



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series F: General Chronological Files. 1960-1992

Box 96, Folder 5, General correspondence, memos & working papers, 1975.

Send copy to Marc

April 11, 1975

Mr. James Kahn, Editor
Jewish Times
118 Cypress Street
Brookline, Mass. 02146

Dear Mr. Kahn:

In a recent issue you published an article by Rabbi Marc Tanenbaum entitled, "The Vatican, Jews and Israel." This article represents Rabbi Tanenbaum's personal views and not those of the American Jewish Committee. This is particularly so in the case of the organizations and their leaders to which reference was made in the article.

Sincerely,

Bertram H. Gold

BHG/aw

bcc: Rabbi Henry Siegman

SAME LETTER SENT TO:
Jewish Herald Voice
Houston, Texas

Texas Jewish Post
Fort Worth, Texas

Detroit Jewish News
Southfield, Michigan

Buffalo Jewish Review
Buffalo, N.Y.

American Jewish World
Minneapolis, Minn.

Dayton Jewish Chronicle
Dayton, Ohio

THE AMERICAN JEWISH COMMITTEE

Long Island Chapter

date April 15, 1975

to Rabbi Marc Tanenbaum
from Harold Applebaum

subject Forum on Vatican Guidelines

Last night's meeting was successful on many accounts:

1. The audience of 150 people included such important Christian leaders as the Episcopal Bishop, Jonathan Sherman, the Moderator of the Presbytery, Bob Wieman, as well as other clergy and lay people who are members of the Diocesan Committee on Catholic-Jewish Relations and/or the Long Island Interfaith Council.
2. Paul McKeever's presentation struck a most positive tone, especially on the issue of Israel. I need not remind you that this has been a problem area over the years.
3. Kevin Lahart, Newsday's religion editor, came early and stayed late. I hope he will turn out a major story.
4. Your presentation made enormous impact. I was sitting near Bishop Sherman, who listened most intently and made notes while you spoke.

Hofstra's Catholic Chaplain, Bob Smith, approached me after the meeting and talked with me again today about an idea he has for establishing a Center for Interfaith Dialogue at Hofstra University. He is eager to discuss this with our agency, and I indicated that perhaps we can set up a luncheon meeting, possibly late in May. Smith is a bright and talented person, well worth cultivating.

Needless to say, the feed back from our lay leadership about last night's meeting was excellent.

Best regards.

Harold

HA:pmc

cc: Will Katz
 Lillian Alexander

'Personal Views' Cited in Article

Editor, The Jewish News,

In a recent issue (March 21) you published an article by Rabbi Marc Tanenbaum entitled, "The Vatican, Jews and Israel." This article represents Rabbi Tanenbaum's personal views and not those of the American Jewish Committee.

This is particularly so in the case of the organizations and their leaders to which reference was made in the article.

BERTRAM H. GOLD
Executive Vice President
American Jewish
Committee



AMERICAN JEWISH COMMITTEE
MICHIGAN AREA OFFICE
163 MADISON
DETROIT, MICHIGAN 48226

DETROIT, MI
NEWS
E-683,452 S-852,801

MAY- 3 75

Rabbi Tannenbaum

147 Critic of Pope sets Detroit talk

A leading critic of Pope Paul VI will discuss Catholic-Jewish relations at the annual Daniel M. and Sophie Hass Memorial Lecture at 8:30 p.m. Thursday in Temple Israel, 17400 Manderson.

He is Rabbi Marc H. Tannenbaum, national director of interreligious affairs for the American Jewish Committee, whose lecture is entitled "A Jewish Reaction to Vatican Guidelines."

The lecture was prompted by recent statements from the Vatican concerning the relationship between Catholics and Jews.

Rabbi Tannenbaum, who reaches an estimated three million people through his weekly radio program, is considered an expert in interpreting Christian declarations concerning Jews.

Last January he attended a

Vatican conference where Pope Paul made pronouncements to which Rabbi Tannenbaum took exception. He was particularly critical of the Pope's failure to state directly a Catholic position toward Israel.

Rabbi Tannenbaum is a former executive director of the Synagogue Council of America. He currently serves on the White House Conferences on Children and Youth, the Religious Advisory Committee of the President's Committee on Equal Opportunity in Employment, and was Jewish consultant to Pope Pius XII's Religious Education Resource Center.

The Hass Memorial Fund was established to bring to the community annually a scholarly speaker to discuss significant current events.

The lecture is free to the public.

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M.T.

AMERICAN JEWISH COMMITTEE
MICHIGAN AREA OFFICE
163 MADISON
DETROIT, MICHIGAN 48226

CC: ITERMAN ✓
M. YARMON

Rabbi repudiates contention that he is a critic of the Pope

To the Editor: A newspaper story that appeared in the May 8 issue of The Detroit News referred to me as "a leading critic of Pope Paul VI" and suggested I was engaged in a controversy with the Pope and the Vatican.
I have no idea where your paper got that completely unauthorized story, but regardless of where it came from, I want your readers to know that I am very disturbed over it. Both

the so-called "facts" and the implications of a negative or hostile attitude on my part toward the Pope and the Vatican are unfair, inaccurate and sensationalized characterizations which I repudiate completely.
The plain fact of the matter is that I have devoted the last 25 years of my life to the improvement of relations between Christians and Jews, especially between Catholics and Jews.
With specific reference to my

relationship with the Vatican, it is noteworthy that several months ago the Vatican Commission for the Observance of the Holy Year published an essay I wrote on "Holy Year 1975 and Its Origins in the Jewish Jubilee Year." I was told in Rome last January that this was probably the first time in the history of Jewish-Christian relations that a Vatican agency has published writings by a Jewish author under official Vatican auspices.

There are numerous other "facts" that testify to the actual warm and friendly ties that exist between Catholic authorities, the American Jewish Committee and myself—all of which contradict that unwarranted characterization in your story. To cite but two of the most recent developments:
● On May 14, I organized a reception at the American Jewish Committee in honor of Archbishop Joseph Bernardin of

Cincinnati, the recently elected president of the National Conference of Catholic Bishops. It was the first national meeting of Jewish and Christian leaders honoring the head of the American Catholic hierarchy, and it was a warm and beautiful experience of friendship.
● On March 31, I was privileged to be invited to deliver the keynote address before some 12,000 Catholic educators at the Atlantic City convention of the Na-

tional Catholic Education Association—the first time, incidentally, that such an invitation was extended to a rabbi.
This is hardly the record of someone who is engaged in an ongoing controversy with the Pope, the Vatican and Catholic authorities. At the same time, this is not to say I have always seen eye-to-eye on all issues with all Catholic authorities. But neither do I agree entirely with everything other Jewish author-

ities say and do. Would such legitimate differences lead to my being characterized as "a critic of the Jews" and imply that I am anti-Jewish? I would certainly hope not!
Please do me the favor of giving this clarification the same prominence in your columns as you did to the original unfortunate story.
RABBI M. H. TANENBAUM
National Director
Interreligious Affairs

[end]

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THE AMERICAN JEWISH COMMITTEE

date May 7, 1975
to Dr. Bernard Resnikoff and Dr. G. Douglas Young
from Julius Briller
subject Israeletter

Following my conversations with Bob and Lois Blewett and after reading the first draft of the proposed newsletter, I am submitting the following commentary. I have also talked with Michael Pragai of the Israel Consulate. A meeting of Marc Tanenbaum, Pragai and myself is scheduled for May 12th.

I The Basic Idea

With Arab propoganda in the U.S.A. reaching annual expenditures of perhaps 100 million dollars, and Israel Government expenditures for information only a half million (and this largely expended upon brochures which are not even well distributed), the idea is certainly desirable. The newsletter should be directed to a specific audience of church-going Christians, mainly, though probably not exclusively, evangelicals. The newsletter should contain Christian news items from Israel, as well as those events of Israeli life and society which are not normally available here; e.g. Israel-supported vocational schools, agricultural training clinics, etc. in the administered territories. A rounded picture that shows Israel as a democratic and progressive society which is following benevolent policies vis-a-vis its minorities could break down the "colonialist", "garrison state", "repressive occupier" and similar images. Israeli society presented in the round is, moreover, more naturally attractive to the American tradition than the societies of the enemy countries. Items from the Arab world that are picked up in Israel but not in the U.S.A. and which have good propoganda value for us should be included in the newsletter. Press reports by experts on Islamic studies which appear in Maariv and elsewhere contain good material. The American Jewish Committee's contacts among Christian faith communities provide a specific constituency and should determine the editorial selection.

II Production

- 1) I told the Blewetts that the logo should indeed include reference to Dr. Young and the American Institute. Perhaps one should identify the Institute as an American interdenominational Christian Evangelical school.
- 2) The items must be grouped by subject or content. The present staccato style is an irritant to the reader.
- 3) Each item must have a mini-headline.

4) The last page can have a more discursive editorial column, presumably under the name of Dr. Young, or else it may be devoted to a section from the Israel press. For points 2-4, I gave the Blewetts the new Evangelical Newsletter as a model. Other models should be considered, e.g. Atlas, a magazine of international news which is expensively but professionally produced.

III Editing

Sources of news items should be the Israeli Hebrew press, the Jerusalem Post, Christian News From Israel, Israel government publications and data, the Jewish Telegraphic News. Raw material should be collected mainly in Israel, though some of it can be done here as the items listed above indicate.

The newsletter must be edited by someone who has a feeling for and knowledge of propaganda; he must know Israel well; he must have familiarity with America and with Christian faith communities; he should be a professional writer-editor. The Blewetts do not know Israel well enough, nor are they sophisticated enough in the field of propaganda. They don't know how to select items, nor how to present them in both an efficacious and a readable manner. This kind of enterprise is full of minefields for the editorial amateur who may also be ill informed about Israel and/or the target constituency. However, the Blewetts could handle the physical production well.

Dr. Young's first draft, while not lacking knowledge of Israel or of the target constituency, falls far short of the careful, professional outlay of effort which the task requires. The following remarks appertain to paragraphs numbered according to the sequence of the newsletter. What I mean to point out is that this cannot be a hurried project performed by someone overlaid with other administrative and scholarly duties whose interest isn't mainly in propaganda services.

Para. 2 "Extensive security precautions" reinforces image of the garrison state, armed to its teeth in order to maintain order. It doesn't serve the cause of religious tourism either. The same item can be used to stress Israel's successful protection of Christian pilgrims and worshippers in the face of Palestinian Terrorist threats against their safety and their freedom of movement and of worship. (Palestinian should always be linked with terrorist, besides).

Para. 3 Don't quote enemy propaganda, especially in a short paragraph. It strengthens rather than repudiates it. Besides, this idea could have been said in previous paragraph and written in a popular style. Writing here is very dense.

Para. 4 Dense - not understandable to the uninformed. Start out with a brief statistical fact that indicates that the emigration of Christians has been reversed. The reference to Moslem Brotherhood's "negative pressures" has no meaning to the uninformed and can't be understood in this abstract way. Besides, Christian emigration was due also to the fact of higher education, more cosmopolitan and church contacts abroad, etc. which facilitated emigration of members of this community. That this trend is reversed tells much about improved socio-economic conditions in Jerusalem and Bethlehem. Better to quote a Christian church personality who comments about the greater stability and security of the Christian community since 1967 and the changing demographic pattern.

Para. 5 Homes are not normally "molested." Briefly work in the other facts of Syrian persecution (curfews, restrictive movements, imprisonments, etc.).

Para. 6 An Israeli spokesman must comment about this Russian interference with Jewish religious liberty in Moscow, or better still, a Christian resident in Israel. Otherwise item doesn't really belong in the newsletter and gives impression of our stacking the case by ranging all over the world for "persecutory data". Get a Christian's quotation from the press, or his permission on the phone, or quote someone in the Institute in order to run such an item about the Jewish problem in Russia.

Para. 7 Add another line about Israel's educational policy vis-a-vis the Arab minority and its results (statistics on literacy, etc.). Use basic government statistical annual to fill out this news item and give it a context.

Para. 8 Uninformed public needs help in understanding "Druse and Circassians", as well as distinction between Beduins and Arabs.

Para. 9 Writing needs clarification, Mr. Kugler-Mr. Kroler? First state reason for the Tel Aviv City Medallion. Then mention Avenue of the Righteous Gentiles and in a phrase explain what the latter is. Best done anyway as a quotation from the award, or from one ceremony or the other. Then tell who he is: "Mr. Kugler is known to thousands of American readers of Anne Frank, etc...."

Para. 10 Propaganda value is mitigated by reference to Egypt's permission and the great emphasis on the Red Cross. Make it clear that Israel has allowed this in order to serve the need of the Gaza Strip and West Bank populations, and refer to this as one of many ways Israel has sought to work out normal relations with her neighbors.

Para. 11 Add one or two sentences about the political tradition in the Arab world which has witnessed X number of assassinations of premiers, kings, heads of state, etc. and which has always placed Arab politics at the mercy of its terrorist and extremist elements. Using the Congressman for this news item is the correct approach! (Always send a complimentary copy to anyone who is favorably mentioned.)

Para. 12 Strike the words "adequate guarantees". "Guarantees" has become the device for justifying an imposed solution without secure borders. See the Draper article in Commentary April 1975. Never use the term at all, however differently it may be meant.

Para. 13 No propaganda value at all. A waste of precious space.

Para. 17 Includes two elements: the reason for the failure of the talks, involving a distinct military threat to Israel's security through facilitated deployment of Egyptian military power, and an assertion of Israel's strength. The latter doesn't serve the former and should be left out. Keep only one theme: the talks broke down because of Egypt's exorbitant demands which were a cover for a military advantage.

Para. 18 Plants the idea of Israel intransigence more firmly. At the least refer to alleged lack of flexibility, or put "flexibility" in quotes. Better still, lead with Kissinger's statement and add, "This is seen as a refutation of the view that the President blames Israel...." or else quote someone who is irate about Ford's implied scolding and pressure. This person should command great influence in Christian circles. Or else quote the shock and disappointment of the "Israeli man on the street" at this development.

Para. 19 A minefield. Evans and Novak, with much delight, revealed that ~~this~~ item about the Egyptian ambassador to the U.S.A. has been picked up by a "worldwide" Jewish communications network while Rabbi Siegman of the Synagogue Council of America, Phillip Klutznick of the World Jewish Congress and Premier Rabin are quoted as skeptical that these are Ghorbal's words. Seems that a Nazi Argentinian paper invented the interview and now everyone is citing it as an example of Jewish paranoia (about survival!) and of the duplicitous world Jewish propaganda machine. The same item appears as a footnote in Commentary too.

