



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 5, General correspondence, memos & working papers, 1992.

PUBLIC AFFAIRS PLAN: 1992

Objectives of the Public Affairs Plan/Committee

- ✓ - Create awareness of the IRC with the American people.
- Create awareness of IRC among key media and contributors and educate them on current world refugee issues.
- Position IRC as a primary media source on refugee and relief issues.
- Educate IRC field and U.S.-based staff on how to communicate to media representatives.
- Position IRC Board Members as spokespeople for IRC.



Program Actions:

I. Media

- Identify leading editors, reporters, and TV booking agents to receive regular updates on IRC activities including any updates on field visits by IRC staff/board and stateside visits by field staff.
- Place two op-ed pieces a year in major daily newspapers.
- Train IRC regional directors to identify media outlets and communicate IRC's role in local markets. At the November regional meetings this year, the IRC Resource Staff is preparing a workshop to provide IRC directors with new strategies to generate media interest in the hope of expanding IRC's local and regional coverage.
- Arrange briefings and background meetings with editorial boards and/or reporters of major newspapers and magazines.

II. Advertisements/Public Education

- Finalize series of IRC advertisements. These will be ready for publication in 1992.
- Be prepared to place an "emergency" ad -- similar to the New York Times ad placed for the Kurds -- in the interim if the need arises.

III. Special

- Develop plans for the 60th Anniversary of IRC (1993).
- Develop plan for coverage of the 1991 Perez de Cuellar Freedom Award Dinner.
- Develop plan for coverage of the Leo Cherne Emergency Relief Fund Dinner.

IV. IRC Board Participation

As we position IRC as a principal source of information, we need to identify Board Members to participate as spokespeople for IRC in the following ways:

- Represent IRC on leading news/commentary TV and radio shows such as McNeil/Lehrer, Nightline, CNN, NPR. Timely examples include:
 - * John Whitehead on McNeil/Lehrer to talk about changes in Central Europe and the Soviet Union with an emphasis on humanitarian needs and role of NGOs.
 - * Jim Strickler on CNN, on the implications of the final round of peace talks on the 340,000 Cambodian refugees in the border of Thailand poised to return home.
 - * Winston Lord on the prospects of repatriation of Afghan refugees in light of the new declaration of the U.S. and Soviet Union to stop supplying arms to the mujahedeen.

(These current stories tie in closely to refugee and humanitarian concerns and could certainly be a "hook" for an IRC spokesperson).

- Lend their name to op-ed pieces which would be drafted by the staff and sent to them for approval.
- Speak on behalf of IRC at public forums (in addition to key staff members.)
- Participate in briefings with newspaper and magazine editors/reporters.

A public affairs packet will be developed and distributed to Board Members who have agreed to represent IRC to provide program updates and information on key messages to communicate about IRC during the interview.

V. STAFF

It is recommended that a full-time public affairs person be added to staff.

Members of the Public Affairs Subcommittee

Jay Schulberg -- Chairman

Working Committee

Winston Lord (Ex officio)
Catherine O'Neill
Marc Tanenbaum
John Whitehead (Ex officio)
Liv Ullmann (awaiting reply)
Bill Vanden Heuval (awaiting reply)

Bob DeVecchi
Jack Bode
Susan Stark
Mark Dawson

Spokespeople (in addition to those listed above)

Leo Cherne
Bob DeVecchi
Angie Biddle Duke
Sandra Feldman (awaiting reply)
Henry Kissinger
Burton Lee (awaiting reply)
Winston Lord
Catherine O'Neill
Stephen Solarz
James Strickler
Marc Tanenbaum
Liv Ullmann
Bill Vanden Heuval (awaiting reply)
John Whitehead
Elie Wiesel



PREFACE

The priorities in the Resources Department have been altered over the past six months to include:

1. A professional staff person hired to concentrate on major donors.
2. Funding from institutions (foundations, corporations and organizations) concentrated in one person as a full time responsibility.
3. Computerization of the direct mail program.

In 1992 we can anticipate increased revenues over the 1991 totals minus the funds restricted for the Kurdish emergency. The increase will more than compensate for the cost of computerization.

The Resources Department is still very much in a state of change; consequently, it is difficult to assign costs for 1992. We know postage and printing costs will go up. We know we will stop mailing to a certain number of donors (5,000? 15,000?) four times each year, once computerized, because they have not supported IRC in "X" number of years. Our computer costs will be approximately \$50,000, but until we have the names on the system, we will not know the exact costs.

