



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 105, Folder 3, General correspondence, memos & working papers, July-September 1991.

DRAFT

July , 1991

First name, last name  
Synagogue name  
Address  
City, St. zip

Dear Title Lastname,

Religious leaders have played a vital role in helping alleviate urgent problems of the homeless and other disadvantaged people in our society. Volunteers in such programs have often achieved a deep sense of moral fulfillment as much as they have helped improve the living conditions of the deprived.

In that tradition, we are writing for your cooperation in helping meet an equally urgent need. ~~Our~~ Covenant House, one of the leading agencies for ~~meeting the needs~~ of young people and their families, is in tremendous need of volunteers - in all of our programs every day of the week, day, evening and overnight. The work can be challenging, but the potential for helping restore young lives is very great.

Covenant House programs are non-sectarian. etc.

rest of letter as is...



aiding

May 23, 1991

Title Firstname Lastname  
SYNAGOGUENAME  
Address  
City, St zip

Dear Title Lastname

*respectively*

As president and member of the Board of Directors of Covenant House, we are writing with an urgent request. We are in tremendous need of volunteers -- in all of our programs every day of the week, day, evening and overnight. The work can be difficult, but the potential for helping young people and families is tremendous and the rewards wonderful.

Covenant House programs are non-sectarian. The kids are from all backgrounds as are our staff and volunteers. The only prerequisite for volunteer work is the ability to be warm and caring. Let us tell you more about the kinds of work volunteers do at Covenant House.

Covenant House Nineline - our toll-free hotline that provides crisis intervention and referrals to troubled youth and families throughout the U.S. and Canada - handles over 250 crisis calls a day. Recently, a volunteer helped a 17 year old runaway with a newborn decide to return home to her waiting mom. Another volunteer arranged for an emotionally disturbed 15 year old with a history of suicide attempts to return to his special school. These calls come in every day by the hundreds. Each additional volunteer could help us reach another 10 young people a week. Volunteers are also needed to help maintain our computerized agency database.

At Rights of Passage, our transitional living program, volunteers are able to have a long-term impact on our residents. Young people usually remain in this program for one year and are helped to acquire attitudes and skills which will prepare them for independent living. Volunteers work one-to-one with residents as mentors - people who in essence provide a "window into the world of work and family." They also tutor, teach art and photography, work in the boutique, and they work in the infant/toddler center. Both Nineline and Rights of Passage are located in Chelsea.

At the crisis center, located one block from the Port Authority, volunteers serve as tutors, counselors, and chaperones. They assist in the computer learning center, the gym, the clinic, the clothing room and the kitchen; they plan outings and special events. Other volunteers work at the mother/child program on West 52nd Street. Here, they assist as counselors or in the infant/toddler center.

As you can see, we use volunteers in so many capacities. Every talent and skill is useful. Our young people are motivated through art, music, photography, and especially by people who care about their futures. Their participation is crucial to our work.

We would be most grateful if you could help us find volunteers by including the enclosed notice in your newsletter, posting it on any bulletin boards, mentioning it in any appropriate forum, and by sending these materials on to the Sisterhood and Brotherhood, and youth group.

Sincerely,

Sister Mary Rose McGeady  
President, Covenant House

Rabbi Marc Tannenbaum  
Member, Board of Directors

PAPAMARKOU & COMPANY, INC.  
MEMBER, NATIONAL ASSOCIATION OF SECURITIES DEALERS  
CLEARING THROUGH BEAR, STEARNS & CO., INC.

(212) 223-2020  
TELEX: 6720342  
FAX: (212) 758-9804

767 FIFTH AVENUE  
NEW YORK, NEW YORK 10153

*Re Archbishop  
Iakovos*

FAX COVER MEMORANDUM

To:

Rabbi Marc Tannenbaum  
45 East 89th Street, Suite 18F  
New York

Fax Number:

212-876-8351

From:

Anita Birchenall  
Papamarkou & Company, Inc.

Fax Number: 212-758-9804

Date:

Tuesday, July 9, 1991

Total Number of Pages: Three (3) including this cover memorandum

[start]

Original documents  
faded and/or illegible



PAPAMARKOU & COMPANY, INC.  
MEMBER, NATIONAL ASSOCIATION OF SECURITIES DEALERS  
CLEARING THROUGH BEAR, STEARNS & CO., INC.

*Replied: yes  
July 9/91*

(212) 223-2020  
TELEX: 6720342  
FAX: (212) 758-9804

767 FIFTH AVENUE  
NEW YORK, NEW YORK 10153

July 9, 1991

Rabbi Marc Tannenbaum  
45 East 89th Street, Suite 18F  
New York, New York 10028

AMERICAN JEWISH  
ARCHIVES

Dear Rabbi Tannenbaum:

Unbelievable though it may seem, our beloved, great Archbishop Iakovos is reaching his 80th birthday on July 29th this year. We would like to celebrate the occasion in an informal, joyful, yet befitting manner. We are organizing a dinner with entertainment on a boat that night in the New York harbor, and we would like you to serve as an Honorary Vice-Chairman for this hopefully pleasant and historic event. Kindly inform Ms. Anita Birchenall by return fax whether you will accept this place on the Honorary Committee.

With kind personal regards,

*Michael Jaharis*  
Michael Jaharis and

*Alexander Papamarkou*  
Alexander Papamarkou

Invitation follows

PAPAMARKOU & COMPANY, INC.  
MEMBER, NATIONAL ASSOCIATION OF SECURITIES DEALERS  
CLEARING THROUGH BEAR, STEARNS & CO., INC.

(212) 223-2020  
TELEX: 6720342  
FAX: (212) 758-9804

767 FIFTH AVENUE  
NEW YORK, NEW YORK 10153

Michael Jaharis and Alecko Papamarkou  
request the pleasure of your company  
at dinner  
on the occasion of the 80th birthday of  
Archbishop Iakovos of North and South America

AMERICAN JEWISH  
ARCHIVES

Monday, July 29th, 1991

on board *The Spirit of New York*  
Pier 9, Manhattan

(located south of the South Street Seaport  
at the foot of Wall Street)

7:00 P.M. Boarding

7:30 P.M. Prompt departure of *The Spirit of New York* from Pier 9

RSVP by Friday, July 12th  
212-223-2020  
Anita Birchenall or  
Carole Constantino

dark suits  
(not black tie)  
for the gentlemen

[end]

Original documents  
faded and/or illegible





# barbara y tiffany

Most dear Mark,

Clearly I have sent Johnston a donation to help him in his political fight over David Duke. When I opened this letter I expected another solicitation -- I almost didn't open the letter.

This is such an astounding letter, and I am not in any position to answer it. If you have any suggestions on what experiences would make Bennett Johnston an even more powerful ally, I would think this might be a fine opportunity to share them with him.

I hope you'll have a moment to write to him or to do whatever you think is useful.

Anyway, this is at least an opportunity to let you know that I'm still fighting... Our family relationships bear no living resemblance to anything either Helen or Leonard dreamed of. I miss both of them more than I ever imagined.

We are going to spend the month of August in Los Angeles seeing Tiff's children and grandchild (ren -- the second soon to be born) and in Bali with a teacher who concentrates on the spiritual life of the country. Some day we would relish the opportunity to sit with you and Georgette and communicate philosophically. We are learning interesting ways of viewing the human condition.

In the meantime stay well and productive and give the magnificent woman you are married to a hug for me.

Much love,

*Barbara*

July 10, 1991

July 11, 1991

J. Bennett Johnston  
United States Senator  
Post Office Box 2884  
Washington, DC 20013

Dear Mr. Johnston:

I am at least as happy with your victory over David Duke as you are!

Your letter of July 8th is an important first. I am so tired of solicitations for money and I was certain yours was another such request. What a pleasant change. It makes me want to help you.

I have forwarded your letter to Dr. Mark Tannenbaum in New York. Rabbi Tannenbaum has been working with the Vatican for years and has very special insights into communication between people. He is a truly gifted human being.

Another copy of your letter went to Dina and Jerry Wind, Israeli friends who live in Philadelphia. Jerry Wind is a marketing genius at Wharton and Dina is a sculptor. I am hoping they will have some suggestions to enhance your experience of Israel.

Prepare yourself for the experience of extraordinary energy in Israel. This energy seems to emanate from the land. It is no coincidence that three of the world's great religions sprung to life in Israel.

May your family have a safe journey and may these experiences enhance your work and enrich your lives. I send you my ever-increasing respect.

Cordially,

Barbara Y. Tiffany

P.S. You may want to clean up your list.  
My name is Tiffany, not Toffany.

J. Bennett Johnston  
UNITED STATES SENATOR

July 8, 1991

Ms. Barbara Y. Toffany  
323 Spruce Street  
Philadelphia, PA 19106

Dear Ms. Toffany:

I am writing this letter for two reasons.

First, I want to tell you again of my sincere gratitude for your friendship and support during my reelection campaign.

The assistance you and so many others gave me helped produce a decisive victory -- not just a victory over David Duke, but a victory over the bigotry and hatred he represents.

We cannot be satisfied that triumph is permanent. But now, with another term in the United States Senate, I have an opportunity to carry on the fight.

And I am more convinced than ever that the menace of racism, anti-Semitism and prejudice is something America can never retreat from, not here in our own country, nor anywhere in the world.

The second reason for this letter is to let you know that I am planning a personal visit to Israel this summer.

I will be traveling with my wife, Mary, and our son, Bennett, and we will be departing for Israel on August 11. Bennett is currently campaigning for a seat in Congress from the Sixth District of California. He shares my deep commitment to Israel and all that it stands for and I know this experience will be invaluable to him.

What we are asking for is any guidance or suggestions you may have as we plan this tour.

As you can imagine, this is a rare opportunity for us and we feel your ideas would be very helpful in making sure that our visit is as instructive and meaningful as it can possibly be.

The Persian Gulf War has reminded all Americans just how crucial our moral leadership is in standing up to hatred and violence and terrorism wherever it exists. It has also reminded us that we have allies in that struggle whose allegiance cannot be taken for granted. And that is especially true of Israel.

POST OFFICE BOX 2884 / WASHINGTON, D.C. 20013

PAID FOR BY THE JOHNSTON SENATE COMMITTEE

Now, in the aftermath of this war, it is imperative that we work to strengthen America's strategic alliance with Israel. That is why we feel this trip is so important.

But we want this tour to be more than just a series of formal discussions with the political leadership of the country. We want to meet with the people of Israel.

That might include informal visits to their homes, their schools, the places where they work and where they worship.

We are interested in experiences that will help us learn as much as we can about the society and culture of the people, to understand the hopes and dreams they have for their homeland, and to explore some of the changes they are experiencing and the challenges they are confronted with today.

What special needs have arisen, for example, from the unprecedented influx of Soviet refuseniks and the thousands of Ethiopians rescued through Operation Solomon?

What impact have these emigration programs had on Israel's infrastructure, and what difficulties does the country face in providing housing, jobs, education, and counseling to help emigres adapt to a free and open society?

In addition, we hope to take advantage of this opportunity to hear the personal observations of those who have known the terror of war -- the soldiers on the battlefield and the civilians under siege at home -- about matters affecting the country's national security and civil defense.

The lessons we have learned about the military capability of Iraq can be invaluable in helping to develop new programs to counteract any future military threat. How can we guarantee that those programs -- including the Arrow missile system which can assure more rapid and effective interception of missiles and, hopefully, interception beyond Israeli air space -- are given the priority they deserve?

Discussions of this kind would be of immense help to us in gaining a deeper appreciation for what is really at stake when Congress is called upon to act on matters affecting the people of Israel, our relationship with them, and the role each of our countries must play in world affairs.

We do hope you will take some time to reflect on the tour we are planning and we will be interested in any suggestions you have regarding individuals we might meet with or particular locations you feel we should visit.

July 8, 1991  
Page 3

I am sure you can appreciate how much this trip will mean to us and how helpful your advice could be in making it a success. We will be happy to report back to you upon our return from Israel.

In the meantime, Ms. Toffany, I thank you again for the support you have given me in the past and for your continued friendship.

With kindest personal regards, I am

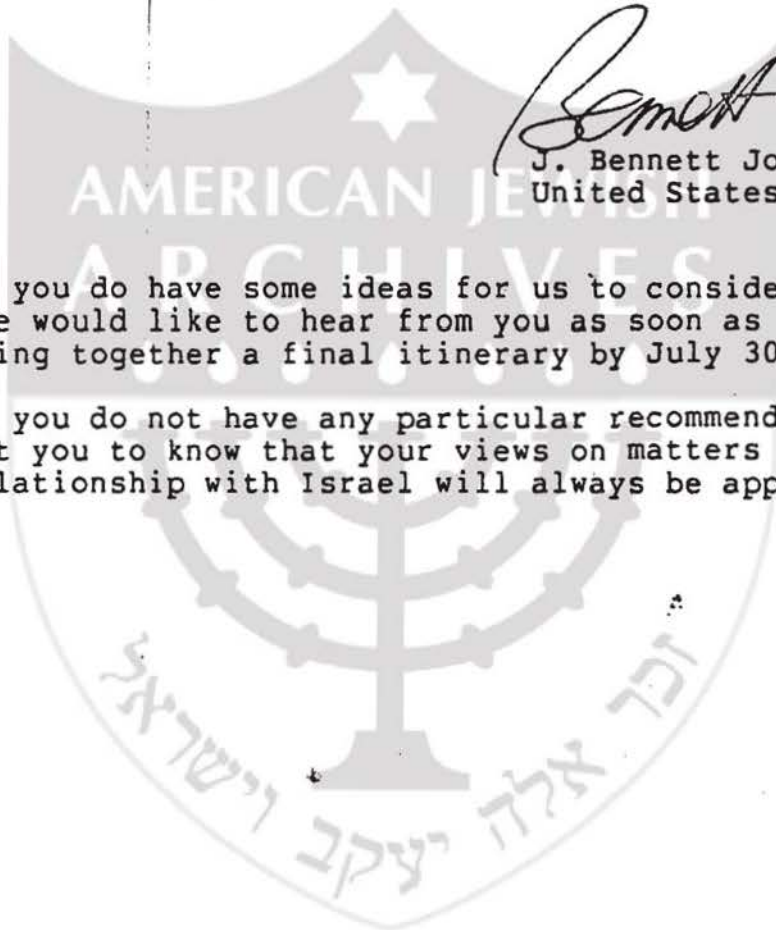
Sincerely,



J. Bennett Johnston  
United States Senator

P.S. If you do have some ideas for us to consider as we plan this trip, we would like to hear from you as soon as possible. We will be putting together a final itinerary by July 30.

Even if you do not have any particular recommendations for our visit, I want you to know that your views on matters affecting America's relationship with Israel will always be appreciated.



Marc H. Tanenbaum

July 10, 1991

Dear Leo,

I am very glad to hear that the surgery went well.

Georgette joins me in wishing you a speedy and complete recovery.

! 7 11 8 2 = 1/12 7

Bill mentioned to me your interest in the Austrian program that we launched together.

I thought the enclosed column I wrote recently on Waldheim and Austria might be of interest.

Continue to heal and feel well.

My very best to Lillie and your family.

Cordially, as ever,  
Marc

# Waldheim exit is Austria's gain

By Rabbi Marc H. Tanenbaum  
New York (JTA) — The decision by Austrian President Kurt Waldheim not to seek a second six-year term may make it possible for Austria finally to come to terms with its Nazi past.

The international controversy over Waldheim's involvement with Nazi units in the Balkans, which he tried to suppress during his first election campaign in 1986, had the paradoxical effect of casting him as a "supervictim" in the eyes of many conservative Austrians.

They rallied to his support in angry resentment, claiming "the international Jewish lobby" was trying to dictate who should be the president of Austria. It became commonplace in these circles to associate Waldheim's honor with that of Austria.

That polarization of the Austrian population put on the defensive a substantial number of decent, often younger Austri-

ans who were determined to face up to Austria's horrible Nazi past and uproot the anti-Semitism deeply rooted there.

For several years, beginning in 1984, I and some of my colleagues from the American Jewish Committee worked in Vienna and elsewhere in Austria.

We sought to organize systematic programs in schools, universities, churches and the media for confronting that nation's Nazi past, and to lay the foundations for a new attitude toward Jews, Judaism, the Holocaust and Israel.

It was startling and reassuring to find a significant number of Austrians who were prepared to work with us on a long-term program.

We were encouraged by the progress we began to make with the Education Ministry, producing impressive materials and arranging for regular visits and lectures at the Mauthausen con-

centration camp in an effort to reorient the understanding of every student in the Austrian school system.

The more successful these immunization programs against Nazism and anti-Semitism became, however, the stiffer grew the resistance of Waldheim's many supporters. They charged "Jewish interference and manipulation" and called the philo-Semitic Austrians "traitors."

With Waldheim stepping down, the equating of the president's political fortunes with "Austrian honor" may possibly soon become history. It may now become smoother sailing for the decent, younger Austrians who are determined to create "a new Austria."

*Rabbi Marc H. Tanenbaum, former director of interreligious and international relations for the American Jewish Committee, is a lecturer, writer and consultant.*

Milwaukee, Wisconsin Jewish Chronicle 7/5/91

Marc H. Tanenbaum

July 17, 1991

Dear Tom and Margaret,

I was delighted to read in the New York Times last Sunday of the engagement of your daughter, Monica, to Jeffrey G. Nicklos.

Georgette joins me in wishing both for you and the young couple a life of happiness, good health, and great nachas (Latin for pleasurable fulfillment.)

I regret very much that I missed you during your last visit to New York. Regrettably, I was in Kansas City lecturing while you were here.

Because of summer vacations, things have slowed down between IJc and Cardinal Cassidy's secretariat. But we are working on plans for Fall meetings.

It would be a pleasure to see you again soon.

Again, with warmest congratulations and my prayers for God's richest richest blessings over you and your family.

Cordially, as ever,  
Marc



revised 7/17/91

## Monica Melady to Wed Jeffrey Micklos

Ambassador and Mrs. Thomas Patrick Melady of Rome have made known the engagement of their daughter Monica Belisle Melady to Jeffrey George Micklos, a son of Mr. and Mrs. Edward F. Micklos of Trumbull, Conn. A wedding in August 1992 is planned.

The prospective bride, 23 years old, and her fiancé, 24, are 1989 graduates of Villanova University. She is studying for a master's degree in social

work at Catholic University of America, where the future bridegroom is a law student.

Miss Melady's parents are residents of Fairfield, Conn. Her father is the United States Ambassador to the Vatican. He is president emeritus of Sacred Heart University in Fairfield.

The future bridegroom's mother, Patricia H. Micklos, is a public school teacher in Milford, Conn. His father is a marble and granite broker in Trumbull.



Ross Meurer

Camille Burlingham



Ankers, Anderson & Cutts

Monica Melady



Sanford Studio

Lisa Snow

AMERICAN JEWISH WORLD SERVICE

7-19-91

Rabbi Tannenbaum -

Two more correspondents  
from your recent mailing.  
I hope you'll find time  
to write brief answers  
and, yes, copy us.

Again, many thanks for  
your time + patience with  
Direct Mail!!!

Allan Appel

Allan Appel

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

July 22, 1991

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

TO: All members of IJCIC  
representing the Constituent organizations

FROM: Seymour D. Reich, Chairman  
Leon A. Feldman, Consultant

AMERICAN SECRETARIAT

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

EUROPEAN SECRETARIAT

World Jewish Congress  
1 Rue de Varembe  
1211 Geneve 20, Switzerland  
Tel: (41) 22-734-13-25  
Fax: (41) 22-73-33-985

CONSTITUENT AGENCIES

American Jewish Committee  
165 East 56 Street  
New York, NY 10022  
Tel: (212) 751-4000  
Fax: (212) 751-4018

B'nai B'rith/  
Anti Defamation League  
823 U.N. Plaza  
New York, NY 10017  
Tel: (212) 490-2525  
Fax: (212) 867-0779

The Israel Interfaith Assoc.  
P.O.B. 7739  
Jerusalem 91.077, Israel  
Tel: (972) 2-63-52-12

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
Fax: (212) 686-8673

World Jewish Congress  
501 Madison Avenue  
New York, NY 10022  
Tel: (212) 755-5770  
Fax: (212) 755-5883

RE M I N D E R :

THE NEXT MEETING OF IJCIC WILL TAKE PLACE ON  
TUESDAY, JULY 30, 1991  
12.30 Luncheon

IN THE OFFICES OF THE SYNAGOGUE COUNCIL OF AMERICA

IF YOU HAVE NOT INDICATED YOUR ATTENDANCE, PLEASE DO SO IMMEDIATELY  
BECAUSE LUNCH HAS TO BE ORDERED.

A G E N D A :

The proposed agenda will include the following:

1. Letter from Dr. Emilio Castro, General Secretary of the World Council of Churches (WCC), dated June 27, 1991 - Discussion of proposed reply.
2. Forthcoming visit to the US of Cardinal Jozsef Glomp -  
a/arrival date in Washington, DC. Friday, September 20, 1991, proposed meeting with Jewish group at 10 am., to be followed by a restricted press conference.  
b/Cardinal Glomp will be the guest of Cardinal J.J. O'Connor on Sunday-Monday, October 6-7, 1991; some kind of reception to which Jews are to be invited, is envisaged.  
c/Implications for IJCIC?
3. Letter from Edward I. Cardinal Cassidy, dated July 10, 1991 concerning the status of building activities of the Carmelite Convent.  
  
Attention is drawn to letter by Fr Camilo Maccise, OCD, Superior General of the Carmelite Order, to Theo Klein, Esq., dated July 14, 1991. Also relevant news items (transl. by Hella Moritz).
4. Implementation of the Prague Declaration -  
a/Letters sent to Cardinal Laslo Paskai, OFM (Hungary) and to  
b/Bishop Henryk Muszynski (Poland) - with copies to Fr. Funagalli.  
c/Proposed visit by IJCIC representatives to Warsaw, Budapest and Prague.
5. Report on meeting in Geneva of Mgr. Damaskinos and his assistant F. Basil in connection with a IJCIC-Greek Orthodox consultation to take place in February 1992. The above meeting was held in Geneva on June 25 attended by the above mentioned and Dr. G.M. Riegner and Prof. Jean Halperin.  
A small preparatory meeting is scheduled for Thursday, October 3, 1991 in Geneva. Composition of the IJCIC delegation.



WORLD COUNCIL OF CHURCHES

GENERAL SECRETARIAT

150, ROUTE DE FERNEY, P.O. Box 2100  
1211 GENEVA 2, SWITZERLAND  
TELEPHONE (022)791 61 11  
TELEX: 415 730 OIK CH  
CABLE: OIKOUMENE GENEVA  
TELEFAX: (022)791 03 61

Mr Seymour D. Reich  
Chairman, International Jewish  
Committee on Interreligious  
Consultations  
Synagogue Council of America  
327 Lexington Avenue  
New York, N.Y. 10016 / U.S.A.

