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Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series E: General Alphabetical Files. 1960-1992

Box 91, Folder 8, Tanenbaum, Marc H. - publicity, 1980-1992.

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more to the device of "agreeing to
disagree" on issues still in dispute.

Tanenbaum will deliver MLKing keynote address

Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the American Jewish Committee, has been invited by Mrs. Coretta Scott King, to deliver the keynote address at an ecumenical service commemorating the life and the work of the late Dr. Martin Luther King Jr.

The service will be held on Tuesday, Jan. 15, at Ebenezer Baptist Church, as part of a week-long observance of Dr. King's 51st birthday.

William B. Schwartz III, AJC's Atlanta Chapter interreligious affairs commission chairperson, urges members of the Jewish community to attend the service, noting that this is believed to be the first time that a national Jewish leader has been invited to keynote the annual service in memory of Dr. King.

Rabbi Tanenbaum called the invitation "a major gesture of friendship and reconciliation



Tanenbaum

between responsible leaders of the Black and Jewish communities."

"In a world in which there has been so much human suffering and denial of human rights, in which an epidemic of dehumanization and fanaticism has developed, what binds Jews and Blacks together is infinitely greater than what divides

them," he added.

Named "one of the ten most respected and influential religious leaders in America" by the nation's religious writers in 1978, Marc Tanenbaum was one of the first American clergymen to speak out on behalf of the Indo-Chinese boat people. The conservative rabbi was program chairman of the first National Conference on Religion and Race in 1963.

The seven day celebration of Dr. King's birthday, sponsored by the Martin Luther King Jr. Center for Social Change will also include among the participants, Mrs. Rosalynn Carter, Mrs. Joan Mondale, U.S. Cabinet Secretaries Patricia Harris (HEW), Moon Landrieu (HUD), and Neil Goldschmidt (DOT) as well as leading figures in the worlds of labor, industry, state and federal government, entertainment, and the black and interreligious communities.

So Israeli Te
1/11/80

c/c: Bill Schwartz III

W. Appelbaum ✓

RT

FROM: SHERYL LEONARD

DATE: 1.15.80

CHICAGO -

For Your Information

- ☐ MORT YARMON
- ☒ WILL KATZ/HAROLD APPLEBAUM
- ☐ META BERGER
- ☐ ROBERT S. JACOBS
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- ☐ SHULA BAHAT
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- ☐ YEHUDA ROSENMAN
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- ☐ ADRIENNE GOODMAN
- ☐ DAVID ROTH
- ☐ IRVING ROTHMAN
- ☐ FRAN SIMONS
- ☐ JON WOLFE
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Religion Digest

075

Associated Press

Jewish Leader To Speak At King Service

NEW YORK — In the face of recent friction between blacks and Jews, a prominent Jewish leader has been invited to deliver the keynote address at an ecumenical service commemorating the life of the late black civil rights leader, the Rev. Martin Luther King.

His widow, Mrs. Coretta Scott King, invited Rabbi Marc H. Tannenbaum, director of interreligious affairs of the American Jewish Committee, to be main speaker at the observance Jan. 15 at Ebenezer Baptist Church in Atlanta.

Tannenbaum called the invitation a "major gesture of friendship and reconciliation between responsible leaders of the black and Jewish communities."

Tensions between the two groups arose after some black leaders sought talks with the Palestine Liberation Organization, which seeks elimination of Israel. It is believed the first time a national Jewish leader has been invited to keynote the annual King observance.

Tannenbaum, expressing hope the event may help heal "some of the strains" between blacks and Jews, said:

"In a world in which there is so much human suffering and denial of human rights, in which an epidemic of dehumanization and fanaticism has developed, what binds Jews and blacks together is infinitely greater than what divides them."

MT

Ethnicity, crime, SALT among topics in new Horwich JCC Tuesday series

"Contemporary Issues and Problems in the '80s" is the subject of the new lecture-discussion series at the Bernard Horwich Jewish Community Center, to be held on Tuesdays at 8 p.m. at the center, 3003 W. Touhy Ave., January 8-March 11.

David Roth, of the Institute on Pluralism and Group Identity, will open the series Jan. 8 with a discussion on "Ethnicity, Race and the New Pluralism." Subsequent speakers will be as follows:

Jan. 15 — Sol Leibowitz, Chicago Bar Association, — "The Law - The Courts - Judges and Lawyers."

Jan. 22 — Richard Weis, Safer

Foundation, — "Crime and Punishment."

Jan. 29 — Karen Minnice, World Without War Council; Earl W. Lewis, district representative for Rep. Philip Crane, — American Foreign Policy — Salt II.

Feb. 5 — William J. McDonough, executive vice president, First National Bank of Chicago, — "Economics in the '80s - National and International."

Feb. 12 — Sheldon Gardner, Independent Voters of Illinois, — "Politics and Politicians."

Feb. 19 — Dr. Ronald Williams, president, Northeastern Illinois University, — "Education in the '80s" — Urban Universities."

Feb. 26 — Andrew C. Gordon, associate professor of urban affairs, sociology and psychology, Northwest University, — "The Consumer and the Computer."

March 4 — Ira Charak, manager, U.S. Nuclear Regulatory Commission, Argonne National Laboratory, and Walter Brown, public affairs advisor, Standard Oil Companies, — "The Energy Crisis."

March 11 — Nathan Rosen, American Medical Association's Department of Legislation, — "A National Health Program."

January 3, 1980

Black women leaders attempt to reconcile Black-Jewish rift

WASHINGTON (JTA) — Two Black women leaders have taken action to help heal the Black-Jewish rift that grew out of Ambassador to the United Nations Andrew Young's meeting with the Palestine Liberation Organization's UN observer and the visits of some Black leaders with PLO officials in Beirut.

Mrs. Coretta Scott King has announced that "a major national workshop on Black-Jewish reconciliation" will be held during the week-long celebration in honor of her martyred husband's 51st birthday. The celebration will take place beginning Jan. 10 in Atlanta at the Martin Luther King Jr. Center for Social Change of which she is president.

Rabbi Marc Tanenbaum, inter-religious affairs director, American Jewish Committee, who will deliver the keynote address at an ecumenical service commemorating the life and work of Dr. King on Jan. 15 at the Ebenezer Baptist Church, said the invitation is a "major gesture of friendship and reconciliation between responsible leaders of the Black and Jewish communities."

Secretary of Health and Welfare Patricia Roberts Harris, in accepting the Eleanor Roosevelt Award from the Israel Bond Organization's Professions Division at a meeting in Pikesville, Md., said "Israel still stands as a symbol of liberty to all freedom-loving people of the world. Whether we are Black or white, Americans or Israelis — those who stand with Israel make a stand for freedom, and make a stand for the rights of all mankind."

Sentinel
1/10/80

You'll know rabbi by his love for poor

By DICK RYAN

IT BEGAN, FOR MARC TANENBAUM, on a small, obscure street in Baltimore where his family was the only Jewish family in a poor, Irish-Italian neighborhood and his parents, poor immigrants from the Ukraine, owned a small, rag-tag general store.

It began on a Christmas Eve during the Depression when he helped his mother fill a few baskets with cans and boxes of food and wrap them up with long red and green ribbons.

It began, for Marc Tanenbaum, with the memory of that night when he walked through the neighborhood with a woman who could never bear the idea of anybody having a religious holiday without food on the table and knocking on each door.

The hair around the temples has become grayer now as Rabbi Tanenbaum, tanned and lean and muscular, sits in his office at the American Jewish Committee where he is national director of inter-religious affairs and talks about religion in America today.

On the wall behind his desk are all these autographed photos of Cardinal Spellman and Billy Graham and Bishop Fulton Sheen and some of the other superstar religious leaders of our time. And on the shelves of the bookcases that seem to close in on a surprisingly small and cluttered office are books which cover the length and breadth of every blend of religious and philosophical thought across the centuries. Most of his own books are hidden among them.

"It's obvious," he begins, rolling his cigar around the edge of the ashtray, "that today's political candidates are taking religion very seriously. I've personally had calls from Carter, Reagan and Anderson for my advice on reaching the major religious leaders.

"It's quite clear that politicians are beginning to recognize religion as the largest network of organized communication in America today with about 145 million people affiliated with some church or synagogue and representing a force that is larger even than business or organized labor. We are a sleeping giant with unlimited potential for turning things around in this country."

As for potential, one way or the other, Rabbi Tanenbaum admits to keeping a sharp eye on the rapid growth of the evangelical movement in this country to almost 50 million people, and is more than a little concerned by a right-wing fringe among them who brazenly tell supporters to vote only for the born-again. "This is a violation of Article 6 in the Constitution," he says without smiling.

And on other religious matters: "My favorite prayer? I would have to say it's Verse 58 in the Book of Isaiah where he talks about helping the poor and feeding the hungry. We have an enormous mission as ministers to restore an understanding to our people about the absolute value of human life over any other single value in our lives.

"If inflation and unemployment continue, the potential for inter-group hostilities will be almost a textbook case for class politics. When pinched, we look for a scapegoat and it's no accident that the Ku Klux Klan is today taking a new lease on life.

"If I were about 20 years younger, I would organize a world-wide Jewish service for the young along the lines of the Peace Corps where they could learn the ideals and values of their faith and then live it out in the real world helping others.

"Religious leaders do no justice to their calling when they point to minor religious rituals as the ultimate, making them almost ends in themselves, instead of pointing to the greatest value in our life and work, the upholding of man's dignity everywhere in the world."

It is the beginning of the week and Rabbi Tanenbaum is already late for an appointment with NBC, where he had agreed to present some of his ideas on ethnic politics. And this afternoon, five days later, he is scheduled to appear at Assumption College in Worcester, Mass., where the Anniversary Ecumenical Institute is honoring him with a special



Rabbi Marc Tanenbaum, national inter-religious affairs director of the American Jewish Committee, in his office at 165 E. 56th St. filled with autographed photos of religious celebrities.



The late Bishop Fulton Sheen, Rabbi Marc Tanenbaum, with Evangelist Billy Graham.



Pope John Paul II and Rabbi Marc Tanenbaum.

degree for his work in inter-religious affairs and social justice movements around the world.

In October, he has agreed to speak in Toronto before the World Council of Churches; later, it's on to Tokyo for the World Conference on Religion and Ethics; before the year is out, he will be in London with the World Anglican Communion and in February the man who was the only rabbi at Vatican II is looking forward to a meeting in London with the Vatican Commission on Christian-Jewish Relation.

Besides two and three speeches a week throughout the year, he still has time for his Sunday radio program on WINS and an occasional cigar.

He has been described, across the years, as "the foremost Jewish ecumenist in the world today," and "one of the two or three top religious leaders in America today." He is, in a word, the Jewish version of Pope John Paul II, only he has been doing it longer, if not as spectacularly.

And not once during our two-hour visit was the word "money" ever mentioned. Not once did this man with the deep brown eyes and street fighter's jaw, scold the young or pass the buck of religious leadership and blame our troubles on the times. But

instead he kept coming back, again and again, to the dignity of human life and the need to save it and serve it, whether it be in Israel or Uganda or Cambodia or the streets of our own cities. It is something that is in the craw of this fiercely driven man who smokes cigars and enjoys time alone with his wife and three children.

It is not just words and music with Marc Tanenbaum, this man who sometimes gets a little impatient at the sluggish trivializing of religion by ministers and priests and rabbis who should know better. It is not just empty rhetoric or pious prattle by this 54-year-old descendant of Polish-Russian immigrants who has always passionately believed in a commitment to action over words.

The American Jewish Committee is blessed with his presence and articulate angers and his sense of prophecy to the rest of the world. But Catholics and Protestants and Buddhists and all the others are indeed doubly blessed with his friendship and his courage.

And it all began, for Marc Tanenbaum, on a long-ago Christmas Eve, when he and his mother walked out into a poor and forgotten neighborhood and began a journey that has never really ended.

Guest Rabbi to Speak During High Holy Days

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, will be guest rabbi at Holy Day services at Congregation Oheb Shalom in South Orange.

Rabbi Tanenbaum is a founder and co-secretary of the Joint Vatican International Jewish Consultative Committee. He holds the degree of Doctor of Divinity from the Jewish Theological Seminary, and is a lecturer and visiting professor throughout the United States and abroad.

Rabbi Tanenbaum currently chairs both the Jewish-Christian Relations Commission of the New York Board of Rabbis and the White House Conference on Aging. He has also served as liaison to the World Council of Churches, advisor to the NBC television specials "The Holocaust" and "Jesus of Nazareth," and as a member of the International Rescue Committee's fact-finding missions about the Vietnamese "boat people" and Cambodian refugees. Rabbi Tanenbaum was also the Jewish spokesman at the 1979 Camp David "summit" meetings and the 1980 White House Conference on Aging.

Rabbi Tanenbaum was invited to occupy the Oheb Shalom pulpit while Dr. Alexander Shapiro, rabbi of Congregation Oheb Shalom,



RABBI TANENBAUM

is recuperating from an illness.

Services today and Friday will begin at 8:45 A.M.; evening services tonight and Friday will begin at 8:15 P.M. Kol Nidre services on Friday, Sept. 19, will begin at 6:45 P.M.

The Evangels and the Jews

In nineteen months of national politicking, Jerry Falwell and other evangelists of the New Christian Right gave high visibility to conservative Christianity and projected a powerful new political voice for fundamentalist religion. But now there are signs that the fundamentalists may be losing their momentum. In recent weeks, two prominent television preachers have retreated from the political arena, vowing to stick to spiritual matters. And stinging criticism by a chorus of mainline Christian leaders has nurtured a growing public con-



SOUTHERN BAPTIST CONVENTION

Smith: Does God hear the Jews?

cern that the new political evangelism may be inherently undemocratic—and quite possibly anti-Semitic.

Although evangelical fundamentalists have long been among Israel's staunchest supporters, their deepest reasons are theologically self-serving. As fundamentalists read their Bible, Jesus cannot return for the Second Coming—an event they hope is near—until the Jews are regrouped in their Biblical homeland and then converted to Christianity. In return for fundamentalist support of Israel, leaders of the U.S. Jewish community have traditionally overlooked the fundamentalists' view that even devout Jews are not welcome in heaven. This tolerance was severely tested last August in Dallas at a national-affairs briefing for evangelicals featuring the New Christian Right's favored Presidential candidate, Ronald Reagan. At the meeting, Rev. Bailey Smith, the fundamentalist president of

the Southern Baptist Convention, declared: "It is interesting at great political rallies how you have a Protestant to pray and a Catholic to pray, and then you have a Jew to pray. With all due respect to these dear people, my friends, God Almighty does not hear the prayer of a Jew."

Smith's bald statement of fundamentalist doctrine shocked American Jews and brought criticism from more liberal Southern Baptists. Reagan quickly disavowed Smith's view and gradually distanced himself from the New Christian Right. In the following weeks various Protestant and Catholic groups, including the bishops of the Episcopal Church, issued sharp denunciations of the New Christian Right ideology and fundamentalist political tactics. In a challenge to the New Right evangelists on their own turf, a coalition of religious notables called "People for the American Way" (PAW) backed TV producer Norman Lear in sponsoring a series of television spots dramatizing the values of pluralism and church-state separation.

'Wild': By last week some Jewish spokesmen were appraising the Smith episode as a blessing in disguise. "It showed how wild a religiopolitical movement can become if it goes uncontested," said Rabbi Marc Tannenbaum, director of interreligious affairs for the American Jewish Committee. "They're running into a massive reaction they didn't know existed."

Smith's stark assertion of fundamentalist theology has also produced cracks in the already wobbly new Christian political movement. TV evangelists Pat Robertson, of the Christian Broadcasting Network, and Jim Bakker of the syndicated PTL Club severed their ties with New Right political groups. Other evangelists sought to cast Smith's theology in a more positive light. Texas evangelist James Robison, a fiery New Right preacher, explained through a spokesman that "if a Jew trusts in Christ, then of course God hears that prayer." In his own restatement of the issue, Falwell allowed that "God hears the prayers of every redeemed gentile and Jew." When that failed to mollify critics of his Moral Majority, Falwell visited Tannenbaum in New York and agreed to a statement defending American pluralism and assuring Jews that "God hears the cry of any sincere person who calls on Him." Tannenbaum publicized Falwell's statement but refused a request from Moral Majority vice president Ronald Godwin that he resign from the "American Way" group. (Falwell was having other troubles: unless his regular contributors sent him \$5 million right away, he warned last month, he might have to cut back distribution of his weekly TV gospel hour.)

Most Jewish leaders seem willing to forgive the fundamentalists their theology so long as their support for Israel remains firm. Last month in Dallas the National Executive Committee of the Anti-Defamation League invited Robertson to testify to his love for Israel—without pressing him on his theological view of Jews. And next week at a black-tie dinner for some 2,000 U.S. politicians and business leaders in New York, Israeli Prime Minister Menachem Begin will confer medals on 100 Americans for "distinguished service to the State of Israel and the Jewish people." Despite grumblings in the Jewish community, one of those medals will go to Moral Majority's Jerry Falwell.

What is left of the New Christian Right is looking beyond the election to other bat-



Howard Heyman—Newsweek

Tannenbaum: A time to forgive?

tles—including passage of a Human Life (anti-abortion) amendment and reintroduction of prayers in public schools. On these issues, the fundamentalists are apt to find that many Jews are working—and perhaps praying—for the other side.

KENNETH L. WOODWARD with
STRYKER MCGUIRE in Houston

INTERFAITH RABBI

When it comes to interfaith dialogue, former Baltimorean Marc Tanenbaum is **the** rabbinical expert.

BY ELSA A. SOLENDER

Special to the *BALTIMORE JEWISH TIMES*



Eleven professionals are employed by national Jewish organizations to handle interreligious affairs. The other 10 would doubtlessly acknowledge that the American Jewish Committee's Rabbi Marc Tanenbaum, a Baltimore native, is one of the best—and most controversial.

He advocates collaborating on various issues with the Reverend Jerry Falwell and other evangelicals. He discounts recent reports of a nationwide rise in anti-Semitism. He thinks Pope John Paul II "needs a good basic course in Judaism." He feels Israel's formerly secure position in the American conscience is eroding while the pro-Arab lobby's message is beginning to permeate American society. He thinks state legislatures will soon be "where the action is" on sticky interreligious issues like abortion, prayer in the public schools and tax credits for parochial education; accordingly, he wants Jewish

communities to mobilize at the state level now to protect their interests.

Well dressed, well groomed and exceptionally articulate, Rabbi Tanenbaum was in Baltimore recently to lecture at St. Mary's Seminary and to discuss with Archbishop Borders—"an old friend"—such matters as the Vatican Secretary of State's meeting with a PLO representative.

Commentary calls him "the leading figure among American ecumenists." *Newsweek* says he is "the American Jewish community's foremost apostle to the gentiles." *New York* magazine, in a story on "The Ten Most Powerful Rabbis," characterizes him as "the foremost Jewish ecumenical leader in the world today." A poll of American newspaper religion editors, published in *Christian Century* in 1978, voted him one of the 10 most respected and influential religious leaders in America—ranked fourth after

Dr. Billy Graham, Dr. Martin Marty and President Jimmy Carter. He was the only rabbi at Vatican Council II. He has lectured at Harvard, Yale, Princeton, Notre Dame, Hebrew-Union College, Hebrew University and Cambridge University, among others. He has been a pioneering leader, thinker and writer on interreligious relations and social justice movements over the last 30 years.

In other words, a pro's pro.

He establishes eye contact with an interviewer immediately. Responds to questions thoroughly and in complete, grammatical sentences. He speaks with precision. With authority. And not without humor.

"You seem to be one of those people who can just 'switch on' for a good interview," he is told.

"Sometimes that can be a problem," he says with a wry, slightly self-deprecatory smile.

More than a few Jewish eyebrows were raised when Rabbi Tanenbaum met last October with the Reverend Jerry Falwell, chief spokesman for the Moral Majority. "My concern when Falwell started his movement in 1979 was that his first preachment was to start a Christian republic, which means to vote for born-again Christians only," Tanenbaum says. "I knew that if that was allowed to go on uncontested, and were to become institutionalized as the message of the movement, it could have been a disaster for the Jews and a greater disaster for America. Setting that up as a viable option for American life could have led to a kind of fascism."

So Tanenbaum felt obliged to see Falwell when the Moral Majority apostle asked to meet with him. After an hour and a half's discussion, Falwell issued a public statement against the concept of a Christian republic, against the idea of voting only for born-again Christians, and for America as a religiously pluralistic society. He also made clear that his support for Israel is binding and that his whole faith and identity rest on that. (If God's promises to the Jews are not faithful, went his reasoning, then the promises of God to Jesus were not faithful, either.)

"I welcomed that support," Tanenbaum says. "At least we know that there's a basic core of people in American life who are standing with Israel regardless of what happens. Jerry Falwell is a symbol for a reality much larger than the Moral Majority. What we're witnessing in America today is the peaking of a movement that started at the end of World War II, the entry of 40 million evangelical Christians into the mainstream of American life. These are not crackers anymore, or rednecks. That's a massive reality Jews have to take into account. Can you imagine what state we'd be in if they had decided to go anti-Semitic?"

Rabbi Tanenbaum advocates "selective alliances around certain given issues" with Falwell and the evangelicals, most notably a collaboration in support of Israel. He feels Jews make too much of the somewhat uncomfortable theological reasons for evangelical support of Israel, quoting a Talmudical adage which translates into: "Even though the intention may not be pure, the effects may be pure."

Tanenbaum is particularly encouraged by an evangelical manifesto published in a recent edition of *Christianity Today*, the consensus publication of evangelical leaders, which spells out evangelical attitudes toward Jews. One section of this powerful editorial statement reads that "to attack Jews is to attack evangelicals, and such attacks may be resisted by evangelicals as attacks against themselves."

The manifesto was a result of a recent four-day conference the American Jewish Committee held with a group of evangelical leaders in Illinois. Additional sections spell out support for Israel and a forthright position on efforts at conversion, which Jews should not expect to see halted.

"It's unrealistic for us to expect that," Rabbi Tanenbaum says. "In a free society, it is inevitable that there's going to be two-way traffic. Jews, without any evangelical movement today, are converting 12- to 15,000 Christians a year."

What can be expected is that the use of crude, vulgar methods and deception will be disavowed by evangelical Christian

authorities. As far as the small evangelical movement of messianic Jews, such as that of Moshe Rosen, AJC's efforts have been made to expose their deceptions, their fraud and their manipulations, "and we've had impact," the rabbi reports.

In the same issue of *Christianity Today*, a short piece by John Fischer, vice-president of the messianic Jewish agency in Chicago, affirms that "messianic Jews are still Jews." Directly beneath it, a refutation by Rabbi Tanenbaum declares, "No, They Have Forsaken the Faith."

Despite the agreement with evangelicals on some issues such as support of Israel and Soviet Jewry, Rabbi Tanenbaum has no illusions about the real differences which exist between many evangelicals and Jews on other issues. He has made clear to the Reverend Falwell that Jews will stand in opposition around other matters of principle.

"I'm concerned as an American and as a Jew because a number of very able Americans are being dismissed because of single-issue politics—voting for ERA, voting Medicaid for abortions for mothers on welfare, and over tax credits for parochial schools. This approach to our complex domestic and foreign policy issues—reductionism to slogans—is a fundamental disservice to American society," he says.

He has been traveling around the country to urge like-minded civic and religious groups to prepare for what he believes to be the most serious threat

Rabbi Tanenbaum is discouraged by the posture which Pope Paul II has adopted regarding Israel and the Jews.

emerging from the entire complex of evangelical preachers and ultraconservative political organizations: namely, concentration on trying to take over state legislatures this year.

"They are investing millions of dollars trying to defame candidates as un-American or un-Christian because of how they voted on two or three of these issues. If they manage to take over a substantial proportion of state legislatures, they will be in position to name candidates for governorships, the House and the Senate, and they will be in position to spend money that will be coming back to the states from the federal government. They can railroad things through local legislatures on issues like abortion, tax credits and prayer in schools," he says.

Rabbi Tanenbaum hopes the Jewish community will react to this threat by getting in touch with state legislatures, sharing concerns with other civic and religious groups, looking at what's happening, and if they don't approve—mobilizing and countering it. This should be "the front of greatest concentration for us," he states.

Even so, Tanenbaum urges Jews to be selective. With liberal Protestants—especially the church bureaucracies—in increasing alliance with the PLO, and with Roman Catholics being frightened off by messages received from Rome about Jerusalem, Tanenbaum doesn't want the Jewish community to take for granted a community of 40- to 50 million evangelicals who say to Jews about Israel, "We stand on your side."

Rabbi Tanenbaum is discouraged by the posture which Pope John Paul II has adopted regarding Israel and the Jews. While the Pope is progressive in his concern for human rights and social justice, his knowledge of Judaism seems limited.

"He's repeating all the old clichés about 'an eye for an eye, a tooth for a tooth—that's Old Testament justice, but the New Testament has transcended that, etc.' He's a brilliant man," Rabbi Tanenbaum said. "His studies on phenomenology and contemporary philosophy are first-class contributions, but he's had the classic conservative training about Jews and Judaism, which is a series of clichés and cardboard characters."

The main vehicle for getting through to the Vatican is the interreligious consultative committee which Rabbi Tanenbaum helped found, the Joint Vatican International Jewish Consultative Committee. This group has raised objections over the PLO having recently expropriated Vatican grounds to issue statements suggesting that the Pope and the Vatican support the most extreme PLO positions. Vatican silence after the PLO press conference is taken as consent, the Jewish group is charging. They have asked for a clarifying statement.

Is anything condemning PLO terrorism likely to be forthcoming?

Says Rabbi Tanenbaum: "We'll have to wait and see. The whole thing is a big propaganda game. If the PLO has the possibility of using Vatican premises to make its case, we want to use Vatican premises to make our case—and we will, absolutely."

To the credit of the Roman Catholics who regularly consult with the Jewish group, they shared a sense of outrage about the granting of implicit legitimacy to the PLO, which the meeting with Cardinal Casaroli and the subsequent press conference implied. They share concern that Papal statements against terrorism will lose credibility as a result of this tacit approval of the PLO. A meeting for the interreligious consultative group with the Vatican Secretary of State is currently being negotiated.

As AJC's operations director for intergroup relations, Rabbi Tanenbaum is also in contact with various American black leaders.

"There are still some black leaders who are seeking to exploit the Middle East situation for their own demagogic purposes," he indicates, "but I think the masses of black people recognize that a great mistake has been made by alienating themselves from the Jewish community; we've been getting overtures from blacks all over America to try to sit down and start talking again. But Jews are being circumspect—we're not anxious to get clobbered over the head again," the rabbi said. "The black community is in a terrible state today. They're going to feel the budget cuts terribly—and they have no allies left. Where we can work together, we'll do what we can to unite."

Recently Rabbi Tanenbaum shared a platform in Atlanta with Andrew Young, former U.N. Ambassador under President Jimmy Carter. Young is now running for mayor of Atlanta.

"He was telling his people, 'You've got to love the murderer' of the black Atlanta children. In the same way, he has implied,

INTERFAITH RABBI

Continued From Preceding Page

'You've got to embrace the terrorist with a view to reforming him.' That's the whole pious sentimental rhetoric. Its consequences are disastrous politically," Tanenbaum says.

Rabbi Tanenbaum does not share the alarm of the Anti-Defamation League of B'nai B'rith and some other groups about what they read as a trend of rising anti-Semitism across the United States.

"There's no question that there is an increase in vandalism which has had some anti-Semitic content. One has to pay particular attention where vandalism takes on anti-Jewish forms. But my own sense is that some of the interpretation of that has been unfortunate, almost hysteria and alarmism." He thinks, "Overreaction to episodes which may be part of a broader pattern of vandalism—which I'm inclined to believe it is—tends to localize Jews and creates a kind of paralysis of will."

Rabbi Tanenbaum believes that there is a background of rising crime and lawlessness in America which must be taken into account; 1980, for instance, was the worst year for crime and vandalism in the history of New York City. He discovered that not a day passes without incidents of vandalism in the Roman Catholic Archdiocese of Brooklyn, the largest archdiocese in the nation. Drug addicts frequently break in and steal church gold and silver to feed their addiction. "But the Church has not made a big *tzimmes* out of it," he says.

He has proposed a civic committee in New York, an interreligious group working with the police department, to deal with the broad problem of crime, lawlessness and vandalism. "Where there are particular cases where there is an ideology of anti-Semitism at work, one pays special attention to that. But it serves no rational purpose to make everything into anti-Semitism," he advises.

More alarming to Rabbi Tanenbaum than a supposed rise in American anti-Semitism is the deterioration of Israel's position. When Sheik Yamani, Saudi Arabia's oil minister, can get up before an audience of oil executives and engage in crude public blackmail and anti-Semitism, and receive a standing ovation, that's something to worry about. Tanenbaum wishes that the legendary Jewish Lobby really had some of the power and money attributed to it.

"The truth of the matter is that the Arab lobby has grown spectacularly in the past 10 to 15 years. Sheik Yamani's speech passed through one of the major American public relations firms—Hill and Knowlton—which also wrote the Yassir Arafat speech at the U.N., based on Martin Luther King's 'I Have a Dream' speech. They spend millions of dollars with the largest public relations firms in the United States—and Jews don't begin to touch that," Tanenbaum says.

There was a time when Jews had clear, unambiguous access into the conscience of Americans. Today, Muslims are into everything in America—churches, the media, schools. There were a quarter of a million Muslims in the U.S. 15 years ago—now there are more than two and a quarter million. They are honeycombed through American society and have a growing impact on American thinking.

He is alarmed at the frequency with which he is hearing presidents of banks and corporate executives make such statements as "Israel may have to go down the tubes" or "Israel's future is not a foregone conclusion." He urges Jews to stand together against efforts to scapegoat and/or stereotype Jewish defense efforts. "It's a whole new, very fast track. We have enormous opposition to contend with now—which is one reason I take the evangelical support seriously too," Tanenbaum stated.

Although New York City is Rabbi Tanenbaum's base of operations, Baltimore is very much his hometown, and he keeps track of happenings in the Jewish community here.

"Everything I've done in public life was deeply formed by my childhood and schooling in Baltimore. I went to the Talmudical Academy when it was the East Baltimore Parochial School. An incredible crowd of people came out of that school—Arthur Hertzberg, Herbert Zafaran, the librarian of Hebrew-Union College, Ellis Rifkind, a professor there. Which says that there was something in the air of Baltimore that had its effect," he says.

Rabbi Tanenbaum feels that his ideas about the dignity of human life, for people caring for one another, and for people

"Everything I've done in public life was deeply formed by my childhood and schooling in Baltimore . . ."

having responsibility for human welfare arose from his Baltimore experience. His mother, running a small South Baltimore general store with his father, would take off a day each week to go around with two or three other women with *pushkas* to raise money to pay for the salaries of teachers. The impetus for his work with non-Jews also arises from his Baltimore childhood.

"My mother was very Orthodox—our home was an Orthodox home. Once, when I was about 12 years old near the end of the Depression, I came into the store on Christmas Eve and saw my mother filling up a bunch of baskets with bread and cheese and things. 'What are you doing?' I asked. She said, 'Our neighbors have Christmas tonight, and they have nothing to eat, and I think it's terrible.' So she took what food we had left in the store—wrapped the baskets in green and red ribbons—and told me to come along. We went walking down the street—to Mrs. Eder, Mrs. Kirby, Mrs. Angetti—and she shook each one's hand and said, 'I want to wish you a happy Christmas holiday.' That had enormous impact on me. She was deeply observant of her own religion, yet open and respectful of the traditions of other people's lives."

Last February, just before his mother died, she gave Rabbi Tanenbaum, as a birthday present, a subscription to the BALTIMORE JEWISH TIMES.

"Every week I get it," he says. "It's as if my mother is shaking hands all over again—and sending the message." ♦

THE AMERICAN JEWISH COMMITTEE

date August 12, 1981
to All Concerned
from Marc Tanenbaum
subject LISTING OF SPEAKING ENGAGEMENTS AND MEETINGS FOR BALANCE 1981 AND IN 1982

<u>DATES</u>	<u>PLACE AND SUBJECT</u>
9/13-15/81	Los Angeles, National Conference of Religious Leaders on Crime and Delinquency
9/20	New York, AJC Commission Meeting
9/21	New York, AJC Board of Governors
10/6	Washington, D.C., Meetings and Broadcasts with Jimmy Allen, Senator Hatfield, James Dunn
10/11-12	Norfolk, Va., AJC Meeting on New Christian Right with Inter-religious Community, Meeting with Rev. Pat Robertson of Christian Broadcasting Network
10/15	St. Louis, AJC Fund-raising
10/22-25	Houston, NEC
10/26-29	Milwaukee, AJC & National Workshop on Jewish-Christian Relations.
(10/27)	(Meeting with Vatican Secretariat of State, Rome???)
10/29-11/1	Princeton, NBC Meetings and Seminars on: MORAL VALUES AND MASS MEDIA
11/3	Montreal, Rabbi Sternberg (psnl)
11/4-6	Philadelphia, Council on Holocaust Meeting
11/6-8	Cleveland, National Council of Churches Board Meeting
11/9	Syosset, (psnl)
11/22	Chattanooga, (psnl)
11/23	Chicago, AJC fund-raiser Young Leadership Luncheon

more....

LISTING OF SPEAKING ENGAGEMENTS AND MEETINGS FOR BALANCE
1981 AND IN 1982

<u>DATES</u>	<u>PLACE AND SUBJECT</u>
12/1/81	Bergen County, NJ, AJC Chapter
12/2-9	Arnoldshain, German Education Conference (Vatican-IJCIC Geneva, 12/3??)
Jan '82	Stony Point, Methodist-Jewish mtg?
1/26-29	Kentucky, Methodist-Jewish mtg???
2/4-6	Fort Ord, CA, Address Chaplains Corp.
2/16-18	San Francisco, Mtg. with Southern Baptists
2/19	Youngstown, Ohio, Psnl
2/22	Louisville, JCRC????
2/28	Orange City, CA, Psnl.
3/22	New York, AJC Bd of Govs.
3/23	Detroit, Shaare Zedek, Psnl.
4/23	Providence, psnl.
6/17-24	Jeusalem, Holocaust and Genocide Conference.

Tanenbaum Addresses AJCommittee Dinner Honoring Strauss



At the recent American Jewish Committee, St. Louis Chapter's Human Relations Award Dinner are (from left) Lois Gould, president; Harry A. Harris, dinner cochairman; Leon R. Strauss, honoree and John H. Poelker, dinner cochairman.

(Jerry Upham Photo)

"We will be living in a world of illusion and fantasy if we fail to realize that fanaticism, terrorism and hatred are impinging on our lives," stated Rabbi Marc H. Tanenbaum, Director, Interreligious Affairs of the American Jewish Committee at the St. Louis Chapter's recent Human Relations Award dinner.

A capacity audience of civic, professional, and religious leaders were in attendance to honor Leon R. Strauss, founder of the Pantheon Corporation, for his efforts toward "improving intergroup relations". The event was held at the Chase-Park Plaza Hotel.

The theme of Tanenbaum's address was the containment of the spreading world-wide hatred and bigotry which results in an "incapacity to deal with beliefs other than one's own." The background of current international violence should "say something of substantial moral and human import" for our society, he stated, before reviewing the manifestations of fanaticism around the world.

Tanenbaum was introduced by Mrs. Lois Gould, President of the American Jewish Committee's St. Louis Chapter. She noted that he is a "pioneering leader and thinker in interreligious affairs and social justice movements over the past thirty years." He was the only rabbi at Vatican Council II, and is a founder and co-secretary of the Joint Vatican International Jewish Consultative Committee as well as the founder of a similar body with the World Council of Churches.

Tanenbaum reflected on recent events, including the murder of Egyptian President Anwar Sadat who, in "pursuit of peace", sought to become "the master of history", rather than "merely its product. Sadat's assassins, he said, were 'linked spiritually with the Ayatollah Khomeini,' who murders those he considers 'not ide-

one looks, there is 'not a country on this earth where human life is becoming expendable," he declared.

He surveyed problems of internecine religious wars in Ireland and Lebanon; slaughter of Ugandans opposed to Idi Amin, and Cambodian death camps established with the conviction that Hitler's was the "way of the future," where *ubermenschen* could eliminate the undesirable. "who loses sleep?" Tanenbaum asked, when this loss of life is reported.

Tanenbaum stressed the vital role St. Louis has had in promoting interfaith understanding between Catholics and Jews. In 1957, Fathers Paul Reinert and Trafford Maher of St. Louis University, undertook a series of textbook studies about the Catholic faith's teachings on other religious, races, and women. This was a basis not only of a "revolution in esteem and mutual respect" between the two faiths, Tanenbaum said, but for substantive changes leading to the Vatican Council II declaration on Catholic and non-Christian relations.

In his concluding remarks, Tanenbaum noted that there are "millions of people all over the world for whom the image of America as a bastion of liberty, decency and human respect has not tarnished." Such celebrations as the awards dinner, attended by such a variety of people, are appropriate for "reaffirming the tradition of American democracy" which is the "most important export we

have to give to the human family at this difficult and challenging hour."

The dinner was co-chaired by former St. Louis Mayor John H. Poelker, newly appointed Director of Bi-State Transit, and attorney Harvey A. Harris, of Stoler Heitzmann, Eder, Seigel, and Harris. Prior to Tanenbaum's address, Chapter President Lois Gould thanked both men, and highlighted the work of the St. Louis Chapter, which was founded in 1945. She noted that it was "instrumental in informing area leaders of the 'quarantine' method of responding to extremist groups, which denies them the publicity they seek." She reviewed the efforts which led to the St. Louis University studies on prejudice, the chapter's participation in many interfaith affairs, and its participation with other groups in the Coalition for Information on School Desegregation. She noted that the AJ Committee has and will continue to "work with others to improve community relations and intergroups harmony," as the national organization has done throughout its seventy-five year history.

The awards dinner began with a welcome by its General chairman, John Levy, of Angelica Corporation, the Chair of the AJC's Human Relations Appeal Committee. Rabbi Joseph Rosenbloom of Temple Emanuel delivered the invocation, following a welcome by Poelker. Tanenbaum's address preceded the presentation of the 1981 Human Relations Award to Strauss. Harvey Harris, who awarded the plaque, stated that "Leon's record parallels the AJ Committee's, but in his own individual style — loveable and unique."

Harris described Strauss's background highlighted by a degree in architectural engineering, work on housing in Israel, and many years as Vice-President of Millstone Construction Corporation. During these years, Strauss worked on such projects as the Downtown Sports Stadium, the flood wall project, Crestwood Plaza, the development of the Laclede Town housing project, the Breakthrough Apartment complex in the Mill Creek area, and neighborhood housing in the Jeff-Vander Lou area. Strauss formed

Pantheon Corporation in 1972.

Strauss was an "important member of a labor committee negotiating team" as president of the Associated General Contractors, and "helped to improve union-management relations" Harris stated. Strauss is involved in area-wide industrial expansion, and serves as Chairman and Trustee of the Construction Advancement Foundation. He is a member of the Boards of the St. Louis Symphony, St. Louis Opera, the Loretto Hilton Repertory Theater, and the Mercantile Commerce Trust Company.

Strauss expressed his appreciation to the chapter and thanked his many colleagues, supporters, co-workers, and his wife and mother. He commended all those who were interested in revitalizing St. Louis, which "despite rumors to the contrary," should not be "declared dead." He looked forward to the "turn around" on Grand Avenue. State Representatives Sue Shear and Steve

Vossmeier had sponsored a resolution by the Missouri General Assembly in appreciation of Strauss' efforts "to erase prejudice and bigotry." St. Louis Mayor Vincent Schoemehl and Congressmen Robert Young also sent representatives to express ap-

preciation to Strauss. He offered Strauss congratulations which Rev. Paul S.J., Chancellor University, benediction. A Strauss and Te held after the

BSKI VOICE



SCHEDULE

Saturday, Nov.
Shabbat
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Sunday

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LICI

Speaks on Jewish Agenda

The Temple Emeth Social Action Committee will sponsor an evening with Rabbi Marc Tanenbaum on Sunday, December 20, at 6 p.m. He will speak on "The Jewish Agenda in the 1980's."

Rabbi Tanenbaum is National Interreligious Affairs Director of the American Jewish Committee. A poll of American religious editors voted Rabbi Tanenbaum one of the ten most respected and influential religious leaders in America. He was invited by President Carter as the American Jewish leader among ten national religious spokesmen to discuss "The State of the Nation" at Camp David "Summit" meetings. Recently he served as consultant to NBC-TV special "Holocaust." Rabbi Tanenbaum was the only rabbi present at Vatican Council II in Rome and helped draft the Catholic document repudiating anti-semitism and calling for dia-



Rabbi Marc Tanenbaum

logue between Christian and Jew.

The evening will start with a Hanukkah candle lighting and supper at 6 p.m.

Reservations limited. For information and reservations, call Temple Emeth, Chestnut Hill, at 469-9400.

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Rabbi Marc Tanenbaum To Speak At Temple Emeth

The Temple Emeth Social Action Committee will sponsor An Evening with Rabbi Marc Tanenbaum on Sunday, Dec. 20 at 6:00 p.m. He will speak on "The Jewish Agenda in the 1980's."

Rabbi Tanenbaum, National Interreligious Affairs director of the American Jewish Committee, has been a pioneering leader, thinker and writer on interreligious relations and social justice movements over the last 30 years.

New York magazine characterizes him as the foremost Jewish ecumenical leader in the world today. A poll of American religious editors voted Rabbi Tanenbaum one of the ten most respected and influential religious leaders in America. He was invited by President Carter as the American Jewish leader among 10 national religious spokesmen to discuss "The State of the Nation" at Camp David "Summit" meetings. Recently he served as consultant to NBC-TV special "Holocaust." Rabbi Tanenbaum was the only rabbi present at Vatican Council II in Rome and helped draft the Catholic document repudiating anti-Semitism and calling for dialogue between Christian and Jew.

The evening will start with a Chanukah candle lighting and supper at 6:00 p.m.



Rabbi Tanenbaum

The cost is \$5.00 for adults and \$2.50 for students. Reservations are limited. For information and reservations, call Temple Emeth, Chestnut Hill at 469-9400 or 469-2483.

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NEWS

FROM THE

COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

ALERT TO EDITORS AND BROADCASTERS

YOUR COVERAGE INVITED

- WHO:** Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee, and Sanford Solender, Executive Consultant for the Federation of Jewish Philanthropies of New York, will discuss....
- WHAT:** "Patterns for the 80s: The New Jewish Agenda"--What is happening in the Middle East? What are Jewish concerns over international issues? How do "Reaganomics" affect you? What are the crises facing social agencies? What are the new roles for volunteers?
- WHEN:** Tuesday, January 19, 10 a.m. to 2:30 p.m.
- WHERE:** Temple Israel, 112 East 75th Street, New York City.
- DETAILS:** Sponsored by District 3 (New York State, Southern Connecticut, and Eastern Canada) of the National Federation of Temple Sisterhoods.

Rabbi Marc H. Tanenbaum, called by a major magazine "the foremost Jewish ecumenical leader in the world today," has been a pioneering leader and thinker in interreligious relations and social justice movements for nearly three decades. He is a founder and co-secretary of the Joint Vatican International Jewish consultative Committee and of a similar liaison body with the World Council of Churches, and was the only rabbi at Vatican Council II.

A prominent force in the promotion of social justice and human rights, Rabbi Tanenbaum has led efforts on behalf of refugees from Uganda, Sierra Leone, Ireland, Nigeria, Biafra, and Bangladesh, and has frequently testified in Congress on human rights issues.

Sanford Solender, recently named Executive Consultant for the Federation of Jewish Philanthropies of N.Y., was for over a decade Executive Vice President of Federation, the largest private local philanthropy in the world. In that capacity he directed the professional services of a network of some 130 health and welfare agencies serving 2 million people annually. In his current position he is directing Federation efforts to seek out new resources for meeting the economic challenges of the 80s.

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12/31/81

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Thursday, January 22, 1981



Rabbi Tanenbaum

Rabbi says crisis led to unity

By PAULA HERBUT
Of The Bulletin Staff

The hostage crisis in Iran has produced a national "American unity" not seen for a decade, Rabbi Marc Tanenbaum said yesterday in Philadelphia.

Rabbi Tanenbaum is national interreligious affairs director for the American Jewish Committee (AJC).

Rabbi Tanenbaum predicted the crisis will produce long-lasting lessons on American foreign policy and the dangers of religious fanaticism both overseas and at home.

The response of Americans to the release of the hostages is an "extraordinary demonstration of how profound is the national unity of the American people," he said.

"There is such a thing as a Homo Americano — an American personality" with "distinctive features," among them "decency and fair play," he said. "It binds us together in ways that we frequently take for granted."

The hostages were part of a "mosaic" of nearly "every religious, racial and ethnic community in America . . . and the American people did not ask questions (or) make differentials among them," he said. All were "first-class citizens — all brothers and sisters in American society that have a compelling claim on our support," he said.

"That is a powerful symbol of where America stands," he said.

He predicted increasing American "rage" as details of the hostages' treatment are released.

"My own hope," he said, is that the result will be "a firmness and determination on the part of the administration" that it will not tolerate assassinations of American diplomats or takeovers or destructions of American embassies. He noted that "nobody touches the embassies of the Soviet Union."

Rabbi Tanenbaum, an international figure in the interfaith religious movement, spoke at a press conference held at Philadelphia AJC chapter offices, 1612 Market st.

He warned that Muslim religious fanaticism is "a problem we're going to face in the coming decade" in many parts of the world.

One lesson from the hostage crisis is that the negotiations in which Iran first gave "impossible" demands, then reduced them over a period of time, are typical in the Middle East, he said.

"One has to understand how painful and tedious and irrational that process of negotiation is . . ." he said, and warned that when the Camp David talks seeking a Mideast peace are renewed, they may take as long as five or 10 years.

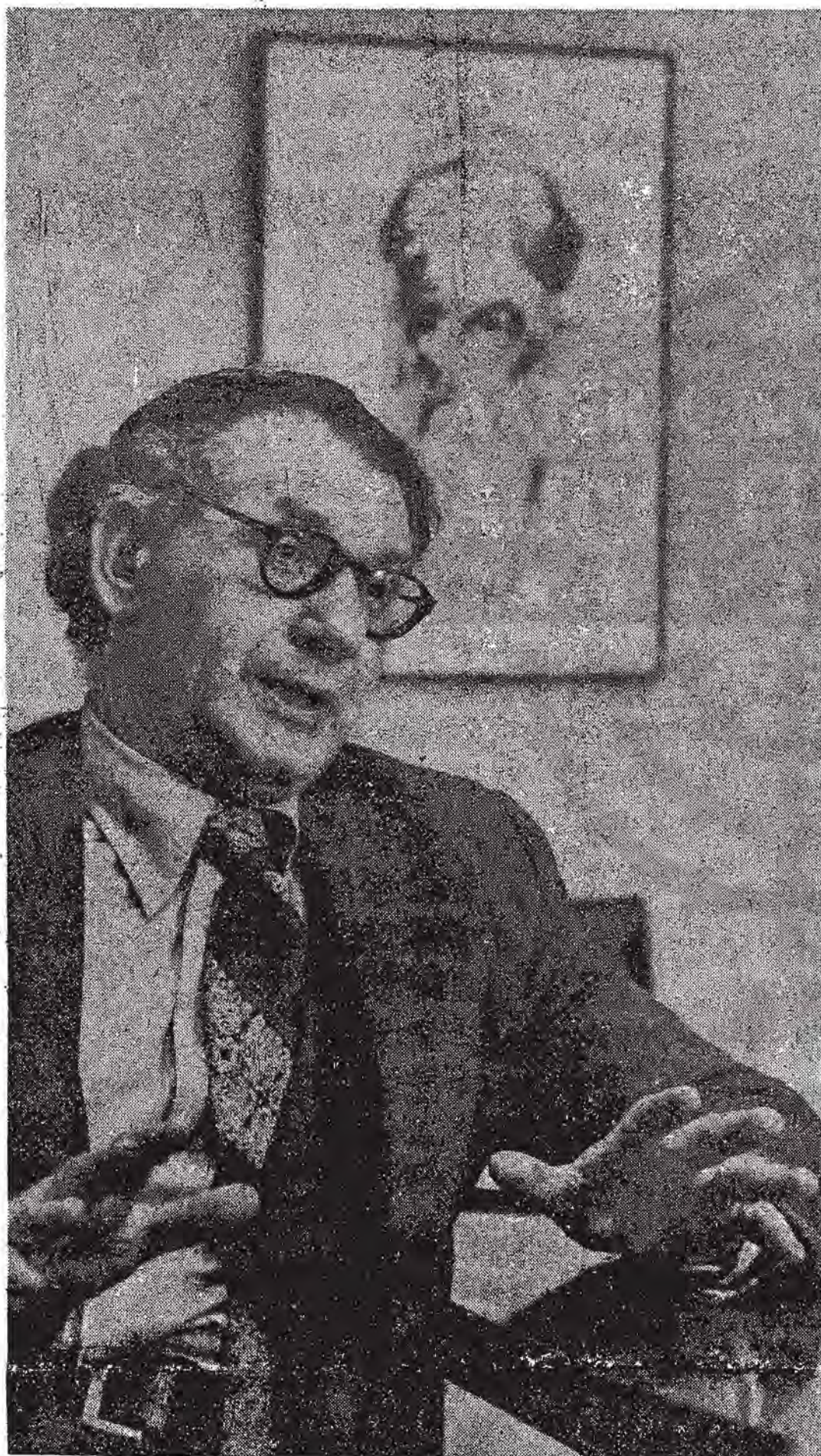
Another lesson is that a central aspect of the religious fanaticism ruling Iran is an "apocalyptic" concept of the "forces of light against the forces of darkness," he said.

In fundamentalist Islamic thinking such as that of the Iranians, America is considered to be the force of darkness or evil, he said. In this light, the holding of the hostages until minutes after President Carter was out of office should be understood as a deliberate "humiliation" of Carter by the Iranian government, he said.

The Soviet Union has a secularized version of this concept in its idea of communism warring against capitalism, with the expectation also of a final apocalyptic battle, he said. Such thinking does not tolerate gray areas, he said.

Drawing a parallel with American politics, he said: "Some of that (apocalyptic) rhetoric emerged during the last election campaign" from the Rev. Jerry Falwell's Moral Majority and other groups in the new fundamentalist Christian political movement.

The movement drew fire over its "hit" lists of politicians targeted for defeat based on issues it labeled moral, such as abortion and prayer in the public schools, and an initial call for Christianization of the government with the claim its theology represented the single true faith and held the answers to government problems.



The leader of American Jews, an ecumenical stalwart, experienced a real test when a Southern Baptist leader declared that "God Almighty does not hear the prayer of a Jew."

Rabbi sees fading influence of the evangelicals as ...

By Linda Loyd
Inquirer Staff Writer

Among the earliest memories Rabbi Marc Tanenbaum has of his childhood in Baltimore was walking to the synagogue every Saturday and his father crossing the street rather than passing a Christian church on the way.

His father had cause for bitterness. He was haunted by the memory of his brother, who had been murdered in czarist Russia on a Good Friday afternoon when a mob of Orthodox Christians marched him into a lake and ordered him drowned as a sacrificial atonement for the death of Jesus.

The struggle to overcome those perceptions of Christians "as enemies" is over and has been for a long time. Rabbi Tanenbaum, 55, a well-known Conservative rabbi, has spent the last 30 years of his life as an apostle to Christians.

In fact, he is generally considered the foremost Jewish ecumenical leader in the world today. A 1978 poll of America's editors of religion newspapers voted him "one of most respected and influential religious leaders in America" — ranking fourth after Jimmy Carter, Billy Graham and Martin Marty, a theologian.

But the cigar-puffing, quick-witted rabbi — whose ecumenical interests began on a Christmas Eve during the Depression when he helped his mother fill baskets with food for their poor Christian neighbors — dismisses such accolades with a wave of the hand.

"I speak to the issues as I see them," he said.

It just so happens that how Rabbi Tanenbaum, director of interreligion affairs for the American Jewish Committee in New York, sees the issue is of keen interest to the President, the Pope, to cardinals and pastors, ministers and rabbis.

A Henry Kissinger of the religious world, Rabbi Tanenbaum travels to Paris and Cambodia, Fort Riley, Kan., and San Diego, and every interfaith whistlestop in between to promote

Interview

better understanding and the common concerns between faiths. It is no easy task.

In Philadelphia last week to address 90 board members and friends of the Philadelphia Chapter of the American Jewish Committee, he appraised Protestant-Jewish relations in light of the emergence of the Moral Majority and the New Christian Right, which many Jews see as a threat to "the whole sense of American pluralism that has developed over the last 100 years."

Rabbi Tanenbaum has been in tough spots before. In 1964, he was the only rabbi present at Vatican Council II in Rome, and he helped draft the Catholic document repudiating anti-Semitism and calling for dialogue between Catholics and Jews.

But his role as fence mender between the evangelicals and the Jews has been a special test.

He has been in the forefront of religious leaders criticizing the "excesses" of the ultraconservative fundamentalists, who appear to some to want to "Christianize America" in their support of only born-again candidates.

But, at the same, the rabbi says, "We must preserve the gains we have made with mainstream evangelical Christians," who, by and large, "are people of good will and great intelligence" and have been staunch supporters of Israel.

What threw the alliance between the evangelicals and Jews off balance was the now-infamous remark by the Rev. Bailey Smith, fundamentalist president of the Southern Baptist Convention, who declared in August that "God Almighty does not hear the prayer of a Jew."

Mr. Smith's bald statement of fundamentalist doctrine not only shocked American Jews, but brought

(See TANENBAUM on 4-C)

Rabbi Tanenbaum is confident the Moral Majority will not run the White House

He sees influence of the right fading

TANENBAUM, from 1-C

criticism from more liberal Southern Baptists.

But the "Bailey Smith episode," as Rabbi Tanenbaum calls it, has indeed caused misunderstanding and suspicion.

Pastor participates

In fact, the controversy stirred such "cautious restraint" between the faiths that Rabbi Tanenbaum thinks it was the reason why President Reagan broke with tradition and didn't invite Catholic, Jewish and Protestant religious leaders to participate in his inauguration. Instead, only Reagan's California pastor participated.

Rabbi Tanenbaum, who is as politically agile as he is theologically sophisticated, said he has "a certain kind of modified optimism and confidence" that the new right-wing evangelical movement will not be running the White House, as it hoped.

"To a large extent a lot of the fire that emerged in the campaign of the Moral Majority, and the groups associated with it, is going to be extinguished by what President Reagan does," he said.

"And it is clear that the new President, while he welcomed their support and will try to keep it, has begun to distance himself significantly from the claims and demands of the Moral Majority, and Christian Voice and Religious Roundtable.

"They are being put in their place. They are being acknowledged as a factor in American life, but they are being deflated. And that's a very healthy sign."

Contrary to the anxiety that the new administration was going to "make accommodations to the radical right, Reagan has not appointed any of their candidates to any cabinet position," said the rabbi, adding that several had been named "to sub-cabinet positions."

"That's been a signal to Falwell's constituency (the Rev. Jerry Falwell, television preacher and founder of the Moral Majority) that Falwell does not have a monopoly over the White House."

That realization has prompted Mr. Falwell and other prominent television evangelists to think over and recast their positions in a more positive light, he said.

Visits the rabbi

Following a chorus of stinging criticism over Bailey Smith's remark, Mr. Falwell visited Rabbi Tanenbaum in New York in October and agreed to a statement defending

American pluralism and assuring Jews that "God hears the cry of any sincere person who calls on Him."

As a result of that amicable meeting of the minds, the rabbi said he senses "a fundamental shift" in Mr. Falwell's position. The Lynchburg, Va., Baptist "has been going through a process of learning and growth as he experiences the pluralism of America."

"He realizes now that it's got to be more complex" and is trying to widen his base of support by appealing to conservatives outside his faith — Catholics, Protestants and Jews — to try to "create a conservative ecumenical movement in America."

Rabbi Tanenbaum believes "something is evolving, developing" with the evangelical leaders, like Mr. Falwell, and that "it is extremely important not to dismiss them. We have a stake in helping them as we have a stake in helping every group. It's crucial to the American democracy, to work with them where we have issues of common concern," he said.

Working to forge better relations between evangelicals and the Jews is not the rabbi's only concern.

He is concerned with the belief by the liberal Protestant bureaucracy that the Palestine Liberation Organization should be recognized as a negotiating partner in peace talks with Israel. The rabbi calls this view a "moral disaster." In his role as a mediator, he has set up meetings "to try to sort the thing out."

This week he is scheduled to meet with the leadership of the United Presbyterian Church in Stonybrook, N.Y. He has agreed to appear in March at a joint meeting with the National Council of Churches and the Texas Baptist Convention.

It is not just empty rhetoric or pious prattle with Rabbi Tanenbaum, a man who sometimes gets a little impatient at the sluggish trivializing of religion by ministers and priests and rabbis who he feels should know better. He has always passionately believed in a commitment to action over words.

"My deepest religious experience has come in praying with Cesar Chavez and Hispanic Catholics in a field in the Salinas Valley in a common effort to bring about social justice. Praying, holding hands together with people in different tongues, praying to a common creative God."

"That's such an affirmation," he said, his voice cracking with emotion, "and bound us together with such a sense of unity. I experienced God's presence there more than I have in synagogues."

Cath

THE CONNECTICUT Jewish Ledger

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THURSDAY, FEBRUARY 5, 1981

THE CONNECTICUT
Jewish Ledger Special Interview:

Rabbi Tanenbaum Talks About Bringing Message to Christians

By BERTHOLD GASTER

WEST HARTFORD —

"Some of the Pope's recent pronouncements about Israel and Jerusalem have been troublesome," Rabbi Marc Tanenbaum stated, although with more of a tone of hope than despair.

We had arranged to interview the long-time director of interreligious affairs for the American Jewish Committee last week "between appearances" in the greater Hartford area.

Rabbi Tanenbaum had just delivered the keynote address at the Global Refugee Conference for the Northeast Region held in Windsor Locks and sponsored by a number of Christian bodies as well as the Connecticut Jewish Community Relations Council and HIAS. Later that evening he was to address the Greater Hartford Chapter of the AJCommittee.

He pointed out that Pope John Paul II is an intellectual who can be reached by arguments which must be advanced because, as Rabbi Tanenbaum put it, "there is an obligation to get into the situation, to raise the consciousness about Jews and Judaism."

To that end, the International Jewish Committee for Interreligious Consultations — a cooperative body organized by the AJCommittee and including representatives from the World Jewish Congress, Synagogue Council of America and Anti-Defamation League of B'nai B'rith — has scheduled a meeting on March 31 with the Vatican Secretariat for Catholic-Jewish Relations.

Niche in Rome

"We shall also be meeting with other Vatican Secretariats," added Rabbi Tanenbaum. For nearly two decades he has held a special niche in Rome, dating back to Vatican II, when he was a very important observer as the Jewish representative at the council.

Conceding again that some of the Pope's recent statements may have been troublesome to Jews, Rabbi Tanenbaum added that they should be checked for authenticity of origin. "Our response should be cautious," he warned.

He pointed out that the Egyptian newspaper Al Ahram had quoted the Pope as stating that "Jerusalem cannot belong to one person."

"The Pope never made that statement," Rabbi Tanenbaum told us. "This was part of an enormous propaganda effort being carried on by the PLO and its supporters, with the backing of the Soviet Union. It is part of the verbal pogrom against Israel at the UN."

At the Rome meeting commencing March 31 and continuing for several days, the IJCIC group will discuss with the Vatican representatives the impact of secularism on religious values and the sanctity of human life. In that connection the subject of terrorism and the PLO will be examined.

Archbishop Hilarion Capucci of the Melkite Church of the Eastern Church also will be a subject of discussion.

The convicted gun-runner for the PLO, who was released from an Israeli prison in 1977 in a deal the Israeli government made with the Vatican, soon turned up again in the Middle East — where he wasn't supposed to be — and recently was



RABBI
MARC TANENBAUM

criticized by one of the returning American hostages for propagandizing against Israel while ostensibly visiting them in Tehran to bring comfort.

Agreement Violated

"The Vatican is embarrassed about Capucci," Rabbi Tanenbaum told us. "Pope John Paul called him in and reprimanded him, pointing out that a good-faith agreement had been made with the Israeli government which Capucci, the Pope told him, had committed himself to and then violated."

"Capucci warned the Pope that if he pressed him on the matter, he would pull his seat out of the Roman Catholic Church."

Citing the benefits that have accrued from such meetings as the one coming up on March 31, Rabbi Tanenbaum stated:

"We need a Jewish chaplain in Rome."

He recalled that during Vatican II, when the formulations on the Jews were under discussion, three American cardinals — Cushing of Boston, Ritter of St. Louis and Shehan of Baltimore — "called me in on their own initiative, showed me the texts they had prepared and asked for my reactions."

Rabbi Tanenbaum responded by overnight writing a theological commentary from

the viewpoint of Jewish tradition.

"Each reacted to my text, accepted it and incorporated it into his intervention," the Rabbi remembered with satisfaction some 17 years later.

"We are now seriously considering that kind of presence in Rome in cooperation with the Italian Jewish community," he disclosed.

The Iranian taking of the American hostages and the treatment they received at the hands of their terrorist captors "have helped Americans to understand the hatred and intransigence that the Israelis have been dealing with for 33 years," Rabbi Tanenbaum observed.

Support Rises

Polls taken by the American Jewish Committee have shown that after the Iraqi-Iranian war began, support of Israel in this country rose, the Rabbi added.

He said that AJCommittee is running institutes all over the country to help the average Christian American understand Khomeini and the hatred expressed by other leaders in the area.

"As a result," he went on, "people understand better what Israel is up against and they develop a deeper empathy for the Jewish State."

As part of the effort to build better bridges of understanding with liberal Protestant clergy and lay leaders, conferences have been held in various parts of the country. An example was a recent two-day conference with the United Presbyterian Church, held in New York State, at which Rabbi Herman Blumberg, director of the AJCommittee's New England Region, was the AJCommittee representative.

On the agenda were such topics as refugees, immigration, Protestant positions and a Jewish presentation, as well as religious and political extremism, including the Moral Majority and ultra-

(Continued on Page 4)

OVER.....

Rabbi Tanenbaum

(Continued from Page 1)

conservative groups in general.

Dr. William P. Thompson, chief executive of the United Presbyterian Church, was among those in attendance, Rabbi Tanenbaum said.

"On nearly all issues, these people are our natural allies," he went on. "This is so on issues of humanism, on many concerns such as Soviet Jewry.

"We had to point out to them the centrality of Israel and Jerusalem in Jewish consciousness. We also stressed that there is one orthodoxy in Protestantism — you believe in self-determination for everybody."

'Double Standard'

However, not mincing his words, Rabbi Tanenbaum told his listeners that Israel is the only country that every day must justify its existence. "This double standard of Christian perfectionism is applied only in the case of Israel."

To counter the church's position that the PLO is the legitimate representative of the Palestinians, the Jewish group asked the Presbyterians, "Who elected the PLO?"

"We quoted to them President Reagan's position on the PLO as a terrorist organization that was never elected," Rabbi Tanenbaum recalled.

One result of this meeting is that the director of the Presbyterian Church's Mideast Desk will confer with AJCommittee leaders before embarking on his next trip to the region.

The Rabbi added that he quoted to the Presbyterians the results of a study that shows 75 per cent of West Bank mayors don't want the PLO because of the threat of a Marxist system and the threat of terrorism.

He told us that a dilemma is posed by the fact that the Fundamentalists and Evangelists love Israel, "but some of these same people talk of a Christian America and are opposed to pluralism."

"We must find a way," he declared, "to deal with the anti-democratic stands and yet retain support for a united Jerusalem."

Rabbi Tanenbaum contended that the recent statement on the Middle East by the National Council of Churches might have been bad, but it was much better than would have resulted, had not the NCC held fast against the World Council of Churches which, under pressure from Arab Christian leaders, had sought a much stronger anti-Israel stance.

The Rabbi praised the support of average American Catholics, as well as priests and nuns, for Israel's right to exist; the significant support lent to the fight for Soviet Jewry, and efforts to combat anti-Semitism in the churches.

He said that the National Conference of Catholic Bishops, in developing a statement on the Middle East, asked the AJCommittee for comment.

'No Confrontation'

"They support Israel and secure borders, the Camp David process and Resolutions 242 and 338," the Rabbi went on. "They are also responsive to human rights for the Palestinian people and they condemn violence and terrorism. There is no confrontation over the PLO."

On the question of Nazism in America, Rabbi Tanenbaum pointed out that "our people have met with police and government leaders in Long Island and elsewhere. We thought there might be organized adult activity, but the police chiefs have found that, overwhelmingly, teenagers have been involved."

"While we must take these outbreaks of desecration and vandalism seriously," Rabbi Tanenbaum said earnestly, "we should not treat them on a level with the end of the Weimar Republic and the ushering-in of the Nazi period in Germany."

He felt that there has been a sharp rise in crime, violence and anti-social behavior on every level of American society, and very often churches have been hit in the same areas as have synagogues.

"There is no question," he conceded, "but that the UN debates have been a factor. The images of anti-Semitism that are created take on a legitimacy which back in the '50s would have been taboo."

Rise of Klan

He also cited the rise of the Klan and the American Nazi Party who, he said, are organizing in high schools.

"There is a question how much of this represents an ideologically committed anti-Semitism that could lead to mass movements," the Rabbi said.

"If we create a sense of alarm and hysteria, we might fan the fire created by the Arabs, the PLO and the Soviet Union. We have to walk a line of careful balance. Or we could end up paying the price."

As Rabbi Tanenbaum discussed the dangers of Nazism — an unbelievable topic in view of what happened only 35 years ago — he was encouraged that the Jewish experience had taught the world at large a lesson about the Holocaust and genocide — except that in recent years the victims have been Africans and southeast Asians.

And the link of the Vietnamese boat people to the Jews on that journey to death aboard the S.S. St. Louis in 1939 has created better understanding of what the Jews went through, as well as a better perception of today's victims' problems.

Thus, as he meets with diverse audiences on diverse topics, Rabbi Tanenbaum has found his message to have universal impact.

Boca Raton News

395-8300

Friday, February 13, 1981

4 Sections, 36 Pages



20 cents

more 'people'

"That's My Line" — is it another of these "real people"-type shows? See the TV column in today's Televiewer.

Jews struggle to live with 'Moral Majority'



Marc Tanenbaum

By Carolyn Martin
News Staff Writer

The Moral Majority — in just 20 months, the group evolved from a handful of unknown evangelical Christians stationed in a tiny Virginia town into an outspoken political powerhouse.

Faced with the Moral Majority's influence in the Reagan administration and among conservative congressmen, the challenge Americans face today is learning to get along with them.

That's the message a leading Jewish intellectual delivered to Boca Raton residents at Temple Beth El Thursday night.

"We're entering a new phase of politics," Rabbi Marc Tanenbaum told See TANENBAUM, Page 8A



Benjamin Hooks...

**'melody of
discrimination
lingers on'**

Forgotten eloquence of rights era rekindled

By Byron Dobson
News Staff Writer

Though the NAACP is 72 years old this week, the nation's "dark days" of racial injustice are not finished, Benjamin Hooks, NAACP executive director, warned in an emotional speech Thursday night.

Hooks, who took the helm of the country's oldest civil rights group in 1977, spoke before an attentive audience at Florida Atlantic University's Gold Coast room.

Hooks' speech mixed the fire and brimstone of a Baptist preacher and the practiced eloquence of an attorney. He is both.

Thursday night's thunderstorm, he said, reminded him of the rainy night 13 years ago in Memphis when

he heard the late Rev. Martin Luther King speak. The poetic cadence of King's address seemed "counterpointed by the rain hitting the tin-panned roof," Hooks recalled.

But it was something King said that night that served as a basis for Thursday night's speech.

Hooks said he wondered why King predicted "dark and difficult days ahead." A marcher himself in early civil rights demonstrations, Hooks said he thought the future looked brighter for black people.

"Some of us thought the dark days were over," said Hooks. "The Voting Rights Act had been accomplished. I didn't know that the See HOOKS, Page 8A

Tanenbaum

from page 1a

the audience. "Hundreds of born-again Christians are going to be moving into the political arena now. This is one of the last movements of an ethnic community moving into the mainstream of American life and we have to put aside our cultural bigotries and get along with them."

Tanenbaum's credentials are impressive.

Presently national interreligious affairs director of the American Jewish Committee, he was the only rabbi at Vatican Council II, and participated in the writing of the "Vatican Declaration on Non-Christian Relations," which repudiated anti-Semitism and called for fraternal dialogue between Christians and Jews.

He also was part of an investigation by the International Rescue Committee into the plight of the Vietnamese "boat people" and served as a consultant to NBC for "The Holocaust" and "Jesus of Nazareth."

Thursday was a miserable, gloomy night. The rain continued in an incessant mist, but hundreds of Boca Raton residents turned out to listen to Tanenbaum — the man *Newsweek* magazine calls the "American Jewish

community's apostle to the Gentile population" and the man former President Carter consulted before working out the Camp David accord between Egypt and Israel.

"When Jimmy Carter was elected president, a lot of people thought it was a freak happening," Tanenbaum recalled. "They couldn't believe a born-again Christian had become president, but he did. It's time we learned to understand these people in their realities."

By the same token, Tanenbaum pointed out, evangelical Christians must reciprocate. Until recently, the rabbi continued, several members of the Moral Majority neither understood nor tolerated folks who didn't share their fundamental beliefs. The group's leader — the Rev. Jerry Falwell — was one of them.

Tanenbaum offered the Moral Majority's "14 category" list as evidence of this ignorance. Before the group would sponsor a political candidate, he had to measure up to its criteria — which included opposition to subsidized abortions for welfare mothers and the Equal Rights Amendment, and support for prayer in public schools.

If a potential candidate didn't agree with the Moral Majority's stand on each of the 14 issues, he didn't get the religious group's backing.

Not only did the list fail to take into

account the real problems facing Americans today, Tanenbaum said, the list was a means of reducing campaigns to single-issue politics.

Tanenbaum termed such lists a threat to the American political machine which is based on tolerance, mediation and cooperation.

Last fall when Falwell was in New York, he stopped by Tanenbaum's office. After an hour-and-a-half of intense discussions, Tanenbaum discovered he was the first Jew Falwell had ever spoken to for more than 10 minutes.

"There just aren't any Jews in Lynchburg, Va.," Tanenbaum said. "Falwell had taken that town to be a microcosm of American society when in fact it wasn't."

Tanenbaum also discovered that Falwell had been unaware of the 14-point list. He told the rabbi the Moral Majority members using the list were doing so without his approval.

"Falwell told me he's in favor of a pluralistic society — a society which condones religious freedom and freedom of conscience," Tanenbaum explained.

If Falwell can tolerate others, the rabbi said, we can tolerate him and the Moral Majority.

"It's our responsibility to help them understand issues which are important to us so we can preserve our democracy."

Jews Say New Right Poses Threat

The Washington Post

Friday, May 22, 1981

Ties Between Jews, Christians Closer Than Ever, Rabbi Says

By Marjorie Hyer
Washington Post Staff Writer

Relations between Christians and Jews are better today than they have been for 2,000 years, a rabbinical expert on the subject said here last week.

Rabbi Marc Tanenbaum said the action of the Second Vatican Council nearly 20 years ago in ruling that the Jewish people were not responsible for killing Christ "uprooted for all time the source of anti-Semitism. That was the greatest step in Christian-Jewish relations in 2,000 years," he said, and opened the way for dialogue and cooperation between the two religious groups.

Tanenbaum, interreligious affairs director for the American Jewish Committee, said in a Sabbath service at Washington Hebrew Congregation here that the Jewish community's "greatest allies in the world today in combating anti-Semitism are the Roman Catholic Church and Christian people of good will in every city of the United States and throughout the western world."

A Roman Catholic priest who joined Tanenbaum at the service, which was part of the committee's 75th anniversary meeting here, denounced fellow Christians, Protestant and Catholic, who criticize Israel.

Calling Israel "the litmus test of the Christian attitude toward Jews and the Jewish-Christian dialogue," the Rev. Edward Flannery said that "many Christians fail the test.... Too many tend to judge [Israel] severely, criticize it unfairly, tend to apply an artificial evenhandedness to the Arab-Israeli conflict and even to favor Israel's enemies."

He speculated that "an anti-Zionist feeling or ideology, Arab propaganda, oil politics, or even an unacknowledged anti-Semitism" might be responsible for such attitudes.

Flannery, now an official of the Roman Catholic Diocese of Provi-

dence, was head of the Catholic-Jewish relations department of the National Conference of Catholic Bishops during 1967-76. A conference official said this week that Flannery does not speak for the hierarchy on Israel.

Flannery faulted his own church, for not supporting Jerusalem as "an undivided and Jewish city," and the Protestant National Council of Churches, for its "artificial evenhandedness" in public statements on the Arab-Israel conflict.

In a bitterly debated policy statement adopted a year ago, the NCC called for recognition by each side of the other's rights in the ongoing dispute. It advocated negotiation as the means of settling differences between Israel and the Palestine Liberation Organization, but only after the PLO recognized Israel as a sovereign Jewish state.

Flannery charged that "by their very evenhandedness," the National Council of Churches throws "their weight, will it or not, to the side of the claims of Israel's enemies."

He also faulted Catholic calls for involving the PLO in Middle East negotiations. "I cannot understand why religious bodies should risk giving encouragement to self-proclaimed destroyers of Israel by sitting down with them or urging others to do so," he said.

In his remarks, Tanenbaum praised the priest's address, referring to him as "Rabbi Flannery." He added that "Father Flannery has delivered the Jewish speech this evening."

In terms of interfaith cooperation, Tanenbaum said, "We have come far, but we have still further to go." Referring to the assassination attempt on Pope John Paul II "by terrorist bullets," the rabbi challenged Christians and Jews to work together to confront "the grave epidemic of dehumanization in the world, the idea that human life is expendable."

FOR YOUR INFORMATION
SUSIE SCHUB

-OVER-

AJC Speakers Fearful of Efforts To Institutionalize Christianity

By Marjorie Hyer
Washington Post Staff Writer

Organizations of the New Right, whether secular or religious, constitute a continuing threat to the American political process and the Jewish community, leaders of the American Jewish Committee told delegates to the organization's 75th annual meeting here.

Efforts by some in the New Right to make Christian beliefs the law of the land and to turn this country into a Christian republic endanger constitutional guarantees of separation of church and state, said Rabbi Marc Tanenbaum, director of interreligious affairs for the committee. Jews and other non-Christians traditionally have feared that such a development would bring about restrictions on their religious freedom.

Tanenbaum, who was among a series of speakers addressing a session on "The New Right and the Moral Majority" at last week's meeting of the committee, also pointed to "a meanness" developing in political debate that he said results from the New Right's bringing to the political arena its "apocalyptic rhetoric — everything becomes a conflict between the children of light and the children of darkness."

"You not only defeat the devil, you drive Satan from the scene, and in the process you defeat civility."

Robert Jacobs, a Chicago attorney who is a member of the committee's board of directors, condemned "the extremism" in the New Right's political tactics. "These groups do not understand the importance of fairness in the political process," he said.

"They play political hard ball; they raise welts . . . They are angry; they are seeking power, for what purpose and to what end is yet to be answered," was the way Milton Ellerin, director of the committee's trends analyses division, characterized the New Right.

"We are not dealing with a passing phase or a media event which will disappear when the media turns its attention away from it," Tanenbaum said.

"One of the reasons for the success of [the Rev. Jerry] Falwell and the Moral Majority is that they address themselves to a real problem, namely the moral malaise of the American people, and we discount that to our peril."

"It really has been the failure of liberals" and their preoccupation with social questions in recent decades "who have allowed that vacuum to be created, and they [Moral Majority] filled it," he said.

Both Tanenbaum and Ellerin warned against oversimplified generalizations about the New Right. Ellerin said there are at least 30 secular organizations that fall into the New Right category and more than a dozen religious ones. Although there is to some extent an "interlocking directorate" and the leaders of the New Right "meet regularly here in Washington to exchange information on strategy and tactics," Ellerin said, the New Right "is not a monolith and you

can't make sweeping charges against the entire movement on the basis of one part of it."

Tanenbaum noted that the emergence of the religious New Right coincided with "the entry of the 40 or 50 million evangelical Christians into the mainstream of American political . . . social and cultural life." But he emphasized that Moral Majority and other New Right religious groups do not represent the "mainstream" of the evangelical Protestant movement.

Tanenbaum warned that for Jews to assume that Falwell is typical of the whole evangelical community "is to confuse the issue" and to "alienate" the heart of the evangelical movement, which, he said, has throughout the nation's history supported religious liberty, freedom of conscience and separation of church and state.

Speakers agreed that the most specific threat to the Jewish community from the New Right is the effort in some quarters to establish this country as a Christian republic. "There is a danger . . . that they may succeed in legitimating and legalizing the notion that the Constitution and the political process may be used to institutionalize Christianity" in the nation, said Sheila Suss Kennedy, an Indianapolis attorney who also is a committee board member.

But there was a difference of opinion as to how such organizations as the American Jewish Committee should deal with the New Right. On the one hand was Kennedy's counsel. "We need to identify the Jewish issues and leave the other fights to the others," she said. "We need to define where Jewish self-interest lies and follow up on that."

There seemed to be more support, however, for the approach recommended by Jacobs, who advocated that Jews form a "coalition with moderate and mainline evangelicals, other Protestants and Catholics for our priority: strengthening the vital centers" of democracy in the nation.

But Jacobs was critical of the frontal attack strategy used last winter by Rabbi Alexander Schindler, national leader of Reform Judaism, when he accused Falwell and the Moral Majority of anti-Semitic leanings.

"This confrontational style makes us feel good for the moment but it does not help in the long run," he said. "We should answer them but not in a way that backs the New Right into the corner and makes martyrs of them."

He called for "quiet dialogues . . . quiet efforts to dismantle, to disarm the New Right, to bring them back into the fold. That may be the most valuable contribution the American Jewish Committee can make."

Ellerin was careful to distinguish between the New Right and ultra-right-wing groups. "They are not paranoid Birchers . . . not the anti-Semites of the Liberty Lobby," he said. "From a particular point of view the secular New Right has gone out of the way to be respectable . . . to keep the hate groups at arm's length."

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Detroit Free Press

Section A, Page 3

SECOND FRONT PAGE

Friday, February 12, 1982

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Free Press Photo by MARY SCHROEDER

From left, Rabbi Richard Hertz, Archbishop Szoka and Rabbi Marc Tanenbaum confer in Rabbi Hertz's study before speeches Thursday at the joint Catholic and Jewish women's meeting.

Jews, Christians: Bond of necessity

By HARRY COOK
Free Press Religion Writer

The Catholic archbishop of Detroit and a nationally known rabbi told a joint meeting of Catholic and Jewish women Thursday that Jews and Christians must work together, not as a matter of social nicety, but for the survival of civilization.

The Most Rev. Edmund C. Szoka decried centuries of Jewish "discrimination, persecution and agonizing suffering," saying present-day Christians "must beseech the pardon of God and that of our Jewish brothers and sisters" for past sins of anti-Semitic acts.

"Any denial of basic human rights or any unjust curtailment of those rights of any group of people . . . diminishes every one of us," the archbishop said. "It is a danger for all of us. If such denial of human rights . . . can happen to any one ethnic, racial or religious group, it can happen to every ethnic, racial or religious

Faiths must work together, top clerics tell joint meeting

group."

Rabbi Marc Tanenbaum, director of National Interreligious Affairs of the American Jewish Committee, said Jews and Christians must come together, "not for each other, but for the world."

"THERE IS AN OUTBREAK of moral anarchy in this world, an epidemic of dehumanization," the rabbi said. "And together we must work for a revolution of the human conscience."

"What binds us together," the rabbi said, "is infinitely greater than what separates us . . . In the coming decade, the basic

affirmation (is) that we are responsible for the events of history and that we can only do this by building a community of conscience upon our common beliefs centered in the Torah and in the gospel."

The archbishop and the rabbi shared the podium at a joint meeting of the League of Catholic Women of Detroit and the League of Jewish Women's Organizations of Greater Detroit, held at Birmingham's Temple Beth El.

Rabbi Tanenbaum was the leading Jewish observer at the Second Vatican Council, which met in Rome in four separate sessions from 1962 to 1965. He was instrumental, with Detroit's John Cardinal Dearden, in the development of the Catholic Church's epoch-making document advocating co-operation and understanding between Jews and Christians.

Thursday's joint meeting marked the 75th anniversary of the Catholic women's organization.

Rate July Wat Sew

By PATRICIA CHARGO
Free Press Staff Writer

Water and sewerage rates will rise an average of 21

Wholesale rates that ties will also change, r percent, the director o said Thursday.

In a brief appeal Beckham said the wide from a new state law way of computing rat "You may not li rate, but it's based on costs to deliver water Beckham said.

The council must the new rates before take effect.

BECKHAM SAID rates for Detroit ci will go from \$2.75 to \$1,000 cubic feet, and s rates from \$5.32 to \$1,000 cubic feet. The t are combined, for an increase of 21 percent

The average Detr dential customer's bil from \$146 to \$178 a

Beckham said tha 104 suburban com that buy wholesale w sewerage service from 34 will have lower r the rest will receive i

It is up to the ir municipalities to decid er to pass rate changes

See RATES, F

The deepwater cisco is no more. Long live the cormorant!



Attacks
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Wisconsin Jewish Chronicle

Vol. X No. 23 • June 4, 1982 • 13 Sivan 5742 • \$10 per year in Continental USA.



Crowd enjoys celebration.

Moshe Arens

Israel's Ambassador to speak at tribute dinner

Moshe Arens, Israel's ambassador to the United States, will be the guest speaker at the Israel Bond National Tribute Dinner honoring Max H. Karl on Sunday, June 27th at the Marc Plaza Hotel.

Arens, a prominent aeronautical engineer, was chairman of the Foreign Affairs and Security Committee of the ninth Knesset and served as a member of the Finance Committee of the eighth Knesset. He is deputy chairman of the Herut Party, which was founded by Prime Minister Begin.

Born in Kaunas, Lithuania in 1925, he came to the United States in 1929 and immigrated to Israel in 1948. After receiving a BS degree in mechanical engineering from MIT in 1947, he earned an MS degree in jet propulsion from the California Institute of Technology in 1953. He served in the Corps of Engineers of the US Army from 1944 to 1946 as a technical ser-

geant.

In 1948, he went to Israel and joined the Irgun Zvai Leumi underground movement headed by Menachem Begin when Israel's War of Independence broke out. He was sent to North Africa and to Europe to help organize self-defense in Jewish communities there. From 1948-51, he was a member of Movo'ot Betar border settlement. From 1953-57, he was a project engineer in jet engine development for Curtiss-Wright Corporation. He was made a professor of Aeronautical Engineering at Haifa Technion in 1958, serving until 1962. From 1962-71, he was vice-president of the Engineering Division of Israel Aircraft Industries, where he was in charge of most major development proposals, including the Kfir fighter and from 1971-74, president of Cybernetics, Inc., Kiryat Ono, Israel. He was elected to the Knesset in 1974.

Arens has been chairman of the Aeronautics and Astronautics Union; a Board member of Elron, Ltd.; a member of the Board of Trustees of Ben-Gurion University of the Negev; and a Board member of the Israel Institute for Strategic Research and Political Analyses.



Ambassador Moshe Arens

Arens received the coveted Israel Defense Award in 1971 as recognition of his contributions to the security of Israel.

He has written on the subject of propulsion and flight mechanics for scientific publications in addition to numerous newspaper articles on foreign and economic affairs.

Campaign celebration event features Lantos

Rep. Tom Lantos (D-CA), the first and only survivor of the Holocaust to be elected to the US Congress, will be the featured speaker at the 1982 Campaign Celebration event on Monday, June 14. Open to all men and women campaign workers, the celebration will begin with cocktails at 6:00 p.m. in the Nickoll Lounge of the Jewish Community Center.

Lantos is the author of the history-making legislation conferring honorary citizenship on Raoul Wallenberg, the missing Swedish diplomat who helped rescue thousands of Eastern European Jews from the Nazis. This measure passed both the House and Senate by overwhelming margins and signed into law by President Reagan on October 5, 1981.

Lantos was the first congressman to speak on the floor of the House against the sale of F-15 offensive equipment to Saudi Arabia. At his urging, the Foreign Affairs Committee, in response to Syrian attacks on Christian communities in Lebanon, cut off \$130 million of previously appropriated funds for Syria.



Rabbi Marc Tanenbaum

tate policy to the US, and Senator John Tower (R-TX) asked whether "Begin or Reagan" ran our foreign policy.

At the same time, Tanenbaum noted, Secretary of Defense Caspar Weinberger was inviting Prince Fahd of Saudi Arabia to lobby congressmen to support the AWACS deal.

However, "Nobody talked of dual loyalties," Tanenbaum said, when the American Greek community lobbied successfully to stop arms sales to Turkey during the 1974 civil war in Cyprus.

Tanenbaum concluded by calling upon American Jews to stand together during a difficult period.