DIRECT MAIL AND MAJOR DONORS

Goals:

1. Computerize the house donors (\$1 - \$99.99). The major donors (\$100+) will be computerized in 1991.
2. Increase revenues from our direct mail donors by 10% over 1990 to raise \$184,300.
3. Conduct an increased major donor campaign including -- when appropriate -- visits, briefings, educational and informational mailings, invitations to dinners, etc. This will result in increased revenue of 10% over 1990 by raising \$830,400.
4. We will begin to mail all donors an IRC Newsletter three times each year. (The first edition will be mailed in November, 1991.)
5. A sustainer program is an effort to recruit direct mail contributors to make a monthly gift. We will expand the sustainer program (to be initiated in 1991 with paid up travel loan refugees) by designing an invitation mailing and later developing a second invitation mailing to test against the first. We will also test a

sustainer program with select house donors and lapsed donors.

6. Acquisition mail is when we mail appeals to other organizations' lists of donors educating them about IRC and asking them to support our work by making a direct mail gift. We will test various mailings to determine which is most effective and then mailing that appeal to a large number of prospects.

7. Involve IRC Board members with major donors through visits, letters and the telephone.

INSTITUTIONS

Goals:

1. Identify, research and solicit 100 new foundations and corporations.
2. By consolidating institutional fund raising responsibilities with one person, we can expect:
 - * To maintain funding from 90% of the current donors;
 - * To increase the giving level of 20% of the current donors;
 - * To add 10-15 new institutional donors.
3. Make personal visits to all major institutional donors and prospects during the solicitation stage.
4. Develop methods for keeping institutional donors informed about and involved with IRC. (This will include, but not be limited to, the Newsletter.)
5. Involve IRC Board members in the solicitation process when appropriate.
6. Create a data base on the computer system for all institutions.

The areas for institutional fund raising in order of priority are: unrestricted; restricted (overseas programs and resettlement); and advocacy/public education/special projects.

We will attempt to isolate IRC programs that traditionally have been funded from unrestricted revenues and develop a proposal for funding. For example, an advocacy program recently created by linking together the work of Estelle Strizhak in resettlement and Sheppie Abramowitz in Washington presents funding potential.

BOARD OF DIRECTORS

Goals:

1. Receive financial support from 100% of the Board.
2. Involve the Board in institutional and major donor solicitations wherever possible.
3. Have a presentation on gift annuities and pooled income fund at a Board meeting.
4. Urge Board members to travel to programs whenever possible.

Support by the IRC Board of Directors is critical for a number of reasons:

- * It sets an important example for other donors who are considering large gifts to IRC;
- * Why should donors contribute if 100% of the board members of an organization do not;
- * It creates unity among the Board members: everyone has made a financial investment in the organization;
- * Save direct mail, it is the largest pool of unrestricted funds IRC receives each year.

It is a fair expectation that all board members make a financial contribution. The amount will vary depending upon personal circumstances, but all should contribute.

SPECIAL EVENTS

In the interest of long term planning, building on past efforts and in consideration for the donors who support IRC this way, a commitment has been made by the Special Events Committee to have one dinner each Fall. The dinner will honor an appropriate individual with the Distinguished Public Service Award. If there is a deserving candidate to be honored with the Freedom Award, the dinner will have dual honorees.

This means IRC will have revenue from one special event in 1992 -- unlike 1991 -- when there were two special events.

PLANNED GIVING (includes pooled income, gift annuities and bequests)

Goals:

1. Engage assistance on marketing the pooled fund, the new annuities program and bequests with current donors.
2. Develop at least one mailing to the entire direct mail list soliciting donors for the pooled income fund and the annuities programs.
3. Include a column in one of the Newsletters about the program.
4. Make personal visits with prospects who express an interest in these offerings.

This campaign must be considered an investment in the future of IRC. We have no control over the large gifts received for this campaign -- bequests.

INTERNATIONAL SERVICE
AGENCIES

The federal regulations which govern the Combined Federal Campaign remained unchanged for the 1991 campaign, which is now underway. This is the campaign which will generate our revenue for 1992.

We will consider placing ads in certain locations where IRC receives high designations. The ads are being created by Jay Schulberg at Bozell.

There have been substantial layoffs on the state and municipal levels of government across the country that will adversely affect the revenue we receive from ISA in 1992.

LEO CHERNE
EMERGENCY REFUGEE FUND

Goals:

1. Raise \$1 million in gifts.
2. Host a dinner on April 14 in recognition of Leo and of the Fund's completion.
3. Report to the Fund's donors on how the interest generated is

allocated.

4. Replenish the principle if it is violated.

It has been agreed that the dinner will not be a fund raising event: rather a dinner, in an intimate setting, that honors Leo, thanks the donors and acknowledges the work of IRC.



