May 1975, the U.S. Department of Justice's criminal division filed charges against Trifa, accusing him of lying to the American government, and stipulating that he was in fact a Commandant of the Iron Guard and that "he did participate in activities commencing in January 1941 which resulted in the murder of Jews and Masons."

In February 1977, we succeeded on the basis of this evidence, in having Trifa removed from the General Board of the National Council of Churches. Now, he is to be removed from America.

"The wheels of justice grind exceedingly slowly," and in the case of this pro-Nazi, anti-Semitic, "they have ground exceedingly well."



NCJW Will Sponsor a Passover Workshop

Serving on the NCJW Passover Workshop are (l. to r.) standing: Margaret Finkle, Fran Mayer, Edith Hellerstein, Mary Dees, Barbara Holzman, Vicki Bronfman, Sara Jo Yukon, Joyce Halper and Arlene Wolfson. Seated: Hedy Goldman, Jennifer Podor, Lois Turner, president; Serina Lorsch, and Denise Pakula, director of volunteers.

The Greater Kansas City Section of the National Council of Jewish Women will sponsor a Passover workshop from noon to 2 p.m. Tuesday, March 1, at the New York Bakery and Delicatessen, 7016 Troost.

The workshop, open to NCJW

B'NAI B'RITH BOWLING**SEMI-CLASSIC LEAGUE**

Jeff Weiner was High-30 with 233-466 and Jon Kanter was High-10 with 237-448. Other top scores were Jerry Kishik 224-427, Sid Sidney 213-416, Shelby Erstein 224-614, Sandy Krug 212-406, Bob Lerner 217-407, Izzy Margolis 213-490, Alan Kanter 242, and Joe Pomer 241.

HATIKVAH LEAGUE

High-10 was Marvin Orlovich 215, Dave Goodman 225, Steve Weissman 234, and Gary Koven 213. High-30 were Steve Weissman 574, and Gary Koven 547.

Commentary

By
RABBI MARC H. TANENBAUM
A SEVEN-ARTS FEATURE

**Progress in Christian Attitudes**

There has developed a large literature by Christian theologians on their new understanding of Jews and Judaism, but no paper has been as far-reaching and impactful — in my judgment — as that presented by Prof. Paul van Buren at the unprecedented conference of Christian and Jewish seminarians in Dallas, Jan. 10-13.

Entitled "Theological Education for the Church's Relation to the Jewish People," Prof. van Buren, of Temple University, challenged Christian seminary faculty and students to reconceptualize radically their entire curricula teaching about Jews and Judaism and the relationship of Christianity to Judaism.

"Contradicting ancient church teaching that God had cast off his people Israel, and displaced them in his favor with a new Israel," the Episcopal professor wrote,

"since Vatican Council II the church has proclaimed that the covenant between God and the Jewish people is eternal. This amazing reversal has been made by Protestants and Catholics, and on both sides of the Atlantic. When one considers the staggering implications of this about-face, it is hard to think of a more fundamental change that has overtaken the church since the first century.

"Since the ancient love affair between God and Israel is still on," Dr. van Buren adds, "we are being shaken into a new understanding of God's and our own relationship to the Jewish people."

In his 31-page paper, he spells out in theological specifics how the entire teaching, preaching, and practice of the church toward Jews and Judaism must be fundamentally recast.

Young Judeaea Formed Again in Kansas City

Young Judeaea, the Zionist youth movement sponsored by Hadassah, has been started again in Kansas City after a lapse of many years, it has been announced by Mindy Rose, regional director of Missouri River Valley Young Judeaea, with offices in St. Louis.

Cindy Singer, a teacher at the Community Religious School, will be the leader of the local Young Judeaea. The group is open to all Jewish children in grades 4 to 6, who want to make new friends and join a national Jewish youth movement.

Young Judeaea's next meeting will be held from 2 to 4 p.m. Sunday, Feb. 13, at the Jewish Community Center Johnson County Branch, 8301 Lamar. Cindy has planned a carnival and games day for the children.

Annual dues are \$10, and includes membership in regional and national Young Judeaea and the National Young Judeaea magazine.

For information about Young Judeaea, call Diane Ravis, Youth Activities chairman of the Greater Kansas City Chapter of Hadassah, at 897-3323, or Cindy Singer, 649-0580.

Work on "Letters to Russia" Under Way

Beth Shalom Synagogue will present "Letters to Russia," an original musical play, on Saturday and Sunday, March 19-20.

The play, written by David Parelman, with music and lyrics composed by Barbara Katz, portrays the Fisher family, a Russian-Jewish family, as they struggle to find happiness in their

new American home.

Parelman spent several months of research in interviews with Russian families and social workers in order to obtain authentic material. Ms. Katz composed the music with Israeli, Yiddish, Russian and American rock and roll themes.

Myra Shalet and Inge Silverman are producing the play, and professional director Barbara St. Pierre will supervise the cast of more than 30.

Members of the local Russian-Jewish community will receive special invitations and Russian translations of all pre-show publicity.

Read The Jewish Chronicle

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Gospel Of Hatred Or Gospel Of Love

BY RABBI MARC H. TANNENBAUM

During the last week in March, our Christian neighbors will be observing Holy Week, beginning with Palm Sunday and climaxed by Easter. As most Jews know, in eastern Europe, Holy Week frequently became open season for anti-Jewish pogroms and massacres. The "engine" which propelled those massacres of our forbears was the millennial-old Christian teaching, dramatized in the Good Friday Liturgy, that the Jewish people collectively were responsible for the death of Jesus.

Significantly a movement has begun to develop among Catholic and Protestant scholars in recent years to uproot that unholy lesson from Holy Week Liturgy. On March 8, a conference of Christian clergy and laity was held in a Detroit church devoted entirely to the subject of "Good Friday Worship — Jewish Concerns, Christian Response."

I presented a paper on "The History of Passion Plays and Their Role in Fostering Anti-Semitism," in which I documented the demonologizing of Jews as Anti-Christ and Satan over the past 1,900 years.

FATHER JOHN T. PAWLIKOWSKI, a brilliant Catholic scholar from Chicago, then delivered an address which called for the fundamental transformation of Good Friday liturgy. "A solid core of Christian scholars today have concluded," he writes, "that any theory of collective guilt for Jesus' death applied to the Jewish community of the time lacks historical foundation." He adds that "whatever Anti-Judaism exists in the Gospel of John (and the other Passion narratives) can no longer be considered authentic Christian belief in our day."

Jesus's death on the cross, he further states, "did not bring death to Judaism and its religious tradition as Christians have often claimed."

A growing number of Catholic dioceses have issued "guidelines for Holy Week" to try to curb its anti-Jewish impact. Should this movement grow and take hold, some day the Gospel of Love may yet overcome the Gospel of Hatred for Jews and Judaism.

PASSOVER GREETINGS AND BEST WISHES
TO THE JEWISH COMMUNITY

TOWN of

Kindness

Anti-Semitism Today: Interesting Paradoxes Emerge

By RABBI MARCH

TANENBAUM

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It is one of the major historic paradoxes of this generation that the classic advocates and opponents of anti-Semitism have been virtually reversed.

For much of the past two millennia, Christians - and, in particular, the Catholic Church - have been perceived by the vast majority of the Jewish people as "the enemy" of the Jews. Today, despite some residual pockets of anti-Jewish attitudes, Christian churches have become the primary agents for combatting anti-Jewish attitudes and behavior.

In the 1930's and 1940s, numerous Jews looked to the Marxist revolutionaries as the messianic carriers of the classless, utopian society in which all prejudice would dissolve in socialist egalitarianism. Today, the Soviet Union has become the most vigorous purveyor of venomous anti-Semitism both at home and abroad. It is one of the few countries in the world that has established a center for research and publication of anti-Semitism both at home and abroad. It is one of the few countries in the world that has established a center for research and

publication of anti-Semitic tracts and propaganda materials that are disseminated throughout the East European bloc, the Arab-Muslim world, and Third World nations in multiple languages.

The ironies are compounded by the emergence of Arab nations since 1973 as superpowers agglomerated in OPEC and attended by the rise of Islamic fanaticism. Historically, Jews suffered far greater from the furies of anti-Semitism in the Christian West and looked to Islamic countries for haven despite their status as second-class citizens as ordained by the Koran. Jews and Christians, although termed in the Koran as "the people of the book" nevertheless experienced their status in Arab-Muslim countries as *dhimmi*, protected peoples tolerated by the Muslim majorities.)

As a result of the decades of hostility engendered by the Middle East conflict between Israel and the rejectionist Arab states, formerly "tolerant" Muslim governments have mounted incessant campaigns of anti-Zionism within the United Nations and in many parts of the world. "Zionism is racism" resolutions promoted by

Arab-Muslim countries in virtually every session of the United Nations and its agencies have converted that international body into "the bulkiest pulpit" of anti-Semitism, with anti-Zionism serving as a mask for the most virulent forms of anti-Jewish and anti-Israel attitudes and actions.

Thus, this obsessive Arab-Muslim campaign, spearheaded by the PLO and supported by the Soviet Union and a number of Third World nations has become the most serious challenge to Israel and the Jewish people since the Nazi Holocaust. The intention of that religio-political drive is nothing other than to "delegitimize" the State of Israel and reduce the Jewish State to a pariah among the nations, a moral leper - much as Hitler sought to reduce the Jewish people to a pariah among "Aryan" peoples.

The invasion of Lebanon by Israel in June 1982 in its determined effort to uproot the terrorist PLO and to put an end to its genocidal intentions against Israel's population resulted in a further intensification of anti-Israel and anti-Jewish propaganda. The PLO held innocent Lebanese and Palestinians hostage by installing their massive military technology

and munitions dumps in the midst of civilian churches, mosques, hospitals, schools, and apartment buildings. Nevertheless, the unfortunate and tragic killing of Arab civilians by the Israeli army became a pretext for the PLO to defame the Israelis, calling them and their Jewish supporters "Nazis." That demonic theme - "Jews are like Nazis," "the Israelis have inflicted a holocaust on the Palestinians" - was picked up by a sensationalist-bent world media, by some left-leaning Christian leaders, and became a major propaganda theme thundered around the world by the Soviet Union and Arab diplomats.

The anti-Jewish effects of that political drive were devastating. For months on end, the international message became this perversion - if Jews are like Nazis, they have no more claim on the moral conscience of the Christian West and the human community at large than did the Nazis. The moral standing of the Jewish people as "the people of the Bible," the carriers of the Ten Commandments, the vehicle of prophetic social justice was now challenged as at no time since the Nazis launched their campaign to delegitimize

Jews and Judaism and to portray the Jews as demonic.

Ironically, the one group that stood steadfastly against these diabolical efforts were Evangelical Christians in the United States, Israel, and Western Europe. The fastest growing group in the United States, now numbering 40 to 50 million adherents, Evangelical Christians stake their existence on the truth of the Bible. They believe devoutly that God's promises to the Jewish people as His Chosen People and the Holy Land as the patrimony of the Jews since the covenant with Abraham is not subject to recall nor abrogation. Evangelicals staged rallies in support of Israel, published ads condemning anti-Semitism and anti-Zionism, and in general became a bulwark of moral support to Jews at a time when they were feeling battered and abandoned.

Despite the complicated relationships that Jews have had with Evangelicals over missions, proselytizing, and a conversionist theology, Israel and the Jewish people were grateful for their support when it was most needed. A powerful anti-Communism also informed much of the Evangelicals' support of

(Continued to Page 30)

Anti-Semitism Today—

(Continued from Page 22)

Israel, for they saw Israel as a strong bastion against Soviet expansionism and Communist atheism in the Middle East as well as elsewhere. Feeling strongly the Biblical teachings about the dignity of human life, Evangelicals were also appalled by the violence and terrorism of the PLO and their Arab-Muslim and Soviet supporters.

Prior to the Lebanese crisis, Roman Catholics, especially in the church pews, were among stalwart supporters of Israel, and moved into the vanguard of combating anti-Semitism. The Vatican Declaration on non-Christian Religions (Nostra Aetate), adopted in October 1965, powerfully condemned anti-Semitism "by anyone at any time." The Vatican Guidelines, promulgated in

January 1975, gave concrete instructions to the Catholic faithful - numbering about 800 million people - throughout the world for the uprooting of anti-Semitic references in Catholic textbooks, liturgy, and homilies, and called for fraternal dialogue and joint social action between Catholics and Jews.

Between 1965 and 1982, greater progress was made in uprooting the poisonous weeds of anti-Semitism in the Catholic culture than had been made during the past 1,900 years. As evidence, not a single Catholic textbook published in the United States during the past two decades contains a single anti-Jewish reference.

A chill fell on Catholic-Jewish relations for a brief period following the audience that Pope John Paul II granted to the PLO's Yasir Arafat. Catholics were angered by Prime Minister Begin's statements referring to the Pope's action as "repulsive" and "disgusting." Jews were horrified that the Vicar of Christ

on earth, himself a man of peace who had vigorously condemned violence and terrorism, would agree to meet with "the vicar" of international terrorism, thereby giving him the implied sanction of the Holy See.

But as a result of a series of clarifying statements by the Vatican and by Jewish leaders, that unfortunate episode was placed in a moderate perspective, and Catholics and Jews began to return to their previous track of advancing "the revolution of esteem" between the Catholics and Jews that Vatican Council II had intended to bring about.

A small group of left-leaning liberal Protestant leaders who identified almost completely with the PLO's views also outraged the Jewish community. But it became clear that the vast majority of mainline Protestants in the pews did not share the extreme views of this ecumenical elite and

alliances between Protestants and Jews in local communities continued to progress. Liberal Protestants, prior to Vatican Council II, were among the first Christians to launch campaigns to uproot anti-Semitism in their textbooks, were allied with Jews in upholding the separation of church and state, collaborated in social justice causes, and upheld together the principles and practices of democratic pluralism.

Should peace come to the Middle East in the decades ahead, there can be little question that the alliances between Jews and all branches of Christendom will be restored. And Jews will find, to the ironic amazement of many, that Christians and Christianity have become the most significant force for combatting the secular and political forms of anti-Semitism that now continue to bedevil the Jewish people.

Return To Traditional Judaism—

(Continued from Page 25)

least likely to acknowledge the binding authority of the Jewish law. The *havurah* Jews were far more observant and concerned with the "fine points" of observance than those of Harvard.

About one-fourth of the interviewees, including all the Lubavitch followers and nearly half of those from Lincoln Square, expressed a firm belief in a personal God. Most of the others, however,

affirmative agnosticism. This implied respect for theological questions without clear answers.

The study describes each place of worship in order to illustrate the various settings required to meet the particular needs of individuals in their quest for religious experiences. It then goes into accounts of the life history and Jewish spiritual awakening of a number of selected individual interviewees. The

Fairy Tales And Folklore—

(Continued from Page 18)

however, the reader will find

UNITED SYNAGOGUE REVIEW

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Jews for Judaism: Strengthening the Bonds

by Arthur Hertzberg

I do not regard the external scene as the great problem for American Jews, or for that matter, a great problem for world Jewry. Though the external scene is problematic, I think the internal scene is infinitely more so. The problems of the external scene we have lived with before; the problems of the internal scene are unprecedented.

The world in which we came to maturity, to prominence and to power in America, the immediate post-World War II world, is crumbling before our eyes. The American Jewish community of the 1950s and the 1960s redefined and refashioned itself within two phenomena in America as a whole: an economy that was doubling and redoubling, when America was the engine of the world's economy, and a foreign policy that was fashioned on the presumption that American power was without peer, that American influence dominated the world and—as far as the world Jewish community was concerned—that Jewish influence in America could deliver the goods.

The Economics of Scarcity

What has happened before our eyes is a radical and historic change. We are living in a time when America no longer imagines itself an economy of plenty. The pie is being cut in a much more static situation. Economic competition with our allies, and even with our enemies, has become far sharper.

And therefore the social rubs between the "haves" and the "have-nots" here in America are likely to increase. There is growing anger. That is problem number one.

Problem number two is our presumption that American interests and Israeli interests are well-nigh identical, that if necessary, we can persuade the American administration that we understand America's interests better than they do, that we, by some predetermined harmony, know that this interest is coextensive with the incumbent line of the Israeli government. That is simply no longer true, because the watershed has been passed. The Middle East as a whole is now the fault line of superpower confrontation; it is no longer a place which America or American policy makers, either pro-Arab or pro-Israel, can sentimentalize about. American big business is now arrayed against us.

Social Stability

The American pie must now be cut in a very pluralistic country, when it is not visibly expanding, when the gross national product—the arms industry aside—is not growing, but decreasing. And we Jews—in part because of anti-Semitism—are the most visible "haves," the most visible success of expanding America, and therefore the immediate target in contracting America is likely to be ourselves. It is for this reason that I believe in affirmative action because

(Continued on page 9)

Jewish Values and Contemporary Problems

by Marc Tanenbaum

Jews historically have had the experience of *galut*, the deep sense of exile, of living in dispersion, characteristics of exile having been, since the first century in Palestine, that of being alienated from one's land, alienated from nature, alienated in the cosmos, the feeling that by virtue of the external power exercised against us, we ceased to be masters of our own destiny and became victims of history. Having traveled to large parts of the world—Southeast Asia, parts of Africa, Latin America—my own sense is that that which was unique to our condition has, in fact, become the universal condition. I am persuaded that what we thought was ours, almost with a sense of pain, has, in fact, become increasingly the condition of the human family. There are now 16 million refugees in the world who live in a *galut* as profound as any we Jews have experienced.

Reactions to Anti-Semitism

There has been a wave of hysteria among some persons in the organized Jewish community about recent episodes of anti-Semitism, dramatizing vandalism as some kind of impending pogrom. The proponents of the hysteria have done a great disservice to the Jewish community. It seems clear that this is no organized campaign; in fact, the vandalism that has taken place has been episodic, and in probably 85% of the cases, young teenagers have been

involved, engaged, generally, in antisocial behavior. While this vandalism needs to be watched to assure that it does not become imitated behavior, it must also be seen against the background that the incidence of crime has sharply increased, including acts of violence against institutions, persons and property. One must be careful in ascertaining the degree to which vandalism against a synagogue was carried out for anti-Semitic purposes, *per se*, or was part and parcel of a larger pattern of vandalism and anti-social behavior. This view does not rest easily with many Jews, I am sure. Somehow we feel more comfortable feeling that there are waves of anti-Jewish hatred. That enables us to mobilize ourselves far more effectively, but it also turns us away from some central fundamental questions that I think ought to occupy our concern to a greater extent.

The issue becomes far more than that of an address to a fundamental American problem or the rise in crime and violent vandalism, far more than seeing ourselves alone and singled out as objects of that kind of destruction. That, too, is a factor that needs to be weighed against other information that we have from a variety of polls and interviews that have been done for us recently by social scientists.

Attitudes Toward Jews and Judaism

Something profound is happening in America, unique and unprecedented in the Jewish experience. When masses of American people were polled recently in terms of attitudes toward Jews and Judaism, and were asked whether they would vote for a Jew as president of the United States, 86% said that they would have no question about voting for a Jew for president of the United States, provided he were as competent as any other candidate. In relation to the problems of Israel, 67% of the American people gave their support to Israel and Israel's right to be a secure state, and supported the aid of the American government, economically and militarily, for the State of Israel.

There has been virtually no rise in public opinion support for the Arab states. There has been an increase in sympathy for the Palestinian cause—not matched by increased sympathy for the PLO. Americans are down on violence and crime and terrorism, and they see the PLO as the incarnation of such actions. The effort to assassinate Pope John Paul II crystallized that for millions of Catholics, as the assassination of President Sadat, on the part of Moslem fanatics, has led to a powerful anti-terrorist sentiment among masses of American people.

Moral Claims

Part of the ambiguity and part of the challenge that I think we face in

(Continued on page 10)

Torah reading at Grand Canyon by 1982 USY on Wheels participants. News of other youth programs and future activities appears on page 6.



Jewish Values

(Continued from front page)

terms of external issues—and I for one believe that these are not issues that are to be left to what Whitehead calls “the blind force of history”—is the fact that since we have dealt with issues in the past, we will deal with them into the indefinite future. One can lull oneself into a sense of security, and in fact contribute to the possibility of a deep unsettling, even with all that popular support for Jews and Israel that continues to remain in the United States. Not incidentally, the most profound basis of the support of the vast majority of the American people for Israel and for Jews rolls out of the moral claims of Jews and Judaism and the synagogue on the consciousness of the vast majority of American people.

Increasing Mutual Respect

The most significant achievement of our long-term involvement with Christian groups—apart from the Vatican Council, apart from Evangelicals and apart from snapping some anti-Semitism out of the Moral Majority—is the fact that today it is possible to find hundreds and thousands of Christians and Jews in every major city in the United States, Canada, Western Europe, and somewhat increasingly in Latin America, relating to one another as persons. Not as caricatures, not as stereotypes, but working together on

every level of society and beginning to confront each other in a spirit of increasing mutual respect. There has begun to develop increasingly, in this society, a new understanding of a theology of Israel that respects Judaism on its own terms—not as a form of crypto-Christianity nor as a stepping stone for fulfillment in Christianity.

One dare not underestimate the power of the values and ideals of Judaism and its claims on the conscience of millions of Christians in America. We ought not underestimate those positive forces, those affirming forces which see Jews as part of the mainstream of American life. Not only because we have become economically successful but because we represent a major moral, spiritual human resource in this society which needs to be fed and nurtured and cultivated. The picture is ambiguous because I think that the politics of America has become, as some scholars have written, the new theology of our civilization. All of the major issues of values and ideals are far more frequently decided in the political arena than in seminaries and in houses of worship.

I believe that as the Reagan budget cuts are felt throughout the cities of America and the poor and the minority groups begin to suffer increasingly, the anger and wrath that is there will represent a potential powderkeg. And mixed with the notion of the scapegoating of the Jews and the notion that the Jews are taking millions of dollars out of America for Israel—a notion which is being exploited by the PLO all over the black ghettos of America—it becomes absolutely essential for Amer-

ican Jews to maintain and build coalitions with every major religious, racial and ethnic group in American society in order to maintain the social compact of this society, in order to prevent the polarization of this society. Because a society which is filled with anger that becomes balkanized, a society in which Jews are played with as scapegoats for the ills of foreign policy, for domestic policy, can make us far more vulnerable than many of us wish to contemplate.

Trivializing Ideals

One of my very real concerns has to do with the trivialization of much of synagogue life, of the values and ideals of Judaism (the center of which is the revolutionary doctrine which began at Exodus and was ratified at Sinai), of the dignity of every human life, the belief that every human being is created in the sacred image of God. We trivialize these ideas; they become slogans. When you go to refugee camps throughout the world you become aware of the fact that there are 600 million people in the world starving to death, and this sense of the infinite value of human life becomes one of the most compelling sources of integration of oneself in the face of these dehumanizing forces in the world. And you are conscious of the fact that at the heart of the Jewish experience has been something that we also take for granted—the notion that all Israel is responsible for one another. One of the reasons I would suggest that Israel and the UJA have in fact become the displacing centers of that kind of involvement is because they are dealing with the

issues of life and death of Jews. They are dealing with fundamental human values. They have no monopoly on that. Those ideals and values are nourished, are kept alive in the synagogue, are kept alive in education. But when Jewish young people of conscience, who care about the world and who want to feel that Judaism makes a difference in their lives come to Religious School and find 60% of the time spent in discipline, and find no investment in the status of the teacher, and no effort to make creative connections between what is learned in text and what is happening in the real world—when education is separated from the real human condition of Jews and the human community—a kind of depression and feeling of irrelevancy sets in.

Tikkun Olam

I helped to organize a relief effort, first in Uganda for hundreds of thousands of people who were being destroyed before the eyes of the world, and subsequently for the victims of the Italian earthquake, in addition to what we were doing for Israel and Soviet Jewry. The most heartwarming aspect of these activities took place on college campuses with the phenomenon of acculturated, assimilated young Jews without Jewish homes, who never went to synagogue, never went to a Hillel House, organizing a relief effort which was an expression of the deepest Jewish values of *tikkun olam*. With the goal of repairing a broken, shattered world, they were fulfilling a fundamental Jewish value and translating it into helping save lives. Jewish lives, indeed.

(Continued on following page)

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Mexicans Mark Holocaust

By RABBI MARC
TANENBAUM

The observance of Holocaust Memorial Day began in an impressive way in Mexico City. At Friday evening Sabbath services, held at the Israelite Congregation of Beth El, several hundred Mexican Jews joined in moving prayers in Spanish and Hebrew in memory of the six million Jews who were murdered by the Nazis.

After I addressed the congregation, I met with the Argentinian-born rabbi and Mexican Jewish community leaders. I had the impression that very few of them

Jewish Weddings Outlawed During Days of Omer

By RABBI SAMUEL FOX
(Copyright 1983, JTA, Inc.)

Weddings are not performed during the seven-week period between Passover and Shavuot, with the exception of Lag

were aware of the major observance by Holocaust survivors in Washington, D.C. But on their own, quite spontaneously, as an expression of their moral anguish over the Nazi Holocaust, the 55,000 Jews of Mexico organized their own programs as acts of solidarity with Jewish survivors throughout the world.

A substantial number of the small Mexican Jewish community is Ashkenazic. Most of them came to Mexico as refugees from Europe, both prior to and after the Nazi trauma. While many of them have done well as business people or professionals, they carry gratitude in their bones for the gift of survival. There but for the grace of God could have gone any one of them.

Most impressive of all, was the participation in

the Holocaust services of young Mexican Jews, mostly under 25 years of age. Led by vital young Spanish-speaking rabbis, there is a strong return to Judaism among many young Mexican Jews. Their identification with Holocaust Remembrance Day is reinforced by their awareness of so much destruction of human lives all around them in Central America.

Mexican Jewry, as Jews everywhere, has chosen to learn from the tragedy of the Holocaust — to affirm the value of human life and to defend it in the face of so much dehumanization all around them.

In the day of prosperity be joyful, and in the day of adversity consider: God made the one as well as the other.
—Ecclesiastes, 7.14

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German Religious Leaders Visit NY Jewish Landmarks

By RABBI MARC
TANENBAUM
Seven Arts Features

A group of West German
Catholic, Protestant, and
Jewish leaders active in

promoting positive relations between Germans and Jews visited New York earlier this month.

The academic and religious leaders from throughout West Germany are key actors in a movement to bring the German people to face the history of Nazism, the destruction inflicted on Jews by anti-Semitism, and the need to build a new future based on respect for Jews and Judaism.

Since there are only 30,000 Jews left in Germany, most German Christians today have no contact with the living Jewish people and their once vibrant culture. During last week's visit to New York, the German scholars — whose names read like a Who's Who in modern German theology — had firsthand experience with the major Jewish seminaries of all denominations. They also visited Jewish museums, libraries, research centers, and met with Christian as well as Jewish leaders.

During an evaluation of their tour, a German social scientist from Berlin said, "By seeing and experiencing the richness and vitality of Jewish religious and cultural life here, we realize now how much Germany lost with the tragic destruction of German Jewry."

Altogether, the German Christians felt this experience with New York Jewish life was one of the great learning experiences of their lives. They are determined, they said, to continue their struggle against anti-Semitism in Germany, and to do everything they can to assure that a Holocaust will never happen again.



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Caricatures

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By

SAM FIELD

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399-1320**Observer Has Mixed Emotions Over Church Body Assembly**By **RABBI MARC H. TANENBAUM**
A Seven Arts Feature

As an official representative of the world Jewish community attending the World Council of Churches Assembly last week in Canada, I found the experience enriching, stimulating — and troublesome.

The enrichment came from the opportunity it gave me to meet religious leaders literally from every part of the world. I even met

a black Anglican Archbishop from Botswana who spoke fluent Yiddish.

The stimulation came from the privilege of listening to a series of frequently brilliant papers on the threat to human survival posed by the nuclear arms race, poverty, hunger, world refugees, and rampant fanaticism in many parts of the world.

As the first Jewish spokesman ever invited to address a World Council plenary of 4,000 delegates and guests, I told the international gathering that the Jewish people share many of these concerns. Given Judaism's emphasis on

the sanctity of human life, I stated that world Jewry is prepared to collaborate in the struggle to assure human survival.

But what I found troublesome was an approach to Christian unity that seemed to ignore the powerful reality of religious pluralism in the world.

It was also unsettling to see how Arab Christians were using their Christianity to mount blatant one-sided, anti-Israel campaigns among the WCC delegates.

Next week, the resolutions on world affairs — including the Middle East — will be introduced. We will then have a clearer idea as

**RABBI TANENBAUM**

to whether the World Council will be a reconciling or a polarizing force between peoples and nations.

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Cooke worked for closer Jewish ties

By MARC H. TANENBAUM

If you read the news reports of the death and funeral of Terence Cardinal Cooke during the past several days, you would never know that Cardinal Cooke had a long and fruitful relationship with leaders of the Jewish community. While the New York Times coverage was detailed and comprehensive about the life and death of New York's late archbishop, it did not make a single reference to his attitudes or statements on Catholic-Jewish relations; it did not carry a single statement on the cardinal by Jewish leaders; it ignored the fact that at least four rabbis (including this one) were present at his funeral.

Equally significant, the Times excised from the text of the eulogy by the Vatican's spokesman, William Cardinal Baum, this statement:

"Cardinal Cooke also realized following the teaching of the (Vatican) Council, that Christians, for the most profound reasons, are intimately and spiritually related to the Jewish people, and as archbishop of New York, he seized every opportunity to foster respect, cooperation, and, indeed, affection between Christians and Jews."

For the sake of the historic record, the Jewish community needs to know that Cardinal Cooke was a warm and devoted friend of Jews. I can testify to that as a result of more than 20 years of close, personal friendship with him.

I first met the cardinal when he was personal secretary to the late Francis Cardinal Spellman. Between 1962-65, during Vatican Council II, Cardinal Spellman was most helpful in mobilizing support for the Vatican Declaration of Catholic-Jewish relations which condemned anti-Semitism. The then Monsignor Cooke was a key liaison for us with Cardinal Spellman.

When Cooke was designated archbishop of New York, the American Jewish Committee sponsored a luncheon in his honor on April 30, 1968, attended by prominent Catholic and Jewish leaders. In his "maiden" address on Catholic-Jewish relations, Archbishop Cooke spoke of his commitment to "heightened respect, sympathy and affection" between Catholics and Jews. He then went on to repudiate anti-Semitism in these words:

"In these years following the Second Vatican Council,

Rabbi Marc H. Tanenbaum is director of International Relations of the American Jewish Committee. For the past 20 years, he served as national interreligious affairs director and has been a pioneering leader in Jewish-Christian relations.



In a photo taken some years ago, Rabbi Marc Tanenbaum is shown with the late Terence Cardinal Cooke.

we Roman Catholics are more than ever convinced that anti-Semitism should never find a basis in the Catholic religion and must never find a place in any Catholic's life. . . . We Catholic people are anxious to salute our Jewish brothers anew. Conscious of our common heritage of salvation in the covenant made between God and Abraham and his descendants, we pledge ourselves to continue fostering stronger and more extensive bonds of mutual respect, concern and cooperation."

(Continued on page 36)

Cooke

(Continued from page 3)

In November 1968, at a United Jewish Appeal dinner honoring his close friend, Charles Silver, he made a warm and positive statement supporting the historic relationship of the Jewish people to Israel. Subsequently, he lent his name to petitions supporting Soviet Jewry.

The cardinal and I in subsequent years collaborated on major humanitarian problems of world refugees, particularly the Vietnamese "boat people" and on world hunger problems. In explaining his motivation for becoming involved in the boat people problem at a press conference held at St. Patrick's Cathedral in 1980, the cardinal made the following moving statement:

"Our generation witnessed the savagery of the Nazi Holocaust which led to the destruction of millions of Jewish lives. To our eternal shame, most of the world stood by while human beings were being destroyed. We are now trying to learn our moral lessons from that tragedy, and that is why we — Christians and Jews together — are joining hands to stand against the evil which is afflicting these poor Vietnamese refugees."

over.....

SPECIAL TO THE JTA CARDINAL COOKE, THE JEWS AND ISRAEL By Marc Tanenbaum

NEW YORK, Oct. 12 (JTA) — The nation's press, particularly the press in New York, has been lavish in its coverage of the life and death of Terence Cardinal Cooke, the late Archbishop of New York. But if one read that press carefully, especially The New York Times, one would never know that Cooke had a long and fruitful relationship with leaders of the Jewish community.

I first met this warm, cheerful prelate when he was Msgr. Cooke serving as personal secretary to the late Francis Cardinal Spellman. Most people are unaware that Spellman played a key role in helping mobilize support among the American Catholic bishops during Vatican Council II (1962-65) for the Vatican Declaration on Catholic-Jewish relations that condemned anti-Semitism and called for mutual respect between Catholics and Jews.

During that period, Msgr. Cooke frequently served as liaison between Spellman and myself, as well as with American Jewish Committee leaders Charles Silver, a close friend of the Cardinal, Judge Joseph Proskauer, and Morris Abram. It was then that Msgr. Cooke received his "on-the-job" training in Catholic-Jewish relations.

Repudiated Anti-Semitism

On his designation as Archbishop of New York, the AJC sponsored a luncheon in his honor on April 30, 1968, attended by prominent Catholic and Jewish leaders. In his "maiden" address on Catholic-Jewish relations, Cooke spoke of his commitment to "heightened respect, sympathy and affection" between Catholics and Jews. He then went on to repudiate anti-Semitism in these words:

"In these years following the Second Vatican Council, we Roman Catholics are more than ever convinced that anti-Semitism should never find a basis in the Catholic religion and must never find a place in any Catholic's life ... We Catholic people are anxious to salute our Jewish brothers anew. Conscious of our common heritage of salvation in the covenant between God and Abraham and his descendants, we pledge ourselves to continue fostering stronger and more extensive bonds of mutual respect, concern and cooperation."

Cooke then encouraged cooperation between Catholics and Jews in social justice areas:

"The pursuit of justice in civil rights and the resolution of our serious urban problems are surely areas in which our cooperation can bear rich fruit. Our opportunities are extraordinary here in New York -- a great Jewish city and a great Christian city I pray today and every day that together we shall seize the opportunities afforded now and serve the needs of our people more effectively than ever before."

Supports Historic Relationship Of Jews to Israel

In November, 1968, at a United Jewish Appeal dinner honoring his close friend, Charles Silver -- who conducted the famed Al Smith dinner for Catholic charities -- Cooke made warm and positive statements supporting the historic relationship of the Jewish people to Israel. Subsequently, he lent his name to petitions supporting the human rights of Soviet Jewry.

During the late 1970's and early 1980's, Cooke attended Sabbath services and spoke from the pulpits of several leading New York synagogues. Reciprocally, rabbis were invited to speak from the pulpit of St. Patrick's Cathedral.

On the problematic side, some Jewish leaders differed publicly with the Cardinal on such issues as abortion and aid to private schools, but there was cooperation with him on the condemnation of drugs, pornography, abuse of sex and violence in the media, and related public morality issues.

Abhorrence Of Violence

Same anxiety did develop in the Jewish community when Cooke became president of the Near East Catholic Welfare Council, whose professionals were one-sidedly allied with Palestinians and other Arabs to the exclusion of any sympathy for victimized Jewish refugees in Israel and in Arab countries. But the Cardinal trod a careful middle ground in upholding the legitimate social welfare needs of Arabs while not retreating from his moral support of Israel.

His abhorrence of violence, made public in his condemnation of terrorism in Ireland, carried over to his disdain for PLO terrorism and violence, as he told me on more than one occasion.

His keen sensitivity to the state of the Jewish soul was perhaps not dramatically reflected when he and I collaborated on world refugee problems, particularly the Vietnamese "boat people" tragedy. At a press conference held at St. Patrick's Cathedral in 1980, Cooke explained his motivation for responding to the Indochinese refugee crisis in these moving words:

"Our generation witnessed the savagery of the Nazi Holocaust which led to the destruction of millions of Jewish lives. To our eternal shame, most of the world stood by while human beings were being destroyed. We are now trying to learn our moral lessons from that tragedy, and that is why we -- Christians and Jews together -- are joining hands to stand against the evil which is afflicting these poor Vietnamese refugees."

over....

AMERICAN JEWISH ARCHIVES

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Friday, October 28, 1983

THE DETROIT JEWISH NEWS

Election to Test Bias in Argentina

By DR. MARC
TANENBAUM
Seven Arts Feature

An upsurge in anti-Semitism has been taking place in recent months in Argentina that compels the utmost vigilance of the American Jewish community.

Jacobo Kovadloff, the American Jewish Committee's director of Latin American affairs, himself a fifth-generation Argentinian Jew, is presently in Buenos Aires and the reports he and others have sent us are alarming. Argentina is in a state of economic and political turmoil. The inflation rate is,

unbelievably, 980 percent. There is widespread unemployment, poverty and even hunger in this once wealthy country.

On Sunday, Argentina will hold elections characterized as a move to restore constitutional democracy. In this unsettled situation, right-wing elements that openly identified themselves as being Nazi-Fascist have surfaced again with virulent anti-Semitic propaganda. They have been promoting such anti-Jewish publications as "The International Jew," conducting anti-Semitic

radio programs and have generally been behind a series of bombings and attacks on synagogues, Jewish schools and Jewish-owned businesses.

It is reassuring, however, Kovadloff reports, that major personalities and institutions in Argentina — the press, the church, intellectuals and political leaders — have roundly condemned this anti-Semitic campaign.

After the elections, when the appointments of government ministers are made, we will have a clearer idea as to whether Argen-

tina is turning toward democracy or more tyranny.

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Critiquing the media

Continued from Page 80

one of the major social issues facing the country," said Cantor. "I did not realize before going to Israel what tensions this division was causing internally. Some feel the policies are being jammed down their throats by an Orthodox minority."

He said he was not tempted to correct the distortions by the rest of the media because his objective was to write a "portrait of a country as seen by its own people."

