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AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series F: General Chronological Files. 1960-1992

Box 95, Folder 2, General correspondence, memos & working papers, 1968.

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Original documents
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ראש העיר
رئيس البلدية
MAYOR OF JERUSALEM

1. 5. 68.

Dear Reverend Schneiders,

AMERICAN JEWISH
ARCHIVES

I am deeply grateful for your
interest and help.

Here is an attempt at a reply
and also 4 copies of a brochure which has just
come out. Let hope it helps.

Have a very good journey & see
you both soon.

The best

Yours sincerely
Telly Kollet

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Reaction on the part of the Mayor of Jerusalem, Mr. Teddy Kollek, to the article "The Agony of Jerusalem" distributed by the World Council of Churches through their Information Sheet.

This article was distributed in January, presumably written sometime in December, and it is obvious that it deals with the situation as it obtained in September or October of last year. Even in relation to the situation obtaining in Jerusalem at that time, the article carries a number of inaccuracies. Moreover, it describes the situation existing immediately after the war as if representing a permanent picture.

The general purport of the article is to show that the inhabitants of East Jerusalem have badly suffered as a result of having been joined with West Jerusalem. I cannot refrain from emphasizing once more the point de départ of the entire issue: Who was responsible in the first place for all these developments? When all is said and done the fact remains that on 5 June 1967 the Government of Israel told the Government of Jordan that if they stayed away from the hostilities Jordan would not be touched by Israel. King Hussein has publicly acknowledged that he received that message. His reply was to step up bombardment all along the Jordan-Israel frontier, and to move his troops beyond the then existing Armistice lines into the demilitarized zone at U.N. Headquarters with obviously aggressive intent towards then Israeli-Jerusalem.

It is really not Israel's fault that he lost the war. The basic responsibility for the outbreak of hostilities in the Jerusalem area and for the suffering that certainly occurred particularly during the first few weeks after hostilities, until we began to achieve the return to normal life in the City as a whole, must squarely fall and remain on the head of King Hussein and his Government.

To discuss the results of the war in negative terms, as far as Israel is concerned, and to ignore the basic responsibility for the change in Jerusalem is to commit an injustice of which no fair-minded person should be guilty.

This brings me to the first point in the article: Of course, the 70,000 Arabs of East Jerusalem do not sing songs of praise. We do not claim that they do, nor do we expect them to. What we do claim is that we managed rapidly to restore their normal life and that, taking the picture as a whole, they are certainly not worse off than before, in terms of Municipal services. We are making efforts to make them feel at

home with us together in this city, and I think the beginnings of success are evident. Inevitably, within the context of continued hostility of the Arab States towards Israel, this will be a slow and gradual process. Nor do we claim that we have in every single area resolved the difficulties which came in the wake of the war.

It is quite wrong to state that the atmosphere in East Jerusalem is taut; the opposite is true. Thousands and thousands of Jews and Arabs mingle freely in the streets and bazaars of East Jerusalem, every day, by day and by night. During all these months, almost a year now, there has not been a single communal clash.

Tourism: Quite true that this accounted for a substantial part of Jordan's and East Jerusalem's livelihood. That Jordan lost this asset, must again be ascribed to King Hussein's foolhardiness. As for Jerusalem, there was, as Mr. Samson says, a boom immediately after the war, and then an ebb. Now we are in the midst of the traditional tourist season. (March-June). Tourist figures in Israel as a whole are 30% higher than in the year before the war. Because of the attractions of East Jerusalem, a much higher percentage of tourists spend a much higher average of days in Jerusalem. As I write, the hotels are full to the last bed in all parts of the city. During the months of February to April the occupancy rate in first and second class hotels in East Jerusalem was 80% and these hotels are virtually full until June.

It is true that we had a problem regarding the Arab tourist-guides. Previously a high percentage of the tourists in Jerusalem were Arabs from the Arab countries. Now a high percentage are Jews from all over the world, and they as well as the thousands of Christian pilgrims and others come to Jerusalem from the old parts of Israel, the reason being that access to Jerusalem is now possible only via the harbours and the airport of Israel. As a result, most tourists make their travel-arrangements with Travel-Agencies in Israel proper, and a consequence has been that tourist-guides have tended to be Israelis employed by these Agencies.

Also, Arab guides have, through no fault of their own, not had appropriate training for guiding tourists through the Jewish aspects of East-Jerusalem.

In cooperation with the Ministry of Tourism, we have gradually renewed more and more licences to East Jerusalem Tourist-guides. We have instituted courses for the guides in order to provide them with the necessary additional knowledge of Israel's Tourists.

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sites. As tourism grows, more and more of them are drawn back into the vortex of their professional activity. Tourist agents who had money in Amman were given loans to travel abroad to renew their trade links and to encourage tourism to East Jerusalem Bethlehem and Jericho.

Israel did not cut her trade with Jordan. Here Mr. Samson shows how out of date he is. There is in fact, a flourishing trade across the Jordan which benefits the West Bank Arabs greatly, as it does the economy of Jordan. Mr. Samson is obviously unaware of Israel's policy to keep the border open for the movement of people and goods, and to facilitate the maintenance of the human and economic links of the West Bank Arabs with the rest of the Arab world.

Israel attempted hard to bring about the re-opening of the Banks on the West Bank and in East Jerusalem. Two rounds of negotiations with the help of international financial agencies failed, owing to Jordanian insistence that their functioning continue to be linked to Amman. It is quite true that this unresolved problem makes for hardship of depositors and for lack of credit facilities necessary for the development of trade and industry. We have made up for this by distributing about one million pounds in long-term, low-interest loans to merchants, and to hotel-owners for repairs.

Taxes and tariff-levels have admittedly increased but so have the services provided by the Municipality. Notwithstanding the gradual equalization of services in both sides of Jerusalem, we charge residents of the eastern part of the city only about one-fourth of the taxes paid by those in the west. The taxes will be gradually raised over a period of four years and in the meantime, the difference is being covered by the Israeli Government and the City.

On the whole, business and trade has picked up considerably over the last few months in East Jerusalem. Moreover, about 3,000 East Jerusalemites have taken over former "jewish" working places in factories and in the building trade in the western part of the city. They receive the same union wage as their Jewish colleagues.

Taxi drivers: At the end of 1967 when Mr. Samson wrote his article East Jerusalem drivers who had received licences, was small. This has since been remedied, and they are now all operating.

The last part of the article deals with the situation of the Christian community in East Jerusalem. Before I come to that, let me mention just some further facts about what we have been able to do in the Municipal sphere since last June: Our purpose has been to restore normal life, and beyond that, to equalize Municipal services, levelling those in the East up to those previously existing in the Western City.

Under Jordanian rule, water was obtainable twice a week at the utmost; it is now available to everybody around the clock every day. Obsolete garbage-collecting by means of donkeys has been replaced by modern mechanized methods. Medical and dental care and services have been introduced in the schools. We have opened the first mother-and-child clinic, and others are to follow. The ex-Jordanian Government Welfare Bureau which formerly handled 75 cases, is now run by the Municipality; and by now 3,000 cases are receiving aid. Food is distributed free every few weeks to needy families. We have begun a programme of slum-clearance which when completed will achieve better living conditions for many East Jerusalemites. In the meantime alternative accommodation is provided for the slum-dwellers, and compensation will be given to those whose real estate is being cleared away for purposes of Municipal betterment.

East Jerusalemites are encouraged to come to monthly meetings with Municipal councillors and officials for question-and-answer sessions and this is the first time democratic sessions of this sort are being held in East Jerusalem on Municipal affairs. These meetings are proving very popular. All the 500 officials of the ex-Jordanian Municipality have been incorporated into the United City Administration with all their rights, and a number of former Jordanian Civil Servants are likewise employed.


All these and many more endeavours are easily stated, yet each one comprises the day-to-day labour of City Councillors and City Officials, both Jewish and Arab, who share the devotion to the purpose of equalizing standards in the City, of making yet further progress on the road towards providing worthy welfare services and economic opportunity to all citizens of Jerusalem without distinction of national origin, or religion, and to instill within the Arab citizens, albeit gradually, the feeling of common citizenship under an administration which cares for the well-being of all the people.

Mr. Samson says that Jerusalem is still a divided city. It is being less and less so every day, and in all the circumstances our progress towards administrative and organic unification is not one of which we have to be ashamed. A visitor who has not been here for a while will have great difficulty in finding the former demarcation lines between the two parts of the city.

Now about the Christian community: I utterly reject Mr. Samson's title: "Agony of Jerusalem" and his statements that there is an agony of occupation. Nor do the Christians live in an atmosphere of agony. The Holy Places are open to all and the Christian Institutions are functioning freely. The thousands of Easter pilgrims who were recently here, can attest to this.

Access is guaranteed by law and there has been no problem in its practical application. This, of course, applies in equal measure to Moslem shrines and institutions. I need not argue this any longer. I have before me testimony given in writing by the Greek Orthodox Patriarch and by the Armenian Patriarch in Jerusalem, where gratitude is expressed for the respect for protection of the respective Holy Places, Monasteries and Churches before the war, during the war and since the war, and for the readiness to help to repair the damages which were inevitably caused in the course of the hostilities which we neither wanted nor initiated.

Since most of the Christians in East Jerusalem are Arabs, they share in both the existing problems and in the gradual progress which is being witnessed by all citizens of East Jerusalem.



Teddy Kollek

Jerusalem, April, 1968

PROPOSED AGENDA
15 January 1968
10:00 a.m. - 4:00 p.m.

Episcopal Church Center
815 Second Avenue
New York City

The meeting is drawn from among church executives and lay churchmen who are in the private sector.

Purposes

1. to assess what is the current situation in America with respect to problems of the ghetto poor.
2. to assess what problems face church leadership in taking effective and aggressive action
 - a. internally, with regard to the fears, resistance, and racist views of members,
 - b. externally, in mobilizing church resources - especially access to lay churchmen - in community-wide activities.
3. to consider initial steps leading to possible concerted action.

Morning Session - 10:00-12:30

1. Opening Statement of Purposes by Bishop Hines
2. Introductions
3. Analysis of situation by Bishop Hines and Mr. Leon Modeste
4. General discussion: "What are the problems we are having in participating in solutions?"

Luncheon - 12:30-1:30

Afternoon Session - 1:30-4:00

5. Summary of morning session
6. Proposals - the Rev. Hugh White
7. Discussion of proposals for clarification and feasibility
8. Consideration of steps between this meeting and one scheduled for January 23.

PARTICIPANTS
15 January 1968
10:00 a.m. - 4:00 p.m.

Episcopal Church Center
815 Second Avenue
New York City

Mr. Philip Bernstein
Council of Jewish Federations and Welfare Funds, Inc.

The Most Rev. Joseph Breitenbeck (representing Archbishop Dearden)
National Conference of Catholic Bishops

The Rt. Rev. John E. Hines - Chairman
Presiding Bishop, The Episcopal Church

The Rev. Henderson R. Hughes (representing Bishop John D. Bright)
National Committee of Negro Clergymen

Rabbi David C. Kogen
Administrative Vice-Chancellor, Jewish Theological Seminary of America

Mr. Joseph Leidy
Riter and Company, Morristown, New Jersey

Dr. Kenneth Neigh
Board of National Missions, United Presbyterian Church

Mr. R. Stewart Rauch, Jr.
President, The Philadelphia Saving Fund Society

The Rev. Jon L. Regier
Division of Christian Life and Mission, National Council of Churches

Mr. Emil Seliga
National Catholic Conference for Interracial Justice

The Rev. John Robert Smith (representing Dr. John Anderson)
Board of National Ministries, Presbyterian Church in the U.S.

Dr. Howard E. Spragg (representing Dr. Truman B. Douglass)
United Church Board for Homeland Ministries

The Rev. Lucius Walker
Executive Director, Interreligious Foundation for Community Organization

The Rev. Leon W. Watts, Jr. (representing Bishop Herbert Bell Shaw)
National Committee of Negro Clergymen

The Rev. Dr. M.L. Wilson
Chairman, Board of Directors, National Committee of Negro Clergymen

Participants in Planning

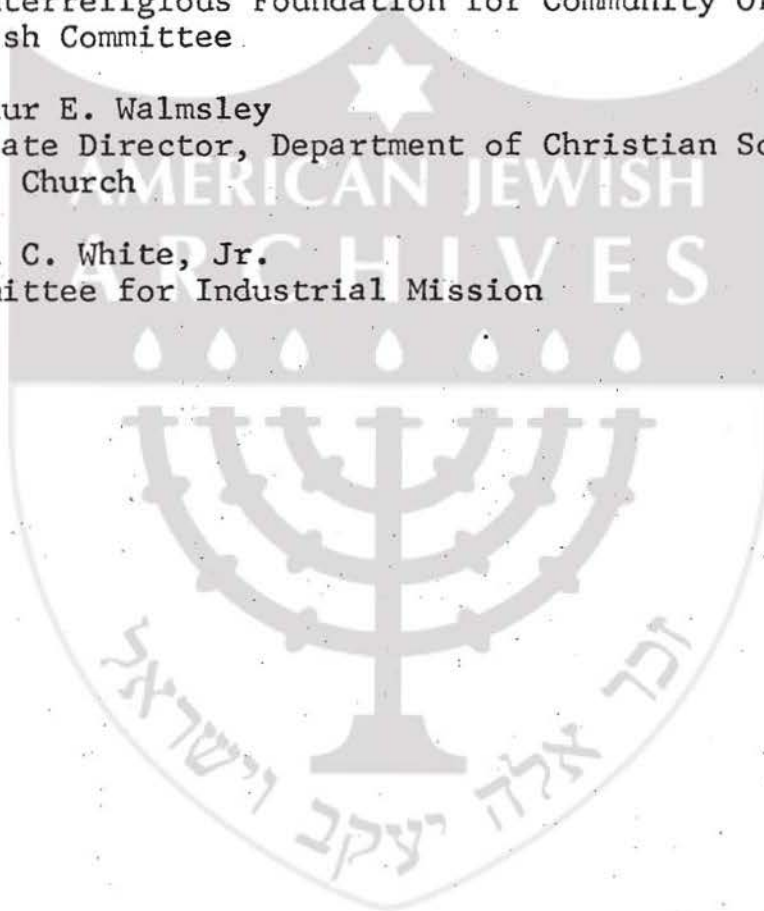
Dr. Bryant George
Board of National Missions, United Presbyterian Church

Mr. Leon Modeste
Acting Director, General Convention Special Program, The Episcopal Church

Rabbi Marc Tannenbaum
President, Interreligious Foundation for Community Organization
American Jewish Committee

The Rev. Arthur E. Walmsley
Acting Associate Director, Department of Christian Social Relations
The Episcopal Church

The Rev. Hugh C. White, Jr.
National Committee for Industrial Mission



INTERRELIGIOUS/CHRISTIAN/JEWISH

Christian-Jewish Relations

and the

Ecumenical Movement



Christian-Jewish Relations

and the

Ecumenical Movement



Bulletin 15: Winter 1968/9

Centre for Biblical & Jewish Studies

For a better understanding of the background
of the Gospel and of the early Church

This article by Sister Louis Gabriel of the
Centre for Biblical and Jewish Studies, London,
was originally published in *Seminarium*,
Anno XX nuova Serie:
Anno VIII n. 3
July-September 1968,
and is reproduced here
by kind permission of the Editor.

Seminarium is a quarterly review
of orientation and formation
for Universities, Seminaries and Vocations,
published under the auspices
of the Pontifical Society for Priestly Vocations
at the Sacred Congregation
for Catholic Education, Vatican City.



IT MAY BE asked even by those who are convinced of the necessity or usefulness of closer ties between Christian and Jews whether the relations between the two belong in any way to the ecumenical movement. It has in fact been stated by both Jewish and Christian leaders that they do not see any place for Jews in the present ecumenical effort if its aim is the unity of all separated Christians. Jews cannot belong to the World Council of Churches, nor can they, strictly speaking, come under the direct competence of Cardinal Bea's Secretariat the purpose of which is expressed in Latin as "ad unitatem Christianorum fovendam". It was therefore not illogical that the Second Vatican Council document called first *De Judaeis* should have been separated from the Decree on Ecumenism, though it remains questionable whether the best place for it was in the Declaration on The Church's Relationship to Non-Christian Religions, *Nostra Aetate*, where it is now Chapter Four and almost as long as the rest of the document. Jews are not the concern either of the Secretariat for Non-Christian Religions; even less do they fit into the Secretariat which examines the relations of the Catholic Church to non-believers.

Jews and Judaism are entities *sui generis* and it is therefore to be welcomed that in recognition of this fact steps were taken early this year to establish a separate "Vatican Office for Catholic-Jewish Relations" which, though closely linked to Cardinal Bea's Secretariat, is nevertheless independent. At about the same time those responsible for organising the Octave of Prayer for Christian Unity also acknowledged the special position of Judaism by no longer mentioning it in the Unity Week Program. This development is all the more significant as only some fifteen years earlier the pioneers for a rapprochement between the Church and the Jewish people had petitioned the Abbé Couturier to include the Jews in the Unity Octave, a demand which he had readily granted.

Two questions arise therefore: first, whether the above definition of ecumenism, which would have to exclude Jews, is the only valid one. Secondly, even if it were, have Jews nevertheless some part in the ecumenical movement of Christians though they cannot fully belong to it? In answer to the first I would suggest

that the term ecumenism expresses today something else over and above its primary meaning. It has come to signify a method, a way of life more than a goal, an attitude towards one's fellow-men. It stands for a value which men have come to recognise partly because of a deeper understanding of the gospel — the parable told in answer to the question "who is my neighbour?" — and partly because of the inevitably pluralist society in which they live; wherever men find themselves, whatever their faith, their colour, creed or social class, they wish to acknowledge and to accept those different from themselves as their neighbour, to establish communication with them, to enter with them into a personal relationship.

When ecumenism is understood thus, as a basic attitude of the person to life, then there remains much to be done by Christians vis-à-vis the Jewish people, and particularly by those "professional Christians" — priests and religious — who in the eyes of the world represent the Church. Some knowledge of the past relationship between Christians and Jews, between the official Church and the Synagogue, is essential if one wishes to gauge the depth of the breach that divides the two and to find a way towards reconciliation — not of the two faiths but of the people who profess them. A study of Jewish history as it has been lived for some fifteen hundred years in the midst of Christian nations is indispensable.¹ At least from the fourth century onwards, when St Ambrose defended the burning of a synagogue by the mob of Callinicum in Asia Minor and the virulent anti-Jewish sermons of St John Chrysostom² to the crusading hordes looting and burning the flourishing Jewish communities in the Rhineland and France, over the Ritual Murder legends and well-poison trials in the fifteenth century to the modern brand of antisemitism evident in the Dreyfus trial in France at the turn of the century and right up to the gas-ovens of Auschwitz — this history has been one of tragic insecurity and national disaster for the Jew. It is evidence of an almost total unconcern of the Christian for the

¹ Edward Flannery's, *The Anguish of the Jews*, N.Y. 1965, provides a good introduction to the subject.

² Eight Sermons, *Against the Jews*, PG. XLVIII.

fate of a group in their midst who, because of their different faith, were treated as aliens and often as outcasts.

Catholics today cannot be asked to shoulder full responsibility for a past in which they had no share. What is required is that they should have some knowledge of it. They would then be better prepared for the mistrust, the hidden fear and suspicion, with which the average Jew today almost invariably receives their first overtures of friendship. The hostility the Jew has experienced at the hand of Christians in the past may not have left a deep impression on us — it has certainly branded itself deep into the Jewish memory; it remains an almost indelible group-experience, transmitted to the child even before it becomes acquainted with the history of its people.

Christians must also remember that it is impossible for them to talk about the origin of their faith, about Jesus, his conflicts with the authorities, his passion and death, without mentioning the Jews. Jews are, with some justification, doubtful of the manner in which this is done even today, when the problem has been raised and catechetical material in several countries has been carefully scrutinised. Teachers and preachers know how difficult it is to explain that what happened to Jesus was not the "fault of the Jews" but that his death was an act of love and obedience to his Father, and that Judas who betrayed him, Peter who denied him, and the whole sorry company of cowardly, obtuse disciples stood there in place of us all. Despite warnings by experienced catechists and thorough studies in the psychology of prejudice it remains all too easy to present the gospel story in black and white, the "Goodies" on one hand — Mary, John, the apostles and ourselves — and, on the other, the "Baddies", the wicked Jews. Thus one continues to prepare the young child for a possible identification of the Jew down the road with the "wicked people" encountered in the gospel.³

Ecumenism thus understood aims at breaking down the barrier of hostility and indifference which has for so long prevented

³ The *Catholic Catechism* published by the Australian hierarchy in 1965 has these lines which the children must learn by heart: "Why did the chosen people reject Jesus?" "The chosen people rejected Jesus because they would not turn away from their sins". Bk. I, p. 66.

