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*Preserving American Jewish History*

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

Series F: General Chronological Files. 1960-1992

Box 96, Folder 4, General correspondence, memos & working papers, July-December 1974.

July 1, 1974

Dr. A. E. P. Wall  
National Catholic News Service  
1312 Massachusetts Ave., N. W.  
Washington, D. C. 20005

Dear Ed:

Quick reply. I'd be glad to write review. How soon do you need it?

The later the better, since I've got two previous writing commitments.

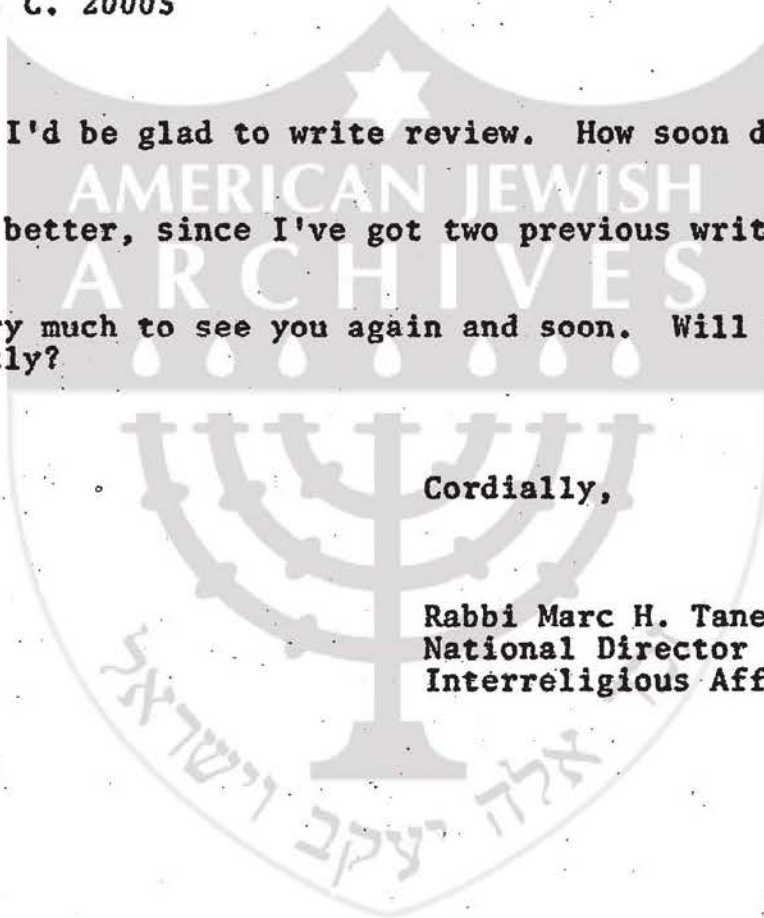
Would like very much to see you again and soon. Will you be in New York shortly?

All the best!

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

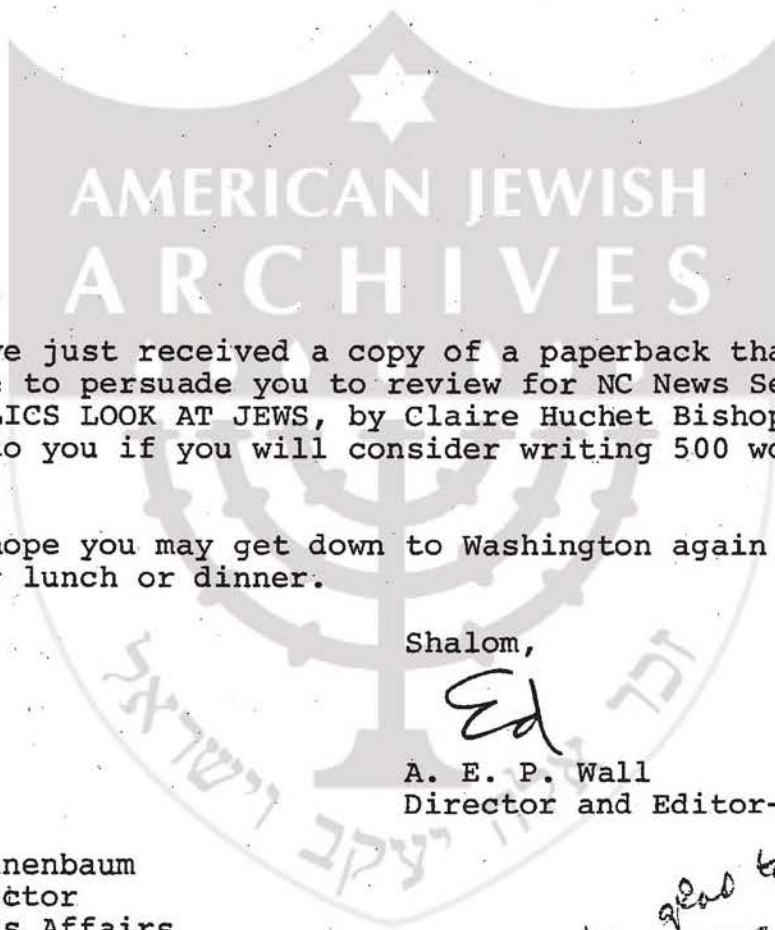
MHT;MSB





A. E. P. WALL  
DIRECTOR and EDITOR -IN-CHIEF

June 19, 1974



Dear Marc:

I've just received a copy of a paperback that I hope I may be able to persuade you to review for NC News Service. It is HOW CATHOLICS LOOK AT JEWS, by Claire Huchet Bishop. I'll rush a copy to you if you will consider writing 500 words about it.

I hope you may get down to Washington again soon with time free for lunch or dinner.

Shalom,

*Ed*

A. E. P. Wall  
Director and Editor-in-Chief

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

Encs.

*Dear Ed, Quick reply: I'd be glad to write review. How soon do you need it? The later the better, since I've got two previous writing commitments, I've got two and soon. Will you be in New York again (plenty) All the best! Conchally,  
Rust*

NATIONAL CATHOLIC  
NEWS SERVICE

A. E. P. WALL  
DIRECTOR

TO: All NC Book Reviewers

FROM: A. E. P. Wall

Book reviews written for NC News Service should be typed and double spaced. Reviews should not exceed 500 words. The rate of payment is 3 cents a word.

Each review should begin with the title, author, publisher, number of pages, price and reviewer's byline. Example:

LET US PRAISE, by E. Judson Cornwall. Logos International (Plainfield, N.J., 1973). 150 pp., \$1.50.

Reviewed by John Jones

At the end of the review, there should be a brief identification of the reviewer, as in the following example:

(Jones is a professor of history at Woodstock College and author of several books on the Mass).

It works hard to present **News** objectively, fully, honestly. It scores high in professional journalistic excellence.

It emphasizes **Service** in rapid distribution of news, photos and features--utilizing its own teletype network in the continental U.S., mail delivery elsewhere. It also provides direct service to Catholic newspapers requesting counsel in solving business problems, to bishops seeking help in establishing new periodicals, to the U.S. Catholic Conference in obtaining reference information from the NC library.

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**NC News Service**  
A. E. P. Wall  
Director and Editor-in-Chief  
1312 Massachusetts Ave., N.W.  
Washington, D.C. 20005, U.S.A.  
(202) 659-6722



## National Catholic News Service

For half a century, NC News Service in Washington has been the primary source of national and world news appearing in the U.S. Catholic press.

NC News Service provides domestic and foreign news daily by wire throughout the continental U.S., and by mail throughout the world.

In addition, it provides a photo service four times a week.

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NC News Service publishes a major

NC bureau in Rome, providing what many regard as the best Vatican coverage available from any news agency. Rome staff members are alert to developing news wherever it occurs, and are ready at a moment's notice to fly to Warsaw or Belfast, Tel Aviv or Munich.

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It is **Catholic** in its ownership and in its educational programs, such as the Know Your Faith series, but it operates with a broad ecumenical outlook. Its material is available to Protestant, Jewish and other periodicals.

documentary service, called *Origins*, 48 times a year. And it publishes a successful institutional newsletter, *Catholic Trends*.

NC also is publisher of the *American Catholic Who's Who*. A new volume appears once every two years.

NC News Service is an editorially independent news agency sponsored by the Catholic bishops of the United States. Its principal offices are in the headquarters building of the United States Catholic Conference in Washington, D.C.

NC News is not subsidized. It pays its own way. It charges clients for its service, and pays its own salaries and its share of office space costs in Washington.

Three full-time correspondents staff the



July 3, 1974

Dr. J. Rupert Picott  
Executive Director  
The Association for the Study of  
Afro-American Life & History, Inc.  
1401 Fourteenth Street, N. W.  
Washington, D. C. 20005

Dear Dr. Picott:

I appreciate very much your warm and thoughtful letter of June 27th. I am particularly grateful to Mr. Erwin A. Salk for bringing my name to your attention.

Your invitation to attend the annual convention of your association in Philadelphia October 23-27 is very appealing. I will check my schedule carefully and will let you know shortly whether or not it will be possible for me and my colleagues to attend.

Also I appreciate your invitation to join your association. I do not know how qualified I am on a professional basis to become a member but in terms of my interests and commitments I am certainly sympathetic to the idea. It would help me make a decision if you could share with me a sample copy of your "Journal of Negro History" and your "Negro History Bulletin".

Aside from such procedural matters, I would welcome an opportunity to meet with you at an early date to discuss the possibility of some joint study and research projects that may be of mutual interest. You may find some of the suggestions in the enclosed radio script of interest. I would certainly appreciate any comments that you might have on these suggestions.

With warmest personal good wishes, I am

Sincerely yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
Encl.

CC: Mr. Erwin A. Salk

f-1/2/75  
Picott  
1974-1975



*F. M.  
1974 Projects  
-78*

THE ASSOCIATION FOR THE STUDY OF AFRO-AMERICAN LIFE AND HISTORY, INC.  
The Association for the Study of Negro Life and History, Inc., Division  
The Associated Publishers, Inc., Division  
1401 Fourteenth Street, N.W. Washington, D. C., 20005 202-667-2822

June 27, 1974

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

Dear Mr. Tanenbaum:

Mr. Erwin A. Salk, President, Salk, Ward & Salk, Inc., of Chicago and I have talked. We are anxious that you be informed about The Association for the Study of Afro-American Life and History.

The Association for the Study of Afro-American Life and History was founded in 1915 and has been in continuous existence since that time. The organization, the most prestigious academic association in its field in America, is composed of most of the scholars of black history, most of the directors of Afro-American Studies in colleges, universities and public schools and many other individuals interested in the black experience.

The Association is dedicated to improvement of ethnic understanding in America, promotion of appreciation of the life and history of the Afro-American, and enrichment of the promise of the future. A membership invitation is attached which lists the beginnings, programs and some of the publications of the organization.

Edgar A. Toppin  
President

J. Rupert Picott  
Executive Director

Charles Walker Thomas  
Secretary-Treasurer



June 27, 1974

We are especially interested in having you and members of your staff attend our forthcoming Fifty-ninth Annual Convention which will be held in the Benjamin Franklin Hotel, Philadelphia beginning on Wednesday evening, October 23 and extending through Sunday noon, October 27. Our convention at the Hotel Commodore in New York in 1973 was attended by three thousand and eleven delegates, visitors and others. We hope for an equally large number in Philadelphia.

The convention program this year includes six major General Session Speakers and one hundred and nine persons who will deliver papers on numerous subjects involving history, historical pursuits and life in America and abroad generally.

It will be a pleasure to hear from you.

Cordially,

*J. Rupert Ricott (sc)*

Executive Director

JRP:slc

Incl: Membership Invitation

**SUSTAINING MEMBERSHIP**  
—\$20.00

**INCLUDES:**

**JOURNAL OF NEGRO  
HISTORY**  
**ASNLH NOW (Newsletter)**  
**SPECIAL RELEASES**  
**NEGRO HISTORY  
BULLETIN**

**ACTIVE MEMBERSHIP—**  
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**INCLUDES:**

**ASNLH NOW (Newsletter)**  
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**VOTING PRIVILEGES**

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**LIFE MEMBERSHIP—\$300.00**

(\$55 per year for six years)

My check is attached for  
Membership Dues \$ \_\_\_\_\_

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AMERICAN JEWISH  
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*The  
General Officers  
and  
Members  
of the  
Executive Council  
of  
The Association for the Study  
of Afro-American Life and History\*  
cordially invite you  
to become a member of  
the  
ASALH  
the organization dedicated to  
improvement of ethnic understanding in America,  
appreciation of the  
life and history of the Afro-American,  
and enrichment of promise  
of the future.*

**R.S.V.P.**

\* Divisions:

The Association for the Study of Negro Life and History, Inc.  
The Associated Publishers, Inc.

## DEVELOPMENT OF THE AEA

The Association for the Study of Afro-American Life and History was conceived by Dr. Carter G. Woodson as an instrument to promote appreciation of the life and history of the Black American, to encourage an understanding of present status, and to enrich the promise of the future.

In 1915, there was, as now, tremendous neglect of the study of the Negro and most other racial groups. Out of this lack of understanding, misinformation about race and color flourished. The founding of The Association for the Study of Afro-American Life and History provided needed reconstruction of thought based on historical truth about African heritage of black people, ancient history and worthwhile contributions to the founding and the continuation of the United States of America.

## BEGINNINGS

The Association for the Study of Afro-American Life and History was:

1. Organized by Carter G. Woodson in Chicago, September 9, 1915, with the participation of George Cleveland Hall, W. B. Hartgrove, J. E. Stamps, and Alexander L. Jackson.
2. Incorporated under the laws of the District of Columbia, October 2, 1915, with Carter G. Woodson, J. E. Moorland, and J. A. Bigham as trustees.

The Association:

3. Published the first number of **THE JOURNAL OF NEGRO HISTORY**, January 1, 1916, and since that date has published this historical magazine regularly each quarter.
4. Originated *African-American History Week* on February 7, 1926, and has continued the celebration annually.
5. Brought out *The Negro History Bulletin*, October 1, 1937 and has published the magazine monthly (October through May) since that date.

## PROGRAMS

The Association for the Study of Afro-American Life and History:

1. Promotes historical research and writing.
2. Publishes books on Afro-American life and history.
3. Sponsors the study of black history through schools, colleges, churches, homes, fraternal groups, and clubs.
4. Collects historical manuscripts and materials relating to black people and makes findings available throughout the world.

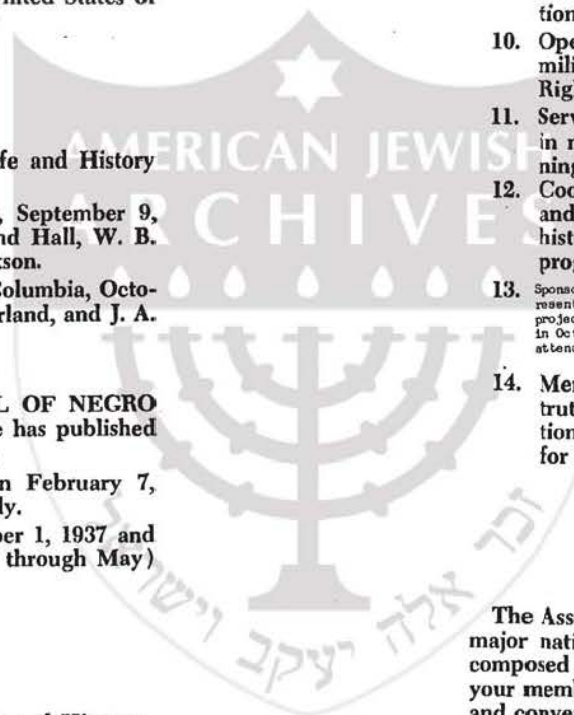
5. Seeks harmony between peoples, and acceptance, by interpreting the history of one to the other.
6. Directs the attention of scientific investigators and serious scholars to the neglected field of Black History.
7. Organizes and stimulates the studies by state and local groups, which have done much to change the attitude of communities toward the Afro-American, and vice versa.
8. Encourages the training at accredited universities of young men and women in acceptable methods of research in the social sciences, history and other disciplines.
9. Serves as a principal proponent in the nation of the concept of "I Am Somebody. With proper training, desire to achieve, and opportunity, I Can Do" so vital for minorities for participation in the American establishment.
10. Operates as the pioneer and accepted—by militants and non-militants alike—as the core organization of the Black Civil Rights movement.
11. Serves through Headquarters Office in Washington and branches in major cities as a focus for scholarship, relevance and planning for improvement in Afro-American living.
12. Cooperates with governmental agencies, foundations, peoples and nations in projects designed to further the study of ethnic history, with particular emphasis on the black heritage and programs for the future.
13. Sponsors an annual convention attended by upwards of 5,000 persons—delegates, representatives, visitors—which is a premier national venture of discussion, decision and projection in Afro-American life and history. The annual convention is held each year in October. Announcements of dates will be made in time for you to make your plans to attend.
14. Merits and is respected by leaders and lay citizens alike for truthfulness in interpretation of research on race, for publications designed to close the information gap about race, and for historical relevance in the United States and abroad.

## JOIN NOW

The Association for the Study of Afro-American Life and History, a major national organization in the twin fields of life and history, is composed of members of all racial groups in America. We welcome your membership, and offer full participation in meetings, conferences and conventions and in other activities.

## SEND YOUR CHECK TODAY

To help promote improvement of ethnic understanding in America, appreciation of the life and history of the Afro-American, and enrichment of the promise of the future, I wish to enroll in the category checked and receive the benefits of membership:





# Association for Union Democracy

23 East Sixteenth Street • New York, N.Y. 10003 • (212) 675-1780

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JACOB WEINSTEIN

November 18, 1974

Dear Director:

You will note the enclosed item from the New York Times reporting the election, by an a stounding 2 - 1 margin, of Ed Sadlowski as director of Steelworkers District 31. As we reported in Union Democracy Review, an earlier election had been challenged by the U. S. Labor Department because it was arrantly contaminated by fraud. It is fairly clear by now that Sadlowski, an insurgent, had probably won that first election only to have it stolen from him.

Victor Reuther  
Larold K. Schulz

Judith Schneider, our Legal Director, was responsible for most of the legal work, under the direction of Joe Rauh and Leon Despres, in connection with the federal suit that led to a new election. In the whole preelection period, she remained in Chicago to deal with the Labor Department in a continuing effort to make sure that the new election would actually be a fair election.

We can all be proud of the contribution of our Association in helping steel workers to get a fair and honest election and to choose the officer they really wanted.

H. W. Benson

## STEEL WORKERS ELECT REFORMER

Abel's Candidate Loses in  
Union's Largest Unit

By WILLIAM E. FARRELL

Special to The New York Times

CHICAGO, Nov. 17—Edward Sadlowski, a reform candidate, defeated Samuel C. Evett today by nearly 2 to 1 in a rerun election for the directorship of District 31 of the United Steelworkers of America.

According to unofficial results tallied by the Department of Labor after four days of tightly supervised balloting, Mr. Sadlowski had 39,637 votes to 20,158 for Mr. Evett, the incumbent.

The results, which must still be certified by the Labor Department, appear to end a 21-month struggle for control of District 31, which represents steel workers in 500 plants throughout Chicago and northern Indiana.

District 31, with 130,000 members, is the largest unit in the 1.4-million-member union.

Mr. Sadlowski, who is 36, conducted an intense campaign for the post. He contended that the District 31 leadership had become estranged from the members.

His candidacy was strongly

opposed by I. W. Abel, the president of the steel workers' union, who once said Mr. Sadlowski was not part of the union's "official family." Today's victory over Mr. Evett, who is 60, was viewed by some in the labor movement here as a blow to Mr. Abel's prestige.

