



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series E: General Alphabetical Files. 1960-1992

Box 92, Folder 9, Templeton Prize, 1988-1989.



May 8, 1989

The Templeton Prize
P.O. Box N-7776
Nassau, Bahamas

Dear Sirs:

1. We wish to nominate RABBI MARC H. TANENBAUM of the AMERICAN JEWISH COMMITTEE, 165 East 56 Street, New York, NY 10022 for the award of the Templeton Prize for Progress in Religion.
2. CURRICULUM VITAE: (Please see Appendix I attached.)
3. PUBLICATIONS: (Please see Appendix II attached.)
4. REASONS FOR OUR NOMINATION - Rabbi Tanenbaum has been a unique force over three decades - longer than any other living personality in the world Jewish community - in seeking to motivate members of God's human family to model their lives in imitation of His holiness and moral virtues in their daily relations with one another. He has dedicated his life to realizing these Biblical values in three primary areas:

- A. "How can you love God whom you cannot see if you hate your fellow man whom you can see?" That Biblical injunction, shared both by Christians and Jews (as well as Muslims and other high religions) has been a central faith conviction of Rabbi Tanenbaum's since his childhood in a Jewish religious school in Baltimore. He has felt that the contradictions between the lofty and noble professions of love, charity and forgiveness proclaimed by Judaism and Christianity (and other religions) and the historic practices of prejudice and hostility - racism, anti-Semitism, anti-Christianity, anti-Islam, apartheid - have led to widespread alienation of whole generations, especially young people, from the Church, the Synagogue, and the Mosque. Belief in God has been compromised or weakened for millions by cynicism which perceived religious institutions and some of their major leaders as agents of moral hypocrisy.

In the mid-1950s, Rabbi Tanenbaum, following his ordination at the Jewish Theological Seminary as a Conservative Rabbi, began a systematic effort to reach out to the major Christian leaders and churches in the United States in order to establish together that religion was at its core a force of love and reconciliation that is worthy of commitment.

Since 1952, Rabbi Tanenbaum pioneered almost single-handedly in establishing warm and mutually respectful relations with virtually every major branch of Christendom - mainline Protestants, Roman Catholics, Evangelical Christians, Greek Orthodox, Armenian Apostolic Church. He has numbered among his friends and collaborating colleagues over decades religious leaders who have shaped America's spiritual ethos - the Rev. Dr. Billy Graham; Archbishop Fulton J. Sheen; Cardinals Bernardin, Law, O'Connor, Quinn, Shehan, Archbishops May and Keeler, and most of the members of the Catholic hierarchy; the late Dr. Reinhold Niebuhr (with whom Tanenbaum wrote a small book on *Religion and International Cooperation*); Dr. John Bennett; Archbishop Iakovos; Archbishop Manoojian; Rabbis Abraham Joshua Heschel, Rabbi Joseph B. Soloveichik, and Rabbi Louis Finkelstein

(with whom Rabbi Tanenbaum collaborated during Vatican Council II which he attended as the only rabbi serving as "official observer" at the request of the late Cardinal Augustin Bea.)

To provide substance and support for his work of reconciliation and building mutual respect, Rabbi Tanenbaum supervised the milestone studies of interreligious content in religious textbooks used in the educational systems of Jews (Dropsie University study), Protestants (*Faith and Prejudice*, Yale Divinity School), Catholics (*Catechetics and Prejudice*, St. Louis University), and French, Spanish, and Italian textbooks (Paulist Press.) The studies and extensive programs for implementing their findings have resulted in the virtual removal of every hostile or negative references of major religious groups about each other, and the introduction into teaching materials of positive, affirming portrayals of each religious group's beliefs and practices.

In his commitment to help build up "the Family of God" based on mutual knowledge and reciprocal respect, Rabbi Tanenbaum traveled in the 1960s through the 1980s to every major city in the United States, Western and Eastern Europe, Latin America, parts of Africa, and the Middle East where he lectured and organized networks of Christians, Jews, and frequently Muslims through seminars, dialogues, institutes, academic conferences. His accomplishment was characterized by a Roman Catholic priest, president of the Papal University Pro Deo in Rome, as "a revolution in mutual esteem."

For his ecumenical and Jewish-Christian labors he has received fifteen honorary doctorates from major Christian and Jewish universities and seminaries. In 1988, Sir Sigmund Sternberg conferred on him the "Interfaith Medallion" of the International Council of Christians and Jews.

New York Magazine (January 1979) in a cover story characterized Rabbi Tanenbaum as "the foremost Jewish ecumenical leader in the world today." Similar evaluations have appeared in numerous secular, Christian, and Jewish publications in many parts of the world (*Newsweek*, *Time*, *U.S. News and World Report*, *USA Today*, *New York Times*, *National Catholic News Service*, *Religious News Service*, *Jewish Telegraphic Agency*, *Commentary* magazine.) A Christian Century poll designated Rabbi Tanenbaum "as one of the ten most respected and influential religious leaders in America," following Dr. Billy Graham, the Rev. Theodore Hesburgh, President Jimmy Carter, Dr. Martin Marty, among others.

On May 4, 1989, Rabbi Tanenbaum was invited to deliver the keynote address at the National Day of Prayer at the Pentagon.

B. "The Sacred dignity of Human Life Created in the Image of God."

This central Biblical conviction in the Torah and the Gospel which mandates reverence for each human life as sacred has governed Rabbi Tanenbaum's beliefs that these are not simply liturgical phrases but prophetic commands to seek to uphold the dignity and to preserve the lives where possible of every human being. Believing that "the spark of God is found in every human soul," and inspired by the model of Mother Theresa, among others, the Rabbi has devoted a large measure of his energies to easing the plight and suffering of countless refugees and those afflicted by hunger and poverty in Africa, Asia, and Latin America.

In 1967, he was the first Jewish leader to organize a massive effort in the Jewish community to help save the lives of tens of thousands of Christian Ibos during the Nigerian/Biafran conflict. In 1978, he was the first Jewish representative to join a mission of the

International Rescue Committee which visited every refugee camp in Southeast Asia where some 250,000 Vietnamese boat people, Cambodians, and ethnic Chinese had drowned in the South China Sea. That mission of Christians and Jews, followed by three subsequent missions, resulted in President Jimmy Carter's issuing an executive order to the Seventh Fleet stationed in the Philippines not to allow any refugee boats to founder in the surrounding waters. As a result of these efforts, the drowning of the Vietnamese boat people virtually came to an end.

For Rabbi Tanenbaum, that work of mercy was the fulfillment of the Rabbinic teaching that "He who saves a single life is regarded as if he had saved an entire world." It was also shaped by the rabbi's response to the Nazi holocaust, and the Levitical message, "You shall not stand idly by while the blood of your brothers and sisters cry out to you from the earth." (Rabbi Tanenbaum serves on the President's Commission on the Holocaust.)

Rabbi Tanenbaum then helped organize the American Jewish World Service in 1984, an international disaster relief and development organization of the Jewish community. AJWS now serves in 27 countries in Africa, Asia, and Latin America helping impoverished peoples, regardless of religion, become self-sufficient. The motto of AJWS is founded on Maimonides' teaching that "the highest form of *zedakah* (justice and charity) is to help your neighbor become independent and self-reliant." (As a result of AJWS' work of mercy and compassion in South India, the Dalai Lama has invited the organization of a Buddhist-Jewish dialogue.)