INTERNATIONAL RESCUE COMMITTEE, INC.
PROJECTED FUND BALANCE
AS OF DECEMBER 31, 1991

REVENUE	RESTRICTED	UNRESTRICTED	TOTAL	BUDGET
FUND RAISING		\$2,757,700	2,757,700	\$2,757,700
REFUGEE LOAN COLLECTION		375,000	375,000	500,000
INDIRECT COST ADJUSTMENT		500,000	500,000	500,000
REGIONALLY RAISED FUNDS		130,000	130,000	0
LEO CHERNE FUND	150,000		150,000	0
INTEREST INCOME	15,000	105,000	120,000	140,000
TOTAL REVENUE	\$165,000	\$3,867,700	\$4,032,700	\$3,897,700
EXPENSES				
PROGRAM	0	\$1,217,400	1,217,400	1,217,400
MANAGEMENT & FUND RAISING	0	2,680,300	2,680,300	2,680,300
TOTAL EXPENSE	0	3,897,700	3,897,700	3,897,700
FUND BAL BEFORE DEPRECIATION, SEVERANCE & VACATION	165,000	(30,000)	135,000	0
DEPRECIATION	580,000	130,000	710,000	870,394
SEVERANCE & VACATION	115,000	60,000	175,000	175,000
TOTAL	695,000	190,000	885,000	1,045,394
FUND BALANCE INCLUDING LEO CHERNE REVENUE	(\$10,000)	(220,000)	(750,000)	(1,045,394)
LEO CHERNE REVENUE	(150,000)	0	(150,000)	0
FUND BALANCE WITHOUT LEO CHERNE REVENUE	(\$680,000)	(220,000)	(900,000)	(1,045,394)

ASSUMPTIONS:

- A.) \$150,000 IN THE LEO CHERNE FUND WILL BE TAKEN INTO RESTRICTED FUND BALANCE. \$100,000 OF THAT REVENUE WAS TRANSFERRED FROM UNRESTRICTED FUNDS.
- B.) BASED ON CURRENT COLLECTIONS, WE ANTICIPATE ONLY \$375,000 FOR REFUGEE LOAN COLLECTION.
- C.) INTEREST INCOME WAS BASED ON LAST YEARS INTEREST RATES. CONSIDERING THE CURRENT MARKET CONDITIONS I REVISED THE ESTIMATE DOWNWARD.
- D.) EQUIPMENT PURCHASES ARE LOWER THAN ANTICIPATED, THEFORE DEPRECIATION SHOULD BE LOWER.



**INTERNATIONAL
RESCUE
COMMITTEE, INC.**

CABLE: INTERESCUE, NEW YORK
TELEX: 237611

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

FINAL AGENDA

1. Minutes of August 21 Meeting
2. Financial Report (P. Weiss)
3. Report on November 5 Dinner (V. Blinken)
4. Leo Cherne Emergency Refugee Fund (J. Whitehead)
5. Development Committee Plan (D. Rhodes, J. Bode)
6. Public Affairs Committee Plan (J. Schulberg, J. Bode)
7. Report on U.S. Resettlement (B. Nagorski)
8. Report on Thailand, Cambodia, Laos and Burma (R. Williams)
9. Proposed Cross Border Program in Mozambique (R. Williams)
10. Report of the East Europe/Soviet Union Regional Advisory Committee (W. Lord for J. Richardson)
11. 1992 Schedule of Board and Executive Committee Meetings (J. Strickler)
12. New Business

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: Interreligious Affairs Committee

from: Rabbi Jack Bemporad, Rabbi Fabian Schonfeld
Rabbi Stanley Davids

subject: URGENT MEETING - Thursday, January 9, 1992, 4:00 P.M.

date: January 7, 1992

AGENDA

1. To receive a report on IJCIC/Vatican meeting, December 18 in Geneva.
2. To decide how to proceed with the Vatican invitation just received to initiate implementation of Prague commitments via meetings in Hungary, Czechoslovakia and Poland, January 29 - February 7, 1992.

The SCA must be able to respond immediately to these rapidly developing events -- thus the urgency of our request for meeting on such short notice. Please let the SCA Office know who is representing your agency.

Thank you for your cooperation on such short notice.