The District 31 leadership struggle dates at least to February, 1973, when Mr. Evett and Mr. Sadlowski opposed each other and Mr. Evett was credited with the victory by 1,536 votes. Mr. Sadlowski immediately filed charges of fraud.

The Labor Department investigated the charges and reported that votes had been thrown out, that electioneering had

been permitted at the polling places and that Mr. Sadlowski would have won had it not been for the violations.

A decision was made for a new election under the department's supervision, and nearly 300 Federal agents were posted at steel plants during the balloting.

Mr. Sadlowski said the results showed that the rank and file was telling top union officials in Pittsburgh that "we want our union back."

"This was a vote by steel workers who were fed up with their union," he said.

The new director takes office immediately for the remainder of Mr. Evett's four-year term.

THE NEW YORK TIMES, MONDAY, NOVEMBER 18, 1974

July 11, 1974

Dr. Kenneth L. Hansen  
Executive Vice President  
Religious Heritage of America  
1000 Connecticut Ave., N.W.  
Washington, D. C. 20036

Dear Dr. Hansen:

I want to express to you and your associates my gratitude for the privilege of having been selected to receive the special Award of Religious Heritage of America.

One of the great challenges that faces our country is how to preserve the unity of our nation while recognizing the great enrichment that is to be derived from the pluralistic religious and ethnic heritage of all of our people. Religious Heritage of America performs a very special role in holding up that dialectic between unity and diversity and you are to be congratulated for that distinctive contribution.

I am confident that as we approach the bicentennial year of the birth of our nation that your function in our society will become even more richly appreciated by people in every corner of the land.

I look forward to our further collaboration in pursuit of the common objectives which we share both in terms of strengthening the democratic fibre of America as well as the deepening of the religious commitments of our people and our society.

May God bless you and the work of your hands.

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:ps

Bcc: Hyman Bookbinder

June 27, 1974

Dr. Kenneth L. Hansen  
Executive Vice President  
Religious Heritage of America  
1000 Connecticut Ave., N. W.  
Washington, D. C. 20036

Dear Dr. Hansen:

Thank you for the gracious award that you presented to me at the Religious Heritage of America dinner last Thursday night.

It was a genuinely lovely occasion and I feel privileged to have been invited to take part.

I hope we have an opportunity to be in touch with each other in the near future.

With warmest personal good wishes, and my prayers for God's blessings over you and your lovely wife and over the work of your hands.

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB  
(Dictated but not read)

March 26, 1974

✓  
Dr. Kenneth Hansen  
Religious Heritage of America  
1000 Connecticut Avenue, N.W.  
Washington, D.C. 20036

Dear Dr. Hansen:

Thank you very much for sending me the list of Religious Heritage Award recipients. That is a very prestigious group to be associated with, and I am flattered that you include me in that company.

Once correction, please: my title and identification should be as follows:

National Director, Interreligious Affairs  
The American Jewish Committee  
New York, New York

I hope that you would make this correction in any future public announcements.

With warm good wishes, I am'

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:eak

February 14, 1974

Dr. Kenneth L. Hansen  
Executive Vice-President  
Religious Heritage of America  
1000 Connecticut Ave., N. W.  
Washington, D. C. 20036

Dear Dr. Hansen:

Thank you for your warm and thoughtful letter of February 11th. I feel deeply honored by your decision to confer upon me your Religious Heritage of America award.

I shall be happy to accept and look forward to being present on June 20th.

Of course I shall abide by your request that no public announcement be made by us in relation to the award.

With much appreciation and warmest personal good wishes, I am

Faithfully,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB



July 19, 1974

Mr. Jerome M. Vogel  
Executive Director  
Operation Crossroads Africa, Inc.  
150 Fifth Avenue  
New York, N. Y. 10011

Dear Mr. Vogel:

Thank you for your letter of July 5th and the enclosed brochure on your East African tours.

I am very much interested in arranging to go to Africa in the near future but I am afraid that my present commitments will prevent my doing so this year.

When I am ready, I will certainly be in touch with you and Rabbi Mowshowitz.

With warmest good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB



# operation crossroads africa, inc

150 FIFTH AVENUE, NEW YORK, N.Y. 10011/(212) 741-4570/CABLE: CROSSROADS NEW YORK

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Jerome M. Vogel

July 5, 1974

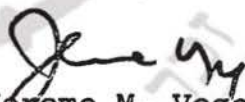
Rabbi Mark Tanenbaum  
The American Jewish Committee  
165 East 56th Street  
New York, New York 10021

Dear Rabbi Tanenbaum:

Rabbi Israel Mowshowitz, a long-time associate of Operation Crossroads Africa, has suggested that you might be interested in joining our adult tour to East Africa this summer.

I am pleased, therefore, to enclose a brochure describing the tour. We should be glad to supply any additional information which you might want.

Sincerely,

  
Jerome M. Vogel  
Executive Director

JMV/lb

July 23, 1974

Mr. and Mrs. Johnny Cash  
Box 508  
Hendersonville, Tenn. 37075

Dear June and Johnny:

It was a genuine treat to have an opportunity to meet both of you in person. That Religious Heritage dinner was a very rich experience and the best part of it was coming to know both of you, even for a few minutes.

I simply want to thank you for your thoughtfulness in sending us those lovely records. It will give my family and myself many hours of much pleasure and I wanted you to know of my deep appreciation.

I hope we have an opportunity to be together in the near future.

With warmest personal good wishes and my prayers for God's blessing over you, I am,

Cordially yours,

Rabbi Marc H. Taenbaum  
National Director  
Interreligious Affairs

MHT:as

Encs.

*Global Justice  
Palmer  
10/1/74*

F-9/27

# WORKERS DEFENSE LEAGUE

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Jerry Wurf  
James E. Youngdahl

July 29, 1974

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

AMERICAN JEWISH  
ARCHIVES

Dear Marc:

I'm writing to you as a concerned board member to ask your urgent attention to WDL's present financial crisis. We need the most generous contribution that you can give, immediately.

On a shoestring budget, our staff has done an outstanding job of carrying out the principles of WDL.

WDL's Employee Protection Program and our Military Justice Program offer urgently needed services provided by no other organization in New York City to those minority and underprivileged people who have nowhere else to turn. Because of the overwhelming need for these types of representation each program is expanding to train lay advocates in order to reach more people.

Long-range plans for fund raising have been drawn up, with the possibility of modest foundation support later in the year. Meanwhile we have no money to pay the staff's unusually low salaries and to meet pressing bills. We need Board Members to come to the rescue now.

Our Employee Protection Program provides representation, information and counseling to unemployed persons who desperately need their benefits and related services. Through our many years of commitment to the labor movement, we are able to assist in other labor-related matters.


Our Military Justice Program is the only program providing representation on a massive scale to both active duty G.I.'s and veterans with other-than-honorable discharges. A veteran with an other-than-honorable discharge is unable to collect educational benefits from the Veterans Administration and finds himself arbitrarily excluded from the job market.

Our small staff is highly competent, dedicated, enthusiastic, and underpaid.

Rowland Watts and I both urge you to send as large a contribution as possible today, in the enclosed envelope. The financial crisis is real.

With appreciation, I am

Cordially yours,



Harry Fleischman

P.S. If each Board Member could give at least \$100.00, the immediate problems would be solved and a promising future guaranteed.

csae/1707



8020 Charlotte St.  
Kansas City, Mo. 64131  
July 30, 1974

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

Dear Rabbi Tannenbaum:

First may I thank you for the time you gave me a couple of weeks ago when I was in your office. It was indeed a pleasure to meet with you. I hope you had a pleasant vacation.

I was unsuccessful in reaching all of the people you suggested I contacted, however, I did speak to a couple of them. I did speak with Mr. Howard Katz, at the Federation of Jewish Philanthropies, since Rabbi Trainen is out of the city until August 4th. Mr. Katz informed me of some of the problems the Federation is experiencing and I certainly hope things will improve soon.

Thank you for your willingness to circulate my resume'. I would be very grateful if you would let me know if any prospective positions might arise and I would certainly be willing to return to New York to interview for them. I can be located at the above address.

With every good wish and sincere appreciation for your efforts, I remain

Yours truly,

*David Paley*

(F)

July 30, 1974.

Dr. Georges Deroy  
Editorial Secretary  
World Christian Handbook  
Vlamingenstraat, 116  
3000 Louvain, BELGIUM

Dear Dr. Deroy:

Enclosed please find my article on Judaism in the United States for publication in the 1970-80 edition of the World Christian Handbobbk.

The article runs a little longer than the word count you suggested. I leave it to your judgment to edit it in terms of your needs.

If you have any questions about any aspect of the article, please feel free to write to me.

I would appreciate if the stipend could be at least \$100 in order to help cover expenses involved in researching and preparing it. Also, I would like to have two copies of the Handbook when it is published, if that is at all possible.

Sincerely,

Rabbi Marc H. Tannenbaum  
National Director  
Interreligious Affairs

MHT:as  
Enc.

August 5, 1974

✓  
Mrs. Lynne H. Keating  
411 Sunnyside Drive  
Nashville, Tenn. 37205

Dear Mrs. Keating:

Rabbi Tanenbaum has asked me to acknowledge receipt  
of your kind letter of July 18th.

Rabbi Tanenbaum is presently away from the office on  
vacation and will not reply until after Labor Day.

Cordially,

Adeline Singerman  
Secretary

AS:ss

ד"ר נט send ב"ב.





July 18, 1974

Dear Rabbi Tannenbaum,

I know your lectures have touched the hearts of many Christians as well as Jews. You spoke so eloquently thoughts that needed to be said. What I appreciated most was your ability to relate your Jewishness and to cite the Jewish "point of view" as well as the Christian (Roman Catholic, Protestant) without being threatening.

I am a Reform Jew who married a practicing Catholic (and candidate for Catholic priesthood for five years.) We have one son who is Jewish.

Though your words and thoughts were elevated to move groups of people and to raise a consciousness toward world understanding and human suffering, your words had deep meaning for me personally. They clarified so many muddled thoughts. Thank you.



Please send  
Bibliography

1874 CHAUTAUQUA  
CENTENNIAL

Shalom  
Lynn  
Hoffman Keating

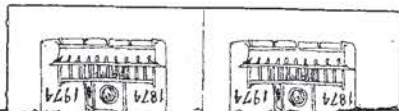
To: Lynn Keating  
41 Sunnyside Drive  
Nashville  
Tennessee 37205



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Rabbi Marc Tanenbaum  
The American Jewish Committee  
New York  
New York

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8/6 Copy sent Mr H T  
F.Y.I.

The Jewish Theological Seminary of America  
The Schocken Institute

בית המדרש לרבנים באמריקה  
מכון שוקן

רחוב בלפור 6, ירושלים  
Tel. 31288 טל

Office of the Vice-Chancellor

לשכת סגן הנגיד

July 31st., 1974

Rabbi Marc Tanenbaum  
Inter-Religious Affairs Dept.  
The American Jewish Committee  
165 East 56th St.,  
New York, N.Y. 10022  
U.S.A.

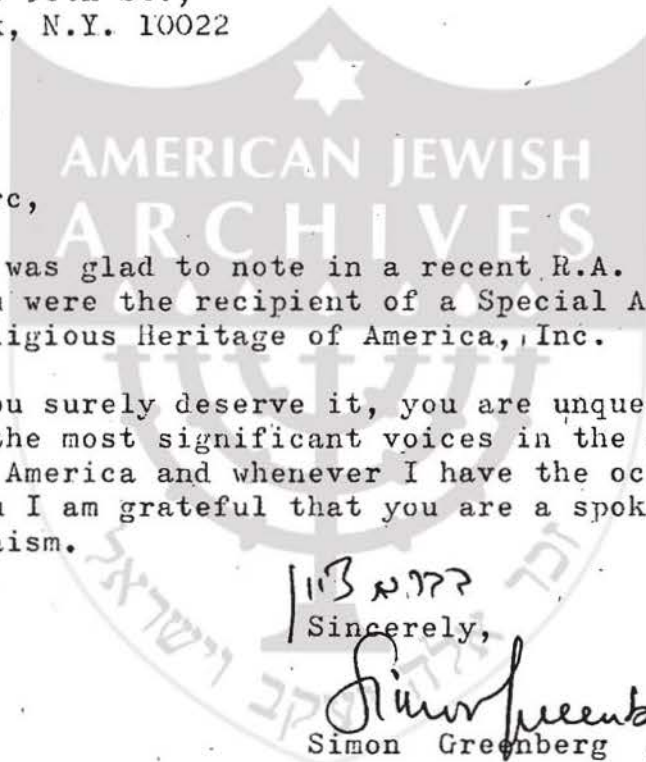
Dear Marc,

I was glad to note in a recent R.A. "News",  
that you were the recipient of a Special Award  
from Religious Heritage of America, Inc.

You surely deserve it, you are unquestionably  
one of the most significant voices in the religious  
life of America and whenever I have the occasion to  
hear you I am grateful that you are a spokesman  
for Judaism.

11/3/74  
Sincerely,

*Simon Greenberg*  
Simon Greenberg



[start]

Original documents  
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5/7 Copy sent MHT  
FYI

July 31, 1974

MEMORANDUM

To: Bert Gold  
From: Zachariah Shuster  
Subj: Louvain Projects

We have an urgent request from Canon Houtard for another installment of our share of the two Louvain studies which have been carried on by the Center of Socio-religious Research at Louvain University under his direction.

As you recall, we agreed in July, 1972, to co-sponsor two research studies, one on religious liturgy and the other on attitudes towards Jews on the part of the working population in Belgium. The first study has been completed, and a draft has been made available to us. After Canon Houtard's return to Louvain in the month of October, we intend to get together with him to discuss this text for preparation in final form.

The aim of the second study is to analyze the correlation between the attitudes towards Jews from a religious angle and the professional and social position of the workers. This study is based on the hypothesis that from a political and ideological point of view the working class is differentiated according to the position that each working group occupies in the totality of the production process.

I have no doubt that both of these studies are pioneering efforts in areas where no such research has been done in the past.

With regard to the budget of both of these two studies, the arrangement foresees a total expenditure of \$19,175, of which the American Jewish Committee contributes the sum of \$11,200, and the Center of Socio-religious Research, the sum of \$7,975. In August, 1973, you transmitted directly from New York the first installment of \$5,000. We have now the urgent request for the second payment of \$3,500 to enable the continuation of the final stages of both studies and to bring about their completion by the end of the year.

I suggest that you transmit this amount at your earliest convenience.

ZS/JD

cc: Tardibam, Fine

[end]

Original documents  
faded and/or illegible



MHT

8/12

pl. see P. S. - and  
advise - shall I send copies  
to BB - SH - PH ??

MHB

MORTON K. BLAUSTEIN

BLAUSTEIN BUILDING  
BALTIMORE, MD. 21203

August 9, 1974

PERSONAL AND CONFIDENTIAL

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

Dear Marc:

As my secretary advised you, she forwarded your letter to me in Maine.

I am presently back in Baltimore for just 24 hours to visit my mother - - and I thought I would take this occasion to respond to your letter.

First let me say that it was good of you to have written me as you did and to tell me the full (no expletives deleted) and complete story. I entirely understand what happened, and how it happened, and I feel confident that as our study proceeds we will gradually be able to clear up the rumors and establish the facts firmly in the minds of our own AJC members and, just as importantly, in the minds of the American Jewish Community at large.

I do want to comment on one specific sentence in your letter. Bert Gold and I saw a good deal of Will Maslow at the meetings of the Claims Conference and the Memorial Foundation in Geneva shortly after the World Jewish Congress meetings there. In fact, we even had lunch with Will one day - - and the matter of the pending discussions between the two organizations wasn't even mentioned. Based on what I know of Bert's discussions with Will and with Naomi Levine, it is simply inconceivable to me that he could have made any such statement as "the merger is all but accomplished". I just feel certain in my own mind that that statement is the result of several embellishments as whatever Will did say got passed on from one person to another.



Rabbi Marc H. Tanenbaum  
August 9, 1974  
Page Two

The fact is, Marc, as you know, that not only is there no such thing as a nearly accomplished merger, but we in AJC are only in the early phases of our fact gathering and study process. At this time, there is absolutely no way of knowing what may emerge from the study - - and all that I know at this time is that we have a lot to do to "learn" our subject, before we can begin to even talk with the Congress people.

I know that I will have further opportunities to discuss this matter with you - - and I will look forward to them.

AMERICAN JEWISH  
ARCHIVES

Sincerely,

*Morton K. Blaustein*

Morton K. Blaustein

MKB:lk

This letter was typed after Dr. Blaustein had returned to Maine, and therefore is not signed by him personally.



P.S. Marc, I cannot tell from your letter whether you had any feeling that it should or should not be seen by Bert Gold, Selma Hirsh, etc.

My own feeling is that your letter and my response should be seen by Bert, by Selma, and by Phil Hoffman, and with that in mind, I am herewith enclosing three copies of your letter and mine, one for each of those people. Naturally, this P.S. note does not appear on the other copies.

Please let me know whether you do or don't decide to distribute the enclosed copy to Bert, Selma and Phil - - and, if I may make one other request, could you send me photocopies of the several articles you refer to in your letter - - The Boris Smolar column, the JTA News Report, and the pertinent page from "The Jewish Week".

Thanks.



August 16, 1974

Dr. Simon Greenberg  
The Jewish Theological Seminary  
of America  
6, Balfour Street  
Jerusalem, Israel

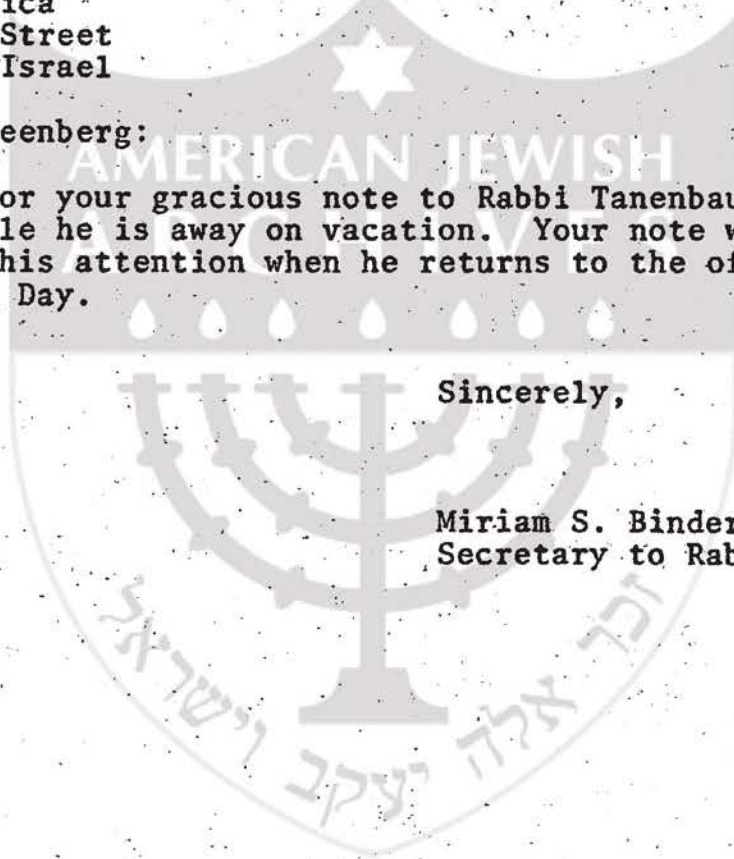
Dear Dr. Greenberg:

Thank you for your gracious note to Rabbi Tanenbaum which arrived while he is away on vacation. Your note will be brought to his attention when he returns to the office after Labor Day.

