



THE JACOB RADER MARCUS CENTER OF THE  
AMERICAN JEWISH ARCHIVES  
*Preserving American Jewish History*

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

Series F: General Chronological Files. 1960-1992

Box 96, Folder 3, General correspondence, memos & working papers,  
January - June 1974.

January 2, 1974

✓  
Ms. Ruth Herson  
B'nai B'rith  
1640 Rhode Island Avenue, N. W.  
Washington, D. C. 20036

Dear Ms. Herson:

Thank you for your letter of December 26th.

I appreciate your kind invitation to address the Wisconsin B'nai B'rith Institute. I would be happy to do so but the date of August 8-11 conflicts with the vacation period that I normally take with my family. If it were some other time I would be more than happy to accept.

In response to your request, my minimum fee as established with the JWB Lecture Bureau is \$400. per lecture in the New York area. Outside New York it is usually \$500. per lecture plus expenses.

With warmest personal good wishes, I am

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
Encl.

# B'NAI B'RITH

1640 RHODE ISLAND AVENUE, NORTHWEST, WASHINGTON, D. C. 20036 • [202] 393-5284

December 26, 1973

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

Dear Rabbi Tannenbaum:

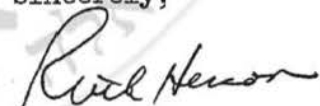
The faculty selection committee of the Wisconsin B'nai B'rith Institute has asked us to contact you for this year's Institute which will take place August 8-11, 1974 at Eagle Waters Resort, Eagle River, Wisconsin.

If the format is the same as it has been in the past, two faculty members deliver 2-3 lectures a piece with question-and-answer periods and informal schmoose sessions. Regarding the latter, whether the schmoose sessions are scheduled or not, Institute participants value the opportunity to "socialize" with the faculty outside the lecture period. What is your honorarium for this kind of engagement?

Knowing how busy you must be, please feel free to jot your reply on this letter and return it to me.

I look forward to hearing from you.

Sincerely,

  
Ruth Herson  
Lecture Bureau Secretary

cc: Mayer Alpert  
Abe Alk

P.S. Would you be good enough to send us an up-to-date bio, photograph and list of topics. Many thanks.

January 2, 1974

F Dr. Samuel D. Freeman  
JWB Lecture Bureau  
National Jewish Welfare Board  
15 East 26th Street  
New York, N. Y. 10010

Dear Sam:

Please forgive my delay in responding to your memo dated December 1. I have been travelling a good bit and this has been the first chance I have had to respond to it.

Enclosed please find my check in the amount of \$50.00 as my contribution to the JWB Lecture Bureau publication.

With warmest personal good wishes.

Sincerely,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
Encls.

Rec'd. 12/26/73



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JWB LECTURE BUREAU  
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Director

December 1, 1973

Dear Rabbi Tanenbaum:

As you know, every two years we publish a compendium of lecturers who are available through our services under the title "Learning for Jewish Living." We are now preparing to re-edit this publication to bring our listing up-to-date and to add new lecturers.

You were listed with us in the 1972-74 edition and I am interested in knowing whether you would want to be listed in the 1974-76 edition. If you do we shall require the following:

1. An updated biographical sketch (1 typewritten page)
2. A list of your topics (maximum ten). If you wish, you may send us more than ten subjects and I shall select the ten which I consider most attractive.
3. A recent glossy photograph. We shall reproduce these in quantity as required for lecture engagements.
4. Completion of the enclosed questionnaire which updates your fee scale and extent of availability.
5. Your contribution of \$50 to help cover the cost of printing and mailing the publication (4,000 are printed and mailed to Jewish organizations throughout the U. S.) as well as the cost of duplicating biographical data and photographs.
6. I enclose a copy of your old listing which you may wish to edit. In order to standardize the listing, we are limiting this short biographical listing to 100-135 words. The deadline for printing has been set for January 15, 1974. We must therefore have your response by December 31st.

I hope that you will be wish us in our new publication.

Sincerely,

*Samuel D. Freeman*  
SAMUEL D. FREEMAN

SDF/pf

✓  
January 2, 1974

Dr. Samuel D. Freeman  
JWB Lecture Bureau  
National Jewish Welfare Board  
15 East 26th Street  
New York, N. Y. 10010

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National Director  
Interreligious Affairs

MHT:MSB  
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With warmest personal good wishes, I am

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
Encl.

To be filled out by registered participants in the Moravian  
College study tour of Israel, January 3-24, 1974

Name \_\_\_\_\_ Age \_\_\_\_\_  
Address \_\_\_\_\_  
Course major \_\_\_\_\_

Religious affiliation (this program is open to all students in  
good standing, regardless of race or creed. The question is  
simply designed to provide us with the necessary information  
for making this study tour most meaningful to all participants):

Special areas of interest (i.e., early Christian sects, church  
music, archeology, Islamic culture, Jewish history, modern  
Israeli arts and literature, education, intergroup relations):

Would you like home hospitality with an observant Jewish family  
while in Jerusalem or Tel Aviv? With a Christian family in the  
Galilee or Jerusalem?

What are some books you've read recently on Israel or the Middle  
East?



January 14, 1974

Dr. Oscar E. Remick  
President  
Chautauqua Institution  
Chautauqua, New York 14722

Dear Dr. Remick:

Thank you for your warm and gracious letter of January 7th.

I appreciate very much your kind invitation to serve as a Lecturer in Religion at the 1974 Centennial year program of Chautauqua. I will be happy to accept your invitation and will welcome the opportunity to address myself to the questions that you outline in your letter. My only reservation is whether it is necessary for me to be present through the entire period of July 15th-19th. I would welcome clarification about that.

Also, I would like to have some idea as to who some of the other lecturers will be and what will be their subject matter. This would give me a clearer picture of the context.

With warmest personal good wishes, I am

Faithfully yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
Encls. (Bio and photo)

3/4/74

(F)

January 22, 1974

Rabbi Isaac N. Trainin  
Commission on Synagogue Relations  
Federation of Jewish Philanthropies  
of New York  
130 East 59th Street  
New York, N. Y. 10022

Dear Ike,

March 4th is okay.

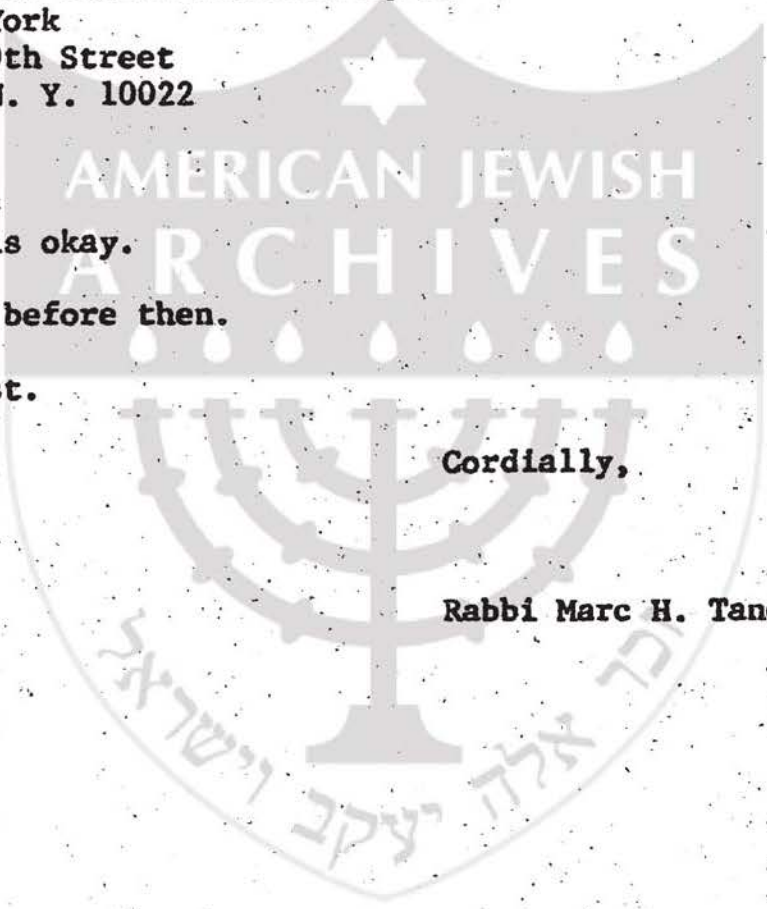
Let's talk before then.

All the best.

Cordially,

Rabbi Marc H. Tanenbaum

MHT:MSB



**COMMISSION ON SYNAGOGUE RELATIONS**  
**FEDERATION OF JEWISH PHILANTHROPIES OF NEW YORK**  
 130 EAST 59th STREET • NEW YORK, N. Y. 10022 • 751-1000



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January 18, 1974

AMERICAN JEWISH  
 ARCHIVES

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

Dear Marc:

The Abraham J. Heschel Award Dinner which was cancelled on December 17th has been re-scheduled for Monday evening, March 4, 1974.

I do hope that you will be available that evening.

Please let me know as quickly as possible.

With my very best wishes, I am

Cordially yours,

Isaac N. Trainin, Rabbi

INT:bk

*Dear Marc,*  
*March 4 is O.K.*  
*Let's talk before then.*  
*See you best!*  
*Cordially,*  
*INT:bk*

January 25, 1974

✓  
Rabbi Benjamin Kreitman  
305 East 23rd Street  
New York, N. Y. 11226

Dear Ben:

I hope this finds you and your family well.

May I turn to you for a personal favor? A longtime and very good friend of mine, Ben Gallob, who is a key writer for the Jewish Telegraphic Agency, has a very intelligent and competent 23 year old son, Joel, who is very much interested in trying to find a meaningful position in Abe Beame's administration.

As you can see from Joel's biography, which I enclose, he has an extremely varied background and would be an asset especially in areas of youth work, neighborhood development, and urban programs.

I know that you have been very close to Abe Beame and his administration and I would be most grateful if you could arrange for Joel Gallob to get an interview with the right people who might be able to help him out.

I am sure that Ben Gallob would also be deeply appreciative of your interest.

With warmest personal good wishes, I am

Cordially as ever,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
Encl.

CC::: Mr. Ben Gallob

January 25, 1974

✓  
Mr. James Finn  
Editor  
Worldview  
170 East 64th Street  
New York, N. Y. 10021

Dear Jim:

AMERICAN JEWISH

Thanks so much for your letter and "token expression". It is deeply appreciated. I was pleased with my part in the January issue of Worldview. Is it possible to send on about two or three issues to this address?

Please feel free to call upon me for some future articles. It was a pleasure to be published in your fine journal.

With warm regards, I am,

Cordially yours,

Rabbi A. James Rudin  
Assistant Director  
Interreligious Affairs

AJR:FM

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170 EAST 64TH STREET / NEW YORK, N. Y. 10021 / 212-TE 8-4120

January 22, 1974

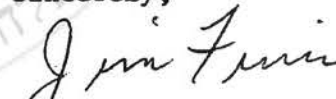
Rabbi A. James Rudin  
The American Jewish Committee  
165 East 56th Street  
New York, New York 10022

Dear Jim:

I'm enclosing a token expression of appreciation for the good article that you contributed to the January issue of Worldview. I hope that you were pleased with your part in that troika.

If you would like additional copies, please let us know and I'll have them sent on to you. Or, if you would like to have us send copies from this office to individuals you think would like to see that issue, just send along the names and addresses.

Sincerely,



James Finn  
Editor

JF:sw  
Encl.

*File  
Joel Gallob*

January 25, 1974

*Bdclyn*  
Rabbi Benjamin Kreitman  
305 East 23rd Street  
~~New York~~, N. Y. 11226

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With warmest personal good wishes, I am

Cordially as ever,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
Encl.

CC::: Mr. Ben Gallob

Joel A. Gallob  
139-09 28 Road #2B  
Flushing, N.Y. 11354

Dec. 15 1973  
RESUME

Age: 23 Jan. 28 1974. Health: excellent. U.S. Citizen by birth

Education: graduated with honors from Flushing High School in June, 1969. Entered Herbert H. Lehman College in Sept. 1969, graduating in Jan. 1974 with degree of Arts Bachelor in Political Science.

Initial career objective: seeking position as administrative assistant or trainee in fields of urban and community planning and action, including poverty, ecology, human and legal rights areas. Also interested in and have substantial volunteer and paid experience relevant to a career in journalism. Interested in position as editorial assistant in news media and social issue-related publications.

Prefer work in such organizations as foundations, legal and socio-political activist groups, city, county and state agencies serving human needs and publications as cited.

WORK RECORD: VOLUNTEER

1965-66

Worked during summer and fall in John Lindsay's first campaign for mayor, which included canvassing, telephone calling, coordinating work of other volunteers, election night checking and relaying vote returns. Later worked for several candidates from the John V. Lindsay Republican Club of Queens.

Sept. 1967 - June 1968

Helped organize High School McCarthy-for-President group; did anti-Vietnam war organizing, sponsored teach-in on city teacher(s) strike, worked with fellow-students and administration on school reforms.

Sept. 1968 - June 1969

As co-chairman of High School Peace Committee organized meetings and obtained speakers. Lobbied against threatened cuts in state aid to City University of New York. Founding member of Coalition of Concerned Citizens. Campaigned for Paul O'Dwyer for City Council president. Campaigned in several states for the Presidential nomination of Sen. McCarthy and lobbied with uncommitted delegates at the Democratic convention in Chicago through the Coalition for An Open Convention.

Sept. 1969 - June 1970

Worked on college anti-war moratorium. Elected in Freshman year to Lehman College Constitutional convention which created present student government. Contributed to Meridian, the undergraduate school newspaper. As member of Students And Faculty Against the War, helped organize rallies and political education classes.

Sept. 1970 - June 1971

Contributor to Meridian. Lobbied in Washington for passage of the Hatfield-McGovern amendment to end the Vietnam war. Lobbied in Albany for Open Admissions and against tuition at CUNY.

Sept. 1971 - June 1972

Joined staff of Footnotes, the college's literary-political magazine and became a principal contributor. Served as Contri-



buting Editor January to June.

Sept. 1972 - June 1973

Elected Editor-in-Chief of Footnotes and served as Print Representative to the College Mass Communications Board, the funding agency for campus publications. For Footnotes wrote principal articles, generally on political and social issues, brought in new staff members, arranged meetings of editorial board and chaired meetings, assigned articles to staff writers, worked on rewrite and layouts, including lettering, preparation of collages, coordination of photographs, artwork and story material, and generally supervised production of Footnotes for a number of issues. Also negotiated with communications board and college administration on funding for magazine, found and negotiated terms with new publisher when a change of publishers occurred. Became involved in school politics on behalf of the magazine. Served as a poll watcher and campaigned for Sen. McGovern in the presidential campaign.

Sept. 1973 - Jan. 1974

Elected to Student-Faculty Senate of Lehman College; became Vice-chairman and then Chairman Pro-Tem of the Senate's Student Conference, the student caucus body and legislative half of student government for the months of October and November. Continued to contribute occasional items to Meridian. As an editorial board member for Footnotes, did much the same work as in the prior year.

#### WORK RECORD: PAID

1966, summer, clerk at Queens Bureau of Motor Vehicles, worked IBM collator, small adding machine, checked printout data charts from IBM machines.

1967, summer, errand-messenger-clerk at Jewish Telegraphic Agency, some rewrite for JTA Community News Reporter.

1968, summer, same job at Jewish Telegraphic Agency

1970, spring and fall, night deskman at Jewish Telegraphic Agency, six nights weekly, doing rewrite, checking news copy, preparing news summaries for overseas transmission.

1971-72-73 -- except for summer months, worked each Saturday night as night deskman at JTA until night service terminated in Oct.

summer, 1973, worked for ten weeks as crew chief in Neighborhood Youth Corps project of city Youth Services Agency. Did paper work, was liaison between the youth corps office and Queens College local branch of program, handling and correcting clerical errors in paychecks to Youth Corps members. After the ten week stint, promoted for two weeks to field supervisor, with more administrative responsibility.

Awards: Flushing High School Earth Science Dept, Award; nominated for Social Studies and English awards. Member of Pi Sigma Alpha, the political science national honor society. On Dean's List for 1969-70 academic year.  
Character References on request.

January 31, 1974

Mr. K. B. Newton, Editor  
American Biographical Institute  
205 West Martin Street  
P. O. Box 226  
Raleigh, North Carolina 27602

Dear Mr. Newton:

Thank you for your thoughtful letter in which you invite me to become listed in the 1974 Edition of **COMMUNITY LEADERS AND NOTEWORTHY AMERICANS**.

I am especially grateful to my very good friend, Professor Andre Lacocque for suggesting my name.

Enclosed please find biographical material that you requested.

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
Encl.

*bio sketch plus JWB mailed 2/7/74  
per MHT*

# American Biographical Institute

205 WEST MARTIN STREET  
POST OFFICE BOX 226  
RALEIGH, NORTH CAROLINA 27602

January 18, 1974

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Head, Space Exploration Systems

FLOYD L. WERGELAND, M.D.  
Medical Director

Rabbi Marc Tannenbaum  
165 E. 56th Street  
New York, NY

Dear Rabbi Tannenbaum:

Andre M. Lacocque has highly recommended you for nomination to appear in the Seventh Edition, **COMMUNITY LEADERS AND NOTEWORTHY AMERICANS**. Acting upon this recommendation, our Editorial Board congratulates you and requests your completion of the enclosed form for listing in this year's edition.

**COMMUNITY LEADERS AND NOTEWORTHY AMERICANS** annually recognizes people from all walks of life whose background and other activities merit recognition. Our Board members consider you to be among those "people worth knowing and reading about" from throughout America. To insure your biographical listing, simply complete and return promptly the enclosed data form. You may want, as many do, to take advantage of the special prepublication offer available to biographers and reserve a copy of the volume for yourself, parents, or other relatives.

Congratulations on your selection for biographical listing in the 1973-74 Edition, **COMMUNITY LEADERS AND NOTEWORTHY AMERICANS**. Be sure to complete and return the enclosed form as soon as possible.

Sincerely yours,

*K. B. Newton*

K. B. Newton  
Editor

KBN:eso

Enclosures



**Reserve Your Copy Immediately!**

## Community Leaders and Noteworthy Americans

Please fill out the biographical form on the reverse side and return in the accompanying envelope. Your biographical listing is among those the Editors wish for the 1973-74 edition of **COMMUNITY LEADERS AND NOTEWORTHY AMERICANS**.

Make sure that you submit your full biography in time to be included in this volume of America's outstanding personalities. Also assure yourself of your own personal copy at the pre-publication price of \$21.95 (which includes your wall certificate for framing) net post paid (cash with order) or \$24.95 if you wish to be billed C.O.D. If you desire a copy for relatives or friends, you may obtain two or more copies at \$20.00 each.

Please send me \_\_\_\_\_ copies of **COMMUNITY LEADERS AND NOTEWORTHY AMERICANS** when ready in the spring of 1974. I understand as a biographee I will pay: (check one)

\_\_\_\_\_ Cash enclosed, special pre-publication offer at \$21.95

\_\_\_\_\_ Two copies or more at \$20.00 per copy (check enclosed)

\_\_\_\_\_ Enclosed is \$10.00 to cover deposit for my copy of **COMMUNITY LEADERS AND NOTEWORTHY AMERICANS**. I understand that I will receive my wall certificate immediately and the balance of \$11.95 will be paid C.O.D. when the book arrives.

\_\_\_\_\_ Bill me \$24.95 per copy C.O.D. at publication date.

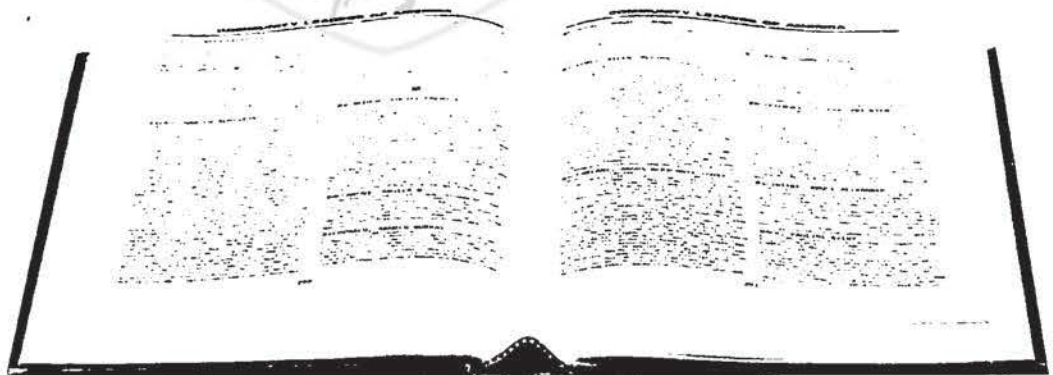
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NAME OF LIBRARY OR ORGANIZATION

ADDRESS

Should your library not have a copy of **COMMUNITY LEADERS AND NOTEWORTHY AMERICANS**, why not bring it to their attention.



**Honoring Notable Citizens**

January 31, 1974

Ms. Suzanne Polen  
The Thomas Merton Center -  
Ministry for Justice & Peace  
1213 East Carson Street  
Pittsburgh, Pa. 15203

Dear Ms. Polen:

Thank you for your recent thoughtful letter in which you invite me to address the Merton Center.

It would help me if you would suggest some specific dates during the period from February 27th to April 10th. I have a very heavy tight schedule of lectures and travels but would like to work out something that would make it possible for me to meet with your group.

Warmest good wishes.

Sincerely,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

THE THOMAS MERTON CENTER—MINISTRY FOR JUSTICE & PEACE

1213 EAST CARSON STREET PITTSBURGH, PA 15203

(412) 381-1215

January 2, 1974

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

Dear Rabbi Tanenbaum:

I am planning a lecture series for the Merton Center for the Lenten season of 1974, and I would like to know if it would be at all possible for you to visit Pittsburgh during the period from February 27 to April 10 to speak on Jewish-Christian relations.