In the 1960's Rabbi Tanenbaum was the foremost Jewish leader in helping organize cooperatively with Christian leaders community organization and self-development projects in fourteen inner city ghettos (The Coalition of Conscience.) In 1963, he served as program chairman of the historic National Conference of Religion and Race in Chicago which provided the first national ecumenical platform for the Rev. Dr. Martin Luther King, Jr. As a result of the moral conviction that emerged at that assembly, the decision was made to organize the March on Washington in August 1963.

In 1984, Rabbi Tanenbaum was the first Jewish leader to join with Catholic, Protestant, Evangelical, and Muslim leaders in mobilizing a major effort to respond affirmatively to the needs of 35,000 homeless people in New York and some 2,000,000 in the United States. This coalition of religious leaders played a decisive role in affecting the conscience of city, state, and national leaders in responding to the heart-breaking destitution of the homeless.

C. "Universal Fraternity and the Kingdom of God."

Central to Rabbi Tanenbaum's religious belief system has been Maimonides' teachings regarding the Messianic Age and the Kingdom of God. Through God's Providence and with man (and woman) as co-partner in the work of completing creation, an overarching moral and spiritual objective has been that of seeking to bring an end to "war, hatred, jealousy, and bloodshed," and to usher in a period of "universal love, compassion, justice, and peace." Through such actual transformation of the human condition, Maimonides taught, we will know that the Kingdom has begun.

That deeply-held conviction has motivated Rabbi Tanenbaum to write several volumes and numerous essays and monographs, as well as to organize dozens of academic and theological seminars, for the development of a systematic theology of pluralism. (See his paperback, *Religious Values in An Age of Violence*, his essay on "Judaism, Ecumenism, and Pluralism" *Speaking of God Today - Jews and Lutherans in Conversation, Evangelicals and the Jews in*

an Age of Pluralism.)

Beginning with an "International Colloquium on Judaism and Christianity" at Harvard Divinity School in 1966, Rabbi Tanenbaum has worked systematically to develop a theology of "unity in the midst of diversity" that encourages the profoundest commitments to one's faith while respecting the diversity of other faith commitments. (See his Publications list, Appendix II.)

In 1970, he organized a world conference of religious leaders from Judaism, Christianity, Islam, Buddhism, Hinduism, Shintoism, and African religions at Hebrew University in Jerusalem. The Truman Peace Center published the proceedings which became a milestone work in developing a doctrine of world religious pluralism and co-existence.

In 1971, he helped organize a conference in Jerusalem on "The Bible and Black Africa." Some 75 Christian and Muslim leaders from most African nations joined with Jews in exploring how religiously to overcome the religious, racial, and ethnic strife in the African continent which has resulted in so much group hostility, fanaticism, and human destruction.

In 1984, Rabbi Tanenbaum served as co-chairman with the leaders of the Brazilian conference of Catholic Bishops in organizing a Pan-American Conference of Christians and Jews in the Sao Paolo which brought together leaders from every South American country and North America in seeking to advance religious pluralism and human rights.

Rabbi Tanenbaum has been a foremost leader in the cause of religious liberty, freedom of conscience and human rights. He was a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry, which supports religious liberty and human rights for Jews, but also for Pentecostal, Evangelical Baptists, Russian Orthodox, and Catholics in the Soviet Union and Eastern Europe.

Thus, the core teaching and belief in the sacred dignity of every human being as a child of God is translated into daily reality.

For his three decades of leadership in the cause of religious pluralism and human dignity, St. Mercy College in Bridgeport Connecticut, conferred on Rabbi Tanenbaum an honorary doctorate in 1985, terming him "The Human Rights Rabbi of America."

Signature: _____

Name: _____

Address: _____



The New York Times/Neal Boenzi

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.

John M. Templeton

Box N7776, Lyford Cay, Nassau, Bahamas

Telephone: 809-362-4904

Fax: 809-362-4880

May 22nd, 1989

Mr. Morton A Siegler,
Morton A. Siegler & Associates,
Real Estate and Construction Consultants,
19 Elba Drive,
Hapatcong,
New Jersey 07843

Dear Mort:

Thank you for your May 8 letter and nomination of Rabbi Tanenbaum for consideration by the Board of Judges of The Templeton Foundation Program of Prizes for Progress in Religion. This is one of the best prepared nominations received since our program began.

With all good wishes.

Sincerely yours,



John M. Templeton

JMT:mw

BILLY GRAHAM
MONTREAT, NORTH CAROLINA 28757

November 15, 1989

CONFIDENTIAL

My dear Marc,

Please excuse this hasty reply to yours--but I am getting ready to leave and am desperately short on time. These months which I had committed to dedicate to writing memoirs seems to be continually eaten up somehow!

I am so glad you told me that your name had been submitted for the Templeton Prize. Enclosed is a copy of my letter to John Templeton. I hope they select you!

I will be in New York briefly in December but the schedule is so jammed that I don't think I will be able to come by your office as I would have liked! I will keep your number with me and perhaps I can give you a call.

Meantime, I hope you have a wonderful Thanksgiving next week. Ruth and I are spending the day with some of our grandchildren.

With warmest personal greetings, I am

Cordially yours,



Rabbi Marc H. Tanenbaum
45 East 89th Street, Apt. 8-F
New York, NY 10128

Rabbi Marc H. Tanenbaum

November 1, 1989

The Reverend Dr. Billy Graham
Box 877
Montreat, North Carolina 28757

My Dear Billy,

I trust that this finds you, Ruth, your family, and my friends in Montreat in very good health.

It was a delight to read about "the Billy Graham star" implanted in concrete. In the firmament it has long been implanted.

My writing to you at this time, Billy, is to ask for an important personal favor.

Several Jewish people, who have been friends of mine for many years and who have collaborated with me in my work for interreligious understanding, undertook quite spontaneously some months ago to propose my name as a candidate for the Sir John M. Templeton Award.

They composed a document about my 35 years of service in this field for the Templeton Award Committee. I take the liberty of enclosing a copy of that document as well as Sir John's response.

One of the motivations of my friends, Mr. and Mrs. Morton Ziegler, is that they learned that the Templeton Award has never before been presented to a Jewish leader or scholar.

At the time of the granting of the Templeton Award to you at the UN, I recall being impressed by the reverence and affection that Sir John held for you.

In consideration of all this, I wonder whether it might be possible for you to communicate to Sir John any feelings you have for my lifetime of ecumenical service, and the appropriateness of my candidacy for the 1990 award.

I know this is asking a great deal of you, but I thought I might presume on your friendship for your invaluable support. Such an award, if granted, would be a climax of my career; it would also be an important message of esteem for the Jewish community. If you feel you cannot do it, I would certainly understand that.

With every good wish, I am,

Cordially, as ever,



MORTON A. SIEGLER ASSOCIATES



REAL ESTATE & CONSTRUCTION CONSULTANTS TO INDUSTRY, COMMERCE & THE LEGAL PROFESSION

May 8, 1989

Sir John Templeton
c/o Miss Mary Walker
Templeton Prize Foundation
Lyford Cay Shopping Center
Box N776, Lyford Cay
Nassau, Bahamas

Dear John:

You may remember that we met on many occasions while we were both active in the New Jersey Chapter of Y.P.O.. Your career has been easy to follow since those days in the '60's, for hardly a week passes that we do not see your name in print involving issues relating either to the business world or to matters of religion.

I should like you to know that Carol and I are nominating Rabbi Marc H. Tanenbaum for consideration as a recipient of the Templeton Prize.