Geneva, 27 June 1991  
EC/uz

Dear Mr Reich,

Thank you for your letter of 18 June, the contents of which have been noted. Your letter does, in a certain sense, confirm that the present relationship between the WCC and the IJCIC has deteriorated. The reason for this deterioration is hopefully only based on mutual ignorance of the constraints and limitations of the other and could and will be corrected.

I must, however, disagree with your narrow description of the WCC relationship with the Jewish community. We do not consider IJCIC as the sole representative of the Jewish community. To equate any difficulty we may have with IJCIC to difficulty with the Jewish community at large is a misunderstanding. Much as we cherish long years of fruitful relations with IJCIC, the WCC cannot reduce its relations with the Jewish community to IJCIC alone. The richness of our association with the Jewish community is mirrored in some of the following events, past, present and future:

- A consultation on ecology and spiritual and moral values held in Kuala Lumpur in May 1990 was enriched by the presence of Rabbi Mordechai Liebling. His presentation on a Jewish view on ecology was one of the highlights of this conference.
- The JPIC Convocation in Seoul, March 1990, will be remembered for a moving event: the Israeli-Palestinian covenant. Two Israelis, one from the Orthodox Zionist peace movement Oz ve Shalom, Dr Deborah Weissman, and the other from the interreligious peace movement Clergy for Peace, Rabbi Jeremy Milgrom, committed themselves together with Palestinian Christians and Muslims to work for a just and real peace between Israelis and Palestinians. They further asked the "WCC and its member churches...to combat anti-Arab and anti-Jewish stereotypes".
- In August 1990 the Dialogue sub-unit organized a multi-faith meeting in Hong Kong. Among these guests of other faiths were Rabbi Marshall Meyer and Ms Caryn Broitman, later invited as guests to the Assembly in Canberra. Rabbi Meyer told of the Sabbath meals he regularly celebrates with those in need of sanctification of time: those with AIDS, whose time is counted.


- The respect for Judaism and the Christian affinity with the Jewish community left imprints in the Assembly Section I report, "Giver of Life - Sustain Your Creation". The report called for a deepened understanding of creation and for an exploration of creation theology. "Learning from the Old Testament and from the Jewish perception of our relation to creation is crucial to a new ecological sensitivity". One paragraph is dedicated to the Jewish vision of economic and ecological reconciliation, social restoration and personal renewal as manifested in the institutions of Sabbath, the Sabbatical Year and the Jubilee Year.
- Another important contribution was again given by Rabbi Marshall Meyer. As one of our Jewish guests he challenged, through his experience of fighting for human rights in Argentina, some 3000 assembled Christians.
- The commitment of the WCC to stand up against antisemitism was expressed in my letter to the member churches in August 1990 and was further underlined in our effort to facilitate, in Canberra, a meeting between Russian Christians and Christian and Jewish members of the ICCJ. A pan-Orthodox-Christian-Jewish dialogue is scheduled for this autumn.
- The commitment to peace and justice for all involved in the Israeli-Palestinian conflict remains a commitment for the WCC. We are willing to offer our good offices for the purpose and are presently exploring how to best serve the cause of peace for all concerned.
- Of course, we do not list separately the many ongoing and growing relations between the member churches of the WCC and national Jewish communities. We want to stimulate them as much as possible because it is in that way that solid grounds of understanding are built.

The WCC invites IJCIC to discuss with us how we can cooperate on issues like these. We would welcome constructive suggestions to help enhance and deepen the relations between different aspects of Christian and Jewish life. I think also that a personal conversation with you will iron out the harshness of our epistolary exchange.

As to practical arrangements regarding a meeting, I suggest that details be worked out between a representative of IJCIC and our Desk for Christian-Jewish relations.

Please be sure that I will follow the matter with profound personal interest.

Yours sincerely,

  
Emilio Castro  
General Secretary

COMMISSION  
FOR RELIGIOUS RELATIONS WITH THE JEWS  
Pontifical Council for Promoting Christian Unity

Vatican City, July 10th, 1991

Prot.N. J. 324/91/e

Mr. Seymour REICH  
Chairman, International Jewish Committee  
Synagogue Council of America  
327 Lexington Avenue  
NEW YORK, NY 10016

Dear Mr. Reich,

I thank you again for the congratulations you sent me last June 25, together with some news on the Auschwitz Death Camp in Poland.

I would like to confirm the information that Father Pier Francesco Fumagalli, after his trip in Poland last April, conveyed to Dr. Riegner and Prof. Feldman: presently the programme for the complete building of the New Monastery is the first objective of the Cracowian Foundation, together with the building of only one of the edifices of the Centre. By reaching as soon as possible those two objectives, both the relocation of the Monastery and the opening of the Centre would take place at the same time, showing in that way due respect for the Jewish victims at Auschwitz - the majority - and also affirming the respect for all other victims.

Fr. Fumagalli received assurance that initiatives for the spiritual and psychological formation of the Nuns, in order to facilitate their decision to move, were being taken in the most appropriate and discrete way.

As for the news in the JTA last June 24, concerning warehouses and brewery, I have requested more information from Poland. I do not think, however, that such moves should be seen in relation with initiatives from the religious authorities.

On the other hand, we were told that the building of the "Old Theater" will be given back in due course to the State Administration responsible for it.

As you know an International Consultative Council ("Conseil International de Programmation") has recently been established by His Eminence Cardinal Macharsky, and attached to the Cracowian Foundation. We have repeatedly stressed the importance that in some way the IJCIC and the European Jewry should be involved in this Council, as is the case with our Commission, which was invited to the first meeting last April 7.

I hope to receive further information on this issue and so be able to send you further details.

With cordial wishes, I remain,

Yours sincerely,

*Edward Card. Cassidy*  
Edward Idris Cardinal Cassidy  
President

Translation of letter from Fr. Camilo Maccise, Order of the Discalced Carmelites to Maitre Theo Klein - July 14, 1991.

Corso d'Italia, 39  
00198 Rome - July 14, 1991

Dear Maitre Klein,

On February 9, 1989, Father Philippe Sainz de Baranda, my predecessor, let you know his position concerning the Carmelite convent in Auschwitz.

Elected Superior General of the Discalced Carmelites on April 10, 1991, true to the thought and action of my predecessor, and having been appraised of the personal thinking of John Paul II, I wish to express to you without delay my determination to see as soon as possible fulfilled the Agreement signed in Geneva on February 22, 1987.

The Hitler tragedy which struck Europe left one name to define the unnamable: "Auschwitz" now means something "unique, unconceivable, unthinkable and undefinable, the Shoah", as Ady Steg wrote. Auschwitz must remain that symbol. Auschwitz must keep this memory forever, first through loyalty to the million of Jewish victims who perished on this site of darkness and the other extermination camps, and then so that each coming generation may remember. That is why I fully associate myself with those who signed the "Zakhor" proclamation on July 22, 1986.

This "day of fury and distress" which is the Shoah cannot and may not be removed from contemporary memory. At the eve of my mandate as Superior General of the Discalced Carmelites, I wish to express my regret for the lack of understanding and respect to Jewish memory which may have been shown by certain members of the Carmel family.

Linked to my Polish brothers and sister, I wish to maintain within Christian loyalty the memory of the martyrs of Poland under National-Socialism. This loyalty and the Catholic faith do not demand that the Carmelite sisters pray on the site of extermination of the martyrs. Remembering, with Saint Paul, that the entire Law and the Prophets can be summarized in the word "charity", I fully associate with those who signed the Agreement of February 22, 1987.

After a working session with the person responsible for the building, appointed by Cardinal Macharski, I could fully appraise myself of the present state of the buildings of the new convent and the Center, of the considerable efforts undertaken and of the real financial difficulties.

Within the extent of my responsibilities, I took the decisions necessary to enable as soon as possible the transfer of the sisters who, as P. Sainz de Baranda informed you, expressed their agreement to move to the new Carmelite convent. The "Old Theater" will then remain "in silence" as does the camp.

Having duly assessed all the difficulties and the present progress in building the new convent, I believe it reasonable to foresee that the nuns will be installed in their monastery by October 1992. It would not be realistic to expect the move to take place before that date.

Since I was informed of the wishes expressed by Mr. Jean Kahn, president of CRIF, I request you kindly to convey the content of this letter to him.

In the hope that I may soon make your personal acquaintance, I beg you to believe in the assurance of my dedication.

Fr. Camillo Maccise OCD





CASA GENERALIZIA CARMELITANI SCALZI

CORSO D'ITALIA, 28

00198 - ROMA

Rome, le 14 juillet 1991

Maître,

Le 9 février 1989, le P. Philippe Sainz de Baranda, mon prédécesseur, vous faisait part de sa position concernant l'affaire du Carmel d'Auschwitz.

Elu Préposé Général des Carmes Déchaussés le 10 avril 1991, dans la fidélité à la pensée et à l'action de mon prédécesseur, ayant pris connaissance de la pensée personnelle de Jean Paul II, je tiens à vous exprimer sans tarder ma détermination à voir se réaliser aussi rapidement que possible l'Accord signé à Genève le 22 février 1987.

La tragédie hitlérienne qui a frappé l'Europe a laissé un nom qui désigne l'innomable: "Auschwitz" signifie désormais une "chose unique, inconcevable, impensable et indicible qu'est la Shoah", comme l'écrit Ady Steg. Auschwitz doit demeurer ce symbole. Auschwitz doit en grader mémoire à jamais, d'abord par fidélité aux millions de victimes juives qui périrent en ce lieu de ténèbres et dans les autres camps d'extermination, ensuite pour que chaque génération à venir se souvienne. Aussi je m'associe complètement à ceux qui ont signé le texte "Zakhor", le 22 juillet 1986.

Ce "jour de fureur et de détresse" qu'est la Shoah ne peut ni ne doit s'effacer de la mémoire contemporaine. Au seuil de mon mandat comme Préposé Général des Carmes Déchaussés, je vous exprime mon regret pour le manque de compréhension et de respect dû à la mémoire juive, qui a pu être manifesté par des membres de la famille du Carmel.

Uni à mes frères et soeurs polonais, je veux garder dans la fidélité chrétienne la mémoire des martyrs de Pologne sous le national-socialisme. Cette fidélité et la foi catholique n'exigent pas que les soeurs carmélites prient sur le lieux d'extermination des martyrs. Me souvenant avec Saint Paul que toute la Loi et les Prophètes se résument dans le mot de "charité", je m'associe entièrement à ceux qui ont signé l'Accord du 22 février 1987.

Après un séance de travail avec le responsable de la construction nommé para le Cardinal Macharski, j'ai pu prendre connaissance en détail de l'avancement actuel des bâtiments du nouveau monastère et du Centre, des efforts considérables entrepris et des réelles difficultés financières.

Dans la mesure de mes responsabilités, j'ai pris les décisions qui convenaient pour faciliter le plus possible le transfert des soeurs qui, comme vous l'a fait savoir le P. Sainz de Baranda, ont exprimé leur accord pour déménager dans le nouveau Carmel. Le "Vieux Théâtre" deviendra alors "silencieux", comme le camp.

Ayant mûrement pesé toutes les difficultés et l'avancement actuel des bâtiments du nouveau monastère, je pense raisonnable prévoir que les soeurs seront installées dans leur monastère pour le mois d'octobre 1992. Il ne serait pas réaliste d'envisager que ce transfert advienne avant cette date.

Ayant pris connaissance des souhaits exprimés récemment par M. Jean Kahn, Président du C.R.I.F., je vous prie de bien vouloir lui communiquer le contenu de cette lettre.

Ayant, je l'espère, l'occasion de faire prochainement votre connaissance, je vous prie de croire à l'assurance de mon dévouement.

F. Camilo Maccise, OCD  
Fr. Camilo Maccise, OCD

Préposé Général

-----  
Maître Théo KLEIN  
44 Avenue des Champs-Élysées  
F - 75008 PARIS

[start]

Original documents  
faded and/or illegible



POLOGNE : une lettre du supérieur général des Carmes  
à M<sup>r</sup> Théo Klein

## Les carmélites polonaises quitteront le camp d'Auschwitz en 1992

Se faisant l'interprète de « la pensée personnelle de Jean-Paul II », le nouveau supérieur général de l'ordre des Carmes, le Père Camilo Maccise, Mexicain, élu en avril, vient d'annoncer, dans une lettre du 14 juillet à M<sup>r</sup> Théo Klein, ancien président du Congrès juif européen, sa « détermination à voir se réaliser aussi rapidement que possible » les accords prévoyant le déménagement des carmélites polonaises du bâtiment qu'elles occupent, depuis cinq ans, dans le camp d'Auschwitz.

Signés à Genève, le 22 février 1987, entre plusieurs cardinaux européens (Mgr Decourtray et Mgr Lustiger pour la France, Mgr Macharski pour la Pologne, etc.) et une délégation juive présidée par M<sup>r</sup> Klein, ces accords portaient notamment sur la construction, à 500 mètres du camp, d'un autre monastère et d'un centre d'information sur la Shoah.

Une salle de conférences est presque achevée et pourra prochainement accueillir des groupes. Quant au nouveau carmel, sa construction en est au stade des fondations. « J'ai pu prendre connaissance de l'avancement actuel des bâtiments du nouveau monastère et du centre, des efforts considérables entrepris et des réelles difficultés financières », dit le supérieur de l'ordre des Carmes. « J'ai pris les décisions qui convenaient pour faciliter le plus possible le transfert des sœurs qui (...) ont exprimé leur accord pour déménager dans le nouveau carmel. Le « vieux théâtre » d'Auschwitz deviendra alors « silencieux », comme le camp. »

« Je pense raisonnable de prévoir,

continue la lettre à M<sup>r</sup> Klein, que les sœurs seront installées dans leur monastère pour le mois d'octobre 1992. Il ne s'agit pas d'insister d'envisager que ces transferts adven- nent à cette date. »

« Je vous exprime  
mes regrets »

C'est la première fois que l'ordre des Carmes prend une position aussi ferme dans ce conflit. Après avoir cité le professeur français Ady Steg, le Père Maccise écrit que « ce « jour de fureur et de détresse » qu'est la Shoah ne peut ni ne doit s'effacer de la mémoire contemporaine. Au seuil de mon mandat copimé préposé général des Carmes, je vous exprime mes regrets pour le manque de compréhension et de respect dus à la mémoire juive qui a pu être manifesté par des membres de la famille du carmel. Un à mes frères et sœurs polonais, je veux garder dans la fidélité chrétienne la mémoire des martyrs de Pologne sous le national-socialisme. Cette fidélité et la foi catholique n'exigent pas que les sœurs carmélites prient sur les lieux d'extermination des martyrs ».

H. T.

Le Monde

18-7-91

**NUNS TO BE GONE BY OCTOBER 1992,  
 NYS NEW HEAD OF CARMELITE ORDER  
 Michel Di Paz**

PARIS, July 17 (JTA) -- The newly elected superior general of the Carmelite order of nuns and friars predicted this week that the nuns at Auschwitz will move to their new location in October 1992, but no sooner.

"It would be unrealistic to view this transfer at an earlier date," Father Camilo Maccise stated in a warmly conciliatory letter to Theodor Klein, former president of the European Jewish Congress and of CRIF, the representative council of French Jewish organizations.

The letter expressed his regret "for the lack of understanding and respect owed to the Jewish memory that may have been demonstrated by members of the Carmelite family."

Klein was one of the Jewish leaders who signed an agreement with the European cardinals in Geneva on Feb. 22, 1987, establishing a three-year deadline for the relocation of the Carmelite nuns from their controversial convent on the grounds of the former death camp in Poland.

The deadline, Feb. 22, 1990, passed unobserved, and relations grew increasingly strained between Jews and the Roman Catholic Church.

Father Maccise stressed in his letter to Klein that he was "determined to see" the Geneva agreement implemented "as soon as possible."

He said that also was the "personal desire" of Pope John Paul II.

Observers here emphasized that this is the first time a leader of the Carmelite order has taken such a firm stand on the Auschwitz convent.

Maccise, who is a native of Mexico, acknowledged in his letter that Auschwitz has come to symbolize the Holocaust in all its horrors, which gives it a special meaning to Jews.

"The Hitlerian tragedy that struck Europe left a name that identifies the unspeakable. Auschwitz now defines a unique, inconceivable, unthinkable, inexpressible thing -- the Holocaust," the Carmelite friar wrote.

Earlier Date 'Unrealistic'

His letter stated that "united with my Polish brothers and sisters, I seek Christian fidelity to the memory of the martyrs of Poland under National Socialism.

"This fidelity and the Catholic faith do not require that Carmelite nuns should pray at the places of the martyrs' extermination. Remembering, with Saint Paul, that the whole of the Law and of the Prophets are summed up in the word 'charity,' I totally join with those who signed the Feb. 22, 1987 agreement."

The Carmelite leader added that he has met with the person in charge of building a new convent off the Auschwitz site, which will also contain an ecumenical center for prayer, study and meditation.

"Having given much thought to the difficulties and the state of the new convent, I think it reasonable to forecast that the nuns will be installed in their new location in October 1992. It would be unrealistic to view this transfer at an earlier date," he wrote.

Many participants in an international gathering of Catholic youth, slated for Aug. 13-15 in Czestochowa, Poland, to coincide with the pope's visit to his homeland, are expected to continue

onto the site of the new convent, where they will camp in tent cities.

It is not yet known whether the programs they will participate in will explicitly detail the unique Jewish nature of the Holocaust. More information about the program is expected early next week.

*(JTA staff writer Debra Nussbaum Cohen in New York contributed to this report.)*



**PROTESTS MOUNT OVER PLANS TO BUILD SHOPPING MALL NEAR RAVENSBRUCK CAMP**

NEW YORK, July 21 (JTA) -- The Anti-Defamation League has urged the German government to halt construction of a shopping center next to the site of the Ravensbruck concentration camp, some 50 miles north of Berlin in what was formerly East Germany.

Abraham Foxman, ADL's national director, appealed directly to Manfred Stolpe, the prime minister of the federal state of Brandenburg, where Ravensbruck is located, to abandon the project, which has already aroused fierce controversy in Germany.

In a letter made public here Friday, he asked the prime minister to "do everything to prevent the implementation of such a plan, so as to preserve the integrity of this site, which should serve as a permanent reminder and warning to the people of Germany and of the world of the horrors of Nazi rule."

The shopping center is under construction on a cobblestone road in the town of Furstenberg. The road was built by slave laborers from more than 20 countries who were incarcerated at Ravensbruck during World War II. The mall would be located about 1,800 feet from a memorial to them.

Government officials offered as a compromise the planting of foliage to obscure the site of the market from that road.

More than 132,000 inmates, mostly women and children, passed through the camp. At least 90,000 died. The prisoners were mostly Jews, but also Gypsies, nuns, Christian activists and others the Nazis considered opponents of their regime.

Furstenberg, now bereft of Soviet military patronage and anxious for business and jobs, licensed the construction in January on land utilized until recently by Soviet troops. The mall is a project of the Kaiser supermarket chain, a subsidiary of Tengelmann & Co., the German food giant that owns A&P supermarkets in the United States, according to The New York Times.

But building seems to have been suspended, at least temporarily. Hans Christian Bremme,

chairman of Tengelmann's, said the firm is reconsidering plans to operate the store.

Another tenant, the French automaker Renault, pulled out after the controversy generated protest demonstrations and, in one instance, violence. Bombs damaged an unfinished market and a Kaiser store in Berlin. An urban guerrilla group called Revolutionary Cells has claimed responsibility, the Times reported.

But many mainstream Germans are picketing the construction site, too. On July 10, a group of women demonstrated in Berlin against the mall. They were led by Inge Rabe, whose mother was an inmate of Ravensbruck.

The Jewish communities of Germany, Belgium and France have also protested.

Jurgen Dittberner, an official of the Ministry of Culture of Brandenburg said it is not too late to convert the shopping center into a library, removing signs of commerce from a site of human suffering.

But the protests have generated a backlash.

Residents of the former East German town want the center for the jobs it would create and for easy access to consumer goods, which were rare during four decades of Communist rule.

Wash. Post 7/19/91

# Store's Use Of Nazi Camp Protested

## Supermarket Planned At Ravensbrueck

By Marc Fisher

Washington Post Foreign Service

BERLIN, July 18—Despite strong protests from Holocaust survivors around the world, local German officials said today they cannot prevent a supermarket from opening on the grounds of the Ravensbrueck Nazi concentration camp north of here. But the supermarket chain and the state premier indicated tonight that they were having second thoughts about the project.

"There is no law against bad taste," a spokesman for the Brandenburg state government, Manfred Schwarzkopf, had told the daily Berliner Zeitung earlier.

But tonight, Brandenburg's position appeared to waver as state Premier Manfred Stolpe said he would review the controversy next week and the Kaiser chain, hit hard by the outcry from abroad, backed away from its previous determination to go ahead with the opening.

"What can possibly be done has not yet been decided, and is certainly being considered," Willi Schellen, a director of Kaiser's parent Tengelmann Group, said in a radio interview. He said the company did not know when it planned the store that "the site was so burdened."

Meanwhile, arsonists today attacked both the Ravensbrueck supermarket and another Kaiser's in eastern Berlin. A group calling itself the Revolutionary Cell sent a letter to the German news agency DPA claiming responsibility for the two firebombings. It said the group "will not wait for a construction halt but will fight for it."

The outcry over the nearly completed building, which is about a quarter of a mile from a memorial to the 92,000 women and children killed at Ravensbrueck, today brought strong denunciations from Jewish and Gypsy survivor groups in France, Belgium and Germany, from Germany's small official Jewish community, and from Nazi-hunter Simon Wiesenthal in Vienna.

Ravensbrueck "is a synonym for the unmeasurable sorrow and deaths of people whose memory every previous German government has felt a duty to hold high," Wiesenthal said in a letter to Stolpe.

Brandenburg, one of the five new states carved out of what was East Germany, says it is powerless to stop the supermarket, but has instead asked that trees be planted and a new approach road built to divide the commercial area from the camp memorial. The town of Fuerstenberg sold the land at Ravensbrueck to a shopping center developer last year as part of the effort to privatize the formerly Communist country as quickly as possible.

The Nazis used Ravensbrueck as a prison for women, most of them Jewish. Hundreds of Polish inmates were used in experiments in which they were given gas gangrene wounds or forced to undergo unnecessary bone graftings.

SECTION BELGE  
DU  
MOUVEMENT JUIF MONDIAL

Communiqué : des anciens camps nazis situés en territoire allemand, vendus à des firmes commerciales.