Para. 21 "Editorials in the Hebrew press in Israel say..." Editorials are taken to be "biased" in America. Instead: "The Hebrew press in Israel reports that..."

JB:as 15.

CC: M. Tanenbaum

cc: H. Prager

THE AMERICAN JEWISH COMMITTEE

date May 8, 1975
to Marc Tanenbaum
from Ann G. Wolfe
subject For Your Information -- Confidential

Sister Margaret called me last week (before the Annual Meeting) on other business and while talking she asked me to transmit to you some information that disturbed her. She said that in some statement or speech you made, you mentioned (in a most favorable way) NETWORK, a Catholic lobbying group related to social concerns. She wants you to know that one of their big wheels is a Margaret Holman, who follows and supports Luke Malek, a Lebanese anti-Israel spokesman. Also, a Dr. Ben Dale works with them and he, according to Margaret, is an Israeli-born Arab and a consistent anti-Israel spokesman.

She expressed surprise that you would be complimentary about NETWORK.

AW:PL

NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

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

MORTON YARMON, Director of Public Relations
FOR RELEASE AFTER 8 P.M.
SUNDAY, JUNE 1, 1975

ST. LOUIS, June 1....The ability of differing religious groups in the United States to live and work in harmony is an achievement that "may well be the most valuable 'export' we have to share with other nations, peoples, and non-Western religious communities," a noted Jewish leader declared today.

Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, charged that "centuries of wrong or bad teaching, characterized by stereotypes and caricatures," were responsible for many of the political antagonisms that have torn nations and peoples apart in various parts of the world. He cited specifically "the political relationships of Catholics and Protestants in Ireland; Flemings and Walloons in Belgium; Serbs and Croats in Yugoslavia; Greeks and Turks in Cyprus; Hindus and Moslems in India, Pakistan and Bangladesh; Moslems and Christians in the Sudan, Nigeria, Uganda and the Philippines; Jews, Christians and Moslems in the Middle East; Kurds and Moslems in Iraq, Iran, and Turkey."

Rabbi Tanenbaum made his remarks at the opening session tonight of a three-day "summit conference" of leading religious educators from the Roman Catholic, Protestant, Evangelical and Jewish communities. The meeting, titled "Faith Without Prejudice: Religion and the Teaching of Human Relations," is sponsored by the American Jewish Committee in cooperation with St. Louis University, and is being held at the University's Fordyce House.

Cooperating agencies include The National Catholic Educational Association, The National Council of Churches' Division of Education and Ministry, The American Association for Jewish Education, The Religious Education Association, The National Conference of Christians and Jews, and the St. Louis Theological Consortium.

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The initial purpose of the conference was to evaluate a series of studies of textbooks used in Catholic, Protestant and Jewish religious schools, in terms of how those texts portrayed people of other religions. The studies, conducted over a period of many years, were "self-studies" in that Catholic scholars reviewed Catholic texts, Protestant scholars reviewed Protestant texts, and Jewish scholars reviewed Jewish texts.

On the basis of early findings of these studies, many religious texts have already been revised to eliminate obviously hostile references to other faiths, but it is expected that some prejudiced references still remain in some texts, and it is the hope of the conference that they can be pinpointed and counteracted.

Rabbi Tanenbaum set the tone of the meeting when he declared:

"A great deal of real progress has been made during the past decade in removing the roots of anti-Semitism, anti-Christianity, and racial prejudice in our respective teaching systems -- more progress, in fact, than had been made during the 1,900 years that preceded this period. But as long as a single hostile or pejorative teaching remains in any of our textbooks or in the minds or the behavior of any of our teachers or parents or children, that negativism or rejection of others remains as a fundamental contradiction to the highest professions of our individual faiths, and we are morally obligated not to rest until we are totally free and clean of any prejudices whatsoever."

Underlying the discussions of textbooks, however, a basic philosophical question permeates the conference and the consciousness of the participants. That question, expressed in the keynote speech at tonight's opening session by Dr. Martin E. Marty, Professor of Modern Church History at the University of Chicago, is: "Is deep religious commitment consistent with the acceptance of religious pluralism?"

While acknowledging that some deeply religious groups aspire to convert all of mankind to their point of view, Dr. Marty maintained that there was no inconsistency between personal belief in a specific faith and acceptance of the validity of other faiths.

"The view that deep commitment leads to intolerance of pluralism is superficial," he said. "The most profound affirmers of pluralism in our day are often deeply grounded in a religious tradition: Gandhi, Buber, King, Tillich, Pope John are names that come to mind at once. The universal human can be found in and through and beyond pluralism."

Dr. Marty listed these steps as basic to the transition from personal commitment to the acceptance of pluralism:

- .become increasingly empathic, more understanding of why people hold the positions they do;
- .learn to stress the areas of overlap, coincidence, and parallel in theological and moral visions;
- .try to see that inside pluralism we often have alternative expressions of similar realities.

Rabbi Tanenbaum expressed the belief that the acceptance of pluralism, so much in evidence at this conference, was traceable directly to the Declarations on Non-Christian Religions and on Religious Liberty, promulgated by Vatican Council II ten years ago.

"This meeting could not have taken place in this form and with this spirit of candid self-criticism, openness and friendship, had not Vatican Council II set the stage for just this interaction," he stated.

"At the same time," he added, "Vatican Council II would have remained a grandiose gesture had not meetings of Christians and Jews taken place during the past decade, devoted to serious and systematic implementation of the practical proposals of the Council for uprooting anti-Semitism and every form of hatred and prejudice, and for building solid bridges of human fraternity through academic dialogues and joint cooperation in education and social action programs."

Rabbi Tanenbaum expressed the hope that "some time, and in the not distant future, versions of this conference will take place in Asia, Africa, Latin America, the Middle East, and in Europe, where the healing vision of pluralism and respect for the right of each group to define itself in its own terms, and to be accepted in those terms of self-definition, will become the rule in everyday life, and not the exception."

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5/30/75
75-960-61
A, EJP, REL, PP, CP

The American Jewish Committee

DATE: 6-13-75

TO: S. Gibel
FROM: R. Blume

- For approval
- For your information
- Please handle
- Please talk to me about this
- Read and return
- Reply for my signature
- Returned as requested
- Your comments, please

Remarks:

182-6-66

bcc: Bertram H. Gold
William Trosten
S.G. Gold ✓

NHT-
FYI

June 12, 1975

Mr. David R. Hunter
21 East 40th Street
New York, N.Y. 10016

Dear David:

I've seen the Council of Foundations' REGIONAL REPORTER in which your major address at the Council's Annual Conference was reported.

In view of your concern with one of the major critical issues confronting us, "war and peace", I want to take up with you one of AJC's programs which is directly related to this issue and having impact on another issue you referred to - - the rights of women, to see if in your judgment this program is one in which the Stern Fund and/or the Ottinger Foundation might be interested. If it is, we will of course submit a formal application.

Some six months ago, AJC, the Commission on Faith and Order of the National Council of Churches of Christ and the Presbyterian journal, CONCERN, began conducting an Interreligious Women's Dialogue to discuss the issues and problems of the Middle East. The women are of various religious persuasions, ethnic and racial backgrounds and political or ideological commitments. This New York pilot group's discussions have dealt with their differences as well as their common goals as American women. The group also believes it may have a special contribution to make to the search for a just peace in the Middle East, despite political and national loyalties.

Next January, the group is sponsoring a Women's Interreligious Study Tour of the Middle East to participate in round table discussions with women's leadership groups in Lebanon, Syria, Egypt, Jordan and Israel. A special effort is being made to include representatives of various religious and minority communities. However, it is becoming apparent to us that representation from Third World women and women religious such as Catholic Nuns will be minimal unless we can partially subsidize their participation in the Study Tour through "scholarship" grants.

David R. Hunter

- 2 -

June 12, 1975

AJC is looking for foundation help in this respect from several foundations. Our total needs which include community organization so that we may have representation from other areas of the country, is \$40,000. Do you think either the Stern Fund or the Ottinger Foundation would support this program with a partial grant. We are approaching a number of other foundations for partial grants as well recognizing the financial difficulties facing most foundations at this time.

If you wish, I'll arrange for the director of the program, Ms. Inge Gibel, to meet with you and give you further details of what has been done to date and future plans. I hope to hear from you soon.

My best wishes.

AMERICAN JEWISH
ARCHIVES

Sincerely,

Bertram H. Gold
Executive Vice President

BHG:jme



OUR LADY OF FLORIDA Monastery Retreat

1300 U. S. HIGHWAY 1 • NORTH PALM BEACH, FLORIDA 33408

Monastery
626-1300

Saturday, June 14, 1975

Retreat House
626-1301

Rabbi Marc H. Tannenbaum,
165 East 65th Street.
New York, N. Y. 10022.

My dear Rabbi Tanenbaum,

May a voice from the past intrude to thank you and congratulate you for the fine item I have just finished reading in the Miami Voice on "Vatican Guidelines". I thoroughly enjoyed what you wrote.

I possibly flatter myself that you remember me. You were my guest on CRORROADS Radio, in West Springfield. After the taping you had lunch in our building, then I drove you to the Temple in Hartford where you were to speak. I did not have occasion to speak with you since that time, though I did see you "a longe" at the Council in Rome.

Some years ago I had open-heart surgery in Boston. Thereafter I had to be relieved of the radio-television work, and was sent here to our North Palm Beach Retreat House. I preached ^{time} retreats for priests and laymen here for some. But in March of 1974 I had a stroke which impaired my speech, and paralyzed my right leg and hand. I wore steel braces on my legs for about a year, but now am able to walk without them. I use a cane. I have been able to manage rather sloppy typing and also writing with my left hand. My speech is still slurred, but I am back on radio locally each week. The doctors have approved my driving a car again, but I have not yet taken the driving tests, and received my license again. I had allowed my licenses to lapse, because I did not think that I would ever drive again. But God has been merciful to me.

I hope that this letter does not seem an intrusion, but my heart was filled with joy when I read your fine statement in the Voice. I have worked and prayed for this new era of understanding and love for years.

Devotedly in Christ,

Fidelis Rice, C.P.

Father Fidelis Rice, C. P.



SAINT JOSEPH'S COLLEGE

PHILADELPHIA, PENNSYLVANIA 19131

PROGRAM OF STUDIES IN PEACE AND HUMAN DEVELOPMENT

June 16, 1975

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

Dear Rabbi Tanenbaum,

When you were with us at the Hunger Conference last February, you may remember our saying that we wished to publish the proceeds of the Conference. Our aim is to publish both a summary of the Conference as well as edited versions of the main addresses. Enclosed you will find a draft of the summary of your remarks, as well as an attempt to capture your remarks *verbatim*. Unfortunately, the method of recording was faulty, so after several secretaries had a try at transcribing your remarks, we are sending on the enclosed, hoping that you or an assistant will find the time in the near future to edit them and return them for inclusion in the brochure which we hope to have out in time for our Summer Institute on "Education For Justice and Peace".

I was sorry to learn that an earlier copy of the enclosed did not find its way to you; since it was sent well over a month ago, I don't have much hope of tracing it in the mails.

With every best wish,

Sincerely,

E. J. Brady, S.J.

Max Tarenbaum

Memorandum

THE AMERICAN JEWISH COMMITTEE

date June 16, 1975
to Members of the Organizational Development Consultation
from Will Katz
subject

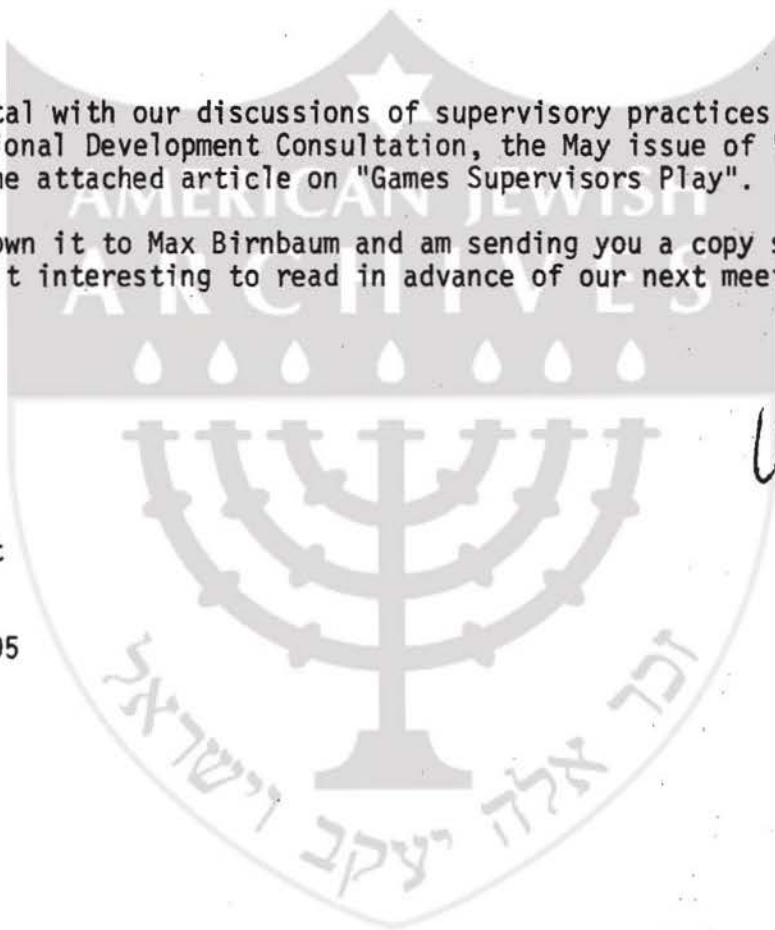
Coincidental with our discussions of supervisory practices in our Organizational Development Consultation, the May issue of "Social Work" carried the attached article on "Games Supervisors Play".

I have shown it to Max Birnbaum and am sending you a copy since you may find it interesting to read in advance of our next meeting on July 9.

WK:fd

Attachment

#75-300-105



WK

Games supervisors play

Lillian Hawthorne

Game theory can be used to reveal certain supervisory problems and the ways that supervisors frequently cope with them. This article describes the games and ploys that supervisors may resort to in an effort to resolve their problems concerning authority.

Lillian Hawthorne, MSW, is Supervisor of Children's Services, Department of Public Social Services, Los Angeles, California.

WHAT ARE GAMES? Why do people play them? Is game-playing honest? Is it an effective strategy?

Games are defined by Berne as "an ongoing series of complementary ulterior transactions . . . often superficially plausible . . . and progressing to a well-defined, predictable outcome."¹ Four components of this basic statement warrant further definition.