Sincerely,

Miriam S. Binder  
Secretary to Rabbi Tanenbaum

MSB:mm





# THE AMERICAN JEWISH COMMITTEE

PARIS OFFICE: 30, Rue de Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris

Abraham Karlikow, European Director

August 29, 1974

To: Morris Fine  
From: A. Karlikow  
Subject: Report on The Jews in Poland

Dear Morris:

Enclosed please find my report on the situation in Poland, following my trip there last month. This was written before the announcement, today, of the forthcoming trip of Polish premier Edward Gierek to the United States in October; but I think you will find it pertinent to this.

Bookie's good friend, now Ambassador to Poland, Richard T. Davies was most warm and cooperative when I was in Warsaw, giving me an hour of his time and that of the Political Affairs Counselor, Mr. John Scanlon, and Bookie may want to drop him a word. (I've already written thanking them both.) You will find certain of his views and comments reported herein, and naturally they should be treated as confidential as, too, obviously, other material like the possibility that Joint may be going in to visit Hungary or, so as not to embarrass him, the urgings of Folksstimme editor Tenenblatt.

I would suggest that AJC try to see Gierek when he comes to the United States, and there are some concrete suggestions in the report as to matters that usefully could be taken up with him. I also should suggest that our people in the cities where there are ~~xxx~~ major Polish-origin populations should speak to the leaders of these groups so that our sentiments and requests could come to the Polish authorities through other, non-Jewish channels as well. (Poland has actively been cultivating Polish-American groups in the past two years.)

I presume that if AJC does meet with Gierek it will be conferring beforehand with the Israelis on their objectives. I have dealt only in the most summary fashion with Poland and Israel because the public record on this score, and on Polish anti-Zionism along Russian lines, is too well known to need repeating. It should perhaps be mentioned, though, that the level of Polish anti-Israel outcry this last war was far below that of 1967; and there is some feeling that presently Poland is only about as anti-Zionist as it politically has to be.

With all best regards,

ELMER L. WINTER, President

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*Copies:  
Gold  
Bookbinder*

# report

from: european office  
american jewish committee

a. karlikow, director

## THE JEWS IN POLAND

Two harsh demographic facts sum up Jewish life in Poland today and portend the demise of this community in little over a decade: population and age structure.

How many Jews in the country? No one can say for sure. To pose the question of a Jew in Warsaw, Cracow or Lodz is almost inevitably to bring a half-humorous, half-sorrowful query in return, "Do we count half-Jews and those who have married out?" followed by estimates that range from five to no more than 15,000 even then.

(Plus guesses on all sides that there exist several new-style "Marranos," persons of Jewish origin who assiduously hide the fact and long since have melted into the Polish mass.)

What is the structure of this Jewish population? You see no Jewish infants in Poland. There is no mohl in the country and he would have no business anyway. To meet a Jewish youngster is a rare event. The last bar-mitzvah, it is vaguely remembered, took place some seven or eight years ago. Where should children come from? Virtually all active Jewish adults have by now quit Poland. The president of the Union of Religious Communities estimates that the average age of those with whom this body is in contact is in the neighborhood of sixty.

Those who remain comprise an impoverished population by and large, though there are a handful of well-to-do entrepreneurs in the private sector and some scores who get by in the liberal professions. Most must eke out an existence on sorely inadequate government old age pensions. "Remember the Sholem

Aleichem sketch about the two Jews who decided they would have enough groschen to live on if only the week ended on Thursday. That's how it is with me. My pension would be enough if only the month had two weeks."

For the bulk of Jews in Poland, therefore, assistance coming from outside the country is critical, vital.

\* \* \*

To visit Poland is sad indeed for any Jew.

How visualize that before the Nazi holocaust this was the second largest Jewish community in the world with well over three million Jews and a history in Poland dating back a thousand years; a land where the existence of Yiddish as a spoken tongue virtually was contemporary with Polish itself; where, in the 1930s, one could find some 2,000 rabbis, 10,000 yeshivah students, innumerable synagogues and prayer houses; where one of every three persons met on a major city street was likely to be a Jew and Jews made up the majority of small shopkeepers, craftsmen and the Polish middle class?

So little evidence of anything Jewish remains, and so much of this remainder is shabby and even derelict.

Small and shrinking as it is -- ever and above mortality, about 300 Jews emigrated last year -- yet Jewish life in Poland is divided, and turns on two focal points. One can walk in three minutes across an open Warsaw lot from the headquarters of the Cultural and Social Association of the Jews in Poland, the organization for Jewish activity sponsored by the Communist regime, to that of the Union of Religious Communities -- but this is a walk that the respective leaders of these two bodies never take.

Much and passionate post-war Jewish history in Poland lies behind this division, profound differences among Jews in attitudes and ideologies, in concepts as to what Jewish life ought and could consist of (and, for some, how be controlled) if its existence were to be assured in this Communist land.

There is little point now, though, in tracing how an impressive network of Jewish religious, cultural, educational and economic institutions was re-created for the nearly quarter million Jews to be found in post-war Poland by 1946 (a truly remarkable achievement) only to be taken over, first, by Communist elements in the community and then "unified" -- that is, eliminated -- in 1950 by the Polish government. After this, only the Cultural and Social Association was to remain for circumscribed cultural

and propaganda purposes, as the Communist arm; while the much buffeted Union managed to survive almost by bureaucratic accident.

Nor is there much sense in now reviewing the Polish popular post-war anti-Semitism and the strong desire among Jews to go to Israel and other lands; or the internal Polish government anti-Jewish infighting and open anti-Jewish policies that led to four great Jewish waves of emigration over the years.

Suffice it to say that almost any conversation with a Jew still in Poland quickly reverts "to what happened in 1968." Polish government treatment of its Jews at that time -- in the aftermath of the Israel-Arab 1967 war, Poland's breaking relations with Israel and a vicious anti-Zionist, anti-Semitic campaign -- was such as to make mock of any concept that a fully Communist orientation and devotion would protect the individual Jew or a Jewish institution.

In those 67-68 years even the most stalwart Communists were cast out of any post of influence and often into exile if of Jewish origin; Jews at every level were dismissed from jobs. The Cultural and Social Association was not spared, being forced to relinquish various of its assets and seeing its activities even further curtailed.

Given the little that is left, differences of concept on how to promote Jewish life in Poland presently are meaningless. The organizational division of the community would be pathetically ridiculous (and is ignored by many Jews, especially in the smaller communities) were it not, in fact, quite significant functionally.

--- Such financial resources as come for anything Jewish from the Polish government come essentially through the Cultural and Social Association and the Jewish Theater associated with it.

--- Such resources as come from the outside on behalf of Jews in Poland comes through the Union, or directly to individual Jews on its recommendation.

The Cultural and Social Association dearly would love to see a merger with the Union and its representatives talk to the visitor from the outside of the benefits of unity, of oneness. The motive is all too patent.

\* \* \*

The handsome little Jewish theater in Warsaw was packed, all four hundred seats occupied. On the stage, a pleasantly

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nostalgic, colorful musical comedy, This Was Life in My Shtetl, the light plot of boy and girl overcoming parents' objections and getting married serving as the vehicle for familiar Yiddish folk tunes and character roles, to the delight of an appreciative audience.

What a curious sensation, though, to be one of only about half a dozen persons in the theater understanding Yiddish. All the rest were non-Jewish Polish schoolchildren listening through earphones to translation, watching some strange, exotic world unroll before them.

The Yiddish theater troupe, directed by energetic, obviously thoroughly professional Szymon Szurmiej since its quondam star, Ida Kaminska, emigrated, certainly is the liveliest manifestation of Jewish activity in Poland today. The troupe bounces constantly around the country, giving performances in the 17 center clubs attached to the Cultural and Social Association.

The clubs, the theater and publication in Yiddish and Polish of a fortnightly newspaper, Folksstimme, constitute the Cultural and Social Association's contribution to Jewish life in Poland. In each of the clubs one finds a small library and, periodically, every month or so, some cultural soirée: usually a literary reading session gathering a score or two people in the "larger" communities like Lodz or Wroclaw (Breslau); or a talk based on some Polish Socialist occasion such as the recent 30th celebration of the founding of the state; or an event like the ghetto uprising of April 19.

Folksstimme's major articles naturally set forth the political direction to be expected in a Communist press organ and a vaunting of the regime. But, at the same time, one finds some small scattering of local and general non-controversial Jewish news, and quite competent cultural and literary essays (though digging up the latter in Yiddish becomes progressively more and more difficult, according to the paper's editor, Samuel Tenenblatt). The reader in or outside the country accustomed to Communist Aesopian language, moreover, can get a whiff of problems or issues facing Jews.

To visit one of the Jewish clubs is, for the unwitting arrival, to receive a new shock -- most of the people taking advantage of the recreational facilities are not Jewish at all. "This is a democratic country, we're not allowed to discriminate," is the obviously embarrassed explanation offered. In visits in two different cities, however, one found a few Jews sitting in the back room near the kitchen, while many more non-Jews were playing cards or watching television in the main rooms.

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Similarly, the Association-owned Srowdboru rest home some 15 miles in the countryside "up the line" from Warsaw (a villa of small hotel proportions able to sleep over 50, owned by a rich Jewish merchant who managed to recuperate his property immediately after the war and turned it over for Jewish communal use) serves as a rest home for somewhat better off Jews only during the summer months, being used for general Polish conference purposes most of the year.

So, too, with the ghost of the once mighty Jewish cooperative movement in Poland. Three cooperatives nominally are bound up with the Association. Two of them are located in the quite handsome, modern three-story building that houses the theater and serves as headquarters for the Association. But only about 15-20% of the workers in these plastic and toy product cooperatives are Jewish.

Jews, then, largely have been edged out even from those non-religious institutions the Communist regime still permits them. It would be a serious error, however, because of this, not to recognize that such possibility and pleasure that Jews in Poland still have of hearing a Jewish word, of finding a place open daily to meet another Jew or two and where they can read a Jewish book or paper, comes via the Association, virtually the only "producer" in Poland of anything Jewish.

There are indications that some new Yiddish-language publications will again be permitted after a hiatus of several years. For, according to editor Tenenblatt, a new Yiddish song book is to appear shortly and, in the not too distant future, a Yiddish-Polish word-book. And the one Jewish class in all Poland is part of the Jewish theater's two-year acting studio course. Here 16 young people, in addition to the rudiments of their art, learn or perfect Yiddish so as to perform in a language that soon no one in Poland will understand -- and as part of this receive a few hours instruction in the history and contribution of Jews to Poland.

\* \* \*

There is no rabbi in Poland.

Walk around the one synagogue left standing in all Warsaw and you can count over 30 holes in the windows, one or two stones thrown by anti-Semitic hooligans still lodged up against wooden boards put up back of some of the panes. After 1968, windows on one whole side had to be walled up, presumably for technical construction reasons, actually because it simply was the more exposed side. Structurally sound, it is spiritually depressing, with its paint peeling inside and out, its tattered prayer books

/...

literally falling apart, and the score or so of elderly and oft acrimoniously squabbling men who (together with one American and one Warsaw-born Australian) made up the Saturday morning congregation. Friday nights the synagogue doesn't open, there is no minyan.

Yet the Warsaw synagogue is in excellent shape compared to that of Wroclaw, where the police simply turned a blind eye in 1968 when serious damage was done.

The Union of Religious Communities gets no aid from the state and certainly cannot call on its members for resources for making any repairs. In a major effort just lately it found 27,000 zlotys to brick up five large gaps broken in the wall of Warsaw's famed Gesia Street cemetery for pleasure by vandals or by thieves who raid valuable stone and marble headstones.

Not so much religion as welfare is the main business of the Union. In Warsaw, a typical Friday noon, some 30 aged and tired men and women drag themselves up three flights of the shabby Union headquarters building alongside the synagogue to get their one substantial hot meal of the day: a watery chicken soup liberally ladled, with noodles, boiled meat and potatoes and prune compote. No trays, just plates handed out at the kitchen window. Tin forks and spoons but no knives which, it appears, had vanished within a few weeks after being purchased for a Passover seder and not been replaced.

Last year, nearly 70,000 such meals were served in some dozen canteens throughout the country, funds coming from a Swiss-based welfare agency but which -- it is an open secret in Poland -- originate with the Joint Distribution Committee. The Polish government allows 80% of the funds sent in for this purpose to be exchanged, at the rate of 60 zloty to the dollar with 20% at only 24 to the dollar. The Polish government recently has been intimating it wishes to reduce the 80% proportion of welfare funds sent to the Union at the 60 zloty preferential rate, for its canteens.

Sixty zloty is also the rate at which, in effect, the Polish government exchanges dollars sent in to individuals through what is called the PKO system. Thanks to this, the recipient also can buy articles like Scotch or perfumes or food delicacies not otherwise available on the Polish market. This way the Polish government gets the dollars it seeks and the recipient can gain a few additional zloty by re-selling the special much-sought items in a practice tolerated by the Polish authorities.

Sending dollar allocations several times a year to individuals is the other major form of welfare aid from the outside. It has been estimated that four out of every five Jews in the land get one form of help or the other or both.

\* \* \*

In contrast with the intimation of Polish hardening on incoming welfare funds there have been other signs indicating possible greater flexibility by the government regarding some things Jewish.

There is the problem of the Gesia Street cemetery. This is a vast 58 acre plot in the center of Warsaw, only two small corners of which are tended. One such section holds the graves of Jews who died fighting as soldiers in the Polish army and boasts a small memorial to them, desecrated a few weeks ago. The other, graves of Jews recently deceased.

As for the rest, nature and time have taken a toll even where vandals have not been at work in still continuing anti-Semitic desecration. Weeds higher than a man's head cover great tracts. The Germans (who destroyed all records) dug a huge now overrun pit as a mass grave. Tilted, tumbled stones, all awry, everywhere meet the eye.

The Polish authorities plan to cut<sup>a</sup> major road through one edge of the cemetery, with the graves to be evacuated for this purpose already marked. According to one version, this was decided in conjunction with the former head of the Union of Religious Communities, Jozef Frenkel, who now lives in Israel, the Polish authorities agreeing to pay for reburials and clean up the rest of the cemetery in return. According to a Union functionary in Warsaw, no one else ever saw hide or hair of such an agreement. In any event, knowledge of the road plan stirred up considerable outside protest.

Prominent in this has been Dr. Isaac Lewin of Agudas Israel. Over a year ago he managed to arrange to have himself invited by the Polish government, and was able then to voice objections. This year he was invited at the initiative of the Polish authorities and -- as was greatly marked and remarked upon by Jews in Poland -- given a place at the official ceremonies of Communist Poland's thirtieth anniversary.

Dr. Lewin, in conversations with representatives of both the Polish Foreign Office and of the Office for Matters of Religious Denominations, was given to understand that action on cutting a street through the Gesia street cemetery would be postponed until 1980. He, however, has been pressing for a much wider objective, arguing with the Polish authorities that it is their responsibility and duty to tend for the several hundred Jewish cemeteries in the country.

It is his belief that Jewish groups outside Poland should press vigorously for this goal and that it is one possible of attainment; that Jewish institutions on the outside should bring in funds to pay some small part, but that the rest of the cost ought to be borne by the Polish government; and is encouraged that this view was listened to in Poland.

New York Rabbi Arthur Schneier (likewise received by Polish government representatives in Warsaw a couple of months ago) also came away with the impression -- so far as Gesia is concerned, at any rate -- that if an outside organization could come in with some money, the government would hire people to clean up the grounds on a fairly regular basis.

As with Warsaw, so, too, there are plans to utilize part of Jewish cemetery grounds in Lodz for a road. These also are being held in abeyance, the Union having expressed formal objection.

Another area of government shift has been in connection with the Warsaw synagogue. Repairs finally were promised by the municipality a year ago, in April, 1973. It was only early this July, however, that an examining team showed up. The city -- should the decree it has adopted be implemented -- will clean up the building on the outside. Repairs on the inside, however, will devolve on the Union. A new housing development is to be thrown up on the lots around the synagogue. In the course of this, the scabby headquarters building of the Union is to be demolished. What kind of quarters it subsequently will be allocated is a moot point, but Union president Mozes Finkelstein affects confidence on this score. He has none, though, that anything will be done about the synagogue in his native Wroclaw for "this would cost millions of zlotys."

Warsaw and Wroclaw apart, only Lodz still has a synagogue standing (saved because the Nazis used it as a storehouse) and Krakow, untouched by the war. Here, in the span of a few streets, one can see three synagogues, two of them famous. One, Rema, squatly solid, looking like some truncated fortress tower, going back hundreds of years, yet still in use. The other is a proud renaissance brick building now used as a Polish state museum, incorporating a prayer room that is a sheer delight, with graceful Florentine-style open wrought iron work rising high above the binah, floral decorations on the walls carefully being restored, and Jewish ceremonial items in elegant display, the whole creating a sense of beauty and uplift.

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For the rest, steiblich, not synagogues, is where Jews pray in Poland. A special arrangement whereby two young American rabbis came in for a short while last year was much appreciated by religious Jews in Poland, though difficult and expensive to set up because of requirements of orthodoxy on the visitors' part.

\* \* \*

Why some small softening by the Polish authorities on Jewish religious matters, these few small concessions and some apparently greater openness to discussion?

While one can only guess at Polish motivation the answer probably is rooted in economics. The regime of Wladislaw Gomulka fell and that of Edward Gierek came into power in December, 1970, as a result of workers strikes of great magnitude, and even violence, calling for a more decent standard of daily living. Today's Pole is far less interested in ideology by all reports than in a better consumer society. Gierek has sought to meet this demand, and things definitely have improved in the past few years (the swirl skirts that were last year's Paris fashion could be seen in provincial Polish villages this summer) but at the cost of great deficit financing. To continue along these lines, however, Poland badly needs to overcome its negative trade balance and needs new credits. Hence, long-time efforts for a major West German loan and trips of leading Polish emissaries to many Western lands including, last May, that to the United States by the highest Polish official to visit the U.S. in a decade, Deputy Premier Mitrega.

In view of such needs the Poles may well have concluded that it would be stupid to tarnish their outside image for what, after all, is now quite a minor matter in the Polish scheme of things. The Poles doubtless are well aware of Jewish protests in the United States on Soviet treatment of its Jews and the impact this had on Soviet efforts to improve trade with the U.S., and surely want none of this. Moreover, as Poland seeks to come to terms with the Catholic Church (a new round of Polish-Vatican talks just a couple of months ago provided for "permanent work contacts" to improve Church-State relations) there is a context for easing rapport with other religions, too, despite official Communist opposition to religion.

Gierek's tactic always has been to pretend that there was and is no Jewish problem in Poland. Queried at length about this by the French newspaper Le Monde during a visit to France in October, 1972, he took the position that "there never has been racial discrimination in Poland" and that with liberation "all differences due to race or nationality disappeared." (Traditionally, Jews were considered as something of a "nationality" in

/...

Poland, a tradition reflected in the fact that the Cultural and Social Association today comes under the aegis of the Polish ministry dealing with minority affairs.) He then went on, in Le Monde interview:

"You will then ask me: 'But what happened in 1967-68?' Well, what we least expected happened. The decisions that our government took after the Israeli aggression against the Arab countries were criticized by a large part of the population of Jewish origin. This attitude was disapproved of by the population, including a number of Poles of Jewish origin; one can then say that in 1967-68 there was a question of political divergence with regard to the attitude toward Israeli aggression."

"If we look at matters now, in 1972, we realize that all this animosity has calmed down. A part of those who committed themselves most aggressively politically left Poland of their own accord. Others thought things over. At present there is nothing disquieting to note. The problem you have evoked does not pose itself."

This, of course, is to re-write history quite blandly. One need but inquire, for example, of the Jewish army major with a meritorious service record dating back to liberation days forced out of the service and presently earning some zloty as an occasional short-order cook. Or of long-time Communist functionaries of Jewish origin virtually expelled and now refugees in Denmark or Sweden. Or read the anti-Jewish diatribes of the time of Polish Party ideologist Kazimierz Sidor, later appointed as Polish ambassador to Italy.