Bruxelles, le 11 juillet 1991

Le Comité de Coordination des Organisations Juives de Belgique a adressé la lettre suivante à l'Ambassadeur d'Allemagne en Belgique:

S.E. M. Hans FREIHERR von STEIN  
Ambassadeur d'Allemagne en  
Belgique  
Av. de Tervueren 190  
1150 BRUXELLES

Monsieur l'Ambassadeur,

Le Comité de Coordination des Organisations Juives de Belgique, apprend que les édifices communaux allemands, dont dépendent les anciens camps nazis de Sachsenhausen et de Ravensbrück en ont vendu les terrains à des firmes commerciales dont une chaîne de supermarchés.

Il estime scandaleux et indigne que des dirigeants de l'Allemagne, investis au premier chef d'une mission éducative à l'égard des nouvelles générations et, en particulier, de sa propre jeunesse, procèdent au gommage de la mémoire des crimes commis par le III<sup>e</sup> Reich.

Le C.C.O.J.B. fait appel aux plus hautes autorités de votre pays pour que ces camps ne soient pas détournés de leur vocation de mémoriaux.

Il vous saurait gré de transmettre la teneur de la présente à votre Gouvernement.

Vous en remerciant par avance, il vous prie de recevoir, Monsieur l'Ambassadeur, l'assurance de sa haute considération.

Le président,  
Lazard Herzog.

- AGUDATH ISRAËL
- AMIS BELGES DU
- NETS HATSEFUTBOT
- ANTI-DEFAMATION LEAGUE
- B'NAI B'RITH BRUXELLES
- MITN INGOEWIJN HANALODTSH
- CENTRE COMMUNISTE
- LAÏC JUIF
- GRANDE BRN GOUVERN
- COLORES AMITIE
- COMITE POUR LA CULTURE
- ET LA LANGUE YIDDISH
- COMMUNAUTE DE CHARLEROI
- COMMUNAUTE DE GAND
- COMMUNAUTE DE LIEGE
- COMMUNAUTE ISRAËLITE
- LIEGE
- COMMUNAUTE ISRAËLITE
- SEPARADITE DE BRUXELLES
- COMMUNAUTE ORTHODOX
- DE BRUXELLES
- COOPERATION DES
- STUDIANTS BRITIS
- DARESBOD
- DERATION DE LA JEUNESSE
- JUIVE DE BELGIQUE
- UNDS DES PRETS D'ETUDES
- P.N.A.O.R.A.J.B.
- MAOCABI ANTWERPEN
- MAOCABI BRUXELLES
- NAPAN
- KIZRANT ANTWERPEN
- ANAT-FEMMES PIONNIERES
- ETI SIONISTE SOCIALISTE
- AVODA
- RADIO JUDAICA
- UNION DES ANCIENS
- ETATS JUIFS DE BELGIQUE
- UNION DES ANCIENS
- ETATS JUIFS DE BELGIQUE
- ION DES DRPOTES JUIFS
- DE BELGIQUE
- FILLES ET FILS DE
- LA DEPORTATION
- UNION DES ETUDIANTS
- JUIFS DE BELGIQUE
- UNION DES SIONISTES
- GENERALS DE BELGIQUE
- UNION POUR UN
- SIONISME VIVANT



INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

July 16, 1991

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SECRETARIAT

America

SECRETARIAT

Switzerland  
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1-985

AGENCIES

Committee  
1022  
800  
818

League

0017  
525  
8779

Health Assoc.

7, Israel  
52-12

ncil of America  
Avenue  
10016  
8670  
8673

Congress  
Avenue  
10022  
5770  
3-5883

His Eminence  
Cardinal Laslo Paskai, O.F.M.  
Primasi es Erseki Hivatal  
Mindszenty hercegprimas ter 2 Pf. 25  
II - 2501 Esztergom  
Hungary

Your Eminence:

We refer to the Statement adopted in Prague on September 6, 1990 by the International Catholic-Jewish Liaison Committee of which a copy is attached.

After consultation with the Holy See Commission for Religious Relations with the Jews, we feel that it would be highly important to arrange a small encounter in your country between you and some of your collaborators and a small delegation of the international Jewish Committee on Interreligious Consultations in order to examine together ways and means to implement the principles outlined in the Statement in your country.

We very much hope that you will agree to this proposal and we suggest that the encounter be planned to take place sometime in October 1991 at a place which will be convenient to you.

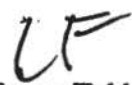
It is our considered view that it would be extremely helpful if representatives of the Holy See Commission could participate in that encounter. We would therefore appreciate it very much if an invitation could be extended to them.

We look forward to hearing from you on this subject and remain,

Respectfully yours,



Seymour D. Reich  
Chairman

  
Dr. Leon Feldman  
Consultant

NOTE FOR THE FILE

Meeting with Mgr. Damaskinos, Geneva, 25 June 1991

1. Mgr. Damaskinos and his assistant F. Basil visited Dr. Riegner and me at this office as a follow-up of our meeting of 25 March 1991. The encounter was very cordial and friendly.
2. He informed us that he had been in touch with Archbishop Kirill who has agreed to another Jewish-Greek Orthodox consultation to be held within the next few months.
3. For several reasons, including budgetary, they would prefer that consultation to take place in February 1992. It would be held within the same framework as the preceding IJCIC/Greek-Orthodox consultations, with an invitation to the ICCJ to send a small delegation.
4. The topic suggested remains "Continuity and Renewal" which would allow to compare our views on mutual relations in the light of the developments during the last generation of the approaches to Jews and Judaism by other Christian churches.
5. A small preparatory group will meet in Geneva on 3 October 1991 to discuss the agenda of the consultation and the list of participants.
6. We also had a substantive exchange of views on the basic preconditions for dialogue as well as on the recent trends within the World Council of Churches, including the Canberra Assembly. Mgr. Damaskinos was very critical of the WCC attitudes in many respects, notably political. We informed him about our difficulties with the WCC.

25.6.1991

Jean Halpérin

[end]

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T E M P L E            U N I V E R S I T Y            J A P A N  
INSTITUTE FOR INTERRELIGIOUS, INTERIDEOLOGICAL DIALOGUE  
JOURNAL OF ECUMENICAL STUDIES  
RELIGION            D E P A R T M E N T

1-16-7 Kamiochiai, Shinjuku-ku  
Tokyo, Japan 161  
July 22, 1991

Tel: 81-3-3367-2802  
FAX: 81-3-3367-4112  
Home tel: 81-3-3379-2944

Rabbi Marc Tanenbaum  
Suite 18F 45 East 89th St. New York, NY 10128  
Tel: 212-831-2952; FAX: 212-876-8351

Dear Marc,

Thank you for your letter of June 28, which was forwarded to me here where Arlene and I have been teaching for the past year (we enjoyed our experience immensely and leave for Philadelphia on July 30). I am glad to hear that you are well and are as active as ever!

I am also glad to hear that you will be able to turn to the writing of your "Odyssey to Dialogue" within a fortnight of your letter to me. Perhaps I will be able to have it by the time I get back to my Philadelphia office on August 7.

Let me remind you that if you are writing on a computer, it would make things easier for me if you could also send a computer disk (either size) with your text on IBM compatible software (preferably, though not necessarily, on WordPerfect), along with the hard copy.

If I have to run up to NY sometime, I will call you ahead of time and see whether you would be free for lunch or a drink, or at least some conversation. Do the same if you come to Philly.

Looking forward to hearing from you, I wish,

Pax tibi!

*Len*

Leonard Swidler



EMBASSY OF THE  
UNITED STATES OF AMERICA  
TO THE HOLY SEE

Rome, Italy

July 25, 1991

Dear Marc:

Thank you for your note about our daughter  
Monica. We are very pleased with the engagement.

Please let us know in advance before coming here  
in the Fall so we can make appropriate arrangements.

The enclosed will give you our new address.

With warm best wishes, I am

Very sincerely yours,

Thomas P. Melady  
Ambassador

Enclosure:

As stated

Rabbi Marc H. Tanenbaum  
Suite 18F  
45 East 89th Street  
New York, New York 10128

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IMPORTANT NOTICE FROM THOMAS P. MELADY

CHANGE OF ADDRESS EFFECTIVE JULY 15, 1991

OLD ADDRESS:

AMERICAN EMBASSY (VAT)  
APO NEW YORK 09794-0007

NEW ADDRESS:

AMERICAN EMBASSY (VAT)  
PSC 59  
APO AE 09624

OFFICE TEL: (0039)(6) 639-0558

OFFICE FAX: (0039)(6) 638-0159

HOME TEL: (0039)(6) 581-2392

(TIME DIFFERENCE: ITALY IS 6 HOURS AHEAD OF  
U.S.)

Marc H. Tanenbaum

July 30, 1991

Mr. Michael Parisier, JTA

Dear Michael,

I have called you twice since yesterday and you have not returned my calls.

I wanted to inform you that I am leaving on vacation this Thursday morning and therefore will not be sending JTA my weekly column for at least two weeks.

There has apparently been substantial pickup of my recent columns, and I would appreciate your asking your intern to send me the clips.

Talk to you later.

Marc H. Tanenbaum

Marc H. Tanenbaum

KILLEEN CHAIR OF  
**THEOLOGY & PHILOSOPHY**

ST. NORBERT COLLEGE      DE PERE, WI 54115

31 July 1991

Rabbi Marc H. Tanenbaum  
Suite 18F  
45 East 89th Street  
New York, NY 10128

Dear Rabbi Tanenbaum:

Thank you for accepting our invitation to be part of the Killeen Chair program on Thursday, March 19, 1992, entitled "The Jewish-Catholic Dialogue After Vatican II: Perspectives and Prospects". I have enclosed a descriptive paragraph of this series for your information.

I will be working with Dr. Michael Lukens on this year's program brochure, so if you have any questions, please feel free to contact either one of us. In the mean time, we ask that you send us a recent (black and white glossy) photograph of yourself, a brief biographical sketch, and the title of your presentation that we can include in our program. I would appreciate if you could send the photo and the biographical sketch back to me as soon as possible as we are finalizing this program in the early weeks of August (envelope enclosed).

The terms of your participation are an honorarium of \$2,500.00 plus your airfare and expenses here at St. Norbert College as our guest. We would also ask your permission to videotape your presentation for rebroadcast over the College cable channel and the nonexclusive right to publish your address in any later publication which might emerge from this year's lecture series. These terms are specified in the enclosed contract and media release form. Please sign and return these forms at your earliest convenience.

If there is anything I can do regarding your travel arrangements prior to your visit at St. Norbert College, please let me know. Or, if you prefer to make your own arrangements, please send me a copy of your itinerary and I'll see that you will be reimbursed. I have already made reservations for you to stay here on campus as our guest at the Carriage House Apartment.



Page 2  
Rabbi Tanenbaum  
31 July 1991

Again, if you have any questions about any of the enclosed information,  
please do not hesitate to call me at 414-337-3957.

We look forward to your visit at St. Norbert College in the Spring of  
1992.

Sincerely yours,



Karen Kazik  
Staff Associate to the  
Killeen Chair

Encs. (3)



Marc H. Tanenbaum

August 7, 1991

Ms. Karen Kazik  
Staff Associate  
Killeen Chair of Theology & Philosophy  
Boyle Hall 458  
St. Norbert College  
De Pere Wisconsin 54115

Dear Ms. Kazik,

Thank you for your thoughtful letter of July 31st, as well as for your recent telephone call.

I am enclosing a copy of the signed contract indicating my agreement with its terms.

In response to your request, I am also enclosing a photograph and biographical sketch.

As for my topic, may I suggest one of the following:

"The Vatican, the Jews, and Israel - Problems, Progress, and Prospects"

"Pope John Paul II and the Jewish People."

I am glad to agree to the videotaping of my lecture, as well as to its nonexclusive publication.

As we get closer to the March 19th date, I will work out with you arrangements regarding my air travel.

I should indicate that I observe the dietary laws and therefore would prefer non-crustacean fish or vegetable and fruit salads.

It will be a pleasure to meet you and your colleagues next Spring.

Sincerely yours,

*Marc H. Tanenbaum*

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

Dr. Leon A. Feldman  
Consultant

August 12, 1991

TO: ALL MEMBERS OF IJCIC

AMERICAN SECRETARIAT FROM: Seymour D. Reich, chairman  
Leon A. Feldman

Synagogue Council of America  
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1211 Geneve 20, Switzerland  
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CONSTITUENT AGENCIES

American Jewish Committee  
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New York, NY 10022  
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Fax: (212) 751-4018

B'nai B'rith/  
Anti Defamation League  
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New York, NY 10017  
Tel: (212) 490-2525  
Fax: (212) 867-0779

The Israel Interfaith Assoc.  
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Jerusalem 91.077, Israel  
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R E M I N D E R - I m p o r t a n t

The next meeting of IJCIC will take place  
on WEDNESDAY, AUGUST 14, at 10 a.m. in the  
offices of the Synagogue Council of America.

PLEASE MAKE EVERY EFFORT TO ATTEND.

The proposed agenda will include the continuation of the dis-  
cussions pertaining to the scheduled visit to Cardinal Glomp  
and related questions.

In addition: the scheduled meeting of Msgr. Damaskinos regarding  
Jewish/Greek-Orthodox relations and proposed consultation to take  
place in February 1992. -- The preparatory meeting is scheduled for  
October 3, 1991 in Geneva.

The meeting in Poland for the implementation of the Prague Declaration  
has been suggested to be held on either October 22-23 or on October  
30--31, 1991.

Similarly, we expect a reply from Budapest for a similar meeting as  
well as from Prague.

At the same time, a preliminary meeting, prior to the above, in Geneva  
with the participation of Fr. P.F. Fumagalli is also envisaged.

The above meetings include a decision as to the composition of the  
IJCIC representation, finances, and related questions.

We thank you for your continued interest and look forward to greeting  
you on the 14th.

COMMISSION  
FOR RELIGIOUS RELATIONS WITH THE JEWS  
Pontifical Council for Promoting Christian Unity

August 8, 1991  
fax: 001 212 686 8673

Prot. N. J395/91/a

Rabbi Dr Leon A. Feldman  
Consultant, IJCIC  
Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016

Dear Rabbi Feldman, Shalom!

Concerning Poland, on July 29, the local Episcopal Commission proposed two possible dates: October 30-31 (or October 22-23).

In Hungary, a substantial meeting with the Holy Father is scheduled for Sunday, August 18, at 8:30 p.m., in the Apostolic Nunciature. Preoccupations expressed in some circles have no foundation, and I hope that the answer to your letter will arrive soon.

About Czechoslovakia, on August 7, Bishop Duprey wrote in a similar way to the Auxiliary Bishop of Prague, the Most Reverend František Lobkowicz.

The publication of the Prague papers in French is now being prepared by Father Dupuy in Paris. But also an English edition should be envisaged, and Dr Riegner is concerned about the transcription of the registered talks: who has the registration? Is it already re-written and available for the print?

I think that, in October, we should meet in Rome or in Geneva the day before our trip to East Europe, as well as after its conclusion, not only for the practical cooperation but also for the organization of the 14th ILC meeting in Baltimore, in May 1992.

With best wishes and warmest regards,

Sincerely yours,



Pier Francesco Fumagalli  
Secretary

**POLISH JEWS, GOVERNMENT FIGURES,  
UPSET BY DESECRATION OF CEMETERY**

By Ruth E. Gruber

ROME, Aug. 7 (JTA) -- Polish state and local leaders have come out strongly in support of the country's tiny Jewish community in the wake of the desecration of Warsaw's historic Jewish cemetery last Friday night.

President Lech Walesa conveyed his sympathy to the Jewish community in a letter sent Tuesday to the cemetery director. And Arkadiusz Rybicki, head of Walesa's committee on Polish-Jewish relations, laid a wreath at the vandalism site and appeared on Polish television condemning the action.

"He said that if this was just vandalism, it was vandalism of the worst kind," a Jewish source in Warsaw said in a telephone interview.

"He added that if it was politically motivated vandalism, it was harmful to Poland," said the source, who requested anonymity.

Local political leaders in Warsaw also placed wreaths and flowers at the site.

The vandalism was played up in the Polish media, which showed pictures of a smashed tombstone and numerous anti-Semitic slogans scrawled on graves. A monument to Jewish soldiers was also defaced.

"It seems to be part of a rising tide of violence -- not just anti-Semitic, but anti-Gypsy, too," said the Jewish source in Warsaw. "There is something unpleasant in the atmosphere."

"Not long before the cemetery was vandalized, a group of Skinheads roughed up Warsaw Rabbi Menachem Joskowicz," the source reported. "The elderly, white-bearded rabbi fortunately was not seriously injured."

Stanislaw Krajewski, a Polish Jewish leader and Warsaw representative of the American Jewish Congress, said of the cemetery desecration: "This is a very bad kind of vandalism. It is of concern to all Jews here, as Jewish cemeteries are such an important part of the Jewish reality in Poland. I am very glad of the clear official reaction, which has been well publicized."

"This is a correct change from the earlier official attitude," he said, "which was to remain silent in the face of such occurrences, reasoning that it would somehow be bad to speak of such things openly, that speaking about them would play into the hands of anti-Semites."

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# The Glemp go-round

*As cardinal's visit nears, calls mount for apology for his slurs*

By JONATHAN MARK

Poland's Jozef Cardinal Glemp must apologize explicitly for his anti-Semitic remarks made two years ago if he expects to meet with Jewish religious and organizational leaders during his planned visit to the United States next month, many leaders say.

Attorney Alan Dershowitz, who is representing Rabbi Avi Weiss in a slander and defamation suit against Glemp that is scheduled to be heard by Poland's supreme court, said he will immediately file a similar suit against Glemp in this country if the cardinal does not publicly apologize to Weiss.

Glemp is planning to visit 14 American cities from Sept. 20 through Oct. 7.

In 1989, Weiss and seven others attempted a sit-in at a historic Auschwitz warehouse that had been transformed into a Carmelite convent. After the demonstrators were forcibly removed, Glemp reportedly said the convent's nuns would have been murdered by Weiss' group were it not for the intervention of Polish workers.

Later, in an Aug. 26, 1989 homily, Glemp added that Jews "got peasants drunk," "spread communism" and "controlled the media."

According to Dershowitz, the sides worked out an out-of-court settlement in 1989 in which Glemp promised to apologize. But the cardinal reneged after meeting with Henry Siegman, executive director

*Debra Nussbaum Cohen of the Jewish Telegraphic Agency contributed to this report.*

of the American Jewish Congress, and with Robert Lifton, the AJCongress president.

Siegman announced recently that the AJCongress intended to convene an Orthodox *bet din*, or rabbinical court, to rule on Siegman's claim that "Chutzpah," Dershowitz' best-seller, makes "defamatory" and "libelous" allegations about the AJCongress' involvement in the convent-Glemp affair.

Siegman said Dershowitz wrote

***Dershowitz said he will file a suit against Glemp in the U.S. if the cardinal doesn't publicly apologize.***

that Siegman and Lifton exemplified "timidity and a lack of Jewish self-respect," particularly in their dealings with Glemp.

Weiss said: "I have the front page of the Solidarity newspaper in which Siegman called me destructive and irresponsible. Nowhere does he criticize Glemp. [When Siegman] says that on the front page of a Polish paper, there's no reason for Glemp to retract his statement. I'm convinced that if my case against Glemp ever goes to trial, Glemp will subpoena Siegman."

Weiss said he wants to debate Siegman so he can refute Siegman's charges.

Siegman told The Jewish Week that he would not be willing to debate Weiss or otherwise be part of Weiss' "entertainment program." Siegman challenged Weiss to come

to the same *bet din* as Dershowitz so they could settle matters.

Many observers expressed amazement that the AJCongress, long known as a secular, non-denominational group, would seek redress in an Orthodox rabbinical court. Former New York Mayor Edward Koch was the bluntest critic writing in his New York Post column that Siegman asking for a *bet din* is like "Dracula asking for the cross." Koch added that Siegman was an exemplar of "Jewish guilt," a defender of everyone except Jews such as Weiss, an advocate of "Upper West Side [liberal] theology" who is far removed from "the world of the *tallis*."

Siegman has taken to reminding people that he is an ordained rabbi from Mesivta Torah Vodaath, an Orthodox institution. He has not been a practicing rabbi and has been very private about his religious affiliations. His ordination has rarely been publicized.

Siegman said, "I suspect that I am closer to [what he] oddly calls the 'world of the *tallis*' than Ed Koch could hope to be."

Siegman, a Holocaust survivor who came to the U.S. in 1942, wrote back to Koch that "I have no reason to have Jewish guilt. But I do have contempt for those Jews who viewed the Holocaust from a distance and now, wrapping themselves in the mantle of other people's suffering, have the effrontery to make baseless charges."

Dershowitz has said that he would be "delighted" to meet Siegman in a rabbinical court or any other court. Siegman said that he sent an invitation to Dershowitz to

*(Continued on Page 25)*

# Glomp

(Continued from Page 3)

work out the terms for the arbitration but that Dershowitz has yet to respond.

Dershowitz told The Jewish Week he doubted that Siegman will actually convene a bet din. "It's a total phony," he said. Nevertheless, Dershowitz is proceeding as if the case will indeed be judged, saying that he has obtained affidavits from witnesses, documentation and "overwhelming evidence" about Siegman's meeting with Glomp that will "blow the American Jewish Congress case out of the water."

Siegman has stated that before he met with Glomp — a session held at the urging, he said, of the Israeli representative to Poland and Polish Jewish leaders — he gave the cardinal an article that Siegman wrote in an American Jewish newspaper in which he said "Glomp's outrageous

insinuations ... all resonate classical anti-Semitism."

Siegman said he knew before he met with Glomp that an apology to Weiss was in the works, but that it was "pointless" to enter a meeting with the cardinal only to "hit him over the head for his anti-Semitism."

Dershowitz said that "it is probably true" that Siegman gave Glomp's office — not Glomp — a copy of Siegman's article. "But I don't believe Glomp ever saw it," he said. Dershowitz suggested that the article was dropped off just to give Siegman and Lifton "deniability." What counted, the attorney said, was their timidity in the face-to-face meeting with the cardinal.

Siegman's claims to be substantiated in his account by Polish Sen. Edward Wende, a close associate of Glomp. However, Dershowitz told The Jewish Week that he has the contemporaneous notes of a meet-

ing with Wende in which the senator said that "as a result of the meeting yesterday between the American Jewish Congress and Cardinal Glomp, Cardinal Glomp will not sign any retraction."

But now, almost two years later, negotiations about Glomp's apology have reopened.

He is "a man of good will and has indicated a willingness to meet with Jewish groups," said Dr. Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops in Washington.

"We will be communicating to people in the Polish [Catholic] hierarchy what we heard" from Jewish communal leaders, said Fisher. "That will include discussion of the Avi Weiss dispute, confirmation by Glomp of plans to relocate nuns [in the Carmelite convent at Auschwitz] — all of the points raised."

We've "gotten the impression

that [Glomp] wants to issue a statement, wants to create a new chapter in Catholic-Jewish relations," said Seymour Reich, chairman of the International Jewish Committee on Interreligious Consultations, or IJCIC, the Jewish body recognized by the Vatican as the vehicle for dialogue with the church.