First, the desired outcome of the game is to achieve a payoff for its initiator. For this reason, the essential function of all preliminary moves is to set up conditions that will insure this outcome. The purpose of the payoff is to obtain some internal or external advantage leading to a new or confirmed homeostasis.

A second factor is the ulterior quality of the transactions. This means that "by definition . . . games must have some element of exploitation in them."² That is, the initiator seeks to achieve maximum reward at minimum cost and directs his strategies toward this purpose regardless of the effects on his partner in the game.

A third component of the definition is complementarity. The game requires the participation of a responsive, active partner if it is to proceed toward its desired conclusion. As if in contradiction, there must also be some benefit to the partner. Despite the initiator's achievement, the partner must derive a secondary gain, or he will be unwilling to continue playing.

The fourth factor is superficial plausibility. The strategies of the game are not conjured up out of fantasy but have some connection with reality. This connection may be selective in that it can be distorted or misinterpreted to serve the purpose of the game and, at the same time, can be exploited to justify its perpetuation.

DEFENSIVE GAME-PLAYING

Kadushin relates games that are played in the supervisory situation to "the kinds of recurrent interactional incidents between supervisor and supervisee that have a payoff for one of the parties in the transaction."³ Although his article focuses chiefly on games initiated by supervisees, he does sug-

gest as a possible motivation for supervisors' games the need for defenses against

. . . felt threats to their position in the hierarchy, uncertainty about their authority, reluctance to use their authority, a desire to be liked, [or] a need for the supervisee's approbation. . . .⁴

In this article, the author will focus on certain games that are played by supervisors and relate principally to problems concerning the supervisors' definition and use of authority. The material presented is based on reading, observation, and personal experience. The author has witnessed these games being played, has been induced to play them, and has even initiated them herself.

Many supervisors, especially new ones, have difficulty adjusting to their new authority. As Reynolds notes, "The balance which they have worked out for their personal lives between dominance and submission is upset by the new responsibility."⁵ The supervisory relationship is complex, intense, and intimate. Within this framework, the supervisor must exercise several different kinds of authority—administrative, evaluative, educational, parental, and consultative. It requires effort and experience to integrate these into a comfortable and effective identity. Sometimes the effort is hampered by the supervisor's unfamiliarity with the requirements of his role, by difficulties stemming from personal experiences with authority, or by discomfort in the one-to-one relationship.

The games that will be described are attempts on the part of supervisors to deal with the difficulties surrounding authority. They do not, however, actually resolve the problem, but merely deal with it through different and seemingly contradictory kinds of avoidance. These games fall into two general categories that use almost opposite kinds of strategies but are motivated by the same payoff—the avoidance of a clear definition and exercise of supervisory authority. The first category is referred to as "games of abdication" and the second as "games of power."

In games of abdication, the super-

visor deliberately relinquishes authority, manipulates the circumstances so that he is unable to exercise authority, projects the responsibility elsewhere, or uses inappropriate kinds of authority. Perlman describes professional authority as "carrying those rights and powers that are inherent in special knowledge and are vested in special functions."⁶ Although she associates this with the casework process, her point is equally valid in the supervisory relationship. There too, "it is the very assumption that the person carries this authority which infuses the relationship with safety and security and strengthens the response to guidance."⁷

In the second type of game, the supervisor sees his authority as omnipotent and sets up a closed system where every member participating has a fixed assignment from which deviation or negotiation is not permissible. Towle refers to this as "the cult of passivity" in which supervisors deliberately generate helplessness or submission on the part of their supervisees, "perhaps because they themselves experienced this kind of supervision, or because for varied reasons they are not secure in their responsibility. . . ."⁸

Although seemingly contradictory in the techniques used, both types of game, if successful, achieve the same payoff for the supervisor. His authority is never clearly defined or validated and, at the same time, his position as supervisor is retained and reinforced.

GAMES OF ABDICATION

One of the most common games of abdication is "They Won't Let Me." Here the supervisor expresses the desire to take or permit some requested action, but does not do so and does not even attempt to explore the possibility of doing so, because his superior in the agency, the regulations, or customary practice will not allow it. "I know this family might be eligible for a special allowance but the deputy won't approve it." "I'd really like to let you make an evening home visit, but no one in the agency does that." "I know this meeting is covering ma-

terial you're already familiar with, but you're required to attend anyway." The supervisor protects himself from making decisions, from taking risks, from becoming involved in change by projecting onto others the responsibility for his inaction and indecision. By doing this, he accomplishes two things at the same time. He preserves his image by expressing the desire and willingness to take some action and he avoids risking that image by surrendering his authority to anonymous, superior powers. "I'd really like to do it if I could, but they won't let me."

Another common game in this category is "Poor Me." Here the supervisor is so involved with the details of administrative requirements—statistics, reports, surveys—that he has no time for other supervisory tasks. "I wish I had time to discuss that case with you, but I have to complete this report for the deputy." "We'll have to postpone the unit meeting because I was just handed this survey that has to be done immediately." "I'm sorry about having to cancel our weekly conference, but you have no idea how busy I am with these monthly lists for the director."

This results in a reversal of roles in which the supervisor instructs the worker to sympathize with him and not to impose any additional demands. By using these techniques of role reversal and environmental manipulation, the supervisor achieves a double payoff—he retains his positive and sympathetic image and avoids his role responsibilities toward his supervisees.

A third example of a game of abdication appears in two basic variations, "I'm Really One of You" or "I'm Really a Nice Guy." In the first variation, the supervisor seeks approval by supporting his supervisees in all complaints against agency policy, requirements, or expectations. He even relates incidents from his own experience in which he successfully ignored or circumvented agency practices. However, none of his past experiences involved direct confrontation of the disputed issues, nor does his attitude imply any planned action directed at changing regulations.

In the second variation, the super-

visor seeks approval and even affection on the basis of personal qualities rather than professional competence. He is an attractive and affable person who socializes freely with his supervisees, or he is a devoted husband and father who relates compassionate and endearing anecdotes about his family. Once the supervisor has been accepted as "one of the crowd" or "really a nice guy," no reasonable supervisee could be critical or demanding of him or become dependent. Whatever variation is used, a double purpose is achieved—the supervisor establishes a benevolent image and is not called on to exercise his supervisory authority.

Another classic game of abdication is referred to by Kadushin as "One Good Question Deserves Another." Here the supervisor invariably responds to questions by asking the worker what he thinks. This transfers the responsibility back to the supervisee at the same time as the supervisor retains his reputation for omniscience. Other ploys are to assign the worker to do some research on the question or to schedule it for fuller discussion at a later date. The worker is thus made to feel that he has raised a significant issue and that his independence of thought and action are being fostered. At the same time, the supervisor has avoided answering, instructing, clarifying, or deciding anything.

There is some essential validity in each of these games, which is what makes them so difficult to deal with and also makes it possible for supervisors to be unaware that they are even playing these games. There are agency policies, requirements, and limitations that restrict supervisory authority and prohibit certain practices. There are administrative requirements that may be demanding and time consuming. Certainly it is pleasant for a supervisor to be personable as well as proficient, to be democratic as well as authoritative. Indeed, encouraging independent solutions is a valuable teaching technique. The point is to what extent has the reality of the situation been manipulated to justify or perpetuate the game? Have other options been attempted or even considered? To what extent do the advan-

tages of playing the game outweigh the benefits of solving the problem?

The supervisee acquiesces in these games for various reasons: he is in a vulnerable position in the relationship, he recognizes the essential reality in some of the situations, he likes the supervisor, or he senses the possible advantages that participation gives him. As Kadushin points out:

The simplest and most direct way of dealing with the problem of games . . . is to refuse to play. The supervisee can only successfully enlist the supervisor in a game if the supervisor wants to play for his own reasons. Collusion is not forced but is freely granted. Refusing to play requires the supervisor to be ready and able to forfeit self-advantages.⁹

He also adds that agreeing to play the game implies a mutual face-saving agreement. By not challenging the other, the player insures that he will not be challenged in turn. For the supervisee, the payoff in games of abdication is that few demands or expectations are made of him, few controls are placed on him, few pressures disturb him. He is effectively freed—or abandoned—to do whatever he wishes.

GAMES OF POWER

Games of power can be further divided into subgroups that are distinguished by the degree of benevolence involved. The first two games in this category are less benevolent than the last two, although their strategies are similar and their motivations identical.

The first game is called "Remember Who's Boss." Here the supervisor defines his role as one of absolute power and permits no contradictions, disagreements, or negotiations. The supervisor is the critical parent who insists on undeviating obedience. "This is the way things are always done in my unit." "My workers always notify me before leaving for home visits and after coming back." "Everyone in my unit knows I expect them to be at their desks on time." This supervisor implements his control in two ways: (1) explicitly, by frequent reminders of his power, especially in preparing evaluations, and (2) implicitly, by es-

tablishing a possessive relationship with his supervisees that clearly delineates his position as master ("my workers," "my unit").

The supervisor who is most successful at this game is generally one who is a veteran in the agency and who has an impeccable reputation for meeting bureaucratic requirements. The payoff is that the supervisor never has to defend or validate himself because he has placed himself beyond reach. His omnipotence is unquestioned and his closed system remains tightly locked.

"I'll Tell on You" is the name of the second game. It is similar to the first, except that it relies on a second-hand use of power. The supervisor exercises control by repeated threats of reporting to a higher power—the deputy, director, or administrative board. The supervisor places himself in a weaker position than he held in the first game because he has delegated his power of punishment to the next highest level of authority. For this second-hand control to be effective, he must periodically carry out his threats and is therefore dependent on the hierarchy to validate his power. The payoff in this game would appear to be less effective than in "Remember Who's Boss" because of the supervisor's diminished power. However, many supervisors prefer playing this game because they achieve sufficient power to preserve their status and, at the same time, the burden of disciplinary responsibility is transferred to others. Also the supervisor enjoys the advantage of power by association, which is both flattering and safe.

The next two games are more benevolent in their techniques than the preceding ones, but are similar in that they establish an inflexible and unvalidated relationship of authority. The first is called "Father Knows Best" or "Mother Knows Best," depending on the sex of the supervisor. The supervisor cloaks his control in the garment of parental wisdom and experience. "I'm only telling you this for your own good." "I've had years of experience, so I know what I'm talking about." "This is what has always worked for me, so I know it will work for you." The supervisor is using not his pro-

fessional competence or knowledge to validate his authority, but his external position—his status, seniority, and past experience.

In this game he assumes the role of wise and guiding parent, and the supervisee the role of helpless, dependent child. But beneath the benevolent role of parent, the superior-subordinate relationship is clearly structured. Any potential threat to the supervisor's power becomes translated into an implicit attack on the act of parenting. As a result, the supervisee is effectively disarmed, and the supervisor retains both his image as benign parent and his undiminished control.

The last game in this category either takes the form of "I'm Only Trying To Help You" or "I Know You Really Can't Do It Without Me." Both are variations of the pseudo-benevolent approach to power and both are based on the assumption of failure or incompetence on the part of the partner. In these variations, control is exercised in the disguise of help, but success is never actually expected or even sought. If anything goes wrong, it is the supervisee's fault because he did not use the proffered help or used it incorrectly. Success is due solely to the supervisor's intervention and not to the worker's action, because recognition of success would threaten their positions in the game. The supervisor assumes that the supervisee is helpless and inadequate and therefore expects little of him. He offers to share the work load because otherwise it would not be properly handled. All this is presented in the form of concern and help.

The message of lowered expectations is clear; the supervisee is instructed not to be competent or independent. He thereby safeguards the supervisor's own need to be effective and indispensable. The success of this game depends on the supervisee's inability to be "helped" or to conform to the supervisor's lower expectations. Towle distinguishes this supervisor from the effective one who "does not waive demands, but . . . affords a relationship oriented to current reality on the assumption that the worker can use it."¹⁰

The element of reality in each of

these situations must be acknowledged. The supervisor does have a responsibility to serve as critic, judge, and controller of the supervisee's actions. The supervisor does have an obligation to keep the administration reliably informed about workers' performances. The supervisor generally does have more professional experience, greater familiarity with and knowledge of agency operations, and often more personal maturity than the worker. The supervisor should attempt to help workers with particular problems and, if necessary and appropriate, adjust their expectations. Again the question is to what extent these realities are exploited as part of the game instead of used as part of the process of resolving problems.

There is also the fact of the supervisee's acquiescence in the games. The supervisee may agree to play the game because he has little alternative in dealing with an authoritarian supervisor. Or he may derive a payoff himself—the benefits of the passive and dependent role. He is relieved of responsibility; he is absolved from making plans or decisions; he escapes all risks. By accepting this role of child toward the powerful parent, the worker reaps the advantages of dependence and irresponsibility. As Scherz points out:

Dependence is not in and of itself evil, but the unwholesome childish dependence which is stimulated when job responsibilities are ill defined and ill used has created problems in both casework and supervisory practice. Mature interdependence, which results from the appropriate use of the strengths of others without loss of self-identity, is actually highly desirable. . . .¹¹

RESPONSES TO GAMES

Responses to games can come from the supervisee or from the supervisor himself. The supervisee is generally in too vulnerable a position to deal with games through open confrontation, which Kadushin defines as "a refusal to accept the game being proposed by seeking to expose and make explicit what is being done."¹² To this point, Austin suggests that "if supervisors are not fearful themselves, they can

let workers tell them what helps them and what bothers them in their ways of working."¹³ But it can be seen that the supervisor's very need to play these games implies the absence of the kind of relationship or environment that would make such an exchange possible. If the supervisee is also willing to forego his own advantages and assume some risks, there are other ways in which he can refuse to play the game.

With the abdicating supervisor, he can present his needs for professional help explicitly, persistently, and in a nonthreatening way. He can clearly and honestly share with the supervisor his professional needs and his concerns about fulfilling them effectively. He can use the countergame "I Know You Can Help Me," thus appealing to the supervisor's expertise and experience, or the one "I Know You Can Help Me Get Help," appealing to the supervisor's parental instincts to direct him to other appropriate sources of help. This last countergame must be practiced with caution for fear that it could impugn the supervisor's ability or undermine his role. Or the worker can turn to an available consultant—adviser or specialist in staff training—for intervention. In this case, the supervisee must be clearly aware of his real needs and be able to present them objectively and without recrimination.

With the authoritarian supervisor, confrontation is probably inadvisable, but a process of gradual interpretation may be possible. The supervisee can attempt to expand the constraints by testing independent ideas and by validating his right to independence through achievement. In following this course, he must be meticulously careful to operate within agency policies and procedures.