As background I would say briefly that the Center is a long-term effort at education and political action for justice and peace. It is mostly Catholic, but independent of the diocese and ecumenically supported. We have always tried to stress the religious roots of our political action, and to be open to all heritages.

We are able to offer an honorarium of \$100 plus expenses. If your schedule or required fee do not permit you to come I would appreciate a recommendation from you of some one who would address the issues.

Sincerely yours,

*Suzanne Polen*

Suzanne Polen

January 31, 1974

✓  
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Interreligious Affairs

MHT:MSB  
Encl.



January 31, 1974

Ms. Suzanne Polen  
The Thomas Merton Center -  
Ministry for Justice & Peace  
1213 East Carson Street  
Pittsburgh, Pa. 15203

Dear Ms. Polen:

Thank you for your recent thoughtful letter in which you invite me to address the Merton Center.

It would help me if you would suggest some specific dates during the period from February 27th to April 10th. I have a very heavy tight schedule of lectures and travels but would like to work out something that would make it possible for me to meet with your group.

Warmest good wishes.

Sincerely,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

# ~~F~~-American Biographical Institute

SUBSIDIARY OF NEWS PUBLISHING COMPANY  
205 WEST MARTIN STREET  
POST OFFICE BOX 226  
RALEIGH, NORTH CAROLINA 27602

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FLOYD L. WERGELAND, M.D.  
Medical Director

February 1, 1974

Rabbi Marc Tannenbaum  
165 E. 56th Street  
New York, NY

Dear Rabbi Tannenbaum:

## FINAL NOTICE OF NOMINATION

RETURN ENCLOSED DATA FORM BY:

February 15, 1974

NOMINATED BY: Andre M. Lacocque

We have not heard from you since notifying you of your nomination for biographical listing in the Seventh Edition, Community Leaders and Noteworthy Americans. In the event your letter was misplaced, another biographical form is enclosed for your completion.

Our Editorial Board congratulates you on your nomination for Community Leaders and Noteworthy Americans, an annual biographical work which recognizes people from all walks of life whose background and other activities merit recognition. Our Board members consider you to be among "those people worth knowing and reading about" from throughout America. To insure your biographical listing, simply complete and return the enclosed data form. You may want, as many do, to take advantage of the special prepublication offer available to biographees and reserve a copy of the volume for yourself, parents, or other relatives.

Again, congratulations on your selection for biographical inclusion in Community Leaders and Noteworthy Americans. Your prompt reply will enable the editing process to be completed by publication date. Please let us hear from you today.

Sincerely yours,

*J. T. Vickers*

J. T. Vickers  
Editor

Enclosures

P. S.

Please disregard this letter if you have already returned your biographical form.



✓  
Harper & Row, Publishers, Inc.

New York Evanston London San Francisco

10 East 53d Street, New York, N.Y. 10022

RE: TOWARD AN AMERICAN THEOLOGY/Richardson

We are ~~returning~~/forwarding your request for the  
reason checked below:

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Cambridge, Mass. 02138

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(Mrs.) Helen Lane  
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Cable: Harpsam Phone: 212-593-7000

February 4, 1974

Editor

Harper & Row Publishing Co.  
10 East 53rd Street  
New York, N. Y.

Dear Sir:

I am co-editor of a forthcoming volume of scholarly essays whose projected title is "Speaking of God Today--Lutherans and Jews in Conversation." It will be published by Fortress Press, Philadelphia, the publishing house of the Lutheran Church in America.

This letter is a request for permission to quote in my essay the following lines from your book, Toward An American Theology by Herbert Richardson, 1967, page 82: "By direct nenological analysis, we can attain to the conclusion that the unity of everything that exists is (1) the unity of any denumerable individual or individuality; or (2) the unity of any two or more individuals when taken together, or considered as one thing--i.e., relationality, or (3) the unity of any or all possible relationalities considered as complete or wholeness.

From this analysis, it seems that every unity (whether it be an individual, a relation, or a whole) is as real as any other unity. This means not only that each individual is, from the metaphysical point of view, as real as any other individual, but that any individual is as real as any relation, or any whole, including the whole which encompasses all things. Or, to say it another way, 'the universe' is no more real than any individual within the universe--for the characteristic of reality is unity, and it is as real to be an individual as to be a whole. While a 'whole' is 'bigger' than certain individuals, it is not ontologically of a higher grade, i.e., not better. Moreover, a whole does not add to or subtract from the reality of the individuals existing within it. These have their own independent principle of being (their unity of individuality) and so they are a se and not from the whole....Individuals

*Harper & Row request that  
we contact Herbert Richardson  
directly for permission*

have their own being within the whole, but from themselves, for individuality does not originate in, nor derive from wholeness, nor the reverse. Wholeness, individuality, and relationality are therefore three distinct hypotheses of unity. As such, each is capable of being the principle of an independent system of categories."

This passage will, of course, be appropriately credited. Thank you for your consideration.

Sincerely yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:FM



Answer  
Feb 3 Edw. Feltman  
Please contact  
John Lambert  
1031 Murray Hill Ave

1031 Murray Hill Ave.  
Pittsburgh, Pa. 15217  
Feb. 8, 1974

Rabbi Marc H. Lanerbaum  
The American Jewish Committee  
165 East 56 Street  
New York, N.Y. 10022

Dear Rabbi Lanerbaum:

It was a privilege and pleasure for me to hear that very interesting and thought-provoking address on "The Future of Religious Pluralism in America," which you delivered at the Hebrew "Y" in Pittsburgh on Sunday, Jan. 27.

I'm tremendously interested in that very subject. It is being discussed in a group of which I am a member, I should love to have a copy of your address to keep and to share with others. Is it available?

Sincerely,  
Helene Welker

sent  
2/15/74

February 15, 1974

Dr. Benjamin Z. Kreitman  
Congregation Shaare Torah of Flatbush  
Albemarle Road & East 21st St.  
Brooklyn, N.Y. 11226

Dear Ben:

Thank you very much for your prompt attention to the Joel Collob request.

I appreciate your prompt attention. You are a good and valued friend.

Cordially,

MHT:ps

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs



CONGREGATION SHAARE TORAH OF FLATBUSH  
ALBEMARLE ROAD and EAST 21st STREET  
BROOKLYN, N. Y. 11226

DR. BENJAMIN Z. KREITMAN  
Rabbi

February 7, 1974

Rabbi Marc Tannenbaum  
National Director  
Inter Religious Affairs  
American Jewish Committee  
165 E. 56th St.  
New York, N.Y. 10022

Dear Marc,

I have forwarded Joel Gollob's biography to Judah Gribetz with the request that he find a meaningful position for him in the City Government.

With all best wishes, I am

Cordially,

  
BENJAMIN Z. KREITMAN

BZK:gd

*Copy sent to Ben Gollob -  
Dear Ben,  
Thank you very much for your prompt  
attention to the Joel Gollob request.  
I appreciate your prompt attention. You  
are a good and wonderful friend.  
Cordially,  
RABBIT  
MS*



NEW YORK COUNTY COUNCIL  
Jewish War Veterans of the United States



*Accept  
but thanks*

M. SHEPHARD MAHLER  
COUNTY COMMANDER

February 25, 1974

340 BROADWAY  
NEW YORK, N. Y. 10013  
WORTH 2-2176

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

Dear Rabbi Tanenbaum:

The John F. Kennedy Brotherhood Award of the Jewish War Veterans of the United States, New York County Council, is presented annually to the New Yorker voted outstanding for his efforts in furthering the ideals of brotherhood among all men, regardless of race, creed or color. It is presented during or about Brotherhood Week of each year.

Attorney General Louis Lefkowitz received the 1973 Award. Others previously honored include Gen. Lucius Clay, Arthur Goldberg, Stanley Lowell, Roy Wilkins, Charles Silver, Robert F. Wagner, Jack Greenberg, David A. Schulte and Harry Hershfield.

The 1974 Award will be given to Dr. David Hyatt in recognition of his dedication and idealism in interfaith work and for his outstanding contributions to the cause of brotherhood. The Award Ceremony will be held at the Community House of Temple Emanu-El at 1 East 65th Street, New York City, on March 6, 1974 at 8 p.m. You are most cordially invited to attend.

We are grateful to Rabbi Ronald Sobel for extending to us the facilities of the Community House of this beautiful temple for this important affair and I am pleased to say Rabbi Sobel, who is a warm friend of Dr. Hyatt, will be there personally to give the invocation and words of welcome at the ceremony.

I enclose a reprint from the New York Post which will indicate to some small degree why Dr. Hyatt was voted this Award. I hope I shall have the pleasure of seeing you on Wednesday, March 6th at 8 p.m. at Temple Emanu-El. A reply card is enclosed.

Sincerely,

*Abraham Barnett*

ABRAHAM BARNETT  
Chairman, Brotherhood Committee

*Lee Shephard Mahler*

M. SHEPHARD MAHLER  
County Commander

NATIONAL CONFERENCE OF CATHOLIC BISHOPS

1312 MASSACHUSETTS AVENUE, N.W.  
WASHINGTON, D.C. 20005

M E M O R A N D U M

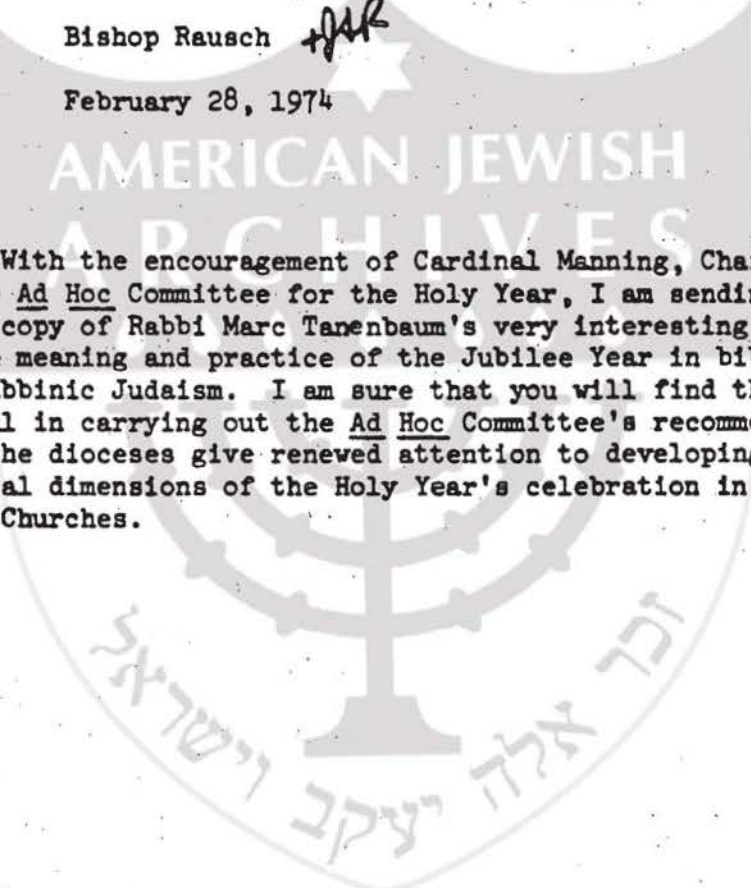
TO: All Bishops  
Holy Year Directors

FROM: Bishop Rausch *JHR*

DATE: February 28, 1974

AMERICAN JEWISH ARCHIVES

With the encouragement of Cardinal Manning, Chairman of the Ad Hoc Committee for the Holy Year, I am sending to you a copy of Rabbi Marc Tanenbaum's very interesting article on the meaning and practice of the Jubilee Year in biblical and rabbinic Judaism. I am sure that you will find this helpful in carrying out the Ad Hoc Committee's recommendation that the dioceses give renewed attention to developing the ecumenical dimensions of the Holy Year's celebration in the local Churches.





COMITATO CENTRALE  
PER L'ANNO SANTO

Città del Vaticano, 12th February 1974

No. 1850/74

Dear Rabbi Tanenbaum,

I have been asked by the Cardinal President to acknowledge your kind letter dated January 30, 1974 and to express his appreciation of your kindness in sharing with him your scholarly paper on the traditions of the Jubilee.

His Eminence assures you that the historical roots of the Holy Year are very much in the minds of the Central Committee. The very theme of reconciliation, which is central to the event and its celebration, carries with it echoes of your Jewish tradition and it is firmly hoped that 1975 will give eloquent testimony to that tradition.

The Central Committee wishes to thank you for your courteous invitation to share your thoughts with others interested in the success of the Holy Year.

With personal good wishes, I remain

Sincerely yours,

Most Rev. Antonio MAZZA  
Secretary General

---

Rabbi Marc H. TANENBAUM  
National Director, Interreligious Affairs  
The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022

U.S.A.

NATIONAL CONFERENCE OF CATHOLIC BISHOPS  
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS  
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE, N.W. • WASHINGTON, D.C. 20005 • 202-659-6857

March 28, 1974

Dear Friend:

The enclosed essay by Rabbi Marc Tanenbaum, Director of the Department of Interreligious Affairs, American Jewish Committee is a highly competent and interesting account of the Jubilee Year in the Jewish tradition. In light of the proclamation of a Jubilee Year for 1975 by Pope Paul it takes on a special significance for Christians. The essay, written at this particular moment, provides a fine example of ecumenical collaboration, since it gives Christians an opportunity to understand the Judaic roots of a Christian custom whose origin many Christians may well have forgotten.

The essay, moreover, holds interest and value in itself. The farsighted social thought the Jubilee concept held in early Judaism can only amaze Twentieth century men, who have experienced great difficulties in accepting and enacting social practices and legislation of a much lesser scope. Perhaps its message can provide inspiration today to men of all faiths and traditions to rededicate themselves to the progress of social justice.

It is of interest to note that Rabbi Tanenbaum's essay will be published by the Vatican Commission for the Holy Year in its official bulletin, with the suggestion that it be used as a basis of discussion with rabbis and Jewish scholars for the purpose of showing insights from both Jewish and Christian perspectives.

We send it to you in the hope it will be helpful in your preparation for the Jubilee Year, and also that it will enhance your appreciation of interreligious collaboration exemplified so well in Rabbi Tanenbaum work.

Respectfully in Christ,



Rev. Edward H. Flannery  
Executive Secretary

EHF:lw  
Enclosure

REACTIONS TO "HOLY YEAR 1975 AND ITS  
ORIGINS IN THE JEWISH JUBILEE YEAR"  
BY RABBI MARC H. TANENBAUM

HIS EMINENCE JOHN CARDINAL WILLEBRANDS, PRESIDENT  
VATICAN SECRETARIAT FOR PROMOTING CHRISTIAN UNITY, VATICAN CITY

"I have read the paper with great interest and I appreciate its importance from two aspects, first the information about the the origin and the history and the observation of the Jewish Jubilee Year, and secondly, the spiritual meaning and importance of the Jubilee Year in the Jewish tradition."

"I learned much from your paper about the history, but still more about the religious meaning of this celebration. In the Jewish tradition the dignity of man is seen and judged in his relation to God as Creator and especially in his relation to God under the Alliance between God and his people. Therefore the Jubilee was ascribed to the divinely inspired legislation, revealed on Mount Sinai."

"I think your paper merits publication, and, with your approval, I would suggest a publication of this article in the bulletin of the Commission for the Holy Year 1975."

CANON CHARLES MOELLER, SECRETARY  
VATICAN SECRETARIAT FOR CHRISTIAN UNITY:

"We are grateful to you for this illuminating paper and we are studying how to make the best use of it. At least, we shall communicate it to those who are in charge of the spiritual organization of the Holy Year in Rome."

HIS EMINENCE JOHN CARDINAL WRIGHT, PRESIDENT  
CONGREGATION FOR THE CLERGY, VATICAN CITY

"The notes are fascinating and I would hope that you would publish or make them available for publication. I am taking the liberty of notifying friends who are working on plans for our Jubilee Year of the existence of your notes and their availability at the address indicated at the end of your paper."

DR. LUKAS VISCHER, DIRECTOR, FAITH AND ORDER COMMISSION  
WORLD COUNCIL OF CHURCHES, GENEVA

"Many thanks for your stimulating article on the Holy Year. You are quite right. Your explanations further the rather rudimentary considerations which I offered at the end of my article. I was most interested in reading your comments; especially your emphasis on educational liberation added an element which had escaped my attention. I shall certainly make use of your contribution in further discussions on the Holy Year."

DR. JOHAN M. SNOEK, DIRECTOR, CONSULATION ON THE CHURCH AND  
THE JEWISH PEOPLE, WORLD COUNCIL OF CHURCHES:

"It made me anew aware of the fact that Christians need very much to keep in mind the teaching of Tenach and its Jewish interpretation. In addition to this, I realize that - if all parties involved in the Middle East conflict would be obedient to the prescriptions of the Jubilee Year - justice, reconciliation and peace in the Middle East would be very near."

HIS EMINENCE TIMOTHY CARDINAL MANNING, ARCHBISHOP  
OF LOS ANGELES: CHAIRMAN OF HOLY YEAR PROGRAM OF  
NATIONAL CONFERENCE OF CATHOLIC BISHOPS:

"Apart from the event of our preparation for a Holy Year in 1975, your paper is of especial interest in view of the current preoccupation with the so-called "liberation theologies" in Catholic and Protestant circles.

"Evidently the ancient Jewish tradition was very far-seeing in its emphasis on human, economic, ecological and education liberation. More than ever does it appear imperative that we undertake a periodic liberation, such as the Jubilee Year, if we are to avoid the build-up of dangerous revolutionary pressures in the modern world.

"It would be heartening if a joint effort of such a kind could be undertaken regularly at the quarter-points of the century by our churches. This would certainly call for a reintegration of the will to progress with the spirit of moderation, of conquest with surrender, of joy with suffering, of the this-worldly with the other-worldly, of life with death.

"Your paper surely suggests the Jubilee Year as a possible route along which the Jewish passion for justice and liberation might join forces with the Christian understanding of suffering and death to bring about the humanization of our technological age."

HIS EMINENCE TERENCE CARDINAL COOKE, ARCHBISHOP OF NEW YORK:

"I thank you for your kindness in sharing with me your very thoughtful paper concerning - "Holy Year 1975 and its Origins in the Jewish Jubilee Year."

"I am sure that Monsignor Rigney will also be very interested in reading it since he is serving as Chairman for the Holy Year of Renewal and Reconciliation in the Archdiocese of New York."

MOST REV. JOSEPH L. BERNARDIN, ARCHBISHOP OF CINCINNATI:

"I am grateful that someone of your stature has done this very valuable piece of research on the origin of the Jubilee Year. I found it very helpful in deepening my own understanding and I am sure that many others will be equally helped.

"Hopefully, the 1975 Jubilee Year, along with its year of preparation, will provide many significant opportunities for sharing insights and efforts in our attempts to benefit from our ancient traditions."

HIS EXCELLENCY FRANK H. GRETEMAN, BISHOP OF SIOUX CITY, IOWA:

"I am deeply grateful for the article you sent me on the Jewish history of the Jubilee Year. After reading it, I have given it to the editor of our diocesan newspaper who will no doubt find opportunity to use it in connection with our own news stories on the Holy Year proclaimed by Pope Paul VI.

"Your kindness in offering to assist me if I should find it possible to visit the Holy Land is something I have not forgotten. I am very grateful to you for your willingness to be of such assistance. If, within the next year, such a trip becomes possible for me, you may be certain that I shall contact you."

REV. MSGR. GEORGE G. HIGGINS, SECRETARY FOR RESEARCH  
UNITED STATES CATHOLIC CONFERENCE:

"May I also take advantage of this opportunity to thank you very sincerely for your thoughtfulness in sending me a copy of the interesting paper you have written on the origins of the Holy Year in the Jewish Jubilee year. You will be pleased to learn that Bishop Rausch's office has distributed copies of your paper to all of the diocesan and regional Holy Year directors."

REV. C. ALBERT KOOB, PRESIDENT  
THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION:

"My deepest gratitude for the paper on the jubilee year. It has helped me understand something in our Catholic practice of the holy year which has always been a sort of mystery to me. The paper is scholarly and well done and it will be a considerable aid to many who will be observing the 1975 Holy Year of peace and reconciliation.

"I am impressed with the four fold liberations required as preconditions for spiritual liberation. Surely we Catholics ought to emphasize the educational objectives of the year for all men, women and children. The distinction between hearing and learning is one that applies to all who read the scriptures.

"Your account of the history of the Sabbatical Year is one of interest to all educators. That year has a more profound meaning than most professors realize.

"It is my intention to circulate the paper among the staff. At a later date I hope to refer to it in Alive, which is our most widely circulated newsletter. Thank you again for a valuable lesson."

REV. MSGR. OLIN J. MURDICK, SECRETARY FOR EDUCATION  
UNITED STATES CATHOLIC CONFERENCE:

"The emphasis which Jewish tradition has placed on the need for social justice and social charity makes a very appropriate background and model for the Holy Year 1975."

"I would hope that your paper would receive wide distribution as a means of helping those who will participate in Holy Year to understand the close connection between social justice and charity and a Jubilee observance."

"I would like to make copies available to members of our Education



Committee and for this purpose I am requesting thirty (30) copies."

MSGR. WILFRID H. PARADIS, PROJECT DIRECTOR  
NATIONAL CATECHETICAL DIRECTORY:

"It is a very interesting and very scholarly treatment of the subject and I intend to use it in my conferences and homilies about the Holy Year of the Catholic Church."

"I shall give the address of the American Jewish Committee to all those who want copies of the article."

REV. THEODORE M. HESBURGH, PRESIDENT  
UNIVERSITY OF NOTRE DAME

"Many thanks for sharing your paper with me. I perused it with great profit and am sharing it with some friends,"

SISTER MARY DANIEL TURNER, EXECUTIVE DIRECTOR  
LEADERSHIP CONFERENCE OF WOMEN RELIGIOUS

"Having read the paper, we at the Secretariat believe the richness of this paper should be shared as widely as possible. A new awareness of our rootedness in Judaism and of the contemporaneity of the challenges inherent in the observances of the Holy Year is evoked by a reading of Rabbi Tanenbaum's reflections."