We have had an association with Rabbi Tanenbaum over many years during which time he has been the guiding spirit in the religious affairs of the American Jewish Committee. I have been a member of the Board of Governors and Carol has been equally active, having just completed two terms as President of the Metropolitan New Jersey Chapter.

In spite of the fact that I understand that you have entrusted the administration and award process of The Templeton Prize to an independent group of judges, I am taking the liberty of enclosing this letter with the nomination with the hope that it will reach you.

Rabbi Tanenbaum's unique accomplishments, we feel, are such that we submit this nomination with full confidence that he is a most worthy candidate. I am sure you will remember meeting Marc when he spoke during the presentation ceremony at which The Reverend Billy Graham received The Templeton Prize.

Carol and I commend you for your highly principled endeavors and wish you continued good health and success.

Cordially,


Morton A. Siegler

SOL YOUNG

79 OCEAN DRIVE EAST, STAMFORD, CONN. 06902

June 24, 1988

Mr. & Mrs. Morton A. Siegler
Elba Point
Hopatcong, N.J. 07843

Dear Mort and Carol:

As per our conversation, please find enclosed an application form and guidelines re the Templeton Prize.

After you have had a chance to review them, please phone me and we can discuss the details of how to apply.

All good wishes.

Sincerely,


Sol Young

SY:pb
Encls.

P.S. - It was great seeing you again at the MPO meeting - Let us know when you visit your son in Conn - and we will get together at our house or the club for dinner -



The American Jewish
Committee

METROPOLITAN NEW JERSEY CHAPTER: 303 Millburn Avenue, Millburn, NJ 07041 (201) 378-7844

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* Deceased

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Gayle S. Berkow

Assistant Area Director

Carol Buglio

July 18, 1988

Mr. Sol Young
79 Ocean Drive East
Stamford, Conn. 06902

Dear Sol:

I just read through this material and I definitely believe a strong case can be made for Marc Tanenbaum to be an excellent candidate for the Templeton Award. He is a shining light of Judaism today.

I would be most interested in your reaction and appraisal of the enclosed articles with particular attention to the biographical sketch and the honors received. As the so called "Apostle of the Gentiles" I think we can be proud of submitting his name in nomination.

How do we go about it? Do you have to present it informally to John Templeton?

I look forward to your thoughts - and whether you feel as strongly as I do.

Mort joins me in best regards to you and Betty.

Fondly,

Carol B. Siegler

CBS:lab

SEP 1 1988



The American Jewish
Committee

METROPOLITAN NEW JERSEY CHAPTER: 303 Millburn Avenue, Millburn, NJ 07041 (201) 379-7844

August 30, 1988

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* Deceased

New Jersey Area Director

Gayle B. Sorkow

Assistant Area Director

Carol Buglio

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

Dear Marc:

I thought it best to mail you the Purpose and Guideline for the Templeton Prize along with the successful submitted nomination for Reverend Bill Graham and the current nomination for Rabbi Irving Greenberg. This will give you the clear objectives for the Templeton Prize and how it was successfully dealt with in the Graham nomination.

My only regret is that we were not aware of this interesting possibility until past the due date of June 1st for submitting the completed forms. However being an optimist and if you are in agreement, we can develop a well thought through nomination for May 1990 and submit it. Let's give it a whirl.

Respectfully,

Carol B. Siegler

CBS:lab

P.S. Enclosed are copies of related correspondence.

JUL 25 1988 (203) 327-3700

SOL YOUNG

79 OCEAN DRIVE EAST, STAMFORD, CONN. 06902

July 21, 1988

Ms. Carol B. Siegler
The American Jewish Committee
303 Milburn Avenue
Millburn, N.J. 07041

Dear Carol:

Thank you for your letter of July 18th regarding Marc Tanenbaum's possible nomination for the Templeton Award.

You can fill in the application and send it directly to:

Miss Mary Walker
Templeton Prize Foundation
Lyford Cay Shopping Center
Box N776, Lyford Cay
Nassau, Bahamas

and it will be considered for the May 1990 prize.

My problem with the material submitted about Marc Tanenbaum is the difficulty of describing how he in a religious sense brought "Man Closer to God." Perhaps you can construct some of his accomplishments so that it parallels the simple, straightforward description in Billy Graham's application (which won the prize) and Rabbi Irving Greenberg's application (which I submitted and hope might win the 1989 prize.)

We can talk about it again in the future.

Best regards to Mort. Betty sends her love.

Sincerely,


Sol Young

SY:pb

Encl. Billy Graham Application
Rabbi Greenberg "

APPENDIX III - LETTERS OF RECOMMENDATION

SIDNEY R. YATES, MEMBER OF CONGRESS, APRIL 19, 1988

EUGENE J. FISHER, SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS,
APRIL 19, 1988

PAUL M. VAN BUREN, D. THEOLOGIAN, APRIL 25, 1988

RABBI MARC D. ANGEL, CONGREGATION SHEARITH ISRAEL,
APRIL 26, 1988

JOHN CARDINAL O'CONNOR, ARCHBISHOP OF NEW YORK, MAY 9, 1988



APPENDIX II

LIST OF PUBLICATIONS

Rabbi Irving Greenberg

BOOKS

THE JEWISH WAY: LIVING THE HOLIDAYS (Summit Books, New York, Forthcoming 1988).

CONFRONTING THE HOLOCAUST: THE IMPACT OF ELIE WIESEL, Irving Greenberg and Alvin Rosenfeld, editors (Indiana University Press, 1978).

ARTICLES AND MONOGRAPHS

"Judaism and Christianity as Aspects of the Divine Strategy of Redemption" published in James Brashlear and Judith Meltzer, editors, INTERWOVEN DESTINIES: JEWS AND CHRISTIANS THROUGH THE AGES (Wayne State University Press, Forthcoming 1988).

"Toward A Covenantal Ethic of Medicine" published in Rabbi Levi Meier, Ph.D., editor, JEWISH VALUES IN BIOETHICS (Human Sciences Press, New York, 1986), p. 124-49.

"Toward a Principled Pluralism" in Perspectives (National Jewish Center for Learning and Leadership, March 1986).

"Will There Be One Jewish People By the Year 2000" in Perspectives (National Jewish Center for Learning and Leadership, June 1985).

"The Relationship of Judaism and Christianity: Toward a New Organic Model" published in Eugene Fisher, James Rudin, and Marc Tanenbaum, editors, TWENTY YEARS OF JEWISH/CATHOLIC RELATIONS (Paulist Press, New York, 1986), p. 191-211.

"Voluntary Covenant" in Perspectives (National Center for Learning and Leadership, October 1982).

"The Third Great Cycle of Jewish History" in Perspectives (National Jewish Center for Learning and Leadership, September 1981).

"On the Third Era in Jewish History: Power and Politics" (National Jewish Center for Learning and Leadership, October 1980).

"Guides to Shabbat, High Holy Days, Sukkot, Hanukkah, Purim, Passover, Shavuot, Tisha B'av" (National Jewish Center for Learning and Leadership 1976-1979).

"New Revelation and New Patterns in the Relationship of Judaism and Christianity" in Journal of Ecumenical Studies, vol. 16, no. 2, (Spring 1979), pp. 249-67.

"Cloud of Smoke, Pillar of Fire: Judaism, Christianity and Modernity After the Holocaust" published in Eva Fleischner, editor, AUSCHWITZ: BEGINNING OF A NEW ERA? (New York, KTAV, 1977), pp. 7-55, 441-6.