Be this as it may, after coming to power Gierak afforded Jews in Poland relief simply by ignoring them. Thus, there were no more excesses even if virtually no reparation was made, or even acknowledgement of wrongs done then. None of the Jews chucked out of office got their jobs back. Only, in some instances, pensions were restored to Jews who had been deprived of them.

For religious or other issues affecting Jews in Poland currently to become a matter for international attention would damage the Gierak approach to the Jewish problem. A recent New York Times story by Henry Kamm describing the dilapidated condition of the Wroclaw synagogue and the anti-Semitic inscriptions on it did -- one learns in Poland -- have definite impact on the authorities, causing not just irritation and discomfort but a greater wariness there too.

It is rather ironic that the slight improvements noted in the religious field should be taking place shortly after the Office for Matters of Religious Denominations was put under the direction of Kazimierz Kakol. Kakol always has been known as a hard-line Communist; he was a follower of General Mieczyslaw Moczar who was a leading protagonist of the anti-Semitic, anti-Zionist line, even setting up a special section for anti-Jewish propaganda; and publications under Kakol's direction made a point of reproducing the worst Soviet attacks on Israel and Zionism. Speculation that his appointment this past spring foreshadowed a hardening Polish anti-religious line has given way to the belief that Kakol was, rather, kicked upstairs.

In any event, the climate has altered enough that both a qualified outside observer, United States Ambassador to Poland, Richard Davies, and one sensitive to change from inside, Folksstimme editor Tenenblatt, each volunteered that the time was appropriate for further approaches by outside Jewish organizations. The Polish ambassador to the United States, Mr. Davies suggested, certainly would be cooperative; and central Polish officialdom might wish to "talk to a reasonable Jewish organization like the American Jewish Committee."

Tenenblatt urged that contacts again be attempted, that invitations come from the outside, and that appropriate material be sent in. He was careful to state that he did not think "that the Joint would be welcomed" at this stage but felt that, perhaps, an approach by the Memorial Foundation might be successful. The editor admitted that he was not certain that the heads of the Cultural and Social Association, Edouard Reiber and Ruta Gutkovska shared his views; yet certainly he would not have expressed them without some reason to believe they were founded. Reiber, it should be noted, had a paralytic attack this past July, and it is not certain when he will be able to resume effective leadership of the Association, a cause of obvious concern to certain of his associates.

Tenenblatt's views with regard to the JDC would seem to be borne out by the rebuffal and, indeed, hostility of Polish officialdom when Rabbi Lewin sought to discuss the Joint with them during his recent meetings.

The JDC, of course, played the primordial role in the remarkable post-war reconstruction of Jewish life in Poland, setting up a cooperative system that not only provided employment to Jews but was also one of the principal pillars of the Polish

economy at the time and a major source of Polish foreign exchange. Ousted in 1949 along with ORT as part of the Stalinist anti-Jewish drive throughout the Communist world and accused of being an imperialist spy organization, Joint was able to return and again establish a widespread cooperative and assistance program after Gomulka's coming in 1956, only to be driven out once more because of Communist political considerations following the Arab-Israel conflict of 1967.

Neither the JDC nor the Polish government have, now, the kind of reasons to seek relations that prompted them in the past. JDC aid in Poland now would be a mere pittance compared to the requirements of the Polish state for all that it is strapped economically. And Joint, twice burned, and with the Jewish population in Poland so reduced, can give and prefers a system of direct assistance to individuals.

Given the nature of the Jewish population in Poland, old-age homes and programs for the aged doubtless will become increasingly useful. But one may wager with fair certainty that even should JDC still again be permitted to operate in the country, there will be no more Joint building of old-age homes like that of Lodz (now used as a lamp factory) or that on the edge of the loveliest quarter of Warsaw, presently a general Polish institution though about two-score of its 150 elderly are Jews.

\* \* \*

What might be subjects for treatment, in the event of a broadening Polish-Jewish discussion and AJC involvement therein?

\*\*\* Backing up of approaches already made with regard to the cemeteries and improvement of the Warsaw synagogue, plus a demand for at least some repair to the Wroclaw synagogue and increased government protection against anti-Semitic hooliganism.

\*\*\* A request for fuller restitution of pensions due Jews in the country who suffered loss in 1967-68, and for payment of pensions and return of social security contributions due to Jews who had to quit Poland.

This is a matter that the Association of Polish Jews in Sweden and Denmark, and Jews from Poland in Israel and other lands have taken up in the past, but without any results.

The answer of the Polish government has been that these Jews renounced their Polish citizenship before leaving the country, conveniently overlooking the fact that this was obligatory for emigration and even forced upon some made to leave. Nor do

/...



those Jews who managed to leave Poland on a national passport without renunciation fare any better when it comes to getting such restitution.

\*\*\* Maintenance of a favorable rate of exchange for all funds coming in for welfare purposes; and, also, of a similar favorable rate for that coming in for religious purposes.

The latter point might be of particular consequence should any Jewish organizations decide to go along with the concept of sending in some seed money for beginning cemetery or other restoration since the Union of Religious Congregations officially was informed early in 1972 that funds sent in for cemeteries and synagogue renovation would be 22.02 zlotys for the dollar.

You doubtless would want to discuss this and other aspects of the situation not only with Sam Haber of the Joint but, also, with Dr. Akiva Kohane of the JDC -- presently in the U.S. on home leave -- who certainly is the best informed person on the situation of Jews in Poland.

Such reactions as I got and heard about in Poland do not lead me to think it feasible to ask for any JDC re-entry at the present time or even conversations about a JDC visit such as currently is contemplated, for example, in Hungary, after a recent meeting between Joint and a Hungarian official; but perhaps some background for this could be broached, if it is deemed advisable on the JDC side.

\*\*\* Oswiecim -- Two dozen brick barrack buildings stand stolidly, for all the world like those of some British factory town, and nearby plants along the railroad send their smoke curling up to the sky, seen from far in the bucolic countryside.

Tourist busses come by the dozens on holidays, and guides carefully explain: here the Fascist murderers brought their victims for immolation, from all over Europe. Yes, there is the occasional inscription to show that Jews were among the victims, and one display of nought but prayer shawls.

Nowhere, though, will the visitor to Auschwitz get any sense of the magnitude of Jewish loss. The half hour museum film depicting the horrors of Auschwitz does not (so far as this untutored ear could discern) even mention the word Jew; the one burial scene of victims, after liberation, is that of Polish Catholics. Barrack building number 27, originally set out to show what happened to Jews in particular, is closed down (leading a group of American Jewish visitors, recently, to stage a small demonstration). All this in keeping with what clearly is Polish policy, as shown at the last official Auschwitz ceremony, at which Jews were not even mentioned.

Poland should be made to know that such a situation is not an acceptable one.

It is in keeping with this approach, too, that Poland, without the slightest sense of shame or compunction, is asking for compensation of West Germany today on the basis that six million of its citizens were killed -- without having the decency even to mention (as even Gierek did in his 1972 interview with Le Monde) that over half of these were Jews.

(I am not aware to what extent the Claims Conference, incidentally, is keeping an eye on these Polish demands vis-a-vis West Germany, but this would seem a point worth looking into more closely, given the nature of the Polish presentation.)

Finally, over and above any talks with Polish officialdom, the time would seem appropriate for Jewish institutions to seek quietly to step up relations with the Jewish Historical Institute in Warsaw which, with quite limited means, does do valuable work, regularly publishing a bulletin describing research and housing an exhibit of Jewish life under the Nazi occupation. Here, behind closed doors, one finds not ~~only~~ only such material as the famous Ringelblum diary of Warsaw ghetto days but, also, invaluable Jewish incunabula---with only a single typewritten list, without copy, recording their existence. It is not certain how much of this incunabula ever has been photographed or photocopied---YIVO could be checked on this---though it seems permission was given some Canadian Jew to do this a couple of years ago. Generally, in the past, such permission has not been granted for more than one or two occasional documents.

We shall be suggesting one or two approaches in this connection in the next week or so.

And, mistrustful though one may be of the Jewish Cultural and Social Association and the motivations of its leadership, still if one can arrange to send in any cultural material through it of use to the newspaper or for club programs, this, too, would seem to be indicated.

\* \* \*

What of Poland and Israel?

On this, there appears to be general agreement. There were murmurings well over a year ago, before the last Israel-Arab conflict, that Poland was moving toward renewal of diplomatic relations with Israel; and an occasional subterranean tinkle in that sense not too long ago, according to some rumors. But nothing is expected to

happen in this sphere until the Soviet Union gives some clear lead, possibly after an Arab-Israel settlement in Geneva to which it would give its approval.

# @ #





CONGREGATION  
**NEVEH SHALOM**

2900 SOUTHWEST PEACEFUL LANE  
PORTLAND, OREGON 97201

August 26, 1974

Dear Marc,

I am in the process of preparing a new book for publication on the subject, "The Rabbi's Experience". Every one of us has encountered the unusual in our daily activities. Undoubtedly you, like I, have vivid recollections of out of the ordinary personalities or episodes that have become part of our repertoire of favorite anecdotes. Some may have been touching, even tragic, while others were hilariously funny. I am asking you to share some of your own experiences for inclusion in this volume. A rabbi's career touches on every aspect of life, and I hope to reflect this rich lode of human interest in this volume.

A collection of such experiences should provide a valuable insight into the nature of the American rabbinate. Your particular anecdote can be as long or as brief as you wish and you may include as many as you desire. In order to maintain some uniformity I do request editorial privileges which will be subject to your review and approval. I intend to give full credit to each contribution but will respect anonymity if you prefer.

A partial listing of the kinds of experiences that I have in mind include:

1. Life Cycle events - birth through Bar Mitavah, wedding, funerals, unveilings.
2. Hospital visitations and other pastoral calls.
3. Personal counselling
4. Rabbi - Staff relations Rabbi - Board relations
5. Conversions
6. Visitors to Synagogue
7. Church and Civic groups
8. Jewish community activities - Federation, B'nai Brith, Hadassah, etc.
9. Adult Education
10. Religious & Hebrew School

I know how busy your schedule is but I would be most appreciative indeed if you could possibly take time to share with the larger public some of your own unforgettable moments.

I look forward eagerly to your response.

Sincerely yours,

*Josh*  
Joshua Stampfer  
Rabbi

JS:at

*Your unique activities should be a marvellous source of unusual experiences. I hope you can share some of them for this collection*

JOSHUA STAMPFER  
Rabbi

MARC DINKIN  
Cantor

DR. GERALD COGAN  
President

MRS. VICTOR MENASHE  
Principal, Religious School

MRS. MARK RUBIN  
Foundation School Director

ABBY RUDER  
Beverly Road Rye New York 10580  
September 6, 1974.

Dear Rabbi Tanenbaum,

Thank you for your time and advice.  
I have followed-up on your suggestions  
and have been in touch with T.A.S.A. and  
T.A.C.Y. With a little luck, I am sure  
something will happen!

It was a pleasure to meet you and I  
sincerely appreciate your concern. I wish  
you much success with your new  
project idea, it is a wonderful effort.

Thanks again -

Sincerely yours,

Abby Ruder.

~~Book 15~~

August 1, 1974

Hy Bookbinder

Adi Singerman

Your Memo of July 18 re: A. Ruder

*File*  
*Abby Ruder*

Dear Bookie:

Mrc is away on vacation after a very hectic last two weeks in the office.

He has asked me to acknowledge receiving your note regarding Abby Ruder and no doubt will be in touch with you concerning this matter when he returns to the office after Labor Day.

If in the meantime I can be of help, do call me.

AS:ss



From....

**HYMAN BOOKBINDER**

7/18/74

To: Marc Tannenbaum

Re: Abby Ruder

As you know, I am always extremely wary about forwarding job inquiries from people I know personally. If anything, I think I am unfair to people I know, lest I be accused of furthering the interests of friends, or children of friends.

Despite this normal reluctance, I send you the enclosed with unrestrained enthusiasm. It pleases me so much that Abby wants so much to work in the Jewish community. She is the daughter of William Ruder, president of Ruder and Finn and a member of our Board of Governors -- but she is not asking him to intervene on her behalf. I have come to know her over the last 12 years or so -- and consider her one of the most intelligent, charming, poised young ladies I've ever known. And from her resume, you can see she's done mighty well both in her academic and her extra-curricular work. And from that resume you can also sense her basic attitudes.

I've sent a resume to Estelle Goodman, but because of Abby's rabbinical plans, I wonder what advice and help you can offer for this next year. She can be contacted either at her parents Rye Address -- or at Box 2088, Beloit College, Beloit, Wisc.

*Bookie*

Washington Representative, American Jewish Committee  
818 18th St., NW - - Washington, D.C. 20006  
Tel: AC 202 -- 298-8787

September 9, 1974

Mr. Robert D. Jolton  
Executive Director  
The Jewish Federation of Allentown  
22nd & Tilghman Streets  
Allentown, Pa. 18104

Dear Mr. Jolton:

Thank you for your thoughtful letter of July 31st. It arrived during my vacation and this has been the first opportunity for me to respond.

In looking over my calendar I regret very much to have to tell you that I will be out of the country for most of the month of January. This is the period of our meetings with the Vatican, the World Council of Churches, in addition to my responsibilities for heading up an interreligious delegation to Jerusalem and Rome.

I wish you, however, much success in your meeting and trust that we will have another opportunity to be together in the future.

Sincerely,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB



F.U.

August 23, 1974

Mr. Robert D. Jolton  
Executive Director  
The Jewish Federation of Allentown  
22nd and Tilghman Sts.  
Allentown, Pa. 18104

Dear Mr. Jolton:

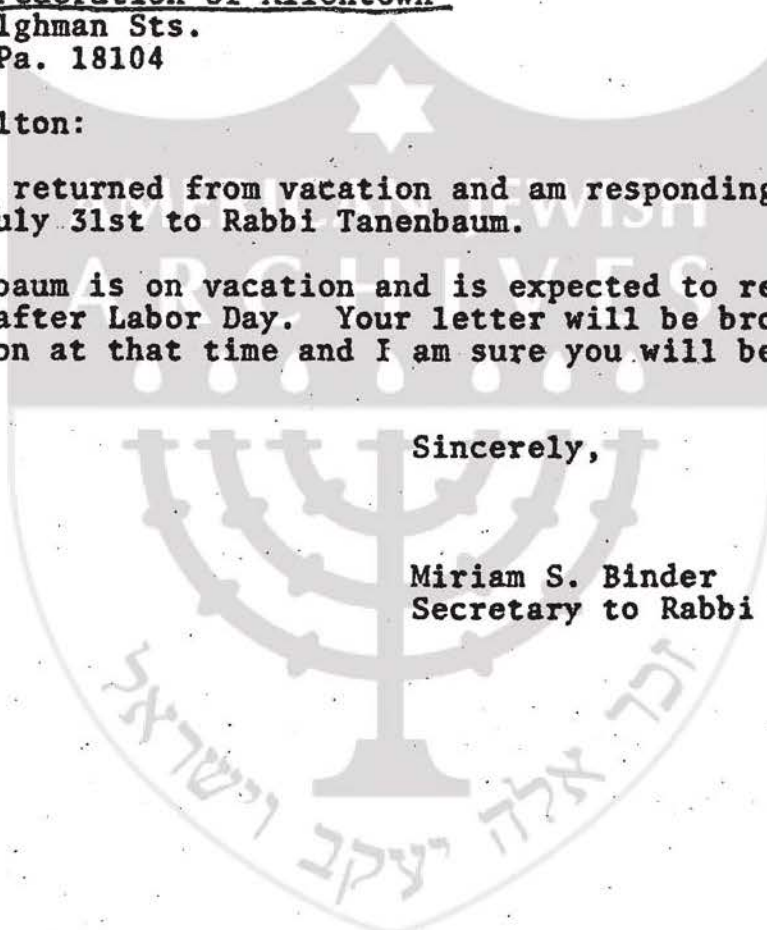
I have just returned from vacation and am responding to your letter of July 31st to Rabbi Tanenbaum.

Rabbi Tanenbaum is on vacation and is expected to return to his office after Labor Day. Your letter will be brought to his attention at that time and I am sure you will be hearing from him.

Sincerely,

Miriam S. Binder  
Secretary to Rabbi Tanenbaum

MSB:mm





**THE JEWISH FEDERATION OF ALLENTOWN**  
 22nd and Tilghman Streets, Allentown, Pa. 18104 • (215) 435-3571

8/5 Copy sent MHT  
 8/16 copy sent MHT??

HONORARY PRESIDENT  
 Morris Senderowitz, Jr.  
 HONORARY VICE-PRESIDENTS  
 Samuel Smith  
 Bernard Kobrovsky

July 31, 1974

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

Dear Rabbi Tannenbaum:

On behalf of the combined Jewish women's organizations of Allentown, I would like to invite you to be our guest speaker on Monday, January 13, 1975.

Last year, for the first time in the Jewish community's history, the membership of all the Jewish women's organizations in Allentown embarked on an educational program aimed at developing new insights into the role of the Jewish community in our society.


It is our feeling that you, more than anyone else in American Jewry today can develop a presentation on this subject that would be meaningful, informative and comprehensive. As a result, I have been asked to request that you come to Allentown for this program.

The expected attendance is somewhere between 450 and 650 persons.

If our date of January 13th is not convenient for you, we can re-schedule the meeting for either January 20, 21, 22 or 27.

I would appreciate hearing from you as soon as possible, so that we can start developing our publicity, invitations, etc.

Sincerely,

  
 Robert D. Jolton  
 Executive Director

- OFFICERS
- PRESIDENT  
 Charles L. Fletcher
- VICE-PRESIDENTS  
 Arnan Finkelstein  
 Murray Goodman **RDJ:pb**  
 Robert Margolis
- TREASURER  
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Founded 1893 by Rabbi Henry Berkowitz

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Telephone: (212) 249-0100



September 9, 1974

Rabbi Marc Tannenbaum  
American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10021

Dear Marc:

Several of our constituents called my attention to a quotation attributed to you in an article in the September 2nd issue of Newsweek on "Chautauqua at 100" in which you were reported as saying that "I only wish the Jewish community would develop its own version of Chautauqua."

Certainly, Marc, I would hope that you are aware the Jewish Chautauqua Society is observing its 81st anniversary this year.

To update our article for you, I am enclosing a copy of our 72-73 catalogue. Our current copy for 74-76 is on the press and a copy will be forwarded to you under separate cover as soon as it is received.

With best wishes for a very happy New Year.

Sincerely,

Sylvan Lebow  
Executive Director

SL:tm

enc.

cc: Aliya Cheskis-Cotel  
Morton L. Kemper  
Bernard Hirsh

President: MORTON L. KEMPER, Baltimore • Chancellor: BERNARD HIRSH, Dallas • Honorary President: S. HERBERT KAUFMAN, Baltimore • Honorary Chancellor: CHARLES FRIEDMAN, Pound Ridge, N.Y. • Honorary Life Member Chairman, SOLON MYLES CHADABE, New York • Vice Presidents: LEWIS GREENWOOD, Scarsdale • MAURICE HAHN, Philadelphia • BERNARD R. HOLLANDER, Cleveland • ROBERT E. KATZ, Canton • MELVIN SINYKIN, Milwaukee • Secretary, HERBERT PANOFF, Boston • Treasurer, ARTHUR D. PLOTNICK, Brooklyn • Asst. Secretary, IRVING RICHMAN, Los Angeles • Asst. Treasurer, ALBERT RAIZMAN, Pittsburgh • Exec. Director, SYLVAN LEBOW, New York • Assoc. Executive Director, AV BONDARIN, New York



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Rabbi E. L. Jackson, B.A

Home: 01 - 907 5688

Office: 01 - 907 3643

Minister-Reader:

Rev. Geoffrey L. Shisler

Home: 01 - 907 7113

Office: 01 - 907 3643

All communications to be addressed  
to the Secretary:

MR. S. GOLDSTEIN

Office Hours:

Monday - Wednesday 10 a.m. - 4 p.m.