MOST REV. JAMES S. RAUSCH, GENERAL SECRETARY  
UNITED STATES CATHOLIC CONFERENCE

"Thank you heartily for sharing with me your paper, 'Holy Year 1975 and Its Origins in the Jewish Jubilee Year.' I found the paper most interesting and informative."

"I have asked Father Flannery to be in contact with you to request that we be able to send it to the Catholic dioceses of the United States which have named directors for the Holy Year. It is my fond hope that you will respond affirmatively to this request. I feel the paper would be highly useful at the local church level."

THE REV. ALFRED MCBRIDE, O.PRAEM.  
DIRECTOR, NATIONAL FORUM FOR RELIGIOUS EDUCATORS

"Thank you for sending me your paper on the Year of Jubilee. I found it inspiring, informative and very practical. I myself have been thinking of some practical call for the Holy Year. Each of your categories reminds me of elements which the Holy Year in this country could think about."

"Under the liberation of the slaves, I think of amnesty for our Viet Nam dissidents. I believe it should be a conditioned amnesty, similar to the bill that is now in Congressional committee. I would like it to be unconditioned, as the love of God, but perhaps that is too much to ask for."

"I would like to see the moralization of property taken up by urban governments who own so much debilitated housing. I should think they could extend far more dramatically the urban homesteading plan of Wilmington and Philadelphia for recovering the cities and enabling low income families to get decent housing."

"The ecology theme has many applications since our consciousness has been raised on this point. Clean rivers and living waters have a biblical ring."

"The heading of educational and spiritual democracy would remind me of the great need both for value education for everyone and bilingual education for minority groups."

"Your paper has prompted me to think of an article along these lines. I would hope to do this in the near future. If so, I will send you a copy. I will be sure to credit your inspiration."

"  
HIS EMINENCE FRANZ CARDINAL KONIG  
ARCHBISHOP OF VIENNA, AUSTRIA

"My cordial thanks for your letter of March 19, which reached me a few days ago, as well as for the enclosed monograph on the Holy Year and its origins in the Jewish Year of Jubilee. I will bring your interesting discussion to the attention of our Committee for the Holy Year, which will derive valuable suggestions from it."

PROF. E. MVENG, S.J.  
MAISON ST. FRANCOIS-XAVIER  
YAOUNDE, CAMEROONS

"I have been very happy to receive your last letter and your paper on the Jubileum in the Jewish tradition. If there exist any official French translation, please let me get some copies for our National Committee."

HIS EMINENCE TIMOTHY CARDINAL MANNING  
ARCHBISHOP OF LOS ANGELES (JULY 1, 1974)

"I thoroughly applaud the efforts made by you and the Atonement Fathers to organize tours to Rome and Jerusalem in 1975. Our Ad Hoc Committee for the Holy Year encourages all ecumenical and inter-religious efforts developed in connection with the Holy Year. I want to assure you of my personal best wishes for the success of the tours and of the thanks of my Committee for your efforts which are sure to bear much fruit."

"Permit me to express my own gratification that the Holy Father's formal proclamation of the Holy Year parallels the thoughts you expressed in the article we sent to all our Bishops. This unanimity is very heartening."

EDWARD FINNEGAN, MANAGING EDITOR  
RELIGIOUS BOOKS, THE CATHOLIC PRESS, CHICAGO

"I have only now had the opportunity of reading your paper, 'Holy Year 1975 and Its Origins in the Jewish Jubilee Year.' Since you elicit comments in your preface, permit me to say that I found the paper to be excellent and stimulating."

"We have been planning for quite a while now a special edition of our Family Bibles for the Holy Year, and it occurred to me as I was reading your paper that it would be an excellent addition to our Holy Year Bible. Of course, it would have to be printed together with a Catholic study that, as you say in your preface, draws 'any implications from this background study that may be appropriate for Christian observances of the Holy Year.'"

DR. RICHARD E. GRAEF, MANAGING EDITOR  
THE LUTHERAN QUARTERLY

"We would like permission to publish Rabbi Marc H. Tanenbaum's essay entitled 'Holy Year 1975 and Its Origins in the Jewish Jubilee Year.'

"Not only do we think that this article should be read by Lutheran pastors and teachers but we think the Jubilee Year provides a remarkable opportunity for a shared ecumenical experience."

THE REV. ANDREW M. GREELEY, COLUMNIST

"In fact the idea of a Jubilee is an extraordinarily exciting one. Far from being old fashioned it represents an attempt to sacralize time, to reestablish harmony between human life and the rhythms of nature that the most advanced historians of religion, religious sociologists, and psychologists can only vigorously applaud. In a world suddenly conscious of the environment and the ecological cycles, the Jubilee takes on a richness and an importance that is almost incalculable. Rabbi Marc Tanenbaum, the National Interreligious Affairs Director of the American Jewish Committee, has prepared a fascinating paper on the Jewish origins of the Jubilee."

"The possibilities that could be found in those four kinds of liberation as a theme for Holy Year 1975 are immense. It could indeed become one of the most remarkable experiences in twentieth-century Catholicism--a time of study, prayer, reflection, planning, and (as the pope has made clear in his theme) reconciliation. We could pause, catch our breath from all the frantic confusion of the past decade and a half, get to know each other better, bury our old conflicts and marshal our resources for a great revival in the final quarter of the century."

ARCHBISHOP LADISLAUS RUBIN, SECRETARY GENERAL  
EPISCOPAL SYNOD OF BISHOPS, VATICAN CITY

"I want to thank you for your kind thoughtfulness in sending us a copy of your interesting and scholarly paper on the meaning and practice of the Jubilee Year in Biblical and Rabbinic Judaism."

"It is a very valuable work for those who would like the Holy Year in the Catholic Church to be a deep spiritual experience, yielding the fruit of love toward all peoples. Hence, the ecumenical aspect of the document gives it special merit."

BISHOP ANTONIO MAZZA, SECRETARY GENERAL  
CENTRAL COMMITTEE FOR THE HOLY YEAR

"I have been asked by the Cardinal President to acknowledge your kind letter dated January 30, 1974 and to express his appreciation of your kindness in sharing with him your scholarly paper on the traditions of the Jubilee."

"His Eminence assures you that the historical roots of the Holy Year are very much in the minds of the Central Committee. The very theme of reconciliation, which is central to the event and its celebration, carries with it echoes of your Jewish tradition and it is firmly hoped that 1975 will give eloquent testimony to that tradition."

"The Central Committee wishes to thank you for your courteous invitation to share your thoughts with others interested in the success of the Holy Year."

HIS EMINENCE PAUL CARDINAL ZOUNGRANA  
ARCHBISHOP OF OUAGADOUGOU, IVORY COAST

"I just received your study on the 'Holy Year 1975 and its Origins in the Jewish Jubilee Year.'"

"This work, on the occasion of the Holy Year 1975, displays an admirable ecumenical openness on your part for which I take the liberty of sending you my respectful congratulations; since this attitude of heart more than ever is the basis of brotherhood and peace."

"Please accept, Sir, with all my thanks, the expression of my religious respect and the assurance of my prayers for you and your community."

HIS EMINENCE JULIUS CARDINAL DOEPFNER  
ARCHBISHOP OF MUNICH, GERMANY

"I have received your letter of March 19, 1974 with the results of your studies in connexion with the question about 'Holy Year 1975 and its Origins in the Jewish Jubilee Year.' How kind of you to send me this document that I have read with great interest. I am sure that common reflections on the Jewish Jubilee Year and Catholic Holy Year will promote mutual understanding between Jews and Christians."

DR. EUGENE L. STOCKWELL, ASSOCIATE GENERAL SECRETARY  
DIVISION OF OVERSEAS MINISTRIES  
NATIONAL COUNCIL OF CHURCHES

"I have read your very comprehensive statement on the 'Holy Year 1975 and Its Origins in the Jewish Jubilee Year.' It is ably done and provided me with some understanding of Jubilee which I needed and had not had before. It is quite understandable that this statement will be taken very seriously by the World Council of Churches and by the Vatican. You have done us all a real service."





PONTIFICIA COMMISSIO  
IUSTITIA ET PAX

COMMISSION PONTIFICALE JUSTICE ET PAIX  
PONTIFICAL COMMISSION JUSTICE AND PEACE

D648-560.5

24 July 1974

Interreligious Affairs  
American Jewish Committee  
165 East 56 Street  
New York, N.Y. 10022  
U.S.A.

Dear Sirs:

We were very pleased and grateful to receive a copy of Rabbi Marc H. Tanenbaum's paper "Holy Year 1975 and Its Origins in the Jewish Jubilee Year". Several members of our staff have read the paper and found it interesting, informative and well documented.

Since this scholarly paper will certainly be a considerable aid to many who will be observing the 1975 Holy Year of peace and reconciliation, we would like to send it to our members and consultants and to some of the religious orders who have their headquarters here in Rome. Hence, we would be interested in some 200 copies of the paper, if available, or any number you may be able to send. We shall be happy to take care of any expenses involved.

With sincere best wishes, I remain,

Gratefully in Christ,

Andrea di Montezemolo  
Pro-Secretary

Mail/Courrier: CITTÀ DEL VATICANO  
Cable: JUSTPAX VATICAN

Telephones { 698.4776/698.4491  
698.4003/698.4724

Bureaux/Offices are located at: PIAZZA S. CALISTO, 16 (ROMA-TRASTEVERE)

"ABOUT THE AUTHOR"

Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee, has been a pioneering leader and thinker in interreligious relations for nearly 25 years. A modern historian writing recently in Commentary magazine, characterized Rabbi Tanenbaum as "the leading figure among Jewish ecumenists" in the fields of interreligious relations and social justice. Newsweek magazine devoted its Religion section (Nov. 9, 1970) to an interview with Rabbi Tanenbaum describing him "as the American Jewish community's foremost apostle to the gentiles...who has been able to solicit support from all factions of the Jewish community."

He has served as visiting professor at the Graduate Ecumenical Institute in Bossey, Switzerland, and has lectured at major universities and seminaries in the United States, Europe, and Israel, including Cambridge University, Harvard, Yale, Princeton, Graduate Theological Union, Notre-Dame, Catholic University, Hebrew University in Jerusalem, Hebrew Union College-Jewish Institute of Religion.

A religious historian and authority on Judaism and Jewish-Christian relations, he has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. Rabbi Tanenbaum is co-editor with Prof. Zwi Werblowsky of the proceedings of the "International Colloquium on Religion, Land, Nation, and Peoplehood," (1971) and is co-editor with Dr. Paul Opsahl and a contributor to the just-published volume, "Speaking of God Today in the Age of Auschwitz and Technology," (Fortress Press, 1974). He is also the author of numerous monographs and essays, among them "Holy Year 1975 and the Jewish Jubilee Year," published as an official study document by the Vatican office for Holy Year in seven languages; "Some Current Mythologies About World Community," (Theology Digest 1972); "Humor in the Talmud and Rabbinic Judaism," (Concilium, the International Review of Theology, published in 5 languages); "Religious Education in Future Tense," (Religious Education Journal); "Jesus, the Gospels, and Rabbinic Judaism," (the Archdiocese of Los Angeles, 1974). In cooperation with the late Prof. Reinhold Niebuhr, he helped write the publication on "Our Moral Resources for International Cooperation," (1960). He is also an advisor to the monumental international research and publications project, entitled "Compendium on the Jewish Background to the New Testament."

Rabbi Tanenbaum is a founder and co-secretary of joint Vatican-International Jewish Consultative Committee and of a similar liaison body with the World Council of Churches. He was the only Rabbi at Vatican Council II, where he was widely consulted by Catholic and Protestant authorities during the deliberations that led to the Vatican Declaration on Non-Christian Relations which repudiated anti-Semitism and called for fraternal dialogue between Christians and Jews.

He also helped organize and served as Co-chairman of the first International Colloquium involving Christians, Jews, Buddhists, Hindus, and Moslems from the five continents that was held at Hebrew University in Jerusalem, November 1970. He also helped organize a Congress of African leaders on "The Bible and Black Africa," in Jerusalem, and served as co-chairman with Prof. C. Eric Lincoln of the first national consultation on Black-Jewish relations at Fisk University.

(over)



Rabbi Tanenbaum is a founder and co-chairman of the National Interreligious Task Force on Soviet Jewry. A leading figure in social justice movements, he was a founder and program chairman of the historic National Conference on Race and Religion (1963); an organizer of the American Jewish Emergency Relief Effort for Victims of the Nigeria - Biafran Conflict; a participant in the current United Nations Food and Population programs and those of the Overseas Development Council which are seeking to mobilize world-wide support to meet the needs of millions of people in Africa and Asia suffering from starvation and famine. He also serves on the Religious Leaders Committee of the National Bicentennial Commission.

A graduate of Yeshiva University and the Jewish Theological Seminary, Rabbi Tanenbaum holds five doctorates, honoris causa, and is the recipient of numerous awards and honors, the latest of which is that of the Religious Heritage of America, "for building bridges of understanding between people of all religions, for exercising religious leadership in the struggle for social justice and charity, and for uplifting the true dignity of man under God." (June 1974)

Much in demand as a lecturer before Christian as well as Jewish groups, he is also a frequent guest on television and radio programs. He has made numerous appearances on the NBC Television Network's TODAY show, the Huntley-Brinkley program, and has also taken part in ABC Television's discussion program on The Deputy which won an "Emmy" Award, as well as CBS Radio's "World of Religion," and broadcasts of the Voice of America and Radio Free Europe. He is often quoted in such widely read publications as Time, Newsweek, Cosmopolitan, The New York Times, Associated Press and UPI. He is also a weekly commentator on WINS-Westinghouse Broadcasting System and Ecumedia.

He has served on various United Nations and UNESCO affiliated committees. In addition, he has achieved national prominence as Vice Chairman of the White House Conference on Children and Youth, the White House Conference on Aging, and the Religious Advisory Committee of the President's Committee on Equal Employment Opportunity; as Consultant to the Children's Bureau; as a member of the White House Conference of Religious Leaders on Race; and numerous other positions with the U. S. government.

He is a member of the Society for the Scientific Study of Religion, the American Academy of Religion, and the American Association of Church Historians.

His other written works include A Guide to Jewish Traditions and Holy Days (Epic Records); co-authorship with Prof. Leonard Swidler of Jewish-Christian Dialogue (published by National Council of Catholic Men and Catholic Women). Rabbi Tanenbaum's essays and monographs on Jewish-Christian relations, and on religion, social justice and world community have been published in such volumes as Vatican II: An Interfaith Appraisal (published by the University of Notre Dame Press and Association Press); Torah and Gospel (Sheed and Ward); The Star and the Cross (Bruce Publishing Company); Concilium, The International Review of Theology, which published an essay of Rabbi Tanenbaum's on "How Modern Jews Celebrate Their History," in English, French, German, Dutch, Italian and Spanish. He has also contributed several articles on Catholic-Jewish relations to be published in the forthcoming Collier's Encyclopedia; as well as in numerous scholarly, religious, and general journals both here and abroad.

He is married to the former Helga Weiss, a psychologist, and has three children; Adena (15), Michael (13) and Susan (7).

Reprinted from

# New York Post

NEW YORK, FRIDAY, APRIL 20, 1973

By SALLY HAMMOND



HYATT

## Daily Closeup

### A JOB TO LOVE

It's easy to see why Dr. David Hyatt inspired a standing ovation the other evening at the Plaza when he was inaugurated

as the fourth president of the National Council of Christians and Jews. Warm, expansive, a tall man of commanding presence, he gave the dinner guests an impassioned account of the organization's human relations activities that deal head-on with the nation's most divisive racial problems.

Later, in his wood-paneled office overlooking 57th St., Dr. Hyatt said, "Our method is dialogue, teaching, face-to-face discussion. People recognize we're an organization with no ax to grind, that our real goal is to strengthen our national unity and bring about inter-religious understanding and interracial justice."

Reflecting on this broadening of the conference's original aims, Hyatt noted that in 1928 when it was founded, right after Al Smith's campaign for President, "there were six million un-American idiots of the Ku Klux Klan in bedsheets preaching hatred against Catholics, Jews and blacks."

"In those days, anti-Semitic restrictions in employment, housing, higher education and in social life were standard, and it was unheard-of that different religions should talk to one another. But we had a trio of Protestant, Catholic and Jewish clergy who toured the country in a two-motor Ford airplane speaking to all kinds of groups!"

Now the conference has 71 regional

offices, 200 chapters, a \$4 million budget and a staff of 120 professionals and 240 employees, he said. "We offer accredited college courses in human relations attended each year by 3000 teachers. Right now they're using this teaching in their classrooms."

"Also, our 20 summer youth conferences bring together youths of all backgrounds for discussions. It's very exciting to hear these kids. We don't think any other organization does what we do. And we hold 12 institutes in police-community relations where we encourage ghetto leaders to vent their feelings and police officers to play the role of ghetto leader."

After the Supreme Court decision of 1954, "we stepped up our program dealing with integration in the schools," Hyatt added. Other NCCJ programs deal with the abortion issue, religious teaching and prayers in public schools and a year-long program of Commitment to Brotherhood with the American Indian. "We try to bring light and understanding rather than heat and anger."

Growing up in Cleveland—he was born May 1, 1916—David Hyatt said he was sensitized early to the effects of prejudice. Blond and blue-eyed, he lived in the "Little Italy" section and was often beaten up in street fights.

Later, when his father went on the road in sales and public relations work and his mother fell ill, he was boarded with "some wonderful people." But predominantly Protestant Austinburg was the haunt of Ku Klux Klansmen, and he recalls their railings against Catholics and Jews and the scary sight of burning crosses.

Finishing high school in Corona, Cal., where he lived with an aunt, he worked in the orange groves with a crew of 20 Mexican Americans and was appalled by their "incredible housing conditions and very paltry pay."

At Northwestern, majoring in English and theater, he worked his way through with the help of a scholarship and a job delivering drugstore orders by bike to fraternity and sorority houses.

Hyatt was attending Western Reserve law school when the war intervened, and since he "couldn't stand Hitler and what he was doing to the Jews," he enlisted in the British Eighth Army through the American Field Service. The ambulance he was driving in the African desert was bombed, and he was cited for his work under fire.

A brief postwar fling on Broadway in "The French Touch" and playing "murderers and toughs" on radio in Gangbusters and Dick Tracy left him feeling he wasn't "making enough of a contribution to a better world" and he decided to go into education.

While taking a masters and a doctorate in education at Columbia, he taught public speaking at Manhattan College and later became assistant professor of public relations at Cornell. There followed two well-paying public relations jobs in industry—with a Hartford insurance company and Merrill Lynch.

In 1954, the offer came to be national public relations director of the NCCJ and he took it as "a labor of love." By 1965 he was executive vice-president.

Hyatt's first wife, of 26 years, a former actress who once played with Helen Hayes in "Harriet", died three years ago and in 1971 he married Lili Reiss; who studied for the opera and later worked for the NCCJ. Between them they now have five children, ages 8 to 25. Three are his, two are hers. Hyatt is Catholic, his wife is Jewish.

February 28, 1974

✓  
Mr. Charles Brackbill  
Producer  
Ministers Life Marketing Corporation  
Box 2019  
Princeton, New Jersey 08540

Dear Charles:

Thanks for your good note.

I'll be glad to cooperate with you in the cassette on  
Jewish-Christian relations.

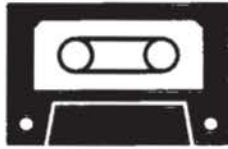
Give me a ring when you're ready.

Best wishes.

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:FM  
Encl.



## Ministers Cassette Service

A practical service for the alert professional

Rabbi Marc Tannenbaum  
American Jewish Committee

Dear Marc:

One of the things I have been doing for more than a year now is the editing of this cassette service. It goes to about 300 or so clergymen, including a few rabbis, and it is designed to be a practical help in the local church. The enclosed copy of recent contents will give you some idea of what we have been doing.

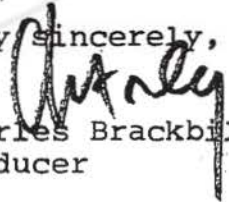
I would like to have you do a short piece for use later this year on the general theme of "Jewish-Christian relationships." Our purpose would be to help local pastors to see these relationships from the Jewish perspective. Since our basic purpose is "practical" I would like to include some suggestions how ministers and rabbis can help to increase understanding of and be sensitive to problem areas.

I hope you would be willing to do this so that the Ministers Life and Casualty co. can publicize it in its ads in various journals.

I will phone you soon. It will be easy for me to bring small portable equipment to your office. No special facilities are needed. The total length of the piece would be about 10 or 12 minutes. The fee we are able to pay at this time is \$50. I hope that this will be satisfactory for this service.

Thanks very much for your consideration.

Very sincerely,

  
Charles Brackbill  
Producer

Feb. 26, 1974

Box 2019, Princeton, New Jersey 08540

Ministers Life Marketing Corporation. A wholly owned subsidiary of Ministers Life and Casualty Union.

March 1, 1974

Dr. Benjamin L. Yapko  
President  
The Midrasha  
21550 West Twelve Mile Road  
Southfield, Michigan 48076

Dear Dr. Yapko:

Thank you for your thoughtful letter of February 26th. This will confirm our agreement regarding date, place, honorarium, etc.

I look forward with much pleasure to meeting you in person on April 3rd.

With warmest good wishes, I am

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

CC: Sherwood Sandweiss

March 12, 1974

Mr. James Finn, Editor  
WORLDVIEW  
170 East 64th Street  
New York, N. Y. 10021

Dear Jim:

Many thanks for your recent note.

My paper on the "Future of Religious Pluralism in America" is being published as an essay in a volume of Lutheran-Jewish papers that Fortress Press is publishing. If you would be interested in seeing it for excerpting, I am sure that might be possible.