Christians and Jews from knowing each other as they really are. The Christian will further have to learn that what the Jew values above all is his own separate Jewish identity, even when this is not related to any explicitly religious belief. It is not easy to describe in what precisely this jealously guarded identity consists, particularly in the case of the secularised Jew. It is not founded on the concept of nation or race alone; perhaps one comes nearest to defining it by saying that every Jew assumes the heritage of a common past which goes back to the Exodus and Sinai. It shows itself in a deep consciousness of belonging together, the awareness of a common fate which cannot and ought not to be escaped, a group-feeling cemented by centuries of exile and persecution suffered together. In many there persists a not very distinct yet unshakable knowledge that they must survive as a separate people in view of some specific future task. This identity, so precious to the Jew, has been again and again, sometimes for the best of motives, the object of attack both by the believing Christian and the non-religious gentile. The Jew was to be absorbed either into the Church by conversion or into the gentile world by assimilation. Though millions of individual Jews have yielded in the course of the centuries to the pressure of their environment and have paid the price for absorption and peace, the hard core of Jewry has won through and has always opposed, and opposes very articulately today, the solution of the Jewish problem by a voluntary spiritual suicide. This is why Jews are wary today of the efforts made in the name of ecumenism to establish a better relationship with Christians. They fear that the well-intentioned attempts to make the rabbi sit on the same platform with the priest and the pastor may be another more subtle method of robbing them of their Jewish selfhood.

The ecumenical relationship with the Jews must follow its own laws, which are different from those valid for encounters between fellow-Christians because the goal is different. When Catholic and Protestant theologians meet they examine their beliefs and the terms in which these have been expressed over the centuries so as to determine and enlarge their common ground, always in the hope that by going back to the roots of their conflict they may gradually reduce the divisive factors and be united one day in one church. Already now they all share, through

baptism, in the life of Christ. The position of the Jew meeting the Christian is essentially different: the very hope and goal of the encounter must be another, if the Christian is prepared to accept the Jew *qua* Jew, as he defines himself, that is as someone who is not prepared to join the Christian where he stands. The fellowship with the Jew must be of its own kind, for the Christian gives up, as a *sine qua non* condition for the encounter, any expectation of unity in belief or worship except as an eschatological hope.⁴

In the ecumenical meeting with the Jew a conversation is initiated where each partner makes the effort to understand the other as he is, or ideally wants to be, each formed by his own faith, tradition, social and religious milieu. They aim at establishing a new intimate relationship which had not existed before and which enriches both Jew and Christian, because each is allowed to enter the spiritual domain of the other and to understand how he looks at and defines himself with regard to God, the world and his ultimate destiny. If ecumenism in the larger sense can mean all this — the total opening of oneself in trust and confidence to the man of another faith, with respect for his otherness and an acceptance of the fact that he has the right to define himself according to his own allegiance; if the Christian can make up his mind that the Jew, by contact and confrontation with him, will be confirmed, not shaken in his own Jewishness, then ecumenism can and must include the Jew first of all. It goes without saying that this is only possible if one has first accepted the validity of the Jewish faith as a legitimate way of salvation for the Jewish people.

The Jew then must be approached before all others because the attitude of the Catholic towards him may well be taken as the test-case for all his ecumenical efforts with regard to separated Christians. If the Catholic position in the past was one of splendid isolation and self-sufficiency where other Christians were con-

⁴ This seems to be the meaning of the passage of the Declaration which says that "In company with the Prophets and the same Apostle (Paul) the Church awaits the day, known to God alone, on which all peoples will address the Lord in a single voice and 'serve him shoulder to shoulder' (Soph. 3, 9)".

cerned, towards the Jew, it was, in addition, overbearing and condescending.

They were seen as the people who had missed their chance and gone hopelessly astray for the last two thousand years. Until very recently it had never entered the mind of Christian theologians to take into account Jewish self-understanding, so sure were they that they knew what their destiny ought to be. The many representations of the Middle Ages where the proud Ecclesia looks down on a humbled, blindfolded Synagoga were typical of this superior attitude. In one ivory carving for instance Ecclesia comes up to Synagoga to snatch from her weak hands the orb, the symbol of dominion⁵ — the “new” Israel had defeated the “old”.

It was partly because of this long history of contempt that the eyes of the world were turned to Rome whenever the Declaration on the Jews came up for discussion. It was here more than anywhere else that the official Church in Council could prove if she was seriously intent on a re-assessment of her past teaching and conduct towards those who did not acknowledge her spiritual authority and could not, in conscience, accept her claims. It was fitting that the faults and omissions of the past should be set right first of all towards those whose separation from us — or ours from them — constituted the first schism in the history of the Church.

Because this break may legitimately be called a schism, the relationship of the Church to the Jews ought to be discussed also within the context of ecumenism in the strict sense of the word, on condition however that one substitutes for “separated Christians” the biblical term “people of God”.⁶ This first schism occurred within a community whose members had all been called to be the *qahal* of Jahweh, the assembly of people chosen to know and serve God. The covenant of Sinai, concluded with their

⁵ Wolfgang Seiferth, *Kirche und Synagoga im Mitterlater*, Munich 1964, Plate 5.

⁶ Cf. Y. Congar, *The Church: the People of God*, in *Concilium* I, Jan. 1965, 7-19, and *Lumen Gentium*, art. 9-16, commentary by A. Grillmeier, in *Das zweite Vatikanische Konzil*, eds. H. S. Brechter, B. Haering et al. Teil I, Freiburg 1966.

fathers, bound the Jews to Jahweh for all times as his own "peculiar people", while the gentiles were called to the covenant in Jesus Christ, thanks to which they too could now join the *qahal*. This community split wide open in the decades after Christ and the separation was an accomplished fact before the first century came to an end. It tore apart not only Jews and gentiles but Jew and Jew, who experienced this separation as immeasurably painful, both sides expressing their grief in violent accusations, the echoes of which can be found in St Paul's epistles and in the gospels. This schism, the bitterest and most shocking of all, forced the daughter to leave the mother, the young Christian community, to cut itself off from the very root which had borne it and brought it into being. All subsequent separations were caused by dogmatic differences among followers of Christ — this schism put into question the person of Jesus himself and seemed to give the lie to the claim that in himself he had reconciled Jew and gentile and both to God; for the Christian this was, and remains, of all schisms the hardest to accept and the most incomprehensible. Christians today must face up to this division as to a fact for which, in the last resort, they have no full explanation, yet which surely also contains a meaning and a message. These may perhaps be better perceived in the light of the schisms and separations related in the Bible long before Christ. Sometimes they are the consequence of sin as that between Judah and Israel (1 Kgs. 12). This schism within the chosen people was as much the fault of the southern kingdom as that of the north, the division was a punishment for both and the judgment for it came on both. Yet the schismatic northern kingdom did not forfeit its relationship to the God of the covenant nor were they deprived of his presence, for prophecy and examples of obedience were found in the north as well as in Judah. The latter, though it possessed the national sanctuary in Jerusalem, did not for that show a much greater fidelity to the covenant than their brethren in the north. Nor was this schism ever healed, and when Rehoboam wanted to impose unity by force he was solemnly warned against it. Sometimes separations in the Bible are not the fault of man: Abraham was called out of his tribe and set apart, his descendants were not allowed to intermarry with the people among whom they lived; they had to be strangers among

all their neighbours, in Canaan, in Egypt, in Babylon and in the diaspora. This separation was an obligation and its observance a sign of fidelity.

Christ came to reconcile all men in him to the Father, the God of Israel, yet at the very moment when the union was apparently accomplished Israel split into two camps: a small group followed the apostles and were later called Christians after their master, but the majority of Israel stayed behind, faithful to the word of God as it had been addressed to their fathers and to the covenant with its obligations as it had been handed down to them. This has been called stubbornness and Israel a blind, stiffnecked people; it may however also be seen as a fidelity, based on an absolute conviction of being the bearers of a divine charge, of being involved in a relationship with God which for them has not been superseded by any other.

With far greater perception and sympathy than in the past theologians are trying today to grope for an explanation of this co-existence of the Synagogue side by side with the Church for nearly two thousand years. Whatever the result of their reflexions, they seem unanimous in stating that the two are so inextricably bound up one with the other that the Christian cannot by-pass the issue.⁷ According to Karl Barth "the Church must live with the Synagogue not as the fools say in their hearts as with another religion or denomination, but as with the root out of which she has grown herself".⁸ And a Catholic author who has given much thought to the matter says: "Jew and Catholic may only have exchanged a few words in more than a thousand years and have turned their backs on one another; they may have remained indifferent to one another, or even inimical; but they are nevertheless indissolubly bound together, tied back to back throughout the ages... for the 'people of God' old and new together, is a single, indivisible scandal".⁹

⁷ An excellent survey of the problem can be found in H. Küng, *The Church*, "The Church and the Jews", with extensive bibliography, London, 1967.

⁸ K. Barth, *Kirchliche Dogmatik*, IV, 3/2, Zurich 1959, p. 1007.

⁹ H. Urs von Balthasar, *Martin Buber and Christianity*, London 1961, p. 72.

The bond is so close because the roots of the Christian faith are not only in the Hebrew Scriptures but also in early rabbinical Judaism as it had developed from the Bible in the centuries before Christ. Without the Jewish people and all the Church inherited from them at the time of the break, Christians live in a vacuum. This may seem a bold statement, for there is Christ, his teaching, the community of his followers, his abiding presence in word and sacrament. Yet these alone cannot explain who we are and where we belong. Christianity did not start from zero. This is what St Paul means by the olive tree: there is a definable group of people, Israel, who were chosen to be the living evidence that the transcendent God has dealings with men, intervenes in their lives and that history is fashioned by their response to his call. The new covenant in Christ makes sense only if there is already another to which it can refer, so that men will understand what is entailed by the contact with the living God, what his offer demands in terms of love and obedience. The early Christian community knew this so well that on its passage to the gentiles it took with it the book which relates the dealings of God with his people. They knew that in order to be the community of Christ they had to "become the children of Abraham and partake of the dignity of the people of Israel",¹⁰ though they were no longer obliged to observe all the rites and ceremonies which for the Israelites were the signs of their special relationship to God.

Through Jesus, a son of Israel, the history of Israel became also theirs, so that at the very root of his existence the Christian is indeed tied to the people to whom the events, told of in this book, happened concretely in history. Since they became one with Christ in baptism the claim of Christians to the book of Israel can be justified. What is indefensible is the fact that instead of seeing themselves as brothers, divided indeed yet inseparably linked by a call—the covenant—and the written record of their common history—the Bible—Christians substituted themselves completely for Israel as the new chosen people and disputed Israel's right to their own revelation and their own election.¹¹

¹⁰ Collect after the second lesson at the Easter Vigil.

¹¹ See Rom. 9, 4; 11, 29.

In our time Christians are not content to let the matter rest there, though even *Nostra Aetate* speaks almost exclusively of Israel in the past and offers little guidance as to the positive meaning of its survival. For several obvious reasons — the Final Solution and foundation of the state of Israel among others — Christians today are too conscious of the living presence of a Jewish people in the world to content themselves with the explanation that they had only a glorious past and must now wait for their reintegration at the end of time. The Jewish phenomenon has to be understood as it is encountered in the present, a living, dynamic reality, a people who are not — as Toynbee put it — a “fossilized relic of Syriac society”, whose religion has not degenerated into a rigid formalism but has developed organically in faith, ethics and worship since the destruction of the Temple in A.D. 70. Despite unfavourable external circumstances, the lack of a central authority and the periodically renewed dispersion, their biblical religion has grown into present-day Judaism with its many varied tendencies and schools of thought, a proof of vigour and vitality. They could so develop because — and here we touch upon an essential principle of ecumenism: to establish the common ground — they, like us, or rather we, like them, believe that past revelation is never done with, never completely achieved but continues in the stream of a living tradition. It is indeed from the Jews of the first century that we received this knowledge of a revelation tied inseparably to a living tradition, and that the God who revealed himself in word and act is still at work in and with men who ponder, explain and live his message anew in every succeeding generation.

When the Christian tries to establish his common ground with Judaism, the closeness of the ties becomes evident and therefore also the fact that they must form part of the ecumenical quest. Christians are deeply indebted to them for much in the teaching, the liturgy and the organisation of the Church. The teaching of Jesus himself, though expressed with a new authority, often takes up that of contemporary rabbis.¹² The liturgy of the synagogue far more than that of the Temple, the organisation of

¹² e.g. C. G. Montefiore, *The Synoptic Gospels*, 2 vols., London 1927.

the Jewish communities in the diaspora, provided the pattern after which the worship and the structures of the early Church were formed. If Christians wish to understand themselves, to grasp fully the significance of the central act of their religion, the Mass, they must go back to the meaning of the scripture reading in the synagogue, to the celebration of Jewish feasts in the home with the blessing over bread and wine, to the order and meaning of the solemn feast-day meal which was the model for the Eucharist.

As Judaism is the matrix of the Christian faith it is of equal importance for all who participate in the ecumenical movement. The more all Christians return to their Jewish heritage and explore and explain the developments of their present doctrines in the light of the notions, the thought-forms, the language of the period in which Jesus lived and the gospels were written, the more will they discover their oneness at the root. It is not by chance that the movement which is called Biblical is related to, and partly responsible for, the present ecumenical interest. Many schisms among Christians occurred precisely because one group felt that the Church had been unfaithful to her roots. They tried therefore to go back and compare their Christian teaching to the word of God, the norm of all faith, as written in both the Old and the New Testament. This was certainly true for Reformation times. The desire to be faithful to the word of God in the scriptures is again alive today when there is a general demand for a return to our sources. It is rightly felt that a better knowledge of the Jewish milieu in which the early Church grew is an important factor in the renewal, the "conversion" of each church to its own ideal, and in their effort towards a unity which was to have been the distinctive sign of Christ's disciples. It is significant that the Vatican Declaration on the Jews begins with these words: "As this Sacred Synod searches into the mystery of the Church it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock". Even after two thousand years Christians cannot define themselves without having recourse to Israel!

Yet such is the paradox of our situation: while striving for a closer relationship, born of knowledge and sympathy and developed by common study and biblical research, by collaborating

in social tasks, there is nothing that assures us that the ultimate goal of complete unity between Jew and Christian is ever to be attained in this aeon. Ecumenism as far as it includes Jews can only be understood as a dynamic drive towards greater fellowship but not as if the coming together around the same altar were a concrete possibility. Perhaps the Jew must remain the witness and watcher from outside, to challenge us with the agonising question of an apparently unredeemed world into which, as we claim, the Saviour has come. Perhaps we need this challenge to understand better that the kingdom in which we believe, must, to be credible, also be of this world, that the Christian must not conform to the present century but ever anew critically examine and transform the present situation so as to witness in some measure to the reality of the Incarnation. It is therefore not absurd to believe that present-day Judaism may still have something to say to the Christian. Its very existence is a proof of our inadequacy, their refusal to believe evidence that so far Christians have certainly not succeeded in making the Jew "jealous" (Rom. 11, 14). In the words of K. Barth: "The Church on the whole has not made . . . a convincing impression on the Jews . . . The one thing that she could have done for them — to give a convincing witness of her own existence and thereby of the fact that the King of the Jews and the Saviour of the world has indeed come — this she has not been able to do. Therefore the Church has remained deep in the debt of those to whom she owes everything".¹⁵

The promise of the prophet mentioned in the Declaration that we all await "that day known to God alone, on which all peoples will address the Lord in a single voice and 'serve him shoulder to shoulder' (Soph. 3, 9)" refers to the end of time. Ecumenism is therefore a permanent aspect of Christian life, an eschatological movement. Yet the great step forward was taken when all Christians began to feel the necessity of striving towards unity. To bring the Jew into the ecumenical movement signifies that Christians accept the paradox of an apparently unsurmountable rift and at the same time try to overcome it, as far as this

¹⁵ K. Barth, *Kirchliche Dogmatik*, IV, 3/2, Zurich 1959, p. 1007.

is in their power, that they respect the refusal of the Jew to belong to the Church, though they believe that it contains the fulness of God's will for men. Finally it remains only to repeat with St Paul that God's judgments are unsearchable and his ways inscrutable (Rom. 11, 33) and to acknowledge that communion with him may come to men in different ways, of which the oldest and most authentic outside the Christian is the Jewish faith.

In one area Jews and Christians are today already at one: for both, history is a linear movement, it had a beginning and is going towards a goal — they both live in hope of a future to which the present points and which it prepares. Martin Buber believed that already now Christians and Jews share a book and a hope. Christians believe that He who comes is already, in a hidden manner, present today, but they wait, like the Jews, for One who is to come and who will fulfil the expectations of both. For "in as much as the hope of Israel, the Christ who is hidden yet present in his Church has already appeared, this hope is objectively fulfilled once and for all. But in as much as Israel cannot see this now, but does, as the people of the promises, not cease to hope, this hope of Israel is the same as that of the Church. For because the Church expects the second coming of Christ, who will manifest in his glory the now still hidden reconciliation on his cross — the hope of Israel is subjectively and objectively justified".¹⁴ Whenever they are working towards this common hope in the concrete present situation, Jew and Christian hasten and anticipate in a certain manner their final reunion.

¹⁴ H. Urs von Balthasar, *Die Wurzel Jesse*, in "Juden, Christen, Deutsche", ed. H. J. Schultz, Stuttgart 1961, p. 175.



The Centre for Biblical and Jewish Studies arranges lectures and discussions with the aid of films and recordings on Biblical and Ecumenical topics, on the Holy Land, Jewish feasts and institutions, Jewish-Christian relations, etc.

Teachers, students and others interested in this work are welcome to visit the Centre.

Our Lady of Sion,
Centre for Biblical and Jewish Studies,
17, Chepstow Villas,
London, W.11.

with ecclesiastical approbation

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DER UNIVERSITÄT TUBINGEN

DIREKTOR: PROF. DR. H. A. OBERMAN

7400 TUBINGEN, den February 5th, 1968
Liebermeisterstraße 12
Telefon 712386

Rabbi
Marc H. Tannenbaum
Director Interracial
Affairs Department
The American Jewish Committee

165 East 56 Street
New York, N.Y. 10022



AMERICAN JEWISH
ARCHIVES

Dear Marc,

It seems ages ago that we talked on the phone when I was passing through New York ~~and~~ way back, exactly a calendar month ago now.

At that time you told me that you were planning to write me a letter to ask for some clarifications in connection with the presentation I made to the American Jewish Committee through the good services of Professor Horkheimer. If the committee is at all prepared to support undertakings in Germany then I think that the plans I presented to you might be of interest. If you feel that there is any basis for us to discuss the execution of plans which should not be postponed much longer, you might find it useful - and I will be delighted! - to meet on February 25th. I mention that particular day because according to the planned itinerary it is the date on which I will arrive PAW AM flight no. 063 in Philadelphia at 1.00 p.m. It must be possible to get a plane from Europe that will be landing in New York rather than Philadelphia and thus allow for a luncheon together to discuss the matters at hand. If you feel that the committee is in principle prepared to support my views on the possibilities here in Germany, I will be quite glad to change my travel plans. At the other hand I do not want to put you under any pressure whatsoever: if you feel that this is not the time and place to invest money of the American Jewish Committee I would be the first to understand.

Among the first projects I would like to further - because it seems to me so highly important for the 'rediscovery' by the young generation of the pre-war and wartime events - is a planned book by Klaus Scholder "The Churches under the Third Reich" which is contracted both in Germany and in the USA. I read the first two chapters, a lot of new documentary evidence is presented here which has hitherto been unknown or consciously overlooked. The author is under a heavy financial burden since he has to lay out large sums of money to fly to Berlin, Munich or Bonn and then photocopy the most important documents. I mention this particular book to give you and your executive committee one particular example of the first of a series of studies I would like to be able to further so that important guiding books are not left unprinted because of financial difficulties. If you are interested in this particular book, I will be glad to send you a more detailed outline.