Thursday - Friday 10 a.m. - 1 p.m.

Sunday: 10.30 a.m. - 12.30 p.m.

Wednesdays 8 - 9.30 p.m.

Telephones:

Office: 01 - 907 5959

Hall: 01 - 907 5775

SG/AJ

9th September, 1974

Rabbi Marc H. Tanenbaum,  
American Jewish Committee,  
16a, East 56th Street,  
New York  
N.Y. 10022  
U.S.A.

Dear Rabbi Tanenbaum,

I have recently acquired a copy of your records  
BN 26172, which I find most enjoyable. Apparently there  
should be a booklet "Informative guide to Jewish Traditions",  
which I do not appear to have in my record sleeve.

Do you think you could possibly let me have a copy  
of this?

I look forward to hearing from you.

*Wishing you*

*בנין טוב ושלום*  
Yours sincerely,

*S. Goldstein*  
S. GOLDSTEIN  
Secretary

*Kindly let me know the cost when I shall remit the money*

9

From the desk of:

**M. Bernard Resnikoff**

September 10th, 1974.

To: Marc Tanenbaum

Did you know that you thunder like an Old Testament prophet?  
(See June 26th issue of the Christian Century, page 661).

You've been called many things in your day but I suppose lots  
of people (but not Saul Lieberman) would agree with this  
judgement.

I hope you keep thundering into the New Year and that 5735  
become a witness to your infectious vigour to the greater  
glory of the AJC, the Jewish people and mankind.

MBR/sad



September 11, 1974

✓  
Mr. Roy J. Cates  
Executive Director  
Texas Conference of Churches  
2704 Rio Grande #9  
Austin, Texas 78705

Dear Roy:

Thanks so much for the invitation to participate in the Faith and Order Conference in October. Unfortunately I will be in the Midwest at the time and will be unable to attend. I deeply regret this especially since I know what a fine program you are always able to put together each year.

I hope that you will have a good turnout and if there is any printed material that is available, please send it to me.

With warmest regards, I am,

Cordially yours,

Rabbi A. James Rudin  
Assistant Director  
Interreligious Affairs

AJR:FM

P.S. I hope you enjoy the enclosed article. Enclosure:  
A Jewish View of Jesus



# Texas conference of churches

Telephone 512 / 478-7491, 2704 Rio Grande #9, Austin, Texas 78705

August 12, 1974

## Memorandum

TO: Participants, Prior Texas Faith and Order Conferences

FROM: Roy J. Cates

SUBJECT: 10th annual Texas Faith and Order Conference: "THE HOLY SPIRIT AS LIBERATOR...when? where?"

That's the subject; the dates are October 21-23; the place, Presbyterian Mo-Ranch. Our guest leaders are introduced on the enclosed brochure.

We want you to be with us again this year. We sincerely hope you can attend. A registration application is enclosed for your use. Please complete it, attach your check (or one from your judicatory) and send both to us as soon as possible.

NOTE: To assure fullest possible participation and good interpersonal relationships, the planning committee has set a maximum attendance of 120 participants. Registration applications will be accepted on a first-received basis. As you are aware, however, registrations in recent years have fallen short of the desired number. If there is someone you would particularly like to have invited to attend this year's Conference, please send their name(s), address(es) and denomination(s) to this office.

Do plan to be with us...and register right away. We want to see you at  
Mo-Ranch Monday afternoon, October 21. Peace.

/g

Enclosures



## DIVISION OF OVERSEAS MINISTRIES

**national council of the churches of christ** in the u.s.a.

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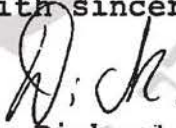
September 16, 1974

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

Dear Marc:

Let me take this opportunity to extend my best wishes to you and your colleagues at the time of your High Holy Days. I think that the symbolism of these Holy Days in seeking reconciliation as a part of the beginning of a new year is one which can have meaning and bring hope to us all. May your celebrations and meditations bring you peace and joy.

With sincere best wishes,

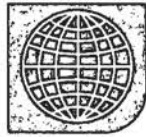
  
J. Richard Butler  
Director, Office for the Middle  
East/Europe

JRB/acs





# NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.



475 Riverside Drive, New York, N.Y. 10027 (212) 870-2141

Rev. W. Sterling Cary, President

Claire Randall, General Secretary

September 18, 1974

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

Dear Marc:

As the New Year begins I wish to convey to you and your family the very warmest wishes for good health, joy and success during the coming year. I hope that our association together will provide opportunities to foster reconciliation and good will among the members of both our communities.

I join my hope with yours that the New Year 3735 may be a year of peace--for Israel and for the world,

Most sincerely,

Claire Randall

CR:wt

# JEWISH CENTER OF JACKSON HEIGHTS

34-25 82nd Street • Jackson Heights, N.Y. 11372 • HAvemeyer 9-1150

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*Sisterhood President*

September 19, 1974

Rabbi Marc Tanenbaum  
33-15 80th St.  
Jackson Heights, N.Y. 11372

Dear Rabbi Tanenbaum:

We felt you would like to know that Project 73 -- the Men's Club program to help needy Jews in New York City -- won 2nd Prize as the Best Social Action by a Men's Club (1973-74) at the annual convention of the National Federation of Jewish Men's Clubs. This was in competition with Clubs from all over the U.S., Canada and Mexico.

Formal presentation of the award will be made to us at the Men's Club breakfast to be held at the Center on Sunday, October 27th. At that time, we will be honoring Sol and Sadie Freirich for their wonderful work with our Senior Citizens.

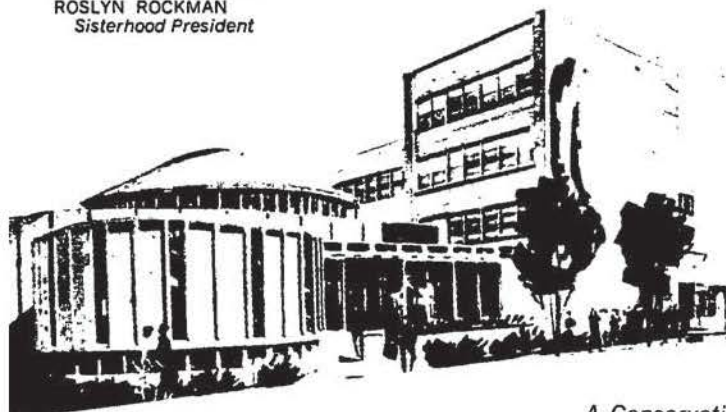
We hope you will be able to join us at the breakfast.

Sincerely,



Ben Kingoff  
President - Men's Club

P.S. The Men's Club also won First Prize in the Best Israeli Program category for the week-end in which we hosted the Israeli National Basketball team. Formal presentation of that award will also be made on the 27th.



September 20, 1974

Ms. Carole U. Canino ✓  
Chairperson  
Ecumenical Lecture Series  
920 North Spruce  
Little Rock, Arkansas 72205

Dear Ms. Canino:

Thank you for your letter of August 19th which arrived during my vacation.

I shall be happy to consider the possibility of addressing your 1975 Lecture Series. The problem will be one of dates. The only time available to me would be in May 1975 or in the Fall of that year since I have overseas travel and lecture commitments during good parts of the remaining months.

If you would suggest some dates, I would be happy to give them favorable consideration.

Sincerely yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

September 20, 1974

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

Dear Dr. Van Allen:

Thank you for your letter of August 15th which arrived during my vacation.

The date of November 6, 1975 works fine for me.

As I get to work on the material for my paper I will be in touch with you about further clarifications.

With warmest good wishes, I am

Sincerely,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

7  
Rabbi Tanenbaum 5735

September 23, 1974

Rev. Edward H. Flannery  
Secretariat for Catholic-Jewish Relations  
National Conference of Catholic Bishops  
1312 Massachusetts Avenue, N. W.  
Washington, D. C. 20005

Dear Ed:

I appreciate very much your thoughtfulness in sending me greetings for the Jewish New Year period.

I reciprocate heartily your good wishes and hope and pray that the coming year will witness for all the children of God an end to bloodshed and conflict, famine and poverty.

In that common struggle to try to make this a more humane and civilized habitation for all members of the human family I hope that we will find opportunities to collaborate together in the advancement of the Biblical ideas and values that we share together.

With warmest personal good wishes, I am

Cordially as ever,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB



## READER'S DIGEST

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

Telephone: 972-4000

September 27, 1974

Dear Marc:

I hope that by now you've received your copy of GREAT PEOPLE OF THE BIBLE AND HOW THEY LIVED. The book has been a great success, and we're grateful for your important contribution to it. I'd be very interested in any comments you'd care to make about it.

Best regards,

Peter Lacey,  
Senior Editor

Rabbi Marc H. Tanenbaum, National Director  
The American Jewish Committee Institute of  
Human Relations  
165 East 56 Street  
New York, N. Y. 10022

September 11, 1974

Mrs. Elsie Pritchett  
Reader's Digest  
380 Madison Avenue  
New York, N.Y. 10017

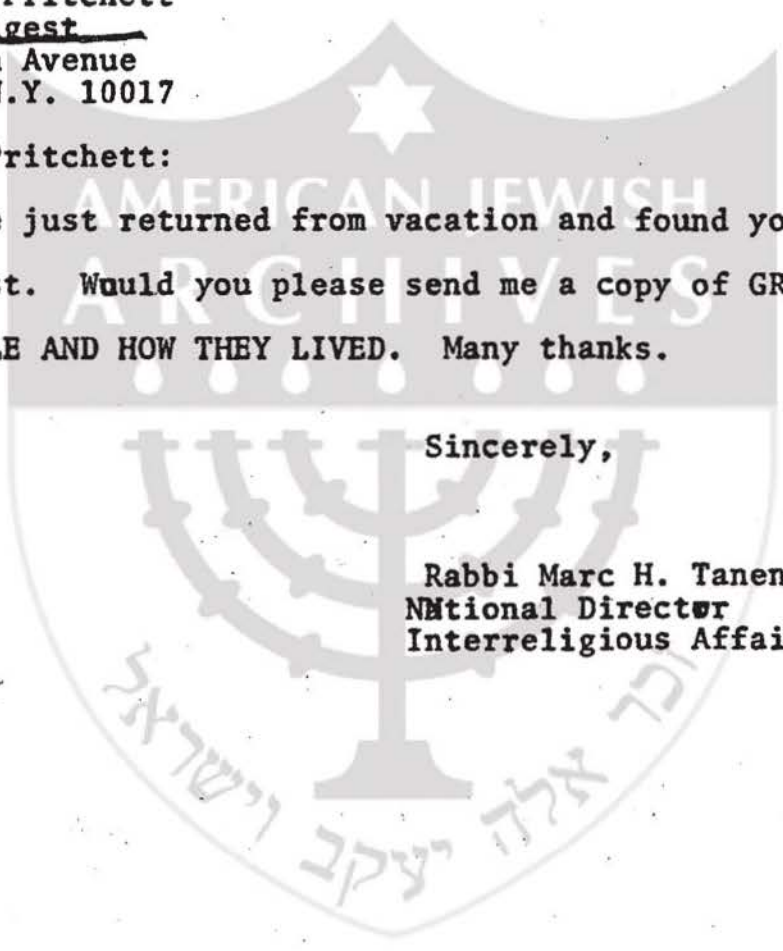
Dear Mrs. Pritchett:

I have just returned from vacation and found your letter of July 31st. Would you please send me a copy of GREAT PEOPLE OF THE BIBLE AND HOW THEY LIVED. Many thanks.

Sincerely,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs.

MHT:MSB



to M45-8/14



# READER'S DIGEST

380 Madison Avenue • New York, N.Y. 10017  
Telephone: 972-4000

July 31, 1974

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

Dear Rabbi Tanenbaum,

Because of a mix-up in records during a personnel changeover, I've been unable to find out whether a copy of GREAT PEOPLE OF THE BIBLE AND HOW THEY LIVED was sent to you. If you haven't received a copy, please let me know.

Thank you.

Cordially,

(Mrs.) Elsie Pritchett  
Secretary to Mr. Lacey

9/9 - please send me one



C O P Y

THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations  
165 EAST 56TH STREET NEW YORK 22, N.Y.

PARIS OFFICE

30, rue La Boétie  
Paris VIII\*

FO-Eur  
October 10, 1974

MEMORANDUM

To: Morris Fine  
From: A. S. Karlikow  
Subj: Visit Ulemas in Europe

You'll be interested in seeing the enclosed full translation of the program in Europe of the Saudi Arabia Ulemas.

As you can see, this program includes a visit with the Pope and with Cardinal Pignedoli, a colloquium with the World Council of Churches, and meetings with the Council of Europe, the International Red Cross and the International Labor Organization.

cc: Liskofsky  
Tanenbaum

Enclosure

TRANSLATION

T. Al-Sayid

PROGRAM - VISIT OF CHIEF ULEMAS OF SAUDI ARABIA IN EUROPE  
(Organized by the France-Saudi Arabia Association under the auspices  
of the Saudi Arabia Embassies in Rome, Geneva and Paris)

October 22 to November 7, 1974

PARIS

Tuesday, October 22

Arrival

Dinner tendered by the France-Saudi Arabia Association

Wednesday, October 23

10:00 a.m.

First session Paris Colloquium (International Conference Center, Avenue Kleber)

"I. A Historical View of the Kingdom of Saudi Arabia;  
II. Objectives and Bases of Moslem Law, Particularly in Saudi Arabia."

(Report of the Saudi Delegation, followed by discussion)

Afternoon

Visit with Minister of Justice

Evening

Reception tendered by Rector Mallet, Chancellor University of Paris

ROME

Thursday, October 24

Arrival

Welcome by Sergio Cardinal Pignedoli, President Secretariat for Non-Christians

Evening

Reception by Cardinal Pignedoli at his home, Vatican

Friday, October 25

10:00 a.m.

First session of Colloquium between Saudi Delegation and Holy See Delegation: "Culture as the Means of Broadening Man; The Contribution of Moslems and Christians to Peace and the Respect for the Rights of Man."

Working Luncheon at Vatican

3:00 p.m.

Second session of Colloquium between Saudi and Holy See Delegations

Evening

Reception Rome Islamic Center

Saturday, October 26

Morning

Audience Holy Father, Pope Paul VI

Afternoon

Free

Sunday, October 27

Morning

Free

Afternoon

Visit of city

Evening

Reception by Saudi Arabia Ambassador to Italy

Rome (cont'd)

Monday, October 28

Morning Meeting with Italian Society for International Organization - Visit Italian Ministry of Justice

Afternoon Departure for Geneva

GENEVA

Tuesday, October 29

Morning Visit International Labor Organization

Luncheon tendered by Mr. Francis Blanchard, Director General of ILO

Afternoon Visit to International Red Cross (International Committee Red Cross and League of National Red Cross Societies, Red Crescent and Red Lion)

Evening Reception by Saudi Arabia Ambassador to European office of United Nations

Wednesday, October 30

10:00 a.m. First session Colloquium with Ecumenical Council of Churches on "The Conception of Man in Revealed Religions and the Aspiration of Men Toward Peace."

Luncheon at Ecumenical Council of Churches

3:00 p.m. Second session of Colloquium with Ecumenical Council of Churches

Thursday, October 31

Morning Visit city and boat trip on Lake Lemman (Geneva)

Afternoon Free

Friday, November 1

Morning Departure for Paris

PARIS

Friday cont'd

Morning Arrival in Paris

Afternoon Visit to Versailles

Evening Dinner in Versailles

Saturday, November 2

10:00 a.m. Second session Paris Colloquium:  
"I. The Rights of Man in Moslem Legislation and, Notably, in Saudi Arabia; II. The Status of Woman."  
(Report of Saudi Delegation followed by discussion)

Afternoon Free

October 11, 1974

Mr. Sylvan Lebow  
The National Federation of Temple Brotherhoods  
Sponsors of The Jewish Chautauqua Society  
838 Fifth Avenue  
New York, N. Y. 10021

Dear Sylvan:

Thank you for your recent note regarding my comment on a "Jewish version of Chautauqua."

Of course, I am very much aware of the Jewish Chautauqua Society and its program of lectures and related activities throughout the country. In fact, I have been invited by your group on a number of occasions to be one of your lecturers at various universities and seminaries.

I think that you and others who reacted critically to my comment missed the point that I was making. The entire story was devoted to a description of the 100 years of the existence of "The Chautauqua city-state." To my knowledge the Chautauqua village, which combines such a diverse blend of recreation, culture, and religion, is unique and does not have its counterpart in the Jewish community. I do know of the existence of Jewish summer camps, including those sponsored by UAHC. To my knowledge, however, these are not constructed on the same order of magnitude of programming, nor do they involve so many thousands of people as does the Chautauqua in upstate New York.

If I am wrong about this point, I would certainly welcome your enlightening me.

With warmest personal good wishes, I am

Cordially as ever,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

CC: Ms. Madeline Edmondson  
NEWSWEEK

# THESE

CREATIVE EDUCATIONAL RESOURCES

11/5/74

add  
RR

**Executive Offices:**

Frank C. Bates, *President*  
P. O. Box 1755  
Santa Monica, CA 90406  
213/457-9977

**Editorial and Distribution Offices:**

John E. Mehl, *Editor*  
Mary Wilson, *Administrator*  
P.O. Box 11724  
Pittsburgh, PA 15228  
412/344-9449

October 22, 1974

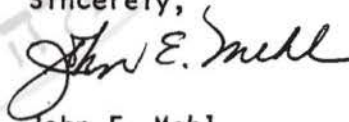
Rabbi Marc H. Tanenbaum  
American Jewish Committee  
Institute of Human Relations  
165 East 56 Street  
New York, NY 10022

Dear Rabbi Tanenbaum:

Under separate cover I am sending you two complimentary copies of our October cassette which contains some of your material. I have also requested an honorarium of \$125.00 (\$5.00 for each minute of material used on the master tape) from our Los Angeles office. There may be some delay in getting this money to you, but I assure you I will forward it as soon as it arrives here.

We are grateful for your cooperation with our program and anticipate that our listeners will find your material challenging and helpful.

Sincerely,



John E. Mehl

JEM:kaw

139-09 28 road #2B  
Flushing N.Y. 11354  
Oct. 24 1974

Dear Marc:

Sorry to have to report that the boom was dropped on Joel's job at Transworld Publications in Manhattan. The Geneva-based operation will be shutting down permanently at the end of this coming January.

I recall your asking me some time ago what information I had in connection with that likely termination, in reference to your generous offer to approach a source at the Ford Foundation on Joel's behalf. In view of the recent news that Ford Foundation assets had dropped 50 percent in the current market, I assume that the prospects of staff additions are now slight but you may feel it is still worth pursuing.

Joel is now preparing a job-hunting package consisting of (a) a letter from the president of Transworld Publications, praising Joel's work and recommending him for a related job; (b) a revised resume which stresses his performance record at Transworld Publications, in which he went from a clerical typist at \$140 a week to an editorial assistant at \$170 a week in eight months; and (c) duplicates of articles he wrote which will appear in "Encyclopedia 2000," a new type of high school-level encyclopedia, originally published in Europe, for which an English-language edition of 18 volumes is being prepared here. The Geneva firm set up Transworld Publications here to prepare that edition.

Joel is working up this package for his job hunting and I think you may find it helpful too. On the possibly chutzpadick assumption you might wish to check out other job possibilities in various public service agencies in Manhattan, I would appreciate your letting me know how many of these job-hunt packages you might feel it useful to have.

Since I lack adequate words to convey my (and Ray's and Joel's) appreciation for your consistent helpfulness, I will only add that it is truly comforting to know of your unfailing willingness to help.