Dual loyalty charge most serious for US Jews

By Benjamin J. Hubbard

Special To The Chronicle

The most serious problem facing the American Jewish community is not anti-Semitic vandalism, but the charge of dual loyalty, according to Rabbi Marc H. Tanenbaum, director for National Interreligious Affairs of the American Jewish Committee.

He was the featured speaker at the annual dinner meeting of the local chapter of the AJCommittee on May 25 at Brynwood Country Club.

He cited an AJCommittee study of the recent increase in the number of acts of vandalism against synagogues that concluded that the vast majority of cases involved teenagers engaging in anti-social behavior. "There is no organized conspiracy in America against the Jews," Tanenbaum said. He links the increases in vandalism to a national increase in crimes of violence against persons and property.

The real problem for the Jewish community is symbolized by the debate last fall over the sale of AWACS planes to Saudi Arabia. President Reagan stated that no foreign government (meaning Israel) should dic-

Joy at Beth Jehudah

By Caroline Sheffey

Of The Chronicle Staff

Last Sunday afternoon was gray, damp and gloomy—not spring's best. But the sun seemed to shine in all its glory on a barricaded block of 54th Street, between Hadley Boulevard and Center Street. For there, Congregation Beth Jehudah, under the leadership of Rabbi Michael Twerski, was dedicating a restored Torah to be used in the synagogue.

As a large crowd watched, a beautiful *chupah* was carried down the block to the middle of the street. Children, holding

candles in glass containers, lined up by height in two facing queues. Finally, the Torah, resplendent in its blue velvet cover and silver crown and breastplate, was brought forward, to be held by Rabbis Twerski, Israel Feldman and David Shapiro beneath the *chupah*.

They recited several psalms, then an accordionist and saxophonist began to play lively music and lead the group—rabbi and Torah still beneath the *chupah*—toward the *shul*. Yeshiva *hachurs* danced backwards, facing the *chupah*. Congregants (Continued on Page 16)

Poll finds US public supports Israel

WASHINGTON—A new public opinion survey shows that US support for Israel over the Arabs has actually increased slightly during the past year, despite all the negative reports about various Israeli policies in the US news media and the political strains in American-Israeli governmental relations. It also confirms the widespread notion that President Ronald Reagan has become less committed to Israel since taking office.

The nationwide poll was done by Penn and Schoen Associates in New York for Garth-Furst International, a public relations firm headed by political consultants David Garth and Zev Furst. It was commissioned by the B'nai B'rith Anti-Defamation League.

Penn and Schoen Associates and Garth-Furst International, both well-known and respected political operations in the United States, had worked for the Likud in last year's Israeli elections.

The poll was conducted May 8-10, after the Israeli withdrawal from Sinai. Many of the same questions had been asked in 1981, and political observers here saw some surprises in American public opinion trends toward Israel and the Arabs over this period.

In response to the question, "Should the United States give stronger support to Israel or to the Arabs?", the results showed that support for Israel actually increased from 47 to 50 percent over the past year. The Arabs' overall support decreased from

11 to 9 percent. The remainder in both years replied "both," "neither," or "don't know."

Some 54 percent said Reagan's commitment toward Israel had changed since taking office. Of those, more than three times as many thought that he had become less committed to Israel, rather than more committed.

According to the results, Israel is still seen as America's strongest ally in the Middle East, although by a slightly smaller percentage than in 1981.

Thus, Israel slipped from 41 to 37 percent when the following question was asked: "Which of the following countries would you say is America's strongest ally in the Middle East?"

In response to that question, Egypt's rating as the top US ally increased from 20 to 22 percent, followed by Saudi Arabia, from 14 to 15 percent. Syria, Iraq, Jordan and the PLO received a negligible one percent each—the same in both years.

In both years, Egypt was viewed by the American public as the country doing "the most to bring peace to the Middle East." But Egypt's top place standing slipped from 43 to 34 percent, perhaps because of President Anwar Sadat's assassination. Israel came in second place in both years, increasing its percentage from 16 percent in 1982 to 21 percent this year. Saudi Arabia's standing increased from 7 to 9 percent.

Americans think it is more important for the US to protect (Continued on Page 11)

Interreligious dialogue hinges on understanding roots of hate

By Paula Herz

Of The Chronicle Staff

Understanding the roots of the Holocaust is crucial to a Christian-Jewish dialogue because the breeding ground for anti-Semitism lay in the dogmas of Christian theology, said Dr. Eva Fleischner at a recent discussion at the St. Francis de Sales Seminary.

Fleischner, who is a recognized authority on the Holocaust, said the Christian community must come to terms with the two key events in modern times—the Holocaust and creation of Israel.

The historical division between the era preceding the Holocaust and the era following it is almost as significant in Christian-

Jewish relations as the birth and death of Christ, she said.

Fleischner explained that the roots of anti-Semitism lie in the teaching of contempt—the Christian doctrine that the Jews failed in their God-given mission when they rejected Christ as the messiah. "The teaching of contempt holds that because Jews did not accept Christ as the son of God—and worse, they rejected him, and worse, they crucified him, and worse, they killed God—they have lost their chosen stature and are doomed to wander the earth," she said.

That teaching was put into practice and governments created laws to discriminate Jews.

"I do believe Christians helped (Continued on Page 11)

Billy Graham A Great Friend Of The Jewish People

NEW YORK, ... Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee, today lauded Billy Graham, the world-famed evangelist, as "one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the 20th century."

Speaking at the Church Centre at the United Nations, at which Dr. Graham was named recipient of the prestigious Templeton Foundation Prize for Progress in Religion, Rabbi Tanenbaum hailed him as "the world's most noted evangelist who has reached more people in more places than probably any other religious personality in our lifetime." He added:

"It is not generally known among either Jews or Christians that Dr. Graham has been present to the Jewish people in virtually every moment of trial, threat and testing, as well as in celebration. The American Jewish Committee can tell in moving chapter and verse how Dr. Graham came time and again to the aid of the embattled people of Israel, when his voice and influence in high places made a crucial and, at times, a decisive difference."

Dr. Graham will receive the \$200,000 prize at a ceremony in London's Queen Elizabeth Hall on Tuesday, May 11. The Award was inaugurated ten years ago by the Presbyterian layman, John M. Templeton, to highlight the pioneering breakthroughs in religion around the world.

The announcement of the award was made by the Rt. Reverend John Allin, Presiding Bishop of the Episcopal Church in the U.S.A. Also taking part in addition to Rabbi Tanenbaum, were Archbishop Takovos, Primate of the Greek Orthodox Archdiocese of North and South America, and Archbishop John Gerety of the Catholic Diocese of Newark, New Jersey.

During his remarks, Rabbi Tanenbaum stated that "on the basis of my personal experience and friendship with Dr. Graham since the mid-1960's, I can testify that the growth in mutual appreciation between Evangelicals and Jews in many parts of the United States and abroad, was in very large measure due to the attitudes, convictions and personal influence of Dr. Graham." He said that his intervention led to the freeing from Soviet labor camps of Jews who might otherwise have

perished.

Referring to Dr. Graham's public statements and his films condemning anti-Semitism and his repudiation of proselytizing of the Jewish people through the deceptive techniques of such groups as "Jews for Jesus," Rabbi Tanenbaum described them as "expressions of his friendship and respect for Judaism and for the Jewish people, in addition to his deep love and support for Israel."

"While not overlooking for a moment our authentic theological and other differences as Christians and Jews which we have discussed frequently, freely and openly," Rabbi Tanenbaum said, "I do not believe that it is an exaggeration for me to declare — based on nearly 20 years of our association with Dr. Graham — that next to Pope John XXIII, and Professor Reinhold Niebuhr, that towering genius and philo-Semite of America Protestantism, Dr. Billy Graham has been and continues to be one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the 20th century."

The American Jewish Committee presented its first National Interreligious Award to Dr. Graham on October 28, 1977, in Atlanta. The award consisted of an original sculpture of the Ten Commandments which Rab-

bi Tannenbaum then described as "the supreme moral bond between all Christians and Jews throughout the world — indeed the foundation stone of civilization itself."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

Billy Graham Lauded By Rabbi

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TUESDAY, MAY 25, 1982 - WAR MEMORIAL CENTER - 12:00 NOON

Decade of the '80s:
Challenges and Problems for Christians and Jews
Rabbi Marc H. Tanenbaum

A 1978 poll of America's newspaper religion editors voted Rabbi Tanenbaum one of the ten most respected and influential religious leaders in America and the citation of his fifteenth honorary degree characterized him as "The Human Rights Rabbi of America". In a cover story, NEW YORK magazine described him as "the foremost Jewish ecumenical leader in the world today."

President Carter invited Rabbi Tanenbaum, as the leader among ten national religious spokesmen, to discuss "the State of the Nation" at Camp David summit meetings in 1979 and, in March of that year, the Rabbi was invited to consult with Chancellor Helmut Schmidt and German parliamentary officials on the abolition of the statute of limitations on Nazi war criminals. Rabbi Tanenbaum was the Jewish spokesman at the January, 1980, White House Conference on Energy and Conservation. He served as the consultant to the NBC special "Holocaust" and was also consultant to the special "Jesus of Nazareth." Additionally, Rabbi Tanenbaum was Chairman of the Technical Committee on the Media of the 1981 White House Conference on Aging.

Rabbi Tanenbaum was the only rabbi at Vatican Council II and he is a founder and co-secretary of the Joint Vatican International Jewish Consultative Committee, as well as of a similar liaison body with the World Council of Churches. He also participated in the first official audience of world Jewish leaders with Pope John Paul II.

The Group Study Exchange Team from the Netherlands will also be with us. If you did not have the opportunity to meet them at the District Conference, join us Tuesday to share the experiences of these interesting men.

As always, wives and other guests are welcome, but please notify the Rotary Office no later than 9:00 a.m. Tuesday.

THIS WEEK'S GREETERS: Gene Edwards, Dick Schmidtlein, Ed Krautner

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Dateline: Haifa

Carl Alpert

Israel and the Falklands crisis

HAIFA — Israel looks upon the conflict in the South Atlantic as one in which we have no share or interest, beyond natural wish to see the dispute settled peacefully. We enjoy

normal diplomatic relations with both states involved. Nor does Israel seek to pass judgment on the merits of Argentina's claim to the Falkland Islands which the British seized some 150 years

ago. touch down anywhere on British territory or anywhere else where Britain had influence. Furthermore, parts for British tanks, which we had already bought and paid for, and some of which were already in transit to us, were called back, and further shipments embargoed.

This from a state which to this very day continues to pour heavy armaments into countries all around us, countries which are openly at war with Israel, and make no secret of their intentions to use the British tanks and planes, given the opportunity, to destroy Israel.

Perhaps one could explain that Margaret Thatcher's government acted in a fit of intemperate nervousness, given the situation at the Falklands, and therefore lashed out at the country least likely to be able to respond.

Israel did give its reply, with dignity. While there is a state of hostility between Great Britain and Argentina, we shall refrain from making any new arms deals, and we shall treat each side with equal neutrality. But contracts already signed will be honored, perhaps in contrast to mighty powers like Great Britain or France, which find it easy to abrogate agreements whenever they wish. The great states can afford to treat honor so lightly, but to little Israel a word is a word. If the other states of the UN were to treat their obligations with half as much conscientiousness, the world would be a far better place to live in.

And finally, the hypocrisy of Bri-

NCC Governing board resolution calls on US to open dialogue with PLO

NASHVILLE, TENN. (JTA) — The American Jewish Committee has strongly criticized a section of a Middle East resolution adopted by the Governing Board of National Council of Churches which called upon the US Government to "undertake an open dialogue with the PLO" without requiring the PLO to repudiate its announced aims for violent destruction of Israel.

AJC reaction was issued here by Rabbi Marc Tenenbaum, AJC's national interreligious affairs director, and Rabbi A. James Rudin, assistant director. Rudin represented the AJC at the NCC Governing Board as an official fraternal observer.

While acknowledging that the NCC resolution contains a number of positive affirmations about Israel and Egypt and the Camp David peace process, the two AJC spokesmen deplored the fact the

"this latest resolution fails to urge two preconditions for any governmental dialogue with the PLO, namely, the PLO's recognizing Israel's right to exist as a sovereign state and the cessation of all hostile acts carried out against Israel. This resolution can only lend legitimacy to the PLO, the pivotal catalyst for international terrorism — hardly a moral position expected from a major Christian body."

Such unqualified support for the PLO in peace negotiations, the AJC officials said, will only contribute to the hardening of positions and will inhibit the cause of Middle East peace rather than advance it.

The NCC resolution, Tenenbaum and Rudin said, is at the same time constructive in a number of respects. They welcome the NCC's commendation of Israel for its "difficult and painful withdrawal from Sinai," and

its acknowledgment that both Israel and Egypt have demonstrated their commitment to the Camp David peace treaty and to the continuing peace process. In addition, the AJC welcomed the NCC's support of the United States government's reaffirmation of Israel's right to "secure, defined and recognized borders" and the NCC's call for the removal of all foreign troops and weapons from Lebanon.

Nevertheless, Tenenbaum and Rudin concluded, "the NCC failed in an opportunity to be solidly helpful in dealing with the cutting edge issues of Middle East peace at the heart of which is the PLO's intransigent commitment to violence and terrorism and the refusal of the majority of Arab governments to welcome Israel into the family of nations as a legitimate sovereign state."



Carl Alpert

ago. The situation there provides further illustration of the incapacity of the United Nations to deal with genuine crises. Indeed, the British may yet get a bitter taste of how it feels to have its cause considered in a hostile forum dominated by the Communists, the Arab bloc, the anti-colonialist states, and the so-called non-aligned groups. It will be seen once again who really dominates that less than august body.

Nevertheless, Britain has seen fit to inject an Israel issue into the conflict, and to give it nasty prominence.

The Argentine has acquired the major part of its military supplies from outside its own borders. Some has come from Latin American neighbors, like Brazil. A large part of the Argentine navy, including an aircraft carrier, was purchased from Britain. Israel, which has many customers in the world, has been a relatively minor supplier, and this ac-

36 Jewish cadets to be commissioned

NEW YORK—Thirty-six Jewish cadets, including seven women, are among this spring's graduates from four US service academies. The 36 are being commissioned as officers, according to Rabbi Herschel Schacter of New York, chairman of the JWB Commission on Jewish Chaplaincy.

"The number of Jewish cadets to graduate is the largest in more than a decade," Rabbi Schacter said.



Tanenbaum urges efforts to counter biased Mideast reports

JWB Staff

One of North America's leading Jewish personalities has urged Vancouver Jewry to put forth all possible individual and collective effort to ensure that the vicious anti-Israel/anti-Jewish media propaganda of recent months does not undermine Israel's existence or hamper Judaism's key role of providing moral and spiritual guidance to a perplexed world.

In a factual and emotionally-moving address Nov. 21 placing recent Mideast events in clear perspective, Dr. Marc Tanenbaum — interreligious affairs director for the American Jewish Committee — stated that the AJC, for its part, has had virtually continuous meetings with media and church leaders to point out "the overwhelming unfairness" of the "press" given Israel and Jewry since last June.

He emphasized to a large gathering in Beth Israel auditorium, at an evening reception sponsored by University of Judaism and the synagogue in honor of Dr. Arthur Hayes, that media attacks on Israel had been influential to the point that the U.S. Congress had considered withholding its substantial aid to Israel — "and all the United Jewish Appeal campaigns wouldn't then be able to help the Jewish State, today facing a four billion dollar deficit".

A major national and international leader in Jewish affairs for 30 years, Tanenbaum stated that his recent travels throughout the world have revealed a strong need for Jewry to come together and comprehend the significance of events since last summer.

"Israel defeated the Palestine Liberation Organization and the world media reacts as if it was the PLO and Arafat who were the victors", he said.

Tanenbaum reviewed how world reaction was initially on Israel's side when its Defense Forces entered Lebanon on June 6, to make an area of 25 kilometres near Israel free from PLO terrorists.

What did the IDF find during this military operation? There were tons and tons of extremely sophisticated weapons from the Soviet Union and

Eastern-bloc nations. "There was no end to it... there were enough weapons and arms to equip an army of half-a-million".

That was not all. On-the-spot investigations revealed that the PLO had become "a state within a state, virtually controlling South Lebanon". United Nations camps had become guerrilla training centres and U.N.-affiliated schools there were teaching blatant anti-Semitism. Moreover, PLO plans were found, indicating a major terrorist offensive against Israel was upcoming in three to four weeks.

Because of this situation, Israel found it essential to put an end to the PLO, thwarting its avowed intention of destroying the Jewish State. And to do that, Tanenbaum said, Israel had to bomb some civilian centres in West Beirut where the PLO were in hiding.

"No army in the world would have taken greater care not to harm civilians — and Israel suffered heavy loss of life because of this", Tanenbaum stated.

Upon commencement of this controlled bombing in West Beirut, the mass media began its own earnest attack on Israel and the Jewish people. A representative of the World Council of Churches visited the area and subsequently told the press, in reports widely disseminated, that "the Jews have inflicted a Holocaust on the Lebanese".

The brother of PLO leader Yassir Arafat, who headed the Arab Red Crescent, said that "the Jews are like Nazis" — comments which were quickly relayed to millions by NBC and news correspondent John Chancellor.

This intense anti-Israel / anti-Jewish feeling quickly spread in the world "press" and "at the United Nations".

Then, when the Palestinian massacre — "by the Phalangists" — took place, the world media was ripe to put the blame instantly on Israel and the Jews collectively.

"No one in the written or electronic press mentioned the fact that the PLO and the Syrians massacred 100,000 Palestinian Muslims and Christians in recent years," Tanenbaum said. "They just wanted to blame the Jews for an atrocious act undertaken by the Phalangists."

And yet despite this, Jewish moral concern for humanity and absolute justice came forth, and 400,000 persons demonstrated in Tel Aviv for an official enquiry into the massacre.

Today, said Tanenbaum — who was voted one of America's 10 most influential religious leaders — North American Jewry faces a special challenge.



U. OF JUDAISM event newsmakers (l. to r.): chairman Bruce Cohen, Arlene Hayes, speaker Dr. Marc Tanenbaum, honoree A. Hayes, Mickey James, presenter of award.

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A Test of Morality

Once again, Rabbi Marc Tanenbaum has hit it on the head. The Rabbi noted the other day that the full-scale inquiry of the Palestinian massacre going on in Israel "proves the opposite of what anti-Israel propagandists and anti-Semites have been blathering for months."

Even though, says Tanenbaum, the Christian Phalangists pulled the triggers and killed several hundred Palestinians, "that did not stop the vicious condemnation of Israel as being allegedly Nazi-like, immoral, and what not."

The central question, of course, is to note exactly how that "immoral" Israeli government is behaving.

A panel of two Supreme Court justices and a former general have summoned the highest officials of the government and army to give an account of what they knew and did to stop the massacre. No one in Israel who was in a decision-making position is exempt from public scrutiny.

Argues Tanenbaum: "Even the United

States, one of the greatest democracies in human history, took years to overcome the obstacle to a Watergate inquiry. It took Israel but one week. During the inquiry on the Mi Lai massacre, not a single general was held accountable, although it was done by an American battalion."

It is a fantasy to insist that Israel must be perfect, must never do wrong. No other state in the world is asked never to do wrong; no other state is asked to justify its existence by being morally superior.

The New York Times

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NEW YORK, SATURDAY, DECEMBER 25, 1982

New York Clergy Fault Government For Failures in Housing Homeless

12-25-82

By SUSAN HELLER ANDERSON

Seven of New York City's most prominent religious leaders said yesterday that governmental authorities had failed to aid the homeless, whose numbers were described as having reached "crisis proportions."

At a news conference at the Cathedral of St. John the Divine in Manhattan, Protestant, Catholic, Jewish and Muslim leaders said they recognized an obligation of houses of worship to help the homeless. But they asserted that such aid was primarily the responsibility of government.

"The number of poor and homeless has reached crisis proportions," said the Episcopal Bishop of New York, Paul Moore Jr. "This problem will only be solved by public policy."

The other leaders at the news conference were the Rev. William Sloane Coffin, senior minister of Riverside Church; Rabbi Marc H. Tanenbaum of the American Jewish Committee; the Rev. Carl Flemister, head of the American Baptist Churches of Metropolitan New York; the Rev. Joseph Sullivan, Auxiliary Bishop of Brooklyn and head of the Catholic Charities in that diocese; the Rev. James Morton, dean of St. John's Cathedral, and Lex Hixon of the Masjid al Farah Mosque.

A year ago, Mayor Koch called on religious organizations to help shelter the homeless. The Partnership for the Homeless, an interdenominational

coalition, was formed four months ago and has set up 113 beds in 10 churches and synagogues.

With a goal of 500 to 1,000 beds by April, the group hopes to furnish 335 beds in 31 religious institutions by mid-January.

"At this time last year, there was not one bed," said Peter P. Smith, chairman of the coalition, who joined the religious leaders at the news conference.

Bishop Moore said operating expenses for each homeless person at the Franciscan residence on East 24th Street were under \$7 a day, though the city spent more than twice that for "less humane" surroundings.

Yet the religious leaders criticized governmental officials for indicating that religious institutions alone could help all the homeless, whose number governmental and private estimates say will reach 36,000 in New York City, and from half a million to two million nationwide, this winter.

Recalling that President Reagan had suggested that each religious institution in the country care for 10 welfare families, Bishop Moore said, "This is balderdash as a solution."

"I'd hate to see churches become a

Continued From Page 1

substitute for public action," said Mr. Coffin.

On the national level, Bishop Sullivan said, the clergy's job is to help change "the priorities of this country."

Bishop Moore accused Governor Carey of "dodging responsibility."

"Ex-mental patients — a large part of the homeless population — are the direct result of state policy," Bishop Moore said, referring to the system of releasing mental patients as quickly as possible from state institutions.

The religious leaders were also critical of Mayor Koch.

"The Mayor could do a lot more beyond calling on the religious community," Mr. Coffin said. "He could help us set up warehouses for food banks. He could provide buildings more suitable to the homeless than churches."

Calling the situation in New York City

"morally obscene," Rabbi Tanenbaum said, "In the midst of this incredible city of wealth and power and opulence, we have a group of domestic refugees — the homeless." He agreed that "this problem is of such a magnitude that only the city can take care of it."

City Houses 4,225 Homeless

"New York City is doing more for the homeless than any other city in the country," Mayor Koch said yesterday. Last night, the city housed 4,225 homeless people, the Mayor said, while churches and synagogues housed 100.

"We can do more," the Mayor said, "and so can the religious institutions."

Mr. Coffin urged government officials to shift national budget priorities away from the "insane arms race."

What the clergymen want, Bishop Moore said, "is a government policy for the homeless," followed by "measures to improve unemployment and to find permanent housing."

OVER PLEASE....

Continued on Page 8, Column 1

DAILY NEWS, SATURDAY, DECEMBER 25, 1982

Say doors closed to homeless

By CHARLES W. BELL

Religion Editor

A coalition of New York City religious leaders yesterday accused Mayor Koch, Gov. Carey and President Reagan of neglecting the growing army of homeless men, women and children in America.

The charges came on the anniversary of Koch's call for churches and synagogues to open their doors to the homeless—whose number was estimated to be as high as 36,000 in New York City alone. The national

figure was estimated at more than two million.

The Rev. Paul Moore, the Episcopal bishop of New York, called suggestions by Koch and Reagan that churches and synagogues could solve the housing crisis "balderdash."

"OPENING OUR DOORS to the homeless is like putting Band-Aids on a terrible wound," added Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee. "Band-Aids help, but they don't heal the wound."

The Rev. William Sloan Coffin of the interdenominational Riverside

Church, said, "Personally, I hate to see churches, synagogues and mosques become havens in a heartless world because by caring for victims of that world, we increase its heartlessness. Housing of the homeless is not a matter of charity, but a matter of justice."

The religious coalition of Catholics, Protestants, Jews and Moslems charged that Koch, Carey and Reagan had ducked their responsibilities to make decent, permanent housing available to the homeless.

But, at the same time, Moore urged churches, synagogues and mosques to

provide beds, food, clothing and money to as many of the homeless as possible. Currently, 10 churches and synagogues in the city are providing beds for 113 people, but the interreligious Partnership for the Homeless said it was hoping to increase this to 1,000 beds by the end of next April.

At a press conference Thursday, Koch said the contributions by churches and synagogues did not diminish the city's responsibility to feed, clothe and house the needy. He said the city now is providing beds for nearly 4,500 men and women each night.

Daily News, Saturday, December 25, 1982

OVER PLEASE....

אידישע און קריסטלעכע פירער רעדן וועגן שטארקן מיטארבעט

נאך לאנגע יארן פון קעבוייר טיטל אומצוטריי און דערווייטער רונג, האבן קריסטלעכע און אידישע פירער אין ניו יארק און אנדערע שטעט פון אמעריקע זיך אנגעהויבן צו טרעפן, כדי אויסצודרייען די קריסטלעכע אונטערשיידונג פאר ישראל און אנטייגן דעם די באציאונגען מיט אידישע גרופע אויף א נייער באזע. אידישע פירער שטרייבן דער ביי אונטער דעם וואקס פון שטארק



ראבאי אלעקסאנדער שירלער

עס פראייזשטאלטן טענדענצן צווישן א גרויסן טייל פון די קאנסערוואטיווע קריסטן, אריינגערעכנט פונדאמענטאליסטן, עס מערסט ווי אויך א וואקס פון פראייזשטאלטן דיקע עטיאריעס אין עוואנגעלישע צייטשריפטן.

אויסער דעם האבן א סך קריסטלעכע פירער דערקלערט לעצטנס באשאפט, אז זיי וועלן מער נישט פירן קיין שטראגאגאגא צווישן אידן.

די דאזיקע טענדענצן ווערן מיט צופרידנהייט אנגענומען דורך אידישע פירער, אבער גלייכצייטיג מערסט ווי ביי זיי א בייגעשטאמט פון א דערנענטערונג מיט קאנסערוואטיווע קריסטלעכע גרופע, וועלכע וועלן ווייטער דאך קיינמאל נישט אפלאזן פון זייער ציל צו שמדן די אידן, און וואס וועט זייער ווייט פון די ליבעראלע פאליטישע צילן פון די אידן.

ראבאי מארק טענענבאום, נאציאנאלער דירעקטאר פאר צווישן רעליגיעזע ענינים ביים אמעריקאנער אידישן קאמיטעט אין ניו יארק, האט דערקלערט, אז די עוואנגעלישע געמיינשאפט איז דער אממערסטן וואקסנדיקער בלאק פון פראייזשטאלטן און פראגמאטישע געפילן אין אמעריקע.

זינט דער 1967 טעג מלחמה האט די אידישע באפעלקערונג זיך געפילט פארלאזן דורך פראטעסט טאגטן, דורך די גרופע וואס קאנצענטרירן זיך ארום טאציאנאל ראט פון די קירכעס (געשטאלט קאנסיל און שווייטשעס), ווייל צוליב זיין סימפאטיע פאר דער דריטער וועלט, האט מען באקומען דעם איינדרוק, אז ער (דער קיר

כזרעם) אומערשטיצט די פאליטיק און שטייט פון געוויסע אנהערע מלכות, האט געזאגט ריטשארד מאטלער. ראבאי אלעקסאנדער שירלער, הויפט פון דער "יוניאן און אמעריקאנער היברו קאנטרענענעלשאנס", האט אויסגעדריקט דעם צווייטן, וואס ס'האבן א סך אידישע פירער בוגע די עוואנגעלישע.

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NEWS

FROM THE

COMMITTEE



THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

**ANNUAL MEETING
NATIONAL EXECUTIVE COUNCIL
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**FOR RELEASE AFTER 12 NOON
THURSDAY, OCT. 27, 1983**

PHILADELPHIA, Oct. 27...The American Jewish Committee has named new directors for three of its major departments, it was announced today by AJC Acting Director William S. Trosten.

Mr. Trosten made the announcement during the Annual Meeting of AJC's policy-making National Executive Council, which continues through Sunday at the Bellevue Stratford Hotel here.

The new appointees, all of them longtime AJC staff members, are:

* Irving M. Levine, now director of the agency's Institute on Pluralism and Group Identity, will become director of the National Affairs Department, succeeding Seymour Samet, who is retiring; he will also continue as director of IPGI, which will increase its role in research and development on American group relations.

* Rabbi A. James Rudin, now assistant director of the Interreligious Affairs Department, will become the department's director.

* Rabbi Marc H. Tanenbaum, now director of the Interreligious Affairs Department, will become director of the International Relations Department, replacing Abraham Karlikow, who is retiring.

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Howard I. Friedman, President; Theodore Ellenoff, Chairman, Board of Governors; Alfred H. Moses, Chairman, National Executive Council; Robert S. Jacobs, Chairman, Board of Trustees.

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Mr. Levine, one of the nation's foremost advocates of "the new pluralism" — which holds that ethnic diversity that contributes both to healthy group identity and to the common good, as opposed to an extreme "melting-pot" concept, is good for both the nation and its individual citizens — joined the AJC staff in 1961 as director of the agency's Ohio office. In 1964 he was promoted to national director of urban affairs, and four years later he organized and chaired the widely hailed National Consultation on Ethnic America.

Out of that meeting grew the National Project on Ethnic America, which in turn developed into the Institute on Pluralism and Group Identity. As founder and director of IPGI, Mr. Levine has long been a major thinker and conceptualizer in the field, has organized national and local coalitions, has initiated major new research and educational efforts and other programs designed to promote ethnic pride, build intergroup coalitions, and defuse intergroup conflict.

Rabbi Rudin, who has been on the AJC national staff since 1968, has been involved throughout his AJC career with the agency's efforts to build understanding and cooperation between Jews and the members and leaders of other faiths. He has been coordinator of many major national interreligious conferences; he is a consultant to the National Council of Churches for Jewish-Christian Relations; he is executive chairman of the National Interreligious Task Force on Soviet Jewry, and he has led interreligious groups on visits to Israel, Jordan, Lebanon, and the Vatican.

Rabbi Rudin also led an interreligious Task Force to the 1980 Madrid Security Conference, and he led a similar group to the 1977 Belgrade Conference on European Security.

Rabbi Rudin is co-author of Prison or Paradise? The New Religious Cults, author of Israel for Christians: Understanding Modern Israel, co-editor of Evangelicals and Jews in Conversation, and co-editor of Evangelicals and Jews in an Age of Pluralism, to be published next month.

Rabbi Tanenbaum, described by one major magazine as "The American Jewish community's foremost apostle to the Gentiles" and by another as "the foremost Jewish ecumenical leader in the world today," has been a pioneer and leader in interreligious relations for more than 30 years. He was the only rabbi at Vatican Council II, and he is a founder and co-secretary of the Joint Vatican International Jewish Consultative Committee as well as of a similar liaison body with the World Council of Churches. He also participated in the first official audience of world Jewish leaders with Pope John Paul II, and this summer served as one of the two official representatives of the world Jewish community to the Sixth Assembly of the World Council of Churches.

Active in many social justice efforts, Rabbi Tanenbaum has organized relief programs for war victims, refugees, and the poor. In 1979 he represented American Jewry at a meeting of religious leaders called by President Jimmy Carter to discuss the "state of the nation"; in 1980 he was the Jewish spokesman at the White House Conference on Energy and Conservation, and in 1981 he was chairman of the technical committee on the media of the White House Conference on Aging.

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of people here and abroad, and advances the cause of improved human relations for all people everywhere.

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NEWS

FROM THE

COMMITTEE



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

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MORTON YARMON, *Director of Public Relations*

FOR IMMEDIATE RELEASE

VATICAN CITY... L'Osservatore Romano, the official newspaper of the Vatican, has just published a special supplement in Italian on "The Jubilee Year and the Bible," featuring as its lead essay "Holy Year and Its Origins in the Jewish Jubilee Year" by Rabbi Marc H. Tanenbaum of the American Jewish Committee.

Rabbi Tanenbaum's scholarly essay was originally published in 1975 by the Vatican Commission for the Holy Year, and was translated into English, French, German, Italian, Spanish, and Portuguese. In its present Italian form in the Vatican publication, the article occupies four full pages and is illustrated with a series of medieval religious paintings.

Rabbi Tanenbaum wrote the article at the request of Vatican authorities while he served as director of interreligious affairs of the American Jewish Committee. He is now AJC director of international relations.

This is believed to be the first time that the Vatican daily has featured such a full-length Jewish historical and theological essay by a Jewish author. When published in 1975 in a Vatican book on the Holy Year, the article was distributed by the National Conference of Catholic Bishops to all the American Catholic bishops and Catholic seminaries as a resource document.

In his essay, Rabbi Tanenbaum wrote: "My intention in this paper is to set forth an understanding of the Jubilee Year in Judaism and Jewish history, and to leave it to Catholic — and other Christian — authorities to draw any implications from this background study that may be appropriate for Christian observances of the Holy Year. My hope is that such reflection on the Jewish origins of the Jubilee

-more-

Year might contribute to advancing understanding and mutual respect between Christians and Jews, especially throughout the Holy Year."

In his essay, Rabbi Tanenbaum traces the origins of the Jubilee Year in Biblical Judaism, and describes its practice and meaning as it was developed and experienced in about 3,000 years of Jewish history. "The Bible sets forth," he writes, "four-fold obligations, all of which focus on realizing liberation in the actual life of the People of God as basic preconditions, or corollaries, to their spiritual liberation:

- "a) Human — liberation of slaves;
- b) Economic — the moralization of the use of property and material goods;
- c) Ecological — liberation of the land;
- d) Educational — the creation of a spiritual democracy by devoting the Jubilee Year to intensive education of all men, women, children, and 'resident aliens' in the teachings of the Torah."

Copies of Rabbi Tanenbaum's essay are available by writing to the American Jewish Committee, 165 East 56 St., New York, NY 10022.

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of people here and abroad, and advances the cause of improved human relations for all people everywhere.

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Panama City, Florida

Christians Hail Book Explaining Israel

(Continued from Page 4)

the State of Israel. Rabbi Rudin cited four central issues. He said that the four questions Christians ask most frequently are: ★ "What is the bond between the Jewish people and the land of Israel? ★ "Is Judaism the established state religion of Israel? ★ "What is the relationship between Zionism and Judaism? ★ "What is the relationship between Israel and Jews who live outside of Israel?"

Rabbi Rudin also described what he called the "three historic Christian attitudes toward the State of Israel." Christians, he said, generally hold one of the three following opinions:

★ "Israel occupies a special place in God's kingdom, and is

the fulfillment of Biblical prophecy. ★ "Although Israel is not directly linked to Biblical prophecy, solidarity with Israel is one way to begin the Christian process of eradicating anti-Semitism and of building a constructive relationship with the Jewish people, who have been wronged by Christians for so long. ★ "Any attempt by the Jewish people to regain national sovereignty — indeed, any link to the Biblical promises — is no longer valid. All Jewish claims have been superseded by Judaism's successor, Christianity."

The latter attitude, Rabbi Rudin stressed, "questions the very right of Israel to exist."

In the closing section of his book, and at the news conference, Rabbi Rudin urged the Christian community to play an active role in seeking a just and lasting peace in the Middle East. He listed four specific actions they might take: ★ "Recognize that the core problem in the Arab-Israeli conflict is the Arab world's almost total unwillingness to accept a permanent, secure, and independent Jewish state in the Middle East. ★ "Avoid employing a double standard when they judge Israeli actions and policies. ★ "Repudiate publicly all acts of terrorism throughout the world. ★ "Encourage continued U.S. support of Israel."

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 as that presented by Prof. Paul van Buren at the unprecedented conference of Christian and Jewish seminarians in Dallas, January 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 Episcopalian 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 practices of the church toward Jews and Judaism must be fundamentally recast.

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Christians Hail Book Explaining Israel

Two prominent Christian leaders have hailed the publication of a new book that is intended to help Christians understand the State of Israel.

The Rt. Rev. John H. Burt, Episcopal Bishop of Ohio, speaking at a luncheon press conference called by the American Jewish Committee at its national headquarters to introduce "Israel for Christians: Understanding Modern Israel," described the book as "succinct, forthright, readable, and a breath of fresh air." Rev. Edward H. Flannery, who was the first Executive Secretary for Catholic-Jewish Relations in the United States, and currently serves the Diocese of Providence, R.I. as Director of Continuing Education of the Clergy, called it "required reading for Christians."

Written by Rabbi A. James Rudin, AJC's Assistant National Director of Interreligious Affairs, and published by Fortress Press, the book outlines the history of the Jewish people in the land of Israel, and the rise of Zionism. It also addresses some of the most



Rabbi Marc H. Tanenbaum

pressing issues facing the Jewish state today: Palestinians, the Holocaust, Jerusalem, and refugees. In addition, it presents an analysis of various responses and attitudes held by Christians toward modern Israel.

Rabbi Marc H. Tanenbaum, AJC's National Director of Interreligious Affairs, who chaired the meeting, declared that "Israel for Christians" was "timely and

important because the response of a number of Christian leaders to Israel in the wake of the turbulent events in the recent Lebanese conflict disclosed how much ignorance about Israel pervades the Christian leadership, and how that religious and historic illiteracy inevitably led to unfair judgments and one-sided, biased conclusions. Hopefully, this book and Jewish-Christian dialogues based on it will help repair that knowledge gap in the months ahead."

Rabbi Rudin, explaining his rationale for writing the book, declared that "many thoughtful Christians actually know very little about modern Israel even though the Middle East is one of the most reported subjects in the world today."

"In my fifteen years of working with the Christian community," he said, "the question 'Why is there an Israel?' has come up repeatedly. This book is intended to provide Christians with a concise and readable answer to that question."

In an analysis of the various responses that Christians give to
(Continued on Page 11)

ALFADAMIA

A CONVERSATION WITH RABBI MARC H. TANENBAUM

On...Martin Luther, Conversion, Catholic-Jewish Relations, and Rewriting of German textbooks, Anti-Semitism in America

By Masha Leon

My husband Joe and I first met Rabbi Marc Tanenbaum during the excitement of the Vatican Council II deliberations in the early 1960's. At lectures, seminars, conferences and meetings, Rabbi Tanenbaum always managed, in his inimitable way, to temper 2000 years of pent-up Jewish anger against a Christian world that was just beginning to come to grips with its awesome guilt. More than anyone else, Marc Tanenbaum became the "medium" for the newly-found Jewish demand for justice and redress (theological and historical), as well as the most prominent ambassador between them and us.

NEWSWEEK Magazine has described him as "The American Jewish community's foremost apostle to the gentiles...who has been able to solicit support from all factions of the Jewish community." A poll of America's newspaper religion editors in 1978 voted Rabbi Tanenbaum one of the ten most respected and influential religious leaders in America (he ranked fourth). In a cover story entitled, "The Ten Most Powerful Rabbis," NEW YORK Magazine described Rabbi Tanenbaum as "the foremost Jewish ecumenical leader in the world today."

A clue to his predisposition to be the "bridge" between Jew and Christian lies in the article by Louis Auster, "A Prophet For Our Time." In it he describes how Marc watched his Russian-Jewish immigrant mother, who was Orthodox and spoke in a Yiddish-accented English, prepare Christmas baskets filled with meats, cheeses, bread during the depression. "What are you doing making Christmas baskets?" the young Marc asked. This was not a holiday that devout Jews observed. As Louis Auster describes, Marc's mother responded, "My son, I have just heard that our Christian neighbors down the street are so poor that they will not have anything to eat for their Christmas dinner. It would be terrible if Mrs. Kirby, Mrs. diFalco, Mrs. Eder and their families would go hungry on their religious holiday." It proved an unforgettable memory. Two devout Jews—mother and son—walking through the frigid December night handing out Christmas baskets to their less fortunate Christian neighbors.

Now, forty years later, Rabbi Tanenbaum reflects on the meaning of that formative youthful experience. "How my mother and father behaved, their daily actions toward other human beings, whether Christians or Jews, blacks or whites, had far greater impact on me than almost anything they said or taught." "It was also an article of faith with Abraham and Sadie Tanenbaum that the best way for their three children to serve God was by loving and caring for their fellow-human beings, whatever their religion or race."

Marc Tanenbaum served as the consultant to the NBC-TV nine-hour special HOLOCAUST and earlier was consultant to the special JESUS OF NAZARETH. President Carter appointed Marc Tanenbaum to serve on the Advisory Committee of the President's Commission on the Holocaust and he was the only rabbi at Vatican II. In March 1979, he was invited to consult with Chancellor Helmut Schmidt and German Parliamentary officials in Bonn on the abolition of the statute of limitations on Nazi war criminals.

Our meeting was held in his office at the American Jewish Committee headquarters. The walls are hung with autographed photos—some formal, some candid group shots—of Billy Graham, Archbishop Jakovos, Cardinal Cushing, Cardinal Bea, Cardinal Spellman, Cardinal Cooke, Archbishop Fulton J. Sheen. The shelves and the desk were piled high with books, manuscripts, galleys on Christian-Jewish themes. And the phone was ringing and people (Rabbi Rudin of AJC included) kept popping in to ask a question, to discuss a policy statement, to comment on the latest Jewish-Israeli-Anti-Semitic incident or event. It was, as they say in Yiddish, a *yarid* (a market fair).

As I waited for our dialogue to begin, it occurred to me that if ever there was the possibility for a safer Christian-Jewish world for our children and for our children's children, it was happening here every day.

On The Lutherans-Martin Luther

Masha: There has been a lot of press reportage about the Lutherans seeking to make amends for what Martin Luther set in motion against the Jews. The statement issued by the Lutheran World Federation notes that: "Luther made certain vitriolic statements about the Jews that the Lutheran churches today universally reject." I can almost anticipate your response.

Marc: Well, 1983 marks the 500th anniversary of the birth of Martin Luther. Luther is a towering figure in world Protestantism. He is the principal author of the Protestant Reformation and therefore all Protestant denominations derive their theological traditions from Luther in some way: the Lutheran churches in the U.S., in Western Europe, particularly in Germany; and the Lutherans are a fast-growing missionary church in Africa, in Ethiopia, Somalia (60% of Namibia is Lutheran).

We have been dialogueing with the Lutheran Council of Theological Education which is the coordinating body for all the Lutheran denominations.



Rabbi Marc H. Tanenbaum

Lutherans have some of the best theological and Biblical scholars and systematic theologians and historians of almost any church tradition. They are one of the most competent scholarly communities in American and World Protestantism.

Masha: You mean they are the "Jesuits" of the Protestants.

Marc: That's a good way of putting it. Mainly because Luther himself was a thoroughly systematic scholar as well as a great Biblical scholar who owned a great deal to his reading of Biblical Jewish sources. In his translation of the Bible he quotes from Rashi. Luther was a complicated and a volcanic personality who said horrible things, murderous things, about the Pope. He also said horrible things about the peasants during the Peasant Rebellion in the 16th century and he said no less horrible things about the Jews. In some cases, given the history of Christian anti-Semitism, statements which were literally genocidal.

Masha: He wanted to set up concentration camps for one thing.

Marc: Right. Jews should be packed into synagogues and burned since to him synagogues were brothels. Now, after the Nazi Holocaust, the Lutherans, particularly in Germany, began to face the issue of, "How could this happen?" How do you live with the contradiction of the Gospel of Love when your tradition has been so steeped in hostility toward Jews? This makes for a Gospel that is really a Gospel of Hatred and murder. And they began to develop an examination of conscience and inevitably had to face the question of Luther's ambiguous legacy. In the early part of his career, in 1526, in his attack against the Papacy, he wrote several pamphlets, one of them was "That Jesus Was Born a Jew," and another essay that was also sympathetic to the Jews.

Continued

Tanenbaum

Continued

Masha: But he had hoped that once he made the break with the Pope, Jews would come flocking to Lutheranism.

Marc: The early Luther tended to be philo-Semitic out of his anti-Papacy and anti-Catholic tradition. He wrote that the reason the Jews never became Christians was because the Papacy was morally corrupt and the Church was spiritually moribund. And he said, in effect, that "If I were a Jew I would never become a Christian," if that was the only kind of Christianity available. He had hoped that thanks to his purified Christianity the Jews would flock to him. When this did not happen, he began by giving up on the Jews. In fact, his signals were misread by Rabbi Josef of Rosheim who thought that Luther was ready to become a Jew and attempted to convert him to Judaism. Luther wrote a series of essays ("The Jews And Their Lies") in which he delivered himself of some of the most vicious, unmitigated anti-Semitic texts including these genocidal horrors calling for the destruction of the Jews, not allowing them to live, to drive them out.

Masha: So how can today's Lutherans reconcile with this?

Marc: They don't reconcile. The important thing that has happened, as in Vatican Council II, was that they have begun to face and acknowledge that Luther was responsible for creating the whole atmosphere in Germany and in North and Western Europe that was murderously anti-Jewish. And, as in the case of Vatican II, they not only have scripture, but they also have tradition, exegesis, reinterpretation, the selecting of those things that they find relevant and the rejection of those things that are not. And so over the past 30 years or so, beginning with the German Lutherans and more recently, the Lutheran Churches in the United States, there began a major systematic examination of Luther's teaching. And they came to the same conclusion: that Luther is not the Pope, that he is not infallible, and that this is exactly what the Protestant Reformation was all about—to reject Papal Infallibility—That he was simply a man, a spiritual person, who in many ways made very important contributions to their lives. They also realize that he made disastrous contributions to the Lutheran tradition including the vicious attacks on other Christians such as the working-class peasants nor do they any longer accept as normative his policy regarding Jews and Judaism.

Masha: And it took the Holocaust...

Marc: The most hopeful thing that has happened after four annual dialogues we had with the Lutherans is the book we published jointly, "Speaking of God Today," which was co-authored by a Lutheran scholar and myself.

That book deals with Auschwitz openly as well as with the other issues. In the book one of the great Lutheran scholars of America, Dr. Franklin Sherman, acknowledges that Luther contributed to the atmosphere of anti-

Semitism in Germany which made possible the emergence of Adolf Hitler and acknowledges the fact that Hitler was able to take Luther's later sermons intact, translate them into various languages which he spread throughout Europe. Before he entered these countries which had Lutheran populations—especially Holland, Belgium and France—he used those to soften up the population for Hitler's program for the Final Solution. And these essays are by a *Bal Tschuvah* (returnee to the faith). And Franklin Sherman writes that "We read these with shame today. We approach the Jews with the greatest repentance and we ask God to forgive us and the Jews to forgive us." He writes that the Lutherans have undertaken a program of fundamental revision of their teachings so that none of Luther's anti-Semitic infection will remain either in the textbooks, liturgy or seminary training. In fact, he has published a volume of Luther's works in which he has a long introduction in which he describes what Lutherans need to do to uproot all of that anti-Semitic prejudice.

On Catholic-Jewish Relations

Masha: Any new developments in the Catholic-Jewish dialogue?

Marc: It's a matter of perspective. If you look at where Catholic-Jewish relations were prior to Vatican II, and where we are today, I think that with some exceptions, more progress has been made in the past twenty years than in the prior two thousand. Most significantly, one of the evidences is that if you look at Catholic textbooks today and compare them with the Baltimore Catechism of 1937, you can see light-year changes have taken place. The Baltimore Catechism was literally a manual in how to raise up a child as a anti-Semite. Questions like, "Why did God Reject the Jews? Why are the Jews a wandering People? Why does everybody hate the Jews? What do you mean by Christ-killers?" You can read a Catholic textbook today, published by any of the six major Catholic publishers and there is not a single anti-Semitic reference to be found. I know about that because I have one person on my staff who spends the majority of her time reading Catholic, Protestant and Evangelical textbooks at their request—before they are published. They send us the manuscript and ask if there are any offensive entries. And we remove them.

For example here are the galleys for a book which will be published jointly with the National Catholic Education Association and the National Council of Catholic Bishops to be used at all Catholic seminaries in the United States. It is a curriculum and resource book for the training of seminarians.

Masha: That is remarkable.

Marc: If you look at the table of contents, you can see that they deal with all of the basic questions of how Catholic attitudes will form towards Jews and Judaism and it is an effort to uproot all of the sources of anti-Jewish teaching. This means that the whole next generation of Catholic priests—if they are reached by this—will be changed in a very affirmative way.

Masha: But...and there is always that "but"...the Gospels have not been changed. Matthew, Mark, Luke and John still have those entries that are at the root of anti-Jewish sentiments.

Marc: That's a legitimate question that comes up all the time but one has to understand that, *I'Havdl*, for example, when we read the Bible, the *Chumash*, it's with Rashi and commentators and we have teachers present it to us with background which puts something in context, especially the difficult passages. So Catholics and other Christians are capable of doing the same thing. I can show you the New English Bible, for example, in which Jewish scholars were involved in its preparation. And on every verse where there are negative references about Jews or Pharisees or synagogues, there are footnotes immediately to help understand what this phrase was intended to mean—that it must not be used for anti-Semitic purposes. Beyond that, the Vatican has issued guidelines in 1975 which are explicit on the themes that Catholics are no longer allowed to teach the New Testament so that it feeds anti-Semitism. It begins with the Pharisees, the notion that the Jews killed Christ—which is rejected—the notion of the conflict of Jesus and the pharisees. And it emphasizes that you cannot truly understand Jesus apart from his Jewishness. That all of his ideas came out of the Jewish tradition.

Masha: Wouldn't it be much simpler to just eradicate those particular passages— Because if you need a footnote, it is still a footnote that can be removed and someone reading it in the "original" can still say that *that* is the authentic word, the true meaning, never mind what the scholars did after the fact in 1983.

Marc: Let me tell you what is wrong with that approach. That's like telling an Orthodox Jew...

Masha: I had it coming... I knew it. I knew it.

Marc: No, but it's only fair. It's like going to the Lubavitcher Rebbe and saying that he should remove some of the entries in the Gemorrah which may be interpreted as unkind to Gentiles.

Masha: When was the Gemorrah written?

Marc: Roughly the fourth century.

Masha: Then it was in response to anti-Jewish edicts at that time. It was Constantine's precursor of what would set in motion the Crusades, the Holocaust.

Marc: Are you saying that you would call on the Agudath Israel and the Lubavitcher Rebbe to change the Gemorrah?

Masha: Well, Jewish scripture has never been a source for "action" against non-Jews. No rabbi has ever risen in shul and urged his congregation to have a therapeutic theological bloodletting, whereas church pulpits have been jumping-off platforms for Gospel-inspired carnage.

Marc: Let me say this and you're not going to like this. If you are a religious person and you have some sense of the sanctity of certain texts, you simply cannot bring yourself to ask that question.

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Tanenbaum

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Masha: You realize that I am playing the Devil's Advocate.

Marc: I have had Jews say to Christians—nothing will change until the New Testament is changed. Which means you might as well forget about it. Any more than the Five Books of Moses can be changed. The thing is not to get locked into the past but how one deals with the uprooting of the past and laying a foundation for the new. And the textbooks being created now and the liturgy have removed anti-Semitic texts. Beyond that, the most important thing—even in textbooks—is teacher-training and seminary training plus the media. And we're doing a whole series of things with the Catholic Church on the media.

We did a program with the Christophers—there are 300 stations—on faith and prejudice where this Catholic scholar, Eugene Fisher of the National Council of Catholic Bishops, makes it very clear how the New Testament must be read so it does not feed anti-Semitism. So there is a great deal going on. The issue for us now is that we have in fact reached much of the leadership of the Roman Catholic church in this country, in Western Europe and in parts of Latin America—even Africa. There were Conferences of Black Cardinals and Bishops in Jerusalem, Israel, and it had a dynamic effect on them. We are now going to move from the leadership level down to the masses. And that takes time. A tradition that was established—over 2000 years of hatred and contempt for the Jews—is not going to be changed in 20 years. But we have everything in place to move and with the power of the mass media we probably can, in the next hundred years, uproot radically the source of anti-Semitism, in all of Christian culture, including the Evangelicals.

On German Textbooks and the Holocaust

Masha: At one of the lectures you delivered at the Jack P. Eisner Institute of Holocaust Studies at the Graduate Center, you gave a very explicit report on the work being done by German textbook publishers. Could you elaborate on this exemplary program.

Marc: We have a program in West Germany in association with the University of Duisburg which began a number of years ago with the cooperation of the West German Government. We began with the examination of German textbooks and the whole of the German teaching system in all of the eleven *lander* (provinces) in the elementary and secondary schools, the colleges, universities and seminaries. We've identified there, as we had done earlier in the U.S., sources of anti-Jewish attitudes in much of the German teaching system, both religious and secular. As a result of that, we have now produced a dozen volumes with the University of Duisburg which are not only completely free of anti-Jewish attitudes, but which propose systemat-

ic ways to teach about Jews and Judaism in a positive way. (A selection of these books on Jews, Judaism, the State of Israel were on his desk). These are teachers' books and they identify where they have been deficient in teaching about this and give an indication of how they should be teaching in a school system. So there is a great deal going on in Germany.

But beyond that is the impact of the NBC program, THE HOLOCAUST, which was shown again just two-three weeks ago and it has been phenomenal. It was taken from the third network to the first had the largest audience in German television. And the response to that in terms of articles in papers and magazines, the questioning, "What did we learn from this? How did we let it happen? What did our parents do? What did our teachers do? How do we assure that this will never happen again?" has been overwhelming. There was a major discussion of this in the Bundestag. In fact, one of the concerns I have is that it has become so easy to have a Holocaust memorial in Germany that it may become a kind of cliché after awhile and will lose its pointedness.

In the middle of April we will be bringing to this country two delegations of German leaders—one of them political and intellectual leaders, the other, major Catholic, Protestant and Evangelical scholars and academics—who will spend two weeks in the country. They will visit Jewish communities, and we'll take them to all the Jewish seminaries, social welfare institutions and enable them to have an experience with a living Jewish community. For the majority, for the young ones in particular, they have no experience with a living creative Jewish community for German is essentially *Judenrein*.

Masha: I once wrote an article proposing greater Jewish tourism to Germany to combat this *Judenrein* status. That it was important for Germans to meet living Jews—not just the documentary chassidic types or skeleton heaps—even if it's under the umbrella of the "ugly American tourist". Since about 80% of the present German population was either born after the war or were children at the end of the war, they will never know us. It was not well received then.

Marc: It's a difficult issue. When I went back to Germany for the first time in 1955 I could not stay overnight.

Masha: That was a bit early.

Marc: I cancelled a hotel reservation in Cologne and went all night by train to get out to England. I could not stand to see Germans well fed, well dressed as if nothing had happened. It was unbearable and every German I ran into told me how many Jews he had saved. It was a nightmare. But since then I have come back realizing that there is a very important mission to carry out. There is a generation of young new Germans who were not living during the Holocaust who are not responsible for what their parents did and who really want to come to terms with it. They need help—and they need to know Jews.

Simon Wiesenthal, my good friend, told me that after the first showing of THE HOLOCAUST, he had never received so many telephone calls in a period of 2-3 days—as he did after that showing. Many from young people who gave him the names and addresses of people living on their block and in their neighborhood who they knew had been stormtroopers who had never been called in for justice. And he got a full dossier of former Nazis who were living off the fat of the land and had never been held accountable. It had a devastating impact. There were women who divorced their husbands when they found out that they had been Nazi stormtroopers. When they saw THE HOLOCAUST, what the Nazis did—many did not have any idea of what the Nazis did—then hundreds of divorces took place. People could not accept the fact that they were sleeping with murderers. So the impact was tremendous.

Now Germany is going through this extraordinary confrontation during this 50th anniversary of the rise of Hitler. There is not a city in Germany that is not having some kind of exhibit or confrontation with the past. In any case, I am more interested in getting at the root causes, the sources of theology, politics and social sciences, and our textbooks in Germany will help lay the foundation for a whole re-education in democracy and a new appreciation of Jews and Judaism.

On Inter-marriage In America

Marc: It's a disaster area. National estimates run something like 40% of all Jewish marriages today are mixed marriages. What has changed—and offers some hope—is that about 10 years ago the children were overwhelmingly lost to Judaism out of mixed marriages—something like 9 out of 10 were raised either as non-Jews or nothing. Today as a result of consciousness-raising on the part of rabbis, especially Reform rabbis who participate in this, who require that the non-Jewish partner make some decision to become involved in Jewish life. Seven out of ten of the children are now raised as Jews.

Masha: Rabbi Schindler is gung ho on conversion.

Marc: I think that in principle Jews have as much right to tell their story to Americans who are not affiliated as anyone else. It is estimated that there are 60 million Americans who are unaffiliated with any churches of any kind. There are lapsed Catholics and lapsed Protestants who are simply not involved in any way. And they are called "seekers." If there is a rationale for seeking to bring in non-Jews into the Jewish community and I think the demography the sociology of our situation calls for that. I still think we ought not to inflict on them what we complain the Christians inflicted on us. Namely this kind of hard-sell, zealous undermining of other peoples' commitment. Now increasingly I think Schindler has come to the conviction that I think makes a great deal of sense. That they seek to approach only

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Tanenbaum

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people who have no commitment of any kind and who will come of their own free will wanting to learn about Judaism. So we tell our story to them. And if it makes sense to them, they will hopefully identify with Judaism. Frankly I think we have such a big job to do with Jews—there are six million Jews in America—that we can more than keep ourselves busy trying to make better Jews out of Jews. We are now in a situation where we have the lowest number of people per nuclear family of any other ethnic community in America.

Masha: We used to have the highest birthrate of all immigrant groups during the mass immigration period.

Marc: But the average Jewish family now is 1.9; Catholics are 2.8 and Protestants are 2.6. We're not reproducing ourselves. We will reach a point where we will not have a critical mass to sustain a meaningful Jewish culture and society. You add to that intermarriage even with the number of children who come in and you add to that the disproportionately number of elderly people (larger than Catholics or Protestants) and with the loss of the young and an older population at the other end that is not reproducing itself, we are facing a crisis by the end of the 20th century. We may end up losing one million Jews by virtue of these statistics. And therefore the issue of enlarging our numbers is not simply an academic question.

Masha: It's a survival question.

Marc: It's a question of *seichl* (sense), sensitivity and judgment and must not repeat some of that terrible Christian proselytizing methods.

Masha: Most people do not realize that we had been actively proselytizing, in fact there was a hot and heavy competition between the Jews and the Christians that led to the earliest anti-Jewish laws. We had absorbed many "outsiders" prior to Christianity.

Marc: That's why there was so much hatred. There is a line that St. Paul uses in the New Testament, "That the Pharisees will cross the ocean to make a single convert." Before the Roman Empire, Judaism was a vigorously proselytizing religion. In fact, Christianity would not have come into being except that wherever Paul went—the first place he went to was the synagogue—in Asia Minor, Ephesus, Athens—there were small groups of people called *Yirei Adoshem* (God-Fearers) who accepted the belief in One God, but did not follow all the rituals. And they were the first people to become Christians. It became a competition between Jews and Christians for bringing them in. Jews wanted them to become Jews and Christians wanted them into the early Churches. Constantine came into power in the 4th century and the death penalty was inflicted on Jews for conversion attempts.

On Anti-Semitism in America

Masha: Final question. Your per-

ception of Anti-Semitism—up or down or in the middle?

Marc: I think it's stable. In the Christian civilization as we know it I don't think it will be ultimately eradicated. That concerns some very deep psychological problems. And I think that the manifestation of it, as we have been saying for years, has been overdramatized. There have been some real problems—with vandalism that has been going on—but in all the studies and field studies done a year ago, a Jewish organization said it had tripled. There was a rash of swastika spraying.

So we sent a team out to Nassau and Long Island and began interviewing the kids who were involved in vandalism. We spoke with their parents. In most cases they did not know what the swastika was—they had seen a television show and were imitating behavior. These were kids who manifested anti-social behavior, kids who beat up on teachers in school, who broke desks, who stole things, whose actions were aimed at neighbors as well as Jews and others. I don't minimize it. In some cases it was quite consciously ideologically anti-Semitic. In those cases we either got to the parents or the teacher or the priest to see if some re-education could be done. But you have to take into account that a rise in vandalism and a rise in crime was concurrently evident. There was a generally violent behaviour pattern visible so that when synagogues were being vandalized, churches were also being vandalized at the same rate. In Brooklyn there has hardly been a Catholic church that has not been vandalized. In many cases we found drug addicts who, in order to meet their habit, would go in and steal gold and silver objects in order to buy cocaine or marijuana or hashish. And so it is important to be realistic about where these manifestations take place, why, and go after it. Then it comes to the FBI and the Police and the Justice authorities.

Masha: What about the Lincoln, Nebraska center which supposedly mails some two million pieces of anti-Semitic trash.

Marc: We have on our staff a former FBI agent who is our expert on all of these fringe groups and he has watched that Lincoln, Nebraska outfit. There are two people involved in that effort. One of whom has put up a lot of money and one of them has a printing plant and they simply publish this anti-Semitic propaganda most of which they send to Germany and Scandinavia. And ironically, the Germans are coming to us to ask that we close down that center. Worse stuff is coming from Nebraska than from the Nazis in Germany.

There have been efforts made to curtail them, there have been meetings with the postal authorities. But there is the problem of Constitutional liberties. It's bad enough that it's literature, but it is not an organized power effort. It is not a movement. One ought not to react to that as if it were a massive movement, like the Nazis organized.

Masha: I have more questions, but I don't want to keep you any longer. Thanks again for your time.

The Catholic

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Continued on page A-10

...urged 'softer' stand

May 6, 1983

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Letter lauded; MM says 'no'

WASHINGTON (NC) — The Canadian Catholic bishops, the American Friends Service Committee and the American Jewish Committee like the U.S. bishops pastoral against nuclear war and weaponry.

The Moral Majority does not.

One day after the bishops, meeting in Chicago at an extraordinary session, passed their controversial pastoral letter on nuclear warfare, the document drew reactions from other religious leaders while the U.S. government, including the White House, had no immediate comment.

The bishops May 3 approved the pastoral, entitled "The Challenge of Peace: God's Promise and Our Response," by a vote of 238-9. Among

other things, the document rejects or strongly questions the morality of any form of nuclear war, repudiates the arms race and calls for an immediate negotiated halt to new nuclear weapons systems, and urges NATO to rapidly move out of its policy of possible first use of nuclear weapons in Europe.

The Catholic bishops of Canada praised the Americans for their "powerful leadership" in calling for an end to the arms race. "They have responded in a prophetic and courageous fashion," said Msgr. Dennis Murphy, general secretary of the Canadian Conference of Catholic Bishops May 4.

"I am happy to see them take such

a firm and enlightened stand," added Bishop Remi de Roo of Victoria, British Columbia.

The pastoral also pleased the American Friends Service Committee, a national Quaker organization, whose associate executive secretary, James D. Lenhart, said the committee is "delighted to endorse solidly and to support the stand taken by the American Catholic bishops against nuclear weapons."

He described the pastoral as "another step toward peace and away from the nuclear abyss that threatens all humanity."

"In order to change direction, the superpowers must stop the production and deployment of more weap-

ons and the bishops' statement is a strong call for that stop to take place now," Lenhart said May 4. "We also unite with the bishops' reason for the statement. They feel 'called to be peacemakers' for religious reasons and we feel, and are trying to respond to, this same call."

A spokesman for a leading Jewish group also lauded the pastoral.

"Thank God for the moral courage of the American Catholic bishops," said Rabbi Marc Tanenbaum, the American Jewish Committee's national interreligious affairs director. "While we need not agree with every aspect of their pastoral letter on the challenge of peace, I have not the

See "Pastoral," page A-12

'Most important' event since V-II

By GERARD A. PERSEGHIN
Features/Projects Editor

Passage of the American bishops' pastoral letter condemning nuclear weapons is "the most important event in the history of the Catholic Church since the Second Vatican Council," said one of the most influential bishops at the Chicago meeting this week.

For excerpts from Archbishop Borders' statement on the pastoral, see page A-11.

The bishops showed an amazing

degree of agreement on the document as they passed it 238-9, observed Bishop F. Francis Murphy who together with Archbishop Borders attended the meeting.

"The approval of the pastoral letter 'The Challenge of Peace: God's Promise and Our Response' gives an extraordinary witness to the hope that peace is possible," said Bishop Murphy shortly after returning from Chicago Wednesday afternoon.

Bishop Murphy was "one of the leading speakers all the way

Continued on page A-11

Pastoral draws response

least doubt that their action will constitute a historic contribution to advancing the supreme moral issue of this modern age — the saving of the human family from the terror of a potential nuclear holocaust."

Rabbi Tanenbaum expressed two hopes — that the pastoral letter will prompt "widespread interreligious discussion and debate" and "that Christians and Jews and others in the East European bloc will use this pastoral letter to try to raise similar consciousness among peoples in the communist world who have an equal share in halting the insane nuclear arms race."

But a spokesman for the Moral Majority doubted the pastoral will be much more than a propaganda tool for the Soviet Union and its "stooges."

"In an atheistic country like the Soviet Union it can only be used for propaganda purposes and can only get to the head, not the heart, of Mr. (Yuri) Andropov," Soviet leader, said Cal Thomas, Moral Majority vice president for communications.

Thomas added that "on the surface, it expresses identical thoughts that we have, that we'd do away with not only nuclear but conventional weapons of warfare."

"It's a pretty worthy one (message) but a naive one in the real world," he said of the pastoral. He said its admonitions would not be heeded by the Soviet Union and that the Soviets and what he called their "stooges," instead would use the pastoral for propaganda. "I think it shows divisiveness instead of unity," Thomas said. "I think it plays right into their (Soviet) hands."

The White House, Defense Department and office of Speaker of the House Thomas P. O'Neill had no immediate comment on the pastoral May 4.

JTA community news reporter

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COMMUNITY CALENDAR

- June 5 -- Conference on Women, Prayer and Tradition, Task Force on Jewish Women, B'nai Zion, New York City.
- June 17-19 -- 72nd Anniversary Young Israel Convention, Homowack Lodge, Spring Glen, N.Y.

HONORS AND APPOINTMENTS

PHILADELPHIA (JTA) -- Dr. Gary Schiff, director of program development of the Academy for Educational Development, has been named president of Gratz College, succeeding acting president Elazar Goelman, who returned from retirement in 1982 after the death of Gratz president Daniel Isaacman.

WALTHAM, Mass. (JTA) -- Saul Viener, a civic leader of Richmond, Va., has received the Lee Friedman medal of the American Jewish Historical Society for distinguished service in the field of American Jewish history.

BINGHAMTON, N.Y. (JTA) -- Bruce Becker has been elected president of the Jewish Federation of Broome County.

NEW YORK (JTA) -- The first annual Marshall Hochhauser Memorial Awards of the Federation of Jewish Philanthropies have been presented to Rabbi Sheldon Zimmerman, rabbi of the Central Synagogue in New York City, and Lester Futernick, director of the Urban Resource Institute.

NEW YORK (JTA) -- A radio editorial, "Judaism and Care for the Homeless," by Rabbi Marc Tanenbaum, the American Jewish Committee's director of inter-religious affairs, has been cited by the Wilbur Awards competition in best "radio spots for local release category," on WINS-Radio, New York. The Wilbur Awards are sponsored by the Religious Public Relations Council.

ALBANY FEDERATION GETS \$50,000 STATE GRANT TO HELP DEVELOP HOLOCAUST-STUDIES PROGRAM

ALBANY, N.Y. (JTA) -- The New York State Education Department has announced a special legislative grant of \$50,000 to the Greater Albany Jewish Federation for the cooperative development of a Holocaust studies program to be an aid to individual learning and school study throughout New York state. The grant was sponsored by State Senate Minority Leader Manfred Ohrenstein.

Education Commissioner Gordon Ambach, in announcing the grant, said that in an agreement between the department and the Federation, the program will emphasize four major areas.

These are: designation of Holocaust study resources, including a comprehensive list of audio-visual material and a bibliography of books and articles on the Holocaust; preparation of a plan for in-service training of teachers and education of students about the Holocaust; development of a proposal for a permanent exhibit at the New York State Museum on the theme of immigration and the Holocaust; and determining the purpose and content of a traveling exhibit on the Holocaust.

Ambach said that relatives of many residents of New York State were victims of the Holocaust and many came to this state to escape it, adding it was "appropriate that the Education Department should work with other agencies to develop teaching materials" to help assure "we will not forget its lessons for today."

Ambach said the new program is part of his department's on-going efforts to develop and introduce Holocaust study materials in the public school curricula in the state. He said

a teacher's guide, developed by the department, was being field tested in selected public schools around New York State.

EIGHT PA. FEDERATIONS HAVE ADVOCACY COALITION IN CAPITOL

PITTSBURGH (JTA) -- The Pennsylvania Jewish Coalition (PJC), representing eight Jewish Federations, has moved into high gear in an effort to reverse a state government proposal which could be a major issue for the Jewish communities of the state in their care of the aged.

Born some 20 months ago as a by-product of the proposed shift of social service program funding from the federal to the state level, proposed in President Reagan's "New Federalism," the PJC has three functions, Gary Grobman, the PJC's new director, told the Pittsburgh Jewish Chronicle.

First, he said, the PJC monitors regulatory and legislative developments in Harrisburg, the state capitol, which affect the Jewish community, and next, "we are on the lookout for any new funding sources from the state for Jewish communal agencies." Third, he said, the PJC tries "to sensitize" both appointed and elected officials "to concerns of the Jewish community."

The issue now getting priority attention is the government's change in the definition of "skilled care" to "intermediate care" for Medicaid-assisted nursing patients. Medicaid is a government-funded medical aid program for the indigent.

Grobman said this could be a major problem for the Jewish community because it affects Medicaid reimbursement for four Jewish nursing or homes for the aged in Pennsylvania -- Pittsburgh's Jewish Home and Hospital for the aged, and Jewish facilities in Scranton, Harrisburg and Philadelphia.

He said "these nursing facilities are already subsidizing patients with hundreds of thousands of dollars from charitable contributions," adding that "the changes in reimbursement by changing the definition of skilled care will cause more fiscal damage to these institutions."

Declaring that the PJC had "a high priority to help mitigate the potential harm," Grobman added that the coalition had joined with other advocates for the needs of the aged to reverse the policy stated in the new gubernatorial budget. The coalition has written to the governor, urging him to rescind the policy and has testified before the State House Appropriations Committee, asking that nursing home reimbursement "more closely track actual costs incurred, regardless of any technical definitions of care."

The PJC asserted that "the real issue is the amount of money coming in" and that "without help, nursing homes will not survive." Grobman said the PJC is working publicly and privately to "educate public officials" on the issue.

The eight Federations currently comprising the coalition are those of Pittsburgh, Philadelphia, Harrisburg, Reading, Allentown, Wilkes-Barre, Scranton and Delaware Valley, contributing proportionately to fund the work of the coalition.

NEW HOMES FOR ELDERLY FUNCTIONING IN WINDSOR

MONTREAL (JTA) -- The I.L. Peretz House for the elderly, sponsored by the Windsor Jewish Community Council, has many of its 71 units rented, according to Joseph Eisenberg, executive director of the council.

The 11-story structure, attached to the Jewish community center of Windsor, is located at the site of the old I.L. Peretz School, a 40-year-old secular Yiddish institution which succumbed to decreasing enrollments as Windsor Jewish youngsters opted for religious education at congregational schools, according to the Canadian Jewish News.

The total cost of the facility is more than \$3 million, over and above the value of the land donated to the project by the Peretz school. Support for the project also was provided by three Windsor synagogues. Construction was started in 1981.

Eisenberg said the Peretz House is expected to provide accommodations for 80 to 100 individuals, or couples, with renters at least 60 years old or 50 if disabled. He said applicants must be capable of independent living. He said rents are based on fair market value and subsidies are available on the basis of individual need.

There are one-bedroom, one-bedroom deluxe, two-bedroom and two-bedroom deluxe apartments. Eisenberg said each apartment has a living room with a dining area, one or two bedrooms, a complete kitchen, a bathroom, a large storage room and closet space.

Each unit has carpeting, a stove, a frost-free refrigerator, smoke detectors, an air-conditioning sleeve and a balcony. The two bedroom apartments have one-and-a-half bathrooms. Eisenberg said the need for the facility was indicated by the fact that 60 percent of Windsor's Jewish community of 2,000 are elderly.

He said Peretz House also has a communal dining room offering one kosher meal daily, a kosher meals-on-wheels program, lounge areas,

chapel, laundry facilities and parking above and below ground. Because the building is attached to a community center, residents have a variety of social and recreational activities available to them.

Eisenberg said the Canada Mortgage and Housing Corp. guaranteed the mortgage for the facility and that the Jewish community has underwritten the cost of the amenities areas. The report did not indicate the mortgage terms or the range of rentals.

AJCONGRESS EXPANDS SUMMER SEMINARS TO NINE CAMPUSES

NEW YORK (JTA) -- University summer seminars, organized to provide week-long programs of intensive Jewish studies for adults, will be offered by the American Jewish Congress for the third time this year.

Most of the programs are structured for men and women over 50, according to Julius Schatz, coordinator for the series. For the first time since the seminars were first offered in 1981, one of the seminars will be geared for singles under 40.

Schatz reported that the events, formerly known as "elder seminars," had proved so popular since they were started at two campuses, that the program for 1983 has been expanded to nine schools. Classes on a wide range of topics are conducted by faculty members.

Henry Siegman, AJCongress executive director, said the program was started to provide "serious cultural and intellectual opportunities" to adult Jews. "Traditionally, we have concentrated on the health, welfare and leisure needs" of adult Jews "but have neglected to provide them with challenging intellectual programs," he said.

The seminars for those over 50 will be held at George Washington University, in Washington, June 12-19 and June 19-26; Brown University at Providence, June 19-26 and July 3-10; Massachusetts Institute of Technology at Cambridge, June 26-July 3; Rutgers University, New Brunswick, N.J., July 17-24; Ohio State University, Columbus, July 10-17; University of Wisconsin at Madison, July 3-10; Trinity University at San Antonio, June 26 - July 3; and the University of California at Berkeley, July 10-17.

The seminar for under-40 singles will be held at Hampshire College in Massachusetts' Berkshire Mountains July 17-24.

Schatz said special events programs and a Shabbat weekend, including worship services, will be provided on each campus.

DETROIT FEDERATION TASK FORCE PLANNING MORE AID TO ELDERLY

NEW YORK (JTA) -- The number of elderly Jews in the Detroit metropolitan area is estimated at nearly 12,000 with 5,500 needing some kind of help which a Jewish Welfare Task Force is studying, according to the Council of Jewish Federations.

The Task Force on Non-Institutional Services for the Elderly is studying community-based services to help maintain the elderly in independent living arrangements for as long as possible, the CJF reported.

Although the Federation's member agencies offer a wide range of support services, the Task Force is considering expansion or development in such areas as home service and personal health needs, day care, transportation, group living, legal services, adult foster care, as well as support services for those responsible for elderly Jews.

A network of support services for the Jewish elderly is the goal of the Task Force. The network will depend on inter-agency cooperation both to avoid duplication of services and to eliminate gaps in service.

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FOR YOUR INFORMATION

FROM: RICHARD ZELIN

DATE: 5/27/83

NATIONAL

- () Harold Applebaum
- () Shula Bahat
- () Eugene DuBow
- () Lois Gottesman
- () George Gruen
- () Abe Karlikow
- () Sheba Mittelman
- () Susie Schub
- () Mort Yarmon
- (✓) Marc Tanenbaum

CHICAGO

- () Meta S. Berger
- () Jerry Biederman
- () Barbara Borovsky
- () Robert S. Jacobs
- () Marcia Lazar
- () Phil Lyons
- () Nick Sack
- () Judith Simons
- () Alvin Star
- () Marshall L. Zissman
- () _____

STAFF

- () Harriet S. Bogard
- () Adrienne Goodman
- () Jon Levine
- () _____

OTHERS

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MAY -13-83

Comments and Reaction

Following is a compilation from NC News Service stories of some of the comments and reactions to the U.S. bishops' pastoral letter on war and peace:

Canada Bishops

The Catholic bishops of Canada praised the Americans for their "powerful leadership" in calling for an end to the arms race. "They have responded in a prophetic and courageous fashion," said Msgr. Dennis Murphy, general secretary of the Canadian Conference of Catholic Bishops May 4.

Quaker Group

The pastoral also pleased the American Friends Service Committee, a national Quaker organization, whose associate executive secretary, James D. Lenhart, said the committee is "delighted to endorse solidly and to support the stand taken by the American Catholic bishops against nuclear weapons."

Jewish Reaction

A spokesman for a leading Jewish group also lauded the pastoral.

"Thank God for the moral courage of the American Catholic bishops," said Rabbi Marc Tanenbaum, the American Jewish Committee's National Interreligious Affairs director. "While one need not agree with every aspect of their pastoral letter on the challenge of peace, I have not the least doubt that their action will constitute a historic contribution to advancing the supreme moral issue of this modern age — the saving of the human family from the terror of a potential nuclear holocaust."

Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, said, "I applaud the Catholic bishops for their forceful call for an end to the proliferation of the nuclear arms race."

"It is a forthright and courageous statement and one that reflects in many ways the deeply felt convictions of the Reform Jewish community," Rabbi Schindler added. "It is to be devoutly hoped that our united effort, which includes the voices of other major religious and secular groups, will prevail for the sake of humankind."

ADA Comments

Leon Shull, national director of Americans for Democratic Action, said the organization is "very much in favor of what the bishops did." The ADA's president is Jesuit Father Robert Drinan, former Democratic congressman from Massachusetts. Shull said May 4 that the bishops' statement "will add tremendously to the strength of the movement for nuclear disarmament. I think it's important the bishops have spoken out."

Moral Majority

But a spokesman for the Moral Majority doubted the pastoral will be much more than a propaganda tool for the Soviet Union and its "stooges."

"In an atheistic country like the Soviet Union it can only be used for propaganda purposes and can only get to the head, not the heart, of Mr. (Yuri) Andropov," Soviet leader, said Cal Thomas, Moral Majority vice president for communications.

Challenges U.S., Soviets

Archbishop William D. Borders of

Papal Message

WASHINGTON (NC) — Pope John Paul II is praying for the U.S. bishops in their "efforts to proclaim the Gospel in its fullness and to foster peace in the world," said a Vatican telegram May 7 to the president of the National Conference of Catholic Bishops, Archbishop John R. Roach of St. Paul - Minneapolis.

Here is the text of the May 7 telegram to Archbishop Roach:

"Holy father was pleased to receive the message which you sent to him on behalf of the bishops of the United States gathered in Chicago and he assures you of his prayers in your efforts to proclaim the Gospel in its fullness and to foster peace in the world. His holiness asks the Holy Spirit to grant you light and wisdom in all your pastoral endeavors and in the love of our risen Savior he imparts his apostolic blessing to you, your brother bishops and all your people."

Baltimore said May 4 that implications of the pastoral include "serious challenges to the defense policies of the United States, the Soviet Union and the other nuclear powers."

He described the pastoral as a "clear expression of the desire of the American bishops, in union with Pope John Paul II, to summon our nation and the world to the new attitude toward war" urged by the Second Vatican Council.

Effect on Military

Two U.S. Bishops commented on the effect of the pastoral on Catholic military personnel.

Archbishop John R. Quinn of San Francisco said May 4, that they should disobey the president rather than launch a nuclear weapon against an enemy's population. It is wrong to carry out an immoral order even in wartime, he said.

Auxiliary Bishop Thomas Gumbleton of Detroit, at a press conference in London May 9, said the pastoral "does put people in the military in a difficult spot."

Bishop Gumbleton said he agreed with Archbishop John Quinn that based on the teaching of the pastoral a Catholic would have to say "no" to an order to use nuclear weapons.

"At the present time I don't think many would say 'no,'" said Bishop Gumbleton, one of the members of the U.S. bishops' committee which drafted the pastoral letter.

"This is where I think the letter has to be used as a teaching instrument," he added.

Bishop Gumbleton is president of the American section of Pax Christi and vice president of Pax Christi International, a Catholic peace organization.

Pontifical Academy

The president of the Pontifical Academy for the Sciences at the Vatican praised the pastoral on nuclear war because it opposes America's military buildup.

Carlos Chagas, a Brazilian physicist, said, "The U.S. bishops were dealing with

ns to Bishops' Pastoral



(Chicago Catholic Photo)

Bishop Wurm listens during pastoral debate.

President Reagan's military development program, which was ruining the country's social development program."

Chagas said, "I praise the American bishops because they resisted many pressures, beginning with those from their government."

Says Non-Binding

Archbishop Philip M. Hannan of New Orleans stressed May 9 that "Catholics are free in conscience to disagree" with conclusions of the U.S. bishops' new pastoral letter on war and peace.

The archbishop, the most outspoken critic of the pastoral within the U.S. hierarchy over the past year, said in a seven-page statement on the pastoral that he objected to the tone and a number of specific conclusions in the final document.

"Obviously, the vast majority of the bishops have a different appreciation of the letter" from his own appreciation, he wrote.

At a press conference in New Orleans the day after the pastoral letter was approved, Archbishop Hannan commented: "First, it is

very confusing. Second, it will appease a great number of people, pacifists. Third, it will, in my opinion, deter disarmament negotiations."

Rejects Reagan Remark

"It doesn't add up," Bishop Leroy Matthiesen of Amarillo, Texas, said in regard to President Reagan's remark that the pastoral "really is a legitimate effort to do exactly what we're doing."

"I really don't know what to make of that We're saying we support what is the equivalent of a freeze, and he's opposed to a freeze," the Texas bishop said in an interview in New York May 8.

Bishop Matthiesen said that a "double-headed" U.S. nuclear policy is a principal source of confusion in the nuclear debate. "I'm convinced that we've got two policies going — a declaratory policy and an action policy," he said.

In his address he called the bishops' war and peace pastoral a "historic document" that gives "a clear and decisive no to all nuclear war."

HIGH SCHOOL NEWS

AHS Director of Student Personnel Services Prom Held — "On the

The Band Department will perform its Spring Concert on Friday, May 20, with the Concert Band at 8, followed by the Freshman Band, Jazz Combo and Alumni Jazz Band. A reception for Father John McEvilly, Music direc-

10-18-83

Jewish Committee shifts Tanenbaum from religious to foreign relations

By Darrell Turner
Religious News Service Staff Writer

NEW YORK (RNS)--For the past 23 years, one of the most prominent figures in the Jewish-Christian relations field has been Rabbi Marc H. Tanenbaum, director of interreligious affairs of the American Jewish Committee.

Now he's got a new assignment and title: Dr. Marc H. Tanenbaum, director of international relations of the American Jewish Committee.

But despite the changes, he said in an interview, "in a sense I haven't left the interreligious field at all."

Dr. Tanenbaum, 58, came to the American Jewish Committee in 1960 after 10 years as executive director of the Synagogue Council of America. He was an official Jewish observer at the Second Vatican Council in the early 1960s and chaired the Jewish liaison with Catholic Relief Services and Church World Service in providing relief for Biafran refugees during the Nigerian civil war in the late 1960s.

His interest in international affairs and the religious community was illustrated in 1974, when he declared that "there is hardly a major political or ideological conflict that does not have as one of its complicating facts a powerful religious component." As examples, he cited the Hindu-Islam conflict between India and Pakistan, the Catholic-Protestant conflict in Ireland, the Christian-Islamic tensions in Nigeria, Sudan and the Philippines, and the Jewish-Islamic-Christian differences in the Middle East.

The following year, Dr. Tanenbaum said he was deeply disturbed by the failure of the American people and the United Nations to address themselves seriously to persecutions and murders in Uganda under President Idi Amin. He said the situation reminded him of the 1930s and 40s when the world knew people were being tortured by fascists and failed to take action against it.

In 1978, Dr. Tanenbaum was part of a group of Americans studying the situation of Indochinese refugees when he was refused admittance to Malaysia because the government of that predominantly Moslem country objected to his "pro-Zionist" activities. The rest of the group canceled a planned visit to Malaysia as a result.

In addition to his new post as head of the American Jewish Committee's international relations department, Dr. Tanenbaum is director of the international aspects of the committee's Jewish-Christian relations program. His assistant, Rabbi A. James Rudin, is the new director of interreligious affairs for the committee.

Dr. Tanenbaum succeeds Abe Karlikow, who retired at the end of September as head of what the committee had previously called its foreign affairs department. By using the title of doctor rather than rabbi now, he said, "I want to emphasize in a sense the political-relations side of my work." He now oversees the committee's work in Paris, Central and Latin America, as well as correspondence with Jewish groups in Eastern Europe, Africa and Asia.

One of Dr. Tanenbaum's last actions in the interreligious affairs post was issuing a statement accusing the World Council of Churches of "moral hypocrisy" for the resolution on the Middle East adopted at the council's recent sixth assembly in Vancouver.

Dr. Tanenbaum had addressed that assembly as a Jewish representative and had pledged that "millions of Jews will join hands with you in the cause of God's human family." But he later said that the assembly's Middle East resolution was "intended to isolate Israel as a pariah among the nations."

Dr. Tanenbaum said he issued the statement because he believes that "diplomacy is not to be a mask for dishonesty." At the same time, he said he has since had correspondence on the matter with "some senior staff people" of the World Council in Geneva and that he is now drafting a position paper on the matter for the International Jewish Committee for Inter-religious Consultations (IJCIC), which he said would be "a detailed, balanced statement."