APPENDIX II - Continued

"Judaism and Christianity After the Holocaust" in Journal of Ecumenical Studies, vol. 12, no. 4 (Fall, 1975), pp. 521-51.

"The Interaction of Israel and American Jewry After the Holocaust" published in Moshe Davis, editor, WORLD JEWRY AND THE STATE OF ISRAEL, (New York, Arno Press, 1977), pp. 259-82.

"Historical Events & Religious Change" published in Stanley Kazan and Nathaniel Stampfer, editors, Perspectives in Jewish Learning, vol. 1, (Chicago, Spertus College Press, 1977), pp. 43-63.

"The End of Emancipation" in Conservative Judaism, vol. xxx, no. 4, (Summer 1976), pp. 47-63.

"Interpreting the Holocaust for Future Generations" in Interpreting the Holocaust for Future Generations: Proceedings of a Symposium, (New York, 1975), pp. 18-40.

"Scholarship and Continuity: Dilemma and Dialectic" published in Leon Jick, THE TEACHING OF JUDAICA IN AMERICAN UNIVERSITIES (New York, KTAV/Association for Jewish Studies, 1970), pp. 113-31.

"Jewish Tradition and Contemporary Problems" in Relationships Between Jewish Tradition and Contemporary Social Issues (New York, Yeshiva University, 1969), pp. 1-19.

"Jewish Survival and the College Campus" in Judaism, vol. 17, no. 3 (Summer 1968) pp. 259-81.

"Jewish Values and the Changing American Ethic" in Tradition, vol. 10, no. 1 (Summer 1968), pp. 42-74.

"The New Encounter of Judaism and Christianity" in Barat Review, vol. 3, no. 2 (June 1967), pp. 113-25.

"The Cultural Revolution and Religious Unity" in Religious Education, vol. 62, no. 2 (March 1967), pp. 98-104.

"Toward Jewish Religious Unity" in Judaism, vol. 15, no. 2 (Spring 1966) pp. 113-39, 152-63.

"Judaism and the Dilemma of War" published in Henry Siegman, editor, JUDAISM AND WORLD PEACE, (New York, 1966), pp. 17-25.

"Adventure in Freedom or Escape from Freedom: Jewish Identity in America" in American Jewish Historical Quarterly, vol. 55, no. 1 (September 1965), pp. 5-22.

Appendix I: Curriculum Vita:

RABBI IRVING GREENBERG
VITA

PRESENT PROFESSIONAL STATUS

PRESIDENT, CLAL - The National Jewish Center for Learning and Leadership (originally NJCC and most recently called the National Jewish Resource Center, 1974-Present).

PAST PROFESSIONAL EXPERIENCE

Director, President's Commission on the Holocaust (appointed by President Jimmy Carter), Washington, D.C., 1979.

Chairman, Department of Jewish Studies, City College, City University of New York, 1972-1976.

Professor, Department of Jewish Studies, City College, City University of New York, 1972-1979.

Fellow, National Endowment for the Humanities, 1974-75. (In Jerusalem, Fellow at Yad Vashem studying religious and ethical implications of the Holocaust.)

Rabbi, Riverdale Jewish Center, Riverdale, New York, 1965-1972.

Associate Professor of History, Yeshiva University, 1964-1972.

Assistant Professor of History, Yeshiva University, 1959-1964.

Fulbright Visiting Professor in History, Tel Aviv University, Israel (U.S. Government Educational Exchange Program), 1961-1962.

Director, Hillel Foundation, Brandeis University, 1957-1958.

Lecturer, Near Eastern Judaic Studies, Brandeis University, 1957-1958.

EDUCATION

Ph.D., Harvard University, 1960; M.A., Harvard University, 1954.

Ordination, Beth Joseph Rabbinical Seminary, 1953.

B.A., summa cum laude, Brooklyn College, 1953; Phi Beta Kappa, 1952.

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Mazon: A Jewish Response to Hunger

New York City Holocaust Memorial Commission

SAR Academy, Riverdale, New York

Student Struggle For Soviet Jewry (Center for Russian Jewry)

United States Holocaust Memorial Council

ENDIX I - Continued

SCHOLARLY BOARDS

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Christians and Jews
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PROFESSIONAL SOCIETIES

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Rabbinical Council of America

AWARDS

Smolar Award
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LISTED

Directory of American Scholars
Who's Who in American Religion
Who's Who in World Jewry
Who's Who in American Jewry



TO: THE TEMPLETON PRIZE
P.O. BOX N-7776
NASSAU, BAHAMAS

May 5, 1988

Dear Sirs:

1. I wish to nominate RABBI IRVING GREENBERG of
THE NATIONAL JEWISH CENTER FOR LEARNING AND LEADERSHIP,
421 7TH AVENUE, NEW YORK, N.Y. 10001
.....

2. CURRICULUM VITAE: (PLEASE SEE APPENDIX I ATTACHED)

3. PUBLICATIONS - (PLEASE SEE APPENDIX II ATTACHED)

4. REASONS FOR MY NOMINATION - Rabbi Greenberg has advanced
man's understanding of God in three major areas. These
are summarized in the following excerpts from letters en-
dorsing his nomination.

A. INTERPRETATION OF THE HOLOCAUST

"Among Rabbi Greenberg's many contributions to society
has been his work on the President's Commission on the
Holocaust. It was our common concern for preserving the
lessons of the Holocaust which brought us together. His
vision and leadership were instrumental in expanding the
message of the U.S. Holocaust Memorial Museum from strictly
a Jewish experience to one for people of all faiths and
backgrounds in our society.

Rabbi Greenberg's work interprets the Holocaust in such a
way as to restore one's faith in God and demonstrates the
importance of turning toward the divine as society advances.
His message and his accomplishments have inspired many both
within and outside of the Jewish faith."--
Sidney R. Yates, Member of Congress, April 28, 1988
(Please See Appendix III as well as his monograph "Cloud
Of Smoke; Pillar of Fire".)

B. A JEWISH THEOLOGY OF CHRISTIANITY

1. "His development of a Jewish theology of Christian-
ity is, in my view, the most exciting breakthrough in
the field on the Jewish side since the work of Franz
Rosenzweig, and far more important than the latter in
its ability to deal with the particularities of both
Jewish and Christian self-claims. Indeed, it may not
be an exaggeration to say that this aspect of his work
alone may come, in time, to be considered one of the
most significant developments in Jewish-Christian re-
lations since the Second Vatican Council."
Eugene Fisher, April 19, 1988.
(Please See Appendix III)

B. A JEWISH THEOLOGY OF CHRISTIANITY (Continued)

2. "Irving Greenberg, perhaps because he is so deeply a man of God, has not been cautious. Manifesting the deeply Jewish virtues of hope and trust, he has not simply greeted this new beginning of Christian openness to Jews, but has moved with a reciprocal theological affirmation of the Christian movement as the work of the God of Israel that has simply taken away the breath of those few on the Christian side who are aware of the scope and depth of what he is saying and teaching. His courage to move toward us on so fundamental a theological and spiritual level has been, I believe, the single greatest encouragement, in the face of so many discouragements, for those of us on the Christian side who are trying to overcome the bitter side of the history of our tradition.

If it should turn out, as I believe it will, that this turning of the Church from hatred to caring cooperation continues and becomes a fact in the life of the Church, the time will come when this will be seen as the greatest reformation in the history of the Church, at least since the first century of the Common Era. When the history of that reformation is written, the name of Irving Greenberg will be central, and if the names of any of the rest of us will be remembered, it will be because we were of the generation that was blessed by the presence, life and work of Irving Greenberg."