Cordially

*Ben*  
Ben

P.S. Just for your information: Ray and I are leaving tomorrow (Friday) for a weekend visit to friends upstate. We expect to be back Sunday.

October 24, 1974

Dr. Carl Balcerak, Editor  
Momentum

~~National Catholic Educational Association~~

~~One Dupont Circle - Suite 350~~

~~Washington, D. C. 20036~~

Dear Dr. Balcerak:

Thank you for your warm and thoughtful letter of October 9th.

I shall be happy to prepare an article for your journal, Momentum in the terms that you set forth in your letter.

I will make every effort to try to meet the December 15th deadline although I must confess that my other writing commitments will make it a little tight. But in any case I will try very hard.

With warmest personal good wishes, I am

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

October 28, 1974

Ms. J Debby Gale  
← Collier's  
866 Third Avenue  
New York, N. Y.

Dear Ms. Gale:

Enclosed find my article. It's about 7/8th done. I'll have the rest in a couple of days.

Please tell your editors that I think this will be the last time I will do the article. It takes too much time researching and writing it for the little money that is involved. And I have all kinds of writing and other article commitments.

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs  
(Dictated but not read)

MHT:MSB  
Encl.



✓  
RUDER & FINN

November 6, 1974

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

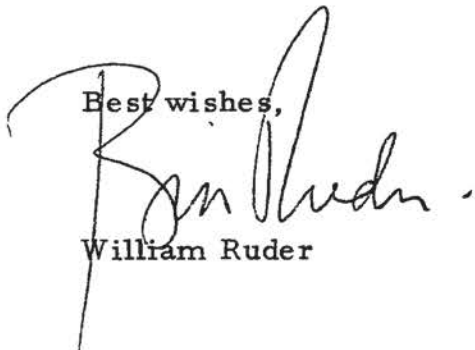
Dear Rabbi Tanenbaum:

I know that my daughter, Abby Ruder, has talked to you herself -- as properly she should. But I also wanted to add my thanks to hers for your willingness to listen to her and to spend some time with her. You really gave her a lift -- and as you know, I think it's important for us "oldsters" to take the time and trouble to let young people know that we care. As you may know, Abby is working on a special project with Irving Levine and is as happy as a clam.

The end of the story is simply marvelous. Abby has put together a group of five part-time jobs that she can handle concurrently and which give her an insight into the whole range of social and community action service. She's working very hard. She's having an absolutely marvelous time of it, and she's learning great things.

Again, many thanks.

Best wishes,

  
William Ruder

lf

From....

HYMAN BOOKBINDER

11/8/74

To: Marc Tannenbaum

Your mitzvah is  
really appreciated! And  
by me too ---



*Enrico*

*Enc:*

Washington Representative, American Jewish Committee  
818 18th St., NW -- Washington, D.C. 20006  
Tel: AC 202 -- 298-8787

NOV 7 1974

RUDER & FINN

HB  
SR

November 6, 1974

Mr. Hyman H. Bookbinder  
American Jewish Committee  
818 18th Street, N.W.  
Washington, D.C. 20006



Dear Bookie:

I just wanted to drop you a note to let you know that both Rabbi Tanenbaum and Irving Levine were absolutely marvelous to Abby. Abby is working on a special three-month project with Irving Levine. She's knocking her brains out and having an absolute ball with it.

Somehow, through all of the contacts that she has made she has put together a collection of five part-time assignments (including Irving's), all of which are in the social action and community service field.

In fact, she's getting a liberal education in the whole field -- and getting modestly paid for it all while she is doing it. She's working with old folks, young folks, people with emotional difficulties, college campuses, and very young children. So, she's into the whole kaleidoscope of community activity up to her eyeballs -- and having an absolute ball.

I wanted you to know the end of the story because that's part of the fun of helping young people and part of what makes the world go 'round.

I hope you and Boshie are in good shape. And I wanted to let you know also how much I appreciate your introducing Abby to the AJC folks.

Best wishes,

*Send Holy Year + Comments + form w/ins. Raza - my card*

*RP 11/19/74* → *William Ruder*

If

November 19, 1974

Mr. Joe Mulligan, President  
Theological Student Association  
Department of Theology  
The Catholic University of America  
Washington, D. C. 20064

Dear Mr. Mulligan:

Thanks very much for your good letter of November 8th.

I shall be happy to accept your invitation to speak on the theme of "Ethics of Scarcity" under the sponsorship of your Theological Student Association and the CU Department of Theology on February 13th at 8 p.m.

As for the honorarium, I would prefer if you would enable me to contribute it to a world hunger program. We can work that out when I see you.

With warmest personal good wishes, I am

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:MSB

November 21, 1974

Ms. Carole U. Canio  
Chairperson  
Ecumenical Lecture Series  
920 North Spruce Street  
Little Rock, Arkansas 72205

Dear Ms. Canio:

Thanks very much for your good letter of October 24th.

Regarding honorarium, my arrangements with the Lecture Bureau here is that my out of town fees call for \$500.00 plus expenses. I would be prepared to make whatever adjustments that your budget requires.

As for subject, pick one of the following that you think will suit your needs:

"What Does It Mean to be a Jew and a Christian In Our Global Society?"

"Judaism and Christianity in the World of Tomorrow."

"Jews and Christians: the Unfinished Agenda."

"Holy Year and Its Origins in the Jewish Jubilee Year."

With warmest good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:FM

# Sisterhood of Temple Beth-El

1373 Bellmore Road, North Bellmore, N.Y. 11710

November 24, 1974

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

Dear Mr. Tannenbaum:

On Thursday, February 27, 1975 the Sisterhood of Temple Beth-El, in conjunction with other Sisterhoods in our area, will be holding our Day of Learning. This is an annual event attended by approximately 250 women.

The Planning Committee for this event would very much like to know if you are available to speak before our group on the topic of The New Anti-Semitism. The Day of Learning is an all-day event as the program begins at 10:00 and continues until approximately 2:30 with luncheon served at about noon. If you are available to speak before our group the committee would appreciate knowing the fee that is involved for your talk.

In order that I may receive your reply without unnecessary delay I would appreciate it if you would write to me directly. My home address is 149 Margaret Boulevard, Merrick, New York 11566.

Cordially,

*Natalie Kerner-Kent*

Natalie Kerner-Kent  
Chairman  
Program Committee  
Temple Beth-El Sisterhood

Temple 516-781-2650  
Home 516-FR8-6796



39A Saratoga Court  
Latham, New York 12110  
November 25, 1974.

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

file TANNENBAUM

Dear Rabbi Tannenbaum:

Three weeks ago, I spoke with you by telephone from Albany of my intention to marry a lady who is not Jewish. I asked if you would marry us. You declined, but offered to advise and help us and asked me to write to you about ourselves and our problem.

I am 53 years old, and have just been divorced. I have two grown sons. Shirley is 35 years old, and this would be her first marriage. Both of us are professional State government managers and college graduates.

I met Shirley 15 months ago at a picnic of government employees. We were attracted to each other at once, and fell deeply in love within two months. We have lived together for a year. We are unusually compatible, having almost (90%) the total span of similar interests and attitudes; almost telepathic communication exists between us.

Shirley was born a Catholic. She abandoned her faith many years before I met her. She wants us to be married by a Rabbi, partly because she knows I prefer to, but also because she is searching for a faith to believe in. She has read "Basic Judaism", attended a Service at Temple Beth Emeth, to which I had belonged for 18 years, and participated in my maternal family's Seder earlier this year, in New York.

My mother, brothers and their families have accepted Shirley, although my mother still regrets my divorce; it is shameful for a son to be divorced. Shirley's father and my father died in 1969. Shirley's family reside in Granville, New York. They have accepted me as a person and Shirley's fiancé, although her mother, we are sure, is uneasy that I am Jewish. She is pleasant at all times, and she has me call her "mother", but I have detected mild Anti-Semitism and anti-minorities generally in her attitudes. Shirley firmly told her mother nine months ago that she will marry me.

Shirley is exceptionally mature and has a strong character, although she is a singularly considerate and sensitive human being and non-aggressive toward others. I have a strong character and personality and am somewhat aggressive. Both of us have had hard knocks, and have had to struggle for recognition and acceptance. For example, I have had considerable infirmities resulting from Polio since the age of two.

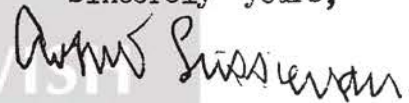
Shirley has an open mind about the possibility of conversion to Judaism. But I would not attempt to influence her decision, and I don't care much whether or not she does convert. She agrees that any children would be raised in the Reform tradition.

My mother, of course, would love to have us married by a Rabbi, but Shirley's mother would probably resent it; which does not bother Shirley at all—they are not close. I must say in candor that if this issue becomes too sticky, I will insist on a civil ceremony and drop the religious marriage.

Our problem is to find a sympathetic Rabbi to marry us, whether or not Shirley converts, and one who will be able to establish rapport with and counsel Shirley. I am hesitant about approaching any local Rabbis on the problem, because of the tight Jewish community here; my former wife is well known.

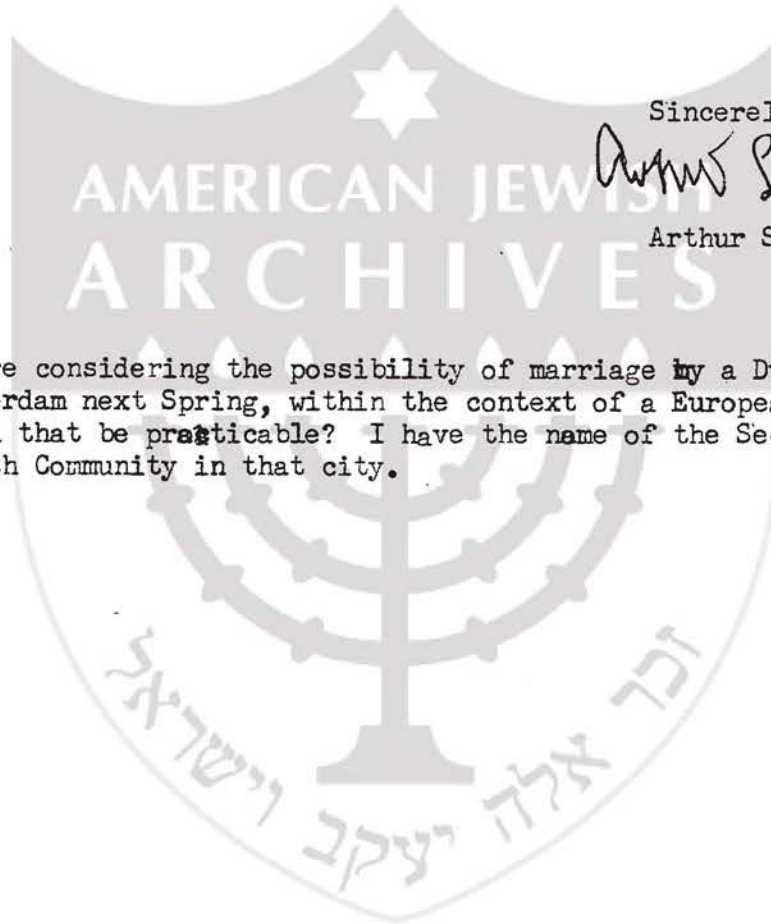
Please advise and help us. We would very much appreciate your assistance.

Sincerely yours,



Arthur Sussman

P.S. We are considering the possibility of marriage by a Dutch Rabbi in Amsterdam next Spring, within the context of a European honeymoon. Would that be practicable? I have the name of the Secretary of the Jewish Community in that city.





[start]

Original documents  
faded and/or illegible



November 27, 1974

Rebki Edward Klein  
30 West 68th Street  
New York, NY 10023

Dear Ed,

Thank you very much for your undertaking the formidable task of chairing the special CCAR committee to study the work of the CCAR-UMMC Joint Commission on Interfaith Activities, and to make recommendations regarding the future of interfaith work by the Reform Movement.

By virtue of their copies of this letter, I am inviting those members listed below as receiving carbon copies to be members of this committee. Alan Schindler's and Matthew Rose's copies are, of course, for information and I will leave it to Sal- four to decide whether or not he wants to be a member of the committee or a consultant to it. He is welcome, and extremely necessary, in either capacity.

I understand that you have selected the date of January 21, 1975, at 10:00 a.m. through the afternoon at the CCAR office, for your first meeting. I am asking the members to return the enclosed card indicating their attendance.

Briefly, the problem is as follows: Last June, Salifer made a presentation to the Executive Board of the CCAR recommending the dissolution of the Joint Commission on Interfaith Activities for a variety of reasons which he will again present at the meeting. Prior to this, the CCAR delegation to the Commission had been polled by letter and the majority of those who responded went along with Salifer's recommendation. There was considerable opposition to the idea expressed at the June Board meeting of the CCAR and a vote was taken to continue exploring the matter. Shortly after that, the UMMC Board of Trustees voted overwhelmingly to accept the recommendation to dissolve the Commission. At our October Board meeting, we had another discussion on the matter and decided to appoint your special committee to do a thorough exploration of the issue and, hopefully, to make a report to our March Board meeting for a final determination regarding the Commission specifically, but generally, to try to work out what the place of the Movement and the CCAR in particular ought to be in the field of interfaith activity. If you find that the March deadline is too early, we can have a final report by the June convention.

As things stand now, the Commission is not legally and officially dissolved, but it certainly is hanging in limbo, and a department of interfaith activities has been set up at the UMMC with Salifer directing it. I think that's enough background information for now and more will be filled in at the meeting on January 21.

(Continued)

Rabbi Edward Klein  
November 27, 1974

Page 2

Thank again for taking on this responsibility.

Best personal wishes.

Sincerely,

Robert E. Kahn

CC:

Rabbi Richard J. Lohman  
Rabbi Samuel H. Schul  
Rabbi Alfred Wolf  
Rabbi Arnold J. Klein  
Rabbi Theodore S. Levy  
Rabbi Salomon Brichner  
Rabbi Joseph B. Glasser  
Rabbi Alexander M. Schneider  
Mr. Matthew Katz



[end]

Original documents  
faded and/or illegible



Enclose with letter to Rick deloria

C C AR



# WILSHIRE BOULEVARD TEMPLE

3663 Wilshire Boulevard, Los Angeles, California 90010 (213) 388-2401

January 25, 1974

*Love L.A.*

Rabbi Randall Falk  
The Temple  
5015 Harding Road  
Nashville, Tenn 37205

AMERICAN JEWISH  
ARCHIVES

Dear Randy:

I read the report of the Committee on Interfaith Activities with great interest and I am in full agreement with the spirit of the three resolutions. In the implementation of resolutions II and III you and the Committee may find the Los Angeles experience helpful. Joe Glaser and especially Balfour Brickner have received some information about the techniques which we have used successfully over the past several years, which paid off in terms of our particular agenda at the time of the Yom Kippur war and which are continuing to bear fruit in terms of expanding Jewish-Christian relationships. My own involvement has been in the functions of chairman of interfaith activities for the Board of Rabbis of Southern California, of executive board member of the American Jewish Committee as well as NCCJ and of founding president of the Interreligious Council of Southern California.

The Interreligious Council has been the key to most interfaith activities here in the past four years. (By-laws and descriptive material enclosed.) Its strength has been in the fact that it is not a voluntary organization of enthusiastic ecumenists but the official co-ordinating agency for the major religious bodies - the Board of Rabbis of Southern California, the Roman Catholic Archdiocese, two Protestant Church Councils, the Islamic Foundation of Southern California, the Buddhist Federation of Southern California, the Vedanta Society (Hindu), the Greek Orthodox Church, and the Sikh Dharma Brotherhood. Designated representatives meet monthly. Heads of denominations meet periodically. Special projects bring

RABBI EDGAR F. MAGNIN  
D.D., L.H.D., S.T.D., LL.D.  
RABBI ALFRED WOLF  
M.H.L., PH.D., D.D.  
RABBI LAWRENCE J. GOLDMANN  
S.A., M.H.L.  
RABBI MAXWELL H. DUBIN  
LL.B., D.D. - EMERITUS

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CHARLES FELDMAN  
MUSIC

STEPHEN E. BREUER  
EDUCATION AND CAMPING

together religious and lay leaders whenever necessary.

Regular meetings and joint efforts on matters of mutual interest have created an atmosphere of reciprocal trust. Results have been to our distinct benefit in many ways. During the recent war, the leading Protestant churchmen immediately published a pro-Israel statement; the Catholic Archbishop issued a pastoral letter requesting prayers for peace and direct negotiations between the parties while two of the best-known Jesuit priests sent a strong pro-Israel letter to the L.A. Times.

A most encouraging outcome of the contacts through the Council has been the initiation of bi-lateral relationships with Jews by non-Jewish parties:

In September, the Roman Catholic Archbishop, Cardinal Manning, invited ten priests and ten rabbis (designated by the Board of Rabbis, including Reform, Conservative and Orthodox) for dinner (kosher) and an evening of discussion. In December, the Board of Rabbis reciprocated and in February, the same group will meet again as guests of the Cardinal.

The Archdiocese is bringing Rabbi Marc Tannenbaum from New York at its own expense to address a conference of 11,000 priests and lay teachers.

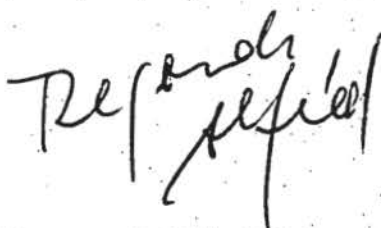
When the leadership of the Protestant Church Council was informed of Tannenbaum's coming, they arranged for him to address a ministers' convocation. The heads of all mainline Protestant denominations, e.g. the Episcopal, Methodist and Lutheran Bishops, are serving as sponsors and hosts. Membership of the Board of Rabbis has been invited as guests. Incidentally, Marc will speak on "The Impact of the Mideast War on Jewish-Christian Relations". Finally, for over a year, half a dozen rabbinic and lay leaders, including the President of the Jewish Federation Council and the Chairman of the Community Relations Committee have been meeting at irregular intervals with a similar number of leaders of the Islamic Foundation.

My point: In the old days of the "good will movement" all the "will" was usually on the Jewish side. Dialogue is likely to be more effective when the majority group feels that it is taking the initiative. -- a good probability where there are ongoing, long-range mutual or multi-lateral relationships.

If you wish further information on local activities, please let me know.

Cordially,

RABBI ALFRED WOLF  
rw



cc. ✓ Rabbi Joseph Glaser, Rabbi Balfour Brickner, Rabbi Harry Essrig,  
Rabbi Meyer Heller

INTERRELIGIOUS COUNCIL OF SOUTHERN CALIFORNIA  
BYLAWS

Article I.

NAME

The name of this organization shall be "Interreligious Council of Southern California."

Article II.

PURPOSES

The purposes of the Interreligious Council of Southern California shall be to provide an opportunity at the inter-faith level to deal with issues which affect the total religious community; to share our common concern for the problems of our community, the nation and the world; to voice this concern when by common consent the members feel that moral leadership is needed by the people of our community; to earn the respect of the community as leaders by understanding and respect shown toward each other.

Article III.

MEMBERSHIP

Membership shall be open to organizations officially representing historic religious groupings, including as founding organizations the Board of Rabbis of Southern California, the Los Angeles Council of Churches, the Roman Catholic Archdiocese of Los Angeles and the Council of Churches in Southern California.

Article IV.

ASSOCIATES

Associate members shall be the local National Conference of Christians and Jews and the local American Jewish Committee. Two staff representatives of each of these organizations shall have seat and voice.

Article V.

REPRESENTATIVES

Each member organization shall be represented wherever possible by the head of the organization, its executive officer, and two representatives appointed for terms at the discretion of the appointing organization, but for not less than one year.

Article VI.