In the interview, Dr. Tanenbaum charged that the World Council has been taking an "obsessive anti-American and anti-Israel policy" in its positions on international issues. But he also said that "relationships don't hang or fall on one statement or resolution," and that he thinks the World Council "is a vehicle that can do a great deal of good in terms of saving lives" and attacking problems like refugee resettlement and world hunger. He said his criticism of the Middle East resolution had been made "more in sorrow than anger."



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Vatican paper prints essay by U. S. rabbi

VATICAN CITY — (JTA) — *L'Osservatore Romano*, the official newspaper of the Vatican, has just published a special supplement in Italian on "The Jubilee Year of the Bible," featuring as its lead essay "Holy Year and Its Origins in the Jewish Jubilee Year" by Rabbi Marc Tanenbaum of the American Jewish Committee.

Tanenbaum's scholarly essay was originally published in 1975 by the Vatican Commission for the Holy Year and was translated into English, French, German, Italian, Spanish and Portuguese. In its present Italian form in the Vatican publication, the article occupies four full pages and is illustrated with a series of medieval religious paintings.

Tanenbaum wrote the article at the request of Vatican authorities while he served as director of inter-religious affairs of the American Jewish Committee. He is now AJC director of international relations.

This is believed to be the first time that the Vatican daily has featured such a full-length Jewish historical and theological essay by a Jewish author. When published in 1975 in a Vatican book of the Holy Year, the article was distributed by the National Conference of Catholic Bishops to all the American Catholic bishops and Catholic seminaries as a resource document.

In his essay, Tanenbaum traces the origins of the Jubilee Year in Biblical Judaism and describes its practice and meaning as it was developed and experienced in about 3,000 years of Jewish history.

TANENBAUM

Tanenbaum: Support aid to Central America: stress human rights

See page 3



Rabbi Marc Tanenbaum, director of the American Jewish Committee's International Affairs Dept.: A "profound dilemma" confronts the U.S. government and the American Jewish community in Central America.

Tanenbaum: More U.S. aid needed in Central America

By WALTER RUBY

A high official of the American Jewish Committee said last week that the American Jewish community should support increased U.S. military and economic aid to Central America, while simultaneously urging regimes in countries like El Salvador and Guatemala to improve human rights conditions.

Rabbi Marc Tanenbaum, director of the AJC's International Affairs Department, made the comments after returning from a meeting with Central American Jewish leaders in Guatemala.

However, Tanenbaum made clear that if a repressive pro-U.S. regime seemed about to fall to Marxist guerrillas, he would give first priority to averting a communist takeover, even if that meant temporarily lowering the pressure for improvement in human rights conditions.

In an interview with the *Jewish World*, Tanenbaum commented, "I believe the American Jewish community should respond critically to Reagan Administration policies in Central America, but from a core of values that emphasize both protection of human rights and national security . . . If a (pro-U.S.) government is in danger of toppling, it may be necessary to establish security first. We should see this (emphasis), however, as a transitory phenomenon, and not lose sight of our goal of improving human rights conditions."

Confronted With Moral Dilemma

Citing what he termed "the profound moral dilemma" which he said confronts the U.S. government and the U.S. Jewish community in Central America, Tanenbaum stated, "There is no question that governments in countries like El Salvador and Guatemala are guilty of carrying out horrible deeds against their own people. But if you knocked over the military junta of Guatemala tomorrow, it would be immediately replaced by a Sandinista style regime of Marxist radicals who would set up centralized totalitarian control on the Cuban model.

"Some people perhaps would prefer to be red than dead," he added, "but others seem determined to resist Marxism in Central America. One only needs to look at what happened to the Jewish communities in Cuba and Nicaragua to understand that revolutions along those lines will mean the end of Jewish life in any country where it occurs."

During the course of a wide-ranging discussion with the *Jewish World*, Tanenbaum — a leading authority on interfaith relations — focused not only on the issue of Central America, but also on topics like Tanenbaum's support of a recent Reagan Administration initiative to establish diplomatic relations with the Vatican, as well as an appraisal of the current state of Jewish relations with liberal Protestant denominations and evangelical groups.

Tanenbaum explained that the annual meeting of FEDECO (an acronym for the Federation of Jewish Communities of Central America) was attended for the first time by Jewish leaders from throughout Latin America, as well as representatives from U.S. Jewish groups such as the Hebrew Immigrant Aid Society (HIAS), the Anti-Defamation League of B'nai Brith and AJCommittee.

The meeting, originally scheduled to be held in Guatemala City, was moved amidst tight security to a hotel in a smaller Guatemalan town called Antigua, after rumors of a possible terrorist attack on the conference were picked up by Guatemalan authorities.

Jewish Communities' Anxiety

Tanenbaum, who delivered the invocation and principal address at the conference, explained, "The impact of Nicaragua and the fate of the small Jewish community in that country haunted the conference." (Tanenbaum said that according to the latest information, only three of 50 Nicaraguan Jewish families still remain in the country.)

"One became aware of the anxiety and deep concern felt by all of the Jewish communities in Central America. They feel not only an external threat symbolized by Nicaragua, but an internal threat to the viability of these small Jewish communities. With the exception of Panama, none of these communities have the services of a rabbi, they have very few religious educators."

Tanenbaum explained, "The community leaders let us know they desperately need our help if they are to overcome both the external and internal threats. The leader of the El Salvador Jewish community — whose numbers have dropped from 150 to 87 families in the last several years — said to us, 'We feel abandoned by the Jewish world. Whatever Jewish organizations were here left when the revolution started. We feel vulnerable and need to feel a sense of solidarity from the Jews of North America.'"

Tanenbaum noted, "The Jews of Central America are middle class and upper middle class people who are mainly business people, entrepreneurs and professionals. All have homes and businesses, and the threat of Marxist-Leninist revolutions, whose announced purpose is to nationalize industry and expropriate properties, has sent a shudder of fear through most of these people. One Costa Rican Jewish leader said to me, 'We never believed the United States would allow a leftist takeover in Central America. Now that is has happened in Nicaragua, none of us feel safe.' Another leader said, 'How is America going to feel when you wake up and find a Union of Socialist Soviet Republics just south of the U.S. border?'"

Tanenbaum

continued from page 3

Argentina Election Hopeful Sign

Tanenbaum explained that the Jewish leaders in Central America view the election of President Raul Alfonsin in Argentina after eight years of repressive military rule there as a hopeful sign for their own countries and said they are now actively urging their governments to follow the Argentine model. He said that, without exception, the Latin Jewish leaders with whom he spoke feel that U.S. economic aid is desperately needed to help their governments survive while they try to move toward elections and democratic institutions.

Tanenbaum said he met with the foreign minister of Guatemala, who asked that the American Jewish community use its influence to help to overcome the negative image of Guatemala in the U.S., and to do all it can to get U.S. military and economic aid to that country.

"I told him in response," said Tanenbaum, "that the facts as we know them about human rights violations in Guatemala are horrible, and as long as those facts remain horrible you cannot expect us to try cosmetically to put a good face on horrible facts."

Tanenbaum said he told the Guatemalan minister, "If your government changes these horrible facts and begins to put an end to the violations of human rights, contains the death squads and returns the military to the barracks, then we are prepared to help present these changes to the American people and the American government."

Condemns Death Squads and Sandinistas

Asked if he believed the regime supported by the Reagan Administration in El Salvador, where an estimated 40,000 people have been killed by death squads over the last four years, was morally preferable to the Sandinista regime in Nicaragua, Tanenbaum replied, "It is not possible to make easy comparisons between one country and another . . . The killings carried out by the military junta in El Salvador must be condemned. No Jew can support that killing, just as no Jew, in terms of ethical and moral tradition, can support what the Sandinistas have done in terms of suppression of human rights and basic freedoms in Nicaragua. One does not excuse the other."

Calling for increased U.S. pressure on Guatemala and El Salvador to improve their human rights situation and bring the death squads under control, Tanenbaum said, "Clearly, the role of the U.S. ambassador is of critical importance. The ambassadors must bring continuous pressure on these governments to make it clear that unless they bring about significant improvements in their human rights records, Congress will terminate the aid."

Asked if he believed U.S. ambassadors in countries like El Salvador, Guatemala and Honduras are presently delivering that message effectively, Tanenbaum would say only, "In some countries the message has been delivered more effectively than in others."

Results of Decades of Neglect

Declining to assess Reagan Administration policies in Central America, Tanenbaum said, "The problem faced by the Administration is that for many years, the U.S. mission in that area had been essentially one of commerce. We are now reaping the whirlwind of decades of neglect. It is going to take years, and massive economic aid, to bring about stable civilian governments in those countries."

Asked about the contention that American Jewish support of prosperous Jewish communities in Central America puts the U.S. Jewish community in the position of perpetuating ruling elites and resisting inevitable social changes in the region, Tanenbaum responded, "I do not want to be put in the position of having to make a harsh choice between support of Jews and of social revolution. What is clear to me, however, is that the Jews of Central America are not unlike our own mothers, fathers, brothers and sisters. They are from the same social class as our own families . . .

"I do not think American Jews have the right to (say) to fellow Jews in Central America, 'All right, you have lived enough of the good life. Social revolution is inevitable, so you had better pack your bags and leave.' That would be incredible arrogance and chutzpah. Our response to them was, instead, 'If you are in trouble let us know, and we will do everything we can to help you.'"

Tanenbaum said that one tangible result of the FEDECO meeting was the creation of an "early warning system," so that in the event Jews in Central America become endangered in the future, HIAS and other Jewish groups will be able to work behind the scenes to help bring them to safety.

Little Change in Attitudes

Turning to issues in Jewish-Christian relations, Tanenbaum said that there has been little change in attitudes of liberal Protestant groups toward Israel since the traumatic experience of the 1982 Lebanon War.

"The liberal Protestants remain split into two groups. One group is frequently critical of Israeli policies, but still basically friendly to Israel." The other group, which Tanenbaum said includes much of the leadership of the World Council of Churches, "is militantly anti-Israel, anti-U.S. and pro-third world . . . In some respects, the World Council of Churches has become an ecclesiastical clone of the United Nations."

On the question of his recently announced support of the U.S. recognition of the Vatican, a position that drew opposition in some Jewish leadership circles, Tanenbaum remarked, "I don't believe that this decision by the Reagan Administration threatens religious pluralism in America. I believe there is a substantial body of scholarship that makes the case that the Holy See is a 'secular' arm of the Vatican conceived as a sovereign state."

He added, "I see this as a pragmatic move on the part of the Jewish community. When we have spoken with Vatican officials about the possibility of their establishing diplomatic relations with Israel, they have replied, 'why should we look favorably on such a move when the American Jewish community has opposed U.S. relations with the Vatican?' Now this innuendo has been removed."

Evangelical Support for Israel

Tanenbaum, who has played a leading role in strengthening ties between Israel and the American Jewish community on one hand and the evangelical Christian community on the other, was asked about recent reports of an upsurge in missionary efforts by evangelical groups in Israel.

"We live in a real world filled with moral ambiguities and moral choices," he said. "Since 1967, the evangelicals have been ardent supporters of Israel, and of the reunification of Jerusalem. While we have welcomed that support, we were firm in letting groups like the Presbyterians and the American Baptists know how we felt about their financial support for Jews for Jesus."

He added, "Jews for Jesus is no longer supported by these denominations, but the group still gets a lot of financial backing from individual evangelical churches . . . I am troubled today by the fact that there are more missionaries per capita in Israel than anywhere else."

"The mainstream evangelical groups have behaved responsibly (in refraining from missionizing in Israel), but some of the zealots and fringe groups have been engaged in some rather dirty business, in terms of going after the poorest Jews in the country, offering them food, clothing, shelter and so forth. These people have to be exposed."

Tanenbaum commented, "I was the first Jewish leader to sit down with (Moral Majority leader) Jerry Falwell and explain our concern that we felt that much of what he was preaching was a threat to pluralistic democracy. After that talk, Falwell issued a statement expressing support for religious pluralism and respect for Jews as they are . . .

"While I thought it was important to raise his consciousness on these issues . . . I have not closed my eyes to the fact that in one of his recent books, he openly states that the conversion of the Jews is God's will."

Tanenbaum added, "The government of Israel believes that Falwell represents an important force for the support of Israel at a time when she is under the gun. There is a tendency to welcome that support, but we never close our eyes as to what (the evangelicals') ultimate agenda really is." □

Baltimore

JEWISH TIMES



Rabbi Marc Tanenbaum, an expert in Catholic-Jewish relations, is a leader of the American Jewish delegation set to meet the Pope this week. Will it be substantive or merely symbolic? The Baltimore native discusses the greatest challenge of his career.



Vatican Showdown?

Rabbi Marc Tanenbaum, an expert in Catholic-Jewish relations, is a leader of the American Jewish delegation set to meet the Pope this week. Will it be substantive or merely symbolic? The Baltimore native discusses the greatest challenge of his career.

JAMES DAVID BESSER
Washington Correspondent



Rabbi Marc Tanenbaum of the American Jewish Committee shown meeting with the Pope in October, 1979.

It was like the first touch of a dentist's tool on an abscessed tooth: the Pope's recent meeting with Kurt Waldheim, president of Austria and accused ex-Nazi, scraped against raw nerves in Jewish communities throughout the world.

But the surprise and agony have obscured some basic points about Vatican-Jewish relations, according to Rabbi Marc Tanenbaum, international affairs director for the American Jewish Committee and a man whose professional life has revolved around the complex hub of Catholic-Jewish relations. Tanenbaum, who played a key role in the Vatican II council that changed the face of modern Catholicism and rebuilt the foundations of Catholic-Jewish relations, is now point man in the effort to repair the damage done by the pontiff's symbolic embracing of the Austrian leader.

In discussions currently underway among the American Jewish leadership, Tanenbaum is helping thrash out a consensus about who should attend the recently announced meeting with the pope, what the agenda should be, and how Jewish groups should respond to the pontiff's upcoming visit to Miami.

In daily calls to the pope's key advisors in Rome, he is trying to represent an American Jewish community that is far from united on the complex issues radiating from the Waldheim affair.

Some days, Tanenbaum goes to work at his E. 56th Street office in Manhattan without knowing if he'll be eating dinner in New York or in Rome.

As the pace of negotiations picks up, Tanenbaum has an unshakable conviction that the Waldheim fiasco can turn out to be a positive development in Jewish-Catholic relations. The new level of dialogue that has developed in the past month, he says, can reinforce positive changes that have taken place in Catholic theology and its practice in the past twenty years.

At the same time, he argues, the current discussions can be an important element in derailing a more ominous trend in Church thinking. "We are seeing the beginnings of a trend towards revisionism within the Church with respect to its role in the Holocaust," he says. "It is important that we use these discussions to fight back this trend. That's why what we do in the next few weeks is so crucial."

Last week the Vatican made public a letter from the pope expressing sympathy with Jews over the Holocaust, which was seen as an effort to defuse the upcoming meeting with Jewish leaders. But Tanenbaum and others want more substance.

Clearly, the current crisis is the greatest challenge in Tanenbaum's career. Critics of his interfaith efforts point to the pope's meeting with Waldheim as proof that such dialogue is in vain, but he is insistent that substantive good can be accomplished.

What gives him the stamina to hack his way through this diplomatic jungle is the

obsession about Catholic-Jewish relations that has been part of his emotional baggage since his childhood in Baltimore.

Living Between Christians and Jews—

Tanenbaum grew up on South Light Street, where his parents owned a small grocery store. His first exposure to Christianity came in the stories he heard about his uncle in Russia, who died at the hands of a howling mob incited by a Good Friday sermon of the local Orthodox priest.

"As a child, I had a curiously divided life," he says. "On one hand, my friends were mostly Christians—Italians, Poles, Irish, Germans. At the same time, I went to a parochial



Rabbi Marc Tanenbaum: from Baltimore to the Vatican.

school, the Talmudical Academy, and our family life was totally enveloped in Judaism. From the beginning, I always had this sense of living on the margins between Christians and Jews. This was something I had from a very early age."

He attended Yeshiva University, combining rabbinic studies with a pre-medical program. "I was haunted the entire time about this strange ambiguity in my life. I was very close to Christian kids. But I also had this sense of living in an alien, hostile world. When I went to the Jewish Theological Seminary in 1946, I began wanting to face this entire haunting experience: why do Christians kill Jews? Why was my uncle murdered?"

"Then, while I was working towards a masters degree in history, someone steered me to a book by an Anglican historian and theologian, Dr. James Parks. It was called 'The Conflict Between the Church and Synagogue.' It literally changed my whole career. In this book, Parks traced the images of anti-Jewish hostility in the New Testament, and the conclusion was very clear:

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these images are the source of the deep anti-Semitism that has been part of the wallpaper of Western civilization. Under every expression of secular anti-Semitism, there is always this Christian imagery of the Jews as the enemies of God. From this flowed the inquisitions, the pogroms, and ultimately the Nazi Holocaust."

After taking a year off to write a novel, he worked for *Time Magazine* on the religion page, served as an editor at a publishing house, and worked with the Synagogue Council of America as a speechwriter, publicist, and, ultimately, as its director. The organization, he says, had fallen on hard times, and Tanenbaum began reshaping its program to give expression to his simmering feelings about the need to improve the Jewish-Christian dialogue.

"Back then, before Vatican II, the Catholics wouldn't have anything to do with us. But I began developing personal friendships with key people in the liberal Protestant denominations. Little by little, we began working on some common problems, mostly social justice issues. And little by little, I began to find that there were Christian clergymen who defied the imagery I'd had my entire life about Christians as enemies."

In 1960, he was asked to come to the American Jewish Committee as head of its department of interreligious affairs. Given his special interest, it was a propitious time; the Vatican Council was in its gestation stages in Rome. "We saw this as a historic occasion. Pope John XXIII was talking in terms of opening up the church and purifying it of its hostilities, and we felt this could become very important to Jews."

By the time the Vatican Council began in earnest in 1962, Tanenbaum and his colleagues had already met with the pope several times to express Jewish concerns, and with Cardinal Bea, the man charged with developing a broad declaration on Judaism.

"We were the only Jewish group relating to the Vatican," he said. "So in 1962, the American Jewish Committee was asked to prepare three major research papers for the Council. One was on the image of Jews and Judaism in Catholic teaching. Another was on the image of Judaism in the Catholic liturgy. Finally, we did a paper on the crucifixion and the problem of conversion."

Tanenbaum also organized meetings between Cardinal Bea and representatives of the various divisions of American Judaism. "One of the consequences of those meetings," he says, "was that the Catholic leadership began to develop a whole new appreciation of the richness and the fullness of Judaism. You could see the scales falling from their eyes. It was a transforming experience for everyone."

The final proclamation by the Council, diluted somewhat by vigorous opposition from Arab church representatives, still represented a significant change for a church that once advocated forced conversions and the dread Inquisition. It stressed the

"spiritual patrimony common to Christians and Jews," and officially rejected theological anti-Semitism; the Jewish people, it said, should "not be represented as rejected by God or accursed, as if this followed from the Holy Scriptures."

Tanenbaum spent the next twelve years traveling across the United States, meeting with every Cardinal and Archbishop, setting up networks of Jewish-Catholic dialogue and developing programs to turn this broad declaration into everyday practice. A primary focus was on the textbooks used at Catholic parochial schools. "That's where the paydirt was," Tanenbaum says. "In 1974, the Vatican issued a set of guidelines that very specifically instructed how the 'Christ-killer' charge must not be taught, how the Pharisees must be taught in a positive way, not just as the enemies of Jesus, how the Book of John must be taught very carefully so that the term 'the Jews' is not used for the collective indictment of the Jewish people. It was a catechism of respect for the Jews and Jewish history."

The Church Has Changed

There is not much debate that the Catholic Church has made some dramatic changes in its relationship to Jews. But it is also true that the church of 1987 is operating in a vastly altered political and social landscape.

For one thing, there have been several popes since the death of John XXIII, and the current occupant of the Throne of St. Peter is a Pole. Although Tanenbaum insists that John Paul II's background is not necessarily related to disturbing trends in the church, he agrees that the pontiff carries a different kind of emotional baggage into his job.

Also, the top Church hierarchy has drifted towards a new kind of theological conservatism. And it is operating in a changing world. The Church is enjoying its greatest growth in Africa and South America, areas that have moved towards a political alignment that most Jewish leaders consider unfavorable.

It is in this context that the pope's decision to meet with Kurt Waldheim, whose Nazi past was being uncovered by Jewish organizations and several European publications, exploded like a terrorist's bomb.

"The pope's meeting was a surprise to everybody, including the members of the Curia in Rome," Tanenbaum says. "I talked to a half-dozen cardinals when I was there in July, and they hadn't known about it in advance. It was sprung on them, too — mainly because the top people wanted to contain the fallout. They knew, apparently, they were going to have all these problems — but the meeting with Waldheim was conceived in terms of their foreign policy relationships with Austria. Clearly, they felt that those considerations outweighed the reaction that could be expected. This may not have been an accurate calculation."

When the magnitude of the worldwide reaction became clear — and when Jewish



The Pope's meeting with Kurt Waldheim in June was a source of outrage to many, not only because the meeting took place with the accused Nazi war criminal but because the Pope had only words of praise for the Austrian president.

There has never been a 90 minute meeting planned between the Jewish community and the pope — a genuine, man-to-man meeting around a table.



The Pope gave a private audience to Yasser Arafat, chairman of the PLO, in 1982, angering many Jews who criticized the pontiff for meeting with a terrorist.

groups in America angrily canceled plans for a symbolic meeting with the pope during his September trip to Miami — the Vatican began seeking ways to repair the damage, an effort that Tanenbaum sees as highly significant.

Initially, there was talk of a private audience for Jewish leaders at the beginning of the Miami visit. Tanenbaum pressed for a papal visit to New York for substantive talks—an option that the Vatican saw as a security nightmare. Another option was a statement from the pope that would somehow lay out the Church's aversion to the entire Nazi ideology.

After a furious round of negotiations, the Vatican finally agreed to a lengthy meeting in Rome between the pope and a delegation of Jewish leaders.

"If Catholic-Jewish relations weren't important to them," he says, "they would have finessed this; they are geniuses at finessing these kinds of things. Instead, they are working very hard to heal the wounds. One of the most dramatic indications of this is the fact that we are now scheduled to have a 90 minute meeting with the Pope on September 1 at Castle Gandolfo. This is unprecedented; there has never been a 90 minute meeting planned between the Jewish community and the pope — a genuine, man-to-man meeting around a table. It's usually a canned speech by him, a canned speech by the Jewish community, and that's that. In the past, it's always been two separate monologues, not a dialogue."

A Fear of Revisionism

Although he declines to speculate about the possible outcomes of the meeting, Tanenbaum does suggest that some kind of public statement correcting this impression of a papal blessing on Waldheim will be a priority.

Such a statement, he suggests, could contribute to a broader goal. "I think it is crucial that we contain the tendency within the Catholic Church towards revisionism with regard to the Nazi holocaust. There are some signs of this revisionist thinking taking hold in the Church. While the pope made an excellent and poignant statement when he went to Auschwitz — that the Jewish people, who brought the world the message of 'thou shalt not kill' through the Ten Commandments were themselves the victims of inef-fable killing by the Nazis — he seemed to reverse that at Majdanek. He referred to 14 nationalities who suffered there, and Jews were not mentioned."

"If the revisionist line continues — that the Church was a victim to Hitler, a kind of martyr — it will tell a historical lie. And it will undercut efforts among German Catholics today to face that history. Ironically, in 1975 the German-Catholic hierarchy issued a statement in which they confessed that the Church gave obedience to Hitler as a form of idolatry, apostasy. They confessed that they abandoned the Jews to Hitler's

persecution. The church, they said, must face that history, confess its sins, and stand against every form of fascism and idolatry, and must stand at the side of the Jewish people. Now there are signs that some people in the Church want to move away from that."

Tanenbaum declines to say whether the pope's meeting with Kurt Waldheim represented a particularly visible expression of this revisionist tendency. He does make it very clear that he hopes to use the incident, and the resulting dialogue with the highest levels of the Vatican hierarchy, to evoke the kind of strong statements on the Holocaust that might contain this trend towards a kind of trivialization of the Holocaust.

Initially, Tanenbaum says, his efforts were met with suspicion by many other American Jewish leaders. He was accused of representing the entire Jewish community without any official mandate to do so. There were indirect charges that he was going to the Vatican on bended knee, trying to curry favor with the leaders in Rome. His long involvement with Catholic-Jewish relations, he admits, may have reinforced this impression.

He says that the overwhelming emotions unleashed by the Waldheim incident were a big part of this divisive reaction. "You have to remember that it was very, very emotional," he says. "You're dealing with 2000 years of enmity. So one of the reasons for the reaction to the Pope-Waldheim thing was that the event brought together the embodiments of the two most hostile images in Jewish history — the theological anti-Semitism that characterized the Church until Vatican II, and the political anti-Semitism of the Nazis, represented by Kurt Waldheim. That's lethal stuff."

He maintains that his longstanding involvement in Catholic-Jewish relations gives him a perspective on the crisis that other Jewish leaders lack and enables him to look beyond the raw emotionalism of the Waldheim incident.

"It's very difficult for Jews, and especially those who have no contact with the Vatican, as we have had for 25 years, to realize that there are people there who are horrified by what has happened, and who want to change those patterns. You can't perceive today's situation as if this were the same as thirteenth or fourteenth century relations between Jews and Catholics. It's not the same thing."

"The notion that we Jews are coming with hat in hand, begging for favors, strikes me as bizarre. Anyone who sat in our meetings on July 9 would have recognized the firmness, the toughness, with which we stated the Jewish position."

A Church Divided

The portrait Tanenbaum paints of the Catholic Church in the wake of the Waldheim affair is a curiously divided one. Over and over again, he describes the revolutionary changes in the Church since Vatican II,

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changes in which he played a small but intriguing part.

At the same time, he describes an emotional environment that will continue to stand in the way of better empathy between Catholics and Jews — a ugly residue of the Church's involvement in the Holocaust, and its institutional inability to face up to the consequences of that act.

And, as his years of interreligious diplomacy have demonstrated, the Catholic Church is a massive political institution, responsive to its own needs in an ever-shifting worldwide context. The Church may feel a special moral obligation to the Jews who have too often been its victims — but it is also a major factor in worlds where Jews are a relatively minor factor.

There is a parallel kind of internal tension within the Jewish groups that are coping with the emotional fallout of the Waldheim affair. On one hand, there is the distrust and suspicion bred by two millennia of Church anti-Semitism and the recent memory of the Nazi nightmare.

There is also the lingering sore of the Vatican's refusal to recognize Israel — a factor which Tanenbaum downplays. "In this case," he says, "maybe our expectations are

too high. There is a kind of de facto recognition, even if there hasn't been an official recognition by the Vatican. To a big extent, the problem is the Vatican's; by not recognizing Israel, they have prevented themselves from becoming active participants in the peace process."

And yet there is a need to believe that we have moved into a new, more enlightened age, a kind of group emotional craving that made the insult of the Pope's meeting with Waldheim all the more agonizing.

By temperament, Tanenbaum is a patient man, and he has a heavy personal investment in Catholic-Jewish dialogue. "It is very important to remember that major changes aren't made in meteoric flashes," he says. "They don't take place overnight. Very often it takes crises to nudge change along. For me, as painful as the Waldheim crisis was, their response to the event was another indication of the dramatic changes that have taken place. What has happened since the Waldheim audience is a litmus test of how important the Jewish-Catholic relationship is to the Vatican. Now, the challenge is to make the most of it, to push beyond where we are." □



Israel's Shimon Peres met with the Pope at the Vatican when Peres was prime minister. Israel has long felt that the Vatican should recognize the Jewish State.

Who Will Represent American Jews?

After increasingly bitter debate within the American Jewish community over who will attend the September 1 meeting with Pope John Paul II at his summer home in Italy, a list of ten names for the delegation has surfaced, a unique minyan, including two non-Americans.

While observers note that the in-fighting points up the lack of consensus on who represents American Jewry, Rabbi Marc Tanenbaum said that the debate dealt not only with the makeup of the delegation but also the structure of the two proposed meetings, one with top Vatican officials and one with the pope himself.

The primary body representing American Jews in the complex series of negotiations has been the International Jewish Committee for Interreligious Consultations (IJCIC). Through IJCIC, a proposal was made to bring a delegation of no more than five Jewish leaders to the meeting with the pope.

"The pope agreed on a delegation of five, which indicated to us that there was the intention of a serious meeting, not just a series of speeches," Tanenbaum says. "Both sides have agreed on that — but

there have been extraordinary pressures from groups that haven't been involved in IJCIC. It is not a healthy situation."

Among the groups not belonging to IJCIC, Tanenbaum says, are the Anti-Defamation League and the American Jewish Congress. Both groups, he says, initially shunned the idea of meeting with the pope — but then wanted to be included. Lay leaders did not want only rabbis included and Zionist leaders wanted representation as well.

To resolve these difficulties, negotiators are now considering a two-tiered approach to the upcoming meetings. "What is being advocated is a meeting with Cardinal Casaroli and Cardinal Willebrands on August 31," Tanenbaum says. "This would be attended by all of the members of the Jewish delegation." (Cardinal Casaroli is the Vatican secretary of state, and Willebrands is a Church official who has been working on Catholic-Jewish relations since Vatican II.)

"Sometime this week, the Vatican will have to decide on that, since it changes the terms of our proposal."

Another plan calls for having all ten of

Still, Tanenbaum warns against expecting too much from the upcoming meetings in Rome.



In a historic event, the Pope was escorted by Rome's chief rabbi, Elio Toaff, as they entered the Rome synagogue last April. It was the first recorded papal visit to a synagogue.

the Jewish leaders attend the meeting with the pope, with five being designated as observers.

The five top Jewish leaders most likely to meet the pope are Tanenbaum himself; Rabbi Alexander Schindler of the Union of American Hebrew Congregations; Rabbi Gilbert Klapperman, the president of the Synagogue Council of America; Gerhart Riegner of the World Jewish Congress, who lives in Switzerland; and Rabbi Mordecai Waxman, who is chairman of both the Synagogue Council of America and IJCIC who will lead the delegation.

The other members, according to a Jewish Telegraphic Agency report, are Seymour Reich, president of the Bnai Brith International; Rabbi Leon Klenicki, director of interfaith affairs of the Anti-Defamation League of Bnai Brith; Rabbi Henry Siegman, executive director of the American Jewish Congress; Dr. Geoffrey Wigoder of the Israel Interfaith Committee; and Gunther Lawrence, a public relations executive who will serve as press officer.

Elie Wiesel, the Nobel laureate, who had been invited to meet with the pope privately, said he will delay his visit until after the meeting between the pope and the Jewish delegation so as not to interfere with their mission.

The agenda for the meeting is fluid. Tanenbaum insists that it would be counterproductive to discuss the agenda publicly before its acceptance by the Vatican. But he does confirm several key elements in the proposals being made to the pope's repre-

sentatives. "Certainly, the question of Vatican recognition of Israel will be brought up. This is one reason for us asking for Casaroli to be present. We will also discuss indications of revisionism in the Church, of the process of 'relativizing' Jews out of their unique status as the Nazis' primary victims. The pope's letter to the American bishops was an effort to respond to that — but it's a little vague in places, and we need to discuss it." (See sidebar for Pope's letter)

Tanenbaum hints at one more broad goal — the development of a papal encyclical laying out once and for all the proper relationship of the Church to the Jewish community in the wake of the Holocaust.

"We are exploring this possibility," he says. "Such an encyclical would deal with the Holocaust, the contradictory teachings about Judaism, and the Church's relationship with Israel. An encyclical will not come out of this meeting; it takes one to three years to develop an encyclical, if they're serious about it. But we may be able to develop an agreement in principle that such a document is necessary. That would be a very major accomplishment for this meeting, and would affect Jewish-Catholic relations for generations to come."

Still, Tanenbaum warns against expecting too much from the upcoming meetings in Rome. "It's very important to be realistic," he says. "Those of us who have been professionally involved in Jewish-Catholic relations know that it is a slow, step-by-step process."

J.D.R.

The Pope's Letter: Respect For The 'Shoah'

Here is the text of Pope John Paul II's letter to Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, last week.

As my second pastoral visit to the United States approaches, I wish to express to you my profound gratitude for your kindness in sending me the volume containing the texts of my statements on the subject of the Jews and Judaism. This significant undertaking is the result of cooperation between Catholics and Jews in America, which is a further source of satisfaction.

In my pastoral concerns, journeys and meetings and in my teachings during the years of my pontificate, I have constantly sought to develop and deepen our relationships with the Jews, "our elder brothers in the faith of Abraham," and I

therefore encourage and bless not only this initiative but the initiatives of all those who, in fidelity to the directives of the Second Vatican Council and animated by good will and religious hope, foster relationships of mutual esteem and friendship and promote the Jewish-Christian dialogue in the appropriate places and with due theological competence and historical objectivity. The more we try to be faithful in loving obedience to the God of the covenant, the Creator and Savior, contemplating in prayer his wonderful plan of redemption and loving our neighbor as ourselves, the deeper will be the roots of our dialogue and the more abundant its results.

With our hearts filled with this unyielding hope, we Christians approach with immense respect the terrifying experience of the extermination, the "Shoah," suffered by the Jews during the Second World War,

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and we seek to grasp its most authentic, specific and universal meaning.

As I said recently in Warsaw, it is precisely by reason of this terrible experience that the nation of Israel, her sufferings and her Holocaust are today before the eyes of the church, of all peoples and of all nations, as a warning, a witness and a silent cry. Before the vivid memory of the extermination, as recounted to us by the survivors and by all Jews now living, and as it is continually offered for our meditation with the narration of the Pesach "Haggadah" — as Jewish families are accustomed to do today — it is not permissible for anyone to pass by with indifference. Reflection upon the "Shoah" shows us to what terrible consequences the lack of faith in God and a contempt for man created in his image can lead. It also impels us to promote the necessary historical and religious studies on this event which concerns the whole of humanity today. In this regard I look forward to positive results from the work of the forthcoming 13th Plenary Session of the International Catholic-Jewish Liaison Committee, to be held in Washington precisely on the subject of "The Shoah, Its Significance and Implications Seen From a Historical and Religious Perspective."

There is no doubt that the sufferings endured by the Jews are also for the Catholic Church a motive of sincere sorrow,

especially when one thinks of the indifference and sometimes resentment which, in particular historical circumstances, have divided Jews and Christians. Indeed this evokes in us still firmer resolutions to cooperate for justice and true peace.

As I said at Assisi, I wish we could create ever newer opportunities for showing "what God would like the developing history of humanity to be: a fraternal journey in which we accompany one another toward the transcendent goal which he sets for us."

In this spirit of peace and universal fraternal solidarity I am preparing to renew to you and to the beloved Jewish community in the United States the joyful proclamation of peace, the "Shalom" announced by the prophets and awaited by the whole world. I express the hope that this peace will well up like a stream of living water from the bosom of Jerusalem and that there may be accomplished that which was foretold by Zechariah: "The Lord shall become king over the whole earth; on that day the Lord shall be the only one, and his name the only one" (Zec 14:9).

And as I look forward to our meeting in your beloved country, I impart to you and to your brother bishops my apostolic blessing.

From the Vatican, Aug. 8, 1987
Pope John Paul II

'Let Us Spray'

EDWIN BLACK
Special to the Jewish Times

In anticipation of the Pope's visit, America has been deluged by novelties— everything from a papal lawn sprinkler to \$2 papal rings sporting large red lips that "kiss you back." Many Catholics are reacting with good humor. Others, especially those in the organized church, are deeply offended.

Ironically, Jewish entrepreneurs are at the forefront of the papal novelty business — this at a time when leaders from both communities are trying to contain tensions between the two groups. Should this entrepreneurship be a question of straight economics, or special ethics?

Some of the entrepreneurs suspected from the outset that they were engaged in something offensive to Catholics. Robert Lebow of Huntington Woods, a suburb of Detroit, is the 34-year old creator of the "Let us Spray" papal lawn sprinkler, probably the most publicized papal novelty. His \$55 handmade wooden John Paul figurine squirts a semblance

of holy water from "his holy little hands."

Lebow confesses, "When we started, I thought we'd be in hot water." But he has since received a great deal of publicity — and orders for about a thousand sprinklers.

Yet Lebow is concerned about charges of insensitivity. His sister designs Holocaust displays, and he's related to Holocaust survivors. "I would never do anything to be insensitive, and I don't believe this ['Let us Spray'] is blasphemous or vile. Each is handmade and I'm proud."

Danny Geisler, 32, of San Antonio, a non-practicing Jewish artist whose grandparents fled Germany for America, created the Pope-Pourri company in honor of the Holy Father's visit. His two main products include papal miters emblazoned with a picture of the Alamo, and a gaudy "papal ring" topped by luscious ruby lips that "kiss you back."

Continued On Page 108



A fast-selling lawn sprinkler features water coming out of the pope's fingers and proclaims, "Let us spray."

A papal water sprinkler is one of countless novelty items geared to the Pope's upcoming visit. Many of the entrepreneurs are Jewish, raising the question: good humor or bad taste?

O DIA 4-8-1984

Líder judeu chega amanhã e fica até terça-feira no Rio

Chega amanhã ao Rio o Dr. Marc Tanenbaum, um dos mais importantes líderes judeus do mundo, responsável pelo diálogo com o Vaticano e consultor especial para seriados de TV como "Holocausto" e "Jesus de Nazaré".

O Rabino Tanenbaum, da Secretaria do Vaticano para Relações Católico-Júdas, vai cumprir um intenso programa, a convite da Associação Religiosa Israelita e da Federação Israelita do Estado do Rio de Janeiro. Vai estar com o Secretário de Justiça, Vivaldo Barbosa; com o Cardeal Eugênio Salles, com o Reitor da PUC, com seminaristas, teólogos e líderes da comunidade judaica do Rio de Janeiro.

Tanenbaum, único Rabino presente no Concílio Vaticano II e primeiro líder judeu a discursar na Assembléia do Conselho Mundial de Igrejas, terminará seus dois dias de programação no Rio com uma palestra terça-feira à noite na sede da Associação Religiosa Israelita (ARI). Ele vai falar sobre "O Conceito do Ser Humano no Pensamento Judaico", num encontro aberto para a comunidade judaica carioca.

O DIA 4-8-1984

• RABINO Marc Tanenbaum, diretor de Relações Internacionais do American Jewish Committee, de Nova York, fala no dia 7, às 21 horas, na Associação Religiosa Israelita. "O conceito do ser humano no pensamento judaico" será o tema.

JORNAL DO BRASIL (INFORME JB) 6-8-1984

• No Rio desde ontem, o Dr. Marc Tanenbaum, um dos influentes líderes judeus do mundo, responsável pelo diálogo com o Vaticano e consultor especial de seriados de TV como Holocausto e Jesus de Nazaré, será recebido nesta terça-feira pelo Cardeal Eugênio Salles, Arcebispo do Rio. No mesmo dia, falará na Associação Religiosa Israelita sobre "O Conceito do Ser Humano no Pensamento Judaico".

TRIBUNA DA IMPRENSA (ARGEMIRO FERREIRA)
4-8-1984

A palavra de Tanenbaum no Rio

Um dos líderes judeus mais importantes do mundo — o rabino Marc Tanenbaum, diretor de relações internacionais do American Jewish Committee — chega amanhã ao Rio, a convite da Federação Israelita do Estado (FIERJ), para cumprir um programa intenso, que inclui contatos com o cardeal Eugênio Salles e o secretário de Justiça, Vivaldo Barbosa.

Consultor especial para os seriados de televisão *Holocausto* e *Jesus de Nazaré*, Tanenbaum foi o único rabino no Concílio Vaticano II e o primeiro líder judeu a discursar aos delegados da assembléia do Conselho Mundial das Igrejas (em julho do ano passado, no Canadá).

Autôr de vários livros, costuma fazer palestras e conferências em universidades e demais instituições acadêmicas norte-americanas. No Rio, ele falará, às 21 horas, do dia 7 de agosto, na sede da Associação Religiosa Israelita (Rua General Severiano 170, Botafogo), sobre o tema "O Conceito do Ser Humano no Pensamento Judaico".

Rabino elogia relações entre judeus e cristãos

Da Secursu do Rio

O rabino Marc Tanenbaum, diretor de Relações Internacionais do Comitê Judeu Americano e integrante da Secretaria do Vaticano para Relações Católico-Judaica, disse ontem que "nos últimos vinte anos, desde a realização do Concílio Vaticano 2, os progressos conseguidos na construção da amizade entre as duas comunidades foram maiores do que nos 19 séculos precedentes". Tanenbaum, que chegou ao Brasil no último domingo, explicou que o Comitê Judeu Americano é a mais antiga organização judaica dos Estados Unidos e tem uma vasta folha de serviços em prol do cumprimento da declaração Universal dos Direitos Humanos. "Como norte-americano, tenho muito interesse em aumentar os contatos com o Brasil e seu povo", explicou ressaltando que não veio em função de nenhuma denúncia de violações da Declaração.

Rabino faz palestra sobre pensamento

O Rabino Marc Tanenbaum, fundador e principal membro do comitê misto de contato da Secretaria do Vaticano para Relações Católico-Judias, vai falar hoje à noite, às 21 horas, para a comunidade judaica carioca. O encontro, promovido pela Federação Israelita do Estado do Rio de Janeiro, será na sede da Associação Religiosa Israelita (ARI), na Rua General Severiano, 170. O tema da palestra será "O Conceito de Ser Humano no Pensamento Judaico - algumas implicações éticas". Duas horas antes, no mesmo local, o Rabino Tanenbaum vai se reunir com o presidente da Federação Israelita, Paulo Goldrajch, e demais líderes da comunidade judaica do Rio de Janeiro.

O DIA 7-8-84

• O RABINO Marc Tanenbaum, fundador e principal membro do Comitê Misto de Contato do Vaticano para Relações Católico-Judias, fala hoje, às 21 horas, para a comunidade judaica carioca. Será na sede da Associação Religiosa Israelita, na Rua General Severiano, 170.

NEWS

FROM THE

COMMITTEE



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

78TH ANNUAL MEETING
MAY 2-6, 1984
WALDORF-ASTORIA HOTEL
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NEW YORK, NY 10022
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CONTACT: Press - Joyce Kaplan
Leonard Fink
Ralph Bass

TV-Radio - Randall Czarlinsky
Haina Just
Laurie Chock

PRESS ROOM: VERTES SUITE, 4TH FLOOR

FOR RELEASE AFTER 2:30 P.M.
THURSDAY, MAY 3, 1984

NEW YORK, May 3...Howard I. Friedman has been re-elected president of the 50,000-member American Jewish Committee, the nation's pioneer human relations organization.

Mr. Friedman, a business trial attorney and partner in the Los Angeles firm of Loeb and Loeb, lives in Encino, California. His election, along with that of other officers and members of the Board of Governors, came on the second of five days of sessions marking the AJC's 78th Annual Meeting, continuing through Sunday at the Waldorf-Astoria Hotel.

Mr. Friedman, a Chicago native who received his law degree from Yale University, has been an active public figure in California for almost two decades. From 1955-57, he served as deputy attorney general for the State of California. He is a member of the Board of Directors of the Jewish Federation Council of Los Angeles, and also of the Business Development Center of Southern California.

At the same session, the more than 500 national AJC delegates re-elected Theodore Ellenoff of New York as chairman of the Board of Governors; Alfred H. Moses of Washington, D.C., as chairman of the National Executive Council; and Robert S. Jacobs of Chicago as chairman of the Board of Trustees.

....more

Howard I. Friedman, President; Theodore Ellenoff, Chairman, Board of Governors; Alfred H. Moses, Chairman, National Executive Council; Robert S. Jacobs, Chairman, Board of Trustees.

William S. Trosten, Acting Director

Washington Office, 2027 Massachusetts Ave., N.W., Washington, D.C. 20036 • Europe hq.: 4 Rue de la Bienfaisance, 75008 Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem 95149, Israel

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In addition, the AJC elected a new treasurer, Edward E. Elson of Atlanta, and three new vice presidents: Charlotte G. Holstein of Syracuse, N.Y.; Idelle Rabin of Dallas, and Richard L. Weiss of Los Angeles. Sixteen people were elected to serve first terms as members of the Board of Governors.

Shirley M. Szabad of Scarsdale, N.Y., was elected to a second term as national secretary, as was associate treasurer Emily W. Sunstein of Philadelphia.

Eight vice presidents and sixteen members of the Board of Governors were also re-elected to second terms .

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of people here and abroad, and advances the cause of improved human relations for all people everywhere.

84-960-145

A, EJP, Z



EL PAIS

MONTEVIDEO, MARTES 14 DE AGOSTO DE 1984

La Realidad Judía en EE.UU. Vista por el Dr. Tanenbaum

Durante la breve visita realizada a Montevideo por el Director del Departamento de Relaciones Internacionales del American Jewish Committee, rabino Dr. Marc H. Tanenbaum, EL PAIS tuvo oportunidad de dialogar con el visitante sobre diversos aspectos de la función que desempeña, y de la realidad judía en los Estados Unidos.

Fundado en 1906, el American Jewish Committee es la organización pionera en los Estados Unidos en materia de derechos humanos. Su misión es la de combatir la intolerancia, proteger los derechos civiles y religiosos de los judíos allí y en el exterior, y promover el mejoramiento de las relaciones humanas entre todos los pueblos del mundo.

El Dr. Tanenbaum, un hombre de edad mediana y pelo entrecano, con aspecto más bien de ejecutivo internacional, es una personalidad destacada, elegido como uno de los diez dirigentes religiosos norteamericanos más influyentes y respetados, en una encuesta nacional.

Ostenta una larga y distinguida carrera relacionada con los derechos humanos a nivel internacional, y en temas relativos a los refugiados, el hambre en el mundo, y las relaciones exteriores, habiendo prestado importantes testimonios ante el Congreso de Estados Unidos sobre esos tópicos.

VER LA REALIDAD DE CERCA

En respuesta a la pregunta sobre el motivo de su gira por América Latina, el Dr. Tanenbaum responde "que al haberse hecho cargo del Dpto. de Relaciones Exteriores del Comité, ha querido palpar de cerca las realidades a nivel nacional y de la colectividad judía como primer paso para un desempeño eficaz de su tarea, ya que no es lo mismo leer lo que ocurre en un país que vivirlo de cerca".

Prueba de ello es la información fragmentada a que dio lugar una encuesta realizada en Estados Unidos por encargo del American Jewish Committee respecto a las minorías étnicas: judíos, negros, católicos, etc. en ese país.

"El estudio era comparativo" afirmó Tanenbaum, "sin embargo algunas publicaciones aparceron restringidas a los judíos, y con los estudios hechos por el AJC distorsionados".

MULTIMILLONARIOS E INSOLVENTES

"En los Estados Unidos hay más de 100 negros multimillonarios, como Sammy Davis por ejemplo. Si se toma la estadística y se dice sólo eso, no se indicaría el terrible problema de la pobreza entre los negros, que representa el 50% de los desocupados en la mayoría de las naciones americanas".

—¿En qué estaban distorsionados esos estudios?

"La cultura y la educación son algo tan arraigado entre los judíos que se remontan a los orígenes de la Biblia. Para aprenderla era necesario leerla. De ahí en más el judío ha perseverado, y dejando de lado distracciones ha procurado mejorar su nivel intelectual y académico. La mayoría de ellos son profesionales o empresarios independientes".

LA BANCA Y LAS FINANZAS

—¿Cuál es la relación de los judíos con la banca y las finanzas?

"Los judíos son activos en ambas, pero teniendo en cuenta un estudio realizado por "Fortune 50", revista especializada en grandes industrias y corporaciones multinacionales que son las que dirigen la economía estadounidense, nos encontramos con que en el último año, entre esas 500 sólo había 2 judíos. El comercio y las finanzas están esencialmente en manos de procedencia anglo-sajona. Los judíos no son tan dominantes como se los quiere hacer aparecer. Tienen influencia, pero eso es lo apropiado y



El rabino estadounidense Dr. Marc H. Tanenbaum con nuestro Director Martín Aguirre

surge de la naturaleza propia de la sociedad americana. Diferentes grupos en diferentes momentos, a medida que ascienden en la escala económica, aumentan su influencia política.

LOS JUDÍOS SE ASIMILAN

—¿Cómo se integran judíos y cristianos? ¿Hay algún rechazo?

"Al contrario. La relación entre los judíos y los cristianos en Estados Unidos nunca ha sido mejor. A partir del Concilio Vaticano II de 1965, y merced al diálogo y trabajo conjunto en problemas sociales comunes, tenemos relaciones formales con católicos, protestantes, anglicanos y evangélicos en todas las ciudades. El problema tal vez sea al revés, que somos demasiado bien aceptados. Hay muchos judíos que quieren abandonar la comunidad y asimilarse. 40% de los casamientos se hacen entre judíos y cristianos. Eso indica que el anti-semitismo tiene un nivel muy bajo. La gente no se casa con alguien que odia. Los judíos son perfectamente aceptados.

—¿Ocurre lo mismo al revés?

"Por supuesto. Interesan las cualidades personales, no la etiqueta que llevan. Esto podría crearnos un problema que es el de perder la comunidad, pero es una importante pieza de evidencia a nivel de ciencias sociales, que la relación entre judíos y cristianos está en un alto nivel de respeto mutuo y aceptación.

EL PAPA JUAN PABLO II

—Una última pregunta, usted participó en la primera audiencia de dirigentes judíos con el Papa Juan Pablo II. De líder religioso a líder religioso ¿qué impresión le produjo?

"Es un hombre que impresiona enormemente. Sin lugar a dudas una figura intelectual importante. Uno experimenta esa inteligencia al conversar con él".



Photo/Israel Sun

PRESIDENT CHAIM HERZOG helps dedicate a new synagogue in the Gaza during the district's first visit by an Israeli president. Herzog praised the 14 Jewish settlements there for maintaining good relations with their Arab neighbors.

Rabbi flays 'myth' of Christian U.S.

By ELENORE LESTER

Rabbi Marc H. Tanenbaum has denounced as "myths and lies" the idea that America was once great because it was a Christian nation.

"Spokesmen for the new Christian right who seek to Christianize America are promoting an ideologically dangerous myth for American democracy which must not go uncontested," Tanenbaum said at a ceremony honoring his 30 years of leadership improving relations between Christians and Jews.

Tanenbaum, director of international relations for the American Jewish Committee, received the fifth annual Earle B. Pleasant Interreligious Award presented by Religion in American Life. He is the first Jew to receive it.

He said that the only time any-



Rabbi Marc H. Tanenbaum

thing resembling a "Christian republic" existed in the U.S. was in the Massachusetts Bay Colony established in 1629.

"That colony was a Puritan theocracy which yoked together ecclesiastical and civil government," he said.

"As every major church historian acknowledges, the Puritan oligarchy sought religious toleration for themselves but did not believe in religious toleration for others. That 'Christian republic' collapsed after about 60 years when dissenters such as Roger Williams fled persecution in order to find freedom of conscience."

Tanenbaum went on to note that, according to a major church historian, "the great majority of

Americans in the 18th century were outside any church, and there was an overwhelming indifference to religion."

He added: "As a result of the vast labor and the rough, uncouth hardships encountered by the pioneers, frontier communities became coarse and partially wild societies, with little or no social restraints and filled with low vices and brutal pleasures."

Tanenbaum also said the writings of such Founding Fathers as Benjamin Franklin, Thomas Jefferson and James Madison did not indicate that they perceived America as a "Christian republic."

He also denounced as myths the notion that the country was once more religious and moral than it is today.

"In the 17th and 18th centuries, no more than 10 percent of the population was affiliated with churches and synagogues," he said. "America today is far more religious and moral, and that has taken place because of an atmosphere of freedom of conscience and voluntary commitment to religion."

"The campaign by some members of the new Christian right to elect only born-again Christians to public office is anathema to everything America stands for. It violates Article Six of the U.S. Constitution, which forbids the exercise of a religious test for any citizen running for public office."

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Washington rally urges freeze on nuclear arms

By DAVID FRIEDMAN

litical sophistication and intensity.

Vatican's pro-Israel 'scenario' seen as trial balloon

By MARC H. TANENBAUM

Despite subsequent denials by a Vatican spokesman, the statement by a Polish archbishop in Vatican City this week favoring diplomatic relations between the Holy See and Israel appears to be a serious trial balloon.

In a carefully constructed scenario, Archbishop Andrzej Maria Deskur, former chairman of the Vatican's secretariat on social communications and a confidant of Pope John Paul II, arranged to "plant" his views supporting diplomatic ties between the Vatican

News analysis

and Israel with NBC-TV's Marvin Kalb and the New York Times. The purpose of the "trial balloon" was to get a feel of Jewish and Arab-Muslim reactions.

As demonstrated during Vatican Council II, the Vatican cannot make a friendly gesture toward Jews or Israel without taking into serious account the possibility of Arab reprisals against several hundreds of thousands of Christians in Arab and Muslim countries.

When the council was preparing its declaration condemning anti-Semitism and calling for mutual respect between Catholics and Jews, President Nasser of

Rabbi Tanenbaum, director of international relations of the American Jewish Committee, is a recognized expert on Vatican-Jewish relations. He was the only rabbi present at Vatican Council II.

Egypt and Iraq signaled their displeasure by abruptly closing down Catholic schools and turning off the electricity in Catholic hospitals. Moslem Brotherhood fanatics in Egypt have burned down many Coptic churches. So any positive moves toward Israel inevitably involves Vatican authorities in a balancing act between Jews and Israel on the one hand and Arabs and Muslims on the other.

Archbishop Deskur's "leak" to the media seems to be a calculated decision of the pro-Israel faction in the Vatican to warm up the atmosphere that might lead to the establishment of diplomatic relations. Some observers assert that since October 1985 will mark the 20th anniversary of the Vatican Council's adoption of its declaration on Catholic-Jewish relations, that would be a perfect time to bring about the diplomatic ties between the Holy See and Israel.

The immediate denial of Deskur's proposal by an unnamed Vatican spokesman was described to the author as the inevitable assurance to the Arab-Muslim world that nothing dramatic would take place without taking their interests into account.

This diplomatic minuet did not materialize suddenly. A whole series of discussions on this question have taken place between the last several popes and various prime ministers and foreign ministers of Israel. Beyond that, and less well-known, during the past three years Jewish leaders have taken part in discussions with the Vatican secretariat of state on setting up a process that ultimately would culminate in formal diplomatic ties between the Holy See and Israel.



Pope John Paul II, shown with Rabbi Marc Tanenbaum at a meeting at the Vatican.

JEWISH WEEK, Oct. 26, 1984

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Page 15

JCCA

★★★★

Vatican Favors the Recognition of Israel

NEW YORK (JTA) 11/27/67 — The American Jewish Committee has welcomed a report that the Vatican "favors the diplomatic recognition of Israel." The statement was issued by Rabbi Marc Tanenbaum, director of international relations for the committee, who said the agency's comment was based on an NBC news report from Rome that the Vatican now favors such a move.

Tanenbaum, who until recently, had been the AJC Committee's director of interreligious affairs and how is presently in charge of the Committee's relationship with the Vatican, also said "as we have informed Vatican authorities, during a number of conversations in recent years, the establishment of diplomatic relations between the Holy Sea and the State of Israel would be a significant contribution to the cause of peace and reconciliation in the Middle East."

He said "it would signal to rejectionist Arab states that the Vatican supports the exis-

tence of the State of Israel as a permanent and sovereign reality and that Arab nations should do likewise by coming to the negotiating table to talk peace."

"The American Jewish Committee will watch closely and welcomes concrete steps that the Holy See will take during the coming months to translate this report into reality," Tanenbaum said.

Asked about the probable effect of such a Vatican step on its position in recent years as that of calling for adoption of an international statute for the status of Jerusalem, Tanenbaum declared that "once diplomatic relations would be set between the Vatican and Israel, then clearly a series of negotiations would probably begin on such issues as the respective approaches toward the status of Jerusalem, control of the Holy Places and any outstanding questions relating to Catholic communities in Israel."

Avante

ALTON KASTNER

11/14/84

Dear Mure,

You are mentioned in this excellent review of Aaron Levanstein's book in the Christian Science Monitor.

Respectfully,

AK

Offering humanitarian help for half a century of world crises

By Peter I. Rose

Escape to Freedom: The Story of the International Rescue Committee, by Aaron Levenstein. Westport, Conn.: Greenwood Press. 1983. 338 pp. \$29.95.

Aaron Levenstein's "Escape to Freedom" documents how a relatively small group of Americans and Europeans forged a new structure, independent of church or state, to render assistance to the dispossessed. The agency he describes is the 50-year-old International Rescue Committee (IRC), the offspring of the American-based International Relief Association (with which Al-

bert Einstein was affiliated) and the European Emergency Rescue Committee, both set up to aid those persecuted by Hitler.

From the start the committee's mission "was not only humanitarian in the Judeo-Christian tradition but also political in the broadest democratic sense." Opposed to many of the isms of the period.

BOOKS

IRC's secular Samaritans nevertheless had an underlying ideology of their own. "Freedom" was (and remains) the watchword, and "aid to the victims of totalitarian regimes" — whether "Black" or "Red," in the old sense of those terms — the credo.

In some ways such forthright political views set the IRC apart from a number of other voluntary agencies involved with refugees. Its leading spokesman and board chairman for the past 30 years, Leo Cherne, is well known for his vigorous stances and his public statements in favor of aiding those in flight from repressive societies. What is less well known is the extent of his personal involvement in the major refugee movements of our times. "Escape to Freedom" describes Cherne's activities and those of the various "citizens' commissions" he organized, from the time of the ill-fated Hungarian uprising to the recent crisis in Kampuchea. Levenstein shows the many ways that Cherne, an economist, lawyer, statesman, sculptor (whose work is displayed in the Smithsonian Institution and the Cabinet Room of the White House), and lobbyist is the public embodiment of the IRC.

While Cherne — and Charles (Carel) Sternberg, the executive director — are the most visible representatives of the agency, it is not simply a one- or two-man band. What has been accomplished over the years has been done with the support, encouragement, and active participation of such figures as Charles A. Beard and John Dewey, Elmer Davis and Dorothy Thompson, Harry Gideonse and William Allen Neilson, Angier Biddle Duke and Claiborne Pell, Albert Shanker and William Casey, Mrs. Lawrence Copley Thaw and Irving Howe, John Richardson and Rabbi Marc Tanenbaum, Bayard Rustin and Liv Ullmann. The last two now serve as vice-presidents of the organization.

Early chapters relate how the IRC served the displaced persons of Europe, the Hungarians, the Kurds, the Czechs, the Cubans, the Dominicans, the Haitians, and the Bengalis, the last in an operation run in Calcutta by Levenstein himself. Farther along in the chronology, IRC's activities in Africa are discussed: assistance to those from southern Africa who sought asylum in Bechuanaland (now Botswana), to Biafrans in Nigeria, to Ugandan Asians, and most recently to Ethiopians in Somalia. Levenstein also recounts how IRC workers provided comfort, aid, medical services, job training, and child care to refugees from the People's Republic of China who had escaped to Hong Kong in the days before the entente with the US; to Cubans who made their way to Florida after the revolution; and to thousands of Indochinese, first in Vietnam and later in various countries of "first asylum" to which they fled after the fall of Saigon in spring of 1975.

IRC's involvement with Indochinese is particularly noteworthy.

Three months after the end of the war, the agency

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IDEAS

RESCUE from preceding page

placed 30 full-time workers in the four American camps set up to facilitate the resettlement of what were later to be known as "first wave" refugees from Vietnam. At Camp Pendleton in California, Fort Chaffee in Arkansas, Eglin Air Force Base in Florida, and Fort Indiantowngapcq in Pennsylvania, while others handled the distribution of food and the provision of medical services, the IRC helped to resettle many individuals and families and to orient them to life in their new homes. By the end of 1975 the job was done. It proved to be but a test run for a much larger endeavor. The boat people were yet to come.

Those who left Indochina in the second wave were a mixture of escapees and expellees, many of the latter ethnic Chinese — people considered both undesirable and exploitable by the new rulers.

As the flood of refugees from Vietnam and Laos increased, so did the resistance of those in the Southeast Asian nations on whose shores they tried to land. World-wide publicity and the intervention of many governments and private groups led to an international plan to handle the mounting flow of refugees, provide temporary asylum in the ASEAN nations, and aid the refugees in their movement to "third countries" like the US. Some 650,000 have already been resettled here.

Long active in many countries of Southeast Asia, the IRC became most visible in Thailand, where, under contract to the Department of State, the agency organized and directed the interviewing and processing of all potentially resettlable refugees from Vietnam, Laos, and Cambodia.

As the Joint Voluntary Agency Representative (or JVAR) in Thailand, the IRC established the largest resettlement office anywhere. It became a model for many similar operations set up by other contracted voluntary agencies in the other countries of the area. It is still engaged in resettlement, and in a myriad of other humanitarian services, from the borders of Cambodia — and Afghanistan and Ethiopia and southern Mexico — to the edges of the Boston Common, where one of its 10 regional offices is.

IRC's chronicler details all this in his review of the agency's activities and in his celebration of its accom-

plishments. He introduces the reader to IRC's movers and shakers, the programs they devised, and the policies they developed to realize the committee's particular mission.

If Levenstein leaves anything out, it is a sense of the day-to-day tasks carried out by the IRC's field officers and foot soldiers.

While not ignoring them, he says too little about the critical parts played by the middle managers who run the regional offices and the field programs.

He says even less about those in the trenches, the Americans and "local hires" employed by or through the agency in domestic resettlement offices or in overseas

posts, who do the basic work of the IRC. *Their* story has yet to be written.

Still, Levenstein's book is a major contribution to understanding international social service and the politics of altruism.

It is also something more. "Escape to Freedom" is a well-deserved tribute to a few of the "just men" — and women — who have not forgotten that we are all our brothers' keepers.

Peter I. Rose has recently published "Mainstream and Margins: Jews, Blacks, and Other Americans" (Transaction Books, 1983).

NEW YORK POST

Meaning of Hanukkah, 1984

By MARC 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, folkay 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") 2149 years ago.

Outraged by Syrian desilement 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.

INSIDE: Deinstitutionalization, Clinic Bombings, Jim Zeigler

The Vermont Catholic Tribune

Tuesday, January 22, 1985

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Father Ted Swartz, CSC, stands with members of the youth group from Our Lady of Fatima Parish in Wilmington. The group's leader, Patti Pusey, sits in the striped sweater in the middle. (Photo by Cori Fugere)

Students Raise \$4,000 For Africa

By Cori Fugere
Staff Reporter

WILMINGTON—If \$1 will feed one starving African for one month, then 4,000 persons will eat for that length of time thanks to the efforts of the 18-member youth group at Our Lady of Fatima Church here.

The junior- and senior-high school students raised \$4,000 through Advent appeals for famine relief.

Patti Pusey, leader of the youth group, estimated that 80 percent of the donations came from the parish's 65 families, with the remainder coming from skiers and other visitors to the tourist area of southern Vermont.

At a Jan. 13 meeting of the youth group at Our Lady of Fatima rectory, Mrs. Pusey read a letter from Burlington Bishop John A. Marshall in which he praised the young persons for their successful efforts. "The youth ministry group of Our Lady of Fatima Parish is deserving of high praise for their extraordinarily successful efforts on behalf of the people of Ethiopia who are threatened with starvation," he wrote.

(See: "Wilmington," page 7)

Faiths Must Together Affirm Life's Worth, Rabbi Says

By Cori Fugere
Staff Reporter

COLCHESTER—Every human being is created in the image of God and is of infinite worth and preciousness, emphasized the director of interreligious affairs for the American Jewish Committee, during the inaugural lecture of the Rabbi Max B. Wall Endowment Program Jan. 15 at St. Michael's College here.

Addressing nearly 300 persons on the topic of "Judaism and Christianity in Today's World," Rabbi Marc Tanenbaum praised members of different faiths who work together on issues of human conscience, such as the alleviation of starvation in Ethiopia. "The greatest moral, spiritual, human challenge that faces Christians and Jews today...[is] looking at the world the way it is today...the growing

epidemic of dehumanization," he said.

Anyone who can look beyond his or her own narcissism "must face the fact that the greatest pervasive challenge facing us today is growing dehumanization," he added, admonishing those who would stand by and watch injustice, tragedy and the destruction or

expanding of human lives. "No human being can be a means to anyone else's end," he said.

Rabbi Tanenbaum, an ardent advocate of dialogue between Christians and Jews, praised humanitarian efforts being done jointly by the two faiths. He praised Catholic Relief Services—"the

greatest systematic network of saving lives"—for its role in helping the starving peoples of Ethiopia. He noted that the American Jewish Committee has given substantial donations to CRS for its work in Africa.

Although he said human life in

(See: "Noted Rabbi," page 7)

B-Ball Players Grow Under Coach's Eye

By Cori Fugere
Staff Reporter

SOUTH BURLINGTON—When Bob Boyd was the coach of the fifth- and sixth-grade Catholic youth basketball team at Christ the King Parish in Burlington, he had a few stand-out players, but he also had a few who had difficulty dribbling the ball.

Now, eight years later, some of those same players are on the winning varsity squad Boyd coaches at Rice Memorial High School here.

Last year, Boyd's first as the Rice varsity coach, the team finished the season with a 19-1 record, and this year, as of Jan. 15, it had an overall record of 8-3 with 5-1 in the Metro Division.

He also coaches the junior varsity team at Rice.

Boyd has coached some of the Christ the King players ever since their elementary school days, and in that time, he has seen them grow, becoming better athletes and "outstanding young men."

Take senior Mike Mathon. Boyd recalled that he had had some difficulty dribbling the ball when he first started to play the game at Christ the King. "But his attitude was so great," the coach said, "he always gave 100 percent." Mathon is currently a co-captain of the Rice varsity, and his coach described him as well respected and an excellent leader.

Respect and discipline are vital on the Rice squad. There is a mutual respect among the team and the coach, Boyd said.

(See: "Rice," page 8)

among our own people at home and needy people on the other side of the world by the effort which you have made on behalf of Ethiopia."

At all weekend Masses during Advent, members of the youth group read letters they had written together with Mrs. Pusey asking for help for the starving peoples. "It was low-key; there was no pressure," commented Father Ted Swertz, CSC, administrator of the parish. "Patti gave us the idea—she was all fired up," about the project, said Rachel Doty, a member of the group. "It just caught on."

Both Mrs. Pusey and Father Swertz

she's a real leader," he commented. "She is ultimately involved, a real Christian."

In a letter read at all Masses for the first Sunday of Advent, the students stated, "As students, we recognize the need for all those who have to share with those who do not." Variations of the same letter were read at succeeding Advent weekend liturgies.

"I realize how much each of us has on our own," commented Christi Mello, a member of the youth group.

The group was pleased with the amount of money raised for hunger relief, but no goal had been set. "We thought it would be wonderful to collect a couple hundred [dollars]," Mrs. Pusey said.

equally important as raising \$7,000 for Ethiopia," she commented.

The 14 members of the youth group at the Jan. 13 meeting were happy that they could help persons who are starving. Stephanie Osler said that before she worked on the project she didn't think "kids could help another nation." But looking back, she said she learned that "if we try and put forth time and effort, other people in the community respected our effort and helped us out." Help did not have to come from the government, she said.

But in his letter, Bishop Marshall noted that for each dollar donated to African famine relief, the U.S. government provides \$30-35 of surplus food.

cannot to express their appreciation to those who donated.

Father Swertz, a Holy Cross Father who once served as principal of Bennington Catholic High School, stressed the importance of ongoing support to the starving peoples of Africa. "I hope that in our concern for one another, we recognize this is a work that has to be continued," he said.

The Finance Office of the Diocese of Burlington will continue to accept financial contributions for hunger relief which will be channeled through Catholic Relief Services to those who are starving.

As of Jan. 16, the Finance Office had received donations totaling more than \$134,882.

Noted Rabbi Opens Series

(Continued from page 1)

today's world has become expendable, Rabbi Tanenbaum offered encouragement in that "there is an extraordinary counterforce in the world...which affirms that in the heart of being Jewish or Christian is a fundamental affirmation that every human life is sacred."

He warned, though, that religious and political absolutism can be a force of destruction.

The New York rabbi encouraged persons of all religions to appreciate and care for one another "as brothers and sisters of God's human family."

The lecture was sponsored by the Rabbi Wall Endowment Program which was established in 1983 to honor Rabbi Wall of Burlington's Ohavi Zedek Synagogue who has been a religious studies lecturer at the college for 20 years. The program seeks to expand the scope of Judaic study at the college to include workshops, visiting scholars, book endowments and other projects.



Rice B-Ball Coach Has Watched Players Grow

"I consider this a family," he said. "Before a team will play for you, you have to have respect," said the member of St. Lawrence Church in Essex Junction. "There has to be a chemistry and rapport there...built on trust and admiration for each other."

Loyalty and commitment to one another is also important, he said. "Disension is like a cancer."

Sometimes during practice or scrimmages, Boyd will get into a game with his team. "They love it," he said. "They love stealing the ball away from me."

Boyd recalls, "When I think of that season, I think of that with me," Boyd recalled. "They just wanted to spend Christmas morning cream cake for the Boys. They just bearing gifts for the girls and an ice cream cake for the Boys. They just dressed in sweaters and ties and pulled into their driveway. Out of the daughters were at home, and a van when he, his wife and their two young boys recall the Christmas of 1983.

(Continued from page 1)

AJC to meet pope on recognition

By JUDY SIEGEL
Jerusalem Post Reporter

A delegation of the American Jewish Committee will meet privately with Pope John Paul II next week and will discuss Vatican recognition of Israel. They will also ask various European leaders to try to reinforce the American attempt in Arab countries to persuade them to expedite the Middle East peace process.

This was disclosed by leaders of the AJC in a meeting with members of *The Jerusalem Post's* editorial staff.

They are part of a 100-member AJC group attending the organization's board of governors institute in Israel.

Rabbi Marc Tannenbaum, director of the AJC's international relations department, said that in Rome, Madrid and Budapest the AJC officials will ask government leaders to press King Hussein of Jordan and Egyptian President Hosni Mubarak to move forward in peace negotiations with Israel.

The AJC has recently met with top officials in South America and elsewhere on anti-Semitism in the UN and other international forums. Tannenbaum believes that these efforts have been effective, and quotes Israel's Ambassador to the UN Binyamin Netanyahu, who said the



Howard Friedman (David Brauner)

recent credentials fight was the least hostile to Israel in some time.

AJC President Howard Friedman told *The Post* that the AJC, which established its Israel office in Jerusalem 25 years ago, will soon expand its activities here. The organization hopes to promote pluralism in Israeli society, and to "introduce some American elements and values" that are "rare" in Israel, a country of "ideological polarization and a reluctance to compromise."

He affirmed that the AJC, along with other U.S. Jewish organizations, voiced their opposition to the amendment of the Law of Return, which he said is "a genuine American issue."

David Gordis, the AJC executive vice-president, said the organization's Jerusalem staff will be expanded to include a political liaison person and a research staff.

Asked about the AJC's connection with evangelical Christian groups in America, Tannenbaum said that some 20 or 30 million American evangelicals oppose the views on church-state relations of the Rev. Jerry Falwell, who is due to visit Israel soon and who is campaigning to "Christianize America."

Alfred Moses, a Washington lawyer and chairman of the AJC executive council, said that American Jewish organizations have recently had less influence in congressional allocations to Israel because of the great popularity of the Reagan administration and the reluctance of Israel to circumvent the administration and plead with Congress for increased aid. Friedman added that "the basic chemistry between Israel and the administration is very good, perhaps better than it has ever been."

Pope Sees U.S. Jews and Condemns Anti-Semitism



Pope John Paul II with Howard I. Friedman, right, head of the American Jewish Committee, at the Vatican.

Associated Press

By E. J. DIONNE Jr.

Special to The New York Times

ROME, Feb. 15 — Pope John Paul II met today with a group of American Jewish leaders and afterward issued a ringing condemnation of anti-Semitism, which he called "incompatible with Christ's teaching."

The Pope made his statements to a delegation from the American Jewish Committee, which called on him to grant formal diplomatic recognition to Israel.

But although the Pope is scheduled to see the Israeli Prime Minister, Shimon Peres, next week, neither members of the delegation nor Vatican officials said they expected the Holy See to change its approach to Israel soon.

The American Jewish Committee leaders came to the Vatican seeking a reaffirmation of the Second Vatican Council's declarations two decades ago on the Jewish people, which changed the direction of church teaching on Jews and Judaism.

'Revolution' for the Better

In impassioned remarks at a news conference after the papal audience, Rabbi Marc H. Tanenbaum, the American Jewish Committee's director of international affairs, said Vatican II had created "a revolution" for the better in Christian-Jewish relations.

"Literally, for the last 1,900 years, Jews had existed as objects for conversion," he said. "Somehow Judaism was inadequate. Vatican II has made possible the emergence of a whole new theology in which Jews and Judaism are re-

spected in their own terms."

The Vatican II document in question, "Nostra Aetate," or "In Our Times," was adopted on Dec. 26, 1965, and dealt with relations with non-Christian religions.

Rabbi Tanenbaum, who was an observer at Vatican II, said the delegation was hoping that the special Bishops' Synod that the Pope has called for this November will reaffirm or strengthen the declaration. The Synod was called to examine the results of Vatican II.

Issue of Christ's Death

In a key sentence, the document sought specifically to end the belief, at times widespread among Christians, that the Jewish people were responsible for killing Jesus.

The passage read: "True, authorities of the Jews and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today."

The document referred to the church's "common patrimony with the Jews" and said the church "deplores the hatreds, persecutions and displays of anti-Semitism directed against the Jews."

Rabbi Tanenbaum said in an interview before the papal audience that the revised teaching on Judaism had come to be accepted by more conservative as well as liberal elements in the church.

He said reaffirming the doctrine at a time when Catholic leaders are perceived as becoming more conservative "would go a long way toward making the enlightened view the universal consensus of the Catholic Church."

In his statement to the delegation, made public later by the Vatican Press Office, the Pope reaffirmed the Vatican II declaration and condemned anti-Semitism in unequivocal terms.

Pope Cites Mutual Knowledge

"I am convinced, and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years," the Pope said.

"Where there was mistrust and perhaps fear, there is now confidence," he said. "Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect."

"Anti-Semitism," John Paul went on, "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."

On the question of recognizing Israel, Howard I. Friedman, president of the American Jewish Committee, said past papal statements and actions — including visits by Israeli leaders to the Vatican — represented a kind of de facto recognition of Israel by the Holy See.

But he added that formal "de jure" recognition would help in "dispelling the illusion" that "Israel's existence can be undermined."

POPE, JEWISH LEADERS IN HISTORIC HUDDLE

A HISTORIC turning point in Jewish-Catholic relations has surfaced in Rome after a meeting between Pope John Paul II and a dozen top officials of the American Jewish Committee.

The committee represents a significant part of Jewish leadership in the U.S.

"It was a very historic meeting," said Rabbi Marc Tanenbaum in an exclusive interview with *The Post*.

"Because the Pope said things that he has never said before about the Vatican II declaration regarding Catholic-Jewish relations, or about his own personal commitment to these relations in the future."

Tanenbaum, the group's executive director for interreligious affairs, quoted from a statement issued by the Pope during their meeting:

"I wish to confirm, with utmost conviction that the teaching of the Church proclaimed during Vatican Council II

By DICK RYAN

... remains always for us [the Catholic Church, the Episcopate, and the Pope], a teaching which must be followed:

"[It is] a teaching which is necessary to accept, not merely as something fitting but much more as an expression of the faith," he stated.

"These words express the commitment of the Holy See and of the whole Catholic Church to the content of this declaration, underlining its importance."

The essence of that declaration condemned anti-Semitism, rejected the belief that the Jewish people were responsible for the death of Christ, and affirmed the idea that the Jewish people and their religion must be respected on their own terms.

"This is by far the most advanced statement of the official attitude of the Pope and the Catholic Church in the last 2000

years in terms of commitment to improving Jewish-Catholic relations."

The issue of formal diplomatic recognition of Israel by the Vatican also came up during the 45-minute meeting.

But while the Pope expressed the hope that "the sons and daughters of Abraham, Jews, Christians and Moslems, may live together in peace," Tanenbaum said that his response was vague.

The issue of Israel aside, Tanenbaum and the others were elated over the degree to which the Pope went in reaffirming Jewish-Catholic relations.

"It was a superlative meeting," Tanenbaum said. "It was a watershed declaration by the Pope on these relations and it marked the first time that he has personally singled out this issue as the official teaching of the Church and therefore binding on the entire Catholic Church."

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American Jewish Committee delegation meets with Pope

Vatican City (RNS) — A 12-member delegation from the American Jewish Committee has urged Pope John Paul II to establish full diplomatic relations between the Holy See and the State of Israel.

During an audience the committee requested to mark the 20th anniversary of the Vatican II declaration that revolutionized Catholic views on relations, delegates discussed human rights, the problem of Jewish persecution, the situation in the Middle East and the pope.

"Greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millennia," said Howard I. Friedman, president of the committee, in a speech he delivered to the pope.

Praising statements on Jerusalem and Israel the pope made last year, Mr. Friedman said, "Young people, we recognize the complexity of the problems involved, but we are to hope that the spirit that inspired your apostolic letter (last year) will lead to steps that will formalize diplomatic ties between the Holy See and the state of Israel."

Pope John Paul II did not mention diplomatic relations in his speech to the Jewish delegation, he said, "I know also your concern for the peace and security of the Holy Land."

The pope commended the Catholic Church's commitment to Vatican II Declaration, which Pope John Paul II said "condemned anti-Semitism and a condemned anti-Semitism."

"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," the pope said.

"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 — in law or in fact, on account of their race, origin, color, culture or religion," he said, quoting from Pope Paul VI's 1971 apostolic letter Octogesima Adveniens.

Rabbi Marvin Hier, director of the International Council for the Jewish People, Committee and an observer, said that "the general impression was that the pope was expressing the

press conference, he said, "I think the pope's message was to moderate Palestinians who want to achieve peaceful coexistence with Israel."

"The moral question we raised is that there is need now to confirm Palestinian moderate leadership, that they are being supported by one of the great moral authorities of the world, namely Pope John Paul II. These people are not being supported; they're on their own," he said.

"And they need confirmation by people who want to see Palestinian moderates become their own spokesmen, their own political system, through which they can begin negotiating peace. And that's the sense of the issue we put

(Continued on Page 4)

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Feb 21, 1985, p. 1



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American Jewish Committee delegation meets with Pope

(Continued from Page 1)
the issue we put before Pope John Paul this morning."

Speaking of the significance of the reforms in Catholic-Jewish relations introduced by Vatican II, Rabbi Tanenbaum said that over the past two decades, "there has been a 180-degree turnaround" in Catholics' attitude toward Judaism.

"Literally, for the past

1,900 years, Jews have existed as objects of conversion; and we've existed as an anomaly to the vast majority of the Christian world," the rabbi said. "Vatican Council II has put an end to that kind of caricature and defamation of Jews and Judaism. It has led to a whole new theology which has put an end to the displacement theology; namely, that Jews existed as a valid

religion up until the time of the coming of Christ and with the coming of Christ, Jews were displaced in history."

Vatican II, said the rabbi, "has now made possible the emergence of a whole new theology in which Jews and Judaism are respected in their own right."

The meeting of the pope with Jewish representatives was especially significant because it took place only three days before the scheduled arrival in Rome Feb. 18 of Israeli Prime Minister Shimon Peres on a two-day official visit.

Mr. Peres is expected to meet with Pope John Paul Feb. 19, according to Vatican sources. The meeting would be the first between a pope and an Israeli Premier since Jan.

15, 1973, when Prime Minister Golda Meir had an audience with the late Pope Paul VI. John Paul had a private audience with Israel's Foreign Minister Yitzhak Shamir on Jan. 7, 1982, and later that year met with Israel's ambassador to Italy.

Rabbi Tanenbaum told RNS he thinks a major cause of the Holy See's failure so far to recognize the state of Israel is fear of reprisals against Catholics living in Arab countries.

There is "an extraordinary anxiety about threats to Arab Catholics in many countries and they (the Vatican) don't want to provoke anything," Rabbi Tanenbaum said.

The Jewish delegation did not discuss with John Paul the possibility of a papal trip to Israel but said such a visit would be welcomed.

"We felt that if the pope were, in an appropriate way, in his own time at his own discretion to come to the Middle East as he's gone to almost every other part of the world, he might become a rallying point for many Arab Christians as well as for Jews and Moslems to try to join together to catalyze the peace process," Rabbi Tanenbaum said. "My sense is that it's not something that can happen in the immediate future but nevertheless it's an idea to consider."

Rabbi Tanenbaum and the other Jewish Committee delegates arrived in Rome after a ten-day "leadership mission" in Israel where they met with Messrs. Peres and Shamir, and other government ministers as well as with Palestinian Arab leaders on the West Bank.

In Rome the delegates met with Italian Jewish leaders and with Italy's Foreign Minister Giulio Andreotti and Defense Minister Giovanni Spadolini.

At a news conference after the audience with the

pope, the delegates said they also discussed human-rights issues with John Paul and the ongoing collaboration the American Jewish Committee has with the Catholic Relief Services to help starving populations in Ethiopia and Africa in general.

David Gordis, executive vice president of the committee, said the delegation feels that "diplomatic recognition (of Israel) would be a significant contribution to peace in the Middle East as well as an important symbol of the kind of progress that has been made... in Catholic-Jewish relations."

"We were concerned that as long as there is any hope that would feed the illusion that somehow Israel would cease to exist based upon its lack of recognized legitimacy, the peace progress is impeded," Dr. Gordis said.

Besides the fear of reprisals, Vatican experts often cite the status of Jerusalem and the Palestinian question as obstacles preventing recognition of Israel. Another argument is that Israel is engaged in a border dispute with Jordan.

The American Jewish Committee argues that many nations with which the Vatican has diplomatic relations are engaged in disputes. "The Vatican has diplomatic relations with 111 countries and any number of them are in a state of belligerency and also have borders not permanently settled," Rabbi Tanenbaum said in an interview.

He and the other members of the delegation said that the pope has granted de facto recognition to Israel through his remarks on Israel and his meetings with Israeli leaders.

"The only thing that is missing, in a sense, is the joy of recognition," Rabbi Tanenbaum said.

(Continued on Page 5)

American Jewish Committee

(Continued from Page 4)

Eugene Fisher, executive secretary of the National Conference of Catholic Bishops' secretariat for Catholic-Jewish relations, noted the "tremendous symbolic importance" to the Jewish people of the question of the diplomatic recognition of Israel by the Holy See.

Given "the history of the relationship between the Church and the Jewish people" Dr. Fisher said such an "affirmation of the right of Jews to exist in their own land" is very important to Catholic-Jewish relations. Catholics, he said, must understand, appreciate and respect the importance Jews attach to recognition of Israel.

In a telephone interview with *The Long Island Catholic* Dr. Fisher said he would not agree with Rab-

bi Tanenbaum's assertion that Pope John Paul II had been supportive of the PLO and needed to give more support to moderate Palestinians. Even when the Pope met with PLO leader Yasir Arafat, Dr. Fisher noted, he made it clear that that did not indicate support of the PLO but rather a desire to dissuade the Palestinian leader from terrorist activities.

From all I have seen," Dr. Fisher said, "the Holy See would strongly support a moderate stance and a negotiated settlement." Like the U.S. Catholic conference, the Holy See has stated that any solution to the problems of the Middle East must include a recognition of Israel's right to security.

Dr. Fisher, noting the significance of the American Jewish Commit-

tee, said he believes it is valuable for the Pope to meet with such groups. "The kind of meetings where the pope receives and listens to people," seeking to understand

their concerns and dispel stereotypes, is not only important in itself but serves as a model for the kind of dialogue which must take place on all levels.



ews and Cat ionic eaders celeb ate

By Robert Seavey
Daily Journal Staff

Caracas' Catholic and Jewish leaders broke bread and drank toasts Thursday to commemorate what one official said was the most significant modern development between the Jewish people and the Catholic church.

Rabbi Pynchas Brenner, president of the committee on relations between churches and synagogues in Venezuela (CRISEV), told guests at the Union Israelita of Caracas that the church's position acknowledging the innocence of Jews in relation to the death of Jesus Christ was a historic stand and a key element in the future relations between Jews and the Catholic Church.

The event, which drew people from a variety of faiths in Venezuela, commemorated the 20th anniversary of the Second Vatican Council document *Nostra Aetate* as well as the Jewish holiday the Feast of the Tabernacles.



RELIGIOUS ENCOUNTER — Prominent Jews and Catholics met Thursday. From left to right are Sergio Hadelsteiger, Rabbi Pynchas Brenner, Cardinal Jose Ali Lebrun and Rabbi Marc H. Tanenbaum.

(DJ photo by Felipe Ojeda)

The Vatican document for the first time formalized the Catholic position that Jews could not be held responsible for the death of Christ. The document also acknowledges the possibility of communication with God by people who are not Christians.

Cardinal Jose Lebrun of Venezuela said he was present at the Vatican council in 1965 when the section related

to Jews was approved by the vast majority of voters, and said he takes pride in being among those approving.

Lebrun pointed out that one of the immediate benefits of the document was the development about 13 years ago of CRISEV.

Lebrun said he would soon return to Rome to discuss the results of the entire Vatican council.