Rabbi Mordecai Waxman, a former chairman of IJCIC, said there was every indication that Glomp was prepared to make a statement that would be welcomed by American and Polish Jewry and his visit should be anticipated in that light.

There have been indications that Glomp has changed his attitude toward Jews since the uproar over his 1989 remarks. For example, he gave his imprimatur to a pastoral letter on Jews and Judaism that condemned anti-Semitism, which was read in all of Poland's Catholic churches in January.

Meanwhile, as Siegman and

Dershowitz prepare for their bet din showdown, Dershowitz told The Jewish Week that he has received support from Nobel laureate Eli Wiesel, Yeshiva University President Norman Lamm and IJCIC's Reich, who is also a former chairman of the Conference of Presidents of Major American Jewish Organizations.

Support has even come from unnamed leaders of the AJCongress who are "outraged," said Dershowitz, "at Siegman's grasping at straws and destroying his own organization for his own self-aggrandizement."

As for the bet din, Siegman declared that he wanted a court comprised of three Orthodox rabbis, one chosen by the plaintiff, one by the defendant and a third selected by the first two. The court, said Siegman, will "play the role of a regular court, asking questions, calling witnesses, requesting information."



FORWARD Aug. 9, 1991

## Glemp May Face a Suit

*Continued from Page 1*  
said Tuesday.

In the Czestochowa sermon, Cardinal Glemp criticized Rabbi Weiss for climbing a fence at the Carmelite convent. "In fact, it did not happen that the sisters were killed or the convent destroyed, because they were apprehended. But do not call the attackers heroes," the primate told the assembled Poles. A few days later, Cardinal Glemp, the archbishop of Gniezo and Warsaw, remarked that a 1987 agreement signed by Jewish and Catholic officials to relocate the convent was "offensive." The cardinal said, "It's a scandal to expel the nuns."

"The feeling was that passions would cool, but Jews remember, and two years is not so long ago," Mr. Dershowitz, who agreed to represent Rabbi Weiss in a defamation action against the cardinal, told the Forward.

Leaders of the Jewish religious and organizational community agree that the cardinal will have to issue a public apology for his remarks if he wants to meet with them in America. The cardinal's statement might address Polish anti-Semitism, reaffirm the agreement to relocate the convent, and "acknowledge that Rabbi Weiss did not intend to come to the convent to attack the nuns," Mr. Reich told the Forward.

The leader of the convent announced recently that the nuns would move by the end of 1992.

"Hearing those things first-hand would certainly be useful and would help undo the perception that American Jews have of Cardinal Glemp's attitude toward Jews," he said.

Mr. Reich said that he believed American Catholics were urging Cardinal Glemp to issue a public statement, but he "didn't want to characterize" what form the statement might take. Catholic and Jewish leaders, who have been discussing the cardinal's visit, are "on the same wavelength," he said, noting that Catholic leaders "had

undertaken discussions with Glemp before they talked to us. They don't want his trip to be a fiasco."

Eugene Fisher, director of Catholic-Jewish relations of the National Conference of Catholic Bishops, said his organization was "preparing some background material" for the cardinal, but he declined to speculate on whether and how the primate might issue a statement.

"The Catholic clergy here understands very well our views. The Catholic laity may not," said Phil Baum, associate executive director of the American Jewish Congress.

"Our quarrel is not with the clergy; it's with Glemp. Our quarrel is not with Polish Americans or with Poles; it's with Glemp. . . . It is not the Church that said these things. It is Glemp, and he is responsible for their retraction," Mr. Baum said.

Were the cardinal to make amends, he could begin to influence Catholic-Jewish relations positively, said Rabbi James Rudin, director of interreligious affairs for the American Jewish Committee. "The church in Poland played a major role in organizing opposition to communism. Now that communism is gone, it's incumbent upon church officials to implement post-Vatican II teachings about anti-Semitism and Jews, and teachings about the Shoah in church schools in Poland," he said.

Rabbi Rudin noted that although Cardinal Glemp has not retracted his now-infamous homily, the primate did sign the Polish Bishop's Pastoral Letter — which states that Polish Catholics "must ask for forgiveness of our Jewish brothers and sisters" for anti-Semitic acts that "were committed at any time by any one on Polish soil" — read in Catholic churches in Poland on Jan. 20, 1991. Cardinal Glemp's signature on the document is significant since the pastoral letter "repudiates all forms of anti-Semitism," the rabbi said.

# Glemp Is Facing a Libel Action

By NATASHA SINGER

FORWARD STAFF

NEW YORK — The Catholic primate of Poland will be served with court papers for defamation as soon as he lands in America in September — unless the cardinal retracts statements he made accusing an American rabbi of going to Poland to kill nuns at a Carmelite convent at Auschwitz.

That is the vow of Alan Dershowitz, the Harvard law professor, who says Josef Cardinal Glemp libeled his client, Rabbi Avi Weiss of Riverdale, in a sermon the cardinal delivered to 150,000 Poles in August 1989.

During the homily, Cardinal

Glemp accused Jews of fomenting anti-Polish feeling, spreading communism and controlling the press worldwide. In what Rabbi Weiss has called a "modern-day version of the blood libel," Cardinal Glemp also accused Rabbi Weiss — who had staged a protest to try to speed the relocation of the Auschwitz convent — of intent to murder the nuns praying there.

The threat to serve papers on Cardinal Glemp sets the stage for a potentially dramatic confrontation as the cardinal commences a pastoral visit to Polish-American communities in 14 cities across America. Tensions remain strained over the slow progress on the removal of

the Auschwitz convent to another location — not only between Catholics and Jews but also among some Catholics. Cardinal Glemp was scheduled to visit here two years ago but, according to Seymour Reich, chairman of the International Jewish Committee on Interreligious Consultations, canceled the trip "at the urging of American cardinals who were outraged" at his homily at Czeszochowa, where he made the allegedly libelous remarks.

The standing of American cardinals would be "compromised if they received an unrepentant anti-Semite and a liar," Mr. Dershowitz

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# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE JEWISH INSTITUTE OF RELIGION  
518 111 TH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

NEWS RELEASE

For Immediate Release

Contact: Richard Cohen  
(212) 758-6969

**As Polish Catholic Primate Prepares to Fly to U.S.**  
**UAHC JOINS IN URGING CARDINAL GLEMP TO APOLOGIZE**  
**FOR HIS ANTI-SEMITIC STATEMENTS BUT WARNS AGAINST**  
**'DEMAGOGUING' THE ISSUE INTO A CATHOLIC-JEWISH CONFRONTATION**

As Polish Cardinal Jozef Glemp prepares to fly to the United States for a tour of 14 American cities beginning September 20, the Union of American Hebrew Congregations this week joined in the consensus among Jewish communal leaders that the Polish Primate apologize for "offensive statements he has made defaming and degrading Jews and Judaism."

But the Reform Jewish group also expressed concern that the Glemp episode "not be exacerbated and demagogued into a major Catholic-Jewish confrontation." Efforts to strengthen Catholic-Jewish relations "should be intensified by Jews no less than by Catholics," said Albert Vorspan, senior vice president, and Rabbi Gary Bretton-Granatoor, director of interreligious affairs, of the UAHC, in a joint statement.

The full text of the statement follows:

"We join our fellow-members of the International Jewish Committee on Interreligious Consultations (IJCIC) and the Synagogue Council of America in the consensus view that, before coming to the United States, Cardinal Glemp, the Catholic Primate of Poland, should apologize for the offensive statements he has made defaming and degrading Jews and Judaism.

"We would also observe that neither Rabbi Avi Weiss nor his attorney, Alan Dershowitz, who have threatened to sue Cardinal Glemp on his arrival here, represents the American Jewish community. Neither of them speaks or acts for us or any organized Jewish group in any way.

"Our concern is that the Glemp episode not be exacerbated and demagogued into a major Catholic-Jewish confrontation. We welcomed the Polish Bishops' pastoral letter condemning anti-Semitism, which was read in every Catholic Church in Poland in January. And we are satisfied with recent progress in the relationship of Catholics and Jews in Poland.

"Pope John Paul II, himself a Polish Catholic; Polish President Lech Walesa, Catholic bishops in Poland and many other important Catholic spokesmen here and abroad have strongly denounced anti-Semitism. They are striving to further the historic improvements that have already been made in Catholic-Jewish relations.

"These efforts should be intensified by Jews no less than by Catholics."

8/14/91

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X

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# Protests Planned

## Jews express different views on Polish cardinal's visit

By LISA DiCERTO

Some Jews plan to protest the planned September visit to New York of Polish Cardinal Jozef Glemp, while others see the visit as an opportunity for dialogue with the Church leader who has been accused of anti-Semitism.

In 1989 Cardinal Glemp of Gniezno and Warsaw, the leader of the Church in Poland, criticized American Jews who protested the building of a Carmelite convent on the grounds at Auschwitz, a former Nazi concentration camp.

"Recently a squad of seven Jews from New York launched attacks on the convent," he said. "It did not happen that the sisters were killed or the convent destroyed because they were apprehended." He went on to say that Jews should not use the "power" of the media that is "easily at your disposal in so many countries" to denounce Poland. He later suggested that an agreement to remove the convent be renegotiated.

At the time Cardinal O'Connor said he was "shocked" by the statements which he called "unfortunate." He also said that the method the protesters chose was unfortunate.

Several weeks after making the comments Cardinal Glemp reversed himself and said that the convent should be moved from the death camp. The Vatican offered financial support for the building of a new interfaith prayer center and a convent near, but not on the site of the camp. Construction is presently proceeding as planned.

Some Jewish leaders in New York demand that Cardinal Glemp apologize for his 1989 statements when he visits. Rabbi Abraham Weiss, the organizer of the seven protesters, said he will continue

protests if there is no apology.

But Rabbi James Rudin of the American Jewish Committee sees the situation in a more positive light, calling it a "golden opportunity."

"If Cardinal Glemp comes to the U.S.," he told Catholic New York, "this will provide an important occasion for American Jewish leadership to engage with the cardinal in intensive conversation."

Rabbi Rudin would bring up "three major concerns" with the Polish primate. He said he wants the cardinal to repudiate anti-Semitism; apologize for the "hurt he created two years ago when he gave that sermon"; and to reiterate that he understood that the seven protesters never meant to kill or harm the Carmelite nuns. These and other issues of Jewish-Catholic relations should, Rabbi Rudin said, be discussed "in a serious and systematic way."

Eugene Fisher, director of Catholic-Jewish relations for the National Conference of Catholic Bishops, is planning on such a meeting in Washington, D.C. "There's always an opportunity for dialogue and greater understanding," he told CNY. "We're working on setting up a responsible forum to discuss these issues."

Brother William Martyn, S.A., director of the commission on ecumenical and interreligious affairs for the archdiocese, agreed. "Dialogue means that we are open and listen to one another," he told CNY. "And when one perceives a mistake on the other's part, it should be brought up in a clear and distinct manner, but always with dignity."

NOTE FOR THE FILE

Meeting with Mgr. Damaskinos, Geneva, 25 June 1991

1. Mgr. Damaskinos and his assistant F. Basil visited Dr. Riegner and me at this office as a follow-up of our meeting of 25 March 1991. The encounter was very cordial and friendly.
2. He informed us that he had been in touch with Archbishop Kirill who has agreed to another Jewish-Greek Orthodox consultation to be held within the next few months.
3. For several reasons, including budgetary, they would prefer that consultation to take place in February 1992. It would be held within the same framework as the preceding IJCIC/Greek-Orthodox consultations, with an invitation to the ICCJ to send a small delegation.
4. The topic suggested remains "Continuity and Renewal" which would allow to compare our views on mutual relations in the light of the developments during the last generation of the approaches to Jews and Judaism by other Christian churches.
5. A small preparatory group will meet in Geneva on 3 October 1991 to discuss the agenda of the consultation and the list of participants.
6. We also had a substantive exchange of views on the basic preconditions for dialogue as well as on the recent trends within the World Council of Churches, including the Canberra Assembly. Mgr. Damaskinos was very critical of the WCC attitudes in many respects, notably political. We informed him about our difficulties with the WCC.

25.6.1991

Jean Halpérin



LILYAN WILDER  
210 East 68 Street  
New York,  
New York 10021  
(212) 988-2258

August 13, 1991

Dear Georgette and Marc,

The sweetness of the fruits, jam and cake are but a symbol of how sweet I think you are. Thank you so much for your thoughtful gift. Every time I eat an apple or a nut or taste the jam, I think of you. And so, that's quite often.

But more importantly, what you are and do are a constant inspiration and motivation. I don't mean to gush, but I truly value you.

I will be in East Hampton through August 30th. If you come out that way I'll be delighted to entertain you. It is about a two and a half hour ride on the Hampton Jitney, which Lauren Bacall says is great . . . in the ads, and a friend of mine who came last week confirms it's a pretty good ride. But, if you don't make it out to East Hampton I hope we will get together in New York, after or during the Holidays.

Much, much love to you both. You are my beacons.

*Lilyan*



# LECTURER'S COPY OF CONTRACT

## B'NAI B'RITH LECTURE BUREAU

823 United Nations Plaza, New York, N.Y. 10017 Telephone: (212) 490-1170

Date August 16, 1991

LECTURER OR ARTIST **MARC TANENBAUM**

DATE OF APPEARANCE **Friday, February 14 -** HOUR OF APPEARANCE **Friday AM - 2 talks**  
**Saturday, February 15, 1992** **Friday evening**  
**Saturday AM**

SUBJECT OR PROGRAM **To be advised by sponsor** AGE RANGE OF AUDIENCE

NATURE OF MEETING ESTIMATED SIZE OF AUDIENCE

AUSPICES **Temple Beth El**

PERSON IN CHARGE **Rabbi David Polish** BUSINESS PHONE **(313) 851-1100**  
**7400 Telegraph Rd.** HOME PHONE  
**Birmingham, MI 48010**

ADDRESS CITY **Birmingham, MI**

PLACE OF MEETING **Temple Beth El** PROGRAM SHARED WITH

HOTEL ADDRESS LENGTH OF PRESENTATION  
PHONE NO. REQUESTED

TERMS **\$5,000.- plus expenses** LESS **15** PER CENT COMMISSION  
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### CONDITIONS:

- 1) LECTURER OR ARTIST WILL NOTIFY THE SPONSOR OF THE EXPECTED HOUR OF ARRIVAL AND DEPARTURE AT LEAST ONE WEEK IN ADVANCE OF THE ENGAGEMENT.
- 2) SPONSOR TO MAKE PREPAID HOTEL RESERVATIONS WHEREVER NECESSARY AND FILL IN NAME OF HOTEL IN SPACE INDICATED ABOVE.
- 3) WHENEVER POSSIBLE, LECTURER OR ARTIST IS TO BE MET AT AIRPORT AND TAKEN TO HOTEL.
- 4) NO OTHER APPEARANCES IN THE COMMUNITY ARE TO BE SCHEDULED BY THE LECTURER OR ARTIST WITHOUT PRIOR CLEARING WITH SPONSOR.
- 5) PAYMENT: CHECK FOR FEE AND EXPENSES, PAYABLE TO THE LECTURER OR ARTIST IS TO BE HANDED TO THE LECTURER OR ARTIST ON THE DAY OF APPEARANCE. ON ALL CANADIAN ENGAGEMENTS, PAYMENT IS TO BE MADE IN AMERICAN DOLLARS WITHOUT ANY DEDUCTIONS.
- 6) NO TAPING OF PROGRAM IS ALLOWED WITHOUT PRIOR CLEARING WITH LECTURE BUREAU.
- 7) ALL ANNOUNCEMENTS AND THE PRINTED PROGRAM MUST CONTAIN THE SENTENCE "ARRANGEMENTS FOR ( \_\_\_\_\_ ) MADE THROUGH THE B'NAI B'RITH INTERNATIONAL LECTURE BUREAU."  
(name of speaker or artist)

### OTHER INFORMATION:



# Marc H. Tanenbaum

August 17, 1991

The Reverend Sterling Houston  
The Billy Graham Evangelistic Association      FAX - 716-247-6774

Dear Sterling,

It was a pleasure speaking with you again.

Several matters: The co-sponsors of the August 29th conversation with Billy are --

The New York Board of Rabbis, the American Jewish Committee, the Jewish Community Relations Council of New York, and the Synagogue Council of America. The New Jersey Board of Rabbis is expected to join.

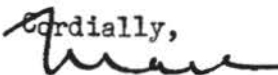
As for possible questions for discussion, I think these would be likely:

- 1) We welcome your moral crusade in New York and New Jersey. Are there any practical steps religious groups might take either singly or together to help realize these moral goals which we share?
- 2) What are your feelings about the present Middle East peace process? Do you think it is possible for Israel to achieve peace with security given the decades of hostility from the surrounding Arab world?
- 3) Did you experience real religious freedoms in the Soviet Union on your recent visit? Do you think there is any religious-cultural future for Soviet Jews who remain and do not emigrate to Israel?
- 4) The Jewish community is increasingly troubled by manifestations of anti-Semitism in the United States, Europe (both East and West). Do you think these episodes should be a cause for genuine concern?
- 5) Are you troubled by some of the advocacy of multi-culturism in our schools which denigrate American history and idealize third world culture?
- 6) How do you see the state of present Evangelical-Jewish relations?

Sterling, I believe that these six questions will provide a framework for stimulating and useful conversation. But Billy should feel free to modify or add anything that is on his mind.

We look forward very much to seeing you, Billy and your colleagues on August 29th, 1:30 p.m. for luncheon, and 2:30 to 3:30 p.m. for constructive exchanges.

Please express my best wishes to Billy.

Cordially,  


INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

Seymour D. Reich  
Chairman

August 19, 1991

Dr. Leon A. Feldman  
Consultant

TO: MEMBERS OF IJCIC

**AMERICAN SECRETARIAT**

Synagogue Council of America  
327 Lexington Avenue  
New York, NY 10016  
Tel: (212) 686-8670  
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Several of the colleagues who attended the last IJCIC meeting left their papers, which we distributed, thus are missing the sequence of the communications. We are mailing same again.

Since that meeting on August 14, several new items have been received which we are mailing today.

**EUROPEAN SECRETARIAT**

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With all good wishes,

Leon A. Feldman

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**THE POPE CONDEMNS ANTI-SEMITISM  
IN MEETING WITH HUNGARIAN JEWS**  
By Agnes Bohm

BUDAPEST, Aug. 18 (JTA) -- Pope John Paul II, holding an unprecedented meeting Sunday evening with a delegation of Hungarian Jews, condemned anti-Semitism and racism as "sins against God."

The pope also said there is "a risk of a resurgence and spread of anti-Semitic feelings, of which certain disquieting signs are to be seen today, and of which we have experienced the most frightful results in the past."

The pontiff's second denunciation of anti-Semitism in a week was made to 10 representatives of the Jewish community during a closed-door meeting at the residence of the Vatican's ambassador to Budapest.

But John Paul, making the first papal visit to Hungary in nearly 1,000 years, disappointed some members of the Hungarian Jewish community, who had wanted him to pay tribute at a memorial to Hungarian Jews killed in the Holocaust.

Although the Jewish leaders who met with the pontiff said the meeting was "beyond all of our expectations," many members of the Jewish community thought it was "quite natural" that the pope condemned anti-Semitism, and said it would have been much better if he had paid tribute at the memorial, which stands behind the Dohany Synagogue.

The pope's statement Sunday night that "anti-Semitism and all forms of racism must be considered as sins against God and humanity" echoed a declaration he made last week to throngs of Catholics in Czestochowa, Poland.

World Jewish leaders have urged Catholic Church officials to make such statements in light of the resurgence of anti-Semitism in post-Communist Eastern Europe.

**Church's Holocaust Role Raised**

The Budapest meeting was doubly historic because a chief rabbi in Hungary, one of the delegates, used the opportunity to blame the Hungarian Catholic Church for allowing the Jews during World War II to be carried off to the Auschwitz death camp.

Rabbi Peter Kardos also criticized the Vatican's failure to recognize Israel.

Speaking in the name of the Hungarian Jewish community, which presently numbers between 80,000 and 100,000, Kardos blamed the leadership of the Hungarian Catholic Church for not condemning the transports of hundreds of thousands of Hungarian Jews to concentration camps during World War II.

It was the first time that the Hungarian Jewish community leadership publicly dared to condemn the role of the Catholic Church during the Holocaust.

The rabbi expressed hope that "from now on, the place of the Jewish martyrs in Auschwitz will be undisturbed," in reference to the presence of Carmelite nuns at a convent there.

The pope did not react to the words, noting instead the "courage of those Catholic priests who raised their voices, even in those times."

The chief rabbi expressed hope that the pope's visit would open a new phase in the relationship between the Catholic Church and the Jews living in Hungary. And he said the pope's visit would "contribute to a better contact between the Vatican and the Jewish state."

Aug 15/91

# POPE TELLS YOUTHS TO KEEP THE FAITH

## In an Address to One Million at Polish Shrine, He Urges a 'Civilization of Love'

By GABRIELLE GLASER  
Special to The New York Times

CZESTOCHOWA, Poland, Aug. 14 — Pope John Paul II called on a crowd of one million young people today to unite for a new "civilization of love" and for the sake of the "old European continent."

"It is necessary," he said, "for all that has been forcibly separated in Europe over the long decades to come closer together and for Europe to seek a future unity for the benefit of the entire family of man by returning to its Christian roots."

The Pope spoke from an outdoor altar at the Jasna Gora Monastery, which houses Poland's most sacred icon, the Black Madonna.

Young people from all over Europe, including tens of thousands from the Soviet Union, have streamed to the medieval monastery crowning miles of farmland now dotted with golden haystacks for a Vatican-sponsored World Youth Day. The celebration is intended to inspire young Roman Catholics to keep their faith.

### In 17 Languages

The Czestochowa gathering has drawn hundreds of thousands of youths who have grown up under Communism. Many see the choice of the site as part of John Paul's mission to make Poland a moral beacon for Europe after Communism.

The Pope used 17 languages to address the youths, who came from more than 25 countries.

"For what is at stake is the future, and the future is yours, young people," he said. "It is necessary for you to enter the big trails of history not only here in Europe but also on all continents, and to become, wherever they are, the witnesses to Christ's blessings."

Earlier today, the Pope remembered the Jews who died under the Nazi scourge. At an informal meeting with former schoolmates in his birthplace, Wadowice, the Pope said, "I cannot forget that among our colleagues in the Wadowice school were also Jewish believers who are no longer with us."

"We are also missing the old syna-



Agence France-Presse

Pope John Paul II greeting a crowd of a million young people during a Vatican-sponsored World Youth Day in Czestochowa, Poland.

agogue that once stood next to our school," he said.