Finally thank you very much for the report drawn up by Miss Banki; it is both breath-taking and painful to relive those days of the Sinai war in this particular perspective.

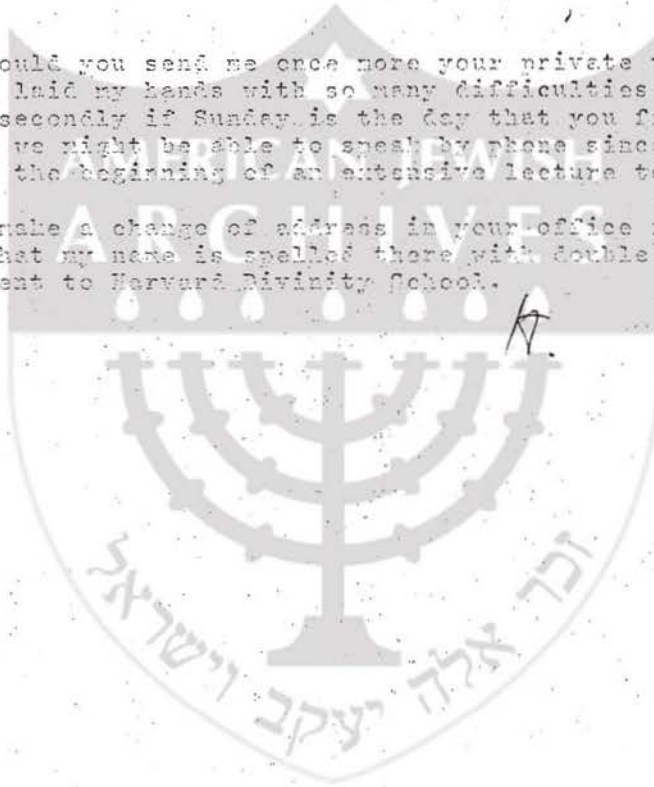
Tootie joins me in sending our warmest wishes for you and the whole family.

Yours,

Shaul

P.S.: Could you send me once more your private telephone number on which I laid my hands with so many difficulties and now mislaid again; secondly if Sunday is the day that you finally see your family, we might be able to speak by phone since I will be at the 25th at the beginning of an extensive lecture tour in the USA.

Please make a change of address in your office files both in the sense that my name is spelled there with double "n" and my mail is still sent to Harvard Divinity School.



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Abi*

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Translation

The Archbishop of Munich and Freising

Kardinal-Faulhaber-Strasse 7
8 Munich
April 2, 1968

Rabbi Marc H. Tanenbaum
American Jewish Committee
165 East 56th Street
New York, N. Y. 10022
U.S.A.

Dear Rabbi:

I received your letter to Cardinal Suenens, dated March 8, 1968, from Malines. Under the same date, you wrote to me directly concerning the revision of the Oberammergau Passion Play. Permit me to present some fundamental considerations:

A Passion Play, like any other popular pageant, is subject to a particular style. As you no doubt know from the history of art, a historical event can be represented in one or another garb. The Oberammergau Passion Play was occasioned by a vow made during a pestilence at the time of the Thirty Years' War. The figures appearing in this religious folk pageant were vigorously drawn, as was the nature of the Baroque style then current. However, the basis of the play was, even then, the Biblical account of the Passion of the Lord.

Over the centuries, the Oberammergau Passion Play naturally has been fundamentally revised on several occasions. The most interesting and probably most significant restyling was the one undertaken by Father Rosner, a Benedictine of Ettal Monastery in the 18th

century. Subsequently, about 150 years ago, a text was created which became the basis for the performances in the last century and down to 1960 -- with some alterations worked in from one period to the next.

The question of reforming the text, as well as the Passion Play as a whole, has been on the agenda for at least 30 years. During the so-called Third Reich, a performance outside the normal schedule, in 1934, sought to make a certain "Germanic" influence felt. An attempt was made to represent Christ and his Apostles as Germanic heroes. This repelled many of the spectators, and also stirred vigorous discussion within the sphere of the Church. In 1950 and 1960, the play was once more performed wholly in the traditional way (according to the Weis-Daisenberger text). After the last season particularly, voices were heard to the effect that this kind of representation no longer fitted in any way with the sense of life of present-day human beings and Christians--particularly in view of the cruelties of the Second World War and the crimes committed against the Jews.

Through the impulses emanating from the Second Vatican Council, the question how the Oberammergau Passion Play ought to be, and was to be, remodeled became active once more. About a year ago, a contract was concluded between the responsible Board in Oberammergau and the Ettal Monastery, providing that Father Dr. Stephan Schaller, ~~THE~~ the principal of the Ettal academic high school, would thoroughly revise

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the existing text. With this step, the prior discussions reached a degree of conclusiveness. The persons involved decided they could not go back to the so-called Rosner text, mentioned above, as one group of interested parties had wished. In this version, the antagonists of Christ are cast as symbolic personages, who are tools "of the Evil One from the beginning," who are used and misused by him as his tools. Anyone who knows the mentality of our contemporaries will realize that this kind of representation could hardly find full approval. Thus, it will be necessary to wait until, some day, a ^[person of] real talent is sent to us to work on the Oberammergau play.

In reply to your question about the passages objectionable in an anti-Semitic sense, let me say that there assuredly are some places in the text which must definitely be purged, but that things are by no means as they have been represented in some exaggerated accounts. As far as the individual dramatic personae are concerned, it will be necessary to watch that no distortions are committed in which an anti-Jewish attitude might find expression.

Dr. Stephan Schaller in Ettal, named earlier, is endeavoring to submit a revision of the text ~~that~~ ^{will} which/agree with these wishes and specification (particularly in the spirit of the Second Vatican Council).

For your information, may I add the following observation. A Passion Play performed in the U. S. and elsewhere in the world, and

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frequently billed as the Oberammergau Passion Play, is not identical with the above. It is an enterprise by an organization known as Cultural Productions AG, of Zug (Switzerland), and Cultural Productions GmbH, of Munich. The responsible manager is a Mr. Ludwig Waldenburg (Nederlingerstrasse 44, Munich 19; Telephone 5-16-2-99). The Board responsible for the Oberammergau Passion Play, headed by Mayor Zwink, has repeatedly disassociated itself, in press statements, from this sort of Passion pageant. It is still a ~~binding~~ binding rule that the Oberammergau Passion Play must be neither filmed nor exported. Some [Oberammergau] citizens and former performers have let themselves become involved with this travelling Passion play. The Board at Oberammergau has denied these participants the opportunity to take part in the 1970 performance.

May I assure you that as the Catholic bishop for Oberammergau I am endeavoring to see that the forthcoming performance of 1970 will in no way give rise to misinterpretations and hostile sentiments among contemporaries of good will. However, I would find it basically regrettable, if, because of unreasoning agitation, another piece of genuine folk art had to be sacrificed.

With best regards.

Sincerely yours,

(signed) + Julius Card. Döpfner



THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N. Y. 10022 • Plaza 1-4000 • Cable Wishcom, New York

May 2, 1968

Dear Friend:

In response to the crisis in our nation's cities, the American Jewish Committee has undertaken an intensive program designed to help mobilize an effective Jewish contribution toward the solution of this critical problem.

In recent weeks the AJC has convoked meetings of its key leaders who are active in business, industry, real estate, the legal profession, the mass media, as well as Jewish religious leaders from various parts of the country. These groups met in Dallas (March 31), Philadelphia (April 3), Chicago (April 5), and Los Angeles (April 10), to plan community-wide meetings to dramatize the urgent need to take immediate action in implementing the recommendations for program contained in the report of the President's Commission on Civil Disorders.

Three recommendations emerged from these conferences as high on the list of AJC's priorities:

- 1) a program to help improve coverage by the mass media of racial disorders;
- 2) a program for the training of police officers as to problems of race and on the need to improve police-community relations;
- 3) a program to organize competent legal aid services for the poor and the deprived.

In addition, these meetings developed a systematic program and strategy for organizing Jewish lay people to make an effective contribution through their own businesses and professions, as well as through their synagogues and AJC Chapters, in opening maximum opportunities for jobs, housing, education, child care centers, and related pressing needs.

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ROBERT I. WISHNICK, New York, Vice-President

If you are interested in developing interreligious and interracial programs along these lines, may I suggest that you contact the AJC office in your community (which is listed in the telephone book) or write to me directly.

A number of background materials were prepared by our staff and lay people which proved to be helpful in the mounting of our program. It occurred to me that you might find these materials helpful in your own significant work in this field. Of particular usefulness will be Checklist of Program Proposals for AJC Emergency Summer Task Forces and Thought Starters for Local Action by the AJC Chapters.

For your convenience, I am enclosing a summary "Report of the National Advisory Commission on Civil Disorders." You may wish to order copies in quantity for larger distribution among your constituency. Also, I hope you will want to order one or more copies of "The Police on the Urban Frontier," a significant and timely document written by the former chief-of-police of Detroit, Judge George Edwards.

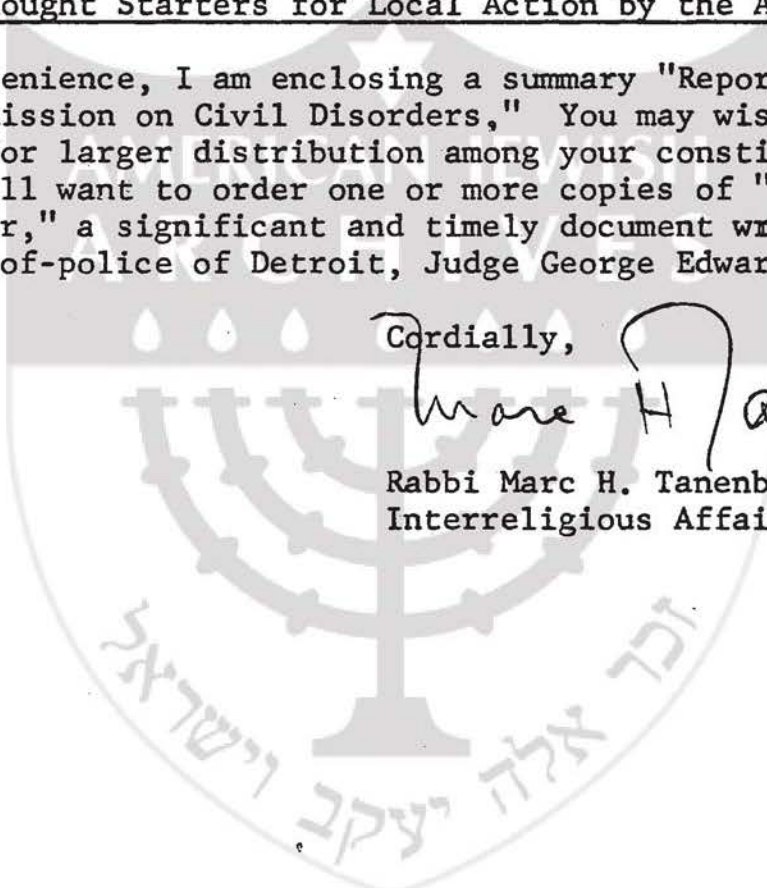
Cordially,



Rabbi Marc H. Tanenbaum, Director
Interreligious Affairs Department

MHT:as

Encs.



Israel

STANFORD UNIVERSITY
STANFORD, CALIFORNIA 94305

SPECIAL PROGRAMS IN HUMANITIES

May 23, 1968

Rabbi Marc H. Tanenbaum
Department of Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

Dear Marc,

I was very happy to meet and listen to you during your brief stay at Stanford and I wish now to communicate to you some thoughts which occurred to me as a result of the relatively strong Arab propaganda campaign I've come into contact with here at Stanford.

First of all, there is a need for a comprehensive volume in English on Arab antisemitism. I understand that Y. Harkabi of the Israeli Defence Forces has been working on this. This volume should include reproductions of material from the Arab press on the lines of the material I enclose published by the Weiner Library. This book, preferably not by Mr. Harkabi, should be published by a reputable firm.

Secondly, there is a need for an annotated translation of, for instance, the Egyptian army indoctrination manual recently published in Hebrew translation with notes by Harkabi (Ketsad Husberah ha-cemdah ha-aravit neged yisrael bi-tseva ha-mitsri, 1967). It should be published in English directly translated from the Arabic.

Thirdly, I suggest an anthology of key articles on the Arab-Israeli conflict incorporating, for instance, Draper's article in Commentary, Hourani's article in Encounter, Lewis' article in Encounter, some of the articles published in Les temps modernes, et cetera. The purpose of this volume would be to point up by way of contrast the tone and argumentation of the extreme Arab position. I suggest as someone to put this together Joel Blocker who is on the Paris Newsweek staff. I haven't seen him for some time but he certainly would be someone to contact.

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Another important area to be explored is the translation of the best works on Jewish history and especially the history of the Jews in the Arabic countries into Arabic. There is a flood of adverse and distortion-full propaganda circulating in Arabic. As a counter measure, there is need for a crash program of translations of the best scholarly works as well as brochures and other material in order to counteract insofar as possible the pernicious effects of this Arab propaganda. The program is at least of as much import as the other.

There is also a great need for Jewish Muslim propaganda. The Arabs are using all means to poison Jewish Muslim relations and countermeasures of a sophisticated sort must be taken. An energetic person with command of the two languages should be hired to get the program rolling, enlisting the advice and counsel of leading Arabists, such as Bernard Lewis of the School of Oriental and African Studies, S. M. Stern of All Souls College, S. D. Goitein of the University of Pennsylvania, Robert Brunschweig, a great French orientalist who has recently retired and is going to live in Israel, would be ideal for such a program if he were willing to undertake it, Franz Rosenthal of Yale University, and then there are the Arabists of the Hebrew University, such as M. J. Kister, Ayalon, Ashter, etc.

Understand

I hope that I have not taken up too much of your time but I do think that the times are not good and some positive action on a sophisticated level should be taken.

With every good wish,

Yours sincerely,

Larry Berman

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May 29, 1968

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

Dear Marc:

I'm enclosing here two items. One is a xerox copy of the slightly revised paper that Dr. Bernhard Anderson read to our Seminar at Airlie House. He has approved this revised version for printing by us, and I have sent him the agreed-on fee of \$200 for all rights. Please look it through and let me know what you think.

I also enclose a mimeographed copy of the statement on "Christians and Anti-Semitism" which was approved by the General Conference of The United Methodist Church for distribution as a study document. The General Conference ran out of time, at its close, and failed to consider on their merits a number of statements in the area of social concerns. This was one of them. So the Conference voted a blanket resolution to approve all such statements that had been approved by the Legislative Committee on Christian Social Concerns and recommended to the General Conference for adoption as a policy statement (I hope this is sufficiently clear to make sense to you).

In other words, we at least have something to study on the subject, and a recommendation for further study by three Boards of the Church as you will note in the statement of the last paragraph.

Rabbi Marc Tanenbaum
May 29, 1968
Page 2

I would like to appeal to you to put all your brain power and all the brain power of your colleagues on this statement to evaluate it in depth and to let me have the fruit of this evaluation to take along to the first meeting of the group to be established to come up with a more basic and refined statement on Christian-Jewish relations to offer to the next General Conference.

With all good wishes and gratitude for your friendship.

Cordially,



Grover Bagby

GCB:trw

Enclosures



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Sister Elzavira

Oct. 8 1) Pinker - The Pharisees and Early Xty
2) Agur
3) Gurevich - Scripture, Law, Authority in Judaism
Jan 20 - A. H. Meyer - Israel Religion, Nation, Peoplehood
Jan 14 - Gurevich
Jan 14 - Agur - Harlowe - Jewish Law & Xan worship
Feb 11 - Agur
Feb 25 - Agur
Borowitz - New Trends in Jewish Thought
Jas. Epstein & Hyman

June 18, 1968

Judith H. Banki
Rabbi A. James Rudin

Thank you for the memo of January 12, 1968 regarding the Lecture and Pamphlet Series of Plus XII Center in Detroit. As suggested in Rabbi Tanenbaum's memo to me of May 29th, I am suggesting some men who may be able to give a series of lectures on the various subjects. I have also added a few more lecture topics to your original list of twelve. In the near future I shall try to come up with some more names as well as some possible topics. As you will see, most of my potential speakers come from the reform movement for obvious reasons. Rabbi Tanenbaum, I am sure, can supply you with Conservative as well as some Orthodox Jewish spokesmen.

1. Rabbinic background of the New Testament.

Professor Samuel Sandmel, HUC-JIR, Cincinnati

2. Scripture and Authority in the Jewish Tradition.

There are many. For starters what about Professor Herbert Erichto, HUC-JIR, Cincinnati; Professor Gewirtz, University of Chicago; and my mentor, Professor Harry Orlinsky, HUC-JIR, New York.

3. History of Christian-Jewish Relations.

The obvious choice is Rabbi Tanenbaum, but Professor Guido Kisch, HUC-JIR, New York; or Professor Michael Meyer, HUC-JIR, Cincinnati, could also handle the topic. Professor Kisch is an elderly man and now retired, while Professor Meyer is a young professor.

4. Jewish-Christian Relations in the Medieval Period.

Professor Salo Baron, Columbia University; Professor Martin Cohen, HUC-JIR, New York; and Professor Kisch.

5. Nationalism and Mysticism in Jewish Thought.

This is a difficult field but some candidates come to mind: Professor Abraham J. Heschel, JTS, New York; Professor John Peffer, HUC-JIR, New York; Rabbi Robert W. Lidom, UAEC, New York; or Professor Harry Wolfson, Harvard University. Both Professor Peffer and Wolfson are currently in retirement. The former resides in New York while the latter is in Miami, Florida.

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Agur
Nov 5-19

M

6. New Trends in Jewish Theology.

Here there is almost an embarrassment of riches. However, let me give you a few suggestions representing different schools of Theology: Roland Gittelsohn, Temple Israel, Boston - Naturalist School; Rabbi Samuel Karff, Temple Sinai, Chicago; Professor Hans Jonas, New School, New York; Professor Martin, Case Western Reserve University, Cleveland - Nationalist; Professor Alvin Reines, HUC-JIR, Cincinnati - Radical; Rabbi Arnold J. Wolf, Temple Solel, Highland Park, Illinois; and there are many more.

7. The Teaching of Jewish Education: Traditional and New Approaches.

Rabbi Henry Cohen, Temple Beth David, Philadelphia, Pa.; Maury L. Schwartz, Director of Religious Education, Reform Temple, Kansas City, Mo.; - If we want someone from the National Association of Temple Educators - Professor Paul M. Steinberg, HUC-JIR, New York.

8. Israel--Traditional and Contemporary Meaning to Jews.

Again there are many who could discuss this topic but I have two suggestions, Rabbi David Polish, Evanston, Ill.; Professor Howard M. Sachar, George Washington University, Washington, D. C.

9. The Concept of Peoplehood: Its Significance in the Jewish and Christian Tradition.

Professor Jacob Neusner, Brown University, Providence, R.I.; Professor Jakob J. Fetuchowski, HUC-JIR, Cincinnati.

10. Anti-Semitism and Christian Teaching: Problems and Recommended Approaches.

Judith H. Banki, American Jewish Committee, New York.

11. Jewish Liturgy and Its Relation to Christian Worship Practices.

Rabbi Solomon B. Freehof, Temple Modef Shalom, Pittsburgh, Pa.; Professor Eric Werner, HUC-JIR, New York. Both gentlemen are retired and I do not know if they are still in Pittsburgh and New York.

12. Jewish Liturgical Music.

Max Janowski (KAM Temple), Chicago, Illinois; and Professor Werner.

13. History of the Jews in America.

Professor Stanley Cheyet, HUC-JIR, Cincinnati; Rabbi Bertram Korn, Temple K.I., Philadelphia, Pa.; Professor Jacob Marcus, HUC-JIR, Cincinnati; Rabbi A. James Rudin, AJC, New York.

14. Archaeology and the Bible, or what Archeology Teaches Us about the Bible.

Professor Nelson Glueck, HUC-JIR, Cincinnati; Professor Cyrus H. Gordon. Brandeis University.

15. Judaism and Social Action.

Again there are many who could speak well on this topic, but I have four suggestions; Rabbi Richard Hirsch, UAHC, Washington, D.C.; Rabbi Robert Marx, UAHC, Chicago; Mr. Al Vorspan, UAHC, New York - if he is not elected to Congress; Rabbi Jacob Weinstein (KAM Temple), Chicago, Illinois.