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Friday, October 4, 1985

A6

The Church in Latin America Seeks Interchange With Jews

By ALAN RIDING

Special to The New York Times

SAO PAULO, Brazil, Nov. 5 -- Strongly influenced by the activist bishops of Brazil, Latin America's Roman Catholic Church is for the first time giving priority to establishing a permanent interchange of ideas with the region's Jewish groups.

At a conference of Catholic and Jewish leaders here this week, an impressive turnout of Catholic prelates was seen as a mark of the importance these clergymen give to eliminating the legacy in Latin America of distrust toward Judaism and ignorance about it.

The prelates included Paulo Evaristo Cardinal Arns of São Paulo, Jean-Marie Cardinal Lustiger of Paris, the Presidents of the Latin American and the Brazilian Conferences of Bishops, the Secretary of the Holy See's Commission for Relations with Jews and seven other Brazilian prelates.

The two-day conference, jointly sponsored by the National Conference of Brazilian Bishops, the American Jewish Committee and the Latin American Jewish Congress, was called to mark the 20th anniversary of a document of the Second Vatican Council that redefined traditional Catholic views on Judaism.

Progress Cited

Bishop Antonio Quarracino of Avelaneda, Argentina, who is currently President of the Latin American Conference of Bishops, said the church in the region had been slow in responding to the document's ecumenical message because it had been absorbed by its own "profound ecclesiastical crisis."

But he and other bishops said progress was now being made throughout the continent. The Brazilian church has taken the lead, not only in forming a National Commission for Jewish-

Catholic Dialogue in 1981, but also in issuing its own "orientations" in 1983 to guide local Catholics in their relations with Jews.

"In Brazil, interfaith dialogue and interfaith action are a reality," said Henry I. Sobel, rabbi of the Israelite Congregation in São Paulo and the key organizer of the conference held this week. "The Brazilian bishops are the most progressive bishops that I know and it is a pleasure to work with them."

Booklet for Schoolchildren

He added that the National Commission for Jewish-Catholic Dialogue had prepared a 150-page booklet, titled "Israel: People, Land and Faith," that is to be distributed to every Catholic-run school in Brazil, which is the world's most populous Catholic nation.

While Jewish figures in general have been encouraging closer relations with Catholics, Orthodox Jewish groups in São Paulo boycotted the meeting this week in protest against the invitation to Cardinal Lustiger, who was born of Polish Jewish parents and converted to Catholicism as a young man.

The principal focus of the conference, however, was the special situation of the dwindling number of Jews. Their numbers are down by about 40 percent over the past 20 years to about 800,000 in a vast continent dominated by Catholicism. There are significant numbers of Jews only in Argentina, Brazil, Mexico and Uruguay.

Among these groups, anti-Semitism has been a recurrent problem only in Argentina, and Rabbi Marc H. Tanenbaum, the director of international affairs of the American Jewish Committee, said Argentina's new civilian Government seemed determined to combat the phenomenon.



NEWSDAY, WEDNESDAY, APRIL 17, 1985

AP Photo

Reagan greets Rabbi Marc Tannenbaum of the American Jewish Committee at the White House where the president addressed the group.



Test of strength for Shultz

By ROWLAND EVANS and ROBERT NOVAK

JUST as the right wing began vociferous though ineffective bashing of George Shultz a month ago, the secretary of state shrugged it off by calling in one of the few Reaganites left in the State Dept. and handing him his walking papers.

Shultz suggested that Ambassador Eugene Douglas, the widely respected U.S. coordinator for refugee affairs, might do well to leave by Oct. 1.

That would send him packing before Douglas' principal congressional critic, liberal Republican Sen. Mark Hatfield, takes a hard look as Appropriations Committee chairman at the State Dept. budget.

Although Douglas declined to go quietly, it is hard to imagine him lasting much longer than Shultz wants him to.

It is no surprise Hatfield finds fault with Douglas, who has stepped on liberal toes while pursuing Reaganite policies. He has fought for Miskito Indians, Khmer and other victims of Communist persecution.

He has come down hard on left-wing church leaders en-

gaged in disinformation against the administration's Central American policies through the "sanctuary" campaign shielding refugees from supposed Salvadoran oppression.

But why would George Shultz, certainly no liberal, join in? The answer goes to the non-ideological core of the problem with the secretary of state, a point missed by many right-wing critics.

Conceiving himself a manager rather than strategist in the Henry Kissinger mold, he has allied himself with the foreign service in promoting a professional State Dept. team free from controversy.

The secretary at least has an arguable point in filling strictly diplomatic slots. But the refugee post is no traditional career redoubt. Especially created by Congress, it deals with churches and other American private sector groups.

Douglas, a Republican business executive before joining the Reagan administration, has raved from

many of those clients but not from the Washington-based bureaucracy.

That became clear Aug. 5 when a sweater-wearing Shultz summoned Douglas into his small office at the State Dept. for a private chat. He had done a good job, said Shultz — a "go go" performance. But Douglas had made enemies, he added — "a lot of enemies."

The secretary came to the point. He had heard Douglas would like to relinquish his demanding duties before long, and sooner might be better than later — specifically Oct. 1. Douglas asked about two ambassadorial posts: Vienna and Mexico City. Shultz offered no hope.

Douglas responded that he wanted to keep working for President Reagan. Knowing Shultz' track record, Douglas' mortality table makes him a poor insurance risk for the job.

Among those enemies alluded to by Shultz was Hatfield. On June 12, the Appropriations chairman wrote the president accusing Douglas of an "act of

sabotage" against the refugee program: an article in the June's Readers Digest ("unabashed muckracking," Hatfield called it), written by a part-time consultant to Douglas' office, that denounced certain voluntary agencies ("volags").

Douglas did not help with the article, did not see it before publication and feels it went too far. Nevertheless, criticism of "volags" financed by tax dollars is partly shared by Douglas.

Such criticism was labeled "indefensible and thoroughly shameful" by Hatfield. He collected seven other senators (five Democrats, two Republicans) to sign a letter calling on the President to fire Douglas.

Two weeks later, seven conservative Republican senators wrote Reagan defending him.

The stalemate was broken six weeks later when the secretary summoned Douglas. As word seeped out, this question was asked: did the arrangement between Shultz and conservative Sen. Jesse Helms that broke the logjam of Senate confirmations

include a safekeeping provision for Douglas?

But if Douglas is to be saved, it is apt to be less by right-wing politicians than last month's outpouring of support by "volag" leaders (not including those criticized by the Readers Digest article).

The Most Rev. John Allin, presiding Episcopal bishop, praised his "quiet and effective leadership." Loc Trong Nguyen of the Indochinese Refugee Committee pledged full support of Douglas' fight against waste and abuse.

Rabbi Marc Tanenbaum of the American Jewish Committee asked for an appointment with Hatfield (not yet arranged). Tanenbaum told us he favored Douglas' retention and wanted him "to get a fair hearing."

So, hope persists that even so doughty a turf-protector as George Shultz might back away from a battle that really does not touch foreign service denigration of diplomatic posts.

But if Gene Douglas is bounced, it will prove political and ideological loyalty to the President count for nothing in Ronald Reagan's Washington.

Minneapolis Star and Tribune

Sat., Aug. 24, 1985

Minneapolis Star and Tribune

Jewish leader alarmed by the rise of religious, political fundamentalism

By Neal Gendler
Staff Writer

The rise of religious and political fundamentalism ranks after Soviet expansionism as a critical challenge to the world, Rabbi Marc Tanenbaum, an American Jewish leader, said Friday in Minneapolis.

Religious fundamentalism, and the fanaticism that it brings, has resulted in 12 million refugees, half in Africa; hundreds of thousands of deaths in the Iran-Iraq war and in Lebanon, and the deaths of Anwar Sadat in Egypt and 300 Americans in Beirut, said Tanenbaum, international relations director of the American Jewish Committee in New York City.

In its U.S. form, it imperils the pluralism that has been the genius of America, he said in a talk at the Minnesota Press Club.

"A great many people, on the highest levels of government ... have not begun to comprehend the magnitude of the threat and the challenge to democratic society," he said. Tanenbaum will speak this morning at B'nai Emet Synagogue in St. Louis Park.

The chemistry that has created the refugee problem "is a vast and growing religious, racial, tribal, group hostility," he said.

Americans at first didn't take the problem seriously, Tanenbaum said, because it was occurring elsewhere, but then found themselves involved in Beirut, and now some officials fear an increasing export to America of conflicts among Libyans, Iranians, Turks, Armenians and others.

In Lebanon, group hatred has led to thousands of deaths and "children 12, 14 years old carrying rifles, machine guns, feeling that they're doing God's will," he said. "A generation is being raised on this kind of hostility." When people do not protest mass killing, he said, a culture is created that finds nothing wrong with massacring people to realize ideological objectives.

The problem is not only in Islam, Tanenbaum said. Jews have their problem with Rabbi Meir Kahane, who seeks to drive Arabs from Israel and whose visit to the United States this month brought a group denunciation by all major Jewish organizations. Christians in America, he said, find people on the religious right seeking to impose their views on the nation.

He makes a distinction between a predominantly Christian society and a Christian state, but said, "Those distinctions are confused in the rhetoric of the Moral Majority and the radical right."

Some on the religious right who are calling for a return to an evangelical Christian America "are creating a series of massive lies about American history" or don't know the history of their own churches, which fought for their freedom from the Anglican Church during colonial times, he said.

Many of the moral questions being raised by the religious right are legitimate, critical issues and need to be addressed, Tanenbaum said.

"The problem is that the medicine they prescribe is worse than the disease they're trying to cure," he said, "a kind of repressive society" in which law would force their values on all.

The quest for prayer in schools threatens pluralism, he said, often the result of parents who want schools to take over parental responsibility for the religious life of their children. He scorned school prayer, which makes minorities uncomfortable, as blasphemous, "cheap religion."



Rabbi Marc Tanenbaum

ED

AJC's Tanenbaum warns

Religious-political powerbase explosive

By JOEL ROTEMAN, Executive Editor

Religious fundamentalism coupled with political power is seemingly on the rise everywhere, from Iran where millions slavishly follow the Ayatollah's commands to the United States, where the religious right is constantly flexing its new-found political muscle.

For Rabbi Marc Tanenbaum, Director of International Affairs of the American Jewish Committee, "it is the worst possible chemical combination—religious fanaticism blended with political-ideological fanaticism."

In Pittsburgh to keynote the Pittsburgh Chapter, AJC's annual meeting last Wednesday at Concordia Club, Dr. Tanenbaum predicted "dangerous fallout for political systems" if the trend of religion in politics continues.

In an exclusive interview with the Chronicle, Tanenbaum said that while there has been a rise in "real religious commitment, there has also been a committant rise in fanaticism."

Why the rush for power among religious fundamentalists?

"It is mostly the result of a major decline of confidence in modern society. Since the early decades of this century, there was an enormous respect for science and technology. It was almost messianic in nature.

"Now since Auschwitz and Hiroshima, people feel that science and technology has become an unguided missile which can easily destroy mankind. Therefore, a collapse of confidence in technical achievement has become widespread."



RABBI MARC TANENBAUM
Among greatest threats.

Dr. Tanenbaum confided that a ranking State Department official recently told him that the greatest threats the U.S. fears is Soviet expansionism and Islamic fundamentalism.

"Muslim fundamentalism and fanaticism have become the dominant force" in many parts of the world. Those fundamentalists, are very explicit in their reasons for restoring traditional Islamic law.

"They feel that Western technology has failed and the moral quality of Western civilization has collapsed. The result is a broad decline in confidence, replaced by an intense search for absolute truths."

While "it is laudable to search for high

moral standards," the intolerance of the fanatics, "when used as a club to hurt others, is a threat to us all."

What does it all mean to Jews?

"For one thing, Israel is perceived as part of the Western world. The Islamic fundamentalists feel threatened by Israel's Western civilization and its technology.

"Remember, traditional Islam has no concept of religious pluralism or co-existence. You are either a victor or a victim.

"You can see it in operation in Lebanon. The Islamic fundamentalists won't let the Christians be a power base. They hold the same feelings against Israel."

Fanaticism is obviously not limited to the Moslem world, Dr. Tanenbaum added. "You can see some of the same reactions in the U.S. and Israel as well.

"The Moral Majority is against the breakdown of U.S. morality, so, they are promising some moral absolutes which they feel are lacking. The religious right in Israel acts in the same way—offering moral absolutes.

"When you believe that you have the monopoly on the moral truth, that only leads to destruction, particularly if you are given the political power" to enforce your beliefs.

Everyone who believes in democracy and fairness, has "a stake in standing up to verbal violence. Verbal violence unchallenged ultimately leads to physical violence. Check out how the nazis started in Germany."

During his address to the AJC, Rabbi

Tanenbaum deplored how the Bitburg controversy aroused the confidence and passions of West Germany's resident anti-Semites.

On the other hand, Dr. Tanenbaum attended a convention of 140,000 German evangelicals at Kirchentag "where the assemblage booed every mention of the word Bitburg." The convention adopted strongly worded resolution criticizing the clergymen who took part in the observance of the 40th anniversary of the war.

"There is a new Germany in the making," said Tanenbaum. "The young are ready to face history and learn from it. But they need our help."

While Tanenbaum had high praise for the Reagan Administration's stance on Israel, Ethiopian rescue, Soviet Jewry and human rights, he feels, "the White House staff lacks profound understanding of the significance of the Holocaust.

"The Holocaust is not a Jewish issue only; it was a cave-in of Western, Christian civilization. We must educate better."

What Bitburg uncovered, according to Tanenbaum, was "residual anti-Semitism in Germany, particularly among the old people. The young don't have any knowledge of the Holocaust."

The AJC dinner honored Letter Hamburg with a special tribute. Barbara O'Neil, a senior at Seton-LaSalle High school, was awarded the Lou Caplan Human Rights Award. Barbara Burstyn was elected the first woman president of the organization, succeeding Nicholas Lane.

Rabbi Marc Tanenbaum to key AJC 40th Annual Meeting

Rabbi Marc H. Tanenbaum will be the guest speaker at the 40th Annual Meeting of the American Jewish Committee, Pittsburgh Chapter, Sy Holzer, chairman of the evening, announced. Ethel Halpern is Patron chairman for the event, which will take place on Wednesday, June 12, at Concordia Club.

Rabbi Tanenbaum, who will speak on "Religion and World Politics," has just returned from discussions held by national AJC officers with the Pope regarding Vatican recognition of Israel and with German leaders related to the President's visit to Bitburg.

Director of the AJC's International Relations Department, Rabbi Tanenbaum has had a long career in international human rights, world refugees, world hunger, and foreign relations concerns. Formerly the Committee's national interreligious affairs director, Rabbi



RABBI TANENBAUM
"Respected leader."

Tanenbaum was designated in a recent national poll as "one of the ten most influential and respected religious leaders in America."

Rabbi Tanenbaum has served as a member of the Human Rights Research Committee of the Foreign Policy Association's Study of Priorities for the 1980s. He is a founder and leading member of the joint liaison committee of the Vatican Secretariat on Catholic/Jewish Relations and of a similar

body with the World Council of Churches. He was the only rabbi at Vatican Council II and the first Jewish leader to address 4,000 delegates attending the Sixth Assembly of the World Council of Churches in Vancouver.

In recent years he has testified before the Senate Foreign Relations Committee and the House Foreign Affairs Committee on "Moral Imperatives in the Formation of American Foreign Policy."

At the invitation of the International Rescue Committee he helped carry out fact-finding investigations of the plight of the Vietnamese "boat people" and Cambodian refugees; is a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry; and he has played a key role in organizing White House Conferences on Foreign Aid and Energy Conservation.

For reservations and information call 683-7927.



SIGNING a proclamation to honor the 37th birthday of the State of Israel was Pennsylvania Governor Thornburgh. Israeli Consul Oded Ben Haim, seated left, and Judge Perry Shertz, Jewish commissioner of the Governor's Heritage Affairs Commission, seated right, were joined by 15 representatives of the Pennsylvania Jewish community, including five members of the General Assembly and Pennsylvania Jewish Coalition Executive Director Gary Grobman.

■■■■

JDC, Pittsburgh group join in Ethiopian aid

NEW YORK—More than \$100,000 of medications was shipped this week from the port of Los Angeles to Ethiopia by the American Jewish Joint Distribution Committee, one of a succession of shipments that the Brothers' Brother Foundation, a Pittsburgh-based agency, has obtained for JDC over the past few years.

Brothers' Brother, an international charity has, since its inception in 1958, concerned itself with health

care, disaster relief, education, and food production in 30 countries. Under the auspices of Don Robinson, honorary president of JDC the two agencies began to work in tandem in Yugoslavia, Israel, Morocco, Poland, and most recently in Ethiopia.

JDC operations in Ethiopia began in 1983 when the government officially permitted it to develop relief and rehabilitation projects in the Gondar region while building up a health service program.

Top musicians to perform at Rodef Shalom

Rodef Shalom will be the performances winning musician month of June.

On Tuesday Christopher C Beverly Morgia featured artists under Quartet quartet ever to w concert Artists Guild perform on Thursday 13.

The international acclaimed chamber music ensemble, Camerata Canadada, will appear on Thursday, June 20. Charles Neidich Concert, with Elena Ivanina, will be presented on Tuesday, June 25.

All performances will begin at 8:15 p.m. in J. Leonard Levy Hall.

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Leo Shapiro cancer research fund set up at Montefiore Hospital

Dr. Tanenbaum Will Address Green Brook UJA Breakfast

Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, will be the guest speaker at a special Green Brook Country Club breakfast in support of the United Jewish Appeal of MetroWest.

The breakfast, which will be followed by shotgun golf and tennis tournaments, will be held on Sunday, June 23, beginning at 8:15.

Ronald S. Freiman is president of Green Brook Country Club, Stephen Greenberg is the club's community involvement chairman and Philip H. Dexter serves as Green Brook UJA chairman.

Ecumenical Leader

Dr. Tanenbaum previously served as the AJCommittee's interreligious affairs director. Widely regarded as a foremost Jewish ecumenical leader, Dr. Tanenbaum was recently named "one of the 10 most influential and respected religious leaders in America" in a national poll.

He has testified before the Senate Foreign Relations Committee and the House Foreign Affairs Committee on "Moral Imperatives in the Formation of American Foreign Policy." He also testified before Congressional committees on world refugee and world hunger problems, and has played a key role in organizing White House conferences on foreign aid and energy



DR. MARC TANENBAUM

conservation. He was appointed a member of the advisory committee of the President's Commission on the Holocaust.

Dr. Tanenbaum who served as a consultant to the NBC-TV special, "Holocaust," has lectured at major universities throughout the world, and is the author of several books and numerous articles.

Further information regarding the Green Brook UJA event may be obtained by calling the UJA at 673-6800 or 366-3113.

Will Receive Goldstein Prize

PARIS (JTA) — Michel Topiol, a leader of French Jewry, will be the recipient of this year's Israel Goldstein prize for "outstanding personal work and contribution" to the United Jewish Appeal.

He is a member of the Board of the Jewish Telegraphic Agency and a veteran leader of the Jewish community in France.

Halt

(Continued from Page 1)

without preconditions.

Although in the minority on that issue, he is a powerful advocate of the Administration's position in the Republican-controlled Senate.

Lugar has recently returned from his first tour on the Middle East as chairman of the Foreign Relations Committee. His name is conspicuously absent from the list of 69 sponsors — 43 Democrats and 26 Republicans — of a resolution introduced last week by Sen. Edward Kennedy (D., Mass.) and Sen. John Heinz (R., Pa.) opposing arms sales to Jordan until that country enters into direct peace negotiations with Israel.

The non-binding resolution was immediately criticized by the Administration as "a serious mistake" that could jeopardize prospects for advancing the peace process in the Middle East. Lugar said after a meeting with Republican Senators last week that he thought the Kennedy-Heinz resolution "was not a good idea." He said he was urging the GOP lawmakers not to support it.

Clear Signal

Kennedy said that "the introduction of our resolution at this time, sponsored by more than two-thirds of the members of the Senate, is a clear signal to the Administration of our desire to give priority to the Camp David process and to oppose destabilizing arms sales in that volatile region."

He added that what is needed is "not more sophisticated arms for Jordan but more sophisticated diplomacy to bring Jordan into the Camp David peace process."

But Secretary of State George Shultz, leaving for a NATO meeting in London last week, told reporters on

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Walter Bauman Jewelers

9.12.85 AJC Interview

A Day of Atonement for the UN

N.Y. Post (39)

ROSH HASHANA and the UN General Assembly — on the surface, these two themes appear unrelated.

But Rosh Hashana, 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 UN.

That message affects the security of all of us.

In the 3000-year-old Jewish tradition, Rosh Hashana — which begins at sunset Sunday — and 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

By **RABBI MARC H. TANENBAUM**

needs such changing for the better.

Forty years ago, in reaction to the destruction wrought by the Nazi holocaust, the UN was constructed as an instrument to promote peace, justice and human rights among 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, war between Iran and Iraq, violence in Lebanon, Ireland, Afghanistan, Nicaragua, Poland.

A State Dept. 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 UN declarations on human rights and on outlawing religious and racial intolerance "prohibit" incitement to violence and hostility against any nation or people.

But 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 the regime denied the internationally-established "right to leave" to some 400,000 Soviet Jews desperately eager to leave the USSR.

Why is the UN 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 UN 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 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 UN. 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 refugee, world hunger and human rights causes.

Fetes planned for Catholic-Jewish ties

The effects of Vatican II, the Catholic conference 20 years ago that disassociated Jews from the death of Jesus and condemned antisemitism, will be discussed in a two-day program on Catholic-Jewish Relations Sunday and Monday, Oct. 13 and 14.

Speakers and workshops are set for the 13th from 1-5:30 p.m. at Holy Family Congregation, 4810 N. Marlborough Drive, Whitefish Bay. The speakers will be Father Thomas Stransky, who helped draft the document on ecumenism and "Nostra Aetate" (In Our Times) at Vatican II, and Rabbi Marc Tanenbaum, the only rabbi at Vatican II and an official observer there.

Participants in the conference may choose one of five workshops.



Rabbi Marc Tanenbaum

The following evening, Milwaukee's Archbishop Rembert Weakland will speak at a dinner celebrating the 20th anniversary of Vatican II and the 10th anniversary of Milwaukee's Catholic-Jewish Conference. A reception at 6 p.m. will precede dinner at 7 p.m. at Congregation Beth Israel, 6880 N. Green Bay Ave.

Reservations should be addressed to the Milwaukee Jew-



Archbishop Rembert Weakland

ish Council, 1360 N. Prospect Ave., Milwaukee, 53202. Fees are \$5 for Oct. 13, \$15 for Oct. 14 or \$18 for both days. Reservations are due Oct. 7.

These programs are co-sponsored by the Catholic-Jewish Conference in cooperation with the council, the Roman Catholic Archdiocese of Milwaukee and the American Jewish Committee.

One should at all times maintain a pleasant disposition with people.

— Talmud



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Rabbis' Yom Kippur Messages Stress Personal Accountability

By ALEXANDER REID

Yom Kippur, the holiest day on the Jewish calendar, begins at sundown today with many rabbis throughout the New York metropolitan area planning sermons on the themes that dominate the sacred day of fasting, introspection, prayer and repentance.

Tens of thousands of worshipers traditionally crowd into synagogues in the area for the Day of Atonement, which begins with the chanting of the Kol Nidre prayer.

They will listen to a number of sermons, many of which will stress the theme of accountability for one's conduct. Yom Kippur is the day on which Jews believe their fate for the coming year is made final, a fate that hinges on their actions during the year just ended.

"If one looks around the world scene today, the decline in accountability for behavior in terms of one nation toward another or how a country deals with strife between religious or racial groups within that country is the dominant moral issue of our time," said Rabbi Marc H. Tanenbaum, quoting from a sermon he plans to read at one of two Kol Nidre services at the Sutton Place Synagogue.

Rabbi Tanenbaum, who leads services at the Conservative congregation at 225 East 51st Street in Manhattan and is director of international relations for the American Jewish Committee, said the theme of his message was accountability.

"Yom Kippur has at its central theme the need to recognize responsibility on the parts of individuals, including the heads of state, to uphold the dignity of human life," he said, "and to contain the fanaticism and political extremism, which results every day in such widespread human destruction."

In his sermon, the senior rabbi of Temple Emanu-El at 1 East 85th Street in Manhattan, Dr. Ronald B. Sobel, plans to tell his more than 5,000 listeners to sustain a resilient sense of morality when "mores and standards of the past are under constant challenge."



The New York Times/Chester Higgins Jr.

Rabbi Marc H. Tanenbaum as he prepared for Yom Kippur service.

"We human beings are endowed by God with the ability to withstand a great deal of suffering than we ourselves are even aware of," his text says. "A truly sensitive human being remains such under all circumstances and at all times, particularly in our time, when everything seems to be in a state of constant flux."

"When there seems to be no more permanent values, it is then that a human being, a sensitive human being, reaches into the best of his faith and

lives a morality whose standards are divine."

When the shofar, or ram's horn, is blown after sundown tomorrow, it will herald the end of the observance and the close of the High Holy Days, the 10-day period that began with Rosh ha-Shanah, the Jewish New Year.

Rabbi Gerald C. Skolnik of the Forest Hills Jewish Center, at 106-06 Queens Boulevard in Queens, said he would tell his congregation about the futility of

reasoning with the circumstance of death.

"We are all born with the same ultimate destiny, and to dwell excessively on questions of timing and fairness is only an exercise in futility and frustration," he said. "Death may give rise to difficult and probing existential questions, but trying to understand death at the expense of life is truly sinful."

Rabbi Skolnik said he had decided on this topic after his 2½-year-old son had experienced the death of a family dog and a member of his congregation had suffered through the slow death of her husband from cancer.

To Promote Unity

Both people, he said, were confronting different events, but asking "similar questions about the meaning of life and the meaning of death, and struggling very hard to find answers."

Rabbi Haskel Lookstein of the Congregation Kehillath Jeshurun, at 125 East 85th Street on the Upper East Side, said he would encourage his congregation to promote unity in the Jewish religion.

"Some will say the most serious problem facing the Jewish people is the internal divisiveness and backbiting which is going on between various elements of the religious community," Rabbi Lookstein, who is Orthodox, said. "On matters such as conversion and religious divorce, we all have to be able to disagree and still maintain mutual respect, civility and love."

'Growing in Strength'

The president of the Union of American Hebrew Congregations and the speaker at the Union Temple on Eastern Parkway in the Crown Heights section of Brooklyn, Rabbi Alexander M. Schindler, said he would draw attention to the "flourishing" growth of the Jewish community in the United States in the last 20 years.

He said recent studies had indicated that there was a growing number of Jews in the country, in spite of such factors as intermarriage, a perceived low birth rate among Jewish couples and an attenuation of identity.

"We are growing in strength," he



The New York Times/Larry C. Morris

Rabbi Gerald C. Skolnik plans to tell his congregation at the Forest Hills (Queens) Jewish Center to invest their lives and "whatever time is given us with the most meaning possible."

said. "I will call my congregation to give a greater substance to that identity which they have chosen so that the adjective of the Jewish community will not lose its identity and coherence, and will justify our struggle to achieve the creative continuity of our community."

For several rabbis, obtaining assistance from their worshipers for the earthquake victims in Mexico would be an opportunity to practice the spiritual morality celebrated during the holiday.

Several said they would ask their congregations to offer prayers for the earthquake victims. Others, such as Rabbi Tanenbaum, who received a ham radio call for help from an American Jewish Committee official in Mexico yesterday, said they would directly ask worshipers for a "generous outpouring" of aid for the quake victims.

Because of an editing error, the Charlotte Curtis column yesterday gave an incorrect telephone number for the J. M. Kaplan Fund. The number is (212) 661-8485.

Because of an editing error, an article in Metropolitan Report yesterday about Yom Kippur sermons misidentified the rabbi of the Sutton Place Synagogue. He is David B. Kahane, of not Marc H. Tanenbaum.

A report in New York Day by Day on Saturday misidentified the assistant to the Smithsonian Institution who helped prepare its two Festival of India exhibitions. She is Maura Moynihan.

He said the Insurance Department was "pleased" that Justice White had upheld the insurance association rate finding. "We may contact the other companies and ask them if they want to file for different rates," he added.

Donald J. Fager, vice president of the state's biggest malpractice insurer, the Medical Liability Mutual Insurance Company, said the rate filing that the company had made was "what our actuaries thought we needed." So, he said, in his view the Bronx ruling had "not changed the picture."

After Mr. Corcoran's rate-increase ruling last January, medical malpractice insurance turned up as one of the major issues before the Legislature, with doctors threatening to reduce their practices, asserting that they could not afford ballooning premiums.

The Legislature's spring session closed with a stop-gap plan to roll back malpractice insurance rates temporarily, to require hospitals to pay premiums to cover awards above \$1 million in malpractice cases and to work out a longer-lasting solution to be considered at the special session in the fall.

Coast Guard Site Destroyed

ANCHORAGE, Sept. 23 (UPI)—A fire destroyed a major Coast Guard communications center on Kodiak Island early today, severely damaging the Coast Guard's ability to monitor distress signals in the North Pacific. The cause of the blaze, which destroyed four communications systems, was unknown.

The Church in Latin America Seeks Interchange With Jews

By ALAN RIDING

Special to The New York Times

SAO PAULO, Brazil, Nov. 5 — Strongly influenced by the activist bishops of Brazil, Latin America's Roman Catholic Church is for the first time giving priority to establishing a permanent interchange of ideas with the region's Jewish groups.

At a conference of Catholic and Jewish leaders here this week, an impressive turnout of Catholic prelates was seen as a mark of the importance these clergymen give to eliminating the legacy in Latin America of distrust toward Judaism and ignorance about it.

The prelates included Paulo Evaristo Cardinal Arns of São Paulo, Jean-Marie Cardinal Lustiger of Paris, the Presidents of the Latin American and the Brazilian Conferences of Bishops, the Secretary of the Holy See's Commission for Relations with Jews and seven other Brazilian prelates.

The two-day conference, jointly sponsored by the National Conference of Brazilian Bishops, the American Jewish Committee and the Latin American Jewish Congress, was called to mark the 20th anniversary of a document of the Second Vatican Council that redefined traditional Catholic views on Judaism.

Progress Cited

Bishop Antonio Quarracino of Avellaneda, Argentina, who is currently President of the Latin American Conference of Bishops, said the church in the region had been slow in responding to the document's ecumenical message because it had been absorbed by its own "profound ecclesiastical crisis."

But he and other bishops said progress was now being made throughout the continent. The Brazilian church has taken the lead, not only in forming a National Commission for Jewish-Catholic Dialogue in 1981, but also in is-

suing its own "orientations" in 1983 to guide local Catholics in their relations with Jews.

"In Brazil, interfaith dialogue and interfaith action are a reality," said Henry I. Sobel, rabbi of the Israelite Congregation in São Paulo and the key organizer of the conference held this week. "The Brazilian bishops are the most progressive bishops that I know and it is a pleasure to work with them."

Booklet for Schoolchildren

He added that the National Commission for Jewish-Catholic Dialogue had prepared a 150-page booklet, titled "Israel: People, Land and Faith," that is to be distributed to every Catholic-run school in Brazil, which is the world's most populous Catholic nation.

While Jewish figures in general have been encouraging closer relations with Catholics, Orthodox Jewish groups in São Paulo boycotted the meeting this

week in protest against the invitation to Cardinal Lustiger, who was born of Polish Jewish parents and converted to Catholicism as a young man.

The principal focus of the conference, however, was the special situation of the dwindling number of Jews. Their numbers are down by about 40 percent over the past 20 years to about 800,000 in a vast continent dominated by Catholicism. There are significant numbers of Jews only in Argentina, Brazil, Mexico and Uruguay.

Among these groups, anti-Semitism has been a recurrent problem only in Argentina, and Rabbi Marc H. Tanenbaum, the director of international affairs of the American Jewish Committee, said Argentina's new civilian Government seemed determined to combat the phenomenon. Elsewhere, Jewish spokesmen said, difficulties are related to the small size and isolation of the Jewish populations.

they were convicted.

Barbie's whereabouts were unknown. Klarsfeld sent press agents to the world with his German businessman in mind, finding him as a living in Bolivia. He fled to Bolivia, the report stated. It took 12 years to be expelled from

was credited by the news outlet with having a proof on Brunner and Wiesenthal, the Nazi hunter, who was living in 1961.

was quoted that he reports that other major trials he had been hunting: Mengele, the Auschwitz survivor experimented with his horrors, and those who invented the gas chamber — are dead.

will never stop the Nazi horror, the Holocaust "was a cosmic event that how it was involved with so that it should happen."

Consensus Members

religious organizations, Christian denominations, are opposing the de-facto American rejection of the United States.

es voted to support movement despite implications of support, protection and illegal aliens.

to-one margin the on its synagogues to aid and financial aid to American refugees and efforts to overturn the administration's policy of

eph Weizenbaum, the Emanuel-EI in 1 of the sanctuary led the convention to "provides every support short of

n is underway in a (ed on Page 2)

Discusses War, Peace Federation Women

JOB REES

live but what kind of life is Israel's number one today. Yael Dayan in 125 Minneapolis took at the Federation's campaign event.

novelist and journalist of the late Moshe Katsenelson is

Jewish-Christian Dialogue Set at St. Thomas Campus

"Jews and Christians in Dialogue," a symposium being held in connection with the 20th anniversary of the Second Vatican Council's statement "Nostra Aetate," will be held next week at the College of St. Thomas.

The symposium is scheduled from 7:30 to 10 p.m. Monday and from 9 a.m. to noon Tuesday in the auditorium of the O'Shaughnessy Educational Center on the St. Thomas campus.

Sponsored by the St. Thomas Center for Jewish-Christian Learning, with the cooperation of the college's Center for Religious Education, the symposium is free and open to the public.

The 1965 Nostra Aetate (Our Time) was a declaration by the Second Vatican Council on the relationship of the Catholic Church to non-Christian religions. Later, in 1974, the "Guidelines for the Implementation of the Nostra Aetate Declaration" were issued to improve the presentation of Jews and Judaism in Roman Catholic teaching and liturgy. Those guidelines were updated in July.

Rabbi Max A. Shapiro, director of the Center for Jewish-Christian Learning, noted that a major colloquium on Nostra Aetate held last spring in Rome contributed significantly to the process of growth in interfaith understanding and friendship.

The Center for Jewish-Christian Learning, Shapiro said, is presenting the symposium to continue that growth and in recognition of the need for continuous Christian-Jewish dialogue.

Speaking both days on the topic of Jewish-Christian dialogue, from Protestant, Jewish, and Catholic perspectives, will be the Rev. Dr. Paul M. Van Buren, Rabbi Marc H. Tanenbaum, and the Rev. Michael B. McGarry, C.S.P.

Van Buren, an Episcopal priest, is a professor at Temple University and is director of the Center for Contemporary Theology at the Shalom Hartman Institute for Judaic Studies. A pioneer in Christian-Jewish dialogue, he has written numerous articles and books, including "A Christian Theology of the People Israel," published in 1983.

neighbor who is a threat, but there is a balance of power there," she asserted.

"With Jordan, we have a chance for a political settlement. There's a chance for a breakthrough. It's not around the corner, but King Hussein is willing to represent the Palestinians. It will take a while, because it's a case of coming to terms with reality. We will have to



RABBI MARC TANENBAUM

Tanenbaum is director of international relations of the American Jewish Committee. A founder and leading member of the joint liaison committee of the Vatican Secretariat on Catholic-Jewish Relations and the International Jewish Committee for Interreligious Consultations, he was the only rabbi at the Second Vatican Council.

He is also founder and co-chair of the National Interreligious Task Force on Soviet Jewry which aids oppressed Jews and Christians in the Soviet Union and Eastern Europe.

McGarry is a Paulist priest who has chaired the Catholic-Jewish committee of the Archdiocese of Boston and served on the advisory committee to the secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

McGarry's first book is entitled "Christology after Auschwitz." He has addressed two national workshops on Christian-Jewish relations and has just completed a five-month sabbatical in Jewish studies at the Hebrew University of Jerusalem.

Following the Tuesday morning presentations, reactions will be given by Sister Christine Athans, B.V.M., assistant professor of church history at the Saint Paul Seminary; the Rev. Sally L. Hill, a Presbyterian minister and associate executive director of the Twin Cities Metropolitan Church Commission; and Rabbi Stacy K. Ofner, assistant rabbi at Mount Zion Congregation.

For further information about the symposium, call the St. Thomas Center for Religious Education, 647-5715.

NEW YORK POST, SATURDAY, NOVEMBER 15, 1986

CHURCH DROPS BID FOR AUSCHWITZ CONVENT

By DICK RYAN

THE CATHOLIC Church in Poland has dropped plans to build a convent on the site of the Auschwitz concentration camp. The Post has learned.

Cardinal Franciszek Macharski of Cracow disclosed the decision in a letter to John Cardinal Krol of Philadelphia and Rabbi Marc Tannenbaum of the American Jewish Committee.

Macharski also revealed that he has agreed to jointly sponsor a special conference in Poland

on "the meaning of Auschwitz to the Jewish people, the Polish people and mankind."

A group of 10 Belgian Carmelite nuns have actually been living in an abandoned building just outside Auschwitz since 1984.

But existence of the convent was not known until last year when a group, Aid to the Church in Distress, began a European fundraising campaign to renovate the building.

Tannenbaum and other Jewish leaders were outraged by

fundraising literature that they said "ignored the 3 million Jews murdered by the Nazis at Auschwitz."

The literature referred to the Auschwitz convent as "a witness to the victorious power of the cross of Jesus as a spiritual fortress and guarantee of the conversion of our strayed brothers."

Tannenbaum, who stressed that the nuns themselves were not responsible for the literature, labeled the fundraising appeal "a callous, spiritual affront to the

victims' dignity as Jews."

The appeal also said the convent would "erase outrages so often done to the Vicar of Christ" — an apparent reference to charges that Pope Pius XII did not speak out against the Holocaust.

Some 1.25 million non-Jews — mostly Polish Catholics — also died at Auschwitz.

Rev. Wilfred van Straaten, the group's founder, defended the convent saying a similar convent had opened at Dachau

without Jewish complaints.

He said that at the Auschwitz convent, "the sisters are praying for all who died there and doing penance for the act of genocide."

But Macharski told Tannenbaum he deplored "the inconceivable lack of communication in regard to Polish-Jewish religious dialog across the 40 years."

He said the upcoming conference would greatly contribute to a deeper understanding of the role Auschwitz plays in Jewish awareness.



FOR RELEASE ON NOVEMBER 18, 1986

GREEK-AMERICAN LEADERS COMMEND STATEMENT
OF AMERICAN JEWISH COMMITTEE OFFICIAL

WASHINGTON -- Three Greek-American national leaders today commended the American-Jewish Committee for the recent statements of Rabbi Marc H. Tanenbaum, Director of International Relations for that Jewish organization.

Rabbi Tanenbaum, speaking at the NAMEDAY Dinner for Archbishop Iakovos in New York City October 26, said that, "In innumerable ways, the fate and destiny of the great Greek and Jewish peoples are interdependent. In light of that historic reality, no person, no force can ultimately succeed in severing those profound bonds nor in alienating Greeks from Jews, nor Jews from Greeks."

His comments were made just over a month after Mayor Koch of New York City created a storm of protest from the U.S. and international Greek and Jewish communities over allegations of anti-Semitism in Greece during the Holocaust and today.

Rabbi Tanenbaum noted that "Western democratic societies are inconceivable without the fundamental contributions of the Greek and Jewish peoples across the past millenia." He added that the American Jewish community in the mid-1960s worked closely with Archbishop Iakovos to urge the U.S. government to declare Greek Orthodoxy as a fourth "major faith" of the American people, and it was subsequently designated one of the four major faiths of America.

Recognizing that "there are problems outstanding today between Greece and Israel, and between Greeks and Jews," Rabbi Tanenbaum added that "the paths we have chosen to deal with such difficulties are those of dialogue, reconciliation and healing. Provocation and alienation are not the modes that Greeks and Jews choose to resolve their problems."

Commenting on the remarks, Andrew A. Athens, Chairman of the United Hellenic American Congress; George P. Livanos, Chairman of the American Hellenic Alliance; and Philip Christopher, President of the Pansyprian Association of America, said, "Rabbi Tanenbaum, on behalf of the American-Jewish Committee, has spoken eloquently and very helpfully at an important moment in Greek/Jewish relations. There is a very basic affinity between the Greek-American and Jewish-American communities based on common experiences in America, common senses of values, similar institutions, and similar objectives. There is therefore no reason that the relationship between the two communities should not always be extremely close. Rabbi Tanenbaum's public comments, and other similar remarks by Greek-American and Jewish-American leaders, therefore should be encouraged and applauded by leaders of both communities striving to strengthen the relations."

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151 North Michigan Avenue, Suite 2804, Chicago, Illinois 60601/312-585-0111

FOR MORE INFORMATION CONTACT: ANDREW E. MANATOS 202/393-7790.

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NO. 02

Caution urged on dealing with plight of Iranian Jews

By EDWIN BLACK

JERUSALEM — Although some recent news reports of dramatically increased persecution of Iranian Jews are inaccurate, according to informed sources here, they are by no means "exaggerated and distorted," as Israelis officials have been claiming.

Indeed, says Menasche Amir, Kol Israel radio's leading expert on day-to-day events in Iran, the picture "is very dark."

"Jews have it bad," agrees Rabbi Marc Tanenbaum, international director of the American Jewish Committee, who is visiting Israel. "But the better part of wisdom among Jewish leadership believes that it is better not to make any wild or sweeping charges that could provoke retaliation. We are dealing with a very impetuous regime, and if we aren't careful, we could have an entire Jewish community being held hostage."

"Those who are responsible believe there is a greater value than creating publicity, and that is saving lives," adds Harry Wall, of the Anti-Defamation League of B'nai B'rith's Jerusalem office.

Other sources add that this precept is understood even in the non-Jewish media. "They have facts that they are responsibly not including in their coverage," says an American Jewish organizational official. "We're talking life and death."

The main concern of Israeli leaders and Jewish communal officials in the United States, according to sources here, is not so much the potential publicity but what overseas organizations might do with the information that could make the Iranian Jewish situation even more difficult.

"There are narcissistic Jewish leaders who jump at the opportunity to exploit such situations," says Tanenbaum. "History will be very harsh with those kinds of people. And their behavior will ultimately become accountable."

"So far," says one Jewish organizational official here, "the fund-raisers haven't got hold of anything, so there has been no public campaign. And, believe me, we wouldn't need one. There are plenty of wealthy Iranian Jews in Beverly Hills to do that. But we do worry about the fund-raisers."

That informed people are willing to talk at all is due to erroneous reports in the New York Times and elsewhere. In

setting the record straight, they say, they hope to remove the matter from the public eye.

When the Ayatollah Ruhollah Khomeini seized power in 1979, he quickly declared that his Islamic Revolution would preserve the rights of all religious minorities—except Bahais, whom the Shi'ites consider heretical. Several well-known Iranians were executed for being "Zionists," the sources here explain, but Jews on the whole were permitted to maintain their identity and property, as long as they also kept a low profile.

Approximately half of Iran's 60,000 Jews were allowed to emigrate to Western Europe and North America, and many even ended in Israel. The latest reports approximate 18,000 Jews remaining in Teheran, 7,000 in Shiraz and 5,000 elsewhere throughout Iran.

According to the New York Times, a turning point came in 1983 when "2,000 Jews, strolling in Teheran after Sabbath services, were rounded up by Revolutionary Guards,

'There are narcissistic Jewish leaders who jump at the opportunity to exploit such situations.'

blindfolded and taken in buses at gunpoint to Evin Prison," where they were terrorized until released the next day.

The sources here, however, insist the incident actually involved 200 to 300 Jewish teenagers rounded up in Teheran's Argentina Square, said to be a well-known meeting place for Jewish youth. They were released the next day, but only after the intervention of a longtime Jewish member of the Majlis, Iran's parliament, who still holds his position.

The 1983 round-up was hardly a turning point, the sources here say, but since then other events have sent the Jewish situation downhill.

The diminishing Jewish presence in Iran, together with heightened repression of all minorities, has created a "picture which is very dark," says Amir. "The number of Jewish schools is decreasing, [Jewish students] are mixed with non-Jewish students and must attend class on Shabbat and Jew-

ish holidays. Before entering their classrooms, they must shout 'Death to Israel!' and other anti-Zionist slogans, and, of course, they must participate in anti-Israel demonstrations."

Amir adds that when Jewish youngsters attend non-Jewish schools, "they must participate in Moslem religious classes, and they must learn to pray in Islam, and many young people now go home and do actually pray in Islam."

Other sources report that Jews are being slowly pauperized by forbidding their commercial activities and by exacting periodic extortions. One Jerusalem woman told of her family's store being burned to the ground.

As conditions have worsened in Iran, travel also has become difficult.

"Normally, any Iranian can go abroad for medical treatment, business or to visit family," explains Amir. "But if he is Jewish, he must deposit a big sum and give special guarantees that he will return, plus he must give the passports of his other family members to the frontier police. If he does not come back at the specified time, his family has big troubles. Big troubles."

The recent "deterioration" may have something to do with the escalating power struggle to succeed Khomeini. A few days ago, for example, Khomeini's designated heir, the Ayatollah Hussein Ali Montazeri, declared on Teheran radio that "Jews and Christians are unclean and Moslems should not associate with them," says Amir, who monitors Iranian radio. In any power struggle, Amir notes, Jews could be expected to be an early casualty.

In any case, "the Khomeini regime does not tolerate any minority," explains Tanenbaum.

In other words, although the New York Times and others erred in the facts, the essence of their reports was essentially correct.

Clearly, Israeli leaders and Jewish communal officials elsewhere are uncomfortable with the need to downplay their concern for Iran's remaining Jews out of fear of shutting the door of assistance.

"I know it is going to look like Israel and Jewish leadership is abandoning the Jews of Iran or trying to minimize their plight," said one such individual, "but that is not true."

"For the foreseeable future," asserts Tanenbaum, "we will have to walk on eggshells in this matter."

Traditional values called key to Jewish survival

By FREDERICK HORLBECK
Post-Courier Reporter

Jews scattered across the world over the past 2,000 years have re-established roots with their history and land, but the key to their survival still lies with traditional Jewish values.

Such was the message of Rabbi Marc H. Tanenbaum, a leading Jewish authority on Jewish-Christian-Muslim relations who spoke Friday to about 200 Jews at Synagogue Emanuel. Tanenbaum, the director of international relations of the American Jewish Committee since 1983, is a historian on the relationships between religion, politics, and ideology.

Tanenbaum urged his audience to recognize values that have sustained the Jewish people during their 1,900-year exile following the Roman invasion of Palestine. He cited Jewish belief in the sacredness of human life, the responsibility of each Jew for the welfare of his

people, and fellowship among Jews.

Sometimes thundering Hebrew phrases from his podium, he told his audience how the Holocaust in World War II and the creation of Israel have helped Jews to regain "psychological mastery over their fate."

"Jewish experience in this world is summarized by one image, one word — diaspora," he said.

Now, with Israel a major power in the Middle East, the diaspora has taken a new twist. Jews are regaining material power — something new to a people battered by persecution, he said. Also, the Holocaust forced them to reject beliefs in the humanity of a Christian civilization that asserted its superiority over Jews.



Rabbi Marc H. Tanenbaum

In the past, talented Jews converted to Christianity to gain social acceptance in a Christian world. But when Germany, "the country of the oldest Christian civilization," used its advanced technology and best scientists in death camps, Jews questioned that alleged superiority, Tanenbaum said.

"All who lived through the Nazi holocaust learned some profound insight as to what that world condition was about," he said.

Today, young Israelis, used to their country's defense forces, see the diaspora as shameful. Theirs is an attitude strange to older Jewish generations, Tanenbaum said.

"Tell the Jews at Auschwitz that the Jews (now) have nuclear bombs. They didn't have sticks to defend themselves from the Nazi aggression," he said.

He said historians have estimated that today's world

See Jewish, Page 2-B

Continued From Page 1-B

population of Jews would be 150 million instead of 14 million had the Jews not been persecuted.

When one Jewish man asked him how American Jews can survive in a free society, he replied that they can best keep their identity by concentrating more on Jewish tradition and beliefs. Too often, American Jews are well-educated but have little knowledge of Jewish traditions.

In an interview earlier in the day, Tanenbaum called for "a great truth-telling" about American religious life. He said that the "apocalyptic vision" of fundamentalist and evangelical Christian leaders is rooted in a distortion of American religious history.

Crusading for a renewal of the "very moral" religious America they believe existed in the 1700s and 1800s, leaders such as Jerry Falwell and Pat Robertson "are trying to recapture a period of history in early days of our nation," Tanenbaum said. "But it's a history our nation has been straining against and not for."

Only the Puritan government of the Massachusetts Bay Colony could live up to their version of history. And Tanenbaum doesn't think most

Rabbi, Catholic Bishop speak to group

Bishop says religions should reconcile

By FREDERICK HORLBECK
Post-Courier Reporter

Jews and Roman Catholics, rooted in a common heritage, should continue to reconcile differences nearly 2,000 years old, the bishop of the Catholic Diocese of Charleston said Saturday.

Harmony among Jews and Catholics is the "really great project and theme for the 21st century," Bishop Ernest L. Unterkoefler said.

In a discussion of Jewish-Catholic relations before an audience of about 100 Jews interspersed with Catholics at Synagogue Emanu-El, Unterkoefler and Rabbi Marc H. Tanenbaum praised 20 years of Jewish-Catholic reconciliation.

The change in relations began with Vatican II, a papal council that recognized the bonds between Jews and Catholics in 1965, he said.

After centuries of Christian mistreatment of Jews, "we have reached a moment today when not a single Catholic text in a single Catholic

school has a single hostile or negative reference to Jews," he said.

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

Jews have suffered a stigma because Christians misrepresented them as the murderers of Christ, he said. Catholics "have a horrible history" of that, with many popes being anti-Semitic, Unterkoefler said.

But Catholics "are spiritually Semites. We really should say we are Jews or Hebrews," Unterkoefler said. Catholics have the same God as the Jews and draw some of their theology from the Old Testament.

"I feel the rhythm of Jewish-Catholic relations being renewed in your hearts," he told his audience.

Unterkoefler stressed that Jews

and Catholics can stand together against racism, violence, and persecution. Tanenbaum agreed, saying that compassionate acts can transcend all differences.

Despite fundamental theological differences, "we've come to understand that there are central similarities," Tanenbaum said. They include the recognition of obligations to the poor and the hungry, a respect for human life, and visions, with different perspectives, of a Messianic kingdom.

Afterwards, people questioned them about maintaining the momentum of growing ties. Unterkoefler recommended a straightforward approach to community issues.

Catholics and Jews should get to know each other through social activi-

ties and study of each others' traditions and beliefs, he said.

An inventory of "what's going on in a community" can have surprising results, Tanenbaum said.

After one in New York City about four years ago, Christian and Jewish religious leaders threw open churches and synagogues to the homeless and organized a feeding program for them.

"It did more for the religious morals of the people who were helping them than for the people being helped," Tanenbaum said.

Tanenbaum, who served as the American Jewish Committee's director of national interreligious affairs until 1983, is a leading Jewish authority on Jewish-Christian-Muslim relations.

Synagogue Emanu-El sponsored Tanenbaum's and Unterkoefler's visit through the Nathan and Lenora Goldberg Cultural Enrichment Programs Fund.



Rabbi Marc H.
Tanenbaum



Bishop Ernest L.
Unterkoefler

of pro-life British parliamentarians who met with the pope in the Vatican Dec. 13. The pope encouraged their efforts but urged them to always maintain respect for those who disagree with them.

Haies said his legislation would call for some form of parliamentary oversight for experiments seeking to treat genetic diseases.

"What I'm against is experiments on living embryos, on living human creatures," he emphasized.

Such experiments are also taking place in Australia and the Soviet Union, he added.

Embryonic experimentation in England received a boost when a 1984 government report recommended allowing experimentation on embryos up to 14 days after fertilization.

The British bishops have criticized the recommendation, calling it "shameful" and urging a ban on any such experiments likely to damage or endanger the embryo.

END

CATHOLIC-JEWISH Dec. 16, 1986 (310 words)

CATHOLIC-JEWISH HATRED REPLACED BY ESTEEM, RABBI SAYS

By John Conick

CHARLESTON, S.C. (NC) — Old Catholic-Jewish hatreds have given way to a revolution of mutual esteem, said Rabbi Marc H. Tanenbaum, director of international relations for the American Jewish Committee.

"The Gospel of hatred of Jews" for being Christ-killers is no more, the rabbi told a predominantly Jewish audience attending Synagogue Emanu-El's annual scholar-in-residence weekend in Charleston Dec. 13.

Bishop Ernest L. Unterkoefler of Charleston, sharing the speaker's platform with the rabbi, said that the Second Vatican Council in the 1960s marked the beginning of harmonious Catholic-Jewish relations, but more still needs to be accomplished in everyday life.

"We are making progress," he said.

Bishop Unterkoefler said one of the council's great accomplishments was that, while it was once common for Catholics to consider the Jewish people responsible for Jesus' death, "it is sinful to teach that today." Jesus was the victim of sinners, he said, and he died to redeem sinners.

Catholics and Jews are learning that their religious foundations are more alike than different, he said, and Catholic-Jewish harmony will be "the really great project and theme for the 21st century."

Rabbi Tanenbaum, who was in Rome for Vatican II as a representative of the American Jewish Committee, praised the 20 years of reconciliation that began with the council.

In a question-answer period afterward, Rabbi Tanenbaum was asked to comment on the lack of formal diplomatic relations between the Vatican and Israel.

Israel does not depend on relations with the Vatican in order to exist, he said, but it would like such ties for "moral, symbolic and political reasons."

Bishop Unterkoefler, asked how better Catholic-Jewish relations could be built, said the main place to start was with young people.

Adult Catholics and Jews who want to understand one another better should "form small groups studying Scriptures together with competent teachers," he said.

END

Peace in Mideast Is Goal Of Cardinal, Rabbi Says

Continued From Page B1

eager to let the Cardinal see firsthand some of the concerns they have as they evaluate any Middle East peace arrangement.

The Cardinal, on a trip to Lebanon and Rome in June, called for the creation of a Palestinian homeland without specifying precisely where such a homeland might be or what kind of a political entity it might be.

The statement, while not particularly different from previous official Catholic statements on the Palestinians, raised concerns among American Jewish leaders and Israelis because it was made after his Middle East trip.

Israeli leaders oppose proposals for a sovereign Palestinian state since those proposals generally locate such a state on the West Bank, the strategically important area of hills and plateaus that Israel occupied in the 1967 Middle East war. However, there have been various proposals to provide limited Palestinian self-rule on a West Bank governed under a special arrangement between Jordan and Israel.

Interest in Mideast Peace

According to Rabbi Tanenbaum, the Cardinal told him before and after the Cardinal's trip to Lebanon in June of his deep interest in helping to bring about a Middle East peace.

"He believes he's particularly well situated to try to play that role," Rabbi Tanenbaum said, "because he regards himself as a genuine and trusted friend of the Jewish people here as evidenced by the active role he's played in the cause of Soviet Jewry and the positions he's taken in facing the Nazi Holocaust and anti-Semitism and his support for the security and well being of the state of Israel."

Rabbi Tanenbaum said the Cardinal also felt that his role as president of the Catholic Near East Welfare Association has given him credible standing among Palestinians and Arabs.

Israeli relations with the Vatican are conducted through a minister in Israel's embassy in Rome. The Vatican maintains an apostolic delegate to Jerusalem whose chief role is to serve the Catholic communities in the region. He does not conduct political relations with Israel.

The Vatican has never established diplomatic relations with Israel, explaining that Israel's borders remain

ambiguous and that it is still in a state of belligerency with its neighbors. The Vatican does not maintain diplomatic relations with Jordan for some of the same reasons.

But, indirectly, Catholic officials say they are concerned that establishing relations with Israel would anger Arab states and lead to reprisals against Christians in those countries. The Vatican has been stunned by the deaths of thousands of Maronite Catholics in the fighting with Moslems in Lebanon. There are 40,000 Catholics in Jordan, 150,000 in Israel and 150,000 in Egypt.

An Important Statement

Israel would like to win Vatican recognition because such a gesture from a church representing the world's 800 million Catholics would be an important statement to Arab countries hostile to Israel. Jews would also regard it as a symbolic act of friendship from a church whose history has been marked by periods of oppression against Jews.

Jewish leaders such as Rabbi Tanenbaum believe the Vatican has begun to realize that its refusal to recognize Israel has not protected the security of Christians and so would consider some move toward upgraded diplomatic status. One would be an apostolic delegate to Israel, not just to Jerusalem, who would have political as well as pastoral status, though not the same ambassadorial power as a papal nuncio. A second possible model, similar to the relationship with Poland, would establish a working group in the Vatican that would deal with Israeli officials.

Several prominent cardinals have urged an upgrading of the Vatican's diplomatic relations with Israel. Cardinal O'Connor has consistently said that he would leave the issue of diplomatic relations to the Vatican. But some Jewish leaders believe Cardinal O'Connor would support diplomatic recognition if Israel played a role in resolving the problem of Palestinian refugees and assuring the security of Christians in the Arab world.

After the Cardinal's visit to Lebanon and the publicity his remarks about a Palestinian homeland received, Jewish leaders urged the Cardinal to visit Israel.

The Israelis say they would like the Cardinal to develop a stronger appreciation of Israel's vulnerability to Arab attack.

The New York Times

Metropolitan News

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Mideast Peace Said to Be Central Concern of O'Connor

By JOSEPH BERGER

John Cardinal O'Connor, who is to leave this week for a 10-day trip to Jordan, Israel and Egypt, hopes to make the achievement of peace between Israel and its Arab neighbors one of the central concerns of his leadership, according to an American Jewish leader who spoke with him.

The Jewish leader, Rabbi Marc H. Tanenbaum, director of international affairs for the American Jewish Committee, said in a recent interview that Cardinal O'Connor "indicated to me that no other cardinal or bishop in the United States hierarchy has ever made the issue of peace in the Middle

East between Israel and its Arab neighbors a central concern in his ministry."

"He said that he would like to play that role in the Catholic hierarchy, try to make some basic contribution to improving relationships with Israel and its Arab neighbors," Rabbi Tanenbaum said.

The Cardinal's visit to Israel, his first since assuming the leadership of the Archdiocese of New York in January 1984, was arranged after a personal invitation last September by Shimon Peres, then Prime Minister and now Foreign Minister of Israel. The invitation was extended when Mr. Peres called on the Cardinal at his residence at 452 Madison Avenue.

The Cardinal was not available to comment on Rabbi Tanenbaum's statements. A spokesman for the archdiocese, Joseph Zwilling, said the Cardinal does not publicly discuss private conversations he has had. Mr. Zwilling also said the Cardinal has never said that he sees himself as the Catholic hierarchy's leading bishop on the subject of Israeli-Arab relations.

The Cardinal, who is to leave New York Saturday for Amman, Jordan, is making the trip as president of the Catholic Near East Welfare Association, which operates orphanages, hospitals, libraries, schools and other institutions in Jordan, Egypt, Israel and elsewhere in the Middle East. The Cardinal will

reach Israel by traveling overland through Jordan and then crossing the Allenby Bridge.

American Jewish leaders and Israeli officials view the Cardinal, the top Catholic prelate of the city with the largest Jewish population in the world, as an important lever in their efforts to win diplomatic recognition for Israel from the Vatican or, at least, some upgrading in Israel's current diplomatic status. The Cardinal will stop in Rome to report on his visit to Vatican officials before returning to New York.

His stop in Israel should receive considerable attention because Israeli officials are

Continued on Page B10

FEB 3 1987

STRAIGHT TALK

2/4/87
WOR-TV 9

Dear Rabbi Marc Tanenbaum;

This is to confirm your forthcoming appearance on STRAIGHT TALK. We look forward to meeting you on Wed. Feb. 4, 1987. The show will be taped at 3:00 P.M. and conclude at 4:45 P.M.

The subject will be Meaning of Waldheim's election to the Jews.

~~Our studio is located at 9 Broadcast Plaza, Secaucus, New Jersey.~~
Secaucus stands at the crossroads of many of the area's highways.

Directions if you are coming from New Jersey:

Take the New Jersey Turnpike and get off at exit 16W. Then take Route 3 east to the Meadowlands Parkway exit. Make a left turn. Our building is on the right on Meadowlands Parkway just off Route 3. Parking is available.


From New York City:

Take the Lincoln Tunnel to Route 3 west to the Meadowlands Parkway exit. Then follow the directions stated above.

If you need mass transit information or have any questions please call me at (201) 330-2101.

We are delighted that you will be able to appear on the show.

May we suggest that you avoid wearing white.

Cordially,

Stanley Friedman
Producer
Straight Talk

This show will air: Friday Feb. 6, 1987.

Three Years Later, Jackson Is Haunted by Anti-Semitism of Farrakhan

By WAYNE KING

Special to The New York Times

WASHINGTON, June 12 — Although the Rev. Jesse Jackson severed political ties with Louis Farrakhan three years ago, the anti-Semitic views of the Black Muslim leader continue to haunt Mr. Jackson's Presidential campaign.

Mr. Jackson has worked hard to exorcise the specter of Mr. Farrakhan, both by insisting that he is "no longer an issue" and by initiating a series of "bridge-building" meetings with Jewish leaders. But deep suspicions persist among Jews, and hardly a week goes by that Mr. Jackson is not pressed by reporters and other questioners about the fiery minister who often introduced him at rallies in early months of his 1984 Presidential campaign.

Mr. Jackson insists that Mr. Farrakhan is history and says his 1984 repudiation of the minister's views — after months of protest from Jewish leaders — ended the matter. But it does not go away.

'Has Become a Symbol'

In a telephone interview today, while he campaigned in California, Mr. Jackson said: "In some sense, Farrakhan has become a symbol. But it is not fair to have it continually asked about, and asked about in so many ways. The simple fact is that Farrakhan is not connected to my campaign in any way. That's all that needs to be said."

He said blacks suffered under a double standard and that people were quick to forgive lapses on the part of non-blacks in visible public roles.

"I condemn Israel's action in selling arms to South Africa," he said, "but not the state of Israel and its need to exist."

Blacks and Jews, he added, "should not allow themselves to be manipulated into confrontation, when on any given day we have more to agree upon than to disagree."

Mr. Jackson said he had not changed his position since June 1984, when he parted ways with Mr. Farrakhan over his comments that the creation of Israel was "an outlaw act" and that those who support it were "criminals in the sight of Almighty God." Mr. Farrakhan also referred to Judaism as a "gutter religion."

Condemning Anti-Semitism

Inherent in the controversy, say partisans on both sides, is a clash of cultures, the abiding fears and suspicions of Jews in collision with black pride and loyalties.

When the Farrakhan question was raised during a recent appearance on the "Donahue" television program, Mr. Jackson refused several times to disavow the Black Muslim leader, despite repeated questioning by Mr. Donahue and two members of the audience.

Pressed to repudiate him, Mr. Jackson said, "That issue is not a factor in our campaign." He condemned anti-Semitism, but said, "that matter was quite publicly, quite thoroughly addressed" at the 1984 Democratic convention in San Francisco.

Last week at a breakfast meeting with reporters, he was more explicit. "We do not accept Farrakhan's support," he said, adding, "It is fair to say that we must stand against anti-Semitism and racism and big-

Despite meetings with Jewish leaders, suspicions persist.

otry and sexism."

The comments came amid a continuing series of public and private meetings Mr. Jackson has been holding in the last several months with Jewish leaders in major cities.

"I think it's clear that Jesse Jackson is making a substantial effort to try to overcome the suspicion about his attitudes toward Jews and Israel," said Rabbi Marc H. Tanenbaum of the American Jewish Committee, who participated in a recent forum in New York with Mr. Jackson.

"But in a sense it is just a beginning," the rabbi said. "The alienation has become so deep that it will take a great deal more than a few surface statements to overcome the backlog of feeling. When Jesse was confronted several times particularly by Jewish people, with Farrakhan, his first response was to evade the issue. My response was, 'Jesse, you're fooling yourself if you think Farrakhan is peripheral.'"

Mr. Jackson's problems with the Jewish community in his 1984 campaign were not limited to Mr. Farrakhan. At one point, he caused a stir when, in an unguarded moment, he referred to Jews as "Hymies" and New York as "Hymietown." His prob-

lems were compounded when Mr. Farrakhan threatened "death" to the reporter who had written about the reference.

On June 28, 1984, Mr. Jackson issued a statement that called Mr. Farrakhan's anti-Semitic remarks "reprehensible and morally indefensible."

Three weeks later, at the Democratic National Convention in San Francisco, Mr. Jackson offered an apology: "If in my low moments, in word, deed or attitude, through some error of temper, taste or tone, I have caused anyone discomfort, created pain or revived someone's fears, that was not my truest self." Blacks and Jews, he said, are "bound by shared blood and shared sacrifices."

Although Jewish leaders generally hailed the apology, they did so with serious reservations about Mr. Jackson's views on the Middle East and other aspects of foreign policy.

Those reservations persist.

Nathan Perlmutter, national director of the Anti-Defamation League of B'nai B'rith, said in a telephone interview: "A man can feel genuine remorse, and I am prepared to believe that Jesse Jackson felt genuine remorse. But am I to be bought over because he now abjures anti-Semitism? Does one get rewarded for not being a bigot?"

What is more significant, he said, are Mr. Jackson's gestures of accommodation toward leftist governments such as those of Cuba and Nicaragua and such Arab leaders as President Hafez al-Assad of Syria and Yasir Arafat of the Palestine Liberation Organization. "One can clean up one's

act of anti-Semitic vulgarities like 'Hymietown' but continue to be supportive of positions that are anathema to the Jewish community, anti-Israel and pro-Arab," Mr. Perlmutter said.

Another issue Mr. Jackson faces is losing the confidence of the young inner-city blacks whom Mr. Jackson's 1984 supporters said Mr. Farrakhan wooed into electoral politics for the first time.

Prior to his involvement in the Jackson campaign, Mr. Farrakhan told blacks to take no part in politics, counseling that it was essentially a method of white exploitation. There was thus considerable excitement in the Jackson camp when Mr. Farrakhan reversed field and became an active supporter in 1984.

While he was willing to condemn the anti-Semitic rhetoric, Mr. Jackson was also reluctant to risk driving these new participants out of the electoral process by a personal attack on Mr. Farrakhan.

Leading Jews like Rabbi Tanenbaum say they understand Mr. Jackson's pride, loyalty and his desire to draw alienated young blacks into the political process. But they say these factors do nothing to overcome Jewish suspicions, which, Rabbi Tanenbaum noted, ultimately alienate non-Jews as well.

"I think Jesse has a very hard decision to make," he said. "He is confronting a very deep moral and political dilemma. And he is not going to be able to have it both ways. He's got to make up his mind."

"There is no question that he hasn't done enough to ameliorate suspicions among Jews, no question."

The QC Quad

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QC Hosts Forum on Black-Jewish Relations

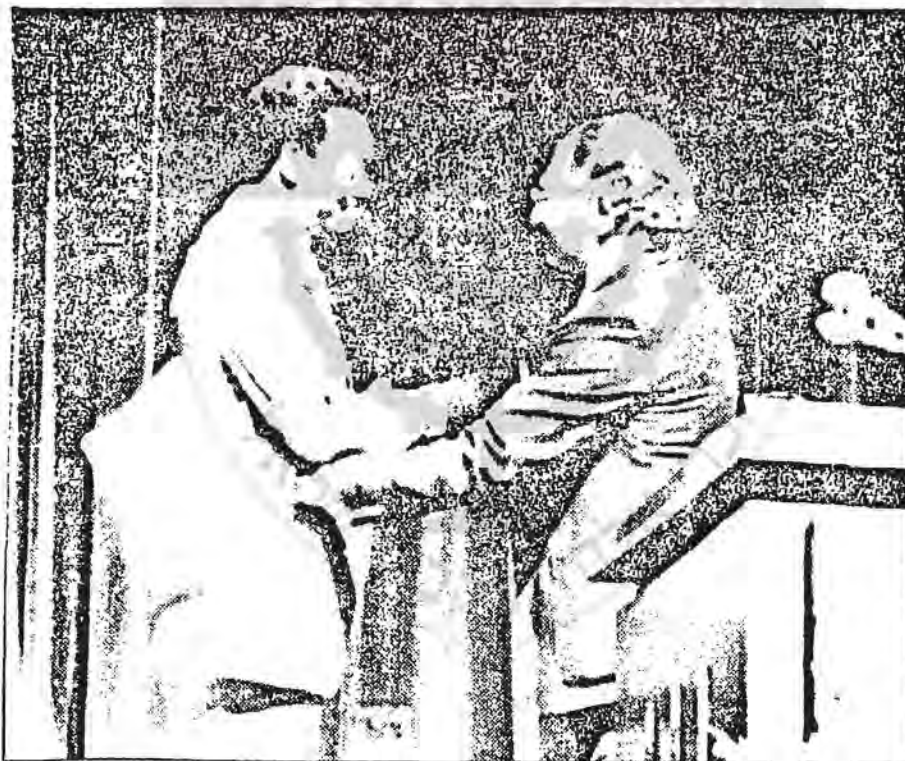
By Lisa Colangelo
and Allison Inserro

Two renowned and controversial public figures spoke on campus last week at a forum on black-Jewish relations. Reverend Jesse Jackson and Rabbi Marc Tanenbaum participated in a program entitled "The Religious Leader as Political Activist" which was sponsored by the Queens Black-Jewish People to People Project.

Several Jewish organizations protested the participation of Jackson in the program, and the College received several bomb threats from unidentified militant groups. There were no major incidents during the evening's activities. Early in the evening, there were some shouting matches and scuffles among the students, protesters and campus security outside Colden Center, the site of the forum. (See accompanying article)

The program started with an introduction by project chairperson Ernest Schwarcz, who is Dean of the School of General Studies at Queens College. Schwarcz explained the purpose of this grass roots organization which seeks to improve relations between the two communities by exploring areas of mutual concern.

College President Shirley Strum Kenny, recounted her experiences growing up as a Jewish girl in Tyler Texas. She pointed to the activities of such groups as the Klu Klux Klan and stressed the need for unity



Reverend Jesse Jackson and Rabbi Marc Tanenbaum shake hands at last week's forum.

Alan G. Hevesi, Assistant Majority Leader of the New York State Assembly and professor of political science at Queens, is one of the founders of the Project. He pointed to the oppression experienced by both blacks and Jews and said, "The bot-

Hevesi, introduced Tanenbaum, who is the Director of International Relations for the American Jewish Committee.

Tanenbaum explained, "I speak here as an individual, exercising my right to free speech," emphasizing "I may express the

extremists in our society would have their way, this evening never would have taken place."

He expressed concern over the plight of refugees such as black Jews in Ethiopia and Soviet Jews, saying "they are constantly at the core of my consciousness." He noted that Africa has the largest refugee population in the world.

Tanenbaum explained what he believed were the two "massive" religious lies: 1) the Holocaust was God's ultimate punishment for the death of Christ and 2) that blacks were cursed by God and apartheid justifies God's will. "I saw demonic powers as I walked in Soweto...as black youths were shot at will by Africaans," he said. "Where were they to learn that the life of a black child...was as precious as their own?"

On the subject of Black Muslim leader Louis Farrakhan and Rabbi Meir Kahane, founder of the Jewish Defense League (JDL), who stand on opposite sides of the black-Jewish issue, Tanenbaum said that the problems between the two groups extend beyond these two men. He added that the communities have a "shared history of oppression and a shared vision of compassion."

Jackson, president of the National Rainbow Coalition and presidential candidate in the 1984 election, opened his remarks by saying, "I'm here because I want to be here...I speak for myself, my views perhaps are expressed by the Rainbow Coalition and friends beyond that."

Forum

continued from page 1

for themselves, they denied to others."

He pointed to several examples of positive black-Jewish relations, starting with Moses, "a Jew raised by an Egyptian", to the first battalion to enter the concentration camp at Dachau, which was all black. He emphasized that the two groups should look at each other and overlook the "wall of ignorance" which have kept these "natural allies" apart.

"No resident of Queens can deny that we have problems and conflicts between the two groups," Jackson said, "but some are exaggerated."

Jackson finished his speech by attacking what he believed to be the three biggest myths that divide the black and Jewish communities:

1) The biggest problems are caused by extremists in each group. "The real extremists are the Neo-Nazis and the Directors of Communications at the White House who deny Martin Luther King's Birthday."

2) Black-Jewish relations are more fragile than those between other ethnic groups. "Even the heartiest friendship would be in

danger under laboratory testing."

3) Blacks and Jews do not work together anymore. He stressed that Jewish and black congressmen tend to follow the same voting trends, staying on the same side of issues.

The speeches were followed by an hour-long question and answer period with the audience. Due to time constraints and the large audience (between 1,700 and 2,000), those with question were asked to fill out a form and Hevesi pulled a select few out of a basket.

The first question came from a student who expressed his admiration for Jackson when he united minorities under his Rainbow Coalition in the 1984 Presidential election. He then asked Jackson if he is considering a bid for the Presidency in 1988. At this point, some members of this audience began to chant, "Run, Jesse, Run!" Jackson responded, "I have not yet made a final decision, but at this point I am more likely to run than not."

Jackson was also questioned about his association with Farrakhan. Audience member Ruth Bloom asked him how he could "fully advocate the cause of the People to People Project" and not denounce the Black Muslim leader, who has been accused of making several anti-Semitic remarks. "I think that it is a mistake, for our purposes, to put Farrakhan and Kahane at the center of our relations."

Tannenbaum agreed with Jackson to an extent. "Our purpose tonight is to try to find a better way, a more civil and constructive way for blacks and Jews to live and work together." He differed with Jackson on the subject of Farrakhan. "You're fooling yourself if you think that the issue of Farrakhan is marginal," Tannenbaum added that the Muslim leader has displayed the type of "Nazi bigotry which makes demons of Jews...25,000 people give him a standing ovation, it is not a marginal incident." He said that he perceived Farrakhan as a threat that could not be ignored, and understood how blacks could perceive Kahane (who threatened to demonstrate in front of Jackson's home during the 1984 election) as a similar threat.

Jackson responded, "People must trust their collective intelligence to determine what is and isn't a dangerous threat." He recounted how the media did not perceive Kahane to be a personal threat against his family during his presidential campaign and told the audience, "Kahane doesn't scare me if he doesn't scare you."

Michael Reese, president of the Black Student Union at Queens College, told Jackson he was "appalled at the rhetoric and ideological smokescreening here tonight." He asked Jackson why he won't run as an independent in the 1988 election. Jackson said he "chose to build a coalition

strong enough to defeat Reagan and his heritage...you have to maximize the pluses and minimize the minuses."

Barry Friedman, president of the Jewish Activities Club, introduced himself to Jackson, explained that the black and Jewish clubs on campus were trying to work together and said, "Frankly Reverend, we need your help."

He went on to explain that none of the student leaders were invited to the forum and asked Jackson what his relationship was with PLO leader Yassir Arafat.

"I don't have a relationship with Arafat," Jackson explained, "I met with him once...our present policy in the Middle East is one of false security...you can't get peace with an agreement with your friends."

Jackson then urged "Brother Reese" to stand next to Friedman. The two student leaders shook hands, and Jackson told them, "If the two of you work for a better relationship you will." He said that he hoped the two of them would have "more common sense than to put Farrakhan at the top of the agenda."

Reese later commented that he felt Tannenbaum "should have been more sensitive to other people's feelings about Farrakhan...if they understood him, they would know he is not anti-Semitic." He emphasized that real issues need to be addressed before a real understanding can be reached between the two communities.

March 16, 1987 • QC QUAD • 3



**REV. JACKSON, RABBI TANENBAUM
URGE IMPROVED BLACK-JEWISH TIES,
BUT RIFT OVER FARRAKHAN ABIDES**
By Andrew Muchlin

NEW YORK, March 15 (JTA) -- American Blacks and Jews must restore their mutual trust and cooperation -- based on similar heritages of oppression and more agreement than they realize on the domestic political agenda -- a leading Black activist and a noted rabbi declared here last week.

But implicit in restoration are obstacles, as was acknowledged by the Rev. Jesse Jackson, chairman of the National Rainbow Coalition and a candidate for the Democratic Presidential nomination in 1984 and perhaps 1988, and Rabbi Marc Tanenbaum, director of international relations for the American Jewish Committee and a fellow civil rights leader.

Tanenbaum spoke for himself, although the program originally was announced on American Jewish Committee stationery.

The obstacles were addressed also by members of the interracial audience of about 2,000 at Queens College, attending "The Religious Leader as Political Activist," the first of three public forums scheduled by the 18-month-old Queens (N.Y.) Black-Jewish People to People Project.

Following the speakers' presentations on the need to find common ground, questioners brought up Black-Jewish disputes over quotas as a vehicle for affirmative action, the infamous "Hymietown" remark during Jackson's Presidential campaign and his support of Nation of Islam leader Louis Farrakhan.

The Quota Issue

The speakers handled the quota issue swiftly. "Blacks and Jews have very different reactions to the word 'quotas,'" Jackson said in his prepared remarks. "For Blacks, a quota can be a door to opportunity. For Jews, the quota systems has meant a ceiling on success." He noted that both groups support increased job opportunity.

Tanenbaum agreed that the goal was shared and contended that the real problem was lack of enforcement of current laws.

Farrakhan Issue Not Resolved

The Farrakhan issue was not resolved, as Tanenbaum called on Jackson to distance himself from the man who has criticized Judaism as a "gutter religion" and has close ties with Libya. Jackson called the issue peripheral.

Saying Jackson can contribute significantly to American social and economic justice, the rabbi nevertheless declared: "I think you're fooling yourself if you think the issue of Louis Farrakhan is marginal altogether . . . In Madison Square Garden, 25,000 people give him a standing ovation when he utters the most vile anti-Semitic bigotry . . . We are not dealing with a minor phenomenon."

The rabbi proclaimed that support of Farrakhan is an "ideological problem of a very profound nature. We have got to deal with that as almost a pathology. If the Vatican and the Catholic Church after 1,900 years after preaching that kind of stuff . . . has the courage to face it and say it is wrong . . . we have the right to ask that in appropriate way, that it be rejected with no ands, ifs or buts."

If Blacks and Jews "really want to turn the corner," he said, Jackson should feel free to

discuss what Tanenbaum called the racism of Kach Knesset member Meir Kahane, and Jews should feel free to bring up Farrakhan.

Jackson said the conflicts over Farrakhan and the "Hymietown" remark -- for which he said he has apologized -- should not be the "litmus test" for the Black-Jewish relationship.

Pressed on the issue by Tanenbaum's statement and another questioner, Jackson said that "anti-Semitism and racism should be rejected, no ifs, ands or buts."

Jackson said that the mainstream Black community, like mainstream U.S. Jewry, does not share the views of the extremists. "Just as you say to trust you, you must trust me," he said. "Almost nobody Black believes in (Farrakhan's racism)," he stated.

Springboard For Improving Relations

He said Blacks have complaints, too, against whites and Jews -- about racist advertisements, about Israel's sale of arms to South Africa and "some rather outstanding Jewish names that are in the media who represents (sic) real, serious threats to life and limb and resources, but we refuse to make that a centerpiece of our relationship, and I hope we never will." There was no elaboration on the comment about the media.

Speaking to a questioner who was the leader of the Jewish students at Queens College, Jackson advocated looking to common issues -- such as human rights and funding for education -- as a springboard to improving relations between Jewish and Black students there.

The Jewish leader noted that he has failed in attempts to establish a dialogue with the Black student leader, who coincidentally was the previous questioner. Jackson asked the Black leader to approach the Jewish leader, and bade them to shake hands. The audience applauded.

Jackson said the task of the Black and Jewish communities was "to take the bits of pieces of broken relationship which will never be whole by definition and to . . . coalesce around a common agenda. That's our choice, and it may be our only chance."

Those issues were in general the domestic agenda of the Democratic Party, he and Tanenbaum agreed.

Jackson said that even during the height of the Black-Jewish coalition in the 1960s there were disagreements, "but we simply chose on a scale of 10, that we agreed on seven out of 10, and let's move on . . . You maximize the plusses, minimize the minuses and move on."

'A Challenge To Come Together'

Speaking afterward to reporters, Jackson evaluated his joint appearance with Tanenbaum as "a challenge to come together" for Blacks and Jews. The rabbi said, "We've determined the time has come to make a breakthrough in Black-Jewish relations."

Jackson noted that a Government Accounting Office report on arms sales to South Africa by recipients of U.S. aid, thereby violating a U.S. embargo, would mention Israel. He said all nations listed ought to feel U.S. pressure to stop.

Tanenbaum said that in considering the report, due for release April 1, it is important to note that Israel is only a minor arms supplier to South Africa.

Jackson indicated he was leaning toward seeking the Democratic nomination for President in 1988, and said he would announce his decision

Jewish-black trust seen key to good ties

By NAOMI GODFREY

American blacks and Jews must restore their mutual trust and cooperation based on similar heritages of oppression and substantial areas of agreement on domestic political agenda, a leading black activist and a noted rabbi said at a recent Queens College forum.

But implicit in process are obstacles, according to both the Rev. Jesse Jackson, chairman of the National Rainbow Coalition and a 1984 candidate for the Democratic presidential nomination, and Rabbi Marc Tanenbaum, director of international relations for the American Jewish Committee and a civil rights leader.

The two spoke at Queens College on the subject, "The Religious Leader as Political Activist," in the first of three public forums scheduled by the 18-month-old Queens Black-Jewish People-to-People Project.

The forums are structured to explore issues of mutual interest and provide opportunities for increased understanding, cooperation and friendship between the Queens black and Jewish communities. Most of the meetings are planned for small neighborhood groups and will take place at churches, synagogues, libraries, community centers and other facilities. A few, involving national figures, are sched-

uled for larger audiences.

A grassroots organization backed by a \$75,000 grant from the New York State Legislature, the project was launched in November. It was inspired in part by an earlier public dialogue between Assemblyman Alan Hevesi (D-Forest Hills) and former Rep. Alton Waldon (D-Queens).

The project is sponsored by Queens College, because the school's activities include community outreach, according to School of General Studies Dean Ernest Schwarcz.

Explaining the appearance of the controversial Jackson, when the forums are aimed at racial understanding, Schwarcz said the group wants to present different points of view.

"We would like to have people who appeal to the black communi-

ty, who have a following in the black community, who are influential in the black community," he said.

Preceding the Jackson-Tanenbaum forum, several dozen members of the Jewish Defense Group and Jewish Defense Organization protested outside the auditorium. They chanted and held signs proclaiming Jackson an anti-Semite and PLO supporter.

Security personnel scuffled with them briefly over where they were allowed to stand. No injuries were reported.

In the next two months, the project plans several more dialogues and a freedom Passover Seder at a synagogue, with a black church participating. It has also endorsed a training course for black and Jewish educators this summer in Jerusalem.



The Rabbi and the Vatican

Marc Tanenbaum, who has devoted his life to better understanding between Jews and Catholics, hopes to persuade the Pope to do some fence-mending in New York

By David Firestone

THE MAN walking through the ornate corridors of the Vatican last week was a rabbi from New York, but judging from the reception he got, his might have thought he carried a diplomatic passport from a superpower.

"I was received with a great deal of seriousness," said Rabbi Marc Tanenbaum, somewhat sheepishly. "People changed their schedules within 24 hours to meet me. Cardinals came out of meetings to say hello and greet me. I almost felt as if I were the foreign minister of the Jews being received there."

In fact, Tanenbaum is director of international affairs for the American Jewish Committee, but by virtue of the preeminent position he has held for 20 years in fostering better relations between the Jewish community and the Christian world, the *de facto* ambassadorial status conferred by the Vatican is understandable. Tanenbaum was meeting secretly with Catholics in the 1950s, when such contacts were forbidden, and he continues to be a prominent voice of establishment American Judaism when the two religious groups have a falling out.

Tanenbaum visited the Vatican last week to help repair the damage caused when Pope John Paul II met in June with Austrian President Kurt Waldheim, who has been accused of committing Nazi war crimes. Tanenbaum told Vatican officials that the Pope should stop in New York on his upcoming American tour to meet with Jewish leaders, or barring that, should at least make a major speech about the Nazi Holocaust and anti-Semitism.

The recognition accorded Waldheim by the Pope, Tanenbaum said yesterday, was virtually a personal blow against the work that he and other Jewish leaders have done in promoting a dialogue between Catholics and Jews.

"I have devoted literally all my professional life to helping overcome misunderstanding, to building a mutual respect and a mutual caring for one another, and I'm very proud of that record. I think the anger and the feeling of distress over this meeting is so intense precisely because we have become accustomed to the fact that Catholic-Jewish relations are generally very punitive and very trusting. When it happened, without any advance notice, there was almost a sense of violation."

The high expectations in the interfaith relationship are quite recent, however. Before the Vatican II council in 1962-65, Catholics were forbidden from engaging in ecumenical dialogues with Jews or Protestants, and Jews were still officially described in Catholic history books as the killers of Jesus. Tanenbaum was the only Jewish representative to that council, which resulted in the 1965 Vatican Declaration on Non-Christian Religions, which denounced anti-Semitism and banned the Christ-killer charge.