Paul M. van Buren, D. Theologian, April 25, 1988
(Please See Appendix III as well as his monograph, "The Relationship of Judaism and Christianity".)

C. A PLURALISM ROOTED IN FAITH

1. "A major theme of his teachings may be categorized as "unity and diversity". He truly respects diversity and is not intimidated by traditions and outlooks differing from his own. His universalistic mind attempts to draw people of diverse religious ideologies into an awareness of where they are united as religious people. People should see themselves not merely in the context of other people, but in the context of their relationship to God."
Rabbi Marc D. Angel, April 26, 1988.
(Please See Appendix III.)
2. "It may not be seemly for me as a Catholic to comment on Rabbi Greenberg's internal-Jewish work. But it seems to me that the efforts of CLAL* to bring together Reform, Conservative and Orthodox Jews has the potential for a major breakthrough in what appears to be an

*CLAL - Organization founded by Rabbi Greenberg working for unity among Jewish denominations.

C. A PLURALISM ROOTED IN FAITH (Continued)

2. Continued

increasingly difficult situation, from the outside, facing the Jewish community today. Again, Rabbi Greenberg's leadership here provided new insight on our common path to service of the One God".

Eugene Fisher, April 19, 1988.

(Please See Appendix III.)

There is one additional reason that can be offered in support of Rabbi Greenberg's nomination.

D. PERSONAL MODEL

Rabbi Greenberg gave up a highly successful rabbinate and, then, a tenured professorship and chairmanship of an academic department to reach out to lay leaders, community rabbis and thinkers, opinion molders and media people. His model represents a unity of life, thought and action which we need to disseminate in an age when people grow cynical about religious leaders.

Signature _____

Name _____

Address _____

TO: The Templeton Prize
P.O. Box N-7776
Nassau, Bahamas

.....
(date)

Dear Sirs,

1. I wish to nominate.....of
(name)

.....
(block capitals) (address)

for the award of the Templeton Prize for Progress in Religion.

2. Curriculum vitae:



3. Publications:



4. The following are my reasons for the nomination:

May 4, 1989

The Templeton Prize
P.O. Box N-7776
Nassau, Bahamas

Dear Sirs:

1. I wish to nominate RABBI MARC H. TANENBAUM of the AMERICAN JEWISH COMMITTEE, 165 East 56 Street, New York, NY 10022 for the award of the Templeton Prize for Progress in Religion.
2. CURRICULUM VITAE: (Please see Appendix I attached.)
3. PUBLICATIONS: (Please see Appendix II attached.)
4. REASONS FOR MY NOMINATION - Rabbi Tanenbaum has been a unique force over three decades - longer than any other living personality in the world Jewish community - in seeking to motivate members of God's human family to model their lives in imitation of His holiness and moral virtues in their daily relations with one another. He has dedicated his life to realizing these Biblical values in three primary areas:
 - A. "How can you love God whom you cannot see if you hate your fellow man whom you can see?" That Biblical injunction, shared both by Christians and Jews (as well as Muslims and other high religions) has been a central faith conviction of Rabbi Tanenbaum's since his childhood in a Jewish religious school in Baltimore. He has felt that the contradictions between the lofty and noble professions of love, charity and forgiveness proclaimed by Judaism and Christianity (and other religions) and the historic practices of prejudice and hostility - racism, anti-Semitism, anti-Christianity, anti-Islam, apartheid - have led to widespread alienation of whole generations, especially young people, from the Church, the Synagogue, and the Mosque. Belief in God has been compromised or weakened for millions by cynicism which perceived religious institutions and some of their major leaders as agents of moral hypocrisy.

In the mid-1950s, Rabbi Tanenbaum, following his ordination at the Jewish Theological Seminary as a Conservative Rabbi, began a systematic effort to reach out to the major Christian leaders and churches in the United States in order to establish together that religion was at its core a force of love and reconciliation that is worthy of commitment.

Since 1952, Rabbi Tanenbaum pioneered almost single-handedly in establishing warm and mutually respectful relations with virtually every major branch of Christendom - mainline Protestants, Roman Catholics, Evangelical Christians, Greek Orthodox, Armenian Apostolic Church. He has numbered among his friends and collaborating colleagues over decades religious leaders who have shaped America's spiritual ethos - the Rev. Dr. Billy Graham; Archbishop Fulton J. Sheen; Cardinals Bernardin, Law, O'Connor, Quinn, Shehan, Archbishops May and Keeler, and most of the members of the Catholic hierarchy; the late Dr. Reinhold Niebuhr (with whom Tanenbaum wrote a small book on *Religion and International Cooperation*); Dr. John Bennett; Archbishop Iakovos; Archbishop Manougian; Rabbis Abraham Joshua Heschel, Rabbi Joseph B. Soloveichik, and Rabbi Louis Finkelstein

(with whom Rabbi Tanenbaum collaborated during Vatican Council II which he attended as the only rabbi serving as "official observer" at the request of the late Cardinal Augustin Bea.)

To provide substance and support for his work of reconciliation and building mutual respect, Rabbi Tanenbaum supervised the milestone studies of interreligious content in religious textbooks used in the educational systems of Jews (Dropsie University study), Protestants (*Faith and Prejudice*, Yale Divinity School), Catholics (*Catechetics and Prejudice*, St. Louis University), and French, Spanish, and Italian textbooks (Paulist Press.) The studies and extensive programs for implementing their findings have resulted in the virtual removal of every hostile or negative references of major religious groups about each other, and the introduction into teaching materials of positive, affirming portrayals of each religious group's beliefs and practices.

In his commitment to help build up "the Family of God" based on mutual knowledge and reciprocal respect, Rabbi Tanenbaum traveled in the 1960s through the 1980s to every major city in the United States, Western and Eastern Europe, Latin America, parts of Africa, and the Middle East where he lectured and organized networks of Christians, Jews, and frequently Muslims through seminars, dialogues, institutes, academic conferences. His accomplishment was characterized by a Roman Catholic priest, president of the Papal University Pro Deo in Rome, as "a revolution in mutual esteem."

For his ecumenical and Jewish-Christian labors he has received fifteen honorary doctorates from major Christian and Jewish universities and seminaries. In 1988, Sir Sigmund Sternberg conferred on him the "Interfaith Medallion" of the International Council of Christians and Jews.

New York Magazine (January 1979) in a cover story characterized Rabbi Tanenbaum as "the foremost Jewish ecumenical leader in the world today." Similar evaluations have appeared in numerous secular, Christian, and Jewish publications in many parts of the world (*Newsweek*, *Time*, *U.S. News and World Report*, *USA Today*, *New York Times*, *National Catholic News Service*, *Religious News Service*, *Jewish Telegraphic Agency*, *Commentary* magazine.) A Christian Century poll designated Rabbi Tanenbaum "as one of the ten most respected and influential religious leaders in America," following Dr. Billy Graham, the Rev. Theodore Hesburgh, President Jimmy Carter, Dr. Martin Marty, among others.

On May 4, 1989, Rabbi Tanenbaum was invited to deliver the keynote address at the National Day of Prayer at the Pentagon.