"I talked to as many ordinary people as possible. Yet, while we did not want political pieces, everyone is so passionately involved in politics, it was almost unavoidable."

"I wanted to let the people educate me... I listened to what they had to say. I tried to get a sense of what was important to them."



George Cantor: "I saw Jewish reporters bend over backwards to prove their objectivity..."

Israel denies Arab's story

George Cantor was criticized last week in *The Jewish News* Purely Commentary column for giving a platform to Phoenix jeweler Michal Mansour in Cantor's *Detroit News* column.

Mansour appeared in *Detroit* several weeks ago and claimed in two radio interviews and in Cantor's column that while visiting his mother in Israel's adminis-

tered territories Mansour was arrested by the Israeli authorities and denied medical treatment.

Last week, Victor Har-El, press counsel at the Israeli Embassy in Washington appeared on a WXYZ Radio talk show to refute those charges. Har-El denied that Mansour was beaten or that he was refused medical treatment.

June 29, 1984

Profitable Oberammergau Passion Play has no reason to eliminate biases

BY RABBI MARC TANENBAUM
Special to *The Jewish News*

"It makes me feel hamed to be called a Christian."

Prof. Eva Fleischer, a major Roman Catholic theologian, spoke those words earlier this month after she had viewed the 1984 production of the Oberammergau Passion Play. A professor of theology at Montclair State College in New Jersey, Prof. Fleischer went to Oberammergau as a member of an interreligious delegation of the American Jewish Committee.

Despite all its pious pretensions, Oberammergau has become a testament to the triumph of materialism over spiritual values. When I first previewed that Passion Play in 1980, I found that seven-hour production is tedious, monumental bore. Its sole dramatic force derives from its medieval cosmology: Jesus and his disciples are the children of light and he is schemed against and finally crucified by the heavy-bearded, nefarious Jews and their

priests, the children of darkness.

As early as the 1950's, the American Jewish Committee published a series of line-by-line analyses of the Passion Play demonstrating that it is "structurally flawed and is constitutionally anti-Semitic." After our meetings with Oberammergau officials in 1977 and 1980, they made a number

of changes to remove the worst anti-Semitic passages. But the effect remains cosmetic.

Why do they resist changing to the better Father Rosner text in which Jews are far less central? The answer: money. This version guarantees the villagers millions of dollars on which they live for a decade. So despite their vows to God in presenting the Passion Play, its performance is far more an offering to Mammon.

Seven Arts features

Council hosts special talk

At the request of the Center for International Security, the Jewish Community Council has scheduled a meeting with community leadership for Joseph Churba, the center's president on Tuesday.

Churba will speak on the "Convergence of American and Israeli Interests in Central America."

A nationally recognized authority on geopolitics, Churba is author of three books and more than 150 articles.

TV producer receives award

Laurie Oberman received an award from the Detroit chapter of the American Women in Radio and Television "for her talents and accomplishments as a producer, director and writer." The award recognized her eight years at Channel 4 as producer of a variety of children's programs and special projects.

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Friday, March 14, 1980

THE SO'

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Oberammergau**Passion Play Revisted**

The following is a guest editorial by Rabbi Marc H. Tanenbaum



Passion plays focusing on the crucifixion of Jesus, are emotionally potent dramas. Too often these plays, instead of arousing repentance in Christians, have instilled hatred and contempt for Jews and Judaism. The Oberammergau Passion Play, performed every 10 years in Bavaria, West Germany, is the most famous—or infamous—of these dramas, so anti-Semitic in its impact that it was praised by Hitler.

Criticism of the Oberammergau drama by Jewish and Christian scholars have led to many changes, but a comprehensive analysis of the text for the 1980 production, prepared by Jewish Banki of the American Jewish Committee, concludes that the play still maligns Jewish law, makes villains of the Jewish people, and reflects an older tradition of hostility to Judaism which has since been repudiated by Christian churches.

More than 500,000 people are expected to view the Oberammergau Passion Play in 1980, many of them Americans. Trip to Oberammergau are being offered by university alumni associations—including those of Michigan, Colgate, Wisconsin, and Pennsylvania, and by professional associations as well as religious organizations.

**RABBI TANENBAUM**

Lest Christian understanding and respect for Jews and Judaism be imperilled by this highly charged pagament, the American Jewish Committee is preparing a commentary for viewers of the Oberammergau Passion Play, which examines basic themes in the drama and provides essential background information.

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DR. JEROME H. BLASS

Type A Behavior

With each passing year the intimate connection between the mind and the body and the strong influence that one exerts upon the other becomes more evident and undeniable. The ancient ideal "mens sana in corpore sano" — a sound mind in a sound body is no longer dismissed as an ancient concept of the model human being — one who is sound both in mind and in body. More and more, psychology and medicine are coming to realize how essential psychological health is to physical health and the tremendous influence which the emotional state exerts on the physical state.

Nowhere is the psychological link more evident than in coronary heart disease which is the greatest killer of middle-aged people in the United States and in many other countries around the world. With the recent publicity given to cholesterol as the prime culprit and the warnings to scale back the intake of cholesterol there is an increasing tendency to overlook the psychological factors which play an important role in this disease and which were documented some ten years ago.

At that time two physicians, Meyer Freidman, M.D. and Ray Rosenman, M.D. issued a book in which a new term entered our vocabulary — Type A Behavior. In their book the two researchers described a personality type with a characteristic way of life and manner of responding that seemed to invite heart attacks. As they interviewed people who suffered from coronary heart disease, they were struck by the fact that the majority seemed to exhibit a similar type of behavior which the two physicians named, Type A Behavior.

What is Type A Behavior? The basic characteristics are a sense of time urgency or what the authors call, "hurry sickness," combined with a heightened sense of competitiveness, aggressiveness, and a certain amount of free floating hostility.

People who fall into the category of Type A Personalities are usually involved in a continuous struggle to achieve more, to get more things done in less and less time. While struggling with the need to accomplish more in less time, the Type A Personality also seems obsessed with a need to compete and get ahead of everyone.

This strong need to compete evidently stems from a deep feeling of insecurity which, together with the hyper-aggressiveness create a vicious spiral. At first the Type A Personality concentrates on doing more than others. Once he achieves that the next step is a

determination to do more than others in less and less time which the researchers aptly call "Hurry Sickness." This leads in turn to increasing impatience with anything that slows him down — a feeling that shows itself in a short fuse and a tendency to blow up at the slightest irritation and annoyance.

The cycle is completed when the Type A Personality eventually reaches a point where he plunges ahead in complete disregard of his own well-being and engages in behavior that becomes virtually self-destructive.

How does one recognize whether one is a Type A Personality? Here, in very concrete terms, are some of the more easily recognized and apparent characteristics. The Type A Personality:

- Frequently tries to do two things at the same time.
- Walks fast, eats fast, and rarely lingers at the table after a meal. He begrudges himself the time spent away from his work and, if allowed, will work and eat at the same time. Not a minute is to be wasted. Joshua Loth Liebman, the author of the bestseller, "Peace Of Mind," used to shave and read a book at the same time. Ironically, he died of a heart attack shortly after writing his famous book on how to achieve peace of mind.
- Is a stickler for promptness and makes a fetish of being on time.
- Finds it difficult to sit and do nothing. If he is caught in traffic and is forced to wait, he cannot sit still. He frets and fumes and in his impatience would like to get out and leave if he could.
- Sitting with others, he is in constant motion. He jiggles his feet and taps his fingers.
- In a conversation he becomes very impatient and has a tendency to finish the speaker's sentence for him and hurry him along. He cannot wait for the other person to finish speaking but interrupts with his own remarks.
- He sits on the edge of the chair instead of leaning back in a relaxed fashion and almost gives the impression of getting ready for a takeoff.
- Distrusts other people's motives and believes that they cannot be trusted and that they are out for themselves.
- Never plays merely for the pleasure of playing but always with the need to win.

(Continued on page 27)



Convert Offers Suggestions To Help Other Converts

BY BEN GALLOB

A Women convert who is active in the Reform outreach program has made some suggestions, based on her own experiences, to help other converts deal with many of the most common problems they face because of what is usually a radical change in their lifestyles.

The suggestions are spelled out in a book by Lydia Kukoff, a member of the Joint Commission on Outreach of the Union of American Hebrew Congregations, the association of Reform synagogues, and the Central Conference of American Rabbis, the association of American Reform rabbis.

According to a review of the book, "Choosing Judaism," Kukoff's goal is to help converts adjust to Judaism as a way of life more quickly. The review appeared in the Newsletter of the American Jewish Committee's William Petschek National Jewish Family Center.

Her response to the problem of how the convert is to tell his or her non-Jewish parents he or she has become Jewish is that the convert "remain calm" and reassure

the parents "that you are still their child, that they will always be part of you and you of them." She urged that "neither you nor your parents should ever think of your conversion to Judaism in terms of one side winning and one side losing."

Another common question is what the convert can do to "lessen the potential for religious tension with your Jewish-born spouse" of what your common Jewish goals are. She recommended that the convert not try "to do everything at once" and to "never give up" on efforts to lessen that potential.

Another problem for converts is how to help their children relate to their non-Jewish grandparents. Kukoff's response is that "the first thing is to attend to your relationship with your parents," urging that the convert try to be together with his or her parents "as much as possible at birthdays, anniversaries or other non-religious celebrations" while, at the same time, "making sure that your child and your parents know that he (or she) is Jewish and they are not."

Parable Of A Modern Jew

BY RABBI MARC H. TANENBAUM

He apparently climbed up a steep hill of subway stairs last Wednesday in Philadelphia. When he reached the exit at Broad and Walnut Streets, he was seized unexpectedly by a massive heart attack and died on the way to Jefferson Hospital.

The "he" I'm talking about is my elder brother, Erny Tannen, a radio broadcaster. He was 63 years young — tall, lean, effervescent, brimming over with a love of life. Erny's life was in many ways a parable of the modern Jew and the universal human condition.

Born of poor Russian immigrant parents in Baltimore, Erny straddled the world of Jewish tradition and the larger seductive world of broadcasting and public relations. By the force of his warm personality, rich imagination, and incredible hard work, he succeeded in the 1970s to become the owner of five small radio stations.

As happens to many super-achievers in our modern hectic world, Erny's life became a roller-coaster of successes and disasters. While he was contending with the ups and downs of his business career, he had to cope with a tragic death of a 21-year-old son in an airplane crash, a brain-damaged daughter, and finally a sad divorce. From some deep internal spiritual source, he somehow managed continually to find reasons for hope and to affirm the goodness of life and people. Despite all these burdens, he became an active leader in the World Federalist movement, promoting the cause of world peace.

Above all, Erny was a loving father to his remaining son, Andy, and a caring brother to my sister, Sima, and myself. Erny's physical being is gone, but his sparkling spiritual presence will endure with us as long as we live.

Did you like something you saw in The Jewish Standard? Disagree with an article or an editorial position? Share your thoughts with your neighbors in the Bergen-Hudson Jewish Community. Write a LETTER TO THE EDITOR and send it to us — The Jewish Standard, 57 Cedar Lane, Teaneck, New Jersey, 07666. We're waiting to hear from you!



JACK ANDERSON-JOE SPEAR

WEEKLY SPECIAL

WASHINGTON — At least once a month the American public is reminded that it is paying a high price in money and aggravation for the Justice Department's break-up of the world's most efficient telephone system.

As consumers try to puzzle out the multiple phone bills with their cryptically worded explanations for various charges, they can, with feeling, echo President Reagan's question when he was first briefed on the telephone divestiture: "If it isn't broken, why are we fixing it?"

But what makes the government's decision to break up Ma Bell doubly ex-

asperating is that the resulting confusion comes at the very time when the administration is enthusiastically pursuing its long range goal of deregulating as much of the economy as it can. This puts the government in the position of causing the chaos and then walking away from any responsibility to help the public deal with it.

"There should have been the largest consumer information campaign in the history of the country to go along with the breakup of the largest consumer service in the country," Sam Simon, executive director of the Telecommunications Re-

search and Action Center, told our reporter Scott Barrett.

But the Justice Department has left the poor consumer at the mercy of what is now a highly competitive industry fighting over the shattered Bell empire. Should you buy your own telephone or continue to lease one from the phone company? Pay a monthly fee for maintenance or take a chance that nothing will break or wear out? Stick with the company's long-distance service or go with one of the rival systems? Which TV sales pitch should you believe: Burt Lancaster's Cliff Robertson's or Andy

Griffith's?

We find it incredibly irresponsible of the Justice Department and other federal agencies to provide no guidance to the millions of Americans who are now — through no choice of their own — faced with the necessity of picking and choosing among all the bewildering options available.

The situation is particularly difficult for elderly Americans. It's not just that they don't have much money to spend. They can remember a time before dials and computers, when

(Continued on page 31)

Las Vegas Israelite

Friday, May 25, 1984

man-Marcus



at and the "Morning of Beauty" cosmetic
all, recently. (Photograph by Marvin)

Save The Andrei Sakharovs

By Dr. Marc H. Tanenbaum

About a week ago, I had the privilege of previewing a full-length TV film on the heroic lives of Andrei Sakharov and his wife, Yelena Bonner. It is a magnificent, moving film produced by Titus Productions, and will be shown in September over HBO channel television.

At a climatic point in the film, Sakharov discusses with human rights advocates the persecution they suffer under the present Soviet regime comparing it with the ruthlessness of Stalin. Sakharov says, "They are not different from Stalin, only smarter."

Many observers wonder whether the furor that the Soviet authorities have created by their boycott of the Los Angeles Olympics was not a cynical effort to divert world attention and pressure from the tragic plight of Sakharov and his wife.

One of the world's greatest scientists and human rights champions for Christians and Jews alike, Dr. Sakharov is slowly dying in exile in the remote city of Gorky. Despite the urgent recommendations of physicians for his immediate hospitalization, the Soviet Government does not permit this Nobel peace laureate to enter a hospital.

His wife, who has suffered three heart attacks this past year and desperately needs treatment for a serious eye ailment, is denied the right to travel abroad for medical care. Sakharov has begun a hunger strike to demand permission for his wife to go outside Russia for her treatment. Unless the Soviets relent, and do so quickly, it is expected that Dr. and Mrs. Sakharov will die in a matter of days. Should that happen, and should the world community allow that to happen, all the Helsinki Accords and all the UN declarations will become a mockery of human decency.

reportedly being appeal from the family of news media was repor- assassination"



Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature

July 20, 1944 — The Anti-Nazi Plot

FRIDAY, JULY 20, marked the 40 anniversary of the German Generals' efforts to assassinate Hitler and bring down the Nazi regime.

In West Berlin, a major observance was held to mark the July 20, 1944, plot and to learn lessons from that courageous undertaking for today. And there are moral lessons to be learned — for modern Germans, focused on the July 20 plot, there were according to William Shirer's studies at least a half dozen attempts to kill Hitler during 1943. The Gestapo in fact arrested some 5,000 plotters and killed at least 200 as conspirators against Hitler's rule.

When General Claus von Stauffenberg, the leading figure in the unsuccessful plot, undertook his assassination efforts, he said — we must show the world that there is another Germany besides the Nazi one. Another General, von Moltke, wrote in 1943, "our question is how the picture of man can be reestablished in the breasts of our fellow citizens in Europe."

This is not to suggest — as some Germans are wont to

— that the masses of German people supported the Generals' plot. Quite the contrary. Most Germans seem to have regarded them as traitors.

Nevertheless, since the end of World War II, a new Germany has emerged that has sought to learn lessons from that savage past. How to oppose hatred and anti-Semitism. How to nourish

constitutional democracy and pluralism. How to build a world order based on mutual respect among all members of the human family.

In a world that today witnesses the spread of Soviet and other totalitarianisms, those lessons which Germany grapples with today have meaning for all of us.

Mormon College Sponsors "Jewish Week"

By Marc H. Tanenbaum

(Rabbi Tanenbaum, director of international relations of the American Jewish Committee, was the convocation speaker at this observance.)

CEDAR CITY, UTAH — Thousands of Mormon school children, many of whom traveled with their parents and teachers hundreds of miles across deserts, came to Southern Utah State College recently to take part in an unprecedented "Jewish Week" observance.

Arranged by Mrs. Lana Johnson, wife of a Cedar City cattle merchant; Mrs. Pauline Nelson, faculty member, and with the close cooperation of the Las Vegas Jewish Federation and the Los Angeles director of the American Jewish Committee, Dr. Neil Sandberg, the predominantly-Mormon college introduced waves of children and youth to key aspects of Jewish history, religion, culture, and contemporary Jewish life.

Dr. Gerald Sherratt, SUSC president, told me that two primary factors led him to support this ambitious "Jewish Week" program: "First, we Mormons have very little meaning without our foundations in the Jewish Bible, the Jewish people, and Israel. Second, since many of our college students come from small farm communities in Utah and nearby states, it is important for their spiritual and intellectual growth that they do not become isolated and parochial. This wonderful 'Jewish Week' is really stretching their minds and keeping their spirits open to the wider world, which is their world."

The college, whose student population numbers about 2,500 from 32 states and 12 foreign nations, became literally a panorama of 4,000 years of Jewish history. The main Jewish Exhibition Hall featured exhibits of a Sabbath table, a Passover Seder, a Sukkah, Chanukah menorahs, Purim megillahs, Torah scrolls, tephillin, taleisim, Jewish prayer books and

High Holiday machzorim. Well-informed Jewish students from Hillel chapters at nearby Nevada colleges gave around-the-clock explanations to groups of fresh-faced public-school children, their parents and teachers of Jewish customs and their meanings.

Mormon college students joined the Hillel volunteers in vigorous Israeli Kibbutz dances and songs after classes, a Jewish "food fair" featured traditional Jewish foods, as well as humus and techina.

An entire room was devoted to the Nazi holocaust. Arranged by the Martyrs Memorial and Museum of the Holocaust in Los Angeles, the Holocaust exhibition was dominated by a wall-length map of Europe showing Nazi work camps and death camps which indicated the destruction wrought on Jewish communities.

Much of the "Jewish Week" program was tied in with the national TV series, "Heritage - Civilization and the Jews," as well as with other well-known films of Jewish interest. The college library also displayed a large number of booths of Jewish interest. Special attention was paid to the history of the Utah Jewish community dating back to 1854 through films, photos, and books. Special Jewish musical concerts were also performed, and Jewish art was prominently displayed.

Utah's Governor, Scott M. Matheson -- who is rumored to be a candidate for chairmanship of the Democratic National Committee -- Israel Consul Yorem Ben-Zeev from Los Angeles; and this writer stressed the close theological and historical bonds which have linked Mormons to Jews and to Israel.

In my closing convocation address, I recalled that Joseph Smith, the prophet of the Latter-Day Saints, proclaimed that "the angel Mormon was of Hebrew blood," and that "The Book of Mor-

mon, published by Smith in 1830, was originally published in the language of the Jews." The Mormons believe they are descendants of the tribe of Joseph, that they were led by Lehi, prophets of the tribe of Manasseh, out of Jerusalem in 600 BCE to the coast of America.

The Mormons also believe that in 1890, a "new Jerusalem" was established by God in Jackson County, Missouri, while "simultaneously, the old Jerusalem would be rebuilt by Jews in Palestine, ingathered from all the earth, including the North Pole where Mormons believe The Lost Tribes are gathered."

Mormons went on their exodus to Utah, because its terrain -- with deserts, mountains, and rivers like the Dead Sea and Jordan -- so closely resembled the Holy Land. The "Tenth Article of Faith" of Mormons asserts: We believe in the literal gathering of Israel and in the restoration of the Ten Tribes, that Zion will be built upon this (American continent)."

That pro-Israel, pro-Jewish empathy hovered over this entire remarkable "Jewish Week" at Southern Utah State College. And the Utah Endowment for the Humanities helped make it all possible.

NEW YORK POST

Meaning of Hanukkah, 1984

By MARCH H. TANENBAUM

HANUKKAH is all candles and lights, but it is not all fun and games — especially in 1984.

On its simplest level, Hanukkah is a warm, folksy Jewish morality play.

It tells the story of how the dedicated "few" — the Maccabees — heroically triumphed over the ruthless "many" — the fierce Syrian armies of Emperor Antiochus Epiphanes (literally, "the madman") 219 years ago.

Outraged by Syrian defilement of their Holy Temple in Jerusalem — the center of the Jews' national and religious life — the pious Maccabees routed the invading Syrian legions from their homeland.

In celebration of their incredible victory, the Palestinian Jews rededicated their temple with the lighting of consecrated oil lamps.

A single lamp of puri-

fied oil that should have burned only a single day "miraculously" lasted for eight days. Hence the eight-day observance of Hanukkah as the Festival of Lights.

Most Jews who observe Hanukkah this week will rejoice on the folk-level of candle lighting, family games of dreidle-spinning and eating potato latkes (the "fast food" of the Maccabees).

But many will also know that Hanukkah 1984 is charged with deeper meanings for how to cope with the turbulent world in which all of us now live.

Jews throughout the world — in America, the Soviet Union, and Israel — will derive moral nourishment from recalling that the Maccabees were the first fighters for reli-

gious and cultural freedom in history. While battling for the right to be Jews, the Maccabees also won a decisive victory for religious and cultural pluralism.

That was a fateful turning point not only for Judaism, but as well for Christianity and Islam.

If the Syrians had crushed Jews and Judaism and succeeded in imposing their Hellenistic state religion of worshipping pagan gods, Christianity and Islam might not be here today. (Some Christian groups acknowledge that fact by observing "St. Maccabee Day.")

But that ancient victory for freedom of conscience clearly has not become a permanent nor universal fact of life.

Today's "totalist" societies blindly repeating the imperial claims

of ancient Syria, continue to inflict intolerance, hatred, suffering and death upon thousands of innocent human beings.

The list is long and depressing — Afghanistan, Chile, Cuba, Iran, Nicaragua, Poland, South Africa and the Soviet Union.

Hanukkah's values have always meant to Jews a commitment to struggle against intolerance, to build a humane society based on civility and mutual respect, to oppose totalitarian conformity, and to labor in support of democratic freedoms and human rights for every member of God's human family.

Hanukkah 1984 carries another powerful message for our time. A central tradition of this festival is *Matanot L'evyonim* — giving gifts to the poor and hungry.

The devastating fam-

ines in Ethiopia and in other African countries have transformed that charming folk custom this year into a compelling moral duty.

The haunting pictures of black Africans — including the black Jews of Ethiopia — have galvanized the conscience of the entire Jewish people, as it has the Christian world.

Given the magnitude of this vast human catastrophe and the epidemic of political oppression at loose in the world today, Hanukkah's values of freedom and compassion are urgently needed to light up the darkened human condition this year, and for years to come.

Rabbi Tanenbaum, director of international relations of the American Jewish Committee, has been a leader in Jewish-Christian relations and human rights for the past 30 years.

Dec. 19, 1984

Mr. Kenneth Chandler
Managing Editor
The New York Post
220 South Street
New York, N. Y.

Dear Mr. Chandler,

I have just returned from a mission to Europe and Israel and have a chance to read my article on Chanukah on your OP-ED page.

I just wanted to express to you my appreciation of your careful, sensitive editing of the piece, as well as for the prominent attention you gave it.

While writing, I thought you might be interested in having Dick Ryan look into an important story that has not yet been covered. The Catholic, Protestant, and Jewish refugee and relief agencies are playing a central role in mobilizing massive aid for the victims of the African famine. There are some excellent human interest stories in how Christians and Jews have joined hands in helping relieve human suffering in this terrible tragedy.

If you are interested, I will be glad to give Dick whatever background material I have and put him in touch with others.

With warmest good wishes for a Happy Christmas and Peaceful New Year, I am,
Cordially,



Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature
Parable Of A Modern Jew

HE APPARENTLY climbed up a steep hill of subway stairs last Wednesday in Philadelphia. When he reached the exit at Broad and Walnut Streets, he was seized unexpectedly by a massive heart attack and died on the way to Jefferson Hospital.

The "he" I'm talking about is my elder brother, Erny Tannen, a radio broadcaster. He was 63 years young—tall, lean, effervescent, brimming over with a love of life. Erny's life was in many ways a parable of the modern Jew and the universal human condition.

Born of poor Russian immigrant parents in Baltimore, Erny straddled the world of Jewish tradition and the larger seductive world of broadcasting and public relations. By the force of his warm personality, rich imagination, and incredible hard work, he succeeded in the 1970s to become the owner of five small radio stations.

As happens to many super-achievers in our modern hectic world,

Erny's life became a roller-coaster of successes and disasters. While he was contending with the ups and downs of his business career, he had to cope with a tragic death of a 21-year-old son in an airplane crash, a brain-damaged daughter, and finally a sad divorce. From some deep internal spiritual source, he somehow managed continually to find reasons for hope and to affirm the goodness of

life and people. Despite all these burdens, he became an active leader in the World Federalist movement, promoting the cause of world peace.

Above all, Erny was a loving father to his remaining son, Andy, and a caring brother to my sister, Sima, and myself. Erny's physical being is gone, but his sparkling spiritual presence will endure with us as long as we live.



AID RESEARCH IN ISRAEL—A Professorial Chair endowed by Renette and Marshall Ezralow (above) at the Weizmann Institute of Science will further the research the Prof. Zelig Eshar, an authority on cellular immunology.

Torah Thoughts

By Rabbi Menachem M. Schneerson
Divine Authority And Morality

NOW THAT we are in the week in which is read the Sidra telling of *Mattan Torah* (the giving of the Torah), we can all draw inspiration from it, as indeed we ought to, in accordance with the teaching of the Old Rebbe (author of the *Tanya* and *Shulchan Aruch*) that the weekly portion of the Torah should be a source of timely inspiration and instruction to every Jew, in all his affairs of that week. *Mattan Torah* has the further significance that it has to be regarded and accepted as a new experience every day. This is also evidenced from the blessing over the Torah which we make every morning in our morning prayers "who gives the Torah"—in the present tense; indeed our Sages declared that the words of the Torah should be in one's eyes as new every day.

One of the basic messages of the Ten Commandments is contained in the fact that they begin with "I am", etc., i.e. the profound principle of

monotheism, which in itself was a tremendous revolutionary idea in those days of idolatry, dominated by the polytheistic culture of Egypt (as indicated in detail in the Second Commandment, where all forms of idolatry are strictly prohibited. Incidentally, the emphasis on monotheism, and the denial of polytheism, is to be seen not only in the fact that these ideas form the subject of the first two Commandments, but also in the quantity of words and detail which they contain.) At the same time, the Ten Commandments conclude with such apparently simple and obvious injunctions as "Thou shalt not steal," etc.

The profundity of monotheism, with which the Ten Commandments begin, and the simplicity of the ethical and moral laws, with which the Ten Commandments conclude, point to an important lesson, namely:

a) The true believer in G-d is not the one who holds abstract ideas, but the one whose knowledge

of G-d leads him to proper daily conduct even in ordinary and commonplace matters, in his dealings with his neighbors and the respect for their property, even if it be an ox or a donkey, etc.

b) The ethical and moral laws, even those that are so obvious as "Thou shalt not steal," and "Thou shalt not murder," will have actual validity and will be observed only if they are based on the first and second Commandments, that is to say, based on Divine authority, the authority of the One and Only G-d.

If, in the previous generation, there were people who doubted the need of Divine authority for common morality and ethics—believing instead that human reason is sufficient authority for morality and ethics—our present generation has, unfortunately, in a most devastating and tragic way, refuted this mistaken notion. For, it is precisely the nation which has excelled itself in the exact sciences, the humanities and even in

Please Turn To Page 19



ADAT ARIEL, 5540 Laurel Canyon, North Hollywood. Rabbi Moshe Rothblum. Rabbi Eme. Aaron M. Cantor Allan

CHASAD OF NORTH BEV. HILLS, 409 Foothill Rd., Bev. Hills. Rabbi Y. Chasman. Chazzen Berele Saltzman.

SYNAGOGUES

TEMPLE BETH TORAH OF ALHAMBRA, 225 S. Atlantic Blvd., Alhambra. Rabbi William A. Gordon. Dr. Martin I. Douglas. Rabbi Emeritus. Cantor Morris Firestone. 263-2035. (C)

TEMPLE BETH TORAH, 6756 Woodley Ave., Sepulveda. Rabbi Jerry Fisher. Cantor Michael Russ. (818) 893-3756. (R18) 891-7666. (R)

TEMPLE BETH ZION-SINAI, 4440 N.

TEMPLE RAMAT ZION, 17655 Devonshire St., Northridge. Rabbi Solomon Rothstein. Cantor Farid Dardashi. 360-1861. (C)

TEMPLE SINAI OF GLENDALE, 1212 N. Pacific Ave., Glendale. Rabbi Marvin M. Gross. Cantor Harvey L. Block. 246-8101. (R)

The Vatican's relations with Israel

A FIRST-HAND REPORT BY MARC H. TANENBAUM

EXPECTATIONS that Pope John Paul II will visit Israel or that formal diplomatic relations will be established between the Holy See and Israel are not in the cards. Not in the near future.

I have come to that sobering conclusion after a just-concluded three-week mission to Israel, Italy and the Vatican. I was part of a leadership mission of the American Jewish Committee that met with key Israeli and Italian leaders and, finally, with Pope John Paul II and a number of Vatican officials.

Extended conversations on the complex Middle East situation with these key actors in the Mediterranean world yielded some fresh insights.

First, contrary to public perceptions, the Vatican maintains de facto recognition of the State of Israel. When Israel's Prime Minister Shimon Peres met with the Pope this week, he was given red-carpet

treatment, the full protocol accorded a head of state. That has been true of the diplomatic visits made to the Vatican earlier by such Israeli governmental leaders as Foreign Minister Yitzhak Shamir, the late Golda Meir, and Moshe Dayan and Abba Eban, among others.

On a day-to-day basis, the Israeli Embassy in Rome is in regular communication with the Vatican Secretariat of State and other Curial officials. On a cultural level, hundreds of Catholic priests and nuns — with Vatican approval — study regularly in Israel.

Second, Pope John Paul II, I am persuaded, is personally friendly toward Israel and acknowledges her right to exist as a sovereign nation. In a little-noticed Apostolic Letter issued by the

Pope last Easter, entitled *Redemptiois Anno*, he wrote the following about Israel and Jerusalem:

"For the Jewish people who live in the State of Israel, and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society. . .

"Jews ardently love her [Jerusalem], and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore, they turn to her daily, one may say, and point to her as the

sign of their nation."

Those are the most forthcoming acknowledgments of the centrality of Israel and of Jerusalem in Jewish consciousness made by any pope in recent memory.

Third, when our AJC delegation asked of Vatican Secretary of State authorities why the Holy See does not establish de jure diplomatic relations with Israel, we were given, at first the usual explanation: "It is not the policy of the Holy See to enter into diplomatic relations with a nation when it is in a state of belligerency with its neighbors, or when its borders are not established by international agreements. That is why the Holy See does not maintain diplomatic relations with Jordan as well."

But as the conversation continued, it became clear

that that is the given reason, not the real one. After all, the Vatican has diplomatic ties with some 112 countries, many of which are involved in belligerency, civil wars and border disputes — Ethiopia, Sudan, Angola, Nicaragua, among others. And those relations are sustained even though the Vatican does not approve of many of their ideological policies.

The real reason, it seems quite clear, is that the Vatican profoundly fears that, should she move from de facto recognition to establishing full diplomatic de jure recognition of Israel, Arab-Muslim fanatics in the Middle East and Africa will launch a wave of reprisals against millions of Arab Christians and African Christians in predominantly

Islamic countries. Over and over again, Vatican authorities kept referring to the precarious plight of Catholics in Lebanon who suffer daily violence at the hands of fanatic Shiite and Sunni Muslims, and the virtual impotence of the Vatican in helping to protect them. (Christian groups have reciprocated violently as well.)

Thus, it is far more than the fear of Muslim reprisals than antipathy toward Israel that has thus far precluded de jure diplomatic ties between the Holy See and Israel. There are, of course, contested issues between the Holy See and Israel — the status of Jerusalem, Palestinian self-determination and holy sites. But those are negotiable issues, whereas fear of Islamic reprisals is not subject to rational compromise.

Finally, these conversations have convinced me that Italian foreign policy plays a far greater influence in Vatican affairs than is generally recognized.

As the one truly Mediterranean nation in the European community, Italy is now heavily engaged in commercial and trade relations with Arab countries. Italy is dependent for 85 percent of her oil supplies on Arab nations. Some 20,000 Italian workers are now serving in Libya. Libya's Central Bank owns 17 per cent of Fiat, and Italy exports large amounts of arms to Arab countries, including Libya, despite its role in exporting terrorism.

Italy has a troubled economy, and the resulting pressure has led the government to become increasingly dependent on Arab nations for economic relief. Those obdurate survival needs have influenced a pro-Arab, pro-PLO tilt in Italian foreign policy far more than some ideological vision.

At the same time, Italy has been friendly toward Israel. Italy is thus engaged in a geopolitical trapeze act in the Middle East, being supportive of Israel while cultivating economic and political ties with the Arab world, which she seeks to influence to adopt a moderate stance leading toward peaceful negotiations among Israel, the Palestinians and other Arabs.

Beneath the theological rhetoric, that is essentially the same stance adopted by the Holy See. While the Vatican clearly has universal interests, its daily existence is profoundly affected by its relationship with the Italian government and Italian domestic politics.

Those weighty, intricate ties between the Holy See and the Italian government have inevitably sensitized Vatican policymakers to the domestic and foreign policy directions of the Italian government.

Given those realities, it is clear that Pope John Paul II, notwithstanding his personal sympathies toward Israel and the Jewish people, will not shortly be visiting the Jewish State, nor will de jure diplomatic relations be established in the near future between the Holy See and Israel. But I will go out on a limb and predict that once peace is established among Israel, the Palestinians and Jordan, the Holy See will change its course and move quickly to make de jure what is now de facto.

— Rabbi Tanenbaum is director of international relations of the American Jewish Committee.

MAR-20-85

Examining the implications of the Vatican Declaration

By MARC TANENBAUM

VATICAN CITY, (JTA) — At a private audience with American Jewish Committee leaders Feb. 15 held in the resplendent Apostolic Palace, Pope John Paul II went further than any pope in recent memory in affirming that improved Catholic-Jewish relations is now an article of Catholic doctrine, "an expression of the (Catholic) faith, a word of the Divine Wisdom."

At the same time, he remained cautious and vague about the relationship of the Holy See to Israel.

Howard Friedman, AJC president, led an eight-member AJC delegation in an audience devoted to commemorating the 40th anniversary of the end of World War II and the defeat of Nazism and the 20th anniversary of the adoption by Vatican Council II of *Nostra Aetate*, the declaration which opened a new chapter in Catholic-Jewish relations.

It was the first audience in 1985 of any Jewish group with the Polish pope devoted to examining the impact of the Vatican Declaration on Catholic-Jewish relations during the past two decades.

Statement by AJC president

"As the Nazi trauma appalled us with despair over human evil," Friedman said in his prepared text, "so the 20th anniversary of the close of Vatican Council II inspires all of us with hope and promise for a more humane future... It is no exaggeration to state that as a result of these far-reaching pronouncements and the practical actions they have inspired, greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millennia."

Friedman then said that "the American Jewish Committee shares" the pope's vision "of upholding human dignity by vigorously advocating the universality of civil and political liberties, and, in particular, religious liberty for all peoples everywhere, especially those in oppressive totalitarian societies."

The AJC president then referred to his agency's "close cooperation with Catholic Relief Services in seeking to relieve the suffering, hunger and deprivation of millions of fellow human beings in Ethiopia, and in Africa generally."

The climax of Friedman's statement concentrated on the importance of establishing "diplomatic ties between the Holy See and the State of Israel and her people."

Pope cites 'a teaching which must be followed'

In response the pope declared, "I wish to confirm, with utmost conviction, that the teaching of the church proclaimed during the Second Vatican Council in the Declaration *Nostra Aetate*... remains always for us, for the Catholic Church, for the Episco-

pate... and for the pope, a teaching which must be followed — a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of Divine Wisdom."

Vatican authorities said that the pope affirms by that statement that he regards improved Catholic-Jewish relations as "an article of Catholic faith," of permanent value, and its progress is irreversible. That assumed importance in light of anxiety in Catholic circles that the Vatican Synod called for November may lead to reversal of progressive achievements of Vatican Council II.

Condemns anti-Semitism

The pope then condemned anti-Semitism, saying "Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God. I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people — from whatever side it may come."

On the Middle East, the pope then vaguely said, "I know also of your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word 'shalom.'" He then expressed the hope that "the sons and daughters of Abraham — Jews, Christians and Muslims may live together and prosper in peace."

In private conversation with the AJC representatives, he spoke concretely of "peace and security for Israel," but said there were "complexities" that stood in the way of presently establishing diplomatic relations.

In meetings prior to the audience with the pope, the AJC leaders spoke at great length with Archbishop Achille Silvestrini of the Vatican Secretariat of State and with Jan Cardinal Willebrands, president of the Vatican Secretariat for Religious Relations with Jews, on the importance of "full recognition throughout the civilized world, including the Holy See, of Israel's sovereign legitimacy as the only means of dispelling the illusion in the Arab world that somehow Israel's continued existence can be undermined. Nothing would contribute more to peace in that area than the dispelling of that illusion."

Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, was a member of the AJC delegation which met with pope John Paul II at the Vatican.

JEWISH
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Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature
'A.D.'—The TV Mini-Series

A. D., the \$30 million decline and fall of the Roman Empire, was a blockbuster commercial success for NBC-TV. In the afterglow, one of the questions being widely asked is: was it good for the Jews?

Vincenzo Labella, the brilliant Italian film producer, invited me to serve as his Jewish consultant for A.D., as I had earlier for "Jesus of Nazareth" and for "Holocaust." I previewed A.D. with several Orthodox rabbis and other Jewish representatives. They were generally disturbed by scenes such as the stoning of Stephen. Judged by purist or absolutist standards, there were things to be disturbed about. After all, much of the New Testament bristles with anti-Jewish images.