"It was one of the great historical experiences of my life," he said. "I literally felt myself participating in a dramatic change in the 2,000-year-old



Rabbi Marc Tanenbaum, *de facto* ambassador to the Vatican

'There was greater progress made in twenty years since the close of Vatican Council II than has taken place in the last 2,000 years.'

relationship between the Catholic church and the Jewish people. And as I have repeatedly said and written, there was greater progress made in the past twenty years since the close of Vatican Council II than has taken place in the last 2,000 years."

A virtual explosion of dialogue and good feeling between Catholics and Jews followed the declaration, and Tanenbaum, who was then director of the committee's department of interreligious affairs, began traveling to virtually every major American city to

get the two groups talking to each other and learning about each other. He worked with Christian leaders to revise their textbooks, and tried to heal the rift that developed between blacks and Jews in the late 1960s.

It is that sense of repairing, of working diplomatically and not confrontationally to address grievances, that has set Tanenbaum, 61, and the establishment organizations such as the American Jewish Committee and the Anti-Defamation League apart from the more activist Jewish groups. Tik-

kun Magazine, a liberal Jewish bi-monthly published on the West Coast, recently announced plans to organize demonstrations against the Pope when he arrives, a tactic that Tanenbaum criticized.

He noted that black Christians in South Africa have insisted the Pope not visit their country on his trip to the continent next year because he met with South African President P.W. Botha in 1984.

"Look how civilized the Jewish response is in comparison with that," Tanenbaum said. "We are not saying he has no right to come to America because of Waldheim. Apartheid is a horror, but the Nazi Holocaust was a massive human tragedy in which six million people were destroyed. Yet Jews are still prepared to talk to him, which says something about the civility and rationality of the Jewish response to this. Jews do not want to jeopardize the very good relationships which have developed between the 52 million Roman Catholics in America and the Jewish community."

There has been criticism in the Jewish community, however, over the seeming need to seek approval from Christian denominations. In last week's issue of the New Republic, Leon Wieseltier, the magazine's literary editor and a scholar of medieval Judaism, wrote that it was "disgraceful" of some Jewish leaders to seek an affirmation of Judaism's validity at a recent convention of the United Church of Christ.

"Sometimes the attempt to find common ground becomes rather undignified," Wieseltier said in an interview yesterday. "No self-respecting Jew should care less about what the Pope thinks. Considering the long history of Christian persecution of Jews, the Catholic Church in particular does not have a brilliant record of caring much about what the Jewish community thinks."

Wieseltier said he was not being critical of Tanenbaum, but of the condescension by some Christians toward Jews.

Tanenbaum, however, said such a belief ignored the historical importance of the transformation in Christian attitudes. Growing up in Baltimore, the son of Orthodox immigrants from the Ukraine, he said he frequently heard the story of how his father's brother, Aaron, was forcibly drowned by a Christian mob in the Ukraine that had been inflamed by a Russian Orthodox priest's Good Friday sermon against the Jews. And in lesser forms, overt discrimination continued in the United States, he said.

"It's because of the work of what we so-called establishment institutions have done over the past forty years in removing anti-Semitic barriers and discrimination that Jewish kids, thank God, today are free to go to any major college or university, and are able to get jobs without discrimination in executive suites all over America. It's these institutions that did that."

"We're not asking for gratitude, because it's been our moral obligation, our duty. But nor do we ask that we be condemned or rejected for having worked so effectively for their benefit." ■

8/19/87

AP 08/19 1520 Pope-Jews

WASHINGTON (AP) -- Pope John Paul II praised Jews as "our elder brothers in the faith of Abraham" on Wednesday as tensions between the pope and American Jewish groups continued to ease just before his visit to the United States.

Meanwhile, Jewish leaders said it has been confirmed that the pope will meet with them at the Vatican on Sept. 1, a little more than a week before he arrives in this country. One of the leaders, Rabbi Marc Tanenbaum, director of international relations for the American Jewish Committee, said the meeting will provide "an unprecedented opportunity to clear the air."

Tanenbaum said he expected the meeting would help defuse tensions between the Jewish community and the Vatican caused by the pontiff's meeting in June with Austrian President Kurt Waldheim.

Jewish groups had expressed anger about the pope's reception of Waldheim, who has denied accusations of participation in Nazi war crimes, and the groups had objected to the fact that the pope made no reference to the Holocaust in his speech after the meeting.

There has been talk of a boycott of a scheduled meeting between major Jewish [22H[JPress (CR) for more !

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groups and John Paul in Miami. However, Tanenbaum said in a telephone interview from New York that such action was now unlikely unless something "unfortunate and unforeseen" happens during the session with the pontiff in Italy.

The pope, in a statement released Wednesday by the National Conference of Catholic Bishops, praised the Jewish people and said he would encourage and bless all who "foster relationships of mutual esteem and friendship" with them. He said Christians "approach with immense respect the terrifying experience" of the World War II Holocaust in which millions of Jews were killed.

"Before the vivid memory of the extermination, as recounted to us by the survivors and by all Jews now living ... it is not permissible for anyone to pass by with indifference," the pope said.

"There is no doubt that the sufferings endured by the Jews are also for the Catholic Church a motive of sincere sorrow, especially when one thinks of the indifference and sometimes resentment which, in particular historical circumstances, have divided Jews and Christians," he added.

The pope said, "In my pastoral concerns, journeys and meetings and in my teachings during the years of my pontificate, I have constantly sought to develop and deepen our relationships with the Jews, our elder brothers in the [22H[JPress (CR) for more !

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faith of Abraham."

The bishops conference said the pope's statement, written Aug. 8 at the Vatican, was sent to the conference's president, Archbishop John L. May of St. Louis, after May's sent John Paul a recent volume containing the texts of the pontiff's statements on the subject of Jews and Judaism.

Tanenbaum said the pontiff's agreement to meet with the U.S. Jewish leaders "was an authentic gesture of good faith on the part of the pope, and we intend to respond in kind."

He said the group received word from the Vatican on Friday that the pope would see a five-man delegation for 90 minutes and that the pontiff hoped for a substantive discussion of issues.

"He doesn't want any speechmaking, and neither do we," said Tanenbaum, who expects to be a member of the delegation. "It will be a man-to-man talk."

The pope is to arrive in Miami on Sept. 10. He will be in Columbia, S.C., on Sept. 11; New Orleans on Sept. 12; San Antonio, Texas, Sept. 13; Phoenix, Ariz.,

Sept. 14; Los Angeles, Sept. 15-16; Monterey, Calif., Sept. 17, San Francisco, Sept. 18, and Detroit, Sept. 19.

The pope's visit might still draw protests from Jewish activists, Tanenbaum [22H[JPress (CR) for more !

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said. "It's a free country," he said. "But now those actions will not be expressing the mainstream beliefs of the Jewish community."

[22H[JLast page !

Pope seeks better ties with Jews

By DAVID E. ANDERSON

UPI Religion Writer

WASHINGTON (UPI) — Pope John Paul II, stung by sharp criticism that he has been insensitive to the concerns of Jews, said Wednesday he has always worked to improve Roman Catholic relations with "our elder brothers in the faith of Abraham."

John Paul, in an extraordinary letter to Archbishop William May of St. Louis, president of the National Conference of Catholic Bishops, said he blesses the initiatives of all who "foster relationships of mutual esteem and friendship and promote the Jewish-Christian dialogue in the appropriate places and with due theological competence and historical objectivity."

The letter comes at a time when Roman Catholic-Jewish relations, especially in the United States, have been sharply tested as a result of John Paul's June 25 audience with Austrian President Kurt Waldheim.

It was the second Vatican-initiated action in recent weeks aimed at healing the acrimony stemming from the Waldheim audience.

Waldheim, former secretary-general of the United Nations, has been accused of participating in World War II Nazi atrocities, a charge he vigorously denies. He has been placed on a "watch list" by the Justice Department, which effectively bars him from entering the United States.

The Waldheim audience prompted some Jewish leaders to threaten to boycott a planned meeting between the pontiff and American Jewish leaders scheduled Sept. 11 during the pope's Sept. 10-19 visit to the United States.

Responding to the boycott threat, the Vatican has invited a delegation of American Jewish leaders to Rome for "substantive" discussion with top Vatican officials and the pope on issues between the faith groups.

In the letter made public Wednesday by the bishops' conference, John Paul wrote:

"In my pastoral concerns, journeys and meetings and in my teachings during the years of my pontificate, I have constantly sought to develop and deepen our relationships with the Jews, 'our elder brothers in the faith of Abraham.' ...

"We Christians approach with immense respect the terrifying experience of the extermination, the Shoah (Holocaust) suffered by the Jews during the second world war, and we seek to grasp its most authentic, specific and universal meaning," he said.

A major tension in Catholic-Jewish relations has been a sense by Jews that the Vatican — and the pope — have not been sufficiently sensitive to the Holocaust and its unique meaning to Jews.

"There is no doubt that sufferings endured by the Jews are also for the Catholic Church a motive of sincere sorrow," the pope wrote, "especially when one thinks of the indifference and sometimes resentment which, in particular historical circumstances, have divided Jews and Christians."

"Indeed, this evokes in us still further resolutions to cooperate for justice and true peace," he said.

John Paul's letter was occasioned by the U.S. publication of a booklet, "Pope John Paul II on Jews and Judaism," produced by the bishops' conference and the Anti-Defamation League of B'nai B'rith, a major secular Jewish organization.

(1grafcorrection xxx of abraham; pickup3rdgraf: the letter _ fixing spelling of conference)

By DAVID E. ANDERSON

UPI Religion Writer

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"We Christians approach with immense respect the terrifying experience of the extermination, the Shoah (Holocaust) suffered by the Jews during the second world war, and we seek to grasp its most authentic, specific and universal meaning," he said.

A major tension in Catholic-Jewish relations has been a sense by Jews that the Vatican _ and the pope _ have not been sufficiently sensitive to the Holocaust and its unique meaning to Jews.

"There is no doubt that sufferings endured by the Jews are also for the Catholic Church a motive of sincere sorrow," the pope wrote, "especially when one thinks of the indifference and sometimes

resentment which, in particular historical circumstances, have divided Jews and Christians."

"Indeed, this evokes in us still further resolutions to cooperate for justice and true peace," he said.

John Paul's letter was occasioned by the U.S. publication of a booklet, "Pope John Paul II on Jews and Judaism," produced by the bishops' conference and the Anti-Defamation League of B'nai B'rith, a major secular Jewish organization.

(3grafadd xxxx organization. _ jewish leader sees letter as significant)

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Rabbi Gilbert Klapperman, president of the Synagogue Council America, called the pope's letter "an important basis" for the planned

talks in Rome.

The Synagogue Council, an umbrella group of the major congregational and rabbinic arms of religious Judaism, has been the lead organization in arranging the Sept. 11 meeting, to be held in Miami.

"The pope's commitment to study with us along with the Catholic community the history and significance of the Shoah for Christianity encourages me to fee that the Vatican is on the verge of confronting directly the full implications of the effort to exterminate my people," Klapperman said.

Tannenbaum said he was encouraged that archbishop Pio Laghi, the papal nuncio to the U.S., referred to the visit in his own covering letter.

"This pontifical letter," Laghi wrote, "commenting upon the relationship of mutual esteem and friendship between the Holy See and the Jewish community is most appropriate

In his letter to Archbishop John May, the president of the episcopal council, John Paul also refers to the Jewish people as "our elder brothers in the faith of Abraham" — another positive statement.

Tannenbaum said he had been told the Sept. 1 meeting would involve "no speeches, and some real conversation."

He confirmed that the pope would not be coming to New York since during his September tour of the U.S. and Canada, since "there is no need now."

The other leaders invited to the Sept. 1 meeting thus far are Rabbi Gilbert Klapperman, president of the Synagogue Council of America; Rabbi Wolf Kelman, executive vice-president of the Rabbinical Assembly, and Rabbi Mordechai Waxman, head of the International Jewish Committee for Inter-Religious Consultations.

JEWS HAIL POPE NOTE



RABBI TANNENBAUM

By DICK RYAN

AMERICAN Jewish leaders today praised a conciliatory letter written by Pope John Paul II as an apt prelude to a meeting between him and several prominent U.S. Jews, set for Sept. 1.

Rabbi Marc Tannenbaum, one of four invited to the session at the papal summer residence in Castel Gandolfo, called the Pope's letter "a positive step, providing a frame of reference for further discussion when we meet."

The letter, addressed to the head of the National Council of Catholic Bishops, speaks at length of Jewish suffering during the Holocaust.

Jewish leaders said they viewed it as a Vatican gesture to compensate for John Paul's audience with Austrian President Kurt Waldheim, and other actions that have angered the Jewish community.

But Tannenbaum cautioned that the papal attitude toward Jews "needs further exploration," and said the letter "is vaguer than what I would have liked it to be."

Although no reference was made in the pope's letter to the Waldheim visit,

FOLLOW-UP

After The Papal Confab: Dissension At The Top



Arthur Hertzberg

Following the meetings at Rome and Miami, two Baltimore-born rabbis, prominent in the interfaith movement, differ vehemently about the results.

SHERWOOD D. KOHN
Associate Editor



Marc Tanenbaum

The question, still at issue in the wake of Pope John Paul II's historic meetings with Jewish leaders at Castel Gandolfo and Miami, is whether or not anything was achieved.

Two prominent members of the American Jewish community's interfaith movement — both Baltimore natives — disagree adamantly on the point.

Arthur Hertzberg, vice president of the World Jewish Congress and founder of the International Jewish Committee for Interreligious Consultations (IJCIC), is convinced that from the Jewish point of view, not only was nothing achieved, but the Vatican outmaneuvered the Jews.

"We went to Castel Gandolfo [the pope's summer residence] and got nothing," said Hertzberg, a professor of religion at Dartmouth College. "In return for getting

nothing, they had this Miami meeting. The Pope rubbed their faces in the mud by using it as an occasion to defend Pius XII."

Rabbi Marc Tanenbaum, the American Jewish Committee's director of international affairs and a member of both delegations to the Vatican, responded angrily to Hertzberg's accusations.

"Quite frankly," said Tanenbaum, "with all of my continued positive feelings about him [Hertzberg] that grow out of our childhood together in Baltimore, I really think Arthur is frivolous."

"The danger is that he is feeding the most extremist anger and hostility in the Jewish community, and offers no constructive alternatives."

In Baltimore recently to present a bound copy of his father's commentaries to Beth Abraham, the Pikesville *shul* that the late Hirsh Melech Hertzberg founded

more than 50 years ago, Arthur Hertzberg sharply criticized the Jewish group that met in July with Cardinal Casaroli, the pope's secretary of state.

Casaroli's "cover," said Hertzberg, "was that he had come on church business. But he really came to see the

"The net result is that we got nothing. In fact, we lost something because we provided them an opportunity to tell us that Pius XII was okay."

Jews. He came to get the Vatican out of this mess [the furor over Waldheim's visit to the pope] and we let him off the hook easy. They were

weak and desperate. You don't send the cardinal secretary of state running to Jews for the first time in their history if you're not weak."

Hertzberg, who said he was among the "tough guys" in the Jewish community who wanted to make specific demands of the pope, charged that the group who met with Cardinal Casaroli "misread the Jewish community, misread the weakness of the pope and overread their egos."

The Jews who conferred with Casaroli, said Hertzberg, "were thinking of all the years when they'd come to the Vatican and said, 'We want to see the secretary of state, and they couldn't see him. Suddenly he was in New York, wanting to see them, and that went to their heads.'"

Hertzberg accused the Jewish leaders of "wanting to have their picture taken with the pope." Also, he said, they were infatuated with the idea

of being the Jews who saved the Jewish community from difficulties with the Church.

"The pope was in trouble," said Hertzberg. "When he saw Waldheim, there was an enormous international outcry. It was not merely the Jews." The pope's meeting with Waldheim "was unpopular in the United States even with [the pope's] own Catholics."

Hertzberg said he had received a personal letter in which a Roman Catholic bishop expressed his dismay — and his embarrassment — with the pope.

The pope "knew he couldn't come here without being demonstrated against," said Hertzberg. So "the question was, 'How do you negotiate something with him in which, to put it bluntly, he makes really tangible amends?'"

Hertzberg charged that four Jewish leaders met hastily in July to decide what to

do, then met with Cardinal Casaroli without an agenda. During August, he said, this group grew to the ten who went to Castel Gandolfo, again without an agenda, "and got nothing."

Hertzberg said he had walked out of a preliminary meeting in disgust when he discovered that the delegation was not taking a hard line with the pope. Hertzberg accused the Jewish leaders of seeking "cheap headlines embracing the pope and being embraced by him."

"I would not be party to a process in which the pope was given cheap absolution in return for a couple of pictures," he said. The Jewish leaders "misjudged the scene. They were outsmarted by people with much larger political experience and greater guts. They were afraid that if they went down the line, maybe there would be no meeting."

"If there had been no meeting, the pope's journey to the United States would have been under the cloud of a Jewish community which refused to have anything to do with it. We were in a no-lose situation. But we put the pope in a no-lose situation. We should have had the guts to say, 'Okay, we are willing to take the relationship and put it on the table. You need it more than we do.'"

Interviewed by telephone, Tanenbaum countered that Hertzberg had not abandoned the preliminary planning meetings of the Jewish leaders because they had no agenda.

"He came to one meeting of IJCIC for roughly half an hour, dropped a verbal hand grenade and left. He came in and said, 'I only have a half hour. I have to go off to another meeting. And, therefore, I ask for the privilege of making my statement early.'"

"He made a brief statement about how he thought the whole thing was a disaster and the Jews ought not to be toadying. He said something about some misinformation, about how this pope had announced that he was going with Waldheim to Mauthausen [the site of a former death camp in Austria] in June of next year, which is not true, and I challenged him on that."

"I said, 'How do you present such misinformation to a group like this and call for responses based on such exaggerated and untruthful

statements?' He backed away from it and then he picked up his hat and left."

Tanenbaum added that there had been no discussion of an agenda or of a lack of one while Hertzberg was present, but that the group did produce a program.

"We had an agenda," recalled Tanenbaum, but Hertzberg "never stayed around long enough to see what it was. In fact, I helped prepare the agenda. And I wrote a background paper for the group on five major points, which then became the basis of our discussion in Rome."

Hertzberg said that in the early stages of the negotiations, he had proposed to the Vatican through personal U.S. and United Nations connections that the pope should invite the president of Israel to Rome.

If the pope could confer with the president of Austria and grant Yasir Arafat an audience, said Hertzberg, he could do the same with Israel's chief of state, despite the Vatican lack of recognition of Israel.

"The Vatican was gagging," said Hertzberg, "but they were on the way." But, he said, the Jewish leaders lost the initiative. The Vatican was "delighted," he said, because it could avoid his proposal.

"The net result," said Hertzberg, "is that we got nothing. In fact, we lost something because we provided them an opportunity to tell us that Pius XII was okay and that the church has a clean record in the Holocaust, which it does not. We didn't deny it because it was under the circumstances of an audience."

"The result?" asked Hertzberg. "A bloody mess. We have now proved to the Vatican that we are a bunch of pussycats who can be manipulated."

Hertzberg conceded that the meetings with the pope had had some positive results. IJCIC, he said, achieved its goal of breaking down the wall that separates religion and politics in their relationship with the Vatican. The Jewish leaders, he said, also gained agreement on "the notion that there should be ongoing closer consultation on points of irritation."

But, he said, the Jewish delegation failed to "deal with an historic opportunity in which the Vatican was on the



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FOLLOWUP

Continued From Preceding Page

ropes. We had the opportunity really to get something tangible, not more words. This is a prime example of the stupidity, the incompetence and the criminal negligence of the so-called Jewish machers."

"Arthur was not at the meeting with Casaroli," said Tanenbaum. "He was not at the meeting with Cardinal Willebrands [a church official who has been working on Catholic-Jewish relations since the Vatican II conference]. He was not at the meeting with the pope."

"He is making judgements on the basis of snippets of headlines, and of two-minute bites on television. I really don't find that useful. Periodically, Arthur throws tantrums when he's not at the center of attention; tantrums that divert attention to himself and his viewpoint."

Asked if he thought the conference was a success,

Tanenbaum read an excerpt from a paper that he had written evaluating the experience:

"Rabbi Mordecai Waxman, IJCIC chairman [at the Miami meeting], presented our consensus statement elegantly and effectively... Two-thirds of the pope's address was exceedingly affirmative on Jewish issues. Its importance is that TV... brought that positive message to many of the 52 million American Catholics and, possibly, to many of the 850 million Catholics across the globe. It was a most important seminar in global Catholic-Jewish relations."

"That's the issue," said Tanenbaum. "And I think that's the way most of the Jews who were there felt. Though if I have to choose between 200 Jewish leaders, most of whom were selected to their offices by their constituencies, and Arthur's personal ruminations, there's no choice." □

NEWS

Congressional Letter Opposes Arms Sale

Washington (JTA) — Congressional opposition to any sale of arms to Saudi Arabia has been stressed again in a letter to President Reagan signed by 62 Senators, it was reported last Monday.

"A new, and we believe, unwarranted Saudi arms request would force an unnecessary and unproductive confrontation between the Congress and the White House," the Senators warned in the letter which was hand-delivered to the White House.

Sens. Alan Cranston (D-Calif.) and Bob Packwood (R-Ore.), who initiated the letter, said they expected the Reagan Administration to formally notify Congress of the sale.

However, the Administration continued to deny that any decision has yet been made. "We are continuing to discuss and consult with Congress on the matter and no decisions have been made," Phyllis Oakley, a State Department spokesperson said.

The letter, signed by 16 Republicans and 46 Democrats, is similar to one sent to Reagan recently by Cranston, Packwood and Sens. Dennis

DeConcini (D-Ariz.), Alfonse D'Amato (D-N.Y.) and Frank Lautenberg (D-N.J.).

Since 62 Senators have signed the latest letter, the Administration is put on notice that there are enough votes to defeat any proposed arms sale. While it would then take 67 votes to override a Presidential veto, a spokesman for Cranston said the Senator has been assured by enough other Senators, who did not want to sign the letter, that they oppose the sale.

The focus is on the Senate because the House usually overwhelmingly rejects any arms sales to the Saudis. The decision over whether any sale will be approved or rejected is thus usually decided in the Senate.

Cranston and Packwood led the effort which last June caused the Administration to withdraw a proposal to sell 1,600 Maverick anti-tank missiles to the Saudis.

The Administration had been reported as planning a \$1 billion arms sale to the Saudis which would include the missiles and the F-15E, the latest model of the jet fighter, as well as other equipment.

Jackson and Jews Are at Odds Again

By JOYCE PURNICK

The Rev. Jesse Jackson has given a magazine interview that, while clearly meant to improve his relations with Jews, has done more to irritate than heal, initial reaction from some Jewish leaders indicated yesterday.

Speaking to the editor of Tikkun magazine, a liberal Jewish bimonthly, the Democratic Presidential hopeful took Israel to task for trading with South Africa, declined to criticize Pope John Paul II for meeting with President Kurt Waldheim of Austria and said many Jewish groups opposed affirmative action to aid minorities.

He also again declined to directly repudiate Louis Farrakhan, the Black Muslim leader who has made anti-Semitic remarks, and compared the South African regime of P. W. Botha to Nazi Germany.

"Every moral and ethical imperative that made us say no to Hitler and the Third Reich should make us say no to Botha and the Fourth Reich," Mr.

An interview meant to heal irritates instead.

Jackson said in the interview, which will be published Sunday.

The interview is a wide-ranging one, followed by six critiques in the magazine, some criticizing and some praising Mr. Jackson. In one of those critiques, Norman Birnbaum of the magazine's editorial board praised Mr. Jackson and said Jews had failed to respond to his efforts to reach out to them.

But Jewish leaders interviewed yesterday all raised serious objections to the candidate's remarks. They acknowledged that Mr. Jackson, who in 1984 referred to New York as "hymietown" and in 1980 called Zionism "a kind of poisonous weed that is choking Judaism," had moderated his lan-

guage and some of his previous positions. In the estimation of some, though, the positions have not changed significantly.

Mr. Jackson's remarks are "echoes of the past," said Rabbi Alexander M. Schindler, president of the Union of American Hebrew Congregations, who called the interview "bitterly disappointing" and asked, "Will the real Jesse Jackson please stand up?"

Rabbi Marc H. Tanenbaum, director of international relations for the American Jewish Committee, called the interview "a regressive step in what many of us had taken to be a genuine effort on the part of Jesse Jackson to build bridges between himself and the Jewish community."

Jackson Cites His Record

In the article — as much a debate with the magazine's editor, Michael Lerner, as it was an interview by him — Mr. Jackson said, as he had many times before, that he was sensitive to Jewish concerns and had a history of supporting Jews when they were under attack.

He noted, for instance, that he went to Skokie, Ill., to stand with Jews when American Nazis marched there and that he had confronted the Soviet leader, Mikhail S. Gorbachev, about the plight of Soviet Jews.

At the same time, when pushed to explain why he had not dissociated himself more clearly from Mr. Farrakhan, Mr. Jackson again disavowed what Mr. Farrakhan had said but not Mr. Farrakhan personally.

'Encouraged' by Reactions

In a telephone interview yesterday, Mr. Jackson emphasized the positive. He said he was "encouraged" by the appreciative reactions to his remarks. "I think, on balance, the responses are encouraging," he said, "and more positive than they would have been several years ago."

Those Jewish leaders interviewed yesterday were decidedly less sanguine. Most focused on Mr. Jackson's criticism of Israel and remarks about Jewish opposition to affirmative action. Mr. Jackson's statements suggest that he looks on the Jewish community as monolithic, they argued, noting that many Jews support affirmative action and are critical of Israel for trading with South Africa.

THE NEW YORK TIMES, FRIDAY, OCTOBER 16, 1987

On Language

BY WILLIAM SAFIRE



KEITH BENDIS

Long Time No See

WHEN JEWISH leaders met at the Vatican with church leaders to prepare a joint communiqué to be issued at the close of a meeting with Pope John Paul II, Rabbi Marc H. Tanenbaum of the American Jewish Committee noted a surprisingly informal construction in the Catholic draft. The document referred to the president of the Commission for Religious Relations With the Jews as "Cardinal John Willebrands."

"Shouldn't this read 'His Eminence, John Cardinal Willebrands'?" asked the rabbi, referring to the ancient, formal style stemming from the time the nobility put the Christian name before the title, as in "William, Duke of Norfolk."

"We don't do that anymore," said Cardinal Willebrands cheerfully, and into the historic communiqué went a couple of references to cardinals using the title before the first name.

The statement read: "On Tuesday morning, the Jewish delegation met with Cardinal Agostino Casaroli." That was how the text appeared in The New York Times, but the accompanying news story

clung grimly to the old ways: "This morning the Jews met with Agostino Cardinal Casaroli." In some matters, The Times thinks in terms of centuries.

The Associated Press Stylebook goes with the new form, and most newspapers are adopting it. "There has been no formal decree to change the placement of Cardinal from its traditional use after the first name," says a spokesman for the National Conference of Catholic Bishops in Washington. "It has become an informal option."

Mebbeso, but priests who want to get in tune with the latest Vatican usage will probably take this communiqué as their keynote. Personally, I hate to see the archaic usage go — we have few enough reminders of our linguistic heritage — but the adoption of the modern form will simplify matters for those outside the church who wondered why so many church leaders had the same middle name.

An interesting choice of a verb in the statement suggested that men of good will found an acceptable euphemism to paper over a problem: "Regarding the state of

Israel, the Cardinal [Casaroli] stated that while diplomatic relations have not been 'perfected,' there do exist good relations on many levels." The Vatican has resisted establishing normal diplomatic relations with the State of Israel perhaps out of fear of reprisal against Christians in some Moslem states. The use of *perfected* — from the Latin *perficere*, "to make complete, finish, accomplish" — subtly suggests that the matter is in the process of completion. The decision to put the word in quotation marks indicates that it was a word used by Cardinal Casaroli that the Jewish leaders wanted directly attributed to him.

Sharp eyes reading the text of the communiqué in The New York Times noted that the word *state* in "state of Israel" was not capitalized. In Times style, one does not capitalize *state*, for example, in "the state of New York," unless the reference is to the state's government, as in "the State of New York's suit against..." Was the Vatican trying to slip around recognizing the existence of Israel's government in its lack of capitalization? No; a track-

The Catholic Church's use of *Shoah* to refer to the murder of Jews in World War II shows its willingness to acknowledge the uniqueness of Jewish suffering.

ing of the text back to the source shows that "the State of Israel" was the original reading, with the capital *s* lost in the transcription. (You think nobody reads this kind of writing closely? Read on.)

"It was also noted," read the communiqué, "that Nazi ideology was not only anti-Semitic but also profoundly demonic and anti-Christian." *Demonic* is an adjective that has special resonance for theologians, who take demons seriously; a synonym is *satanic*. The Jewish drafters were aware of millenarian cosmology, which holds that the Christ and Antichrist will do battle at some future Armageddon; for centuries, many priests identified the Jews with the Antichrist, and icons often pictured Jews as demonlike. In this statement, the use of *demonic* to describe Nazism breaks the libelous link between Jews and demons, placing Christians and Jews on the same side against the satanic Hitler.

Another significant usage: "The agenda for the meeting included the Shoah (Holocaust)." *Shoah* is a Hebrew word for "catastrophe," also described in some Hebrew-English dictionaries as "destruction, ruin." It was used soon after World War II to describe the attempted extermination of Europe's Jews. (If anybody has early printed citations, send them along.) In Hebrew and Yiddish, *churban*, "destruction" — specifically, the destruction of the Temple in Jerusalem — was often used to describe the death of six million. In English, the word *holocaust* (from the Greek *holokaustos*, "burnt whole") first appeared in the language around 1250, in a biblical song telling the story of Abraham's willingness to sacrifice his son, Isaac, as a burnt offering to God. In its application to the Nazi era, the capitalized word was used first in this specific sense in the title of a 1965 book of memoirs about the Warsaw ghetto by Alexander Donat, "The Holocaust Kingdom."

However, the word *holocaust*, even when capitalized to refer to the specific Nazi

era, has been used to encompass more than the murder of Jews. From the casualties in our Civil War (then described as "a holocaust of lives") to the wholesale murder of gypsies in World War II to later genocide in Cambodia, the coverage of the term has not been limited to any single group; hence, Jews sought a term for their particular tragedy. *Shoah*, a Hebrew word, has filled that need; Claude Lanzmann used the word to title his powerful 1985 documentary, a nine-hour oral and visual history of the killing. The Catholic Church's use of *Shoah* in this context in recent years shows its willingness to acknowledge the uniqueness of Jewish suffering.

"Citing the Exodus of the Jewish people from Egypt as a paradigm..." The Pope used the word *paradigm* in his meeting to show how "evil can be overcome in history, even the awesome evil of the Shoah." Some of the Jewish leaders took *paradigm* — "model, example, pattern, archetype" — as a word they could apply to the aftermath of the Pope's reception of Austria's Kurt Waldheim, a member of a unit that deported Jews to their deaths. These leaders held that out of evil could come good, and saw in the Pope's use of *paradigm* an oblique hint at what good could follow the widespread dismay of Jews at that much-criticized papal audience. That strikes me as stretching the word a bit, evidence of Talmudic overinterpretation, but not every brother can *paradigm*.

That was a pun, as is the title of this piece. In the phrase *Holy See*, the word *see* comes from the Latin *sedes*, "seat"; the Holy See is the throne, or seat of power, of Catholicism. A Washington Post editorialist, seeking a pithy headline a few years ago for a piece about Washington's decision to establish full diplomatic relations with the Vatican, suggested "Long Time No See." It was rejected lest it be construed as irreverent, but the unwritten headline's consideration should not go unrecorded. ■

JAN 25 1988

Santiago, January 11th., 1988

Mr. Marc Tanenbaum
New York
U.S.A.

Dear Mr. Tanenbaum:

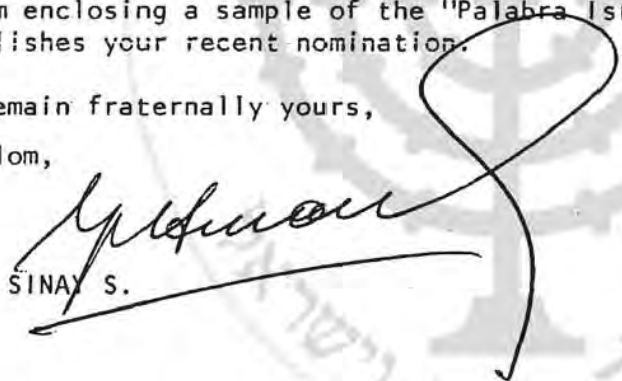
Recognizing your recent appointment as president of the International Jewish Committee on Interreligious Consultations (I.J.C.I.C.) I take the opportunity to congratulate you for such an honorable appointment:

Your position in the religious field as well as in international politics are an assurance of your performance in such delicate an important matter.

I am enclosing a sample of the "Palabra Israelita", that on page 9 --- publishes your recent nomination.

I remain fraternally yours,

Shalom,


GIL SINAY S.



AMERICAN JEWISH ARCHIVES

CSR to host lecture by rabbi

The College of Saint Rose Center for Mideast Studies will host a lecture by Rabbi Marc H. Tanenbaum, director of international relations of the American Jewish Committee, on Thursday, Jan. 21 at 7:30 p.m. His lecture will focus on "Catholic-Jewish Relations: 40 Years Later."

Rabbi Tanenbaum's free lecture will take place in the main lounge, Campus Center, 420 Western Ave.

Formerly the American Jewish Committee's national interreligious affairs director, Rabbi Tanenbaum was designated in a recent national poll as "one of the 10 most influential and respected religious leaders in America." President Jimmy Carter invited Rabbi Tanenbaum as the American

Jewish leader among 10 national religious and academic spokesmen to discuss "the State of the Nation" at Camp David summit meetings in 1979. He was also appointed as a member of the Advisory Committee of the President's Commission on the Holocaust.

For more information, call 458-5314 or 454-5102.

BY - 123

LOCAL / STATE

The Knickerbocker News, Thursday, January 21, 1988



RABBI MARC H. TANENBAUM
... at College of Saint Rose

Catholic, Jewish ties seen improved

By Patrick Kurp
The Knickerbocker News

Jews and Catholics have come a long way from the days when their relations were characterized by "pogroms and crusades, crucifixions and *autos-da-fe* (burning of heretics)."

That's the optimistic assessment of Rabbi Marc H. Tanenbaum, a longtime leading Jewish figure in ecumenical affairs, who will lecture tonight at the College of Saint Rose in Albany.

Tanenbaum was one of nine Jewish leaders who met in September with Pope John Paul II, before the pontiff visited the United States. He is chairman of the International Jewish Committee for Interreligious Consultations.

Much of the historic tension between Catholics and Jews is rooted in the first four centuries of church history, Tanenbaum said. The image of Jews as "Christ-killers" can be traced to the New Testament, especially the Gospel of John, Biblical scholars have said.

Tanenbaum noted John was the last of the Gospel writers and the most historically remote from Jesus. By the time he was writing, the schism between the early church and the synagogue had grown acute.

"In the process of trying to win the Romans, John turned against the Jews. Catholic biblical scholars have recognized that the gospels are not books of history but books of faith," Tanenbaum said.

He stressed suspicion and hatred of Jews was never doctrinal: "Anti-Semitism was not an article of faith for the church. It became an article of faith for some church members."

A revolution in Jewish-Catholic relations came in the 1960s during a succession of Vatican Councils.

"There's been greater progress in Catholic-Jewish relations in the past 20 years than there was in the previous 2,000 years," he said.

Most Catholic seminaries have adopted textbooks on Judaism and Catholic-Jewish relations that reflect the recent changes, the rabbi said.

When he addresses Catholic audiences, Tanenbaum said, many of their questions focus on the rights of Palestinians in Israeli-occupied lands and the Vatican's failure to establish full diplomatic relations with Israel.

Tanenbaum pointed out the irony of Christian anti-Semitism by noting the obvious: "Jesus was Jewish. The Virgin Mary was Jewish. All of the disciples were Jewish."

Tanenbaum's lecture, at 7:30 p.m. in the Campus Center at 420 Western Ave., is free to the public.

Catholic-Jewish ties improved, rabbi says

By Liz Walsh

Staff writer

Saying that Pope John XXIII must have received a clear sign from God when he called the Vatican II Council into being, Rabbi Marc H. Tanenbaum delivered a lecture at the College of Saint Rose Thursday night in which he said the council did much to end the dehumanizing of Jews by the Catholic church.

The council repudiated views that held Jews as Christ killers — a concept that can be found from the inception of church history — and marked the beginning of a dialogue between Jews and Catholics, Tanenbaum said.

"I raise the issue because dehumanizing people is a relevant issue today," said Tanenbaum, director of international relations of the American Jewish Committee.

The religious leader, who was invited by President Jimmy Carter to the Camp David summit meetings in 1979, said dehumanizing others continues today and used South Africa as an example where a race of people are dehumanized so that others can do with them what they will.

Yet there has been a transformation of the relationship between Christians and Jews, he said. "We have come to know each other as human beings.

"Though there has been a great move forward in the past 2,000 years, we are not out of the woods yet," he said.

Tanenbaum, an energetic speaker, expressed his concern with all people who are discriminated against, underscoring the irony that wherever there is suffering whether in the Sudan, South Africa or Lebanon, there has always been a coalition formed of Christians and Jews to provide care and relief.

Asked what role the Vatican can play in securing peace for the Middle East, Tanenbaum said he hoped that the Vatican would reconsider its role in Israel and not rule out the possibility of full diplomatic relations with Israel and the Arab states.

"If diplomatic relations are established, it will further the cause of peace," he said.

"The Jews have a profound interest in the state of Israel, he said, "just as the Pope is conscious of what has happened in Lebanon, the cradle of Christianity.

"The church has a legitimate right to preserve lives in the world, but in caring for your own people, it must be done in a way that does not lead to the destruction of others," Tanenbaum said.



Times Union photo by John Carl D'Annibale

WELCOME TO ST. ROSE — Rabbi Marc Tanenbaum, at left, director of international relations of the American Jewish Congress, is greeted by Bishop Howard Hubbard of the Albany Catholic Diocese as the former arrives at the College of Saint Rose Thursday night to deliver a lecture.

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KEELER-JEWS April 12, 1989 (77) (js)

JEWISH LEADERS HAIL ARCHBISHOP KEELER APPOINTMENT

By Jerry Filteau

WASHINGTON (NC) — Jewish leaders who recalled Archbishop William H. Keeler's central role in healing Catholic-Jewish divisions in 1987 hailed his appointment April 11 as new archbishop of Baltimore.

"I'm very excited and pleased.... He's one of the great leaders in American religious life," said Rabbi A. James Rudin, interreligious affairs director of the American Jewish Committee and chairman of the International Jewish Committee for Interreligious Consultations, known in interfaith circles as IJCIC.

The new archbishop "has made a notable contribution to Catholic-Jewish relations" and "was a major mediating factor" when Pope John Paul II's 1987 meeting with Austrian President Kurt Waldheim almost led to a cancellation of the pope's meeting with U.S. Jews in Miami later that year, said Rabbi Mordecai Waxman. The rabbi, then chairman of IJCIC, addressed the pope on behalf of the U.S. Jewish community at the Miami meeting.

"The atmosphere was charged and filled with controversy" at that time, but then-Bishop Keeler "was a very steady ballast who enabled both (sides) to find common ground," said Rabbi Marc Tanenbaum, an American Jewish Committee representative on the IJCIC and a leader in Catholic-Jewish relations for more than three decades.

Catholic and Jewish leaders described the work of 55-year-old Archbishop Keeler as one of the decisive factors in bringing about a crucial meeting between the pope and Jewish leaders at Castel Gandolfo, Italy, on Sept. 1, 1987.

The archbishop, then bishop of Harrisburg, Pa., and chairman of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, was the only bishop at the Castel Gandolfo meeting who was not part of the Roman Curia.

The meeting was called to clear the air and restore interfaith relations after world Jewish leaders were infuriated by the pope's meeting in June with Waldheim, who was then being treated as a pariah in the international political community because of revelations that for more than 40 years he had hidden his record as a Nazi military officer in World War II.

Eugene Fisher, executive director of the U.S. bishops' Secretariat for Catholic-Jewish Relations and the only other non-Curia Catholic participant in the Castel Gandolfo meeting, said that in the middle of the widely publicized Catholic-Jewish controversy surrounding the Waldheim meeting, "Bishop Keeler played a key role in clarifying to each side what the other was saying."

The U.S. prelate also played an important role in establishing a joint committee of the U.S. bishops and the Synagogue Council of America to improve mutual understanding in the wake of the Waldheim controversy, Fisher said. "It emerged (from the controversy) that neither side understands the other as well as either would wish," he said, but "it was (Archbishop) Keeler's idea" to turn that into a positive force for new dialogue.

Having Archbishop Keeler as head of the Baltimore Archdiocese "is a perfect marriage" for the Jewish community both nationally and locally, said Rabbi Tanenbaum, who lives in New York but comes from Baltimore.

Catholics and Jews in Baltimore have a "long, very rich and solid tradition" as pioneers in interfaith relations, the rabbi said.

He said that tradition dated from the Second Vatican Council in the early '60s, when Cardinal Lawrence Shehan of Baltimore led U.S. bishops in their support of a conciliar document on Catholic-Jewish relations and "literally transformed the scene in Catholic-Jewish relations in Baltimore."

"That very creative and productive tradition has continued today," he added. "It was picked up on and followed by Archbishop (William F.) Borders," Cardinal Shehan's successor, who has headed the Baltimore Archdiocese for the past 15 years.

Rabbi Waxman said Baltimore has lively communities of both Catholics and Jews, and "both communities will benefit" from having Archbishop Keeler to continue their tradition of cooperation.

He said he expects the new archbishop, who in 1988 was named by the U.S. bishops as national episcopal moderator of Catholic-Jewish relations, to continue in his national role as well. "He's established a relationship that's been productive of good feeling and greater mutual understanding."

Rabbi Tanenbaum said Jewish leaders who have worked with Archbishop Keeler "have come to respect and trust him. He is a man of great intelligence and good will. His word is his bond."

Rabbi Rudin also recalled Archbishop Keeler's December 1987 address to more than 200,000 U.S. and Canadian Jews gathered in Washington on behalf of Soviet Jewry. The archbishop, who spoke for the U.S. bishops, told the gathering that "whether we speak of Jew or Baptist or Roman Catholic or any other" in the Soviet Union, "our hearts must ache, our voices must rise because they are our brothers and sisters and because they suffer."

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Rabbis' Yom Kippur Messages Stress Personal Accountability

By ALEXANDER REID

Yom Kippur, the holiest day on the Jewish calendar, begins at sundown today with many rabbis throughout the New York metropolitan area planning sermons on the themes that dominate the sacred day of fasting, introspection, prayer and repentance.

Tens of thousands of worshipers traditionally crowd into synagogues in the area for the Day of Atonement, which begins with the chanting of the Kol Nidre prayer.

They will listen to a number of sermons, many of which will stress the theme of accountability for one's conduct. Yom Kippur is the day on which Jews believe their fate for the coming year is made final, a fate that hinges on their actions during the year just ended.

"If one looks around the world scene today, the decline in accountability for behavior in terms of one nation toward another or how a country deals with strife between religious or racial groups within that country is the dominant moral issue of our time," said Rabbi Marc H. Tanenbaum, quoting from a sermon he plans to read at one of two Kol Nidre services at the Sutton Place Synagogue.

Rabbi Tanenbaum, who heads the Conservative congregation at 225 East 51st Street in Manhattan, and is director of international relations for the American Jewish Committee, said the theme of his message was accountability.

"Yom Kippur has at its central theme the need to recognize responsibility on the parts of individuals, including the heads of state, to uphold the dignity of human life," he said, "and to contain the fanaticism and political extremism, which results every day in such widespread human destruction."

In his sermon, the senior rabbi of Temple Emanu-El at 1 East 65th Street in Manhattan, Dr. Ronald B. Sobel, plans to tell his more than 5,000 listeners to sustain a resilient sense of morality when "mores and standards of the past are under constant challenge."



Rabbi Marc H. Tanenbaum as he prepared for Yom Kippur service.

"We human beings are endowed by God with the ability to withstand a great deal of suffering than we ourselves are even aware of," his text says. "A truly sensitive human being remains such under all circumstances and at all times, particularly in our time, when everything seems to be in a state of constant flux."

"When there seems to be no more permanent values, it is then that a human being, a sensitive human being, reaches into the best of his faith and

lives a morality whose standards are divine."

When the shofar, or ram's horn, is blown after sundown tomorrow, it will herald the end of the observance and the close of the High Holy Days, the 10-day period that began with Rosh ha-Shanah, the Jewish New Year.

Rabbi Gerald C. Skolnik of the Forest Hills Jewish Center, at 108-06 Queens Boulevard in Queens, said he would tell his congregation about the futility of reasoning with the circumstance of

death.

"We are all born with the same ultimate destiny, and to dwell excessively on questions of timing and fairness is only an exercise in futility and frustration," he said. "Death may give rise to difficult and probing existential questions, but trying to understand death at the expense of life is truly sinful."

Rabbi Skolnik said he had decided on this topic after his 2½-year-old son had experienced the death of a family dog and a member of his congregation had suffered through the slow death of her husband from cancer.

To Promote Unity

Both people, he said, were confronting different events, but asking "similar questions about the meaning of life and the meaning of death, and struggling very hard to find answers."

Rabbi Haskel Lookstein of the Congregation Kehilath Jeshurun, at 125 East 85th Street on the Upper East Side, said he would encourage his congregation to promote unity in the Jewish religion.

"Some will say the most serious problem facing the Jewish people is the internal divisiveness and backbiting which is going on between various elements of the religious community," Rabbi Lookstein, who is Orthodox, said. "On matters such as conversion and religious divorce, we all have to be able to disagree and still maintain mutual respect, civility and love."

'Growing in Strength'

The president of the Union of American Hebrew Congregations and the speaker at the Union Temple on Eastern Parkway in the Crown Heights section of Brooklyn, Rabbi Alexander M. Schindler, said he would draw attention to the "flourishing" growth of the Jewish community in the United States in the last 20 years.

He said recent studies had indicated that there was a growing number of Jews in the country, in spite of such factors as intermarriage, a perceived low birth rate among Jewish couples and an attenuation of identity.

"We are growing in strength," he



The New York Times/Larry C. Morris

Rabbi Gerald C. Skolnik plans to tell his congregation at the Forest Hills (Queens) Jewish Center to invest their lives and "whatever time is given us with the most meaning possible."

said. "I will call my congregation to give a greater substance to that identity which they have chosen so that the adjective of the Jewish community will not lose its identity and coherence, and will justify our struggle to achieve the creative continuity of our community."

For several rabbis, obtaining assistance from their worshipers for the earthquake victims in Mexico would be an opportunity to practice the spiritual morality celebrated during the holiday.

Several said they would ask their congregations to offer prayers for the earthquake victims. Others, such as Rabbi Tanenbaum, who received a ham radio call for help from an American Jewish Committee official in Mexico yesterday, said they would directly ask worshipers for a "generous outpouring" of aid for the quake victims.

NOR YORK TIMES SEP 24 1981

NEWS FROM THE Committee



The American Jewish
Committee

Institute of Human Relations
165 East 56 Street
New York, New York 10022
212 751-4000
Morton Yarmon
Director of Public Relations

The American Jewish Committee protects the rights and freedoms of Jews the world over; combats bigotry and anti-Semitism and promotes human rights for all; works for the security of Israel and deepened understanding between Americans and Israelis; defends democratic values and seeks their realization in American public policy; and enhances the creative vitality of the Jewish people. Founded in 1906, it is the pioneer human-relations agency in the U.S.

**ANNUAL MEETING
NATIONAL EXECUTIVE COUNCIL
OCTOBER 27-OCTOBER 30, 1988
THE WESTIN HOTEL
COPLEY PLACE
10 HUNTINGTON AVENUE
BOSTON, MA 02116
(617) 262-9600**

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**PRESS ROOM: DEFENDER ROOM
(Seventh Floor)**

**FOR RELEASE AFTER 10 A.M.,
SUNDAY, OCT. 30, 1988**

BOSTON, Oct. 30....The American Jewish Committee today presented a farewell citation to Rabbi Marc H. Tanenbaum in honor of his 27 years of "pathbreaking service" to the Committee and his 35 years of dedicated leadership on behalf of American Jewry.

The citation was presented to Rabbi Tanenbaum by Leo Nevas, chairman of AJC's Board of Governors, at the closing session of AJC's Annual National Executive Council Meeting, which was held Oct. 27-30 at the Westin Copley Place Hotel here.

Rabbi Tanenbaum has been director of AJC's International Relations Department since 1983, and from 1960 to 1983 he was the agency's national director of interreligious affairs.

Since 1987 Rabbi Tanenbaum has also held the chairmanship -- to which he was unanimously elected -- of the International Jewish Committee on Interreligious Consultations (IJCIC), which represents world Jewry in its relations with the Vatican, the World Council of Churches, and other international religious bodies.

On January 1, 1989, Rabbi Tanenbaum will become the AJC's international consultant, relinquishing direction of the department he headed from 1983 through 1988. As international consultant he will continue to be involved in several projects he has initiated, such as programs concerned with the Vatican and with Austria, but he plans also to devote a larger measure of his time to writing, lecturing, teaching, and working in the areas of world refugee concerns, hunger, and human rights.

In accepting his citation, Rabbi Tanenbaum said: "As I have thought about my 27 years with the American Jewish Committee, I experience feelings of deepest gratitude to AJC for having made possible opportunities for living a life of high meaning and for making contributions in many areas of importance to the Jewish people and to society at large -- in some cases, contributions that, I trust, have been of lasting and even transforming value."

Among the AJC experiences the rabbi pointed to were his acting as guest observer, as AJC's representative, at Vatican Council II; "lifesaving" work in behalf of refugees in Asia, Africa, Eastern Europe, and Latin America, and "decades-long struggles against anti-Semitism, racism, and dehumanization."

"I look forward with optimism and enthusiasm to a new career that will enable me to do what I have been diverted from by my activist life," he said, "namely, writing several books which I have had to postpone, extended lecturing, and teaching at a university in the near future."

Rabbi Tanenbaum said he will serve out his term as chairman of IJCIC through December 1988, and

- more -

Theodore Ellenoff, President; Leo Nevas, Chair, Board of Governors; Robert S. Jacobs, Chair, National Executive Council; Edward E. Elson, Chair, Board of Trustees

Ira Silverman, Executive Vice-President

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South America hq. (temporary office) 165 E. 56 St., New York, NY 10022-2746

will preside as co-chairman, with Cardinal Johannes Willebrands, president of the Vatican Secretariat on Religious Relations with the Jews, at a forthcoming conference on "Anti-Semitism in the Christian West and the Shoah [Holocaust]." The conference is to be held in Zurich February 20-24, 1989.

Mr. Nevas, in awarding Rabbi Tanenbaum the citation, paid tribute to the rabbi for his "historic contributions in building bridges of understanding and respect between all major branches of Christendom and Jewish communities in many parts of the world." Mr. Nevas also expressed appreciation of the rabbi's "pioneering role over the past 25 years in providing singular leadership in world refugee, hunger, and human rights programs." Rabbi Tanenbaum, said Mr. Nevas, has made "permanent contributions to enriching the intellectual and moral leadership of the American Jewish Committee, and all of us remain in his debt for years to come."

The plaque presented to Rabbi Tanenbaum reads: "To Marc Tanenbaum for his exceptional contribution to enhancing understanding of the Jewish people in the interreligious and international communities."

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people everywhere.



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Editorial

Tanenbaum steps down

Marc H. Tanenbaum, for 27 years the American Jewish Committee's rabbi-in-residence, is retiring. His public service on behalf of American Jewry goes back another eight years.

In a presentation which took place Sunday at the AJC's National Executive Council meeting in Boston, Rabbi Tanenbaum was cited for his "historic contributions in building bridges of understanding and respect between all major branches of Christendom and Jewish communities in many parts of the world" and for his leadership role in world refugee, hunger and human rights programs.

Since 1983, Tanenbaum has been director of AJC's International Relations Department and from 1960 to 1983, he was national director of interreligious affairs. In 1987, he was unanimously elected chairman of the International Jewish Committee on Interreligious Consultations, which represents world Jewry in its relations with the Vatican, the World Council of Churches and other international religious bodies.

As AJC's representative he was an observer at Vatican Council II and played major roles in behalf of refugees in Asia, Africa, Eastern Europe and Latin America.

Tanenbaum, who visited Atlanta a number of times over the years, has many friends in both the Jewish and non-Jewish communities. His commentaries have frequently appeared in these pages, as well.

Although he is stepping down from the post he has held in recent years, Rabbi Tanenbaum is not totally relinquishing Committee involvement. As AJC's international consultant, he will continue to be involved in several projects he has initiated, including programs concerned with the Vatican and with Austria. However, he will be devoting more time to writing, lecturing and teaching.

The Jewish community's interreligious and interracial relationships have been strengthened over the years by the work of Rabbi Tanenbaum. His dedication to the ideal of human rights and human relations is a beacon for those who follow.

We wish him well.

'Your Jewishness Is Not Good Enough'

The declaration of an independent Palestinian state doesn't alarm American Jews nearly as much as the prospect of a theocracy in Israel. No one expects Yasir Arafat's dream to come true any time soon, but there is a strong possibility that ultra-Orthodox political parties will dictate the religious policies of the next Israeli government. American Jews, most of whom belong to the Reform or Conservative branches of their religion, fear that the political power of the Orthodox will diminish their own sense of Jewishness—and perhaps even undermine American support for Israel.

As a result, American Jewish leaders have suddenly put heavy pressure on Israeli Prime Minister Yitzhak Shamir. Prominent American Jews visited him last week, protesting his plan to amend Israel's Law of Return so that converted Jews can claim Israeli citizenship only if they have been brought into the faith by Orthodox rabbis. Hoping to form a new coalition government with Orthodox parties that now hold the balance of political power, Shamir has promised that he will instruct Knesset deputies from his own Likud bloc to vote for the amendment.

Few American Jews would be directly affected; estimates of the number of conversions performed by Reform and



CHARLES STEINER—JB PICTURES

A burning question of religious identity: The Orthodox in Brooklyn

Conservative rabbis range from 5,000 to 12,000 a year, and not many of those converts ever try to claim Israeli citizenship. "But symbolically it is very, very important because in effect it says to many American Jews: either your Jewishness or your children's Jewishness is not quite good enough to go to Israel," complains Rabbi Alexander Schindler, a leader of the Reform movement. "It's delegitimizing and disenfranchising," says Conservative Rabbi Neil Gillman, a philosophy professor at the Jewish Theological Seminary in New York. "I am being told that my reading of Judaism is simply invalid."

Shamir tried to reassure American Jews that he was working for a compromise. He could keep his promise to the

Orthodox parties and still defeat the amendment by arranging for enough Likud deputies to be absent on the day of the vote. So far the Americans have not been placated. David Saperstein, Washington representative of the Union of American Hebrew Congregations, warns that if Israel appears to back away from pluralism, "It weakens the rationale for congressional support." Private support also could wane. "People will start to become more selective in terms of which organizations they give aid to," says Conservative Rabbi Stephen Lerner of the Center for Conversion to Judaism in Teaneck, N.J. "We can take a lot, but there are some things we can't take."

Some Orthodox rabbis dismiss the fears of their Reform

and Conservative brethren. Rabbi Yedidia Atlas, a spokesman for the chief rabbinate of Israel, says the amendment will simply make the rules "more uniform and more simple." That makes sense to the 30 percent of Israeli Jews who are religiously observant (most of them Orthodox), but not to many American Jews. Rabbi Marc Tanenbaum of the American Jewish Committee says the religious parties "will bear the responsibility for dividing the Jewish community in a way that neither Kaddafi nor the PLO have been able to do." Such talk, in turn, incenses the Orthodox. Rabbi Louis Bernstein of Yeshiva University in New York predicts that "people like myself may sever our connections to Conservative and Reform Jews in America simply because the debate no longer is civil."

Some American Jewish leaders hope to minimize the influence of Israel's religious right by prodding Shamir into a broader coalition with the center-left Labor Party. A broad coalition also would eclipse secular right-wingers who are even more intransigent on the Palestinian issue than Shamir himself. But coalition building could take several more weeks, and the outcome is uncertain. Meantime, many American Jews will remain in a state of almost unprecedented anxiety.

RUSSELL WATSON with
PETER ANNIN in New York
and bureau reports

The Jew and the Cardinal Are a Part of Vienna, Too

By A. M. Rosenthal

VIENNA — On a March day in 1938, Cardinal Theodor Innitzer drove up to the Imperial Hotel in Vienna.

Adolf Hitler was staying there. He was reveling in his first day of power as hero and master of Austria. He had taken the country without a shot. He had been greeted by millions of adoring Austrians.

The cardinal got out of his car, turned and faced the crowd. He stretched out his right arm in the Nazi salute.

Fifty years later, another prince of the Roman Catholic Church in Vienna,

ON MY MIND

Cardinal Franz Konig, talked Monday about the "special secret" of the church: Christians are the "spiritual sons" of the "tribe of Abraham."

In a room full of Jewish and Christian clergymen and academics from Europe and the United States, he said that Christianity was rooted in the patriarchs, Moses and the prophets. He said that therefore anti-Semitism had to be rejected by Christians, not only for humanitarian reasons but for religious motivations.

A few blocks away a monument has just been unveiled as part of Austria's doleful marking of the day a half-century ago when she became an eager part of Hitler's Germany. One of its statues is low to the ground — an old Jew on hands and knees scrubbing the sidewalk with toothbrushes. That is what Viennese Nazis did to Jews in the days after Hitler's entry — a small part. That particular piece of horror still flashes sickeningly into the minds of people all over the world when they hear the word Vienna.

To put the statue in the central capital, Albertina Platz, was a mark of honor for Vienna, but on Sunday a crowd was around it all day, debating whether it should be there or anywhere. Wasn't it better to forget after all these years?

"What will you do if I urinate on it?" one man said to a stranger who, though the statue belonged right there in the middle of Vienna.

"I will punch you in the mouth," was the answer.

All this is part of Vienna 50 years after Hitler and Austria embraced each other so eagerly. The memory of Cardinal Innitzer is part of Vienna and so is the man who wanted to urinate in fury against the old Jew in metal. So is the president who hid his past as a Nazi intelligence officer.

But the man who was willing to back up his sympathy for the Jews with a punch in the mouth is also part of Vienna. So are some of the young people willing to face the truth that many of their elders still flee — in resentment or guilt.

And so is Cardinal Konig. The very decision to hold an international seminar in Vienna on relations between Jews and Christians was a delicate one. Some American and European Jews stayed away to boycott the country that elected Kurt Waldheim.

But most of those invited came. The seminar was organized by the Institute for the Study of Mankind, a small, independent group of Eastern and Central European philosophers encouraged by Pope John Paul II. Austria contributed funds for the meeting and so did Lord Weidenfeld, born in Vienna and now a publisher in London and New York.

The meeting was held in the Hofburg, the great governmental palace. Every evening there is an official reception — by the city, by a bank that is helping with funds, by the German Embassy or by the small Jewish community. There was a lunch in the one synagogue in Vienna that the Austrian Nazis did not burn down on Kristallnacht, because Aryan houses might have burned down with it.

The talk in the Hofburg was learned and rich. There was hope voiced for the future, but no sentimentality. The city is still full of whipped cream, and you have to hide to escape the orchestras playing the "Blue Danube" or a tourist humming "Wien, Wien." Lots of loden.

But it is difficult to get sentimental over Vienna, lovely as it is. There are too many memories of the fact that Austrians produced Nazis as villainous as those from the Fatherland.

So listening to the good talk from good people in the meeting room at the Hofburg becomes at least as much an emotional experience as an intellectual one.

Is it right to talk of brotherhood in the city where people were humiliated and robbed and murdered by their neighbors?

But then the thought comes — what better place to speak of amity and common roots between Jews and Christians than the city where the crime of being a Jew brought horrors so unspeakable that death could come as succor? By the time the session adjourns there seems only one reality: There is no running from Vienna, for the Viennese or for the rest of us.

So you might as well stay awhile, in the company of two good men — the old Jew on the sidewalk and the cardinal in the Hofburg.

The New York Times.

ON MY MIND
A. M. Rosenthal

Message From Vienna

VIENNA
Well, good friend, tell me what truths you have discovered in 40 years of hunting down the murderers of the innocent.

Tell me, what message does Simon Wiesenthal have that I can pass along to those who fear that the evil in man that spawned the Nazi killers may one day spill out again?

This fear is part of Simon Wiesenthal's life at 80 as it was when he left the gates of a Nazi concentration camp. On the table before him is a book he wrote, listing each day of the year and all the pogroms, religious murders and evil edicts against the Jews that were committed that day, back year after year for hundreds of years.

The apartment at 6 Saltzgasse, the Wiesenthal Documentation Center, is crowded with the files of Nazis he has tracked and those who could not be found. And in one room a young woman works at card drawers with names of the organizations that yearn to be the successors to the Nazis. For the United States alone, her files list 80 neo-Nazi groups.

But, of course, Simon Wiesenthal has no flash of comforting revelations to pass on and chase away the dark, no amulets. The conditions that he thinks made the Nazis popular are not limited to any one time past and could come together again: the preaching of hatred, dictatorship, a crisis of war or society, the minority to be used as victims.

Although he has no convenient solace for us, he does have some beliefs that could be useful.

Never rest until the murderers are dead or captured, though it takes the hunter's lifetime. Information is defense — so survival requires vigilance.

Perhaps most of all he believes in the brotherhood of Nazism's victims — Jews, Poles, Russians, Czechs, Gypsies, all — uniting to fight any threat or act of hatred against any one of them. This sounds obvious and bland. But it often puts him in opposition to men of thought like Elie Wiesel who are sensitive to the sufferings of other victims but feel that Jews must guard against "trivialization" of the Nazi attempt to wipe out Jews and Judaism entirely — the Holocaust.

Later in the day, Mr. Wiesenthal at-

tends a meeting of Jewish and Christian clergymen and academics from Europe and the United States. It is held a couple of minutes' walk from Stephansplatz. That is where edicts casting Jews out of the life of the country and denying their dignity as human beings were posted by the authorities of this city — on May 12, 1267. The meeting is three days of concentrated attempts to talk through again the doctrine of hatred that connects Stephansplatz with Nuremberg and leads back to a Vienna that threw itself into a passion of welcome for Adolf Hitler.

There are no easier answers in the Hofburg meeting room than at the Saltzgasse apartment. But on the second day, the seminar sponsored by the small band of European intellectuals called the Institute for the Study of Mankind begins to soar above clerical restraints and professorial politesse.

This seems to be the heart issue: how to change what Rabbi Marc Tannenbaum of New York calls the "culture of contempt," with which Christianity surrounded Judaism for centuries, to what Franz Cardinal König of Vienna pleads for — the common ground of mutual dignity based on the common ground of religion and ethics.

But to make that mean more than pieties, the people at the meeting have to ask questions of one another.

Several men and women, Catholics and Jews, ask why the Catholic Church did not muster its strength against Hitler. A West German professor asks if people who live under a terrible tyranny have the obligation to risk their lives by opposing it. Eugene Fisher of the U.S. Conference of Catholic Bishops says certainly those who lay claim to religious or moral leadership do indeed.

There is praise for Pope John Paul's words of support and admiration for Judaism. Prof. Michael Wyschogrod of New York's City University says he wishes the Pope would speak more of such things when he addresses Catholics and not reserve them so largely for speeches to the Jews.

Three or four people at the seminar say that Christianity made Judaism synonymous with Satan, dehumanizing the Jews. Rabbi Tannenbaum says the Dutch Reformed Church did the same thing with South African blacks.

What about genocide practiced today against such people as the Kurds? Why the silence of the world? asks Lord Weidenfeld of Britain. On the last day a Polish priest speaks briefly. He says that after Auschwitz, we cannot give the same old answers, we cannot talk about God as we did before.

Mr. Wiesenthal and the others listen — each searching out his own meaning. []

The talks at the Hofburg, and the edict from Stephansplatz.

AJWS Connection

Linking AJWS leaders nationwide

January 31, 1989

AJWS UPDATE ON AFRICA

The month of December saw one AJWS team travel to Ethiopia for demonstrations of the Volcani grain cube, and another, to Zimbabwe and South Africa for assessments of current AJWS projects and investigation of opportunities to assist rural communities with grain storage, dry-zone water supply, and agricultural production.

ETHIOPIA -- Dr. Bob Snow, Director for Program Planning and Development, and Dr. Jonathan Donahaye, Israeli inventor of the Volcani grain cube, arrived in Ethiopia to hold demonstrations for the five relief and development agencies which to which AJWS donated 141 grain cubes. As Ethiopia is experiencing its first bumper harvest in years, there is urgent need for effective grain
(continued inside)

AJWS PRESS CONFERENCE AT SOVIET EMBASSY

On December 28, Chairman Lawrence S. Phillips presented checks



totalling \$80,000 to Soviet Ambassador Yuri V. Dubinin and Archbishop Torkam Manoogian of the Armenian Church of America, for reconstruction and relief aid to victims of the December 7 earthquake in Armenia. Pictured (l. to r.) are Henry Morgenthau III, Archbishop Manoogian, Ambassador Dubinin, and Rabbi Marc Tannenbaum.

American Jewish World Service

729 Boylston Street, Boston, MA 02116 (617) 267-6656

AFRICA (cont'd from front page)

storage, both for locally produced grain and existing stockpiles of imported relief grain. The primary use of the Volcani cubes will be to store grain in "food-for-work" (FFW) projects.

Drs. Snow and Donahaye held two demonstrations of the cubes, each attended by twenty representatives of the recipient agencies and others. As a result, three agencies requested AJWS assistance: U.N. World Food Program (WFP) for use in their FFW projects, the

U.N. High Commission for Refugees (UNHCR), for use with the 400,000 refugees on the Somali border, and Redd Barna (Save the Children-Norway), for use in village-level development projects.

Dr. Donahaye is supervising the field trials of the cubes and will return for an evaluation in six months, accompanied by one of our four new Israeli grain storage technicians, now in training at Volcani.

ZIMBABWE -- The first leg of President Laurence Simon and Dena Wortzel's trip began here, for assessment of the Wedza Agricultural Program and consultations and site visits related to grain storage with Government of Zimbabwe officials, non-governmental organizations, and WFP and UNHCR directors.

Perhaps the most noteworthy feature of the Wedza program is the success that CILCA, our partner organization in Wedza, has had in building productive ties between farmers at the grassroots level and agricultural training personnel from the Ministry of Agriculture. One of the ingredients to this success is the Government of Zimbabwe's strong commitment to the country's small farmers. This, combined with CILCA's sturdy roots in the community and skill in working with government, has produced a program in Wedza that is emerging as a model that will soon be replicated in another region. In Wedza, the benefits of the program were visible in new irrigation systems, increased agricultural production, and, most importantly, the level of organization among farmers who are working together to address common problems.

As the result of consultations with ENDA, a non-governmental organization, the government's Grain Marketing Board, and the Ministry of Agriculture's research and extension service, AJWS will be commencing trials of the Volcani grain storage technologies at the village level for use by farmers' associations. In addition, the Director of the WFP regional office for southern Africa requested that trials of the cubes be held in Zambia where over a million bags of locally grown grain lie unprotected in the midst of the rainy season, in Malawi where WFP is feeding over 600,000 Mozambican refugees, and in Lesotho. Dr. Donahaye and AJWS staff will return to Zimbabwe in the early spring to commence these trials.

Larry and Dena also met with the Jewish communities of Harare and Bulawayo, led by the new Rabbi Ben Isaacson, who are eager to become partners in an AJWS project.

(continued on back page)

THE LATEST HAPPENINGS . . .

* Boston Associates held a brainstorming session on how AJWS material could fit into existing Hebrew school curricula.

* With the help of West Coast coordinator Barbara Resnick, the L.A. Associates' first organized public relations effort yielded an airing of two AJWS videos on the Jewish Television Network, an article in The Jewish Journal, and advertisements in the Journal and L.A. Times. On Dec. 2, Trustee Bob Simon participated in Paul Lion's Chanukah radio show on KPFFK, highlighting progressive Jewish organizations.

* L.A. Associates Debbie and Steve Evans hosted a Chanukah party for Associates and friends on Sunday, Dec. 4.

* San Francisco Associate Laura Heller hosted a Chanukah party on for over 40, including Nathan Gray, Program Officer for the Philippines.

* On Dec. 10, Philadelphia Associates dined at a local Ethiopian restaurant, where Prof. Andries Eshete spoke on conditions inside his native country. Praising AJWS efforts, he cited grain storage and water resource development as the most important needs at present.

* The Washington Associates sponsored the Dec. 11 performance of the Klezmer band "Lox & Vodka" and womanned an AJWS booth during the Kennedy Center's International Holiday Festival Weekend.

* The Washington Associates have organized themselves into the following teams: Development Projects, Fund-raising, Speakers' Bureau, Conference, Special Events, Curriculum Development, and Skills Catalogue. On Jan. 15, the Committee on Project Development met at the home of Martin Kriesberg.

* Intern Melissa Milgram represented AJWS at the Tikkun Conference Dec. 18-20 and on Dec. 21 at the Hillel Professional Staff Conference.

* On Dec. 23, during a retreat of the Jewish Public School Youth, an Orthodox youth group based in N.Y., David Broida, head of the Philadelphia Associates, led a workshop on AJWS grain silo projects. The students assembled an actual Volcani 5-ton cube.

* On Jan. 8, Philadelphia Associates presented an educational program to the Men's Club of Congregation Or Shalom, Berwyn, PA.

* On Jan. 17, L.A. Associate Andy Haas hosted a luncheon for Chairman Lawrence Phillips at Bear Sterns headquarters. Mr. Phillips also attended a reception for new members at the home of Dr. Matthew Luxemburg. The following morning, he taped an interview with Diane Glazer for the Jewish Television Network.

* On Jan. 18, a group of interested Montrealers, led by Jeff Wise and David Blumberg, met with Trustee Anne Roiphe to discuss the formation of an AJWS Associates chapter north of the border.

(over)

* On Jan. 28, a group of Philadelphia Associates had dinner at a local vegetarian Indian restaurant, with David Phillips.

* The N.Y. Associates sponsored a talk on Jan. 29 at the Lincoln Square Synagogue entitled, "Micro-Entrepreneurs & Loans to the Poor: Development Programs & Rabbinic Perspectives" with Dr. Tom Dichter, development consultant, and Prof. Aaron Levine, author of Economics & Jewish Law and Free Enterprise & Jewish Law. 70-90 people attended.

* The Overseas Committee of the Board of Trustees met on Jan. 30 at the national office. Among the items discussed, were the 1989 budget, nominations to the Board, the role of Associates, and Jewish ethics.

* Susan Bandler is Afikoman Pledge Campaign Coordinator for 1989! --- She can be contacted at AJWS in Boston.

UPCOMING EVENTS:

Washington, Feb. 9: 7:45 pm., the Religious Action Center, 2027 Mass. Ave. NW. "Foreign Disaster Assistance: Reflections on the Past Decade" with Oliver R. Davidson of USAID. Contact Mindy Reiser.

Boston, Feb. 14: 7:30. Associates meeting at the home of Cheryl Weiner, 15 Lee St. #5, Cambridge. Call 876-1992 for directions.

Washington, DC, Feb. 21: Laurence Simon will speak on land issues in Africa and Latin America at an International Development Conference.

Ithaca, NY, Feb. 25: AJWS will be part of the Northeast Region Conference for Jewish Students. Call Melissa at AJWS for info.

San Francisco, Feb. 25: Tibetan New Year celebration!

Los Angeles, Feb. 28: Dinner Benefit at Gaylord's. Call Janice D.

Boston, March 14: 7:30 pm. Associates meeting at the home of Alison Cave, 2130 Mass. Ave. #20, Somerville, (617) 547-2848.

San Francisco, April: Kosher wine and cheese party fundraiser.

AJWS ASSOCIATES CONTACTS --

Boston: Eileen Sadowsky, (617) 868-6618 or 354-1004

Cincinnati: Judith Schechter, (513) 793-5392, and/or Randy Fox, (513) 321-8532

Los Angeles: Janice Diamond, (213) 657-6134, Jill Blumberg, (213) 470-1076, or Barbara Resnick, (213) 475-2119

Montreal: David Blumberg, (514) 878-5233

New York: Debra Simon, (212) 206-5257

Philadelphia: David Broida, (215) 296-7588, or Jack Herzig, (215) 664-9810

San Francisco: Steve Smith, (415) 393-8000, or Marty Schenker, (415) 433-1950

Washington, D.C.: Mindy Reiser, (703) 920-5446

AJWS SURGEONS PERFORM 36 OPERATIONS IN COLOMBIA

During their one week stay in late November, the AJWS team of three plastic surgeons and one nurse completed 36 operations on children with congenital deformities and traumatic injuries. Together with the Jewish community of Bogota, AJWS chose Hospital De La Samaritina as the site for operations, since it serves the poorest patients from the urban and rural areas of Cundinamarca. The team operated alongside Colombian surgeons allowing for the transfer of advanced surgical techniques, and two of the doctors delivered lectures at Hospital San Juan De Dios pertaining to the selected cases. The clinic, whose remodeling was funded by both the Ashkenazi and Sephardi communities of Bogota, will be put to hospital use, but reserved for the AJWS team's visits. Forty new cases are scheduled for May when the AJWS team returns.

The AJWS joint health project was received by the governor of Cundinamarca, the wife of the Mayor of Bogota, the director of La Samaritina, the Colombian Minister of Health, the American and Israeli Ambassadors, and leaders of the Bogota Jewish community.

AJWS EMBARKS ON NEW PROGRAM OF JEWISH STUDY

In an effort to explore the Jewish underpinnings of international development work through the texts that have traditionally guided Jewish response to human suffering, AJWS has initiated a cooperative research project with the National Jewish Center for Learning and Leadership (CLAL). Rabbi Marc Gopin and Rabbi Irving Greenberg, AJWS Trustee and President of CLAL, have been preparing sources on Jewish ethics and meeting once a month with the aim of developing a creative systematic approach to Jewish ethical responsibility in the international community. Every other month, Rabbi Gopin leads a study session with members of the New York Associates.

PROJECT L'CHAYIM ENDS WITH A BANG IN CINCINNATI

On November 6, Temple Sholom of Cincinnati, Ohio was host to the final Project L'Chayim seminar. Adeptly orchestrated by Sim and Barbara Glaser, the seminar drew over 30 participants. Laurence Simon and Dena Wortzel led the seminar, with help from Sim, Rabbi Gerry Walter, and Prof. Ellen Messer of Brown University. Plans are underway for a Cincinnati Associates group. Call Judith Schechter at (513) 793-5392 and/or Randy Fox at (513) 321-8532, if interested.

AFRICA (cont'd from pg.2)

SOUTH AFRICA -- AJWS involvement in South Africa began over a year ago, when the American Jewish Committee invited AJWS to jointly fund eight projects of Operation Hunger, a South African NGO, in the "homeland" of Lebowa. The projects' main objectives are to feed malnourished children, enable women to grow garden vegetables, and improve water supplies.

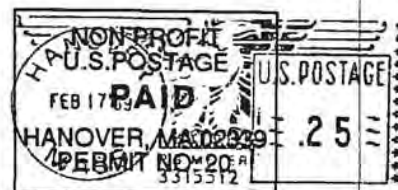
Ina Perlman, Executive Director of Operation Hunger, travelled with Larry and Dena to Lebowa. Operation Hunger's work in Lebowa began with emergency feeding programs in response to village requests. The AJWS-funded gardening projects represent a transition away from feeding programs; communities of Nowabe, Morutsele, and Maboki each have seen a decrease in the need for food aid with the growth of AJWS-supported gardens and other income-generating programs. Beyond the sustaining of lives, such programs build skills and community organization in preparation for the transition to majority rule.

At gardens like Morutsele, which, after seventeen months, has an irrigation scheme and tree nursery, women are both meeting family needs for vegetables and selling the surplus. Prior to the gardens, women had no source of cash income. Husbands and sons who search for work in the cities rarely succeed in sending more than a pittance to their families. Gardens began with the digging of a borewell, funded by AJWS. Rain had not fallen for seven years in this part of Lebowa, so the wells are crucial both for gardening and as potable water for household use.

Larry and Dena were warmly received by the Chief Rabbi of South Africa, Cyril Harris, and his wife, both of whom expressed an eagerness to assist AJWS work in South Africa.

American Jewish World Service
729 Boylston Street
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FIRST CLASS



Friday, February 24, 1989

Las Vegas Israelite

Soviet Relief Freighter Is First To Dock In Israel In 21 Years

NEW YORK (JTA) — The first Soviet flagship to call at an Israeli port.

The cargo will consist of some 1,550 cartons of food, clothing and medicine contributed by "The people of Israel to the people of Armenia."

It will be landed at a Black Sea port for transshipment to the area devastated by an earthquake Dec. 7.

The relief effort was organized by Israeli peace advocate Abie Nathan, with financial assistance from the American Jewish World Service and the American Jewish Joint Distribution Committee.

According to Nathan, dozens of Israeli families contributed clothing, coffee, sugar, jam, soap, disinfectants and about 30 tons of flour.

The individual cartons, to be shipped on a 2,000-ton Soviet

freighter, each contain 25 kilograms of supplies. All were packed by Israelis who volunteered their services, and each is stamped with the name of the donor or volunteer, in Hebrew or English.

Last December, Lawrence Phillips, chairman of American Jewish World Service, presented a \$100,000 check

for earthquake relief to the Soviet ambassador in Washington, Yuri Dubinin, and the Armenian patriarch, Archbishop Torkom Manougian.

The JDC has raised large sums of money for reconstruction programs in Soviet Armenia.

Rabbi Marc Tanenbaum, American Jewish World Services board member, served as liaison coordinator with Nathan, AJWS and JDC.





THE AMERICAN JEWISH COMMITTEE

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MARCH 1989

THE AMERICAN JEWISH COMMITTEE ANNOUNCES

the designation of

RABBI MARC H. TANENBAUM

as International Relations Consultant

following his retirement as

Director of International Relations

**Communications should be addressed to
him at:**

45 East 89th Street, Apt. 18F

New York, NY 10128

Rabbi ends long career in interfaith relations

By ADON TAFT
Herald Religion Writer

Some would call it a strange quirk of history: A rabbi who has worked for 30 years to improve Jewish-Christian relations in the world spent the first third of his life filled with fear of Christians and hostility toward their religion.

But Marc Tanenbaum calls it "the grace and providence of God." At 63, he has just retired as national director of interfaith relations for the American Jewish Committee.

Tanenbaum was the only rabbi who served as an official visitor at the Second Vatican Council of the Roman Catholic Church in Rome from 1962-1965. He was one of the principal designers of the historic *Nostrae Aetate* document in which Pope Paul VI in 1965 repudiated anti-Semitism, rejected the Christ-killer charge against Jews and called for dialogue between the church and Jewish leaders.

Though he'll remain as a consultant to the AJC in retirement, he'll be turning his efforts now toward a subject of concern to South Florida — the refugees of the world. But he leaves behind a legacy of building bridges between Jews and Christians, a career that reflected his own spiritual journey.

Tanenbaum's early years were colored by a tragic story of anti-Semitism told to him by his father when Tanenbaum was 4. The family, immigrants from the Ukraine in Russia, lived in Baltimore, where they ran a small grocery store in a poor section of the city.

On Saturday afternoons, after services in the Orthodox synagogue, Tanenbaum's father would reminisce about life in a small Jewish village in the Soviet Union. It was on one of those occasions when the older man told of a Good Friday



when the priest in a nearby Russian Orthodox Church stirred the congregation with a message about how the Jews killed Christ. He then led them to the Tanenbaum home.

With the angry mob behind him, the priest summoned the family out of the house. Among them was Aaron, an uncle visiting from Odessa for the Passover holiday. The priest singled Aaron out and, with the entire Jewish population looking on, the mob forced Aaron into a lake. He

drowned as the priest proclaimed, "We offer up this Jew in ransom for our Lord and Savior, Jesus Christ."

"For a long period of time, I felt Christians and Christianity were the enemy of my faith and my people," Tanenbaum recalls.

He had little contact with Christians because he attended a Jewish parochial school and Yeshiva University, with a short respite during which he studied literature at Johns Hopkins University.

'For a long period of time, I felt Christians and Christianity were the enemy of my faith and my people.' But Rabbi Marc Tanenbaum turned the anguish of anti-Semitism into a ground-breaking force for building a relationship between Jews and Christians.

When he went to the Jewish Theological Seminary in New York, Tanenbaum concentrated on the study of the literature and history of the intertestament period. He hoped to gain some understanding of the roots of anti-Semitism "and to work out some of my feelings of hatred toward Christianity." He came across a book by an Anglican, James Clark, which dealt with the history of the schism between the early Christian church and Judaism. It dis-

cussed the origins of anti-Semitism in the church.

"I was surprised and encouraged to find that a great Christian scholar was as concerned as I was," Tanenbaum says. "That meant that there were sincere and concerned Christians."

He describes this discovery as a life-changing experience that drove him to look for those kinds of Christians to pursue an interfaith dialogue. "I began to take Christian people seriously and to have a profound respect for their Christian faith," the rabbi says. "The consequence of that openness elicited reciprocal respect and trust."

Fifteen years before the Vatican proclamation, Tanenbaum, then the executive vice president of the Synagogue Council of America, began discussions with mainstream Protestants at the National Council of Churches.

"It was the only interfaith dialogue possible at the time because Roman Catholics were forbidden to take part not only in interfaith but inter-Christian discussions," says the rabbi. "And evangelicals were not even on the scene yet."

But in the late 1960s, after visiting evangelist Billy Graham in his North Carolina home and striking up a personal friendship, Tanenbaum launched a dialogue with evangelicals as well.

A national dialogue held at the Southern Baptist Theological Seminary in Louisville, Ky., in 1968 "became a genuine breakthrough," he says. Leading academic and religious leaders in the Southern Baptist Convention, the largest Protestant denomination in the country, met with leaders of the Jewish community.

"That began an extraordinary mutual respect and appreciation for each other's traditions, each other's

religious institutions, as well as for evangelicals and Jews as persons" that spread to every region of the United States, Tanenbaum says. It led to numerous books and college and seminary conferences that have cemented those relations.

His efforts ultimately forged a relationship with the Roman Catholic Church, which was, perhaps, the culmination of his work. "I'll never forget standing in St. Peter's Basilica on Oct. 18, 1965, when Pope Paul VI introduced the text of *Nostrae Aetate*. The one image that kept coming back to me was of my uncle Aaron being shoved to death in the lake."

"I kept saying to myself, 'God, if only my father could be here now and see the end of the cycle.'"

Tanenbaum's caring extends beyond Christian-Jewish relations. He has worked, necessarily more quietly, with Moslem scholars in this country and abroad to develop a dialogue with adherents of that faith.

He also has been involved with efforts to help 14 million refugees around the world, particularly in Southeast Asia, Africa and parts of Latin America.

"Helping to organize the first Jewish relief effort for refugees of the Nigeria-Biafra conflict in 1968 was the most transforming experience of my life." It gave him a world-view beyond the Jewish-Christian concerns of his earlier years. He later worked to help the Vietnamese boat people and got involved in the problems of hunger and human rights in Ethiopia, Uganda and South Africa.

He now plans to concentrate on two books, one on Jewish-Christian relations in America and a second on the plight of refugees, which he sees as part of "a terrible epidemic of dehumanization spreading through the world today."

Jews Divided By a Convent At Auschwitz

By PETER STEINFELS

The presence of a Carmelite convent at the site of the Auschwitz death camp, already seriously straining Catholic-Jewish relations, has now divided Jewish groups as well.

In mid-March the American section of the World Jewish Congress urged a worldwide Jewish boycott of meetings with Pope John Paul II to protest the failure to relocate the convent by Feb. 22, a deadline set two years ago in an accord between the European Catholic authorities and Jewish leaders.

But last week Rabbi Marc H. Tanenbaum, an official of the American Jewish Committee involved in negotiations over the convent, called the boycott proposal "absurd and mischievous."

At the origin of these difficulties is a convent of about 10 Carmelite nuns quietly established in 1984 in a building the Nazis once used to store the poison gas Zyclon B. The Carmelites intended to conduct lives of prayer in atonement for what took place at Auschwitz and to honor those martyred there, including Edith Stein, a Carmelite nun who was a Jewish convert to Catholicism.

In 1986 a Belgian Catholic group started an aggressive fund-raising drive on behalf of the convent, describing Auschwitz as a place of martyrdom but making no mention of Jews.

The drive provoked a storm of protest from Jews who argued that regardless of the Carmelites' intentions, a specifically Catholic place of worship was inappropriate at a site of special meaning for Jews.