Referring to Jews, the Pope said: "We remember your suffering. We remember how destroyed your nation is. And when we are here, we must also remember how close we are to Auschwitz." The Nazi death camp where at least 1.5 million Jewish civilians were put to death is about 15 miles from Wadowice.

The Pope's visit, the second to his

homeland this summer, comes as the Catholic Church is facing a growth of secularism throughout the nation. During his last visit in June, the Pope was helped to inspire the Solidarity movement that defeated Communism. He frequently invoked the call for a "return to evangelism" in Europe.

In the two years since Eastern Europe's first non-Communist government took office, the church has sought to introduce its own social agenda. It has won some victories, notably the return of religion classes to the public schools, but last spring suffered a defeat when Parliament blocked legislation banning all abortions, the country's chief form of birth control.

### Some Seem Inspired

Among those inspired by the Pope's message were people from neighboring countries. A Lithuanian woman who gave her name as Arvydas said the Pope brought faith and hope to the Baltic republic, which is struggling for independence from Moscow.

"The church reminds us that Communist ideology or anything else could replace the truth of Christ," she said.

João Augusto, a 19-year-old student from Lisbon, said he had walked five days across Poland to hear the Pope.

"He's encouraging us to continue to be Catholics in today's world," said João Augusto, who wore a shirt that said "Beer Drinkers Have More Guts."

"It is not always easy," he added. "There are many temptations."

Each year on Aug. 15 hundreds of thousands of pilgrims travel to Czestochowa for an Assumption Day mass celebration of the harvest. This year, as in others, the teeming streets of the southern Polish town showed the bounty of this summer's crop. Fruit vendors start selling peaches, tomatoes and sunflowers side by side with old women offering statuettes, balloons and paintings bearing the Pope's face.

## Communism Didn't Cause Polish Intolerance

To the Editor:

The reasoning in your editorial discussing the violence toward the gypsies in Mlawa, Poland ("Hooligans and the Neighbors' Cow," July 29), is preposterous. Neither Poland nor Hungary has a history of "free societies"; Czechoslovakia was free briefly between the two world wars.

Poland has always been a despotic state lacking even a modicum of civil rights or tolerance toward its minorities. Its history is filled with acts of violence toward its minorities: Jews, gypsies and others. Intolerance and physical abuse of these people has existed in Poland for hundreds of years and exists even today; it long preceded the Communist takeover.

The same is true for Russia; it too has never been a free society. Czarist Russia was governed by a group of despots. The laws were enforced in a selective and arbitrary fashion. Russian intolerance toward minorities has existed for centuries; it also long preceded the Communist revolution. The frequent and violent pogroms in prerevolutionary Russia were incited and sanctioned by Russian government officials, including the czar.

If anything, the Russian Revolution and Communist hegemony over Eastern Europe after World War II reduced the degree of intolerance toward minorities and physical violence between the different ethnic groups. With the demise of Commu-

nism, ethnic and religious bigotry has once again raised its ugly head in Central and Eastern Europe.

My entire family — parents, grandparents, uncles, aunts — came from Eastern Europe. They were born and raised in Poland, Hungary, the Ukraine and Russia, and lived in these countries before the Communist takeovers. As a child, I heard stories of the continuous terror and violence they faced in these countries because they were Jews. This was especially true in prerevolutionary Russia and pre-Communist Poland.

The Communists are being used as scapegoats for a social problem that permeates these countries. Blaming them is an easy but an erroneous solution.

JERROLD P. KATZ

Newton, Mass., Aug. 1, 1991

### A Tour of Prejudice

To the Editor:

We just returned from our own self-conducted, eight-day "heritage" trip to Poland ("In Poland, Tourism With Apologies," Business Day, July 30). While we did not expect accommodations or restaurants equal to those in France or Italy, what we found was adequate.

What was shocking to us, however, were anti-Semitic graffiti wherever we went — on the Umschlagplatz memorial and other monuments in Warsaw, as well as on that city's one

functioning synagogue; in Cracow on random walls; even in Cheim, a small town near the Russian border that my family comes from, where there are no surviving Jews.

With one exception, every Jewish cemetery we visited was filled with toppled and broken tombstones, and overgrown with weeds. More disturbing was evidence of gravestones recently desecrated and vandalized. Each cemetery appears to have a resident caretaker, but what function he performs is unclear.

Is this "what it means to be Jewish in Poland today," in the words of the man from the Our Roots travel agency that you quote? By most counts, perhaps 8,000 Jews now live in Poland, as compared with 3.5 million before World War II. How much more has to be destroyed before all this hatred can come to an end?

If the Polish Government is truly serious about encouraging Jews to think differently about their Polish roots, it might institute a clean-up campaign. There is still lots to be done before Jewish tourists can feel that Poland is a welcoming place to visit.

ELLEN BERLAND GIBBS  
New York, Aug. 7, 1991

NYT Aug 15, 1991

## Tactics at Auschwitz

To the Editor:

Henry Siegman accuses me and my colleagues of contributing to anti-Semitism in Poland (letter, Aug. 3). He says the Jewish community there, already exposed to anti-Semitism, was left to "deal with the consequences" of our demonstration against the convent at Auschwitz.

Mr. Siegman demonstrates that he has not yet learned what almost everyone else has known for decades, that the "don't make waves" policy tragically adopted during the Holocaust era is futile and that the only effective means of protecting Jewish communities that are in jeopardy is to focus world attention on them. Caving in to anti-Semitism, as Mr. Siegman did when he failed to confront Jozef Cardinal Glemp, sanctions anti-Semitism. The root of Mr. Siegman's error is clear. He believes Jews cause anti-Semitism; we believe anti-Semites cause anti-Semitism.

Mr. Siegman states that he needed to disavow our actions so the Roman Catholic Church in Poland could not use our "demonstration as a pretext" to violate its agreement to move the convent. This leaves the impression that the conflict over the convent has been resolved. Nonsense! The nuns are more entrenched than before.

The Rev. Stanislaw Musial, a key official of the Polish church, has told me the church has made no commitment to move the 24-foot cross adjacent to the convent. Additionally, the World Jewish Congress (not to be confused with the American Jewish Congress) reports that several buildings in Auschwitz are being used for commercial purposes. Furthermore, a parish with an altar has been discovered at the perimeter of Auschwitz II overlooking the Birkenau landscape.

(Rabbi) AVI WEISS  
Bronx, Aug. 12, 1991

## Misplaced Blame

To the Editor:

Henry Siegman's letter (Aug. 3) makes it sound as if I participated in Rabbi Avi Weiss's demonstration on the grounds of the Auschwitz convent. I brought a lawsuit against Jozef Cardinal Glemp for falsifying history by claiming Rabbi Weiss came to the convent to kill the nuns (Cardinal Glemp also blamed the Jews for alcoholism and Communism).

We were on the verge of settling that suit by an agreed-upon retraction letter from Cardinal Glemp when Mr. Siegman "heroically" interfered and told Cardinal Glemp and the Solidarity newspaper that Jews like Rabbi Weiss and Prime Minister Yitzhak Shamir of Israel were the causes of Polish anti-Semitism.

Now Mr. Siegman implies that I too am a cause of Polish anti-Semitism. When will he finally place the blame where it really belongs: at the feet of Polish anti-Semites like Cardinal Glemp, who is planning to make his first visit to the United States in September:

ALAN M. DERSHOWITZ  
Cambridge, Mass., Aug. 5, 1991

**BUDAPEST JEWISH CENTER THREATENED  
IN ANTICIPATION OF POPE'S VISIT**

By Agnes Bohm

-3-

**DAILY NEWS BULLETIN**

JTA

Aug  
16/1981

BUDAPEST, Aug. 15 (JTA) -- The Hungarian Jewish community's headquarters here received an anonymous threat Wednesday, from a telephone caller who said he planted a bomb on the premises because of "Jewish criticism against the pope" just before John Paul II's visit here Friday.

The threat, which proved false, was called an obvious provocation in a statement issued by the Jewish community's leadership.

"It is rather sorrowful that the visit of the pope can be used as a good excuse to make provocative actions against the Jewish community in Hungary," the leaders said in the statement.

The statement was referring not only to the bomb threat but to the televised appearance of a man, identified as a Jew, who complained that the pope's visit was inconveniencing him.

The man said he was being "deprived of (his) human rights by the papal visit," and that security measures surrounding the pope's visit, which include strict curbs on transportation, were preventing him from attending synagogue.

The Hungarian Jewish community leadership, which uses the acronym MIOK, said the person interviewed might not even had been a Jew, and asked for an investigation about the person.

If the person was falsely identified as a Jew, "it is a very serious provocation against the

Hungarian Jewish community," the statement said.

The pope is scheduled to meet with 10 Jewish community leaders Sunday night. The meeting was announced officially by the organizing committee for the papal visit.

The Hungarian Jewish community had officially invited the pope to visit the Dohany Street Synagogue, Europe's largest, but the Vatican declined the offer. It also turned down a request for the pope to pay tribute at a Holocaust memorial behind the synagogue to the 600,000 Hungarian Jews murdered during the Holocaust.

A third request, asking the pope to condemn anti-Semitism while in Hungary, was also rejected by the Vatican at a news conference held by Hungarian Bishop Keresztes Szilard, a leading figure in organizing the papal visit.

Szilard said it was impossible to accept the Jewish community's request as a precondition of the meeting between the pope and the Jews.

The bishop said that although "it is justifiable that the pope should deal with this matter, the organizers cannot give guarantees that it will be part of the pope's speech."

But the bishop acknowledged that "anti-Semitism is one of the greatest problems of our age."

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# Eviter la christianisation d'Auschwitz

par Jean Kahn

Le préposé général des carmes a adressé le 14 juillet dernier à M. Théo Klein une lettre concernant la transferte du cimetière de la Carmel à Auschwitz (Monde du 18 juillet). Les faits que le fr. Camilo Maccise expose, au moment de sa prise de fonctions, à propos du «manif de compréhension et de respect» que cette installation a été faite via-à-vis de la conscience collective, meurtrie par l'innommable de la Shoah, ne peuvent pas ne pas aller droit au cœur des communautés juives du monde entier. Elle témoigne de l'état d'esprit d'un haut responsable religieux manifestement animé de l'esprit essentiel de bonne volonté. Nul doute qu'avec lui le dialogue pourra se poursuivre et s'approfondir. Car il y a lieu encore qu'un tel dialogue se poursuive si l'on souhaite éviter que la déclaration Zakhor de juillet 1988 (1) n'apparaisse comme un texte émotionnel ou circonstanciel.

En effet, dans sa lettre, le préposé général des carmes révoque tout lien religieux entre la mémoire des martyrs de Pologne et la présence des carmélites sur l'un des lieux de la Shoah, reconnus comme tentative, sans parallèle possible, d'aucune sorte, de l'extermination des juifs; mais il le fait au titre de la charité, en quoi, selon saint Paul, se résumeraient la Loi et les prophètes. Cette unique référence ne risque-t-elle pas de prêter à malentendu? Non pour des raisons théologiques seulement - que chacun peut admettre ou récuser selon son degré de clairvoyance, - mais parce qu'elle laisse entendre que le retrait des carmélites est dicté par le respect de la justice, sous la forme du respect de la légalité internationale (le site d'Auschwitz n'est-il pas classé au titre du patrimoine mondial - et quel patrimoine, en l'occurrence? - par l'Unesco?) et du respect des accords conclus à Genève.

## •Tourisme spirituel•

A ce titre, il convient d'attirer l'attention du fr. Maccise sur le préjudice moral constitué par la manière dont ces accords ont fini par être engagés sur la voie de leur application effective: d'une part, à la suite de controverses parfois violentes (notamment après les déclarations du cardinal Giamp en août 1988) et, d'autre part, selon un calendrier laissé à la convenance des seules autorités religieuses polonaises, se prévalant de l'abbaye de Saint-Sibbe.

ser que les difficultés matérielles que le préposé général invoque pour justifier de tels délais ne suffiront pas à dissiper le malaise qui subsistera après le si laborieux déplacement d'une dizaine de religieuses à la période indiquée (en octobre 1992, soit six années après la déclaration de Zakhor), certes hors du camp, mais à quelques centaines de mètres de son périmètre actuel.

Il est à craindre que la présence si proche de ce nouveau cimetière, renforcée par le croisement de l'actuel, dont on ne sait toujours pas si elle y sera maintenue, ne fasse de nouveau de cet endroit un pôle de «tourisme spirituel» pour le moins inconvenant. Déjà, le chemin de croix qui a été tracé sur le site et les marches quotidiennes qui y sont célébrées, les nombreux pèlerinages français ou européens, justifiés par leurs organisateurs par la lutte contre l'avortement, l'authenticité du combat pour la conservation des vivants - et l'on pourrait presque dire des morts, qui se verraient ainsi assassinés une seconde fois, - nous troublent.

A l'évidence, pour ces pèlerins, la christianisation du site d'Auschwitz est un fait accompli, et elle prend place dans la politique de révangélisation du continent européen à laquelle le pape Jean-Paul II convie les fidèles de l'Eglise. Dans une Europe dont on constate chaque jour l'instabilité, il importe que les passions religieuses ne soient pas attisées par des propagandes militantes. C'est dans ce but qu'il convient

l'ordre des carmes de prévenir l'activisme religieux que l'on présente en un lieu qui doit rester le mémorial de l'instinct de mort de l'Occident et de ses déficiences morales.

(1) Déclaration dans laquelle les représentants de l'Eglise catholique et des communautés juives européennes s'étaient mis d'accord sur un calendrier d'évacuation du cimetière.

M. Jean Kahn est président du Conseil représentatif des Institutions juives de France et du Congrès juif européen.

transl. and summary by  
Hella Moritz

LE MONDE - August 10, 1991

Point of View      AVOIDING THE CHRISTIANIZATION OF AUSCHWITZ  
by Jean Kahn - president of the CRIF and of EJC

After mentioning the July 14 letter of Fr. Camilo Maccise, head of the Carmelites, to Theo Klein, which he paraphrases, Jean Kahn draws the Superior's attention to the fact that the Geneva Accords were applied in a way which went against their true intent.

"One must fear that the presence of the new convent, so close to the former one, strengthened by the cross set up there and of which one does not know whether it will remain, will once more make of this site a pole of "spiritual tourism" which is, to say the least, inappropriate. Already the pilgrimage route and the daily masses celebrated there, the numerous French or European pilgrimages, justified by their organizers as elements in the struggle against abortion, euthanasia and for the conversion of the living - and we might almost say of the dead, who would thus be murdered one more time - are cause for our concern."

It is obvious that for these pilgrims the Christianization of Auschwitz is a 'fait accompli' and it takes place within the policy of re-evangelization of the European continent to which John Paul II calls the faithful of his church. In a Europe of visible instability, it is important to make sure that religious passions be not fanned by militant propaganda.

"It is to be hoped that the Carmelite Order will be able to avoid the religious activism which one senses in that site that ought to remain a memorial to the death instinct of the West and its moral shortcomings."



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# Return to Eastern Europe

CNY  
Aug 8, 1991

## Pope to stress Catholicism's unifying force in Poland, Hungary visits

By AGOSTINO BONO

Pope John Paul II plans an August foray to continue stitching Catholic threads into an Eastern Europe torn by nearly five decades of communist rule.

The Aug. 13-20 trip to Poland and Hungary is the pope's third to the region since the collapse of communism. It should test his ability to avoid triumphalism while strengthening the Church's role as a moral cornerstone for a reconstructed society.

The pope visited Czechoslovakia in April 1990 and Poland in June.

These trips to countries where kings became saints included strong papal calls to rebuild Catholic life and to cure crippled societies through Christian values. Although made in nations where Catholicism is woven into centuries of history, the appeals drew some strong complaints that the pope was preaching a religious fundamentalism—similar to a medieval Christianity and to certain current Islamic trends—in which morality is equated with law.

These criticisms are unjustified, said Joaquin Navarro-Valls, papal spokesman.

"The pope offers the Gospel as the ultimate inspiration of law," the spokesman said.

"But he is not proposing the Gospel as a civil code. That would be religious fundamentalism," he added.

Navarro-Valls said the trip would emphasize the positive effects of Christian social values and the role of Catholics in public life.

"This is important at a time when East European countries are rewriting constitutions," he said.

The trip will take the pope to two countries which were leaders in the move to shake off communist rule. Although both have heavily Catholic populations, their hierarchies reacted in starkly contrasting manners to the communists.

The Poles were feisty and Church support was the main element that kept Solidarity alive as the political opposition movement which replaced the Communist Party. But the huge support it had among the population is waning as people no longer need it as an umbrella for political activities.

The Hungarians, after a wave of strong repression in the late 1940s and early 1950s, worked hand-in-hand with the Vatican to establish a slow but steady pattern of negotiations with the government to resolve Church-state problems. The result was a Church that remained institutionally alive but without much social influence.

Almost 65 percent of Hungary's 10.6 million people professes Catholicism. In Poland, 95 percent of the 38 million population professes Catholicism.

Most of the pope's talks about the role of the Church in Eastern Europe are expected to be given in Hungary Aug. 16-20. The pope had already stressed this in his first Poland visit this year.

Also, the pope's Aug. 13-16 stop in his homeland will be highly personal as the pope plans to take a break from his pastoral duties to lunch with seminary classmates, visit his hometown church and pray over the tombs of his parents. The public part will focus on an international Catholic youth rally.

*The trip will take the pope to two countries which were leaders in the move to shake off communist rule.*

## PAPAL VISIT TO POLAND AND HUNGARY

August 13-20, 1991



In Hungary, abortion, suicides, alcoholism, divorce, secularism and consumerism are main problems facing society, said a Hungarian priest working at the Vatican.

"The pope must discuss these problems while avoiding triumphalism," he said.

"But he should still show that Catholics are a majority in Hungary and that with their new freedom they should grow in identity with Catholicism," the priest added.

A main problem for Hungarian Catholicism is a lost generation of people virtually untouched by the Church because of the restrictions on Catholic education, evangelization and social programs under communism. This resulted in a severe drop in church attendance and in overall identification with Church institutions.

But the situation is slowly reversing. A 1990 Church-sponsored study shows that the number of people attending church is on the rise since 1988, when 46.5 percent of the Catholics said they never attended church. This figure dropped to 28 percent in 1990.

The survey also showed that the number of people fulfilling the weekly Mass obligation jumped

from 7 percent to almost 14 percent during the same period.

Communist restrictions also put the Hungarian Church behind in applying the reforms of the Second Vatican Council, especially lay participation and a greater sharing of responsibility between bishops, priests and laity.

"A certain democracy is still lacking in the Church. It is too clerical," said the Hungarian priest working at the Vatican.

Hungarian Church sources also hope the pope gives much-needed attention to Church social teachings since the end of World War II, another gap in Hungarian Catholic life.

These teachings, especially the role of Christians in political life, can have a great influence in contemporary Hungary, said the sources.

The Poland visit focuses on Aug. 15, World Youth Day, the first time it will be held in a formerly communist country. The bulk of the several hundred thousand youths registered to attend are Eastern Europeans who have grown up under communism. Tens of thousands are expected from the Soviet Union.

The pope plans to spend the evening of Aug. 14 with the youths and celebrate a Mass the following morning. The ceremonies will be held at the shrine of Our Lady of Czestochowa, Poland's most important Marian pilgrimage site.

World Youth Day "will be a pilgrimage of freedom across the frontiers of states, which, more and more, are opening to Christ," the pope said last year in announcing the Czestochowa meeting.

—CNS

## Auschwitz Convent Move Due in 1991

The new head of the Discalced Carmelite order said he expects Carmelite nuns living in a controversial convent near Auschwitz, the former Nazi death camp in Poland, to move to a new building by October 1992.

Father Camillo Maccise, who was elected superior general of the men's order in late spring, told Catholic News Service in Rome July 18 that while construction on a new convent is progressing, "as far as we know it will be impossible to move" to new quarters in less than a year.

Theo Klein, a leader in the French Jewish community and vice president of a Catholic-Jewish council planning an interreligious center near the new convent, gave journalists in Paris a copy of a July 14 letter from Father Maccise.

The letter said the 16 Polish nuns would move by October 1992 to a new convent outside the boundaries of the former concentration camp.

Father Maccise confirmed the contents of the letter, but said because it was personal correspondence, he would not make copies available.

The Carmelite superior said he expects to make

his first visit to the Polish convent this November. While Discalced Carmelite nuns have their own superiors, the superior of the men's order exercises some leadership over most of the women's monasteries.

According to newspaper reports from Paris, Father Maccise's letter to Klein acknowledged that in the past there had been a "lack of comprehension and respect due to Jewish memories by the Carmel family."

After the cloistered convent was established at Auschwitz in 1984, Jewish leaders and other religious groups asked the nuns to move off the grounds of the death camp where 4 million people, 90 percent of them Jews, died during World War II.

International Catholic-Jewish relations were chilled for years over the failure to move the convent with its prominent cross from a site which Jews consider a holy place and a symbol of the Holocaust. But a plan was ultimately forged which would establish a convent and an interreligious center off the site.

—CNS

July 18, 1991

## Cardinal Silvestrini In New Vatican Post

Pope John Paul II has named Cardinal Achille Silvestrini, head of the Church's supreme court, to be the new prefect of the Congregation for Eastern-rite Churches.

Before his 1988 nomination as prefect of the court, called the Apostolic Signature, Cardinal Silvestrini had spent almost 35 years working in the Vatican Secretariat of State.

The appointment of Cardinal Silvestrini, 67, as head of the congregation responsible for the world's 12 million Eastern-rite Catholics was announced July 12 at the Vatican.

Cardinal Silvestrini succeeds Cardinal D. Simon Lourdasamy, 67, whose five-year term as prefect ended late last year. Cardinal Lourdasamy was hospitalized this spring, but the Vatican has not commented on his health condition. —CNS



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## On the Road

### Pope plans August trip to Poland and Hungary

**P**ope John Paul II plans a sentimental journey home to renew old memories at the tomb of his parents and with priests ordained in Poland the same year he was.

The schedule for the Polish-born pope's Aug. 13-20 trip to Poland and Hungary was made public by the Vatican July 11.

It has the pope arriving on Aug. 13 in Krakow, Poland, and immediately going to the cemetery where his parents are buried.

On the following day, he plans a seven-hour visit to his hometown of Wadowice to lunch with Polish priests also ordained in 1946 and to dedicate a new church.

The pope was born in Wadowice on May 18, 1920. He was archbishop of Krakow from 1964 until his election as pope in 1978.

Pope John Paul is scheduled to spend most of his time in Poland at Czestochowa to celebrate the sixth World Youth Day Aug. 15. It will be the first time that the annual celebration takes place in an East European country formerly under communist rule.

On Aug. 16, the pope is scheduled to arrive in Hungary, another country which recently shook off communist control.

In Hungary, the pope is scheduled to visit six cities and take a 90-minute boat ride along the Danube River between Esztergom, the Hungarian primate's see, and the capital of Budapest.