When Labella sent me Anthony Burgess' first script to read, I was also very upset about the classic anti-Jewish stereotypes. At Labella's request, I submitted a line-by-line critique. To

Labella's credit, he incorporated practically every one of my suggestions and eliminated most of the traditional anti-Semitic imagery.

There was not a single reference to Jews as "Christ-killers" in A.D. Rabban Gamaliel and other Pharasaic rabbis were portrayed as sensitive, compassionate people. Judaism was presented as a living, joyous religion, and not as the

usual vengeful faith. The rootedness of Christianity in Judaism was a pervasive theme.

The Jewish community has tried for nearly 30 years to bring about just these kinds of revisions in the Oberammergau Passion Play with modest success. Compared to Oberammergau, I believe A.D. was a major achievement in overcoming the traditional hostilities toward Jews and Judaism.

"The Postman Cometh"

By Louis Kaplan of Delray Beach, Florida

"Neither snow, nor hail, nor sleet, nor rain, nor gloom of night shall stay these couriers from the swift completion of their appointed rounds." (Ha!)

This, or something like it, was the stirring legend carved in the stone of the General Post Office building in New York City. I always got a chill looking at it, especially in ten degree weather.

I would envision a letter carrier in the midst of a driving storm with snow, sleet, rain, and gloom swirling around him, holding a letter gasping — "The mail must go through."

"Those were the days, my friend." Or as the 90 year old man said as he signed wistfully, watching the gorgeous chorus girls in Las Vegas, "What was, was!"

We don't worry about snow, or hail, or sleet down here, but we do get a little rain, like that 15 inch beaut we got one day. The only way mail could have been delivered in that deluge was by submarine.

A couple of times we didn't get any mail at all. Once the letter carrier got lost. Another time in was the "gloom of night" that stayed the not so swift courier from the not so swift completion of his appointed rounds.

I don't mind paying a couple of cents more for stamps. I don't mind postal workers making a good living. But, please, how about some improvements in the service?

We all have horror stories we can tell. Like getting a piece of mail a year late. Like receiving my N.J. paper anywhere from a week to two months late. My criterion for good service is eminently fair — "Can the P.O. deliver mail as fast as the Pony Express or the Barefoot Mailman once did?"

There are times you can hand deliver a letter a day or two faster than the P.O. can deliver it and save 22 cents.

In many condos mail is delivered into cluster boxes (really mail boxes). I think they're known



Louis Kaplan

as cluster boxes because of the way people cluster around them waiting for their mail, a big event in a retiree's day.

Nowadays, our letter carrier has more mail than he can handle, because of the increasing population of unitons. One never knows when the mail will be coming. This keeps "cluster box" health seminar and gossip sessions down to a minimum. It also has people going back and forth — "Is the mail here yet?" "Where is the letter carrier?"

I know exactly when the mailman cometh. I use binoculars to zero in on the cluster boxes. If I see people walk away with letters in their hands, I know the carrier has been there.

I hate it when my wife gets to the mail first. "Nothing important," she says. I like the thrill of anticipation in opening the mail, even the junky stuff. I'm waiting for that letter which will say, "We'll be glad to syndicate your column in 10,000 newspapers." I can dream, can't I?

I once engaged in a big hassle with the postal authorities over late deliveries and non-deliveries. I even got Senators and Congressman into the act. I told my

neighbors, "Don't worry. I'll handle it. I know all about the Post Office. I used to be a letter carrier."

Well, what happened was that deliveries got worse. So my grateful friends gave credit where credit was due. — "It's your fault! You should have kept your big mouth shut!"

I finally admit defeat. You can't beat them. You can lick their stamps but you can't lick the Postal Service.

Vatican-Israel Relations

By Rabbi Marc H. Tanenbaum

From all reports, the meeting between Pope John Paul II and Israel's Prime Minister Shimon Peres several weeks ago was a friendly one. When our American Jewish Committee delegation had an audience with the Pope several weeks ago Friday (Feb. 15) we discussed with the Pontiff his declared sympathetic attitudes toward Israel and Jerusalem, among other issues.



Rabbi Marc H. Tanenbaum

It is not widely known that as recently as last Easter, Pope John Paul wrote an Apostolic Letter, *Redemptiois Anno*, in which he warmly acknowledges Israel's right to exist in "desired security."

The Pope also wrote feelingly of Jerusalem. "The Jews ardently love Jerusalem... from the time of King David who chose her as capital... they point to her as the sign of their nation," he stated.

(Continued on Page 13)

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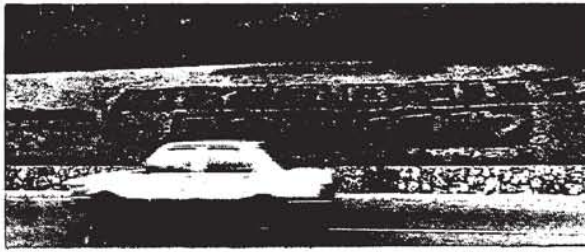


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A welcome sign in plants and flowers greets travellers to Jerusalem as they ascend the steep and winding road from Tel Aviv.

JEWISH QUIZ BOX

(Continued from Page 12)

the Sabbath begins late Friday afternoon?

ANSWER: The Sabbath commandment is one of the Biblical Ten Commandments. The Ten Commandments are listed twice in the Bible — once in the Book of Exodus and once in the Book of Deuteronomy. In each of the aforementioned Biblical books, a different verb is used in the observance of the Sabbath. One Commandment stresses the need to keep the Sabbath in mind

while the other stresses the need to be careful about not violating the restrictions that are in place for the Sabbath. In other words the Sabbath has both a negative and a positive aspect. Therefore, two candles are lit before the Sabbath begins to remind us of the necessity to fulfill both of these requirements. Some commentaries mention another reason for having at least two candles. That is to say that one should not limit the relationship of the Sabbath to himself alone, but should rather attempt to share the aspects of the Sabbath with others such as members of his family and guests. This is why some people light a candle for each member of their family in the household.

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for hesitations become clearer than before: The Vatican genuinely fears that should it establish *de jure* recognition of Israel, there will be a wave of Islamic fanatics carrying out massacres and reprisals against Arab and African Christians in Islamic countries. Lebanon is a bloody showcase of such vindictiveness.

It seems, therefore, that the priority issue is to move Jordan, the Palestinians, and Israel to the peace table and Vatican-Israeli diplomatic ties will not be far behind.

Jewish History — By One Who Shaped It

Jerusalem — How many American-born Jews of today can recall life in Tsarist Russia, were active Zionists before the 1917 Balfour Declaration, completed 42 years in the rabbinate as far back as 1960, and can point to university chairs, a synagogue and a youth village bearing their name?

Dr. Israel Goldstein, the 88-year-old former American Jewish and Zionist leader, who has been living in Jerusalem for the past 24 years, in one such man — as his autobiography entitled *My World As A Jew* (published by the Herzl Press, New York, and Cornwall Books) now strikingly reveals. This monumental work has already drawn admiring appraisals from scholars and statesmen in both the U.S.A. and Israel, who see in it what Chancellor Geron D. Cohen of the Jewish Theological seminary terms "a veritable history of the Jewish people, with commentary, from 1896 to the 1980."

As one who, in the course of his lifetime, has not only witnessed the great events of our century but also helped to shape them, Israel Goldstein writes authoritatively about the many religious, philanthropic, liberal and Zionist causes that he has served. Some highlights of these memoirs are the author's first-hand accounts of Jewish and non-Jewish response to the Nazi Holocaust and of the struggle to establish and consolidate Medinat Yisrael, his pen portraits of eminent contemporaries and lively descriptions of the many countries and often remote Jewish communities which he visited on his travels and missions abroad, as well as a host of amusing anecdotes related to his experiences.

With 120 illustrations and a comprehensive index, *My World As a Jew* is far more than an autobiography. Its two volumes constitute a valuable work of reference from which everyone can derive much interest, wisdom and enjoyment.

For further details: P.O. Box 7699, Jerusalem 91076 Israel. Tel: 02-243984/5.

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HALLS

Gorbachev And Soviet Jewry

By Rabbi Marc H. Tanenbaum

"He has a warm smile, but comrades, make no mistake, behind that smile, he has iron teeth." No less a personage than Soviet Foreign Minister Gromyko is reported to have made that statement in nominating Mikhail Gorbachev as leader of the Soviet Union.

There has been an extraordinary amount of speculation over what the rise to power of Gorbachev might mean for U.S. - Soviet relations and for oppressed Soviet Jews and Christians. Jerry Goodman, executive director of the National Conference for Soviet Jewry, last week said that Gorbachev has been in power for the past two months of Chernenko's illness. During that time, the Russians agreed to trade and arms talks with the United States. Goodman said that suggests flexibility for the future and an openness to some kind of accommodation with the United States. Potentially, he added, that could also signal a favorable change toward Soviet Jewish emigration.

Other observers are less optimistic. They point out that when Gorbachev recently visited England, British members of Parliament raised questions about the human rights of Soviet Jews. Gorbachev angrily closed off the discussion saying it was an internal matter. Just like Afghanistan is an internal matter.

Last Friday, I had a long talk with a seasoned diplomat in East Europe. He cautioned that it will be two to three years before Gorbachev consolidates his power, and will be ready to discuss the human rights of Soviet Jews.

In the meantime, it is reassuring to know that the United States Government has linked the improvement of U.S. - Soviet relations to the bettering of the situations of Soviet Jews and oppressed peoples in the Soviet Empire.



Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature
'A.D.'—The TV Mini-Series

A. D., the \$30 million decline and fall of the Roman Empire, was a blockbuster commercial success for NBC-TV. In the afterglow, one of the questions being widely asked is: was it good for the Jews?

Vincenzo Labella, the brilliant Italian film producer, invited me to serve as his Jewish consultant for A.D., as I had earlier for "Jesus of Nazareth" and for "Holocaust." I previewed A.D. with several Orthodox rabbis and other Jewish representatives. They were generally disturbed by scenes such as the stoning of Stephen. Judged by purist or absolutist standards, there were things to be disturbed about. After all, much of the New Testament bristles with anti-Jewish images.

When Labella sent me Anthony Burgess' first script to read, I was also very upset about the classic anti-Jewish stereotypes. At Labella's request, I submitted a line-by-line critique. To

Labella's credit, he incorporated practically every one of my suggestions and eliminated most of the traditional anti-Semitic imagery.

There was not a single reference to Jews as "Christ-killers" in A.D. Rabban Gamaliel and other Pharasaic rabbis were portrayed as sensitive, compassionate people. Judaism was presented as a living, joyous religion, and not as the

usual vengeful faith. The rootedness of Christianity in Judaism was a pervasive theme.

The Jewish community has tried for nearly 30 years to bring about just these kinds of revisions in the Oberammergau Passion Play with modest success. Compared to Oberammergau, I believe A.D. was a major achievement in overcoming the traditional hostilities toward Jews and Judaism.

Special To The JTA Pope Affirms Catholic-Jewish Relations As Catholic Doctrine; Holds Status Quo On Israel

By Marc Tanenbaum

(Editor's note: Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, was a member of the AJC delegation which met with Pope John Paul II at the Vatican.)

VATICAN CITY (JTA) --At a private audience with American Jewish Committee leaders February 15 held in the resplendent Apostolic Palace, Pope John Paul II went further than any Pope in recent memory in affirming that improved Catholic-Jewish relations is now an article of Catholic doctrine, "an expression of the (Catholic) faith, a word of the Divine Wisdom."

At the same time, he remained cautious and vague about the relationship of the Holy See to Israel.

Howard Friedman, AJC president, led an eight-member AJC delegation in an audience devoted to commemorating the 40th anniversary of the end of World War II and the defeat of Nazism and the 20th anniversary of the adoption by Vatican Council II of *Nostra Aetate*, the declaration which opened a new chapter in Catholic-Jewish relations. It was the first audience in 1985 of any Jewish group with the Polish Pope devoted to examining the impact of the Vatican Declaration on Catholic-Jewish relations during the past two decades.

Statement By AJC President

"As the Nazi trauma appalled us with despair over human evil," Friedman said in his prepared text, "so the 20th anniversary of the close of Vatican Council II inspires all of us with hope and promise for a more humane future It is no exaggeration to state that as a result of these far-reaching pronouncements and the practical actions they have inspired, greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millennia."

Friedman then said that "the American Jewish Committee shares" the Pope's vision "of upholding human dignity by vigorously advocating the universality of civil and political liberties, and, in particular, religious liberty for all peoples everywhere, especially those in oppressive totalitarian societies."

The AJC president then referred to his agency's "close cooperation with Catholic Relief Services in seeking to

relieve the suffering, hunger and deprivation of millions of fellow human beings in Ethiopia, and in Africa generally."

The climax of Friedman's statement concentrated on the importance of establishing "diplomatic ties between the Holy See and the State of Israel and her people." He said: "Such an historic act, we believe, would be a watershed event in Catholic-Jewish relations. It would help create the sense of reality (in the Arab world) which is indispensable to peace, and we would consider it a happy development and confirmation of the decisions of Vatican Council II."

Pope Cites 'A Teaching Which Must Be Followed'

In response, the Pope declared, "I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration *Nostra Aetate* . . . remains always for us, for the Catholic Church, for the Episcopate . . . and for the Pope, a teaching which must be followed -- a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of Divine Wisdom."

Vatican authorities told us that the Pope affirms by that statement that he regards improved Catholic-Jewish relations as an "article of Catholic faith," of permanent value, and its progress is irreversible. That assumed importance in light of anxiety in Catholic circles that the Vatican Synod called for in November may lead to reversal of progressive achievements of Vatican Council II.

Asserting that "the relationships between Jews and Christians have radically improved in these years," the Pontiff stated: "Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old."

Condemns Anti-Semitism

The Pope then condemned anti-Semitism, saying, "Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image

and likeness of God. I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people - from whatever side it may come."

Pope John Paul acknowledged "the close collaboration between the American Jewish Committee with some of our Catholic agencies in alleviating hunger in Ethiopia and in the Sahel."

Vague Statement On The Mideast

On the Middle East, the Pope then vaguely said, "I know also of your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word 'shalom.'" He then expressed the hope that "the sons and daughters of Abraham -- Jews, Christians and Muslims may live together and prosper in peace."

Then, in private conversation with the AJC representatives, he spoke concretely of "peace and security for Israel," but said there were "complexities" that stood in the way presently of establishing diplomatic relations.

Three Esthers To Be Reshown

WQPT-TV Channel 24 (Blackhawk College) will rebroadcast its production "Three Esthers" on April 16, 17, 18. At press time, the starting time of the shows had not been determined.

"Three Esthers", produced by Arthur Pitz of Blackhawk College, is the story of three local residents, Esther Avruch, Esther Katz and Esther Schiff, and their experiences during the Holocaust. Dr. Pitz, who is also a member of the Jewish Federation Holocaust Programs Committee, conceived the "Three Esthers" project after returning from a summer's study at Yad Vashem in 1983.

NOTE: SHOW TIME 7:30PM

A drawing from a Passover Haggadah, with the blessing "Leshana Habaah B'Yerushalayim" [Next Year in Jerusalem]. Printed c. 1709.



Havana Report

Is Cuba Easing Up on Jewish Worship?

Continued from Page 1-A
continuity and survival of the 800-member Cuban Jewish community."

According to the AJC report, the Cuban official has agreed "to help Cuban Jewry open a kosher restaurant in Old Havana, maintain and take care of synagogues and Jewish cemeteries, and open a Sunday religious school for Jewish children and young people."

SIGNIFICANTLY, Carneado agreed also to grant visas to rabbis who will be allowed to conduct religious services during the major Jewish holy days. According to Kovadloff, "in previous years, rabbis had visited Havana but been denied the right to officiate in the synagogues."

The Cuban government promised also to allow a mohel, a ritual circumciser for initiating Jewish children into the covenant of Judaism, to come to Cuba for carrying out this basic religious tradition.

The AJC was informed that Carneado has invited the Cuban Jewish leaders to submit to him a written report on the current situation of the Cuban Jewish community and its major religious, educational, and cultural problems, promising that "the Cuban government is willing to help solve these problems."

NEVAS AND Tanenbaum made public for the first time the fact that Kovadloff had visited Cuba three times during the past two years in order to express solidarity with Cuban Jewry. (Cuba is the only Latin American country in which Jews are called "Hebrews" since the word "Jews" still retains a



Marc Tanenbaum

derogatory connotation in Spanish.)

During his visits, Kovadloff brought as gifts from the American Jewish Committee to the Cuban Jewish community many Spanish and English-language books, records and cassettes of Jewish religious and cultural content. Among recent contributions to the Havana Jewish Patronato, the library and communal institution, were Jewish prayer books in Spanish (Devocionario Judío, in Spanish and Hebrew), the Passover Haggadah, and the Sabbath Haggadah.

Nevas and Tanenbaum reported that Kovadloff last traveled to Cuba in September, 1983, where he participated in Yom Kippur and Sukkoth services with Cuban Jewry. They reported also that during the past 20 years, American Jewish Committee offices in Mexico,

directed by Sergio Nudelstejer, and in Buenos Aires have regularly sent religious and educational material to Cuban Jewry. Similar material has been sent to Havana by the AMIA, the Jewish Federation of Argentina.

THE AJC officials made known also that the Canadian Jewish Congress annually sends kosher Passover foods, matzos, and wine to Cuban Jewry. Jewish ritual slaughtering is also allowed for observant Cuban Jews at the Havana abattoir.

Kovadloff reported that many books on "Hebrews" and on religious-ethnic pluralism have been made available to the Jose Martí National Library in Havana. He said he found only two Spanish-language anti-Semitic publications in that library, published in Mexico and Moscow.

Nevas and Tanenbaum disclosed that Kovadloff had met in recent years with high-ranking Cuban government officials to arrange for the emigration of Jews who had requested exit permits. Noting that President Fidel Castro and Cuban officials had met in recent years with American Catholic bishops and Protestant leaders, Nevias and Tanenbaum expressed concern over the fact that Cuban Jewish leaders had been denied a meeting with Carneado and other government officials for some 10 years.

KOVADLOFF played a crucial role in urging that this discrimination come to an end, and he encouraged the Cuban Jewish leaders to seek the present meeting, which proved to be positive and constructive.

The AJC was informed also by the Cuban Jewish spokesman that with the permission of the government they recently (March 25) held a public commemoration of the 850th anniversary of the birth of Maimonides, the 12th century Spanish Jewish scholar.

In their communication to the AJC, the Cuban Jewish leaders expressed the hope that these developments "will mark the beginning of a new era for the (Hebrew) community."

AT THE next meeting of the Steering Committee of the AJC's International Relations Commission, Nevias and Tanenbaum said, "We will examine what concrete steps might be taken to help the Cuban Jewish community realize to its fullest these new possibilities for enriching their spiritual and cultural life as Jews."

They said also that discussions would take place to see what could be done to help improve relations between Cuba and the United States as well as between Cuba and Israel.

About 15,000 Jews lived in Cuba prior to the 1959 Cuban revolution. The Hebrew Community House, with about 200 members, is the largest of three synagogues in Cuba that remain open.

Astronaut Totes Four Mezuzahs

Continued from Page 1-A
Penzer of Woodmere, L.I.

Hoffman, an astrophysicist, plans to present the glass mezuzah to the Israel Museum. One of the ceramic ones will go to the Jewish Museum in New York, another to Congregation Shaar Hashalom, and the fourth he will hold onto for personal use, Stiebel told the Jewish Telegraphic Agency.

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(Continued on Page 4)

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Church Assembly in Germany — A Sign of Hope

By Dr. Marc H. Tanenbaum

This is written in Dussel-
dorf, the capital city of North-
Rhine West-phalia, that sprawls
over both sides of the winding
Rhine River. During the past
four days, some 120,000 Ger-
mans have come to this indus-
trial metropolis to attend the
Kirchentag (Church Day) As-
sembly.



Sponsored by the Evangel-
ical Lutheran Churches of
Germany, this massive church rally seeks to apply Biblical
values and Christian faith to the major social and political
issues facing this country.

An estimated 80,000 young Germans under 30 years of age
fill the convention halls.

I was invited to address the Kirchentag on German-Jewish
and German-Israeli relations. After the Bitburg tragedy, I must
confess that I came here reluctantly. But these young German
Christians have lifted my spirit with hope for the future.

A poll released here reports that nearly 85% of young
Germans repudiate Nazism as evil, and identify with the
Western allies. In session after session, German lecturers and
students declared that they did not feel guilty for the past, but
they insist on facing that terrible history, and accepting
responsibility not to let it happen again.

A number of leading Kirchentag speakers criticized the
visit of Chancellor Kohl and President Reagan to the Bitburg
cemetery. They said there has been too much silence in
Germany about Nazism and concentration camps. Blindness
over the past makes the future blind, one theologian stated.

Over and over again, Kirchentag delegates spoke movingly
of their special responsibility for the Jewish people and for the
State of Israel.

To this observer, Kirchentag demonstrated that there is a
new democratic Germany in the making, and we all have a stake
in its flourishing.

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Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature
Who Runs America?

EACH YEAR around this time, for the past 12 years, *U.S. News and World Report*, the weekly news-magazine, conducts a national survey on "Who Runs America?"

In its May 20 issue, the magazine reported on the findings of its 1985 survey conducted among 1177 leaders in 29 fields of endeavor. Those polled were asked to list "the top 10," then the top 20 and 30 Americans they regard as exercising "the most influence on national life—whether through position, ability, personality or wealth."

It is of more than passing interest that not a single Jewish personality is included among "the top 10." Nine of "the top 10" are in the Federal Government "proximity to the President" is the deciding factor. In the second 10 category, Arthur Sulzberger, publisher of *The New York Times*, appears as number 17 (Jesse Jackson is 18). Among the third 10, Katherine Graham, publisher of the *Washington Post*, registers

as number 21, and Henry Kaufman, the Wall Street investment banker, appears as choice 28. The only other Jew is Mayor Edward Koch of New York City, who is counted number one among mayors.

Significantly, the Protestant community is represented through the persons of the Rev. Jerry Falwell (number 14), and the Rev. Billy Graham (who ties with N.Y. Governor Mario Cuomo as number 22). The Catholic presence registers in the choice of Cardinal Joseph Bernardin as number 26, and in the Rev. Theodore M. Hesburgh, Notre Dame University president, who ranks third under education.

Not a leader or spokesman from Judaism or the Jewish agencies is listed under any category (although I am quoted on government policy). So much for the canard of "Jewish power" in America! But the question still remains to be answered: Why did the *U.S. News & World Report* editors not see fit to name

a single Jewish leader among their multiple choice listings? If the questionnaire is Judean, clearly the responses will be predictably Judean....

Beyond that, the Jewish community must ask itself why is it that neither any Israeli nor American Jewish leaders have registered in any effective way on the public consciousness symbolized by this interesting survey of Who's Who in America and on the world scene?

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Torah Thoughts

By Rabbi Menachem M. Schneersohn, Lubavitcher Rebbe
By The Word of G-D

IN THIS week's Sidra we are told that the Jews unquestionably followed the Divine commands, "By the word of G-d they encamped and by the word of G-d they journeyed." Was their attitude an overly restrictive one? What follows is an excerpt from a letter from the Lubavitcher Rebbe Shlita.

By the Grace of G-d
6th of Shevat, 5731
Brooklyn, N.Y.

Blessing and Greeting:
I received your letter with some delay. In it you write about the uncertainty you feel regarding commitment to Yiddishkeit, inasmuch as you think that life in accordance with the Torah and Mitzvot is restrictive, and limits the individual in personal creativeness, particularly in the area of thinking and choosing for himself, etc., so that it is hard to reconcile such commitment with the idea of personal freedom.

Frankly, this attitude is somewhat surprising, coming from a thinking person. I suppose the difficulty here is due to the superficial understanding of the meaning of the ac-

ceptance of the yoke of the Torah and Mitzvot, because of the word "yoke" suggests restrictiveness.

In truth, however, there are many things in daily life which a person accepts and follows without question, even if he is a highly gifted intellectual, with a searching bent of mind. Since you attend college, and have no doubt studied science, etc., you surely know that one does not go about starting everything in physics and technology from the beginning, by verifying everything through personal research and experimentation. For example, a person will board a plane without first having researched into aerodynamics, etc., to verify that it is safe to fly in it, and that it will bring one to one's destination at approximately the scheduled time.

Or take an example from the area of physical health. There are well established things which are useful or harmful to one's health. A person will not go about trying to verify the utility or harmfulness

of a particular drug through personal experimentation. Even if a person has a very strong inclination to do some research and experimentation, he will surely choose such areas which have not previously been researched. This generally accepted attitude is quite understandable and logical. For inasmuch as experts have amply researched these areas and have determined what is good and what is harmful for physical health, or have established the methods as to further technological advancement...it would be at best a waste of time to try to go over all those experiments from the beginning. On the other hand, there is no assurance that he may not make some error, and arrive at wrong conclusions, with disastrous effects, as experience has shown in some cases.

What has been said above in regard to physical health is also true in regard to spiritual health, and how the *Neshama*

Please Turn To Page 27



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Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature
Assembly in Germany—A Sign of Hope

THIS IS written in Düsseldorf, the capital city of North-Rhine Westphalia, that sprawls over both sides of the winding Rhine River. During the past four days, some 120,000 Germans have come to this industrial metropolis to attend the Kirchentag (Church Day) Assembly.

Sponsored by the Evangelical Lutheran Churches of Germany, this massive church rally seeks to apply Biblical values and Christian faith to the major social and political issues facing this country.

An estimated 80,000 young Germans under 30 years of age fill the convention halls.

I was invited to address the Kirchentag on German-Jewish and German-Israel relations. After the Bitburg tragedy, I must confess that I came here reluctantly. But these young German Christians have lifted my spirit with hope for the future.

A poll released here reports that nearly 85 percent of young Germans re-

pudiate nazism as evil, and identify with the Western Allies. In session after session German lecturers and students declared that they did not feel guilty for the past, but they insist on facing that terrible history and accepting responsibility not to let it happen again.

A number of leading Kirchentag speakers criticized the visit of Chancellor Kohl and President Reagan to the Bitburg cemetery. They said there has been too much

silence in Germany about nazism and concentration camps. Blindness over the past makes the future blind, one theologian stated.

Over and over again, Kirchentag delegates spoke movingly of their special responsibility for the Jewish people and for the State of Israel.

To this observer, Kirchentag demonstrated that there is a new democratic Germany in the making and we all have a stake in its flourishing.



LION OF JUDAH—Stuart L. Kart (left), Sherman Oaks CPA, holds Lion of Judah award conferred at Israel Dinner of State of the Accountants Division of Israel Bonds. Others, from left, are Robert Stalin, 1984 honoree, and Paul H. Glass of Encino, chairman of recent event held at Century Plaza Tower.

Torah Thoughts

By Rabbi Menachem M. Schneersohn, Lubavitcher Rebbe
A Mezuzah On The Door

THIS WEEK'S Sidra relates how Korach, a member of the priestly tribe of Levi, rebelliously challenged the leadership of Moses and the high priesthood of Aaron.

The Midrash relates that Korach confronted Moses with several questions. One of them concerned a Mezuzah. According to Torah law every house must have affixed on its right doorpost, a Mezuzah, a small scroll of parchment containing the first two paragraphs of the *Shema Yisroel*. Korach demanded of Moses: "Does a house filled with scrolls of the Torah require a Mezuzah?" Moses replied that the contents of the house were immaterial; a "Mezuzah" was required on every doorpost.

What is the logic of Moses' reply to Korach? A Mezuzah, after all, contains only two portions of the Torah. Why indeed should a house full of scrolls of the entire Torah require a Mezuzah? And what if one has a Mezuzah in a beautifully ornamented case lying on his shelf; why is

this not God enough? What is the significance of having a Mezuzah nailed to the doorpost?

The answer is that although the bookshelves of a house may be filled with Torah scrolls or other holy books, this may not ensure the religious behavior of its inhabitants. It is the Mezuzah on the door which symbolizes the active awareness of G-d's presence. The Mezuzah is placed on the doorpost, where one enters his home and leaves it. Symbolically, he takes its teaching of G-d with him wherever he goes. His Torah is not consigned to a bookshelf, to a place of

study alone, to an intellectual exercise. It is a factor in his life at all times, and all his actions are guided by the realization that... "The Lord our G-d is One," as written in the Mezuzah.

We are told of someone boasting to his Rabbi about all the Torah he had learned and mastered. The Rabbi replied, "You tell only of the Torah that you have learned, but what has the Torah taught you? Ask not, 'How much Torah knowledge have I acquired?' Ask rather, 'How much has Torah trained, educated and refined me?'"



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Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature
The TWA Hijacking—Issues And Non-Issues

FIRST IT was Bitburg. Then Mengele. And now, the savage TWA hijacking by the brutal, sadistic radical Shi'ite Muslims. It is little wonder that the nerves of the Jewish people are raw and inflamed.

But against that emotionally turbulent background, it is important that our community sort out the real issues from the "non-issues." One of these "non-issues" is the purported role of the TWA stewardess, Uli Derickson. Press reports have alleged that this German-born flight attendant singled out "Jewish-sounding" names of the American hostages and handed them over to the fanatic Shi'ite hijackers.

Last week, TWA executives invited several of us from major Jewish agencies to discuss that issue. After a two-hour detailed discussion of the evidence, we are persuaded that Uli Derickson has gotten a bum rap. The facts are that she played an absolutely heroic role. Were it not for her skill and pro-

fessionalism, I have no question but that the TWA plane would have been blown up by the suicidal fanatics, spelling death for all the hostages.

All the anger that is being needlessly vented on her must not divert us from the main issues: a) anger needs to be focused on these murderous Shi'ites who must be held accountable; b) every sup-

port must be given to the U.S. and Israeli governments who are assiduously trying to get all the hostages released and returned safely to their families.

Beyond that, we need to concentrate our efforts in countering those voices who, incredibly, are trying to scapegoat Israel as the villain responsible for this tragedy.



NEW BUILDING—Architect's rendering of the three-story, 105-bed, 44,000-square foot Mark Taper Building, the first of three proposed new skilled nursing facilities for the frail and needy elderly of the community, which will be constructed as part of the \$30 million master plan of the Jewish Homes for the Aging of Great Los Angeles. Ground breaking took place last week. Call 818/345-1746, ext. 286, for info.

Torah Thoughts

By Rabbi Menachem M. Schneersohn, Lubavitcher Rebbe
Strengthen Torah And Judaism

IN A letter a year after his release from Soviet prison, on the 12th Tammuz 5687 (1927), Rabbi Joseph I. Schneersohn, the late Lubavitcher Rebbe, instructed his Chassidim to designate the anniversary of his release for dedication to Torah and Chassidus, to assemble in order to "strengthen Torah and Judaism." The present Lubavitcher Rebbe elaborated on the sequence of these words, as to why Torah first and then Judaism.

An issue often raised in contemporary Jewish life is the question of What is Judaism and What is a Jew. There are those who propose definitions of Judaism which are wholly or partially contrary to Torah law. The definition of Judaism, they maintain, is not necessarily connected with the observance of Torah and Mitzvos. Although they have abandoned many of G-d's commandments they insist that they are "still in their Jewishness," that they are not committing any wrong, for, to their way of thinking, the aban-

doned Mitzva has no pertinence to their Judaism, so if they neglect it they lose nothing of their Jewish identity.

Their alienation from authentic Judaism may begin rather subtly, imperceptibly. The individual may, at first, be prepared to accept all of Written and Oral Torah, and even the fine points of Talmudic legislation—but balk at some restrictions imposed by the later Rabbinical authorities. If this "later restriction" is logically acceptable to him, fine; if not, he will ignore it. But the degeneration of his attitude to Torah does not end here. One does not suddenly stray from the main highway into the forest. At first, one strays off the highway ever so slightly. The direction in which one is headed after that first wrong step is almost the same as the direction of the highway. Almost the same—but not quite. The distance between the two paths widens and, eventually, the alternate, mistaken path leads into the wilder-

ness.

The first step away from Torah is the assumption that man is the master of Torah, what appeals to him he accepts, what leaves him cold he rejects, yet he declares that this is total Judaism, that he does no wrong with his rejection. The next step is when he questions whether Oral Torah is *min hashamayim*—from heaven, the word of G-d or a human invention, while only the Written Torah is Divine. He may then proceed to say that maybe only parts of the Written Torah are Divine. Ultimately, he repudiates everything.

He will not be content with failing to observe certain Mitzvos, but will dignify his attitude by declaring it a "movement," a trend, a school of thought within Judaism, one that accepts only a part of Torah as authoritative.

The previous Lubavitcher Rebbe was deliberate in his choice of words. Before urging ef-

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Thursday, July 11, 1985

MEMPHIS, TN
THE HEBREW WATCHMAN

A Setback To Catholic-Jewish Relations

By Dr. Marc H. Tanenbaum

The just-issued Vatican "Notes" on Catholic-Jewish relations has evoked dismay among the major Jewish groups affiliated with the International Jewish Committee for Interreligious Consultations (IJCIC). IJCIC, which I helped organize some 12 years ago, has maintained a continuous relationship with the Vatican Secretariat on Religious Relations with Jews, headed by Jan Cardinal Willebrads of the Netherlands.

The dismay centers on at least three issues: first, present Catholic theology of Judaism and the Jewish people; second, attitudes toward the Nazi holocaust; and third, an understanding of the State of Israel. While the document — which is intended for the training of Catholic educators and preachers — contains a number of quite positive statements rejecting anti-Semitism, the Christ-killer charge, fair treatment of the Pharisees, etc., on these three issues it is woefully deficient.

For the past 20 years, since the close of Vatican Council II, there has been impressive growth in a whole new understanding of Judaism as a living religion in its own terms. In this document, there is a throw-back to the older triumphalistic notion that "outside of the Catholic church there is no salvation."

In a later column, I will comment on the treatment of the Nazi holocaust and Israel in these Vatican "Notes." In the meantime, IJCIC has pressed for a meeting shortly with the Vatican to find out what's behind these regressive developments. More about that later.

ADL Director . . .

(Continued from Page 1)

committed terrorists can disrupt the lives of many.

A group known as The Order, a spinoff from the Aryan Nations, is on the cutting edge of these hate groups, he continued.

Law enforcement organizations credit members of this group with bank and armored truck heists over the past year in which about \$4.5 million has been stolen. Only about \$500,000 has been recovered.

In addition, members of The Order have been accused of assassinating a Jewish talk show host in Denver and of bombing two synagogues in the Northwest.

23 people associated with The Order were arrested in 1985, including one in Atlanta, where weapons and \$15,000 in cash were seized.



JULY 12, 1985

TEXAS JEWISH POST

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A Setback To Catholic-Jewish Relations

BY DR. MARC H.
TANENBAUM

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Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature
Bitburg Continues To Reverberate

REVERBERATIONS OF the Bitburg cemetery tragedy continue unabated—and on both sides of the ocean.

Last week, the "New Germany" began to assert itself against the "Old Nazi Germany." Hundreds of mainly younger Germans attacked a rally of Nazi SS troopers in the Bavarian resort town of Nesselwang. They hurled rocks, paint and eggs at the Nazi "elite" who apparently sought to exploit the Kohl-Reagan visit to the Bitburg cemetery as an exoneration of their evil past. The younger Germans evidently tried to demonstrate that there could be no reconciliation with those monstrous thugs.

And irony of ironies, the voters in Northern Rhine-Westphalia soundly defeated Chancellor Kohl's Christian Democratic party in last week's election. That election was understood to be the underlying reason for Chancellor Kohl's adamant refusal to give up the Bitburg cemetery visit, which

caused such a storm to burst over President Reagan's head. Clearly, had Kohl changed his mind, it would have made no difference in his party's election results, and he could have avoided straining German-American relations.

But there is also strain

in Washington and in the Jewish community. Without yielding on the principle which justified Jewish anger at this unwise misstep, there is now need for reconciling steps between the White House and the Jewish people. And the sooner we address that, the better for everybody.



CATHOLICS SHARE IN YOM HASHOAH SERVICE—

In deepest Orange County, Catholics and Jews joined together for Yom Hashoah Holocaust Memorial Services. Seen here is the Archbishop of Panama, the Most Reverend Thomas A. Clavel, D.D. and Auxiliary Bishop of Orange, The Most Reverend John T. Steinbock, flanked by Knights of Columbus at the service. The gathering was sponsored in part by the Orange County Anti-Defamation League of B'nai B'rith. More than 600 attended—Jews and Catholics. For more information on the ADL in Orange County call 714/973-4733.

Torah Thoughts

By Rabbi Menachem M. Schneerson
And All Her Paths Are Peace

WE HAVE just celebrated "Shovuos," the "Feast of Weeks" commemorating the giving of the Torah on Mt. Sinai. The Torah, in describing the events leading up to the Revelation at Sinai, relates: "And Israel encamped there, facing the mountain." Two points in this verse demand our attention. First, the singular form of the word "encamped" is used in the Hebrew text, as if only one person encamped, though it is referring to the 600,000 children of Israel! Second, what is the significance of the fact that they camped "facing the mountain?"

The preparation and pre-requisite for receiving the Torah is peace and unity. Our Sages explain the singular form of "encamped" in the above verse, as signifying that the Israelites encamped "unified, as one man." They further relate that: "G-d wanted to give the Torah to Israel as soon as they left Egypt, but they were at odds with one another. When they reached Sinai, they had

become bound together into one united group." Then the Almighty said: "The Torah is peace, and to whom shall I give it? To a nation that loves peace."