16. New Trends in Jewish Religious Law, or something like that.

Rabbi Freehof.

There are many other names I could suggest, but we don't want to make this into a strictly "reform show."

Since the Pius XII Center is in Detroit, is it possible to name a lecture series in memory of Rabbi Morris Adler of Detroit?

c.c. Rabbi Marc H. Tanenbaum

Rabbi Marc Tanenbaum,

Yeshive University,
New York.

Re-the prophets & the New Era.

Sir,

I had written to the University
in about October last, and your locum
tenens asked me to forward the book from
London. I instructed the person there
to forward it, but he has failed to comply
with my request. The result was that I
retyped the book with the result that
it has now become over 301 pages, and
it has now been divided into 4 parts,
with a better understanding of the
prophecies.

In the first 24 chapters I explain
what events have taken place as pre-

Senders name and address :-
A.P.Fonseca . B.A.L.L.D.
Advocate High Court.
Densu Hall.
Bunder Road.
Karachi. 2. W. Pak.

AMERICAN JEWISH
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BY AIR MAIL



Mr. Marc Tanenbaum,
Messrs. Yeshive University,
New York.
U.S.A.

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Third fold here

First fold here

dicted by the prophets. After quoting the verses I explain their reference to modern times., e.g. woman as a protector of man. Vide Jeremiah. In part 2 I discuss the signs that will accompany the return of the Jew to Palestine in 16 chapters, e.g. godlessness. Vide Isaiah. In Part 3 I explain the inventions foretold in 20 chapters; and in Part 4 I discuss what will happen in the near future, e.g. the herald. Vide Isaiah. After quoting the verses from one or more prophets I show how they apply to modern times. I think nobody has done this up to now. I have studied it for 30 years.

Now I feel afraid to post this book. I expect to go to London shortly. Is there anyone there who could see the book with a view to publishing it-on your behalf. I am also hoping to lecture on these subjects to

the Jews in London, etc., if I am allowed to do so, and they will understand the greatness of their heritage. They have to be victorious and the Arabs will then submit to them. (Part 4 consists of 31 chapters.) I had given the boundaries as foretold by the prophets to Mr. Goldberg with a request to forward them to Mr. Tekoah.

The old book is rather a mix-up, and this one proves the truth of the prophecy by the mere sight of the chapter and heading.

I will request you to be kind enough to excuse me for the delay. I understand now the importance of the book and the discussion.

Thanking you in anticipation for your suggestions on the matter in hand.

With my very best wishes to you.

Yours Sincerely,

A. P. Fonseca

A. P. Fonseca.

Denso Hall,
Bunder Road,
Karachi. 2. W. Pak.

[end]

Original documents
faded and/or illegible



Prof. B.
D. Dr. Joh. B. Metz
o. Universitätsprofessor

44 Münster (Westf.), den 7.10.68
Kapitelstrasse 14

Rabbi Marc H. Tanenbaum
American Jewish Committee
165 East 56 Street
New York, New York 10022

Dear Rabbi Tanenbaum:

I thank you for your letters and for the check. Please excuse the long delay in answering. Unfortunately I was in Austria when your first letter arrived. I was able to return to Münster for only a few days before leaving again for Sweden. It is, therefore, only now that I am back in Münster.

In regard to the texts for publication: You have in your possession three texts: 1. Planning of the future; 2. Christian eschatology as contrasted with Marxist eschatology, and 3. Church and Society in the light of a Political Theology. There is no difficulty at all in regard to the second text. The difficulty concerns the first and third text. The first text consists of revisions made on a text to be published in a collection of my essays. Although these revisions would be sufficient in Germany to constitute a separate text, I believe that the American law is different. I therefore intend to use some of the discussion materials to revise further the text so as to remove any conflicts of rights. The third text, however, is identical with a text which has been in the meanwhile published by Herder & Herder. Therefore, I do not have the rights to this text. However, when we were in Notre Dame, Mr. Francis P. Fiorenza, spoke to Dr. Justus George Lawler about the matter. (Dr. Lawler is the editor-in-chief of Herder & Herder. Mr. Frank Schworer is, however, responsible for the financial decisions). Dr. Lawler suggested two possibilities. One: If Macmillan did not already have an English distributor under contract for the book, Herder and Herder would be willing to distribute the book in England and thereby grant the rights for Macmillan's use of the text in the USA. Two: However, if Macmillan is unwilling to consent to such an arrangement, then perhaps Frank Schworer would allow Macmillan to publish the text for the standard fee. (I believe that depends upon the size of the text in relation to the rest of the book and upon the size of the printing). In any case, I think that since the third text was so central to the symposium and discussion it should be included as it is in the volume. I hope that some sort of an arrangement can be made between Herder & Herder and Macmillan. I do not imagine any difficulties. If necessary, I can write to Mr. Frank Schworer. Since he is interested in getting future publications of mine, I am sure that he would be willing to cooperate in this matter.

I am sending you another text under separate cover. This text fits well, in my opinion, with the thematic of our discussions. Frank Fiorenza has assured me that the translation is of a higher linguistic quality than the translations made at St. Meinrad's. Moreover, I am hoping to get the rights for another German text of mine which can be translated into English and be used in the volume.

The addition of these two texts and the revision of the first text mentioned above should give more substance to the volume

and more than satisfy the original agreement or my promise to deliver four texts, two of which whose rights I could not give, as I had then stated. I do hope that in return for my revision of the first text Macmillan will arrange for the rights of the third text.

You requested in your letter that I sign the contract in view of your payment of the honorarium for my lectures. I am quite willing to sign the contract but only on the condition that the problems mentioned in my last letter be explicitly included in the terms of the contract. May I repeat them.

First of all, since the original agreement was for four lectures, I consider that I have adequately fulfilled the agreement insofar as I have given four texts. Therefore, I am willing to sign the contract only if the clause stating that the money already received should be returned in case publication does not ensue be deleted. Since publication is dependent upon additional texts and other factors, I do not ~~wish~~ want this additional obligation above and beyond the original agreement which I had made with Father Faerst.

Moreover, since Mr. Alexandre is demanding that we submit more materials than agreed upon, I do not think it fair that I should do the extra work involved without the possibility of a more direct re-imbusement for the additional work. For example, if the book has sales of only 5,000 copies, then I would probably not receive a penny for the extra work beyond the original agreement. On the other hand, I appreciate that the American Jewish Committee would like to have its original investment returned. I should like to suggest a compromise. Rabbi Hertzberg and I could receive from the very beginning fifty percent of the royalties and the American Jewish Committee could receive the other fifty percent until it had received its total investment of \$5,000. Then Rabbi Hertzberg and I could share equally the remaining royalties - if there are any. This proposal involves an equal sharing from the very beginning of the advantages and risks of publication. Moreover it would provide an added incentive for the speedy delivery of the additional material. If you are in agreement with this suggestion, perhaps you can arrange to have it included in the contract. If not, I welcome any other concrete suggestion that you have.

I also think that it might be wise for us to come to some agreement on the amount of extra material due before signing the contract. You have now four texts of mine. I hope to send you a fifth text. These texts should give Rabbi Hertzberg an exact idea of my section of the book. Perhaps it would then be feasible if Rabbi Hertzberg would comment in a final chapter on my lectures. This chapter could also include many of the things said in the discussions. I would then comment in a final chapter on Rabbi Hertzberg's lectures. The realisation of this suggestion might help make our presentations more directly related to one another. However, there is one difficulty. Whereas Rabbi Hertzberg has now four of my completed texts to comment upon, I do not have his texts, but only the tapes of his free talks. If and when Rabbi Hertzberg sends me the texts of his four or five lectures, I could then use them as the basis for my final comments. If necessary, we could also exchange the final chapters. Moreover, I hope that this addition of a final chapter should provide sufficient material for a book. In other words, I would supply in addition to the four texts that you already have an additional text on my position and a final text summing up my position and commenting on Rabbi Hertzberg's position.

I hope that the above suggestions enable us to come to a speedy agreement and publication. I am, of course, open to any suggestions you have in regard to the contract and publication. I am sure that if we deal directly with one another we can clude matters quite quickly and without difficulty.

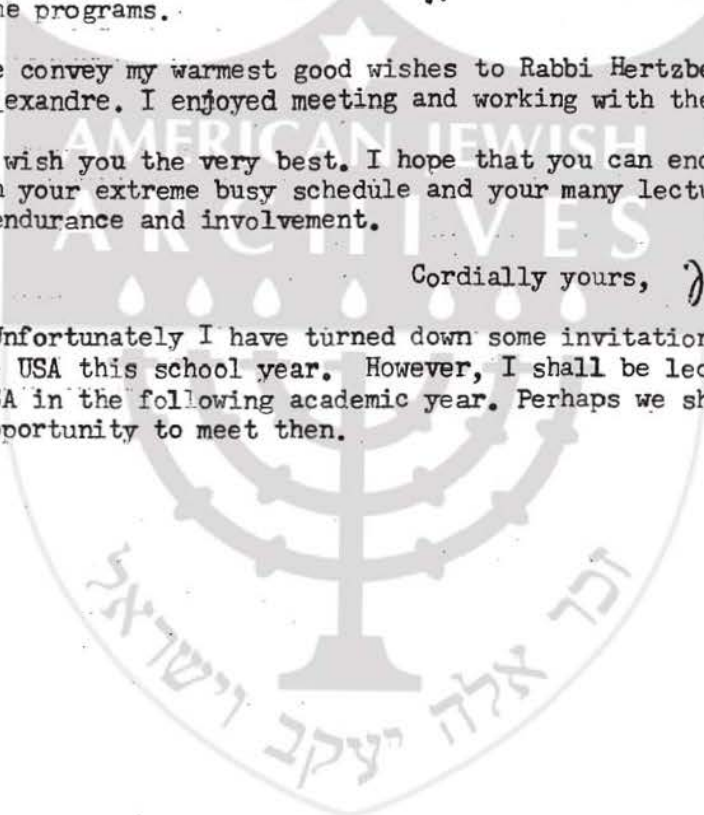
I was very happy to learn that the dialogue received the publicity of four radio programs over NBC. I did not know what. Does the American radio pay royalties? If the programs were sent over the German radio, there would have been a large enough royalty to pay for most, if not all, of the original investment of the American Jewish Committee for the lectures which Rabbi Hertzberg and I gave. It is a shame that you could ^{not} have received royalties for the programs.

Please convey my warmest good wishes to Rabbi Hertzberg and to Mr. Alexandre. I enjoyed meeting and working with them very much.

May I wish you the very best. I hope that you can endure in good health your extreme busy schedule and your many lectures. I admire your endurance and involvement.

Cordially yours, J. B. Metz

P.S. Unfortunately I have turned down some invitations to lecture in the USA this school year. However, I shall be lecturing in the USA in the following academic year. Perhaps we shall have the opportunity to meet then.



Marc Janenbaum

THE AMERICAN JEWISH COMMITTEE

M E M O R A N D U M

August 1, 1968

TO: Area Directors and Executive Assistants
FROM: Harry Fleischman, Race Relations Coordinator

Enclosed is a copy of a speech on "Crises in the Nation," which I presented last month at a University of Oklahoma seminar on follow-up on the Kerner Report on Civil Disorders. You may find some of the material in it useful for your own talks on the subject.

HF:eak
encl.

CRISES IN THE NATION

by

HARRY FLEISCHMAN
RACE RELATIONS COORDINATOR
THE AMERICAN JEWISH COMMITTEE

at

UNIVERSITY OF OKLAHOMA SEMINAR
ON KERNER REPORT ON CIVIL DISORDERS

JULY 8, 1968

Events of the past months have shaken our nation to its depths. The report of the President's National Advisory Commission on Civil Disorders, followed by the tragic assassinations of Dr. Martin Luther King, Jr. and Senator Robert Kennedy, plus the disorders in many cities, have made it obvious that prompt and concrete action is required to save our nation.

The gulf between the American promise of freedom and equality for all and the bitter reality of black existence is a daily reminder of America's deepest failure. It is not a Negro problem. It is not a problem of Spanish-speaking Americans. It is not an American Indian problem. It is not, we have finally realized, an exclusively Southern problem. It is an all-American problem.

We have reached this crisis as a result of a century of equivocation and denial by the white majority of rights and basic human dignity promised, but constantly withheld from, their Negro fellow citizens. It is a challenge calling for a moral commitment by Americans of every race and religion, and of every section of the country.

The great Hebrew sage, Hillel, once asked: "If I am not for myself, who will be for me? And if I am for myself alone, what am I? And if not now, when?" His call for self-respect, human brotherhood and prompt action strikes a responsive chord in the hearts of all persecuted minorities today. Black, red and brown men -- and poor whites -- will no longer compromise their birthright as American citizens. They will not suffer injustice passively. They demand equality now. And they rightly challenge their affluent white fellow Americans, who have too long been content with half measures, tokenism and gradualism, to demonstrate by deeds, not words, that this revolutionary struggle for equality is the fulfillment of this nation's highest and most cherished ideals. How do we deal with this challenge, posed to us by the Kerner Commission?

One trouble is that white Americans have for so long been accustomed to thinking of the so-called "superiority" of the white race as the natural order of life that they fail to realize that, as Ambrose Bierce put it, "A prejudice is a vagrant opinion without visible means of support." Perhaps we should take a look at how our "superiority" is viewed in the folklore of other groups. According to the Eskimos, the Great Being tried his hand at man-making two times. His first

attempt was a failure and resulted in an inferior creature called kob-lu-na or "white man." Profiting from this unsuccessful trial run, he then created a perfect man called in-nu, who naturally was ancestor to the Eskimos.

When I told this to Henry Santiestevan, whose parents were Mexican Indians, he told me his mother had related a similar story. Only in her account, the Great Being baked man three times. The first time, the dough came out too black -- obviously overdone. The second time, it was too white, obviously raw and unfinished. The third time, man came out just right -- brown and Mexican Indian.

We have also often made the mistake of giving too much credit to the racists and segregationists among us. We have said, "They're wrong, but they're principled." Maybe so, but Negro sociologist Charles R. Lawrence told me that Oklahoma used to forbid marriages between whites and Negroes as well as between whites and Indians. After oil was discovered on Indian-owned land, the law was modified to lift the ban on marriage between whites and Indians. Instead, marriage between Indians and Negroes was then barred.

Or take the case of the "principled" Union of South Africa, whose white leadership has pledged itself to maintain apartheid -- a system of rigid segregation. Even their "principles" became somewhat flexible. Anglican Bishop C. Edward Crowther of South Africa told me that Japanese in South Africa are legally "white" while Chinese are "colored." How come? The Japanese Government refused to sign a trade agreement with South Africa unless discrimination against any Japanese was eliminated.

But let us return to this country and the problems that plague us.

The forces of law and order gird for violence in the slums. Government officials warn that anarchy is imminent. In 1968? Yes -- but also in 1910, 1893 and 1844, as well. Urban violence, sociologist Dennis Clark reminds us, "is a specter that has haunted all societies long on legislation and short on justice." The American past, says Clark, contains "a record of group violence that is an astonishing parallel to current black belligerence."

The word "hooligan," Clark writes in the Catholic journal America, "is not a derivative from Swahili. It is the Irish who wrote the script for American urban violence and the black terrorists have not added anything particularly new." In the decades from 1830 to 1870, the Irish immigrants caused riots in almost every major city. In the 1863 Draft Riots in New York City, the Irish rebelled not only against Lincoln's draft (which allowed rich men to escape by paying \$300 for a substitute) but also against poverty, Negro labor competition and city authority. Cartoonist Thomas Nast portrayed the typical rioter, whiskey bottle in hand, cavorting before a sign reading "Down With the Hireling Police." Then came the Fenian Brotherhood and the Mollie Maguires, with the latter's violence in the Pennsylvania coal mining areas.

(The Irish-American nationalism even had many of the overtones of black Africanism extolled by black militants today. As late as 1906

the New York Gaelic American wanted Irish history taught in the city's schools.)

Why did Irish Americans abandon violence? As more and more Irish men joined police departments, they stopped fighting the police. The rise of Irish political figures, contractors and labor leaders gave a chance to Irish workers for decent wages. The expanding Catholic school system gave them education and a chance for advancement. And, as jobs became available, family life improved.

Negroes, of course, face a much harder struggle in a more complex and demanding time. But, just as Irish urban violence disappeared as a result of economic gains, education and social mobility, we can help black Americans set up progressive alternatives to violence -- if only we have the will to do so.

Let me move from the Irish to another minority. Here's a quote:

"A writer might go on for a week reciting the abominations of these people and still have much to tell. One of their greatest faults is that they have an utter disregard for law. There is a certain hour when they are required to set out their garbage and ash cans, but they pay no attention to that. The ash cart comes along and takes what is in sight, and perhaps five minutes later some of these people will empty pail after pail of household ashes and garbage into the middle of the street. If they are arrested for this or any other offense, hundreds of their compatriots and coreligionists follow them to the courts and stand ready to swear in their favor...

"This neighborhood, peopled almost entirely by the people who claim to have been driven from Poland and Russia, is the eyesore of New York and perhaps the filthiest place on the eastern continent. It is impossible for a Christian to live there because he will be driven out either by blows or the dirt and stench. Cleanliness is an unknown quantity to these people. They cannot be lifted up to a higher plane because they do not want to be."

This quote, which echoes contemporary reportage of the Negro ghettos, appeared in the New York Times on July 30, 1893, describing Jews in New York's Lower East Side. What a clouded crystal ball the reporter peered into! Immigrants who were peddlers became small shopkeepers and went on to become successful businessmen. Sweatshop workers organized strong unions and their children became lawyers, doctors and intellectuals.

Can the same fate befall our ghetto today? Of course there are differences. In the 1900's muscle power, not education, was needed in our expanding economy. Today, you need a high school diploma even to be unemployed -- let alone hold a decent job. What's more, white racism -- as the Kerner Commission pointed out -- keeps black and brown Americans down -- deep down.

One million young people are out of work and out of school. With 40,000 in the Job Corps and 60,000 in the out-of-school Neighborhood Youth Corps, only one in ten is helped.

Of the two million needy youngsters who stay in school but need work; 200,000 are enrolled in the Neighborhood Youth Corps during the summer, and only half during the school year. Again, one in ten during the summer, only one in twenty the year round.

About two million adults need training or work experience to enter the labor force. Only 200,000 of those who need it most are getting it. Once more, ten per cent.

When the government decides we need over \$70 billion for war and defense, what would happen if only \$7 billion were appropriated, on the grounds that, "This is all we can afford"? The nation would be outraged at such an attempt to "starve the war" and "turn our backs on our servicemen." When we're convinced we're in a "real" war, we produce what we need and worry about how to meet the cost later. But the War on Poverty continues to be treated as a "ten per cent" war instead of a battle to eradicate poverty for all -- white and black.

The riots that broke out in black slum areas last year and this year need to be understood. Dr. John Spiegel of the Brandeis Center for the Study of Violence came up with a theory that the greater the black dissatisfaction in a city, the smaller need be the incident that could cause an explosion. Either that theory is incorrect or every city in the United States with a substantial Negro population is ripe for riots. Even in cities like New Haven and Detroit, where relatively more was being done to solve the problems of black powerlessness, of economic difficulties, of poor ghetto schools, of inadequate and segregated housing, of better relations between the police and the Negro community, riots still occurred. In Detroit, what's more, a considerable number of Appalachian poor whites joined in the looting carried on by thousands of Negroes. To that extent, it seemed more a class than a race riot.

Rap Brown and Stokely Carmichael of the misnamed Student Nonviolent Coordinating Committee (SNCC) termed the racial disorders rebellions and insisted that the rioters should be regarded as freedom fighters a la Algeria and Vietnam, and arrested looters as political prisoners. They adopt the thesis of Frantz Fanon, Negro psychiatrist of Martinique who served with the Algerian guerillas, that: "Violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect." They share Fanon's view that because the systematic violence of the colonial system deadened and degraded the natives, the latter could achieve psychic wholeness only by committing acts of violence against the white masters whom they wished to supplant.

Guerilla warfare has been successful in countries where the overwhelming mass of the population consisted of natives fighting a handful of white colonials. But SNCC has not explained how it could succeed in a country with an overwhelming white majority.