B. "The Sacred dignity of Human Life Created in the Image of God."

This central Biblical conviction in the Torah and the Gospel which mandates reverence for each human life as sacred has governed Rabbi Tanenbaum's beliefs that these are not simply liturgical phrases but prophetic commands to seek to uphold the dignity and to preserve the lives where possible of every human being. Believing that "the spark of God is found in every human soul," and inspired by the model of Mother Theresa, among others, the Rabbi has devoted a large measure of his energies to easing the plight and suffering of countless refugees and those afflicted by hunger and poverty in Africa, Asia, and Latin America.

In 1967, he was the first Jewish leader to organize a massive effort in the Jewish community to help save the lives of tens of thousands of Christian Ibos during the Nigerian/Biafran conflict. In 1978, he was the first Jewish representative to join a mission of the

International Rescue Committee which visited every refugee camp in Southeast Asia where some 250,000 Vietnamese boat people, Cambodians, and ethnic Chinese had drowned in the South China Sea. That mission of Christians and Jews, followed by three subsequent missions, resulted in President Jimmy Carter's issuing an executive order to the Seventh Fleet stationed in the Philippines not to allow any refugee boats to founder in the surrounding waters. As a result of these efforts, the drowning of the Vietnamese boat people virtually came to an end.

For Rabbi Tanenbaum, that work of mercy was the fulfillment of the Rabbinic teaching that "He who saves a single life is regarded as if he had saved an entire world." It was also shaped by the rabbi's response to the Nazi holocaust, and the Levitical message, "You shall not stand idly by while the blood of your brothers and sisters cry out to you from the earth." (Rabbi Tanenbaum serves on the President's Commission on the Holocaust.)

Rabbi Tanenbaum then helped organize the American Jewish World Service in 1984, an international disaster relief and development organization of the Jewish community. AJWS now serves in 27 countries in Africa, Asia, and Latin America helping impoverished peoples, regardless of religion, become self-sufficient. The motto of AJWS is founded on Maimonides' teaching that "the highest form of *zedakah* (justice and charity) is to help your neighbor become independent and self-reliant." (As a result of our work of mercy and compassion in South India, the Dalai Lama has invited the organization of a Buddhist-Jewish dialogue.)

In the 1960's Rabbi Tanenbaum was the foremost Jewish leader in helping organize cooperatively with Christian leaders community organization and self-development projects in fourteen inner city ghettos (The Coalition of Conscience.) In 1963, he served as program chairman of the historic National Conference of Religion and Race in Chicago which provided the first national ecumenical platform for the Rev. Dr. Martin Luther King, Jr. As a result of the moral conviction that emerged at that assembly, the decision was made to organize the March on Washington in August 1963.

In 1984, Rabbi Tanenbaum was the first Jewish leader to join with Catholic, Protestant, Evangelical, and Muslim leaders in mobilizing a major effort to respond affirmatively to the needs of 35,000 homeless people in New York and some 2,000,000 in the United States. This coalition of religious leaders played a decisive role in affecting the conscience of city, state, and national leaders in responding to the heart-breaking destitution of the homeless.

C. "Universal Fraternity and the Kingdom of God."

Central to Rabbi Tanenbaum's religious belief system has been Maimonides' teachings regarding the Messianic Age and the Kingdom of God. Through God's Providence with man (and woman) as co-partner in the work of completing creation, an overarching moral and spiritual objective has been that of seeking to bring an end to "war, hatred, jealousy, and bloodshed," and to usher in a period of "universal love, compassion, justice, and peace." Through such actual transformation of the human condition, Maimonides taught, we will know that the Kingdom has begun.

That deeply-held conviction has motivated Rabbi Tanenbaum to write several volumes and numerous essays and monographs, as well as to organize dozens of academic and theological seminars, for the development of a systematic theology of pluralism. (See his paperback, *Religious Values in An Age of Violence*, his essay on "Judaism, Ecumenism, and Pluralism" *Speaking of God Today - Jews and Lutherans in Conversation, Evangelicals and the Jews in*

an Age of Pluralism.)

Beginning with an "International Colloquium on Judaism and Christianity" at Harvard Divinity School in 1966, Rabbi Tanenbaum has worked systematically to develop a theology of "unity in the midst of diversity" that encourages the profoundest commitments to one's faith while respecting the diversity other faith commitments. (See his Publications list, Appendix II.)

In 1970, he organized a world conference of religious leaders from Judaism, Christianity, Islam, Buddhism, Hinduism, Shintoism, and African religions at Hebrew University in Jerusalem. The Truman Peace center published the proceedings which became a milestone work in developing a doctrine of world religious pluralism and co-existence.

In 1971, he helped organize a conference in Jerusalem on "The Bible and Black Africa." Some 75 christian and Muslim leaders from most African nations joined with Jews in exploring how religiously to overcome the religious, racial, and ethnic strife in the African continent which has resulted in so much group hostility, fanaticism, and human destruction.

In 1984, Rabbi Tanenbaum served as co-chairman with the leaders of the Brazilian conference of Catholic Bishops in organizing a Pan-American Conference of Christians and Jews in the Sao Paolo which brought together leaders from every South American country and North America in seeking to advance religious pluralism and human rights.

Rabbi Tanenbaum has been a foremost leader in the cause of religious liberty, freedom of conscience and human rights. He was a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry, which supports religious liberty and human rights for Jews, but also for Pentecostal, Evangelical Baptists, Russian Orthodox, and Catholics in the Soviet Union and Eastern Europe.

Thus, the core teaching and belief in the sacred dignity of every human being as a child of God is translated into daily reality.

For his three decades of leadership in the cause of religious pluralism and human dignity, St. Mercy College in Bridgeport Connecticut, conferred on Rabbi Tanenbaum an honorary doctorate in 1985, terming him "The Human Rights Rabbi of America."

Signature: _____

Name: _____

Address: _____

FACSIMILE COVER SHEET

THE AMERICAN JEWISH COMMITTEE
185 E. 58th Street
New York, NY 10022
(212) 751-4000 FAX: (212) 319-0975

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May 9, 1989

Mr. and Mrs. Morton Siegler
19 Elba Avenue
Hopatcong, NJ 07483

Dear Carol and Morton,

I can't begin to tell you how much I appreciate your thoughtfulness and concern in presenting my nomination to Mr. Templeton.

As we discussed, I am enclosing the entire package. There are several letters from Christian friends missing. I will find them, and could send them later.

There is more than enough here now, don't you think?

Talk to you soon.

Again, with gratitude!

Cordially,

Marc H. Tanenbaum



MARC H TANENBAUM

Oct. 30, 1989

My dear W.D.,

My heartfelt congratulations and best wishes on the high honor of having been elected an Honorary Fellow of Fitzwilliam College, Cambridge University.

If anyone deserves that mark of distinction, it is surely you. It is no exaggeration to assert that you have changed the course of history through your brilliant scholarship and impeccable writing. Future generations will be nurtured by your writings no less than ours has been. Mazal Tov!

You are more than kind and generous in your comments about my own career. I simply feel that a special grace has given me the privilege of living and working at a time when it was possible to create a radically new and fresh understanding and friendship with friends such as your good self.

Your thoughtful words have prompted me to ask a favor of you. A group of friends whom I have known and worked with over many

years have quite spontaneously proposed my name as a candidate for the 1990 Templeton Award prize. As you may know, it is a quite prestigious award given to individuals in differing religious groups who have made contributions to the advancement of the cause of religious growth.

After reading your kind words, it occurred to me that some of those sentiments expressed in writing to Sir John Templeton would be taken most seriously.