The power of unity and peace, even where used for unworthy objectives, is shown by the episode of the Tower of Babylon. Although the earlier generation of Noah believed in G-d, they were extremely corrupt in their social relationships, and lived in utter discord and constant strife. Their punishment was most severe: the entire generation, with the exception of Noah and his family, perished in the Flood. The generations after the Flood, on the other hand, were openly and flagrantly in defiance of G-d. They tried to build a tower to scale the heavens and "wage war against G-d!" Yet, surprisingly, their punishment was not death, but only dispersion throughout the world. They were not punished more harshly because they possessed the redeeming virtue of unity and peace.

Such unity, however,

cannot endure, nor can it ensure lasting success.

The unity and peace amongst the Israelites was a unity of the spirit, with the intent of receiving G-d's Torah and precepts. This is the significance of the words ".....facing the mountain." Their unity and oneness was directly connected with "the mountain"—Mount Sinai—which is synonymous with, and symbolic of the Torah; as the Medrash explains, Mount Sinai has five names, and each one is related to Torah and Mitzvos. For example, "Har Ho-Elokim," "The Mountain Whence He Proclaimed His G-dliness."

Each year, as we celebrate the various festivals, we should try to relive the original events of the holiday. The days of Shovuos are days of unity and peace. It is a time to practice "Ahavas Yisroel" (brotherly love) in greater measure and with more devotion than we do throughout the year, and since this unity must be

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A Syrian Smoke Screen

Syrian hatred for the State of Israel is a widely acknowledged matter of fact. But the revelation that the Syrian Defense Minister has authored a virulently anti-Semitic book seems to confirm the worst of fears: that Syrian enmity towards the State of Israel is only matched by its hatred for the Jewish people. Syrian claims that it is not anti-Jewish but only opposed to Zionism are now revealed as nothing more than blatant lies.

The disclosure of the book, "Matzah of Zion," authored by Mustafa Tlas, Syria's Defense Minister, was made by the Los Angeles based Simon Wiesenthal Center. They obtained a copy of the book which is believed to be widely circulated in Syria. It revives the blood libel forgery against the Jewish people and calls the true religious beliefs of the Jews "black hatred to all humanity and all religions."

Rabbi Marvin Hier of the Center said: "The fact that such a high ranking Cabinet officer of the government of Syria could direct such a campaign of hatred and anti-Semitism against the Jewish people is an indication that the Golan Heights dispute is only a smoke screen for the real intentions of the current Syrian regime who would obviously like to rid themselves of any Jewish presence in the Middle East."

The Reagan Administration has ordered the United States Embassy in Damascus to look into the matter, according to a letter Secretary of State George Shultz wrote to Rabbi Hier on July 3. He added that "I can assure you I share your deep sense of outrage that individuals continue to write such works which clearly serve only to further hatred and anti-Semitism against the Jewish people."

Furthermore, Hier contacted government leaders in Canada, France, Italy, Great Britain, West Germany, the Vatican, and the UN Human Rights Commission, requesting that they "formally protest this revival of anti-Semitism at the highest levels of the Syrian regime." Shultz is the only government official who has replied so far to the Center's request.

It is imperative that the other governments take up this issue on the highest diplomatic level. The publication of this vitriolic anti-Semitic falsehood by a high Syrian government official poses a clear and present danger to the safety of the 5,000-member Syrian Jewish community, and to Jews in other Arab countries, who live in the shadow of ruthless and murderous regimes.

Behind The Scenes

At The United Nations

By David Horowitz

A World—Union Press Feature

A 'Monument' To Peace On Egyptian-Israeli Border

UNITED NATIONS (WUP) — While this Organization has proclaimed 1986 the International

Year of Peace, it appears that only one country among all the Member UN States is actually doing something about implementing the proclamation — Israel.

Thanks to the initiative of an American, Leon H. Charney — author of the recent revelatory volume "Special Counsel" recounting the behind-the-scenes story of the Camp David accords — the machinery for the establishment of the world's first International Peace Park on the Egyptian-Israeli border has been set in motion.

The Park, to be situated 35 miles south of Rafiah on a newly-completed two-lane "peace road" connecting Rafiah on the Mediterranean coast with Eliat, will commemorate the Camp David accords and will serve as a living model of the 1978 unprecedented event in honor of Menachem Begin, Jimmy Carter and the late Anwar Sadat.

A project of the Jewish National Fund, the Peace Park is budgeted at five million dollars and, according to national chairman of the project, the former Carter Counsel Robert J. Lipshutz, "it will provide a visitor/educational center with Camp David displays, camp grounds, meditation glens, picnic and recreation areas."

Mr. Lipshutz' close colleague during the Carter White House years, Leon Charney, is serving as international chairman of the Peace Park movement. "We hope to have the Park in operation by 1988 for the tenth anniversary of the Accord," he stated in an interview. "All the peace-loving countries of the world will be invited to participate in this project by contributing actual or symbolic flora and fauna to the gardens of the nations which will be part of the overall plan. Feasibility studies are now underway in Israel to determine the exact nature of the park sections to be developed."

The setting up of this International Peace Park on the border of the land of the ancient Pharaohs brings to mind two significant prophetic passages contained in chapter nineteen of the book of the great Prophet Isaiah.

Verse 19 predicts:
"In that day there shall be an altar to YHVH in the midst of the land of Egypt, and a Pillar at the border thereof to YHVH. And it shall be for a sign and a witness..."

But verse 24 is more telling and should serve as a cue to President Mubarak and his aides to move forward with normalization with Israel, for this prophecy, which must be fulfilled, decrees:

"In that day shall Israel be a triumvirate — Hebrew, Ishmael — along with Egypt and Assyria, a blessing in the midst of the earth; in that YHVH of hosts hath blessed it (the Ishmael), saying, 'Blessed be Egypt My People, and Assyria the work of My hands, and Israel Mine inheritance.'"

It is clear here that Isaiah foresaw a triple alliance in peaceful coexistence between a reborn State of Israel and two of its traditional enemies, Egypt and Assyria (Ashur) pointing to

the beginning of a new age of world peace. May the International Peace Park soon to arise be symbolic of the beginnings of the fulfillment of this prophecy.

Interestingly, Mr. Nabil Osman, press attache of the Egyptian Mission to the UN, will appear as the featured guest at a Breakfast Briefing — the first of a series — on behalf of the International Peace Park Project to be held on Thursday, July 31, in the JNF Library, 33 East 67th Street, New York City, according to an announcement made this week by Alan Freidberg, executive director of the JNF of Greater New York.

It was also announced that the noted Actor, Jack Lemmon, has accepted to serve as the Honorary President of JNF project.

Judaism And Pornography

By Rabbi Marc H. Tanenbaum

The Attorney General's Commission on Pornography issued its 1,900 page report last week and immediately was caught in a cross-fire of controversy.

Some social scientists have criticized its methods which concluded that there is a link between hard-core pornography and sexual violence and sex crimes. Civil liberties groups condemned the report's call for vigorous law enforcement and citizens' watch groups as a possible license for censorship or vigilantism. Those are valid concerns and they need to be given serious consideration.

But I hope all this controversy does not distract us from the main point of this study — and that is that American society is in serious moral trouble, and pornography is both a cause, and a symptom of that moral decay.

Who in his right mind can justify child pornography as anything other than child abuse and human degradation?

In 1984, Dr. Lawrence Grossman of the American Jewish Committee wrote a pamphlet on A Jewish View of the Pornography Issue. In that study, he states that "Judaism is not a prudish culture, and it associates no stigma with sexual activity. But sex must not be a spectacle, and must not, as pornography does, reduce human beings to erotic objects for commercial exploitation."

What can be done about pornography within the constraints of the American constitution is a matter for serious discussion. What is not debatable is that Jewish tradition and pornography are clearly incompatible.

TEL AVIV (WNS) — President Chaim Herzog has accused Europe of "lack of guts, lack of decision and lack of leadership" in the fight against international terrorism. His remarks were made in an Israel Radio interview when asked to comment on the attempted bombing of an El Al plane at Madrid airport.

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(Continued from page 1)

Tourist Office in New York City.

JNF established the forest in memory of Leon Klinghoffer, whose brutal murder by terrorists aboard the cruise ship Achille Lauro catapulted him to international attention, and his wife Marilyn, who dedicated the final months of her life to fighting terrorism. The forest is located in JNF's American Independence Park, containing memorials to great Americans and established during the nation's Bicentennial as a testimonial to the friendship and vision shared between the United States and Israel.

JNF is the organization responsible for afforestation and land reclamation in the Jewish state.

New American Jewish Organizations

American Jewry has always prided itself on its extensive network of philanthropic and communal service organizations that provide various forms of assistance to American Jews; sometimes to those in distressed neighborhoods and, at other times, to recently arrived immigrants in need of employment.

Other American Jewish groups conduct services such as research and demographic surveys of the community, while another may be involved in litigation in a Supreme Court case whose verdict can have far-reaching implications for the Jewish community. Others are involved in fighting anti-Semitism and anti-Israel propaganda. And in Washington, various groups monitor the government and actions that have an effect on U.S.-Israel relations.

Adding to this seemingly immense organizational structure may seem an unnecessary waste. But in the past several months there have been emerging not one but several new Jewish organizations and foundations whose aims vary widely, from one working to improve German-Jewish relations to a newly-formed group that provides grants to fight poverty in the U.S.

The American Jewish World Service made its debut at the Live Aid benefit concert in Philadelphia two weeks ago. It announced on-stage that evening before tens of thousands of people jammed into Kennedy Stadium that it had provided Live Aid with some \$750,000 in medical supplies for use in famine relief projects in Mozambique.

Just last week, the Jewish Fund for Justice, in Washington, D.C., announced it has provided some \$37,000 in grants to 13 groups in the U.S. for use in fighting poverty. Each recipient is conducting a unique service in their respective community. One recipient is the Navajo Nation in Flagstaff, Arizona, that will use the funds for a project bringing Israeli agricultural experts here to develop a drip irrigation project in the Tainted Desert.

Moreover, among the newly-formed groups is a foundation formed by the AJCongress, which will seek to sponsor educational programs in American schools and universities, as well as exchanges between German and American students to study the lessons of Nazi Germany and the model of resistance offered by the anti-Nazi "White Rose" movement in West Germany.

And finally, there are other new groups, including the Fund for Religious Liberty, launched to work at opposing the growing assault on the constitutional principle of church-state separation, and the German and American Committee on Learning and Remembrance, that will attempt to reconcile the history of the Jews in Germany with modern times.

These new organizations, foundations and social action groups are a welcome addition to the already vast network of Jewish community services and demonstrates there is always room for more agencies that help the needy and destitute.

The Bombing In Denmark 850901

By Rabbi Marc H. Tanenbaum

On the day that terrorists dastardily bombed the main Synagogue, the adjacent senior citizens' home, and airline in Copenhagen, I telephoned Chief Rabbi Bent Melchior of Denmark. He was attending an emergency meeting of Danish Jewish leaders, and so I spoke to his son, Michael, who is Chief Rabbi of Norway.

It was a very unsettling experience, Rabbi Michael Melchior, who was visiting his family in Copenhagen, told me that "miraculously" no one was killed, but that many of the elderly Danish Jews in the home were traumatized.

"Denmark," he said, "has an old traditional tolerance and there is very little anti-Semitism." The Danish Prime Minister and the Minister of Justice immediately condemned the bombings, expressing the outrage of the Danish people — which is widespread.

What is particularly disturbing is that the Islamic Jihad in Beirut claimed responsibility for the savage deed. They announced that the bombing was in reprisal for Israel's military action against Shiite Muslims in South Lebanon.

This attack by the Jihad rips off the mask of their earlier claims that they were "anti-Zionists" but not "anti-Jewish." What do elderly innocent Jews have to do with Israeli military actions?

Beyond this terrible episode, Western democracies — and world Jewry — must face seriously and prepare in concrete ways to respond to the latest export of Shiite fanaticism — the conscious attempt to kill or wound innocent Jews and innocent non-Jews.



Rabbi Harry K. Danziger

Rabbi Danziger Elected To Board Of UAHC

At the convention of the Central Conference of American Rabbis, Rabbi Harry K. Danziger of Temple Israel was elected to a four-year term on the board of trustees of the Union of American Hebrew Congregations.

The CCAR is the association of Reform rabbis of the United States and Canada, and the UAHC is the association of North American Reform congregations.

Rabbi Danziger was elected together with Rabbi Sanford Ragins of Los Angeles to represent the rabbinic body on the Union Board.

At the convention in Minneapolis in June, Jeanne Danziger was one of three speakers at the special session for rabbinic spouses.

Together with Judy Maslin of Philadelphia and Rochelle Treister of Houston she dealt with the spir-

itual and family life of the rabbinic family and especially the husband or wife of a rabbi.

The convention, attended by Rabbi and Mrs. Danziger and Rabbi

Connie Abramson, elected Rabbi Jack Stern, Jr., of Scarsdale, N.Y., to serve as president for the coming two years succeeding Rabbi W. Gunther Plaut of Toronto.

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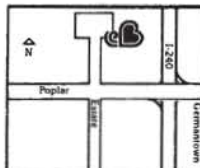
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NEW YORK POST

OP-ED

Wednesday, September 11, 1985

A DAY OF ATONEMENT FOR THE UNITED NATIONS

by Marc H. Tanenbaum

Rosh Hashonah and the United Nations General Assembly. On the surface, these two themes appear unrelated, even far-fetched. But Rosh Hashonah, I believe, has a powerful spiritual, moral, and human message to address to all the Foreign Ministers and Ambassadors who are now gathering to take part in the 40th anniversary of the United Nations. That message affects the security of all of us.

In the 3,000-year-old Jewish tradition, Rosh Hashonah -- which begins at sunset Sunday evening -- climaxed by Yom Kippur, the Day of Atonement, are solemn days that express the universal human need for critical self-evaluation. These are special days for probing honestly the meaning of one's individual and group existence, and then seeking through fasting and repentance to change one's conscience and behavior for the better.

As one scans the human condition today, there is an awful lot that desperately needs such changing for the better. Forty years ago, in reaction to the destruction wrought by the Nazi holocaust, the United Nations was constructed as an instrument to promote peace, justice and human rights between nations and peoples across the globe. Yet, today the human community is threatened by an epidemic of dehumanization -- the nuclear arms race, widespread famine in Africa, wars between Iran and Iraq, violence in Lebanon, Ireland, Afghanistan, Nicaragua, Poland.

A State Department official recently told me that the two greatest threats to human survival and a meaningful civilized existence are these: first, the spread of totalitarianism, both left and right, and their denial of basic human liberties; and second, the swift spread of fanaticism in many parts of the world.

The key United Nations declarations on human rights and on outlawing religious and racial intolerance "prohibit" incitement to violence and hostility against any nation or people. Last month, New Times, an official Soviet journal published in nine languages and distributed throughout the world, printed a vicious anti-Semitic article that reads like a page out of Hitler's Mein Kampf.

In August, only 29 Jews were allowed to emigrate from the Soviet Union, while denying the internationally-established "right to leave" to some 400,000 Soviet Jews who are desperately eager to leave the USSR.

Why is the United Nations impotent in preventing these violations of human dignity? Why are foreign governments unable to prevent the massacres of thousands of Afghans by ruthless Soviet power?

At Nairobi, in July, thousands of women attending the UN Conference on Women, led by the American delegation, finally refused to allow this campaign of verbal violence by rejecting the obscene "Zionism is racism" resolution.

There are some 12 million refugees in the world, half of them in Africa. That does not include the "internal refugees" among the 23 million blacks in South Africa whose humanity is daily denied by the racism of that country's blasphemous apartheid policies. Virtually each of the refugee problems in which I have been involved grow out of religious, racial, and tribal conflict. Religious fanaticisms mixed with political extremism are the engines that generate these conflicts which result in such massive human destruction.

If the United Nations, and its member nations, were true to the high purposes of the UN Charter and its lofty declarations, it would become a rapid deployment force seeking to contain the verbal violence

NEW YORK POST

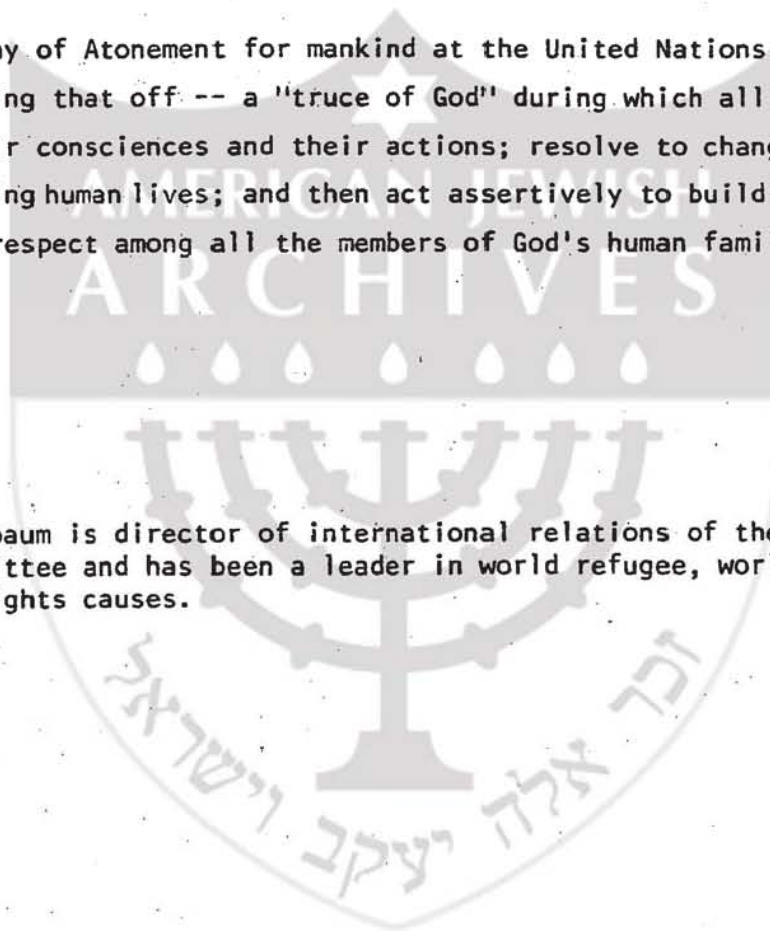
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Page Three

rather than spread it. It would mobilize the forces of its member nations to call a halt to the widespread physical violence -- the tortures, the massacres, the destruction of human lives.

A Day of Atonement for mankind at the United Nations. Imagine if we could bring that off -- a "truce of God" during which all nations would examine their consciences and their actions; resolve to change for the sake of saving human lives; and then act assertively to build solidarity and mutual respect among all the members of God's human family.

Rabbi Tanenbaum is director of international relations of the American Jewish Committee and has been a leader in world refugee, world hunger and human rights causes.



NEW YORK POST

THURSDAY, SEPTEMBER 12, 1985

AMERICAN JEWISH
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By RABBI MARCH H. TANENBAUM

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The Farrakhan phenomenon

Sharing the ideology of Khomeini, Khaddafy

By MARC H. TANENBAUM

The real danger posed by the recent, highly publicized speeches of the Rev. Louis Farrakhan, I believe, is that he is beginning to be treated as big-time media entertainment.

Audiences appear intrigued by the Farrakhan psychodrama — the bizarre scene of frowning bodyguards in bow ties, the bravura rhetoric and its outrageous apocalyptic imagery, the mindless, uncritical excitement of the media over another circus happening. The danger is that mesmerized preoccupation with the theater obscures the content of what Farrakhan is really preaching — his precise ideology, his geopolitical world view, his propaganda warfare.

A study of Farrakhan's speeches and writings since the 1950s discloses that he has a coherent world view that at its core is rabidly anti-white, anti-American, anti-Semitic and anti-Israel.

Defenders of American democracy and certainly the Jewish community cannot afford to dismiss Farrakhan as if he were some minstrel act. Should he continue to gain large audiences and increased media exposure — and should the PLO and Libya's Khaddafy continue to pour added millions of dollars into his coffers — Farrakhan might well become a significant source of poisonous pollution of the wells of American democracy. And he could certainly become a rallying point, especially among young blacks, for vicious anti-Semitic and anti-Israel hatred.

His attacks seek to demonize Jews, Judaism and Israel as deserving destruction

At the core of Farrakhan's ideology is a "white devil theory." First propounded by Elijah Muhammad, "prophet" and founder of the Black Muslim movement, this myth tells of an evil scientist named Yakub who worked some 600 years in his laboratory on the lonely fortress island of Patmos in the Aegean Sea. After innumerable experiments and many generations of selective breeding of light-skinned blacks, Yakub created an entirely new race of man — "the degenerate white devil," who is the enemy and who must be violently destroyed.

In the 1950s, early in his career in the Black Muslim movement when Farrakhan was known as Louis X. Wolcott, he wrote and recorded a song that became a smash hit among black nationalists. Its title: "A White Man's Heaven Is a Black Man's Hell." Farrakhan was a loyal and dedicated disciple of Elijah Muhammad, unswervingly committed to his black nationalist-separatist policies.

When Elijah Muhammad died, his son Warid D. Wallace) Muhammad took over the movement and radically changed its outlook. He abandoned the nationalist-separatist ideology; he invited Caucasians, previously vilified and barred from membership, to join the renamed American Muslim Mission, and he urged the faithful to support actively the American democratic system. He also advocated dialogue between Black Muslims and Jews.

In 1978, Farrakhan left the American Muslim Mission, strongly opposing Wallace Muhammad's integrationist views. He formed the Nation of Islam and advocated a return to the separatist, self-help policies of Elijah Muhammad's call for violent retribution against whites, "our mortal enemy."

Thus, Farrakhan shares the ideological vision of other Islamic fanatics, notably Ayatollah Khomeini and Libya's Muammar Khaddafy. Like them, he believes there will be an inevitable confrontation between the "children of light" (fundamentalist Muslims) and "the children of darkness" (the white devilish Western world, termed by Khomeini and Khaddafy as "the Great Satan").

Farrakhan has translated that cosmic vision of Armageddon into concrete political programs studded with appeals to violence. In an address before the American-Arab Anti-Discrimination Committee March 17, 1984, he stated that the Palestinians and black people in America were "oppressed" and they should take matters into their own hands with violence.

A chief obstacle to Farrakhan's vision of Islamic triumph at Armageddon is that for some 3,000 years there has existed another "children of light," namely, "the chosen people of Israel." For years — much before his meteoric rise to prominence through association with Jesse Jackson's presidential campaign — Farrakhan devoted time and energy trying to displace Jews as "the chosen people" and to replace them with blacks as the carriers of history.

His most recent version of that "new Israel" theory was expressed in his Los Angeles sermon Sept. 15, in which Farrakhan proclaimed: "I am declaring to the world that they (the Jews) are not the chosen people of God. I am declaring to the world that you, the black people of America and the Western Hemisphere, are the chosen people."

That combative, hostile concept is a version of what the late psychoanalyst, Dr. Erich Fromm, described as "group narcissism." In that intergroup dynamic, a group attributes to itself all virtue and denies to the outside group any value, ascribing to the outgroup devilish qualities. Fromm terms such group narcissism a "semipathological phenomenon" that is "one of the most important sources of human aggression" and massacres.

Farrakhan's theological views are a vital reinforcement for the PLO and Arab rejectionist political ideology toward Zionism and Israel. If he succeeds in persuading his followers and fellow travelers that God's Covenant with the Jewish people is no longer valid, then by extension God's Covenant with Israel's promised land is equally invalid. Farrakhan makes precisely that connection between theology and politics:

"Now that nation called Israel," he said June 28, 1984, in Chicago, "never has had any peace in 40 years and she will never have any peace because there can be no peace structured on injustice, thievery, lying and deceit and using the name of God to shield your gutter religion under His holy and righteous name."

"The people of this earth will never again be deceived by those who come in the name of God, cloaking themselves in the robes of God, but are in fact members of the synagogue of Satan."

Ironically, while Farrakhan's racism is both anti-white and anti-Christian, he has in fact appropriated the medieval Christian mythology and apocalyptic rhetoric depicting the Jews as the anti-Christ, the very incarnation of evil, the devil's creature.

Farrakhan expressed that demonic view of Jews July 31, 1984, in a ferocious speech before the National Press Club in which he stated: "Israel and Jews will prove to be the destruction of the Western world."

In that perspective, his admiring description of Hitler as "a great man . . . wickedly great" was not a casual comment.

All of Farrakhan's attacks on Jews, Judaism and Israel are concentrated on one single purpose. He is obsessively seeking to demonize Jews and Israel as the enemies of mankind who deserve violent destruction if mankind is to be saved. His attacks on alleged Jewish control of the mass media, of banks and industry and of politicians, are violent expressions of that coherent theology and political ideology.

Farrakhan's notoriety contributes immeasurably to his being welcomed as a comrade-in-arms by the PLO and Libya's Khaddafy. For the past decade, they have spearheaded the infamous "Zionism is racism" crusade against Israel and Jews. Their purposes are identical with those of Farrakhan — the delegitimization of the Jewish people and the state of Israel. Together they are seeking to inflict on Israel and Jews what they condemn the South Africans for doing to the blacks — making the Jews the victims of apartheid on the world scene.

Awareness of the nature of Farrakhan's ideology is essential as Jewish agencies and their allies consider strategies to counter this latest bigot's assault on the American democratic traditions of tolerance, mutual respect and pluralistic coexistence.

Rabbi Marc H. Tanenbaum, international relations director of the American Jewish Committee, served 25 years as the committee's national interreligious affairs director.



BEHIND THE HEADLINES: FARRAKHAN, THE DEVIL, AND THE JEWS

By Marc Tanenbaum

NEW YORK, Oct. 16 (JTA) -- The real danger posed by the recent, highly-publicized speeches of the Rev. Louis Farrakhan, I believe, is that he is beginning to be treated as big-time media entertainment.

Audiences appear to be intrigued by the Farrakhan psychodrama -- the bizarre scene of frowning bodyguards in bow-ties; the bravura rhetoric and its outrageous apocalyptic imagery; the wholesale frisking of an entire audience; the mindless, uncritical excitement of the media over another circus "happening."

The danger is that mesmerized preoccupation with the theater obscures or diminishes the content of what Farrakhan is really preaching -- his precise ideology, his geo-political world-view, his propaganda warfare.

A study of Farrakhan's speeches and writings since the 1950's discloses that he has a coherent world-view, that at its core is rabidly anti-white, anti-American, anti-Semitic and anti-Israel. Defenders of American democracy, and certainly the Jewish community, cannot afford to dismiss Farrakhan as if he were some minstrel act.

Should he continue to gain large audiences and increased media exposure -- and should the PLO and Libya's Muammar Qaddafi continue to pour added millions of dollars into his coffers -- Farrakhan might well become a significant source of poisonous pollution of the wells of American democracy. And he could certainly become a focal rallying point, especially among young Blacks, for vicious anti-Semitic and anti-Israel hatred in the United States and abroad.

The Core Of Farrakhan's Ideology

At the core of Farrakhan's ideology is a "white devil theory." First propounded by Elijah Muhammad, "prophet" and founder of the Black Muslim movement, this myth tells of an evil scientist named "Yakub" who worked for some 600 years in his laboratory on the lonely fortress island of Patmos in the Aegean Sea. After innumerable experiments and many generations of selective breeding of light-skinned Blacks, Yakub created an entirely new race of man -- "the degenerate white devil" who is the enemy and who must be violently destroyed.

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sermons, Farrakhan impassioned called for the liberation of Black people throughout the world, and renewed Elijah Muhammad's call for violent retribution against whites: "The white man is our mortal enemy."

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Thus, the first key to understanding the real Farrakhan is that he shares the ideological vision of other Islamic fanatics, notably Ayatollah Khomeini and Qaddafi. Like them, he believes there will be an inevitable confrontation between the "children of light" (fundamentalist Muslims) and "the children of darkness" (the white devilish Western world, termed by Khomeini and Qaddafi as "the Great Satan.")

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A chief obstacle to Farrakhan's vision of Islamic triumph at Armageddon is that for some 3,000 years there has existed another "children of light," namely, "the chosen people of Israel." For years -- much before his meteoric rise to prominence through association with Jesse Jackson's presidential campaign -- Farrakhan has devoted major time and energy trying to displace Jews as "the chosen people" and to replace them with Blacks as the carriers of history.

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Between You And Me

The Increasingly Visible Farrakhan

BY BORIS SMOLAR

[Editor-in-chief emeritus, J.T.A.]
[Copyright 1985, Jewish Telegraphic Agency, Inc.]

The "quarantine" treatment seemed to reduce Farrakhan's visibility in some communities, but was only a limited success. Greatly contributing to his popularity was the invitation extended to him by the National Press Club in

Gulistan Carpet



Our Mortal Enemy'

Muhammad's call for violent retribution against whites: "The white man is our mortal enemy."

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—Marc Tanenbaum

Carolyn Sue
Fagan-Miroff

Florida Federation given \$5.7 million HUD loan

BOCA RATON, Fla. (JTA)—The Department of Housing and Urban Development (HUD) has approved a \$5.7 million low-cost construction loan for a housing project to be built by the South County Jewish Federation.

Federation officials said the unit congregational living will be ready for rental when construction is completed in about 18 months.

The project will be built on the site of the old West Boca Jewish Center, owned by the Federation, and will include a hospital which is currently under construction. The 23-unit project will be built on the site of the old West Boca Jewish Center, owned by the Federation, and will include a hospital which is currently under construction.

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D'AMATO RECEIVES AWARD FROM B'NAI B'RITH: U.S. Senator Alfonse M. D'Amato (R-NY), in recognition for his work in obtaining a \$660,000 grant for the B'nai B'rith Parkview Apartments in Albany, was recently presented with an award during the 12th anniversary celebration of the apartments. Bill Powers, director of state operations for the senator, accepted the award. Making the presentation was Henry Gould, president of B'nai B'rith Apartments.

Money for the grant, from the U.S. Department of Housing and Urban Development, will be used to repair the facade of the building and to improve the security and energy systems of the building. B'nai B'rith is a not-for-profit organization which was the first to offer housing for middle-income persons in Albany.

pope commits church to ongoing relationship, dialogue with Jews

By MARC TANENBAUM

VATICAN CITY (JTA)—In an historic meeting held here on October 29—20 years to the day on which Nostra Aetate was adopted by an overwhelming vote of Vatican Council II—Pope John Paul II described the past 2 decades in Catholic-Jewish relations as "epoch-making," and committed the Catholic Church "to this relationship and dialogue with the Jewish community."

The private audience held in the Apostolic Palace began 3 days of intensive examination of the state of Catholic-Jewish relations in North and South America, Western Europe, Israel, and Africa. Before the largest group of Catholic and Jewish leaders from across the globe ever assembled in the Vatican, the pope affirmed in unambiguous language the following commitments of the Catholic Church in its relations with Judaism and the Jewish people:

Catholic Commitments

- He called the "spiritual links" between Catholics and Jews "sacred," saying that there is "a real 'parentage' which we have with that religious community (Judaism) alone."
- Contrary to some ambiguous language in the recently-published Vatican Notes, he affirmed the permanent validity of Judaism, asserting that "God does not reject his people." Instead, he proposed that the Vatican Notes "will greatly help towards freeing our catechetical and religious teaching of a negative or inaccurate presentation of Jews and Judaism" and will "help to promote respect, appreciation and indeed love for one and the other."
- He urged that "anti-Semitism in its ugly and sometimes violent manifestations should be completely eradicated. Better still, a positive view of each of our religions, with due respect for the identity of each, will surely emerge, as is already the case in so many places."
- In apparent response to the criticism that the Vatican Notes, issued on June 24, were inadequate in their treatment of the Nazi Holocaust, the pope called on "Catholics...to fathom the depths of the extermination of many million Jews during the Second World War and the wounds thereby inflicted on the consciousness of the Jewish people." He also added that Christians needed "theological reflection" on the meaning of the Holocaust for Christianity.

The Vatican's relations with Israel

A FIRST-HAND REPORT BY MARC H. TANENBAUM

EXPECTATIONS that Pope John Paul II will visit Israel or that formal diplomatic relations will be established between the Holy See and Israel are not in the cards. Not in the near future.

I have come to that sobering conclusion after a just-concluded three-week mission to Israel, Italy and the Vatican. I was part of a leadership mission of the American Jewish Committee that met with key Israeli and Italian leaders and, finally, with Pope John Paul II and a number of Vatican officials.

Extended conversations on the complex Middle East situation with these key actors in the Mediterranean world yielded some fresh insights.

First, contrary to public perceptions, the Vatican maintains de facto recognition of the State of Israel. When Israel's Prime Minister Shimon Peres met with the Pope this week, he was given red-carpet

treatment, the full protocol accorded a head of state. That has been true of the diplomatic visits made to the Vatican earlier by such Israeli governmental leaders as Foreign Minister Yitzhak Shamir, the late Golda Meir, and Moshe Dayan and Abba Eban, among others.

On a day-to-day basis, the Israeli Embassy in Rome is in regular communication with the Vatican Secretariat of State and other Curial officials. On a cultural level, hundreds of Catholic priests and nuns—with Vatican approval—study regularly in Israel.

Second, Pope John Paul II, I am persuaded, is personally friendly toward Israel and acknowledges her right to exist as a sovereign nation. In a little-noticed Apostolic Letter issued by the

Pope last Easter, entitled *Redemptoris Anno*, he wrote the following about Israel and Jerusalem:

"For the Jewish people who live in the State of Israel, and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society."

"Jews ardently love her [Jerusalem] and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore, they turn to her daily, one may say, and point to her as the

sign of their nation."

Those are the most forthcoming acknowledgments of the centrality of Israel and of Jerusalem in Jewish consciousness made by any pope in recent memory.

Third, when our AJC delegation asked of Vatican Secretary of State authorities why the Holy See does not establish de jure diplomatic relations with Israel, we were given at first the usual explanation: "It is not the policy of the Holy See to enter into diplomatic relations with a nation when it is in a state of belligerence with its neighbors, or when its borders are not established by international agreements. That is why the Holy See does not maintain diplomatic relations with Jordan as well."

But as the conversation continued, it became clear

that that is the given reason, not the real one. After all, the Vatican has diplomatic ties with some 112 countries, many of which are involved in belligerence, civil wars and border disputes—Ethiopia, Sudan, Angola, Nicaragua, among others. And those relations are sustained even though the Vatican does not approve of many of their ideological policies.

The real reason, it seems quite clear, is that the Vatican profoundly fears that, should she move from de facto recognition to establishing full diplomatic de jure recognition of Israel, Arab-Muslim fanatics in the Middle East and Africa will launch a wave of reprisals against millions of Arab Christians and African Christians in predominantly

Islamic countries. Over and over again, Vatican authorities kept referring to the precarious plight of Catholics in Lebanon who suffer daily violence at the hands of fanatic Shiite and Sunni Muslims, and the virtual impotence of the Vatican in helping to protect them. (Christian groups have reciprocated violently as well.)

Thus, it is far more than the fear of Muslim reprisals than antipathy toward Israel that has thus far precluded de jure diplomatic ties between the Holy See and Israel. There are, of course, contested issues between the Holy See and Israel—the status of Jerusalem, Palestinian self-determination and holy sites. But those are negotiable issues, whereas fear of Islamic reprisals is not subject to rational compromise.

Finally, these conversations have convinced me that Italian foreign policy plays a far greater influence in Vatican affairs than is generally recognized.

As the one truly Mediterranean nation in the European community, Italy is now heavily engaged in commercial and trade relations with Arab countries. Italy is dependent for 85 percent of her oil supplies on Arab nations. Some 20,000 Italian workers are now serving in Libya. Libya's Central Bank owns 17 percent of Fiat, and Italy exports large amounts of arms to Arab countries, including Libya, despite its role in exporting terrorism.

Italy has a troubled economy, and the resulting pressure has led the government to become increasingly dependent on Arab nations for economic relief. Those obdurate survival needs have influenced a pro-Arab, pro-PLO tilt in Italian foreign policy far more than some ideological vision.

At the same time, Italy has been friendly toward Israel. Italy is thus engaged in a geopolitical tightrope act in the Middle East, being supportive of Israel while cultivating economic and political ties with the Arab world, which she seeks to influence to adopt a moderate stance leading toward peaceful negotiations among Israel, the Palestinians and other Arabs.

Beneath the theological rhetoric, that is essentially the same stance adopted by the Holy See. While the Vatican clearly has universal interests, its daily existence is profoundly affected by its relationship with the Italian government and Italian domestic politics.

Those weighty, intricate ties between the Holy See and the Italian government have inevitably sensitized Vatican policymakers to the domestic and foreign policy directions of the Italian government.

Given those realities, it is clear that Pope John Paul II, notwithstanding his personal sympathies toward Israel and the Jewish people, will not shortly be visiting the Jewish State, nor will de jure diplomatic relations be established in the near future between the Holy See and Israel. But I will go out on a limb and predict that once peace is established among Israel, the Palestinians and Jordan, the Holy See will change its course and move quickly to make de jure what is now de facto.

Rabbi Tanenbaum is director of international relations of the American Jewish Committee.

Back to the soil with Dave Stockman

By ART BUCHWALD

PRESIDENT Reagan, in last week's radio address, said the government has done everything it can for the farmer. It is now time for others to pitch in and do more, "from officials at the state level to banks, private groups and individuals in the community."

I wasn't quite sure what I, as an individual, could do to help the farmer, so I drove out to Culpeper, Va.

Mr. Farmer, I've seen President Reagan told me I should pitch in and help you. What exactly can I do?

"You can buy my farm."

"I don't know much about farming."

"Shucks, there's nothing to it. All you have to do is get up at 5 a.m., milk the cows, feed the hogs, and see how many chickens died in the night from the frost. Any fool can

do that."

"When do you get to play golf or tennis?"

"After you till the soil, plant your seed, spread fertilizer, spray for bugs and dig furrows for irrigation."

"Don't you ever get into town?"

"Sure. You get to go once, maybe twice a week to meet with your banker and explain to him why you can't meet the payments on your loan."