He can counteract the threat of "I'll Tell on You" by honestly acknowledging the supervisor's responsibility to evaluate him and accepting responsibility for his own actions. Or he may play the countergame "I Learned Everything I Know From You," which will preserve the supervisor's influence at the same time as it validates his own independent performance. At all times, the supervisee must be care-

ful to focus his attention on the professional problem and not on the dynamics of personal behavior.

For the supervisor to deal with his own games is a more complex and subtle task. He may not be consciously aware that he is playing these games, because each one is partly rooted in reality and may appear superficially reasonable and appropriate. The supervisor who plays these games consciously may be doing so to protect himself from feelings of insecurity. He will understandably be reluctant to

. . . risk and deal with supervisee hostility and rejection. . . . In declining other games the supervisor denies himself the sweet fruits of flattery, the joys of omniscience, the pleasures of acting the therapist, the gratification of being liked. He has to incur the penalties of an open admission of ignorance and uncertainty and the loss of infallibility.¹⁴

The supervisor must examine his own feelings and needs concerning his professional role. He must decide what he wants to give as a supervisor and what he wants to get, and whether these are appropriate and congruent. He must be sensitive to the responses of the supervisee and the meaning his behavior communicates. Is the worker generally acquiescent or open? Is he conforming or concerned? Is he anxious or active? The supervisor must examine to what extent his own behavior has programmed these kinds of responses and what benefits he has derived from those responses. In other words, he must become aware of the payoffs from the games he plays and he must assess honestly whether these are compatible with his supervisory role. He must explore whether a professionally responsible position can be better maintained through other kinds of behavior, such as "good" games. Berne defines these as games

. . . whose social contribution outweighs the complexity of their motivations . . . and which contribute both to the well-being of the other players and to the unfolding of the one who is "it."¹⁵

The supervisor who experiences discomfort in his role and dissatisfaction

with his gamesmanship may also turn to a consultant for help. Unfortunately, this rarely happens unless the games are not working, at which point intervention is sought as a corrective measure by the other person in the game. The more aware of and comfortable with himself the supervisor is, the less need he will have for gamesmanship. As Reynolds wrote:

Once a supervisor has given up trying to answer all questions, and knows that his skill consists in drawing others out, clarifying responsibilities, contributing what is known from theory and experience, his position is no longer terrifying but rather exhilarating. A leader, no less than those who are led, is sustained by the sharing of responsibility, not only with those who may be above him but just as truly with all those with whom he works.¹⁰

The supervisor who continues to rely on these games to defend himself actually loses by winning, for he deprives himself of both the tasks and the joys of his role.

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MEMORANDUM

THE AMERICAN JEWISH COMMITTEE
INSTITUTE OF HUMAN RELATIONS
165 East 56th Street, New York 22, N. Y. • PLaza 1-4000

from the desk of ISAIAH TERMAN
Director of Communications and Servicing

June 20, 1975
75-310-44

To: Area Offices (one to each; please share)

From: Isaiah Terman

Subject: International Jewish Committee on Interreligious Consultations (IJCIC)

Some of you have seen or heard about a "Dear Friend" letter dated June 6, apparently sent to CRC and Federation directors (possibly others as well) by Rabbi Balfour Brickner of the Department of Interreligious Affairs of the Union of American Hebrew Congregations. Rabbi Brickner encloses copy of letter from Rabbi Joseph H. Lookstein, chairman of the IJCIC, to Elmer Winter and a statement of the IJCIC in which strong exception is taken to an article submitted by Rabbi Marc H. Tanenbaum in March to the Jewish Telegraphic Agency for the Anglo-Jewish press. Rabbi Tanenbaum's article was highly critical of the response by the IJCIC and certain of its members to the new Vatican Guidelines on Catholic-Jewish Relations issued January 3. (See your files for Rabbi Tanenbaum's January 3 memo to Area Directors and New York Times 1/3 article we sent you.)

Recognizing that his article was written hastily and was ill-advised, Rabbi Tanenbaum requested JTA to dispatch a notice to editors not to use it. The notice arrived too late in a few instances. Accordingly, pursuant to discussions between Bert Gold and the executive vice-president of the Synagogue Council of America (which represents the Jewish congregational organizations of the U.S. in the IJCIC), Bert wrote on April 11 to the editors who had published the letter as follows:

In a recent issue you published an article by Rabbi Marc Tanenbaum entitled, 'The Vatican, Jews and Israel.' This article represents Rabbi Tanenbaum's personal views and not those of the American Jewish Committee. This is particularly so in the case of the organizations and their leaders to which reference was made in this article.

and to the Synagogue Council official:

I have enclosed a copy of the letter which I sent to the newspapers in which Marc's article appeared. I trust this satisfactorily concludes the matter.

We wish that Rabbi Brickner had emulated the spirit of Rabbi Lookstein as exemplified in the latter's statement, "...because of our concern for the good name of the American Jewish Committee and of the larger Jewish community, the organizations that comprise the IJCIC have decided not to respond to Rabbi Tanenbaum's article in the public press." Or that he had, at least, obtained and transmitted all rather than only some of the facts.

The above may be helpful to you in replying to inquiries that may come your way.

THE AMERICAN JEWISH COMMITTEE

DATE: 9/12/75

TO: Listed Below

FROM: Will Katz

- For approval
- For your information
- Please handle
- Please talk to me about this
- Read and return
- Reply for my signature
- Returned as requested
- Your comments, please
- As per your request

REMARKS:

- ① M. Tanenbaum
- ② I. Gibel
- ③ W. Trosten

"The attached Philadelphia Chapter proposals for the year ahead are still tentative pending further assessments with committees and Chapter leadership. To assist this process, please send your comments to Murray Friedman, copy to me. Thanks" Will

PHILA. CHAPTER
PROPOSED (TENTATIVE)
1975-76 PROGRAM OBJECTIVES

I. CONTINUING AND STRENGTHENING CATHOLIC-JEWISH DIALOGUE:

- A. Commemorating the 10th Anniversary of Vatican II, using our Annual Dinner to note (and promote) the progress in interreligious relations since 1965, including an Institute w/St. Joseph's College and the Board of Rabbis the following day to assess the state of the art, identify unmet needs and entertain proposals for local implementation of the new guidelines. National figures like Tanenbaum and Jadot might be keynote speakers. *This can be duplicated in Harrisburg, Wilkes-Barre, etc., as well as our other "big City Chapters".
- B. Participation in at least one other Institute devoted to a substantive issue, such as abortion, to educate Catholics and Jews on the similarity of their "official" positions, using local scholars in bio-ethics, Halachic law, etc. The lack of "take" by secular agencies, feminists and individuals might be discussed, perhaps within the context of pluralism and its challenge to faith commitment.
- C. Development and Preparation of a program to coincide with the Eucharistic Congress, perhaps focusing on common liturgy using the "faith without prejudice" theme highlighted in St. Louis last month.
- D. Extending an invitation to Cardinal Krol to brief AJC and other Jewish leaders on his trip to the Mideast, giving him an opportunity to share his personal reflections, views on possibilities for peace, etc. One of the scheduled "Lohmuller dialogues" could be used for this purpose.
- E. Development of a Holocaust lectureship with the Cardinal's Commission, including the first lecture of an annual series, and possible follow-up publication and distribution of these papers, not only to seminaries like Dropsie and St. Charles, but to the parish and synagogue levels. The project, and any grants, could be announced at the Annual Dinner.
- F. Initiation, Development and Participation in an Interfaith Lawyers Committee to explore Constitutionally permissible forms of aid to non-public schools. This would require at least a preliminary assessment of the local hierarchy, both structure and personnel, to determine changes in agenda, responsibility, etc. since the last Supreme Court decision. Some national input to see how far, if at all, beyond shared-time/dual enrollment strategies we could go would likewise be helpful. *A visit with the Pa. Catholic Committee in Harrisburg may also be necessary.

MT

MT

(Does "official" = ?
ORTHODOX?)

MT

MT
MF

MT

SR

SR ? G. Reassessment of AJC policy on indirect aid to non-public schools by the Civil Liberties and Education Committee and Board of Directors, perhaps in conjunction with specific legislative proposals as they come out of Harrisburg. The Chapter might wish to request, perhaps jointly with its counterpart in Detroit, for national AJC to re-think its policy or sit the next one out. Some serious discussion of the intergroup relations aspect of this issue, aside from the "legalese", would be educational!

MT H. Development of suitable articles, features, columns and dialogue reprints by clergy, human relations professionals and knowledgeable laymen for publication in both Anglo-Jewish and Archdiocesan newspapers. The Exponent has already indicated some responsiveness to this suggestion, and the Standard and Times will consider specific pieces, space consideration being paramount.

*This, too, can be undertaken on a Regional basis.

II. CONTINUING AND STRENGTHENING BLACK-JEWISH DIALOGUE:

HF SS A. Reconvening AJC and Urban League leadership to assess the current state of the art, evaluate progress, identify unmet needs, etc., including the development of a joint position/depolarization strategy for the seniority vs. minority rights controversy. *

B. Continuing Black-Jewish dialogue involving Revs. Sullivan, Bentley, Gray and Walker in the development of a local B.A.S.I.C. unit as outlined by Bayard Rustin in New York, but broadened to include a Jewish response component for the Black agenda, particularly in the area of teenage unemployment.

? C. Initiation of contact with local Nation of Islam (Black Muslim) leadership with intent to develop an ongoing interreligious and inter-racial dialogue on social and foreign affairs issues. Although recent reports indicate some softening of the Muslim line, there may be some policy aspects to consider here.

D. Broadening out contacts with black leaders beyond current contacts like Rev. Bentley.

III. CONTINUING AND STRENGTHENING ETHNIC-JEWISH DIALOGUE:

I. LEVINE A. Last year's relationships with Montemuro of the Sons of Italy and Zazychny of the Polish American League of Pa. need buttress. They, and perhaps our new contact Piszek, might be invited to address future meetings of the Urban Affairs Committee or Executive Committee to familiarize our leadership with the Italian and Polish agendas. Perhaps our leadership could also meet their people on their turf. Some follow-up on the State Civil Service Commission issue with Montemuro is in order.

B. Development of a joint project, position paper or testimony with at least one ethnic group on a social issue, and one multi-ethnic statement on a Jewish agenda item.

C. Continued agenda sharing with Father Kakalec's group.

D. This area of intergroup dialogue, as well as interreligious dialogue, should be broadened to include women.

IV. INITIATING OR CONTINUING OTHER INTERRELIGIOUS DIALOGUE:

- HF
MT
- A. Continuation of AFSC-AJC dialogue at the lay level, with a staff-staff consultation on the slide show, "And None Shall Make Them Afraid."
 - B. Development of an AJC presence, excluding participation in demonstrations or boycotts, which supports the struggle of the United Farm Workers and will be recognized as useful by liberal Christian community, for instance the development of an interfaith coalition supporting adoption of the California (Brown Compromise) Bill in Pennsylvania. * (Some consultation with the Pa. Christian Council in Harrisburg would be useful.)
 - C. A continuing relationship to the school desegregation issue as it emerges in Philadelphia, including the initiation and development of an inter-faith coalition to facilitate acceptance of court-ordered desegregation, including the possible use of another Kit Rosen Memorial Forum for this purpose.

V. COMBATING ARAB ECONOMIC WARFARE AGAINST ISRAEL AND AMERICAN JEWRY:

- SS
- A. Publication of bank ad denouncing compliance with the Arab boycott.
 - B. Publicizing Dellmuth statement on policy governing financial institutions under his jurisdiction.
* If Commissioner Green cooperates in Delaware, this can be developed into a regional story. ALSO, MARYLAND?
 - C. Investigation and documentation of at least two local manifestations of Arab boycott/discrimination/investment improprieties, one covered by existing laws and one inadequately covered, with regular reports by Bob Silverman to our Board.
 - D. Development of bi-partisan support for a State bill outlawing externally imposed boycotts, such as the one proposed in New York's legislature.
 - E. Development of an inter-faith, intergroup coalition in support of federal legislation to prohibit compliance with the Arab boycott and beefing up the provisions of the Export Administration Act.
 - F. A discussion of the relationship of this issue to our Executive Suite programming.

VI. JEWISH COMMUNAL AFFAIRS -- STRENGTHENING JEWISH IDENTITY AND IMPROVING THE QUALITY OF JEWISH LIFE:

- YR
- A. Sponsorship of 1 or 2 academicians for the Blaustein Seminar in Israel, including the involvement of previous "graduates" in the recruiting or screening process. This should be preceded by a discussion of the increased fund-raising responsibilities to the Chapter.
 - B. Devotion of a Chapter survey on intermarriage in cooperation with National AJC. Also consider including the development of a local outreach component by the Jewish community to inter-married couples, such as the Jewish Hospitality Committee.

VII. MEETING AJC's INSTITUTIONAL NEEDS:

- WT
- A. Setting of specific fund-raising goals by Financial Development Committee. Specific membership recruitment goals by the Committee.
 - B. Consideration of a group life policy by members of this committee and the Board, naming AJC as beneficiary.
 - C. Creation of, and solicitation by a Bequest or Wills Committee.
 - D. Development of Plate Dinner for President of Penn Mutual Insurance Company (December) and Supplementary Fund Raising affair in the spring.
 - E. Membership Goals. Ann Bick's illness has prevented us from developing a clear-cut plan for the year.

VIII. ADDITIONAL REGIONAL GOALS

- SR
- WT
- A. Development of a Regional "Crisis Network" of key laymen with Congressional contacts for urgent votes on foreign aid appropriations, Soviet Jewry legislation, and the like. This includes telephone or written communications by AJC leaders.
 - B. Development of more systemized input for possible plate dinner awardees and other fund-raising opportunities, with local and national staff follow-up in research and evaluation.

IX. WOMEN'S ACTIVITIES

- AW
- IG
- A. Implementation of the survey prepared last spring of Jewish communal agencies and their utilization of Jewish women.
 - B. Development of Women's tour of Middle East with Interreligious Affairs Department.

July 2, 1975

Dr. Leighton Ford
2901 Colts Gate Road
Charlotte, No. Car. 28211

Dear Dr. Ford:

Rabbi Tanenbaum, as well as myself and the other coordinators of the National Jewish-Evangelical Scholars Conference (Dec.8-10) are delighted that you plan to be with us. Rabbi Tanenbaum asked me to express his own very great pleasure at the news, and his belief that your contribution as Luncheon Speaker will be eagerly anticipated by every one of the conference participants.