I do not wish to intrude on your schedule or peace of mind, but if you would write such a letter in my behalf, I would be enormously grateful.

The enclosed letter from Mr. and Mrs. Ziegler contains the proper address.

If it is not possible, I will certainly understand.

With warmest good wishes from home to home, I am,

Cordially, as ever,

Marcel

P.S. - I understand that the Templeton Award has never been given to a Jewish person before now.

LAW OFFICES OF
LEONARD HORWIN
121 SOUTH BEVERLY DRIVE
BEVERLY HILLS, CALIFORNIA 90212
(213) 272-7807 OR (213) 275-5132
TELEFAX (213) 275-7216

July 3, 1989

Jewish Federation Council of Los Angeles
Attn: George T. Caplan, President
6505 Wilshire Blvd.
Los Angeles, CA 90048

Conference of Presidents of Major
American Jewish Organizations
Attn: Seymour D. Reich, Chairman
515 Park Avenue
New York, N. Y. 10022

Zionist Organization of America
Attn: Milton Shapiro, President
Paul Flacks, Exec. Vice President
4 East 34th Street
New York, N. Y. 10016

Anti-Defamation League of B'nai B'rith
Attn: Burton Levinson, National Chairman
823 United Nations Plaza
New York, N. Y. 10017

World Jewish Congress
Attn: Edgar Bronfman, President
501 Madison Avenue
New York, N. Y. 10022

American Jewish Congress
Attn: Robert K. Lifton, President
15 East 84th Street
New York, N. Y. 10028

American Jewish Committee
Attn: Theodore Ellenoff, President
165 East 56th Street
New York, N. Y. 10022

American Israel Public Affairs Committee
Attn: Thomas Dine, Executive Director
500 No. Capital Street, N.W., Suite 300
Washington, D. C. 20001

Jewish War Veterans of USA
Attn: Herbert D. Greff, National Commander
1811 "R" Street, N.W.
Washington, D. C. 20009

Jewish Institute for National Security Affairs
Attn: Shoshana Bryen, Executive Director
1100 - 17th Street, N.W., Suite 330
Washington, D. C. 20036

Americans for a Safe Israel
Attn: Herbert Zweibon, Chairman
114 E. 28th Street, Suite 401
New York, N. Y. 10016

National Jewish Coalition
Attn: Gordon B. Zacks, Co-Chairman
415 Second Street, N.E., Suite 100
Washington, D. C. 20002

Simon Wiesenthal Center for Holocaust Studies
Attn: Rabbi Abraham Cooper
9760 W. Pico Blvd.
Los Angeles, CA 90035-4792

United Jewish Appeal
Attn: Martin F. Stein, Chairman of the Board
99 Park Avenue
New York, N. Y.

Jewish Agency
Attn: Hon. Simcha Dinitz, Director
P. O. Box 92
Jerusalem, Israel

Jewish National Fund
Attn: Dr. Joseph P. Sternstein, President
42 East 69th Street
New York, N. Y. 10021

RE: "Calling a Spade a Spade"

Dear Friends:

The purpose of this letter is to "call a spade a spade" before it becomes a shovel to bury us!

1. If there had been an Israel, there would have been no Holocaust.

2. If Israel were destroyed, the possibility of another Holocaust exists.

3. Israel will be destroyed if it loses the will and ability to defend itself.

4. If it loses control of the "heartland" of the 3,300-year old "Jewish Homeland" (Palestine) lying between the Jordan River and the Israel Green Line, its ability to defend itself would be critically impaired, including in the opinion of 100 U.S. generals and admirals who describe that "territory" as essential to its "secure borders."

5. Israel cannot buy permanent peace from the Arabs by any means, including another "transfer of lands", unless or until it buys the peace of the grave by ceasing to be.

6. That does not mean there will be no permanent peace, but it does mean that permanent peace, to the extent it exists, will depend on the Arabs learning to accept in fact the continued presence of a sovereign Jewish state in their midst, as that state remains able and willing to defend itself.

7. Israel will buy a sixth Arab war instead of permanent peace, if it lets itself be pushed into loss of its defendability.

8. Additionally, by letting its defendability become critically impaired, it would become a liability to the United States, to be written off as soon as convenient, instead of what it now is, a "strategic partner" and asset of the U.S., for which it does in the Middle East, the job done by NATO in Europe, and at 1/75th of the cost to the U.S. of military aid, and without stationing of U.S. troops.

9. With the return to the Arabs of the Sinai Peninsula in 1979, Israel returned 91% of the "territories" "occupied" in 1967; it is entitled to the remaining 9%, which is an economically non-viable less than 10% of Palestine between the Jordan River and the Israel Green Line, including because that "territory" is essential to "secure borders" to which Israel is entitled under UN Resolutions 242 and 338.

10. There is no moral nor legal obligation of Israel whatever to cede or lose control of its "heartland" west of the Jordan to the Arabs; to the contrary, the Arabs have no real entitlement to the 77% of the "Jewish Homeland" they already occupy in what the British named Jordan, which is all of Palestine east of the Jordan, -- having in mind the unique 3,300-year old Jewish identification with the whole Palestine, the Balfour Declaration of 1917, Weizman-Faisal agreement of 1919, and U.S. Congressional Resolution and League of Nations decision of 1920, recognizing that "territory" as the "Jewish Homeland."

11. This does not mean that Israel rejects the state of Jordan, but only that in living with that entity in the "Jewish Homeland", Israel is entitled to no less from Jordan and the Arabs, than that they live with the Jewish entity in its own "heartland" and Green Line Israel.

12. There is no prior Arab right to "self-determination" in the "heartland" of the "Jewish Homeland" lying west of the Jordan, -- having in mind that such concepts have no real meaning in the Arab world where there are no democracies, only despots, near-despots or anarchy (Lebanon), and that the present excess of Arab population there was accomplished only in recent times by the illegal and unfair means that the Arabs murdered and drove out the Jews in the twenties and thirties, the British stopped Jewish, while encouraging Arab, immigration, and Jordan thereafter used its illegal occupation there from 1948 to 1967 to apply the same Hitlerian "Judenrein" (Jew-less) laws, as apply to this day in the so-called "moderate" Jordan and Saudi Arabia.

13. To the contrary, Israel has every legal and moral right in that "heartland" of the "Jewish Homeland" to protect its "secure borders", by permitting Jewish immigration, including to compensate for the unfair and illegal means by which a majority Arab population was created there.

14. It is totally inconsistent for the President and Secretary of State to promise "security" for Israel, call it a "strategic partner" and "ally", and claim that their "peace process" is based on UN Resolutions 242 and 338, -- yet ask Israel to cease to "occupy" its "heartland" which gives it "security" and enables it to be a "strategic partner" and "ally", and for the US thus to redefine UN Resolutions so as to deny to Israel the "secure borders" to which it is entitled thereunder.

15. For the same reasons, it is inconsistent for the President and Secretary of State to push Israel into an "international conference", "properly structured" or otherwise, to decide its relations with the Arabs, -- having in mind that the principal sponsors of that conference would be the UN or states which themselves have spawned terrorism and catered to the Arab bloc, that Russia even under the outwardly genial Gorbachev continues Russia's consistent pattern since 1955 of inciting or aiding Arab incursions, including most recently this year by shipment to Libya of 12 Sukhol bombers good only for regional assault by heavy weapons, including chemical weapons; that Russia's first concern would be to please the 60,000,000 Soviet Muslims on its southern Asiatic borders, and also to "cozy up", as it is doing, to terrorist Iran; and having in mind also that the only possible result of such a conference would be a propaganda theatre for Russia and its Arab "friends" (?)