With warmest personal good wishes, I am

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

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170 EAST 64TH STREET / NEW YORK, N. Y. 10021 / 212-TE 8-4120

February 15, 1974

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

Dear Marc:

I note that at a symposium recently you gave an address devoted to "The Future of Religious Pluralism in America." If you have not already made plans to publish it, we would be very interested in reading your address with a view to possibly publishing it in Worldview.

With best wishes.

Sincerely,



James Finn  
Editor

JF:sw

March 12, 1974

✓  
Mr. James Finn, Editor  
WORLDVIEW  
170 East 64th Street  
New York, N. Y. 10021

Dear Jim:

Many thanks for your recent note.

My paper on the "Future of Religious Pluralism in America" is being published as an essay in a volume of Lutheran-Jewish papers that Fortress Press is publishing. If you would be interested in seeing it for excerpting, I am sure that might be possible.

With warmest personal good wishes, I am

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB



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170 EAST 64TH STREET / NEW YORK, N. Y. 10021 / 212-TE 8-4120

*File  
World view*

March 14, 1974

*Send galley  
with proof  
and  
4/2*

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs  
The American Jewish Committee  
165 East 56th Street  
New York, New York 10022

Dear Rabbi Tanenbaum:

I called the flu-ridden Finn household today, read Jim Finn your letter, and he asked me to write to you to say, yes, we would like to take a look at your "Future of Religious Pluralism in America." Has Fortress Press assigned a publication date to the volume of Lutheran-Jewish papers?

With thanks, and best wishes.

Sincerely,

*Susan Woolfson*  
Susan Woolfson  
Managing Editor

March 14, 1974

Mr. & Mrs. Paul Sperry  
115 Central Park West  
New York, N. Y.

Dear Paul and Ann:

I was absolutely delighted to receive the announcement of the birth of your two delicious children. From the lovely photographs they appear to approach the world with a startling confidence and pleasure. I hope it will be that way for them and for their great parents into the foreseeable future.

I would have written to you earlier but my travel schedule has been wicked and I have simply been overwhelmed by correspondence.

I do hope we will have an opportunity to get together in the near future. Hope everything is going well with your personal career.

With warmest good wishes from home to home.

Cordially as ever,

MHT:MSB

Rabbi Marc H. Tanenbaum

A. PHILIP RANDOLPH  
260 PARK AVENUE SOUTH  
NEW YORK, N. Y. 10010

March 21, 1974

Rabbi Marc H. Tanenbaum  
165 East 56th St.  
New York, N. Y. 10022

Dear Rabbi Tanenbaum:

On ~~Saturday, June 1, 1974~~, the National Executive Board of the ~~Workers Defense League~~ will meet and present an award to Ernest Green, Executive Director of Recruitment and Training Program, Inc., marking the 10th Anniversary of the Workers Defense League Apprenticeship Program.

I cordially invite you to join me as a Sponsor of the 10th Anniversary Celebration, authorizing WDL to use your name and title in promoting the affair and the 10th Anniversary Journal to be published by WDL.

The meeting at Automation House will be followed by a joyous Reception celebrating 10 successful years of creating new careers for minority workers. I do hope you can share this happy event with us.

Enclosed are a card and a return envelope for your convenience.

Sincerely and fraternally,



A. Philip Randolph



DR. BEN ZION BOKSER, RABBI  
 RAPHAEL OSTROVSKY, ASSOCIATE RABBI  
 ERNO GROSZ, CANTOR  
 ADOLPH G. KRAUS, EXECUTIVE DIRECTOR  
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 \*MILTON M. WINOGRAD  
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\*PAST PRESIDENT

March 28, 1974

Dear Colleague:

At our next meeting, Thursday, April 4th, at the Jewish Center of Kew Gardens Hills, we shall have two speakers.

10:00 - Rabbi Gershon Levi will discuss  
Sermonic Thoughts for Passover

11:00 - Rabbi Marc Tanenbaum will speak on  
Jewish-Christian Relations: The Un-  
 finished Agenda

With Passover approaching both subjects should provide us with some food for thought which can be related to the festival itself.

The Nominating Committee will present for our consideration a slate of officers for the Queens R.A. for next year.

Enclosed you will find travel instructions. Please join me at 10 o'clock.

With best wishes for a happy Pesach, I am,

Sincerely yours,

*Raphael*

RO/st  
 Enc.

# NORTHERN VALLEY LODGE 2279 - B'nai B'rith

ALPINE • CLOSTER • CRESSKILL • DEMAREST • HARRINGTON PARK • HAWORTH • NORTHVALE • NORWOOD • OLD TAPPAN • ROCKLEIGH

3-28-74

Dear Rabbi

I cannot begin to thank you enough for coming to our meeting Tuesday evening. Personally, as well as for the lodge and the community, it was an important event.

We, and I mean the entire Jewish Community, are indeed fortunate to have leaders such as you who can keep our batteries at a high energy level.

For the lodge and Susan and myself, we wish you, Helga and your girls long life, good health, and continued success -

Sincerely,  
Marty Prince,  
President

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA  
3080 BROADWAY • NEW YORK, NEW YORK 10027  
212 RIVERSIDE 9-8000

March 1974

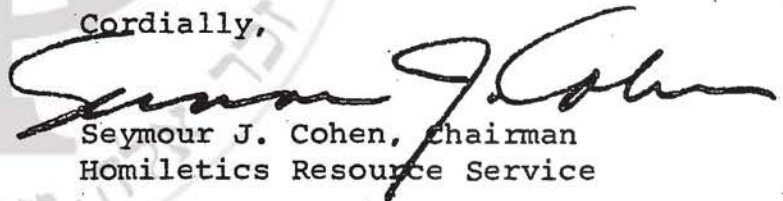
Dear Colleague:

The Homiletics Resource Service is pleased to send to you material relevant to the Pesach season. We are grateful to our colleagues, Rabbi David Graubart, Rabbi Bernard Raskas and Rabbi Seymour Siegel for the sermonic items included in this mailing.

We hope to follow up this sampling with another devoted to themes on Pirke Avot and Shavuot.

With wishes for Hag Kasher Ve'same'ah.

Cordially,

  
Seymour J. Cohen, Chairman  
Homiletics Resource Service

SJC:js

April 1, 1974

Dear Rabbi Tanenbaum:

For some years now, as I think you are aware<sup>\*</sup>, your Oral History memoir has been here in the Special Collections of Butler Library. We are very glad that we have it. It is part of the greatest such collection in the world, a resource, of which Columbia is proud.

Three years ago, as a means of sharing unrestricted memoirs with other libraries, thereby making Oral History available to scholars everywhere (instead of limiting the use to those who could come here), we entered into a micropublication agreement with the New York Times Company. I enclose their circular about it, and our own report of how this came about -- see the section beginning on page 2.

The idea has been so well received that we are now obtaining releases for a second offering of memoirs that merit scholarly attention, and that is why I write. Part Two of the micro edition of the Oral History Collection, like Part One, will contain some of our most significant memoirs, including those by Isabel Bishop, Cass Canfield, Waldo Chamberlain, Ernest Gross, Robert M. Hutchins, Walter Lippmann, and James W. Wadsworth. It will go before the cameras later this year.

We would like very much to be able to include your Oral History memoir in this offering. To do so, of course, we will need your consent. I am enclosing a reply letter for this purpose, to be signed by you if this request meets with your approval. (A copy is included for your records.) It is essential that we have your consent as expressed in the first paragraph of the letter without change. We have added a second paragraph which would permit the use of the memoir in any other manner which the University considers desirable. If you find this unacceptable, simply strike it from this letter.

In order for the memoir to be published in this manner, it should be copyrighted, and you will note the reply letter authorizes the University to obtain copyright in its name. Please be assured that the University will not use this copyright to restrict any nonconflicting publication or other use which you may wish to make of the Oral History memoir.

\* Kindly go directly to my P.S.

Ultimately, we hope that substantial royalty income will accrue to Oral History at Columbia as a by-product of this arrangement, but when I tell you that the royalty will amount to less than a cent per page on each sale, and that only the larger libraries are likely buyers, you will understand that royalties earned by any one memoir will not be appreciable. (Collectively, we hope, they will be!) In any event, your willingness to assign these, as a means of helping us to continue to develop the collection, will be greatly appreciated.

It would be helpful if you will send us a signed copy of the reply letter without delay. If you have questions I have not answered here, please do get in touch with me or with the Associate Director, Mrs. Elizabeth Mason. Our phones are 280-2273 and 4012.

Thank you for giving this your attention.

Sincerely,

  
Louis M. Starr  
Director

Enclosures:

Oral History Report  
New York Times Circular  
Reply letters

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

*P.S. This alludes to material  
you gave us, by tape-recorded interview,  
for our Herbert Lehman project. The  
Lehman memoir is itself released for  
micro publication now, and your con-  
tribution will fit well with it.*

*LMS*



Dear Dr. Starr:

I hereby consent to the publication and use of my oral history memoir contained in the University's Oral History Collection, pursuant to the terms of the University's agreement with The New York Times Company, mentioned in your letter to me dated April 1, 1974, and I waive my right to any payments which may be received by the University as a result of such use. You are authorized to secure copyright and renewal of copyright of my oral history memoir in the name of The Trustees of Columbia University in the City of New York in the United States of America and elsewhere.

In addition to the rights and authority given to you under the preceding paragraph, I hereby authorize you to edit, publish, sell and/or license the use of my oral history memoir in any other manner which the University considers to be desirable and I waive any claim to any payments which may be received as a consequence thereof by the University.

Sign \_\_\_\_\_

Date \_\_\_\_\_

# NEW ENGLISH ART GALLERY AND STUDIO

CHARLES AND LIBERTY STREETS

ROCHESTER, NEW HAMPSHIRE

APRIL 18, 1974

TELEPHONE (603) 332-1761

RABBI MARC H. TANENBAUM  
DIRECTOR  
THE AMERICAN JEWISH COMMITTEE  
165 EAST 56 STREET  
NEW YORK, N.Y. 10022

*filed 5/29*

DEAR RABBI TANENBAUM,

I AM WRITING PERSONALLY TO YOU BECAUSE MRS. SHARON, THE DIRECTOR OF THE ABOVE GALLERY, TOLD ME THAT HER LETTER OF FEBRUARY 22 TO YOU, AND A MORE RECENT TELEPHONE CALL HAD REMAINED UNANSWERED. BEING A RABBI MYSELF (CCAR) I KNOW HOW EASILY COMMUNICATIONS OUTSIDE THE DAILY ROUTINE CAN BE OVERLOOKED.

BEING AWARE OF YOUR INTIMATE CONNECTION WITH THE INTERNATIONAL CONGRESS ON RELIGION, ARCHITECTURE, AND THE ARTS, I ENCOURAGED MRS. SHARON TO WRITE TO YOU AND TO SEND YOU AS AN INTRODUCTION MY ARTISTIC BIOGRAPHY AND ONE PHOTO. PERHAPS WE HAVE GONE TOO FAR TO INVITE YOU HERE, ALTHOUGH, - HOW ELSE CAN YOU FORM AN OPINION ON SEVERAL MURAL SIZE PAINTINGS!?

THE LAST THING I WANT TO DO IS TO INCOMMODE YOU. OF COURSE I SHOULD BE VERY HAPPY IF I COULD INTEREST YOU IN MY WORK. IT MAY BE YOU JUST MISSED OUR LETTER AND MRS. SHARON'S PHONE CALL. HOWEVER, IF YOU ARE NOT INTERESTED, PLEASE, TELL ME SO. OR RECOMMEND ME TO AN ASSOCIATION OR FOUNDATION WHO MIGHT BE INTERESTED IN WHAT I HAVE TO OFFER.

WITH FRATERNAL GREETINGS,  
SINCERELY,

*Frederick Solomon*

FREDERICK SOLOMON

# NEW ENGLISH ART GALLERY AND STUDIO

CHARLES AND LIBERTY STREETS

ROCHESTER, NEW HAMPSHIRE

FEBRUARY 22 , 1974

TELEPHONE (603) 332-1761

RABBI MARC H. TANENBAUM  
DIRECTOR  
THE AMERICAN JEWISH COMMITTEE  
165 EAST 56 STREET  
NEW YORK, N.Y.  
10022

DEAR RABBI TANENBAUM,

WE HAVE BEFORE US SEVERAL OF YOUR COMMUNICATIONS ONE OF WHICH REFERS TO THE INTERNATIONAL CONGRESS ON RELIGION, ARCHITECTURE, AND THE ARTS; ALSO YOUR EXCELLENT ARTICLES ON 'JESUS, SUPERSTAR'. WE MAY CONCLUDE THAT YOU ARE ACTIVELY INTERESTED IN THE ARTS, ESPECIALLY WITH REGARD TO JEWISH INSPIRED ART.

WITH THIS LETTER WE WISH TO INTRODUCE TO YOU FREDERICK SOLOMON, A JEWISH ARTIST OF RENOWN WHO HAS PRODUCED WORKS WHICH MERIT TO BE MADE KNOWN TO THE WORLD OF ART.

WE ASK YOU TO READ THE ENCLOSED, ALL TOO BRIEF BIOGRAPHY OF THE ARTIST TO WHICH ALL DOCUMENTATIONS ARE AVAILABLE. FROM THIS ALONE YOU WILL SEE WHY THE ORDINARY WAY OF A CONTEMPORARY ARTIST, VIA THE ART DEALERS, IS NO LONGER SUITABLE. SOLOMON'S LATEST WORKS ARE CONCEIVED AS MURALS; THEIR SIZE BETWEEN 6 FT BY 8 FT AND 18 BY 24 FT. THEY ALL DERIVE FROM THE TENACH.

IT WOULD NOT DO TO DESCRIBE THEM HERE: THEY MUST BE SEEN.

WOULD YOU, RABBI TANENBAUM, BE INTERESTED ENOUGH TO SEND SOMEBODY ON WHOSE OPINION YOU CAN RELY TO SEE THESE WORKS? BETTER STILL: COULD YOU COME YOURSELF? IT GOES WITHOUT SAYING THAT ALL EXPENSES WHICH WILL OCCUR WILL BE BORNE BY US.

WE SHOULD APPRECIATE IT IF YOU WOULD BE SO KIND AS TO ANSWER US AT YOUR EARLY CONVENIENCE.

MOST SINCERELY,  
FOR THE NEW ENGLISH ART GALLERY

*Margot Sharon*

(MRS.) MARGOT SHARON, DIRECTOR .

*5 encl.  
1 photo*

1973

THE ARTISTIC BIOGRAPHY  
OF  
FREDERICK SOLOMON

THE CUBAN ART CRITIC RAFAEL MARQUINA WROTE IN HIS PROFOUND ANALYSIS OF SOLOMON'S ART, ON OCCASION OF SOLOMON'S EXHIBITION IN HAVANA'S PALACIO DE BELLAS ARTES, IN 1958/9 (SEE INFORMACION" HABANA, CUBA, FEBRUARY 22 1959) : "THE CASE OF SOLOMON OCCURS IN A WORLD CREATED AND ALIVE AFTER THE FIRST WORLD WAR, AS A UNIQUE PHENOMENON WHICH IT IS FITTING TO TREAT AS SUCH WITHOUT SUBJECTING IT TO THE STRICT CONCEPTS OF INFLUENCE, SCHOOL, AND CHRONOLOGY."

SOLOMON'S ART CANNOT BE PROPERLY WEIGHED WITHOUT REFERRING TO THE HISTORIC BACKGROUND OF THIS PERIOD.

HIS ARTISTIC TRAINING WAS UNDER MASTERS WHO WERE FOLLOWING THE PARISIAN METHOD OF FREE STUDIES EVADING AS MUCH AS POSSIBLE THE DANGERS OF THE ACADEMIC. THEY WERE MARTIN BRANDENBURG, A PROMINENT BERLIN ARTIST; EUGEN SPIRO WHO HAD BEEN TRAINED IN PARIS; AND WILLY JAECKEL, ONE OF THE LEADING ARTISTS OF EXPRESSIONISM. SOLOMON'S FIRST WORKS WERE EXHIBITED AT THE 'JURYFREIE', WHICH WAS FORMED AFTER THE FRENCH SALON DES INDEPENDANTS, AND THE CATALOGUES OF 1924, 1925, 1927 AND 1928 ARE STILL AVAILABLE.

IN 1930 AND 1931 HE PARTICIPATED IN THE EXHIBITION OF 'UNDER 30 YEAR OLD ARTISTS', ARRANGED BY THE AKADEMIE DER KUENSTE IN BERLIN. HE SHOWED IN THE FIRST HIS LARGER WORKS: THE 'GERMAN LANDSCAPE' OF 1925; THE 'BELGIAN FISHERMEN' OF 1930; AND THE 'THEATER OF THE TIMES' (ZEIT-THEATER), ALSO OF 1930.

IN THE 1931 SHOW WERE IS 'JOB', ONE OF HIS FIRST RELIGIOUS WORKS (AFTER HIS 'ASCENSION OF ELIJAH' HAD BEEN SHOWN IN THE 1925 JURYFREIE ART EXHIBITION); THE PORTRAIT OF MISS GINGOLD (UNDER THE TITLE OF 'PORTRAIT EINER JUNGEN RUSSIN'); AND THE 'ANADYOMENE'.

THE ARTIST HAD INVITED THE MOST INDEPENDENT MINDS IN THE WORLD OF ART TO JUDGE HIS WORK FOR HIM: ADOLPH GOLDSCHMIDT, HEAD OF THE ART DEPARTMENT OF THE BERLIN UNIVERSITY; WILHELM WAETZOLD, DIRECTOR GENERAL OF THE PRUSSIAN STAATSMUSEEN; AND THE FOUNDER OF A NEW ART SALON, MR. WILTCHER.

THE PRACTICAL RESULT WAS THE OFFER TO ARRANGE SOLOMON'S FIRST ONE-MAN SHOW AT SALON FRITZ GURLITT. THIS WAS AT THE TIME BERLIN'S LEADING ART GALLERY; IT WAS THE GALLERY WHICH HAD PRESENTED BOECKLIN, FEUERBACH, MENZEL, CORINTH TO THE GERMAN PUBLIC. THIS EXHIBITION WAS BOOKED FOR THE SPRING OF 1933. IT PROMISED THE YOUNG ARTIST THAT HE HAD 'ARRIVED'.

THE WELL KNOWN POLITICAL EVENTS IN GERMANY DURING THAT SEASON PREVENTED THE FULFILLMENT OF THE ARTIST'S EXPECTATIONS.

THE ONE-MAN SHOW AT GURLITT'S WAS CANCELLED.

THERE WERE STILL SIX YEARS TILL HIS IMMIGRATION INTO ENGLAND.

HE WENT ON PAINTING AND REACHED SOME SUCCESS PARTICIPATING IN THE ACTIVITIES ARRANGED BY JEWISH CULTURAL COMMITTEES.

HIS WORKS WERE SHOWN IN JEWISH CALENDARS (THE PORTRAIT OF THE LITERARY CRITIC ALFRED KLAAR; THE PORTRAIT OF THE AUTHOR ANSELMA HEINE; THE PORTRAIT OF MARGOT, HIS YOUNG WIFE AT HER FIRST ATTEMPT AT HOUSE CLEANING). A ONE-MAN SHOW WAS ARRANGED FOR HIM IN 1935 WHICH BROUGHT APPRECIATIVE REVIEWS BY RECOGNIZED CRITICS AS MAX OSBORN (THE ART CRITIC OF THE VOSSISCHE ZEITUNG), DR. OLGA BLOCH AND OTHERS. (SEE EXCERPTS OF CRITIQUES)

AT THAT TIME, TOO, HE TURNED TO RELIGIOUS SERVICE FOR A 'LIVING', AS HAD OTHER MASTERS DONE BEFORE HIM: FRA ANGELICO, FOR INSTANCE, OR VINCENT VAN GOGH. THIS EXPERIENCE MADE HIM SPIRITUALLY TOTALLY INDEPENDENT, BUT ISOLATED HIM PROFESSIONALLY.

EARLY IN 1939, WHILE HE WAS FUNCTIONING AS RABBI IN ELBERFELD (A CITY OF GREAT INDUSTRIAL IMPORTANCE IN WEST GERMANY) HE WAS SUMMONED BEFORE THE GESTAPO WHO TREATED HIM WITH PERSONAL RESPECT BUT "ADVISED" HIM TO LEAVE GERMANY.

IN ENGLAND HE FELT AT HOME. FROM THE POINT OF HUMANITY, THE YEARS FROM 1939 TILL 1949 HAD BEEN ENGLAND'S BEST PERIOD.

SOON HE WAS DRAWN INTO THE CIRCLE OF ARTISTS OF MANY NATIONALITIES TO WHICH THE ENGLISH ACTED AS WARM HEARTED AND BROAD MINDED HOSTS.

SOLOMON EXHIBITED DURING THIS PERIOD REGULARLY AT THE ROYAL ACADEMY, THE HAMPSTEAD ARTISTS COUNCIL, AND IN VARIOUS COMMERCIAL GALLERIES AS LEGER, THE LEICESTER GALLERIES (BROWN AND PHILLIPS), THE NEW ENGLISH ART CLUB, BEN URI ART GALLERY, AND OTHERS. ALSO OUTSIDE LONDON, IN BIRKENHEAD, MIDDLESBROUGH, DARLINGTON, GATESHEAD, ROCHDALE, BATH, HULL, DONCASTER.

THESE EXHIBITS WERE LEADING TO ONE-MAN SHOWS, AS IN 1947 AT THE GALLERY JABÉ AND IN 1949 AT THE KENSINGTON ART GALLERY (BOTH IN LONDON).