We are thinking of the conference as a means of bringing together members of two faith communities who share a feeling of reverence for the Hebrew Bible and its majestic teachings. At this conference, the actual present state of Jewish-Evangelical relations in our society should be clarified, as well as a program defined for future dialogue and cooperation between us. Many of the Evangelical speakers and participants will be eminent Bible scholars who also may have had occasion to teach and study at the Institute of Holy Land Studies in Jerusalem. Many of them consequently share with their Jewish counterparts an extensive knowledge of, and a sense of closeness to Eretz Israel.

The appended list of Conference topics and Evangelical speakers may be helpful to you in planning your fifty-minute address. Should you desire other clarifications or to discuss any part of your paper with us, we shall certainly be most available.

With all good wishes.

Yours most sincerely,

Julius Briller
Assistant Director
Interreligious Affairs

JB:as
Enc.

CC: M. Tanenbaum

TOPICS & SPEAKERS

- Theme I The People of God: Jewish and Evangelical Perspectives
Evangelical Speaker: Dr. Marvin R. Wilson, Chairman, Department of Bible and Theology, Gordon College (and Conference Coordinator)
- Theme II The Meaning of Messiah
Evangelical Speaker: Dr. William LaSor (Fuller Theological Seminary)
- Theme III The Nexus: God, People, Torah, Promised Land
Evangelical Speaker: Dr. Elmer B. Smick, Professor, Biblical Studies, Gordon-Conwell Divinity School (and Conference Coordinator)
- Theme IV Questions of Religious Pluralism in the United States and Israel
Evangelical Speaker: Dr. G. Douglas Young, President, American Institute of Holy Land Studies (co-sponsoring agency)
- Theme V (Panel) Questions of Scriptural Authority, Scriptural Interpretation and the History of Jewish-Christian Relations
Evangelical Panelists: Dr. Roger Nicole (Gordon-Conwell Theological Seminary) and Dr. Edwin M. Yamauchi (Miami University of Ohio)
- Theme VI The Bible and Social Responsibility
Evangelical Speaker: Dr. Paul Toms (Senior Minister, Park Street Church, Boston and President of National Association of Evangelicals)
- Theme VII Faith Communities Confronting Contemporary Problems of Morality: A United Front?
Evangelical Speaker: Dr. Vernon C. Grounds (Conservative Baptist Theological Seminary, Denver)

LUNCHEON ADDRESS, DECEMBER 9th: DR. LEIGHTON FORD



June 25, 1975

Mr. Julius Briller
The American Jewish Committee
165 East 56 Street
New York, N.Y. 10022

Dear Julie:

Got your recent envelope. It is encouraging to see things beginning to take shape. Since I will be leaving for vacation on June 30 for two weeks, I will try to provide in this letter the information you have requested. Elmer has been in Greece now for a week.

First, I am enclosing under separate cover about 50 envelopes and letter heads of Gordon-Conwell. Let me know if you need more. I figure only the initial letters of invitation need be sent using this stationery. I have enclosed in this letter a 3x5 card with the signatures of Elmer and me. You may have someone in your office sign the letter using facsimiles of both our signatures. Elmer gave permission for using his name this way before he left. You may do the same for me.

I like your draft of the proposed letter of invitation to Evangelical participants. I have made a couple minor corrections and added one additional sentence. I feel if you enclose a tentative outline of the conference with the names of all the speakers this will be a major factor in how many Evangelical participants accept the invitation. I personally feel the quality of our Evangelical speakers is exceptionally good. Thank you for following up the December 8-10 date with Drs. Ford, LaSor, Grounds and Toms.

Now for the list of conference personnel. Lets start with the speakers going from Theme I to the end.

I. I will make plans to cover my classes Dec. 8-10. Thanks for delaying things to the second week of December.

II. Dr. LaSor. He has had considerable dialogue with Jews. This week, Christianity Today is featuring LaSor's review of A Rabbinic Anthology recently published by Schocken.

III. Dr. Smick. I would suggest that you keep Elmer's name on the tentative program until he returns from Greece. By early fall he should be definite on his conflict of dates as to which conference he will attend. If Elmer

declines, the topic is broad enough that a number of other Evangelicals would doubtless be willing and able to pick things up at this point. Dr. Carl Armerding (Regent College in Vancouver, B.C.) or Dr. George Giacomakis (California State College at Fullerton) might be good back up choices.

IV. Dr. Young. Glad he can stay into December. His presence will be most significant throughout the conference. Without question, he has done more to champion the cause of the Jew in Israel in the last two decades than any other Evangelical scholar. In my estimation, he deserves a very significant place of honor at the conference. I am delighted that both he and Marc will be giving opening addresses.

V. Panel Discussion. Today I confirmed things with Dr. Roger Nicole, Professor of Theology, Gordon-Conwell Theological Seminary (So. Hamilton, Mass. 01982). He will be our theologian on the panel speaking primarily on the question of the authority and inspiration of the Scripture. From now on your office may correspond with him directly. Will panelists be asked to give an opening 10-15 minute statement?

Have you heard from Dr. Yamauchi yet? If he can not take part on the panel, then I would suggest we invite Prof. David M. Scholer of Gordon-Conwell. Prof. Scholer is just finishing his Ph.D. dissertation at Harvard dealing with the theme of the "alleged persecution of Christians by Jews from the time of Jesus to 250 C.E." In addition, he is a New Testament scholar who has taught a seminar on the crucifixion of Jesus. Last year he served as president of the Society of Biblical Literature here in New England.

Whether we use him on the panel or not, we ought to invite Prof. Scholer. He will be an excellent resource person. He and Ed. Yamauchi happen to be friends, so I hope they both are able to come to the conference.

VI. Dr. Toms. When you mail out the tentative program inviting various Evangelicals to participate, be sure to point out that Dr. Toms is current president of the National Association of Evangelicals and Senior Minister at historic Park Street Church in Boston, Mass.

VII. Dr. Grounds. He has been President of Conservative Baptist Theological Seminary for over twenty years. For many years he has served as Secretary-Treasurer of the Evangelical Theological Society, the largest organization of Evangelical Christian scholars in North America. The topic is one in which he is interested. He is an excellent speaker and will be a drawing card for this session if open to the public.

Luncheon Address: Dr. Ford. I believe you will find his address timely if you respond to his letter of June 17 indicating for him the "purposes, objectives and perspectives" etc. of the conference. As you probably know, he is an Associate Evangelist of the Billy Graham Evangelical Association, and is often heard on the national radio program of Dr. Graham, "The Hour of Decision."

Section Leaders:

I would suggest the following:

- 1) Ask Dr. Arnold T. Olson to preside at the session on "religious Pluralism"
- 2) Ask Dr. Ronald Youngblood (Professor of Old Testament at Bethel Theological Seminary, 3949 Bethel Drive, St. Paul, Minnesota 55112) to chair the session on "Messiah." He has a Ph.D. from Dropsie, lived a year in Israel, and studied at Fuller under Dr. LaSor, the one reading the paper. This summer Youngblood is with Elmer in Greece. His teenage son, however, recently underwent serious surgery and this may have affected his plans. In any case, write him at the Seminary and I am sure they will forward the mail if he is in Greece.

If Youngblood is not able to come to the conference, I would suggest we use Prof. David Scholer of Gordon-Conwell if he is not serving on the panel, as I discuss ^{ca} below. ~~above.~~

- 3) For the section on the "Contemporary Moral Crisis," I think Dr. James M. Boice, pastor of the Tenth Presbyterian Church in Philadelphia would be an excellent choice. Dr. Boice has a national radio program, writes widely in Evangelical periodicals, has published several books, and has excellent academic credentials (Harvard, Princeton and University of Basel). His address is Dr. James M. Boice, Tenth Presbyterian Church, 17th and Spruce Streets, Philadelphia, Pennsylvania, 19103. He has a wide following in the Evangelical world.

Now for the participants. I concur with most of your choices with a few qualifications. I have carefully gone through Doug Young's notations and have sought to make choices with such things in mind as: scholarly reputation (i.e. department chairmen, deans, presidents etc.), breadth of institutional representation (we have tried to include as many Evangelical institutions of higher learning as possible, but unfortunately, some will, of necessity, be overlooked), knowledge of the American Institute (either first hand visitation or coming from an Associate School of the American Institute), extensive previous contacts with Jews either in Israel or in this country, and finally, people who can make a specific contribution to the conference in what we trust will be an irenic spirit.

Let's go down your list by numbers:

9. Arnold Olson. Invite him, as indicated above, to preside at session on "Religious Pluralism".
10. David A. Hubbard. President of the 3rd largest Seminary in America. A key man since he is an Old Testament scholar. My guess is that he may decline due to his trip abroad and administrative pressures. There are two other good options at Fuller, however. If Dr. Hubbard turns it down, try one of the following in this order:

- a) Dean Arthur Glasser (is Dean of one of the three schools at Fuller and has, I am told, engaged in considerable dialogue with Jews).
- b) Dr. Frederick Bush, Prof. of Old Testament at Fuller. Is a Ph.D. from Brandeis, familiar with the Institute, and is in Israel this summer conducting a Fuller Ulpan program.
11. Wilbur Dayton. Lets ask him. He is a busy college president and so may decline. A good friend of Doug's and the Institute. Hope he comes.
12. Peter Veltman. Eliminate Dr. Veltman's name and substitute the name of Dr. Donald A. Hagner. Veltman is the Dean at Wheaton but is not oriented toward the subject matter. We need representation from Wheaton, however, and Hagner is our man. He has recently been at the Institute with Wheaton students and is an excellent choice for dialogue.
13. Gordon Ceperley. Invite him. (Philadelphia College of the Bible).
14. Wilbur Wallis. Invite him (Covenant Theological Seminary).
15. G. Herbert Livingston. Invite him. (Asbury Theological Seminary).
16. Joseph R. Schultz. Invite him. (Dean of Ashland Theological Seminary).
17. G.L. Borshert. Invite him. (Dean of North American Baptist Seminary).
18. Rev. Harold DeVries. I assume that Mr. DeVries is not a scholar, nevertheless an active board member and alumnus of the Institute. I do not know him. If the conference is only for scholars, then we should probably invite someone else. I don't know Rev. DeVries and so will leave this one up to you to decide.
19. Paul Petticord. Invite him. (President, Western Evangelical Seminary; former president of NAE).
20. Wilbur G. Williams. Invite him. (Chairman, Department of Bible, Marion College on Board of Institute).
21. A.J. Klaasen. Invite him. (Dean Mennonite Brethren Seminary, Formerly Chaplain of Institute).
22. Kenneth Kantzer. Invite him. (Dean of Trinity Evangelical Divinity School; close friend of Doug Young; not an Old Testament Scholar; strong in area of inspiration and authority.)
23. Martin H. Schrag. I don't know anything about this man. I would say unless he has something specific to contribute apart from being from a college associated with the Institute, drop him from the list.

Please add the following names:

24. Prof. David M. Scholer
25. Dr. James M. Boice
26. Dr. Roy Hayden (ORAL Roberts University, Tulsa, Oklahoma, 74105). Roy has spent considerable time at the Institute. He holds the Ph.D. from Brandeis. I have already mentioned the conference to Roy. (He was recently involved in the translation project with Elmer and me. Currently he is in Greece).

If Roy does not come, we should then invite Dr. Howard Ervin from Oral Roberts.

27. Dr. Robert L. Alden (Conservative Baptist Theological Seminary, P.O. Box 10,000, Denver, Colorado 80210). Dr. Alden has a Ph.D. from Hebrew Union College and has spent considerable time in Israel at the Institute. This summer he also is in Greece.
28. Dr. William W. Buehler (Barrington College, Barrington, Rhode Island 02806). Dr. Buehler is chairman of the Bible Department. Barrington has sent several students to study at the Institute. We need Dr. Buehler at the conference because he is excellent at dialogue and because he wrote his doctoral dissertation on Josephus and the rise of the Pharisees. Bill Buehler is a close personal friend of mine and assumed chairmanship of the Bible Department at Barrington when I left there four years ago. He will make a very positive contribution as a conference participant.
29. Dr. Carl E. Armerding (Prof. at Regent College in Vancouver; address is 3861 West 39th Ave., Vancouver 13, B.C. Canada). Along with Yamauchi, Armerding is an Editor-at-Large for Christianity Today. He is a Ph.D. from Brandeis and lived one year in Israel. If Elmer decided to drop out of the conference, Armerding would do a good job on that paper.
30. Dr. Dennis F. Kinlaw, President, Asbury College (address is 408 Kenyon Ave., Wilmore, Kentucky, 40390). Dr. Kinlaw is a Ph.D. from Brandeis, former Professor of Old Testament, and widely known through the country because of his speaking at conferences. He is one of the best known Evangelical Methodist scholars in Old Testament. He would make a real contribution to the conference.

In case we have several refusals (and this seems inevitable) there are three other excellent prospects to keep in reserve.

31. Dr. W. Robert Cook, Dean at Western Conservative Baptist Seminary in Portland, Oregon. (Address is 5511 S.E. Hawthorne, Portland, Oregon, 97215).
32. Dr. J.C. DeYoung, Dean, Reformed Theological Seminary (Address is 5422 Clinton Blvd., Jackson, Mississippi 39209.)
33. Dr. Arthur H. Lewis, Prof. of Old Testament at Bethel College (Address is 3065 Shorewood Lane, St. Paul, Minnesota 55113). Note all three of the above (Cook, DeYoung and Lewis) have personally brought students

to the Institute in Jerusalem and/or taught there.

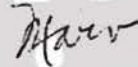
It might be helpful if you mailed out to the major speakers an information sheet asking for such professional data as educational background, previous and present positions held, books written etc. This would help us Evangelicals appreciate the backgrounds of the Jewish speakers and vice versa. These papers would then be given to the person presiding over each section and used for briefly introducing each speaker.

Guess that's all for now. Things ought to run fairly smoothly through your office as the center of correspondence.

In the future we ought to consider what sessions might be open to the public (I am getting requests for this already) and what media should be contacted.

Thanks for all your work in putting this thing together. It looks like a conference that has real possibilities.