"Dave Stockman says the reason you farmers owe so much money to the banks is that you keep speculating in land and buying new equipment to make windfall profits, at the expense of the American taxpayer."

"Dave's a good old boy, but he knows as much about farm-

ing as he does about drawing up a balanced budget."

"It wasn't just Stockman. President Reagan said the same thing. The reason you're in so much trouble is that you bet on inflation and you were wrong. Didn't you hear him Saturday morning?"

"I meant to. But since it was the weekend I decided to relax and dig fence holes, repair the barn, cut down timber, wash my horse and sit up with a sick calf. I'll let you have the farm real cheap."

"How much money can I make?"

"You can make a bundle—provided the bugs don't get your corn, the sub-zero temperatures don't freeze your tomatoes, your cows don't get pneumonia, the dollar

gets weaker and the Russians are starving to death."

"You don't make it sound like much fun."

"It's a lot of fun, if you're a gambler. What other business offers you a chance to bet your house on the crap table once a year?"

"The people in Washington say the reason you farmers are living on the edge is that you're always producing too much food and the taxpayers are stuck with the bill."

"I can't quarrel with that. We're just dumb people who know how to grow things, but we don't know how to market them. The ideal situation for America is if we farmers didn't grow enough food and made everyone pay through the nose. Then instead of the taxpayer having to give us price supports we could

charge him \$15 for a pound of potatoes. I'm sure those smart fellows in Washington will be able to figure out a way of causing a food shortage in the country so we could get a fair price for our crops. You should buy my farm now while it's dirt cheap. Then when Washington works out a plan there will be so few farms left you can get \$5 for a quart of raw milk on the open market."

"It sounds tempting. But I'm not sure I want to be a farmer. Even if you make a lot of money, it doesn't sound like you have much time to enjoy it. Isn't there some other way I can help you?"

"Well, if you're going back to Washington you can take this corn cob with you and tell David Stockman to stick it in his ear."

Inside Poland: They like Reagan too

By JACK ANDERSON

TWICE in recent months I've tried to get into Poland, but the country's Communist military dictatorship wouldn't grant me a visa.

The Polish authorities clearly didn't want me to meet Lech Walenski, the dynamic leader of the outlawed Solidarity union.

The Polish government partially relented, however, and let my associate Lucette Legnado travel freely through the country recently. Here is what she found:

Even before arrival in Poland, a visitor is surprised to hear outspoken criticism of the Communist regime from Poles flying home from abroad. These were Polish citizens who were among the most privileged and presumably trusted by the regime, having been allowed to leave the country—and they made their remarks with earshot of other passengers who must have included secret police. One man, who told of involvement in the printing of illegal newspapers, was a factory manager.

The returning Poles agreed that Solidarity is still alive and well, though forced underground by the authorities. The murder of the Rev. Jerzy Popielko by police agents

invigorated the illegal movement, they said. The passengers denounced the economic system and urged visitors to see proof of its failure in shops that have little to offer.

The volunteered complaints continued whenever Poles heard my associate speaking English. A young father told of low wages and generally difficult economic conditions. A poet bemoaned official censorship. Even employees of Inter-gum, the liaison office between visiting journalists and government officials, complained of difficulties with the Polish bureaucracy.

President Reagan is apparently as popular among Poles as he is among Americans. Several Poles said they had prayed for his reelection, and even while complaining about their economic hardships they expressed hope that Reagan would keep up the embargo that adds to their misery.

A surprising number of Poles still spoke of Yalta as if it had occurred yesterday instead of 40 years ago; they view it bitterly as the root of all their postwar troubles, a sellout of the Poles by their

Western allies.

Confirming the scarcity of consumer goods was no problem. The only well-stocked stores are the Pezex outlets that accept only hard currency. They offer beautiful sheepskin coats, choice liquors and French perfume.

The stores that accept Polish currency have little to sell but shoddy goods. Black market trading for American dollars is ubiquitous. Meat is rationed, and buying it requires standing in line for hours. Yet in the tourist hotels, fine cuts of meat are on the menu, along with such luxuries as butter, sugar and orange juice.

Intelligence sources blame Poland's economic crisis not just on mismanagement by the Communist regime, but on the refusal of the labor force to work as a result of the harsh crackdown on their union.

One Pole, who claimed to be a Communist Party member, confirmed at least the part about the workers' lack of motivation to produce. And he hinted that the inefficiency of Polish industry was partly the government's fault.

ries cannot compete with yours," he said. "They are backward." Such heresy is not uncommon, apparently.

The police-state repression, though not as overpoweringly obvious as in other Soviet-bloc countries, is nevertheless in evidence where it counts. Even on internal flights in small, antiquated, propeller-driven planes, security is tight.

Passengers and their belongings are carefully checked, and there is a minimum of two "anti-terrorist" security officers, armed with rifles and knives, aboard the plane. One officer sits at the back of the passenger compartment, the other in the cockpit. Their purpose is to prevent hijackings to the West. My associate was advised by the stewards to signal her intentions before she tried to use the washroom during the hour-long flight.

Despite the ever-present threat of official crackdown, Poles remain ungenerously candid in their criticism of the regime. As one man put it with a mixture of defiance and resignation: "I know I can be put in prison for what I say. But so what?"

The church, where Poles hushed in Warsaw

has become a flower-bedded shrine visited by hundreds of pilgrims daily. Incense burns at his grave and Solidarity symbols cover the church fence.

★ ★ ★

STRONG is beautiful: The strength of the American dollar and the economy has proved a boon to art lovers and speculators. American investors are picking up bargains in European antiques and art works.

The only caveat is to buy items that were definitely painted or made before 1885. The Customs Service classifies anything 100 years old as an antique and therefore exempt from duty. Thus a Picasso would be less of a bargain after paying a huge import tax, while a Degas can come in duty-free if Customs experts are convinced it was painted before 1885.

The stronger economy, meanwhile, has led wealthy Americans to take a plunge in art futures. For example, a painting that sold for \$150 in 1967 and was resold for \$300 in 1981 brought \$10,000 a few days ago—from a buyer who figures it'll be worth \$20,000 in another five years.

pope commits church to ongoing relationship, dialogue with Jews

By MARC TANENBAUM

VATICAN CITY (JTA)—In an historic meeting held here on October 29—20 years to the day on which Nostra Aetate was adopted by an overwhelming vote of Vatican Council II—Pope John Paul II described the past 2 decades in Catholic-Jewish relations as "epoch-making," and committed the Catholic Church "to this relationship and dialogue with the Jewish community."

The private audience held in the Apostolic Palace began 3 days of intensive examination of the state of Catholic-Jewish relations in North and South America, Western Europe, Israel, and Africa. Before the largest group of Catholic and Jewish leaders from across the globe ever assembled in the Vatican, the pope affirmed in unambiguous language the following commitments of the Catholic Church in its relations with Judaism and the Jewish people:

Catholic Commitments

- He called the "spiritual links" between Catholics and Jews "sacred," saying that there is "a real 'parentage' which we have with that religious community (Judaism) alone."

- Contrary to some ambiguous language in the recently-published Vatican Notes, he affirmed the permanent validity of Judaism, asserting that "God does not reject his people." Instead, he proposed that the Vatican Notes "will greatly help towards freeing our catechetical and religious teaching of a negative or inaccurate presentation of Jews and Judaism" and will "help to promote respect, appreciation and indeed love for one and the other."

- He urged that "anti-Semitism in its ugly and sometimes violent manifestations should be completely eradicated. Better still, a positive view of each of our religions, with due respect of the identity of each, will surely emerge, as is already the case in so many places."

- In apparent response to the criticism that the Vatican Notes, issued on June 24, were inadequate in their treatment of the Nazi Holocaust, the pope called on "Catholics...to fathom the depths of the extermination of many million Jews during the Second World War and the wounds thereby inflicted on the consciousness of the Jewish people." He also added that Christians needed "theological reflection" on the meaning of the Holocaust for Christianity.

'A Question of Fidelity'

Prior to this meeting, there was much speculation growing out of the controversy over the Vatican Notes as to whether the Vatican was "regressing" in its commitments to improved Catholic-Jewish relations. Cardinal Willebrands, who as an aide to the late Cardinal Bea played a key role in the drafting of Nostra Aetate, nailed the speculation on the head.

"The Godhead is behind the text of Nostra Aetate," he said, and "the changed relationship with Judaism is not a question of practical decision; however noble and high-flung our motivations may be for that. It is for us, as Catholics, a question of fidelity to our vocation, a part of our response to God."

"This is why there could never be a question of drawing back from Nostra Aetate. There can only be a question about going forward," the Dutch Cardinal stated.

At the close of the 3-day meeting, the Vatican and IJCIC groups agreed to establish a joint steering committee to advance relations between Catholics and Jews throughout the world, with particular attention to be given to the deepening of knowledge and understanding on the part of Catholics about the meaning to them of the Nazi Holocaust and the relationship of the Jewish people to Israel.

Virtually all the Jewish participants concluded that this historic meeting has put the locomotive of Catholic-Jewish relations back on the tracks.

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The Gorbachev-Jesse Jackson Mini-Summit

By Rabbi Marc H. Tanenbaum

There were long moments that Wednesday when the international community could rightly wonder - whose summit was it in Geneva?

Was the summit a major foreign policy undertaking to bring U.S. President Reagan and USSR Party Chairman Gorbachev into serious dialogue on critical international issues? Or was the Geneva summit a pretext for the Rev. Jesse Jackson to upstage President Reagan?

Former White House aide, Michael Deaver, was interviewed on CBS-Morning News and he appeared to be furious over the Jackson publicity caper. He had a right to be. As Deaver rightly pointed out, President Reagan was elected in 1984 as the spokesman of the American people, while Rev. Jackson was decisively rejected by the Democratic Party and the American people as their spokesman.

Understandably, some Jewish leaders, looking for a silver lining, welcomed Jesse Jackson's raising the Soviet Jewry issue with Gorbachev. They saw it as a "plus" that a black leader told Gorbachev that "the plight of Soviet Jews is a source of anxiety to millions of Americans."

Personally, I think that was a mixed blessing. In fact, Jackson handed "communicator" Gorbachev a major - and dangerous - propaganda victory over suffering Soviet Jewry. In response to Jackson's thinly-informed statement, Gorbachev wove his new web of seductive disinformation - Soviet Jewry, he lied, not only do not suffer from denial of human rights in the USSR, but they are in fact appreciated by the Soviets as "a talented people."

That monstrous deception reverberated over international air-waves - including the USSR and Third World countries - and Jackson had not a word of counter to it. Jewish leaders - and the American government's elected officials - will

Exchange Program Seeks Local Coordinator

The American Institute for Foreign Study Scholarship Foundation is looking for local coordinators in this area.

The Foundation encourages international learning and cultural awareness through its Academic Year in America program. Students participating in the program come from about twenty countries in Europe and Asia. They live in American homes, take the normal high school curriculum, and become involved in the daily life of the community. In addition, they have their own spending money, are fully insured and speak English.

Local coordinators are needed to select host families and supervise the student throughout the program.

The AIFS Scholarship Foundation, as a participant in President Reagan's "Youth Exchange Initiative," shares the goals of developing greater international understanding. "Today's teenagers face a rapidly shrinking world in which jobs in business, government and education frequently require daily communication and decision-making around the globe," said Paul A. Cook, Executive Director of the Foundation. "It is important that both foreign and American youth have an opportunity to learn from one another and enter adulthood with basic international competence. Still, the greatest benefit of the program is the experience and friendship which develops between host families and students."

You can share in this rewarding experience by being a local coordinator for the AIFS Scholarship Foundation. For more information, call R. Joseph O'Donnell at (800) 458-7100.

now have their hands filled with the task of telling the truth about the real plight of harassed Soviet Jews and others, so miserably obscured by the Gorbachev-Jackson "mini-summit."

Conference At U.N.



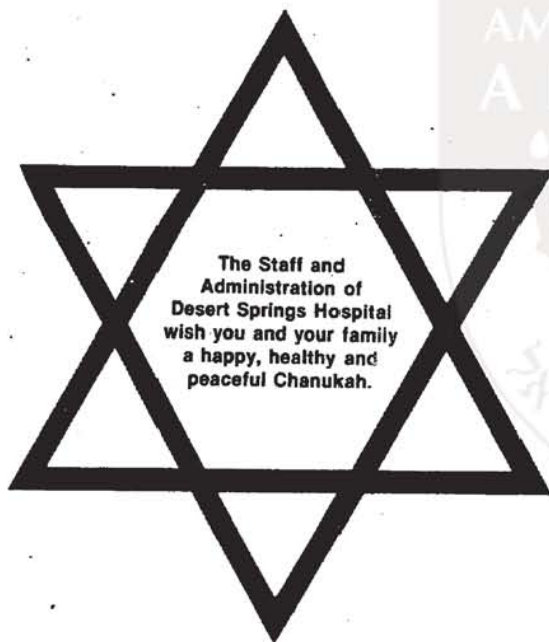
UNITED NATIONS, NEW YORK — At a conference on the 10th anniversary of the UN resolution equating Zionism with racism, Christian, Jewish and black leaders gathered to denounce the slander and reaffirm identification with Zionism and the Jewish State. Photo shows (l. to r.) Benjamin Netanyahu, Israel's envoy to the UN; Jeane J. Kirkpatrick, former U.S. ambassador to the UN; and Kenneth J. Bialkin, chairman of the Conference of Presidents of Major American Jewish Organizations, who co-chaired the meeting. Photo by David Karp.

Eleventh Annual Poetry Contest

A \$1,000 grand prize is being offered in World of Poetry's Eleventh Annual Poetry Contest, open to all poets. In addition to the grand prize, there are 99 cash and merchandise awards, totaling over \$10,000.

Says Contest Director Joseph Mellon, "This is the eleventh year we have sponsored such a contest, and we expect new and exciting discoveries to come of it."

For rules and official entry forms write, World of Poetry, Dept. PR, 2431 Stockton Blvd., Sacramento, California 95817.



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Tropics Tribe?

BY DR. MARC TANENBAUM

Are the Polynesians in the South Pacific one of the Ten Lost Tribes of Israel? That possibility struck me as I travelled through the islands of Maui, Kauai, Oahu, and the Big Island of Hawaii recently.

When the intrepid Polynesian sailors and their families sailed from Tahiti over 1,000 years ago and landed on the idyllic Hawaiian Islands, they brought with them a priest-dominated religion that had some of the features of the earliest forms of the Hebrew religion in the Bible.

Polynesian priests were called "kahuna," suggesting the Hebrew term for the priestly class, "kohane." Analogous to the Biblical theocracy, the Polynesian "kahuna" played a central role in upholding the authority of the kings and the royal aristocracy. In turn, the kahuna were given special privileges.

In the Polynesian religion, a system of rules, called "kapus," dominated every aspect of Polynesian daily life, not unlike our own revered "halacha." If a Polynesian commoner violated the kapus, he or she could be put to death.

Especially fascinating is the fact that Polynesian societies created a series of "sanctuaries of refuge," similar in some ways to the Biblical cities of refuge. Polynesians were also polygamous as were our Biblical ancestors.

Ultimately, of course, Polynesian religion differed radically from Biblical ethical monotheism in that it was a pagan, nature religion, dominated by worship of idols and even human sacrifice. (In the 18th Century, Christian missionaries converted most of the Polynesians from paganism to Christianity, while gobbling up much of their beautiful land in the process.)

But these Biblical sounding terms, practices and institutions suggest that the mists of history might have covered over some frail linkages between the Polynesians and our wandering ancient Israelite forbears.

A Seven Arts Feature

Protocols' Sale Nets Apology

New York — Swedish Prime Minister Olaf Palme has expressed his "deep regret" to the Anti-Defamation League of B'nai B'rith (ADL) for the unauthorized sale of copies of the anti-Semitic tract, *The Protocols of the Elders of Zion*, at a government-sponsored Islamic exhibit at the Stockholm Historical Museum last month.

In a letter responding to a protest made by ADL Associate National Director Abraham H. Foxman, the prime minister said that a private exhibitor had "abused the trust of the museum" by offering the volume for sale at its own stand without the knowledge of museum officials.

Best wishes for a
happy, healthy
New Year

Gizelle Baker & Daughters

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happy, healthy
New Year

Mr. & Mrs.
Paul Frank & Family

לשנה טובה תכתבו

to all
our friends
and relatives

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very healthy, happy and prosperous
New Year

Dora Kaner & Family

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very healthy, happy and prosperous
New Year

Daniel, Kim & David Max

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very healthy, happy and prosperous
New Year

Marvin & Rhoda Perlman, Steven, Andrew, Mitchell

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very healthy, happy and prosperous
New Year

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health and happiness

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New Year to All Our Friends
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Schlussel & Family**

Hate Groups Exploit Anti-Semitism In Farm Belt

By RABBI MARC H. TANENBAUM

Rabbi Tanenbaum is director of the international relations department of the American Jewish Committee and presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.

The recent ABC 20/20 report on the rise of violent anti-Semitic groups that are exploiting the farm crisis in middle America, created great concern last week in the Jewish community and among other thoughtful Americans.

I am broadcasting now from Minneapolis where I have been talking at some length this weekend with Jewish and Christian leaders about this problem and I have gotten a somewhat different perspective.

The farm crisis is extremely serious, with an estimated 40,000 small family farms going out of business last year alone. Farmers, who are the back-

bone of America, are filled with resentment over being forced out of business by local banks who repossess their land and farm machinery.

A group of disparate hate groups called variously the Aryan Nation, Christian Identity, Posse Comitatus, and the Ku Klux Klan have begun systematically exploiting the farmers' frustration and anger. As in Nazi Germany, these hate groups are preaching a brand of Christian Fundamentalism proclaiming that a Jewish conspiracy is trying to buy out the farmlands of America.

From my first-hand experiences here, it is clear

that these anti-Semitic groups are a serious infection, but they are far from being an epidemic. Most of the organized farm groups and the vast majority of American farmers believe that their failures are the result of a flawed Government agricultural policy, and has nothing to do with any conspiracy.

But the hate groups are fanatic and are piling up arms for a future confrontation, and they need to be watched and exposed carefully. Reasoned counteraction and not hysteria is what is required to nip in the bud this pernicious movement of haters.

into the hot oven to thaw. The ice melted, but so did the galoshes, and the landlady could never understand why her oven always smelled of rubber."

All laughed except Kalman. He only smiled. "I have heard the story," he said "but let me tell you that Pipiyen and Linkeve were not the only ones who had a monopoly on good mud. Truskee also had no reason to be ashamed of her portion, especially just before Pesach when the snow melted and the blocks of ice careered down the river like hordes of polar bears.

In Traskee a similar thing happened, but instead of an arithmetic teacher it was a horse. It fell into a mud-covered

ditch in the road and couldn't get out. The joke was that the horse belonged to Bentzeh the flax merchant, whose son was studying physics in the Big City university. He had just come home for Pesach, and Bentzeh wanted to see what his son had managed to learn at the Big City university.

"He called him to the scene and asked him how he would get the horse out of the ditch. The learned son took paper and pencil and started calculating aloud: 'The horse has sunk 40 degrees to the south. He is lying 10 degrees to the left side. Now, if....

Bentzeh became impatient. The horse was sinking deeper and deeper into the hole and was in danger of drowning." And

without further ado pushed his son aside, grabbed the horse by its tail and gave it a hefty pull. The horse raised its head, gave a mighty jerk, and heaved itself out of the mud."

Stories from the shtetlach of the Old Country always left the elderly gentlemen of The Sunshine Parliament with strange feelings of an inexplicable nostalgia. After all these years, and after the terrible destruction which had taken place, there was still a mysterious longing which warmed their hearts at the mention of their beloved *shtetl*. There was a certain magic in the way of life

there, the magic of sadness in a hopeless attachment.

They all felt it, but to express their feelings was another matter. Peiseh did it by sighing deeply and looking thoughtful. Meish dropped his head onto his layer of chins and was silent. Kalman considered it too sacred for mundane discussion, and preserved an air of personal secrecy.

Berl put on a facade of worldly indifference. "Good to remember," he said, "But what a life!"

"Compared to this *goldene medineh*," said Berl, "no place on earth... I mean to say, ordinary middle class people like ourselves, living in brick houses double the size of Bentzeh the rich man's mansion of Traskee, and of food and sunshine there's also no shortage. I tell you, God's own country. Moses made a big mistake when he took the Jews out of Egypt. He should have turned south and led them to the tip of Africa, instead of east to the land of Canaan.

"No use," said Berl. "It wouldn't have helped. We were created with a wander staff in hand." He moved about in his seat and groaned. "Born in the north of Europe, settled in the south, at the tip of Africa, and now west. The young one organising their own exodus, emigrating to the United States, Canada. Some are even going further south - to Australia."

"Nu," said Kalman, "It's Leah Lecho, if they got to go they got to go.

Times have changed. My nephew Jeff is also not happy, and the way he talks! The economy, the political situation... Africa is not Africa anymore. Disturbances. The sun is going to be red and the future black."

"Just like my Harry's son Alvin," said Berl. "Fire and flame on the university campus. I think it's one of the reasons why Harry is contemplating moving. 'For the sake of the children,' he says. It's Alvin he's worried about. But what puzzles me is why Norman is becoming unsettled. Norman of all people! With his flourishing business and grand mansion on Plus Ridge."

"Nothing," said Meish. "My Victor has already booked his plane ticket for after Yomtov 'Going to have a look,' he says, but there is talk of selling the practice, the house and the car. My son-in-law Philip is also *shooshkening* a lot, and I can tell you one th-

ing, if my other son and family go, then Meish and Fay will start packing too."

"That's the way I feel also," said Berl. "If the kids go, what's there left for us? Might as well... It would break my heart to leave here. This country was good to us. Life was good, but if the kids go..."

"So?" said Peiseh. "Is it like Briz or Soodat? When we left, our fathers and mothers knew that they would never see us again, but now-a-days! A few hours on the plane and you are together again."

"True," said Kalman. "The world has become very small and compact. Australia is in the backyard of Africa, and Canada in the front garden of America. You give a sneeze in Johannesburg and wipe your nose in Los Angeles."

"Not so easy," said Berl. "Old oaks are not easily moved, but what

choice is there? I can't tell the kids not to go and..." He suddenly caught sight of Yosel moving about in his seat and smiling whimsically to himself. "And what are you so happy about?" he demanded.

Yosel made himself comfortable and looked from one face to another. "I've been listening to your words of wisdom," he said, "and maybe our descendants will have their own Haggadah, in years to come, and will praise the Lord for their redemption from the tip of Africa."

"It may be not so wonderful here now, but in Paradise, too, there was a snake, and as far as I'm concerned, I can assure you that as long as there is a Koos Van Der Merwe and a Piet Van Jaarsveld in Africa, so long there will also be Yosel Goldfarb and a few others with names like Abie Cohen, Samuel Levin and Hymie Goldberg."

Tercentenary of Curacao's Jewish community

By Rabbi
Marc H Tanenbaum

This was written in Curacao, the quaint but cosmopolitan capital of the Dutch West Indies Islands in the Caribbean.

I came here at the invitation of the small, thriving Curacao Jewish community to take part in ceremonies marking their 300th year of continuous settlement in this country. Founded in 1651, the Curacao Jewish community is the oldest one in the Western Hemisphere.

The exquisite Sephardic synagogue, Mikveh Israel, is a replica of the magnificent Spanish and Por-

tuguese Synagogue in Amsterdam. This elegant house of worship is the oldest, continuously functioning synagogue in the Western world.

I came here to celebrate the age of this remarkable community, its extraordinary spirit, and the spirit of the Curacao government and people. The reason that this small group of some 800 Jews have thrived both materially and spiritually is that in 1652 Curacao adopted the earliest known charter guaranteeing religious liberty for Jews and others in the New World.

The Dutch leaders in this Caribbean island were simply following the precedent of the Netherlands motherland which, in 1579, became the first country in Europe to establish religious tolerance as a way of life.

Since religious intolerance and fanaticism dominate so much of the news, it was important to honour the people of Curacao and the Netherlands who have made such historic contributions to upholding respect for all peoples, and, in particular, to the Jewish people.

WNS - Seven Arts

DIPLOMAT LUGGAGE

Wish all their
Jewish customers
and friends

Editorial

October 16, 1986

13 Tishri 5747

The Jewish Week

S • M • T • W • T • F • S

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19	20	21	22	23	24	25

A Mission To Austria

by Rabbi Marc H. Tanenbaum

During the last week of August, a delegation of six American Jewish Committee leaders went on a fact-finding mission to Austria. It was the first Jewish group to visit Vienna since the turbulent and distressing Presidential election of Dr. Kurt Waldheim.

After consultation with leaders of the Austrian Jewish community, the AJC spent a week of intensive meetings with the Chancellor, the Foreign Minister, leaders of both political parties, social scientists specializing in research on anti-Semitism, and educators engaged in anti-fascist education projects. We held four separate meetings with Austrian Jewish leaders, as well as a richly informative briefing with the American ambassador and his able staff.

At the risk of distortion in trying to summarize such an emotional, complex experience in a phrase, I would like to say something like this: Austria has many and deep problems in facing up honestly to its long history of anti-Semitism and its involvement in the Nazi horrors. But there are signs of genuine hope especially among its younger generation, those 40 and younger — many of whom we found are determined to face the past and to learn the right lessons from it.

Perhaps the most hopeful sign of all is the decision of the Austrian authorities to set up a joint working group with AJC to study in depth anti-Semitism in Austria and to develop effective methods for combatting that ancient evil. We welcome that cooperation and we are pledged to make it work for the sake of Austrian Jewry as well as for the future of Austrian democracy in which all of us have a stake.

A Reagan supporter asks: Where is morality?

A borough president commits suicide in the face of revelations of widespread corruption. Ivan Boesky and a small group of yuppie Wall Street investment bankers exploit their "insider" information—in violation of SEC rules—to make killings in the millions. Major corporations are caught defrauding the U.S. government in defense contracts.

Fraud, deception, price-rigging, bribery, disinformation. Is this what American democracy is really all about? Is it inevitable that the capitalistic free enterprise system rests on dishonesty and unethical behavior? How long can a society—even a superpower—sustain the contradiction between its professed ideals and such contrary business practices?

These are not the murmurings

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

EXECUTIVE FORUM

By MARC M. TANENBAUM

'Must the free enterprise system rest on unethical behavior?'

of a Marxist propagandist. I regard myself as a moderate, centrist independent who voted for Ronald Reagan in the last elections. I am the son of Russian Jewish immigrants who escaped from the poverty and pogroms of czarist Russia. Thanks to the freedoms provided by this great democracy and the opportunities made possible by its free enterprise system, my parents were able to earn a decent, if hard, livelihood, raise a family of three children, and feel fulfilled through their successes as American citizens.

Through my 35 years of working in the areas of world refugees and hunger, human rights and foreign relations, I also know from much firsthand experience that the United States is without question the most compassionate and generous nation in human history. It still tugs at my heart to recall a Vietnamese child in a Southeast Asian refugee camp grabbing my jacket and pleading, "Mister, take me to America with you. America is liberty. I love America."

Both those freedoms and that material abundance are inextric-



ably linked to the political culture of the American free enterprise system. And yet as a student of American history, I worry over the future character of American democracy, whose central values are mocked by such widespread cynicism, immorality and just plain white-collar crime.

From the earliest days of this republic, the founding fathers struggled to overcome human greed and unbridled self-interest by insisting that "public virtue" was the keystone of a free society. As Prof. Clinton Rossiter has observed in his study, "The Political Thought of the American Revolution," "Samuel Adams spoke for all American thinkers" when he wrote: "We may look up to armies for our defense, but virtue is our best security. It is not possible that any state should long remain free where virtue is not supremely honored."

What was the content of that "public virtue?" Early American thinkers stressed the following traits:

First, the willingness to act morally without compulsion;

Second, public spirit and patriotism, defined in 1776 as "a disinterested attachment to the public good, exclusive and independent of all private and (Continued on Page 14)

Macy's trademark: Thanksgiving Day parade

Now that Ed Finkelstein has presented the self-proclaimed "longest running show on Broadway," it's officially holiday season in New York.

Finkelstein's show, of course, is the Macy's Thanksgiving Day Parade. (Finkelstein, you'll remember, is the one who led the celebrated Macy's buyout.)



MARK LIFF

'The annual parade had more plugs than the "Tonight Show"'

By the time Shirley Jones and the

magical 90-minute show do you hear one word about Entenmann's cake or Maxwell House coffee. The names appear on the show's brochure. But that's about it.

Maybe some war toy company can sponsor parades on July 4 or Veteran's Day? Or costume companies can get behind the Hallow-

postorials, opinion

870219

A Bold Move. . . And We Applaud It!

While Arab terrorists were cavorting and in cahoots to decimate Israel and are still pledged to drive her into the Mediterranean Sea, Israel took another noteworthy bold move.

Last week she appointed an Arab Muslim, Muhammad Masarwa as its consul-general in Atlanta.

Masarwa, who is the former mayor of Kfar Kara, is the first Israeli Arab to have been appointed to a responsible as well as prestigious position in Israel's diplomatic corps.

It demonstrates Israel's willingness to utilize its Arab population in positions of importance.

Foreign Minister Shimon Peres made the appointment at the request of Ezer Weizman, who is a friend of Masarwa.

The *Atlanta Jewish Times* questioned the appointment with these words:

"An Israeli Arab whose political credentials are good enough to bring about this appointment can obviously deal with major consul general functions with the media, the schools, the Christian community.

"But what will be his role at Jewish community functions? How will he figure, as past consuls general have, in Jewish holiday celebrations? Surely he cannot be as ardent a spokesman in behalf of aliyah as his predecessors. Will Israel Independence Day celebrations have the same joyous nature?

"We'll have to wait for answers to these and other questions. "In the meantime, it should be obvious that Israel must give greater consideration to the minority population and this is certainly a step in that direction.

"We are proud that we have been chosen for this grand experiment."

We're certain that MK Meir Kahane would have some reservations, too.

The important factor is Masarwa is a first. He can be definite proof that Israeli Arabs have a chance for some fulfillment in the national picture.

It was a bold move and we applaud it!

Jewish Tradition Frowns On Surrogate Motherhood

BY RABBI MARC H. TANENBAUM

(Copyright 1987, Jewish Telegraphic Agency, Inc.)

Mary Beth Whitehead, a 29-year-old housewife, signed a six-page contract on Feb. 6, 1985 with William and Elizabeth Stern agreeing to bear a child through artificial insemination in exchange for \$10,000 plus expenses. The contract stipulated that the child would be conceived "for the sole purpose of giving said child to William Stern."

When the girl was born last March 27, Whitehead became intensely attached to the baby and refused to give her up. The case of "Baby M" is now before the Bergen County Court in Hackensack, N.J., and the ethical and legal issues of surrogate motherhood are now cast sharply before the nation.

This anguishing human nightmare has dramatized the hundreds of cases of surrogate mothers during the past decade. Remarkably, not a single state has yet adopted laws either legalizing or banning surrogate motherhood. The "Baby M" case is the first legal test arising from the larger revolution in reproductive technology.

See Surrogate Page 19

President Reagan's Brotherhood Message

In recognition of Brotherhood/Sisterhood Week which is being observed Feb. 15-21, President Ronald Reagan made the following statement:

One of the themes of 1987's celebration is: "This is my Constitution. I'm putting my name on it." I'm proud to be a part of this celebration in South Africa.

It is time to reflect on its importance to each of us. We must bring justice for all humans in his home, calling instead for peace.

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VIEWPOINT

HERITAGE welcomes and encourages readers to send in their opinions for the Viewpoint column. They must be signed, however, we will withhold your name if so requested. Due to space limitations, we reserve the right to edit if necessary. Opinions printed in Viewpoint do not necessarily reflect the opinions of the paper.

by Henry Ross

When I read about the controversy caused by Cardinal O'Connor's visit to Jerusalem, I figured that I would just forget it and ride out the storm. But when I read Mr. Wicklin's article that appeared in the Jan. 30 issue of *The Orlando Sentinel*, I realized that I could no longer hold back my ire.

The main thrust of Wicklin's article appears to have been that the Catholics also were victims of the Holocaust and, therefore, the Pope is under no obligation to issue orders recognizing Israel as a national entity and that Jerusalem is its capital. The Cardinal, after he had finished a tour of Yad Vashem, made the following shocking statement, "I could see no connection between the Holocaust and Vatican recognition of Israel." Of course, the Israelis made a mistake by taking the Cardinal through the Holocaust Center to show him the suffering of the Jews. The Cardinal must know the history of the Catholic Church, vis a vis the Jews. We must know better than we do how many millions of Jews were slaughtered by the so-called "Holy Crusaders" and the property of the Jews confiscated...The Cardinal must know how many millions of Jews were slaughtered by the Church during the Spanish Inquisition and their property confiscated by the Catholic Church... and how many thousands were slaughtered in the Toledo massacre and how many were

which will be a just punishment for killing the Savior." And he hastened to add, "There is hope for you, my dear rabbi, all you have to do is to convert to Catholicism and I will try to intervene in your behalf." I repeat that, if not for this canard of deicide hurled at the Jews, these murders would never have occurred.

The Israelis should have known the propensity of the Catholic Church to murder Jews who refuse to accept the Pope's faith.

Most of the wrongful killings of Jews was caused by the Catholic Church, making the false accusation of deicide against the Jews.

For all the above, it should be the obligation of the Pope in his castle in Rome to crawl on bended knees to Jerusalem and beg for forgiveness from the Jews and set up an embassy in Jerusalem. Pope John XXIII may have done so, but this Polish Pope never will.

And the Israelis knew all the above. However, what the Jews of Israel should have shown the Cardinal is an open copy of our Holy Scrolls. And therein they should have pointed to that part of the Torah which says that "G-d made the heavens and the earth" and that G-d, being the creator and the owner of all the earth, it was He who had the authority to parcel out portions as He saw fit...and in this Holy Scroll, they should have pointed out to the Cardinal the deed to Israel and

Tradition frowns on surrogate motherhood

by Rabbi Marc H. Tanenbaum
(©1987 Jewish Telegraphic Agency, Inc.)

On Feb. 6, 1985, Mary Beth Whitehead, a 29-year-old housewife, signed a six-page contract with William and Elizabeth Stern agreeing to bear a child through artificial insemination in exchange for \$10,000 plus expenses. The contract stipulated that the child would be conceived "for the sole purpose of giving said child to William Stern."

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This anguished human nightmare has dramatized the hundreds of cases of surrogate mothers during the past decade. Remarkably, not a single state has yet adopted laws either legalizing or banning surrogate motherhood. The "Baby M" case is the first legal test arising from the larger revolution in reproductive technology.

But this drama also raises deep ethical and moral questions. The first has to do with the sanctity of contracts and agreements. Can a society long endure when good faith agreements are arbitrarily abandoned?

More profound is the morality of surrogate motherhood altogether. Traditional Jewish scholars reject it as a form of enslavement which will create a class of baby-breeders for money. The basic issue from a Jewish perspective is that there are mothers, period. There is no such thing as a surrogate mother.

If a man and woman cannot have their own children, the rabbis say, they should adopt a child, for the greatest mitzvah (religious deed) is to raise an orphan — an adopted child — in your home as your own.

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

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Only Moral Self-Discipline Will Halt AIDS Epidemic

By Rabbi Marc H. Tanenbaum
(Copyright 1987, Jewish Telegraphic Agency, Inc.)

A news magazine described the threat dramatically: "In the next week, 220 people will die of AIDS and 374 more — 28 of them heterosexuals — will be infected with the killer virus."

The Secretary of Health and Human Services, Dr. Otis Bowen, has predicted that a worldwide epidemic of Acquired Immune Deficiency Syndrome will become so serious that it would dwarf earlier medical disasters such as the black plague, smallpox and typhus. If we can't make progress, he added, we face the dreadful prospect of a worldwide death toll in the tens of millions a decade from now. At least 270,000 cases of AIDS are expected in this country in the next five years, with more than 20 percent of them involving heterosexuals.

The national debate is growing about sex education, AIDS and teenage pregnancy. Some medical experts argue for aggressive solutions, including better sex education, more readily available contraceptives and distributing clean needles to drug addicts. Moral traditionalists maintain that the answer to problems attributed to greater and earlier sexual promiscuity depend on stressing moral values and urging sexual restraint for teenagers and adults, most of whom are still unaware of the effects of this monstrous disease.

England's Chief Rabbi, Immanuel Jacobowitz, an authority on medical ethics, recently joined scientists in declaring that the fate of millions of people will depend less on science than on the ability of human beings to change their behavior in the face of growing danger. In the final analysis, he said, only the spiritual power of knowledge and self-discipline are invincible as a shield against the plague AIDS.

Behind The Scenes

At The United Nations

By David Horowitz

A World—Union Press Feature

An International Conference? Peres VS Shamir

UNITED NATIONS (WUP) — Prime Minister Shamir's visit to the United States at the height of the Iranian-Contra controversy, coupled with the challenge posed by his Foreign Minister Shimon Peres over the convocation of an international conference to deal with the festering Arab-Israeli conflict, gives rise to speculation as to its purpose.

All these delicate issues were undoubtedly taken up in detail during his meeting with President Reagan.

Whether or not they came to a mutual

agreement on how to deal with the first of these, the Iranian-Contra 'riddle' in which Israel is alleged to have figures, remains to be seen.

As regards an international conference with the five Permanent Members of the Security Council participating, no doubt the President gave Shamir an attentive ear. Such a confab, Shamir must have told Reagan, "can become nothing but a rehash of a UN General Assembly debate where the anti-Israeli, anti-American automatic majority dominates all issues affecting the welfare of Israel."

Moreover, the Prime Minister must have pointed out that not until the Kremlin changes its policy in toto on human rights and not until it deals with Israel as a recognized sovereign State by establishing relations with Jerusalem, can an international conference with Moscow as a full participant have any meaning.