16. Contrary to the promises of the conservative majority in the U.S. and in Israel, a de facto alliance, believed unlikely to persist, exists between elements within the U.S. and Israel administrations, with the world left, including pseudo-intellectuals, to win another Arab promise of peace, and consequent applause from a pre-disposed world applause gallery. To this end, -- while purporting to fight terrorism, including through "surrogates" abroad, the U.S. has abandoned its anti-terrorist policy in the case of Israel, by "dialoguing" over its fate, even with such as the arch-terrorist Abu Iyad of the Black September unit, responsible for the slaughter of the entire Israel Olympic team at Munich.

17. If Israel must choose between accommodating the Administration by becoming less defensible and thereby inviting extinction, or seeking a peace with continuing strength by rejecting loss of control of its "heartland", -- it must choose to live and not to die.

17. If accordingly, the U.S. is forced to choose between abandoning its only real and credible ally in the Middle East, to please those who cannot be pleased permanently except by extinction of that ally, and who never can be real or credible allies or even lasting "friends" of the U.S., -- the final U.S. choice must be in favor of that ally, in the interests of its own security as well as that of Israel.

Sincerely,



Leonard Horwin
former US Diplomat
former Counsel, U.S. Board of
Economic Warfare
former Editor-in-Chief, Yale
Law Journal
former Mayor of Beverly Hills
Member, Americans for a Safe
Israel

LH/gg

cc: Hon. George Bush, President of the US
Hon. James Baker, Secretary of State
Hon. Richard Cheney, Secretary of Defense
Hon. Brent Scowcroft, Director, National Security Council
Hon. Dennis Ross, Director, Policy Planning Staff
Hon. Jesse Helms, US Senator
International Security Council

Jerusalem Institute for Western Defense
International Christian Embassy, Jerusalem
National Christian Leadership Conference for Israel
Christian Mideast Conference



Rabbi Marc H. Tanenbaum

November 23, 1989

The Reverend Dr. Billy Graham
Box 877
Montreat, North Carolina 28757

My Dear Billy,

It is Thanksgiving Day and my heart is filled with gratitude for all of God's rich blessings to Georgette, myself, and our families, as well as our friends.

But surely one of the richest blessings of all has been your steadfast friendship over these many years.

Your letter to Sir John Templeton supporting my candidacy for the Templeton Award is but the latest expression of your kindness and devotion. I simply do not have words adequate to express my full-hearted gratitude for this special act of kindness and graciousness.

I hope I will continue to be worthy of that quality of your trust.

I am delighted to know that you will be coming to New York in December. If your schedule allows, Georgette and I would be delighted to have you and your family as our guests at dinner.

The events in Eastern Europe are staggering in their implications and I would be especially eager to hear your views on what is happening day-by-day.

Again, with my heartfelt appreciation and my prayers for God's special care for you, Ruth, your families and associates.

Affectionately,

Marc

Duke University

DURHAM
NORTH CAROLINA
27706

228 Hawthorne Ave.,
Durham N.C. 27707

4:11:90

THE DIVINITY SCHOOL

Dear Paul,

At long last the xerox came back from Nassau. The explanation for its tardiness will be clear. Mr Templeton's secretary sent the xerox to Cambridge, England, to Fitzwilliam College & it was then sent back to me here. It came a few days ago. Could you copy the letters & send these back for my files here?

We are very grateful for your invitation to dinner. At the moment I have had to postpone a visit to N.Y.C. to see you. I shall write later.

In great haste & always with
best wishes,
N.D.

P.S. Please pardon the script & haste: I send this off immediately, so please excuse the untidiness. How I wish we could talk

about Israel. I have a feeling that it is at the
cross-roads in a way parallel to that of the
first century; but what when we meet. W.D.

I heard ten days ago that I am elected
Honorary Member of the World Union of Jewish
Shores at Jerusalem - & I look
forward or rather we look forward to seeing
you both. W.D.

I hope that you find my efforts
satisfying - it cannot be worthy of
M.T. W.D.

Sir Sigmund Sternberg O.St.J. KCSG JP.

Star House Grafton Road
London NW5 4BD
Telephone 01-485 2538
Facsimile 01-485 4512

011-44

Pax - oppo
1375 residents

Rabbi Marc H. Tanenbaum
Director International Relations
Institute of Human Relations
American Jewish Committee
165 East 56th Street
New York 10022
N.Y. U.S.A.

Date 30 March 1989

Our ref SSS/MD

Your ref



Dear Marc

I do not receive material published by the American Jewish Committee. I have asked for this before and would be grateful, therefore, if you could look into this.

Please let me know of any plans you have to visit Europe.

I hope you are keeping well.

Best wishes.

Yours sincerely

A handwritten signature in dark ink, appearing to read "Sigmund Sternberg".

SIR SIGMUND STERNBERG

Dictated by Sir Sigmund, signed in his absence to avoid delay.

FAX COVER SHEET

MARC H. TANENBAUM
International Consultant
American Jewish Committee

45 East 89th Street
New York, NY 10128

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

DATE: - May 1, 1989

TO: Rita Reznik, 5th Floor, ASC

FAX #: - 319-0975

TOTAL NUMBER OF PAGES
INCLUDING COVER SHEET - 9

MESSAGE AREA

Dear Rita, much thanks! It's Excellent.
Some corrections as indicated. Please have retyped
SINGLE SPACE. Fax me corrections. Deeply grateful,
Marc

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

RESPONSE AREA

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

John M. Templeton

Box N7776, Lyford Cay, Nassau, Bahamas

Telephone: 809-362-4904

Fax: 809-362-4880

May 22nd, 1989

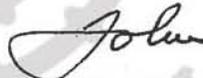
Mr. Morton A Siegler,
Morton A. Siegler & Associates,
Real Estate and Construction Consultants,
19 Elba Drive,
Hapatcong,
New Jersey 07843

Dear Mort:

Thank you for your May 8 letter and nomination of Rabbi Tanenbaum for consideration by the Board of Judges of The Templeton Foundation Program of Prizes for Progress in Religion. This is one of the best prepared nominations received since our program began.

With all good wishes.

Sincerely yours,



John M. Templeton

JMT:mw

Sir Sigmund Sternberg KCSG JP

Star House Granon Road
London NW5 4BD
Telephone 01-485 2538 Telex 21277

FAX = 1 page

Rabbi Marc H. Tanenbaum
Director International Relations
Institute of Human Relations
American Jewish Committee
165 East 56th Street
NY 10022
New York U.S.A.

DATE 28 October 1988

Our ref SSS/MD

Your ref



Dear Marc

I regret I have not been able to speak to you as your line has been constantly engaged. I will try to telephone you again.

After having a long discussion with Sir John Templeton I have agreed to become a judge of the Templeton Foundation. A press release will be issued by the Templeton Foundation which I would like widely publicised.

Sir John is very sad about the anger over the presentation of the award to Dr Inamullah Khan. He should not be blamed as the decision was made by the judges. Sir John is an extremely good and religious person and I am very pleased to have made friends with him. He told me he would welcome the award being presented to a Jew.

I would like to share your letter to me with Victor Goldbloom as I feel we should all speak with one voice!

Kind regards.

Yours sincerely

SIR SIGMUND STERNBERG

Dictated by Sir Sigmund, signed in his absence to avoid delay.