Cordially,



Marvin R. Wilson, Chairman
Department of Biblical
and Theological Studies

MRW:na



JULIUS BRILLER'S TENTATIVE LIST FOR DISCUSSION

JEWISH-EBANGELICAL CONFERENCE

SPEAKERS

1. Marvin Wilson
2. Elmer Smick
3. ~~Elmer~~ Nicole (Roger Nicole)
4. Edwin Yamauchi
5. Vernon Grounds
6. Paul Toms
7. Leighton Ford
8. William LaSor

PARTICIPANTS

9. Arnold Olson
10. D. A. Hubbard*
11. William Dayton*
12. ~~Peter Veltman~~ Dr. Donald A. Hagner
13. Gordon Ceperley*
14. Wilber Wallis
15. G. Herbert Livingston
16. Joseph R. Schultz
17. G. L. Borchert
18. (Harold DeVries) ??
19. Paul Petticord
20. Wilbur G. Williams
21. A. J. Klaasen
22. Kenneth Kantzer
23. (Martin H. Schrag*) ??
24. DAVID M. SCHOLER
25. JAMES M. BOICE
26. Roy Hayden
27. Robert L. Alden
28. William W. Buehler
29. CARL E. ARMERDING
30. DENNIS F. KINLAW
31. W. Robert Cook
32. J.C. DeYoung

* Prior knowledge of the conference.

33. ARTHUR H. LEWIS

FO YOU NFO AT ON

11 July 1975

MARC TANENBAUM, JUDITH BANKI, WILL
KATZ, YEHUDA ROSENMAN, EUGENE DU BOW



MORTON W. RYWECK
WEST CENTRAL AREA DIRECTOR

AMERICAN JEWISH COMMITTEE
818 OLIVE ST. — SUITE 1068
ST. LOUIS, MISSOURI 63101

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75-375-57

St. Louis Chapter

818 Olive Street - Suite 1068 • St. Louis, Missouri 63101 • MAIn 1-2519

July 10, 1975

Dear AJC Member:

Enclosed is a summary of the highlights of AJC's recent national inter-faith conference, which we hosted and co-sponsored, "Faith Without Prejudice: Religion and the Teaching of Human Relations." The nationally prominent religious educators we brought together assessed how much progress has been made in the past decade since the AJC tri-faith textbook and curriculum studies were undertaken, and what still remains to be done. We can take genuine pride in our chapter's role in this endeavor, and the Catholic textbook study in particular, which was conducted by St. Louis University and published by AJC.

I also want to call to your attention the beginning of the 2nd year of correspondence courses offered by AJC's Academy for Jewish Studies. Already more than 500 persons are enrolled nationwide. We are introducing the Academy's courses to public school teachers in Clayton, Ladue, Parkway and University City, where they can be taken for in-service credit. We are also cooperating with the Central Agency for Jewish Education to establish a modest scholarship fund to defray the cost of the courses for Jewish educators in St. Louis, as an incentive to advance their qualifications.

I wish you and your family a very pleasant summer.

Sincerely,

Jack
Jack Deutsch
Chapter President

JD:pw
enclosures

P.S. AJC's National Executive Council will be meeting in Chicago October 30th through November 2. Please note the dates on your calendar and plan to attend.



Experts, Books and Prejudice

Research on religious prejudice and stereotypes in textbooks brought two experts to a three-day conference at Fordyce House here. At left is Father Trafford P. Maher, S.J., of St. Louis University; at right is Rabbi Marc Tanenbaum of the American Jewish Committee, New York. — Photo by Richard C. Finke.

Conference Here Notes Role Of Faiths' Textbook Studies

By WILLIAM McSHANE
St. Louis Review Staff Writer

The textbook studies initiated in the 1930s by the American Jewish Committee, carried on for more than three decades and culminating in the past 10 years with the publication of a variety of major analyses, may have become a model for the future of pluralistic coexistence throughout the world.

Rabbi Marc H. Tanenbaum, national director of Interreligious Affairs for the American Jewish Committee, placed that value on the textbook studies in his address at a three-day National Conference on "Faith Without Prejudice: Religion and the Teaching of Human Relations" held this week at Fordyce House.

The conference, sponsored by the American Jewish Committee in cooperation with St. Louis University, was held as a continuation of a series of studies by Protestants, Catholics and Jews of their own teaching materials from the point of view of how other religious groups are portrayed. More than 100 national Catholic, Protestant and Jewish leaders attended the meeting which evaluated the current status of interreligious and intergroup content in religious education materials.

Underscoring the implications for the world community, Rabbi Tanenbaum said the textbook studies, "which have provided quantitative, measurable ways of identifying methods by which we teach about each other, the degrees to which we communicate either distortion or accurate information about each other,

have in fact become a model which is of implicit importance for the future of pluralistic coexistence in the world at large."

He said there seems to be an increasing awareness that "another way must be found to instruct our parishes, our children, their parents, in terms other than those which seek to affirm the values and claims to truth of our own tradition by investing them with a kind of superiority at the expense of the inferiority of another community."

Rabbi Tanenbaum cited numerous examples "throughout the continents of the earth" where a pattern is discernible in which religious ethnic conflict has become formative in shaping political and ideological struggles.

The American Jewish leader said that no religious ethnic conflict can remain simply an "intra-state issue" and he stated there is a need in each country for new approaches for handling multi-ethnic conflicts. It is in this area that the textbook studies can be learned from, he said.

"We are not simply engaged in the process of examining our textbooks, our teacher systems, the training of teachers; we are not engaged in some private education enterprise which is something confined to us as a group of professionals with minimal consequences on the welfare of the human family.

"What we have begun in this process of examination, are open, self-critical ways of developing a pedagogy which enables us to be faithful to the doctrines, creeds and traditions of our commitments and at the same time to be open to the claims of truth and values of another tradition. It represents the very bedrock of pluralism in society.

"That experience—of affirming one's own tradition and participating in a dialogic process in which one recognizes that dialogue is the means by which one develops one's own sense of identity in relationship to the other, by confirming the other in the fullness of the identity of the other, rather than looking upon the dialogic process as a means of obliterating the identity of the other—that experience, which is the dynamic of the pluralist process, may in fact become one of the most valuable exports American Jews and Christians may have to offer the world community," Rabbi Tanenbaum said.

The Catholic self-studies of textbooks were supervised by Father Trafford Maher, S.J., at St. Louis University and carried out by Sister Rose Thering, O.P. (religion materials), Sister Rita Mudd, F.C.S.P. (social studies materials), and Sister Mary Linus Gleason, C.S.J. (literature materials). These studies were summarized in a book, *Catechetics and Prejudice*, by Father John Pawlikowski, O.S.M., associate professor at the Catholic Theological Union, who addressed the conference.



Fr. Pawlikowski
'Share our diversities'

Among the studies' general findings, he said, was that prejudice was greater in the religion books than in the social studies textbooks. "Many of the portraits of the outgroups were much more negative in the religion books than the social studies texts," he said. However, Father Pawlikowski said no conclusions could be drawn from this revelation.

"Also emerging from the studies," he continued, "is the need for movement away from an attitude which stresses commonalities to one which concentrates on differences." Father Pawlikowski suggested a replacement for the "melting pot model"—a "shared diversity model."

"Diversity meaning a recognition that perhaps the greatest thing we have to learn from each other is to understand our differences, to celebrate those differences," he said. "But the word 'shared' is also important. It is not enough for us to retreat into our isolated little worlds in which we have our differences, but we desperately need to find structures for sharing our diversity."

The Catholic studies also re-

vealed, he said, a need for rethinking the notion of religious pluralism in the United States and elsewhere. Father Pawlikowski said that as the nation moves into its bicentennial celebration religious educators should explore anew the idea of religious pluralism and to think of new ways to realize it in the years ahead.

"As we look at the public morality of this country, I think we can see what has happened with the total removal of religion of the various religious traditions in this country as a positive contributing force," he added.

Father Pawlikowski said that the Catholic researchers found that textbooks in use at the time of the studies at St. Louis University did not prepare the Catholic students of that period to face the challenges of their early adulthood.

"They did not prepare them to meet the racial crises of the latter 1960s, the international responsibility of the church and the U.S. in the 60s and early 70s, and I wonder if our textbooks today are not doing the same thing.

"Are we really preparing students today to live in a world that is global in its orientation?" he asked. "The ignoring of other great religious traditions, the paranoia about Marxism, and the failure to teach our youngsters about Marxism in a critical way, is doing a disservice to young people today."

Father Pawlikowski said that throughout the research it was "noticed that even though the textbooks were written for a Catholic audience and even though at least 25 per cent of the Catholic community is Spanish speaking—and there also are black Catholics—the perspective of the Catholic textbooks was very definitely white and, in fact, white northern European. That is, Catholics who were of Spanish speaking ancestry or black somehow were not part of the mainstream of Catholic life."

In the Catholic textbook treatment of the Jewish religion, Father Pawlikowski said that in the religion textbooks the Jews were the most frequently mentioned group, but also the most distorted. In the social studies texts Jews were seen somewhat more positively, but they were also the least present group.

"I think this confirms the fact that it is virtually impossible for Christians in a religious context to explain Christianity without reference to biblical Jews and Judaism," he added. Therefore, he said, it becomes imperative for Catholic textbooks to look closely at the image of Jews and Judaism.

Among major distortions of Jews found in Catholic textbooks Father Pawlikowski included:

- "the deicide charge that Jews killed Christ;
- "presentation of the Jewish covenant;
- "the image of the Pharisees; and
- "omission of Israel and the holocaust."

Major Catholic textbooks taught the deicide charge, he said. "Progress has been made in this area by Catholic publishers," he reported, but he cautioned against believing the issue is dead.

He criticized interpretations which portray Jesus against Judaism, "the type of portrayals which, unfortunately, we have in our Holy Week liturgies when we dramatize this again. Liturgically we still have a problem," he said.

In the conference's keynote address, Dr. Martin E. Marty, professor of modern church history at the University of Chicago, examined the kinds of pluralisms and kinds of religious commitments which might best serve "both our deepest faith and the broadest extent of civil society."

To move from religious commitment to accept the challenge of pluralism, he said several steps are required. "We can become increasingly empathic, more understanding as to why people hold the positions they do. Secondly, pluralism can be addressed whenever people stress the areas of overlap, coincidence and parallel in theological or moral visions.

"Thirdly, there must be more effort to see that inside pluralism we often have alternative expressions of similar realities."

Dr. Marty said that whenever interactive groups come to some sort of convergence, especially on questions of values or morals, that convergence should be emphasized. And, he said, most important is the need for the restoration of constructive argument.

"Lapsing back and wallowing in our separate traditions without seeing their part in the efforts of the whole race will not prepare us for crisis," he said. "Empathic and constructive argument forces on us again not only a response to these traditions but appeal to larger sets of terms that will help us transcend civil chaos and moral anarchy without coming to the point of imposing by force or guile a majority's view on the many traditions and tribes that must remain free to coexist and conspire in the Human City."

Father Paul C. Reinert, S.J., chancellor of St. Louis University, concluded the conference Tuesday with a "Prospectus for the Future."

Rather than downplaying the religious identity of each segment of society, the religious affiliations should be recognized and maintained, Father Reinert said.

"I don't believe we should adopt a religious version of the melting pot," the former SLU president said. Calling the "melting pot" a "cultural device which has long outlived its usefulness," he noted that religious

identity and traditions "provide one vital way in which people can find their way in life, and relate through this orientation to a larger whole."

Instead, prejudice should be attacked and confronted directly and with candor. In the field of education, he said, prejudice comes in the form of "unconscious stereotypes, based on ignorance." Today's college students are alert to the possibilities of their own racist or sexist attitudes, "but they are shocked and resentful" if they are accused of being anti-Semitic. "They don't realize, until pointed out to them forcibly, that the groundwork for Hitler's 'final solution' was laid long ago by a stereotype of the Jewish people fostered in Western Christendom since the early days of the church."

Finds Anti-Jewish Bias Easing

By JAMES E. ADAMS
Of the Post-Dispatch Staff

Prejudicial stereotypes of Jews have for the most part been removed from Catholic and Protestant textbooks, but complete and accurate instruction on Judaism as a living religion has not yet been incorporated.

That was the consensus of about 80 leading Catholic, Protestant and Jewish educators who concluded a national conference here yesterday on the topic "Faith Without Prejudice: Religion and the Teaching of Human Relations."

The group was convened by the American Jewish Committee to evaluate the status of interreligious content in denominational educational materials a decade after extensive studies disclosed bias in those materials.

The three-day meeting was held at Fordyce House, the retreat center of St. Louis University, a cosponsor of the conference.

"A great deal of real progress has been made during the past decade in removing the roots of anti-Semitism, anti-Christianity and racial prejudice in our respective teaching systems—more progress, in fact, than had been made during the 1900 years that preceded," said Rabbi Marc H. Tanenbaum, national director of Interreligious Affairs of the committee.

"But," he said, "as long as a single hostile or pejorative teaching remains in any of our textbooks or in the minds or the behavior of any of our teachers or parents or children, that negativism or rejection of others remains as a fundamental contradiction to the highest professions of our individuals faiths, and we are ally obligated not to resist
I we are totally free and

clean of any prejudices whatsoever."

Speakers from each faith group cited as key weaknesses the lack of teaching about the Holocaust, the slaughter of Jews by the Nazis, and teaching about the theological implications of Israel for Jews.

Without discussion of these two topics, Christians cannot even begin to understand contemporary Jews, the speakers said.

Also frequently cited was the gap in most denominational instruction dealing with the history of Jews since Christ. The educators said this omission tended to perpetuate the distortion of Jews as "stubborn adherents of a dead religion."

The Rev. John T. Pawlikowski, professor at the Catholic Theological Union in Chicago, and author of "Catechetics and Prejudice," said the notion that Jews were guilty of deicide (God-killing) in the Crucifixion of Christ has been virtually eliminated from Catholic instructional materials.

Father Pawlikowski said the main weakness now in the Catholic educational approach to Jews is that it "hasn't been brought up to contemporary times — it deals only with the

Biblical period."

A comprehensive history of Jews and of anti-Semitism needs to be incorporated into Catholic curricula, he said, in order to approach the ideal that Catholics "understand Jews as they understand themselves."

"We must also remember that learning about Jews from books is not enough. We need to bring Christian students together with Jews outside the classroom setting," he said.

Gerald Strober, formerly of the committee staff and now a free-lance writer, said that upgrading of teaching about Jews in Protestant schools was not a priority of the "Protestant bureaucracy."

While most blatant prejudicial stereotypes of Jews have been removed, there seems to be little push to move on to the next level of positive presentation of "Judaism alongside Christianity in history and the validity of Judaism today," he said.

Except for steps taken at Concordia Publishing House of St. Louis, Strober said, no internal processes in major Protestant publishing houses has been created to evaluate materials relating to Jews.

In an interview, Rabbi Tanenbaum said he was very encouraged by the spirit of the conference.