If the slum proletariat viewed its riots as rebellions, then surely they could only engage in suicidal "kamikaze" revolts, doomed to defeat by the hard realities of an overwhelming number of whites, with control of the state, the military and economic power in white hands. Rap Brown and his supporters may accept this fact, but apparently they

believe that America's racism is so pervasive that, like Samson, pulling down the temple, even if it also crushes the black man, is the only solution.

Do most of the rioters, to say nothing of the Negro community as a whole, share SNCC's views? If they do, while they could not win power, they could disrupt American society enough to doom us to increasing racial turmoil, greater white repression and the creation of an apartheid, concentration camp society. If, however, the aim of most rioters and the rest of the black community is to win equality and acceptance in the American system, time (but not very much time) still remains for the nation to take meaningful steps on jobs, housing and education.

In almost every riot to date, the police figure prominently in the incidents that triggered the rioting. Yet, as Bayard Rustin points out:

"Although it may be of some interest to search for a pattern, no very profound purpose is served by concentrating on who struck the match. There are always matches around. We must ask why there was also a fuse and why the fuse was connected to a powder keg...

"Whether the match is struck by police misconduct or by an 'extremist' exhorting his listeners to violence, the fuse is the condition of life among the black slum proletariat -- hostile, frustrated and with nothing to lose. The powder keg is the social background against which the riots break out and which extends their scope...The black slum proletariat is part of a larger community of oppressed and segregated citizens -- the overwhelming majority of the Negro population...It is because of this background that the riots can set off a chain reaction, fan out from the slum proletariat and, as Detroit showed, involve people who ordinarily would not be found looting stores. It is because of this background that snipers and the most violent elements can feel that their actions are in some sense heroic."

While Negro-police conflict is a spark and not the cause of riots, it constitutes a major problem which we must help to solve. The polls are at odds as to Negro attitudes towards the police -- the Gallup Poll last year said only 14 per cent of Negroes it polled believed police brutality existed in their area, while the Harris Poll had 49 per cent of Negroes citing police brutality as a major cause of rioting. Many of us have dealt with the problem in the past by supporting some form of civilian review, whether it be by civilian review board or by an ombudsman, and by helping to promote police human relations training.

But another facet of the problem, with which we have only begun to cope, is the realization by Negroes that they are the prime victims of crime. The Harris Poll pointed out that while 51 per cent of whites said they are "personally more uneasy on the streets," 65 per cent of Negroes feel that way. If they can feel that they have a chance for equal justice, Negroes will support a program for vigorous and equal law enforcement. At the same time, in our focus on the key role of the police in dealing with community relations tensions, we have failed to give active indication of our sympathy and understanding for their own feelings in many communities that the police, them-

selves, constitute an underprivileged group, frequently stereotyped and facing attack. In justice to both the police and the black community, we must recognize that the welfare of the entire society requires citizen support of vigorous and equal law enforcement. Although prospects for such a program appear dim and remote after this and last season's riots, we must work to round up support for such a program from Negro, religious, business, labor and liberal groups and thus help counter efforts by extremists to alienate the police from civil groups promoting democratic civil rights. Judge George Edwards of the U. S. Court of Appeals, Sixth Circuit, outlines such a program in his excellent handbook, "The Police on the Urban Frontier."

There are those who argue for repression to contain riots. Mayor Richard Daley of Chicago, for instance, called for "shoot to kill" orders against arsonists and "shoot to maim" orders against looters. But if the police had operated under such instructions during the most recent turmoil, the toll of dead and wounded would have been infinitely higher -- and so would property losses.

Rough handling of crowds and indiscriminate shooting inflame the kind of situations that patience helped cool down this year. As the FBI cautioned, it is dangerous to over-respond to disturbances. And, Mayor John V. Lindsay of New York noted, "There were incidents last summer when persons thought to be looters were killed, but it turned out upon later investigation that they were not looters."

In Atlanta, where the increase in crime is much below the national average, the police have adopted a significantly less belligerent approach. Two years ago, in response to a proposal by the Atlanta Crime Commission, the police department organized a Crime Prevention Bureau to work with -- not against -- ghetto residents.

At first Chief Herbert Jenkins was not all sure the police could combine the functions of social work and law enforcement. But he conceded that past practices hadn't worked very well, and agreed to give the new Bureau a chance. When I met with Chief Jenkins recently, he told me the new system has worked far beyond his expectations.

The Crime Prevention Bureau's 22 full-time black and white members work out of ten Economic Opportunity Atlanta Centers in largely Negro slums. Their aim is to cut down on crime by helping the slum dwellers secure their rights, whether in terms of welfare or safety. A station wagon equipped with loud speakers and a record player brings music to local neighborhoods. Sometimes the officers block off a street from traffic temporarily to organize a street dance; at other times they have organized dance parties at shopping centers after store hours, with merchants contributing hot dogs and cold drinks for the children. The Bureau has also helped organize football and softball leagues and persuaded 335 dropouts to return to school.

Chief Jenkins is so sold on the new Bureau that he assigns all new recruits to crime prevention for several months before they are assigned to the Police Academy for formal training. This enables the Department to train new men to be more sensitive to the feelings of ghetto residents, to eliminate trigger words like "Nigger" or "boy" addressed to an adult, and to respect all men as equals.

How to provide equivalent training to the older policemen remains a problem. But while some Negroes in Atlanta remain critical of the Police Department as a whole, virtually everyone, Negro and white, has nothing but praise for the Crime Prevention Bureau.

Congress, many police chiefs and multitudes of whites have reacted to the riots by adopting what Newsweek calls "the widespread superstition that to attempt to understand the roots of rioting is to condone the riots, that to act would be to reward the rioters." One of the best answers came from Whitney Young when he noted: "Rap Brown did not cause unemployment or put Negroes in ghettos or perpetuate an inferior education. If you (whites) cannot eliminate your crackpots, then how do you expect us, with no resources and no power, to eliminate ours? It is criminal to riot and snipe, but it is equally criminal not to hire a man because of his color."

Despite Congressional and Administration inaction, however, there is some hope that this attitude will change. The Urban Coalition which met in Washington last August brought together for the first time not only most elements of the old civil rights coalition -- churches, Negro groups, labor and liberals -- but also many of the nation's mayors (who are on the front line of coping with racial disorders) and a number of leading businessmen, who are beginning to realize their stake in eliminating the causes of riots. It is heartening to see businessmen pledge themselves to promote greater involvement by the private sector in the crisis of the cities through a commitment to investment, job-training and hiring, and back a program which says that "when the private sector is unable to provide employment to those who are both able and willing to work, then, in a free society, the government must of necessity assume the responsibility and act as the employer of the last resort." The O'Hara Bill would do this by creating one million public service jobs for the unemployed. The program, much in the line of the Kerner recommendations, also calls for decent housing, including the goal of "at least a million housing units for lower-income families annually." As an initial step, the insurance industry pledged to invest a billion dollars in housing in the central cities.

Fortunately, even though a white backlash against riots exists, there is massive support for the Urban Coalition's economic program. Sixty-six per cent of whites (and 91 per cent of Negroes) surveyed by the Louis Harris post-riot poll backed a Federal program of large-scale public works to give jobs to all the unemployed; 63 per cent of whites (and 84 per cent of Negroes) favored a Federal plan to tear down urban ghettos. The challenge is to translate this sentiment into action.

Perhaps one way we can accomplish this is to make it clear to all Americans how they would benefit by adopting the Kerner Commission's recommendations which are like the Freedom Budget or a domestic Marshall Plan. Amitai Etzioni is correct when he says:

"The substance of the message to be conveyed (to businessmen) must include not only the need for correcting injustice to Negro Americans, renovating the cities where most Americans live, and preventing more riots; it must also make clear to those opposing change that they are

most likely to be among the first beneficiaries of it. 'Old' middle-class shopowners and other small businessmen stand to gain from a rise in the income of lower-class Negroes and other members of the poor. Lower-class whites are the ones who will share with Negro Americans the advantages of any massive welfare program, whether it is guaranteed annual income or improvement in the quality of public education." Big business, too, would benefit greatly from such a program.

The private sector is making some efforts to deal with this problem. Detroit firms, with the backing of the United Auto Workers and other unions, have hired more than 35,000 unskilled workers, over half of them Negroes. Ford, General Motors, Hudson's Department Stores and Michigan Bell Telephone have changed their hiring requirements. "For over 75 years, business tried to screen people out," said Edward Hughes, a Bell employment supervisor. "Now we are trying to find reasons to screen people in."

Last December, when the holiday season was upon us, the Neiman-Marcus store in Dallas featured His and Her camels at \$4,125 a pair. But the creator of such exotica for the rich is also strongly concerned with jobs for the poor.

Stanley Marcus, president of the famous department store, recently told thousands of the company's U. S. suppliers that, "We shall in our purchasing activities look with favor upon those companies which are taking positive steps toward employing and training people of minority groups." Eight took Mr. Marcus' notice as an affront, but 700 replies promised action.

The bearded Mr. Marcus, who has urged the Urban Coalition to send flying squads of business leaders to every major city to speed creation of local coalitions and jobs for the poor, practices what he preaches. His company started hiring Negro employes six years ago and now about 450, or 20 per cent of the firm's 2,300 employes, are Negro. Some, notes the Wall Street Journal, are store supervisors and in other management positions and, says Mr. Marcus, "we are always digging for more."

A similar concern was expressed by Charles Y. Lazarus, president of Federated Department Stores, F. & R Lazarus Division, who told the National Retail Merchants Association that they must recruit and train Negroes even if it means they must "fit the job to the man." The Association is now publishing a newsletter to describe successful techniques that might be used by retailers in creating better jobs for the underemployed and more jobs for the nation's poor. This program, which owes something to the riots and growing moral concern, also derives from enlightened self-interest. As Mr. Lazarus points out, making jobs for the poor creates "full consumers instead of under-consumers" and transforms a national scandal into "a great untapped market."

Here are some more examples of meaningful concern:

The Prudential Insurance Company is teaming up with Los Angeles' Negro-owned Bank of Finance to promote Negro home ownership. It has allocated \$3 million to finance the buying of homes in the city's central and southern core areas. In Philadelphia, the city's largest bank,

the First Pennsylvania Banking and Trust Co., is channeling loan funds to Negro-owned businesses through the Businessmen's Development Corp., an all-Negro group which is acting as a screening agent for the bank. The bank has already lent more than \$900,000 to 78 Negro businessmen and is willing to lend an additional \$4 million. In Detroit, unions are depositing their funds in Negro banks for loans to small businessmen and homeowners. The Hotel and Restaurant Employees, for instance, deposited \$15,000 and the Amalgamated Transit Union \$40,000 in the Home Federal Savings and Loan Association.

The American Jewish Committee joined with the Anti-Defamation League and 27 other national organizations to publish and distribute a million copies of the Kerner Commission Report Summary. On the heels of the report, AJC called four regional meetings to mobilize local action; 235 lay leaders from over fifty cities attended. We organized meetings of Jewish business leaders to spur jobs and training for hard-core unemployment and teenagers. These have already resulted in securing hundreds of jobs. Our employer members are working with the National Alliance of Businessmen to expand this program throughout the country. This is only one of scores of efforts being made to demonstrate visible and genuine concern for equality.

Of 800 disadvantaged workers trained by the International Union of Electrical, Radio and Machine Workers, AFL-CIO, in such diverse occupations as machinists, armature winders, drill press, lathe and mill operators, only 26 dropped out. The program was so successful that Labor Secretary Wirtz has approved a new \$657,238 contract with IUE to place an additional 1,200 disadvantaged persons in on-the-job training in six states.

"In the first year, a typical on-the-job trainee," reports Secretary Wirtz, "repays the Federal Government (in taxes) about 43 per cent of its total investment in him. Before the second year is over, the government has been repaid in full."

This is not to say that providing jobs for all who need and want them plus family allowances or a guaranteed annual income for those who can't work will solve all racial problems. Not even economic boom would be the answer. As the Labor Department reported in its survey of the nation's ghettos:

"The situation there is that more than a third are unable to earn a living, and between 10 and 20 per cent of those who ought to be working aren't working at all...No conceivable increase in the national gross product would stir these backwaters... Unemployment in these areas is primarily a story of inferior education, no skills, police and garnishment records, discrimination, fatherless children, dope addiction, hopelessness."

The brutal cycle of the culture of poverty, based on 300 years of slavery and discrimination, in which crime rates spiral, liquor and drugs beckon the desperate, families crumble and failure becomes an accepted condition of life, cannot be erased by a magic wand. But massive economic action is a prerequisite for solving the other problems.

Another problem which compounds our difficulties is the flight of

industry to the suburbs. Three-fifths of all plants built since 1954 have been built outside the central cities, where Jim Crow housing barriers exclude Negroes who need jobs. For the next decade it is predicted that the nation's cities will gain a half million Negro and white poor from the country's impoverished rural areas, but jobs will not be there to greet them. A National Committee Against Discrimination in Housing study on jobs and housing patterns shows a decline or at best minimal increase in central city jobs compared with extremely large increases in jobs in surrounding suburbs. Only if the nation creates mass low cost housing, public and private, and real open occupancy in the nation's suburbs can we bring Negroes and other poor to where the jobs are.

True, we will not be able to eliminate the ghetto even though, as the NCDH reports, "survey after survey and observer after observer have warned that 70, 80 or even 90 per cent of ghetto residents have reached the boiling point in impatience with housing discrimination and segregation, not just with poor housing quality." Therefore, we will have to push for programs of ghetto development, bringing light industry and types of jobs into the area, rebuilding and rehabilitating ghetto housing instead of using the urban renewal bulldozer for Negro removal, but these are short-term palliatives rather than long-term solutions. Moreover, these efforts must not be foisted on the Negro community but worked out in cooperation with it, and the native poor must be employed in the reconstruction as well as help direct it.

We frequently tend to think of Negroes as a whole, instead of viewing the kaleidoscopic pattern of Negro life in America. During 1966 the gap between Negro and white income narrowed slightly, but Negro family income is still only 58 per cent of white income and even lower in the South. Today, over 26 per cent of non-white families receive more than \$7,000 a year - more than double the proportion with incomes that high seven years ago, as measured in constant dollars taking into account changes in prices. Outside the South, the percentage of Negro families with incomes of \$7,000 or more rises to 38 per cent. For non-white married men, who are the chief providers in nearly three-fourths of the non-white homes, the unemployment rate has dropped to about 3½ per cent.

But one out of three non-white families is still poor and the majority of poor non-whites work for a living and are not dependent upon welfare assistance. Teenage unemployment continues very high at 26 per cent. The sub-employment rate, which reflects part-time work, discouraged workers, and low-paid workers, was 33 per cent in 1966 in the "worst" areas of nine large cities. What's more, conditions are stagnant or deteriorating in the poorest areas.

Walter Heller, chairman of the President's Council of Economic Advisers, described their plight aptly when he noted that: "If a man stands with his left foot on a hot stove and his right foot in a freezer, the statistician would say that, on an average, he's comfortable." It is surprising that the Negro worker, with one foot on the hot stove of automation and the other in the freezer of unemployment, is not willing to settle for the statistician's "average?"

This, combined with the rapid growth of segregated housing and de facto school segregation in the North, has helped to spur Negro bitterness

and frustration which has culminated in riots in the past four years.

But even those Negroes who have "made it" into the middle class remain the victims of all kinds of discrimination and prejudice. What's more, as de Tocqueville put it long ago, "Only consummate statecraft can enable a king to save his throne when after a long spell of oppressive rule he sets to improving the lot of his subjects. Patiently endured so long as it seemed beyond redress, a grievance comes to appear intolerable once the possibility of removing it crosses men's minds. For the mere fact that certain abuses have been remedied draws attention to the others and they now appear more galling; people may suffer less, but their sensibility is exacerbated."

Last summer brought just this kind of lower-middle-class rebellion. Such rebellions can be put down temporarily with more police and guns and fire engines and tear gas, but to eliminate the tension, frustration and hostility that underlie the violence, the nation must demonstrate to the Negro who has met his basic material needs that equality of opportunity is a fact and that we will deliver on our promises.

How can we break the "airtight cage of poverty, frustration and fear" that imprisons the city poor? An expert on slums, Joseph P. Lyford, urges the creation of "new towns" outside the suburban ring, warning that "unless new communities are established, it is difficult to see how the poor, especially the Negro, can ever truly become integrated into American life."

Arguing that efforts at desegregation in large cities have had only "great moral value" but that in practical terms they are "mirages," Mr. Lyford insists that "since the suburban ring around New York City has locked the Negro into the slum, new settlements would have to leap over this constricting belt."

It is true that a major source of social dynamite in America today is the fact that our central cities are becoming increasingly non-white, with an iron ring of Jim Crow suburbs surrounding them. This factor, is largely responsible for despair in the ghettos, and the nation's inability thus far to deal successfully with problems of both school and job integration.

I have a proposal which would enable unions and management to go far in a joint effort to solve this problem. Private pension funds today have passed the 100 billion dollar mark, with an annual income of more than 7 billion dollars. Many of these funds are handled by joint labor-management trustees. What is needed now, it seems to me, is the massive use of such pension and welfare fund income to build integrated new town communities.

Unions, it is true, have built successfully integrated cooperative developments -- Penn Station South, Rochdale Village and Hillman Houses in New York are specific examples. In addition the United Auto Workers built an integrated suburban village, Sunnyhills, in Milpitas, California, to provide housing for workers near a new Ford plant. The Ladies Garment Workers, appalled at the failure of banks, insurance companies and other institutional lenders to finance purchases by Negroes, last year earmarked \$7,650,000 for loans to provide low-cost single family homes for Negro families in desegregated neighborhoods

in the South and Middle West.

But now we need a gigantic new effort. If labor and management together were to invest billions of dollars of pension-fund income to build integrated new towns (union-label Levittowns), it would do much to make open occupancy a fact rather than a slogan.

When Michael Harrington wrote "The Other America: Poverty in the U.S.," it caught President John Kennedy's attention and stimulated his War on Poverty. His newest book, "Toward a Democratic Left: A Radical Program for a New Majority," may help bring the War on Poverty to a successful conclusion. For one thing, Mike asks hard questions. Many Americans, including some Presidential aspirants, have convinced themselves that private enterprise, aided by tax incentives and other government aid, can rebuild slums, wipe out joblessness and create a happy America.

I believe that the private sector has an important role to play, but the decisive role - no. For, as Mike puts it: "The naive faith that corporate interest and common good usually coincide is simply not supported by the evidence. The polluters fight for pollution, the automobile makers resist safety standards, the drug companies conceal their profiteering, and so on."

At the same time, Harrington realizes that government actions can be effective only if democratic debate produces control over huge government spending programs. Otherwise, they result in unplanned, dire social effects. For instance, the crisis of the cities, with jobless Negroes in black slum areas while jobs and factories move to Jim Crow suburbs, resulted from two Federally-financed programs. The interstate highway program, pushed by auto, trucking and gas firms, killed chances of a balanced program of highways, subways and commuter trains. The real estate firms which pushed for low-rate Federal mortgage loans for housing in the suburbs brought middle-class whites there in droves and kept poor Negroes back in ghettos -- where the jobs had fled. As Harrington put it: "The scandalous fact is that the government has helped to finance practically every crisis it denounces."

Noting the eagerness with which Congressmen embrace any Federal program to build new roads, Harrington has suggested that if we call slum dwellers automobiles and housing roads, "there would be an absolute Congressional rush to set the matter straight. It would then be a matter of obvious free-enterprise economics to launch a \$25 billion national program...There would be enthusiastic support from giant American corporations...and unemployed slum dwellers could be put to work building decent integrated roads (that is to say, housing)."

Even if we eschew semantic games, what does this mean to us? It is not enough to call for increased government spending to provide full as well as fair employment, housing and education -- although of course we must insist on such action. It is not enough to call for increased effort by the private sector to ameliorate poverty's wounds. These are needed to help demonstrate to black, brown and red Americans that white Americans will not permit the Kerner Report to become a dust collector. But we must also press steadily for more effective democratic control over these new efforts so that we may not have to repeat the unhappy crisis of the past.

When written in Chinese, Whitney Young reminds us, the word crisis is composed of two characters: one represents danger and one represents opportunity.

Are we interested only in "cooling the summer?" Or do we want to eliminate the conditions that breed riots? The nation needs understanding concern for both order and justice. We must present solid evidence that America can and will act to cleanse the nation of poverty, squalor, rancor and hatred. If Congress, the Administration, our mayors, business and the unions -- if all of us open our eyes, our hands and our hearts, America can make a new beginning.