HIS ACCEPTANCE AND RECOGNITION AS AN ARTIST, ADMINISTRATOR AND ART HISTORIAN (HE HAD RECEIVED HIS PH.D. (DR. PHIL.) IN PHILISOPHY (MAX DESOIR) AND HISTORY OF ART (ADOLPH GOLDSCHMIDT) FROM THE BERLIN UNIVERSITY (DEAN MAX SPRANGER) IN 1923) WAS OUTWARDLY ACCENTUATED BY HIS INVITATION TO BE THE TREASURER OF THE HAMPSTEAD ARTISTS COUNCIL, AND, DURING THE CRITICAL YEARS BETWEEN 1943 TILL AFTER THE WAR, THE CURATOR OF THE BEN URI ART GALLERY IN PORTMAN STREET, LONDON W 1. IN THE 1943/1944 EXHIBITION OF THE BEN URI HE BROUGHT TOGETHER FROM PRIVATE OWNERS AS WELL AS SOME GALLERIES IMPORTANT WORKS BY PISSARRO, JOSEF ISRAELS, MARK GERTLER, MAX LIEBERMANN, LESSER URI (WHICH AT EVERY AIR RAID WERE CARRIED INTO THE BASEMENT!)

REVIEWS OF THIS PERIOD EXPRESSED RECOGNITION. SEE THE 'EXCERPTS' ESPECIALLY FROM THE 'STUDIO' (BY CORA GORDON); THE CATHOLIC HERALD; ART NOTES-LONDON.

IN 1944 SOLOMON WON THE MOWBRAY PRIZE IN A NATION-WIDE COMPETITION OF RELIGIOUS PAINTING WITH HIS PAINTING 'JACOB WRESTLING WITH THE ANGEL' WHICH WAS CONSEQUENTLY PROMINENTLY EXHIBITED (AT LEGER'S) AND REVIEWED.

IN 1945 SAMUEL COURTAULD PURCHASED SOLOMON'S LANDSCAPE 'IN THE FOREST' AT THE ROYAL ACADEMY. HE MADE PERSONAL CONTACT WITH THE PAINTER WHO IN HIS CONSIDERED OPINION CONTINUED AND DEVELOPED THE WORK OF CEZANNE. MR. COURTAULD PURCHASED DURING THE FEW YEARS LEFT TO HIM TILL HIS DEMISE IN 1947, FIVE OF SOLOMON'S (SOLOMONSKI'S) WORKS. (SEE EXCERPTS FROM SEVERAL LETTERS OF MR. COURTAULD TO FRED SOLOMONSKI).

HE ALSO SAW THE 'JACOB' AT SOLOMON'S ONE-MAN SHOW AT THE JABE AND ORDERED IT TO BE SENT TO THE TATE GALLERY WITH THE INTENTION TO PURCHASE IT FOR THE MUSEUM'S PERMANENT COLLECTION. BUT HE DIED ONLY A FEW DAYS LATER AND THE PICTURE WAS RETURNED AFTER HIS DEATH.

THE PAINTINGS WHICH MR. COURTAULD HAD BOUGHT FROM SOLOMON ARE NOW THE POSSESSION OF LORD BUTLER.

- WE ARE AT PRESENT TRACING THE PAINTINGS BOUGHT DURING THIS PERIOD IN LONDON BY PRIVATE COLLECTORS; SOME OF THEM HAD ACQUIRED SEVERAL PICTURES.-

IN 1954 SOLOMON ACCEPTED A CALL TO THE UNITED STATES OF AMERICA FOR A POSITION WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS WHO WERE SEARCHING FOR MINISTERS IN ENGLAND.

SOON HE WAS INVITED TO HOLD ONE-MAN SHOWS. IN 1954 IN WILLIAMSPORT, PENNSYLVANIA, AT LYCOMING COLLEGE; 1955 IN YOUNGSTOWN, OHIO, AT THE BUTLER INSTITUTE OF AMERICAN ART WITH AN EXHIBITION OF RELIGIOUS PAINTINGS; AND IN 1956 AGAIN IN WILLIAMSPORT, PENNSYLVANIA, AT THE JAMES V. BROWN LIBRARY.

THE LARGEST AND MOST IMPORTANT EXHIBITION OF SOLOMON'S WORKS TOOK PLACE IN 1958/9 IN HAVANA, CUBA, AT THE PALACIO DE BELLAS ARTES WHICH WAS HELD UNDER THE AUSPICES OF THE BRITISH EMBASSY. THE SHOW COMPRISED 53 WORKS, AMONG THEM THE GREAT 'VISION OF EZEKIEL'. THE AMBASSADOR, SIR STANLEY FORDHAM, OPENED THE SHOW TO WHICH THE DIPLOMATIC CORPS WAS INVITED. THE EXHIBITION WAS GREATLY ACCLAIMED BY HAVANA'S FOREMOST ART CRITICS.

SOLOMON STAYED IN HAVANA OVER THE REVOLUTION, BUT DECIDED TO RETURN TO USA IN 1960.

HE JOINED THE NATHANIEL HAWTHORNE COLLEGE IN NEW HAMPSHIRE AS HEAD OF THE ART DEPARTMENT. HE PRODUCED HIS BOOK 'CRITIQUE OF MODERN ART' IN WHICH HE COVERED THE GENETIC PROGRESS OF ART BETWEEN 1910 AND 1950, LEADING TO THE BURNING PROBLEM 'WHAT IS ART'. YET HE FELT NOW THE NECESSITY TO WITHDRAW FROM ALL ART BUSINESS AND TO CREATE INSTEAD THE WORKS WHICH THE VICISSITUDES OF LIFE HAD PREVENTED HIM TO DO. HE PAINTED MURAL SIZE AND FRESCO STYLE PAINTINGS ON MOVABLE WALLS OF MASONITE WITHOUT A PATRON AND WITHOUT COMMISSION.

"WHY DID THE CAVEDWELLERS PAINT?", HE ASKS HIS STUDENTS.

"DON'T YOU BELIEVE THE 'MAGIC' THEORY. FOR SOME IT WAS A NECESSITY TO PAINT AS IT IS FOR OTHERS TO HUNT!"

THESE PAINTINGS CREATED BETWEEN 1963 AND 1973, MAINLY, ARE THE WORKS WE NOW INTEND TO BRING TO THE ATTENTION OF THE ART WORLD AND THE PUBLIC.

DECEMBER 1973  
ROCHESTER, NEW HAMPSHIRE, USA  
AUTHORIZED BY FREDERICK SOLOMON.

CATALOGUE OF PAINTINGS BY FREDERICK SOLOMON  
 PRODUCED BETWEEN 1963 AND 1973

1	AGAPEE	8' x 9'	1963
2	AZALEAS IN THE STUDIO	21" x 29"	1973
3	RED APPLES	16" x 20"	1972
4	GLOXYNIAS	16" x 20"	1972
5	THE BOTTLE ORGAN	16" x 20"	1972
6	CARMEN (PORTRAIT)	16" x 20"	1972
7	SELF PORTRAIT	24" x 48"	1968
8	PARADISE ISLAND	24" x 36"	1972
9	DANAE	42" x 48"	1973
10	MY THREE DOGS	42" x 60"	1972
11	FATHER MARSH	34" x 46"	1963
12	FLOWER PIECE	24" x 36"	1973
13	OGUNQUIT	18" x 24"	1971
14	OGUNQUIT, WHITE SEA	18" x 24"	1971
15	BURNING BUSH II	30" x 40"	(1958)
16	MY GARDEN IN SPRING 'THE BLUE BIRD'	24" x 30"	1973
17	HESCHEL (TELEVISION PORTRAIT)	16" x 20"	1973
18	MY GARDEN IN OCTOBER	20" x 24"	1973
19	SCHWAGER KRONOS	4' x 6'	1973
20	SEAGULL (OGUNQUIT)	24" x 30"	1973
21	ISCHIA	24" x 30"	1973
22	AYERS LAKE, N. H.	22" x 28"	1964
23	ROADSIDE CEMETERY (SANBORNTON, N. H.)	24" x 30"	1963 PRICED AT EXHIBITION \$480.-
24	'AMERICAN STUDENTS' JUDITH EPSTEIN	16" x 20"	1969
25	JANE HINNENDAEL	18" x 24"	1969
26	IRENE MIOLA	18" x 24"	1969
27	SARAH GURVITZ	16" x 20"	1969
28	NICKERSON	18" x 24"	1969
29	FOREST IN EARLY WINTER NATHANIEL HAWTHORNE COLLEGE	18" x 24"	1966
30	PREPARATION FOR 'SINAI'	6' x 7-1/2'	1965 ACRYLIC
31	PREPARATION FOR DAY OF ATONEMENT	8' x 12'	1966 ACRYLIC
32	FOREST NR. WOLFBORO, N.H.	22" x 28"	1963
33	NEW ENGLAND TOWN: LACONIA	22" x 28"	1963
34	4 DESIGNS FOR WINDOWS 'THE 4 COVENANTS'	18" x 48" (EACH)	1968
35	MY STUDIO AND I	4' x 5'	1964
36	THE BANANA TREE	4' x 6'	1965 ACRYLIC
37	INDUSTRY SCAPE	4' x 6'	1965 ACRYLIC

CONTINUED--

CATALOGUE OF PAINTINGS BY FREDERICK SOLOMON  
 PRODUCED BETWEEN 1963 AND 1973

MURALS

38	CREATION STORY	12' x 18'	1965
39	THE DAY OF ATONEMENT	12' x 18'	1966
40	SINAI	18' x 22'	1966
41	THE DEATH OF THE BULL	5.10' x 8'	1966
42	VISION OF ISAIAH	6' x 8'	1965
43	NOAH	8' x 12'	1965
44	THE ASCENSION OF ELIJAH	8' x 12'	1967
45	THE MEXICAN VENUS	8' x 12'	1964
46	ZEUS AND ATHENE	5' x 6'	1968
47	THE SERMON ON THE MOUNT	4.8' x 6.3'	1968
48	THE CONQUEST OF SPACE 'FIRST STEP ON THE MOON'	8' x 12'	1969
49	'PARNASSUS' PAINTED FOR A COLLEGE	10' x 12'	1969 ACRYLIC
50	THE OLIVE TREE: ISRAEL	4' x 6'	1968
51	THE SONG OF SONGS	5' x 6'	1967

NOTE: SEE ALSO NO. 1 AGAPEE





F. Jacobs

180 West End Ave  
Rt. 2 R NYC 10023  
4/30/78

Dear Dr. Janewarm,

I am one of your steady fans and am greatly impressed by your abiding integrity and exciting sense of being "with it" in today's confusing world.

I just read a book which fits in with your values and Jewish historical perspective.

I feel it should be read by as many

Jews and non-Jews as  
possible, particularly  
in these critical days  
for Israel.

It is "The Fast  
Escape" by Kluge & Mann.  
It is as exciting as  
a detective thriller,  
inspiring and true.  
It is about the illegal  
Nassad Band as Ogden  
Reid says "Porguand  
and beautifully written

This book is both an important  
contribution to history  
and a gripping personal  
story of courage, intrigue  
and adventure...

I think your TV  
program might well  
introduce your active  
audience to this book.  
The only trouble with the  
book is that it is so  
hard to put it down.  
It is a great book greatly  
needed in these disturbed  
cynical times.

Sincerely,  
Mrs Beatrice Jacobs

# Beth Tzedec wants all suits dropped before arbitration

By LEWIS LEVENDEL  
CJN Associate Editor

## TORONTO -

Beth Tzedec Congregation wants to have all law suits dropped as a condition of binding arbitration in its differences with Rabbi Stuart E. Rosenberg. The rabbi has damage actions totalling \$4.5 million pending before the courts against the synagogue and some of its members.

The synagogue expressed its view in a letter dated March 15 to the Joint Placement Commission and the committee on congregational standards of the United Synagogue of America in response to an ultimatum to accept a compromise binding arbitration plan by April 1. Rabbi Rosenberg, now in Israel, accepted the proposal.

Beth Tzedec received a wire March 28 from Arthur G. Levine, president of the USA, saying that in view of the congregation's letter seeking clarification, the April 1 deadline had been extended.

In its letter, the congregation sought a reply on a condition not covered in the proposals -- "the dismissal of all actions in the public courts on the agreement for arbitration by both parties."

The Beth Tzedec letter said in part: "For the benefit of the Jewish community the purpose of binding arbitration is to remove the actions from the public courts and avoid a Chillul Hashem, public exposure, and resulting publicity, therefore, your proposal of Feb. 27 which permits Rabbi Rosenberg to proceed in the public courts on some actions, will negate any advantage of binding arbitration on an isolated action, since the same Chillul Hashem, the same evidence, the same exposure and the same publicity will result."

The synagogue, after deliberating on the latest proposal from New York, passed a resolution last month which reads: "Upon an agreement being signed for arbitration, with all details being agreed upon, contemporaneously, the action against the synagogue will be dismissed without costs; the actions and libel suits against individuals, and all pending actions be dismissed without costs; and a general release by Rabbi Rosenberg of and from any and all future actions against the synagogue and all its members be obtained and placed in the hands of the congregation."

Synagogue Board Chairman Al Gellman told The Canadian Jewish News that the congregation's March 15

letter to New York represents only one issue that requires confirmation, "but there are many other questions too that will require clarification."

In another major development, Rabbi Wolfe Kelman, executive director of the Rabbinical Assembly, told The CJN from New York the case of Rabbi Benjamin Friedberg, spiritual leader of Ottawa's Agudath Israel Congregation, has been referred to the RA's ethics committee.

Rabbi Kelman said the Ottawa rabbi went to Beth Tzedec as a candidate for the pulpit. "He was asked by the Joint Placement Commission not to, and when he went, his case was referred to the ethics committee which will make a recommendation to the forthcoming RA convention in May," said Rabbi Kelman.

He also confirmed a report that the case of Rabbi Gershon Winer, who was at Beth Tzedec last fall, will also be taken up by the committee. In the past, such cases

have resulted in expulsion added Rabbi Kelman.

Contacted in Ottawa, Rabbi Friedberg gave The CJN the following statement:

"It is true I will meet with the RA ethics committee, but not for some time yet. For one who is in the employ of the RA or anyone else to suggest or intimate at this point that any proceedings that might take place would recommend punitive measures of any kind would in fact be pre-judging the issue -- something contrary to elementary principles of justice and Judaism."

Asked to comment on the Friedberg - Winer cases, Gellman said: "Our responsibility is to see that the rabbinic, spiritual and educational needs of Beth Tzedec Congregation are properly looked after. We are hard put to take the RA seriously any longer because of their attitude and in particular, because of their boycott tactics. Beth Tzedec Congregation decided some months ago to open its pulpit to candidates for the vacant position."

F- May 14



*Hadassah*  
**Eastern Pennsylvania REGION**

April 28, 1974

Rabbi Marc H. Tanenbaum  
National Director of the Interreligious Affairs Department  
The American Jewish Committee  
165 E. 56th Street  
New York, New York 10022

AMERICAN JEWISH  
ARCHIVES

Dear Rabbi Tanenbaum,

On behalf of the Eastern Pennsylvania Region of Hadassah, and myself personally, I want to express our delight in having you as our Guest Speaker at our Conference Banquet on Tuesday evening, May 14.

I am enclosing a copy of our Region Publication, Cue, which was circulated during the Passover Season... Please note that our National Conference Advisor is listed with you on the Banquet Agenda... She will be briefly discussing the Hadassah Medical Organization-- Building and Development.

Our Conference Chairmen will be in touch to discuss your topic and to advise you regarding arrangements for television and press, and return transportation.

We are all eagerly looking forward to your visit to Scranton on May 14!

Sincerely,

Mrs. Irving E. Pinkus, President  
Eastern Pennsylvania Region

Enc. 1

# CUE

## EASTERN PENNSYLVANIA REGION

# Hadassah

April, 1974

Nisan, 5734

## REGIONAL CONFERENCE IN SCRANTON

**DATES:** Tuesday and Wednesday, May 14 and 15  
**PLACE:** Sheraton Inn, Scranton, Pennsylvania  
**THEME:** The Challenge of Change

**CONFERENCE CHAIRMEN**  
Mrs. Maurice Davidson  
Mrs. Marvin Staiman

**CITY CHAIRMAN**  
Mrs. Mark Willensky

### TUESDAY, MAY 14

#### 9:00 A.M. — REGISTRATION AND RECEPTIONS

Reception 1 — For all Freshman Delegates — Hostess: Mrs. Irving Willensky, Past President, Eastern Pennsylvania Region  
Reception 2 — Reunion for Leadership Training Participants — Hostess: Mrs. Norman Sondheim, Past President, Eastern Pennsylvania Region  
Reception 3 — For Delegates at Large — Hostess: Mrs. Sidney Lappen, Past President, Eastern Pennsylvania Region

#### 10:30 A.M. — OPENING SESSION — Presiding: Mrs. Maurice Davidson, Conference Chairman

Keynote Address: Mrs. Maurice Davidson  
Greetings: Mrs. Mark Willensky, City Chairman  
Greetings: Mrs. Jerome Paikin, National Conference Advisor  
Election of Officers: Mrs. Eli Schwartz, Nominating Committee Chairman and Past President, Eastern Pennsylvania Region  
State of the Region Address: Mrs. Irving Pinkus, Region President  
Presentation of Presidential Citations  
Appointment of Committees

#### 11:30 A.M. — S. O. S. COMMISSION — Presiding: Mrs. Norman Sondheim, H. M. O. Chairman and Member of the National Board and Mrs. Leonard Weiss, Treasurer

Participating: Mrs. Myer Dashe, Fund-Raising Coordinator and all Fund-Raising Chairmen  
Mrs. Irvin Berney, Membership Coordinator and all Membership Chairmen  
Mrs. Sheldon Friedman, Tourism Chairman  
— Announcement of Awards to Chapters —  
(Awards Chairman — Mrs. Leonard Hurwitz)

#### 1:15 P.M. — LUNCHEON — Presiding: Mrs. Nathan Braunstein, Region Vice-President

Invocation: Rabbi Milton Richman  
Luncheon  
Report: Mrs. Jerome Paikin, National Conference Advisor

#### 2:30 - 4:30 P.M. — ZIONIST AFFAIRS COMMISSION — Presiding: Mrs. Arthur Goldberg, Region Vice-President

Coordinator: Mrs. Arthur Larky, Education Chairman  
Panel: Mrs. Norman Bram, Zionist Affairs Chairman and Member of the National Board  
Mrs. Harry Donner, Leadership Training Chairman and Member of the National Board  
Mrs. Sol Shore, Leadership Training Chairman and Past President, Philadelphia Chapter  
Participants will discuss "Myths and Facts" — an up-to-date approach dealing with Zionism today.

#### 6:30 P.M. — COCKTAIL PARTY — Hosted by Scranton Chapter **BANQUET** — Presiding: Mrs. Irving Pinkus, Region President

Singing of Hatikvah and Star Spangled Banner: Mrs. A. I. Gross  
Invocation: Rabbi Dr. Simon H. Shoop  
Dinner  
Greetings: Mrs. Saul Ziman, Scranton Chapter President  
Major Address: Rabbi Marc Tannenbaum  
Remarks: Mrs. Jerome Paikin, National Conference Advisor

#### 10:45 P.M. — EXCERPTS FROM "THE GODMOTHER" — original script by Mrs. Hy Berman, Lebanon Chapter

### WEDNESDAY, MAY 15

#### 8:00 - 9:05 A.M. — BREAKFAST #1 — PRESIDENT TO PRESIDENT — Presiding: Mrs. Irving Pinkus, Region President

#### 8:00 - 9:35 A.M. — BREAKFAST #2 — EDUCATION COMMISSION — Presiding: Mrs. Paul Goodman, Region Vice-President AND AT

#### 9:05 - 9:35 A.M. — PRESIDENTS — REGION VICE-PRESIDENTS — ORGANIZATION CHAIRMAN MEETING

Presiding: Mrs. Harry Kitey, Organization Chairman

#### 9:45 - 11:45 A.M. — HADASSAH DYNAMICS — Presiding: Mrs. Harry Kitey, Organization Chairman Mrs. Jack Silberlicht, Region Vice-President

#### 12:00 NOON — CLOSING LUNCHEON — Presiding: Mrs. Marvin Staiman, Conference Co-Chairman

Invocation: Mrs. Morris Gelb  
Luncheon  
Youth Activities Presentation — Presiding: Mrs. Allan Strassman, Zionist Youth Activities Chairman  
Committee Reports — Credentials — Resolutions  
Summation: Mrs. Jerome Paikin, National Conference Advisor  
Installation of Officers: Mrs. Norman Bram, Zionist Affairs Chairman and Member of the National Board  
Acceptance: Mrs. Irving Pinkus, Region President

#### 3:00 P.M. — POST CONFERENCE BOARD MEETING AND CONFERENCE EVALUATION



Mrs. Maurice Davidson, Chairman



Mrs. Marvin Staiman, Co-Chairman



MRS. JEROME PAIKEN

**MRS. JEROME (PATRICIA) PAIKIN** is a member of the National Board of Hadassah, the Women's Zionist Organization of America, Inc. and has been appointed National Life Membership Chairman. She is the immediate past Camp Chairman of the National Youth Activities Department. Mrs. Paikin has been part of the Zionist movement since she was a member of Young Judaea and has served on many National committees such as the National Youth Aliyah and Hadassah Medical Organization Committees.

Her Zionist affiliations are as follows: Area Chairman of Israel Bonds, Area Chairman of U.J.A. Womans Division, Executive Board of the Rockland County Council of Jewish Organizations, Executive Board of the Rockland County Committee for Soviet Jewry, National Board of the American Zionist Federation. Mrs. Paikin was president of the Mid-Rockland Chapter of Hadassah from 1958-1960. She has served in the Lower New York State Region as Fundraising, Organization, Conference Chairman, Area Vice President, Executive Vice President and is the immediate past Region President.

During her three years as region president, Mrs. Paikin organized a Youth Commission and encouraged enough activity for the Young Judaea Region to be officially accepted at last August's Convention at Tel Yehudah. For the past two years, Mrs. Paikin has instituted a new format for Education. Under her guidance, her education chairman has programmed and executed two most successful seminars on the college campuses of New Paltz and Vassar with Professor Gillon and Professor Scult lecturing. This format has attracted a large new segment of membership.