OFFICERS

The officers of this organization shall be the president, the vice president, the secretary-treasurer. They shall be elected at the annual meeting.

Article VII.

DUTIES OF OFFICERS

Section 1. The duties of the President shall be:

- a. to call all meetings of the Council except as provided in Article IX;

- b. to prepare the agenda for meetings of the Council;
- c. to preside at all meetings of the Council; and
- d. to be the official spokesman of the Council either personally or through his delegate.

Section 2. The duties of the Vice President shall be to perform the duties of the President in his absence or at his request.

Section 3. The duties of the Secretary-Treasurer shall be:

- a. to notify all representatives of the time, place, and agenda of all regular meetings of the Council;
- b. to record the proceedings of all meetings of the Council;
- c. to keep a roster of representatives and attendance;
- d. to send to each representative in advance of each meeting the minutes of the previous meeting;
- e. to receive and deposit all moneys received for the conduct of the Council's affairs;
- f. to submit a financial report annually to the Council and at such other times as may be requested by the President; and
- g. to supervise the preparation of an annual budget.

Article VIII.

COMMITTEES

The president with the consent of the representatives shall appoint committees and task forces as necessary.

Article IX.

MEETINGS

Meetings shall be held monthly. The annual meeting shall be held in February. Special meetings may be



called by the president or by five representatives. Notice of special meetings shall be given at least five days in advance of the meeting.

Article X.

RULES OF CONDUCT OF MEETINGS

Meetings shall be conducted according to Robert's Rules of Order unless otherwise provided in the bylaws. Decisions shall be by a majority of the representatives present; however any action not previously approved by the member organizations shall be subject to ratification by the member organizations.

Article XI.

QUORUM

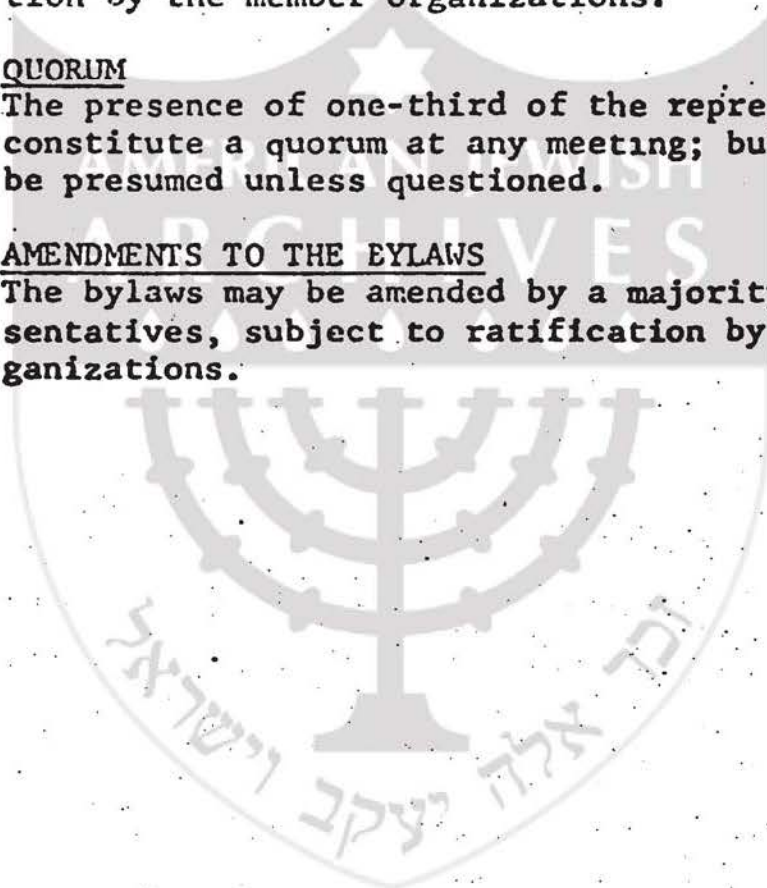
The presence of one-third of the representatives shall constitute a quorum at any meeting; but a quorum shall be presumed unless questioned.

Article XII.

AMENDMENTS TO THE EYLAWS

The bylaws may be amended by a majority of the representatives, subject to ratification by the member organizations.

6/17/71



REPORT OF THE COMMITTEE ON INTERFAITH ACTIVITIES

- I. WHEREAS, many Christian Seminaries have in recent years invited Rabbis to offer courses on Contemporary Jewish Thought for their seminarians, AND WHEREAS, we recognize the importance of our own Rabbinical students understanding Christian theology, interpreted by a competent Christian theologian, THEREFORE, be it resolved that the Central Conference of American Rabbis request the President of the Hebrew Union College-Jewish Institute of Religion to invite a qualified Christian theologian to present a course on Christian theology each year at our New York and Cincinnati schools.
- II. WHEREAS, we recognize that many of our colleagues have not had the opportunity in recent years to keep abreast of the constantly evolving Christian theological concepts AND WHEREAS, our understanding of the traditional and contemporary theological stances of Christianity is important if we are to discuss similarities and differences between Judaism and Christianity on a sound basis, THEREFORE, be it resolved that the Central Conference of American Rabbis endorses the convening of regional conference on contemporary Christian theologies for interested Jews and Christians to be sponsored by our Commission on Interfaith Activities, together with appropriate Christian counterparts.
- III. WHEREAS, we have noted a steady decline in Rabbinic interest and leadership in interfaith activities, while at the same time many Christian denominations and their clergy have evinced heightened interest in pursuing more intensified interfaith programming and closer relationships, AND WHEREAS, we believe that in the pursuit of the basic ethical principles of the Jewish and Christian heritages we should establish sturdy foundations upon which we may pursue our common goals together, THEREFORE, be it resolved that the Central Conference of American Rabbis encourages the renewed emphasis on Dialogues on Judaism for Christian Clergy under the sponsorship of the Rabbinate, and BE IT FURTHER RESOLVED, that the Reform Rabbinate, together with our lay leadership, encourage participation by our congregations in local inter-religious councils and report the experience in these activities to our Committee on Interfaith Activities of the Central Conference of American Rabbis.

In addition to these resolutions, our Committee, as a part of the Commission on Interfaith Activities, has requested the Director of the Commission, Balfour Brickner, to proceed with publication of a Handbook on Interfaith Relationships that might be distributed to our Rabbis as guidelines for interfaith programming in their congregations and in their communities. We have also requested that Rabbi Brickner confer with our colleague, Rabbi Leon Jick, to determine whether it might be possible, in the program that he is heading under the sponsorship of the Council of Jewish Federations and Welfare Funds, to conduct an in-depth questionnaire on: "What is Happening in Christian-Jewish Relations?".

Respectfully submitted,  
Randall M. Falk

RICHARD LEHRMAN  
Rabbi  
BEN WALKER  
Director of Education  
MRS. HAROLD KAM  
Executive Secretary

29 May 1974

THIS LETTER REQUIRES YOUR IMMEDIATE ATTENTION!

TO: Joseph Asher  
Bernard Baskin  
Murray Blackman  
Jerome Gurland  
Lawrence Jackofsky

Minard Klein  
Theodore Levy  
A. James Rudin  
Samuel Stahl  
Alfred Wolf

Ex-officio  
Joseph Glaser Robert Kahn Balfour Brickner

FROM: Richard Lehrman, CCAR Chairman, Joint Commission on Interfaith Activities

Since my letter to you of 3 April 1974, there has been considerable activity generated by the UAHC's Commission on Interfaith Activities. That activity has taken time to crystallize, but now is ready for your consideration. For reasons both ideological and economic, the UAHC has proposed to the CCAR that after 13 years, the Commission on Interfaith Activities be phased out as of this June.

The reasons are as follows:

- a) Interfaith relations have fallen in our movement.
- b) Few congregations ever had a congregational Interfaith committee.
- c) Only a few of the rabbis ever gave the Joint Commission much cooperation.
- d) The regions of the UAHC had very little success promoting interfaith activities with our colleagues or the congregations.

Despite Balfour's serious efforts to generate interest and activity, interreligious relations has simply not caught on with our people. It is today even lower on our table of priorities than it ever was before. This may not be a good situation, but it is the fact of life. That, plus the fact that the UAHC is in difficult financial straits, has caused them to take a fresh look at the realities of life.

Ending the CIA would save the movement a considerable amount of money at a time when financial conservation is much needed. The UAHC estimates that a saving of as much as \$15-20 thousand dollars per year could be affected.

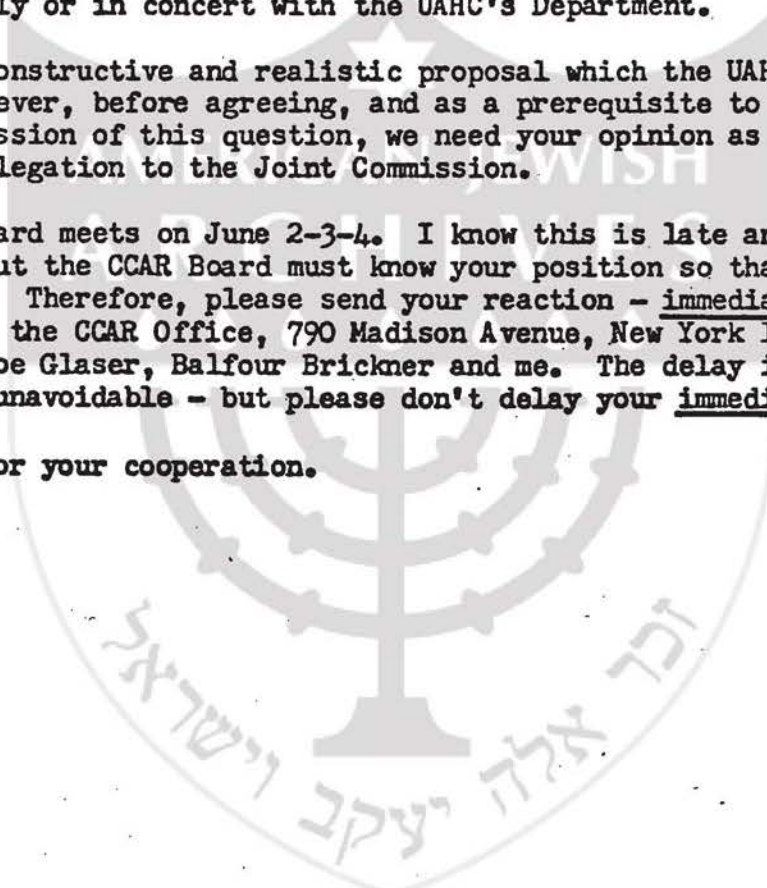
29 May 1974  
Page Two

If the Commission is terminated, Balfour, in addition to his work as Director of NY Federation of Reform Synagogues, will become officially a co-director with Al Vorspan of the Social Action Commission. As you know, he has been the associate Director of that Commission since he joined the UAHC years ago. The UAHC might establish a Department of Interreligious Affairs and Balfour would have special responsibilities in this field. The Department would be answerable to the President of the UAHC and the Chairman of the Board. The CCAR could, if it wished to, continue its own Committee on Interfaith Activities working either independently or in concert with the UAHC's Department.

This is a constructive and realistic proposal which the UAHC has brought to us. However, before agreeing, and as a prerequisite to the CCAR Board discussion of this question, we need your opinion as a member of the CCAR delegation to the Joint Commission.

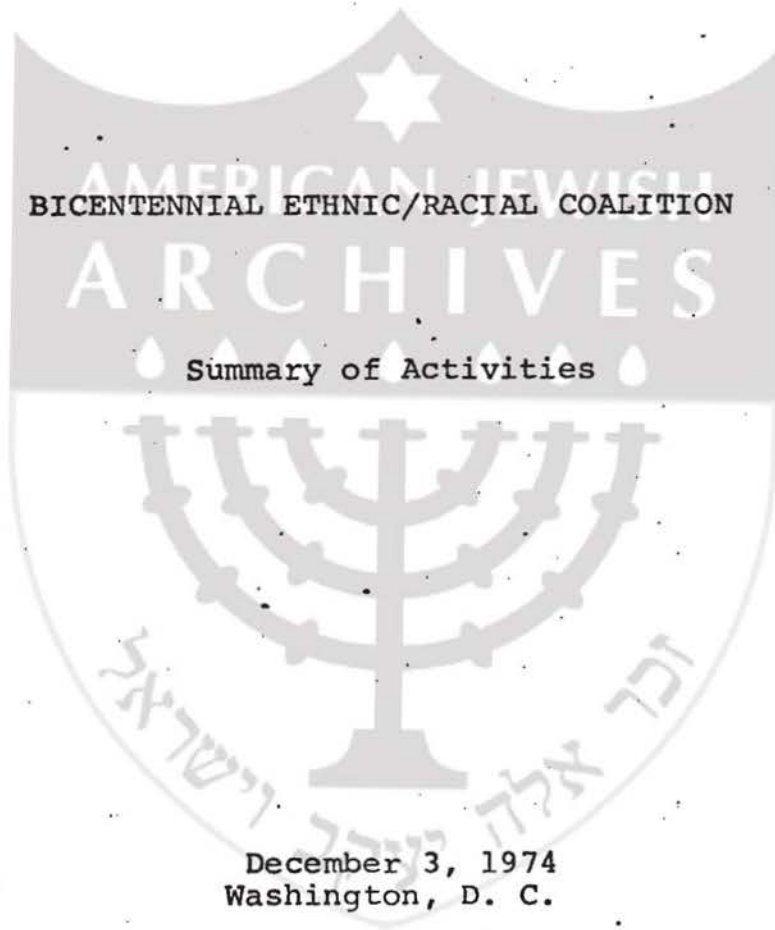
The CCAR Board meets on June 2-3-4. I know this is late and I know you are busy, but the CCAR Board must know your position so that they resolve this issue. Therefore, please send your reaction - immediately - to Bob Kahn at the CCAR Office, 790 Madison Avenue, New York 10022, with copies to Joe Glaser, Balfour Brickner and me. The delay in corresponding was simply unavoidable - but please don't delay your immediate response.

Thank you for your cooperation.





*The Bicentennial Commission of the District of Columbia, Inc.*



December 3, 1974  
Washington, D. C.



# *The Bicentennial Commission of the District of Columbia, Inc.*

## Bicentennial Ethnic/Racial Coalition

### Summary of Activities

#### BACKGROUND

#### June Consultation

The American Revolution Bicentennial Administration (ARBA), under the leadership of John W. Warner, convened over 75 ethnic and racial leaders on June 27-28 in Washington, D. C. to initiate racial and ethnic participation in planning for the Nation's Bicentennial celebration. The two day conference resulted in the formation of the Bicentennial Ethnic/Racial Coalition (BERC). The June consultation affirmed the willingness of citizens to work in partnership with ARBA. It also affirmed ARBA's willingness to assist in mobilizing broader awareness and participation in planning and resource development for Bicentennial programs. The June consultation determined that:

- it would expand its membership to be more representative of ethnic and racial organizations and constituencies;
- it would prepare a second convening to deal with key issues, policies and programs for ethnic and racial participation in the upcoming Bicentennial;
- it would become an ethnic/racial coalition which would be an autonomous body;
- the cochairpersons would select and convene a steering committee drawn from the original participants.

### D. C. Bicentennial Commission as Host

In January 1972 in a Bicentennial message to the nation, the President expressed the necessity for Washington to become a model to the nation in terms of community improvement and social development programs. Because the D. C. Bicentennial Commission and Assembly has indeed become a model to the nation with broad scale citizen involvement, it was asked by ARBA to provide a temporary administrative framework for the planning of a second convening of the ethnic and racial coalition. ARBA issued a contract to the D. C. Bicentennial Commission and its citizen Assembly on September 23 for this purpose.

### The Interim Steering Committee

The Interim Steering Committee of the Bicentennial Ethnic/Racial Coalition of the American Revolution Bicentennial Administration met twice (Oct. 8-9 and Nov. 6-7) to continue planning for the second national meeting of the Ethnic/Racial Coalition. The Interim Steering Committee, named by Co-chairmen Geno Baroni and James Gibson, is made up of the three moderators of the workshops at the June convening, and 13 members and 13 alternates representing the many ethnic and racial constituencies of the Coalition.

Attendance was excellent at both meetings. Eleven members and alternates attended the October meeting at DCBC headquarters; and 12 members and alternates attended the November meeting which was held at the American Institute of Architects.

### PREPARING FOR A NATIONAL CONFERENCE

The Steering Committee was charged with several procedural and programmatic tasks. The four major issues addressed by the Steering Committee were

- Delegate Selection and Expansion
- Program Model Development
- Conference Format and Planning
- Ongoing Structure and Leadership.

### Delegate Selection and Expansion of BERC

One of the Interim Steering Committee's major tasks was to expand the number of delegates to the conference and to achieve the broadest possible representation of ethnic and racial groups in the United States. ARBA indicated a budgetary limitation of up to 130 delegates, so the Steering Committee's task was to approximately double the number of delegates for the second national meeting.

Seeding Local Action--Because of the necessary limitation of delegates in the national Bicentennial Ethnic/Racial Coalition and the desire to allow for full representation and participation, the Steering Committee began thinking in terms of a national resource conference of ethnically and regionally representative delegates who would be able to translate the information on programs and resources into ethnic and racial Bicentennial projects at the state and local level.

Ethnic Diversity--Following the June consultation, ARBA received a number of inquiries regarding the selection of the conference participants. Roughly 50 percent of these inquiries were initiated by the ethnic affairs staffs of the two major political parties, thus intensifying the concern for as broadly representative a forum as possible. Considerable discussion was held with the two Co-chairmen, with ARBA's Administrator and in both Steering Committee meetings regarding the appropriateness of participation by political parties in the selection of BERC delegates. The Steering Committee, while utilizing the special knowledge of the ethnic staffs of the two parties, affirmed the necessity for the BERC to remain nonpartisan.

Racial Representation--Another issue regarding delegate selection was the need to increase racial participation in the ethnic/racial coalition and in Bicentennial planning. The Steering Committee decided that more effective representation of racial groups should be a priority in the expansion of the Coalition.

Selection Criteria--The Steering Committee developed four criteria for the selection of additional Coalition delegates. These criteria will contribute to the representative nature of the Coalition and to the follow-through capability of Coalition delegates at the regional level regarding ethnic and racial Bicentennial activities. The criteria will aid the Coalition to:



- be widely representative of active racial and ethnic groups in the United States.
- have a national communications capability.
- contribute to the functional areas of the Coalition (Arts, Culture and Heritage, or Social and Economic Neighborhood Revitalization).
- contribute to fuller regional and state representation.

Steering Committee Action--BERC staff compiled over 16,000 names of racial and ethnic individuals for consideration by the Steering Committee. At the second Steering Committee meeting a selection process was devised to meet the four criteria, and because of the funding and time constraints, a Participant Review Subcommittee was named to review staff recommendations.

#### Program Model Development

A major task of the second national BERC conference will be the dissemination of as much information as possible concerning programs and resources by ARBA and other federal agencies. The information exchanged at the conference will lay the basis for citizen/federal cooperation to substantiate the ethnic and racial agenda with regard to regional, state and local Bicentennial planning.

Information on state and local program models is also being developed for presentation at the national BERC conference. A number of programs will be presented which may be used as models to illustrate ethnic and racial Bicentennial programming at the regional, state and local levels. BERC staff traveled to various regions of the nation to accumulate program data for consideration by the BERC participants.

During the course of its planning the Steering Committee's concern for program models also addressed ARBA's need for assistance in developing national Bicentennial programs to be administered and supported by ARBA which will give national visibility to racial and ethnic participation in the Bicentennial.

### Conference Format and Planning

The logistics of conference planning rest primarily with the resident ARBA and BERC staffs. However, the Steering Committee deliberated about specific procedural and organizational questions pertinent to an expanded number of conference delegates and nondelegate participants.