Let me conclude with a story a friend told me of the Chinese who died and started on his way to Heaven, accompanied by an angel. On the way, he asked for a chance to look at Hell, so that he could appreciate Heaven more fully. The angel agreed.

On their brief visit below, they saw a long table laden with a sumptuous banquet. But the people seated around it were gaunt and emaciated -- on the verge of starvation. Looking closely, they saw the reason. The chopsticks supplied all the guests were as long as their arms, making it impossible to feed themselves.

Arriving in Heaven, the Chinese saw a similar table, with food and drink galore and the people well-fed, healthy and happy. As in Hell, the people had chopsticks as long as their arms. But in Heaven they were feeding each other.

HF:eak
7/10/68



MEETING AT BELMONT PLAZA HOTEL, CRYSTAL A ROOM, September 26, 1968

Louis Gothard - Asst. Director, Interreligious Foundation for Community Organization (IFCO), N.Y., N.Y.

Squire Lance - N.Y. Director of Kate' Marmount Foundation, N.Y., N.Y.

Randolph Nugent - Director of Metropolitan Urban Service Training Facility (MUST), N.Y., N.Y.

Vernon Robinson - Community Association of the East Harlem Triangle, N.Y., N.Y.

Lucius Walker - Executive Director, IFCC, N.Y., N.Y.

Robert Washington - Staff member of MUST



American Jewish Committee

Bertram H. Gold - Executive Vice President

Nathan Perlmutter - Associate Director

Marc Tanenbaum - Director, Interreligious Affairs Dept.

Irving Levine - Director, Dept. of Urban Affairs and Education

Morton Yarmon - Director, Public Information & Education Dept. (Public Relations)

Haskell Lazere - Director, New York Chapter-AJC

Seymour Samet - Director, Intergroup Relations-Social Action Dept.



- 1- what Jews have done
- 2- network of storefront operations - complaint centers
- 3- ghetto development fund -
- 4- technical resources pool - [black leadership development]
- 5- CO development -
- 6- Jewish Training Co. - foundations
- 7- local community - Jewish Co - govt.

THE AMERICAN JEWISH COMMITTEE
Jewish Communal Affairs Department

ABSTRACT

A Proposal for the Establishment of a Center of Fundamental Thought
and Research related to Contemporary Jewish Life and Culture

(Based on an original proposal developed
in detail by Rabbi Irving Greenberg)

OVERALL OBJECTIVE:

At no point in its history have the Jewish people had a comparable confrontation with forces that are brought to bear upon them by the American experience and their dilemma of freedom. The concept of Jewish self-preservation as a group and as individuals, is in evident peril, as manifested by the crisis of Jewish identity among the younger generation, by their lack of understanding of Jewish heritage values and by their alienation from the Jewish community and its institutions. In a free and open society, Jews do not have to be Jews unless they choose to be. Clearly, this choice is available only where Judaism has meaning for individuals in a personal, intellectual and communal sense.

The key to Jewish continuity is, therefore, the relevance of its content and purpose to the life and times of the contemporary American Jew. The erosion of the life and culture of the American Jewish community tends to operate not only to its own detriment, but leads also toward the impoverishment of the total American society. For this society depends upon the distinctive contributions of its component sub-cultures for the enhancement of its social, cultural and spiritual life.

Paradoxically, the American Jewish community now has an unequalled opportunity for the bringing of its creative cultural and intellectual impulse to its highest fruition. Because of the resources it is capable of mobilizing to that end, the likelihood for the development of Jewish educational and cultural facilities is greater than ever before. Efforts in this direction, however,

have been diffuse, and have often missed their mark in terms of their impact or relevance to the life-style of the contemporary American Jew.

THE NEED:

It is felt that an essential service to the Jewish community would be provided by a center for Jewish thought and research, that would have the capacity of relating and applying Jewish values, ethics and traditions, to the needs of the contemporary American Jew; that would have the capability of encouraging efforts toward the insinuation of Jewish content into our present day awareness of individual communal and social needs, issues or problems. This service would help throw light on the Jewish basis of our day to day preoccupations whether they be in the professional, business, or communal areas. The deepening of Jewish self-knowledge and the increased possibility for the creative revitalization of American Jewry, will hopefully result not only in more meaningful Jewish identification but also in more authentic self-expression in American life, generally.

THE FUNCTION:

The major function of such a center would be to serve as a catalyst, facilitating communication and exchange of information between agencies and institutions of diverse orientation in the Jewish community, that are currently serving Jewish education on the primary, secondary and adult levels. It would provide a non-denominational headquarters for Jewish cultural concerns and a clearing house for resources and materials. The fundamental role of the center would be to initiate study, to evolve processes, to explore possibilities for the enhancement of the life and culture of American Jewry and to disseminate them to the Jewish community. Situated in an estate type setting, which lends itself to assuming such functions as are carried on by institutions similar to the Hudson Institute, or the Center for the Study of Democratic Institutions, it could engage in the following activities:

- A. Conduct Institutes, Seminars and encounters with Scholars for the purpose of exploring contemporaneous relevance of Jewish sources, ethics, values and traditions, to the particular concerns of such target groups as:

1. Lay leaders of Jewish organizations and institutions involved in social action, interreligious dialogues, etc.
 2. Professionals in Jewish Communal Service and Social Action agencies lacking in Jewish background and content.
 3. Practitioners on all levels of Jewish Education, primary, secondary and adult, to share problems or innovative ideas and approaches.
 4. Student leaders to assess the needs of Jewish college population.
 5. Parent education workshops to examine ways of relating the home to the Jewish schooling experience of young children.
- B. Sponsor and initiate original and university-linked research concerning the effectiveness of existing programs and practice in Jewish education, attitudes of Jewish youth regarding Jewish continuity and the adequacy of curricula, methods and materials currently utilized in Jewish schools, Jewish camps, Adult Jewish Education, etc.
1. Obtain data and publish findings.
 2. Convene conferences of educators, to discuss findings.
 3. Seek new approaches and test them.
 4. Disseminate ideas and assist in their implementation.
 5. Train teachers to adopt new approaches based on evident trends.
- C. Establish a clearing house for program materials, monographs, conference proceedings and audio-visual aids to enhance the efforts of ongoing programs of cultural and educational import in the Jewish community.
1. To stimulate interest in Jewish program activity and to raise the quality of current offerings in Jewish education and cultural events in the community.

2. To extend the use of Technology in Jewish Schools, Jewish Camps and Adult Jewish Education, through the setting up of Language Laboratories, teaching machines, tape lending libraries, Educational T.V. programs, and Tele-lecture techniques, etc.
 3. To set up and maintain an educational library, to build a body of knowledge about Jewish life, education and culture in various Jewish communities throughout the world.
- D. Establish Model Schools, camps, etc. to provide the setting for innovation, experimentation and implementation of ideas.
1. Sponsor a model Jewish All-Day-School, to embody principles of bi-cultural education.
 2. To assist in special projects of congregational schools having to do with curriculum revision or improvement of the level of instruction.
 3. Provide a Jewish-Living-Experience, for youth and adults, in a camp-like setting, to afford a total Jewish environment.
- E. To encourage Jewish scholarship and creative expression by placing scholars and artists in residence over a period of time, to foster the emergence of authentic Jewish creativity.
1. Afford scholars and theologians the opportunity of producing works of significance under conditions conducive to thought and expression of ideas.
 2. Provide the environment for creative exploration on the part of authors, musicians and artists, and aid them in presenting their original works to the Jewish community and the public at large.

SF:ls
October 24, 1968

THE AMERICAN JEWISH COMMITTEE

RESOLUTION
ON ESTABLISHING A NEW NON-SECTARIAN ORGANIZATION
TO COMBAT SOCIAL DISCRIMINATION

The American Jewish Committee urges that all social clubs not directly church affiliated or having affirmative religious, racial or ethnic purposes undertake to eliminate the membership eligibility criteria of religion, race or ethnic origin. We urge that such social clubs clearly affirm that their membership eligibility will be determined on criteria other than religion, race or ethnic origin.

In order to achieve these objectives we propose to launch a program to enlist interested individuals throughout the United States of diverse religious, racial and ethnic background to undertake to eliminate, through the facility of an organization, barriers in all social clubs that are now based solely on religion, race or ethnic origin. Such an organization will seek to develop national activities with community involvement.

Resolution adopted by
the Executive Board
October 27, 1968, Atlanta.

THE AMERICAN JEWISH COMMITTEE

RESOLUTION ON JEWISH CLUBS

Historically, many Jewish social clubs were formed in response to discriminatory practices against Jews by existing social clubs. Nevertheless, exclusion by Jewish clubs of non-Jews as members is an important part of the total problem of social club discrimination. AJC recognizes a special responsibility to eliminate from Jewish clubs criteria of membership eligibility based on religion, race or ethnic origin where it exists.

AJC recommends that its programs in social discrimination, in addition to its concerns with its broad problems include, both nationally and locally, a particular focus on discriminatory practice of Jewish clubs; AJC members should assume leadership responsibility to accomplish these changes.

Resolution adopted by
the Executive Board
October 27, 1968, Atlanta.

THE AMERICAN JEWISH COMMITTEE

STATEMENT ON ANTI-SEMITISM IN EASTERN EUROPE

I

For more than two decades, the fate of the three million Jews in the Soviet Union, the second largest Jewish community in the world, has been of profound concern to all Jews. Although recognized officially as a national group, Jews have been consistently deprived of benefits and rights granted other similar or smaller national and ethnic groups. Jews have no established organizations for the development of Jewish culture; they are not permitted to forge institutional links between the Jewish population in the USSR, and those outside of the Soviet Union. Whereas other religious groups are permitted to have institutions for religious education and the training of religious leaders, these have been denied to Soviet Jews. Thus the Jews of Soviet Russia -- who have developed a rich and intensive Jewish culture over many centuries -- are now condemned to almost total silence and isolation.

Discrimination in certain areas of employment has existed in the past in the Soviet Union, and continues today. Jews have restricted access to the foreign service and the military, as well as to certain specialized institutions of higher study.

In the past, despite the deprivations suffered by the Jews of the Soviet Union, their co-religionists in neighboring Communist societies in Eastern Europe were generally afforded those rights. It

was thus implicit among other members of the Warsaw Pact that there was nothing incompatible between Communism on the one hand and the adherence by individuals to their heritage on the other. Unlike the USSR, other socialist states did not demand the suppression of Jewish religious and cultural institutions.

II

In the past twelve months, anti-Semitic manifestations in some Communist countries of Eastern Europe have risen to alarming proportions. This has been demonstrated by the violence of spoken and written anti-Jewish attacks, as well as by the purges of Jews at all levels of society.

It is clear that a well-coordinated and synchronized Moscow-inspired propaganda campaign has been underway which presents Jews throughout the world as being part of an international conspiracy, directed against the socialist world. The entire sordid mythology of classical anti-Semitism has been revived with the apparent aim of poisoning the minds of large masses of people who, the USSR hopes, will fear and hate Jews, their religion and their culture.

The Soviet press and radio, beginning in June 1967, depicted Jewish character and behavior in a manner calculated to distort and discredit individual Jews and Jewish groups throughout the world. This phenomenon spread beyond the borders of the USSR. While it has not been manifested in Rumania or Hungary, it has taken varying forms in other Warsaw Pact countries.

In Poland, communist party chief Wladyslaw Gomulka, taking his lead from the Soviet anti-Jewish propaganda offensive, threatened Polish Jews and intellectuals with reprisals if they showed any signs of support for Israel. This marked a pronounced reversal of previous policies.

The public demonstrations which erupted in Poland in March of this year gave rise to an additional anti-Jewish offensive. Bewildered officials attempted to explain the phenomenon by blaming demonstrations upon "Zionist instigators," or upon "Polish citizens of Jewish origins." Accusations were first hurled at Jews and so-called "Zionists," including non-Jews, and then Jewish names in list of persons blamed for the demonstrations were emphasized.

Hundreds of officials, scholars and others have been dismissed solely because they are Jews. The purges first affected those Jews who had positions in the mass media or educational institutions, but have now spread to other sectors.

Since August 21, when the armies of five Warsaw Pact nations invaded Czechoslovakia, "Zionist elements" have been blamed by the Polish, Soviet and East German press for promoting a "counter-revolution," together with West German "revanchists," thus supposedly necessitating the intervention of "sister socialist states." The Soviet Union has also hinted at the possibility of forcing the Czechs to stage an anti-Semitic "show trial" against the few Jewish personalities who held national positions in the liberalized regime of

Alexander Dubcek. While the present regime has steadfastly resisted this pressure, many Jews have already lost their positions and fear has caused thousands to flee.

III

It is increasingly apparent that anti-Semitism inspired by Moscow is becoming an integral part of the domestic and foreign policy of several East European nations. The temper of the new wave of anti-Jewish manifestations seems designed to obscure the real economic, social and political problems besetting these Warsaw Pact nations.

It is also clear that the Soviet Union is seeking to create a uniform policy against Jews in the socialist world. This development may reflect the recently announced doctrine of the Soviet Union of a "Socialist commonwealth," with a common approach to all basic issues. The Soviet Union has already assumed the role of patron of East European states, to the exclusion of the United Nations, making a mockery of those nations' sovereignties. The success of this effort in Poland has endangered the security of the Jewish community there, while Soviet attempts continue to force Czech authorities to follow suit.

The need exists to awaken all nations and peoples to the danger of anti-Semitism becoming an integral component of those Soviet bloc regimes who are making of Jews a scapegoat in order to suppress genuine liberalizing forces.

We therefore appeal to people of all ideologies and social systems, and especially to progressive and liberal elements throughout the world, to join forces to prevent this new expression of an old disease from spreading.



Adopted at the National Executive Board Meeting
of the American Jewish Committee

October 26, 1968

Atlanta, Georgia



LIBERA UNIVERSITÀ INTERNAZIONALE DEGLI STUDI SOCIALI PRO DEO

(Istituita con D. Pres. Rep. 5 Maggio 1966, n. 436 - Gazz. Uff. 25 Giugno 1966, n. 155)

ROMA, October 18th, 196
Viale Pola, 12
Tel. 855.241
Ind. telegr.: PRODEO ROMA

Prot.no.: CF/4120

Dear Mr. Gold:

I am sending you the final project of the activity of the Sperry Center for next year. This project has been made after having examined the proposals of the Directors and collaborators of the Sperry Center, and the proposals of Father Morlion subsequent to his meeting in New York with you, Rabbi Tanenbaum and Mr. Segal of October.

The project has been discussed in two meetings we had in Rome, on October 14 and 17, with Mr. Shuster, Father Van Kets and Prof. Crespi.

We have unanimously approved the enclosed project, which I hope will be in accord with your own desires.

I do hope that we will have the possibility to continue our joint activity, which I consider has been till now very fruitful and positive.

With my best regards.

The Deputy Vice President
Msgr. Carlo Ferrero

Mr. Bertram H. GOLD
Executive Vice President
The American Jewish Committee
NEW YORK

/gv

cc: Rabbi Tanenbaum
Dr. Simon Segal

REPORT ON THE ACTIVITY DURING THE ACADEMIC YEAR 1967-68

The activity of the Sperry Center team has been mainly devoted to the following tasks:

- 1) Revision and adaptation of the Italian and the English text of the book with a view to its publication.
- 2) The content analysis of Italian and Spanish textbooks published during the last years, after the Ecumenical Council, has been continued.
- 3) Translation of the text into Spanish - the text is ready.
- 4) Correction of the printing proofs of the Italian text, that is presently in the press and will be published during the first days of November.
- 5) Numerous personal contacts were made with leaders of Congregations of the Clergy and of Seminaries, of Pontifical Universities, and of National and diocesan Catechetical Centers, to explain the goals of the research and the results achieved. Of particular interest for the correction of the new texts have been the contacts with members of the Commission, especially appointed within the Congregation of the Clergy, for the revision of textbooks for religious teaching in the schools. Many of the old texts examined by us have been eliminated or entirely revised, but there remains still a positive work to be done, for which our research offers very concrete indications.

The Commission members showed much interest in the research and assured they were giving it the greatest attention in their work. In the course of these contacts, some perplexity emerged on the part of high personalities of the Congregation (Catechistic Office) responsible for the publication of religious textbooks, regarding the advisability of publishing this book.

There was particular concern about the possible reactions by the authors of the books examined, who ascertain that they have already made a considerable effort in changing positively their textbooks, following in this the resolutions of the Vatican Council II.

We succeeded in convincing the afore-mentioned persons that such considerations could not stop the publication of the book and that every precaution had been taken in order not to indispose the authors of the texts studied.

However, those perplexities suggested to us that it would be preferable to postpone the meeting with journalists and publishers until the book will have appeared, so as to prevent new obstacles.

- 6) On May 13th, 1968, a meeting was organized with the most qualified exponents of the Roman Congregations, with the Catechetics Offices and with some professors of Papal Universities, directly interested in the problem of religious teaching in schools, parishes, cultural centers, etc..

Besides, of course, Prof. Klineberg, Prof. Crespi and Prof. Filippone (Prof. Tentori was in Japan at that time), the following persons took part in the meeting:

- | | |
|---------------------------|-------------------------------------|
| - Sister Marguerite Aimée | SIDIC - Jewish-Christian Documenta- |
| | tion Service |
| - Sister Raffaella | " " " " |

- Msgr. Giovanni Catti Catechistic Office of Bologna.
- Mr. Abraham S. Karlikow AJC - American Jewish Committee, Paris.
- Prof. Luigi Bellefiore Fully established university lecturer - Rome University.
- Prof. Domenico Grasso Professor of Pastoral Theology - Università Gregoriana.
- Prof. Lamberto Borghi Professor of Pedagogy - University of Florence.
- Dr. Ida Magli Professor of Social Psychology and Cultural Anthropology - Pro Deo University.
- Msgr. Egidio Caporello National Catechistic Office - Rome.
- Dr. Ladislao Csonka Professor of History and Methodology of Catechetics - Pontificio Ateneo Salesiano - and Consultant to the Sacred Congregation for the Clergy.
- Don Gianfranco Fregni Catechistic Office of Bologna.
- Fr. Maurizio Flick Università Gregoriana, Rome.
- Don Luigi Sartori Seminario Maggiore, Padua.
- Giuseppe Clemente University student in Theology.
- Msgr. Giuseppe Badini Institute of Biblical Studies, Rome.
- Don Anselmo Bussoni Professor of Philosophy - Istituto Mater Ecclesiae - Rome.
- Prof. A. Balocco Pontifical Lateran University - Rome.
- Msgr. Tullio Cappelli Director, Catechistic Office - Arezzo.
- Don Silvano Burgalassi Professor of Sociology of Religions - Pro Deo University.
- Fr. Dalmazio Mongillo Pontificia Università San Tommaso - Rome.
- Dr. Sofia Cavalletti Expert of catechistic problems - Rome.
- Don Ambrogio Valsecchi Expert of catechistic problems - Rome.

Msgr. Carlo Ferrero, Father Van Kets and Prof. Egidio Tosato, President of the Department of Political Sciences in Pro Deo, also participated at the meeting.

The schedule of work was the following :

- 10 a.m. - Prof. Otto Klineberg: "The general hypotheses of research and its purposes".

- Prof. Franco Crespi: "Remarks on qualitative analysis and evaluation problems".
- Prof. Vincenzo Filippone: "Problems of method: quantitative analysis".

D i s c u s s i o n

- 2 p.m. - Prof. Otto Klineberg: "Conclusions of the research and practical indications resulting therefrom".

D i s c u s s i o n .

All the participants of the meeting manifested a keen interest in the results of the research, and many of them made proposals for further developments of the inquiry in different directions.

As to the use of the results obtained - apart from some perplexities aroused by a few participants as to the possibility of negative reactions to the material presented, the majority expressed themselves in a clearly favorable sense about the publication, at a scientific level, of the research in question, and on the diffusion of the results through popularized publications, more accessible to the mass of religious teachers in schools and parishes.

Favorable opinion was also expressed on "round table" discussions and study meetings to be held for various categories of people, to alert them on the problem of prejudice.