Accord Reached in 1987

Acknowledging those concerns, Roman Catholic cardinals from France, Belgium and Poland agreed in 1987 to move the convent to a nearby site, where a center for Jewish-Christian dialogue would also be built.

In February, however, Albert Cardinal DeCourtray, Archbishop of Lyons, expressed regret that the move had been delayed. Construction of the new convent and center required approval by the Polish Government, he said.

The International Jewish Committee on Interreligious Consultations, representing five major Jewish organizations, said it was "profoundly disappointed" that the deadline had passed.

The immediate question is whether the Carmelites can be moved to temporary quarters if progress on the center continues to be delayed. Last month Cardinal DeCourtray indicated that if a definite date for completing the new convent could not be set by July 22, the Catholic authorities would insist that the nuns move to an interim convent.

But the willingness of the Polish Catholic authorities to take this step is not certain. Although differing over the appropriate response, Rabbi Tanenbaum and Elan Steinberg, executive director of the World Jewish Congress, gave similar reports of bitter Jewish reaction to the convent's presence.

Horrendous Consequences Seen

If the situation remained unresolved for the year or more required to build a permanent site for the Carmelites, "the consequences could be literally horrendous," Rabbi Tanenbaum said in an interview last week. Delay "will lead to such emotional confrontations as become uncontrollable," he said.

Nonetheless, in a syndicated print and radio commentary, Rabbi Tanenbaum advised building on the repeated assurances of the Catholic authorities in Poland and Western Europe that the convent would be moved. He said those leaders, including the Pope, had shown "genuine good will" and "a remarkable sensitivity to Jewish feelings."

By contrast, the World Jewish Congress's American section said it based its call for public pressure on a basic distrust of Catholic motives. "The convent controversy is symptomatic of a clear pattern by the Vatican to revise the history of the Holocaust and the role of the church during that terrible period," its resolution declared.

Expressing confidence in the attitude of the Polish Government, Mr. Steinberg said decisiveness by the Vatican was the missing ingredient so far.

APRIL 21, 1989

OP-ED

A Positive Step For Catholics And Jews

MARC H. TANENBAUM
Special to the Jewish Times

The appointment of Bishop William H. Keller of Harrisburg, Pennsylvania, as head of the Catholic archdiocese of Baltimore is very good news for the future of Catholic-Jewish relations, both locally and nationally. (See story, page 9.)

His designation to succeed Archbishop William D. Borders is a happy convergence of both a special man and a special place in interreligious relations.

In many ways, official relations between the American Catholic Church and the U.S. Jewish community began in Baltimore, my hometown, in 1962. In that year, the late Cardinal Lawrence Shehan, archbishop of Baltimore, was appointed the first chairman of the American Catholic hierarchy's first national commission on ecumenical and interreligious relationships.

The affable, straightforward Cardinal Shehan led the advocacy of the U.S. Catholic bishops' decisive support of the adoption of *Nostra Aetate* by Vatican Council II on October 28, 1965. That historic declaration, which repudiated anti-Semitism and the Christ-killer canard against the Jewish people, was in large measure the achievement of Cardinal Shehan and his like-minded bishops, who formed the backbone of support behind the leadership of the late Cardinal Augustin Bea, president of the Vatican Secretariat for the Promotion of Christian Unity, and also of Catholic-Jewish relations worldwide.

Both in Baltimore and in Vatican City, Cardinal Shehan invited and actively sought out the cooperation of the late Jacob Blaustein, a former president of the American Jewish Committee, and myself, as he negotiated

the various texts of *Nostra Aetate* through the shoals of Vatican Council bureaucracies. (There exists an historic correspondence, often written in Cardinal Shehan's own handwriting on Roman hotel stationery, among himself, Jacob Blaustein and myself, refining concepts and language nuances of the various texts that were being drafted during the three sessions of the Council. Cardinal Shehan, with the concurrence of Cardinal Bea, extended to me the official invitation to be a Jewish "guest-observer" at Vatican Council II.)

Bishop Keeler played an active, discreet diplomatic role as interlocutor between the Holy See, the Pope himself, and the American Jewish community.

Following the close of the Council in 1965, Cardinal Shehan led the American hierarchy in establishing the first national commission on ecumenical and interreligious relations, whose first executive secretary was the Rev. Edward Flannery, author of *The Anguish of the Jews*. In 1966, that commission adopted one of the most far-reaching declarations for improving Catholic-Jewish relations throughout the United States.

In Baltimore, Cardinal Shehan then proceeded to create a local version of that national commission, and gave it his personal, vigorous endorsement and backing. The late Rabbi Jacob B. Agus, a great Jewish scholar and rabbi of Congregation Beth El, became the central Jewish personality in Baltimore, in advancing dialogue, joint studies, and cooperative activity between the Catholic and Jewish communities in that city. Rabbi Mark Loeb, successor to Rabbi Agus, continues in that tradition.

The dialogue between the
Continued On Page 12

Catholic Church and the Jewish people in Baltimore has become one of the most serious and productive models of advancing Catholic-Jewish understanding throughout the United States.

Thus, Bishop William Keeler, as the new head of the Catholic archdiocese, enters into a community which is ready-made to receive his own distinctive commitment and experience in Catholic-Jewish relations.

From the vantage point of my 30 years of service in interreligious relations, and particularly during my recent chairmanship of the International Jewish Committee for Interreligious Consultations (IJCIC), I can testify to the friendship and trust which Bishop Keeler has earned in the Jewish community.

During the emotional controversy that attended the meeting of some 200 Jewish leaders with Pope John Paul II in Miami during September 1987, Bishop Keeler played an active, discreet diplomatic role as interlocutor between the Holy See, the Pope himself, and the American Jewish community.

Prior to that September audience with Pope John Paul II in Castel Gondolfo held with IJCIC leadership of major Jewish groups, Cardinal Agostino Casaroli, Vatican Secretary of State, was in New York City on a private visit. Bishop Keeler and several other U.S. Catholic bishops played a key role in arranging for a quickly-arranged meeting for four of us with Cardinal Casaroli. That proved to be an extremely important discussion which enabled us to set forth the deep concerns of the Jewish community about the Pope-Waldheim meetings, tendencies to revise the Nazi holocaust, the history of anti-Semitism in the Christian West, and the vital issue of full normalization of diplomatic relations between the Vatican and the State of Israel.

Bishop Keeler is a warm, outgoing religious leader whose virtues are fairness, integrity, and open communication. Given the strong positive traditions of his predecessors, I expect he will be one of the friendliest Catholic bishops that Baltimore Jewry could have placed in their midst. He should be so welcomed. □

Rabbi Tanenbaum, a native of Baltimore, has been a leading pioneer in Jewish-Christian relations over the past three decades.

Jewish Leaders Applaud Keeler As Archbishop

PHIL JACOBS
Assistant Editor

Archbishop William Keeler, who soon will be installed as leader of the Catholic Archdiocese of Baltimore, isn't in town yet, but he's already getting rave reviews from almost everyone, including the Jewish community.

Keeler comes to Baltimore from his position as bishop of the Harrisburg diocese. He has a track record of positive Jewish-Catholic relations that dates back to the 1960s when he was a member of the Harrisburg Diocesan Ecumenical Commission. Since then, he has served as chairman of the National Conference of Catholic Bishop's Committee on Ecumenical and Interreligious affairs. He helped organize the pope's ecumenical visit to Columbia, S.C., in 1987. Perhaps more important, the archbishop played an important role as liaison for Pope John Paul II and about 200 Jewish leaders during the Pope's 1987 Miami visit.

Keeler, 58, is no stranger to Baltimore and many of its Jewish leaders. Indeed, Rabbi Joel Zaiman of Chizuk Amuno, who is the incoming president of the Synagogue Council of America, has worked closely with Keeler on issues of mutual interest to Catholics and Jews.

"He is a marvelous person. He's really knowledgeable in Jewish-Catholic affairs. He knows the field and understands the dynamics of the relationship." We need to have the lines of communication open all of the time. You have to establish relationships in policy making roles so that things can be discussed on an ongoing basis. A joint agenda between the church and the Jewish community is essential."

Keeler, who is taking over for retiring Archbishop William Donald Borders, told the BALTIMORE JEWISH TIMES that he is anxious to continue the dialogue between Catholics and Jews and to make it stronger once he is installed on May 23.

"I'm impressed with the quality and the commitment



Bishop William Keeler of Harrisburg, Pa., recently named archbishop of Baltimore by Pope John Paul II.

of the people to dialogue on both the Jewish and the Catholic sides in Baltimore," Keeler said.

"Rabbi Zaiman is a friend of mine, and I had a strong sense from him that the collaboration we had in Baltimore was working well. I feel very blessed to know that the kind of work between Catholic and Jews that I've been involved in since the 1960s will continue, and I'm looking forward to meeting with Jewish leadership and explaining my own pilgrimage in Catholic-Jewish relations to them."

"He's really knowledgeable in Jewish-Catholic affairs. He knows the field and understands the dynamics of the relationship."

There are many reasons why it is important for the dialogue to exist, according to Rabbi Marc Tanenbaum of the American Jewish Committee and a recent chairman of the International Jewish Committee for Interreligious Consultations.

"The core issue has been the core issue for the last 1,900 years," Tanenbaum said. "And that's mainly that the church has been responsible for perpetrating the monsterizing of Jews and Judaism. The imagery of Jews as Christ killers and

collectively guilty for the death of Jesus thus making Jews guilty of every conceivable punishment has been in place for hundreds of years. The only people who can dismantle these images are the ones who have inherited them. Bishop Keeler has committed himself to dismantling concepts that are fundamentally anti-Semitic.

"When he was a priest in Harrisburg, he was engaged in efforts to translate the new Vatican policies that condemned anti-Semitism and he called for mutual respect between Catholics and Jews. He's very real about all of this. He's an extremely important ally."

Rabbi Murray Saltzman of the Baltimore Hebrew Congregation, was one of the rabbis who met Keeler in Miami before the meeting with the Pope. Saltzman called him crucial during those meetings.

"It's important to understand where we're both coming from and the possibilities that are open to us in the contemporary situation for working together. There are differences, but there are areas that unite us as well." Allen Schwait, executive director of the Jewish Council, said that the Jewish community has a great deal to learn from the organized Catholic community when it comes lobbying for certain programs such as for the hungry and the poor.

"We could be good allies with them," Schwait said. "I intend to work with Archbishop Keeler to become even better allies."

Father Richard Tillman, director of Ecumenism and Interfaith Affairs for the Baltimore Archdiocese, was not surprised at the positive comments coming in on his new archbishop.

"He's been in sensitive positions in the past regarding Jewish and Catholic relations," Tillman said. "And I can certainly see why people are pleased with his appointment. He was the one who gave the speech to bishops at the Vatican on Soviet Jewry. He was in the forefront of efforts to assuage the fear that existed when the Pope visited Waldheim. He's been sensitive to Jewish feelings and will bring that wide experience to the Baltimore scene." □

Rabbi welcomes recent friendship of many Christians

By **DARRELL HOLLAND**
STAFF WRITER

Rabbi Marc H. Tanenbaum said that when he attended last week's installation of the new archbishop of Baltimore, he was amazed at being treated as a brother by the Christians attending.

Tanenbaum, who was representing the American Jewish Committee, said that after the ceremony making Archbishop William H. Keeler the leader of Baltimore's Roman Catholics, many people came to him expressing affection and "fraternal friendship."

"That would never have happened to a Jew 30 years ago," said Tanenbaum, who has worked in promoting improved relations between Jews and non-Jews around the world.

Tanenbaum, who was in Cleveland on Wednesday to give the annual Rabbi Rudolph M. Rosenthal Memorial Lecture at B'nai Jeshurun, Temple on the Heights, in Pepper Pike, said that when he first began his work for the AJC, relations between Christians and Jews were not nearly as cordial as today.

At the installation, he said, "I was greeted by the representative of evangelist Billy Graham, the head of the Presbyterian Church USA and many other Protestant, Orthodox and Catholic leaders, indicating the greater levels of trust and openness between Christians and Jews."

Jewish prayers also were included in the installation liturgy, he added, "bringing great joy to me as a Jew."

Tanenbaum, 63, lives in New York. He traveled the United States for 25 years as the AJC's director of interreligious affairs and has been all over the world, especially during the past five years, as director of its international relations department.

He now is a full-time consultant for the committee on international relations and is writing books on the relationship between the Vatican and the Jews and on Jewish-Christian relations.

"This is a time of great risk but also great possibility for establishing even better relations in the world between Jews and others, including between Israelis and the Arab-Muslim nations of the Middle East," he said in an interview



PD/file photo

RABBI MARC H. TANENBAUM: Helped to open new possibilities for Christians and Jews to work together.

before his speech.

For there to be peace in the Middle East, he said, Israel must not feel secure among its Arab neighbors; the human and religious rights of Palestinians must be guaranteed; and Palestinians must control their own political, educational and social institutions.

"Israel must allow for adequate Palestinian autonomy," Tanenbaum said, though he did not advocate a separate Palestinian state on the West Bank or in the Gaza. He said no solution to the tensions in the Middle East should include decisions that would add to the insecurity of Israelis.

However, Tanenbaum said, "there must be a recognition on the part of Israeli and American Jews that 15 million Palestinians are entitled to individual, legal, civil and political human rights."

Turning to other issues, Tanenbaum said that for the first time under communism, because of the policies of glasnost (openness) and perestroika (reconstruction), 2 million Soviet Jews may be able to establish their own social and religious identity in the Soviet Union.

"For the first time, Soviet Jews may be praying for the well-being of a Soviet leader," Tanenbaum said.

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THE QUIET REVOLUTION: THE TURNABOUT IN
CATHOLIC-JEWISH RELATIONS.

by LOUIS AUSTER.

(ABOUT 2000 WORDS)

AMERICAN JEWISH
ARCHIVES

RE: Louis Auster

My book, Hitler's Death March, written with Morris Krantz,
(Zebra Books), is now in its third printing.

My articles have appeared in Midstream, The Sign, and in
The Priest. (JULY '89)

THE QUIET REVOLUTION: THE TURNABOUT IN
CATHOLIC*JEWISH RELATIONS.

In April, 1986, Pope John Paul II visited the Great Synagogue in Rome, and after embracing Chief Rabbi Elio Toaff, joined him in prayer. This unprecedented event caught the attention of the world because it underscored the dramatic turnabout in the relations between Catholics and Jews. The improvement was the more remarkable because it had developed in less than 25 years, a mere blip in time in the sometimes stormy confrontations between the faiths over the past 1,900 years.

During those centuries, the atmosphere between the faiths was chilly, and marked by controversy and recrimination. Both sides cited numerous irritants and thorny issues that led to misunderstanding and hostility. The Jews were haunted by painful memories of history:

** They recalled that the Crusades and the Inquisition brought on killing and plundering of Jews.

** Pogroms and social and economic restrictions were a fact of life in the Catholic countries of Europe.

** Finally, they were convinced that the persistent degradation of Jews over the centuries led inexorably to the ultimate attempt at their destruction, --- the Holocaust, when six million Jews perished.

For the Church, Jews bore group responsibility for killing the Messiah. A long-standing tradition accepted by most Catholic prelates held that Jews were accursed and destined to wander among nations of the earth as punishment for killing Jesus. In this view, Judaism had lost validity with the coming of Jesus. Jewish suffering was proof that God had rejected them for their refusal to accept Jesus as their Messiah. The Church was the " new Israel ".

After so many centuries of hostility and misunderstanding, the chasm separating the faiths seemed too wide to be bridged. It appeared that there was no way to reconcile the abrasive issues that had persisted for so long, especially in such an emotionally charged area as the faith of both sides. Then, as if by a miracle, there appeared on the world scene two charismatic personalities, one a Catholic and the other a Jew, a meeting between whom was to have a fateful and lasting effect on the relations between their respective faiths.

The Jewish figure was Jules Marx Isaac, a noted French historian, who had headed higher education in his country. Though he was a decorated hero of World War I, and both his father and grandfather had served in the French army, Isaac was removed from his position, and lost his family in a Nazi death camp, after the Germans occupied his country in World War II.

Stunned by this personal tragedy, Isaac determined to use his academic knowledge and scholarly discipline to study this "virus" anti-Semitism that had infected Western countries. While hiding from the Germans, he wrote a classic work, "Jesus and Israel", in which he sought to demonstrate that certain themes in Christian teaching created an attitude of contempt toward Jews. He concluded that large scale improvement was possible only if a change in the traditional attitude toward Jews could officially be incorporated in the Church's teaching. The book was edited by a friend and disciple, Mme. Claire Huchet Bishop, a Catholic, who helped to distribute it in the United States.

On the Catholic side, there appeared Pope John XXIII, son of a sharecropper, a man of unaffected humility, a warm compassionate conciliator, who was perceived as a sincere advocate of better relations with all faiths. Proof of this came in 1961, when for the first time, two papal envoys were sent to an assembly of the World Council of Churches, a Protestant group. Pope John felt that the Second Vatican Council, convened in

1959, should clarify the Church's attitude to Judaism, and repudiate traditions that had for too long perpetuated tension and misunderstanding, and seemed to offer authoritative sanction for anti-Semitic feelings and acts of hostility.

A historic meeting was held in 1960 between Pope John and Professor Isaac which " helped lead ultimately to the Vatican Declaration on non-Christian Religions ", according to Rabbi Marc H. Tanenbaum, then director of International Relations of the American Jewish Committee, an organization long in the forefront of the ecumenical effort. The Rabbi has been a towering figure in Jewish-Christian relations, and was the only rabbi invited as a delegate-observer at the deliberations of the Second Vatican Council. He played an important role in the drafting of the Declaration by submitting the views of the Jewish organizations with which he consulted.

Before their meeting, Pope John had been briefed on the work of Isaac, who presented him a list of Points, and added firmly that it was time that once and for all the head of the Catholic Church should condemn anti-Semitism and the attitude of contempt toward Jews. The Pope responded that he would at once appoint a commission to deal with these issues. Prominent in this body was Cardinal Augustin Bea, who worked closely with Rabbi Tanenbaum in drafting the Declaration.

Of this meeting, the Rabbi declares, " Professor Isaac and Pope John are among the spiritual fathers of the effort to confront and uproot anti-Semitism in Catholic and other teachings today. In their dramatic meeting, they symbolized the promise and the possibility of Christian and Jewish friendship, solidarity and mutual caring ".

The Declaration was overwhelmingly approved by the Second Vatican Council on October 28, 1965. It proclaimed the commitment of the Catholic Church to " the task of promoting unity and love among men, indeed among nations." it asserted

" the common religious patrimony of Christians and Jews " and while rejecting " the alleged collective guilt of the Jewish people for the death of Christ ", stressed " the urgency of condemning anti-Semitism... Jews should not be represented as rejected or accursed. The Church deplores hatred and persecution of Jews and all displays of anti-Semitism ".

The Declaration signaled a historic turning, and ushered in a new era of dialogue and cooperation between the faiths. A Vatican Commission on Relations with Judaism was formed, and guidelines for implementing the new relation were issued.

" From now on, real dialogue must be established. Dialogue demands respect for the other as he is; above all, respect for his faith and his religious commitment ".

The guidelines suggest joint social action. " In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level, local, national and international. At the same time, such collaboration can do much to foster mutual understanding and esteem ".

" The Declaration became the Magna Carta of Catholic-Jewish relations ", declares Rabbi Tanenbaum. " The guidelines mandated the translation of the noble words of the Declaration into practical action, --- the revision of textbooks and teaching materials, and changes in liturgy and teacher training.

" A virtual explosion broke out between 1965 and the late '70's, when Catholic-Jewish relations dominated the inter-religious scene. It was as if a dam that had been pent up for 1900 years had suddenly erupted. There were so many Catholic-Jewish conferences, seminars and dialogues that the Jewish community did not have enough rabbis and scholars to go around".

With obvious satisfaction, the Rabbi added, " More progress has been made in overcoming misunderstanding in the past decades than in the preceding 1900 years. One convincing sign of that progress is that not a single textbook published today contains

anti-Jewish references ".

Underscoring the significant improvement in Catholic-Jewish relations was the 1979 visit of Pope John Paul II 's visit to New York. In a " special word of greeting to the leaders of the Jewish community", the Pope stressed " the common determination to reject all forms of anti-Semitism and discrimination. ... As one who in my homeland shared the suffering of your brethren, I greet you with the word from Hebrew, Shalom, peace be with you ".

Serving as a setback to these positive advances were the protests aroused by the meetings between the Pope with the Arab leader Arafat, and later with Kurt Waldheim of Austria. The Vatican responded that " It is clear that the fact that the Holy Father receives someone in audience is in no way a sign of approval of all the ideas attributable to that person ".

A persistent irritant to Jews has been the failure of the Vatican to grant diplomatic recognition to Israel. In reply, the Vatican has indicated that it will grant such recognition when Israel's borders are determined and Israel has settled with the Arabs.

Have all the issues between Catholics and Jews been resolved ? While it would be unrealistic to expect the antagonisms of centuries to be swept away at once, the Declaration provided a starting point for people of good will on both sides to help fulfill the promises that it embodies. Mme. Claire Huchet Bishop, Isaac's editor, believes that " Though a number of Christians the world over have undergone successfully ' deprogramming ' regarding Jews, the masses have not been reached. Logical arguments need to be augmented by some sort of emotional appeal. When more Christians have become convinced in their hearts, then the much-needed theology of Jewish-Christian relations will develop ".

As we approach the 25th anniversary of the Declaration of the Second Vatican Council, Rabbi Tanenbaum, whom Newsweek called "The American Jewish community's foremost apostle to the gentiles", reflects, "The fact that there are today networks of Jews and Christians in practically every major city who meet rather regularly, share common and respective concerns is a development of unprecedented, even historic importance, --- something that has not happened during the past 1900 years. One major consequence of this development that a great many Jews and Christians increasingly have come to know each other as persons, with shared fears and hopes rather than as stereotypes and caricatures".

In awarding him an honorary doctorate, Sacred Heart University of Bridgeport, Conn. called him the "Human Rights Rabbi". It is this aspect of his efforts that has given him the greatest satisfaction. "One of the decisive achievements of our inter-religious experience on the American scene is that we have learned how to make pluralism work. We have learned how to instruct a new generation of Catholics, Protestants and Jews in how to be faithful to one's doctrines and traditions and at the same time to develop authentic respect for the faith and religious commitment of others. That achievement, which is taken for granted by far too many, may well be the most valuable "export" which we may share with other nations".

Seeming to echo this thought was Pope John Paul II, who, after meeting President George Bush at the Vatican, (May, 1989) praised "that ethnic and fraternal experience called the United States of America".

For the 1990's, one may conclude, the faiths must meet the challenge expressed in the noble words of the guidelines issued by the Vatican in 1975, worth citing again: "In the spirit of the prophets, Jews and Christians will work

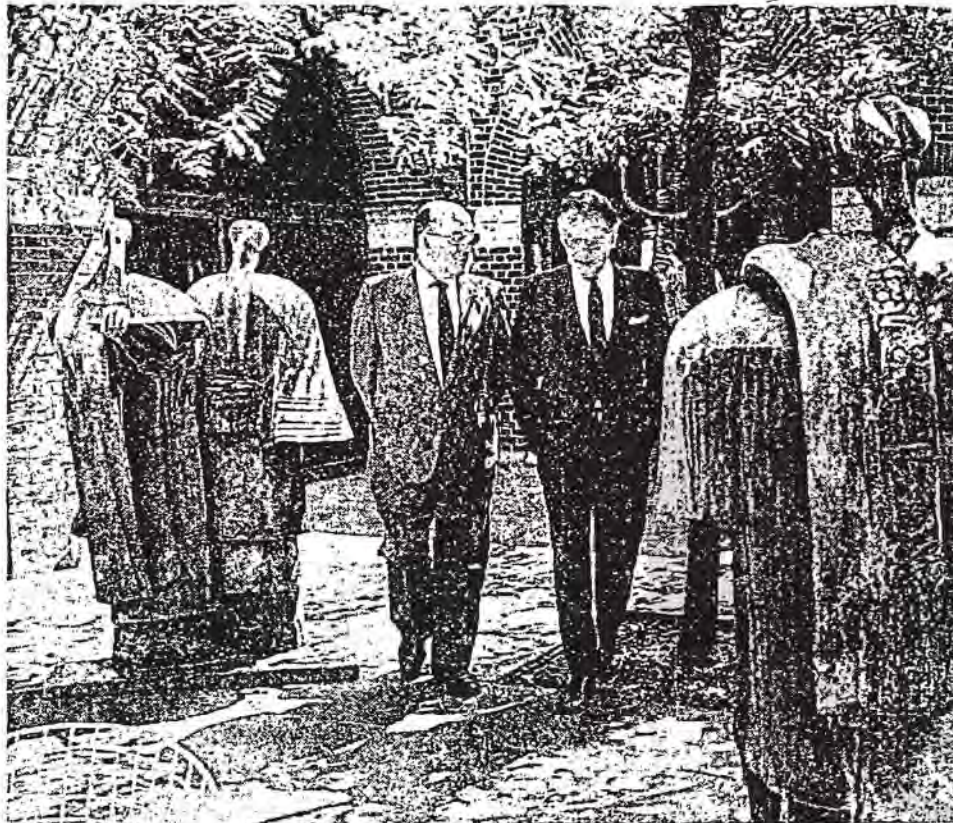
willingly together, seeking social justice and peace at every level At the same time, such collaboration can do much to foster mutual understanding and esteem. "

The faiths face such global concerns as nuclear proliferation, political oppression, hunger and many local wars. Closer to home, both must grapple with such issues as the roles of church and state, prayer in public schools, the role of women, tuition tax credits, --- a long and challenging agenda.

Truly, a revolutionary turnabout in the relations between Catholics and Jews !

In a century notorious for the first atomic bomb, two world wars, and the Holocaust, the Declaration of the Second Vatican Council may well loom as the leading positive achievement of this troubled era.





Rabbis Wolfe Kelman, left, and Marc H. Tanenbaum, who are both retiring, walking through the grounds of the Jewish Theological Seminary in Manhattan, where they were roommates 40 years ago.

Two Careers Redefined Rabbis' Role

By ARI L. GOLDMAN

Forty years ago, Marc H. Tanenbaum and Wolfe Kelman were roommates at the Jewish Theological Seminary in Manhattan, where they were studying to be Conservative rabbis. Now both men are retiring from long-held positions after two remarkable and influential, but very different, careers in the American rabbinate.

Although neither man ever led a congregation, their work had a great impact on the American rabbi.

Rabbi Tanenbaum, who is 63 years old, made a career in the field of Christian-Jewish relations, becoming a pioneer in forging links among Jews and Roman Catholics, main-line Protestants and Evangelicals. A weekly commentator on radio for 25 years and a regular adviser to the television networks, Rabbi Tanenbaum is probably the best known rabbi among Christians.

Rabbi Kelman, who is 65, has worked primarily within the Jewish community, often in a behind-the-scenes role. He helped build Conservative Jewry into the largest of the three major branches and shepherded some of its most radical changes, like the admission of women into the rabbinate.

'Enlarged the Role'

"Wolfe and Marc enlarged the role of the rabbinate," said a Reform leader, Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations. "They helped the American rabbi break out of the traditional mold of congregational functionary to one who leads in the larger community."

Not everyone has appreciated their activism. Over the years, Rabbi Tanenbaum came under attack from some traditionalist elements of the Orthodox community for his eagerness to engage in theological dialogue with Christians. A cartoon in the Yiddish press in the 1960's showed Pope Paul VI holding a leash with Rabbi Tanenbaum at the end of it. Both he and Rabbi Kelman have become accustomed to being addressed as "Mister" rather than "Rabbi" by traditionalist Orthodox Jews.

Both Rabbi Kelman and Rabbi Tanenbaum came from Orthodox homes and attended Orthodox yeshivas. As young men, however, they began to challenge what they saw as Orthodox insularity and inflexibility and enrolled at the Jewish Theological Seminary, the educational center of Conservative Judaism.

Conservative Judaism respects the authority of Halakha, traditional Jewish law, but believes that it can change as it confronts modern issues like technology, feminism and pluralism.

Professor's Disciples

At the seminary, both students became disciples of Rabbi Abraham Joshua Heschel, professor of Jewish ethics and mysticism, who would

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later go to the Vatican to talk to Pope Paul VI and march with the Rev. Martin Luther King Jr. in Selma, Ala.

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In an interview at his Upper East Side apartment, where he munched on a cinnamon stick, a vestige from his cigar-smoking days, Rabbi Tanenbaum said he was "the least likely person" to get involved in the area of Christian-Jewish relations.

As a child in Baltimore, he heard stories from his immigrant parents about the persecution they had suffered as Jews, often at the hands of the church in Czarist Russia. "My father would cross the street so as not to walk in front of a church," he recalled.

As a student at the seminary, Rabbi Tanenbaum began to delve into the roots of anti-Semitism among Christians. He said that he was driven to reconcile how "a church that preached a gospel of love could have turned it into a gospel of hatred and destruction when it came to Jews."

Observer at Vatican II

What he found, he said, was an "ignorance that was staggering" between the faiths.

Since his ordination in 1950, interfaith work has been his passion, first as executive vice president of the Synagogue Council of America and, since 1960, in various roles for the American Jewish Committee. He retired from the committee earlier this year and will continue to serve as a consultant to the organization.

The high point of Rabbi Tanenbaum's four decades in Christian-Jewish relations was the Second Vatican Council, which, in 1965, produced the landmark document "Nostra Aetate." The document repudiated anti-Semitism "by anyone at any time." Rabbi Tanenbaum, an official observer to Vatican II, was the only rabbi who attended.

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Rabbi Kelman declined to take credit for being anything more than a facilitator. "The status of rabbis improved because of the hundreds of good rabbis out there," he said.

Rockefeller Mansion Wins Zoning for Use as Museum

NORTH TARRYTOWN, N.Y., Aug. 17 (AP) — The North Tarrytown Board of Trustees approved a zoning change on Wednesday night that will allow John D. Rockefeller's home to become a museum.

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The 86-acre property is part of the 250-acre Rockefeller Park, which was designated a National Historic Landmark in 1976. The mansion houses an art collection and has an outdoor sculpture garden and a coach barn.

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more
great article about you
& the fine work you
have done
Thank You

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Other points of view
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The New York Times

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covenant with His people through Christ because of "Israel's infidelity to its God."

Continuing Impasse

The Wiesel offer to intervene in the Auschwitz convent dispute appeared to be a dramatic manifestation of just how sharply that situation has deteriorated in recent weeks, and how damaging the continuing impasse over the convent is becoming for Catholic-Jewish relations around the world.

The crisis has been gathering force since the February 22 deadline for the movement of the nuns from the Auschwitz convent to new quarters outside the camp passed without construction on the new building having even begun.

According to Tanenbaum, who, despite the fact that he has retired from his position at the American Jewish Committee, remains a key player in the Jewish-Catholic dialogue, the agreement had the strong support of the Vatican, which was committed to seeing that it was carried out.

"I was in Rome in November 1988, at which time I held meetings with Cardinal Willebrands [head of the Holy See's Commission for Religious Relations with Jews] and a few other members of the Curia," said Tanenbaum. "I was told explicitly that the pope had made two interventions with the Carmelite nuns ordering them to carry out their vows of obedience to Cardinal Macharski. I was also told [the pope] said to a meeting of the four cardinals [who signed the agreement] in Rome in Latin that 'once an agreement is entered into, it must be carried out.'"

Tanenbaum sees the subsequent backing away from that stand by the Vatican—in recent weeks, Vatican officials have been asserting that responsibility for the Auschwitz convent situation rests solely with Macharski and the Polish Catholic Church—as stemming from "incompetent handling by all sides."

Tanenbaum faults Macharski for giving assurance to the Jews that the nuns would leave the Auschwitz convent without first having consulted



Cardinal Willebrands, head of the Holy See's Commission for Religious Relations with Jews. Jewish critics, including Elie Wiesel, fear the Vatican is trying to de-Judaize the Holocaust.

the sisters. He also faults the European Jewish leaders for pressing Macharski to move the convent within what he says was an unrealistically short amount of time given all the inherent difficulties.

Thus, Tanenbaum asserts, "Proposals were made that had no basis in reality, and both the Catholics and Jews agreed to sign it. Expectations were raised in the Jewish world that by February 22 everything would be finished. The false expectations have led to fury and mutual recriminations on both sides."

In the months since February, as Jewish groups expressed anger at the lack of movement and the apparent violation of the agreement, sources close to Macharski and in the Vatican blamed the delay on Polish government bureaucracy and the difficulties in acquiring nearby land, which was subdivided among many owners.

Still, according to Tanenbaum, there was forward movement earlier this summer that gave hope that the agreement would be carried out albeit tardily.

On June 8 and 9, a deed was transferred by the owners of three plots of land, 150 meters outside of Auschwitz, to Cardinal Macharski, and paid for by the Archdiocese of Cracow. There was an agreement that the first [building] to be built on the land was to be a convent to which the Carmelite nuns would be transferred. They put up a pole on those three plots of land where they placed a photocopy of the deed and the architects' plan for the building of the convent within the context of the larger [Jewish-Catholic] center to be built on the site.

According to Tanenbaum, "I took this as a sign of good faith... Arguing that the Jewish side ought to have been more flexible, Tanenbaum said, 'Look at this thing in the broader context. The pope and Vatican had agreed that the nuns must be moved and [the Diocese of Cracow] had bought the land. If we had been more flexible about the date, [the nuns] would have been out by 1990...'

ter how angry one is about the building of the convent...you don't call a convent and barefoot Carmelite nuns a desecration in Poland...You don't call a cross a desecration in Poland, and then have Jews break in [to convent grounds] like a bull in china shop, absolutely insensitive in their language."

Tanenbaum scored Macharski's characterization on the Weiss group as "violent" as "intemperate," but said, "What we have now is Avi Weiss trying to demonstrate he is the messianic protector of the Jewish people, and Macharski responding by demonstrating that he is the messianic protector of Catholic faith and the Polish nation. It's a cycle...what Eric Fromm calls reciprocal paranoia...which leads to a murderous conclusion."

He added, "The question is what is the objective here. If it is to get [the Catholics] to move the convent, the effort must be one of persuasion, and not coercion, threats and intimidation."

New Wing

But Glenn Richter, director of the Student Struggle for Soviet Jewry, and a member of the Weiss group which demonstrated at the convent, disputes that thesis. He said that while the group searched for evidence that efforts were underway to move the convent to a nearby site, "we never saw any sign [announcing the new site outside Auschwitz] and were never directed to, such a sign." Furthermore, the construction workers who bent us were busily adding a whole new wing to the building inside Auschwitz presently housing the convent. The whole left side of the building—30 to 40 percent of its total space—is brand new."

Richter added, "Despite what Tanenbaum says, if we had not demonstrated now, before the new construction at the present site was completed, it would have been very much harder to get them to move by [the end of] 1990."

Be that as it may, Tanenbaum faults the Weiss group and subsequent demonstrations by European Jewish students for setting off what he calls "a chain reaction of reciprocal hostility" which, Tanenbaum asserts, was readily predictable.

"A furious anti-Semitic reaction has developed among tens of thousands of right-wing Poles," said Tanenbaum. "They didn't need much of a pretext; anti-Semitism has been in the mother's milk for hundreds of years... The upshot was that 1,400 Catholics in the village of Auschwitz issued a statement calling on Cardinal Macharski not to yield to international Jewish pressure... I learned from my conversations with Macharski's people that the Cardinal has received tens of thousands of telephone calls and letters from Polish Catholics saying he dare not move the convent..."

Tanenbaum said that there has been a failure of sensitivity on the Jewish side as well as the Catholic one. "The Catholics do not understand what Auschwitz means to the Jews, but the Jews apparently don't understand what Catholic symbols mean to the Catholic faith. No mat-

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Famed rabbi boosts Rudy

By FRANK LOMBARDI

Daily News Political Editor

Rabbi Marc Tanenbaum, one of the city's preeminent Jewish leaders, yesterday staunchly defended embattled Republican mayoral candidate Rudolph Giuliani against allegations that he mistreated Auschwitz survivor Simon Berger.

"It's absolutely scandalous that anyone would give even the appearance that somehow Rudy could behave in a Nazi-like fashion," Tanenbaum told the Daily News yesterday. "I've seldom met anyone who is more free of bias and more opposed to racism and anti-Semitism than he is."

For many years, Tanenbaum, 63, was one of the ranking staff leaders of the American Jewish Committee, a major Jewish organization. He is now retired but still serves as a consultant to the committee on fostering better relations between Jews and Christians.

Tanenbaum said he is a personal friend of both Giuliani and his wife, anchorwoman Donna Hanover.

"He is very stalwart in his moral beliefs," Tanenbaum said of Giuliani.

Tanenbaum initially defended Giuliani in an interview taped Thursday night for airing tomorrow on Channel 7's Eyewitness News Conference. "Look at his record and what he has done to chase down Nazis and deport them," Tanenbaum urged.

Giuliani has been under fire for

more than a week because of alleged mistreatment of Berger, a Long Island man arrested on kickback charges in 1986 and later acquitted. Giuliani was then the Manhattan U.S. attorney.

According to Berger, Giuliani's investigators had treated him in a "Nazi-like" fashion by making him sit in front of a blackboard on which someone had scrawled the German slogan, "Arbeit Macht Frei" ("Work Shall Set You Free"). That slogan was above the gates of Auschwitz, which Berger survived as a youth.

Giuliani has disclaimed knowledge of the incident.

DAILY NEWS

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Saturday, August 26, 1990



TUESDAY, SEPTEMBER 6, 1989 • USA TODAY

Convent rift may mar cardinal's visit

By Andrea Stone
USA TODAY

The international controversy over a Carmelite convent at the Auschwitz concentration camp may spread to the USA when Poland's Roman Catholic primate visits four Midwestern cities later this month.

Jozef Cardinal Glemp, who has ignored a 1987 agreement that would have removed the convent last February, is scheduled to visit Chicago, Cleveland, Detroit and Milwaukee. Several local Jewish leaders say they'll boycott ecumenical services with Glemp and may demonstrate.

The rift centers on a Catholic convent housed in a building that was used during World

War II to store the poison Zyklon-B used to kill Jews.

Critics say the convent, inside the camp, and its 23-foot cross, are offensive because 2.5 million Jews died there.

"Auschwitz is the incarnation for Jews of the ultimate evil. ... It cannot become a Christian holy place," says Rabbi Marc Tanenbaum of the American Jewish Committee.

Glemp's statements that Jews were trying to stir up anti-Polish feelings "were a source of very great distress to us," says Tanenbaum, who labeled them anti-Semitic.

Several demonstrations have been held at Auschwitz, including one by a group of U.S. Jews who were removed by Polish workmen after they

scaled the convent's wrought-iron fence. Shortly after the incident, Franciszek Cardinal Macharski of Krakow suspended plans to build a separate interfaith center for the nuns.

Despite growing strains between Polish Catholics and the world Jewish community, Tanenbaum doubts tensions will grow in this country. "In America, Catholic-Jewish relations are strong, solid and mutually supportive," he says.

New York's John Cardinal O'Connor, Boston's Bernard Cardinal Law and Los Angeles Archbishop Roger Mahoney have attacked Glemp's call to renegotiate a pact with the World Jewish Congress to move the convent.

Archbishops of Paris and Ly-

ons, France, and Brussels, Belgium, who helped write the disputed agreement, this weekend urged Glemp to honor it. They dismissed Glemp's claim that it was ill-conceived and should be negotiated by "competent people and not just any cardinal."

Poland's Solidarity union also assailed Glemp in the dispute, which could tarnish Poland just when it's reaching for Western support.

But not all disagree with Glemp. Says columnist Patrick Buchanan, a Catholic: "Those nuns are praying for the souls of all the dead. ... I think they ought to be left alone."

Counters Tanenbaum: "The issue is not whether to pray but where to pray."

Giuliani Spells Out His Positions In JEWISH PRESS Interview

By JULIUS LIEBB

Promising that "the Jewish community will find I'm a good friend of the Jews and Israel," Rudolph Giuliani, Republican candidate for mayor, laid out his program for dealing with the major problems of the city in a lengthy in-depth interview with the staff of THE JEWISH PRESS last Wednesday.

The candidate exuded confidence and optimism as he explained his intention to "reach out to a broad cross-section of the people," open up the city leadership to both Republicans and Democrats, and bypass partisan politics to get the best possible staff members to help turn New York around. Jews comprise about 25 percent of his staff, he said. While deprecating his opponent's narrow-based appeal and hinting that David Dinkins has "already cut a deal" with special interests, Giuliani presented himself as the candidate with the record and experience to handle "the second toughest job in the country."

"My opponent has not distinguished himself as City Clerk and Manhattan Boro President and has shown himself to be indecisive and ineffective, a captive of those around him and a failure in management and leadership," the former U.S. attorney asserted. By comparison, Giuliani pointed to his ringing success as a crime fighter when he was the Number Three man in the Justice Department, overseeing 3,000 employees and running up an enviable record of collecting over \$1 billion in fines and putting major crime figures behind bars.

Giuliani cited the recent prediction of a city budget deficit of \$600 million as a spur to his plan to trim expenses and find creative ways to bring in revenues. He suggested forfeiture of properties of those convicted of drug trafficking, more efficient tax enforcement, particularly in dealing with the wealthy, possible revision of the tax structure, and more effective control over city contracts. It's amazing, he said, that the city lets out \$5 to \$6 billion in contracts, yet has no computer program that could save millions by ferreting out duplication and waste.

On delivering city services and benefits, Giuliani said his inclination is to base these on economic status, concentrating on the poverty-stricken and the lower middle class. He is opposed to quotas, which he called unconstitutional, but would provide for minority groups by selecting "neighborhoods of opportunity" for stabilization and moving them forward. He sees one solution to the housing shortage in the rehabilitation of the 50,000 units in the city's abandoned build-



Mayoral candidate with delegation of Flatbush leaders. (L. to R.) Grand Rabbi Menachem M. Rubln of Muszai-Ropshitz; Rabbi Abraham Hecht, Shaarei Zion, President of Rabbinical Alliance of America; Rudolph Giuliani; Rabbi David Steinhilber. Photo/Sender Schwartz. UMI

ings and he would overhaul bureaucratic procedures that stymie progress in this area by reducing the 10 or 12 steps now mandated for developers to one or two that are administered by a single agency.

When asked about the problem of introducing unwanted facilities into neighborhoods, like the incinerator project in Williamsburg or drug treatment centers and jails in other communities, Giuliani replied that he would try to convince each group to shoulder "its fair share of burdens and sacrifices." He promised to be accessible and hear everyone out and make compromises and accommodations where feasible. He suggested that he would meet with success with this approach because people are more likely to be amenable if they are shown the plan for the entire city and are convinced that no one group is being singled out to bear a heavier burden than another.

As expected of a former U.S. Attorney, Giuliani reserved his strongest recommendations for a plan to stem the tide of crime that is sweeping across the city. He proposes a comprehensive approach that includes increased police patrols to prevent crime, energizing neighborhoods by encouraging community patrols, modernizing the criminal justice system, expanding the number of jails and prisons, and committing substantial funds to underwrite the suggested improvements. Most importantly, he stressed, bolstering the hopes of young people through educational opportunities would create "a counterforce for the city."

To reduce drug trafficking, the scourge of the city, Giuliani would attack it from the supply and demand sides. He feels that arresting drug buyers would serve to depress the crime rate because many would think twice before risking the stigma of having a criminal record. In addition, Giuliani would seek changes in the criminal statutes to discourage lawbreakers who now find that New York has less severe penalties than neighboring New Jersey, Connecticut or Nassau County. For the record, the mayoral aspirant is a proponent of the death penalty.

According to Giuliani, the city's educational system needs major reform. He is opposed to tuition tax credits, not on philosophical grounds but simply because saving the public school system from collapse is a higher priority.

Giuliani's comment on the "ugly incident" involving a Holocaust survivor who was interrogated in front of an "Arbeit Macht Frei" slogan was that it was "more than regrettable." He said the three-year old incident was obviously dug up for political reasons and discussed in detail his own department's investigation of the affair to determine who was responsible. Noting that the ADL has completely exonerated him of any wrongdoing, Giuliani went on to say that he personally considers the Holocaust "one of the greatest tragedies of human history" and called the day he and his wife visited Yad Vashem "one of the saddest days of our lives."

On the same topic, Giuliani told of his personal handling of the prosecution of Karl Linas "to make sure the Nazi butcher was deported to the Soviet Union." He also spoke of his involvement in the effort to exclude the PLO from New York and Washington. How would he as mayor deal with the visit of Arafat to New York? "I would not roll out the welcome mat to those who engage in terror," Giuliani said, adding that a visa should not be granted to Arafat, but if he does come here, he should be detained for questioning about his terrorist acts.

Bright, articulate, knowledgeable and upbeat, the Republican candidate conceded that no one knows everything about the city. He said, however, it is important to acknowledge that so that he can grow once he is in office. He concluded the interview with a question of his own: "Which candidate, by virtue of his ability, temperament and record, is in a better position to serve the city better?" Rudolph Giuliani left no doubt as to the answer.

Jewish Reaction to Glemp Comments Is Mixed

By PETER STEINFELS

American Jewish leaders had reactions ranging from shock to guarded optimism yesterday over the Polish Primate's call to renegotiate a 1987 agreement to move a Catholic convent from the site of the Auschwitz concentration camp.

Both Jewish and Catholic spokesmen agreed that the latest remarks by the Primate, Jozef Cardinal Glemp, would complicate the trip he is scheduled to make to the United States this month.

"I'm stunned," said Rabbi A. James Rudin, national interreligious affairs director of the American Jewish Committee. "This shows the disarray in the

Polish hierarchy. Cardinal Glemp's statement undermines a solemn promise, and by saying that the church leaders who signed the 1987 accord were hurried into it, he challenges a lot of Catholics who acted very carefully."

Rabbi Jack Bemporad, chairman of the interreligious affairs committee of the Synagogue Council of America, also saw a deep split among Polish bishops reflected in Cardinal Glemp's assertion that the European churchmen who negotiated the 1987 accord, including Franciszek Cardinal Macharski of Cracow, were not empowered to agree to the convent's relocation.

The convent is in Cardinal Macharski's archdiocese.

"My fundamental feeling is that Catholic leadership, here and in Europe, is in favor of moving the nuns out," the rabbi said. Although Cardinal Glemp may call for renegotiation, he said, "in the long run, the agreement cannot really be renegotiated."

"This has been blown all out of proportion," Rabbi Bemporad said. "The Catholic hierarchy has to be given time, and all this going to the brink is not very helpful."

American Catholic leaders continue to press for fulfillment of the agreement to move the convent to an interfaith center to be constructed away

from the Auschwitz grounds, even though Cardinal Macharski backed away from the accord last month.

On Thursday, Archbishop Roger M. Mahony of Los Angeles said moving the convent would end the "bewilderment and anguish" it had caused. He also endorsed the statement by John Cardinal O'Connor of New York that Cardinal Glemp's remarks on Aug. 27 were "harmful and distressing." Cardinal Glemp had criticized Jewish objections to the convent's location, implied that Jewish protesters intended to kill the nuns and referred to Jewish power in the world's press.

In a column in Friday's issue of Boston's Catholic paper, *The Pilot*, Bernard Cardinal Law appealed to the Carmelite nuns at Auschwitz to "go the extra mile" and move the convent of their own accord.

Cardinal Law said the nuns' convent had been established "in good faith." But he wrote that it had become "for some a symbol of insensitivity to the Jews," and added, "There is little hope of an early resolution except by a gracious act of reconciling love which only you can make."

Catholic officials, who asked not to be identified, said Cardinal Glemp's latest remarks added to earlier fears that his planned visit to the United States late in September would deepen Catholic-Jewish tensions over the convent. Cardinal Glemp is to visit Cleveland, Detroit, Milwaukee and Chicago. Jewish groups in those cities are discussing the appropriateness of demonstrations as well as of invitations to meet with the Polish Cardinal.

Rabbi Marc H. Tanenbaum, international consultant to the American Jew-

ish Committee, raised the possibility that Cardinal Glemp's call for renegotiating the 1987 accord was "potentially a positive development."

"It certainly moves beyond the demagogic and truculent position that Cardinal Glemp took a week ago," Rabbi Tanenbaum said, suggesting that the Cardinal might be responding to criticism of his earlier remarks by *Solidarity* and other Poles.

"Given the deadlock situation of a week ago, this could be a potential turning point," Rabbi Tanenbaum said. "The question is whether his earlier positions mean that new negotiations would be worthless."

"The heart of the issue is that both Poles and Jews have been terrible victims," he said. "It would compound the tragedy if these two victim peoples end in continuing conflict."

Struggling With Fear: Debating Reunification

The two Germanys are moving closer to uniting, but many Jews view the prospects of one Germany with great ambivalence.

ARTHUR J. MAGIDA
Assistant Editor

Fewer current political issues make Jews uncomfortable as much as Germany's possible reunification.

On one side, there are those who fear a union of the two Germanys because of the chilling traumas that remain — and that always will — from the Holocaust. What was done by the Third Reich, the last united Germany, should not be rewarded or, at worst, risked gain, goes this argument, by melding East and West Germany into one. Or if reunification must happen, let it wait until Germans who waged Hitler's war have faded away.

The anti-reunificationists also say that a united Germany might economically

threaten Europe — and possibly militarily threaten it, too, since Germany, between the mid-19th century and 1945, courted expansionism and might.

Countering this are arguments that Germany has long repented for the horrors of the war, and that younger generations should not suffer for the sins of the wartime generation. West Germany's strong, vibrant democratic institutions will militate against any possible resurgence of an extreme right-wing.

Further, says this argument, Germans do not suffer from a fatal genocidal virus: The Holocaust was a flash-point in time and place, not a mid-point of a continuum unique to the German nation.

Below are voices in the discordant chorus debating German reunification.



Michael Lerner
Editor, Tikkun magazine

The sad truth is that in the name of enlisting Germans on our side in the cold war, we in the U.S. never insisted on a serious denazification in West Germany. Conversely, Jews in the Communist Party in Eastern Europe were so anxious to prove their internationalist credentials, and so afraid of appearing self-interested and sectarian, that they never insisted that the East Germans wage a serious campaign against anti-Semitism.

Judging from the ceremonies at Bitburg honoring the SS dead, and judging from the attempts by German historians to reconceptualize their role in World War Two as part of a legitimate struggle to stop Soviet communism, they have a long way to go before their society can or should be treated as though it has the same rights as any other group.

"But doesn't every group have the right to national self-determination? The answer: national self-determination is not an absolute, but conditional on how it is used. There are some moments when a national group must limit its right, and other moments when it may temporarily lose its right altogether.

"The virulent form of nationalism that thrived in Germany 45 years ago brought the world one of its greatest catastrophes. It is now in the name of this very same German nationalism that we are asked to recognize the rights of East and West Germany to reunite. This is preposterous."

(This is adapted from an editorial in Tikkun magazine.)



Sarah Kaplan
Principal of Temple Oheb Shalom Religious School; born in Displaced Persons camp in Austria of Holocaust survivors

"I'm not sure it is my place or the place of any Jews to say how any country in Europe will react to us. When one goes to Poland or Germany, it is not necessarily a place where Jews are welcome, even though Jews live there. I would rather worry for the safety of Israel and that we Jews be comfortable and have a strong Jewish identity and that when they travel to Europe they should know that this will not be a place where Jewish culture will flourish.

"From an economic and political perspective, reunification is inevitable. You can't force people from uniting.

"I would not feel comfortable about reunification even if it came 30 or 40 years from now. The entire region has had an unstable history for a long, long time. Anti-Semitism has been alive in many European countries for years. We are not going to eradicate it. These countries are Judenrein [Jewish free] for all intents and purposes."



Marc Tanenbaum
International relations consultant, American Jewish Committee

"The Federal Republic of Germany has been the strongest economic and political supporter of Israel on the continent since the end of World War Two. East Germany has for the past 40 years been the fiercest anti-Israel, pro-Arab country among the Warsaw Pact allies. Demagogic anti-Israel propaganda has been the daily diet of the East German population.

"Studies on terrorism disclose that East Germany has been the major training center for international terrorists — especially, the Palestine Liberation Organization — for decades. What effects could these hostile policies toward Israel have on a possible reunified German foreign policy?

"Should hundreds of thousands of East Germans relocate in West Germany, it is inevitable that there will develop conflict among West and East Germans for jobs, housing, health care, education and social welfare. Such domestic turmoil is ready-made for exploitation by the right-wing Republican Party in West Germany, now headed by a former Nazi SS officer. That neo-fascist party has already made some gains in recent elections.

"Yet, it's inconceivable for me that a Jewish spokesman would say we don't want to see East Germany become a democratic country. To me, it is appalling that Jews who seek democracy and freedom for themselves, for Soviet Jews and for Ethiopian Jews, would say we want it for ourselves and not for others."

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Toward A New Understanding

In a speech here before the Institute for Christian-Jewish Studies, Rabbi Marc Tanenbaum of the American Jewish Committee urged Jews to transcend a history of brittle interfaith relations and study the religion built around Jesus.

By,1006,ARTHUR J. MAGIDA,Assistant Editor Despite the long history of tensions and, sometimes, of atrocities that has marked Jewish-Christian relations, Jews should recognize the inherent spiritual authenticity of the religion founded on the teachings of Jesus. They should also understand that Jews have an obligation to study Christianity, not just because Christians, like all mankind, share the same ultimate roots -- descent from Adam -- but also because they abide by the laws of morality that God transmitted to Noah.

These ideas were offered last week by Rabbi Marc Tanenbaum at a talk to the Institute for Christian-Jewish Studies at Chizuk Amuno Congregation. Tanenbaum, the former director of international relations for the American Jewish Committee, is now a consultant to the AJC.

It is "no longer a luxury" for Jews to study Christianity, said Tanenbaum. Such endeavors must be done "for Jewish reasons, not Christian reasons."

But despite his urgings for Jews to be knowledgeable about Christianity, Tanenbaum recognized that centuries of sour Jewish-Christian relations often "overwhelms" such pursuits. Tales of pogroms in Europe -- "the experience," he said, "of every Jewish immigrant family... [which came to] America" -- made it especially difficult for American-born Jews of one or two generations ago to transcend their relatively tranquil exposure to Christians in the New World.

As a child in South Baltimore, said Tanenbaum, his father had told him of his brother, Aaron, who had been drowned by local Christians on Good Friday. Led by their priest, they had marched from their church to a nearby Jewish village, where they forced Tanenbaum's uncle into a lake as the priest intoned that Aaron was being offered to God "as a ransom" for the death of Jesus.

In Baltimore, Tanenbaum's father continued to perceive the church as a "place of fear that could destroy someone." At the

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same time, the closest friends of Tanenbaum, the future rabbi, were non-Jews "who wouldn't play baseball without me."

"I couldn't reconcile my friendships," he said, "with the image of the church. As I grew up, I couldn't understand how a gospel of love was a gospel of hate for the Jews. I was not concerned about theocide [the killing of Jesus], but with homicide of the Jews."

Eventually, with studies in rabbinical seminary and his own readings, Tanenbaum came to the conclusion that there are elements in Judaism that allow for "a systematic conception of Christianity." Among these:

The common origin of all mankind and Biblical admonitions of compassion and tolerance. Tanenbaum cited passages in the Bible that encourage kindness: "A stranger shalt thou not oppress for as strangers were you in the land of Egypt" and "Strangers you shall love as yourself."

Jesus and Paul's faithfulness to Jews' obligations to bring the Noachian Laws to all mankind. These two men, the latter of whom is generally considered the founder of the church, said Tanenbaum, perceived their mission as preaching these key rules of morality to gentiles. While Jews are customarily obliged to observe 613 laws, they are also obligated to bring the seven Noachian Laws to non-Jews. Traditionally, obeying these laws is considered to be the duty of all mankind as descendants of a common ancestor.

Considered to have been given to Noah by God, these laws precede the Torah and halachah. According to Maimonides, acceptance of the Noachian Laws means that a righteous gentile will receive his share in the world to come. Among the laws proscriptions are non-cruelty of animals, abandoning idolatry, sexual morality, and prohibiting murder, theft and false witness.

Whether to preach to gentiles was the basis of a dispute in the First Century, B.C.E., between two schools of Judaism in Israel. The school known as Bet Hillel encouraged teaching among gentiles. This was opposed by a rival school, known as Bet Shammai.

After Hillel's death in 10 C.E., Bet Shammai became dominant. But in the Middle Ages, Maimonides wrote that Bet Hillel's teachings were the normative doctrine for Jews. Another rabbi ruled that Jesus and Paul had performed a blessing by bringing the Noahide Laws to gentiles.

Tanenbaum admitted that teaching young Jews about the central unity of mankind poses a dilemma: "How do we teach respect among youth for our traditions, and also respect for others?" The answer to this, he said, might lie in the motto of the U.S. Army chaplaincy, "Community without compromise." This, said Tanenbaum, lets one "be faithful to one's faith and still recognize the commonality of humanity."

But Tanenbaum was concerned that efforts to bridge the gap between Judaism and Christianity will be futile "unless there is some connection between the new thinking and how people live their lives." Links must be made, he said, between religious teachings and the social sorrows and injustices of the world, such as the planet's 14 million refugees and the 40,000 children

who die each year in Africa and Asia.

"Unless a way is found for religious communities to share their insights about God, man and the dignity of human life," said Tanenbaum, "I don't know how much all of our good theologies will do to us."

Inter-ethnic or interreligious alliances, he said, "will explode if we only want to talk for our own ends." As examples of such misguided ventures, Tanenbaum cited the black-Jewish alliance of the 1960s and the current Polish-Jewish dialogue in several U.S. cities. The latter was too easily derailed, said Tanenbaum, during the fracas last summer about the Catholic monastery at Auschwitz.

"The easiest thing for Christians and Jews to do together," said Tanenbaum, "is social justice. But if we do not find a way to face the underlying fears and perceptions and misperceptions, then the social justice alliance will crack. We will only fool ourselves if we meet to talk about social justice and then only talk about our own fears."

Marc Tannenbaum: "No longer a luxury" for Jews to study Christianity.

Photo by Craig Terkowitz

"I was not concerned about theocide, but with homicide of the Jews."

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It is "no longer a luxury" for Jews to study Christianity, said Tanenbaum. Such endeavors must be done "for Jewish reasons, not Christian reasons."

But despite his urgings for Jews to be knowledgeable about Christianity, Tanenbaum recognized that centuries of sour Jewish-Christian relations often "overwhelms" such pursuits. Tales of pogroms in Europe — "the experience," he said, "of every Jewish immigrant family... [which came to] America" — made it especially difficult for American-born Jews of one or two generations ago to transcend their relatively tranquil exposure to Christians in the New World.

As a child in South Baltimore, said Tanenbaum, his father had told him of his brother, Aaron, who had been drowned by local Christians on Good Friday. Led by their priest, they had

marched from their church to a nearby Jewish village, where they forced Tanenbaum's uncle into a lake as the priest intoned that Aaron was being offered to God "as a ransom" for the death of Jesus.

In Baltimore, Tanenbaum's father continued to perceive the church as a "place of fear that could destroy someone." At the same time, the closest friends of Tanenbaum, the future rabbi, were non-Jews "who wouldn't play baseball without me."

"I couldn't reconcile my friendships," he said, "with the image of the church. As I grew up, I couldn't understand how a gospel of love was a gospel of hate for the Jews. I was not concerned about theocide [the killing of Jesus], but with homicide of the Jews."

Eventually, with studies in rabbinical seminary and his own readings, Tanenbaum came to the conclusion

Continued On Page 24

that there are elements in Judaism that allow for "a systematic conception of Christianity." Among these:

- The common origin of all mankind and Biblical admonitions of compassion and tolerance. Tanenbaum cited passages in the Bible that encourage kindness: "A stranger shalt thy not oppress for as strangers were you in the land of Egypt" and "Strangers you shall love as yourself."

- Jesus and Paul's faithfulness to Jews' obligations to bring the Noachian Laws to all mankind. These two men, the latter of whom is generally considered the founder of the church, said Tanenbaum, perceived their mission as preaching these key rules of morality to gentiles. While Jews are customarily obliged to observe 613 laws, they are also obligated to bring the seven Noachian Laws to non-Jews. Traditionally, obeying these laws is considered to be the duty of all mankind as descendants of a common ancestor.

Considered to have been given to Noah by God, these laws precede the Torah and halachah. According to Maimonides, acceptance of the Noachian Laws means that a righteous gentile will receive his share in the world to come. Among the laws' proscriptions are non-cruelty of animals, abandoning idolatry, sexual morality, and prohibiting murder, theft and false witness.

- Whether to preach to gentiles was the basis of a dispute in the First Century, B.C.E., between two schools of Judaism in Israel. The school known as Bet Hillel encouraged teaching among gentiles. This was opposed by a rival school, known as Bet Shammai.

After Hillel's death in 10 C.E., Bet Shammai became dominant. But in the Middle Ages, Maimonides wrote that Bet Hillel's teachings were the normative doctrine for Jews. Another rabbi ruled that Jesus and Paul had performed a blessing by bringing the Noachian to gentiles.

Tanenbaum admitted that teaching young Jews about the central unity of mankind poses a dilemma: "How do we teach respect among youth for our traditions, and also respect for others?" The answer to this, he said, might lie in the motto of the

U.S. Army chaplaincy. "Community without compromise." This, said Tanenbaum, lets one "be faithful to one's faith and still recognize the commonality of humanity."

But Tanenbaum was concerned that efforts to bridge the gap between Judaism and Christianity will be futile "unless there is some connection between the new thinking and how people live their lives." Links must be made, he said, between religious teachings and the social sorrows and injustices of the world, such as the planet's 14 million refugees, and the 40,000 children who died each year in Africa and Asia.

"Unless a way is found for religious communities to share their insights about God, man and the dignity of human life, I don't know how much all of our good theologies will do to us."

"Unless a way is found for religious communities to share their insights about God, man and the dignity of human life," said Tanenbaum, "I don't know how much all of our good theologies will do to us."

Inter-ethnic or inter-religious alliances, he said, "will explode if we only want to talk for our own ends." As examples of such misguided ventures, Tanenbaum cited the black-Jewish alliance of the 1960s and the current Polish-Jewish dialogue in several U.S. cities. The latter was too easily derailed, said Tanenbaum, during the fracas last summer about the Catholic monastery at Auschwitz.

"The easiest thing for Christians and Jews to do together," said Tanenbaum, "is social justice. But if we do not find a way to face the underlying fears and perceptions and misperceptions, then the social justice alliance will crack. We will only fool ourselves if we meet to talk about social justice and then only talk about our own fears." □

Rabbi calls Jewish opposition to reunification 'appalling'

By STEWART AIN

Saying he finds it "appalling that Jews who seek democracy and freedom for themselves" would deny it to East Germans, a prominent Jewish community spokesman said he welcomes the democratization of East Germany and favors a unified Germany with certain safeguards and guarantees.

Rabbi Marc Tanenbaum, international relations consultant for the American Jewish Committee, said those guarantees must prevent a "resurgence of the ideology of the great Germany of the past." In addition, he said a unified Germany should be kept "within the European community so that it conforms economically, politically and culturally" to the West and that it be a member of the NATO alliance.

In remarks at the Dix Hills Jewish Center on Long Island, Tanenbaum

also reviewed the rise of anti-Semitism that has accompanied the new era of freedom in some Eastern European countries, such as Poland and Hungary. While urging caution and vigilance, he decried the actions of Jewish militants such as Rabbi Avi Weiss of Riverdale that may "exacerbate" tensions.

Tanenbaum said it is "not inconceivable" that East Germany will not unite with West Germany. It could remain a separate state but with a democratically elected government, opposition parties, a new constitution and a bill of rights, he said.

But he said the "substantial safeguards and guarantees" are needed because a reunified Germany would be a "dominant superpower" comparable to the United States and Japan. He noted that West Germany is already an economic superpower and that "if the East German repub-

lic joined it, it would be an extraordinary combination of economic and political power — and who knows what that would bring?"

Tanenbaum retired recently after two decades as director of international affairs at AJCommittee. One of the architects of Jewish ties with the Vatican after the Second Vatican Council, he has been one of the leading figures in forging American Jewry's contemporary "foreign policy."

Tanenbaum said the changes that are taking place in Eastern Europe today are "not unlike the French Revolution, which saw an extraordinary upheaval that began in France and drove out autocratic regimes with a rise of the masses."

But he said these developments have raised a lot of questions. East Germany, for instance, has maintained an anti-Israel, anti-Jewish, pro-PLO propaganda blitz over the

years. Tanenbaum wondered how this would affect West Germans who begin to hear it from East German visitors.

He noted also that although West Germany has acknowledged its Nazi past and is Israel's second largest trading partner, East Germany has "refused to acknowledge any responsibility for the Holocaust."

"What impact would there be, should there be reunification?" he asked. "There are still tens of thousands of survivors of the Nazi Holocaust who were gathered up by the Germans before there was East Germany, and carried off to concentration camps. They have not received any reparation funds. The West German government has ... contributed \$40 billion in reparations."

"It's inconceivable for me at the outset, given all these developments and rational concerns for what unification might mean, that a Jewish

spokesman would say we don't want to see East Germany become a democratic country. To me it is appalling that Jews who seek democracy and freedom for themselves, for Soviet Jews and for Ethiopian Jews, say we want it for ourselves and not for others."

Rather, he said, Jews should want to see the growth of human rights and freedom in Poland, Hungary, Czechoslovakia and East Germany.

At the same time, he cautioned, should these countries experience economic difficulties, "you can expect Jews to be the scapegoats." Therefore, he said, it is all the more critical that the Jewish community not turn its back on these countries.

LETTERS

Board mustn't abandon Covenant House in its time of turmoil

I AM writing to take strong exception to your editorial, "Covenant House: Clean the slate" (March 23).

Your suggestion that Covenant House's current board resign entirely misses the point — instead of helping the organization, it would throw it into chaos. More importantly, it would be a great disservice to thousands of homeless kids who desperately need the food, shelter, medical assistance and counsel which the organization provides.

Covenant House, as no one needs to be reminded, is embroiled in the worst crisis of its 21-year history. We are literally fighting for survival. This is the time, more than ever, when the organization needs strength and stability. Should I and the board resign, who would be responsible for the governance of Covenant House at this critical time? The answer is — no one. And for an organization already racked by controversy, that would be a grave mistake.

The board is currently doing everything possible to rejuvenate Covenant House. It recently approved the appointment of Monsignor William Toohy as the new acting president and chief executive officer and Monsignor Timothy McDonnell as the organization's new acting deputy president and deputy CEO. Both men are outstanding clergymen who will provide valuable leadership during this very difficult period.

In addition, the board has approved two new board members who will bring fresh thinking and advice to Covenant House. They are William Aramony, who for the past 15 years has headed the United Way, and William J. Flynn, chairman and CEO of Mutual of America Life Insurance Co.

Far from being "reluctant to examine past practices," as you suggest, the board has authorized a sweeping review of all its operations. It has appointed former New York City Police Commissioner Robert McGuire to conduct an independent investigation into all of Covenant House's past and present activities — and identify any wrongdoing.

The board has also appointed an oversight committee composed of William Ellinghaus, Rabbi Marc Tannenbaum, Cyrus Vance, Paul Volcker and Frederic Hesburgh to review Covenant House's operations. Other experts are examining our compensation and accounting policies.

I also want to emphasize strongly that the current board is fully informed of everything that is happening at Covenant House, from financial and management matters to issues concerning compensation and codes of conduct.

Let's not forget what Covenant House provides every day and night: free medical treatment for every street kid who needs it; specialized services for HIV-positive and drug-dependent teenagers; shel-



New York Post: Neil Schneider

Board chairman Ralph A. Pfeiffer Jr. leaves a Covenant House press conference.

ter for single teenage parent families; a national crisis hotline for kids and parents, and outreach vans offering sanctuary to thousands of kids still on the street.

This is in addition to providing a hot meal, clothing and advice to thousands of troubled kids every day.

Mistakes have been made. But we are working feverishly to correct them.

The answer is not for the board to resign but to work with Monsignors Toohy and McDonnell to make Covenant House — and the programs serving kids — as strong as possible.

RALPH A. PFEIFFER JR.
Chairman of the Board, Covenant House
Manhattan

NEW YORK POST

Founded by Alexander Hamilton in 1801

The Quiet Revolution

The turnabout in Catholic-Jewish relations

In April, 1986, Pope John Paul II visited the Great Synagogue in Rome, and after embracing Chief Rabbi Elio Toaff, joined him in prayer. This unprecedented event caught the attention of the world because it underscored the dramatic turnabout in the relations between Catholics and Jews.

The improvement was the more remarkable because it had developed in less than 25 years, a mere blip in time in the sometimes stormy confrontations between the faiths over the past 1,900 years.

Painful memories

During those centuries, the atmosphere between the faiths was chilly, and marked by controversy and recrimination. Both sides cited numerous irritants and thorny issues that led to misunderstanding and hostility. The Jews were haunted by painful memories of history:

- They recalled that the Crusades and the Inquisition brought on killing and plundering of Jews.
- Pogroms and social and economic restrictions were a fact of life in the Catholic countries of Europe.
- Finally, they were convinced that the persistent degradation of Jews over the centuries led inexorably to the ultimate attempt at their destruction, the Holocaust, when six million Jews perished.

For the Church, Jews bore group responsibility for killing the Messiah.

A long-standing tradition accepted by most Catholic prelates held that Jews were accursed and destined to wander among nations of the earth as punishment for killing Jesus. In this view, Judaism had lost validity with the



Pope John Paul II meeting Chief Rabbi Elio Toaff in a Rome synagogue.

coming of Jesus. Jewish suffering was proof that God had rejected them for their refusal to accept Jesus as their Messiah. The Church was the "new Israel."

Classic work

After so many centuries of hostility and misunderstanding, the chasm separating the faiths seemed too wide to be bridged. It appeared that there was no way to reconcile the abrasive issues that had persisted for so long, especially in such an emotionally charged area as the faith of both sides.

Then, as if by a miracle, there appeared on the world scene two charismatic personalities, one a Catholic and the other a Jew, a meeting between whom was to have a fateful and lasting effect on the relations between their respective faiths.

The Jewish figure was Jules Marx Isaac, a noted French historian, who had headed higher education in his

country. Though he was a decorated hero of World War I, and both his father and grandfather had served in the French army, Isaac was removed from his position, and lost his family in a Nazi death camp, after the Germans occupied his country in World War II.

Stunned by this personal tragedy, Isaac determined to use his academic knowledge and scholarly discipline to study this "virus" called anti-Semitism that had infected Western countries.

While hiding from the Germans, he wrote a classic work, "Jesus and Israel," in which he sought to demonstrate that certain themes in Christian teaching created an attitude of contempt toward Jews.

Historic meeting

He concluded that large scale improvement was possible only if a change in the traditional attitude toward Jews could officially be incorporated in the Church's teaching.

The book was edited by a friend and disciple, Mme. Claire Huchet Bishop, a Catholic, who helped distribute it in the United States.

On the Catholic side, there appeared Pope John XXIII, son of a sharecropper, a man of unaffected humility, a warm compassionate conciliator, who was perceived as a sincere advocate of better relations with all faiths.

Proof of this came in 1961, when, for the first time, two papal envoys were sent to an assembly of the World Council of Churches, a Protestant group.

Pope John felt that the Second Vatican Council, convened in 1959, should clarify the Church's attitude to Judaism, and repudiate traditions that had for too long perpetuated tension and misunderstanding, and seemed to offer authoritative sanction for anti-Semitic feelings and acts of hostility.

A historic meeting was held in 1960 between Pope John and Professor Isaac

which "helped lead ultimately to the Vatican Declaration on non-Christian Religions," according to Rabbi Marc H. Tanenbaum, then director of International Relations of the American Jewish Committee, an organization long in the forefront of the ecumenical effort.

Commission appointed

The Rabbi has been a towering figure in Jewish-Christian relations, and was the only rabbi invited as a delegate-observer at the deliberations of the Second Vatican Council.

He played an important role in the drafting of the declaration by submitting the views of the Jewish organizations with which he consulted.

Before their meeting, Pope John had been briefed on the work of Isaac, who presented him a list of points, and added firmly that it was time that once and for all the head of the Catholic Church should condemn anti-Semitism and the attitude of contempt toward Jews.

The pope responded that he would at once appoint a commission to deal with these issues.

Prominent in this body was Cardinal Augustin Bea, who worked closely with Rabbi Tanenbaum in drafting the declaration.

Of this meeting, the Rabbi declares,

"Professor Isaac and Pope John are among the spiritual fathers of the effort to confront and uproot anti-Semitism in Catholic and other teachings today. In their dramatic meeting, they symbolized the promise and the possibility of Christian and Jewish friendship, solidarity and mutual caring."

The declaration was overwhelmingly approved by the Second Vatican Council Oct. 28, 1965.

It proclaimed the commitment of the Catholic Church to "the task of promoting unity and love among men, indeed among nations," it asserted "the common religious patrimony of Christians and Jews" and while rejecting "the alleged collective guilt of the Jewish people for the death of Christ," stressed "the urgency of condemning

anti-Semitism Jews should not be represented as rejected or accursed. The Church deplures hatred and persecution of Jews and all displays of anti-Semitism."

The declaration signaled a historic turning, and ushered in a new era of dialogue and cooperation between the faiths. A Vatican Commission on Relations with Judaism was formed, and guidelines for implementing the new relation were issued.

"From now on, real dialogue must be established. Dialogue demands respect for the other as he is; above all, respect for his faith and his religious commitment."

The guidelines suggest joint social action.

"In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level, local, national and international. At the same time, such collaboration can do much to foster mutual understanding and esteem."

"The declaration became the Magna Carta of Catholic-Jewish relations," declares Rabbi Tanenbaum. "The guidelines mandated the translation of the noble words of the declaration into practical action, — the revision of textbooks and teaching materials, and changes in liturgy and teacher training.

Seeming setback

"A virtual explosion broke out between 1965 and the late '70s, when Catholic-Jewish relations dominated the inter-religious scene. It was as if a dam that had been pent up for 1,900 years had suddenly erupted. There were so many Catholic-Jewish conferences, seminars and dialogues that the Jewish community did not have enough rabbis and scholars to go around."

With obvious satisfaction, the Rabbi added:

"More progress has been made in overcoming misunderstanding in the past decades than in the preceding

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Seeking a saviour

NEW YORK

COVENANT House, a scandal-torn charity that spends three times as much as the federal government on youth shelters, is down to a short-list of candidates to succeed Father Bruce Ritter, its leader for the past 22 years. The appointment cannot come soon enough for the 28,000 "street kids" who seek its help each year. For their sakes, Covenant House desperately needs to recover both its confidence and its good name.

The charity has shelters in ten cities in the United States, five in Latin America and one in Canada; it has 1,700 full-time staff. Only 4.5% of the \$85m it spends a year comes from government sources. The rest comes from private contributors, whose donations have shrunk since Father Ritter, a Franciscan priest, resigned in February amid allegations of financial and sexual misconduct.

This correspondent recently spent a day at Covenant House's busiest crisis centre in New York's Hell's Kitchen, a part of Manhattan that estate agents have tried manfully to rename Clinton. The area is notorious for its violent crime, pornography and drug-dealing. The crisis centre's open-door policy commits it to accept anybody who is 21 or younger, no matter at what hour or in what condition.

One member of staff was interviewing a mother about her daughter who had arrived the night before with a baby: "I'm just too young to be a grandmother... I'm only 31," pleaded the woman. Mookie, a crack addict from Newark, New Jersey, felt he had hit bottom when his mother, yelling at him, shut the door of their house on him. And staff were trying to cope with the despair of teenage boys who had just learnt that they were HIV

positive and so liable to die from AIDS.

After initial counselling the troubled youngsters are usually moved out of the crisis centre into a longer-term programme. Rights of Passage, one of these programmes, admits both boys and girls but is especially helpful to teenage mothers. It gives mother and baby a home for up to 18 months, enrolls the mother in some educational course and helps her to find (and hold) a job. The charity succeeds in getting two out of five of its street kids permanently off the streets.

Covenant House had grand expansion plans until the scandals broke late last year. Most of its contributors disbelieved claims by former male residents that they had had sexual relations with Father Ritter, who founded Covenant House in



Help her

1968. They took more seriously disclosures about a \$900,000 fund that was used to make secret loans to board members. Though Mr Robert Morgenthau, Manhattan's district attorney, found insufficient evidence to charge Father Ritter with financial misconduct, it was plain to all that Covenant House's money had been handled sloppily.

In consequence, contributions are running short and the charity has been forced to economise. It has had to take two particularly painful decisions. It has adopted a less forgiving attitude towards residents who often go AWOL; and, second, it has scrapped plans to open a shelter in Washington, DC.

The only people getting any joy from Covenant House's troubles are the minority of professional social workers who always sniped at Father Ritter. They were irked by his readiness to confess that he was trained in "medieval theology, not child care", especially as his efforts were more generously financed, and often more successful, than equivalent government programmes.

In seeking to regain public confidence, Covenant House has persuaded five of America's more distinguished men to form its oversight committee: Mr William Ellinghaus, an ex-president of AT&T, New York's Rabbi Marc Tanenbaum, Father Theodore Hesburgh of Notre Dame University, Mr Paul Volcker, an ex-chairman of the Federal Reserve Board, and Mr Cyrus Vance, secretary of state under President Carter.

Finding somebody to take Father Ritter's place is proving harder. Mr James Harnett, the charity's chief operating officer, says the successful candidate will probably be a religious man or woman in the Catholic tradition—a priest, a monk or a nun—who can work with people of all faiths or none.

Debate over tactics

Rabbinic leaders urge Weiss not to mar Mandela's visit with a public protest

JEWISH WEEK, June 15, 1990

By JONATHAN MARK

As New York's fabled melting pot is increasingly a cauldron of ethnic problems, rabbinic leaders are urging Rabbi Avi Weiss to keep his placards and bullhorns from marring Nelson Mandela's upcoming visit.

Even as the city is planning a ticker-tape parade June 20 for the anti-apartheid hero, along with theatrical celebrations in Yankee Stadium and elsewhere, Weiss, along with City Councilman Noach Dear and State Assemblyman Dov Hikind, are planning public demonstrations to protest Mandela's support of the PLO.

Weiss, Dear and Hikind, in a joint statement, said the Mandela statement in Geneva was "positive," but "we have yet to hear from Mr. Mandela himself. He did not disavow his egregious comparisons between the South African government and Israel, nor did he condemn terrorism in clear terms."

Mayor David Dinkins sent letters to Weiss, Dear and Hikind, inviting them to welcome Mandela. They responded by requesting an immediate meeting with the mayor so they could voice their irritation with the entire process of the Mandela invitation, the lack of Jewish participation in the process and their sense that the mayor was trying to intimidate Jews from demonstrating.

Rabbi Marc Tanenbaum, international relations consultant to the American Jewish Committee, said that "unrestricted displays" by Jewish "extremist elements" who play their "demagogic and strident theater" will cast Jews as "the only enemies of Mandela and, ipso facto, supporters of apartheid."

The previous week, at a conference of the New York Board of Rabbis, Tanenbaum, Weiss and Rabbi David Saperstein were supposed to have spoken on another topic entirely. Tanenbaum, however, immediately departed from the an-

nounced topic, launching an attack on Weiss' confrontational tactics, both in the past and those being planned.

Weiss — whose highly visual acts of civil disobedience have annoyed the Jewish establishment as much as the Christian and political establishments in Rome, Bitburg, Helsinki, Vienna, Auschwitz, Washington and New York — was admonished by Tanenbaum: "Somewhere there has got to be some sense of balance and proportion. We don't have to live and die with every day's headlines. *Olom haboh* [the heavenly World to Come] does not come from getting in the New York Times every Monday and Thursday. We have to build

While differences remain, Tutu denies he is anti-Semitic. Page 15.

a living community, living side by side as neighbors.

"What the PLO and the Arab countries have not been able to do to us, we can do to ourselves" through egocentric politics, Tanenbaum said.

Weiss called himself "a Malcolm X," who is simply "playing the drums" in a Jewish orchestra where everyone else is blowing a flute.

Weiss suggested to Tanenbaum that he and other "establishment" leaders play off Weiss in the same way that Martin Luther King played off Malcolm X. According to Weiss, just as King told white leaders that only they, not King, could defuse Malcolm X (by improving conditions for blacks), so the Jewish establishment should explain to their black and Christian counterparts: "Avi Weiss is not crazy. He is touching a nerve within the Jewish community, and you can silence him" by responding to his issues.

"Protest is not the first thing we do," said Weiss, citing his extensive personal and epistolary relationship with the mayor. "We're not knee-

(Continued on Page 20)

Debate

(Continued from Page 4)

jerk people."

Weiss promised not to remain silent while "those who compare Nazi treatment of Jews with Israeli treatment of Palestinians" are honored at City Hall, as was Bishop Desmond Tutu, or given "a ticker-tape parade paid for by a city with the largest Jewish population in the world and the largest number of Holocaust survivors."

After the meeting, Weiss expressed tremendous personal pain at being painted as "the Jewish Al Sharpton," explaining that unlike Sharpton he has never intended to be inflammatory and his advocacy is for causes — such as Soviet Jewry, Israel and the sanctity of the Holocaust — that are far more reputable and spiritual than Sharpton's defense of Tawana Brawley. Weiss pointed out that his demonstrations were often unadvertised and strictly limited in size so as not to attract unruly or racist participants.

Regarding Mandela, Weiss hypothetically pointed out that if Natan Sharansky, shortly after his release from the Gulag, would have declared support for apartheid, "Afro-Americans would rightly have been incensed when New York City welcomed Sharansky," and they would not have kept quiet for fear of offending Jews.

The protesters against Mandela, Weiss told the rabbis, will wear blue ribbons, a symbol of racial harmony, while holding signs castigating Mandela. The placards will say, among other things, "Apartheid — no!" and "Israel — yes!"

Tanenbaum suggested that the protests not be so simplistic. "It is going to take [our] greatest *seichel*, wisdom and skill ... in order not to isolate the Jewish community from the rest of American and Western society."

publicly, forcefully and critically about Mandela's comments," said Saperstein, "but there will not be one black in the United States who will be welcoming Mandela with open arms because of Yasir Arafat."

"Not one Christian will [remember Mandela's] comments about Israel and South Africa. For us to [remind them and] shift the focus at this time, at this place, is a slap in the face to those who want Mandela's visit to focus on ... the ending of this abhorrent system of institutionalized racism which is as much a Jewish concern as it is a black concern."

Saperstein said that while Weiss' motives and goals were not arguable, the question is: "Do you tip the seesaw so that you lose the whole effect of what you were trying to do?"

Saperstein gave as an example the episode at the Auschwitz convent, when Weiss' decision "to trespass and physically violate a sanctuary of women who dedicated their life to God, tipped the seesaw. The end result was to distract people from the issues we wanted to focus on."

Saperstein said Weiss' protests could once again be counterproductive if he spotlighted Mandela's pro-PLO message at the ticker-tape parade.

Tanenbaum and others at the meeting warned Weiss that his actions were only earning enemies for Jewish causes. ■

Weiss replied that Jews should "become involved in causes because they are right, not because they are popular." He chided "the establishment" for having "a closed-door policy. No one is permitted into their domain" as they make their policies and apologies for the Jewish community. If anyone outside the establishment tries to enter that domain, they are being "labeled a [Meir] Kahane, even if I reject everything that Kahane stands for."

Form to be filled out and returned

Date: August 1, 1990

Prof. Allon Gal
Chairman
Nominating Committee, International Ecumenical Prize
Ben-Gurion University of the Negev
Beer Sheva 84105
Israel

Prof. Gal:

My nomination for the Third Ladislaus Laszt International
Ecumenical Prize is:

Choice 1: RABBI MARC H. TANENBAUM, immediate past president of the International
Jewish Committee for International Consultations (IJCIC), and former director

of interreligious/international affairs of American Jewish Committee
My reasons for the above choice are:

Rabbi Tanenbaum has pioneered in literally every aspect of Jewish-Christian
relations over the past 30 years. New York magazine characterized him as "the
foremost Jewish ecumenical leader in the world today." (see biography attached.)

Choice 2: His Eminence Jan Cardinal Willebrands, President of the Vatican
Secretariat for Religious Relations with the Jews.

My reasons for the above choice are: As aide to Cardinal Bea, Cardinal
Willebrands played a key role in adoption of Nostra Aetate, whose 25th anniversary
is commemorated in 1990. Rabbi Tanenbaum was only rabbi present at Vatican Council II
and collaborated closely with Cardinal Willebrands in actions leading to promulgation
of Nostra Aetate as official teaching of church.

Name:

Signature:

Position:

Address:



**'Phenomenal' Jewish
campus gets finishing
touches in Marin County**
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**Traveling Jewish Theatre
is taking 2 plays
to Eastern Europe**
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**21-year-old emigre
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to show gratitude**
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Moslems soon will outnumber Jews in U.S.

By STEVE LIPMAN
New York Jewish Week

NEW YORK (JTA) — American Jews, long the largest minority religious group in the United States, will be outnumbered by Moslems by early in the next century.

While the American Jewish community has in effect reached zero population growth over the last generation, Islam has become the nation's fastest-growing faith group — through a combination of high birthrate, conversions and immigration from the Middle East and Asia.