"The fact that there is a high degree of consensus among these Catholic and Protestant educators on the tasks ahead indicates to me there is great potential for a major step forward," he said.

He called the conference a "healing and supportive experience" for Jewish participants.

He said also that the conference disclosed the extent to which Jewish educators have become sensitive to many traditional stereotypes about Christian groups. These stereotypes are deeply rooted because "for virtually 1900 years Jews experienced the Christian as the oppressor."

Religious diversity has 2 faces, conference told

Diversity of religious belief is both one of America's strengths and one of its weaknesses, a conference on religious cooperation was told Sunday.

Speaking to religious leaders and educators at St. Louis University's Fordyce House in South St. Louis County, Dr. Martin Marty, associated editor of Christian Century magazine, said some Americans are "starving in the cafeteria lines."

FACED WITH such numerous religious faiths and means of expression, they don't know what to believe, he said.

At the same time, this acceptance of diversity "provides toleration for all elements, which is necessary for survival in our society."

Dr. Marty said, "Most educators act as if religion is a waning force in the world," that the human race will outgrow it. On the contrary, religious movements have been both growing and proliferating since World War II, he said.

ANOTHER SPEAKER,

Rabbi Mark H. Tanenbaum, national director of interreligious affairs for the American Jewish Committee, said the ability of different religious beliefs to live together in this country "may well be the most valuable export we have to share."

"Centuries of wrong or bad

teaching, characterized by stereotypes and caricatures, are responsible for many of the political antagonisms that have torn nations and people apart," he said.

The conference is sponsored by the Jewish Committee in cooperation with St. Louis University.

ST. LOUIS POST-DISPATCH Wed., June 4, 1975 15A

Mon. June 2, 1975 St. Louis Globe-Democrat 5A

7
RABBI JACOB B. AGUS

BETH EL CONGREGATION
8101 PARK HEIGHTS AVENUE
BALTIMORE, MARYLAND 21208
HUnter 4-1448

Residence
7906 Winterset Road
Baltimore, Md. 21208
HUnter 4-0967

October 16, 1975

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

Dear Marc,

My heartfelt thanks to you for your participation in the celebration of my Twenty fifth Anniversary at Beth El.

You brought to our congregants a deeper understanding of one of my major concerns - the transformation of the Christian image of the Jew. This task also involves as its corollary the transformation of the Jewish self-image.

I have just returned from the Colloquium sponsored by the H.U.C.-J.I.R. in Cincinnati on the theme, "Liberal Religion - The Hard Questions." While some fine addresses were given and stimulating discussions were held, the "Hard Questions" were not touched upon, in my judgment. These comprise for Jews the meaning of the Chosen People, the contemporary meaning of Messianism, the place of Christianity and Islam within the historical context and in the Messianic Vision, the place of Israel, as Land, People, or Government within the historical context and the Messianic Vision. These themes bear directly on the Dialogue, though they are intra-Jewish. It is not the direct responsibility of such organizations as the American Jewish Comm. or A.D.L. - but in a very real sense, their work depends on progress in the elucidation of these themes - apart from "politics."

I mentioned to you in our conversation my completion of a book, "Jewish Identity in the Age of Ideologies." I am also interested in the re-printing of "Dialogue and Tradition."

My Congregation, I am sure, would be glad to send out copies of the new book to libraries of Christian Seminaries and Judaica departments, with the endorsement of the A. J. C. but without it incurring any cost.

Mrs. Lois Rosenfeld will write to you about our observance in Baltimore of the Tenth Anniversary of the Declaration.

Rabbi Marc A. Tanenbaum

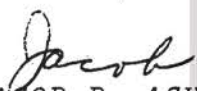
October 16, 1975

Page 2

In preparation for my talk, I happened to read the "Guidelines" and was struck by a sentence in section I, Dialogue, about the "Jewish soul" and about "divine transcendence." I hear echoes and reverberations of theological polemics in these phrases, which seem to have been overlooked.

In any case, the letter is already too long. So please accept my thanks and that of Beth El.

Sincerely yours,


DR. JACOB B. AGUS
Rabbi

JBA/rp



Marc Tanenbaum

memorandum

THE AMERICAN JEWISH COMMITTEE

date October 24, 1975
to Area Directors
from Harry Fleischman
subject Membership of BASIC

Enclosed is a list of 192 black leaders who have joined the Black Americans To Support Israel Committee as of October 21. You might want to check off those black leaders in your area who are members to drop them notes indicating your appreciation of their concern for the safety of Israel and your desire to cooperate on matters of joint interest, domestic as well as international.



HF:eak
cc: Staff Advisory Committee
Domestic Affairs Department

BLACK AMERICANS TO SUPPORT ISRAEL COMMITTEE
MEMBERS AS OF 'SEPTEMBER 2, 1975

A. Philip Randolph
Chairman

Bayard Rustin
Director

Lionel Hampton
Treasurer

Hank Aaron

Alfred L. Bright, Director of
Black Studies
Youngstown State University

Reverend Ralph Abernathy
Southern Christian Leadership Conference

John T. Burnell, Director
Mayor's Office of Labor Relations
New York City

Clifford Alexander, Jr., Attorney

Alexander J. Allen
Deputy Executive Director
National Urban League

Daniel Burrell, Jr., Professor
Department of Afro-American Studies
University of Wisconsin

Mrs. Louis Armstrong

Miriam Burton, Councillor
Actor's Equity Association

Arthur Ashe

Catherine and Count Basie

Dr. Eugene Callendar
Church of the Master, New York City

Daisy Bates, Director
Mitchellville O.E.O. Self-Help Project

Roy Campanella

Harry Belafonte

Robert F. Carroll, Vice President
The City College of New York

Howard E. Bennett, National Chairman
Citizens Committee for Martin Luther
King Holiday

Lewis James Carter, III
Labor Affairs Director
National Urban League, Southern Region

Reverend William L. Bentley
Interfaith Interracial Council of
Clergy

Shirley Chisholm
Member of Congress
12th District, New York

McHenry Boatwright

William L. Clay
Member of Congress
1st District, Missouri

James E. Booker, President
James E. Booker Associates, Inc.

William H. Bove, Treasurer
New York City Central Labor Council

Gloster Current, Director
Branches and Field Administration
NAACP

Ruth Bowen, President
Queens Booking Agency

Earl W. Davis, National Field Coordinator
Committee on Political Education, AFL-CIO

Tom Bradley, Mayor
City of Los Angeles

Walter G. Davis, Director
Department of Education, AFL-CIO

C. L. Dellums, International President
Brotherhood of Sleeping Car Porters
AFL-CIO

Leonard DePauw, Director
Community Relations
Lincoln Center, New York City

James R. Dumpson, Administrator
Human Resource Administration and
Commissioner of Social Services
New York City

Roosevelt Dunning, Deputy Commissioner
for Community Affairs
New York City Police Department

Alfred G. Dunston, Jr., Bishop
A.M.E. Zion Church

Dr. Helen C. Edmonds
University Distinguished Professor
of History
North Carolina Central University

Ralph Ellison

James Farmer, President
Compass-Council on Minority Planning and
Strategy

Walter Fauntroy
Member of Congress
District of Columbia

Harold Ford
Member of Congress
8th Congressional District, Tennessee

Wendall Foster, President
City Wide Black Clergy
New York City

Alex Fuller, Director
Civil Rights Department
United Steelworkers of America, AFL-CIO

William S. Gary, Assistant to the
President
International Union of Electrical
Workers, AFL-CIO

Paul Gibson, Jr., Deputy Mayor
City of New York

Simeon Golar, Justice
Family Court of the State of New York

Raymond L. Gray, Sr., Director
Fair Practices Department
American Federation of Government
Employees, AFL-CIO

Ernest Green, Executive Director
Recruitment and Training Program

Dr. Lorenzo J. Greene, Emeritus
Professor of History
Lincoln University

Reverend Dr. James E. Gunther, Pastor
Lutheran Church of Transfiguration
New York City

Claude Harrison, Jr., Managing Editor
Philadelphia Tribune

Dorothy I. Height, President
National Council of Negro Women

Luther Henderson, Composer

Dr. Vivian Henderson, President
Clark College

Aaron E. Henry, President
Mississippi State Conference, NAACP

Richard Allen Hildebrand, Bishop
A.M.E. Church

Jesse Hill, Jr., President
Atlanta Life Insurance Company

Norman Hill, Executive Director
A. Philip Randolph Institute

Velma Hill, Vice President
American Federation of Teachers, AFL-CIO

J. Clinton Hoggard, Bishop
A.M.E. Zion Church

Dr. John L.S. Holloman, Jr., President
Health and Hospitals Corp.
New York City

William R. Hudgins, President
Hudgins Associates, Inc.

Dr. G. H. Hudson, Chairman
Department of History
Lincoln University

Monte Irvin, Staff Member
Office of the Commissioner of Baseball

Dr. Blyden Jackson, Professor of English
and Associate Dean of the Graduate
School
University of North Carolina at Chapel
Hill

Hal Jackson, Station Manager
WBLB-FM

Mattie J. Jackson, Vice President
International Ladies' Garment Workers
Union, AFL-CIO

Maynard Jackson, Mayor
City of Atlanta

Samuel Jackson, Attorney and Partner
Strook & Strook & Lavan

Gloria T. Johnson, Director of
Education and Women's Activities
International Union of Electrical
Workers, AFL-CIO

Reverend Robert Ross Johnson, Minister
St. Albans Congregational Church

James H. Jones, Sr., President
Negro Trade Union Leadership Council
Philadelphia

Barbara Jordon
Member of Congress
18th District, Texas

Frederick D. Jordon, Bishop
A.M.E. Church

Vernon E. Jordon, Jr., Executive
Director
National Urban League

Coretta Scott King

Reverend Martin Luther King, Sr.

Reverend Dr. George Lawrence
National Director of Communications
Progressive National Baptist Convention

E. V. Lewis, Assistant to the President
American Federation of Musicians, AFL-CIO

J. Bruce Llewellyn, President
One Hundred Black Men

Mrs. Arthur C. Logan

William Lucy, International Secretary-
Treasurer
American Federation of State, County and
Municipal Employees, AFL-CIO

Benjamin J. Malcolm, Commissioner
New York City Department of Corrections

Louis Martin, Vice President and
Editorial Director
Chicago Defender

Dorothy Maynor, Executive Director
Harlem School of the Arts

Benjamin E. Mays, President
Atlanta Board of Education

B. F. McLaurin, Chief City Mediator
Professional Household Workers
New York City

Ralph Metcalf
Member of Congress
1st District, Illinois

Frank C. Montero, Chairman
Africa Defense and Aid Fund - American
Committee on Africa

Henry Lee Moon, Former Editor
The Crisis

Mollie Moon, President
National Urban League Guild

S. S. Morris, Jr., Bishop
12th Episcopal District, AME Church

Mrs. John Morsell, Educator

James M. Nabrit, III, Associate Counsel
NAACP Legal Defense and Educational
Fund, Inc.

Mary Burke Nicholas, Director
Women's Division, Executive Chamber
New York State

D. Ward Nichols, Bishop
A.M.E. Church

Robert N.C. Nix
Member of Congress
2nd District, Pennsylvania

Eleanor Holmes Norton, Commissioner of
Human Rights
New York City

Frederick O'Neal, President
Associated Actors and Artistes of
America, AFL-CIO

Henry Parker, Treasurer
State of Connecticut

Paul Parks, Secretary of Educational
Affairs
Executive Office of Educational Affairs
Massachusetts

Mrs. Rosa Parks

William E. Pollard, Director
Department of Civil Rights, AFL-CIO

Robert E. Powell, Vice President
Laborers' International Union of North
America, AFL-CIO

Leontyne Price

John L. Procope, Editor-Publisher
New York Amsterdam News

Charles Rangel
Member of Congress
10th District, New York

Saunders Redding, Ernest I. White
Professor of American Studies and
Humane Letters
Cornell University

Lillian Roberts, Associate Director
District Council 37
American Federation of State, County and
Municipal Employees, AFL-CIO

Horace L. Sheffield, Administrative
Assistant to the President
International Union of Automobile Workers

Dr. Donald Shirley

George Shirley

Lorenzo O. Stephens, Director of Human
Relations
American Postal Workers Union

Oliver C. Sutton, Justice
New York Supreme Court

Percy C. Sutton, President
Borough of Manhattan, New York City

Dr. Gardner Taylor, Pastor
Concord Baptist Church, New York City

W. J. Trent

C. Delores Tucker, Secretary of State
Commonwealth of Pennsylvania

Mary L. Turner, Assistant Librarian
Lincoln University

William O. Walker, Publisher
The Call and Post, Cleveland

Dr. Wyatt Tee Walker, Minister and Chief
Executive
Canaan Baptist Church of Christ
New York City

Howard Wallace, Sergeant
New York City Police Department

William Warfield, L.L.D. - Professor
University of Illinois at Urbana

Roosevelt Watts, International
Secretary-Treasurer
Transport Workers Union, AFL-CIO

Robert C. Weaver, Distinguished
Professor of Urban Affairs
Hunter College, New York City

Edward Welsh (Retired), Assistant Director
Region VII, AFL-CIO

Dr. Louise R. White, Special Consultant
to the Assistant Secretary
Housing and Urban Development

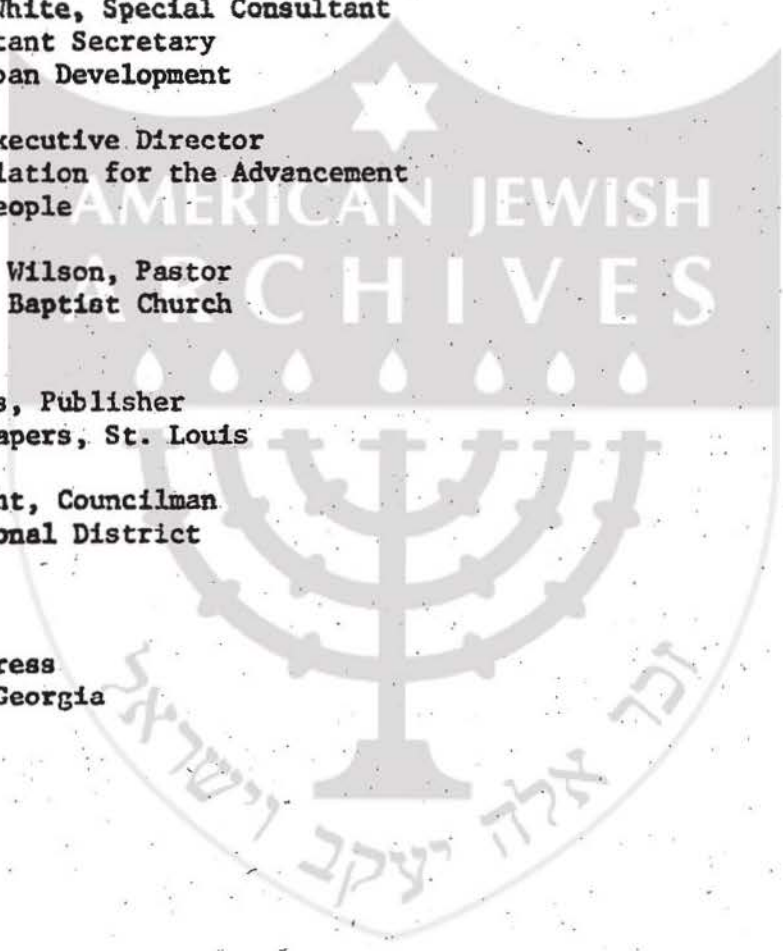
Roy Wilkins, Executive Director
National Association for the Advancement
of Colored People