He is also scheduled to celebrate five Masses and meet government officials, the diplomatic corps, Calvinists and Jews.

The final day of the papal visit, Aug. 20, will include a procession in Budapest with the preserved right hand of St. Stephen, the 11th-century king who promoted the spread of Christianity. The hand, the remains of the saint's arm, which is clenched fist-like, is the prized religious relic of Hungarian Catholicism and traditional processions with it were outlawed during most of the communist rule.

The Hungarian parliament paved the way for the papal visit by approving a law which allows for the gradual return of Church buildings confiscated since 1948 by the communist government.

On July 10, the parliament approved a 10-year plan for the return of schools, hospitals, churches, convents and monasteries. Prior to communist rule, about 70 percent of Hungarian schools were run by religions.

It will be the pope's first trip to Hungary, where 61 percent of the 10.6 million population professes Catholicism. Hungary has about 2 million Calvinists and about 500,000 Lutherans.

It will be the fifth papal trip to Poland, where 95 percent of the 37.9 million population professes Catholicism.

—CNS



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## AS I SEE IT

### "Re-evaluating Jewish-Catholic Relations - Twenty Five Years Later"

*(Remarks made Rabbi Myron M. Fenster at a  
Conference sponsored by the Anti-Defamation  
League and the Diocese of Brooklyn, May 15, 1991)*

Let me attest to having taken *Nostra Aetate*, the landmark decree issued twenty-five years ago by the Second Vatican Council of the Catholic Church, with open and admiring acceptance. As a rabbi serving in a congregation, I took it at face value as signalling a historic turning from, "the teaching of contempt" about the Jews. Therefore, I appreciate the opportunity offered by this forum and others similar to it to clarify what has happened over this last quarter century.

As is well known, no one speaks for all Jews. In my case, I don't presume even to speak for the New York Board of Rabbis, which I have the honor to serve as president. As a rabbi in a congregation now for forty-two years, I do believe I have some insight into what Jews believe, how they think and how they face the future. So let me be completely candid and say that when I spoke then of a new relationship between Catholics and Jews, I never would have suspected that I would be participating in a symposium so long afterward with some hesitation and even with some ambivalence. In my mind all of the Catholic-Jewish tensions were to have been solved and Messianic redemption would have come. That has not happened. Therefore, I welcome the opportunity to explore how progress might yet mark our future relationship.

What excited me about this new encounter then and now was the clear recognition by the Church of the Jewish people as the, "people of God of the Old Covenant which has never been revoked" and the call to the Christian, "to strive to understand Jews in the way they explain themselves." At last there would be an effort to talk openly about matters of deepest concern as Christians became prepared to acknowledge the Jewish roots of their faith. Now perhaps Jews too would be ready to appreciate the daughter faith, departed from the mother but understanding the separation and ready to grant its legitimacy.

Meantime, other events have intruded. Most Jews remain unconvinced that the Church today is making real progress on the parish level to implement the teachings of the Second Vatican

Council. The Pope has still not recognized Israel, which would certainly fall in the category of the attempt to "understand Jews in the way they explain themselves." Most Jews the world over while continuing in the land of their birth or their residence, look to Israel as a renaissance of the Jewish body as well as the soul. But this has evoked an insufficient public response from the Vatican. In addition, recent statements by the Pope on the need for missionizing, while directed primarily at the Moslem world, do contain hints insofar as Jews are concerned. This too is disturbing to many of us. It brings to mind unpleasant memories and traumas of the past.

The trauma that I refer to is the long, two-thousand year history of the Church and the Jewish people. Unfortunately, it has made modern Jews a bit wary even of the significant changes that have taken place over these last years. Inquisition, pogrom, blood libel, Holocaust, once imbedded in the mind are not readily erased. One of the leading ecumenicists recently stated it in this fashion: "The most horrendous destruction of Jews in history took place in predominantly Christian Europe. Is there any wonder that it will take a long time for the Jewish community to genuinely trust the changes that have so radically changed the Church? When the Pope, who otherwise has shown deep concern on Jewish issues, embraces PLO leader Yassir Arafat or meets with ex-Nazis such as Austrian President Kurt Waldheim; or when the Holocaust is de-Judalized by the erection of a Carmelite convent on the site of the former Auschwitz camp, Jewish wounds that have yet to heal reopen anew." On the other hand, we are deeply heartened by the joint Catholic-Jewish document issued in September in Prague. In that document, Archbishop Edward Cassidy, President of the Vatican Commission, called on Catholics to repent for past sins committed against Jews. The document also called for closer Catholic-Jewish cooperation in combating anti-Semitism, particularly in the emerging democracies of eastern Europe.

So, here we have the Pope recognizing the impact of the Shoah and even using that term, declaring anti-Semitism of any kind to be branded as a, "sin against humanity" but on the other side we learn of Catholics who still don't know of the Vatican II reforms. It is inconceivable to us that twenty-five years later many of the crucial documents have not been translated or disseminated. When we learn that this is true in eastern and central Europe, in parts of Latin and

*(continued on p.8)*

AS I SEE IT (continued from p.3)

South America and even in segments of our own county among some Hispanic or Latino communities, the impression is given that the totality of the Catholic Church does not take the pronouncements of the Second Vatican Council seriously enough. We still read of latent anti-Semitism in some Church documents. We still hear anti-Semitic remarks even in countries where there are relatively few Jews.

Truth be spoken, there are many in the Jewish community unaware or unbelieving of the new stance taken by the Catholic Church since the Second Vatican Council. A percentage of both Catholics and Jews have sleep-walked through the historic changes since the end of World War II. We Jews need to concern ourselves as well with the adamant and the atavistic.

I spoke earlier of the issue of, "granting legitimacy" to the daughter faiths. That phrase is precisely correct. Jews by and large have trouble not with the message but with the messengers. We can accept the fact that Christianity grew out of Judaism. But when the adherents of the New Covenant blur the message by their deeds, or more accurately by their misdeeds, then the picture that emerges is out of focus. The messengers are the only ones who can restore the message to its legitimacy. Most convincing will be the newer attitudes not just of high officials and public pronouncement – as important as they are – but progress from the grass roots, the rank and file, what we Jews call *amcha* – the people. When that occurs and in order to speed it along, the Jewish *drasha* and the Christian sermon from the pulpit have a tremendous role to play. The pulpit can be crucial in these next years. We ought to pray that it be used positively.

At this point let me draw upon a personal memory. I have always had very high regard for two outstanding leaders of our people, the late Rabbi Abraham Joshua Heschel and the still very active and vibrant Rabbi Marc Tanenbaum. I recall vividly the calumny to which they were both subjected twenty-five years ago for holding consultation in the Vatican prior to the issuance of the statements of the Second Vatican Council. I remember speaking to the late Professor Heschel about it. As is well known, Professor Heschel could be poetic and lyrical. But he could also be quite blunt. "Many Jews do not understand that we are talking here about the future of thousands of Jewish lives. While we sit here in the United States in comfort, the fate of Jews in many parts of this world hangs in the

balance by what can come out of Nostra Aetate. If we can improve the lot and the relationship of Catholics and Jews, if one person or many can be helped by that, it would be a sin against the Jewish people not to act."

We must also proceed for the sake of truth and pursue the paths of peace which our rabbinic literature enjoins upon us. To pursue the path of peace is a categorical command to all Jews and applies to all people.

There are broader theological issues that need also to be explored. Is Franz Rosenzweig's "double covenant" still viable? How are the faith of Judaism and Christianity compatible with each other? What of the status of the people of Israel, the State of Israel and the Jews of the Diaspora as they each relate to the Church? What of messianic fulfillment?

All these need to be addressed. But there will be no real beginning without mutual trust, with the conviction that missionizing each other has been removed from the agenda. Until that time, we can talk but there will be no dialogue. We have to come to know each other's pain.

With pride in our heritage, with identity in its values, with a deep knowledge of its sources and with a love for its ideals, we Jews are required by all of that to reach out our hand to all who wish to take it. With our own faith deeply imbedded in our heart, we can nonetheless walk together. For together we are charged to fulfill the promise of America, to magnify the impact of religion in America, not to speak of the hope of redeeming the world. All of this depends on the seriousness of our religious integrity. Such integrity demands that each person have the opportunity to follow the dictates of his own religious persuasion or even lack thereof. But at the same time it demands a cooperative spirit among us.

As the new week begins, the Jew takes into his hand a candle and joins it to wine and spices. In faith, he declares: "Behold I trust in the God of our salvation and will not fear." I believe that we can declare this boldly and publicly, that in the pulpit and out of it we can speak of an improvement in our relationship with the Christian world, but that we need to work at it and toward it. It has to become the legacy of the average Jew and the average Christian and not just of ecumenists and symposiasts. The *havdalah* prayer is true: "Behold, the God of our salvation awaits us." ■

INTERNATIONAL JEWISH COMMITTEE  
ON INTERRELIGIOUS CONSULTATIONS

August 20, 1991

Seymour D. Reich  
Chairman

Dr. Leon Feldman  
Consultant

Dear IJCIC Member:

I am drawing your attention to last Monday's news item in the New York Times on the Pope's meeting with representatives of the Hungarian Jewish community.

Please compare the contents of the Reuters and Washington Posts reports, many details of which were not reported by the New York Times. The material was made available to us by the WJC.

As a matter of fact, in my conversation today with Fr. P.F. Fumagalli, he did not know anything beyond the item as reported by the NY Times...

Thank you for your continued interest.

Leon A. Feldman

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## MINUTES OF EXECUTIVE COMMITTEE MEETING August 21, 1991

Present for Executive Committee: Vera Blinken, Leo Cherne, Angier Biddle Duke, Richard Hammer, Lionel Olmer, Catherine O'Neill, Jay Schulberg, Nancy Starr, Carel Sternberg, Norton Stevens, James Strickler, Mark Tanenbaum, Lee Thaw, Robin Travers, Dan Weiner, Peter Weiss, John Whitehead, Louis Wiesner

Present by Proxy: Winston Lord, Mort Hamburg

Present for Staff: Bob Carey, Bob DeVecchi, Brenda Berg, Jack Bode, Mark Dawson, Joan Koenig, Barbara Nagorski, Mary Anne Schwalbe, Susan Stark, Lorna Stevens, Roy Williams

Jim Strickler opened the meeting at 3:50PM. A motion was made to approve the minutes of the July 10th meeting as circulated. The motion was seconded and the minutes were then unanimously approved.

Revised Budget and Financial Report - Richard Hammer reported that at the last meeting, the staff and the Finance Committee were mandated by the Executive Committee to revise the original budget because the Kurdish crisis, a major financial consideration, was not reflected in the original budget.

A revised budget was presented to the Executive Committee. Peter Weiss summarized the revised 1991 budget, pointing out that total program expenditures to date have been \$3,774,212 more than anticipated in the original budget. This is due to new programs in Cambodia, Nicaragua, Sierra Leone, Guinea, and Turkey/Iraq. Program expenditures in Pakistan, Jordan and Sudan have been less than anticipated.

Depreciation, severance and vacation pay, totaling \$1,045,394, which were not accounted for in the original budget, are included in the revised budget. Using the accrual method of accounting, it is anticipated that IRC will show a deficit at the end of the year. However, Mr. Hammer clarified that if we were reporting on a cash basis, IRC would be in a strong and sound position. Fund raising performance to date has been excellent and is well ahead of budget. During the first half of the year, 75-80% of total non-restricted funds predicted were already raised. The Finance Committee continues to monitor the situation.

No action was required from the Executive Committee on the revised budget and financial report.

Update on Perez de Cuellar Freedom Award Dinner - Vera Blinken reported that in addition to Javier Perez de Cuellar, Maurice Greenberg will be honored with IRC's new Distinguished Service Award. Dwayne Andreas, Chairman and CEO of Archer Daniels Midland, has agreed to serve as National Chairman of the dinner, and Richard Voell, Chairman of Rockefeller Associates, has agreed to serve as Dinner Chairman. The date for the dinner is November 5th, and plans are being made for approximately 500 attendees.

Review of the Kurdish Program - Lionel Olmer reported that there are two aspects that should be addressed in regard to the Kurdish program: The first is whether IRC should continue with the program and if so, how large it should be. On that subject he deferred to staff.

The second aspect is how the program is relevant to the future of IRC. There are many lessons to be learned and utilized in the future. One of these lessons is that IRC needs to be able to rapidly recruit, assign and place people with requisite skills in the field when an emergency occurs. Also needed is a determination of which area of work (medical, public health or sanitation for example) should receive the most emphasis in any given situation.

IRC needs to be able to react immediately to emergency situations, which require readily available funds to initiate a program. He acknowledged that this need is currently being addressed by creating a fund for emergencies which will bear Leo Cherne's name.

Mr. Olmer also reported that when he visited the Kurdish program with Bob DeVecchi, Jim Strickler and Julia Taft in May, they decided it was important for staff to prepare a report reviewing the problems encountered in IRC's response to this refugee emergency. A great deal was accomplished, but there were "glitches" along the way - politically and geographically.

Referring to the July 31, 1991 report on the Kurdish program, written by Roy Williams and circulated to the Executive Committee, Mr. Olmer said it points out broad areas for greater attention and makes recommendations so that IRC will not fall short of its own expectations in future situations. The report should receive due consideration by the Executive Committee and the Regional Committees.

Regarding the current situation in Iraq, Bob DeVecchi reported that there is still instability in Northern Iraq and many Kurds have not returned to their homes. Those who have returned feel insecure. Negotiations between Kurdish leaders and Saddam Hussein are dragging. Time is running out because winter is coming, and the weather will be brutal. Almost all of the voluntary agencies have pulled out.

Roy Williams reported that the main focus in the program now, two months before winter, is building shelters and immunization for the Kurds, especially children. Before the war Iraq had a strong immunization program, but it fell apart during the war. There are now many children who have not been immunized. Regarding shelter, IRC is providing the administrative and logistical assistance necessary to get materials where they are needed.

\$800,000 in residual OFDA funding, as well as money from direct mail appeals, is restricted to the Kurdish program. IRC has asked for authorization from OFDA to extend the program in order to use the funds that remain.

Catherine O'Neill asked if the residual money could be used for the Kurds near Iran. Mr. Williams answered that the problem with developing a program near Iran is the difficulty of access and security. The areas where IRC is currently functioning are reasonably secure.

Bob DeVecchi asked the Committee to give permission to expand the immunization program and provide shelter within the restraints of the current budget. This and other questions which arose were referred to the Regional Advisory Committee.

Dr. Strickler then noted that a motion had been made by Lionel Olmer to charge the Chairs of the Regional Advisory Committees and the Medical Advisory Committee to look at how IRC might better respond to emergencies and form a strategic plan for a more rapid response, addressing the budgetary issues that go along with it. The motion was seconded and passed unanimously.

Implementation of Strategic Planning Report Recommendation - Role of Advisory Committees, Monitoring and Evaluation - Jim Strickler reported that some Regional Advisory Committees had been established and others had not yet formed. He proposed that the committees should consist of three to seven members. He stated that in order to get more Board members involved, he would like to limit membership to two committees per member. He also suggested temporary appointments for members of the committees, with three years as a reasonable term. This would allow a mechanism for turnover but would not suggest a limitation of terms a member could participate in a committee.

Dr. Strickler reiterated that the purpose of an advisory committee was to serve as a resource to staff. He said it was important that they function as support and do not overburden staff.

Bob DeVecchi pointed out that in an oversight, the Board did not form an advisory committee for the domestic resettlement program,

which includes 19 offices around the country and utilizes \$6-7 million of IRC's budget. It is a very important aspect of IRC's work, and a committee should be established for this area soon.

Nancy Starr asked how one could become a member of a committee, or express the wish to do so. Jim Strickler said that in the past, the process began with a questionnaire. In the future, he anticipates proceeding in a similar fashion with a poll of Board members' interest. Also, Board members should feel free to express their interests to Bob DeVecchi, who can then make recommendations to the officers of the committees. There will inevitably be some disappointment, but hopefully there will be enough options across the board so that everyone can participate in an area of personal interest.

Report of Medical Advisory Committee - Dan Weiner reported that the Medical Advisory Committee was mandated two years ago by the Executive Committee.

He noted that the Strategic Planning report mandated the delineation of a process and procedure for advisory committees, and he has made an attempt to do that in a report that was mailed to the Executive Committee prior to this meeting. He summarized the paper by specifying a need to establish the following:

- 1) a joint relationship between the medical advisory committee, staff and regional committees regarding program selection, need assessment and program development,
- 2) uniform protocols for treatment and reporting (this would be in addition to the development of a means of reviewing programs and planning ahead for their termination), and
- 3) a person on the overseas programs administrative staff with public health expertise (since 30-35% of total IRC overseas programs are related to health care).

He then asked the Executive Committee for approval to proceed to develop these recommendations.

Catherine O'Neill commended Dr. Weiner for his thorough report. A discussion followed regarding the desirability of having public health personnel, sanitarians, as well as medical doctors involved in establishing programs in the field.

Dr. Strickler recommended that IRC work on strengthening its current medical programs. He strongly advocated public health, saying that the highest mortality rate affects children and mothers, and that sanitation, water and immunization programs save more lives than anything else. Those needs are also coupled with curative programs that are related to refugee situations (as



opposed to "high-tech" medicine which is not appropriate). He also noted that Dr. Weiner's report would create a lot of work for the Medical Advisory Committee and asked if the committee would be able to devote the time and effort necessary to implement the recommendations.

Dr. Weiner said that the members have volunteered to do so, and that he might develop a sub-committee of people who are in the New York area to meet with regional committees and IRC administration.

Lou Wiesner then said that a collaborative effort is needed between the Medical Advisory Committee members and staff and that these recommendations should not be seen as threatening but as a means to improve IRC's medical programs. IRC is a full service refugee organization and should also be full service medically speaking. He stated that he felt IRC should call on these members for expertise that is needed in these situations.

Dr. Strickler noted that the medical advisory committee could also be helpful in recruiting, which could strengthen IRC's medical programs. He also clarified that the ground rules to be established for the regional advisory committees would also apply to the medical advisory committee, i.e. limiting the number of members. Perhaps those in the New York area could serve on the committee while the others could serve as consultants.

Dr. Strickler noted Dr. Weiner's request for Executive Committee approval to proceed with the recommendations in his report. Dr. Strickler moved that the recommendations stated in Dr. Weiner's report be approved. A motion was made, seconded and passed unanimously.

Report of the Nominating Committee - Lee Thaw reported that Ambassador Morton Abramowitz, who has been very helpful to IRC as Ambassador to Thailand and Turkey during IRC's emergency relief efforts in both countries, recently retired from the Foreign Service and is now head of the Carnegie Endowment for International Peace in Washington, D.C. He has a tremendous enthusiasm for IRC, and Mrs. Thaw stated that he was being recommended by the Nominating Committee for a position on the IRC Board. She moved that the Executive Committee approve this nomination.

The motion was seconded and unanimously passed.

Gift Annuity Program - Nancy Starr reported that gift annuities can be a large part of a deferred giving program and that although IRC does not have a natural constituency, as a hospital or church does, the consultants do feel that IRC's contributor file is sufficient for this purpose. She also consulted Bob DeVecchi, Jack Bode and

Dr. Strickler and all feel it is important to add this component to our fund raising efforts. She then asked the Committee for authorization to set up a Gift Annuity Program.

The motion to establish a gift annuity program was then seconded and unanimously approved.

Proposed IRC-Dartmouth Conference on National Sovereignty and Cross Boundary Intervention - Jim Strickler reported that Dartmouth University will host a conference on the issue of humanitarian intervention and its conflict with national sovereignty. The conference is planned for April 1992 and will include international policy makers as well as representatives from academic institutions and private voluntary organizations.

Dr. Strickler shared this with the Executive Committee to alert it to the possibility of IRC's involvement and to see if there were any objections to IRC's association with the conference. He also acknowledged Lou Wiesner's assistance and input in planning the conference.

Catherine O'Neill noted that Madame Ogata, UN High Commissioner for Refugees, had called upon universities to explore this issue. Dr. Strickler then said that Madame Ogata would be the first choice for keynote speaker at the conference.

Marc Tanenbaum noted that this conference afforded an important opportunity for IRC to be associated with the issue, and suggested that perhaps IRC's involvement could be exploited in a very positive way.

There were no objections to IRC's involvement in the conference.

New Board Leadership Structure - John Whitehead reported that the date for transition of Board leadership was September 1, 1991. Since the last Board meeting, he has had several meetings with Winston Lord, who will become Vice Chairman, Jim Strickler and Bob DeVecchi to work out a system of sharing leadership responsibility. He assured the Committee that the organization would run very well due to the commitment of all concerned to share the responsibility.

He stressed that Leo Cherne, who will become Chairman Emeritus, will continue to keep his office at IRC's New York headquarters, and that the new leadership will welcome as much involvement by Mr. Cherne as possible.

In addition, Mr. Whitehead said that he would like to see the Advisory Committees become more involved than they have been in the past. These committees need to be small, three and no more than five members, in order to be effective, and should operate as a

sort of Board of Directors for their respective areas of concern. He also said that he hoped the committee members would visit the area they represent and meet the staff working there. He stated that one way to allow more people to be involved in a particular region is to divide it into smaller regions and, in turn, establish more committees. This would allow greater involvement, yet keep the committees at the recommended size. He also thought that IRC should have committees which cover areas where IRC does not currently have programs, but where refugee problems are likely to arise.

Regarding public relations, he said that IRC is a terrific organization, but very few people know about it. IRC staff and Board members must try harder to raise IRC's visibility. Improved public relations is important to the fund raising area of this organization.

In closing, Mr. Whitehead expressed the hope that the Board will continue to show the same loyalty to IRC under his leadership that they showed under Leo Cherne, so that IRC's work would not be effected by the change of leadership. He said that it will be a pleasure to assume the position of Chairman on September 1st.

Leo Cherne Emergency Refugee Fund - Jack Bode summarized what was accomplished regarding the Leo Cherne Emergency Refugee Fund since the last Executive Committee meeting. He reported that Peter Drucker agreed to Chair the Fund and the dinner to be held April 14, 1991. Selection of the location for the dinner is underway, and the past Presidents have been asked to serve as Honorary Chairs of the Fund.

Vera Blinken then suggested that the date, size, structure and proposed participants be reviewed, as she was concerned about having two large dinners within six months of each other. She suggested that perhaps a smaller dinner in April should be considered, as a thank you to donors, with perhaps a larger dinner in the fall of 1992 in honor of Mr. Cherne.

Dr. Strickler asked Jack Bode and Bob DeVecchi to take note of Mrs. Blinken's concerns and to meet with her to address them.