Still more important, Shamir will have stressed, not until the USSR joins the U.S. and Israel in calling for the erasure of the 10 November 1975 Assembly resolution 3397, declaring "Zionism is a form of racism," can we expect any justice from the Soviets on human rights. The whole world knows that this vicious resolution is out-and-out anti-Semitic.

Assuredly, Premier Shamir must have presented a powerful case against the holding of an international UN-inspired conference to the President and his aides. Indeed, "the Arab-Soviet coalition" — certain to dominate any conference such as viewed with favor by former Prime Minister Peres — "has been treating Israel as an international pariah," according to the view of Michael Curtis, professor of political science at Rutgers University.

"The characterization of Israel as an imperialist and colonialist country, and Zionism as a form of racism and racial discrimination," the noted professor stressed in a recent exposition, "can be considered in the context of four factors: Soviet antagonism to Israel, attacks on Zionism, and toleration and encouragement of anti-Semitism; unrelenting, intransigent Arab hostility accompanied by increasing international acceptance of the PLO; the transformation in the arena of international politics; the changes in the structure and working of the UN and other international organizations...."

It is the view of this writer that the Arabs and their Soviet mentors, along with some chicken-hearted Western leaders including Israelis eager to make deals with the terrorists, are insisting upon an international conference with one aim in mind: to bring the Jewish State to its knees, hem it in by diminishing its security borders, as Prime Minister Shamir's spokesman, Yosi Achmior, stated on the eve of the Premier's visit: "An international conference means Israel would be against the whole world. It would be under pressure to withdraw from all territories, including Jerusalem."

That is what the Arabs want — and more, ac-

cording to the PLO Charter: the demise of Israel.

No wonder one Arab after another, along with many of their third world friends, and some Westerners took to the floor during the recent UN General Assembly session and clamoured for the convocation of an international conference. And we ask why did Mr. Peres, who, in taking objection to Mr. Shamir's stand, declared in the Knesset: "Should we be the ones who look like the rejectionist front, who are not interested in the peace process and take responsibility for it?"

Peace must be our goal, Mr. Peres; but our enemies understand only one language, and that is the language of the fiery Hebrew Prophets: no compromise with evil-doers. Shamir is using that language, Mr. Foreign Minister. No one likes a cringing beggar and, in any case, Eretz Israel must remain Eretz Israel — whether the goyim like it or not.

TEL AVIV (JTA) — The cost of living index rose by 2.1 percent in January, a smaller increase than expected after the 10 percent devaluation of the Shekel.

TELL TALES

"One Man Plus The Truth
Constitutes A Majority"

(Continued from page 1)

chairman is Governor Richard Bryan. Co-chairman is Norman Kaplan.

Proceeds from the event will establish the John Chiero Research Fellowship at the City of Hope and Beckman Research Institute in Duarte, Calif. The City of Hope specializes in programs of care rendered without direct care to the patient, scientific research and medical education in the major diseases such as cancer and leukemia.

Chiero, a Chicago native who spent his early years in California, went to work for the Bank of America as a teller following his service in the U.S. Marine Corps. Chiero's banking career was highly successful as (at the time) he was the youngest branch administrator Bank of America had ever had on its staff.

In 1972 he changed careers when he became vice president of credit and collections for the Sahara Nevada Corp. The Las Vegas-based corporation had numerous properties in Las Vegas, Tahoe, California and Hawaii. In 1975, he was named vice president and assistant general manager of the Sahara Las Vegas plus continuing in the credit and collections position.

Between 1979 and 1984, Chiero was hired by Ramada to plan the opening of the Atlantic City Tropicana leading to his becoming vice president and assistant general manager of the Las Vegas Tropicana. Prior to this present position, he was promoted to president and general manager of the Atlantic City Hotel in 1982 and in January 1984 he returned to the Las Vegas Tropicana. His tenure at the local Tropicana has included overseeing a \$70 million renovation and expansion program.

He and his wife Susan have three children, Tina, Tony and Michelle, and a granddaughter, Rachel.

Executive committee members for the dinner are: Bob Miller, Thalia Dondoro, Grant Sawyer, Fred Lewis, John Moran, Jr., Brian Greenspun, Dave Goldstein, Art Shenker, Mel Golden, Billy Snyder, Steve Delmont and Morrie Ratner.

The City of Hope Medical Center conducts pioneering treatment programs for cancer and leukemia; heart, blood and lung diseases; diabetes and other hereditary and metabolic disorders. Its Beckman Research Institute probes genetics, immunology, neurosciences and the basic life process itself.

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My mother-in-law is so nearsighted she
nagged a coat hanger for an hour.

May 11/1987

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Soviet Jewry's Cause Requires Jewish Unity

By Rabbi Marc H. Tanenbaum

It was a confused and confusing week for the vital cause of the human rights of Soviet Jews.

It began with an announcement by two prominent Jewish leaders -- Morris Abram and Edgar Bronfman -- that they had just negotiated during a three-day visit to Moscow an arrangement for increased emigration of Soviet Jews to Israel.

They reported that unnamed Soviet officials promised that some 11,000 to 12,000 Soviet Jews with exit visas for Israel will be allowed to emigrate to the Jewish State via Rumania. Abram and Bronfman also disclosed that there would be an improvement in religious freedom for Soviet Jews.

Their dramatic announcement raised hopes everywhere in the Jewish world. Suddenly, within days, a Soviet spokesman denied that any such agreements had been concluded. The same thing happened with an Israeli announcement and an immediate Soviet denial that there would be an exchange of consular delegations shortly between Israel and the Soviet Union.

It is no secret that there are very sharp divisions within the Jewish community over the Abram-Bronfman mission, however well intended. Despite Soviet leader Mikhail Gorbachev's new glasnost (openness) policy, the Soviets are playing their characteristic manipulative games with human rights.

While the differences for the Soviet Jewry movement are real, it is urgent that Jewish unity be forged, for further disunity will only compromise the freedom of oppressed Soviet Jewry.



MARC H. TANENBAUM

An opposing view

Visit to the Vatican exploits the pope

NEW YORK — Why are so many Jewish people upset over the meeting Thursday between Pope John Paul II and Dr. Kurt Waldheim, the unrepentant Nazi who is president of Austria?

This distress is in no way aimed at the person of the pope. Except possibly for Pope John XXIII, no pontiff has won as great respect from world Jewry as has Pope John Paul II.

Jewish anger is focused on the incredible moral contradiction which brings this pope, the international champion of human rights, into a public demonstration of respect for a former Nazi whose wartime involvements in Greece and Yugoslavia violated every basic principle that the pope and the Roman Catholic Church stand for.

Vatican authorities have a right to exercise their own decision-making authority insofar as their internal affairs are concerned. But as a "transnational actor," the Vatican's decisions often impact on the fate and destiny of other people, as do those of the USA, Israel, the USSR, and other countries.

People affected by those decisions have standing to raise questions about the wisdom of actions they regard as damaging or dangerous for others.

Would that there had been such effective criticism of the Vatican Concordat with Adolf Hitler in July 1933. Had the Vatican, Cardinal Pacelli (later Pius XII), and the German Catholic Center Party withheld support from Hitler between 1930 and 1933, it is not inconceivable that Nazism would not have come to power and the world could have been spared its vast destruction.

The danger of giving Kurt Waldheim symbolic absolution of his Nazi past through this

Marc H. Tanenbaum, director of international relations of the American Jewish Committee, was the only rabbi present as a guest observer at the Vatican Council II.

"photo opportunity" with the pope is that it will broadcast a frightening message around the globe.

That image may well suggest that every former Nazi, criminal, murderer, or terrorist need never feel guilt nor confess one's evil deeds.

“ It will broadcast a frightening message around the globe. ”

If you hang around long enough, deny or lie about your actions effectively, you might even be able to finagle an audience with the pope. Waldheim did it.

Ultimately, I think, the Vatican will need to re-examine its policy of indiscriminate welcome to every head of state regardless of his or her history or moral character.

It is one thing to invite Kurt Waldheim into the privacy of a confession booth to purge his soul. It is altogether another matter to allow him to exploit the mantle of holiness of the Pontifex Maximus as a cover for his unrepentant Nazi past.

That should never be allowed to happen again — for the sake of the people, for the sake of the Vatican, and for the sake of the world's children, who need models of moral integrity on which to build their lives.

When the Pope and Jews Meet

By Marc H. Tanenbaum

This Friday, when Pope John Paul II meets with Jewish leaders in Miami, he should be welcomed with sincere good will.

That good will should be based on his record on Jewish issues and on human rights, which despite disturbing fits and starts is better than that of his predecessors (except possibly Pope John XXIII) and on a Jewish delegation's experience at the Vatican and Castel Gondolfo last week.

Nine of us, the International Jewish Committee on Interreligious Consultations, emerged from a series of meetings with the Pope and other Vatican authorities with a sense that they had been productive.

These unusual, respectful conversations — unusual in their frankness, intensiveness and informality — were precipitated primarily by Jews' distress over the papal audience granted to Kurt Waldheim, the former Nazi officer who is now President of Austria. America's Roman Catholic Bishops played a significant role in helping bring the dialogue about.

Our delegation spent the better part of two days talking with key Vatican authorities and then with the Pope mainly about the moral issues raised by the Waldheim affair and about the Vatican's reluctance to es-

tablish normal diplomatic relations with Israel.

While the Pope never mentioned Mr. Waldheim specifically, I came away with the impression that the Vatican was embarrassed by the audience granted to Mr. Waldheim and was determined to shut the door on it. I'm equally convinced that the Pope fully appreciates from firsthand experience the demonic nature of Nazism and anti-Semitism and is profoundly committed to combating those evils.

He made that clear in his moving opening remarks: "Today is Sept. 1, 1987, the 48th anniversary of the Nazi invasion of Poland. I know what the Nazis did to my Polish nation. I know what suffering they inflicted on the Jewish people." Later, he said, "This monstrous evil of the Shoah [Holocaust] must be overcome by the good."

Each delegate acknowledged awareness of the Pontiff's commitment to the principles of the Second Vatican Council's historic declaration, *Nostra Aetate* ("In Our Time"), which urged "brotherly dialogue" between Catholics and Jews. Common concern was also expressed about the need to oppose anti-Catholicism.

In direct response to our Waldheim discussion the day before, Johannes Cardinal Willebrands, president of the Vatican Secretariat for Religious Relations with Judaism and a trusted friend of the Jewish people for the past 25 years, announced that an official document — possibly a papal encyclical — that deeply probed 1,900 years of anti-Semitism in the Christian West would be prepared.

To that dramatic proposal, a major achievement of the dialogue, the Pope said: "I support that study. I endorse it wholeheartedly." If that project bears fruit, it could, like *Nostra Aetate*, help transform the Catholic-Jewish landscape for generations to come.

The delegation expressed vexation over the Vatican's unwillingness to establish full diplomatic ties with Israel. The Pope replied that he understood how central Israel and Jerusalem are in the consciousness of the Jewish people.

A breakthrough took place, we felt, when Agostino Cardinal Casaroli, the Vatican Secretary of State, agreed to meet with us "from time to time" to explore the obstacles that stand in the way of full, normal relations.

In a rare public clarification of its diplomatic policy toward Israel, the Holy See made it clear that not theological but political problems impeded those relations.

This globe-trotting Pontiff has met with Jewish leaders on 20 occasions, each time rejecting anti-Semitism and affirming respect and friendship for the Jewish people and Judaism.

Precisely because of his struggles against Nazism and Communism, and because he keenly feels the powerful bonds between Christianity and Judaism, I expect that he will yet make historic contributions to Catholic-Jewish solidarity, and even to forging full diplomatic ties between the Holy See and Israel.

A constructive meeting in Miami can be an invaluable stepping stone in that direction. □

Marc H. Tanenbaum, a rabbi, is director of international relations of the American Jewish Committee.

Sept 10, 1987 - OP-ED, NY TIMES

Friday, November 6, 1987

Las Vegas Israelite

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Page Twenty-Three

Jessica's Rescue -- America At Its Best

By Rabbi Marc H. Tanenbaum

There was something symbolically appropriate in the dramatic rescue of Jessica McClure on the festival of Simchat Torah. That holiday means literally "rejoicing with the Torah," and the core of the Torah's teachings is the affirmation of life.

What an affirmation of life is represented by this heart-wrenching drama! An 18-month-old infant is confined for two-and-a-half days in the shaft of a Texas oil well, 22 feet under ground. No water, no food. Jessica cries, but she also sings nursery rhymes with her rescuers. It is an event of pure heroism.

The reaction of the people of Midland, Texas, and millions of Americans, many of whom shed

tears and felt close to Jessica's terrified parents, was an important statement about the American people.

Sure there is racial and religious tension. There is much stress over ugly political and business practices. But beneath all these public strains there is a fundamental moral core centered on the value of human life that periodically unites the American family.

We need to reaffirm that American solidarity in compassion because there are millions of Americans who need some of that same attention that we have so rightly focused on Jessica -- the homeless, the elderly, a blighted urban youth, the hungry poor here and abroad.

Jessica may yet become the symbol of what America can be at its best.



871120

Friday, November 20, 1987

Reagan-Gorbachev Summit - Testing Glasnost

By Rabbi Marc H. Tanenbaum

The announcement that a summit meeting between President Reagan and Soviet leader Gorbachev will take place on December 7 was greeted by Jewish leaders meeting in Atlanta last month with a mixed reaction.

There some 300 American Jewish Committee leaders from across the nation discussed with experts the state of U.S.-Soviet relations and the condition of Soviet Jews. Morris Abram, chairman of the National Conference on Soviet Jewry, joined AJCommittee President Theodore Ellenoff in welcoming the summit meeting as an opportunity to advance the cause of world peace.

But they also stressed that the summit should become an occasion for advancing human rights in the Soviet Union as a cornerstone of super-power relationships.

The Jewish leaders noted that some progress has been made in recent months in the freeing of prisoners of conscience and some minor gestures to the practice of Judaism. But Abram discussed the real situation bluntly. "Glasnost," he said, "has not yet made any fundamental dif-

Las Vegas Israelite

ference in the Soviet policy toward Russian Jews nor the State of Israel."

While allowing modest numbers of Soviet Jews to leave, Gorbachev has imposed crippling restrictions on large-scale future emigration.

Page Twenty-Five

And while making friendly noises toward Israel the Soviet Union recently voted to throw democratic Israel out of the United Nations.

The summit will be a time to ask, "Will the real Soviet Union please stand up?"



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Chanukah And Human Rights

By Rabbi Marc H. Tanenbaum

(JTA) — Eight lights for human rights. No more appropriate theme could be found for Chanukah 1987.

Chanukah commemorates the victory of Judah the Maccabee over the massive invading armies of the Syrian Empire, and then the rededication of the Holy Temple in Jerusalem, which the Syrians had defiled. The story of Chanukah is a superlative Bible narrative and its meaning today is profound and universal.



Rabbi Tanenbaum

In effect, the Maccabean victory was the first successful triumph in the struggle for human rights, particularly for freedom of conscience and pluralism, in the history of humankind. Had the Syrians defeated the Maccabees in the epic struggle for the right of every group to be itself, in its own terms, Judaism might have perished and, quite conceivably, Christianity and Islam would never have emerged. That's how fateful Chanukah was for the whole human family.

Let us hope Chanukah 1987 will heighten the consciousness of the Jewish people, and that of many others, to rekindle the Maccabean spirit in today's troubled world: to refuse to stand by idly, to resist capitulation to modern-day tyrants — the Ayatollah Khomenis of the world. These fanatics desecrate the dignity of human beings created in the sacred image of God by denying religious and political freedoms. Instead of cursing the darkness, Chanukah is a time to light a candle for life and hope.

Friday, December 18, 1987

Las Vegas Israelite

Among American Jewry's Finest Hours

By Rabbi Marc H. Tanenbaum

Freedom Sunday -- December 6 in Washington, D.C. -- was one of American Jewry's finest hours. The massive rally of 250,000 Jews and non-Jews in support of the human rights of Soviet Jewry was a uniquely American and uniquely Jewish experience.

Its uniquely American quality rested in its powerful analogy to the 1963 march on Washington led by the late Dr. Martin Luther King. The civil rights songs sung by Pearl Bailey and Peter, Paul and Mary -- including "We Shall Overcome" -- stamped this extraordinary demonstration with the character of America's profound commitment to human dignity and freedom.

Hundreds of Jews sang those songs recalling their own involvement in the 1960s civil rights movement, now transferring their fervor to the cause of their brothers and sisters in the Soviet Union.

The day's uniquely Jewish quality rested in the dramatic energizing presence of the pantheon of contemporary Jewish heroes and heroines -- Ida Nudel, Vladimir and Maria Slepak, Natan Sharansky, Yuli Edelshtein. American Jews made clear their determination to restore the two million Soviet Jews within the household of the Jewish people.

Freedom Sunday was a milestone moment in the cause of liberating Soviet Jews. It was also a moment for rekindling the authentic lights of freedom and justice at this Chanukah season in the depths of the convictions of American and world Jewry.

The Struggle for Religious Tolerance In South Carolina

By RABBI MARC H. TANENBAUM
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CHARLESTON, S.C. (JTA) — I was invited here recently, to one of the most charming antebellum cities of the south, to give a series of lectures, but frankly, once again I have learned more about the struggle for democracy in America than anything I might have taught.

The colony of South Carolina began with a charter drafted by the British philosopher, John Locke, in 1669. It was the most tolerant document in the American colonies up to that time in that it stipulated that "Jews, Heathens, and dissenters" be entitled to the same rights as those of the dominant Christian faith. In that open atmosphere, Jews became citizens and were allowed to vote.

But soon fundamentalist and xenophobic pressures developed, and a Carolina election law was passed in 1721 that allowed only "every free white man . . . professing the Christian religion to vote". That law also required that every candidate elected to office be sworn "on the holy evangelists",

that is, Christian scriptures only.

But Jews, moderate Baptists and others struggled against the imperialist tradition, and soon became first class citizens and constructive forces in South Carolina's politics, economy, and culture. Thus, Francis Salvador, "the Jewish Paul Revere" who rallied South Carolinians against the British fleet, was elected in 1774 to the First Provincial Congress of this state. At age 29, he was the first Jew to die in the cause of American independence and became an authentic hero in the American Revolution.

By the early 19th century, thousands of other Jews like Francis Salvador made Charleston into the largest, most cultured and creative Jewish settlement in the United States, providing governors, congressmen, doctors, artists.

Had the fundamentalists of early South Carolina had their parochial way, what a different state this would be for Jews — and for the majority of other citizens here.



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Anschluss Reveals Worst And Best Of Austria

By Rabbi Marc H. Tanenbaum

The observance this month of the 50th anniversary of the Anschluss, Nazi Germany's annexation of Austria, is revealing the worst and best of 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. But the historic truths brought to the fore during this commemoration can no longer be denied.

When Hitler and his Nazi hordes marched in Austria on March 13, 1938, they were greeted deliriously by some 200,000 Austrians in Vienna. Austria provided three-quarters of the death-camp officers, including Adolf Eichmann and SS Commander Ernst Kaltenbrunner.

Bitter political anti-Semitism was incubated by Vienna's Mayor Karl von Lueger in the 1870's and other politicians, and heavy traces of that pathology remain.

But the best of Austria is also surfacing today. Young Austrians by the thousands are holding vigils, demonstrating for Waldheim's resignation and sponsoring seminars on Austria's Nazi past. And most reassuring is the leadership of Chancellor Franz Vranitzky, who embodies the new democratic Austria. Vranitzky gave meaning to the Anschluss, on March 12, in these words:

"We must never forget and we must insure there is nothing in today's society that could lead us into an abyss, as happened in 1938."

'Jewish-Christian Relations: The Papal Meeting and More

58010 la

By RABBI
MARC H. TANENBAUM

The most apt metaphor to summarize the state of Jewish-Christian relations during 1987 would have to be a roller coaster.

There were strong, steady ascents in overcoming theological misunderstandings and in embarking on new conceptions of mutual appreciation and respect between Christians and Jews. These were best typified by the serious affirmative declarations issued by the Presbyterian Church USA and the United Church of Christ, among others.

But there were also deeply upsetting and periodically threatening turns. The last of them, amounting to an annoyance, was the regression of Southern Baptist pastor Bailey Smith to his earlier primitive theological utterances that doom Jews to eternal perdition unless they

become his kind of Christian.

But the most serious and potentially damaging threat to the course of Jewish-Christian relations centered around the incomprehensible audience that Pope John Paul II granted to Kurt Waldheim, the man who lied for 40 years about his Nazi past and still became president of Austria.

Many informed Jews finally understood that the Pope had to receive Waldheim because Austria is a predominantly Catholic country, and both for internal political and religious reasons, the Pope had to yield to Waldheim's official request for an audience.

But it was, and still is, incomprehensible that the supreme pontiff of the Roman Catholic Church would receive an unrepentant Nazi and utter not a syllable about his morally miserable past.

For Jews and many Christians who communicated with

us, the danger of that silence was that it was becoming a message to millions of Catholic youth in Germany, Austria, Poland and elsewhere that the Nazi Holocaust apparently became so irrelevant that it did not even deserve mention by the Pope in the presence of the world's most highly publicized former Nazi. No wonder Waldheim beamed to the world's press that the papal audience "far exceeded my highest expectations."

The moral damage that emerged from that encounter, as many Jews and Christians saw it, was that the pope, the embodiment of absolute moral standards of good and evil, was contributing to the moral relativism that he so often condemns.

If Waldheim receives the same treatment as President Reagan; if President Botha of South Africa, an architect of apartheid and oppressor of

blacks, is equal to Margaret Thatcher; if Idi Amin, who massacred an estimated 500,000 black Christians, is received in the apostolic palace with full presidential honors; if super terrorist Yasir Arafat is even allowed on the premises of Vatican City, then the ground of moral judgment ultimately crumbles.

Clearly that policy, dramatized by the absurdity of the Waldheim visit, needs rethinking by serious people in the Holy See. There must be another method for talking with tyrants, brutal dictators and unrepentant former Nazis without providing them with a papal cover for their anti-human deeds.

But the good news that emerged during the terribly hot summer of 1987 was the extraordinarily supportive role of the Jewish position by American Catholic hierarchy. Without the leadership and the

regular intervention of Archbishop John May of St. Louis, Cardinal John O'Connor of New York and Bishop William Keeler of Harrisburg, Pa., among others, the papal-Waldheim meeting could well have resulted in a fundamental rupture in the relationship between the Vatican and world Jewry.

Their sensitive and consistently positive support was another testimony to the strength of the Catholic-Jewish solidarity and friendship that has been achieved during the 20 years since the end of Vatican Council II. That augurs well for the growth of American Catholic-Jewish relations in the years ahead.

But the conflict with the Vatican at the same time revealed a division between those Jews who have been involved in the fundamental improvement in Catholic-Jewish

Continued on Page 13-A

Jewish-Christian

Continued from Page 5-A
relations and those who have had virtually no contact with it.

Those who knew little or nothing about the positive ties and the deep changes that have taken place — changes in textbooks, liturgy, teacher training, seminary education, adult dialogues — persist in viewing the Catholic church through the optic of 1,900 years of pogroms, crusades, inquisitions, teachings of contempt. Hence, the rage against two millennia of anti-Semitism.

Those Jews who have experienced the bracing climate of mutual respect and increasing knowledge between Catholics and Jews refused to allow Waldheim to jeopardize

this extraordinary achievement.

Finally, the issue of Israel and diplomatic relations between the Holy See and the Jewish state will undoubtedly undergo a different kind of discussion in the months ahead.

It is now clear to many Jews, and growing numbers of Catholics, that if the Vatican intends to be a serious player in the Middle East peace game, it will require *de jure* diplomatic relations.

Rabbi Marc H. Tanenbaum is chairman of the International Jewish Committee on Interreligious Consultations and is director of international relations for the American Jewish Committee.

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Editorials/Opinions

ROBERT E. SEGAL

'The Greek's' Glittering, Condemnatory Generality

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Jimmy "the Greek" Snyder, a keen student of gridiron performances, was being paid at least \$400,000 annually by CBS-TV to predict sports outcomes. But he flunked a try at anthropology by talking nonsense about the prowess of blacks on the playing field and about what might happen if blacks got coaching jobs.

Snyder fell from grace — on Martin Luther King's birthday, no less — by blandly asserting that black athletes are larger and stronger than white players. This is what some college professors call a glittering generality.

Rambling, he said blacks were bred during their enslavement in the southern United States to be larger in thigh than whites. He paused, and then presented a weird slap at white athletes as a group: "They're lazy." Surely, Snyder must have seen Pete Rose bat with zest and Larry Bird race down the basketball floor.

Blacks, once restricted from professional sports, comprise 80 percent of the National Basketball Association players and 50 percent of the National Football League rosters, and since April 18, 1946, when brave Jackie Robinson broke the major league baseball taboo, blacks slowly have won 35 percent of big league baseball positions.

But few blacks have been hired as coaches in any pro sport. "If blacks take over coaching like everybody wants them to," Snyder complained, "there won't be anything left for the white people... I'm not being derogatory about it, but that's all that's left for them."

Now it is likely that Snyder and many who swear by the bets he advocates have never heard the sage comments of Ralph Bunche, distinguished athlete, scholar and American diplomat. This black statesman won the Nobel peace prize after bringing tentative peace to the Holy Land in 1946 as director of the

United Nations Trusteeship Division.

He could not understand why the hurdles of discrimination appeared on the college basketball court. "We ask — not special treatment — but special attention for the Negro problem," Bunche said. "We ask special attention because it is a dangerous American problem. We don't want to be relegated automatically to the basement of society."

Soon after Snyder blundered over the mike, Doug Williams, one of the few black pro football quarterbacks, led the Washington Redskins to a smashing victory over the Denver Broncos in the Super Bowl and was voted the game's most valuable player. He demonstrated great football savvy, whatever the size of his thighs.

Following Snyder's ill-starred TV interview, CBS

got hundreds of letters, most of which approved his dismissal. But as time passed, the trend shifted. Sports aficionados rushed to his defense.

CBS was accused of "bleeding-heart" management. Snyder had been stripped of his freedom to speak, one letter writer claimed. After all, you hear such cracks, along with ethnic jokes, daily in bars, family gatherings and the board room.

This we all acknowledge. But as a warning signal to those willing to listen, we offer the sage observation of the late, brilliant Rabbi Joshua Loth Liebman of Temple Israel, Boston: "Words of bigotry spoken in Germany in 1922 became the bricks in the murder ovens of the murder camps in 1934."

Robert E. Segal is a former newspaper editor and director of the Jewish community councils of Cincinnati and Boston.

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→ Jews, Japan and the Pacific Rim

by RABBI MARCH H. TANENBAUM

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Three years ago, I first proposed to a group of Jewish leaders that a systematic program be launched to try to improve relations between Japan and the Jewish people. The proposal was turned down.

At that time, the only issue that bedeviled Japanese-Jewish relations was Japan's capitulation to the Arab boycott of Israel. Because an inter-agency committee of Jewish groups works to counter that boycott, it was apparently felt that Japan was being taken care of.

Then, several months ago, a number of newspaper stories broke out reporting on the sale of nearly a million copies of anti-Semitic books published by right-wing Japanese authors. In the wake of that ugly development, Jewish leaders changed their minds and

authorized a meeting of Jewish academic and business experts on Japan and the Pacific Rim.

At that important meeting held in Washington, D.C., last month, a new appreciation emerged of the growing importance of Japan and the Pacific Rim in geo-politics and international economics. It was clear that a number of rightist Japanese were cynically using anti-Jewish stereotyping as a way of signalling their anti-Americanism and of trying to undermine Japan's democracy.

With Japanese Embassy and media people present, it was universally agreed that the time is now ripe for undertaking a comprehensive effort both in Japan and the United States to uproot these poisonous weeds before they become too deeply rooted. You will be hearing more about the "new frontier" of Jews and the Pacific Rim in the months ahead.

LETTER

Appeal for Kosharovsky Family in Russia

To the Editor:

We, the undersigned, are appealing to you for help on behalf of our dear friend Yuli Kosharovsky. He began a hunger strike on March 10, 1988, the anniversary date of his first refusal 17 (!) years ago. Your personal support and the general support of the free world are indispensable in order for this desperate move to succeed. We, who have been fortunate to leave the U.S.S.R. and repatriate to our national homeland, are aware of the importance of your support and request

maximum assistance at this critical moment of his struggle.

Yuli Kosharovsky is now the "refusenik" of longest standing — 17 years! He was initially denied permission on security grounds which of course are no longer relevant in his case. Despite repeated K.G.B. harassment, Yuli Kosharovsky continued to serve as a leading figure in the struggle for freedom and repatriation. He is also known to be an outstanding instructor of the Hebrew language — a teacher of teachers. We all

respect him for his relentless activity and feel strongly that his request for support at this curial time should be honored.

We therefore turn to you to sound your voice and perform all that is in your power to advance the just and legitimate cause of Yuli and the Kosharovsky family. As they undertook the courageous step of a hunger strike, we urge you to help them to end their prolonged struggle and fulfill their dream of uniting with their friends and people in Israel.

With sincere gratitude,

Yuli Edelstein

Tanya Edelstein

Natan Sharansky

Yosef Begun

Vladimir Slepak

Mariya Slepak

Ida Nudel

Victor Brailovsky

Irina Brailovsky

Michael Kholmyansky

Alexander Kholmyansky

Alexander Lerner

Jerusalem, Feb. 12, 1988

(Contact the Rochester Federation for information on how you can help.)

Auschwitz Religious Center

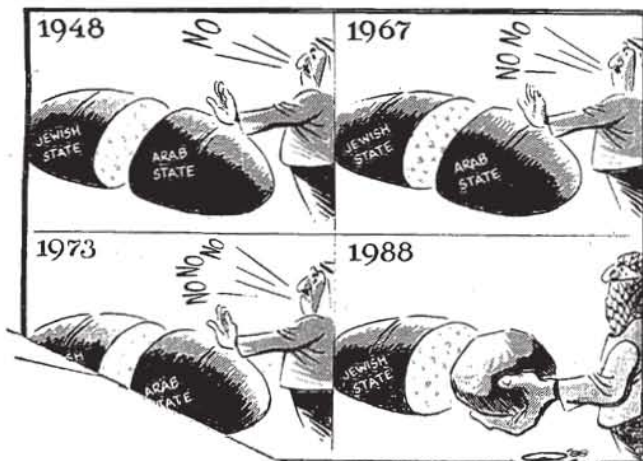
by EDWIN EYTAN
PARIS (JTA) — France's highest ranking Catholic prelate said he would use a \$35,000 human rights award to help establish an inter-religious center at the Auschwitz death camp in Poland.

Cardinal Albert Decourtray, a noted friend of Israel and Jews, was awarded the French government's first "prize for the defense of human rights" Wednesday, which included the funds.

The award was announced a day after Decourtray publicly expressed his "sympathy to the Palestinian people" and support of "their right to a country of their own."

He made his declaration in a letter to the newly appointed Latin Patriarch of Jerusalem, Msgr. Michel Sabbah, an Arab. Decourtray explained Wednesday that it was based on "the concept of human rights in our civilization (which) is part of the Jewish-Christian tradition and common to both faiths."

The statement of sympathy for Palestinian aspirations had a powerful effect on Jews and non-Jews, not only because France is 90 percent Catholic, but because Decourtray represents the strongest pro-Jewish, pro-Israel trend within the country's Roman Catholic hierarchy.



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All Comments Welcome

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Perspective



White House astrology no laughing matter

By Rabbi Marc H. Tanenbaum

There is a good deal of smirking and ridicule taking place over Donald Regan's revelations about the reported reliance on astrology by the President and the First Lady, Nancy Reagan. If these 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 wisest minds as the handmaiden of superstition and magical thinking. That pre-scientific world view contends that the stars and the 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, those stargazers flourished in the Dark Ages of medieval society, a time of intellectual bleakness.

There is no question but that the Bible (Deuteronomy 4:19) and particularly the Prophets (Isaiah 47:12-13) rejected astrology as primitive idolatry. The Rabbinic Midrash tells us that "The Holy One forbade astrology in Israel." The great 12th century Jewish philosopher and physician, Maimonides, declared firmly, "All these matters that pertain to astrology in no wise constitute a true science, but are wholly folly."

In a nuclear missile age, it is more than a little scary to learn that the occult superstition called astrology may be influencing directly the affairs of the "enlightened" American government.

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

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Gorbachev Smiles At Religious Believers

By Rabbi Marc H. Tanenbaum

The photograph that appeared recently on the front page of The New York Times showing smiling Soviet leader Mikhail Gorbachev chatting amicably with a delegation of Russian Orthodox bishops would probably have caused Lenin to roll over 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 surely have given Stalin apoplexy.

Gorbachev's statements, broadcast over Soviet television, are potentially more important. "Believers," he said "are Soviet people, workers, patriots — and 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 they are these promising words on freedom of conscience, no one will be taken in 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 in the Soviet Union, including Jews, or it could be another deception.

The rally last Sunday before the Soviet UN mission in New York was intended to encourage Mikhail Gorbachev to translate promises into practices.

Behind The Scenes

At The United Nations

By David Horowitz

A World—Union Press Feature

Lebanon Revisited

UNITED NATIONS, (WUP) — While a civil war raged in Beirut, the impotent Security Council last week lectured Israel on self-defense against terrorists north of its security zone in Lebanon. It completely ignored the cold-blooded slaughter by Shiite Amal — Party of God Iranian — financed Arabs in an internecine conflict of hegemony over the southern slums of Beirut, where the toll of death has risen to almost 200 and the wounded to double that number.

Times correspondent in Beirut Ihsan Hijazi reported thus:

"Witnesses said the battles have been accompanied by brutality, with militiamen pulling opponents out of ambulances and hospital beds and killing them. At one stage, medical workers in hospitals were threatened at gunpoint while trying to operate on the wounded..."

While these murders and tortures were going on



in south Beirut, the Lebanese Ambassador to the UN, Rachid Fakhoury, overlooking the fact that a civil war was ravaging his capital, and the hutzpah to bewail the Israeli move to stem terrorism and to cry wolf once again.

Johanan Bein, Israel's Ambassador, replied that "Israel has no conflict with the Government and the people of Lebanon. It did, however, have a conflict with those who had subverted Lebanese legitimacy for their own aggressive ends against Israel, and which had plunged Lebanon into the tragedy that had characterized that country for more than a decade."

He added that "in the present circumstances and as long as the current situation prevails in Lebanon, we remain firm in our resolve to ensure a secure existence for our citizens within our borders..."

Johanan Bein who, since Benjamin Netanyahu's resignation has served as the Acting Permanent Representative of Israel, also repulsed the series of vicious attacks levelled at his country by the perennial enemies, Syria, Yemen, Libya, Iran, etc.

He was shocked, he said, that none of the Members of the Council, not even those of the West, had seen fit to react to the vile charges by the Syrian delegate, Al Masri, who in his diatribe, referred to "...giving a free hand to the expansionist policy of the World Jewish Congress, with Israel as its agent..."

"Can such libel about a 'plot' of 'world Jewry' be allowed to pass in these halls, with only Israel reacting to it?" — Mr. Bein asked.

He continued to lash out at the Council:

"It was no wonder that such slander, so strongly espoused by the Nazi regime, was perpetrated by Syria. After all, Alois Brunner, the Nazi leader, resides in Syria under State immunity. Alois Brunner — the deputy of Adolph Eichmann, who today is still proud of the heinous crimes he committed during the Holocaust, still proud of his role in sending millions of Jews to their deaths in Nazi gas chambers..."

This time the force was too broad even for the U.S. It refused to be cast once again in the role of stooge who, because it doesn't dare to speak up, lends moral and political support to the villain

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on the stage. Instead, the U.S. vetoed the otherwise unanimous-plus-West resolution which "Condemns the recent invasion by Israeli forces of southern Lebanon," and "Calls for the immediate withdrawal of all Israeli forces from Lebanese territory..."

The resolution made no mention of the Syrian forces, the Iranian forces in their various disguises, the Arafat mercenaries and the assorted terrorists, gunmen financed by terrorist regimes in the Middle East and elsewhere. The U.S. Veto restored the balance.

A Master Terrorist Falls

By Harris O. Schoenberg

Khalil Ibrahim al-Wazir, gunned down in Tunis April 16, was consumed with the belief that violent struggle was the key to success for the PLO. Better known by his nom de guerre, Abu Jihad (Father of the Holy War), Wazir, co-founder of Al Fatah and heir apparent to Yasser Arafat, was frequently asked about the possibility of a peaceful accommodation with Israel. His standard response was: "We will not be squeezed by time."

The son of a grocer, Wazir was born in Ramla on Oct. 10, 1935. He was 12 years old when the Israel Defense Force, following the end of the first cease-fire during Israel's War of Independence, ordered the people of his town to leave.

Wazir ended up in the Gaza Strip, and by the time he turned 18 was already involved in sabotage activities. He is believed to have been trained by a major in the Egyptian army who, secretly a member of al-Ikhwan al-Muslimin (the Muslim Brotherhood), was in contact with Yasser Arafat in Cairo. In 1954, Wazir was arrested by the Egyptians, who were then occupying Gaza, for laying mines stolen by the major from Egyptian army stores.

One year later he and his friends, who were organized under the guise of a sports club, blew up water tanks near Beit Hanoun. Water was the lifeblood of Israel, and the Israelis did not take long to respond.

By the time Wazir entered law school at Alexandria University, he already knew Arafat and another Fatah founder, Salah Khalaf (Abu Iyad), who in later years was to become his chief rival.

The idea they shared in common was to provide larger and larger Israeli reprisals, which they hoped would escalate into an all out confrontation with the Arab states. Wazir left law school without graduating and married his cousin Intissar, who became a top Fatah operative.