Reverend M. L. Wilson, Pastor
Convent Avenue Baptist Church
New York City

Howard B. Woods, Publisher
Sentinel Newspapers, St. Louis

Samuel O. Wright, Councilman
26th Congressional District
New York City

Andrew Young
Member of Congress
5th District, Georgia



BLACK AMERICANS TO SUPPORT ISRAEL COMMITTEE
260 PARK AVENUE SOUTH
NEW YORK, N.Y. 10010
MEMBERS ADDED SEPTEMBER 9 - OCTOBER 21, 1975

James C. Allison, Jr.
Affirmative Action Coordinator
University of Florida

Richard H. Austin
Secretary of State, Michigan

Vander L. Beatty
State Senator, New York

Julian Bond
State Senator, Georgia

William F. Bowen
State Senator, Ohio

Yvonne Brathwaite Burke
Member of Congress
28th District, California

Cardiss Collins
Member of Congress
8th District, Illinois

Theo Cribbs
State Representative, Kansas

Dr. Alonzo Crim
Superintendent of Schools
Atlanta, Georgia

Nellie Crowley, Chairman
Los Angeles - A. Philip Randolph
Institute

Dave Cunningham
City Councilman, Los Angeles

David Dinkins, Chairman
N.Y. State Conference of Black Elected
Officials

Oscar DuConge
City Councilman, Waco, Texas

Mervyn Dymally, Lieutenant Governor
State of California

Mrs. Medgar Evers, Director
Community Affairs, Atlantic Richfield
Company, Los Angeles

Herman D. Farrell, Jr.
State Assemblyman, New York

Thomas R. Fortune
State Assemblyman, New York

Dr. Bernard Gifford
Deputy Chancellor
New York City Schools

Bill Greene
State Senator, California

Anthony W. Hall, Jr.
State Representative, Texas

Wilfred A. Harris, Field Representative
47th Assembly District
Los Angeles, California

Augustus F. Hawkins
Member of Congress
29th District, California

Eldridge Hawkins
State Assemblyman, New Jersey

Warren A. Hollier
Commissioner of Public Works
Los Angeles, California

Elbert T. Hudson, President
Broadway Federal Saving & Loan
Los Angeles, California

H.R. Hughes, Minister
Bethel A.M.E. Church, New York City

Calvin H. Johnson, President
National Alumni Association
Clark College

Eddie Bernice Johnson
State Representative, Texas

Maida Springer Kemp, Consultant
African-American Labor Center
New York

Joe L. Kershaw
State Representative, Florida

Reverend Thomas Kilgore, Jr., Pastor
2nd Baptist Church
Los Angeles, California

Chester A. Kirkendoll, Bishop
Christian Methodist Episcopal Church
Birmingham, Alabama

Howard N. Lee, Mayor
Chapel Hill, North Carolina

Wynona M. Lipman
State Senator, New Jersey

Clarence C. Love
State Representative, Kansas

Floyd McKissick, Founder of
Soul City, North Carolina

Samuel McNeal, Sr., Civil Service
Advocate
Los Angeles, California

H.M. Michaux, Jr.
State Assemblyman, North Carolina

Loren Miller, Jr., Judge
Los Angeles, California

Patricia Miller, Administrative
Assistant
49th Assembly District, California

Dr. Lois Moreland, Chairman
Department of Political Science
Spellman College

Ronald Owens, Speaker Pro Tempore
State Assembly, New Jersey

Lyman S. Parks, Mayor
Grand Rapids, Michigan

Basil Paterson, Vice Chairman
Democratic Party National Committee

Paul B. Ragsdale
State Representative, Texas

Leon D. Ralph
State Assemblyman, California

James D. Rice, Executive Director
Nassau County Commission on Human
Rights, New York

Willie Sharpe, Representative
Workmen's Compensation, New York

Harold R. Sims, Director
Corporate Affairs
Johnson and Johnson

William David Smith, Ph.D.
Assistant to the President
University of Cincinnati

Vaino Spencer, Municipal Court Judge
Los Angeles, California

Marc Stepp, International Vice President
United Automobile Workers

G. J. Sutton, Chairman
Texas Black Legislative Caucus

Wilbert A. Tatum, Director
Office of Apparel Industry Planning
and Development

Mack W. Walters, Legislative Director
Philadelphia, Pennsylvania Local
American Postal Workers Union

Diane E. Watson, Member
Board of Education, Los Angeles

Reverend M. Moran Weston
Rector
St. Philips Episcopal Church - Manhattan

Sharon L. Wilkes, Representative
Communication Workers of America
Los Angeles, California

JOHN SPARKMAN, ALA., CHAIRMAN
MIKE MANSFIELD, MONT.
FRANK CHURCH, IDAHO
STUART SYMINGTON, MO.
CLAIBORNE PELL, R.I.
GALE W. MC GEE, WYO.
GEORGE MC GOVERN, S. DAK.
HUBERT H. HUMPHREY, MINN.
DICK CLARK, IOWA
JOSEPH R. BIDEN, JR., DEL.

CLIFFORD P. CASE, N.J.
JACOB K. JAVITS, N.Y.
HUGH SCOTT, PA.
JAMES B. PEARSON, KANS.
CHARLES H. PERCY, ILL.
ROBERT P. GRIFFIN, MICH.

United States Senate

COMMITTEE ON FOREIGN RELATIONS

WASHINGTON, D.C. 20510

PAT M. HOLT, CHIEF OF STAFF
ARTHUR M. KUHL, CHIEF CLERK

December 17, 1975

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

Dear Rabbi Tanenbaum:

The Foreign Relations Committee of the Senate has embarked upon an ambitious series of non-partisan hearings aimed at clearly enunciating the various foreign policy options available to the United States in the next decade.

The scope of the series is rather broad. We are looking into the role of resources, security and interdependence in foreign policy formulation. More importantly, there is an overriding question that must be answered, "What kind of a nation do we want to be among the family of nations?"

In an attempt to find answers for that question we are asking a small group of prominent religious leaders to appear before the Committee here in Washington on the morning of January 21 to discuss the values and goals that should be considered in our future relations with other countries. I am delighted that you will be able to participate in that hearing along with Archbishop Yacobos, Archbishop Peter Gerety and, most likely, Reverend Martin Luther King, Sr., and Claire Randall.

Enclosed is a commentary from Eric Sevareid, as well as examples of testimony from a few previous witnesses. In some cases, witnesses have prepared lengthy written statements for the record and then briefly summarized their documents. In others, no testimony has been prepared in advance and the witnesses have spoken from notes.

At the conclusion of the series of hearings, probably near the Bicentennial, the Committee will have prepared a summary of foreign policy choices for the next decade, the pros and the cons. It is our hope that summary will serve to encourage further discussion of the issues among a wide spectrum of the American people.

The Committee is authorized to reimburse you for your round trip transportation, economy class, and a per diem allowance of \$35.

I understand that George Kroloff, my Administrative Assistant on the Foreign Relations Committee, has discussed details with you. He will continue to keep you informed and be available to answer any further questions.

We look forward to seeing you on the 21st of January.

With best wishes,

Sincerely,

AMERICAN JEWISH
ARCHIVES

John Sparkman
John Sparkman
Chairman

Enclosures



JOHN SPARKMAN, ALA., CHAIRMAN
MIKE MANSFIELD, MONT.
FRANK CHURCH, IDAHO
STUART SYMINGTON, MO.
CLAIBORNE PELL, R.I.
GALE W. MC GEE, WYO.
GEORGE MC GOVERN, S. DAK.
HUBERT H. HUMPHREY, MINN.
DICK CLARK, IOWA
JOSEPH R. BIDEN, JR., DEL.

PAT M. HOLT, CHIEF OF STAFF
ARTHUR M. KUHL, CHIEF CLERK

CLIFFORD P. CASE, N.J.
JACOB K. JAVITS, N.Y.
HUGH SCOTT, PA.
JAMES B. PEARSON, KANS.
CHARLES H. PERCY, ILL.
ROBERT P. GRIFFIN, MICH.

United States Senate

COMMITTEE ON FOREIGN RELATIONS
WASHINGTON, D.C. 20510

December 29, 1975

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

Dear Rabbi Tanenbaum:

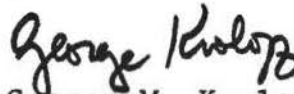
We are extremely pleased that you will be participating in the January 21 hearing on future foreign policy, to be conducted by the Senate Foreign Relations Committee.

It would be helpful if you could send, to my attention, biographical material and any other data or statements that you think would be useful in our preparation for the hearings.

It would also be helpful for us to know if you will be submitting a prepared statement, which is preferred but not mandatory. In the past, the practice has been that a lengthy statement would be entered into the record and its high points would be summarized orally. Of course, the sooner a prepared statement is submitted, the better it is for the Committee. If possible, we could use 100 copies. The deadline for such a submission would be the morning of January 19.

With best wishes for the new year.

Sincerely,



George M. Kroloff
Administrative Assistant
to the Chairman

Michael J. Donohue
2325 University Ave.
Bronx, N.Y. 10468

Rabbi Mark Tanenbaum
American Jewish Committee
165 East 56th St.
New York, N.Y.

1975

Dear Rabbi Tanenbaum:

Many people still think that Shakespeare is Anti-Semitic in his play "The Merchant of Venice." I have tried in my manuscript to prove that his is not.

Honesty forces me to tell you I have been trying to get my work published, but I have met with no success. Msgr. John Oesterlicher, former editor of The Bridge, told me to send my findings to you. That I am now doing. I will no longer attempt to get my work published.

Frankly, I don't know where to send it.
It seems so long, but my Task, I feel, needed
the length.

Sincerely,
Michael J. Osofsky



INTERRELIGIOUS AFFAIRS DEPARTMENT - CALENDAR OF ACTIVITIES

<u>1975</u> <u>DATE</u>	<u>PLACE</u>	<u>PROGRAM</u>	<u>REMARKS</u>
4/22	Nashville, Tenn.	NCCJ Christian Textbook Conference	AJR Participant
4/23-25	New York City	Armenian Conf. on Religion in a Violent World	MHT-JB-AJR
4/24	New York City	Fellowship of Reconciliation-a Seminar on Palestinian People	ILG
4/25	Sarasota, Florida	Fund raising address	MHT
4/27	Wilkes Barre, Pa.	Kings College Interreligious Institute	AJR
4/28	New York City	Women's Interreligious Dialogue on Middle East	ILG-JHB
4/29	New York City	John LaFarge Institute	MHT
5/1-4	New York City	AJC Annual Meeting	
5/4	Freeport, L.I.	Union Reform Temple	MHT
5/6	Washington, D.C.	Interreligious Task Force on Soviet Jewry Leadership Conference	Sister Ann Gillen- AJR
5/8	Detroit, Mich.	Haas Memorial Lecture	MHT

INTERRELIGIOUS AFFAIRS DEPARTMENT - CALENDAR OF ACTIVITIES

(Page 2)

<u>DATE</u>	<u>PLACE</u>	<u>PROGRAM</u>	<u>REMARKS</u>
5/12	Boston, Mass.	AJC Board Meeting Address	AJR
5/14	New York City	Archbishop Bernardin Meeting	MHT
5/15	Washington, D.C.	World Hunger Conference	MHT
5/18	Harrisburg, Pa.	Temple Beth El	MHT
6/1-3	St. Louis, Mo.	St. Louis University Education Conference "Faith Without Prejudice"	MHT-JHB
6/3	St. Louis, Mo.	AJC Chapter Meeting Address	MHT
6/5	Livingston, N.J.	Middle East Interreligious Conference	AJR
6/6-10	Hamburg, Germany	International Conference of Christians and Jews on Holocaust	MHT
6/9	Grossinger, N.Y.	National Conference of Jewish Communal Service	JHB
6/16-21	Mt. St. Joseph, Ohio	Conf. on Ethics, Economics and Politics	MHT
7/1-15	Israel	Archeological Interreligious Study Tour	ILG Coordinator

1975

<u>DATE</u>	<u>PLACE</u>	<u>PROGRAM</u>	<u>REMARKS</u>
7/24-8/14	Israel	Fr. Cushing-Hebrew University Catholic Chaplain Study Tour	ILG Coordinator
10/5	Quantico, Va.	U.S. Marine Corp Officers Class Address	MHT
10/15-31	Auschwitz-Israel Amsterdam	Interreligious Study Tour	ILG Coordinator AJR Co-leader
10/16	Israel	California Interreligious Study Tour led by Rev. Harold Hultgren	ILG Coordinator
10/21	Syracuse, N.Y.	Jewish-Christian-Moslem Conference	IAD Co-sponsor
10/27	New York City	Bicentennial Address	MHT
10/30	Israel	Groton, Conn. Interreligious Study Tour	ILG Coordinator
11/17-21		Evangelical Theological-Jewish National Conf.	IAD Co-sponsor
11/6	Villanova, Pa.	Villanova University (Bicentennial)	MHT

1976

January	Egypt-Lebanon- Syria-Jordan-Israel	Women's Interreligious Study Tour	ILG Coordinator and co-leader
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PROPOSED PROGRAMS

<u>DATE</u>	<u>PLACE</u>	<u>PROGRAM</u>	<u>REMARKS</u>
		Fordham University 10th Anniversary of Vatican Declaration	
		Presbyterian Church U.S. (Southern) National Conference	
March	Lebanon-Syria- Jordan-Israel	Interreligious Study Tour	ILG Coordinator MHT Co-leader