Jewish community relations experts appear uncertain how — or if — to respond to the phenomenon.

Some say the growth of Islamic America should prompt American Jews to produce bigger families, strengthen their religious practice, and intensify their political lobbying efforts. Some suggest, too, that Jews should seek better ties with their monotheistic neighbors.

At the same time, however, there is equal sentiment that the changing demographics are not a cause for alarm.

"I don't see any problem," says Rabbi

Leon Klenicki, director of interfaith affairs for the Anti-Defamation League of B'nai B'rith.

Then he adds, "What concerns me is not their growth — what concerns me is our theological diminution."

Islam's growth is reflected in the hundreds of mosques built throughout the United States in the past two decades, including a towering mosque and minaret now under construction on Manhattan's Upper East Side. And on the streets of New York now, more women can be seen wearing traditional Moslem garb, and

butcher shops that offer meat slaughtered according to *sharia*, or Islamic law, are becoming as common a sight as kosher butchers.

Estimates of the current Moslem population in the United States range from 3.5 million to 10 million, but the commonly accepted figure is between 4 and 5 million.

One-third of the Moslem population is concentrated in New York, California and Illinois.

Meanwhile, according to the 1989 *American Jewish Year Book*, the U.S. Jewish population is declining.

(See MOSLEMS, Page 29)

Moslems to outnumber U.S. Jews by 21st century

(Continued from Page 1)

lation is 5.7 million, a figure that has changed little over the last 20 years.

All told, both Jewish and Islamic Americans are relatively minor subgroups in the U.S. population of 250 million, which is nominally 97 percent Christian.

While exact figures are not available, a growing part of the country's Islamic population is believed to be African-American, mostly Christian-born blacks converted to Islam.

Most are believed to be adherents of the Chicago-based Black Muslim faith headed by the Imam W. Deen Muhammad, and of its much smaller offshoot, the Nation of Islam headed by Louis Farrakhan. Both sects are variants of Shiite Islam, a minority within Islam worldwide.

Some Jewish leaders, in the meantime, fear that the Islamic influence in black America will reinforce what they see as growing anti-Semitic feelings in the general African-American community.

In addition to the impending demographic shift, the increasing prominence of a Moslem community in a Judeo-Christian nation could change the landscape of interfaith relations and possibly introduce problems Jewish communal leaders are not prepared to address, some experts say.

In fact, that has already occurred in Western Europe, where most countries have larger Moslem than Jewish populations, and where direct Jewish-Moslem ties are said to be rare.

Angry confrontations, for example, have been reported in England, mostly against the background of the Middle East conflict. Elsewhere, there have been occasional clashes, as well as occasional cooperation on issues such as religious slaughtering.

Simultaneously, some officials of U.S. Jewish organizations contend the Jewish community has failed to develop a dialogue with Islam like that with Christianity.

"Part of the problem is that Jews know very little about Islam and the Islamic world," adds Rabbi Marc Tanenbaum, consultant of the American Jewish Committee who formerly served as the AJC-committee interreligious affairs director.

And "the vast majority of American Jews, including Jewish professionals, have



Louis Farrakhan

little knowledge about the growth" of the Islamic population, he says.

The growth of Islamic America, he adds, has "become a challenge, potentially a very significant problem for the Jewish community. It can become a source of major intergroup conflict in the United States."

By and large, Moslem America lacks the wealth, media and political sophistication or organizational structure of American Jewry, Tanenbaum points out, but the gap is narrowing.

In fact, the American Jewish experience serves as a conscious acculturation model for Moslems. "They have studied what American Jews have done in this country at every level," he says, "and they follow the Jewish pattern."

For many American Jews, the greatest challenge of rising Islam seems to be a fear that numerical equality will bring attempts at conversion — or worse, physical attacks by militant Moslems.

Most knowledgeable Jewish leaders tend to dismiss those fears, however, as do mainstream Islamic spokespersons.

"That is the wrong idea," says Ibrahim



Rabbi Marc Tanenbaum

Chowdry, president of the Islamic Council of America.

Chowdry suggests that Americans' fear of Islam stems in large part from the "extremist" actions of Shiite militants, followers of the late Iranian leader Ayatollah Ruhollah Khomeini.

"There are Jewish extremists, there are Christian extremists," he notes. "We don't like many things that Khomeini said. Khomeini isn't the only Moslem."

Nevertheless, Jewish apprehension has been heightened by the anti-Semitic statements of Farrakhan, who is blamed for fanning anti-Jewish feelings among his 10,000 African-American followers. Mainstream Islamic leaders discount his influence among most Moslems in the United States, however.

Farrakhan, for his part, has said in recent media appearances that he wants to improve relations with the American Jewish community. That offer has been widely dismissed by Jewish community relations groups, though.

Largely overlooked, too, is the fact that Farrakhan's hostile views toward Israel and Jews apparently are not shared even

by the mainstream, 300,000-strong Black Muslim religion from which Farrakhan's Nation of Islam broke away in the late 1960s.

In 1987, for example, Muhammad, successor to the sect's founder, Elijah Muhammad, joined a large group of mainstream Christian, Jewish and Moslem clergy in signing the founding statement of a "U.S. Interreligious Committee for Peace in the Middle East."

That statement urged U.S. government efforts to ensure "Israel's right to secure borders and peace with her neighbors, as an expression of the Jewish people's right of self-determination."

Some observers say the statement marked the first time mainstream Moslem leaders, including Black Muslims, had publicly acknowledged Israel's role as the center of Jewish life — event though the statement also endorsed "the Palestinian people's right of self-determination."

Many Jewish communal leaders remain worried by Islam's affinity to Arab culture and to the Palestinian cause. They fear the growing Moslem strength in the United States may be channeled to political support for the Palestinian cause in political and public relations lobbying.

At the same time, some representatives of Jewish organizations actually look to a growing Moslem community as a partner for American Jews in a variety of religious and social welfare causes. Already, for instance, Jews and Moslems have worked together in the courts and legislatures on issues such as Sabbath observance laws, anti-bias legislation, and prayer rights in prisons.

Moreover, say some observers, Moslems raised in a secular, democratic America may serve as a moderating influence on Islamic nations in the Middle East.

"It's not a problem for Moslems to live with non-Moslems," says Abdel-Rahman Osman, director of the Islamic Center of New York. "The Moslem people through the ages had good relations with Jews and Christians."

In Jewish blood and muscle, not in Jewish weeping and wailing, lies the hope of our people.

Israel Zangwill, 1903

CATHOLIC AND JEWISH LEADERS TO MEET IN PRAGUE FOR TALKS ON ANTI-SEMITISM

By Allison Kaplan

NEW YORK, Aug. 23 (JTA) -- Vatican representatives and world Jewish leaders will gather in Prague next month for a landmark four-day conference on Catholic-Jewish concerns, including the Holocaust and the re-emergence of popular anti-Semitism in Eastern Europe.

The conference, to be held Sept. 3 to 6, will be the first formal joint meeting since 1986 of the Vatican Secretariat on Religious Relations With the Jews and the International Jewish Committee on Interreligious Consultations.

Relations between the Vatican and the Jewish community during the past four years have been rocked by tensions over the Carmelite convent at Auschwitz and meetings that Pope John Paul II held with Palestine Liberation Organization Chairman Yasir Arafat and Austrian President Kurt Waldheim.

As a result of these controversies, IJCIC temporarily suspended formal meetings with the Vatican. But communication between Jewish leaders and the Vatican Secretariat was never completely broken off.

Presently, Jewish leaders involved in dialogue with the Vatican are particularly anxious to formally voice their growing concern that the death of Communist rule and the rebirth of democracy in Eastern Europe have seen a concurrent rise in popular anti-Semitism in that part of the world.

Jewish leaders believe the Catholic Church's stance can play an important role in combatting this trend. Therefore, they are encouraging efforts to educate and sensitize clergy in Eastern Europe to their role in fighting anti-Semitism.

"This was one of the reasons we picked Prague for the conference," said Seymour Reich, who currently chairs IJCIC.

Legacy Of Christian Anti-Semitism

Rabbi Marc Tanenbaum, a former IJCIC chairman and pioneer in Jewish-Vatican relations, explained that many of the Eastern European Catholic clergy "have no awareness of the deep sources of anti-Semitism in Christian tradition."

He said that the conference would explore the roots of Christian anti-Semitism and examine how the church's early demonization of Jews was appropriated and expanded by Adolf Hitler.

"If we are ever going to contain or even uproot the fervent anti-Semitism in Eastern Europe, we have to help the key authorities in Poland, in Hungary, in Czechoslovakia that will be present at the conference to understand the magnitude of the hatred that was engendered by these teachings," Tanenbaum said. "Only then can they cope with contemporary anti-Semitism."

Before the controversies disrupted Catholic-Jewish dialogue, a Vatican document containing a full-scale examination of the history of anti-Semitism in the church and its behavior during the Holocaust had been in the preliminary stages.

"This conference in Prague, if all goes well, could contribute to putting this project back on the track," Tanenbaum said.

Sixty Catholic and Jewish representatives from around the world will be taking part in the conference, including representatives from Poland, Czechoslovakia, Hungary and Yugoslavia.

Catholic representatives from the United States will include Archbishop William Keeler of

Baltimore and Dr. Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops.

Representing the Vatican will be Archbishop Edward Cassidy, Bishop Pierre Duprey and Monsignor Francesco Fumagalli, respectively president, vice president and secretary of the Vatican Secretariat on Religious Relations With the Jews.

Convent Issue Not 'Behind Us Yet'

Also participating will be representatives of Jewish groups belonging to IJCIC, including the Synagogue Council of America, the World Jewish Congress, B'nai B'rith International and the Israel Interfaith Committee.

Reich said that he was pleased that contacts with the Vatican were getting "back on track" after the tension surrounding the issue of the Auschwitz convent.

Though the Carmelite nuns have not yet moved from the grounds of the former death camp, the Vatican has publicly stated its support for their relocation. Construction has begun on an interreligious center, to be located away from the grounds of Auschwitz, that will house the nuns.

Reich said an update on the progress on moving the nuns from the present convent will likely take place during the conference. "I don't think the Auschwitz convent matter is behind us yet," he said.

MASSACRE IN ISTANBUL REMEMBERED

By Gil Sedan

JERUSALEM, Aug. 23 (JTA) -- A memorial service was held Thursday at the Neve Shalom Synagogue in Istanbul to mark the fourth anniversary on the Jewish calendar of a terrorist attack that took the lives of 22 worshippers.

The suicide attack occurred during Shabbat morning services on Sept. 6, 1986. The two Arab gunmen responsible, believed to have belonged to the Abu Nidal terrorist group, died in the attack.

Strong security measures have since been taken at the synagogue, which was completely renovated, "but our main confidence is in God," the rabbi said.

"It was a blow we did not expect," he said of the bloody attack, which occurred in a Moslem country where the Jews have felt comfortable for nearly 500 years. "With God's help, may it never happen again," he added.

TECHNION STUDENTS LAUNCH ROCKET

By Hugh Orgel

TEL AVIV, Aug. 23 (JTA) -- A two-stage solid-fuel rocket soared 13 miles into the atmosphere over Israel on Wednesday for no loftier purpose than getting good grades for 14 graduating students at Haifa's Technion-Israel Institute of Technology who designed and built it.

The rocket, dubbed "Technion 90," was in fact their final exam for bachelor of science degrees, awarded upon completion of the four-year course at Technion's School of Aviation and Space Engineering.

The 11-foot rocket, weighing 242 pounds, was designed as a meteorological research project and carried instruments in its nose capsule to measure atmospheric pressures and temperatures.

The capsule also contained a parachute, which brought the rocket gently back to Earth after a six-minute flight at three times the speed of sound. It was recovered at sea.

Features

Cause for concern?

Moslems expected to outnumber Jews in the U.S.

By
STEVE LIPMAN

American Jews, long accustomed to their position as the largest minority religious group in a "Judeo-Christian" United States, will soon be outnumbered by Moslems here, experts predict.

While the American Jewish community has in effect reached zero population growth over the last generation, Islam has become the nation's fastest-growing faith through a combination of high birth rate, conversions, and immigration from the Middle East and Asia.

According to most estimates, America's Moslem population will definitely exceed its Jewish population by the early 21st century. But Jewish community relations experts interviewed by the Jewish Week appeared uncertain as to the response called for by the phenomenon.

Some said the growth of Islamic America should prompt American Jews to produce bigger families, strengthen their religious practice and intensify their political lobbying efforts. But some suggested, too, that Jews should seek better ties with their monotheistic neighbors.

And there was some sentiment that Judaism's decline to a No. 3 spot was not a serious cause for alarm.

"I don't see any problem," said Rabbi Leon Klenicki, director of interfaith affairs for the Anti-Defamation League. "What concerns me is not their growth. What concerns me is our theological diminution."

Rabbi Marc Angel of Manhattan's Sephardi Congregation Shearith Israel added: "If there were 20 million Moslems in the United States, it wouldn't bother me. I wouldn't lose a night's sleep over it. If Jews think of themselves as a second [ranking] religion in this country because of numbers, they're deluding themselves."

Islam's growth is reflected in the hundreds of mosques built throughout the United States in the past two decades, including a towering mosque and minaret now under construction on Manhattan's Upper East Side. On the streets of New York, more women can be seen wearing traditional Moslem garb, and *halal* butcher shops that offer meat slaughtered according to *sharia*, or Islamic law, are becoming as common a sight as kosher butchers.

Estimates of the current Moslem population in the United States range from 3.5 million to 10 million, but the commonly accepted figure is between four and five million. One-third of the Moslem population is concentrated in New York, California and Illinois.

The New York City figure is 500,000, much of it concentrated in the Atlantic Avenue section of Brooklyn. That area borders on a small Jewish neighborhood; Jews and Moslems there have reported cordial relations between the groups.

Both Jewish- and Islamic-Americans are relatively minor sub-groups in the overall U.S. population of 250 million, which is nominally 97 per cent Christian.

The Moslem population figures include many but not all of the estimated three million Americans of ethnic Arab origin. A high proportion of Arab-Americans are Christians, mostly members of families with roots in Lebanon and other Middle Eastern countries.

And while exact figures are not available, a growing part of the country's Islamic population is believed to be African-American, mostly Christian-born blacks converted to Islam. Most of these are believed to be adherents of the Chicago-based Black Moslem faith headed by the Imam W. Deen Muhammad, and of its much smaller offshoot, the Nation of Islam headed by Louis Farrakhan. Both sects are variants of Shiite Islam, a minority within Islam worldwide.

Some Jewish leaders fear that the Islamic influence in black America will reinforce what they see as growing anti-Semitic feelings in the general African-American community. And they worry that American Jews will become increasingly vulnerable to this influence.

According to the 1989 American Jewish Year Book, the U.S. Jewish population is 5.7 million, a figure that has changed little over the last 20 years. The actual Jewish population figure may be as low as five million, if only persons viewed as Jews according to traditional rabbinic law are counted, or more than seven million, if non-Jewish members of intermarried families are included, says sociologist Egon Mayer.

Mayer, a professor at Brooklyn College-CUNY, said the stagnant Jewish population statistics in the United States call for efforts to bring partners and children of intermarriages officially into the Jewish fold. "Bringing in more people is everyone's concern," he said.

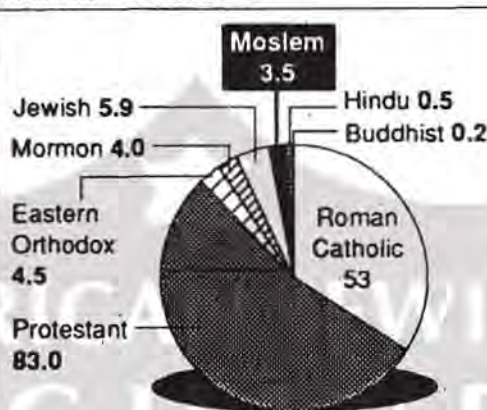
In addition to the impending demographic balance, the increasing prominence of a Moslem community in a Judeo-Christian-Islamic nation will change the landscape of interfaith relations and possibly introduce problems that Jewish com-

Moslems
In the U.S.

By the turn of the century, Islam may surpass Judaism as the nation's largest minority religion. The growth of Islam in the U.S. began in the 1960's and 70's when relaxed immigration rules and an increase in Islamic students, due to the oil boom, coincided with an Islamic movement led by Elijah Muhammad and Malcolm X.

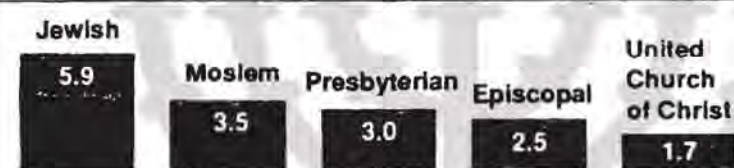
Religions in the U.S.

In millions of members



Small denominations

In millions of members



Source: University of Mass., National Council of Churches, American Jewish Yearbook.

munal leaders are not prepared to address, experts say.

This has already occurred in Western Europe, where most countries have larger Moslem than Jewish populations, and direct Jewish-Moslem ties are said to be rare. Angry Jewish-Moslem confrontations have been reported in England, mostly against the background of the Middle East conflict. Elsewhere, there have been occasional clashes, as well as occasional co-operation on issues such as religious slaughtering.

Some officials of U.S. Jewish organizations said the Jewish community has failed to develop a dialogue with Islam like that with Christianity. "In general, there is a lack of comprehension of what is going on in the Islamic community," said the ADL's Klenicki.

"Jews know little
about Islamic world"

"Part of the problem is that Jews know very little about Islam and the Islamic world," added Rabbi Marc Tanenbaum, international relations consultant of the American Jewish Committee. He formerly served as the AJCommittee interreligious affairs director.

"The vast majority of American Jews, including Jewish professionals, have little knowledge about the growth" of the Islamic population, Tanenbaum said. He said national Jewish organizations, unlike Christian groups, have established few contacts with their Islamic counterparts and developed little understanding of Islamic practices.

"It's very difficult to add another issue to the Jewish agenda," Tanenbaum said. The growth of Islamic America has "become a challenge, potentially a very significant problem for the Jewish community," he said. "It can become a source of major intergroup conflict in the United States."

By and large, Moslem America lacks the wealth, media and political sophistication, or organizational structure of American Jewry, Tanenbaum said, but the gap is narrowing. In fact, the American Jewish experience serves as a conscious acculturation model for Moslems. "They have studied what American Jews have done in this country at every level," he said, "and they follow the Jewish pattern."

For many American Jews, largely unacquainted with Islam, the greatest challenge of rising Islam seems to be a fear that numerical equality will bring attempts at conversion — or worse, physical attacks by militant Moslems. Most knowledgeable Jewish leaders seem to dismiss this fear as do mainstream Islamic spokesmen.

"That is the wrong idea," said Ibrahim Chowdry, president of the Islamic Council of America. Chowdry suggested that Americans' fear of Islam stems in large part from the "extremist" actions of Shiite militants, followers of the late Iranian leader Ayatollah Ruhollah Khomeini. "There are Jewish extremists, there are Christian extremists," Chowdry said. "We don't like many things that Khomeini said. Khomeini isn't the only Moslem."

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recent media appearances that he wants to improve relations with the American Jewish community. The "offer" was widely dismissed by Jewish community relations groups.

Largely overlooked, too, is the fact that Farrakhan's hostile views toward Israel and Jews apparently are not shared even by the mainstream, 300,000-strong Black Moslem religion from which Farrakhan's Nation of Islam broke away in the late 1960s.

In 1987, for example, Black Moslem leader W. Deen Muhammad, successor to the religion's founder, Elijah Muhammad, joined a large group of mainstream Christian, Jewish and Moslem clergy in signing the founding statement of a U.S. Interreligious Committee for Peace in the Middle East.

The statement urged U.S. government efforts to ensure "Israel's right to secure borders and peace with her neighbors, as an expression of the Jewish people's right to self-determination." Some observers said the statement was the first known time that mainstream Moslem leaders — including Black Moslems — had publicly acknowledged Israel's role as the centre of world Jewish life. (The statement also endorsed "the Palestinian people's right of self-determination.")

Despite such moderate-sounding statements, most Jewish communal leaders say they are worried by Islam's affinity to Arab culture and to the Palestinian cause. They fear that the growing Moslem strength in the United States may be channeled to political support for the Palestinian cause in political and public relations lobbying.

Tanenbaum cited several interfaith dialogue groups around the country in recent years that were used by Moslem spokesmen as forums for anti-Israel attacks.

"It's very difficult to separate" Islam's theological values from Arab cultural and political beliefs, said Alan Gale, associate director of the Jewish Community Council of Metropolitan Detroit, "because they're seen as the same group by outsiders."

The Detroit area boasts one of the nation's largest Arab populations, some 80,000 members, who outnumber the Jewish community by about 10,000. That makes Detroit the biggest metropolitan area in the United States that has more Arabs than Jews.

About half of Detroit's Arabs are Moslem, Gale said. The city's Arab and Jewish communities live in different neighborhoods and socialize in different circles. They have little contact, and there have been few intergroup problems, Gale said.

Big Arab population
in Detroit area

He said Islamic clergy have been members of Detroit's Interfaith Roundtable — the city's chapter of the National Conference of Christians and Jews — for five years. Meetings between Jewish and Moslem members have "worked to break down stereotypes and create some beginning of friendships," Gale said.

Detroit is believed to be one of the few cities in the country with an ongoing Islamic-Jewish dialogue, a condition that is likely to continue. "I'm sure there will be reluctance to work together," Gale said. "I think we have to be pragmatic," he said, waiting until Islamic-Americans demonstrate to the Jewish community's satisfaction that their interests are not inimical to Jewish interests.

Some representatives of Jewish organizations actually look to a growing Moslem community as a partner for American Jews in a variety of religious and social welfare causes. Already, Jews and Moslems have worked in the courts and legislatures on issues such as Sabbath observance laws, inter-bias legislation and prayer rights in prisons.

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Osman admitted that the Arab-Israeli conflict creates an obstacle to closer ties between Jews and Moslem in this country. But, he said, "Once the conflict in the Middle East disappears, you'll find peace immediately."

(Reprinted from the Jewish Week of New York)

Moslems to Outnumber Jews in U.S. By Early Next Century

By Steve Lipman

NEW YORK — American Jews, long accustomed to their position as the largest minority religious group in a "Judeo-Christian" United States, will soon be outnumbered by Moslems here, experts predict.

While the American Jewish community has in effect reached zero population growth over the last generation, Islam has become the nation's fastest-growing faith through a combination of high birth rate, conversions and immigration from the Middle East and Asia.

According to most estimates, America's Moslem population will definitely exceed its Jewish population by the early 21st century. But Jewish community relations experts appear uncertain as to the response called for by the phenomenon.

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more women can be seen wearing traditional Moslem garb, and butcher shops that offer meat slaughtered according to *sharia*, or Islamic law, are becoming as common a sight as kosher butchers.

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(Continued on Page 20)

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A Meeting of Minds and Faiths

By David Firestone
Newsday Religion Writer

Fabian Schonfeld, an Orthodox rabbi from Kew Gardens Hills, left for Prague last month a skeptical man.

He was on his way to a high-level conference between Jewish and Catholic leaders to discuss anti-Semitism and future relations between the two faiths. Weighing heavily on his mind was the long history of Catholic hostility to the Jews: the ancient teachings that the Jews killed Jesus, the Crusades, the blood libels, the half-hearted protests against the Holocaust, the Carmelite convent and huge cross on the site of Auschwitz.

"There was every reason to be skeptical, because of what we were asking from the Catholic side," said Schonfeld, rabbi of Young Israel in Kew Gardens Hills. "We wanted the church to admit that the Holocaust was caused directly by Christian teaching that the Jews are Christ-killers, which prepared the ground for Hitler. We wanted the church to say once and for all that anti-Semitism is wrong, that it is a sin."

But to Schonfeld's surprise, the church did exactly that, and more. Pope John Paul II's emissary to the meeting, Archbishop Edward I. Cassidy, president of the Vatican Commission for Religious Relations with the Jews, made a statement that startled Schonfeld and many of the other Jewish delegates present.

"We Catholics have a particular obligation to take the initiative in reconciliation, in *t'shuva* [Hebrew for repentance], and to ask forgiveness of the Jewish people," said Cassidy, adding that he had the Pope's backing.

When Schonfeld heard that, he lost much of his skepticism.

"It was quite an accomplishment, getting such a high official in the Vatican to make such a statement," he said. "There is a long way to go, but now we

Jewish and Catholic leaders reconcile some age-old grudges

know there are good friends of the Jewish people in the Vatican."

Other rabbis who attended the four-day meeting in Prague agreed. Rabbi Marc Tanenbaum, formerly the long-time head of international affairs for the American Jewish Committee, called the meeting "a significant breakthrough in 1,900 years of Catholic-Jewish relations." Jack Bemporad, rabbi of Temple Israel in Lawrence and chairman of the Interreligious Affairs Office of the Synagogue Council of America, said the meeting — which included delegates from 16 nations — represented a new beginning in relations between the faiths.

"The past is no longer going to cast any light on the future," said Bemporad, "because the future is going to be different. The difference is that there is mutuality, reconciliation and good will emerging, the likes of which I've never experienced."

Eugene Fisher, director of Jewish-Catholic relations for the National Conference of Catholic Bishops, said the Catholic side understood the wariness of the Jews.

"If I were Jewish, I'm not sure I'd bring a lot of trust to a meeting, either," he said. "But this is not the Middle Ages anymore, and the Jewish community needed to come to know us a bit better. I think they now have a better understanding of what is taking place in the church."

The conference came 25 years after the Second Vatican Council, in a historic document called *Nostra Aetate* (In Our Time), ended centuries of hostility by proclaiming that today's Jews are not to be held responsible

for the death of Jesus, and decrying anti-Semitism. The document substantially improved relations between the two faiths, particularly in the United States, but it did not mention the Holocaust or acknowledge that the church itself had practiced anti-Semitism. Jewish and Catholic historians therefore spent a day at the Prague meeting recounting the mistreatment and neglect of the Jews at Catholic hands from the early days of the church through the Middle Ages up through the Holocaust. "They really exposed themselves in acknowledging the misdeeds of the past, and I think the Jewish side saw that," said Fisher. "It brought about a sense of healing."

But the conference was more than a long historical *mea culpa*. The immediate concern of those present was to combat the fierce anti-Semitism now re-emerging alongside the rekindled nationalism of Eastern Europe. Most of those countries have large Catholic majorities, and Poland, where the tiny Jewish community says it is living in fear, is almost entirely Catholic.

Catholic leaders at the conference acknowledged that the church's previous teachings had helped lead to this situation, and agreed to a detailed plan to fight it, principally through education. *Nostra Aetate*, which has never been translated into Polish and several other Slavic languages, will be now be translated, distributed and taught throughout Eastern and Central Europe. The church agreed to support legislation banning discrimination based on race or religion and prohibiting incitement to hatred. Catholic schoolchildren will

be taught respect for different cultures and religions, and will learn the history of the disasters brought on by prejudice. Textbooks will be purged of bigoted content.

Most important, joint Jewish-Catholic committees will be established in each of the countries to deal with outbreaks of racism as they arise.

"We should not create the impression that this will be changed overnight, any more than the problems in Western Europe were changed overnight," said Tanenbaum. "But over the next 25 to 50 years, we will make some progress in countries where there was no progress for 1,000 years. I think that's a historic achievement."

But the participants admitted it may be difficult to stem the anti-Semitism on the streets today.

"The church's influence is really in the long range," said Fisher. "Its delivery system is in classrooms and in the pulpit. It doesn't have a magic wand, not even with its own people. There's no shortcut in changing people's souls."

Several of the Jewish delegates said they were disappointed the conference made little progress toward moving the Vatican closer to recognition of Israel. Vatican officials have long said they cannot recognize the Jewish state until the status of its borders and holy places is clear, and until there is progress on the issue of Palestinian rights.

Bemporad, however, said that most in the Jewish delegation decided Israel was not the highest issue on the priority list.

"You can't deal with everything," he said. "Let's first deal with anti-Semitism and the Holocaust, and set up structures to deal with that. Then we'll find a way to open up a dialogue on Israel. But what we have now is really something."

Jews, Vatican to Meet on Anti-Semitism

By David Firestone

STAFF WRITER

Twenty-five years after the Second Vatican Council denounced the teaching of hostility toward Jews, a high-level Jewish delegation begins talks with Catholic leaders today in Rome to work toward a new era of cooperation between the two faiths.

Jewish leaders are hopeful that Pope John Paul II will announce a sweeping Vatican study of the history of Catholic anti-Semitism, particularly during the Holocaust period, and will endorse a major church effort to eliminate the growing anti-Semitism in the Catholic countries of Eastern Europe.

Expectations that the Vatican would

begin steps toward granting diplomatic recognition of Israel, however, have grown dim, said several of the leaders who spoke before leaving for Rome. They said the Vatican is unwilling to begin a new diplomatic initiative at a moment of great unrest in the Mideast.

"In light of the turmoil in the region, I think it's probably unrealistic to ex-

pect a breakthrough on recognition," said Rabbi Marc Tanenbaum, of Manhattan, an at-large member of the delegation who has spent years working on improved relations between Catholics and Jews. "But it's on the table."

The 30-member Jewish delegation,

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Jewish Group to Meet Pope

POPE from Page 4

representing the International Jewish Committee on Inter-religious Consultations, includes members from all the major branches of Judaism and several large communal organizations such as B'nai B'rith, the American Jewish Committee, and the World Jewish Congress. Included in the delegation are two rabbis from Long Island — Rabbi Jack Bemporad of Temple Israel in Lawrence, and Rabbi Mordecai Waxman of Temple Israel in Great Neck — and a number of rabbis and leaders from New York City. The group will meet with the Vatican's Commission for Relations with the Jews, and is scheduled

to have a meeting with the Pope tomorrow morning, followed by a news conference. Also attending will be Bishop Francis Mugavero, the former head of the diocese of Brooklyn.

The meeting follows by two months a preliminary conference on the subject in Prague, at which the head of the Vatican Commission, Archbishop Edward J. Cassidy, said the church should seek the forgiveness of the Jews for centuries of hostility. Jewish leaders said if the Pope gives his imprimatur to such a statement tomorrow, agreeing that anti-Semitism is a "sin against God," it will vastly aid the campaign against anti-Semitism in such countries as Poland, Hungary and Romania.

NEWS PTH, DEC. 6, '90

Pope Endorses Statement on Anti-Semitism

By PETER STEINFELS

Meeting with an international delegation from Jewish organizations in the Vatican, Pope John Paul II endorsed a statement yesterday drawn up three months ago acknowledging that some aspects of Catholic teaching and practice had fostered anti-Semitism and outlining plans for combating its re-emergence in Eastern Europe.

The Pope called for implementation of the conclusions reached by Jewish and Roman Catholic representatives at a conference in September in Czechoslovakia.

The Prague statement branded anti-Semitism "a sin against God and hu-

manity" and said that the church should repent for the anti-Semitism that had found a place in Catholic thought and behavior.

Special Instruction Urged

Among practical measures for combating it in Eastern Europe, the Prague statement had urged the translation of recent church documents on Catholic-Jewish ties and their wide dissemination. It also called for special instruction for priests and seminarians and the establishment of joint Catholic-Jewish commissions in each country.

"No dialogue between Christians and Jews can overlook the painful and ter-

rrible experience of the Shoah," the Pope said, using the Hebrew term for the Nazi effort to exterminate Europe's Jews.

Rabbi Jack Bemporad, chairman of the Interreligious Affairs Office of the Synagogue Council of America, said that the endorsement guaranteed that the Prague statement would not "become just one of hundreds of declarations," but a "core document" for Catholic-Jewish cooperation. Yesterday's meeting, he said when reached by telephone in Rome, should overcome the skepticism of Jews who question whether the Pope fully backed the statements made by Vatican officials.

At the beginning of the session, Archbishop Edward I. Cassidy, who heads the Vatican's Commission for Religious Relations With the Jews, announced that the Pope had recently sent to Poland the funds pledged for a new structure being built to relocate the Carmelite nuns whose convent at the site of the Auschwitz camp had strained Catholic-Jewish ties.

The meeting with the Pope was part of a two-day conference marking the 25th anniversary of *Nostra Aetate*, the Second Vatican Council's declaration on Catholicism and non-Christian religions, which recognized a close union between Christianity and Judaism and condemned the belief that the Jewish people were to be held responsible for the death of Jesus.

Nostra Aetate "marked a reckoning of the soul, a change of heart" and "a

positive response after centuries of alienation," Seymour Reich told the conference. Mr. Reich is chairman of the International Jewish Committee on Interreligious Consultations, the Jewish umbrella group with which whom the Vatican has dealt since the Vatican Council.

'Almost a Radical Honesty'

Both Catholic and Jewish participants said that the atmosphere of the meeting was "cordial" and "open." Rabbi Marc Tanenbaum called the conference "extremely realistic, more so than many other meetings" and marked by "almost a radical honesty."

He said that Bishop Pietro Rossano had warned that progress in Catholic-Jewish relations was hampered when Jewish organizations issued sweeping attacks on the Pope or the Catholic

Church or when the relations between the two groups were portrayed in very bleak terms. Rabbi Tanenbaum called Bishop Rossano, the rector of the Lateran University in Rome, "a trusted friend of the Jewish people."

"We have arrived at a stage where we can discuss whatever is disturbing, and see these questions from the others' point of view," Archbishop Cassidy said in a telephone interview after the meeting.

During the conference Jewish delegates urged the Vatican to establish full diplomatic relations with the state of Israel. In a 45-minute meeting with the delegation, Msgr. Jean-Louis Tauran, deputy to the papal secretary of state, cited the Vatican's reasons for not recognizing Israel — unresolved borders, the status of Jerusalem and the Palestinians' lack of a homeland.

MARCH 13, 1991

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DAILY NEWS BULLETIN

POLAND INVITES JEWISH EDUCATORS TO TEACH CATHOLICS ABOUT JUDAISM

By Debra Nussbaum Cohen

NEW YORK, March 12 (JTA) -- American rabbis and other Jewish educators hope to travel to Poland by the end of the year to teach Polish Catholic clergy about Judaism, in response to an invitation extended by the Polish Catholic Church.

Bishop Henryk Muszynski, chairman of the Polish Episcopate Commission for Dialogue With Judaism, asked the Synagogue Council of America at a meeting here last week to send rabbis and educators to assist in an intensive education and dialogue campaign to teach Polish Catholics about the relations between Catholics and Jews.

His invitation follows the reading of a pastoral letter in Poland's Catholic churches on Jan. 20 that denounced anti-Semitism and expressed "sincere regret for all incidents" of anti-Semitism by Poles.

The trip is being seen as an opportunity to act on the principles set forth in a declaration signed last September in Prague by Catholic and Jewish religious leaders. The declaration defined anti-Semitism as a sin and called for enhanced communication between Catholics and Jews.

The invitation to Poland is "a very clear and immediate fulfillment of Prague," according to Rabbi Jack Bemporad, chairman of the Synagogue Council's Interreligious Affairs Committee. It is "the first and most important link."

Poland is estimated to have no more than 10,000 Jews remaining from what, at its prewar peak, was a culturally and religiously vibrant community of 3.5 million souls. Just 2,000 members of the small surviving community affiliate with organized Jewish life, according to Muszynski.

'Dealing With Jews As An Abstraction'

The contribution of Jews to "Polish history must be preserved and transmitted by Jews who are willing to visit," Bemporad said.

Polish intellectuals and theologians have "genuine, but almost macabre moral and intellectual interest" in the Jews, according to Rabbi Marc Tanenbaum, a member of the Synagogue Council representing the Conservative movement's Rabbinical Assembly.

They have been devoting an increasing number of seminars and conferences to the subject of Polish Jewish history, and "they found that they were running a number of these without any Jews present," Tanenbaum said. "They were dealing with Jews as an abstraction, almost caricature."

The new invitation to visit grew out of realization among Polish theologians that "the need to have communication with living Jews," said Tanenbaum. "The Poles know almost nothing about world Jewry."

During his meeting at Synagogue Council headquarters here March 6, Bishop Muszynski spoke of efforts to reorganize the museum at Auschwitz as a state-sponsored museum to "reflect the grim history" and "the tragic role the Jews played in it and its deep meaning for the Jewish people."

"Until now, it has been a museum of an Nazi, communist and atheistic propaganda, rather than a museum of the true Auschwitz history," explained.

Muszynski expressed hope that the new center would become a vehicle for reconciliatory education and understanding.

The Pontifical Council was formed in 1969 to implement the reforms of the Second Vatican Council, which transformed the historical attitudes of the Catholic Church toward Jews and Judaism. The pope appoints each of the 40 bishops on the body.

The Pontifical Council has under its domain the Vatican's Commission for Religious Relations With the Jews, the group that has regular contact with world Jewry through IJCIC, the International Jewish Committee on Interreligious Consultations.

The process of making saints has been cloaked in secrecy since the Vatican first started the system early in church history. A resolution against a candidate is considered a rare and important step for the Pontifical Council.

According to Pawlikowski, Isabella's is the first cause for sainthood the Pontifical Council has even semi-publicly opposed.

"Some important people in the Pontifical Council let it be known that they would welcome protest fairly early in the game. Prominent leadership within a leading Vatican office encouraged letter writing," he said.

It is "generally a very quiet process. This is rather unusual," he said.

To many of the Jewish leaders who were vocal in their opposition to Isabella's candidacy, the concern demonstrated by the Pontifical Council marks a maturation of the relationship between Catholics and Jews.

In the past, the relationship has been weakened by dispute, even broken off at times, because of controversies such as the occupation of a convent at the Auschwitz death camp by a group of Carmelite nuns and the pope's meetings with Palestine Liberation Organization chief Yasir Arafat and Kurt Waldheim, the ex-Nazi president of Austria.

"This is an unprecedented development," declared Rabbi Marc Tanenbaum, a member of the Synagogue Council of America's interreligious affairs commission and a former IJCIC chairman. "This is a remarkable victory and evidence that our relationship is really working. Without any big public demonstrations, through diplomatic channels, we communicated what a disaster Queen Isabella was to human rights," he said.

Rabbi James Rudin, national director of interreligious affairs for the American Jewish Committee, agreed.

"This shows the vitality of our communication, and that they are very sensitive to the teachings of Vatican II," he said.

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"The whole issue of reconciliation is being helped by this move," said Andre Sassoon, vice president of the International Jewish Committee for Sepharad '92, the yearlong commemoration of the 500th anniversary of the start of the Inquisition.

Elan Steinberg, executive director of the World Jewish Congress, agreed. "It removes a potentially dangerous obstacle and is a tribute to the new dialogue we have entered into within the last year or two."

But Rabbi Jack Bemporad, director of interreligious affairs for the Synagogue Council, said the Pontifical Council's resolution has less to do with Jewish objections than with Isabella's own inappropriateness as a model of sanctity.

"The church is clear what the criteria for beatification are, and she doesn't fill them," he said. "Jews and Moslems were a consideration, but not a central consideration. If they felt a person deserved beatification, they would do it."

Tanenbaum urged the Vatican to make a public statement about the decision on Queen Isabella, and to follow it up with education about her role in Jewish and Moslem history, a role that is often downplayed or nearly omitted in C

spread resentment on the part of many Catholics that the Jews are trying to manipulate the Catholic Church," he warned.

JTA END

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Tanenbaum urged the Vatican to make a public statement about the decision on Queen Isabella, and to follow it up with education about her role in Jewish and Moslem history, a role that is often downplayed or nearly omitted in Catholic histories of the period.

"If the Vatican does not make clear the reason for it, it will lead to widespread resentment on the part of many Catholics that the Jews are trying to manipulate the Catholic Church," he warned.
JTA END

Jews hail Vatican stand against sainthood for Queen Isabella

By DEBRA NUSSBAUM COHEN

A potentially serious rift in Catholic-Jewish relations has been averted as a result of a Vatican panel's decision to recommend against beatifying Queen Isabella I of Spain.

The 40 bishops on the Pontifical Council for Christian Unity unanimously passed a resolution. It reportedly states that the proposed beatification of Isabella — the first step toward canonization as a saint — contradicts current church positions on the freedom of conscience.

The resolution also is said to conclude that there is no evidence that Isabella fulfilled the requirements for sainthood, which include proof that the candidate performed at least two miracles during her lifetime.

It also says her beatification would work against the Vatican's interest in promoting 1992 as the 500th anniversary of the advent of Christianity in the "New World," rather than as the dark close to the golden age of Spanish Jewry.

Isabella is viewed as a despot by both Jews and Moslems, who were subjected to torture, forced conversion and expulsion during her reign from 1474-1504.

Under her leadership, the Inquisition was established throughout Spain. In 1492, Jews were required to convert to Christianity or leave Castile and Aragon. In 1502, Mos-

lems were forced to make the same choice.

The resolution recommending against beatification was presented to Pope John Paul II.

Though the Pontifical Council has no formal jurisdiction over the Vatican Congregation for the Causes of Saints, which oversees the process of beatification and canonization, several bishops participate in both groups.

The resolution carries great "moral weight," according to one Catholic theologian.

"Though it doesn't officially kill the effort, most people consider it a dead case now," said the Rev. John Pawlikowski of the Catholic Theological Union in Chicago.

Several senior American Catholic officials agreed that beatification of Isabella is now a dead issue. They said a statement may be issued by the Vatican confirming that her cause has been "postponed indefinitely." In the language of the church, that would mean her case is no longer being considered.

A significant factor in the Pontifical Council's decision was said to be the outcry from Catholic, Jewish and Moslem groups once news of Isabella's proposed beatification spread. In many cases, Catholics and Jews together made their opinion clear through Vatican diplomatic channels.

Jewish and Catholic leaders from Chicago sent a joint letter to Angelo Cardinal Felici of the Congregation for the Causes of Saints, urging him to "put this proposal to rest in light

of the significant damage it would do to contemporary interreligious relations."

Nineteen religious and community leaders signed the letter, including the Rev. Daniel Montalbano, director of Catholic-Jewish relations for the Archdiocese of Chicago; Pawlikowski of the Theological

'This is a remarkable victory and evidence that our relationship is really working.'

Union; Michael Kotzin, director of the Chicago Jewish Community Relations Council, and Maynard Wishner, chair of the Chicago JCRC.

According to Wishner, Joseph Cardinal Bernardin of Chicago, a member of the Pontifical Council, introduced the resolution at the Vatican.

News of its adoption was disclosed to the American Jewish community at a meeting between Bernardin and Jewish leaders in Chicago.

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"The whole issue of reconciliation is being helped by this move," said Andre Sassoon, vice president of the International Jewish Committee for Sepharad '92, the year-long commemoration of the 500th anniversary of the start of the Inquisition.

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Jewish Telegraphic Agency

Religion Notes | Ari L. Goldman

■ Setback for a beatification ■ Poll upsets British clerics ■ Team translation of Koran begun ■ The word on Yiddish from the general.

Setback on Isabella

The effort to promote Queen Isabella I of Spain as a saint in the Roman Catholic Church suffered a serious setback recently when a Vatican panel recommended against beatifying the Queen, best known for her sponsorship of the discovery of the New World. Beatification is the first step toward sainthood.

Aside from being the benefactor of Christopher Columbus, Queen Isabella subjected Jews and Muslims to torture, conversion and expulsion during her reign, from 1474 to 1504. Opposition to her beatification had been building ever since it was announced in connection with next year's 500th anniversary of the spread of Christianity to the New World.

Last month the 40-member Vatican panel, the Pontifical Council for Christian Unity, unanimously passed a resolution saying beatification would contradict current Roman Catholic positions on freedom of conscience. The resolution is not binding, but is believed to have influence over the Vatican Congregation for the Causes of Saints.

News of the action came to light later in March at an interfaith meeting between Catholics and Jews in Chicago. Joseph Cardinal Bernardin of Chicago, a member of the pontifical council, introduced the resolution at the Vatican.

Rabbi Marc H. Tanenbaum, a member of the interreligious affairs commission of the Synagogue Council of America, called the setback for the Isabella cause "a remarkable victory," evidence that Jewish-Catholic relations were "really working."

"Without any big public demonstrations, through diplomatic channels, we communicated what a disaster Queen Isabella was to human rights," he said.

Friends of Jews among 22 new cardinals

Several of the 22 new cardinals just appointed by Pope John Paul II, including the two American cardinals, are widely considered to be good friends of the Jews, lending a sympathetic ear to Jewish concerns and actively involved in building bridges between the two religious communities.

Never before have Jews had so many friends in this senior Vatican position, according to observers who say the appointments are likely to enhance interreligious and political relations between Jews and Catholics.

Among the cardinals newly elevated by the pope are Anthony Bevilacqua, 67, archbishop of Philadelphia, and Roger Mahony, 55, archbishop of Los Angeles.

Others among the newly appointed cardinals considered to be good friends of the Jews are Edward Cassidy, 66, archbishop of Australia and president of the Vatican Commission for Religious Relations with the Jews; Pio Laghi, 69, archbishop of Italy and formerly papal nuncio in Jerusalem and Buenos Aires; Antonio Quarracino, 67, archbishop of Buenos Aires; and Angelo Sodano, 63, the Vatican secretary of state.

They will join the College of Cardinals, the most important governing body in the Catholic hierarchy. Its members are second only to the pope in authority.

The 163 members of the College of Cardinals, of whom 120 are voting members required to be under the age of 80, serve as the pope's advisers and elect his successor.

The elevation of several who are strong supporters of Jewish interests "can be an important support in Rome," said Rabbi Marc Tanenbaum, a consultant on interreligious affairs and past chairman of the International Jewish Committee on Interreligious Consultations.

Their appointment indicates a "maturing of 26 years of Catholic-Jewish relations," according to Rabbi A. James Rudin, director of interreligious affairs for the American Jewish Committee.

It was 26 years ago that the Vatican issued "Nostra Aetate," redefining its relationship with Judaism.

"These cardinals have had rich experiences with the Jewish community," said Rudin.

And their commitment to dialogue "will be an influence on the total ideology of the relationship between the Vatican and Judaism and the Jews," said Leon Klenicki, director of interfaith affairs for the Anti-Defamation League of B'nai B'rith.

Bevilacqua has "a strong record of work and commitment in Jewish-Catholic relations," said Tanenbaum. "As an Italian Catholic he has strong ethnic ties and feels deep intuitive ties with the Jews."

And Mahony, he said, has "very close working relationships" with leaders of the Los Angeles Jewish community and rabbinic groups.

Cassidy was the first church official to call publicly for Catholics to do "teshuvah," (the Hebrew word for repentance) for their role in the Holocaust, and was a key player in recent meetings between Catholics and Jews in Rome. He is also known as a personal friend of the pope, Tanenbaum said.

According to the ADL's Klenicki,

Laghi "is a great friend of the Jewish people" and, when in Buenos Aires as a papal nuncio, helped free Jewish political prisoners who were sentenced under Argentina's military rule in the 1970s and '80s.

And Quarracino, presently stationed in Buenos Aires, has been an active partner in dialogue since he promoted the very first meeting between Latin American Jews and Catholics in 1968, Klenicki said.

Sodano, the newly-appointed secretary of state, will be a critical link in the ongoing discussion between Jews and the Church on the Vatican's establishment of diplomatic ties with Israel.

Jewish Telegraphic Agency

Billy Graham Is Back to Save New York

By ARI L. GOLDMAN

When the Rev. Billy Graham preached his first sermon in New York, at Madison Square Garden in 1957, it was to a mostly white middle-class Protestant audience. He read the lesson of Sodom and Gomorrah from the Bible, substituting "New York" for the names of the cities of sin.

When Mr. Graham returns to New York next Sunday, preaching in Central Park, his audience and his message will be different. The people behind the event are from 900 New York churches that are dominated by black, Hispanic and Asian members. And Mr. Graham said last week that he wanted to tell them "some of the good things about New York."

"People have a negative impression of

New York that I don't think is quite fair," he said, adding that he would also speak of New York's problems, in particular the racial tensions in Crown Heights, and of how his Gospel message can heal division.

The Central Park crusade, which will run from 4 to 6 P.M. on Sunday, is the culmination of a four-year effort named Mission New York, which has already drawn 550,000 people in appearances in Buffalo, Rochester, Syracuse, Albany and Uniondale, L.I.

Outdrawing Paul Simon Unlikely

"New York is definitely ready for the word of God," the 72-year-old evangelist said in announcing the Central Park rally. Mr. Graham's appearance on the park's Great Lawn will be his first evan-

gelistic crusade in New York City in more than 20 years and is expected to draw tens of thousands of people. But he entertained no illusions of outdrawing Paul Simon, whose August 15 concert with his "Born at the Right Time Band" was heard by an estimated 750,000 people in the park.

"We're calling ours 'Born Again at the Right Time,'" said a senior aide to Mr. Graham, Larry Ross.

Mr. Graham, known for his simple, straight-from-the-shoulder preaching style, said that he would stress "love and how God loves you." He said that the message would be more upbeat than the first sermon he preached at the Garden in 1957, when he paraphrased the proph-

Continued on Page B7

Billy Graham to Save New York Again

Continued From Page B1

et Isaiah, saying, "Give ear unto the law of our God, ye people of New York."

That 1957 crusade ran for 16 weeks from May to September and put him firmly in the tradition of other towering evangelists who successfully took on the city, long considered "a graveyard for evangelism."

Mr. Graham returned to Madison Square Garden in 1960 and 1969. He last preached in New York in 1970 during a crusade at Shea Stadium.

In an interview in Farmington, Conn., where he was relaxing after a five-day crusade at the Meadowlands earlier this month, Mr. Graham said that his return to New York had led him to reflect on how the city — and he — had changed over the years.

Wearing faded blue jeans, white running shoes, a sports jacket and a tie, the evangelist said that he was "every bit as strong and certain" in his faith as he ever had been, but had come to "better understand other people" as a result of his travels. In nearly five decades he has preached in 84 countries on every continent.

Reversal in Catholic Attitude

He rejected the idea of a Central Park crusade when it was proposed two years ago, he recalled. "Then, as we came closer, some ministers approached us — largely African-American ministers — and I began to realize that New York City has changed tremendously in its ethnic makeup and in its church relationships."

The Central Park rally will be broadcast over radio in Spanish, Korean and Chinese. In addition, Roman Catholics are participating in a way that could not have been imagined in the 1950's, when Catholic priests la-

beled Billy Graham crusades heresy and urged their flocks to stay away.

John Cardinal O'Connor, following the example of bishops in other cities, has personally urged priests and lay people to attend the Central Park rally. The Cardinal, who is Archbishop of New York, hailed Mr. Graham as "a dynamic preacher."

Mr. Graham is a Baptist but his appeal has broadened over the years as a new ecumenical spirit within Christianity has broken down many

'Definitely ready for the word of God' this Sunday.

of the old barriers. In addition, Mr. Graham has convinced other ministers that he is not interested in building his own organization or denomination but in persuading people to seek Christ through their own churches.

For example, when he asks people to walk forward at the end of his crusades and make a commitment to Christ, the "inquirers," as he calls them, are then met by counselors who channel them to their individual churches, be they large denominations or small. Those who have no denomination are told of options.

Allaying Fears Among Rabbis

While some come forward to be "born again" by accepting Christ as their savior, most approach as a sign of renewing their Christian faith. All are encouraged to pray and read the Bible daily, to "give evidence" of their new faith in their daily lives and to get involved in the social and reli-

gious activities of a local church.

The durable evangelist has also tried to allay fear among rabbis that he is interested in converting Jews to Christianity. He recently met with 100 members of the New York Board of Rabbis and told them that this was not his purpose. Rabbi Marc H. Tanenbaum, who introduced Mr. Graham to the group, called the evangelist "a great friend of Israel and a great friend of Jews everywhere."

Mr. Graham said that "there are many passages in the Bible — Old Testament and New Testament — that indicate that the Jewish people are in a special category" as "God's chosen people." He added: "I'm certainly not going to beg them or coerce them or target them. I have to leave it to the spirit of God and their own decision and choice."

Mr. Graham's Central Park appearance will include Johnny and June Carter Cash; Sandi Patti, the gospel singer; Take Six, the gospel cappella group, the Brooklyn Tabernacle Choir, the Korean Choir and the Salvation Army Band. Kathie Lee Gifford, the talk show host, will be among the speakers.

He added that he had closely watched the live broadcast of Mr. Simon's Central Park concert on television and had been impressed at how well the musicians and the audience communicated. He marveled at the numbers who went to hear Mr. Simon, but added that the Central Park head count was not his priority. "I'm not really interested in trying to have a big number," he said. "It's the effect I hope it will have on the city and maybe the whole country."

Glemp offers 'regrets'

By ROBERT M. ANDREWS

The Associated Press

WASHINGTON — Jozef Cardinal Glemp of Poland met with a dozen American Jewish leaders yesterday and expressed regret over a three-year-old sermon that many Jews regard as anti-Semitic.

"I have learned that certain of my own statements may have caused pain to the Jewish community and were seen as fostering stereotypes of Jews and Judaism, but were in many aspects based on mistaken information," Glemp said in a statement.

Adding that Polish Catholics also had suffered pain, Glemp told the Jewish leaders:

"I regret sincerely that this unfortunate situation occurred and recommit myself to working with you now and in the future, in the spirit of our pastoral letter, to combating anti-Semitism at its very roots."

Glemp aroused an international furor in August 1989, when he criticized Jewish demonstrators from New

York who protested the presence of a Carmelite convent at the site of the Nazi death camp at Auschwitz, where an estimated 1,350,000 Jews were exterminated during World War II.

In his sermon, Glemp accused Jews of attacking Poland's sovereignty and fomenting anti-Polish feelings. He invoked images of Jews spreading communism and causing alcoholism among Polish peasants. He also suggested that the Jewish protesters had tried to destroy the convent and murder its nuns.

On Thursday, before he left Warsaw for a two-week visit to the United States, Glemp told an interviewer that he saw no need to apologize for his reaction to what he regarded as an "illegal" attack on the convent.

"Apologizing is a Christian gesture, and if one feels that one hurt someone, then one should apologize for it," he said. "There is nothing to apologize about from my perspective."

At the outset of his tour of more than a dozen U.S. cities, Glemp sought to defuse the controversy during an extraordinary two-hour confrontation with Jewish leaders at the headquarters of the National Conference of Catholic Bishops, which arranged the meeting.

Glemp did not utter a formal apology for his controversial remarks yesterday. But Rabbi Marc Tanenbaum of New York and several other Jewish leaders who attended the meeting suggested that an apology wasn't necessary.

They noted that Glemp had previously denounced anti-Semitism and said he showed willingness yesterday to take part in a future dialogue between Catholics and Jews in Poland to overcome old stereotypes and prejudices.

"We believe the Polish Catholic Church and Cardinal Glemp have begun to demonstrate in serious ways not only a change of attitude but a change of behavior," Tanenbaum told a news conference after the meeting.

Asked if he avoided the word apology because it might mean humiliation, Glemp replied, "I don't consider this as humiliation if you arrive at a deeper truth."

Polish Cardinal Acknowledges Distress He Caused in 1989 Homily

By PETER STEINFELS
Special to The New York Times

WASHINGTON, Sept. 20 — Jozef Cardinal Glemp, the Roman Catholic Primate of Poland, told a dozen leaders of Jewish groups today that he recognized the pain caused by statements he made in a widely publicized homily in August 1989.

He also said that "through dialogue" he had come to understand how his statements were viewed as "fostering stereotypes of Jews and Judaism" and were "based on mistaken information."

"I regret sincerely that this unfortunate situation occurred," he told the delegation in a statement issued after a meeting at the headquarters of the National Conference of Catholic Bishops.

The meeting was arranged to build understanding with American Jews before the Cardinal embarked on a two-week visit to Polish-American communities in 14 cities. But the meeting itself became a new source of conflicts when some Jews questioned the appropriateness of meeting with Cardinal Glemp in the absence of a detailed retraction of his remarks and an apology before a Polish audience.

Seymour Reich, former president of B'nai B'rith International who opposed the meeting, said that he was still disappointed with Cardinal Glemp's response.

But Jewish participants described their nearly two-hour closed discussion with the Cardinal as "no holds barred" and said it included a detailed review

Frank discussion at an interfaith meeting.

of the 1989 passages they found offensive.

The 1989 homily followed an incident when seven Jewish demonstrators entered the grounds of a convent to protest its establishment adjacent to the site of the Auschwitz death camp. In the homily, Cardinal Glemp, spoke of "the Jewish innkeeper who got peasants drunk" as well as Jews "who gave Poland their talents and their lives."

The Cardinal also spoke of Jewish power over the mass media in many countries and suggested that the Jewish demonstrators, if they had not been stopped, might have killed the nuns or destroyed the convent. Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, who led the demonstrators, appeared with a dozen protesters outside the Catholic headquarters this morning. He tried unsuccessfully to serve Cardinal Glemp a summons for a civil suit for defamation and slander.

The conflict over relocating the convent itself, which paralyzed formal talks between Jewish groups and the Vatican for several years, has now

receded and been replaced by the conflict stemming from the demonstration, the homily, Rabbi Weiss's suit and Cardinal Glemp's visit.

Unlike the closed discussion, where participants said that Cardinal Glemp was animated and frank, the news conference that followed found the prelate looking strained. Speaking in Polish, he answered many questions about his homily and other past events with general remarks on hopes and plans for better Catholic-Jewish relations.

According to participants in the meeting, Cardinal Glemp said he had never met before with so many Jews. "We are dealing with an individual who has been isolated" said Gunther Lawrence, a longtime Jewish spokesman for organizations engaged in interfaith conversations.

"There was an exchange and a change," Rabbi Mordecai Waxman of Temple Israel, Great Neck, N.Y., said. "The truth of the matter is that Jews in Poland didn't talk, and didn't talk frankly, to Cardinals. They weren't given the opportunity. They had it today," he said.

Saying he was trying not to repeat his Yom Kippur sermon, Rabbi Marc H. Tanenbaum, a retired official of the American Jewish Committee, said the "test of teshuvah" — the Hebrew word for "repentance" that was much used in today's discussion — was "not only a

change of attitude but a change of behavior."

He and several other Jewish participants said that the Polish Catholic Church, under Cardinal Glemp, had changed its behavior. Asked at the news conference whether he was apologizing for the 1989 homily, Cardinal Glemp spoke of "looking for a new way of dialogue" and avoided the word apology. The crucial step was "to say 'I'm sorry,' and he just didn't," Rabbi Weiss, who had returned to New York, said of the meeting.

Jewish participants in the meeting disputed this view. "Apologize" has become a buzzword," said Rabbi A. James Rudin of the American Jewish Committee. "Do you want him to grovel?" asked Rabbi Jack Bemporad of Temple Israel in Lawrence, N.Y.

Rabbi Weiss was not mollified. From New York he repeated charges that statements Cardinal Glemp made on Thursday were "even more outrageous than the original homily." Cardinal Glemp had suggested that determining the truth of his comments on Jews in Poland should be left to sociologists and historians. Rabbi Weiss called this "incendiary and incitements to violence, amounting to nothing less than verbal terrorism."

"I think that's just provocative language," Rabbi Tanenbaum said of Rabbi Weiss's phrase.

O'CONNOR TO BE BRIDGE BETWEEN ISRAEL AND POPE

By RANSDALL PIERSON

John Cardinal O'Connor's trip to Israel next month will help Pope John Paul II decide whether to forge diplomatic ties with the Jewish state, according to Jewish leaders in New York.

O'Connor will begin a whirlwind nine-day trip to the Mideast on Dec. 28, spending Jan. 5-7 in Jerusalem and Tel Aviv.

He will also visit Egypt, Lebanon, Syria and Jordan as head of the Catholic Near East Welfare Association — a church relief agency that offers aid to the war-scarred region.

One of O'Connor's unstated goals is "to act as a stalking horse to sound out Israeli officials about the practicality of moving toward diplomatic relations," a Jewish leader told The Post.

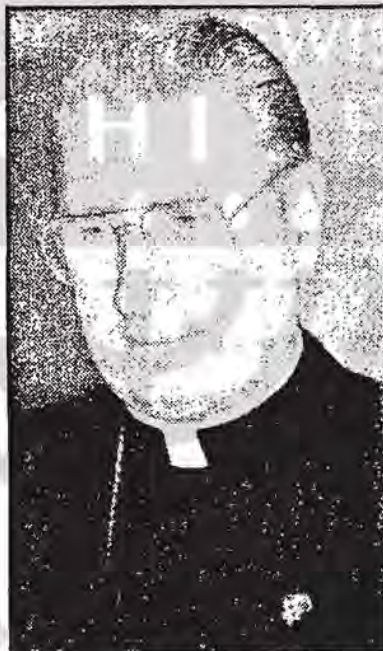
"The cardinal isn't going on his own, but in coordination with, and with special instructions from, the Pope," said the leader, who asked to remain anonymous.

Archdiocese spokesman Joseph Zwilling downplayed the portrayal, saying: "All I can tell you is the purpose of the trip is for Cardinal O'Connor to evaluate the work" of the relief agency.

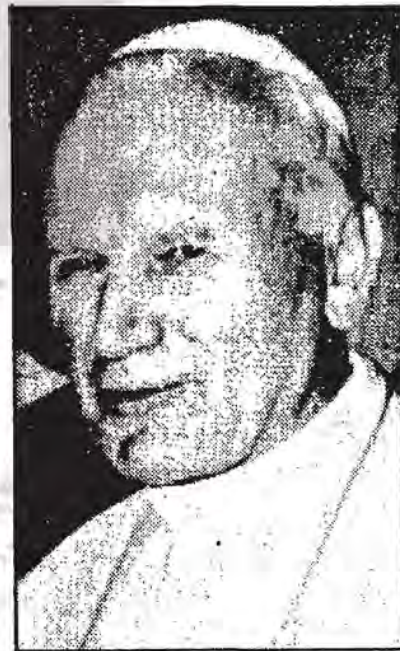
But he added, "Obviously diplomatic relations with Israel are an ongoing topic of interest to the cardinal and the Vatican."

In an interview in this week's Catholic New York, O'Connor said he is willing to meet with "government officials who want to see me" during his Mideast trip.

Although the Vatican recognizes the sovereignty of Israel, it has refused to exchange ambas-



CARDINAL O'CONNOR
Mideast-bound.



POPE JOHN PAUL II
Considers diplomatic link.

sadors because of such concerns as the plight of Palestinians and the question of access to sacred sites in Jerusalem.

During a 1987 visit to Israel, O'Connor jumped the gun and arranged interviews with Israeli Prime Minister Yitzhak Shamir and President Chaim Herzog without Vatican approval.

He had to cancel official visits to their government offices, but the embarrassed cardinal apologized to the offended dignitaries by meeting Herzog at the Israeli president's home.

Rabbi Marc Tanenbaum, an international expert on Vatican-Jewish relations, said he is guardedly optimistic about the

prospects of a diplomatic link.

During a speech last summer in Brazil, Tanenbaum explained, "The Pope said he would welcome full relations with Israel provided outstanding problems could be resolved."

Tanenbaum said O'Connor indicated his own firm support for diplomatic relations during a meeting here last September with Polish Cardinal Jozef Glemp and 12 Jewish leaders.

"O'Connor turned to Cardinal Glemp," Tanenbaum said, "and asked him if he would join him in an effort to advance full diplomatic relations between the Holy See and Israel."

1991

BISHOP MUGAVERO, FRIEND OF JEWS, DEAD AT 77

By Susan Birnbaum

NEW YORK (JTA) -- Bishop Francis Mugavero, a longtime worker in support of close and friendly relations between Catholics and Jews, died in East Hampton, N.Y., on Friday of a heart attack, while vacationing in the Long Island resort town.

Mugavero, who was for 22 years head of the Roman Catholic Diocese of Brooklyn, was since 1970 moderator of the secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

He was also chairman of the Bishop's Committee on Catholic-Jewish Relations.

Mugavero was "one of the first episcopal, in the true meaning of the word, moderators" of the Bishops Conference, recalled Rabbi Marc Tanenbaum, who knew the bishop since the days of the Second Vatican Council in the 1960s.

When Mugavero was appointed to the ecumenical position, he told the American Jewish Committee, "I have come here today to assure Jewish leaders of our nation that the Catholic Church remains adamant against anti-Semitism, and to give assurances that the Catholic Church stands ready to enter more deeply into dialogue about the common spiritual treasures that are ours."

Mugavero, whose background was in charity work, grew up among many Orthodox Jews in the Bedford-Stuyvesant section of Brooklyn, where he was a "shabbos goy," putting on lights on Shabbat for religious Jews.

Tanenbaum recalled him saying, "I have felt comfortable and really loving toward the Jews since my childhood."

Tanenbaum, a former director of interfaith and international relations for the American Jewish Committee, said, "Whenever there were any difficult or complicated issues, he always ~~went~~ went the extra mile to understand the Jewish position."

On a local basis, Mugavero, bald (he joked that he was Kojak), kindly and always with a twinkle in his eyes, sponsored Catholic-Jewish dialogues in Queens and Brooklyn, personally supported and was involved in interfaith conferences and seminars and took very strong positions against anti-Semitism.

"He gave instructions to all the priests and nuns in his diocese to improve relations with the Jews," Tanenbaum said.

Seymour Reich, former chairman of the International Jewish Committee on Interreligious Consultations, recalled knowing Mugavero in Jackson Heights (Queens) in the 1960s, "when I was deeply involved in Christian-Jewish relations."

"He personally participated in the meetings that we had. He didn't have to, but he would come around to encourage us to continue our meetings. He was always there when we needed him."

Reich remembered Mugavero's devotion to Israel, too.

"We found in him one who was very sympathetic to the belief that the Vatican was long overdue in establishing relations with Israel. We had a sense that it was something that he could not control, but had he had his way, he would have established ties

with Israel.

"I remember, in the Six-Day War, the support that he expressed to the Jewish community, when the very survival of Israel remained at stake," said Reich.

Although Mugavero retired in April 1990, he was chosen to accompany a delegation of Jews in December 1990 who traveled to Rome to meet with Pope John Paul II, to mark the 25th anniversary of Nostra Aetate, the 1965 decree that redefined Catholic-Jewish relations.

Rabbi A. James Rudin, director of interreligious affairs of the American Jewish Committee, and Arnold Gardner, chairman of the AJCommittee's National Interreligious Affairs Commission, mourned Mugavero's passing in a statement that recalled "his distinguished leadership" in "fighting the evil of anti-Semitism and in building positive relationships between Roman Catholics and Jews... We will miss him very much."



Rabbi urges U.S. Jews, Christians to fight deceit

New York Rabbi Marc Tanenbaum says he admires the United States for being "more generous than any other nation in history." But this generosity is not enough, said Tanenbaum, director emeritus of international relations for the American Jewish Committee.

Tanenbaum will discuss "Moral Challenges for Jews and Christians in the '90s" at 7 p.m. Sunday at Grace Lutheran Church, 2331 E. Fifth Place. His visit will mark the fifth annual Knippa Interfaith-Ecumenical Lecture, established in honor of the Rev. Clarence Knippa, pastor emeritus of Grace Lutheran.

The United States has "done more (than other countries) to sustain a decent life for other Americans and people around the world," Tanenbaum said. "But our job is hardly done."

He said Americans should become aware of "those things that threaten our health." A main threat to the "health" of the United States is the widespread fraud, corruption and deceit that he said he sees in politics, the media and even in religion.

"I see a growing decline in confidence and a growing sense of cynicism," Tanenbaum said. Cynicism could make people apathetic toward social concerns, he added.

Tanenbaum said he calls on Christians and Jews to be a prophetic voice in confronting deceit.

"In colonial times, if a politician violated the public trust, he was taken out to the stockade," he said, adding that Christians and Jews have a "shared responsibility for the social welfare of society." He said people should be assured of such basic securities as food, clothing, shelter and medical care.

Tanenbaum spent much of his career dealing with international human rights, hunger, refugees and foreign relations. He formerly was interreligious affairs director of the American Jewish Committee. A story in New York magazine recently described him as "the foremost Jewish ecumenical leader in the world today."

THE KILLEEN CHAIR OF THEOLOGY AND PHILOSOPHY

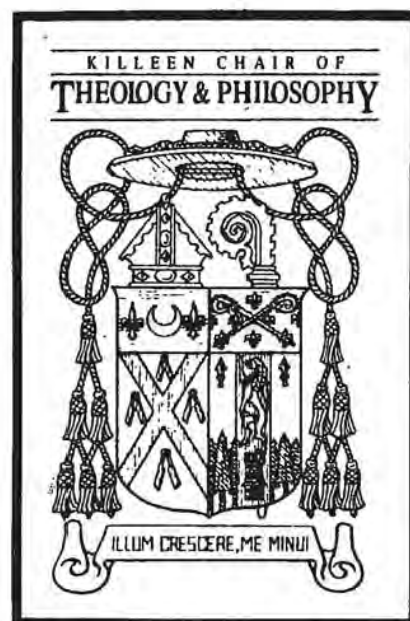
KILLEEN CHAIR SERIES 1991-92

Semester I

"INTERNATIONAL PERSPECTIVES ON THE PHILOSOPHY OF THE PERSON"

Recent events in our world have reinforced a sense of urgency toward cross-cultural understanding. In such a quest, the understanding of philosophical foundations and perspectives holds a central place. This is especially true of the cultural perspective on the person, since this viewpoint conditions so many other facets of a culture. What does it mean to be an individual human being embedded in a Buddhist, Hindu, or Islamic cultural matrix? This Killeen Chair Series will explore commonalities and divergences led by renowned scholars in three different traditions.

All events of the Killeen Chair Series will be held on the campus of St. Norbert College, De Pere, Wisconsin. The information in this brochure is subject to change. Please call ahead. There is no admission charge for Killeen Chair events.



KENNETH K. INADA
Professor of Philosophy
State University of New York at Buffalo

Thursday, September 26, 1991
7:30 p.m.
Sensenbrenner Memorial Union



"Japanese Buddhist Philosophy of the Person"

Professor Inada has been specializing in Asian and Comparative Philosophy at SUNY at Buffalo since 1969. He did Buddhist research in India under the auspices of the American Institute of Indian Studies and was a Ford Foundation Overseas Training Fellow for three years in Japan. Professor Inada has been a visiting professor at the University of Hawaii, Temple University and the University of Tsukuba, Japan. He is a past president of the Society for Asian and Comparative Philosophy and currently is the president of the International Society for Chinese Philosophy. Kenneth Inada has translated, edited and authored books in the area of Buddhism and comparative thought, including *Nagarjuna* (1970), as well as 50 articles in Buddhism, Japanese thought and comparative philosophy in national and international journals. In 1990-91, he was professor of philosophy and history of Asian thought in the SUNY-Malaysian Government Cooperative Educational Program.

A.L. HERMAN
Professor of Philosophy
University of Wisconsin-Stevens Point

Thursday, October 17, 1991
7:30 p.m.
Sensenbrenner Memorial Union



"The Hindu Concept of the Self"

A.L. Herman is Professor of Philosophy at the University of Wisconsin-Stevens Point. Educated at Stanford, Harvard, and the University of Minnesota, he is the author of *India Folk Tales* (1968); *The Bhagavad Gita, A Translation and Critical Commentary* (1973); *An Introduction to Indian Thought* (1976); *An Introduction to Buddhist Thought* (1984); *The Problem of Evil and Indian Thought, Second Edition* (1990); *The Ways of Philosophy: Searching for a Worthwhile Life* (1990); *A Brief Introduction to Hinduism: Philosophy, Religion and Ways of Liberation* (1991); and coeditor with R.T. Blackwood of *Problems in Philosophy: West and East* (1975).

YVONNE YAZBECK HADDAD
Professor of Islamic History
University of Massachusetts at Amherst

Wednesday, November 13, 1991
7:30 p.m.
Sensenbrenner Memorial Union



"Islamic Perspectives of the Person"

Professor of Islamic History at the University of Massachusetts at Amherst, Dr. Haddad is a specialist in twentieth century Islamic thought. She has conducted research in Kuwait, Egypt, Jordan and Tunisia and has lectured extensively on Islamic topics in India, Pakistan, Bangladesh, Indonesia, Saudi Arabia, Yemen, Oman, Abu Dhabi, and Qatar. Her interest has focused on the influence of social, economic and political factors on revivalist theology. She is the past president of the Middle East Studies Association and the American Academy of Religion (New England Region). Dr. Haddad is the author of numerous articles and books that deal with Islam in the modern world and Muslims in America. She is currently working on a book on *Islam and the Transformation and Society*.

David Whyte
Poet
Langley, Washington

Monday, October 28, 1991
7:30 p.m.
Sensenbrenner Memorial Union



"Images of Fire: Poetry and the Zen of Primary Experience"

Born in Yorkshire in 1955 and educated in England and Wales, David Whyte subsequently lived for a number of years in South America, where he worked as a Naturalist Guide in the Galapagos Islands and led natural history expeditions in the Andes. After further travels in Asia and a number of years directing educational programs, including two years in Oxford, he and his wife and son now live on Whidbey Island, Washington. David Whyte is now engaged full-time as a poet, reading and lecturing across the country and his native British Isles. He is the author of *Songs For Coming Home* (1984; revised edition, 1989) and *Where Many Rivers Meet* (1990).

KILLEEN CHAIR SERIES 1991-92

Semester II Lectures

Killeen Chair Resident Scholar February 9-22, 1992



Carl P. Wellman
Lewin Distinguished Professor
Washington University in St. Louis

The 1991-92 Killeen Resident Scholar is Carl Wellman, Hortense and Tobias Lewin Distinguished Professor in the Humanities, Washington University. Over the course of his career in philosophy, Professor Wellman has written six books and over forty articles, on ethical theory and social philosophy. The range of his work has included "analytical ethics" which involves the analysis of the meaning of words such as "good" and "ought", explanation of how ethical conclusions can be rationally justified, application of ethical theory to specific moral problems, a proposed analysis of the language of rights, and a general theory of rights with application to social issues.

Professor Wellman has long been a member of the American Philosophical Association, serving as the Chair of the Western Division's Committee on Law and Social Philosophy (1982-87). He has served as Secretary General of the International Association for the Philosophy of Law and Social Philosophy (1975-79), has been acting as Vice President since 1987, and is currently on the editorial boards of the journals *Ethics* and *Archive fur Rechts- und Sozialphilosophie*.

Public Lecture "The Grounds of Moral Rights"

Thursday, February 13, 1992
7:30 p.m.
Sensenbrenner Memorial Union

ST. NORBERT COLLEGE

"The Jewish-Catholic Dialogue After Vatican II: Perspectives and Prospects"

Co-Sponsored with the Jewish Centennial Committee

Thursday, March 19, 1992

7:00 p.m.

Walter Theatre

In the twenty-five years since Vatican II dealt with the issues of the Church in relation to other religions (*Nostra aetate*), the dialogue between Catholics and Jews has had a varied and controversial course, reflecting both significant progress and frustrating impasse. This Symposium, featuring speakers who have themselves played an important role in the discussion since Vatican II, seeks to assess that dialogue and its prospects in the years to come.



Rabbi Marc H. Tanenbaum
International Relations Consultant
of the American Jewish Committee

Dr. Marc H. Tanenbaum has a long and distinguished career in service to the American Jewish community, in international human rights and world

affairs. For many years the American Jewish Committee's national interreligious affairs director as well as director of international relations, Rabbi Tanenbaum was designated in a recent national poll as "one of the ten most influential and respected religious leaders in America." In 1987, he became Chairman of the prestigious International Jewish Committee for Interreligious Consultations (IJCIC) which represents World Jewry in relations with the Vatican and other world religious bodies. In 1988, he was awarded the "Interfaith Medallion" of the International Council of Christians and Jews for his "historic contributions" to advancing interreligious understanding over the past 25 years. He has served as a consultant to the White House in issues of world hunger and refugees and as a member of the President's Commission on the Holocaust; similarly, he was a consultant in 1979 to Chancellor Helmut Schmidt in Germany regarding continuing prosecution of Nazi war crimes. Dr. Tanenbaum is a founder and leading member of the joint liaison committee of the Vatican Secretariat on Catholic-Jewish Relations. He was the only rabbi at Vatican II and participated in the first official audience of world Jewish leaders with Pope John Paul II. He was also the first Jewish leader to address 4000 delegates of the Sixth Assembly of the World Council of Churches (1983). Known internationally as a lecturer and author, Dr. Tanenbaum has been described by *New York* magazine as "one of the foremost Jewish ecumenical leaders in the world today."



**The Most Reverend
Rembert G. Weakland, O.S.B.**
Archbishop of Milwaukee

The Most Reverend Rembert G. Weakland is Archbishop of the Milwaukee Diocese, a position he has held since 1977. Ordained as a Benedictine priest in 1951, he originally pursued an academic career in music which included studies in Italy, France and Germany as well as at the Juilliard School of Music. From 1957-1963 he taught music at St. Vincent College in Latrobe, Pennsylvania. Archbishop Weakland has served in several major roles in his Order including Coadjutor Archabbot of St. Vincent Archabbey, Abbot Primate of the International Benedictine Confederation and Representative to the Council of Superiors General. In the wider church his appointments include membership on the Commission for Implementing the *Constitution on the Sacred Liturgy*. In this country he is best known for serving as Chair of the Committee which drafted the Bishops' pastoral letter on *Catholic Social Teaching and the U.S. Economy*. Regarding interfaith dialogue, he has served as Chair of the NCCB Committee for Ecumenical and Interreligious Affairs and Co-Chair of its Dialogue between Roman Catholic and Eastern Orthodox Churches. In his home state of Wisconsin, Archbishop Weakland is Vice President of the Interfaith Conference of Greater Milwaukee.

The Abbot Sylvester M. Killeen Chair of Theology and Philosophy

The Killeen Chair of Theology and Philosophy was established in 1984 to enable St. Norbert College to bring to campus each year for short periods of time nationally and internationally known figures in the fields of theology and philosophy. Through their public lectures, symposia, classroom presentations, and informal conversation, Killeen Chair speakers keep the St. Norbert community abreast of current scholarship on the theological and philosophical issues vital to our time. Recognizing the importance of the research and perspectives of other disciplines for a fuller understanding of theological and philosophical issues, the Killeen Chair also sponsors visits by scholars in fields such as biology, psychology, economics, and political science.

The Killeen Chair is a resource that underscores the importance of theology and philosophy in a Catholic liberal arts education and highlights the commitment of St. Norbert College to provide an education that is personally, intellectually, and spiritually challenging. The programs sponsored by the Killeen Chair are designed to benefit not only students and faculty, but the wider College community, the Diocese of Green Bay, and the general region of Northeastern Wisconsin.

KILLEEN CHAIR OF THEOLOGY & PHILOSOPHY

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THE KILLEEN CHAIR OF THEOLOGY AND PHILOSOPHY

LECTURES AND PROGRAMS, 1991-92

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Relations between Catholics and Jews improving: rabbi

By Daniel E. Klatt
News-Chronicle Reporter

A prominent American rabbi told a St. Norbert College audience Thursday Catholics have done much to improve relations with Jews, but the archbishop of Milwaukee warned much remains to be done.

Rabbi Marc H. Tanenbaum said when he was about five years old, he learned how a priest and congregation in the Uk-

raine killed a relative of his on Passover as revenge for the death of Jesus Christ by Jews.

"I was traumatized," Tanenbaum said. "I began to feel most Christians thought Jews were a God-killing people. I thought Christians were a homicide people specializing in killing Jews."

Since Vatican Council II, however, Catholics have worked to establish dia-

Relations: to 43A

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logue with Jews, he said, adding, "Vatican Council II called for mutual respect."

Since that time, he said, Catholic textbooks have been revised.

"Not a single Catholic textbook used today has a single anti-Semitic statement in it," the rabbi said. "A new culture has begun to be created by Catholic leaders. This has become a universal movement seeking the early relationship between the church and synagogue."

Archbishop Rembert Weakland of the Roman Catholic Diocese of Milwaukee told the audience all Christians must remember the Holocaust as more of its survivors die of old age.

He said the second-hand accounts of the mass killing of Jews in Germany have to be retold "to keep the intensity of the story alive."

The archbishop expressed con-

cern about increased numbers of anti-Semitic incidents on college campuses.

"The memory must not fade," Weakland said. "What if people, especially us Christians, forget? The memory must be institutionalized."

Weakland also said the U.S. government has changed its policy toward Israel recently and Christians are less sympathetic toward the Jewish state.

"We have not finished the task of responding to the Holocaust" which almost eliminated the Jewish culture, Weakland said. "It still demands an answer."

Weakland noted that Pope John Paul II, in 1980, said the Jewish people are still a coveted people by God, a statement which greatly improved dialogue between both cultures.

But dialogue is one thing, Weakland said, while "It's another thing to live together. It's another thing to come together and make this world a better place to live."

Weakland said he is unsure what the future holds for both religions.

Rabbi, bishop applaud efforts

By Tony Staley

DE PERE — Dialog between Catholics and Jews has come a long way since Vatican II. It needs to continue with openness, honesty and mutual respect, said two leaders in the dialog at a talk here.

Abp. Rembert Weakland of Milwaukee said he is pleased with the speed which the dialog has taken since 1965. The main concern is getting all Catholics and Jews to go along with them, said the former chairman of the National Conference of Catholic Bishops' Committee for Ecumenical and Interreligious Affairs.

Rabbi Marc Tanenbaum of New York agreed. "Considering where we were, we've moved light years," said the former chairman of the International Jewish Committee for Interreligious Consultations and the only rabbi at Vatican II.

The two religious leaders spoke March 19 at St. Norbert College in a presentation jointly sponsored by the college's Killeen Chair and the Jewish committee celebrating 100 years of Judaism in Northeast Wisconsin.

At this point in the dialog "it could be tempting to



Abp. Rembert Weakland count our gains and coast. But that attitude would be foolish and dangerous," Abp. Weakland said.

Much remains to be done, Abp. Weakland said, particularly for Catholics and other Christians in dealing with the Holocaust and its causes so that it never happens again. "Christians have a tendency to forgive and forget and move on without analyzing it."

He noted a revisionism that denies the Holocaust and how that may be leading to growing anti-Semitism on college campuses.

He said anti-Semitism was condemned both by Pope John Paul and Vatican II in *Nostra Aetate* ("Declaration on the Relationship of the Church to Non-Christian Religions"). In addition, in 1980, Pope John Paul told the Jewish



Rabbi Marc Tanenbaum community in Mainz, Germany, that the covenant God made with them continues.

Not only did Vatican II repudiate racism, but since then the Vatican has worked to make sure the documents were put into practice, Rabbi Tanenbaum said. That's been particularly true in America where today there aren't any anti-Semitic attitudes in any Catholic textbooks, unlike the Baltimore Catechism of 1937.

He told of how when his father was a boy in Ukraine, a Russian Orthodox priest and his congregation on one Good Friday forced his father's uncle to walk into a lake where they drowned him while all the Jews were forced to watch. The priest said they did it as ransom for Jesus.

As a boy growing up in an ethnic Christian neigh-

borhood he felt Christians thought Jews were guilty of deicide and he thought Christians guilty of homicide.

All that changed with Vatican II. It was the "greatest creative seminar in 2,000 years," Rabbi Tanenbaum said. "I never could understand how Christians could proclaim a gospel of love, yet teach a gospel of hate toward the Jewish people."

He called for more dialog, particularly about Judaism at the time of Christ and its role as the common mother of today's Judaism and Christianity.

Abp. Weakland said that he wishes the Vatican would begin diplomatic relations with Israel because it would help the dialogue. He said the Vatican has not recognized Israel because of the difficulties it could cause for Arab Catholics living in Israel. He said he is sure the Vatican understands the importance of Israel to Jews.

Concerning Israel, Rabbi Tanenbaum noted the need to support the rights of Palestinians while protecting the security of Israel.

Both Rabbi Tanenbaum and Abp. Weakland called on Christians and Jews to work together to help the suffering. "Those are our marching orders from God," Rabbi Tanenbaum said.



Margaret Houk

Local writer found in book

Compass correspondent Margaret Houk of Appleton is featured in a new anthology of 100 articles and brief book chapters for teachers.

The book, *Almost Every Answer For Practically Any Teacher*, was compiled by Walk Thru The Bible Ministries. It was published by Multnomah Press in Portland, Ore.

Request investigated

Officials from the Dioceses of Green Bay and Duluth, Minn., are investigating a claim made by a Green Bay man that the Blessed Virgin has told him to build a religious complex in the Duluth diocese.

The man, Steve Marino, recently quit his job in sales to work full time on the religious complex and on founding prayer groups.

A year ago, Marino started a popular Family Prayer Night that meets weekly at his parish, St. Agnes in Green Bay. The service includes either a Mass or Communion Service, Rosary and adoration of the Blessed Sacrament. It attracts hundreds of people from the diocese and from across the country. He has helped start similar prayer nights elsewhere in the diocese and around the

world.

Marino said the instruction to build the complex came in a series of locutions or verbal messages that he has been receiving from Mary. He has published the alleged messages in five pamphlets, "My Dear Children, Please Come Home."

Bp. Robert Banks of Green Bay and Bp. Roger Schwietz of Duluth have said in a few weeks they will issue a joint statement on the request to build the complex, which would include a church that could seat 1,000.