SYNAGOGUE COUNCIL OF AMERICA



memorandum

to: All Members of the Interreligious Affairs Committee

from: Rabbi Jack Bemporad
Rabbi Fabian Schonfeld

subject:

date: Meeting called for January 9th
January 8, 1992

AMERICAN JEWISH
ARCHIVES
** CORRECTION **

1. As you know, a meeting had been called for January 9th so as to discuss the invitation which IJCIC received from the Vatican to participate in consultations in Eastern Europe later this month.
2. Our January 9th meeting was to explore the possible conflicts such consultations might pose with the trip to Poland which was to be held at the end of February at the invitation of Cardinal Glemp.
3. Word has just been received that the February trip has been postponed until this coming summer.
4. Therefore, **OUR MEETING CALLED FOR JANUARY 9TH HAS BEEN CANCELLED.** We appreciate your understanding.
5. Please note that our next regularly scheduled meeting of the Interreligious Affairs Committee will be on Wednesday, January 22nd, 1:30-3:30 P.M. We ask that you inform the SCA office immediately as to your attendance.

Sir Sigmund Sternberg O.St.J. KCSG JP

Star House
104-108 Grafton Road
London NW5 4BD
Tel: 071-485 2538
Fax: 071-485 4512

**PROPOSED MEETING OF THE
INTERNATIONAL COUNCIL OF
CHRISTIANS AND JEWS TO MEET IN
ISRAEL NEXT YEAR**

Preliminary discussions in connection with the proposed 1993 colloquium of International Council of Christians and Jews in Israel were held in Jerusalem last week by Sir Sigmund Sternberg with representatives of the Interreligious Coordinating Council in Israel. He also met, in this connection, Mr Ben Porat, President of the Hebrew University and Bishop Samir Kafity who both expressed approval. The decision is subject to the final agreement of the ICCJ. The last ICCJ colloquium in Israel was held in 1976.

Sir Sigmund and Dr Sidney Corob, Vice Chairman of the Council of Christians and Jews accompanied Dr Carey, Archbishop of Canterbury to Yad Vashem and to a meeting with Jerusalem's Mayor Mr Teddy Kollek and at a reception given by the British Ambassador, Mr Mark Elliot.

Sir Sigmund Sternberg whilst in Israel from 29.12.91 to 8.01.92 took part in the Board of Deputies of British Jews 11th Annual Study Tour which met Prime Minister Shamir who assured him that he is very keen on interfaith dialogue. He was accompanied by Mr Hayim Pinner OBE who received a detailed and positive reply from the Prime Minister about the peace process. Sir Sigmund Sternberg and Hayim Pinner addressed the Deputies on interfaith work in Britain and beyond.

Sir Sigmund Sternberg also joined the British-Israel Juridical Exchange and met leading Israeli politicians and diplomats including Ambassador Moshe Gilboa and Mr Moshe Raviv. He was invited to the Service of Thanksgiving on the occasion of Dr Carey's visit to the Cathedral Church of St George the Martyr on Sunday 5th January 1992, when Dr Carey was installed as Episcopal Canon. During his stay he met the British Consul General, he also met Dr Stranski, Head of the Tantur Ecumenical Institute and had discussions with the Mayor of Jerusalem Teddy Kollek. He also had talks with Bishop Samir Kafity. He visited St John Ophthalmic Hospital together with Mrs Carey.

Cont'd....

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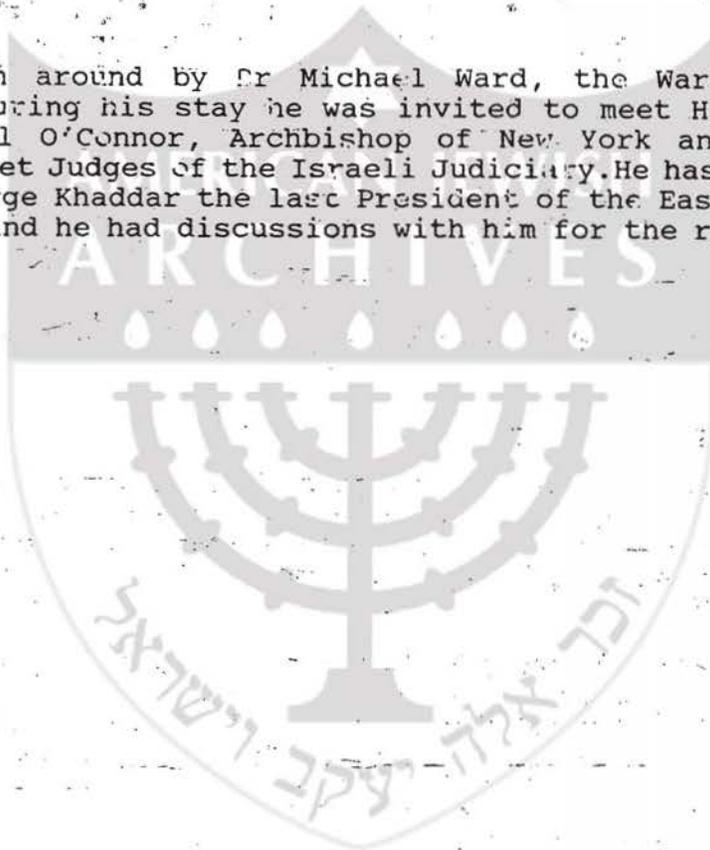
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Sir Sigmund Sternberg