Planning for Regional Follow-through--The Steering Committee concerned itself with the planning of a resource and informative conference which would facilitate local follow-through. At its second meeting the Steering Committee determined that the national conference should be a forum for dissemination of information about programs and techniques with regard to resources and issues for the purpose of spurring Bicentennial initiative taking in the community. Conference format questions discussed included types of workshops, major speakers and organization of participants by federal regions to effect regional follow-through. The Steering Committee discussed interaction with or presentations by representatives of federal agencies, corporations and foundations.

Workshop Format--The workshops will continue to focus on the three main areas of interest established at the June consultation--the arts, culture and heritage, and social and economic revitalization of neighborhoods. These categories correlate with ARBA's major functional program areas--Festival, Heritage 76 and Horizons 76.

A Procedures Subcommittee was named to develop voting procedures and rules for the day. The Steering Committee will meet prior to the conference to receive the Subcommittee's report.

### Ongoing Structure and Leadership

One of the major issues of concern since the June consultation has been how to identify the structure and configuration for an ongoing citizen body to advise ARBA on ethnic and racial priorities and participation in the Bicentennial. The Steering Committee discussed alternative structural, organizational and financial arrangements for the continuation of BERC beyond the second national conference.

Although no consensus was reached on the precise structural configuration, the Steering Committee did agree that the Bicentennial Ethnic/Racial Coalition should continue after the second conference and that it should be an independent advisory group.

Mr. Warner reiterated to the Steering Committee ARBA's commitment to the ethnic and racial coalition in terms of programmatic and financial support: "We propose clearly to continue this group and make available funds to give the staffing--for the Steering Committee in particular--and periodically to hold the general sessions." He also announced that a member of the BERC would be named to sit on the Advisory Council of ARBA.

A Continuity Subcommittee was named to explore and refine alternative administrative and structural arrangements. This Subcommittee will report to the Steering Committee prior to the national conference and the Steering Committee will make recommendations to the Coalition.

#### Subcommittees

##### Delegate Review Subcommittee

Dorothy Height  
 Martin Matsudaira  
 Joan Harte  
 Roberto Olivas  
 Anna Chennault  
 George Leber  
 Casimir Lenard (staff)  
 James Gibson (Co-chairman)  
 Geno Baroni (Co-chairman)

##### Conference Procedure Subcommittee

Gail Cincotta  
 Charilaos Lagoudakis  
 Taras Szmilaga

##### Continuity Subcommittee

Roberto Olivas  
 Robert Coles  
 Philip Guarino

#### Schedule Delays

The June consultation mandated that the second national Bicentennial Ethnic/Racial Coalition conference be held in October, 1974. Development of contract specifications and negotiation caused some delay, and funding the administrative arrangements for BERC activities was not concluded until September 23. Accordingly it was not possible to initiate planning efforts in time to schedule the meeting in October.

The Steering Committee initially sought to hold the conference in early December. However, its two planning sessions were not completed until mid November. It was also discovered that hotel preparations and other logistical arrangements required more lead time for conference preparation.

The second Bicentennial Ethnic/Racial Coalition conference will be held January 20-22, 1975, at the Shoreham Americana Hotel in Washington, D. C.

#### Contacts

BERC delegates and interested parties may contact the Ethnic/Racial Coalition staff by calling or writing the following persons.

Ms. Verna S. Clayborne  
Ethnic/Racial Program Officer  
American Revolution Bicentennial Administration  
Room 6211  
2401 E Street, N.W.  
Washington, D. C. 20276  
(202) 634-1746

Jose Gutierrez  
Program Director  
D. C. Bicentennial Commission  
1025 15th Street, N.W.  
Washington, D. C. 20009  
(202) 393-1976

Casimir Lenard  
Deputy Director  
D. C. Bicentennial Commission  
1025 15th Street, N.W.  
Washington, D. C. 20009  
(202) 393-1976

A copy of the members and alternates of the Interim Steering Committee and their addresses is attached.

INTERIM STEERING COMMITTEE

Co-Chairmen:

Monsignor Geno Baroni  
James O. Gibson

Moderators:

Ms. Gail Cincotta, Director  
Housing, Training and Information Center  
4207 Division Street  
Chicago, Illinois 60651

Ms. Elma Lewis  
Elma Lewis School  
122 Elm Hill Avenue  
Roxbury, Massachusetts 02121

Dr. Seth Scheiner  
135 North 7th Avenue  
Highland Park, New Jersey

MEMBER:

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Mr. Seymour Cohen  
B'nai B'rith  
17th & Rhode Island Ave., N.W.  
Washington, D.C. 20036

Mr. Roberto Olivas  
Director  
National Council of LaRaza  
1025 15th Street, N.W.  
Washington, D.C. 20005

ALTERNATE:

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Chinese Historical Society  
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17 Alden Place  
San Francisco, Calif. 94133

Dr. Otto Feinstein  
111 East Kirby Street  
Detroit, Michigan 48202

Mr. Victor Alicia, Chancellor  
Universidad Boriqua  
1766 Church St., N.W.  
Washington, D.C. 20036

MEMBER:

ALTERNATE:

Dr. R. H. Edwin Espy  
Project Forward '76  
475 Riverside Drive  
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Dr. John Baker  
Baptist Joint Committee for  
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200 Maryland Avenue, N.E.  
Washington, D.C. 20002

Dr. Francis Gannon  
Executive Director  
Irish American Cultural Institute  
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Silver Spring, Maryland 20904

Dr. William Griffin  
American Irish Historical  
Society  
997 5th Avenue  
New York, New York 10028

Mrs. Joan Keshna Hart  
4744 North Mulden  
Chicago, Illinois 60640

Ms. LaDonna Harris  
President, Americans for  
Indian Opportunity  
1816 Jefferson Place, N.W.  
Washington, D.C. 20005

Miss Dorothy Height  
President, National Council  
of Negro Women  
815 2nd Avenue  
New York, New York 10017

Mr. Robert Coles  
Vice President  
American Institute  
of Architects  
1735 New York Avenue, N.W.  
Washington, D.C. 20006

Dr. George L. Leber  
Order of Anepa  
1422 K Street, N.W.  
Washington, D.C. 20005

Mr. Charilaos Lagoudakis  
3606 Kanawha Street, N.W.  
Washington, D.C. 20015

Mr. Philip LoPresti  
Director  
East Boston Community  
Development Center  
144 Meridian Street  
East Boston, Massachusetts 02128

Dr. Archangel D'Amore  
American-Italian Historical  
Association  
2939 Albermarle St., N.W.  
Washington, D.C. 20008

MEMBER:

ALTERNATE:

---

Mr. Edward Marginiak  
President  
Institute of Urban Life  
14 East Chestnut Street  
Chicago, Illinois 60611

Dr. John Kromkowski  
Human Resources and Human  
Development Center  
c/o Notre Dame University  
South Bend, Indiana 46601

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Mr. Martin M. Nutsudaira  
16135 S.E. 145th Place  
Renton, Washington 98055

Mr. Davis Uchio  
Executive Director  
National Japanese-American  
Citizens League  
Japan Center  
22 Peace Place, Rm. 203  
San Francisco, Calif. 94115

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Mr. Pondo Pappas  
143 South Berlin  
Oregon, Ohio 43616

Dr. Preston Kronkosky  
Southwestern Educational  
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211 East 7th Street  
Austin, Texas 78701

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Mr. Taras G. Smagala  
523 U.S. Courthouse  
Public Square & Superior Avenues  
Cleveland, Ohio 44114

Mr. Myron Kuropas  
Regional Director  
Midwest ACTION  
1 North Wacker Drive  
Suite 322  
Chicago, Illinois 60606

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THE JOSEPH H. LOOKSTEIN  
UPPER SCHOOL OF RAMAZ

125 EAST 85TH STREET, NEW YORK, N.Y. 10028 • 427-1000

RABBI HASKEL LOOKSTEIN  
PRINCIPAL

MARTIN LILKER  
HEADMASTER, GENERAL STUDIES

RABBI JOSHUA S. BAKST  
HEADMASTER, JUDAIC STUDIES

12/17

December 5, 1974

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

Dear Rabbi Tanenbaum:

We are looking forward to December 17 and we want to thank you for your generosity in sharing the evening with us.

The problem of Israel's new global perspective is indeed most important and we are sure that we all will gain from your knowledge.

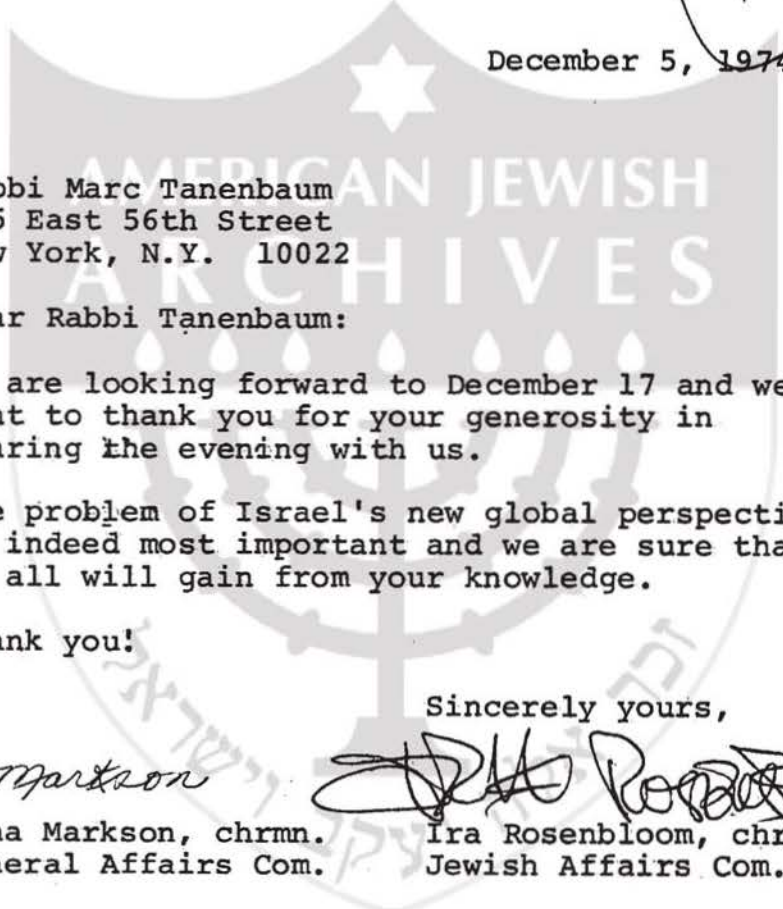
Thank you!

Sincerely yours,

*Dina Markson*

Dina Markson, chrmn.  
General Affairs Com.

*Ira Rosenbloom*  
Ira Rosenbloom, chrmn.  
Jewish Affairs Com.





THE RAMAZ PARENTS COUNCIL

invites you to attend

its next meeting on

December 17, 1974

8 p.m.

RAMAZ AUDITORIUM



AMERICAN  
ARCH

ISRAEL IN A NEW GLOBAL

a

parent-student dialogue  
on the P.L.O.

FEATURING:

STUDENT-LED  
SEMINARS

RABBI MARC TANENBAUM

NATIONAL INTER-RELIGIOUS DIRECTOR

OF THE AMERICAN JEWISH COMMITTEE

PERSPECTIVE

# SOCIETY OF BIBLICAL LITERATURE

*Constituent Member of the American Council of Learned Societies*



GEORGE W. MACRAE  
Executive Secretary

HARVARD DIVINITY SCHOOL  
45 Francis Avenue • Cambridge, Mass. 02138 • Phone (617) 495-2041

December 13, 1974

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

Dear Marc:

It was a pleasure to meet you in New York last Wednesday, and I thoroughly enjoyed our seminar.

I am delighted to learn of your interest in the Society of Biblical Literature. We should be honored to welcome you as a member. I enclose a membership application form. Elections to membership take place at the fall Annual Meeting, but this is largely a formality. Pending it, applicants receive the regular publications and are regarded virtually as members.

Cordial good wishes for the holiday season.

A handwritten signature in cursive script that reads "George MacRae".

George MacRae

GM/dr  
(signed in absence)



# THEODOR HERZL INSTITUTE

515 PARK AVENUE NEW YORK, NEW YORK 10022

Chairman, Theodor Herzl Foundation

**DR. EMANUEL NEUMANN**

Director, Theodor Herzl Institute

**DR. EMIL LEHMAN**

Program Coordinator

**SIDNEY ROSENFELD**

Program Administrator

**PHILIP S. GUTRIDE**

December 17, 1974

*2/9/75*

Rabbi Mark Tannenbaum  
American Jewish Committee  
165 East 56th Street  
New York, N. Y.

Dear Rabbi Tannenbaum:

Every year since the passing of Dr. Abba Hillel Silver, of blessed memory, the Herzl Institute has been presenting a special lecture in tribute to his memory.

This year's Abba Hillel Silver lecture will be held on Sunday, March 9th at 3:30 P. M.

It gives me great pleasure indeed to extend to you a most cordial invitation to be our honored guest on the platform on this very special occasion. The topic we would like to suggest would be "Israel and the Christian World Today."

We shall be highly honored by your acceptance.

With warm personal regards,

As ever,

*Emil Lehman*  
Emil Lehman

EL:dg

*1/2/75*

*called + advised S. Rosenfeld's secretary of above + requested that she also convey message to Emil Lehman.*

*msb*

*Call  
Request  
cancel  
Thursdays  
with  
Lehman*

#/ 1/21

December 23, 1974

Morris Fine, Irving Levine, Yehuda Rosenman, Seymour Samet,  
Phyllis Sherman, Marc Taubenbaum, Mort Varson

Will Katz

Department Heads Coordinating Committee -- Mailing Lists

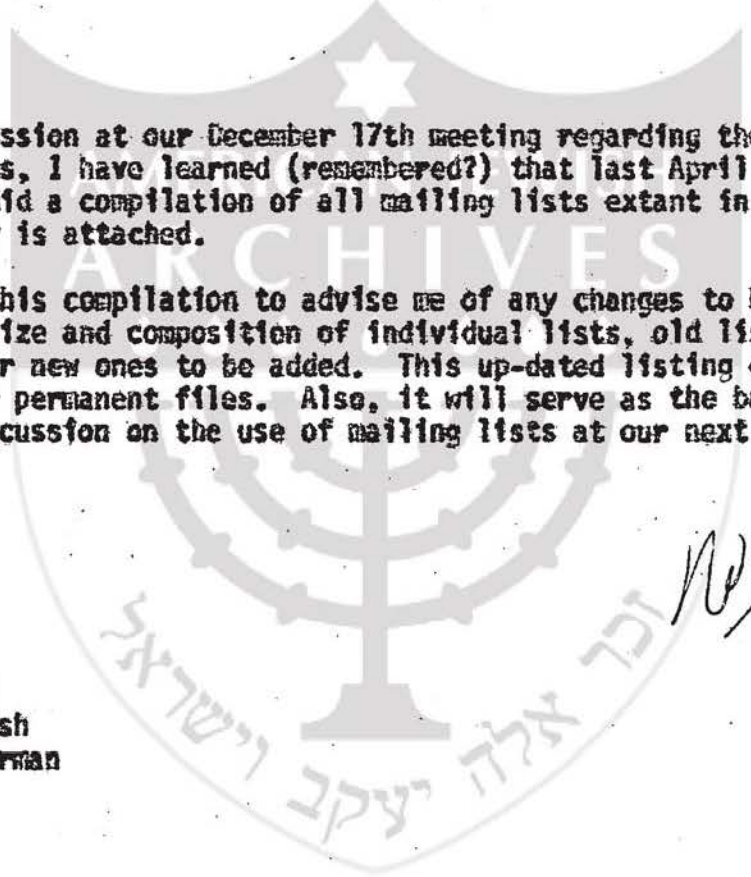
Since the discussion at our December 17th meeting regarding the use of mailing lists, I have learned (remembered?) that last April Isafah Terman did a compilation of all mailing lists extant in the agency. A copy is attached.

Please review this compilation to advise me of any changes to be made regarding the size and composition of individual lists, old lists to be eliminated or new ones to be added. This up-dated listing can then be kept in your permanent files. Also, it will serve as the basis for further discussion on the use of mailing lists at our next meeting on January 21.

WK:fd

Attachment

cc: Bert Gold  
Selma Hirsh  
Isafah Terman



*Handwritten signature*



ncc

Stewardship Council

1505 Race Street, Phila., Pa. 19102

telephone: LO 8-5750

*see Miami Beach  
see p. mHT -*

December 26, 1974

Rebbi Marc H. Tanenbaum  
33-15 80th St.  
Jackson Heights, NY 11372

Dear Dr. Tanenbaum:

The stewardship leaders with whom you met at Miami Beach two weeks ago were very enthusiastic in appreciation of the way you led us in learning and reflection.

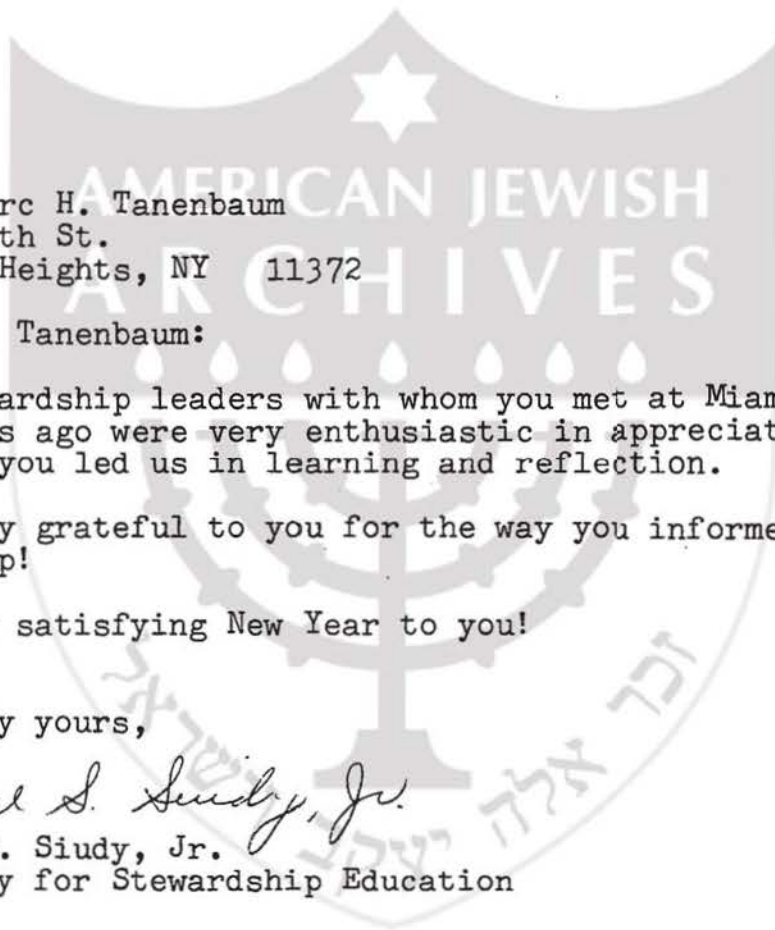
I am very grateful to you for the way you informed and stirred us up!

A richly satisfying New Year to you!

Cordially yours,

*George S. Siudy, Jr.*  
George S. Siudy, Jr.  
Secretary for Stewardship Education

GS/ns



*Adel  
PN*

December 31, 1974

✓  
Rabbi Abraham I. Zigelman  
Temple Beth Abraham  
8410 Fourth Avenue  
North Bergen, N. J. 07047

Dear Rabbi Zigelman:

This will confirm my acceptance of your kind invitation to address your Jewish Education Institute on March 9th, 1975, at 10:30 A.M.

Enclosed please find the bio and photo you requested. I look forward to seeing you.

Cordially,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:ps  
Enc.