- 7) Some articles have been prepared for the presentation of the book; these will be published after the book will have appeared.
- 8) Contacts are being developed with Fr. Estepa Llaurens of the Catechetics Office of Madrid, and with Max Mazin, President of "Amistad Judeo-Cristiana", to organise the two meetings in Spain. There has been some delay on the part of the Spaniards in sending the lists of persons to

be invited, but we hope that we will be able to hold the planned meetings before the end of this year. The meetings should take place at the "Instituto Social Leon XIII" of the Madrid University, and there should be invited the most qualified representatives of the Catechetics Offices of Spain, in the same way as in the meeting which was held in Italy last May. To the second meeting will be invited the representatives of the press, as well as publishers.

- 9) A detailed program for diffusion of the Italian text is ready. The lists of the persons to whom presentation copies will be sent, as well as the list of persons to whom review copies will be addressed (journalists and TV representatives), have been prepared. The conditions for creating an atmosphere of great expectation for the issue of the book, have been developed.
- 10) Prof. Klineberg has regularly given his lectures at the School of Sociology and in "MAPSO" (updating course for priests). His first course was attended by 32 postgraduate students, and the second by 65 graduate priests of many different nationalities.

The examinations at the end of the year were generally very satisfactory.

SPERRY CENTER FOR INTERGROUP COOPERATION

ACTIVITIES PROJECTED FOR THE YEAR 1968 - 1969

- - - - -

According to the unanimous judgment of the members of the Sperry Center, the experience of the work accomplished during the past few years in this Center, has been extremely positive. Various difficulties had to be overcome at the beginning, but now the Sperry Center has at its disposal a team perfectly harmonized, well integrated and capable of continuing successfully the Center's activity. The results of the research effected are still developing their direct influence, and it would really be regrettable not to take advantage, at this moment, of all possibilities offered for their diffusion.

Moreover, the research conducted has given rise to problems involving an even more thorough study of the factors which influence the attitudes of prejudice. Further research will allow to discover other causes of prejudice and to continue developing the action intended for the purpose of propagating new patterns and new values in intergroup relations.

The contacts we have had, confirm that, although there are groups enough open-minded and interested in these problems, there remains still much to do in numerous sectors of the Church, as well as of the Italian and the European society.

The program for next year, therefore, proposes to develop simultaneously the activity of diffusion and of research. The Sperry Center's objective is eminently practical: i.e., to influence - to the widest possible extent - different environments, and particularly those which, in turn, have greater influence than others (for example, school teachers, directors of cultural centers, priests, etc.), concerning racial problems and those regarding the relations between different ethnical, religious or socio-cultural groups.

By experience, it was found that the action of diffusion can be conducted in the best way if the one who speaks can depend upon concrete matters of fact, resulting from an empirical enquiry.

All too often, people tend to believe that prejudice does not exist; so it is necessary to demonstrate to them by concrete facts how deep, on the contrary, they are generally rooted.

The research, therefore, has an essential and specific function regarding the diffusion activity. For this reason, the program for this year foresees an activity of broad contacts, intended to propagate ever more the values by which the Sperry Center is inspired, and at the same time an activity of research, directed to provide the "raw material" and basic subjects for the activity of diffusion.

A) Activity of Diffusion

In line with the meetings organized during the past year, we propose

- I) to hold other study meetings, round-table discussions, lectures for groups and specific categories of persons, in Italy as well as in Spain.

The activity shall be particularly directed to :

- 1) journalists and persons having influence on public opinion (politicians, intellectuals, scientists, personalities active in television, ecclesiastic authorities, etc.);
- 2) categories of persons working in the field of education: teachers of elementary schools, of high schools and universities, parish and other priests, nuns and members of religious and secular institutes;
- 3) publishers of texts for school teaching. As to these, it will be necessary to propose to them also models of texts;
- 4) Directors of university centers, or cultural centers in general. These should be asked, in particular, to devote part of their research to problems of inter-group relations, proposing also a cooperation in common, and comparative studies.

These contacts can be the beginning of a coordination activity (clearing-house) between the research centers in Europe, dealt with in the last paragraph of this note.

II) Part of the diffusion activity will have to be devoted towards the publicity of the text issued, and to the preparation of a more limited text for popular distribution.

B) Research Activity

The projected study (see Annexe 1) would represent a logical continuation of the work on content analysis which has just been completed. In the conclusions to the earlier study, there are statements to the effect that "Each writer, therefore, must make a selection of those items which he regards as interesting and important; he makes his own choice out of what is available". The new project would attempt to discover what it is in the individual that makes him give either a favorable or an unfavorable account. Further, we have written - also in our conclusions - that among the next steps necessary would be a study of the relations between religion and personality. We have raised such questions as: "Why are some religious people prejudiced and others not? Is this entirely a function of personality? In that case, does religion really make a difference? What kinds of people seek religion, and what kinds of religions do different personalities seek?"

The projected study would also represent a logical extension of the classical research on The Authoritarian Personality.

We are planning in connection with the choice of persons to be interviewed and otherwise studied, members of various active Catholic groups in Italian society who differ in what might be considered "conservative" or "liberal", respectively, with regard to their general attitudes, and the attitudes of the groups of which they are members. In this connection, we hope to include parish priests, religious teachers, priests involved in organizing young people's groups, leaders of Catholic associations, etc.

We have stated that we expected to finish this research in two years; we would like to leave it open as to whether a third year may be necessary.

C) Budget

Sperry Center Team	\$8,000.-
Travel expenses (Prof. Klineberg)	\$1,500.-
Research (see Annexe 1)	\$6,000.-
Diffusion (8 meetings in Italy and Spain)	\$6,000.-
Abridged versions for popular distribution	\$3,000.-
Contacts with European institutes, cultural centers, etc. (information, documentation, promotion of conferences, meetings and research)	\$2,000.-
Overhead and Administration	\$4,000.-
T o t a l	\$30,500.-
	=====



SPERRY CENTER FOR INTERGROUP COOPERATION

note for a research project on;
RELIGIOUS EXPERIENCE AND PREJUDICE

1. - Introduction

Religious attitude has adopted different characteristics and features according to the cultural message of each religion. This message has become bound to local and regional cultures, to special spheres of the development of religiousness, to single peoples, sometimes implying quite strict links with their politic-economic structure. From this first type of religious experience, the so-called "world religions" seem to distinguish themselves, because of the greater connection between ritualism and interior purification, between religious behavior and ethical behavior.

However, the careful consideration of the religious phenomenon linked to the appearance of the so-called "world religions" (Weltreligionen) clearly shows how - on their inside - differentiated messages are still possible, getting their inspiration from single characteristics contained in the wide sphere of the main religious message. To these characteristics can be referred different types of experiences according to a process of selection, of interpretation, of requalification of the message which seems to find its starting-point in a type of personality. The qualification of this type of personality has been the object of studies and talks, thus becoming one of the main moments of scientific research with regard to the relations between groups and to the correlation between behavior and personality. (1)

The sociological, psychological and cultural analysis of religious behavior can be made principally in three distinct moments :

(1) Cp. G.W. ALLPORT, The nature of prejudice, Addison Wesley, Cambridge, Mass., 1954, and J. HARDING and others, Prejudice and ethnic relations in G. Lindsey, Reader of Social Psychology, Addison Wesley, Cambridge, Mass.

- (a) the crystallization moment of a "minor" message, fruit of selection, interpretation, requalification of the major message;
- (b) the moment of the oral transmission of a religious message by means of catechesis, preaching, lessons, seminars, at different cultural levels;
- (c) the primary moment of the choice of the message, or active selector moment, which thoroughly qualifies the material sense - truth - and the formal sense - patterns of content - and the message itself (in a quite vast scale which ranges from the rigorous and anxious obligation to the interior and joyful participation, going through indifference).

Concerning this last moment, however, many problems still remain open on the relations between personality and choice of the truths and of the ways a religious message is implemented or qualified.

ARCHIVES

2. - Subject of the Research

To this end we decided to make a research on the type of religious truth and the type of patterns of religious behavior which influence the type of "intolerant" personality; and, vice-versa, for the type of "personality" - drawn from sectors other than religious - which proves capable of a selection, creating negative attitudes, of the religious messages.

- A) It is doubtless that the choice of a religiousness tending to such ideas as "hate of the unfaithful", of exclusion of the "impure" from the community of the faithful, helps to clarify a certain type of religious personality; but is it possible to join an attitude of strict loyalty and observance towards the members of one's own religious groups and a remarkable understanding towards those belonging to other groups? Is it possible to maintain at the same time a strict severeness towards one's own conscience, concerning religious duties, and remarkable understanding towards the others? To what extent does the exterior adhesion to one's own religious duties meet an ethnocentric-type of personality? Which is instead the religiousness that excludes such an attitude? We must therefore take into account the type of religiousness - true religious persons, formalities of religious behavior - which can later join intolerant or aggressive moments.

- B) Through the analysis of the different behavior towards individuals and communities other than religious (family, political society, sets of ideas, cultural world, racial groups), is it possible to foresee the "type" of religiousness that will be mainly chosen? What is the connection between "formalism", "traditionalism", "legalism", "classism", "anti-isms" and devotion, prayer, worship, veneration, etc.?

The two ways of approach - from the religious personality and from the social personality - could reveal a peculiar typology of attitudes and connections between religious-selective moment and moment interesting relations between groups.

3. - Research Method

In order to face the problem scientifically, we suggest a study that

- (a) establishes the connection and relationship between religious behavior and types of religious behavior and intergroup behavior and types of intergroup behavior;
- (b) establishes the variation possibilities of a religious message by means of a selection made by different personalities and which is the variation of this message.

These problems should generally be faced with the questionnaire and interview method, eventually also at a clinical psychological level. Concerning the sample which is to undergo analyses, three different levels are suggested:

- (a) the responsible level, according to ecclesiastic policies and religious education;
- (b) responsible and qualified listening level (pupils of different school status, future teachers and simple "chance" auditors, religious and lay clerks);
- (c) non-responsible and open to all listening levels.

The line of development of the questionnaire and of the interviews could be the following:

- (a) Objective type of religious practice of the person to be interviewed or who has to undergo a questionnaire;
- (b) Religious conception manifested by that person;

- (c) Conception of the relations with other persons of the same faith;
- (d) Conception of the relations with members of other religious communities;
- (e) Conception of the relations with other members of the family, of the political or cultural communities, etc.

(In this connection, it might be of help to consider and to use the concepts proposed in the compilation of the "F" and "E" Scales, or of the Bogárdus Social Distance Scale.)

The special sample could also furnish useful indications on the relations between the "personality" and the "communication" of the religious message; in fact, the same possibilities of "spreading" of the message do not seem to be always linked to open-minded personalities, and there exists the phenomenon of a closer "incorporation" in (or: assimilation to) "negative" rather than in "positive" personalities. A special research could deal also with this particular aspect of the diffusion of "hostile" attitudes and of the possibility of communication of the hostile personality.

The sample indicated above can be chosen in a first phase of research in Italy, and in the sphere of Catholic religion. Furthermore, the research can be extended also to other national and religious circles.

Of course, choice of the sample and formulation of the questionnaires will require different periods of time because of the necessary qualification of the research instruments themselves (check-up of the sample and of the preliminary questionnaires); besides, the qualification of the sample will have to be developed according to different culture areas, taking into account control groups, etc.

4. - Schedules of the Research

A two years' period could be foreseen for the research: in the first year :

- (a) problems, general hypotheses and specific hypotheses of the research will be pointed out, also according to an accurate critical evaluation of previous similar experiences and possibly available documentation on the phenomenology of

religious experience under the aspects that interest this research;

- (b) a sample will be chosen according to the criteria fixed on the basis of the hypotheses and theme of the research;
- (c) questionnaires will be made, and a first investigation will be effected on a first sample of individuals.

In the second year :

- (a) we shall proceed with the distribution of the definitive questionnaires (corrected according to the results of the first polling) to the whole sample;
- (b) a selection of particularly qualificative "cases" will undergo interviews;
- (c) the results obtained will be codified and elaborated;
- (d) the data will be interpreted for the conclusion of the research.

5. - Estimated Expense Budget

First Year

Consultants (psychologists, statisticians, experts in religions, etc.)	\$2,500.-
Documentation	\$ 500.-
First interviews with questionnaire	\$1,000.-
Secretarial expenses (questionnaires, etc.)	\$1,500.-
Other expenses	\$ 500.-
T o t a l	<u>\$6,000.-</u> =====

Second Year

Interviews with questionnaire (approx. 1,000)	\$3,000.-
Codification and mechanical elaboration of results and their registration in tables	\$1,000.-
Secretarial expenses	\$1,000.-
Miscellaneous	\$ 500.-
	<hr/>
T o t a l	\$5,500.- =====



P.S.: Expenses for the research team are indicated in the general budget of 1968 (cp. paragraph C.).

SPERRY CENTER FOR INTERGROUP COOPERATION.

Further Developments

Pro Deo is indeed happy to be able to continue, according to the lines indicated above, a work in common with AJC, but it would also like to widen - as it has often emphasized - this field of activity in a way more and more suitable to the characteristics and to the purposes of the activities it promotes.

To this end, we mention here two development possibilities, which we hope will be taken into consideration and discussed during the next academic year, in order to reach precise agreements for the academic year after.

- (a) It is well known that Pro Deo, as an interreligious and international institution, has always promoted the effort for a great and more profound relationship between Catholics and Jews. To this aim - so as to obtain an ever more active presence of Jews within the university activity promoted in Rome - we hope to be able to realize an exchange of both professors and students, particularly with the University of Jerusalem as well as with other universities of the United States. This would allow the implementation of programs in common, and there would then be in the city of Rome the presence of qualified voices of the Jewish world. A detailed plan will be submitted as soon as it will have been elaborated.
- (b) The experience of the Sperry Center has demonstrated the need to improve the research and curriculum documentation concerning intergroup relations. To achieve this purpose, we should like to create - within the Sperry Center which, as you know, is organized within the frame of the Institute of Sociology of the University - a coordination and documentation center (clearing-house), in charge of developing all the contacts with the main European university and cultural institutes interested in the intergroup relations.

This center could also promote courses and comparative research on the same problem. The first steps for the fulfilment of this program will probably be taken even in the next academic year, on the occasion of the diffusion of the "Religion and Prejudice" book,





THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations • 165 East 56 Street, New York, N. Y. 10022 • PLaza 1-4000

Women's Campaign Board Appeal For Human Relations

January 17, 1968

Dear Marc,

I can't tell you what it meant to the Board and to me personally to have you with us for the Blaustein Luncheon. You have a talent of charming the ladies that is truly remarkable. As a direct result of your excellent presentation, we raised considerably more money than last year.

It is rare to have the opportunity to honor such a great lady. Your remarks to her had special meaning - and everyone was deeply moved.

With warm regards,

Sincerely,

Mrs. Ruth R. Goddard
Chairman

NEGRO CHURCHMAN TO EXPERIMENT
WITH JEWISH FORMS OF WORSHIP

TUESDAY, NOVEMBER 5, 1968

By Religious News Service (11-5-68)

ST. LOUIS (RNS) -- The Rev. Albert B. Cleage, Jr., nationally known black militant clergyman, announced here that his Detroit congregation would experiment with some forms of Jewish worship.

"Many Jewish holidays should also be observed by black people," the United Church of Christ clergyman explained during a press conference. "For example, the Passover from out of bondage would be a meaningful observance."

Mr. Cleage's church is known as the "Shrine of the Black Madonna." The pastor was here for a meeting of the National Committee of Negro Churchmen, now known as the National Committee of Black Churchmen.

He told reporters that Sheed and Ward, a New York Catholic publishing firm, would soon release his book, "The Black Messiah." He said he plans a second book to take up the question of adapting Jewish worship and forms to black churches.

Mr. Cleage is on the board of the Interreligious Foundation for Community Organization (IFCO), a nationwide funding agency which is headed by Rabbi Marc Tanenbaum of New York.

"I came to the National Committee of Negro Churchmen meeting," he said, "to try to encourage them to revert to the original teaching of Jesus."

"There are two religions in the Bible, the religion of Jesus and the religion of the Apostle Paul. When blacks were brought to this country, they were given the religion of Paul. The basic mission of the black church is to rediscover the religion of Jesus."

"Jesus was concerned primarily with the salvation of a nation," continued Mr. Cleage, "which is much different than salvation by the blood of the lamb. This individual salvation is Paul, who tried to make a religion acceptable to white gentiles."

The Detroit pastor contended that the Biblical Jews were black, particularly on the basis of their existence in Africa.

THE AMERICAN JEWISH COMMITTEE

date November 8, 1968
to Rabbi Marc^o Tanenbaum
from Rabbi A. James Rudin

subject

CONFIDENTIAL

I met with Rev. Henry H. Bucher of the University Christian Movement whose office is at 475 Riverside Drive. We had a long and frank discussion regarding the Middle East situation and his organization's role in it. At the moment the University Christian Movement is just beginning a "Middle East Concerns" Committee to be made up of American Christian college students. I emphasized the absolute importance of this committee maintaining an evenhanded and just approach to the Middle East. Mr. Bucher assured me that it would not turn into a pro-Arab "front" group.

I also expressed interest in the literature that he presented at the recent Yale meeting. This literature, of course, is mostly pro-Arab and consists of newsletters, pamphlets, bulletins, etc. of many organizations and groups that were started after June, 1967. Unfortunately, the "pile of material" that he displayed at Yale is at his home and thus was unavailable for my study. However, Mr. Bucher will make this material available to me on November 13th when you and I visit with Rev. Raymond Kearns of the Presbyterian Church. Mr. Bucher is most agreeable to my borrowing the material for my study.

My own evaluation of Mr. Bucher is an ambiguous one. I think basically he is pro-Arab in his sentiments, but he is trying (though I cannot gauge his success) to be open-minded and fair. Since he studied at the American University in Beirut, it is natural that his sympathies should lie with the Arabs. He has visited Israel and has a fair knowledge of the country. However, his stock answer to "the Jewish problem" is for America to open completely its immigration doors to the world's Jews. This, of course, is a standard Arab argument, but he seems to feel that it provides the answer to any potential Middle East crisis.

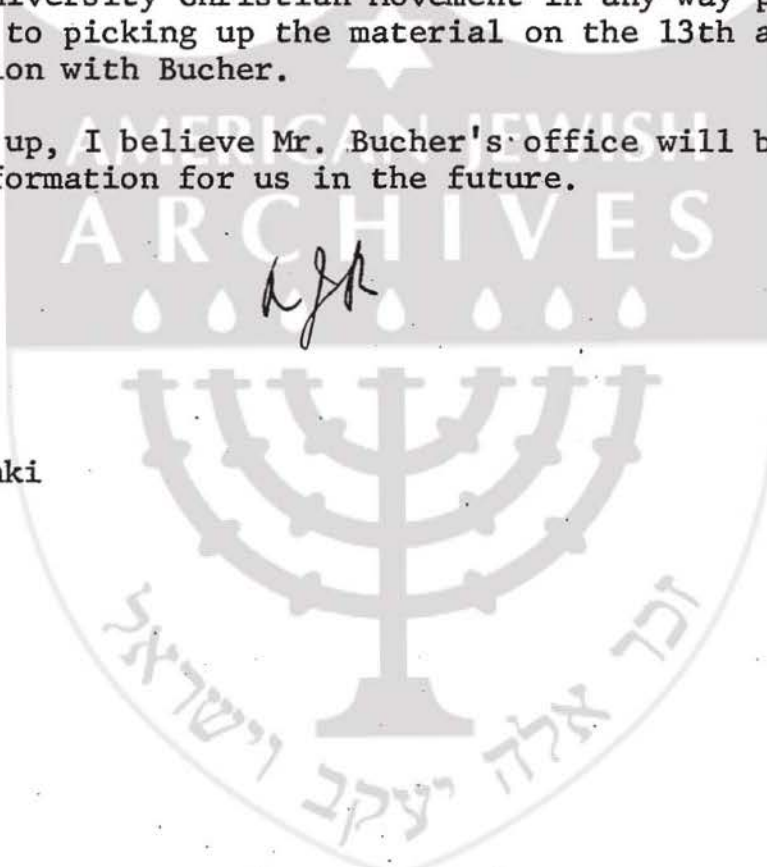
November 8, 1968

Like other American Christians who deal with the Middle East, Bucher is enamored with Avnery's new book "Israel Without Zionists." To sum up, Bucher occupies a critical position in the University Christian Movement, and I have promised to be in constant consultation with him in an effort to at least neutralize some pro-Arab sentiment in his group. I think we are beginning a "trust relationship" and I consistently emphasized the absolute necessity of his organization retaining its independence and integrity. I assured him that the American Jewish Committee stands ready to assist the University Christian Movement in any way possible. I look forward to picking up the material on the 13th and to resuming my conversation with Bucher.