Forced to leave Egypt during a crackdown on the Muslim Brotherhood after the Six-Day War, the three comrades-in-arms ended up in Kuwait, where they and a few others organized Fatah, the Palestine Liberation Movement. Fatah depicted Zionism — the movement of the Jewish people to live free in its own land — as a colonialist ideology and Israel as an illegitimate state.

After Algeria achieved independence from France in 1962, Wazir was permitted to open the first Fatah office on Victor Hugo Street in Algiers. From that strategic location he organized weapons training for Palestinian Arab students on

(Continued on page 6)

TELL TALES

"One Man Plus The Truth
Constitutes A Majority"

(Continued from page 1)

hospital anywhere in Israel which remained fully operational during tens of strikes and work actions by Israeli doctors and nurses. Sanz Medical Center personnel refuse to join in the strikes and as a result have become popular heroes throughout Israel, where they are considered among the best in the country.

Reservations can be made by calling or writing Las Vegas Chapter of The American Friends of Laniado Hospital 4528 West Charleston Boulevard, Las Vegas, Nevada 89102, 878-7411.

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Farrakhan Continues His Demonization Of Jews

By Rabbi Marc H. Tanenbaum

Black Muslim demagogue, Louis Farrakhan, added another vial of his anti-Jewish and anti-Israel poison during his latest performance in New York. It is frustrating in the extreme — even dangerous — for the media to continue treating him as some theatrical artifact.

Ironically or cynically, both the print and electronic media seemed to have highlighted the most irrelevant aspects of his latest act. Most media that I viewed concentrated on the "charm" of the fact that his meeting was held at a kosher catering hall, and that he spoke on Shavuot.

What that mindless coverage persistently ignores is that Farrakhan is not a clown. A study that I published in 1985 on "The Farrakhan Phenomenon" disclosed then that "Farrakhan has a coherent world view that at its core is rabidly anti-white, anti-American, anti-Semitic and anti-Israel."

Defenders of American democracy and certainly the Jewish community cannot afford to dismiss Farrakhan as if he were some minstrel act.

Should he continue to gain large audiences and increased media exposure — and should the PLO and Libya's Qaddafi continue to pour into his coffers added millions of dollars — Farrakhan might well become a significant source of poisonous pollution of the wells of American democracy.

Worse yet, he may well become a rallying center, especially among young blacks, for further vicious anti-Semitic and anti-Israel hatred.

It is long past due that media do a serious investigative reporting job on the content of what Farrakhan stands for rather than concentrate on his show business appeal.

AMERICAN JEWISH
ARCHIVE



ארכיון יהודי אמריקני

VIEWPOINTS

Provide Members with the Truth

BY SHAMAI KANTER

Many people were curious to see, in a local evening paper, a photo of a strange man, wearing a yarmulka, sounding a shofar. The caption identified him as the cantor of the synagogue named "Congregation Shema Yisrael" previously unknown to Rochester, completing the Yom Kippur fast day.

The congregation thus identified belongs to a group known as "messianic Jews." Funded by the Assembly of God, Christian fundamentalists, to several millions of dollars yearly, the project is new only to Rochester. (The Assembly of God is the organization which sometime ago — in the wake of scandal — ex-

pelled the luminaries Jim Bakker and Jimmy Swaggart.) Such "synagogues" have existed in other cities for many years, where they pray upon the confused and the ignorant. Using the trappings of Jewish ritual, and offering free transportation and free High Holy Day services, they preach the same message of fundamentalist Christianity you can hear early Sunday mornings on local television channels, minus a "Jewish" ethnic accent.

The "messianic Jewish" churches serve as a funnel for bringing people of Jewish birth into the regular Christian churches. Their approach is to narcotize feelings of Jewish loyalty and/or

guilt by insisting that you can become a Christian while remaining a Jew — something Christianity rejected almost 2,000 years ago.

In actuality, for all the millions expended, such places attract very few Jews. Their congregations seem to be made up, mainly, of fundamentalist Protestants, who love to hear the message; they are turned on by the thought of Jews being led to Christian faith.

Unfortunately, as I've said before, there are no truth-in-packaging laws for religion, as there are for medicines or salamis. Thanks to the First Amendment to our Constitution, you can express any lie you want, provided

you say that it is a religious belief.

In many communities, local interfaith councils have condemned such deceptive advertising for purposes of proselytizing. They have asserted that honesty and truthfulness are also religious values; they cannot believe that G-d wants souls to be won by such foul methods. (I hope that our own local Commission on Jewish-Christian-Relations will adopt a similar statement of condemnation.)

In the meantime, the only response of the Jewish com-

munity can be to provide its members with the truth; not every institution labeling itself a synagogue is really a synagogue. Not every religious movement seeking to attract Jews wants to bring them to Judaism and Torah. If your Jewish neighbor wants to check out some new synagogue in town, tell him/her to make sure she/he is not walking into a trap.

"The Seal of the Holy One is Truth."

This article was written by Rabbi Shamai Kanter and reprinted with permission from the November Temple Beth El Bulletin.

Author Incorrect About Jews

TO THE EDITOR:

Recently, the Jewish Ledger reprinted an article from Moment magazine by Seymour Lipset, entitled "Jewish Disunity is Good for Us." This article focused on a number of examples where the author believes diversity of opinion and conflict can have positive effects, similar to the way business competition has contributed to the American economy.

I was disappointed to read how this author, one who claims that he is part of an overwhelmingly well-educated and affluent American Jewish community, could present a shallow discussion about the "Who is a Jew" issue. In doing so, the author displayed his lack of understanding and sensitivity for a subject whose implication affects the future of the Jewish people and the national well-being of Israel.

Lipset asserts that "the Orthodox are more concerned with status and power and the acceptance of halacha than with behavior." He cites

two incidents where corruption allegedly occurred among Orthodox rabbis in either recognizing non-Jewish immigrants as Jews, or accepting an insincere Gentile for conversion.

The reprinting of this article is painfully unfortunate, since it promotes two serious fallacies prominent among the community Lipset discusses:

1) the belief that Orthodoxy, by upholding the halachic legal standards, is only interested in securing power for itself or social status;

2) the belief that corruption among Orthodoxy justifies non-halachic behavior.

Advocacy of halacha by any person affirms and demonstrates belief that the Jewish people are commanded by G-d to behave in accord with a certain defined standard. Jewish devotion to halacha, which has stood the span of numerous historical tests, where life itself was threatened, is hardly motivated by personal vanities. In

fact, as a means of safeguarding itself against whoaders of power and seekers of status, halacha demands from its rabbinical figures a rigorous standard, as delineated in Pirkei Avot, the Chapters of the Sages.

Rather, Jews from all backgrounds, those who practice every rule and instruction, and those who practice only in part at this time, are devoted to halacha, because they seek to maintain Jewish identity and Jewish lifestyle.

If corruption occurs, it is because of the frailty of human character found by certain individuals, and not because of an inadequacy in the overall system. Certainly, when corruption does occur due to deviance from halacha standards by individuals, it is not intelligent to advocate further organized deviance from halacha. Rather, the great moral truths and idealistic ends which all Jews seek will only come ultimately from understanding what halacha is and being willing to live in accord with it.

SHLOME VISROEL SELDOWITZ

The Genocide Treaty A Moral Advance

BY RABBI MARC H. TANENBAUM

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NEW YORK — The approval of the U.S. Senate last month of legislation implementing the international treaty against 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 adopt this course. Better late than never.

The father of the Genocide Convention in 1948 was Raphael Lemkin, himself a survivor of the Nazi Holocaust.

Lemkin was persuaded that had the international community agreed decades ago to outlaw mass murder and establish 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 massacres continue today, with the killings of thousands of Afghans, Kurds, Mozambicans and other innocent victims.

President Reagan and Secretary Shultz supported Congress' action, but the real hero is Sen. William Proxmire of Wisconsin, who lobbied every single day for 21 years for its adoption.

He spoke the conscience of America when he said, "The treaty dramatizes the revulsion of our nation against massive crimes against all peoples — and our commitment to human rights."

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



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VIEWPOINTS

Vatican Rejects Racism, Anti-Semitism, Anti-Zionism

BY RABBI MARC H. TANENBAUM

© 1989, J.T.A., Inc.

NEW YORK — Two religious myths — lies, in fact — which have wrought much havoc in Western civilization were powerfully repudiated two weeks ago.

One religious lie is that of apartheid, which has resulted in terrible oppression of black people in South Africa. More than 300 years ago, the Dutch Reformed Church there declared that God cursed Noah's son, Ham, father of black people, and his children. That false Biblical teaching was used to justify the enforced segregation of South Africa's blacks.

The other religious lie was that of deicide, the canard that the Jewish people are collectively responsible for the death of Jesus. That absurd teaching became the engine for nearly 2,000 years of anti-Semitism which helped destroy millions of Jewish lives.

Two weeks ago, the Vatican Secretariat for

Justice and Peace issued a major document on "The Church and Racism." The declaration rejected apartheid and racism in all its forms as a "sin" and urged that it be uprooted.

The document termed anti-Semitism the most tragic form that racist ideologies have assumed in our century, with the horrors of the Jewish Holocaust, and called for its complete elimination.

Significantly, it added that today "anti-Zionism" often serves as a screen for "anti-Semitism."

With the personal endorsement of Pope John Paul II, this latest Vatican instruction to the entire Catholic world could go a long way in countering the racist ideologies of both apartheid and anti-Semitism.

Historic footnote: The Vatican Secretariat on Justice and Peace, which drafted this far-reaching document, is headed by His Eminence Roger Cardinal Etchegaray of Marseilles. I first met Cardinal Etche-

garay in the 1970s, when he hosted an international Vatican-Jewish meeting in his chancery.

This warm-hearted cardinal helped save Jewish lives during the Vichy regime in France, and since then has been a steadfast and loyal friend of the Jewish people and Israel.

At the last World Synod of Bishops meeting in the Vatican a year ago, he unexpectedly called on the Catholic Church to confess its sins of anti-Semitism and ask forgiveness of the Jews.

He was ably assisted in drafting this text by Bishop Jorge Mejia, formerly secretary of the Vatican Secretariat on Religious Relations with the Jews. Bishop Mejia of Argentina is also a long-standing friend of the Jewish people.

Cardinal Etchegaray's personal stature lends great credibility to this major Vatican declaration.

Rabbi Marc H. Tanenbaum is international relations consultant for the American Jewish Committee.

Network TV Key to America's Pluralism

BY RABBI MARC H. TANENBAUM

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NEW YORK — The recent decisions of major television networks to curtail or end completely their religious programs is, 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 had little patience with mindless media-bashing.

What is at stake in restoring mainstream religious programming is the future character of America's pluralistic society.

My experience over three decades persuades me that ABC, CBS and NBC, among other media, 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 leading Christian and Jewish spokespersons provided strong images to the nation of mutual respect and cooperation.

Today, many local affiliates should not be capitulating to preachers of parochialism just because they can buy expensive air time. All of us, including the media, have a critical stake in strengthening the message of mainstream groups who advance religious coexistence and respect, the keystone of a pluralistic democracy.

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

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Jewish Education For Parents Makes Children Caring Jews

Parents with a Jewish education are most likely to raise children who are educated, caring Jews, according to Ruth Fein of the Jewish Education Service of North America.

That is one reason why JESNA, the organized Jewish community's planning, service and coordinating agency for Jewish education, is holding a leadership conference on adult Jewish education in Chicago on March 5 and 6.

The overriding goal of the conference is "to put adult Jewish learning squarely at the center of our thinking and planning for Jewish education," said Fein, chairwoman of JESNA's conference planning committee.

"We've learned that the most powerful influence on young people's emerging Jewish identity is the contact they have with the adults they are close to, especially their own parents," she explained.

"If the Jewish community will again become truly a learning community, we won't need to struggle as hard to make educated and caring Jews out of our children."

The leadership conference, titled

"Jewish Education: Adults Count Too!" will feature concurrent sessions showcasing a number of model techniques for adult education.

Lawrence Sherman, a Chicago lay leader who will chair the conference, said the conference is designed to link the theoretical with the concrete.

"Conference participants want to go away with something practical to take home — a new idea, a program they can try," he said.

The adult education aspects to be demonstrated include text study, drama, story telling, music and audio-video based learning.

A prime audience for the conference will be lay people and professionals who are decision-makers in their Jewish communities.

For that reason, a second major focus of the conference will be on community planning for adult Jewish education.

The Chicago leadership conference will be the first of four regional conference JESNA is sponsoring over the next two years. Each will deal with a different dimension of Jewish education.

4703

Auschwitz -- The Symbol of Anti-Semitism

By Rabbi Marc H. Tanenbaum

The announcement last week by European Catholic authorities that the Carmelite convent is being moved away from the grounds of Auschwitz to a nearby new center is a constructive move in the right direction.

In 1984, 10 Carmelite nuns took over a former Nazi warehouse in Auschwitz in which Zyklon-B gas was stored for use in gas chambers.

They converted the warehouse into a convent to pray for "martyrs and the unconverted."

Nowhere in their fund-raising literature did they refer to the Nazi's massacre of more than a million Jews in that death camp.

Jews clearly are not opposed to the Carmelite's prayers. And most Jews understand the appropriateness of their honoring Polish Catholic victims of Nazism.

But Auschwitz was built by the Nazis for the primary purpose of

exterminating European Jews. Rather than an act of reconciliation, the convent became a gesture of appropriation.

Significantly, five leading European cardinals, the Vatican, and Pope John Paul II himself have understood the central symbolic meaning of Auschwitz to the Jewish people.

Contrary to earlier misinformed reports, they have finally persuaded the Carmelite nuns to move their convent to a new center of prayer and study, but off the blood-soaked grounds of Auschwitz.

As the Pope declared to surviving Polish Jews last year, Auschwitz is a monument to barbarism and anti-Semitism and it must remain intact as a sign and witness to all mankind.

Rabbi Marc H. Tanenbaum is international consultant for the American Jewish Committee.

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RELIGION

JEWISH-CHRISTIAN RELATIONS: Achievements and an Unfinished Agenda

"If, after two millennia of estrangement and hostility, Christians and Jews can create a genuine culture of mutual esteem and reciprocal caring, [it] could become a sign and an inspiration of hope to other religions, races, and ethnic groups. . . ."

by Marc H. Tanenbaum

SINCE the adoption of *Nostra Aetate* by Vatican Council II in 1965, the Catholic church and the Jewish people have experienced what rightly has been called a "revolution in mutual esteem." That transformation of a 1,900-year-old encounter between Christians and Jews, which had been characterized mainly by a culture of contempt—a deicide culture against the Jews—into a radically new culture of "covenantal partnership" and growing mutual esteem is a momentous achievement in its own terms. It is an accomplishment, even in its infancy, that also resonates with moral and spiritual meaning for enabling us to understand and cope constructively with the enormous challenges and threats posed by the immense diversity of religions, races, ethnic groups, and political ideologies in the pluralistic world we inhabit.

Today, there are about 12,000,000 refugees scattered throughout the world, some 6,000,000 in Africa alone. Many, if not most, are victims of profound religious, racial, and tribal conflicts. In a large number of these tragedies, religious fanaticism and absolutistic, messianic nationalism have become the terrible chemistries which resulted in these explosions, causing so much human devastation and pain.

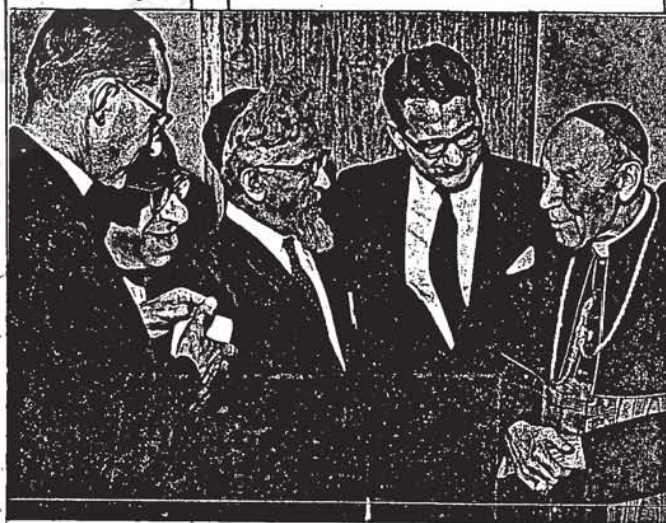
The late psychoanalyst Eric Fromm, a great humanist, became disturbed deeply by the growing pattern of violence and fanaticism throughout so many parts of the world. At the time of the strife between Hindus and Muslims in India, he carried out a clinical psychoanalytic study of that intergroup violence. In *The Anatomy of*

Human Destructiveness, Fromm concluded that there is "a pathological dynamic" at work in such religious-political conflicts, which he termed "Group Narcissism." As is the case with individual narcissism, groups that are narcissistic attribute to themselves all the virtue and ultimate value, while denying value to the outside group—"the other." The narcissistic group views itself as superior and regards the other as inferior. This mentality leads to a process of dehumanization or "mon-

storizing" in which the so-called superior group feels justified in emptying the alleged inferior group of all human dignity and value. Such dehumanization becomes the precondition, as well as the justification, for destroying the other. There are two corollaries to this process which Fromm characterized as the engine of such vast destructiveness. First, physical violence against a person or group invariably is preceded by verbal violence. White racist segregationists in the American South invariably abused blacks verbally before carrying out their lynchings. The Nazis engaged in systematic verbal vio-

lence against the Jews, the Polish people, and gypsies, among others, reducing them to dehumanized *unttermenschen* as a cultural precondition for their systematic pogroms. In every instance, it becomes easier to destroy human beings when they are reduced to caricatures filled with contempt and hostility.

Second, in practically every major religious, racial, and tribal conflict, there is nonexistent or seriously undeveloped religious ideology or political doctrine of co-



In March, 1963, a historic meeting occurred between Vatican and Jewish leaders to exchange views about the text that was being prepared by Cardinal Augustin Bea's Vatican Secretariat on Catholic-Jewish Relations for consideration and final adoption by Vatican Council II. (Left to right) The Rev. Stephen Schmidt, secretary to Cardinal Bea; Rabbi Leon Fram, president, Central Conference of American Rabbis; Rabbi Abraham Joshua Heschel, professor of Jewish ethics and mysticism, Jewish Theological Seminary; Rabbi Marc H. Tanenbaum, then national interreligious affairs director, American Jewish Committee; and Cardinal Bea, president of the Vatican Secretariat for the Promotion of Christian Unity and of the Vatican Secretariat on Religious Relations with the Jewish People.

Rabbi Tanenbaum is international relations consultant, American Jewish Committee, New York.

RELIGION

RELIGION

lent credence to Jewish concerns about Christian polemical traditions as a source of anti-Semitism.

In Europe, the Louvain and Pro Deo University studies which examined Catholic educational materials in a variety of languages—Italian, French-speaking countries (Belgium, France, Switzerland, and Canada), and Spanish—showed that teachings of contempt were widespread throughout the religious culture. Summarizing these findings, Claire Huchet-Bishop, a Catholic scholar, wrote in *How Catholics Look at Jews* that many young Catholics in these countries still were being instructed in the 1960's, 20 years after the Nazi Holocaust, the following teachings:

- The Jews are collectively responsible for the Crucifixion and they are a "decide people."
- The Diaspora is the Jews' punishment for the Crucifixion and for their cry, "His blood be upon us and upon our children."
- Jesus predicted the punishment of his people; the Jews were and remained cursed by him and by God; Jerusalem, as a city, is particularly guilty.
- The Jewish people as a whole rejected Jesus during his lifetime because of their materialism.
- The Jewish people have put themselves beyond salvation and are consigned to eternal damnation.
- The Jewish people have been unfaithful to their mission and are guilty of apostasy.
- Judaism was once a true religion, but then became ossified and ceased to exist with the coming of Jesus.
- The Jews are no longer the Chosen People, but have been superseded as such by the Christians.

Bishop noted that charges against the Jewish people were accompanied by a rhetoric of infective—"verbal violence"—which attributed the most vicious motives to them.

In citing these themes of negative theology toward the Jews, it is not my intention to obsess about the past, nor to seek to evoke guilt. Rather, my purpose is to underscore that the radical improvement in Catholic-Jewish relations, theologically and morally significant in itself, also may be a model of how it is possible to transform a culture that once demonized and thereby dehumanized a people into a whole new culture of rehumanization. It also has something to teach us about the importance of overcoming verbal violence and toxic language which destroy human dignity and family solidarity, and replace those invectives with healing language of respect and mutual affirmation. That lesson applies equally to Jews as well as Christians, and, I believe, to all groups who are afflicted by such dehumanizing tendencies.

In the U.S., Eugene Fisher, executive secretary of the Secretariat for Catholic-Jewish Relations of the National Confer-

ence of Catholic Bishops, published a study of post-Vatican Council II Catholic textbooks covering 16 major religion series used in the grade and high school levels. In *Faith Without Prejudice*, he found great improvements in the treatment of many of the past troublesome themes. For example, he found clear references to the Jewishness of Jesus, which mostly had been avoided in the past, and the notion of Jewish suffering as an expression of Divine retribution completely eliminated from the textbooks. References to the Holocaust were handled with great sensitivity, though those to violence against Jews during the Crusades and the Inquisition and to the modern state of Israel he found to be still inadequate.

In the growing atmosphere of confidence and trust, the Jewish community has conducted its own self-studies of its textbooks in terms of what Jewish schools teach about Christians and Christianity. The studies found that, while Judaism has been influenced in its development by interaction with Christianity more than generally is acknowledged (Maimonides and St. Thomas Aquinas, etc.), it does not define itself in contrast or comparison with Christianity. The Jewish-Christian encounter, as described in Jewish high-school textbooks, is social and historical, not doctrinal or theological. On the one hand, this avoids the problem of polemical approaches to Christianity; on the other, recounting the episodes of persecution, expulsion, and massacres which Jews suffered at the hands of Christians for centuries, and which are among the realities of Jewish history, tends to leave a negative image, not so much of Christian faith, but of the Church as temporal power. In fairness, it must be said that this negative image is offset somehow by attention paid to righteous Christians who shielded and protected Jews across the years, and to the high value assigned in Jewish textbooks to religious and cultural pluralism and human kinship.

Still, many Jews—like many Catholics—are not aware of the momentous changes in Catholic thinking about Jews and Judaism that have issued from the highest levels of the Church since Vatican Council II. As part of the future agenda, Jewish students, as well as others in the general Jewish population, need to be informed of these developments both in formal education and through mass communications.

An unfinished agenda

Education. While remarkable progress has been made since Vatican Council II, there is still much to be done to change habits of thinking. The self-definition-by-denigration model has not yet been replaced fully on the pedagogical level. Current scholarship which sets the conflict events described in the New Testament—particu-

larly the Passion narratives and the portrayal of the Pharisees—into historical perspective should be reflected in textbooks, teachers' manuals, teacher training, and seminary education and by homilists and clergy to a much greater extent than at present. In Jewish education, particularly the seminaries, there is need to overcome the little knowledge about Christian beliefs and the history of present communities, as well as a longer view of the development of Christian thought and history.

Communications. There should be a concern that commitment to improved Jewish-Christian relations is progressing primarily among the "ecumenical generals," leaving a substantial gap with the vast number of "infantry troops." A thoughtful, creative, and systematic use of modern means of public education through mass communications would help close this gap and give depth to Jewish-Christian solidarity.

Joint witness, social justice, and human rights. The epidemic of dehumanization in large parts of the world is, I believe, one of the most profound challenges facing Christians and Jews. Fanaticism, resort to verbal and physical violence, torture, terrorism, and violations of human rights and freedom of conscience are daily assaults on the dignity of human life created in the Divine image. Close collaboration of Christians and Jews who share a common vision of biblical humanism could become a critical mass in stemming the forces of dehumanization and in upholding the preciousness of every life in God's human family. There are models and structures in both the Christian and Jewish communities for advancing this fundamental objective of redemption. It requires moral will, commitment, and courageous leadership.

World refugees and hunger. At a time when nations and peoples squander billions on arms races and weapons of death and destruction, it is scandalous that such modest resources are available to help relieve the staggering hunger, starvation, poverty, and diseases in so many parts of the developing world. Wherever and whenever Christians and Jews join hands together and mobilize their common will and material resources, they make a crucial difference in relieving vast suffering and saving human lives.

Pluralism. If, after two millennia of estrangement and hostility, Christians and Jews can create a genuine culture of mutual esteem and reciprocal caring, the Christian-Jewish dialogue could become a sign and an inspiration of hope to other religions, races, and ethnic groups to turn away from contempt to realizing authentic human fraternity. This pluralistic model of the Jewish-Christian symbiosis may be the most important service that we have to offer to our troubled world.

DEPT. OF VETERANS AFFAIRS

No one has the right to turn Auschwitz into a Christian 'holy place'

BY MARC H. TANENBAUM

OPINION

SINCE the close of Vatican Council II in 1965, major strides have been made in overcoming misunderstanding and in fostering mutual respect between Catholics and Jews in many parts of the world.

The current furor over the Carmelite convent built on the grounds of the Auschwitz death camp is a dramatic sign of the deep miscomprehensions between both groups that are yet to be overcome.

Blind spots exist in both the Catholic and Jewish communities. In the case of the Auschwitz convent, I believe the present Polish Catholic insensitivities are far more morally damaging and dangerous.

Let me say at the outset that I feel strongly that the Carmelite nuns — and all Catholics — have every moral right and religious duty to honor the memory of the Polish martyrs killed by the Nazis.

More than a million Polish people were murdered at Auschwitz. No thoughtful

Jew I know criticizes or opposes the spiritual act of memorializing the Polish dead.

But the Carmelite nuns and the Polish Catholic Church do not have a right under the laws of God or man to transform Auschwitz into a Christian "holy place" that displaces or supersedes the uniqueness of that purgatory signifies to world Jewry.

For Jews, Auschwitz is the ultimate *Vernichtungslager* (annihilation camp) in which two and a half million Jews were gassed or tortured to death. It is the permanent sign — the incarnation — of the Nazis' barbaric campaign to exterminate the entire Jewish people, simply because they were Jews.

None of the descriptive brochures about the Carmelite convent published by a Catholic fundraising group in Belgium in 1985 contained a single reference to the systematic mass killing of European Jews at that death camp. Indeed, there were vague, mystical

references to "the conversion of the strayed brothers from our countries" that resonated to many Jewish ears as a triumphal appeal to pursue the dead even beyond the grave.

In subsequent months, a 23-foot cross was erected next to the convent. It is now

tended or not, a revisionist scenario of history has been unfolding at the very gates of Auschwitz. Christians are being perceived as the victims, not Jews.

The silence over the destruction of three-quarters of European Jewry, 90 percent of Polish Jewry, sug-

By all means honor Poland's Catholic martyrs, but remember it was the Jews whom the Nazis intended to destroy totally

the dominating religious symbol over Auschwitz.

Both the promotional brochures and the dramatic cross signify to many Jews — and to sympathetic Christians — who have recently visited the convent that Auschwitz is now being commemorated as a site essentially of Christian martyrdom.

Whether consciously in-

gests that Christians were victims only, never persecutors or murderers.

If this pattern were to continue, it is not inconceivable that in 50 years Auschwitz will be understood as having nothing to do with the planned extermination of the whole of European Jewry, nor with demonological anti-Semitism — the deicide culture — which

prepared the way for the Nazi Holocaust.

An eminent Catholic cardinal of France, who has been at the center of the controversy, has spoken to the core issue with utter clarity. Cardinal Albert Decourtray of Lyon, president of the French Conference of Catholic Bishops, has declared:

"It is the attempt to totally exterminate the Jews, which we call the Shoah, of which Auschwitz is the symbol. Such affliction and suffering have conferred on the Jewish people through its martyrs a particular dignity that is quite properly its own. And to construct a convent at Auschwitz would, for me, impinge on that dignity."

Where are we now? Four European Catholic cardinals who share Cardinal Decourtray's convictions signed an agreement with European Jewish leaders in Geneva in 1987. They committed themselves and the Polish Catholic Church to build a new convent as the

first structure in a new interreligious center 550 meters off the grounds of Auschwitz.

That is a major achievement in mutual comprehension. It must not be allowed to be sidetracked by provocative Jewish demonstrations or by violent Polish responses.

Pope John Paul II, I was told in Rome, recently met with the four cardinals on the Auschwitz convent issue and reportedly said to them in Latin, "An agreement entered into by the church must be implemented."

Patience and wisdom on the part of the authentic representatives of the church and the mainstream Jewish community will make that implementation possible, sooner rather than later. And Catholics and Jews will yet make another major step forward in mutual comprehension.

Rabbi Tanenbaum, international relations consultant for the American Jewish Committee, is the immediate past president of the International Jewish Committee for Interreligious Consultations.

Heading off Catholic-Jewish anger

By Rabbi Marc H. Tanenbaum

New York (JTA) — The latest statement by Cardinal Franciszek Macharski, archbishop of Krakow, seemed ominous. He said that in light of the "aggression" against the Carmelite nuns in the Auschwitz convent, it has become an "impossibility" to move forward in building the new convent in the planned interreligious center some 500 yards away from the grounds of Auschwitz.

If that were the case, it would constitute a serious violation of the written agreement signed by Macharski and three other cardinals in Geneva in 1987.

That agreement, made with several European Jewish leaders, provided for the removal of the Carmelite convent from Auschwitz and the building of a new convent in 1990 on land already purchased for the new center.

Troubled by this reversal, I

Viewpoint

spoke recently with Macharski's personal aide, Father Stanislaw Musial, in Krakow.

Warm and friendly, he went out of his way to assure me the cardinal's statement did not constitute a "break" or a "rupture" with the Jewish community.

"It was a temporary interruption," he said, provoked by the "invasion" of the convent by several self-appointed Jewish representatives from New York.

That incident involved the scaling of a fence and entry onto the porch of the convent. It violated the Catholic feeling about the sanctity of their convents and was perceived as a threat to the lives of their contemplative nuns.

Carmelites, an order that practices silence, do not engage in dialogue with outsiders, and speak when they have to only through an iron grill.

Jews have justifiably reacted with anger over the insensitivity of the Carmelite in building their convent on the grounds of Auschwitz. At the same time, Polish Catholics have reacted fiercely to the Jewish entry into their holy convent.

That insensitivity on both sides — far more serious on the part of the Polish violation of Auschwitz' meaning to Jews — must come to an end before we are locked into a cycle of "reciprocal hostility." We are now heavily engaged in trying to break that cycle on all sides.

Rabbi Marc H. Tanenbaum is international relations consultant to the American Jewish Committee, and is immediate past chairman of the International Jewish Committee for Interreligious Consultations.

Wisconsin Jewish Chronicle
August 25, 1989

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VIEWPOINTS

Israel's Supreme Court Acted Wisely

by EMANUEL RACKMAN

This summer, Israel's Supreme Court decided two cases that are most important to Orthodox and non-Orthodox Jews alike. They involved the status of conversions to Judaism performed by non-Orthodox rabbis. The Orthodox in Israel had hoped the decisions would, once and for all, deny such conversions any status in Israeli law. The non-Orthodox had hoped the judges would accord such conversions a status equal to that of those performed according to traditional halachic standards. The court did neither. Its decisions were wise and in the best judicial tradition.

The court should be congratulated for having advanced not only the cause of justice, but also the cause of peace. Of course, anyone who does not get a judicial decision altogether in his favor complains. And in this instance, both sides raised a hue and cry. But reasonable people reacted with appreciation and respect.

What the court did, in effect, was to say that it is

a judicial, not a legislative, body. It does not enact law; it can only interpret the Law of Return that the Knesset had approved years ago. Recent attempts to amend that law failed, and no one should have expected the court to provide amendments that the Knesset had failed to approve.

What the non-Orthodox had hoped for — and did not get — was a change in the meaning of the word "conversion." For at least 2,000 years Jews have given that word only one meaning, and the court would have breached the standards of equity if it had given the word a new meaning. The Knesset could do so, but in a country where the judicial and legislative functions are separate, no court could have dared to legislate so radically, no matter how unhappy it would make millions of people. We must learn to respect courts that, although wanting to be progressive, respect the limitations on their role.

Yet the court did make a very important decision. It decided that, for the purpose set forth in the Law of Return, the standards for conversion need not be

those of the halacha. It thus reaffirmed an earlier decision in the famous case of Brother Daniel, who was unmistakably Jewish according to halacha. Nevertheless, the court denied him those special privileges the Knesset offered to Jews returning home, because it could not imagine that a person who was born to a Jewish mother but who subsequently became a Christian monk was meant to be included in the category of those getting special privileges.

On the other hand, another section in the law extended its special privileges to the non-Jewish wife or child of a Jew. Thus granting the privileges to one who has already taken some step toward becoming Jewish is neither far-fetched nor unjust. And, for this, even a non-Orthodox conversion may suffice.

I cannot say how major a move toward Judaism should be required. If the applicant says that he or she wants to be a secular Jew, would that be adequate? The non-Orthodox might not undertake litigation in such a case. Most of them see Judaism as a religion and may not go so far as to accord the status of a Jew to a person who does not identify with some religious component of the tradition.

In any event, the tale is not yet ended. Many a chapter will yet be written. However, the court was wise to avoid a crisis at a time when Israel can least afford an additional one.

It is a pity that a highly revered and cherished friend, Justice Menachem Elon, had to dissent. What must have troubled him was the fact that the paragraph of the Law of Return that granted privileges to non-Jews related to Jews included no reference to Jews whose conversion was halachically unacceptable. The failure to include such a group revealed a legislative intent to exclude them. And how could he substitute his judgement for that of the legislature? The argument is sound and his dissent should be respected. But the result was a happy one because the majority of the court simply widened what can reasonably be considered the legislative intent. They certainly prevented a further rocking of the Israeli ship of state.

Jewish Heroes in America



Lt. Col. Solomon Bush was the highest-ranking Jewish officer in the Continental Army and was decorated for his bravery in action. The son of Matthias Bush, a merchant, he was born in Philadelphia in 1733.

His first duty in the War of Independence was a deputy adjutant general of the Pennsylvania State Militia. At Brandywine, the militia encountered the British Army. Bullets and cannon balls flew through the air as the two armies intensified their battle. Capt. Lewis Bush, the colonel's brother, was mortally wounded.

Col. Bush was deeply involved in the battle and he received a near-fatal wound that affected him for the rest of his life. Although he survived the battle, he was captured when the British took Philadelphia. He was later freed in an exchange of prisoners between the British and Americans.

Upon his release, he applied for nations and back pay, and the Supreme Executive Committee of the Continental Army reviewed his request and his records. The review disclosed the distinguished and brilliant service that Col. Bush had rendered in and out of battle, especially during the winter of 1776, "when the service was critical and hazardous." The Supreme Executive Committee presented him with a special citation.

After the war, Col. Bush went to England seeking better medical care for his war wound. While he was there, he again found himself in a position to serve his country.

The British, still smarting over their loss in the Revolutionary War, were pursuing a policy that finally led to the War of 1812. The British were seizing and searching American ships and conscripting their sailors into the Royal Navy.

In England, there was no American Consul or Ambassador present to intervene, so Col. Bush took it upon himself to act on behalf of his fellow citizens. He reported his efforts to President George Washington, whose answers contained warm commendations for the Colonel's successful interventions.

When he returned to America, Col. Bush applied for the position of Postmaster General, which had recently been vacated. He was the first Jew known to have been considered for a Cabinet rank in the government. He failed to get his appointment and his unhealed war injury hastened his death in 1796.

Prior to his death, however, Col. Bush contributed toward a new building for the Mikveh Israel Congregation in Philadelphia. He will long be remembered for his service to his country as a soldier and as a citizen.

This is the fifth in a series of "Jewish Heroes in America," prepared by Commander Sy Brody of the Dept. of New Jersey, Jewish War Veterans of the USA, in cooperation with the JWW Museum in Washington, D.C. Illustrated by Art Seiden.

Declaration Is A Turning Point

by MARC H. TANNENBAUM
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NEW YORK — The Vatican's declaration calling publicly and officially for the removal of the Carmelite nuns to a new convent off the grounds of Auschwitz is, I believe, a turning point in the five-year controversy.

Significant is the fact that the Holy See's spokesman not only reiterated a statement made by Pope John Paul II to Austrian Jews in July 1988, but this time committed itself to contribute financially to the building of the new convent in the proposed interfaith center.

Several Catholic churches in Europe — notably the West German, Dutch, French and Italian — have indicated that they will also contribute to a Polish Catholic fund for building the convent. To use a colloquial expression when you put your money where your mouth is, that's serious.

I feel far less sympathetic — in fact, oppose strongly — the notion that Jews should be paying for the building of a new convent.

A report that a Polish Jew from Germany, Zygmunt Nissenbaum, proposed to Cardinal Glemp recently that he would pay for the building of the convent is not only inappropriate but is deeply unwise.

Were that to take place, the Polish anti-Semites and others will not only propagandize that Jews "own" the media and the banks, but that now they are buying out the Catholic Church. Besides, it is morally offensive to think that Jews somehow have to buy back Auschwitz.

Giving added force to this Vatican declaration is a letter that the newly-elected Polish prime minister, Tadeusz Mazowiecki, sent to Sir Sigmund Sternberg of London and myself.

In that document, he expressed a remarkable, sympathetic understanding of the uniqueness of the meaning of the Shoah to the Jewish people.

Between this Vatican move and the Polish government's efforts to resolve the convent issue, I think we have a new situation unfolding which can only be welcomed.



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Rabbi Says Article On Israeli Actions Is Unfair

NEW YORK (NC) — Rabbi Marc Tanenbaum of the American Jewish Committee termed "uncivilized" an article on the Palestinian-Israeli troubles published in *La Civiltà Cattolica* ("Catholic Civilization"), an influential Jesuit magazine, which likened some Israeli actions to Nazi persecutions.