Mrs. Paikin projects a young, enthusiastic viewpoint to Hadassah members. This attribute was spotlighted in the extensive expansion and organization in the Lower New York State Region. Mrs. Paikin and her family reside at their lovely estate, the Knolls, in Nanuet, New York. Her husband Jerome is Vice President of Helmsley-Spear, Inc. They are parents of four children.

Eight years ago, the Paikins toured Israel and all of the Hadassah installations. Mrs. Paikin returned to Israel in 1970 as a participant of the Presidents Tour and again in 1971 as a delegate to the Midwinter Conference held in February.

We are most confident that as conference advisor, she will enhance not only the opening plenary session with her warm greetings, but also the many sessions to follow.

**RABBI MARC H. TANENBAUM** of New York is the National Director of the Interreligious Affairs Department of The American Jewish Committee. A modern historian writing recently in *Commentary* magazine, characterized Rabbi Tanenbaum as "the leading figure among Jewish ecumenists" in the fields of interreligious relations and social justice. *Newsweek* magazine devoted its Religion section (Nov. 9, 1970) to an interview with Rabbi Tanenbaum describing him "as the American Jewish community's foremost apostle to the gentiles... who has been able to solicit support from all factions of the Jewish community."

Rabbi Tanenbaum originated and helped organize the American Jewish Relief Effort for Nigeria and Biafra that cooperated with Church World Service and Catholic Relief Services in bringing food, medicines and other supplies to the victims of the Nigerian-Biafran civil war. He also served as first president of the Interreligious Foundation for Community Organization. He is a founder and Co-Secretary of the Vatican-International Jewish Committee for Interreligious Consultations, and is co-secretary of a similar permanent liaison body with the World Council of Churches.

A religious historian and authority on Judaism and Jewish-Christian relations, he has written and lectured extensively on the history, theology, and sociology of Judaism and Christianity. Rabbi Tanenbaum has just been elected to serve on the Board of Directors of the St. Louis University Divinity School and is the first rabbi to hold such a position on a Catholic divinity school board.

Much in demand as a lecturer before Christian as well as Jewish groups, he is also a frequent guest on television and radio programs. He has made numerous appearances on the NBC Television Network's TODAY show, the Huntley-Brinkley program, and has also taken part in ABC Television's discussion program on *The Deputy* which won an "Emmy" Award, as well as CBS Radio's "World of Religion," and broadcasts of the Voice of America and Radio Free Europe. He is often quoted in such widely read publications as *Life*, *Look*, *Newsweek*, *Cosmopolitan*, and *The New York Times*. He is also a weekly commentator on WINS-Westinghouse Broadcasting System and Ecumedia.

A native of Baltimore, Rabbi Tanenbaum, who was born in 1925, holds a B.S. in biological sciences from Yeshiva University and was ordained and received a Master's of Hebrew Literature degree at the Jewish Theological Seminary of America. He has been a graduate student in English literature and literary criticism at Johns Hopkins University in Baltimore and the New School of Social Research in New York. He is married to the former Helga Weiss, a psychologist, and has three children.

We feel privileged to have Rabbi Tanenbaum as our Banquet Speaker.



RABBI MARC H. TANNENBAUM

## Tourism News . . .

Some Hadassah tours to Israel . . . . .

June 3	15 days	\$1,119
June 10	22 days	1,199
June 17	15 days	1,119
June 24	15 days	1,119
July 1	15 days	1,119
July 8	22 days	1,199
July 15	15 days	1,119
July 22	15 days	1,119
July 29	15 days	1,119

And elsewhere. . . .

- 8 day trips to Panama & Guatemala — \$371.
- 14 day tours to Panama, Brazil, Argentina — \$813.

Also. . . .

To stimulate Tourism to Israel, National offers the following incentive:

Every chapter or group that enrolls a minimum of 40 participants for Hadassah tours from April 1 to October 31, 1974, will receive one Free Ten Day Hadassah Tour - during the period November 1, 1974 - February 28, 1975. The 40 participants need not travel in one group. Consult your Tourism chairman or Esther Friedman, region chairman, for further details.

WATCH FOR NOTICES REGARDING ISRAELI TOUR CONDUCTED BY REGION NEXT FALL.

# president's message

Dear Friends,

During the Passover Season, it is traditional to reflect on the meaning of freedom with its varied interpretations. Today, once again, the world is being challenged not to destroy but rather to develop a meaningful approach to freedom and survival and, hopefully, to achieve a higher state of civilization.

All of us, who served as representatives at the National Mid-Winter Solidarity Conference in Israel, recognized anew the essentiality of our work and the need to keep pace with the changing times in which we live. . . As we listened to problems and contemplated the direction we must follow, it became obvious that precious threads of freedom are interwoven throughout the vast scope of our growing humanitarian endeavors.

At Hadassah Hospital, we saw tender and competent care being given to seriously wounded men by our doctors and nurses, and we were briefed on the long series of repeated surgical procedures that would be required. . . We saw supreme efforts being made to restore maimed young men to health and prepare them to face the challenges of the future as integrated productive members of society. . . We noted with pride the very special psychiatric and counselling services being given to help these gallant young soldiers to face life undaunted and free. . .

When we visited with the children in our Youth Aliyah Installations, we were heartsick to learn that a number of them were recent war orphans. . . These post-war fatherless children create an additional and unexpected dimension within our program of absorbing new immigrant youth and integrating disadvantaged Israeli youth. . . But we were gratified to see the enormous effort being expended to instill all of the children with confidence and hope, knowledge and skill in order to develop them into free and productive Israeli citizens.

We heard the familiar human cry for freedom as we listened to stories of how Russian Jews were discouraged from leaving for Israel during the Yom Kippur War, having been told that the war was going very badly for the Israelis and that they were very foolish to consider leaving Russia. We paid tribute to the courage of these new immigrants as we learned that their response to that line of propaganda was, "all of our lives we have been told where to live and how to live, and now no one is going to tell us where to die and how to die".

Hadassah has pledged to continue to bring to world attention the appalling treatment of our Prisoners of War in Syria; the plight of the Jews in Russia; the need to establish a genuine peace in the Middle East; the need for civilized nations to devise measures for effective controls to end highjacking and terrorism. . . . We shall not rest until all peoples are free.

We will continue to meet with courage, fearlessness and hope the difficult challenges with which we are faced, and we will continue to be inspired by re-telling the saga of the Exodus and the freeing of our people from bondage.

Best Passover Wishes . . . . Sincerely, Helen Pinkus

## MYRTLE WREATH BRUNCH A SUCCESS

On March 27 at the Berkleigh Country Club in Reading, a lovely and memorable day for life members was held. This was the initial Myrtle Wreath Regional affair.

Sister Rose Thering, Seton Hall University, Senator Richard Schweiker and Dr. Pauline Tompkins, President, Cedar Crest College were honorees at the luncheon in their appreciation for their humanitarian efforts.

Three and four generation families were also honored.

# Scranton Volunteers for Regional Conference



Mrs. Saul Ziman  
President



Mrs. Mark Willensky  
Chairman

Chairman . . . . .	Rita Willensky
Reservations . . . . .	Gail Ufberg
Registration . . . . .	Gloria Jurkowitz
	Esther Friedman
Treasurer . . . . .	Esther Marcus
Publicity . . . . .	Ellen Goosay
T.V. . . . .	Arleen Swartz
Banquet . . . . .	Charlotte Weisberger
Chairman . . . . .	Lois Krieger
Luncheon . . . . .	Harriet Arnovitz
Chairman . . . . .	Hannah Schwartz
Decorations . . . . .	Libbey Dubin
	Carol Levy
	Joy Greenwald
	Bernadine Kaplan
Hospitality . . . . .	Anita Plotkin
Hostesses . . . . .	Rochelle Spizer
Visual Aids . . . . .	Berdie Schwartz
Advisory Comm. . . . .	Carol Jacobs
Refreshments . . . . .	Sara Klein
President's Ass't. . . . .	Diana Lustig

*HURRY and CLIP*

### RESERVATION FORM

Please complete and return by May 3, 1974

Be Sure to Enclose Check

Name \_\_\_\_\_

Address \_\_\_\_\_

Chapter \_\_\_\_\_

Please make all checks payable to Hadassah, and mail to:

Mrs. Louis Marcus  
519 Welsh Hill Drive  
Clarks Summit, Pennsylvania 18411

Registration	\$ 1.50
Opening Luncheon	5.00
Cocktail Party	
and Banquet	12.50
Breakfast	2.50
Closing Luncheon	5.00
<b>Total</b>	<b>\$26.50</b>

*All delegates and guests please return postcard to the Sheraton Motor Inn for room reservations by May 3, 1974. Designate name of your roommate on the postcard.)*

Freshman Delegate       Have taken Leadership Training       Delegate-at-large



# S O S

**Safeguard our services . . .  
in Israel  
Show our solidarity . . .  
with Israel  
Strengthen our support . . .  
of Israel**

by Mrs. Myer M. (Norma) Dashe  
Eastern Pennsylvania Region Fund-Raising Coordinator

You can do this by completing your fund-raising and remitting your monies as soon as possible!

"Our needs have been given priority," Mrs. Charlotte Jacobson, National Hadassah Medical Organization Building and Development Fund Chairman said recently. All building in Israel was stopped because of the war, with two exceptions, one of them being hospitals. Hadassah, therefore, is pressing forward to complete our much-needed installations, as manpower is available. . .

The traumatic impact on the lives of newly-orphaned and distressed children, and the greater numbers of Russian immigrant children, has caused our Youth Aliyah and Hadassah Israel Education Services to re-evaluate and regear their programs. . .

The war again showed the importance of Jewish National Fund-built frontier roads from the military point of view, as well as for the security of the settlers. Israeli Commanders said. . . "JNF roads played a vital role in our counter-attacks," and the forests and groves gave shelter to the soldiers. . .

Our Youth Activities program here in the United States proved itself when our Hashachar youngsters showed their solidarity with Israel during the crisis by mobilizing to action even before adults were organized. . .

All these are reasons why you MUST INCREASE YOUR GIVING! STEP UP, AND SURPASS ANY PREVIOUS FUND-RAISING, AND SEND YOUR MONIES IN IMMEDIATELY! Only then will we SAFEGUARD OUR SERVICES, SHOW OUR SOLIDARITY, AND STRENGTHEN OUR SUPPORT. This can be done, and in time for Conference Awards--if you so will it, and in the will becoming the deed.

## MEMBERSHIP AWARDS EASTERN PENNSYLVANIA REGION 1973-1974

Chapter	Mem.	New		All 1973-1974 Membership Goals
		Member	Life	
New Jersey				
Washington	•			
Pennsylvania				
Allentown	•	•	•	
Anna Weiss (W. Chester)	•	•	•	•
Bethlehem	•	•		
Carbondale				
Chester	•			
Coatesville			•	
Columbia County	•			
Harrisburg	•			
Lancaster		•		
Lebanon		•	•	
Lewistown	•	•	•	•
North Penn	•	•		
Philadelphia	•	•	•	•
Pottsville	•			
Scranton	•	•	•	•
Shenandoah	•		•	
Susquehanna Valley	•			
Wilkes Barre	•			
Williamsport	•	•	•	•
York		•		

### 1974 CONVENTION

Atlanta, Georgia - September 8-11 - at The Marriott Hotel

New program - Bobbi Novick, Cue Editor, is available to present a reading of Balm in Gilead for your chapter.

#### SLATE OF OFFICERS - 1974-1975

##### PRESIDENT

Mrs. Irving Pinkus, Scranton

##### VICE-PRESIDENTS

Mrs. Herman Auerbach, Hazleton

Mrs. Marvin Blum, Wilkes-Barre

Mrs. Nathan Braunstein, Allentown

Mrs. Arthur Goldberg, Harrisburg

Mrs. Paul Goodman, Coatesville

Mrs. Jack Silberlicht, Honesdale

##### TREASURER

Mrs. Leonard Weiss, Honesdale

##### RECORDING SECRETARY

Mrs. William J. Chertok, Coatesville

##### CORRESPONDING SECRETARY

Mrs. Arnold Kaplan, West Chester

The Nominating Committee consisted of Mrs. Eli Schwartz, Chairman, Mrs. Philip Berman, Mrs. Gerald Fierman, Mrs. Harry Kitey, Mrs. Sidney Lappen, Mrs. Arthur Larky, and Mrs. Irving Willensky.

#### CUE

#### HADASSAH Eastern Pa. Region

Scranton, Penna. 18501

##### CUE STAFF

###### President

Mrs. Irving Pinkus  
635 Jefferson Ave.  
Scranton, Pa. 18510

###### Editor

Mrs. Edward Novick  
114 Woodside Dr.  
Clarks Summit, Pa. 18411

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*Penney*

# Hadassah

## Eastern Pennsylvania REGION

Old Mill Lane  
Media, Pa. 19063

April 16, 1974

*5/14*

*Before flight  
check  
getting some  
papers!*

Rabbi Marc Tannenbaum  
American Jewish Committee  
Interreligious Affairs Dept.  
165 E. 56th Street  
New York City, N.Y.

Dear Rabbi Tannenbaum:

On behalf of the Eastern Penna. Region of Hadassah, I take great pleasure in writing you this letter of Welcome to you. We are all looking forward with great delight at your attendance and speech during our Conference.

This letter will also serve to confirm the date - May 14 and the time of the Banquet is 6:00 P.M. This Conference will be taking place in Scranton at the Sheraton Inn. The Public Relations Committee would like to set up as many interviews as possible between you and the various media in Scranton.

Therefore, could you arrange your arrival in Scranton in time for a 4 or 4:30 P.M. interview on May 14 and also arrange to be interviewed the following morning, very early before your departure?

I look forward to your confirmation on the above date and your reply to our request for interview scheduling.

Very truly yours,

*Phyllis J. Davidson*

(Mrs.) Maurice M. Davidson  
Chairman  
Eastern Pennsylvania Regional  
Conference

*5:14 - night  
Hotel - Sheraton Inn*

*9:30 - newspaper interviews*

F — Columbia University in the City of New York | New York, N.Y. 10027

ORAL HISTORY RESEARCH OFFICE

Butler Library

May 1, 1974

Dear Rabbi Tanenbaum:

It occurs to me that my letter requesting micropublication rights would have been clearer had I been able to show you exactly what we have in mind.

Thanks to our friends at the Times, I can now do that. Enclosed is a microfiche of Judge Learned Hand's Oral History memoir--98 pages reproduced on a single card that is handy for filing. Although you would have a hard time reading it without a micro-reader, these are now in most libraries, and if you put this in one of them, the Judge's memoir comes instantly to life.

Finally, I enclose another set of reply letters in case the earlier set is no longer at hand. Prompt return of one copy of this with the proper signature would be most welcome.

Cordially,

*Louis M. Starr*  
Louis M. Starr  
Director

Enclosures:

microfiche  
reply letters

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

*copy mailed 5/7/74*

Dear Dr. Starr:

I hereby consent to the publication and use of my oral history memoir contained in the University's Oral History Collection, pursuant to the terms of the University's agreement with The New York Times Company, mentioned in your letter to me dated April 1, 1974, and I waive my right to any payments which may be received by the University as a result of such use. You are authorized to secure copyright and renewal of copyright of my oral history memoir in the name of The Trustees of Columbia University in the City of New York in the United States of America and elsewhere.

In addition to the rights and authority given to you under the preceding paragraph, I hereby authorize you to edit, publish, sell and/or license the use of my oral history memoir in any other manner which the University considers to be desirable and I waive any claim to any payments which may be received as a consequence thereof by the University.

Sign

Marc D. Levinson

Date

May 6, 1974

May 6, 1974

Professor Rodger Van Allen  
Villanova University  
Religious Studies Department  
Villanova, Penna. 19085

Dear Professor Van Allen:

Thank you for your thoughtful letter of April 30th.

I appreciate very much your kind invitation to present a lecture in connection with your Bicentennial Speakers Series on "American Religious Values and the Future of America." I shall be pleased to take part in your series.

The next step, I take it, is for you to suggest some alternate dates during the period of 1975 through March 1976. Once we agree on the date then we can proceed to think through a useful approach to the subject matter.

With warm good wishes, I am

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

ARTHUR D. SCHULTE

645 MADISON AVENUE  
ROOM 316  
NEW YORK, N.Y. 10022

TEL: (212) 838-0616

May 15, 1974

Dr. Marc Tannenbaum  
American Jewish Committee  
165 East 56th Street  
New York, New York

Dear Dr. Tannenbaum:

The members of my family join me in wishing to thank you for the beautiful funeral services you conducted both at my mother's home and again later at the cemetery on Friday of last week. We were all deeply moved by your words and most impressed by the grasp you showed of her character and personality.

I would like to tell you, too, that any number of our friends have gone out of their way to comment upon the beauty of the service.

I hope some day soon to have the pleasure of meeting you again under happier circumstances.

Sincerely,

  
Arthur D. Schulte

ADS:gg

(K)

**Scarcity, Global Interdependence, and Ethnicity**

**Presentation to the Annual Meeting  
of the American Jewish Committee**

**New York City, May 17, 1974**

**John H. Knowles, M.D.\***

The watershed of the 1970's finds us in the midst of the greatest and most profound cultural discontinuity and contradiction in history. Food prices and energy shortages are harbingers of further massive and sudden shifts in global power structures and in new concerns for distribution of commodities and natural resources, as contrasted with the traditional concern for production and growth. The rapid change in emphasis - from supply and expansion to demand and conservation - finds the United States particularly vulnerable. With 6% of the world's population, we account for roughly 35% of the world's annual consumption of energy and for a similar fraction of most of the minerals produced. Our country has never known shortages, except during wartime; and our entire development has rested on essentially unrestricted resources of energy and industrial metals.

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\* President of The Rockefeller Foundation

The American faith in social progress, dependent on never-ending growth in production and consumption, and superiority, through science and technology, is now being seriously questioned. Our "habits of waste" and our "hostility to planning" find us completely confused as we wait in line for our gasoline and suffer skyrocketing prices in the supermarket; and we have, at least transiently, lost faith in both the beneficent state and unbridled industrialism. A Harris poll reported that between 1966 and 1973 the percentage of Americans who showed "a great deal of confidence" in the executive branch of federal government dropped from 41% to 19%, in major companies from 55% to 29%, and in the U. S. Senate from 42% to 30%.

Most important, the realization that we are passing from an independent "American" world with an endless frontier to a tightly interdependent world of nation states has come as a sudden shock; and our leaders have prepared us poorly, or not at all, for the massive emotional, intellectual, and economic adjustments needed. We have passed suddenly from independence to interdependence and from a boundless abundance of resources to the specter of chronic scarcity. The pace of change has been so rapid that the average American has reacted with anger, then alienation, and, finally, withdrawal to a basically neo-isolationist stance - note Congressional reaction to appropriations for the U.N., the Agency for International Development, and the "soft loan" window of the World Bank.



George Orwell said, "The slovenliness of our language makes it easier to have foolish thoughts," and the Watergate hearings prove his contention. We are no less confused, at the moment, with the rhetorical explanations for the energy crisis. We do know that what has transpired in the Middle East has inextricably linked economics and politics. The reverberations of the decision by the Organization of Petroleum Exporting Countries to treble the price of crude oil will be felt for a long time to come and the average American now at least feels the nature of interdependence and a shrinking planet. The mad scramble for other scarce resources may see the scenario repeated.

By March 1974, it was estimated that some 292,000 workers had been added to the unemployment roles due to the energy crisis, including 25,000 airline jobs and over 100,000 automobile workers. Unemployment, at just under 5 percent in December 1973, may rise to 6 percent in 1974, which means 1.5 million more unemployed. As usual, the marginal, unskilled worker and the recently hired will suffer the most, and these are likely to be from disadvantaged minority groups, women, and the young. It has been estimated that 9 percent total unemployment would mean 18 percent unemployment for blacks and 30 percent for youth. The increased cost of gasoline, home heating fuel, and food also translates into severe hardship

for those living on the margins of poverty, to say nothing of the frustration and consternation suffered by lower middle-class families.

The American people worry about inflation and taxes; education; crime and personal safety; transportation and housing; and, above all, employment. Thoreau said, "Americans know more about how to make a living than how to live." More and more Americans are worrying today about how to make a living, as we change from an industrial to a service economy, as inflation outstrips our earnings, as more and more new entrants - such as women, disadvantaged minorities, and young people - gain rightful entry to the labor force, as skills become obsolescent with increasing rapidity and massive transformation of work values and the work ethic occurs. Simultaneously, concern for the quality of life - for how to live - seems to be replacing the traditional concern for the quantity of possessions. The work ethic of the 1960's stated that all work has inherent dignity; in the 1970's the feeling is that only "meaningful" work has inherent dignity.

I have mentioned the recent disruptions in employment and life styles due to energy and food crises. The long-term changes in employment patterns are even more significant for the trends they convey. The American economy has changed dramatically in the past 50 years. The labor force has doubled from 40 to 80 million, while the nature of employment has

changed markedly - from one in four working in agriculture in 1920 to one in twenty-five in 1970. Mine workers declined from 1.2 million in 1920 to less than 800,000 workers in 1970. Manufacturing and construction maintained their ratios of one in four and one in twenty respectively over the 50-year period. In 1920 the goods-producing sector (mining, manufacturing, construction, and agriculture) accounted for three out of five workers, while in 1970 it accounted for one out of three. The decline in agriculture and mining has been absorbed by the service sector (trade, professional, personal, business, and governmental services). Government increased from seven to over fifteen percent of employment and non-profit institutions increased from three to five percent between 1929 and 1960.

During the 1960's three out of every five new jobs were in the service sector and two out of three new jobs were taken by women. Health services present an interesting case in point. While the total labor force grew 11.4% between 1950 and 1960, employment in the health professions rose 50.5% and the total population grew 18.5%. Between 1950 and 1970, the number of people employed in health services rose from 1.7 million (2.96% of total employment) to 4.5 million (5.6% of total employment). In 1950, 65% of health service workers were female; in 1970 the figure had risen to 75%. Health workers form a substantial part of the "white-collar group" (professional and technical workers, clerks, managers and

administrators, etc.), whose numbers increased from one in four in 1920 to one in two in 1970. Within the "blue-collar group," mechanics and repairmen and foremen markedly increased their numbers.