Marino said he was told to build the complex at Kettle River, a rural area north of Minneapolis. Meanwhile, the Associated Press reports that people are buying property in and around Kettle River.

'More of same' urged for Catholic-Jewish ties

By Andrew Muchin
of The Chronicle staff

De Pere, Wis. — Catholic-Jewish relations have radically improved in the 27 years since the Roman Catholic church repudiated anti-Semitism, said two pioneers of interfaith dialogue.

But bridging the remaining theological and political differences requires the continued education of Catholics and additional trust-building by both partners, according to Rabbi Marc Tanenbaum, an international relations consultant to the American Jewish Committee, and Milwaukee Archbishop Rembert Weakland.

The two spoke on the future of Catholic-Jewish dialogue last week before more than 600 people at St. Norbert College here. The program was sponsored by the Catholic college and the Green Bay Jewish Centennial Committee.

Nearly two millennia of Christian enmity toward Judaism officially ended at the Vatican II

conference in 1965. The conference's *Nostra Aetate* (In Our Time) document condemned anti-Semitism, disavowed the teaching that the Jewish people

Catholic textbook produced today that has a single anti-Semitic reference," a 180-degree change from previous Catholic doctrine, the rabbi said.



Archbishop Rembert Weakland (left) listening to Rabbi Marc Tanenbaum in their dialogue last week on Catholic-Jewish relations.

was responsible for the death of Jesus, and called for dialogue and study to build a cooperative relationship with Judaism.

In his speech, Tanenbaum, who worked with the Vatican in creating *Nostra Aetate*, praised the Holy See for steadfastly applying the new doctrine.

There is "not a single

Weakland praised Pope John Paul II for changing the Catholic approach to dialogue from that of damage control to progressivism when he declared in 1980 that the Jews' covenant with God was not revoked by any further covenants.

That also was the year the pope for the first time linked the

Holocaust and the birth of Israel, Tanenbaum said.

As signs of further progress, Catholics and Jews, as well as groups of Jews, Christians and Moslems, "are coming together in every major city" in the West, said Tanenbaum.

"This doesn't mean they love each other," he added, "but there's now human contact."

Work recommended

Weakland — who organized one of the earliest post-Vatican II dialogues with Jews, according to Tanenbaum — suggested that the Catholic-Jewish relationship has deficiencies, mostly requiring changes by the Catholics.

The archbishop said Christians in general haven't "finished the task of responding to the Holocaust," which was perpetrated by a leading Christian nation to the silence of most of the Christian world.

The church must understand

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that its own teachings "were the sources of the Holocaust," he said.

Weakland also mentioned "a Christian tendency to want to forgive and forget and move on without analyzing the difficult events that led up to the Holocaust."

Speaking more pessimistically than Tanenbaum, Weakland said that while Vatican II repudiated contempt of Jews, "I'm not so sure that all Catholics have accepted that responsibility and made it their own."

The Eastern European church in particular has "real vestiges of pre-Vatican II attitudes," he said.

He added that the church hasn't completed its guidelines for teaching about *Nostra Aetate*. Portions of altered Catholic scripture and passion plays still could foster contempt for Jews, he said.

To change these negative attitudes "will take, I think, over a generation," Weakland said.

Ties with Israel urged

Perhaps the greatest Catholic-Jewish difference is over the Vatican's refusal to establish diplomatic relations with Israel, although Tanenbaum sees progress in this area (see story above).

Weakland said the Holy See's policy is due to concern for the safety of Christian Arabs,

Catholic-Jewish dialogue will depend on "openness," Weakland said. "I have no idea how all this will work out. We must begin with understanding, listening — and things will happen in ways we didn't expect."

He noted that recent disputes — including the removal of a Carmelite convent from the grounds of the Auschwitz concentration camp and anti-Semitic statements of Polish Cardinal Glemp — "have not split us apart as many thought they would."

Tanenbaum urged both faiths to "acknowledge differences with honesty and mutual respect and to recognize the range of ideas and beliefs that unite us."

He said "it would not be bad if we simply continue to do more of the same" in the dialogue.

He urged further scholarship of Judaism and early Christianity, saying Catholics must "recognize that one can't understand Jesus, the early church or the church's underlying values unless one grasps the roots of Jesus and his disciples as first century Palestinian Jews."

The religious leaders agreed that both faiths can find inspiration in their common prophetic tradition to cooperate on solving global problems.

Vatican is said to explore diplomatic ties with Israel

De Pere, Wis. — The Mideast peace process has prompted the Vatican to more urgently consider establishing full diplomatic relations with Israel, a rabbi long involved in Catholic-Jewish relations said here last week.

Rabbi Marc Tanenbaum, an international relations consultant to the American Jewish Committee, said in an interview that Pope John Paul II "has begun making new music" about Israel.

He said the Holy See realizes that if it doesn't improve its relationship with Israel, as China and India recently did, then the fate of Jerusalem and the Christian holy sites in Israel will be decided exclusively by Jews, Moslems and the United States.

Tanenbaum said the pontiff declared in a September speech in Brazil that the Vatican desires full diplomatic relations with Israel, but that several problems

exist.

These "real and serious differences" include access to and control of holy sites and the prospect of Palestinian homeland, Tanenbaum continued. He said the Vatican has acknowledged privately that Israeli sovereignty over Jerusalem "is not a problem."

He said the International Jewish Committee for Interreligious Consultations, which he previously chaired, has discussed the issue of diplomatic relations with officials in the Vatican, including the pope, over the last five years.

The officials used to demand many conditions, but now seem eager for full ties, Tanenbaum said. The rabbi said the pope has indicated he wants to visit Israel when the situation becomes more settled.

Andrew Muchin

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Wisconsin Jewish Chronicle

Clerics share common message

By Mary Colurso

Press-Gazette

Catholics and Jews may philosophize about better relations and a deeper understanding between the two religious groups.

However, it's more important to put good intentions into daily practice.

Archbishop Rembert G. Weakland of Milwaukee and Rabbi Marc H. Tanenbaum of New York delivered this message to about 500 listeners Thursday night at St. Norbert College in De Pere.

The two were speakers at a lecture in the college's Killeen Chair Series, an annual group of talks on theological issues.

"A new culture has begun to be created," Tanenbaum said. The tendency to look at someone from another religion as a "monster or gargoyle" is changing, he said.

However, Weakland said anti-Semitism still could be found among many members of the Roman Catholic Church.

"We have not yet finished the task of responding to the Holocaust," he said. "The church has repudiated its theory of contempt (for Jewish people), but I'm not so sure that all Catholics have made it their own."

Both Tanenbaum and Weakland emphasized that religious leaders and average people in all faiths must work to develop



Press-Gazette photo by Ken Behrend

Ecumenicism: Archbishop Rembert Weakland of Milwaukee, left, and Rabbi Marc Tanenbaum of New York speak Thursday at St. Norbert College.

trust and respect.

"We're (interacting) with living plants and not fossils," Weakland said. "We have to learn how to live together."

During the event, the archbishop and rabbi spoke separately, then joined for questions and discussion.

Tanenbaum, an international relations consultant for the American Jewish Committee, was the only rabbi present at Vatican II in the mid-1960s.

Weakland has served as chairman of the National Council of Catholic Bishops Committee for Ecumenical and Interfaith Affairs. He is vice

president of the Interfaith Conference of Greater Milwaukee.

"This historical moment is one of transition," Weakland said. "I'm convinced that people in a transitional moment have a great witness and a great responsibility."

"We have traveled light years in the change of feeling and openness," Tanenbaum said. "Now a network of Christians and Jews meet in every major city in the United States."

"... (They) are joining hands to create a community of compassion in the world."

Weakland: Ties with Israel a must

By Mary Colurso

Press-Gazette

The Vatican should institute diplomatic relations with Israel, but has not done so for fear of offending Arab Catholics, said Archbishop Rembert G. Weakland.

Weakland, leader of the Milwaukee Catholic Archdiocese, offered his views Thursday before a lecture on Catholic-Jewish relations at St. Norbert College.

According to Rabbi Sidney Vineburg of Congregation Cneses Israel, Pope John Paul II's refusal to recognize Israel's right to exist is a major source of tension between Jewish and Catholic leaders.

"The Jewish community sees a very close relationship between the people and the state of the land," Weakland said. "Catholics lack that category of thought in their religious system."

"... The question of Catholic Arabs and their fears and unrest play a much greater role in Vatican thinking."

Green Bay Press Gazette Friday, March 20, 1992

aged in a campaign of proselytizing that makes Christian missionary work seem insignificant. . . . In these continents, Islam is receiving anywhere from seven to 10 times as many converts as Christianity."

For several reasons, the fate of Christianity in the world is synonymous with the fate of Jewry and Judaism, Rabbi Tanenbaum said. He praised profusely the efforts toward Christian-Jewish understanding of the late Pope John XXIII, but, he said, "Unless the gap between theology and history is closed, we will all be contributing to the eulogy of the Judaeo-Christian heritage."

Rabbi Tanenbaum said, "We must seek to understand other faiths, other persons, other communities on their own terms, as they choose to be known."

Warming to the theme of the mythologies Jews and Christians have created about each other, he reminded his audience of the stereotypes that exist in America: of Italian-Americans as gangsters; of Irish-Americans as irresponsible; of German-Americans as "dumb krauts sodden in their beer."

Similarly, he said, "different universes of understanding" have traditionally existed for Christians and Jews. The Christian, regarding the Jew as the anti-Christ and his religion as antagonistic to that of Christianity (particularly during the Crusades), has perpetuated the Jew's position as "a classic scapegoat," Rabbi Tanenbaum said. (He pointed out that white racists in last year's riots in Cicero, Ill., used the swastika as a symbol, while Black Muslims used Jews as examples in shouting their defiance of whites.)

Jews, too, have persisted in a mythology concerning Christians, Rabbi Tanenbaum said. After being persecuted and excluded for two millenia, Jews were finally given an entry into Western society by the French Revolution, which Rabbi Tanenbaum said is often thought of by Jews as "the French Emancipation."

As a consequence, Jews tended to regard the trappings of Christianity with hostile suspicion and identified themselves quite often with "secularist, un-Christian, and even anti-Christian" movements, Rabbi Tanenbaum said. And this, too, helped bolster the Christian's idea of Jews as enemies of Christianity, he said.

Certain things have helped to belie these mythologies, however, Rabbi Tanenbaum said. For one thing, "Vatican Council II resolved in unambiguous terms the profound relationship of Christianity to Judasim" and debunked "the mythology that

AMERICAN JEW
ARCHIVE



Tanenbaum

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Palestinians is crucial to the future of peace in the Middle East."

The American Jewish Committee also polled Israelis "in order to assure that American Jews don't misrepresent what they want," said Rabbi Tanenbaum. Displaying a copy of The Jewish Press, a New York newspaper that generally supports Meir Kahane's Kach Party, Rabbi Tanenbaum quoted its story on the American Jewish Committee poll.

The Jewish Press reported that 62 per cent of the Israelis polled believe the time has come for Israel to begin direct negotiations with the Palestinians leading to autonomy. Similarly, 39 per cent said they felt that Israel should negotiate, even with the PLO, if the PLO were to give up terrorism.

These days, said Tanenbaum, there is talk in Israel of "a Palestinian peace offensive," orchestrated by Professor Jerome Siegel of the University of Maryland, a peace activist whom Rabbi Tanenbaum referred to as "the rebbe of the PLO." Nevertheless, every time any Palestinian calls for peaceful coexistence with Israel, someone is threatened with assassination, he noted.

Government-in-Exile

He reported that Professor Siegel has recommended that Arafat declare a Palestinian government-in-exile from the West Bank, with a new constitution unlike the PLO covenant, which calls for the end of Israel. Arafat, said Rabbi Tanenbaum, "thinks it's an interesting idea," but President Hafez Assad of Syria warned that a government-in-exile would mean Arafat's assassination.

Expressing little faith in Arafat's effectiveness, Rabbi Tanenbaum said, "Arafat is so paralyzed by division in his own Palestinian

cannot develop a consensus or make a meaningful move."

King Hussein negotiated with Arafat for six months and signed an agreement, Rabbi Tanenbaum observed. Then Arafat declared it was not binding. According to the rabbi, that was one reason why King Hussein withdrew from the West Bank, saying that Jordan is not Gaza.

"He picked up his marbles, but not for long," said Rabbi Tanenbaum of Hussein. "It is important to keep that in mind. Hussein is a profound actor in the Palestinian situation," he commented, reminding his audience that the West Bank Palestinians "can hardly survive without what Hussein was giving them."

Noting that 3,000 Kurds had been killed by poison gas and 5,000 massacred in Burundi in one weekend, Rabbi Tanenbaum told an anecdote about a minister who had worked in Palestinian refugee camps and come to him with atrocity pictures of Palestinians who had been brutalized. "He was trying to break down my loyalty to Israel by saying that the Israelis are now like the Nazis, the Palestinians like the Jews," he explained.

Showing his own "atrocity pictures" of Ma'alot and Israeli children killed in a school bus, Rabbi Tanenbaum told the minister that nobody has a monopoly on conscience, but that "Jews know something about conscience and Jews know enough atrocity stories to last all our lives." He then asked the minister why his church had not voiced any protests about the Burundi massacres or the poisoning of the Kurds.

Chemical Warfare

Referring to the Palestinian situation as the foreground against a background of potential chemical or nuclear war, Rabbi Tanenbaum pointed to the precedent of Arab governments developing their capacity for chemical warfare. "If the world does not protest and con-

Urging his audience to write letters of protest, Rabbi Tanenbaum warned, "we cannot sit silently while there is regression to the barbarism of World War I." He added that he told the minister who was a Palestinian refugee expert that atrocities are not the main issue now, but that negotiations must be. "If Iraq and Iran can negotiate an end to war, it ought to be possible for other kinds of cease fires to break out," he said.

The Palestinians, he said, have won the public relations war. If that leads them to a sense of confidence and authentic leadership, it could mean the return of Hussein, a development that Rabbi Tanenbaum predicted because no other Arab state "picked up the slack."

With the Palestinian issue in the foreground, it is essential, said Rabbi Tanenbaum, to raise our consciousness to the potential threat of what is happening in the background of the Middle East arms race. It is the largest area of arms transfer in the world. An even greater cause for concern is the potential for chemical warfare.

"*Shrei gevalt*," he urged, not only for what this means for the Middle East but for world peace.

Rabbi Marc Tanenbaum Says:

Palestinian Problem Is Complex, Situation Distorted by the Media

By MAXINE OLIAN APSEL
Of The Jewish News Staff

Wisdom begins with asking the right questions, said Rabbi Marc Tanenbaum. Understanding the Palestinian problem, just like the Jewish attitude of life-long learning, starts not with answers, but with questions, according to the director of international relations of the American Jewish Committee, speaking recently before an audience of older adults at the YM-YWHA of Metropolitan New Jersey in West Orange.

Promising no simple answers, Rabbi Tanenbaum spoke of the complexity of "Israel and the Palestinians: Problems and Prospects" at the first annual Shirley Green Memorial Symposium for the benefit of older adults on Sept. 30. The program was co-sponsored by the National Council of Jewish Women, Essex County Section, and the YM-YWHA of Metropolitan New Jersey.

"Simple it isn't," was the usually eloquent rabbi's uncharacteristic summary of the Palestinian situation. Its complexity has been profoundly distorted in TV news where "all of life is reduced to cowboys and Indians," he said, noting that it took eight months of the intifada before a TV network showed the Israeli soldiers' side.

An attempt at more balanced coverage was primarily the result of Jewish organizations meeting with CBS. In those meetings, they showed how TV coverage led to deeper hostilities. Marvin Teicher at CBS and Ted Koppel at ABC



Posing Several Questions. Rabbi Marc H. Tanenbaum, director of international relations of the American Jewish Committee, discusses the possibilities for resolution of the Palestinian conflict during his talk on "Israel and the Palestinians: Problems and Prospects." The first Shirley Green Memorial Symposium at the YM-YWHA of Metropolitan N.J. was part of Life-Long Learning, an adult education series sponsored by the NCJW, Essex County Section, and the older adult department of the Y. (Photo by Bill Wittkop).

eventually provided more balanced coverage, but the damage was already done, said Rabbi Tanenbaum.

Little Erosion

Nevertheless, an American Jewish Committee public opinion poll in June showed very little erosion of American public support for Israel, according to Rabbi Tanenbaum. The basic perception in the U.S. was that Israel is the only real democracy in the Middle East and the only U.S. ally in the area, he said.

On the other hand, the poll also showed a substantial rise in sym-

pathy for Palestinian self-determination because, said Rabbi Tanenbaum, "Americans don't want to see refugees in camps forever." Referring to the earlier plight of Jewish refugees from the Holocaust, he added, "the Jews have somehow raised a consciousness to the plight of refugees all over the world."

Because of the intifada, there has been a marked rise in Palestinian national consciousness. This means, according to Rabbi Tanenbaum, that "coming to some political solution between Israel and the

(See TANNENBAUM — Page 24)

EISENHOWER RECEIVES "WORLD PEACE" AWARD FROM SYNAGOGUE COUNCIL AT WHITE HOUSE



PRES. EISENHOWER became first recipient of "Judaism and World Peace" Award of Synagogue Council of America at impressive ceremony at White House last week. Synagogue Council (SCA) President, Rabbi Max D. Davidson, is shown above presenting award to Pres. Eisenhower for "consecrated leadership in pursuit of peace." Award consists of original sculpture of Prophet Isaiah "beating swords into plowshares." Synagogue Council delegation, representing Conservative, Orthodox, Reform rabbinic and congregational organizations of religious Jewry, was comprised of (left to right) Dr. Robert Nach (UAHC), corresponding secretary of SCA; Rabbi Uri Miller (RCA), SCA vice-president; Rabbi Julius Mark (CCAR), SCA vice-president; Max Stern (partially hidden), noted Orthodox lay leader and recipient of SCA "Synagogue Statesman" Award; Irving Workoff, SCA Director of Development; Rabbi Marc H. Tanenbaum, SCA Executive Director; Rabbi Davidson; Herbert Berman (UOJCA), SCA recording secretary; and Philip Greebe (USA), SCA treasurer.

MICHIGAN

'Holocaust' TV Show Overwhelms Germany

By MARC TANENBAUM
(Editor's note: Rabbi Tanenbaum, national inter-religious affairs director of the American Jewish Committee, was script consultant to the NBC-TV "Holocaust" series.)

NEW YORK (JTA)—Nothing — no book, no TV documentary, no film, no lecture — has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the village of Oberammergau, last Thursday following the viewing of the third installment of "Holocaust."

According to reports from West Germany in major American newspapers, an estimated 14 million people, or 39 percent of the 34 million people in the viewing audience, watched the third of the four installments last Thursday night.

The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact, some 20 million people had seen the second installment. That means that one in three potential regional viewers were exposed to the "Holocaust" account. "That audience broke every record for regional

television in Germany," one official told me.

More than 20,000 people called the WDR television offices following the first installment, and two-thirds of the callers were in favor of "Holocaust" being televised in Germany. Many of the viewers told the TV station authorities that they could not go on watching it, and some said that they could not sleep and had to take valium or sleeping pills, so powerful was the program's impact.

One authority told me, "The experience with the program already has been quite extraordinary. Nobody, even the most sympathetic in the TV industry, expected such an emotional reaction. It has staggered everybody."

The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

I spoke with several people in the village of Oberammergau who are involved in an effort to revise the anti-Semitic version of the Oberammergau Passion Play scheduled for production in April 1980. Hans Schwaighofer, director of the Rosner text of the Passion Play, told me: "Practically everybody in Oberammergau has watched the first two installments of 'Holocaust.' The impact has been tremendous. There is a feeling of shock throughout much of Oberammergau. Many people are walking around the streets of the village saying, 'God's sake!' and shaking their heads in disbelief. How did we let that

happen?"

The Oberammergau Town Council has sent around a questionnaire to all the villagers inviting them to sign up for the 1980 Passion Play. In light of the shocked feeling in the village in the wake of "Holocaust" many are refusing to answer the questionnaire, and it is now being extended for another eight days.

Several hundred of the younger villagers identified with the Rosner text have indicated that they will refuse to act in the Daisenberger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic."

There were a good number of negative and hostile reactions of Germans who asked, "Why reopen old wounds? We should forget all this. It is enough time already."

Heinz Galinski, head of the Jewish community in West Berlin, said, "The reaction of the Jewish community throughout West Germany had been positive," adding that he had received many calls from Jews and non-Jews alike. There are about 27,000 Jews in West Germany today, a tragic remnant of the more than 500,000 Jews who lived in pre-war Germany.

Galinski said the "timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitz lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place, "when some students are making jokes again about Jews, when the statute of limitations on Nazi war crimes of murder is an issue and at a time when everybody seems to be preaching 'let us forget.'"

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West German Parliament last Monday, Chancellor Helmut Schmidt commended the "Holocaust" series, said the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted.

He added that the series encouraged critical and moral reflection which "is important in view of the decision each of us must make for himself in the course of this year on the statute of limitations."

Based on the impact already registered, the American Jewish Committee now plans to carry out a systematic study of responses to the entire series in Germany as well as in the 15 other countries in which the film is being shown, and

educational program in German religious and secular school systems.

I have no hesitation in saying that if this "Holocaust" series had achieved nothing other than the impact that it has already had in Germany, it more than justified all the investment of time and energy in helping bring its message before millions of Germans who might otherwise have avoided facing the tragedy of the Holocaust.

Jewish-Christian Leaders Move To Aid 'Boat People'

by MARC H. TANENBAUM

(Editor's note: Rabbi Marc H. Tannenbaum, national interreligious affairs director for the American Jewish Committee, and a member of the Citizens Commission on Indochinese Refugees organized by the International Rescue Committee, just returned from a 10-day mission to Malaysia and Thailand to help bring relief to the growing numbers of Indochinese refugees.)

In the harbor of Djakarta, the frail battered Vietnamese boat lay anchored listlessly, looking exhausted under the blistering noonday sun that scorched the Indonesian archipelago. I walked out on the rotting wharf and then jumped onto the boat, no larger than an oversized rowboat.

There were 15 people aboard, jammed together in sweltering closeness. The man who greeted me was Nguyen Than, the father of several of the eight children on the boat, and "captain" of this decrepit vessel. He was a Vietnamese Catholic from Saigon, a teacher educated in a mission school and competent in English.

I introduced myself as one of the 14-member U.S. Citizens Commission for Indochinese Refugees organized by the International Rescue Committee and I asked Nguyen Than to tell me his "story." While his diminutive wife and sisters-in-law were busy putting together a meal of rice and fish, and the children jostled each other in quiet play, Nguyen Than unfolded the tale of his exodus from oppression.

The Communist government in Hanoi had ordered him and his family to the rural countryside for "reeducation" as members of the new collective society. Hanoi confiscated what little earthly goods they had, and worse still, they began to confiscate their freedom and dignity as human beings. Nguyen Than for example, was dismissed from his teaching job and commanded to become a farmer in a rural collective.

Through bribes and stealth, Nguyen Than crossed through forests, reached the shoreline, and in the middle of the night, escaped on a decayed fishing boat that he and his two brothers had purchased at what for them were astronomical costs.

They sailed for four weeks across the turbulent South China Sea. They were turned away by border patrols from the shores of Singapore and the Philippines. "By the third week," Nguyen Than told me, "we had no more food and water. We began to drink the sea water and eat seaweed. Our children became deathly sick and feverish and we were certain that we would die."

And then this small man's face became fierce with anguish and he spoke these words which penetrated my heart. "Rabbi, you as a Jew will understand this better than most other people. As terrible as was the starvation, the physical pain in our bodies, the worst thing of all was the awareness that we were abandoned by the world, that our lives meant absolutely nothing to anybody, that human life has become worthless."

He looked intensely into my eyes and added, "I now understand what it meant to be a Jew in Nazi Germany in the 1930s, when all the world knew that your Jewish people were being destroyed and you were abandoned."

Abandoned. Not only were these 15 human beings turned away from haven by fellow Asians, but during their harrowing odyssey on the sea they were abandoned as well by people from the Western world.

"Twenty-three freighters passed us by — we counted them — 23 large ships carrying cargo, probably to Singapore. Most of them were great ships carrying Western or Japanese flags. We waved at them, begging them to pick us up, at least to give us water and food. Nothing. A couple times some freighters slowed down and their crews came up on deck to watch us as if we were some entertainment. Some of the people even smiled or laughed at us.

Our children began to scream in terror when they tried to sleep." As Nguyen Than spoke, I suddenly found his face and voice dissolving before me, and I was overwhelmed by other images.

It was 1939, the boat churning in the turbulent ocean was the "St. Louis." The human cargo was 936 Jewish men, women, and children, fleeing certain death in Nazi Germany. Like the Indochinese refugees, they too had to buy their way out of oppression, paying large sums for passage on the "St. Louis," and buying "official landing certificates" that was to guarantee them entry into Cuba. Some 730 of the Jewish refugees were also able to purchase American immigration quota numbers, just in case the Cuban haven should fall through.

On May 27, 1939, they docked at Havana's port. They were told their "official landing certificates" were invalid. Cuba's President Frederico Laredo Bru told them they could land if they could produce one million dollars within 24 hours. An impossibility. Despair. Abandonment. Several men committed suicide.

Cuban gunboats forced the ship back into the Atlantic Ocean. Frantically, desperately, the American Jewish Joint Distribution Committee pleaded with South American countries to provide asylum. Cables to Colombia, Chile, Paraguay, Argentina. "Regard these passengers as doomed if they are returned to German soil," said the cables. The reply came back — no room at the inn.

Then, incredibly, the U.S. government, under the "heroic" leadership of President Franklin Delano Roosevelt and Secretary of State Cordell Hull, rejected the refugees who possessed immigration numbers. Apparently, they did not want to meddle in the "internal affairs" of Nazi Germany.

The "St. Louis" returned to Europe. Belgium, Holland, France and England each received several hundred of the Jewish refugees — although the Nazis would later overrun Belgium, Holland and France, and all those who fled to those countries were massacred in the Nazi genocide.

That's why I joined novelist James Michener, civil rights leader, Bayard Rustin, economist Leo Cherne, Ambassadors William Casey and Cecil Lyons and others, last February on that mission of saving human lives in Southeast Asia. Our Citizens Commission played a role in moving the U. S. Congress to adopt legislation to admit 25,000 Vietnamese boat people and 15,000 Cambodians to this land of freedom.

Since last January, when some 1500 Vietnamese refugees sought haven elsewhere, refugees have been fleeing that country at an increasing rate. About 10,000 escaped in October, and despite monsoons, there will be thousands more during the coming months seeking desperately a chance to live. Unless something changes, it is estimated that more than half of these refugees will drown in the sea.

Mandela, said Tanenbaum, "will be received throughout America as a savior figure, certainly among African-Americans, a Christ-like figure who has suffered for his people ... for their redemption and liberation from slavery." Imagine, said Tanenbaum, "how that scenario will play itself out in the media when the whole world is receiving this man and [we] are the only community to stand up and blow the whistle against him."

Considering that Mandela's visit will be reported "as if it were the second coming," a misunderstanding of Jewish concerns will make it seem as if the Jews are "crucifying the savior. You can assume," said Tanenbaum, "that some black ministers will play that symbolism for all that it's worth. We cannot allow the mainstream Jewish community to be trapped by scurrilous elements."

Tanenbaum did not counsel silence, but rather that protests be made — as they have been made — with diplomacy.

Saperstein, director of the Reform movement's Religious Action Center, pointed out that Weiss' protests will be sure to be misunderstood, since most blacks couldn't care less about Mandela's feelings toward the PLO. "Many of us have spoken out

Tanenbaum asserted that "apocalyptic styles neither helped us with Shabbtai Zvi [a false messiah], nor with the kind of problems we are dealing with today. This is not to say we don't engage [our adversaries], but one engages them in ways that produce results, not ways that [only] produce publicity.

Weiss pointed out what he termed the hypocrisy of the Jewish establishment in calling him a publicity-seeker. He claimed that he does not have a single public relations staffer or agent on his payroll, whereas the establishment annually spends tens of thousands of dollars on several public relations agencies as well as scores of in-house public relations staffers, who send out hundreds of faxes, press releases and media invitations to staged events.

Weiss admitted that his activist, confrontational style is "everything contrary to the Jewish philosophy of the 'I-Thou encounter,' [but] you do it because you must."

Tanenbaum told the gathering, "I think Avi would profit greatly, I think Jewish organizations would profit greatly, if he had an opportunity to sit in the councils of Jewish organizations, to have some awareness of what is actually going on."

"My goodness," said Weiss. "No one has a monopoly on what is right, until God speaks louder."

Rabbi Tanenbaum Due For Special Church Event

Rabbi Marc Tanenbaum, national director of the American Jewish Committee's International Affairs Department, will be the featured speaker at a special program for the community on Dec. 7 at 7:30 p.m. at St. Aidan's Catholic Church, 17500 Farmington Rd., Livonia. Rabbi Tanenbaum will speak on the "Post Election Reflections; Implications for Middle East Peace."

Fr. Alex Brunett and the St. Aidan's Livonia parish community invites the Jewish community. The Detroit Chapter of the American Jewish Committee is sponsoring the event in cooperation with the Jewish Community Council of Metropolitan Detroit.

Rabbi Tanenbaum has a long career in international human rights, world refugee, world hunger and foreign relations concerns. He is formerly the AJCommittee's national interreligious affairs director. He is a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry. In 1987, he was elected chairman of the International Jewish Committee for Interreligious Consultations (IJCIC) which represents world Jewry.

In May 1988, Rabbi Tanenbaum was awarded the "Interfaith Medallion" of the International Council of Christians and Jews.

Dr. Tanenbaum has served as a member of the human Rights Research Committee of the Foreign Policy Association's Study of Priorities for the 1980s.

At the invitation of the International Rescue Committee he joined delegations of prominent American leaders to carry out three separate fact-finding investigations of the plight of the Vietnamese "boat people" and Cambodian refugees, which contributed to the saving of tens of thousands of lives of Indochinese refugees.

He is a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry, which aids oppressed Jews and Christians in the Soviet Union and Eastern Europe.

In March 1979, he was invited to consult with Chancellor Helmut Schmidt and German parliamentary officials in Bonn on the abolition of the statute of limitations on Nazi war criminals.

Dr. Tanenbaum is founder



Rabbi Marc Tanenbaum

and leading member of the joint liaison committee of the Vatican Secretariat on Catholic-Jewish Relations and the International Jewish Committee for Interreligious Consultations (IJCIC) and of a similar body with the World Council of Churches.

He served as consultant to the NBC-TV nine-hour special "Holocaust" and earlier was consultant to the special "Jesus of Nazareth."

The public is invited at no charge. A reception will follow.

Square Dance At Synagogue

Congregation Beth Abraham Hillel Moses will hold an evening of square dancing at 8 p.m. on Dec. 10 at the synagogue. Professional caller, Geoff Baxter, will host the evening. Baxter is experienced in teaching beginning as well as basic and mainstream movements of square dancing.

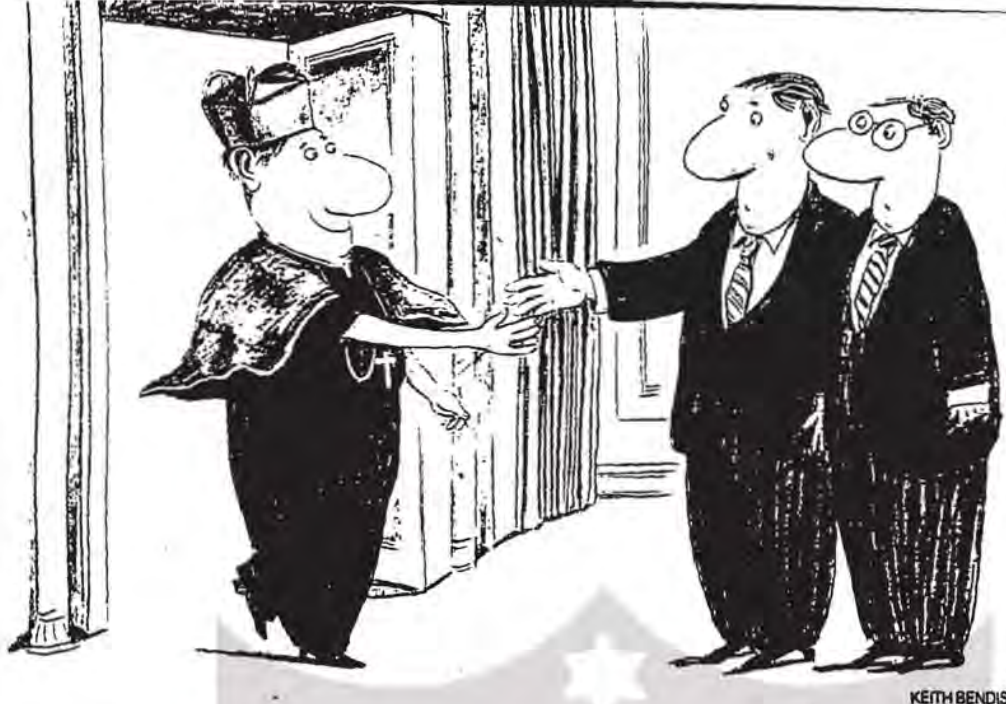
The program includes refreshments, gifts and prizes. Everyone is welcome, and there is a charge. For information, call the synagogue, 851-6880.

Master Aerobic Class Offered

The Jewish Community Center will offer a master aerobic class Dec. 4 at 4 p.m. at the Maple/Drake Building.

Candice Copeland of Los Angeles, Calif., will conduct the workout.

Everyone is welcome. There is an admission charge. Call the Center, 661-1000, ext. 328, for information.



KEITH BENDIS

Long Time Jewish No See

WHEN JEWISH leaders met at the Vatican with church leaders to prepare a joint communiqué to be issued at the close of a meeting with Pope John Paul II, Rabbi Marc H. Tanenbaum of the American Jewish Committee noted a surprisingly informal construction in the Catholic draft. The document referred to the president of the Commission for Religious Relations With the Jews as "Cardinal John Willebrands."

"Shouldn't this read 'His Eminence, John Cardinal Willebrands'?" asked the rabbi, referring to the ancient, formal style stemming from the time the nobility put the Christian name before the title, as in "William, Duke of Norfolk."

"We don't do that anymore," said Cardinal Willebrands cheerfully, and into the historic communiqué went a couple of references to cardinals using the title before the first name.

The statement read: "On Tuesday morning, the Jewish delegation met with Cardinal Agostino Casaroli." That was how the text appeared in The New York Times, but the accompanying news story

clung grimly to the old ways: "This morning the Jews met with Agostino Cardinal Casaroli." In some matters, The Times thinks in terms of centuries.

The Associated Press Stylebook goes with the new form, and most newspapers are adopting it. "There has been no formal decree to change the placement of Cardinal from its traditional use after the first name," says a spokesman for the National Conference of Catholic Bishops in Washington. "It has become an informal option."

Mebbeso, but priests who want to get in tune with the latest Vatican usage will probably take this communiqué as their keynote. Personally, I hate to see the archaic usage go — we have few enough reminders of our linguistic heritage — but the adoption of the modern form will simplify matters for those outside the church who wondered why so many church leaders had the same middle name.

An interesting choice of a verb in the statement suggested that men of good will found an acceptable euphemism to paper over a problem: "Regarding the state of

Israel, the Cardinal [Casaroli] stated that while diplomatic relations have not been 'perfected,' there do exist good relations on many levels." The Vatican has resisted establishing normal diplomatic relations with the State of Israel perhaps out of fear of reprisal against Christians in some Moslem states. The use of *perfected* — from the Latin *perficere*, "to make complete, finish, accomplish" — subtly suggests that the matter is in the process of completion. The decision to put the word in quotation marks indicates that it was a word used by Cardinal Casaroli that the Jewish leaders wanted directly attributed to him.

Sharp eyes reading the text of the communiqué in The New York Times noted that the word *state* in "state of Israel" was not capitalized. In Times style, one does not capitalize *state*, for example, in "the state of New York," unless the reference is to the state's government, as in "the State of New York's suit against..." Was the Vatican trying to slip around recognizing the existence of Israel's government in its lack of capitalization? No; a track-

WORLD BRIEFS



Rabbi Marc Tanenbaum

Tanenbaum named to prestigious post

The International Jewish Committee for Interreligious Consultations (IJCIC) has elected by unanimous vote Rabbi Marc H. Tanenbaum, director of international relations of the American Jewish Committee, as its chairman. He succeeds Rabbi Mordecai Waxman of Great Neck, NY, who served as Jewish spokesman during the meetings with Pope John Paul II and Vatican authorities in Rome and Miami in September.

The International Jewish Committee is the coordinating body of major Jewish religious and communal groups in their relationships with the Vatican, the World Council of Churches, and other international religious bodies. Member agencies are the American Jewish Committee, B'nai B'rith International, the Synagogue Council of America, the Israel Interfaith Committee, and the World Jewish Congress.

For 25 years, Rabbi Tanenbaum served as national interreligious affairs director of the American Jewish Committee.

He was the only rabbi invited as guest observer at Vatican Council II, and participated in the first official audience of world Jewish leaders with Pope John

Paul II in Vatican City. Tanenbaum, an active member of IJCIC since its founding in 1969, played a key role as one of the nine-member delegation of IJCIC leaders who met with Pope John Paul II and Vatican authorities in Vatican City and Castel Gondolfo this summer.

The new chairman has had a long and distinguished career in international human rights, world refugee and hunger problems, and foreign relations concerns. He serves as a member of the advisory committee of the President's Commission on the Holocaust, and is a founder and former co-chairman of the National Interreligious Task Force on Soviet Jewry.

A religious historian and authority on Judaism and Jewish-Christian relations, he has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. He is the author, editor, or co-editor of seven books, among them, "Twenty Years of Catholic-Jewish Relations" (Paulist Press) and "Vatican II — An Interfaith Appraisal" (University of Notre Dame Press).

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He has lectured at major universities, seminaries, and religious and educational bodies in the United States, Europe, Israel, and South America, and at numerous national and international conferences.

Marc H. Tanenbaum



Didn't Just Stand There

The Rabbi didn't...doesn't just stand there! He walks, runs, marches, rides and flies. He talks and confers. He listens and looks, writes, criticizes, and preaches. He prays. He does it all for religious co-existence, nationally and internationally. He is a modern Jewish apostle to the gentiles, to the Jews, to the world.

His odyssey began in Baltimore, in a family of Ukrainian immigrant background. The boy loved language and became a winning debater and orator. At 19, in 1945, he finished college, considered medical school. But he went on to the Jewish Theological Seminary of America. In 1950 he was ordained.

He was "there" when significant mainline Protestant-Jewish community discussions got going, circa 1951. From 1954-60 he was Executive Director of the Synagogue Council, developing it as a force for building associations between Jewish communal and religious agencies and with others. He was "there" in the '60s when Vatican II broke the ice for

Catholic-Jewish discussions.

He moved from an administrative role at the Synagogue Council to a program role at the American Jewish Committee, one of the major secular agencies that speaks for Jews of all shades of belief. Serving as Director of Interreligious Affairs he built his reputation as one of the most influential religious leaders in America.

Then, a logical move. He became the AJC's Director of International Relations. The job fits one with his world-wide experience and concern for human rights, refugees, problems of hunger, foreign relations.

The strength to keep going and doing. Where does it come from? The moral and spiritual courage? Try a deep personal faith, and a strong, supportive worshipping community.

Ask somebody who's tried it. Somebody like...Dr. Marc H. Tanenbaum, the man who is RIAL's 1983-84 Earle B. Pleasant awardee...for distinguished interreligious leadership.



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Jews and Catholic leaders celebrate

By Robert Seavey
Daily Journal Staff

Caracas' Catholic and Jewish leaders broke bread and drank toasts Thursday to commemorate what one official said was the most significant modern development between the Jewish people and the Catholic church.

Rabbi Pynchas Brener, president of the committee on relations between churches and synagogues in Venezuela (CRISEV), told guests at the Union Israelita of Caracas that the church's position acknowledging the innocence of Jews in relation to the death of Jesus Christ was a "historic stand and a key element in the future relations between Jews and the Catholic Church."

The event, which drew people from a variety of faiths in Venezuela, commemorated the 20th anniversary of the Second Vatican Council document *Nostra Aetate* as well as the Jewish holiday the Feast of the Tabernacles.



RELIGIOUS ENCOUNTER — Prominent Jews and Catholics met Thursday. From left to right are Sergio Hudelsteiger, Rabbi Pynchas Brener, Cardinal Jose Ali Lebrun and Rabbi Marc H. Tanenbaum.

(DJ photo by Felipe Ojeda)

The Vatican document for the first time formalized the Catholic position that Jews could not be held responsible for the death of Christ. The document also acknowledges the possibility of communication with God by people who are not Christians.

Cardinal Jose Lebrun of Venezuela said he was present at the Vatican council in 1965 when the section related

to Jews was approved by the vast majority of voters, and said he takes pride in being among those approving.

Lebrun pointed out that one of the immediate benefits of the document was the development about 13 years ago of CRISEV.

Lebrun said he would soon return to Rome to discuss the results of the entire Vatican council.

BISHOP MUGAVERO, FRIEND OF JEWS, DEAD AT 77

By Susan Birnbaum

NEW YORK (JTA) -- Bishop Francis Mugavero, a longtime worker in support of close and friendly relations between Catholics and Jews, died in East Hampton, N.Y., on Friday of a heart attack, while vacationing in the Long Island resort town.

Mugavero, who was for 22 years head of the Roman Catholic Diocese of Brooklyn, was since 1970 moderator of the secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops.

He was also chairman of the Bishop's Committee on Catholic-Jewish Relations.

Mugavero was "one of the first episcopal, in the true meaning of the word, moderators" of the Bishops Conference, recalled Rabbi Marc Tanenbaum, who knew the bishop since the days of the Second Vatican Council in the 1960s.

When Mugavero was appointed to the ecumenical position, he told the American Jewish Committee, "I have come here today to assure Jewish leaders of our nation that the Catholic Church remains adamant against anti-Semitism, and to give assurances that the Catholic Church stands ready to enter more deeply into dialogue about the common spiritual treasures that are ours."

Mugavero, whose background was in charity work, grew up among many Orthodox Jews in the Bedford-Stuyvesant section of Brooklyn, where he was a "shabbos goy," putting on lights on Shabbat for religious Jews.

Tanenbaum recalled him saying, "I have felt comfortable and really loving toward the Jews since my childhood."

Tanenbaum, a former director of interfaith and international relations for the American Jewish Committee, said, "Whenever there were any difficult or complicated issues, he always had to go the extra mile to understand the Jewish position."

On a local basis, Mugavero, bald (he joked that he was Kojak), kindly and always with a twinkle in his eyes, sponsored Catholic-Jewish dialogues in Queens and Brooklyn, personally supported and was involved in interfaith conferences and seminars and took very strong positions against anti-Semitism.

"He gave instructions to all the priests and nuns in his diocese to improve relations with the Jews," Tanenbaum said.

Seymour Reich, former chairman of the International Jewish Committee on Interreligious Consultations, recalled knowing Mugavero in Jackson Heights (Queens) in the 1960s, "when I was deeply involved in Christian-Jewish relations."

"He personally participated in the meetings that we had. He didn't have to, but he would come around to encourage us to continue our meetings. He was always there when we needed him."

Reich remembered Mugavero's devotion to Israel, too.

"We found in him one who was very sympathetic to the belief that the Vatican was long overdue in establishing relations with Israel. We had a sense that it was something that he could not control, but had he had his way, he would have established ties

with Israel.

"I remember, in the Six-Day War, the support that he expressed to the Jewish community, when the very survival of Israel remained at stake," said Reich.

Although Mugavero retired in April 1990, he was chosen to accompany a delegation of Jews in December 1990 who traveled to Rome to meet with Pope John Paul II, to mark the 25th anniversary of Nostra Aetate, the 1965 decree that redefined Catholic-Jewish relations.

Rabbi A. James Rudin, director of interreligious affairs of the American Jewish Committee, and Arnold Gardner, chairman of the AJCommittee's National Interreligious Affairs Commission, mourned Mugavero's passing in a statement that recalled "his distinguished leadership" in "fighting the evil of anti-Semitism and in building positive relationships between Roman Catholics and Jews... We will miss him very much."



B10

FOR IMMEDIATE RELEASE

New York... Rabbi Marc H. Tanenbaum, National Director of Inter-religious Affairs of the American Jewish Committee, has been appointed to the new lay-religious Board of Directors of the School of Divinity at St. Louis University, it was announced by the Rev. Gerald VanAckeren, S. J., President of the Divinity School. The appointment to the Board of the Jesuit school marks the first time that a rabbi has been asked to serve in such a capacity for a Catholic divinity institution, it is believed.

Rabbi Tanenbaum is noted for his leadership in Jewish-Christian scholarship and activity in this country and abroad. Under his direction, the American Jewish Committee has instituted within recent years a broad program of research studies, publications, dialogues and convocations with leading Catholic and Protestant institutions and leaders in the United States and overseas. Rabbi Tanenbaum serves as consultant to the Pius XII Religious Education Center, Detroit, the American branch of the Iman Vitae Catechetical Center in Brussels. Dr. Tanenbaum was the only rabbi present at deliberations of Vatican Council II. He has also been active in organized Nigerian-Biafran Relief in the Jewish community as well as in social justice programs. A modern historian writing in Commentary magazine characterized Rabbi Tanenbaum as "the leading figure among Jewish ecumenists" in interreligious relations and social justice activities.

The new St. Louis University Board will have 34 members, including 18 Catholic priests and religious leaders, and the balance Protestants and Jews. Rabbi Tenenbaum is thus far the only Jew who has been named to the Board.

(photo attached)



Two Rabbis Leave Legacy of Change

By ARIL GOLDMAN

Forty years ago, Marc H. Tanenbaum and Wolfe Kelman were roommates at the Jewish Theological Seminary in Manhattan, where they were studying to be Conservative rabbis. Now both men are retiring from long-held positions after two remarkable and influential, but very different, careers in the American rabbinate.

Although neither man ever led a congregation, their work had a great impact on the American rabbi.

Rabbi Tanenbaum, who is 63 years old, made a career in the field of Christian-Jewish relations, becoming a pioneer in forging links among Jews and Roman Catholics, main-line Protestants and Evangelicals. A weekly commentator on radio for 25 years and a regular adviser to the television networks, Rabbi Tanenbaum is probably the best known rabbi among Christians.

Rabbi Kelman, who is 65, has worked primarily within the Jewish community, often in a behind-the-scenes role. He helped build Conservative Jewry into the largest of the three major branches and shepherded some of its most radical changes, like the admission of women into the rabbinate.

'Enlarged the Role'

"Wolfe and Marc enlarged the role of the rabbinate," said a Reform leader, Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations. "They helped the American rabbi break out of the traditional mold of congregational functionary to one who leads in the larger community."

Not everyone has appreciated their activism. Over the years, Rabbi Tanenbaum came under attack from some traditionalist elements of the Orthodox community for his eagerness to engage in theological dialogue with Christians. A cartoon in the Yiddish press in the 1960's showed Pope Paul VI holding a leash with Rabbi Tanenbaum at the end of it. Both he and Rabbi Kelman have become accustomed to being addressed as "Mister" rather than "Rabbi" by traditionalist Orthodox Jews.

Both Rabbi Kelman and Rabbi Tanenbaum came from Orthodox homes and attended Orthodox yeshivas. As young men, however, they began to challenge what they saw as Orthodox insularity and inflexibility and enrolled at the Jewish Theological Seminary, the educational center of Conservative Judaism.

Conservative Judaism respects the authority of Halakha, traditional Jewish law, but believes that it can change as it confronts modern issues like technology, feminism and pluralism.

Professor's Disciples

At the seminary, both students became disciples of Rabbi Abraham Joshua Heschel, professor of Jewish ethics and mysticism, who would

Seminary roommates forged new roles and alliances.

later go to the Vatican to talk to Pope Paul VI and march with the Rev. Martin Luther King Jr. in Selma, Ala.

"Heschel taught us that no religion has a monopoly on holiness," Rabbi Kelman said.

In an interview at his Upper East Side apartment, where he munched on a cinnamon stick, a vestige from his cigar-smoking days, Rabbi Tanenbaum said he was "the least likely person" to get involved in the area of Christian-Jewish relations.

As a child in Baltimore, he heard stories from his immigrant parents about the persecution they had suffered as Jews, often at the hands of the church in Czarist Russia. "My father would cross the street so as not to walk in front of a church," he recalled.

As a student at the seminary, Rabbi Tanenbaum began to delve into the roots of anti-Semitism among Christians. He said that he was driven to reconcile how "a church that preached a gospel of love could have turned it into a gospel of hatred and destruction when it came to Jews."

Observer at Vatican II

What he found, he said, was an "ignorance that was staggering" between the faiths.

Since his ordination in 1950, interfaith work has been his passion, first as executive vice president of the Synagogue Council of America and, since 1960, in various roles for the American Jewish Committee. He retired from the committee earlier this year and will continue to serve as a consultant to the organization.

The high point of Rabbi Tanenbaum's four decades in Christian-Jewish relations was the Second Vatican Council, which, in 1965, produced the landmark document "Nostra Aetate." The document repudiated anti-Semitism "by anyone at any time." Rabbi Tanenbaum, an official observer to Vatican II, was the only rabbi who attended.

While the 1960's were dominated by Catholic-Jewish contacts, the focus in the 1950's was on Jewish-Protestant dialogue, and in the 1970's, talks were initiated between Jews and Evangelicals and the Eastern Orthodox.

On the mantel in Rabbi Tanenbaum's apartment are scenes from his journey. There are pictures of him with religious leaders like Pope John Paul II, Archbishop Desmond Tutu and the Rev. Billy Graham.

At Rabbi Kelman's office, the only framed picture is one of his parents,

Rabbi Zvi Yehuda and Miri Kelman. His father died when he was 13, and his mother, left with six children, stepped into the role of community leader in Toronto, dispensing religious and personal guidance.

"It was her example that made me believe women could function as rabbis," Rabbi Kelman said, acknowledging that his mother, who remained Orthodox throughout her life, might not approve of his conclusion. The Orthodox do not ordain women.

After his ordination in 1950, Rabbi Kelman became executive vice president of the Rabbinical Assembly, the rabbinical arm of Conservative Judaism. He retired from the position earlier this month after almost 40 years in office. He will remain at the seminary to direct the Louis Finkelstein Institute of Religious and Social Studies.

The 1950's turned out to be a decade of phenomenal growth for the Conservative movement, as the suburbs exploded with new development. Conservative synagogues were being built so rapidly that the movement couldn't meet the demand. Many Conservative synagogues hired Reform and Orthodox rabbis instead.

Membership in the Rabbinical Assembly grew from 300 rabbis in 1951 to 1,200 today. Over that period, Rabbi Kelman presided over what he calls "the professionalization of the rabbinate," working to insure rabbis' job security, housing, pensions and insurance. Rabbis' salaries now range from \$50,000 to \$100,000.

Rabbi Kelman declined to take credit for being anything more than a facilitator. "The status of rabbis improved because of the hundreds of good rabbis out there," he said.

Jewish leader alarmed by the rise of religious, political fundamentalism

By Neal Gendler
Staff Writer

The rise of religious and political fundamentalism ranks after Soviet expansionism as a critical challenge to the world, Rabbi Marc Tanenbaum, an American Jewish leader, said Friday in Minneapolis.

Religious fundamentalism, and the fanaticism that it brings, has resulted in 12 million refugees, half in Africa; hundreds of thousands of deaths in the Iran-Iraq war and in Lebanon, and the deaths of Anwar Sadat in Egypt and 300 Americans in Beirut, said Tanenbaum, international relations director of the American Jewish Committee in New York City.

In its U.S. form, it imperils the pluralism that has been the genius of America, he said in a talk at the Minnesota Press Club.

"A great many people, on the highest levels of government ... have not begun to comprehend the magnitude of the threat and the challenge to democratic society," he said. Tanenbaum will speak this morning at B'nai Emet Synagogue in St. Louis Park.

The chemistry that has created the refugee problem "is a vast and growing religious, racial, tribal, group hostility," he said.

Americans at first didn't take the problem seriously, Tanenbaum said, because it was occurring elsewhere, but then found themselves involved in Beirut, and now some officials fear an increasing export to America of conflicts among Libyans, Iranians, Turks, Armenians and others.

In Lebanon, group hatred has led to thousands of deaths and "children 12, 14 years old carrying rifles, machine guns, feeling that they're doing God's will," he said. "A generation is being raised on this kind of hostility." When people do not protest mass killing, he said, a culture is created that finds nothing wrong with massacring people to realize ideological objectives.

the result of parents who want schools to take over parental responsibility for the religious life of their children. He scorned school prayer, which makes minorities uncomfortable, as blasphemous, "cheap religion."



Rabbi Marc Tanenbaum

The problem is not only in Islam, Tanenbaum said. Jews have their problem with Rabbi Meir Kahane, who seeks to drive Arabs from Israel and whose visit to the United States this month brought a group denunciation by all major Jewish organizations. Christians in America, he said, find people on the religious right seeking to impose their views on the nation.

He makes a distinction between a predominantly Christian society and a Christian state, but said, "Those distinctions are confused in the rhetoric of the Moral Majority and the radical right."

Some on the religious right who are calling for a return to an evangelical Christian America "are creating a series of massive lies about American history" or don't know the history of their own churches, which fought for their freedom from the Anglican Church during colonial times, he said.

Many of the moral questions being raised by the religious right are legitimate, critical issues and need to be addressed, Tanenbaum said.

"The problem is that the medicine they prescribe is worse than the disease they're trying to cure," he said, "a kind of repressive society" in which law would force their values on all.

The quest for prayer in schools threatens pluralism, he said, often

WORLD BRIEFS



Rabbi Marc Tanenbaum

Tanenbaum named to prestigious post

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Rabbi Marc Tanenbaum Says:

Palestinian Problem Is Complex, Situation Distorted by the Media

7752
By MAXINE OLIAN APSEL
Of The Jewish News Staff

Wisdom begins with asking the right questions, said Rabbi Marc Tanenbaum. Understanding the Palestinian problem, just like the Jewish attitude of life-long learning, starts not with answers, but with questions, according to the director of international relations of the American Jewish Committee, speaking recently before an audience of older adults at the YM-YWHA of Metropolitan New Jersey in West Orange.

Promising no simple answers, Rabbi Tanenbaum spoke of the complexity of "Israel and the Palestinians: Problems and Prospects" at the first annual Shirley Green Memorial Symposium for the benefit of older adults on Sept. 30. The program was co-sponsored by the National Council of Jewish Women, Essex County Section, and the YM-YWHA of Metropolitan New Jersey.

"Simple it isn't," was the usually eloquent rabbi's uncharacteristic summary of the Palestinian situation. Its complexity has been profoundly distorted in TV news where "all of life is reduced to cowboys and Indians," he said, noting that it took eight months of the intifada before a TV network showed the Israeli soldiers' side.

An attempt at more balanced coverage was primarily the result of Jewish organizations meeting with CBS. In those meetings, they showed how TV coverage led to deeper hostilities. Marvin Teicher at CBS and Ted Koppel at ABC



Posing Several Questions. Rabbi Marc H. Tanenbaum, director of international relations of the American Jewish Committee, discusses the possibilities for resolution of the Palestinian conflict during his talk on "Israel and the Palestinians: Problems and Prospects." The first Shirley Green Memorial Symposium at the YM-YWHA of Metropolitan N.J. was part of Life-Long Learning, an adult education series sponsored by the NCJW, Essex County Section, and the older adult department of the Y. (Photo by Bill Wittkop).

eventually provided more balanced coverage, but the damage was already done, said Rabbi Tanenbaum.

Little Erosion

Nevertheless, an American Jewish Committee public opinion poll in June showed very little erosion of American public support for Israel, according to Rabbi Tanenbaum. The basic perception in the U.S. was that Israel is the only real democracy in the Middle East and the only U.S. ally in the area, he said.

On the other hand, the poll also showed a substantial rise in sym-

pathy for Palestinian self-determination because, said Rabbi Tanenbaum, "Americans don't want to see refugees in camps forever." Referring to the earlier plight of Jewish refugees from the Holocaust, he added, "the Jews have somehow raised a consciousness to the plight of refugees all over the world."

Because of the intifada, there has been a marked rise in Palestinian national consciousness. This means, according to Rabbi Tanenbaum, that "coming to some political solution between Israel and the

(See TANNENBAUM — Page 24)

Tanenbaum

(Continued from Page 6)

Palestinians is crucial to the future of peace in the Middle East."

The American Jewish Committee also polled Israelis "in order to assure that American Jews don't misrepresent what they want," said Rabbi Tanenbaum. Displaying a copy of The Jewish Press, a New York newspaper that generally supports Meir Kahane's Kach Party, Rabbi Tanenbaum quoted its story on the American Jewish Committee poll.

The Jewish Press reported that 62 per cent of the Israelis polled believe the time has come for Israel to begin direct negotiations with the Palestinians leading to autonomy. Similarly, 39 per cent said they felt that Israel should negotiate, even with the PLO, if the PLO were to give up terrorism.

These days, said Tanenbaum, there is talk in Israel of "a Palestinian peace offensive," orchestrated by Professor Jerome Siegel of the University of Maryland, a peace activist whom Rabbi Tanenbaum referred to as "the rebbe of the PLO." Nevertheless, every time any Palestinian calls for peaceful coexistence with Israel, someone is threatened with assassination, he noted.

Government-in-Exile

He reported that Professor Siegel has recommended that Arafat declare a Palestinian government-in-exile from the West Bank, with a new constitution unlike the PLO covenant, which calls for the end of Israel. Arafat, said Rabbi Tanenbaum, "thinks it's an interesting idea," but President Hafez Assad of Syria warned that a government-in-exile would mean Arafat's assassination.

Expressing little faith in Arafat's effectiveness, Rabbi Tanenbaum said, "Arafat is so paralyzed by division in his own Palestinian

cannot develop a consensus or make a meaningful move."

King Hussein negotiated with Arafat for six months and signed an agreement, Rabbi Tanenbaum observed. Then Arafat declared it was not binding. According to the rabbi, that was one reason why King Hussein withdrew from the West Bank, saying that Jordan is not Gaza.

"He picked up his marbles, but not for long," said Rabbi Tanenbaum of Hussein. "It is important to keep that in mind. Hussein is a profound actor in the Palestinian situation," he commented, reminding his audience that the West Bank Palestinians "can hardly survive without what Hussein was giving them."

Noting that 3,000 Kurds had been killed by poison gas and 5,000 massacred in Burundi in one weekend, Rabbi Tanenbaum told an anecdote about a minister who had worked in Palestinian refugee camps and come to him with atrocity pictures of Palestinians who had been brutalized. "He was trying to break down my loyalty to Israel by saying that the Israelis are now like the Nazis, the Palestinians like the Jews," he explained.

Showing his own "atrocity pictures" of Ma'alot and Israeli children killed in a school bus, Rabbi Tanenbaum told the minister that nobody has a monopoly on conscience, but that "Jews know something about conscience and Jews know enough atrocity stories to last all our lives." He then asked the minister why his church had not voiced any protests about the Burundi massacres or the poisoning of the Kurds.

Chemical Warfare

Referring to the Palestinian situation as the foreground against a background of potential chemical or nuclear war, Rabbi Tanenbaum pointed to the precedent of Arab governments developing their capacity for chemical warfare. "If the world does not protest and con-

Urging his audience to write letters of protest, Rabbi Tanenbaum warned, "we cannot sit silently while there is regression to the barbarism of World War I." He added that he told the minister who was a Palestinian refugee expert that atrocities are not the main issue now, but that negotiations must be. "If Iraq and Iran can negotiate an end to war, it ought to be possible for other kinds of cease fires to break out," he said.

The Palestinians, he said, have won the public relations war. If that leads them to a sense of confidence and authentic leadership, it could mean the return of Hussein, a development that Rabbi Tanenbaum predicted because no other Arab state "picked up the slack."

With the Palestinian issue in the foreground, it is essential, said Rabbi Tanenbaum, to raise our consciousness to the potential threat of what is happening in the background of the Middle East arms race. It is the largest area of arms transfer in the world. An even greater cause for concern is the potential for chemical warfare.

"*Shrei gevalt*," he urged, not only for what this means for the Middle East but for world peace.

The New York Board of Rabbis



Cordially invites you to the

RABBI ISRAEL AND LIBBY MOWSHOWITZ CONFERENCE

Wednesday morning, April 29 at 10:30 A.M.

at

*The New York Board of Rabbis
10 East 73rd Street
New York City*

At which time the Mowshowitz Prize will be presented to

RABBI MARC TANENBAUM

Rabbi Tanenbaum will deliver the Lecture

"Why Jewish-Christian Relations?"

RSVP: (212) 879-8415

Luncheon Meeting for Officers and Board of Governors at 12:00 Noon

Beth El's B. Benedict Glazer Institute for Christian Clergy Conducted Today

Temple Beth El will celebrate the 41st anniversary of the B. Benedict Glazer Institute on Judaism for the Christian Clergy today at the temple.

Beginning at 10 a.m., the first session of the institute for more than 400 priests, ministers, nuns and religious educators, will hear



RABBI HASKELL BERNAT remarks by Beth El's Rabbi, Dannel I. Schwartz, the invocation by Rev. James Wadsworth, Jr., of the Fel-

Wine to Discuss Anti-Semitism

Rabbi Sherwin Wine will continue his lecture series on "Anti-Semitism — A New Approach" at 8:30 p.m. Monday at the Birmingham Temple.

Monday's topic will be "Zionism and Anti-Semitism." The public is invited at a charge.

lowship Chapel and the guest lecture by Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee. Rabbi Tanenbaum will speak on "Jews and Christians in an Age of Violence." Sister Carol Rittner of Mercy College will be the moderator.

At 11:30 a.m., the second session will hear Rabbi Haskell M. Bernat, spiritual leader of Temple Israel of Greater Miami, who will deliver a talk on "Theology and Conflict in Jewish Worship." Father Ernest Bloungorous of the Cathedral of the Annunciation will preside.

The luncheon session at 12:45 p.m. will hear an appreciation by Mrs. B. Benedict Glazer. Rabbi Norman T. Roman, associate rabbi of Temple Beth El will recite the invocation. Rabbi Richard C. Hertz, rabbi emeritus, will recite the benediction.

Participating in the session with them will be Rev. Edward B. Willingham, Jr., executive director, Christian Communication Council of Metropolitan Detroit;



RABBI TANENBAUM

Rev. Alex J. Brunett of the Archdiocese of Detroit; Rev. William Holly, president, Baptist Pastors Council of Metropolitan Detroit; Rev. John D. Hartlye, Lincoln Road United Church of Canada; and Benard Maas, who will make a presentation.

Rabbi Bernat will deliver the sermon at Shabat services at 8:30 p.m. today at Beth El on "Christianity, Jews and Power."

Hospice Topic at Emanu-El

Temple Emanu-El will hear a talk on "Hospice — Theory and Practice" Saturday, following 10:30

Purim

"Haman Cong. Sh. PTO-spons ily dinner, p.m. Fel synagogue

The dim lighted by Weber and and tl Technicol The S Youth Cha

Trade

LONDON last year c cord 52 mil million) su with Brit: tween the reached \$74

Jewish Week

OUR 37th YEAR OF CONTINUOUS SERVICE TO THE JEWISH HOMES

VOL. XXXVII, No.38

Thursday, Oct. 15, 1968

ABBA EBAN TO ADDRESS OCTOBER 16-18 IN WASH.

NEW YORK — Abba S. Eban, member of Israel's Knesset and Israel's most renowned spokesman

on the international scene through the years, will be the keynote speaker at the United

Humanitarianism

TO BE HONORED BY B'NAI B'RITH

award, B'nai B'rith President Jack J. Spitzer said the former West German leader "has been fighting injustice and persecution all of his life. In championing the cause of freedom and understanding between peoples of all nations, he personifies one of the major goals of B'nai B'rith."

In both public life and as a private citizen, Brandt was outspoken in his opposition to Nazism and is equally adamant in fighting neo-Nazism. In 1933, because of harassment by the Nazis, he fled to Norway, using that country as a base to campaign against Hitler.

Please turn to Page 20

Rabbi M. Tanenbaum To Address Religious Liberty Conference

NEW YORK — Rabbi Marc H. Tanenbaum, National Inter-religious Affairs Director of the American Jewish Committee, is among a group of distinguished authorities on religious liberty who will speak and lead discussions October 5-6 at the Religious Liberty Conference sponsored in Washington, D.C., by the Baptist Joint Committee on Public Affairs.

Rabbi Tanenbaum will share the assignment with Rev. Jimmy R. Allen, President of the Southern Baptist Convention's Radio and Television Commission, of focusing on the legitimate limits of evangelistic outreach and the limits of religious liberty.

Also due to speak at the conference, under the general theme of "Faith and Freedom: Evangelism Rooted in Religious Liberty," are Walter E. Fauntroy, District of Columbia delegate and Pastor of Washington's New Bethel Baptist Church; David O. Moberg, Professor of Sociology at Marquette University; Rev. William E. Keucher, Senior Minister of Covenant Baptist Church, Detroit, and President of the American Baptist Churches in the U.S.A.

Others are Jeffrey K. Hadden, Professor of Sociology at the University of Virginia and author of

Please turn to Page 20

Second in a series on the ethnic minorities who make up what President John F. Kennedy called "This nation of immigrants."

The Jews Among Us

Their manifold contributions to the country's vitality and inventiveness constitute a sparkling chapter in American history

AMERICAN JEWISH
ARCHIVES
BY LEO ROSTEN

WE CROSSED the Polish border at Częstochowa, and my mother clutched my hand. We shivered in the train to Berlin, where we were "defoused," even though my mother was cleaner than the scary, smelly guards; and then somehow she found a train to Hamburg, from which we sailed. She was only 22; I was three.

Ten people were jammed into our suffocating cabin, far below deck, and the sea was very rough. On the 14th day, I was held up above the throng on deck to see the Statue of



Liberty; and my mother carried me down the gangplank to Ellis Island, the magic portal to the new, free world.

We waited in large, caged rooms for five endless days to hear our name called. The place was packed with wrinkled Russian women in babushkas, Greeks in funny hats, gypsies who gave me candy, and gentle Jews who prayed three times a day. When at last the \$25 my father had saved and sent from Chicago arrived, my mother led me on the ferry to the mainland, whose twinkling lights we had marveled at each

night. I sensed that a miracle had come to pass.

Pushing the Frontier. My parents and I were but three of the millions of Jews who have sought freedom in the United States. The first to come were 23 Portuguese Jews who fled the Inquisition in Brazil to New Amsterdam in 1654. Jews were accepted in America, especially by the Puritans, who appreciated the Hebraic foundation of Christianity.

The Founding Fathers greatly respected the Jews. John Adams said, "They are the most glorious nation that ever inhabited this earth." Benjamin Franklin and Thomas Jefferson proposed as the great seal for the new republic a depiction of the Hebrews crossing the Red Sea, crowned by this legend: "Rebellion to Tyrants Is Obedience to God." And the Jews never forgot George Washington's letter to their congregation in Newport, R. I.: "[Our government] gives to bigotry no sanction, to persecution no assistance."

From 1654 to 1800, some 3000 Jews had immigrated to America, a minuscule group compared with the English, Scots, Irish or Germans. Often they settled in the flourishing seaport cities of Charleston, New York and Philadelphia, where trade was spurred by already established Jewish merchants.

Considering their small numbers, Jews played a significant role in the American Revolution. Thomas Jefferson used David Franks, a Jew, as his diplomatic courier. Critical fi-

nancial assistance throughout the long years of the rebellion came from Jews like Haym Salomon of Philadelphia. Indeed, James Madison recorded his profound indebtedness to Salomon, who refused to take a promissory note, or to charge interest, for successive loans, and who "obstinately rejects all recompense."

The Jews who arrived after 1820 were artisans and small traders. Many were peddlers, their knapsacks stuffed with pins, needles, thread, buttons, cloth. These Jews walked the land and slept in barns and open fields. In time, they bought wagons, and added pots, pans, kettles, bedsteads to their wares. The Jewish peddler became a welcome figure in America's rural areas and helped push the frontier westward. Some opened trading posts or dry-goods stores. They moved into newly opened territories, across the Mississippi, over the Rockies, to the West Coast.

Some of these resourceful men laid the foundations for great department stores and retail chains: Gimbel, Saks, Altman, Straus (Macy's) of New York City; May of Los Angeles; Magnin, Strauss and Haas of San Francisco; Neiman and Marcus of Texas. Perhaps the most famous was Levi Strauss. He created an international phenomenon called blue jeans, for California gold miners who wanted trousers of the utmost durability. Levi had only very tough tent canvas; he used copper rivets to strengthen pockets crammed with tools or nuggets. To his surprise, miners poured into his shop, asking for "them pants of Levi's."

Jewish pioneers scattered all over

LEO ROSTEN, PH.D., political scientist, screenwriter, humorist, is author of 31 books, including *The Joys of Yiddish*, *Treasury of Jewish Quotations*, *Captain Newman, M.D.* and *The Education of Hyman Kaplan*.

the expanding nation and live on in dozens of American place names: towns like Castroville and Kaufman, Texas; Solomonsville, Ariz.; Levy, Ark.; Mayersville, Miss.

A Jew named Sigmund Schlesinger was a famous Indian fighter and hero of the Battle of Beecher Island in Kansas. Philo Jacoby founded a Jewish newspaper in San Francisco, and became the champion rifle shot of the world. San Francisco's pioneers included the Fleishhackers, Koshlands, Schwabackers, Hellmans. In Cincinnati, the Freibergs, Fleischmanns and Friedlanders stamped the city with German-Jewish influences, as did the Baers and Stixes in St. Louis, and the Lazaruses in Columbus.

Lovers of tantalizing trivia will relish the fact that one of the Old West's legendary figures, Wyatt Earp, is buried in the Jewish cemetery of Colma, Calif. Earp married Josephine ("Sadie") Marcus of San Francisco, an actress, after the famous shoot-out at the O.K. Corral, and the two spent the next 48 years prospecting for gold, gambling, and running saloons in Colorado, Texas, Mexico and Alaska.

A Sacred Commandment. While American Jews prospered, Jews in Eastern Europe suffered. Pogroms, wholesale massacres organized by Czarist regimes, brutalized Russian Jews. In Germany and Austria, restrictions had forbidden Jews to own land, vote, enter colleges or professions, even to travel or marry freely.

New waves of refugees fled to "golden" America and sent New York's Jewish population soaring—from 500 in 1825 to 60,000 in 1880. In

1881 another explosion of pogroms in Poland and the Ukraine drove thousands more westward. At one point, 100,000 Jews a year were arriving on our shores. By 1930 one of four New Yorkers was Jewish.

The newcomers had little in common with older Jewish settlers. Jews whose ancestors had come from Germany, Spain or Holland could not easily communicate with Yiddish-speaking Ashkenazim from Eastern Europe. Older settlers were now thoroughly acculturated, and they feared that the bearded, "medieval" refugees would offend American sensibilities and ignite anti-Semitism.

Nonetheless, New York's Jews organized to help "our poor cousins." A Jew does not "give" to "charity." (Indeed, there is no word for "charity" in Hebrew or Yiddish.) He fulfills a sacred commandment to care for his fellow mortals. Certainly one reason the newcomers succeeded was because the Jewish community was so energetic in caring for its people. New York's Jews helped immigrants get jobs, open stores, start businesses. German Jews supported free night schools that offered courses on citizenship, English, hygiene and medical care.

The Ashkenazim also helped themselves. "The Jews had their own values," notes economist Thomas Sowell in *Ethnic America*. "And they took those values into and out of the slums." By religious precept, Jewish respect for the law and the closeness of Jewish family life set strong boundaries for moral behavior. Generally, the crime rate among Jews was low, and their children had lower truancy and juven-

ile-delinquency rates than others.

Jewish families were child-centered and moved heaven and earth to get their children a good education. Upon arriving in New York's slums, a Jewish mother would hasten to the public library, where she would hold up one, two, three fingers—the number of children for library cards. Returning from their first day at school, many Jewish youngsters would find cookies baked in the form of letters of the alphabet.

Jewish immigrants planned to settle permanently; they did not want their children to suffer the poverty, terrors and humiliations they had known. And they became Americanized fast.

Tyranny of Quotas. By the turn of the century, however, the paradoxes of America's competitive system produced social tensions and fanned old hatreds carried from Europe. Industry flourished, but depression and unemployment periodically recurred. The sheer speed of social change sparked blind hostilities: in the West against Chinese; in steel towns against Poles; in many places against Catholics. And now the Jews often encountered the dreadful bacillus of anti-Semitism.

Housing covenants forbade the sale of homes to Jews in many places; "gentlemen's agreements" kept them out of banking, shipping, the better clubs. Many a country club sprouted such signs as: NO JEWS OR DOGS ALLOWED. In the early 1920s prestigious private universities attempted to limit Jewish enrollment. Many graduate schools discriminated against Jews. At the University of Chicago I was advised

by a friendly dean not to enter graduate work in English, history or philosophy: "Jews can't get teaching posts in those fields."

I had begun to feel the lash of prejudice as a child in Chicago. Our neighborhood was periodically invaded by Irish or Polish hoodlums, who tore the beards of elders and smashed store windows. Frequently, I was taunted, chased or stoned. I was called a "kike," a "sheeny."

World War I and the Great Depression fueled the fires of prejudice. Harshly restrictive immigration laws were passed in 1924. When Hitler came to power, Jews sought to flee to the United States, but a stringent quota system was in effect. In all the 1930s, only about 200,000 Jews got into the United States—but among them were people who transformed American science. A handful of refugees from Nazism—Einstein, Teller, von Neumann and Franck—led America into the nuclear age.

The democratizing experience of an immense army and work force, united to fight racist dictators during World War II, made prejudice go out of favor. Racist theories, allegedly "scientific," were exposed as silly. The basic incompatibility of democracy with discrimination became indisputable.

In the past 40 years, new Jewish immigration has shrunk to a trickle. Today there are about 5,700,000 Jews in the United States, around 2.5 percent of our population.

Judaism in America is split into three branches: Orthodox (about a tenth), Conservative (about a third), Reform (about a quarter). But the connection of many to a synagogue

or temple is so tenuous that perhaps 50 percent of American Jews are "secular." Only a small minority observe kosher laws. Roughly 35 percent of the Jews who get married today marry non-Jewish partners. "Jews have become more American than Jewish," says Rabbi Marc Tannenbaum of the American Jewish Committee. "And this has caused a great ambivalence. They want to be a part of the mainstream, but they also ask themselves what price they will pay for this in their survival as a people."

Yet even the self-described agnostics or skeptics have a strong identification with Jewish history and values. Above all they feel the moral-ethical obligations of the Jewish tradition.

The ethos of Judaism rests in part on the idea of study, which is sacred. Every synagogue had a "house of study" attached, open day and night for discussion and argument.

Certainly the Jewish population has made spectacular contributions to human knowledge and welfare. More than 28 percent of the Nobel Prizes awarded to Americans have been given to Jews. Jews today are also significantly "over-represented" in medicine, mathematics and law.

Faith and Reason. Jewish talent is just as conspicuous in the arts. Playwrights include George Kaufman, Moss Hart, Ben Hecht, Lillian Hellman, Arthur Miller, Neil Simon.

Music and musical comedy were transformed by George Gershwin, Irving Berlin, Jerome Kern, Leonard Bernstein, Richard Rodgers and Oscar Hammerstein. With brilliant contributions by Jack Benny, George Burns, the Marx brothers, Woody Allen and Mel Brooks, the liberating lunacy of Jewish wit revolutionized American humor. Movies were pioneered by men named Zukor, Lasky, Mayer, Fox, Goldwyn, Warner, Selznick. But the vast majority of Jews in America are not intellectuals, scientists or artists. They are ordinary people, burdened by everyday problems.

A favorite saying among Jews is, "Only in America." No more is said, because no more *need* be said. Human history has never before seen so astonishing a phenomenon as this nation's creative hodgepodge of races, religions, cultures, creeds. And since this "melting pot" does not entirely melt, what our republic has created is a politically open society in which variety can flower in unprecedented richness.

The Americanization of the Jews, and their manifold contributions to our health and education, to our economic vitality and inventiveness, to all the sciences, art, entertainment, constitutes but one sparkling chapter in the story of American civilization.

students should be exposed to a correct understanding of other religious traditions as well.

C. Parish Education Programs

Parochial formation in ecumenism involves study, prayer, and action and will be successful in proportion to the joint efforts of clergy and laity. Spiritual renewal is a basis for ecumenical understanding and acceptance. Therefore, efforts to pray together, share Scripture, and discuss the central beliefs and practices of other faith groups are especially encouraged. In such programs misconceptions are clarified, common beliefs and practices are rediscovered, and opportunities are provided to explore various forms and styles a future unity might take.

V — ECUMENICAL COOPERATION IN SOCIAL ACTION

A. Ecumenical Dimension of Social Action Programs

"Cooperation among Christians vividly expresses the relationship which in fact already unites them ..." (Decree on Ecumenism, #11) Joint planning and action to meet community needs is the real touchstone of practical ecumenism. Catholic clergy and laity should cooperate generously with other Christians and all peoples of good will in programs designed to combat unemployment, substandard housing, racism, discrimination, family instability, ecological needs, etc. Parish organizations, especially community action commissions of parish councils, under the leadership of their pastors, and other organizations of the laity are encouraged to provide leadership for such efforts. Individuals are urged to take the initiative in stimulating ecumenical cooperation whenever possible.

B. Local Clergy Associations

Priests are encouraged to join the local clergy or ministerial associations and to exercise initiative in studies, discussions and activities to promote a united Christian witness. A profound respect for the integrity of each member will lead such associations to adopt procedures for insuring that minority viewpoints will be respected and expressed. (Ecumenical Collaboration, 5. D. iii)

C. Local Educational and Civic Functions

Catholic parishes, organizations, and individuals should actively cooperate with local educational activities and groups. Where baccalaureate services are held, they should share in planning them. Holidays, such as Thanksgiving, Memorial Day, Fourth of July, and Labor Day, should be considered excellent opportunities for joint celebrations which give evidence of Christian, Jewish, and other religious concerns for our country.

D. Communications Media

Joint sponsorship of publishing, radio and television ventures offers excellent opportunities for proclaiming the Christian message. Ecumenically-based efforts should be made to insure accurate portrayals of that message by the communications media. Ecumenical programs offered in cooperation with the communications media on substantive issues are encouraged as are the efforts to share with the media standards and values which religious groups share.

E. International Needs

International efforts to minister to the increasing number of people who are in need should be made with ecumenical cooperation whenever possible. Catholics are encouraged to join people of other traditions in support of agencies working for international peace and justice.



Rabbi Marc Tanenbaum, national director of Interreligious Affairs of the American Jewish Committee, chats with Pope John Paul II at a recent papal audience.

VI — INTERFAITH GUIDELINES

These Interfaith Guidelines, strictly speaking, pertain to the relationship between Catholics and members of religious traditions that are not Christian. In a wider sense, they apply also to the relationship between Catholics and those who do not adhere to any particular religious faith, and to those who profess doubt or disbelief regarding an ultimate reality or supreme being.

A. Catholic-Jewish Relations

One of the most beneficial results of interfaith dialogue has been a greater appreciation by the Catholic Church of its unique relationship to the Jewish people and the Jewish religion. Though it is a fact of history that Jesus himself was Jewish and came to his unique ministry within the People of the Covenant, the positive significance of Judaism for Christianity has not always been acknowledged. History bears witness to fierce past conflicts as well as to present misunderstandings between these two religions.

The best contemporary theology and pastoral practice recognizes that the Church not only finds her roots in God's revelation to Israel on Sinai, but she continues to enrich her own self-understanding by dialogue with the Jewish tradition. Since the Church considers herself as sharing in Israel's election, in Christ (Gal. 3: 26-29), Christians should enter dialogue with Judaism with more than a general good will. For by a better understanding of God's relationship to the Jews, they will better understand the relationship of the same God to Christianity.

Our respect and regard for Judaism, therefore, is not for an ancient relic of the distant past. It is God himself who made the Jewish people his own



Pope Paul talks with Japanese Buddhist leaders in 1963. They were part of an interfaith group from Japan on a world peace pilgrimage to seek a ban on nuclear weapons.

and gave him a divine and irrevocable vocation. So we must recognize that even today the Jewish people "remain most dear to God, for God does not repent of the gifts he makes, nor of the calls he issues." (Lumen Gentium, 16)

Catholic Christians must be called to genuinely repent all forms of anti-Semitism that may survive from unfortunate past polemics, stereotypes and insensitive efforts to proselytize the Jewish people. No one who reverences the name of Christ can harbor even a vestige of bias, hatred, or ill will toward the Jewish people. Priests, Sisters and all those in positions of leadership and influence upon young people must work to counter attitudes that would perpetuate anti-Semitism in subtle social and ethnic practices or expressions.

Specific Points of Importance

1. There should be no derogatory references to Jewish people as "usurers" or "Christ-killers" in any Catholic communication or educational materials.

2. Blaming the Jewish people for the suffering and death of Jesus is both a theological and an historical error. The Church clearly teaches that the sins of all are the reason for Christ's passion and death.

3. Neither the New Testament nor the Church teaches that the Jewish people have been deprived of their divine election.

4. In this light, Catholics must be aware that the Jewish people have a particular and permanent vocation as a "community and covenant with God."

5. It is incorrect to contrast Judaism as the religion of fear with Christianity as the religion of love.

6. In dialogue both Catholics and Jews must be allowed to give full expression to their faith. Differences and tensions in the way each tradition approaches the one Lord of humankind should not be glossed over.

7. Catholic leaders should be knowledgeable of such movements as "Jews for Jesus" and the Jewish response to them.

8. Catholics should be sensitive to the very deep feelings which Jewish people have toward the State of Israel. They should also seek to be correctly informed concerning the complex political differences between Arabs and the people of Israel.

9. The facts and implications of the Nazi attempt to exterminate European Jewry (i.e., The Holocaust) should be well known to Catholics. This tragic event has had a great impact on Jewish people and all people everywhere. We can never forget that this horror took place in what was thought to be "Christian" Europe. We must honestly face the implications that the Holocaust may have on Jewish-Christian relations today.

10. In the joint study of Scripture, points of continuity between the Christian faith and Judaism should be noted. However, key elements that are original to Christianity or those which are unique and of permanent value to the Jewish tradition should be addressed as well.

11. Catholics are encouraged to accept invitations from their Jewish neighbors to attend services at the synagogue. Likewise, they should welcome interested Jewish friends at Catholic ceremonies. There is nothing more instructive than this direct liturgical contact.

12. Because of the diversity within the Jewish community in America, it is important that Catholics studying the Jewish faith be aware of the differences between Orthodox, Conservative and Reform Jewry. Locally, Catholics should be aware of the significant work of the Jewish Community Federation of Cleveland.

B. Catholic-Moslem Relations

The Declaration on Non-Christian Religions of Vatican II reminds us of the spiritual bond which exists between Catholics and Moslems. Moslems

of the United Nations, we hereby

(Continued on Page 6)

Rabbi Tanenbaum To Speak Here

Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee, will speak at Temple Israel 8 p.m. Thursday. His topic will be "Jewish-Christian Relations in the 1980s." The event is sponsored by the synagogue's social action committee.

Rabbi Tanenbaum has been active in interreligious relations and social justice movements for over 30 years. In 1978, a poll of America's newspaper religion editors ranked him fourth in the nation as "most respected and influential religious leaders." He was appointed by President Carter to serve on the advisory committee of the President's Commission on the Holocaust, and was the only rabbi at Vatican Council II. Rabbi Tanenbaum is currently chairman of the technical committee on the media of the White



RABBI MARC TANENBAUM

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Jewish Concerns on Good Friday Topic of Interfaith Lecture Here

The National Institute for Catholic-Jewish Education and the Ecumenical Institute for Jewish-Christian Studies will sponsor a lecture Tuesday at 7:30 p.m. at the North Congregational Church, 26275 Northwestern, Southfield, announces Rev. James Lyons, director of the Ecumenical Institute.

This lecture focuses on the theme "Good Friday Worship: Jewish Concerns — Christian Response." Rabbi Marc Tanenbaum of the American Jewish Committee will speak on the Jewish concerns raised by traditional Christian liturgy.

Father John Pawlikowski is a noted Catholic theologian who has worked extensively in the area of

Christian views of Israel.

The lecture is taking place on the very day of the 150th anniversary of the Archdiocese of De-

troit and a grant from the archdiocese is being made to open these lectures to a wider audience. In addition to the lectures, guidelines are being made available for Christian clergy that will enable them to treat the events of the Good Friday liturgy without the teaching of hostility and contempt.

The lecture is open to the public without charge.



RABBI TANENBAUM



REV. JAMES LYONS

Jewish-Christian relations.

Father Pawlikowski is professor of social ethics at the Catholic Theological Union in Chicago. He is the author of six books and numerous articles dealing with Christian-Jewish relations, the Holocaust and



FR. PAWLIKOWSKI

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