"It is difficult to imagine a more uncivilized, unfair and unhelpful approach to the current Israeli-Palestinian problem," said Rabbi Tanenbaum, director of international relations for the Jewish group, in a statement released April 5.

The article, published March 19 in the Rome-based magazine and titled "The Palestinian Revolt," described Israel's harsh suppression of frequently violent Palestinian protests in the occupied West Bank and Gaza Strip as a "vendetta" recalling Nazi atrocities against Jews.

It was written by Jesuit Father Giovanni Rulli, who called Rabbi Tanenbaum's criticism "exaggerated." He said the Vatican Secretariat of State had approved the piece. The Vatican agency normally reviews *La*

Civiltà Cattolica articles prior to publication.

Another Jewish leader said the article represents one of "many trends" in Catholic thinking.

Rabbi Tanenbaum said Father Rulli "uses some of the worst demonological anti-Zionist and anti-Jewish rhetoric and images to condemn Israel for carrying out 'Nazi-like final solutions' for the Palestinians."

The article said killing and maiming of protesters and innocent bystanders by Israeli forces are "horrendous" and "brutal."

"Faced with such a spectacle, one cannot help but think of the most horrible crimes, of those very crimes the Jewish people endured during the harshest periods of persecution, when they, too, seemed destined for extinction, for the 'final solution,'" Father Rulli wrote.

Rabbi Tanenbaum also cited articles published by *La Civiltà Cattolica* in the late 19th century and in the 1930s which speak of "the Jewish menace" and warn that "the Jews constitute a serious and permanent danger to society."

St. Louis (Catholic Review?)

VIEWPOINTS

National Leaders Need To 'Excommunicate' Political Bigots

BY MARC H. TANENBAUM

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NEW YORK — It is virtually an axiom among American social scientists that the fundamental distinction between anti-Semitism in Europe and the United States is that anti-Semites in America have never been able to claim governmental or political sanction for their bigotry and hatred of Jews.

That constitutional rejection of prejudice as national policy, as the brilliant Alexis de Tocqueville long ago observed, was a critical element in the pervasiveness of tolerance and pluralist coexistence in America.

Those basic concepts of American democracy are clearly factors in why the New York mayoralty campaign has stirred such anxiety and troubled feelings.

The fact that two black community organizers, Sonny Carson and Jitu Weusi (alias Leslie Campbell), have for years propagandized the most vulgar forms of vicious anti-Semitism and have somehow surfaced as political organizers in the campaign of David Dinkins has been deeply distressing.

Paralleling that raw bigotry were the equally vulgar

"jokes" of Jackie Mason in the Rudolph Giuliani campaign.

Fortunately, both Dinkins, Giuliani and their respective campaign managers moved swiftly to oust their bigoted supporters.

Underlying this distress in the Jewish community over these manifestations in both campaigns is the fact that New York is the largest Jewish community in the United States, and is, in many ways, one of the critical centers of Jewish power and influence in American society. If anti-Semites or bigots of any stripe were able to gain political sanction, it would become a threat to the general Jewish

condition in America. Bigotry could become as normal as apple pie.

It is essential, I believe, that political and religious leaders of national moral authority begin making it abundantly clear that the whole of American society cannot and will not tolerate such pathological deviations from the American democratic creed.

(Rabbi Marc H. Tanenbaum is international relations consultant of the American Jewish Committee, and is immediate past chairman of the International Jewish Committee for Interreligious Consultations).

Noah's Ark And Violence In America

By Marc H. Tanenbaum

"And the earth was corrupted before God, and the earth was filled with violence" (Genesis 6:11).

That image dominates the account of Noah and the ark that was read recently in synagogue services. As that biblical narrative unfolded, it felt as if one were reading about the streets of New York, Los Angeles or Boston, among many other American cities today.

Look at what has been going on in New York City alone these past few days. On Halloween day, hundreds of young thugs poured out of high schools and terrorized, beat and robbed ordinary citizens in Gotham's streets.

I witnessed with my own eyes such an assault on the Upper East Side, when a teen-age hoodlum brutally choked a small Vietnamese man delivering a pizza. The punk was driven away, but he had only defiance and contempt on his face.

In another instance, 10 girls were caught after they had terrified some 40 women with needle attacks. "They thought it was fun to jab people and see their reactions," the detectives said.

Such cruel and violent episodes are acted out daily in our major cities across the country.

In Noah's day, the Midrash informs us, the world was filled with theft and robbery, and contempt for human life. And the floods came to wash out the viciousness.

Noah and his family were saved in the ark, our sages assert, because they had compassion and respect for other people, and even for animals.

We need not wait for a flood if the major institutions of our national society — government, the media, schools and religion — would re-examine seriously their roles in containing the culture of violence, and inculcate greater respect for every human life.

*Los Angeles Times
Nov 6, 1989*

AMERICAN
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Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature

The March On Washington

THE JEWISH community in the United States was filled with moral anguish over whether and how to participate in the Aug. 27 anniversary of Dr. Martin Luther King Jr.'s historic March on Washington.

Jewish leaders recall with appreciation Dr. King's statement in 1964, in which he said, "As a group, the Jewish citizens of the United States have always stood for freedom, justice and an end to bigotry. It would be impossible to record the contribution that the Jewish people have made toward the Negro's struggle for freedom — it has been so great." Dr. King then referred to the rabbis and Jewish civil rights activists who

were imprisoned with him, beaten, and even killed in their support of the civil rights movement.

But the march created a dilemma for Jewish leaders and for several reasons.

First, in addition to the responsible sponsors of the March, there are several Arab, Marxist, and pro-PLO sponsors who have been viciously anti-Israel and some even anti-Jewish.

Second, the call to the conference goes far beyond civil rights concerns, and suggests the possibility that there might be unfair attacks on Israel and Jews.

And finally, the march was scheduled insensitively on a Saturday, the Jewish Sabbath.

Nevertheless, the Union of American Hebrew Congregations agreed to sponsor the march, asking for assurance that it will not be exploited for anti-Jewish purposes.

Orthodox Calendar

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AMERICAN NEWS REPORT

Orthodox Father

FEATURE

The Living Jewish Conscience

By Rabbi
Marc H. Tanenbaum
(A Seven Arts Feature)

"I have lived my life during the past thirty-five years between two flags—the American flag which is the symbol of liberty, and the blue-and-white Jewish flag which is the symbol of resurrection of the Jewish people." Dr. Simon Wiesenthal, who has been rightly called "the living conscience of the Jewish people," spoke those moving words a few weeks ago at a special ceremony held in the gracious East Room of the White House.

The occasion was the conferring upon Dr. Wiesenthal by President Jimmy Carter

of a special Congressional Gold Medal for the inspired dedication of his life and work in pursuit of justice. During the past thirty-five years since his liberation by the American army from the death block in the Nazi torture chamber called Mauthausen, Dr. Wiesenthal has been personally responsible for bringing some eleven hundred Nazis to judgment under the law.

"I am no hater," Dr. Wiesenthal said in his gripping acceptance speech, "revenge has no meaning for me. I have simply fought for

justice and to help prevent the recurrence of other holocausts."

He described how at liberation in May 1945, the Czechs, the Poles, the Italians, all marched through Mauthausen with their flags of liberation. "Only we Jews had no flag. So we took old blue and white shirts, and made a make-shift Jewish flag which we kissed. Thank God, today there is the flag of Israel whose very existence assures the survival of the Jewish people." I watched closely the faces of President Carter, Mrs. Car-

ter, and members of Congress. There were tears in their eyes.

President Carter said, "Dr. Wiesenthal, after your miraculous liberation you said that you would not forget the Jewish people who were slaughtered by the Nazis. I tell you now that the world will never forget you." And the American President and "the conscience of the Jewish people" then embraced and kissed each other on the cheek, sealing with tears a great moment of American and Jewish history.

ONE MAN'S OPINION

The UN's A Circus, So Sayeth Amf

seek. ... gives them the victory they ... voices had predicted he was

The Decline Of Public Virtue

BY RABBI MARC
TANENBAUM

The suicide death of Donald Manes has all the makings of a classic Greek tragedy. On surface appearances, he was an American success story — powerful politician, devoted husband and father, a promising career. But as in all Greek tragedies, he had a fatal flaw of character that destroyed him. His greed apparently overwhelmed his other virtues.

This Manes tragedy and the revelations of political corruption painfully dramatize what has befallen the early American tradition of

public service. The Founding Fathers of our Republic differed about many things, but they agreed unanimously that democracy could not function without political virtue and honesty.

Samuel Adams spoke for American thinkers when he said, "We may look to armies for our defense, but virtue is our best security. It is not possible that any state should long remain free where virtue is not supremely honored."

Thomas Jefferson wrote that "the whole act of government consists in the art of being honest." Jefferson

singled out "official in-corrupibility" as the primary requirement for public office, and insisted that politicians must demonstrate "a disinterested attachment for the public good, independent of all private and selfish interest."

If these terrible events are to become more than another horror story, it is essential that all Americans recapture that honored tradition of political virtue — without which free government cannot flourish nor survive.

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The Grossinger Hotel — End Of An Era

By Rabbi Marc H. Tanenbaum

The death last month of Paul Grossinger, patriarch of the famed Börscht-belt Grossinger Hotel, was the end of an era but not the end of legend.

As I suggested during my eulogy at his funeral service in New York, the Grossingers created both a Jewish and an American legend.

Paul's parents, Jennie and Harry Grossinger, came to the United States from Austria as impoverished immigrants. They opened a small restaurant on Hester Street on the Lower East Side.

For reasons of health and income, Jennie and Harry bought a small farm in the Catskill Mountains and took in boarders. Their sumptuous kosher meals and warm hospitality became widely known; and before long they bought a small "kochalein" hotel.

They proved that it was possible to run a strictly kosher, modern, even elegant hotel and country club while still possessing all the best qualities of a warm, hospitable extended Jewish family.

Their American legend expressed itself in the Grossinger Hotel's serving as a kind of American Embassy, with a regular entourage of presidents, governors, mayors, politicians, media and sports stars, cardinals, and Israeli and Jewish leaders.

For many Christians, Grossingers was their first introduction to kosher Jewish cooking and Jewish culture. It also became a nursery for the major Jewish comedians of our time.

Paul Grossinger, who died at 73 from injuries sustained in an auto accident, was a large, warm-hearted and caring man. He will be missed both as a good and decent person as well as a legend of our age.

Oberammergau Passion Play Revisited

by Rabbi Marc H. Tanenbaum

Passion plays focusing on the crucifixion of Jesus, are emotionally potent drama. Too often these plays, instead of arousing repentance in Christians, have

instilled hatred and contempt for Jews and Judaism. The Oberammergau Passion Play, performed every ten years in Bavaria, West Germany, is the most famous- or infamous — of these dramas, so

anti-Semitic in its impact that it was praised by Hitler.

Criticism of the Oberammergau drama by Jewish and Christian scholars have led to many changes, but a comprehensive analysis of the text for the 1980 production, prepared by Jewish Banki of the American Jewish Committee, concludes that the play still maligns Jewish law, makes villains of the Jewish people, and reflects an older tradition of hostility to Judaism which has since been repudiated by Christian churches.

More than 500,000 people are expected to view the Oberammergau Passion Play in 1980, many of them Americans. Trips to Oberammergau are being offered by university alumni associations — including those of Michigan, Colgate, Wisconsin, and Pennsylvania, and by professional associations as well as religious organizations.

Lest Christian understanding and respect for Jews and Judaism be imperilled by this highly charged pageant, the American Jewish Committee is preparing a commentary for viewers of the Oberammergau Passion Play, which examines basic themes in the drama and provides essential background information.

**NEWS
BRIEFS**



**UNVEILING
of
MONUMENT
for**

HARRY OSCHERWITZ

Beloved husband of Diana Oscherwitz, father of Betty Greenberg, brother of William Oscherwitz, and grandfather of Jeffrey and Shelley Greenberg, will take place Sunday, July 13, at 11:30 a.m. at Golf Manor Synagogue Cemetery, Rabbi David I. Indich officiating. Relatives and friends are asked to attend.

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Deaf and hearing impaired people who plan to file for Social Security or supplemental security income benefits, also can call and make arrangements to visit the local office at a time when a sign language interpreter is available.

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**Some Questions
On Progress**

**By Rabbi Marc H. Tanenbaum
(A Seven Arts Feature)**

Do you believe the world is getting better or worse? Do you still believe in progress toward a better tomorrow? Given the pervasive malaise in our country and abroad, the very asking of such questions seems to imply their answers.

Concerned deeply about "the waning of the idea of progress," eminent scholar Professor Robert Nisbet has written a brilliant book, "History of the Idea of Progress" (Basic Books) in an effort to restore trust in that powerful idea.

Dr. Nisbet argues that the idea of progress, which he traces back to Greek antiquity and to early Judaic and Christian sources, has enabled the West to attain the heights it has in religion, science, reason, freedom, equality, justice, philosophy and the arts.

The waning of the "dogma of progress," as he calls it, is one of the most ominous facts of the present and is a tragic portent of the future. It has resulted in distrust of ourselves, discontent with even the great achievements of our past and present, a wide disrespect for our democratic principles and institutions, and a debasement of our culture.

To counter that self-destructive mood, Professor Nisbet proposes five "crucial premises" of progress which need to be restored if Western civilization is to be preserved: belief in the value of the past; conviction of the nobility of Western civilization; acceptance of the worth of economic and technological growth; faith in reason and the kind of scientific and scholarly knowledge that can come from reason alone; and, finally, belief in the intrinsic importance and precious worth of life on this earth.

Those are important ideas worth pondering during this summer season.

ranked significantly higher on measurements of self-esteem and were also found to be less socially alienated than the norm.

The ethnotherapy process itself was found to account for the greatest rises in positive Jewish identity, positive self-esteem, and a lessening in social alienation.

Three types of ethnic identifiers emerged from Dr. Klein's study:

1) the positive identifier—who synthesizes good and bad associations with his or her ethnic group;

2) the ambivalent identifier—who ascribes his or her most valued and most despised traits to Jewishness but never resolves the conflict;

3) the negative identifier—who uses denial, self-contempt and splitting off to achieve distance and to disaffiliate from Jews and the Jewish community.

Dr. Klein confirmed her findings both in her ethnotherapy laboratory setting, where her study subjects underwent intense self analysis for 32 hours, and also in an earlier doctoral study of 119 young adults.

Ethnotherapy subjects were tested two months prior to the experiment, at the onset of the experiment and six months after to measure the impact of the experience.

**Egyptian Receives
Honorary Degree**

An honorary doctorate was conferred by Tel Aviv University upon Professor Hussein Fawzi, Egyptian scholar and intellect and supporter of the Middle East peace process, who became the first Egyptian to receive an honorary doctorate from an Israeli university.

Professor Fawzi, former rector of Alexandria University and former minister for cultural affairs in the Egyptian government, is vice president of the Institut d'Egypte, and was recently awarded an honorary doctorate of the Egyptian Academy, conferred upon him by President Anwar Sadat.

ath resulted in unlawful discrimination."

Mrs. Rappaport was one of five persons in the X-ray department of Genessee Hospital, a private facility, who requested to be excused from working on Saturday, the Jewish Sabbath.

Genessee Hospital argued that to accommodate Mrs. Rappaport's need to be relieved of non-emergency work on Saturday would have created undue hardship to the hospital. Last year the Appellate Division upheld the hospital's claim.

Cabinet Member

(Continued from Page 1)

The winner of that first award in 1951 was Philip M. Klutznick who, as Secretary of Commerce, is a colleague of Mr. Goldschmidt in President Carter's Cabinet.

Mr. Goldschmidt was appointed to the Cabinet last year. At 39, he is the youngest member of the President's senior staff. Mr. Klutznick, at 72, is the oldest.

The transportation secretary, a lawyer by training, was mayor of

decision distinguished the New York law from a similar Federal statute, which had been interpreted by the United States Supreme Court in 1977 as not requiring employers to incur more than "de minimis" (minimal) costs in adjusting to an employee's religious requirements.

"We believe this decision gives New York Sabbath observers more protection than previously afforded under the 1977 Federal law in the case of TWA v. Hardison" Mr. Robison and Mr. Ganz stated.

Portland when named by Mr. Carter. Earlier, he served as a member of the Portland City Council.

It was while he was mayor that Mr. Goldschmidt became involved with mass transit problems. He is credited with making Portland's transportation system a model for other cities.

Mr. Goldschmidt will receive the award in August during the annual International Convention of BBYO at B'nai B'rith Perlman Camp, Starlight, Pa.

UJA Leader

(Continued from Page 1)

tion Wednesday, July 2, to discuss long-range plans for improving Jewish Welfare Fund Campaign results.

Mr. Tauber is a member of the UJA National Campaign Cabinet and former vice chairman of the Young Leadership Cabinet. The last two years he was co-chairman of the East Central Region and traveled extensively throughout the four state area as a campaign advisor and consultant.

Active in Detroit's Jewish community organizations, he has been associate chairman of the Jewish Welfare Federation-National Division and treasurer of the Jewish Family Service and is vice president of the Jewish Community Center of Metropolitan Detroit.

In 1970, Mr. Tauber received the

Detroit Federation's Frank Wetman Memorial Leadership Award as an outstanding young leader.

He received his B.B.A., M.B.A., and J.D. degrees from the University of Michigan. He is married, father of three children, and president of the Key International Corp. in Southfield, Mich.

**ADL Reelects
Greenberg**

Maxwell E. Greenberg, a California attorney and civic leader, has been reelected national chairman of the Anti-Defamation League of B'nai B'rith.

Mr. Greenberg, senior partner in the Los Angeles law firm, Greenberg, Bernhard, Weiss and Karma, will be serving his second two-year term.

District board meeting.

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Commentary

From Page 19
cy for equal rights is instigated by the so-called "Zionist Communist conspiracy." Such slanderous scapegoating is typical of this politics of resentment and threatened status.

☆
ACCORDING to expert Milton Ellerin, the current Klan revival is disturbing, for Southern Klans appear to be throwing off their image of respectability and are reverting to violence—shootings, beatings, and even murder. Significantly, the Southern Christian and Jewish leaders resolved this week to monitor the Klan's anti-democratic activity, to expose and condemn it, thereby hoping to prevent its ever becoming more than a marginal political force in American life.

Commentary

By
RABBI MARC H. TANENBAUM
A SEVEN ARTS FEATURE

The Revival Of The Klan

IS THE Ku Klux Klan experiencing an upsurge, and if it is, should Americans be concerned about it?

Those questions were considered systematically this week by some 400 political, civic, and religious leaders meeting in Nashville, Tennessee. They examined the following data: within the past 12 months, there has been a rise in Klan activities, primarily in the Old South, but extending to 21 states, including New York, New Jersey, and Pennsylvania. Increased membership in the Klan which numbers about 10,000 members is taking place mainly in Alabama and Mississippi. There, sharp racial tensions have resurfaced especially among poor rural whites who resent black gains perceived as having been won at their expense.

☆
ALTHOUGH THE primary targets of these white supremacists con-

tinued to be blacks, the Klan remains openly anti-Semitic and anti-Catholic. There have been Klan-inspired incidents against synagogues in Maryland, Mississippi, and Colorado.

David Duke's Knights of the Ku Klux Klan openly distribute Hitler's *Mein Kampf* and publicly charge that black militancy is a threat to the white race. Please Turn To Page 24



RABBI TANENBAUM

Remember The Sabbath

The Revival of the Klan

By Rabbi Marc H. Tanenbaum
(A Seven Arts Feature)

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David Duke's Knights of the Ku Klux Klan openly distribute Hitler's "Mein Kampf" and publicly charge that black militancy for equal rights is instigated by the so-called "Zionist Communist conspiracy." Such slanderous scapegoating is typical of this politics of resentment and threatened status.

According to expert Milton Ellerin, the current Klan revival is disturbing because southern Klans appear to be throwing off their image of respectability and are reverting to violence—shootings, beatings, and even murder.

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CBS-TV's "Skokie" — A Powerful Drama

Herbert Brodtkin and Robert "Buzz" Berger of Titus Productions were the courageous, imaginative producers of the NBC-TV's "Holocaust" series, NBC-TV's "Holocaust" program. As a result of my serving as consultant to that landmark

series, they invited me recently to a private viewing of their latest TV production, "Skokie."

To be shown over CBS-TV network on November 17th, 8:00-10:30 p.m. EST, "Skokie" promises to be, in my judgment one of the most moving and powerful programs on the evils of anti-Semitism broadcast on national television this



Rabbi Marc H. Tanenbaum

year, or any year. In his tightly-constructed script, writer Ernest Kinoy manages to dramatize the major conflicts and moral dilemma that agitated the Jewish community over the American Nazis' threatened abuse of First Amendment rights — the stormy conflict over the limits of freedom of speech; the split between survivors of the Nazi trauma and national Jewish

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Too Few Changes in Passion Play

By RABBI MARC
TANENBAUM
(A Seven Arts Feature)

Passion plays focusing on the crucifixion of Jesus are emotionally potent dramas. Too often these plays, instead of arousing repentance in Christians, have instilled hatred and contempt for Jews and Judaism. The Oberammergau Passion Play, performed every 10 years in Bavaria, West Germany, is the most famous — or infamous — of these dramas, so anti-Semitic in its impact that it was praised by Hitler.

Criticism of the Oberammergau drama by Jewish and Christian scholars have led to many changes, but a comprehensive analysis of the text for the 1980 production, prepared by Jewish Banki of the American Jewish Committee, concludes that the play still maligns Jewish law, makes villains of the Jewish people, and reflects an older tradition of hostility to Judaism which has since been repudiated by Christian churches.

More than 500,000 people are expected to view the Oberammergau Passion Play in 1980, many of them Americans. Trips to Oberammergau are being offered by university alumni associations, including those of Michigan, Colgate, Wisconsin and Pennsylvania, and by professional associations as well as religious organizations.

Lest Christian under-

standing and respect for Jews and Judaism be imperiled by this highly charged pageant, the American Jewish Committee is preparing a commentary for viewers of the Oberammergau Passion Play, which examines basic themes in the drama and provides essential background information.

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ed in Hana. ... daily newspaper. There is also talk of establishing local radio and television stations. But as everywhere in the newspaper world, it is economics which will decide the fate of local as well as national papers.

Commentary

From Page 19

during these past weeks not only in condemning the vicious anti-Semitism in Poland, but also in supporting Polish "American" in their defense of human rights and refugee relief.

During recent meetings with American Polish and Catholic leaders, it has been heartening to find Polish Americans condemning the anti-Semitic campaigns in Poland and welcoming the solidarity of American Jews in our common struggle against the Soviet Union's repression of all human rights.

Man Visits Ego

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Commentary *nc 90*

By
RABBI MARC H. TANENBAUM
A SEVEN ARTS FEATURE

Poland — Anti-Semitism Without Jews

IF ONE WERE to sample Jewish folk opinion today about the present crisis in Poland, I would wager that a pollster would find a wave of deepest ambivalence coursing through the Jewish soul.

To most Jews, Poland is the land of Auschwitz. The diabolic resort to anti-Semitism on the part of the present Polish military government as a means of discrediting the Solidarity reform movement would also not surprise many Jews who are conscious of how deeply ingrained anti-Semitism has been for centuries in Polish culture and society.

Sharing completely those historic memories, Jewish leaders — in particular those of my own group, the American Jewish Committee — have been actively developing a discerning strategy that takes into account other crucial realities. There is a

growing recognition that world Jewry has a fundamental stake in upholding the human rights struggle in Poland for its success could positively affect the human rights of Jews and others in the Soviet Union and other Eastern European countries.

For that reason, AJC has played an active role Please Turn To Page 24



RABBI TANENBAUM

Remember The Sabbath



Light candles Fri., Jan 8, 4:42 p.m.
Sedra-Vayechi, Genesis.
End of Kriath Shema, 9:29 a.m.
Sabbath ends, 5:49 p.m.
Prepared by Rabbi Samuel Rubin.

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Anti-Semitism ^{NC 86} In Argentina

BY DR. MARC H. TANENBAUM

An upsurge of anti-Semitism has been taking place in recent months in Argentina that compels the utmost vigilance of the American Jewish community.

Jacobo Kovadloff, AJC's director of Latin American affairs, himself a fifth-generation Argentinian Jew, is presently in Buenos Aires and the reports he and others have sent us are alarming. Argentina is in a state of economic and political turmoil. The inflation rate is, unbelievably, 980 percent. There is widespread unemployment, poverty, and even hunger in this once wealthy country.

On Oct. 30, Argentina will hold elections characterized as a move to restore constitutional democracy. In this unsettled situation, right-wing elements that openly identified themselves as being Nazi-Fascist have surfaced again with virulent anti-Semitic propaganda. They have been promoting such anti-Jewish publications as "The International Jew;" conducting anti-Semitic radio programs; and have generally been behind a series of bombings and attacks on synagogues, Jewish schools and Jewish-owned businesses.

It is reassuring, however, Kovadloff reports, that major personalities and institutions in Argentina — the press, the church, intellectuals and political leaders — have roundly condemned this anti-Semitic campaign. After the elections, when the appointments of government ministers are made, we will have a clearer idea as to whether Argentina is turning toward democracy or more tyranny.

NC 87

Commentary

By
RABBI MARC H. TANENBAUM
A SEVEN ARTS FEATURE

CBS-TV's 'Skokie' — A Powerful Drama

HERBERT BRODKIN and Robert "Buzz" Berger of Titus Productions were the courageous, imaginative producers of NBC-TV's "Holocaust" program. As a result of my serving as consultant to that landmark series, they invited me recently to a private viewing of their latest TV production, "Skokie."

To be shown over CBS-TV network on Nov. 17, 8-10:30 p.m. EST, "Skokie" promises to be, in my judgment, one of the most moving and powerful programs on the evils of anti-Semitism broadcast on national television this year, or any year. In his tightly-constructed script, writer Ernest Kinoy manages to dramatize the major conflicts and moral dilemma that agitated the Jewish community over the American nazis' threatened use of First Amendment rights — the stormy conflict over the limits of freedom of speech, the split between



RABBI TANENBAUM

survivors of the Nazi trauma and national Jewish agencies; the manipulation of the mass media by the nazis.

The impact of the drama is strengthened by the superb acting of a sterling cast that includes Danny Kaye, Eli Wallach, Kim Hunter and Carl Reiner.

"Skokie" lends itself splendidly to use for discussion. Please Turn To Page 21

Remember The Sabbath

HAPPY NEW YEAR

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Age of Pleasure

BY RABBI MARC H. TANENBAUM

As summer comes to an end, recent studies tell us that fun - seeking Americans will spend more on vacations and leisure time activities than the nation does on defense. Thus, in 1981, an estimated 244 billion dollars will be spent on vacation trips, golf outings, movies, and ocean cruises -- which is about 77 billion dollars more than will be spent on national defense.

That is a powerful statement of how pre-occupied, even obsessed, Americans have become with personal pleasure and the pursuit of self - fulfilment. As Daniel Yankelovich has written in his stimulating book *New Rules in American Life*, since the 1960s America has been going through a cultural revolution that is transforming the traditional moral and spiritual value system in America.

In the place of work - centered, self-denying, social responsibility attitudes of earlier decades, millions of Americans are searching for the full, rich life, ripe with leisure, new enjoyments, with special preoccupation for the body and physical fitness. In its extreme forms, that self - fulfilment search has led to the hedonistic condition where many people obsessively refuse to deny themselves anything and who view endless pleasure as a narcissistic necessity that spells out as selfish self - indulgence.

Contrary to conventional wisdom, the Bible is not Puritanical about pleasure. Ecclesiastes views reasonable pleasure as a gift of God. But when pleasure - seekers multiplied and became indifferent to social duty the Talmud observes, justice became perverted and morals deteriorated.

How to achieve a balanced perspective about the moderate uses of pleasure as well as social commitment will be a worthy post - summer reflection for all Americans.

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pear willing to destroy Israel
(CONTINUED ON PAGE 13)

FEATURE

By Rabbi Marc H.
Tanenbaum
(A Seven Arts Feature)

John Cardinal Krol of Philadelphia joined with American Jewish Committee leaders last week in calling for continued American support of the Polish people and, at the same time, condemning the cynical anti-Semitism of the Polish military government.

In opening our joint press conference in his Chancery, Cardinal Krol attacked the new wave of anti-Semitism in Poland, saying that "it deserves the highest condemnation" and "cannot be condoned."

The Cardinal's welcome declaration is significant for several reasons: He is the highest ranking Catholic prelate of Polish descent in America and is widely regarded as the foremost spokesman of the Polish Catholic community in this country. His views, he told me, were intended as words of caution to Polish Catholics in America not to be seduced by anti-Jewish bigotry coming from the mother country.

His statements, which were broadcast by the Voice of America to Poland, were also a warning to the Polish

Intellectuals
demonstrating
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government restrictions in
Warsaw, the Pope, visiting
Auschwitz, made a point of

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Cardinal Krol Condemns Polish Anti-Semitism

military government, to stop exploiting Nazi-like anti-Semitism, else risk American displeasure. It cannot escape the Polish generals that Cardinal Krol is a key figure in channeling American food aid to Poland.

For its part, the AJC delegation warmly welcomed the

Cardinal's important n-stand, and pledged support of the human rights a-relief aid to the Polish pe-ple. It was altogether an en-couraging demonstration o-the growing mutual respect-and cooperation between the Polish and Jewish peoples of America.



Liv Ullman — Honorary Jew

BY RABBI MARC H.
TANENBAUM
[A Seven Arts Feature]

Liv Ullman, the strikingly beautiful Norwegian film and stage star, is one of the most accomplished actresses in the world today. She is also one of the most spiritually beautiful people I have ever met.

I first got to know Liv Ullman when we were part of an International Rescue Committee delegation that went to the border of Cambodia last February to deliver 20 truckloads of food and medicine to the starving Cambodian and Vietnamese refugees. While we were marching together along the blistering hot and dusty road to Cambodia, Liv spoke freely and emotionally about the transforming impact the Nazi Holocaust had on her as a Norwegian child.

"No one marched then on the road to Auschwitz to prevent the terrible destruction of Jewish lives," she said. "We must march now on these roads to make sure that nothing like Auschwitz will ever happen again."

Then Liv Ullman said to me, "Marc, I feel spiritually that I am an honorary Jew." This interdependence of compassion for Jews and for all humanity was enacted by this extraordinary woman in dramatic ways during the past months. In December she visited Israel as the guest of Hadassah to com-

memorate the 120th anniversary of the birth of Henrietta Szold. The Israelis fell in love with Liv and received her as the superstar she is.

Earlier, she succeeded Danny Kay as UNICEF's ambassador to the world's children, and she has put aside her career temporarily to visit and care for starving children in Asia and Africa.

Liv Ullman is a golden woman, one of the righteous of the nations of the earth, and it is a very special privilege to call her friend.

What Kind Of Town

City's business establishment on his side now. And with the district court in the nation's capital having ruled that political patronage in essence is illegal, the new mayor should be able to make good on his promise to fill 40,000 key jobs on the basis of skill rather than on a throw-the-rascals-out program.

Chicago's school system is reportedly \$1 billion in the red. Even the most committed of civil rights activists know those schools can't be desegregated. But there can be other corrections of injustices in America's most segregated city. Much will depend on the brand of leadership Mayor Washington provides and the willingness of losers to put some of their hatred on the

back burner.

Chicago has reason for optimism. A wise and engaging newcomer, Joseph Cardinal Bernardin, is winning friends and gaining influence not only among the city's 2.4 million multi-ethnic Catholics but in other key zones. He possesses strong healing powers needed by a city that has written into its history the race riot of 1919—one of the nation's bloodiest—and the shameful display of violence attending the Democratic convention of 1968.

Chicago also is starting to plan for its sesquicentennial celebration and even another sparkling World's Fair.

Redemption may be just over the horizon.

FEATURE

The Voice Of The Holocaust Survivors

By Rabbi Marc H. Tanenbaum
(A Seven Arts Feature)

The Gathering of Jewish Holocaust Survivors that brought together some 15,000 survivors of Nazi barbarity in Washington has come and gone, but its meaning will endure into the indefinite future.

Thanks to the initiative of Benjamin Meed, a dedicated leader of the Warsaw Ghetto uprising, the survivors' gathering served a number of vital purposes. It served the elemental human purpose of enabling a number of the survivors to find and embrace relatives or friends whom they thought the Nazis had murdered. It made possible the participation of some 4,000 children of survivors in forging this un-

breakable chain of memory of unspeakable tragedy and determination to stand against all evil.

The gathering gave voice to the gratitude of the survivors to the American army which liberated them and to the American people who provided them haven and freedom in an otherwise callous world. While more, many more, could have been saved, at least some 120,000 were snatched from the Nazi fires and brought to these safe shores. The gathering was climaxed by the designation of buildings for a Holocaust Museum near the Washington Monument.

All these moving events testify to one overreaching theme for Jews and for all mankind—the greatest sin is the indifference to evil, the

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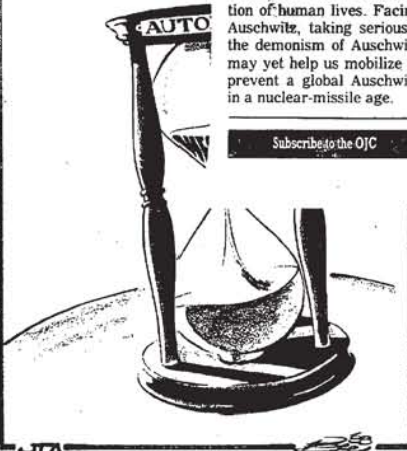
A MATTER OF TIME

HOLOCAUST

(CONTINUED FROM PAGE 2)

callousness to the destruction of human lives. Facing Auschwitz, taking seriously the demonism of Auschwitz may yet help us mobilize to prevent a global Auschwitz in a nuclear-missile age.

Subscribe to the OJC





Commentary

By Rabbi Marc H. Tanenbaum, A Seven Arts Feature

Anti-Semitism And Jews Against Jews

THE WEEK of June 20 was not a good week for the morale of the Jewish community in New York City. On June 22, a group of murderous hooligans drove speeding past Yeshiva University, shot and wounded two young rabbinic students and a high school pupil. Mayor Koch, Police Commissioner McGuire, and the FBI have ordered intensive investigations of the would-be killers who have now carried out three anti-Semitic

attacks in this area within the month.

If that were not distressing enough, on June 20 five masked men kidnapped a 36-year-old Hassidic rabbi, Mendel Wechter, cut off his beard, and broke his ankle. Rabbi Wechter was formerly a member of the ultra-Orthodox Satmar Hassidic sect who apparently transferred his loyalties to another Hassidic group, the Lubavitcher.

The masked kidnappers

are believed to be associated with the Satmar. They were meting out lynch justice for Rabbi Wechter's apparent defection from their ranks. On June 3, another Hassidic rabbi was similarly attacked and for the same reason. Satmar spokesmen denied that they had anything to do with these abominable actions.

It boggles the mind that religious Jews committed to God's law of justice and love could tolerate such indecent behavior. At a time when the Jewish community has its hands full fighting off anti-Semites, of both domestic and foreign varieties, such fanaticism is little less than self-destructive.

Can the Jewish community and society at large long tolerate anti-Semitism by anyone — especially by Jews against Jews?

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Commentary

By

RABBI MARC H. TANENBAUM

A SEVEN ARTS FEATURE

Pope John Paul II, Vatican And Jews

Rabbi Tanenbaum, national interreligious affairs director of the American Jewish Committee, was the only rabbi present at Vatican Council II. He was among a group of world Jewish leaders who participated in the first audience with Pope John Paul II in March 1980 in Vatican City. — Editor

THE THREE-day meeting in Vatican City (March 2-6) of 40 experts in Catholic-Jewish relations was an event of potentially historic importance.

This was the first time in 1,900 years of the Roman Catholic Church that the Vatican officially brought together the key Catholic experts in Christian-Jewish relations to examine systematically the state of Catholic-Jewish relations on a global basis. They also developed a program for furthering mutual understanding throughout the world, including the drafting of a Vatican Catechetical Directory on Catholic-Jewish Relations.

★

THE POSITIVE spirit

of the consultation was climaxed by an important address delivered in French by Pope John Paul II. The Pope repudiated anti-Semitism, acknowl-

Please Turn to Page 26



RABBI TANENBAUM

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Remember The Sabbath

Commentary

From Page 19

edging with emotion (as Catholics who were present told me), "the terrible persecutions inflicted on Jews by Christians" and that "finally (these persecutions) have opened our eyes and transformed our hearts."

The Pope then strongly emphasized the need for Catholic educators "in the catechism taught to children and adolescents" to "present the Jews and Judaism not only in an honest and objective manner, without any prejudice and without offending anyone, but even more with an active consciousness of the heritage we have already outlined."

With delegates from world Protestant and Eastern Orthodox bodies participating, the Catholic experts also studied "the inalienable ties of Judaism to the land of Israel and the Jewish people."

At a time when anti-Semitism and anti-Zionism is on the rise, it is heartening to know the Vatican-Jewish dialogue over the past 15 years is bearing real fruit.

Biblical Reading

Jewish History

From Page 19

on JCPS, an organization born in 1921 with a mission of aid for prisoners, the mentally ill, those institutionalized, and others. Ziskind has to be an expert as he served as the Southern California Executive Director of JCPS from 1939 'til retirement in 1979. (Somewhere in 1956-57 I interviewed him at behest of a publisher who had a great interest in the prison work JCPS did. At that time I edited a different Anglo-Jewish weekly than this one).

Anything I can do to aid Ziskind's work will be done. Thanks for the letter. Columnists live on letters.

World And Music

From Page 11

bumpy Mozart. However, for all their best efforts, they were not on an artistic par with the vocalists, who should have had top professional support in so demanding a masterwork. And the high pit level resulted in some musicians' heads and instruments visually intruding above the stage floor. Even worse, the absence of a legitimate sunken pit for the musi-

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