The labor force has moved massively from work on the farm to jobs influenced heavily by technology (medicine and computers to name but two), education (professional and technical groups), and by the demand for services (secretaries and typists, hospital workers, government and civil service). The number of new jobs proliferates as old ones are rendered obsolete.

As massive dislocations in the job market proceed, the hypermobility of Americans in search of jobs will increase, and with it a level of instability and impermanence rarely experienced before in American life. In the 1960's the Department of Labor noted that 87,000,000 members of the labor force held their jobs an average of 4.2 years and estimated that the average 20-year-old entering the labor force in the 1960's could expect to change jobs six or seven times.

One in five Americans moves each year, and the roots of the American family become attenuated as each community is left. Add to this the sudden emergence of global interdependence and the direct effect of distant events on American life, and you have a stress-producing and potentially explosive situation.

During such times of stress, people depend more on the security afforded by their families and the social or ethnic groups with which they

share a common culture, a common experience, a common struggle. During such times also, the interests of racial or ethnic groups may clash - a "made-to-order opportunity for peddlers of bigotry" - all of which brings me to the subject of ethnicity.

The recognition that human diversity and human dignity are as important as "E Pluribus Unum" was forcefully called to our attention in the '60's by the clarion call to ethnic identity, "Black is beautiful!" And, it is - because it is human - and so is Jewish and Irish and Slav and Scandinavian and Puerto Rican and yellow and red! We have, in fact, both a melting and a boiling pot - and there are strengths in both pots! When we look around the world and see the conflict based on the ancient divisions of ethnicity (religious or racial or tribal), we can only wonder how we have enjoyed any peace at all in a country composed of so many different races, creeds, and colors. Many millions died in the ideological conflicts of the First and Second World Wars, and in Korea and Vietnam, but far more have died in conflict based on differences in religion, color, or tribal culture. One has only to recall the two million Hindus and Moslems who died in the partition of India; the five hundred thousand blacks and Arabs who died in the Sudan; the two hundred thousand Tutsi and Hutu who died in civil strife of Burundi; the (roughly) one million largely Ibo, but including Yoruba and Hausa tribes, in the Nigerian civil war; the

half-million Chinese killed in Malaysia and Indonesia; the six million Jews who died in the ghettos and concentration camps of Germany; and tens of thousands of Jews and Arabs who have died in seemingly endless conflict. Celt and Saxon in Ulster; Turk and Greek in Cyprus; English and French in Quebec; and Christian and Moslem on Mindanao - each language is a source of conflict - witness the bitterness that erupts between the French-speaking Walloons and the Dutch-speaking Flemish in Belgium.

Is the renewed drive toward ethnic identity in the United States a boon or a bane? Ethnicity is both a positive creative force and a highly destructive phenomenon (as noted above). It is a positive force when the ethnic group is encouraged to maintain that identity which engenders a sense of self-respect, satisfaction, and participation. Many blacks, Irish, Poles, Puerto Ricans, Italians, Chicanos, American Indians, and Slavs feel that they have not achieved this. But within these groups there are different points of view. Take, for example, Andrew Greeley's feeling that blacks have, in effect, legitimated ethnic self-consciousness and that they, along with American Indians, and Spanish-speaking peoples, seem to have an acknowledged right to probe their past. Yet, he points out, when other ethnic groups - including his own - assert a similar right, they are browbeaten for what is perceived as an attempt to separate rather than unite.<sup>1</sup>

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<sup>1</sup> Greeley, Andrew. "What is Ethnicity" Bulletin The American Academy of Arts and Sciences. May 1974, pp. 20

A contrasting opinion has been expressed by Orlando Patterson. He feels that ethnicity benefits society only to the extent that it aids individuals and groups in the transition from one state to another. He believes that ethnicity is essentially anti-modernist, for modernity requires a commitment to certain universalist norms, a commitment to the idea of change as an essential characteristic of one's existence. He states that, "ethnicity has too often been regarded as a cheap and easy way of avoiding such problems rather than acknowledging them."<sup>2</sup> He cites the role of ethnic identity in the rise of European fascism and worries, because of the recent experiences of the Indians in Uganda and of various groups in Asia, that ethnic forces could be used as the basis of a fascist movement in the United States. Obviously ethnicity can be and has been both constructive and destructive. The dividing line is narrow.

All individuals fall easily into the trap of stereotyping. Somehow if I know you are a Republican or a Democrat, a Christian or a Jew, an Italian or an Irishman, a black or an Oriental, I feel I "know everything" about you, and, therefore, I feel more secure - the mystery having been removed from our uncertain relationship. I can feel "one up" if my

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<sup>2</sup> Patterson, Orlando. Ibid., pp. 28

stereotype of you is inferior to my stereotype of myself and my group. This is unfortunate, but true, and there isn't a person alive who hasn't fallen into the stereotyping trap at one time or another.

Stereotyping in terms of accurate knowledge on an individual's ethnic "set," as pertains to his cultural attitudes, beliefs, myths, and emotional reactions can, however, be extremely helpful in facilitating interpersonal relationships. Medical care is a case in point. The emotional and intellectual reaction to illness, while similar in some individual instances, is markedly different among the Irish, blacks, Jews, and white Anglo-Saxon protestants as ethnic groups. Both the individual afflicted and his family react in different ways to illness, separation, or death - and this colors the history the doctor obtains from the patient and should influence his diagnosis and management. Similarly, genetically determined (hereditary) diseases (Sickle cell anemia in blacks and Mediterranean anemia in Italians are cases in point ) afflict different ethnic and racial groups and, therefore, the doctor must know the ethnic origins of his patient for purely biological reasons.

We fell into the trap of destructive stereotyping early in the history of our country when the white Anglo-Saxon protestants greeted the immigrant waves. Our educational system picked it up and purveyed the white protestant ethic of rugged frontier individualism, deferred gratification, hard work, and asceticism, while homogenizing the rest and building the



myth of the melting pot. I have been told that there is no single history textbook that focuses on the pluralistic aspect of American society. Before a comprehensive American history can be written, there is a need for basic historical research and working hypotheses. The Rockefeller Foundation is attempting to stimulate such research and hypotheses. Recently, for example, we made a grant to the Polish Institute of Arts and Sciences in America, Inc. to update the history of the Polish contribution to American life - the last comprehensive work having been written in 1910!

Progress is being made in textbook material however. In 1966 the Michigan State legislature passed a law directing the state's Department of Education to select texts which would treat more fully the impact of racial and ethnic groups on American history. A survey in 1968 found no such texts. By 1974 a repeat survey rated half of 18 books reviewed as excellent or good. Such subjects as Nat Turner's rebellion (1831), the internment of Japanese-Americans during World War II, and women's movements were now being included. Blacks have now been joined by Puerto Ricans, Chicanos, Italians, and others in demanding more adequate treatment of their contributions to and place in American society. Some decry the emphasis on "group" history. One school mother said: "For me, our history is still made up of heroes and heroines, but when you look at these books, there are no heroes and heroines." (N.Y. Times, April 28, 1974, pp. 55)

Each of us is grasped by an infinite concern for the meaning of our lives. As part of our quest for meaning and significance, we look to our ethnic origins - Where did we come from? What are the values and strengths of our forebears? If we can find our place in history, we have a link with the past which can help us define our present and clarify our future. In the search for meaning we can degenerate into myopic chauvinistic ethnicity by shading our own ethnic history (thus generating false pride), by creating false and inevitably inferior stereotypes of other ethnic groups, or by a "They got theirs and we're going to get ours now" attitude. And we thus generate misunderstanding, conflict, and polarization. Or, we can enjoy a creative ethnicity which strengthens us by making us familiar and comfortable with the customs, traditions, and values of our particular heritage, while searching for, recognizing, and allowing others the expression of their particular ethnicity. Creative ethnicity results in the obliteration of the stereotype, while enhancing pride and understanding, reducing conflict and polarization. The aim of ethnic studies is to build a cultural pluralism that is genuinely creative, rather than a pluralism of isolated groups, ignorant and careless toward each other.

Ethnic studies appear to be finding their rightful place at all levels of formal education. There are now some 135 colleges and universities in the United States that offer ethnic studies programs. On December 20, 1973,

Congress appropriated \$2.5 million for an "Ethnic Heritage Studies Program" (Section 504 of S. 659, the Higher Education Amendments Act of 1972 - and signed into law under Title IX, Elementary and Secondary Education Act of 1965). The purpose of the Program is defined as follows:

"In recognition of the heterogeneous composition of the Nation and of the fact that in a multiethnic society a greater understanding of the contributions of one's own heritage and those of one's fellow citizens can contribute to a more harmonious, patriotic and committed populace, and in recognition of the principle that all persons in the educational institutions of the Nation should have an opportunity to learn about the differing and unique contributions to the national heritage made by each ethnic group, it is the purpose of this title to provide assistance designed to afford to students opportunities to learn about the nature of their own cultural heritage and to study the contributions of the cultural heritages of other ethnic groups of the Nation." Title IX, sec. 901

At the present time, there is much confusion as to whether ethnic studies should be incorporated across the board into standard school curricula or whether they should be separate, in what would then be a "balkanized" curriculum. Four states have passed legislation mandating

bi-lingual and bi-cultural education, and some thirty-three states now include ethnic studies in their educational system (Illinois and Hawaii are outstanding examples).

In February of this year, the Trustees of The Rockefeller Foundation made a grant of almost half-a-million dollars to the American Jewish Committee for the development of an Institute on Group Identity and Pluralism. The work of the Institute is a most important undertaking in bringing humanistic concerns into the community and into the lives of working people. The emphasis is on humane understanding in a time of rapid change.

The millions of Americans of every cultural group and in every region who do not have college degrees have a great stake in many issues that involve humane values - issues such as the meaning of work and leisure, family aspirations in a time of limited economic growth or scarcity, the quality of education, in values, available for their children, and the way in which the media present values that are dear or challenging to them. The problem is to engage first-rate humanistic talents in the actual, everyday problems of working-class citizens, particularly in urban settings. The Institute will conduct a program of conferences, seminars, research, and leadership training with three major aims: (1) to identify important moral, symbolic issues in communities; (2) to increase scholarly

attention and investigative reporting on these issues; and (3) to establish community organizations to work on them. In this way, the Institute will catalyze both action and research and keep social-humanistic theory in contact with diverse communities. The overall aim is to raise the level of public understanding about humanistic issues, and to generate hope and civility in place of misunderstanding and cynicism.

The project with most urgency is a study of the impact on various working-class communities of conditions of economic scarcity: how will scarcity affect morale, aspirations, and conscious or unconscious social strategies? What diverse cultural perceptions of social mobility and human fulfillment motivate working-class populations as diverse as Appalachian migrants in Chicago, Slavic steelworkers in Pittsburgh, and Italian machine-shop employees in Connecticut? Few projects could be more important at this juncture in our history, and The Rockefeller Foundation is privileged to participate in the undertaking.

To return to my original tenets that: we have turned abruptly from American independence to global interdependence; the wrenching changes in the labor market - both in terms of employment and unemployment - will try every American's patience, ingenuity, and courage; we face the specter of chronic scarcity and can no longer expect the endless superabundance which has characterized modern American life; and for the foreseeable future

we will face heightened difficulties in passing between the Scylla and Charybdis of destructive chauvinistic ethnicity versus that form of creative ethnicity which facilitates transition, equal opportunity, and upward mobility. I conclude with the following suggestions:

(1) As we pass from superabundance to what must inevitably be an ethic of austerity, we must be sure that equality of sacrifice be the first principle in public policy, i. e., the burden of cutbacks must not fall more heavily on the poor than the rich;

(2) More vigorous action to protect the marginal worker and the unemployed must be instituted - unemployment benefits must be extended and simplification of welfare procedures must be accomplished;

(3) Much more effort must be made in both public and private sectors to enhance the quality, the interest, and the dignity of work and to meet the massive dislocations of a rapidly changing labor market - a market characterized by services requiring technical and professional skills, a market which will increasingly reflect global interdependence and the need to conserve scarce resources; and

(4) Because all individuals during periods of turmoil and rapid change tend to isolate themselves within their ethnic groups and to externalize their anxieties by blaming their plight on "the others," it becomes even more important to develop and sustain those formal and informal educational

programs which foster ethnic awareness - diminishing destructive stereotyping and engendering self-respect and participation, while facilitating equal opportunity and the transition to "E Pluribus Unum."





*Hadassah*  
Eastern Pennsylvania REGION

635 Jefferson Avenue  
Scranton, Pennsylvania 18510  
May 20, 1974

Rabbi Marc H. Tanenbaum  
National Director of the Interreligious Affairs Department  
The American Jewish Committee  
165 E. 56th Street  
New York, New York 10022

Dear Rabbi Tanenbaum,

On behalf of the Eastern Pennsylvania Region of Hadassah, and myself personally, I want to thank you, once again, for all the effort you extended in being part of our Conference in Scranton, Pennsylvania.

The Public Relations job that you did with the news media will go a long way for us, during these troubled times.... As for the information and inspiration you imparted as our Banquet Speaker, it was of rare quality, and I am certain that you are aware of the impact that you made on all of us. You set our thinking processes in motion, from which we can gain only positive results.

As for me personally, it was a real pleasure to have met you and to have had the opportunity to chat during dinner.

My very best wishes to you and your Family.....

Sincerely,

*Helea Pinkus*

Mrs. Irving E. Pinkus, President  
Eastern Pennsylvania Region



*copies to FR-MY*



## READER'S DIGEST

International General Books  
380 Madison Avenue  
New York, N.Y. 10017

May 20, 1974


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

Dear Marc:

I'm sending you by separate post one of the first copies of Great People of the Bible and How They Lived. Your invaluable advice and suggestions were extremely helpful in getting the book into final shape. I think it's a volume we can all be proud of. The initial sales response has been very good, and we're already preparing a second printing. It's too soon to have had a press or readership response, but I do hope it's favorable.

If you're still interested in the idea of a TV show on the book, I'm available. I haven't talked to Professor Wright about the possibility, but thought perhaps it should come from you. In any case, I look forward to meeting you again and, if possible, working with you.

Best regards,

  
Peter Lacey  
Senior Editor

*(Handwritten mark)*

# Temple Shomrei Emunah

67 PARK STREET • MONTCLAIR, NEW JERSEY 07042

RABBI JESHAIA SCHNITZER

744-6171  
746-5031

June 6, 1974

10/31  
~~10/24~~

Rabbi Mark Tannenbaum  
165 E. 56 St.  
New York, New York, 10022

Dear Mark:

This is to confirm our telephone conversation of Friday, May 31.

As I indicated to you, the Julian Jaffe Memorial Lecture committee has projected the plan for a yearly lecture on a Jewish historical or a current event lecture by a prominent speaker in his memory.

We are grateful that you have accepted to speak at Montclair State College on Thursday evening, October 24, 1974 at 8:00 P.M. in the Student Center ballroom ABC. Thank you also for graciously accepting the token honorarium of \$350.00 for this lecture.

We will wait until the fall season to communicate with you concerning the actual topic you would like to select depending upon events of the day.

We would sincerely appreciate if you would have your secretary confirm your acceptance by return letter.

Thanking you again for your kindness and hoping you will have a pleasant and good summer, I remain

Very cordially yours,

*Jeshaia*  
Dr. Jeshaia Schnitzer

JS:es

cc: Mrs. Julian F. Jaffe

PS: Please also have your secretary send us some publicity material and two pictures for our local publications.

Send  
new bio →

sent 7/12



FROM THE OFFICE OF  
THE PRESIDENT

Rabbi Marc Tannenbaum  
American Jewish Committee  
165 E. 56th St.  
New York, New York 10022

Dear Marc:

Muriel and I want to thank you for your participation in the Eastern Pennsylvania Region of Hadassah meetings on May 14th. We, regretfully, were not able to attend as we were committed to a number of retail meetings in Rome and a visit with our son, Steven, who is now employed at Lloyd's of London.

I am enclosing an odyssey which will give you a bit of our trials and tribulations, although it was a lot of fun.

Muriel and I both want to give you an extra thanks for taking the time out of your busy schedule to come to Pennsylvania and, in addition, want to tell you how often, in fact dozens of compliments on your contribution in making this an outstanding success. I am enclosing a card written to Muriel from Helen Pincus, Chairman of the Region, which speaks for itself.

I hope that one of these days, you can come to Allentown and be our guest at Hess's Patio and a visit with us at our home when the occasion permits. Good luck.

Regards,

Muriel and Philip Berman

June 11, 1974  
PIB:lbn  
enc.

# Commission on Interfaith Activities

A Joint Commission of the  
Union of American Hebrew Congregations, Central Conference of American Rabbis  
and the Jewish Chautauqua Society

838 FIFTH AVENUE • NEW YORK, N.Y. 10021 • (AREA 212) 249-0100

Director: RABBI BALFOUR BRICKNER

June 19, 1974

Dear Colleague and Friend:

It is with genuine sadness that we write now to tell you that the Board of Trustees of the Union of American Hebrew Congregations voted on Sunday, June 9, 1974, to accept the recommendation we made to them to close down the Commission on Interfaith Activities as a joint Commission of the UAHC, CCAR and JCS. After 13 years, it was decided that the present low level of interest in our congregations toward interfaith, the lack of response by our congregations, lay persons and rabbis, to our program materials, the inability to create any meaningful programs on a regional basis in this field, no longer warranted the large UAHC expense of interfaith work. The recommendation to discontinue the joint commission which I, as chairman, made to the Board, passed without a dissent or a negative vote. Prior to this presentation, we had discussed this matter with the executive leadership of the JCS and the CCAR and they, too, indicated no formal opposition. The CCAR will be appointing its own study committee to evaluate the interreligious area and its relationship to what it feels is happening throughout the country.

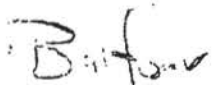
The UAHC will continue to disseminate interreligious information to the movement, and will continue to have UAHC representation in various forms of interreligious programs and with the Christian community through a Department of Interreligious Affairs which I, as former director of the Commission, will continue to handle. Some of that will operate through the Commission on Social Action. I will now become a co-director of that Commission with Al Vorspan. Some of that work will be done independently of the Social Action Commission, at which time I will report directly to the president of the UAHC and to the Board of Trustees.

This change will affect a considerable saving in the UAHC budget. We have enjoyed working with you over the past years, and are sorry that the reality of Reform Judaism interest in interfaith activities has forced us to take this action but, frankly, to continue under the old set-up would have been unreal and false.

Thank you for your help in the past. Please be in touch with us if you have some interreligious project or question in which you think we can be of help. Have a pleasant summer.

  
Paul Dobin

Sincerely,

  
Rabbi Balfour Brickner

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Rabbi Alexander M. Schindler  
COMMISSION ON  
INTERFAITH ACTIVITIES  
Chairman  
Paul Dobin



June 20, 1974

Rabbi Lloyd R. Goldman  
Mizpah Congregation  
923 McCallie Avenue  
Chattanooga, Tennessee 37403

Dear Rabbi Goldman:

Thank you for your warm and thoughtful letter.

I would like very much to accept your invitation, but I simply must postpone any further commitments at this time.

Perhaps we could be in touch with each other in September.

With warmest good wishes for a restful summer, I am

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
(Dictated but not read)

**MIZPAH CONGREGATION**  
JULIUS AND BERTHA OCHS MEMORIAL TEMPLE  
923 McCALLIE AVENUE  
CHATTANOOGA, TENNESSEE 37403

OFFICE OF  
RABBI LLOYD R. GOLDMAN

May 29, 1974.

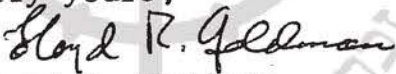
Dear Rabbi Tanenbaum,

First of all let me once again commend you on the fine presentation that you gave in our city. I am desirous of having my congregation hearing you. This could be done on a Sunday night during the Temple year or at a memorial lecture that normally takes place in the spring.

We would be able to offer a \$150 honorarium for a Sunday night engagement (plus covering all expenses) and a higher honorarium for the lecture. I realize that these amounts are not high considering your wonderful talents and reputation. However, smaller Jewish communities, such as our own have a greater need to hear someone of your calibre than those in the mainstream of Jewish life.

Please let me know your feelings in this matter. After I hear from you, we can arrange a date that would be convenient to your schedule.

Fraternally yours,

  
Rabbi Lloyd R. Goldman

לוי גולדמן  
רבי לוי גולדמן  
923 מקאליה אבנו  
צ'טאנווגא, טנסי 37403



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\*PAST PRESIDENT

June 22, 1973

Rabbi Marc H. Tanenbaum  
 c/o The American Jewish Committee  
 165 E. 56th St.  
 New York, N.Y. 10022

*Handwritten:* 4/4/74-12

Dear Rabbi Tanenbaum:

I am writing to confirm your speaking engagement for the Queens Rabbinical Assembly on Thursday, April 4, 1974 at 11 A.M. in the Jewish Center of Kew Garden Hills (71-25 Main St., Flushing, N.Y.). The topic you have chosen is "Jewish Christian Relations: The Unfinished Agenda." I am grateful to you, Rabbi Tanenbaum, for accepting the invitation.

*Handwritten signature:* Sent

Please send me a biographical sketch within the next few days. I would suggest that you speak 40 minutes, and then allow 15 minutes for questions. Our meeting concludes 12 o'clock. Thank you again.

*Handwritten signature:* Sent

We are looking forward to a provocative and stimulating session with you. I shall be happy to reimburse you for cab fare.