New Business - Bob DeVecchi reported that as part of the process of strengthening the staff and structure of IRC, it was previously recommended that a position be created for a full-time staff person in Washington to work actively in public education and refugee advocacy. IRC is now in a financial position to establish this position and the appropriate individual has recently relocated to Washington. He then announced that as of September 16, Mrs. Morton I. Abramowitz would join the IRC staff as IRC's Washington Representative. Sheppie Abramowitz is well known in the refugee

field, highly respected and very knowledgeable. She will be a major addition to the IRC.

Mr. DeVecchi also reported that IRC was asked by UNHCR to participate in a study mission to go to Belize to analyze refugee programs. This may lead to an opportunity similar to that in which IRC is involved in Nicaragua -where IRC implements programs which are funded by the UNHCR. He stressed that no programmatic activity would happen without consultation with the Executive Committee and Regional Advisory Committee.

Robin Travers asked the Committee to consider a proposal to collaborate with a student organization that matches high school students with organizations involved in international relief programs.

Dr. Strickler said that it was a wonderful idea in principle and suggested that Ms. Travers sit down with Roy Williams, Bob DeVecchi and other staff members to flush the idea out.

A bank resolution was passed giving Robert P. DeVecchi (Executive Director), Howard Roy Williams (Deputy Director-Operations), Jack Bode (Deputy Director for Resources and Public Affairs) and Joan Koenig (Chief Financial Officer) signatory power for IRC's Citibank account in which funds collected in the Leo Cherne Emergency Refugee Fund appeal will be deposited.

Robert P. DeVecchi and Joan Koenig were added as signatories to IRC-Vienna's bank account at the Creditanstalt bank.

Dr. Strickler then adjourned the meeting at 6:10PM.

Marc H. Tanenbaum

August 21, 1991

Mr. Eryk Spektor, Chairman  
The Defender of Jerusalem Award  
261 Fifth Avenue  
New York, N. Y. 10016

Dear Mr. Spektor,

Thank you for inviting me to nominate a candidate for the 1991 Defender of Jerusalem Award.

I sincerely believe that Dr. Billy Graham would be a candidate of worldwide distinction. The reasons I spell out in the enclosed form.

I appreciate your thoughtful check. I plan to use it for my publication fund through which I am publishing several books and articles for wide distribution.

With every good wish to you and your family for a Shanah Tovah!

Sincerely,

August 22, 1991

Rabbi Marc Tannenbaum  
c/o AMERICAN JEWISH COMMITTEE  
165 East 56th Street  
New York, N.Y. 10022

Dear Rabbi Tannenbaum:

For the longest time now, you've been a hero of mine because of your intelligence and eloquence whenever I've heard you speak. I respect you and admire you tremendously and am writing you this because I know of no one else who could help me.

I want very much to do something about this JEWISH VOICE channel in Phoenix, Arizona that has these programs on the air about Jews who are Christians and have accepted Jesus as their savior. But, what can I do?

I am so outraged at this, I am lost for words. (And, being a writer -- that's not so good.) The straw that broke the camel's back was a recent program that I happened to scan by where a Howard and Rene Diamond had been interviewed and were "sharing" their feelings and their struggles with other "Jewish brothers and sisters" in an effort to show what accepting what they refer to as "Mosheach Yashuah" had done for them.

That was it. I almost smashed the TV.

The vicious subtlety with which this program and channel is created is really a stroke of genius. They use very Jewish-sounding names like "Abel" and "Goldman" and those narrators and commentators too have a physical look to them that would by all standards of modern assessment be taken for as Jewish. (After all, there are some of us who do look Jewish.) Additionally, they integrate Hebrew references to their interpretation(s) of Biblical findings which lend a certain credibility to their espousing a Jewish position of leadership.

(MORE)

(2) -- Continued  
Rabbi Marc Tannenbaum  
8/22/91

I am sorry for these weak people who have been seduced by Christian rhetoric into believing that a Jew can be a Jewish Christian. But, having compassion in my heart for them does not stop this atrocity from hitting the public air waves.

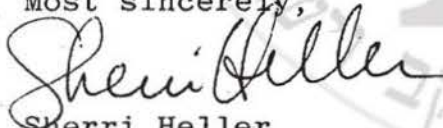
Can anything be done? Can you and the other respected Jewish leaders do anything to stop this? And, more importantly -- can the Jewish Community do anything to get rid of this insanity?

I hesitate to contact these people because then I will be placed on their mailing list and they will misinterpret my reaction to them as a possible target for their converting me. (I know this from previous experience when a JW started talking to me on a bus, took my name and address and I'm still getting mail from these people.)

Judaism is the most precious gift I have been given. It has been the source and the force of strength, comfort, safety, wisdom, joy and love in my life. Rabbi Tannenbaum -- how can we stop this madness ?

Thank you for reading this.

Most sincerely,



Sherri Heller  
22 Wedgewood Drive  
West Orange, N.J. 07052  
(201) 731-1674.

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-TANERBOW/BENNETT-

VOICE CONTACT REQUESTED.

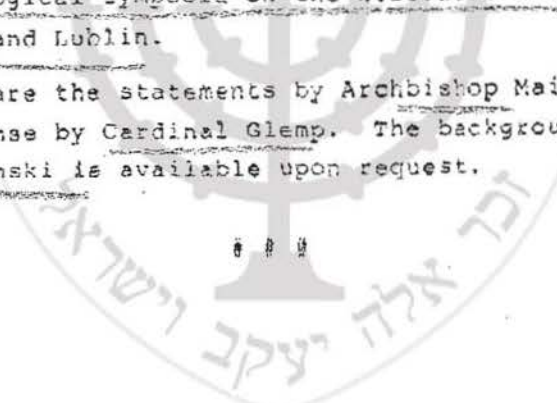
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U.S. Catholic Union leaders who had some experience and who "gave us Christian encouragement which was much needed in difficult times."

Accompanying Cardinal Glemp's letter to Archbishop Maida was a memorandum prepared by Bishop Henryk Muszynski giving background on the Jewish-Catholic dialogue in Poland. Bishop Muszynski is the chairman of the Polish Episcopal Committee for dialogue with Judaism. His memo notes Cardinal Glemp's key role in authoring and promulgating last November's strong condemnation by the Polish bishops of anti-Semitism as well as other efforts by Cardinal Glemp to promote Catholic-Jewish understanding, including theological symposia on the Holocaust conducted at Cracow, Warsaw and Lublin.

Following are the statements by Archbishop Maida and the letter of response by Cardinal Glemp. The background memorandum of Bishop Muszynski is available upon request.

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Congregation



Kehillath Israel

*replied Aug 22, 91 - O.K.*

August 26, 1991

Rabbi Marc H. Tanenbaum  
45 E. 89th Street  
New York, N. Y. 10022

Dear Marc:

It was good talking to you and I was happy to hear that all is well with you.

On behalf of Rabbi Sholom Stern and our congregation, I am pleased to invite you to deliver this year's Celia and Frank Leeder Lecture. This is scheduled to take place on Sunday morning, November 24, 1991. We will set the exact time after you let us know when you plan to fly in. We would prefer to start at 10:00 a.m. or no later than 10:30. If you would rather spend the night here in Brookline, we can arrange for you to stay at the Holiday Inn a few short blocks from the synagogue.

Please let me know as soon as possible so that we can fix the time for the lecture and start the publicity.

As for the subject matter of the lecture, I would appreciate some thoughts from you as to alternate ideas. Please send us your latest bio information and related publicity materials as soon as possible.

As agreed, your honorarium will be \$1500 plus travel expenses.

Regards from Edna. Please remember us to Georgette. We look forward to seeing you. L'Shana Tovah.

Sincerely,

Irving B. Levine  
President

IBL/ep



# ARCHDIOCESE OF BALTIMORE

320 Cathedral Street • Baltimore, Maryland 21201-4416 • (301) 547-5437

OFFICE OF THE ARCHBISHOP

August 30, 1991

COPY

Rabbi Marc H. Tanenbaum  
Consultant  
International Interreligious Relations  
45 East 89 Street  
New York, New York 1011128

Original FAXed

9/30/91  
date

Dear Marc,

Many, many thanks for sending me a copy of the article you have written on Cardinal Glemp. From Rabbi Jack Bemporad I gather that you have undertaken some other positive efforts in trying to smooth the way for the Cardinal's visit to the United States.

There is an element, both real and psychological, that deserves being lifted up, and you have done it by recalling how Cardinal Glemp has led the Polish hierarchy in writing and in promulgating their historic pastoral letter on Catholic-Jewish relations.

Anything more which can be said in a positive vein will be deeply appreciated and will help us move our own discussion forward.

With cordial wishes always, I remain

Sincerely yours,

Archbishop of Baltimore



CARDINAL'S OFFICE  
1011 FIRST AVENUE  
NEW YORK, NY 10022

September 6, 1991

Dear Rabbi Tanenbaum:

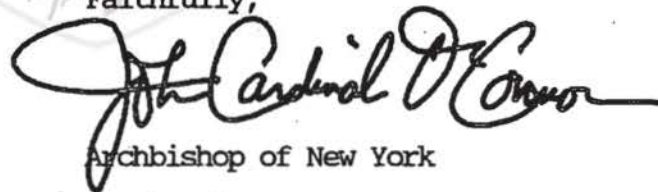
As you prepare for Yom Teruah and the beginning of the Days of Awe, one cannot but reflect upon the events which have occurred here in our city and throughout the world in the past couple of weeks. Some events have been at times full of suggestions of renewed hope while other events have been full of sad, very sad turning back to former sins of intolerance.

Please know that I will continue to do everything I can to combat anti-Semitism, and will continue to make clear to all the indebtedness of Christianity to Judaism.

As the blasts of the shofar are meant to awaken our slumbering souls to the passage of time and reminds us what we could do with our lives, I wish to greet you and your family and pray that this New Year be one in which our communities may work together to renew hope and work together against evil which we meet daily.

May the King of Creation bless you today and always!

Faithfully,



Archbishop of New York

Rabbi Marc Tanenbaum  
45 East 89 Street  
Apt. 18F  
New York, NY 10128

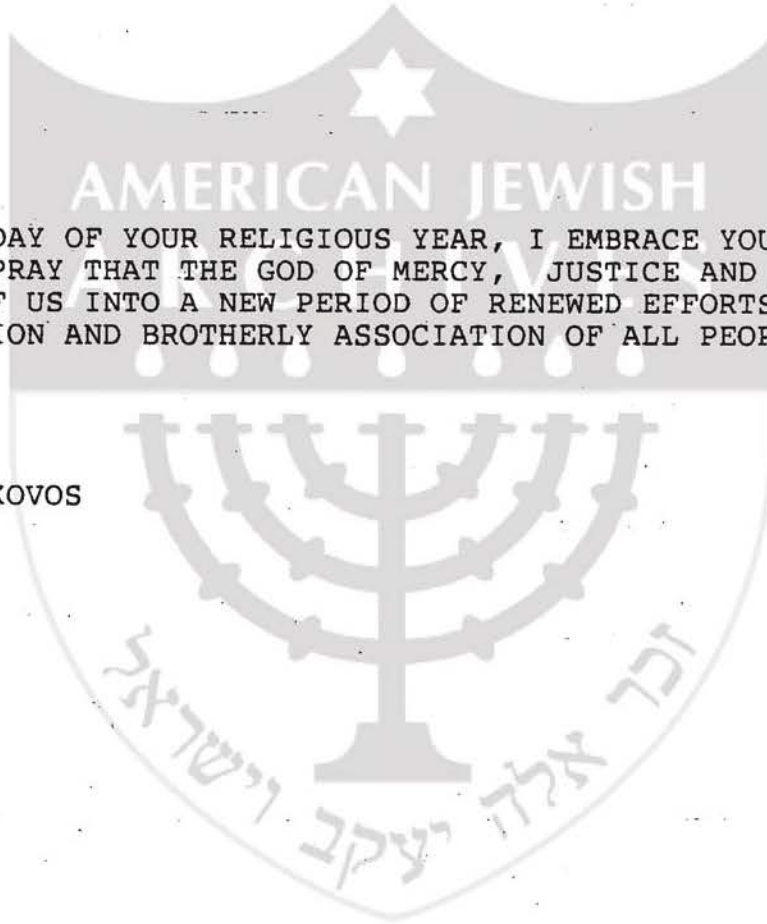
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8 EAST 79TH  
NEW YORK NY 10021 09AM

WESTERN UNION MAILGRAM®



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▽ RABBI MARC TANNENBAUM  
DIRECTOR OF INTERNATIONAL AFFAIRS  
AMERICAN JEWISH COMMITTEE  
165 EAST 56TH STREET  
NEW YORK NY 10022



ON THIS FIRST DAY OF YOUR RELIGIOUS YEAR, I EMBRACE YOU WARMLY  
AND HOPE AND PRAY THAT THE GOD OF MERCY, JUSTICE AND PEACE  
MAY LEAD ALL OF US INTO A NEW PERIOD OF RENEWED EFFORTS THAT AIM  
AT RECONCILIATION AND BROTHERLY ASSOCIATION OF ALL PEOPLES  
AND RELIGIONS.

PRAYERFULLY,  
ARCHBISHOP IAKOVOS

18:03 EST

MGMCOMP

MGM CS (10/89)



*Edward Idris Cardinal Cassidy*

Vatican City, 9th September 1991

Rabbi Marc Tanenbaum  
Suite 18F  
45 East 89th Street  
New York, NY 10128  
U.S.A.

Dear Rabbi Tanenbaum,

It is with some embarrassment and regret that I send you this reply to the very gracious message of congratulation which you sent me on the occasion of my elevation to the College of Cardinals.

You can well imagine the difficulty encountered in answering satisfactorily the many letters and telegrams received at that time. The summer holidays then intervened to make the delay even longer.

Be assured, however, that your thoughtfulness in writing to me in such generous and encouraging terms was deeply appreciated and is a source of great encouragement to me in seeking to carry out the responsibilities of the offices that have been entrusted to me. The support on one like yourself, who has done so much over a life-time to improve Jewish-Christian relations, makes the task ahead appear less forbidding.

Many thanks for taking the trouble to send me with your letter of June 24th several cuttings of special interest from the Jewish press.

It is my earnest prayer that God will reward abundantly your kindness to me and keep you always in His loving care.

*Edward Card. Cassidy*

BILLY GRAHAM  
MONTREAT, NORTH CAROLINA 28757

September 11, 1991

Dear Marc,

Please forgive the delay in thanking you for the help you gave in arranging for the meeting at the New York Board of Rabbis. It is an occasion I shall always remember and be grateful for. I felt I was really having fellowship with the entire group in a new way.

I will never forget your introduction and wish it had been recorded. I would like to have had a copy of it to use in my memoirs. If you could reconstruct it I could still put it in (because it is going to be a long time before my memoirs get finished!). You can rest assured that I will speak about our friendship--and because it might be a bit sensitive for you, I will send you a copy of what I plan to write, for your approval.

Please give my greetings to Georgette and tell her that I am going to have to ask for a rain check on coming by your home. At the moment I am in Connecticut trying to prepare my addresses and get ready for an avalanche of interviews next week--in which I will be asked all the emotional and loaded questions that the New York press is capable of.

With warmest personal affection, I am

Cordially yours,



Rabbi Marc Tanenbaum  
45 East 89th Street  
Apartment 18-F  
New York, NY 10128



# TEMPLE UNIVERSITY

INSTITUTE FOR INTERRELIGIOUS, INTERIDEOLOGICAL DIALOGUE

JOURNAL OF ECUMENICAL STUDIES

RELIGION DEPARTMENT

Philadelphia, PA 19122  
FAX: 215-787-3731 (office)  
215-477-5928 (home)

Tel. 215-787-7237 (office)  
215-477-1080 (home)  
September 18, 1991

Rabbi Marc Tanenbaum  
Suite 18F 45 East 89th St. New York, NY 10128  
Tel: 212-831-2952; FAX: 212-876-8351

Dear Marc,

This is your conscience speaking. It is now 2:43 AM. I fell asleep at 9PM, and so am now sitting in front of my computer. You also must have semi-sleepless nights occasionally. Could you the next time take a couple of those hours and reminisce about how you got involved in dialogue?

Just think how peaceful it will be when you again have a clear conscience! You probably won't have any sleepless nights anymore!!

Your Yetzer ha <sup>Lev</sup> Ra.

  
Leonard Swidler

Encl.: Earlier letter

July 22, 1991

Dear Marc,

Thank you for your letter of June 28, which was forwarded to me here in Tokyo where Arlene and I have been teaching for the past year (we enjoyed our experience immensely and leave for Philadelphia on July 30). I am glad to hear that you are well and are as active as ever!

I am also glad to hear that you will be able to turn to the writing of your "Odyssey to Dialogue" within a fortnight of your letter to me. Perhaps I will be able to have it by the time I get back to my Philadelphia office on August 7.

Let me remind you that if you are writing on a computer, it would make things easier for me if you could also send a computer disk (either size) with your text on IBM compatible software (preferably, though not necessarily, on WorldPerfect), along with the hard copy.

If I have to run up to NY sometime, I will call you ahead of time and see whether you would be free for lunch or a drink, or at least some conversation. Do the same if you come to Philly.

# SUTTON PLACE SYNAGOGUE

Jewish Center For the United Nations

225 East 51st Street

New York, New York 10022

(212) 593-3300

Fax (212) 758-5745

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Rabbi

Dov Keren  
Cantor  
Harriet A. Janover  
Executive Director

September 20, 1991

Rabbi Marc Tannenbaum  
45 East 89th Street #18F  
New York, NY 10128

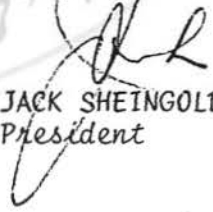
Dear Rabbi Tanenbaum,

I would like to take this opportunity to express the deep gratitude of the Officers, Trustees and congregants of Sutton Place Synagogue for your magnificent leadership of our Auditorium Parallel High Holy Days Services.

Your congregation, consisting of Synagogue members both old and new, were unanimous in their enthusiastic praise for the Service, your meaningful sermons, and your concern about the spiritual fulfillment and enlightenment of each and every one of your congregants. We received many calls thanking us for an extraordinary religious experience, never to be forgotten.

We thank you for your outstanding efforts and I would like to add my own personal thank you and best wishes to you and your family for a Happy and Healthy New Year.

With gratitude,

  
JACK SHEINGOLD  
President

JS/hb

Harriet Janover  
Executive Director

Dear Marc,

I was terribly upset to  
learn that the bookkeeper  
had mailed your check without  
an accompanying letter &  
thank you for your magnificent  
patience. Please accept my  
apology.

As usual, RAVES!  
The are so fortunate to  
have you with us each  
year.

I hope to see you soon.  
With best wishes for a  
fantastic, healthy year  
for you, the family &  
the synagogue.  
Truly,  
Harriet

# SUTTON PLACE SYNAGOGUE

Jewish Center For the United Nations

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Isidore Wollerstein

September 20, 1991

Rabbi Marc Tannenbaum  
45 East 89th Street #18F  
New York, NY 10128


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We thank you for your outstanding efforts and I would like to add my own personal thank you and best wishes to you and your family for a Happy and Healthy New Year.

With gratitude,

  
JACK SHEINGOLD  
President

JS/hb

INTERNATIONAL RESCUE COMMITTEE

386 PARK AVENUE SOUTH

NEW YORK, N. Y. 10016

(212) 679-0010

To: The Executive Committee and  
All Offices

Date: September 23, 1991

From: Bob DeVecchi

Subject: Refugees in the 1990's

The attached statement was delivered by the UN High Commissioner for Refugees, Mrs. Sadako Ogata, at Georgetown University on June 25, 1991.

I recently re-read this speech following a meeting with Mrs. Ogata here in New York, and was struck by its clarity, insightfulness and boldness. With this in mind, I am sending you this copy, urging that you take the time to read it. You will be struck by the number of familiar themes which we covered in our Strategic Planning Report and which have led to the effort to establish the Leo Cherne Emergency Refugee Fund.

We are fortunate, I believe, to have a person of Mrs. Ogata's stature, erudition and breadth of vision as the High Commissioner. These are extraordinary times that demand new thinking and initiatives. Mrs. Ogata lays out a challenging agenda for us all.

*Bob DeVecchi*

/bb



Statement of the High Commissioner

Refugees in the 1990s: Changing Reality, Changing Response

Georgetown University, 25 June 1991

It is a great honour to address Georgetown University on my first visit to the United States as United Nations High Commissioner for Refugees. I am very happy to be here as it was at this very University that I began my graduate studies in political science forty years ago. It is therefore with great pleasure that I take this opportunity to share with you my thoughts after having been in office for some four months.

Within weeks of assuming office I was faced with one of the most difficult refugee situations in UNHCR's history. I speak of the exodus from Iraq. My induction, however, was not limited to the Middle East. I was also confronted with the tragedy of millions of refugees and displaced persons in the Horn of Africa as well as around Liberia; with the persisting refugee situations in southern Africa, Afghanistan and Southeast Asia; and with the increasingly difficult situation of asylum-seekers arriving in industrialised countries. Of course, there have been some positive developments too, particularly in Central America, Western Sahara and Angola. The extraordinary dynamism of the events confirm, more clearly than ever before, the radical changes in the nature of the refugee situation. In my talk this evening I would like to share with you my analysis of the situation and then propose some ideas on how to mould a new response.

How has the refugee situation changed ?

Firstly, the refugee issue has become part of a much larger movement of people across frontiers and within them. The mass exodus of migrant workers, evacuees, refugees and internally displaced which the Gulf War produced represents in a microcosm the kind of movements with which we are increasingly confronted as we come to the end of the twentieth century. The process of political and economic adjustment which we are experiencing today, the widening economic gap between the North and the South, the pressures of poverty and the aspirations of a better life, coupled with technological advances in transport and information, have led to massive movement of people. If we put refugees and the internally displaced together, the estimate is over 30 million persons. There is hardly a corner in Africa which has been spared displacement. In Asia, Central America, Middle East, Europe or North America, there are refugees and displaced people.

Second is the growing complexity of the root causes of refugee flows. The Iraqi refugees clearly fell within the classical definition of refugees as persons fleeing persecution. However, in many parts of the world refugees are victims of civil war and political conflict rather than of persecution. Africa, burdened with its colonial past, provides many grim examples of ethnic tension, exacerbated by poverty, population explosion and environmental degradation, leading to repression and violence. Communal strife and civil war intensify famine and food shortages, forcing people to move in search of safety and survival, for example in Mozambique, Liberia and the Horn of Africa.

Thirdly, displacement is not only an issue across national frontiers but also within them. In Iraq, Ethiopia or Mozambique, to name but a few situations, the causes which led to external displacement have also created a large displacement of persons inside their own country. For the human being directly affected, legal definitions - or artificial borders - are meaningless. For the Ethiopian, the suffering is the same whether he crosses the border into Sudan as a refugee or remains displaced inside Eritrea in a refugee-like situation as a result of the conflict. In the present situation, however, no single organisation has the mandate, nor capacity, to take care of the internally displaced. UNHCR has a direct interest in the resolution of this vacuum. Not only as a humanitarian agency responsible for human beings, but also since internal displacement may trigger external flight. Aid and protection to internally displaced can therefore be considered both preventive and curative.