To sum up, I believe Mr. Bucher's office will be a good source of information for us in the future.

AJR:FM

c.c. Judy Banki



THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

November 11, 1968

To: Area Directors and Department Heads

From: Nathan Perlmutter

I am enclosing herewith a copy of an informal paper titled "Faculty Thoughts on the Jewish Role in the Student Disorders at Columbia University." It was prepared by Geraldine Rosenfield of our Information Service Department.

The paper is what it purports to be. That is, an informal paper and provides some insights which we are not prepared to suggest are scientific. In any event, I thought you would be interested in it.

If there are persons whom you would like to share it with, let us know and we will make extra copies available to you.

NP:MRG

Encl.

THE AMERICAN JEWISH COMMITTEE
Information Service

Faculty Thoughts on the Jewish Role
In the Student Disorders at Columbia University

AMERICAN JEWISH
ARCHIVES



GR
November 1968

SUMMARY

From April 23 through May 1968, and at sporadic intervals throughout the summer, normal procedures at Columbia University were disrupted by student radicals claiming the University to be unjust to the Harlem community, autocratic and arrogant in its administration, and through its cooperation with the IDA a supporter of the Vietnam war. Prominent among the student rebels were Jewish students; and, frequently, references to faculty supporters of the strike included Jewish names. The staff wondered whether Jewishness played as leading a role in the events as appeared from the media. There was an expressed anxiety about academic antisemitism and a curiosity about whether our perceptions were shared by faculty people on the scene who also shared our interest in Jewish continuity. We interviewed five men high in the academic ranks with several or many years of Columbia experience and invited them to comment about our specific anxieties.

From the interviews and numerous informal conversations with Jewish students and faculty members at Columbia one fact emerges plainly. Academic Jews are now completely at home in the university world. It is their province as much as anyone's and to them it would be unthinkable that they might ever be excluded on the basis of their religious or ethnic background. At Columbia in particular where there are Jews on the Board of Trustees and among the high level University administration and faculty, there is not one serious concern voiced about the reincarnation of campus antisemitism.

The psychological themes which appear to dominate radical student behavior -- the revolt against middle-class fathers, the desire to prove masculinity, the sense of subjugation to the Negro desire to do "his own thing," -- are a phenomenon the faculty people speak of. (Interesting to note, all the professors, regardless of their disciplines, psychologized.) What's happening with blacks on the campus is what happened at the Conference for New Politics in Chicago in September 1967; white radicals are disorganized and without specific goals in contrast to the single-minded and, at least emotionally, well-organized blacks. The faculty people see no immediate expectation of black-white collaboration on campus any more than in the general community and they see the University administration as being held in a bind for fear of antagonizing the Negro community.

BACKGROUND

During the campus upheavals at Columbia University which started with a student sit-in on April 23, 1968 and resulted in police and student violence and the virtual closing of the University for the rest of the semester, staff attention was drawn to the prominence of Jewish names in news reports of the events. The media carried frequent references to students, faculty members and parent-supporters of the strike whose names appeared to be Jewish; in one case the Jewish chaplain (pro-strike) got into a brawl with a non-Jewish parent (anti-strike).

To the college generation of the thirties, still bearing scars of the exclusionary policies of many universities of its day, the current students' lack of concern for or interest in what we might call Jewish vulnerability seems incomprehensible. The "over thirty" staff members were frankly worried about the Jewish aspect of the Columbia trouble and asked the following questions:

1. How visible was a Jewish component in the Columbia student strike?
2. Could we determine the extent to which "Jewishness" dominated the behavior of the rebels? -- Or to put it in the vernacular -- Are the smart Jewish kids likely to be the ones who foment rebellions?

3. Would there be repercussions affecting admission of Jewish students or hiring of Jewish faculty members?
4. Is the black-white split on campus a matter of concern to the Jewish community at large?

Since these concerns were private and were not to be made public, we decided to speak informally and off the record to a few Columbia faculty people who share our hopes for the well-being of the Jewish community. During the last two weeks of May we spoke at length to five faculty members, including a professor of history, a professor of historical sociology, a professor of languages, a professor of philosophy, and a professor of sociology and education.

Visibility and "Jewishness"

The consensus of the faculty people was that no one regarded the student uprising as other than a revolt of youth against the Establishment. The idea that the conflict might be Jewish-Gentile (rebels vs. administration) never occurred to the men interviewed.

Professor A pointed out that Jews were active in the majority coalition of students (anti-rebellion), and that among the pro-rebellion faculty were conspicuously Gentile names. He asserted that the overwhelming number of Jews in the faculty were opposed to the strike.

"Let's put it this way -- if there's anything conspicuous about the Jews on the campus today it's that they're not unified in any kind of way and the ones who are silent are the ones who tend to be conservative and that's the majority of them. This was quite apparent at the History Department meeting where most students didn't appear. It was only the radicals and the few militant hard liners who did appear; they were equally divided between Jews and Gentiles."

If the conflict could be described as that of two opposing forces it would be that of youth vs. age -- with a larger proportion of the younger, non-tenure members of the faculty sympathetic to the strike.

Professor B said he was impressed with what he called "ethnic good manners" on the campus which outlawed the defamation of any group, and he asserted that the rebellion was definitely not a conflict among ethnics or religions.

Professor C saw the conflict as an authority problem. The children of suburban Jewish parents are rebelling against parents because they supported (or did not fight hard enough against) exploitation of the Negroes. For them Columbia represents the Jewish parent. These students, according to C, regard their fathers as emasculated by suburban life and their Judaism as a "shallow, pale thing." C says "they hate their fathers for this -- for accepting Ridgewood /the suburb/ and part of their hostility to Judaism comes from this." He added that there were Jewish students in conservative groups

on the campus, as well as a large number in the middle. As for faculty, they are pretty much split into the numerous factions of the political spectrum.

Professor D pointed out that there is a higher percentage of Jewish teachers among the younger faculty ranks. (In the thirties and forties when antisemitic tendencies tainted the Columbia administration, Jews were a much lower percentage of the faculty.) These young instructors are more likely to be sympathetic to the students. D asks, is it because they are young or because they are Jewish? According to D there was no tendency among faculty people to link the dissenters with Jewishness.

Jewish students can be found among all the groups on campus, but if "you're likely to find more Jewish students who are radical, that's an old story too."

Repercussions for Future Columbia Admissions and Hiring

All the men interviewed did not foresee an administrative backlash which would limit future hiring of Jews or admissions.

Professor D, who said he spoke only for the Graduate School, was positive that "in terms of admissions and appointments, there will be no conscious reaction of a kind that would result in tightening up against Jews." He did think there would be "more general sensitivity on the subject of who we will be letting into the university in general," but he did not think "that the administration would respond in what would be considered an antisemitic move."

Professor C did not think that a quota on Jewish student admissions was within the realm of possibility. He felt that greater precautions might be taken in the hiring of younger faculty -- but he did not see the use of a Jewish quota.

Professor A thought it unlikely, "at least visibly and in the immediate future," that Columbia would attempt to restrict the admission of Jews. He admitted there was always the possibility of the Jews being used as a scapegoat since they are "vociferous on any campus," but he did not think it likely.

Professor C did not feel student admissions would be affected. But in regard to the faculty, he was the only interviewee who thought it "might affect the situation a number of ways: one way is you might not want quite so many Jews on faculty or involved in different programs in Columbia."

Relationship of Radical Inclination and Scholastic Ability

Professor E said that because college is a selective institution which does not admit poor students, it is difficult to isolate the best students. But in general he does not feel the activists represent the smartest students -- too often the radicals speak from passion rather than reason or intellect.

Professor A said that bright students could be found equally among the activists and the hardliners. "I think the student body is quite torn apart today as the faculty is."

Professor C disputed the assumption that the radicals are among the brightest students. He said, "You have to be stupid to buy a cliché of America's total corporate culture, with the university as the symbol of the corporation." He sees these students as lacking sophistication. "They're articulate, they're aggressive, they probably have high I.Q.'s -- it depends. But they're not the type of students who hand in the papers which you're really impressed with at Columbia." Such students, according to C, are bright but inclined to get into ideological binds which obscure their intelligence. He feels "there's a certain fraud going on. The kids go to certain types of high schools and get good grades and perform in a certain way, but there is a difference between that and the genuine intellectual style."

The Black-White Student Split

Professor D said the Negro student behavior on the Columbia campus was not unique to Columbia. "It has become a major mode of response among a good number of radicals -- the Negroes have to be allowed to have their thing and what we have to show is our understanding by being militant in our way. Now the black students in Hamilton Hall challenged Rudd in a way...they challenged his masculinity in a way...you know....They said, 'show us your way, take your own building,' and he did."

Professor C spoke of the radicals as a dissatisfied group which has been "heavily politicized" and feels frustrated. What stands out for him "is the desire of radical students to

identify themselves with the Negro experience as Jews." He said the radicals would accept anything the Negroes will say. "When these students come to Columbia they feel they're in Harlem. Morningside Heights doesn't exist. When you talk to them about the community they think the whole community around is black. It's a real fantasy -- they don't think of the Irish people who still live in some of the tenements, they don't think of the Jewish people who live in the ghetto below 114th Street, they don't think of the Gentile people who live in the Riverside Drive apartments. They say, 'We've come to Morningside Heights, which our Jewish parents fear, to be the blacks.' Here Columbia is the Jewish parent in Harlem. Here you can do anything...if you're a Jewish boy. You say that last night a kid dies of pleurisy in Harlem, therefore you can break things down at Columbia. So this desire to identify with revolutionary Negro experience is crucial. The frustration here probably is that they (the Jewish kids) are soft, they're not tough, they're not really experienced in life. They have to assert their masculinity, that's a fundamental challenge. They're sort of play-acting; they know when the score is over they can go back home; the others, the black kids, can't."

Professor A said the militant Negroes on campus had finite demands whereas the SDS and their supporters simply wanted to disrupt the Establishment. The Negroes, recognizing this difference, asked the whites to leave because they probably understood the white radicals to be wild and untrustworthy and thus thought a coalition would be "unfruitful."

on the 24th. If it had just been Mark Rudd and his friends going into Low Memorial Library, we would have had the police on campus in thirty minutes. There's no question about it: it would have been an unpleasant but minor fracas in the University had there not been black students who barricaded Hamilton Hall."

"I don't mean to say that people weren't genuinely concerned with what I call the two other issues -- our position in the world, in Vietnam in particular; and the governance of the University. But I don't think people would have been willing to use the kinds of all-out struggle methods that they did use for those other two issues -- or they wouldn't have had they not known that, simultaneously, the black students were pushing the other issue."*

The Police

One other aspect of the Columbia incident which disturbed us was hearsay regarding antisemitic remarks made by police during the campus troubles, many of which were specifically directed against Barnard girls on the scene. The faculty people interviewed said they had not heard such remarks or any repercussions about them, nevertheless they were not surprised that others heard them. They all thought there was sufficient provocation for an "emotional reaction" on the part of the police.

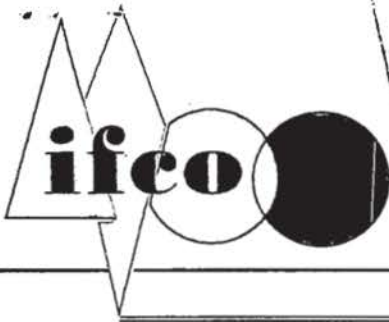
We were regrettably unable to make contact with Jewish members of the police force with whom we could speak confidentially.

*Ibid., p. 356.

In conjunction with A's remarks, I should like to interpolate the words of Ray Brown, who represents the Black Students of Hamilton Hall. He was a senior majoring in History in Columbia College in 1968. He stated, "I would say that black students at this university have demonstrated that they view themselves essentially as an extension of the black community and not with the university community. And in that sense there are certain obvious differences in their role, certain obvious things that differentiate them from white students, who will generally I suppose view themselves primarily as members of an academic community. I think this is indicated by the fact that in effect all the demands made by the black students were community demands and not student power demands."*

The separation of black and white demonstrations on campus pointed up the complex problems faced by Columbia and determined its generally criticized slow reaction. Professor Immanuel Wallerstein of the University's Sociology Department, who was a member of the Steering Committee of the original Ad Hoc Faculty Group and served as that group's representative to Hamilton Hall, declared that the black students' separatist action created the crucial issue for the University. "That explains why the University didn't use force that first morning

*Donadio, Stephen, "Columbia: Seven Interviews," Partisan Review, Summer 1968, Vol. XXXV, No. 3, p. 378.



**the
interreligious foundation for community organization, inc.**

211 east 43rd street o new york city 10017 o (212) 986-5727

Lucius Walker, Jr.
executive director

18 November 1968

The Rabbi Marc Tanenbaum
The Monsignor John Egan
George Esser, Esquire

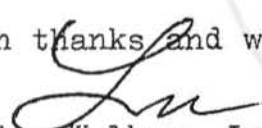
Dear Marc, John, and George:

This is a copy of our letter of appeal which will accompany our appeal brochure for our current fund raising drive.

I would greatly appreciate if each of you would consent to having your signatures appear at the conclusion of the letter. I am especially impressed by both the actual and symbolic significance of this arrangement.

If you will give us consent at your very earliest convenience, we will then be able to proceed to transcribe your signatures to the printed copy of the letter.

With thanks and warm regards,


Lucius Walker, Jr.

LW/meh
encl.

*Dear Mr. Of course. I will be happy to sign
but I suggest a careful rewrite of the
opening paragraph. Love*



the
interreligious foundation for community organization, inc.

211 east 43rd street • new york city 10017 • (212) 986-5727

Lucius Walker, Jr.
Executive Director

..... a time to give

Dear Friends:

The imminent crisis between America's affluent majority and her oppressed minorities - after three long summers of racial revolt and violence - now makes its ultimate appeal to the conscience and commitment of all Americans. The crises of poverty, inequality and racism in America dictate our absolute realization of their existence, cause and inter-relationship and our total commitment to their urgent elimination.

We are all too familiar with and weary of the numerous - and woefully ineffective - local and national programs which offer band-aid "cures" for the cancer-conditions which racism and poverty have inflicted upon the Blacks and the poor Whites, the Spanish and the Indian descendants in America.

The concerned and progressive leadership of the Jewish, Protestant, and Roman Catholic faiths decided, in 1966, to treat the disease instead of the symptoms. They established the Interreligious Foundation for Community Organization. Through this unique coalition they determined to pool their resources to marshal an attack on the root causes of poverty, and to effect its cure through the process of poor communities organizing themselves to help themselves and to ultimately become self-determined and self-sustaining.

Subsequently, in more than forty (40) nationwide communities, IFCO's financial and consultative services and programmatic ideas have begun to bear fruits. Notably, IFCO has initiated a variety of indigenous projects in self-help, economic development, education and training, and in housing and employment. Equally significant, IFCO has involved suburban whites in combating racism and, in consultation with Black community organizers, has helped cities of crisis to avert racial violence.

To sustain its founding purpose and on-going program, IFCO engages in direct fund-raising to maximize its resources, coordinates involvement of member-contributing agencies, conducts and commissions research and study and funds local community groups after a thorough screening of their proposal-project.

We are, therefore, making a direct and urgent appeal to you to support IFCO through your generous contribution. For we regard you as one whose singular commitment to the American Dream dictates your determination that it shall cease to be a nightmare for so many and become a living reality-for ALL.

In the spirit of the Season,

Would suggest though that more precise formulation

too windy

CBS NEWS

A Division of Columbia Broadcasting System, Inc.
524 West 57 Street
New York, New York 10019
(212) 765-4321

Dear Rabbi Tanenbaum:

I'm delighted that you can be with us on Saturday morning for the video taping of the LAMP UNTO MY FEET anniversary special discussion program, "Dimensions of Change."

We will meet at 8:30 a.m., Saturday, November 23rd in Studio 45, 524 West 57th Street, between 10th and 11th Avenues. The lobby receptionist and the program secretary, Miss Joyce Cahn, will assist you in finding the studio. There will be a brief period for rehearsal and makeup followed by the taping. We should be finished by 11:30.

Please do not wear any green clothing. We are using an electronic device which places images on any green surface upon which the camera is focused. Please also avoid white.

Briefly, there will be three broad areas of discussion, separately dealt with on the program:

1. How do we stand with regard to achieving human freedom and reconciliation in the light of the tragic international events of the last few years.
2. How do we assess the challenge of youth today and deal with the demands being made by increasing numbers of young people.
3. What can we say of the revolution of thought and action in religion, including the demand for change in the institution and the changing role of religion in human events.

Rabbi Tanenbaum -2

Thank you again for being with us. I look forward to an interesting session.

Sincerely,



Ted Holmes
Producer

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York, N.Y. 10022

November 19, 1968

jc/
cc: Frances Rosenberg





THE READER'S DIGEST

380 Madison Avenue • New York, N. Y. 10017

Telephone: 972-4000

December 4, 1968

Rabbi Marc Tanenbaum
American-Jewish Committee
16 East 56th Street,
New York, New York

Dear Rabbi Tanenbaum:

Mr. Gorton Carruth, who, as you probably know, has joined our staff, has recommended that I write you about our plans to use the FUNK & WAGNALLS STANDARD REFERENCE ENCYCLOPEDIA as a base on which to build a READER'S DIGEST FAMILY ENCYCLOPEDIA. Our new set would be an alphabetically organized, multi-volume, general subject encyclopedia of about seven million words (30,000 entries), priced substantially under \$100, and tailored specifically to the needs and interests of American families.

We are writing to ask you whether or not you would be interested in helping us make a survey of the entries dealing with Judaism in the current STANDARD REFERENCE ENCYCLOPEDIA. We would like to have you cover such questions as:

- (1) In relation to the size of the whole set (about seven million words), is the present number of entries on Judaism adequate? That is to say, do you find the "balance" about right?
- (2) Can you tell us something about the "scope" of the entries? For example, are there many obscure entries that need no longer be in a modern family encyclopedia? Are the entries slanted toward the British? the Americans? or what? Are recent developments adequately covered?
- (3) In the event you were given "carte blanche" to completely revise the entries on Judaism, would you be satisfied to work within the same number of words? What we are getting at here is whether or not the deletions would be about equal to the additions?
- (4) Finally, can you tell us something about the quality of the material we have? Is it generally accurate? Is it generally clearly written? and are the facts generally pertinent?

Could you let us have a report within a couple or three weeks of receipt of xerox copies of the entries? [Please let us know by telephone (My number is 972-3408,) whether or not you will be willing to do this for us.] We shall be happy to discuss a suitable honorarium based upon the number of entries in your specialty.

Cordially yours,

Perry Morley

Perry Morley (Miss)
Assistant Editor
General Books

PM/mlt



Rabbi Jacob B. Agus

BETH EL CONGREGATION
8101 PARK HEIGHTS AVENUE
BALTIMORE, MARYLAND 21208
HUNTER 4-144B

RESIDENCE
7906 WINTERSET ROAD
BALTIMORE, MD. 21208
HUNTER 4-0967

December 18, 1968

Rabbi Marc A. Tanenbaum
American Jewish Committee
165 E. 56th Street
New York, New York 10022

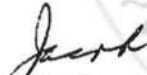
Dear Marc,

Enclosed please find a copy of a letter from Father C. A. Riyc, secretary to Cardinal Bea.

In view of the controversy surrounding Cardinal Bea's book, this letter is of some interest. For Cardinals come and go, while the secretariat remains.

With kindest personal regards for a happy Hanukkah, I am

Sincerely yours,


DR. JACOB B. AGUS
Rabbi

JBA/rp
enc.

[start]

Original documents
faded and/or illegible



THE VATICAN OFFICE
FOR CATHOLIC-JEWISH RELATIONS

VIA DEI CORRIDORI, 64 - 00193 ROME (ITALY)

1968

Ref. No. 5704/68

Rabbi Dr. Jacob B. Agus
8101 Park Heights Avenue
Baltimore, M.D. 21236
U.S.A.

Dear Rabbi,

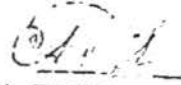
I thank you on the occasion of the

He was a man of understanding. His name will be remembered in the Jewish People.

All of us in the Church...

With kind regards to our...

With best cordial wishes,

Sincerely yours,

C.A. Rijk



[end]

Original documents
faded and/or illegible