With best wishes for a pleasant summer, and continued success as National Director of Interreligious Affairs, I am,

Sincerely yours,

*Handwritten signature:* Raphael Ostrovsky  
 Rabbi Raphael Ostrovsky

RO/st

RABBINICAL ASSEMBLY - QUEENS REGION  
1973 - 1974

Tues., Sept. 11, 1973 - Rego Park Jewish Center

- 10:00 - Rabbi Chaim Pearl - Ideas and Sermonic Sparks for the  
Holiday Period  
11:00 - Prof. Israel Knox - Atonement and Redemption: Traditional  
and Humanist Aspects

Thurs., Nov. 8, 1973 - Queensboro Hill J. C.

- 10:00 - Discussion on relevant issues  
11:00 - Rabbi David Feldman - New Frontiers in Medical Ethics

Thurs., Dec. 6, 1973 - Temple Gates of Prayer

- 10:00 - Discussion on relevant issues  
11:00 - Rabbi Eugene Borowitz - The Mask Jews Wear

Tues., Jan. 8, 1974 - Electchester Jewish Center

- 10:00 - Rabbi Richard Belson - The Rabbi as Counselor  
11:00 - Rabbi Alvin Kass - My Son, the Policeman: The Saga of the  
Jewish Police Officer

Wed., Feb. 6, 1974 - Forest Hills Jewish Center

- 10:00 - Rabbi Morris Feldman - Bridging the Rabbinical Assembly  
and United Synagogue  
11:00 - Mrs. Irene Heskes - The Role of the Rabbi in Jewish  
Music Month

Mon., March 4, 1974 - Jewish Center of Bayside Hills

- 10:00 - Rabbi Wolfe Kelman - Jewish Philanthropies and the Synagogue  
11:00 - Rabbi Shlomo Baizer - The Prophets: Interpreters of Existence  
From a Divine Perspective

Thurs., April 4, 1974 - Jewish Center of Kew Garden Hills

- 10:00 - Discussion on relevant issues  
11:00 - Rabbi Marc H. Tanenbaum - Jewish Christian Relations:  
The Unfinished Agenda

Monday, May 6, 1974 - Whitestone Hebrew Congregation

- 10:00 - Discussion on relevant issues  
11:00 - Dr. Mervin Verbit - The Effect of Secularization on the  
Functions of Religion

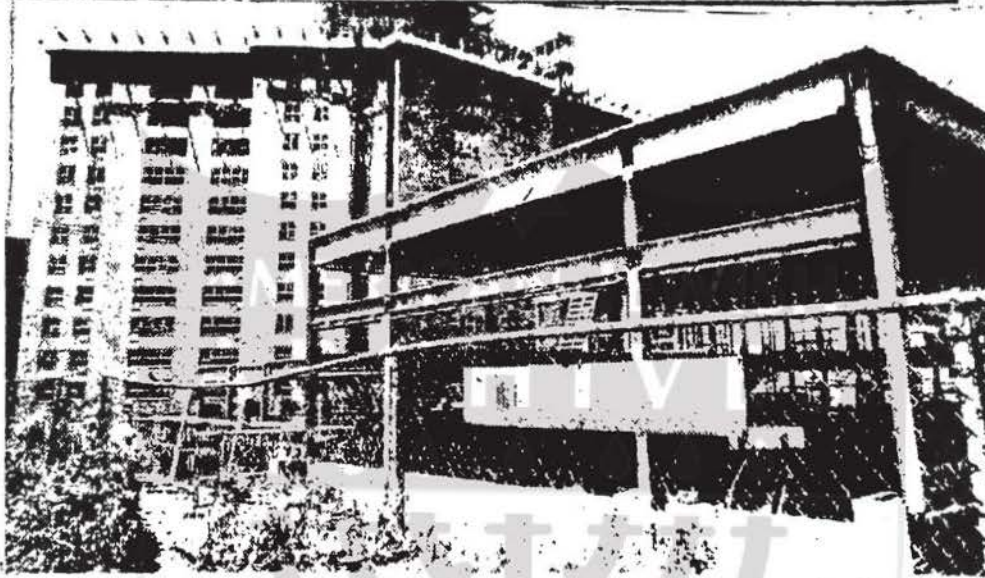


# Lona Island Sunday Press

JUNE 9, 1974

Entered as Second Class Matter  
at Postoffice, Jamaica, N.Y.

30 CENTS



The Forest Hills low-income co-op should be ready for occupancy by November.  
(Photo by Bob Weisenfeld)

## Forest Hills project: Tenant list due soon

By JAY ITKOWITZ

Tenant plans for the Forest Hills project—the first federally aided low-income cooperative in the U.S.—should be set within a few weeks.

A week ago, the U. S. Department of Housing and Urban Development announced its qualified approval of co-ops submitted by the city. But on hand are more than 7,000 applications for 432 apartments under the jurisdiction of the Housing Authority.

How many of the 7,000 applicants qualify for the co-op must be worked out by city, borough, federal and Housing Authority officials.

Among the issues that must be dealt with are the specific criteria which will be used in choosing the tenants who will occupy the nearly completed development at 108th Street and the Long Island Expressway; and the specific responsibilities of the interim and permanent advisory co-op board which will oversee the development.

While a specific formula for tenant selection has yet to be drawn up it is clear that the uniqueness of the project will mean that normal HA rules for selecting tenants will be significantly modified.

In average HA developments, the families most desperately in need of housing—the people “out in the street” and the ones living in housing dangerous to their health—get the highest priority for available apartments. Not so for the Forest Hills project.

Officials have already indicated that key factors for selection will be:

# Forest Hills Project Tenants List due soon

• "Upward mobility"—the ability of a low income-family to increase its future earnings over the years (notwithstanding 40 per cent of the apartments reserved for senior citizens). While this will favor working families it will not preclude the admission of welfare families who are expected to comprise "much less" than 10 per cent of the project, according to a Housing Authority spokesman.

• The location of the applicant — Families from the four closest postal zones to the project will get preference: 11375, Forest Hills; 11374, Rego Park; 11373, Elmhurst; and 11368, Corona. If families from these areas do not fill the project, families living in Queens will get preference over those from other boroughs.

• Veteran status — Queens Borough President Donald R. Manes said he would seek "strong preference" for vets while a HA spokesman said vets, as usual, would be favored.

• Income limits — The usual HA \$9,000 income limit for a family of four is expected to be raised.

An authority spokesman said as of May 31 7,000 forms for admission had been received. Officials expect that number to skyrocket now that the co-op has been approved. (Interested persons can get the forms by calling the HA switchboard, 433-2525.)

Meanwhile, one informed source said the previously projected \$29 per room monthly charge would rise to \$35 per room or so. The \$150 per room down payment would also be increased, the source said.

74I  
IMMEDIATE ATTENTION  
for Mtg. June 27

THE AMERICAN JEWISH COMMITTEE  
INTERRELIGIOUS TRENDS 1974-75

To *M. Tannenbaum*

The changing international and national situations - to the degree that one can forecast at all in this highly volatile period - will affect in significant ways the major areas of interest of this department (and AJC and the Jewish community), and our programmatic responses.

Following are some of the major changes and trends that we foresee as having serious implications for our work:

1) INTERNATIONAL AND NATIONAL ECONOMIC SITUATION - The emergence of the Arab nations as major economic powers will give them enhanced political power in relation to the United States, Western Europe, Japan, and the third world nations. Economic inflation in the United States and on the international scene will afford the Arabs opportunities to attract major business and industrial interests in the U.S. who will seek increased opportunities for economic growth through investments in Arab countries, as well as Arab capital investments in the American economy. The political and economic implications for Israel and American Jewry can be far-reaching.

If the inflation and unemployment become more serious, the desire for "quick-fix" economic relief in this country, might well lead to a growing impatience with Israel's claims and a desire to accommodate "moderate" Arabs whose major economic resources might help bring domestic economic relief, even though modest. Such a development would lend itself to public and political sympathy for the Arab cause at the expense of Israel.

A program scenario needs to be spelled out which takes into account such "bleaker" possibilities, and that outlines strategies for seeking to halt such possible erosions of American political and economic aid to Israel. The possibility of increased and sophisticated Arab propaganda here and elsewhere exploiting such a public mentality needs also to be considered. A key programmatic implication involves: a) interpreting these concerns to friendly Christian and other leaders of American public opinion; b) organizing effective coalitions and alliances that can have political and counter-propaganda impact in the U.S., as well as in Europe and Latin America. The role of the Vatican and World Council of Churches would be a factor here.

2) WORLD FAMINE AND GLOBAL JUSTICE - The spread of famine, malnutrition, and mass deaths in developing nations will raise both moral and pragmatic questions for us. The moral issue of Jews standing by while thousands, if not millions, of people are dying cannot be ignored by a Jewish community which has continuously put before the civilized and Christian conscience their guilt of silence and

indifference to Jewish suffering. Practically, this tragedy affords us also an opportunity to make clear that the Jewish agenda is not a "one-way" street, and that just as Jews participate in meeting the suffering and needs of others so we have a right to make similar claims on sympathetic response from others to legitimate Jewish interests. Such an approach is addressed particularly to Catholic, Protestant, Evangelical and black church leadership who will be in the forefront of the famine relief efforts for the next several years.

The growing prominence of concern over famine, poverty, and global justice will not be without political opportunity for the United States, and quite possibly, Israel. In recent meetings with Christian relief and third world representatives at Aspen and elsewhere, we sensed a definite rise of resentment, even hostility, toward the Arab oil-producing nations. The Arab nations which have systematically cultivated African and Asian support of their anti-Israel positions at OAU and the UN are now being held primarily responsible for the critical economic and political plight of the 25 to 30 poorer developing countries as a result of the quadrupling of oil prices with disastrous consequences for depletion of fertilizer, food, and economic growth (a decline from 6% to 2% for the next decade is predicted by Robert McNamara). The failure of Arab nations to provide any significant economic aid to these poor countries has already resulted in much bitterness. These poor countries require a minimum of \$10 billion in 1974 to survive - so far the Arab nations have mainly talked about making available something like \$400 million and first to friendly "Muslim countries".

This situation could lead to a major dependence of African and Asian countries on the United States for food, fertilizer, technology and economic aid. It could also lead to a softening of attitudes toward Israel on the part of these countries who are more interested in aid for survival than ideology. The crucial issue is whether the United States is interested in developing this opportunity for significantly improved ties with the U.S. (which will also involve rethinking its stance toward South Africa, Rhodesia, and Portugal). Should the U.S. cultivate creatively political ties related to its economic support programs, a situation could develop that in turn could be positive for Israel's relations with these third world countries. A factor in advancing that possibility would be the publicly constructive role of American Jewry in winning political support for third world economic aid in Congress, as well as interpreting public support for famine relief programs. Coalitions and alliances with religious, labor, ethnic, and black groups would be a key instrument for advancing such objectives.

### 3) ARAB AND ISLAMIC ANTI-SEMITISM

Another factor in this "anti-Arab scenario" is the quiet but growing Islamic proselytizing campaign throughout Africa and parts of Asia (see Tanenbaum's paper on "Interreligious Relations on the International Scene," May 1974). This campaign led by Qaddafi of Libya and Faisal of Saudi Arabia has taken on a strong anti-Christian content and rhetoric, and has led to negative reactions in the Vatican, the World Council, and other informed Christian circles. The black African Roman Catholic Archbishop for Abidjan, Ivory Coast, Bernard Yago, attacked Qaddafi and other Muslims of having engaged in African slave trade and of having collaborated in colonialism, adding, "A Muslim is a person least qualified to give lessons in liberalism and tolerance to the Christian churches in black Africa." The statement was carried in the national Catholic Italian newspaper, Avvenira, was published in the New York Times, Religious News Service, and Catholic News Service. It conforms entirely with a confidential report on Islam circulating within Vatican circles, and may well be the beginning of a careful counter-attack by Christian circles against fanatic Islamic leaders.

At our Fisk University conference on black-Jewish relations, the pan-African expert, Dr. John Henry Clarke, alluded to the fact that black people are not unmindful of the Arab culpability for black slave trade, and will find the appropriate time to act on their feelings toward the Arabs.

Some of the implications of the foregoing appear to be:

- a. There may well be a possibility of developing an interreligious coalition with Christian leaders and institutions in the Western world - and also in Africa and Asia - to bring pressures on Arabs and Muslims to respect the human rights of all non-Muslims in their countries. Such a campaign could also have positive implications for public opinion and political action in America as a counter to Arab economic relations with the United States. At the very least, it might serve as a brake on too swift an economic romance, and could well lead to Christians and Jews insinuating a human rights price tag for economic benefits for Arabs, as has been the case with the Soviet Union and emigration rights for Jews and others. (In calculating such geopolitical realities, it should not be overlooked that the United States is the major food and fertilizer producer in the world today, as well as of technology, commodities of which the Arab nations with all their wealth are in short supply.)
- b. There are about 24 African countries with predominantly Christian populations and leadership, and AJC has both the contacts and resources to begin cultivating relationships that could have positive values in countering Arab anti-Semitism in Africa, and also reinforcing understanding of Israel.
- c. AJC should consider taking the initiative in holding a second conference on "The Bible and Black Africa" in Jerusalem, based on the positive results of our earlier conference. The present situation may be more conducive than the earlier one.

d. AJC should undertake detailed research and study programs on third world developments and their implications for American Jewry and Israel. This could be an aspect of our proposed study with the Lily Foundation.

e. AJC's follow-up on the Fisk Institute and work with black churches, black academics, trade union and other groups should incorporate information about these Arab anti-black and anti-Christian efforts as a counter to blind pan-Africanism and third world sloganeering.

f. If a joint effort can be developed with Christians, an inter-religious or Christian approach to mass media on these concerns should be undertaken.

#### 4) MIDDLE EAST

Major problems will emerge in the months ahead in the interreligious area on both international and national levels with regard to these issues on the Geneva agenda: a) Palestinian self-determination; b) refugees; c) Jerusalem; d) secure borders.

Each of these issues will affect relationships with Christian communities in differing ways: Mainline Protestants and Catholics will be involved - frequently in advocacy roles - in support of some form of Palestinian national entity. These groups will be especially strong in behalf of Palestinian refugees, and also will play some political and public relations role for Arab claims on borders. We are in the midst of working with American Baptists, United Presbyterians, United Methodists, and Disciples of Christ among others, who have task forces on the Middle East, and we will need to continue our interpretive, education, and political work with these groups.

The status of the city of Jerusalem is already the center of much activity especially on the part of Roman Catholics in the Vatican and the U. S., and among the Greek and Russian Orthodox churches. As a result of the Orthodox pressures, the World Council of Churches has begun to take a more active interest in Jerusalem than in the past. Arabs and third world Muslims have been visiting Rome and Geneva regularly in recent months to try to arrange for Christian support of an Arab Muslim position on Jerusalem.

In the main, we have confined ourselves to interpreting the recent "traditional" positions of the Israel government to these several audiences, but quite frankly this is becoming inadequate. There is need for an updated dialogue with the new Israeli government on the options that are available in relation to each of these issues; discussion among ourselves and with other Jewish agencies as to what positions are defensible, especially on Palestinians and Jerusalem; and then a determination as to how we should proceed in interpreting our policies. IAD has a sense that some erosion in Christian positions regarding Jerusalem has taken place, and work on this question must be placed much higher on the Israeli and our agendas.

On another level, we will continue to intensify our "Interreligious Visits to Israel" program which affords opportunities to interpret all these issues to key Christians, blacks, and others. We anticipate that our Holy Year tours to Rome and Jerusalem will also provide strong possibilities for further educational work, especially with Roman Catholics here and abroad. Our National Council of Churches tour of local ecumenical leaders, and our Ford Foundation black coop tour are other models that we will be developing.

#### 5) SOVIET JEWRY

The National Interreligious Task Force on Soviet Jewry will continue to be a factor in helping to mobilize broad Christian and American support of the cause of Russian Jewry. Sister Ann Gillen plans to move her office to New York, which will give us closer linkage with that body for policy-making and programming. (Gerry Strober's successor will have liaison with the Task Force and Sister Ann as a major responsibility).

#### 6) JEWS IN ARAB COUNTRIES

AJC provided the American Christian representatives for the International Conference in Paris on July 3rd. We are undoubtedly going to be called on to play further roles in mobilizing support for Jews in Arab countries among Christians as long as the problems continue.

### DOMESTIC CONCERNS

ROMAN CATHOLICS - There are ominous signs of a growing Catholic clerical and lay resentment over defeat of Catholic issues - right to life, aid to parochial schools, foundations and ethnics - that verges on paranoia. It is not yet clear whether Catholic masses in the parishes are actually experiencing this sense of defeat and are labelling it as growing "anti-Catholicism" or whether Catholic intellectual and political elites are encouraging it and building on it in order to mobilize a populist base under their leadership and for their political leverage purposes both within the church and the larger society. The sudden, almost orchestrated, outburst of speeches and articles in the Catholic community appealing to this anti-Catholicism is a reason for this doubt.

Whether the Catholic elite is responding to this feeling or is in fact stimulating it, it is an important fact of interreligious life that Jews are being made to figure prominently - and negatively - in this intra-Catholic discussion. IAD feels strongly that a specific program should be undertaken very shortly to open up systematic dialogue with key Catholic leaders on our respective Catholic and Jewish agendas, how to deal constructively with misunderstandings, how to reinforce and advance collaboration. While several departments have a stake in this and need to be involved, IAD feels a special obligation to catalyze this effort as early as possible because further negative fallout can help erode years of solid work with the Catholic community in Catholic-Jewish relations, especially with Catholic educators. Possible negative attitudes toward Israel and Soviet Jewry also need to be forestalled.

We suggest <sup>therefore</sup> ~~further~~ that we consider invitations from people like Father Hesburgh, Msgr. John Egan of Notre Dame, and Rev. Andrew Greeley to organize a consultation. A proposal has also been made for reinstating a Four-Cs conference.

Aside from this, we propose to intensify our work in education with Catholics, based on the Pawlikowski and Claire Bishop books, looking forward to a National Consultation on Intergroup Content in Religious Textbooks at St. Louis University in early 1975. We also have proposals for conferences with Fordham University, Catholic University, and with various Catholic education congresses (Cardinal Manning in Los Angeles; Mt. St. Joseph in Cincinnati). Holy Year will also be a major opportunity for exploring links with Judaism, Jews, and Israel throughout the country, and abroad.

MAINLINE PROTESTANTS - While these bodies are still passing through major organizational transformations that reduces much of their activity to a bureaucratic standstill, there will be a number of opportunities to strengthen our programming with them. The National Council of Churches has established a Jewish-Christian desk as of July 1, and we have established ties with its new director.

Our joint publication with the Lutherans, Speaking of God Today, will be the basis of dialogues around the country with Lutherans. Institutes, seminars, articles will be programmed with several of the major denominations - American Baptists, Disciples, Methodists, United Church of Christ - to advance domestic and international Jewish concerns.

Our joint textbook programs - including black education - will need to be consolidated in light of Strober's departure, but we will provide for it.

We plan to relate to the major social action concerns of these churches in 1974-75, namely, world famine and poverty; domestic social and economic issues. In light of economic and political tensions in America and abroad, work on anti-Semitism and intergroup conflict will have to be studied and intensified where indicated. Counteracting Arab and Islamic anti-Semitism, black anti-Semitism, and Soviet and left-wing hostilities will be a part of this effort.

EVANGELICALS - Despite Watergate, evangelism will continue in the U. S. and abroad (International Congress on Evangelism in July 1974 in Switzerland), and the clarifications begun in Key 73 will need to be furthered. We have begun useful meetings with Billy Graham and Dr. Bill Bright of the Campus Crusade for Christ, and these will be pursued in 1974-75.

The adoption by the Southern Presbyterians on June 24th of a remarkably open and sympathetic position in their confessional statement on Jews and Judaism provides an opportunity of moving forward our work to create a national Christian consensus on a theology of Judaism that ends the practice of seeing us mainly as candidates for conversion, and as second-class citizens in a "Christian America."



A recent meeting of evangelicals at the Religious Heritage of America underscores the importance of paying attention again to the question of civil religion and pluralism. The Religious Education Congress theme of civil religion (which Jim Rudin directs as program chairman) is another opportunity for such clarification.

Beneath all these developments, we are troubled by several evangelical leaders' statements to us that Jewish secularists, radicals and humanists on all the college campuses are responsible for undermining the morals of America. A big evangelical push will take place to restore prayers and religion in the public schools as "the answer" to immorality, materialism, obscenity, nudity, paganism. We plan some early conversations with evangelicals around these concerns.

ON INTERPRETING JEWS AND JUDAISM - Recent experiences at major Christian educational conferences have strengthened our conviction about the importance of our work in interpreting such themes as "Jesus, the Gospels, and Rabbinic Judaism". We continue to get magnificent positive responses to everything we touch that seeks to interpret the Jewish background of Christianity. Our involvement in the Compendia project is a major contribution to this field and should be consolidated in 1974-75.

We need to examine in detail and with imagination how we can enlarge this area of interpreting the "dream image" of Judaism and its fundamental importance for Christian self-understanding. It is significant work in its own right; it is also invaluable as a counter to the "demon" image of Jews that Arabs and anti-Semites will increasingly promote, especially in a conflicted America that might be rife for scapegoats. We need to consider a program of cassettes, publications - popular and scholarly - more effective use of mass media (such as WNBC program on "The Jewish Idea of Messianism", etc.)

JEWISH ATTITUDES TOWARD CHRISTIANITY - The attitudes of Jews toward Christians in Israel as well as in the United States has led us to undertake a joint project with the Jewish Theological Seminary in early 1975 on this subject. Our plan to call a conference of major Jewish rabbinic scholars and academicians to review Jewish religious attitudes toward Christians and ascertain if we can develop a Jewish consensus statement on Christianity, Islam, and other major living religions. This could constitute a contribution of Judaism toward developing an ideology of world community and pluralism.

VATICAN AND WORLD COUNCIL OF CHURCHES - We will continue our work through IJCIC with these bodies at which Jewish agenda items can be discussed on an ongoing basis. At the same time, we will continue to develop interreligious programming through cooperative planning with the Foreign Affairs Department and the Paris, Latin American and Israel offices. Conferences with Christian authorities in Germany and Rome are being planned for 1975.