Fourthly, not only do refugees originate from developing countries, the vast majority also find asylum in developing countries. Because of the limited capacity of receiving countries to absorb refugees and with the change in the East/West relations, the political imperatives for local integration or resettlement abroad are dwindling. Increasing emphasis is being placed on the role and responsibility of the country of origin. Voluntary repatriation has become the most viable option, but is often predicated on an acceptable political settlement. Recent progress on a number of regional conflicts have promoted the possibility of returns to Western Sahara, Angola and Rwanda. At the same time, I am concerned that lack of adequate security conditions impede returns in many other parts of the world, including Cambodia, the Horn of Africa, southern Africa and Liberia, while five million Afghan refugees in Pakistan and Iran have spent a decade in exile. In the case of northern Iraq, one million refugees returned from Iran or the Turkish border within weeks of the exodus.



However, almost half of that number remain displaced inside Iraq because they are afraid to return to their home villages or are prevented from doing so, or wish to return to villages which were evacuated and destroyed in the course of the Iran/Iraq war. The evolving security situation will determine any further returns. I cannot but be concerned about future security arrangements in northern Iraq.

Finally, an aggravating feature of the changing reality has been the growing movement of refugees from their regions of origin to Europe and north America, as part -- sometimes even a minority -- of a larger movement of migrants escaping poverty. I would like to emphasise that refugees and migrants are distinct categories, requiring different responses. In the case of migrants there is an element of choice and planning in their movement. A refugee on the other hand is forced to flee from political conflict to save his life and freedom, and therein lies his need for protection, even if he does not fear persecution in terms of the 1951 Convention on Refugees. I believe the "temporary protected status" devised by the United States is a useful mechanism to meet the needs of this broad group of refugees. The mixed movement of refugees and migrants has created an acute problem in Western European countries and also in Southeast Asia with the Vietnamese, of how to deal with those who do not qualify for refugee status and are not in need of international protection. Afraid of large movements not only from the South but also from the East, particularly the Soviet Union, western governments have sought to reinforce immigration and border controls, putting pressure on the fragile edifice of asylum and challenging their own liberal human rights traditions. It is ironic to see this happen at a time when human rights and refugee protection institutions are being built in the very countries of Eastern and Central Europe which not so long ago were producers of refugees.

It is clear that the magnitude, scope and intensity of the refugee situation far exceeds the limits of existing institutions and conventions. States and international organisations are at a crossroads on forging a new and global humanitarian system. As discussions proliferate on the restructuring of the humanitarian arm of the United Nations, I see the need for response at two levels. The first is operationally: to develop the humanitarian capacity of the United Nations to meet the emergency needs of refugees and the displaced through a concerted international effort. The second is politically: to utilise the prevailing positive spirit of multilateralism to develop a new approach which can meet the protection and assistance needs of refugees and promote durable solutions in a comprehensive manner. Above all, I see an important catalytic role for the United Nations to keep alive the humanitarian commitment and traditions of the Western world.

In a world grappling with natural and man-made disasters, we are faced with refugee emergencies of unprecedented scale and complexity. Often the United Nations has been criticised for its slow response and lack of coordination -- and rightly so. When I visited Iran and Turkey a week after the refugee exodus began in early April, I could see that our preparations designed to meet the needs of 100,000 persons fell far short of the enormous needs of the people which in 5 short days reached 700,000. Let me emphasise this is no reflection on the dedication and competence of UN staff, but rather on the lack of an adequate emergency response system within the UN. I am convinced that with all the best will in the world there is no way that the United Nations High Commissioner -- or any other UN agency for that matter -- can handle large emergencies rapidly or effectively without some fundamental changes in the system. At the moment individual UN agencies

engaged in emergency operations, whether UNICEF, the World Food Programme or UNHCR, are neither financed nor staffed in a way in which we can meet large scale crisis situations. For every emergency we must issue a fresh appeal and pledges come too slowly. If you consider the long lead time it takes to obtain, for example, vehicles and to place them where they are needed, then how can food and other relief goods reach the beneficiaries in time, not to mention the staff required to administer and monitor the delivery of life-sustaining assistance.

If greater efficiency and effectiveness is to be expected of the United Nations, then the contingency planning and delivery capacity of the UN agencies must be strengthened. Right now various models are being proposed. Whatever the eventual outcome of the discussions, I would strongly urge against an additional layer of bureaucracy, but would stress the importance of reinforcing emergency preparedness by the United Nations. These efforts should involve three aspects: firstly, financial resources. We cannot respond to emergencies on credit or on a shoe-string budget living hand to mouth. A UN humanitarian emergency fund has been often debated. Donors must place at the disposal of the United Nations a standby financial reserve to ensure funding within hours of a recognised emergency. Secondly, stockpiles of basic relief items should be established in locations easily accessible to air transport, and a central databank should be set up on the range of goods and services which the UN system can either offer or mobilise from other sources. Thirdly, the UN must organise a standby pool of international emergency experts to respond immediately to any emergency. Such a pool could be linked to civilian disaster relief corps of member governments.

In short, what we need is a flexible, light and pragmatic emergency preparedness and response coordination mechanism, which gives the UN the money, goods and people to respond rapidly and effectively to emergencies. Hand in hand with preparedness goes the need for access and a minimum of level of security to allow UN agencies to operate in emergencies. When we were forced to withdraw from Somalia -- although I should add that we were the last of the UN agencies to leave Mogadishu -- it doubly penalised the very persons we were meant to assist. However, ideas like "zones of peace" or "corridors of tranquillity" have been used, for example, in Mozambique, where parties to the conflict agreed to allow safe passage of humanitarian assistance. Operation Lifeline in southern Sudan is another example. We are now using it, with the help of UNICEF and WFP, to get relief across to Sudanese refugees who fled from Ethiopia to Sudan in recent weeks. As security situations worsen in many parts of Africa, we must build on principles of humanitarian law and past experience of UN agencies, ICRC and NGOs to develop a legal framework and practical guidelines for "humanitarian access", so that international protection and assistance can continue to be provided in areas lacking security or under conflict.

So far I have spoken of a new operational response. Now let me turn to the political aspect of promoting a preventive and solution-oriented approach. As the analysis of the underlying causes clearly shows, the refugee problem is multi-faceted and cannot be resolved in isolation from the major political and economic challenges facing the international community. Therefore, the refugee issue must not be seen only as a matter for humanitarian agencies of the UN but also as a political problem which must be placed in the mainstream of the international agenda as a potential threat to international peace and security. The Security Council Resolution 688 on Iraq created a historical precedent by finally acknowledging the link between human rights, refugees and international peace.

This Resolution marks a watershed in the approach to the refugee problem by focussing on the responsibility of the country of origin to prevent refugee flows. Ultimately the responsibility for the safety and welfare of refugees -- as of other individuals -- lies with States. As the linkage between refugees and human rights is increasingly recognised, the notion of state responsibility must be given greater importance in the sense of States exercising the political will to look into root causes, and undertaking action to resolve the situation. The country of origin must accept responsibility for its own citizens, both in terms of preventing situations which can give rise to refugee flows and creating conditions which allow their safe and voluntary return. The principles of international solidarity and cooperation also demand that other States should help the country of origin to fulfil this responsibility.

However, the complexity of the refugee situation as well as the enormity of the needs is increasingly placing the burden on international organisations to replace what is rightly the responsibility of statehood. Northern Iraq is a case in point. The problems of protecting nationals in their own country and the limits of UNHCR's mandate once refugees have returned home in northern Iraq have shown clearly that a humanitarian organisation like UNHCR can support but not substitute governmental responsibility for a population at risk.

Northern Iraq demonstrated also the irrelevance of borders in responding to the humanitarian needs of the displaced. Today, the protection and assistance needs of the internally displaced are no less compelling than that of those who cross national frontiers. To what extent should national sovereignty shield governments who disregard or are unable to fulfil their responsibilities towards their own citizens ? How can international concern be balanced with the need to encourage governments to accept greater responsibility for the plight of the displaced ?

These questions are crucial because the response to internal displacement may be a means of preventing refugee flows. The problem goes beyond the capacity of any one agency. What is needed is a coordinated and concerted response from the UN system, ICRC and NGOs. We should also watch carefully initiatives such as the recent agreement between the Salvadorean Government and the FMLN rebels to allow UN observers to monitor the human rights situation in El Salvador. It may yield important lessons for the protection of the internally displaced in other parts of the world.

There is growing recognition of the need for a broad response, which takes into account the totality of the refugee problem from its root causes to its solution, and which addresses the continuum of refugee flows from exodus and relief to return and reintegration. I am convinced that it is only through such a comprehensive approach which includes all parties and all aspects of the problem that an effective strategy can be developed which recognises the close relationship between human rights, economic development, peace-building and population displacement.

This was the approach adopted by the International Conference on Central American Refugees, called CIREFCA. It grew out of a political commitment to improve regional stability. Solutions for refugees and the internally displaced were therefore incorporated into the more durable process of peace and development in the region. The positive environment in which CIREFCA was born and which it has fostered in turn has led generally to the strengthening of protection for refugees in the region. On the other hand, the durability of the solutions depends on the extent to which refugee aid can be married to development assistance, and more importantly, to the overall resolution of the complex economic and social problems facing the Central American countries.

In contrast, the Comprehensive Plan of Action or CPA in South East Asia was fashioned by the need to tackle a mixed movement of migrants and refugees within a very complex political context. The CPA is still in the process of evolving but I am sure that its ultimate success will be determined by the willingness of the international community to address the underlying root causes of the migratory movement from Vietnam.

CIREFCA and CPA can provide lessons for refugee situations elsewhere. Sweden has just published a proposal for what it calls a "Comprehensive Refugee and Immigration Policy". The basic theme is to preserve international protection for refugees and at the same time encourage greater development assistance with support for democratisation and respect for human rights in refugee-producing areas so that those who have left can be encouraged to return home and others will not need to leave.

This is obviously the ideal solution but it is also a long-term one and requires strong political commitment and, equally importantly, adequate resources. I do not think UNHCR should assume the responsibility of running development programmes but we must play a catalytic role in encouraging others to join hands. All this, however requires money. Every emergency draws funds away from other activities. In order to feed and house refugees, we have had to cut down on education and self-reliance programmes, yet these are the very activities which prepare the refugees to cease to be refugees and become part of the community building process when they return home.

In conclusion, it is clear that the United Nations must play a much stronger role, both operationally and politically, and must be given the resources and support by governments to do so. The refugee issue lies at the heart of the quest for a stable world order. Unless existing refugee situations are

addressed properly and simultaneously by governments as well as humanitarian organisations, they have the potential to blight the prospects for peace and progress which the new political climate offers. As we are confronted with emergencies in the Persian Gulf, Africa and elsewhere, it is clear that we have reached a critical stage. The challenge has never been greater, the stakes have never been higher. I believe now is the time for the international community to respond urgently and flexibly to strengthen the capacity of the UN, politically and in humanitarian terms, to cope with refugee situations. I look forward to playing my part in formulating a comprehensive strategy for a new world order on a firm humanitarian base.







# INTERNATIONAL RESCUE COMMITTEE, INC.

CABLE: INTERESCUE, NEW YORK  
TELEX: 237611  
FAX: (212) 689-3459

386 PARK AVENUE SOUTH • NEW YORK, NEW YORK 10016 • TEL (212) 679-0010

September 24, 1991

Rabbi Marc H. Tanenbaum  
45 E. 89th St., Apt. 18F  
New York, NY 10128

Dear Marc,


Thank you very much for your letter of September 22 and your check for \$180 for the dinner honoring Leo Cherne. Both are much appreciated.

I've been thinking of you a lot, especially as regards Cardinal Glemp's visit, but also the Crown Heights tensions. And then, of course, Billy Graham. He really has extraordinary charisma and staying power.

I'll not be at the next Executive Committee meeting on October 2, but rather will be in Geneva for the annual meetings of the International Council of Voluntary Agencies and the UNHCR Executive Committee. However, I look forward to seeing you soon after.

Very best regards to you and Georgette.

As ever,

  
Robert P. DeVecchi  
Executive Director

RPD/bb

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Chairman
- \*JAMES C. STRICKLER, M.D.  
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Contributions to the International Rescue Committee are tax deductible



Marc H. Tanenbaum

September 24, 1991

Mr. Edward Portney  
Project Editor  
Norman Ross Publishing Inc.

Dear Mr. Portney,

Please forgive my delay in responding to your recent letter regarding Henry Abramson's proposal. This has been an extraordinarily hectic time for me, and I have been compelled to postpone answering my correspondence.

I find Mr. Abramson's proposal interesting, serious, and worthy of support.

I do think, however, it would be useful to screen it through such expert bodies, such as, the librarians of the Jewish Theological Seminary and Yeshiva University, YIVO, and the Memorial Foundation for Jewish Culture.

They have all worked extensively in this area and might prove helpful - assuming they will not be competitive.

Sincerely,  
Marc H. Tanenbaum

cc: Prof. Tom Bird

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House Grafton Road  
London NW5 4BD  
Telephone 071-485 2538  
Facsimile 071-485 4512

Rabbi Marc Tanenbaum,  
International Consultant AJC,  
American Jewish Committee,  
45 East 69th Street (18F),  
New York, NY 10128 USA

Date

Cur ref 24 September 1991  
SSS/DW

Your ref



Dear Marc,

re: Cardinal Glemp's visit to the US

Attached is item from the International Herald Tribune (21 September ) where reference is made to you. If you have any further information about the visit please fax it to me.

I will be in Malta 8-10 October for the Fifth International Peace Conference, being held under the auspices of the St Egidio community.

For your information, Geoffrey Paul's address is: 130 Dwight Place, Englewood, N. Jersey 07631, Tel and Fax: 201 8941343.

Warm regards,

Yours sincerely,

OF Sir Sigmund Sternberg

*Diana Wilson - Secretary*

MARC H. TANENBAUM  
Consultant  
International/Interreligious Relations

45 East 89th Street  
New York, NY 10128

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

DATE: - Apr. 24, 1991  
TO: Rabbi Jack Benporat  
FAX #: - 516-239-0859

TOTAL NUMBER OF PAGES  
INCLUDING COVER SHEET - \_\_\_\_\_

MESSAGE AREA

Dear Jack, Thanks for the Newday story.  
It is very good - balanced, etc. Enclosed are 2 stories  
from Intl Herald Tribune from separate editions.  
Reuters is WJC inspired. Could you please send me  
the Boston Globe and JTA reports? Many thanks.

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

RESPONSE AREA

!XNC 2A

*Marc*

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

FAX COVER SHEET

MARC H. TANENBAUM  
Consultant  
International/Interreligious Relations

45 East 89th Street  
New York, NY 10128

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

DATE:- Sept. 24, 1991  
TO: Sir Sigmond Sternberg  
FAX #:- 011-44-71-485-4512

TOTAL NUMBER OF PAGES  
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MESSAGE AREA

Dear Signe,

It was a pleasure to  
speak with you again. Warmest regards  
to you and Hazel for a !KNOCK  
have

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OF THIS FAX.

RESPONSE AREA

Georgette joins me in sending you  
our best wishes for the New Year.

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

REQUEST TO THE IRC EXECUTIVE COMMITTEE  
FOR APPROVAL TO INITIATE A  
SMALL CROSS-BORDER PILOT PROJECT  
IN MOZAMBIQUE  
SEPTEMBER 24, 1991

IRC has been working with Mozambican refugees in Malawi since the fall of 1987. During those four years the number of refugees in the country has grown to nearly one million, 250,000 of them in the three districts where we carry out medical, public health, training, agriculture and educational programs. The strain on both people and resources in this very small and economically poor country is growing by the day, and the Government of Malawi would like to see refugees return to Mozambique. Despite regular setbacks, there are some promising signs for change in Mozambique and in preparation for the time when there can be large-scale returns IRC-Malawi would like Board approval to initiate a small cross-border pilot project in Mandimba, Mozambique.

Mandimba, only seven kilometers from three of our camps in Mangochi District, Malawi, is home to about 20,000 displaced Mozambicans. While it has not been attacked by RENAMO since 1987 the effects of the war are evident: few shops exist, the health unit has been burned and not rebuilt, few medical supplies are available and the piping from the water system has been stolen, making water supply seriously inadequate. The program would be very small in the initial stages, focusing on public health activities such as immunization, ORS and vector control, and on small scale water projects for both drinking and vegetable growing. One expatriate, living in Malawi, would cross over into Mandimba each day to train local staff, with the scope of the work evolving as villagers became more involved in planning and implementing projects.

Considerable ground work has been done prior to making this request to the Board. Over the last few months IRC public health staff have made three visits to Mandimba and our director, Steve Segal, travelled to Maputo to meet with representatives from the Mozambican Ministry of Health and Water Departments. Officials are enthusiastic about the prospects of a first-ever cross border project, and particularly about IRC's emphasis on training and strengthening existing capabilities, as weak as they might be. Security concerns would be kept to a minimum by using local staff and stationing the expatriate coordinator in Malawi. Expenses would be low - about \$60,000 for one year - and several potential donors have been identified. IRC would be registered and have experience working in Mozambique should the day come when a large repatriation is possible. And most importantly, while the project would not be large enough to draw refugees from Malawi back to Mozambique, it might improve conditions for the 20,000 displaced living in Mandimba to the point where they could stay in their own country rather than crossing over into the refugee world of Malawi.

RECOMMENDATION: That the Executive Committee approve the request to initiate a cross-border project in Mozambique as outlined above.

INTERNATIONAL RESCUE COMMITTEE

386 PARK AVENUE SOUTH • NEW YORK, N. Y. 10016 • (212) 679-0010

To: Executive Committee Date: September 24, 1991  
From: Jim Strickler Subject: Meeting Dates - 1992

Following are the suggested dates for Board and Executive Committee meetings in 1992. The last meeting scheduled for 1991 is December 18.

January 29	Executive Committee
March 11	Board Meeting
April 22	Executive Committee
June 3	Board Meeting
July 15	Executive Committee
September 2	Executive Committee
October 14	Executive Committee
November 18	Board Meeting
December 23 ✓	Executive Committee

These dates have been checked against major holidays and religious holy days.



FAX COVER SHEET

MARC H. TANENBAUM  
Consultant  
International/Interreligious Relations

45 East 89th Street  
New York, NY 10128

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

DATE:- Sept 25, '91

TO: Mr Phillip Ritzenberg, Editor Jewish Week

FAX #- 921-8420

TOTAL NUMBER OF PAGES  
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MESSAGE AREA

Dear Phil,  
Good speaking with you.  
This is the AP photo with Alamy  
that I referred to. Talk with you soon!  
I have it

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

RESPONSE AREA

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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# INTERNATIONAL RESCUE COMMITTEE, INC.

CABLE: INTERESCUE, NEW YORK  
TELEX: 237611

386 PARK AVENUE SOUTH • NEW YORK, NEW YORK 10016 • TEL. (212) 679-0010

## FINAL NOTICE

DATE: September 25, 1991  
TO: Executive Committee  
FROM: Jim Strickler  
SUBJ: Executive Committee Meeting - October 2, 1991

Following is the agenda for the Executive Committee meeting to be held on October 2 at 3:45 p.m. in the 10th Floor Conference Room at IRC, 386 Park Avenue South:

- ✓ 1. Minutes of August 21 Meeting
- ✓ 2. Financial Report (P. Weiss)
- ✓ 3. Report on November 5 Dinner (V. Blinken) - *Waldf. - Star Pogit* Table / Seats /
- ✓ 4. Development Committee Plan (D. Rhodes, J. Bode)
- ✓ 5. Public Affairs Committee Plan (J. Schulberg, J. Bode)
- ✓ 6. Report on U.S. Resettlement (B. Nagorski) *11,035 resettled*
- ✓ 7. Report on Thailand, Cambodia, Laos and Burma (R. Williams) *public health, malnourished, children, larger non-SEct resettlement* 7,500 Indo Calif.
- 8. Proposed Cross Border Program in Mozambique (R. Williams) *Alban/Roman*
- ✓ 9. Leo Cherne Emergency Refugee Fund (J. Bode) *790 USSR Armenians/Evang Ukrainian Bapt*
- 10. 1992 Schedule of Board and Executive Committee Meetings (J. Strickler) *Cubans - 450*
- 11. New Business *East Europe -*

The minutes of the August 21 meeting are attached. Also enclosed is a summary of the proposed cross border program in Mozambique with the recommendation that the Executive Committee endorse this initiative. The proposed schedule of meetings for 1992 is also attached.

*invitation list*

*Near East - 540  
Afghan/Iran Xenos /  
- Africans - 700*

Condolences Committee of the  
Schools of the Conservative  
Movement - "gravel"

FAX COVER SHEET

MARC H. TANENBAUM  
Consultant  
International/Interreligious Relations

45 East 89th Street  
New York, NY 10128

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

DATE: - Sept 27, 1991

TO: Mr. Peter Steinfels, Religion Editor

FAX #- 556-4607

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MESSAGE AREA

Dear Peter,

It was a pleasure seeing you  
in Washington. Thanks for the balanced  
and accurate story. Thought enclosed  
might be of interest. With appreciation,

IF THIS BOX IS CHECKED, PLEASE FAX BACK TO CONFIRM RECEIPT  
OF THIS FAX. *None*

RESPONSE AREA

P.S. - For future identification, I am an  
Honor delegate of the Rabbinical Assembly  
(Conservative) to the SCA and to FJAC.

*W*

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.



## INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

FROM THE OFFICE OF THE CHAIRMAN OF THE EXECUTIVE COMMITTEE, SIR SIGMUND STERNBERG KCSG JP

The International Council of Christians and Jews is an association of organisations established to promote mutual respect and conneration between Christians, Jews and other faiths.

STAR HOUSE,  
104-108 GRAFTON ROAD,  
LONDON NW5 4BD  
TEL: 01-485 2538  
TELEX: 21277  
FAX: 01-485 4512

Rabbi Marc Tanenbaum,  
International Consultant AJC,  
American Jewish Committee,  
45 East 89th Street (18F),  
New York, NY 10128 USA

30 September 1991

SSS/DW

AMERICAN JEWISH  
ARCHIVES

Dear Marc,

Thank you for sending me so promptly the various newspaper articles, which I read with great interest.

I will be meeting Cardinal Glemp in Malta at the Fifth International Conference of Peace (8-10 October) and have invited him to a dinner. I would like to give him a message from you and me, what do you think about this?

Looking forward to hearing from you,

Kind regards,

Yours sincerely,

Sir Sigmund Sternberg

PS Is there any further news regarding Cardinal Glemp?