**PROPOSED MEETING OF THE INTERNATIONAL COUNCIL OF CHRISTIANS
AND JEWS TO MEET IN ISRAEL NEXT YEAR**

He was shown around by Dr Michael Ward, the Warden of the Hospital. During his stay he was invited to meet His Eminence John Cardinal O'Connor, Archbishop of New York and was also invited to meet Judges of the Israeli Judiciary. He has met during his stay George Khaddar the last President of the East Jerusalem Rotary Club and he had discussions with him for the reopening of the club.



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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
45 East 89th Street
New York
NY 10128
USA

Date 17 January 1992

Our ref SS.LF

Your ref

Dear Marc

Thank you for your fax of January 4th and I apologise for not replying sooner, but I was in Israel where I met Cardinal O'Connor and Msgr Stern.

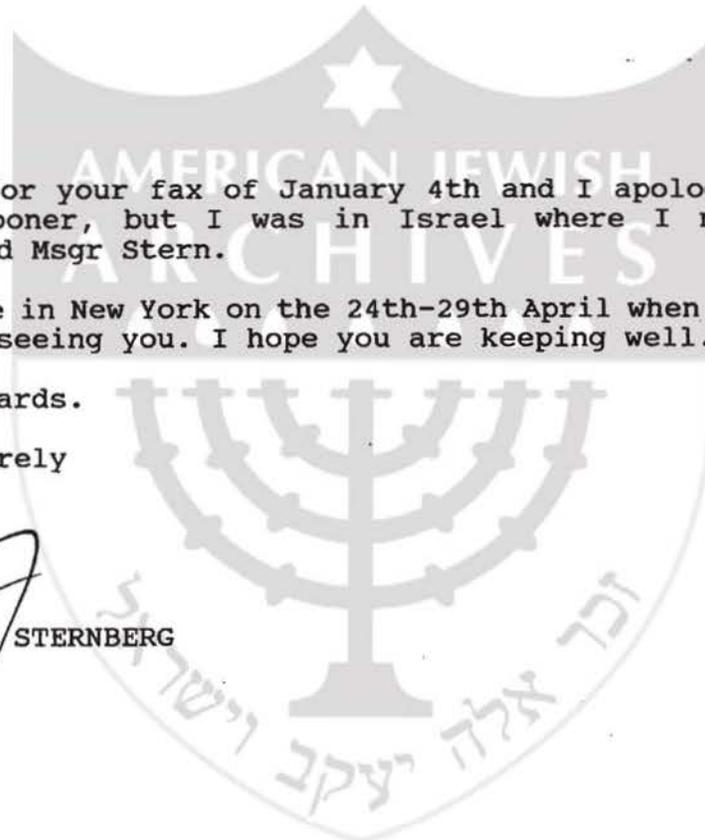
I hope to be in New York on the 24th-29th April when I am looking forward to seeing you. I hope you are keeping well.

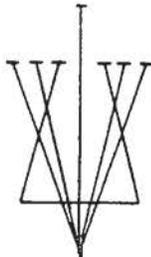
Kindest regards.

Yours sincerely


SIR SIGMUND STERNBERG

Enc.





JEWISH FEDERATION OF TULSA ◦ 2021 E. 71st. STREET ◦ TULSA, OK74136 ◦ (918) 495-1100

January 24, 1992

Rabbi Marc Tanenbaum
45 E. 89th, #18F
New York, NY 10128

Dear Marc,

We are looking forward to having you in Tulsa as the 1992 Dr. Clarence Knippa Interfaith Lecture scholar.

The topic "The Moral Responsibility of Jews and Christians in the 90s" sounds great!

Enclosed is your ticket. You will be staying at the Westin Hotel (918) 582-9000, and I will pick you up on Saturday night.

Past scholars of this series have been:

1988 Dr. Donald Shriver
1989 Dr. Paul Van Buren
1990 Dr. James Sanders
1991 Father John Pawlikowski

The lecture will be at 7:00 p.m. on Sunday, February 2nd. We will have a clergy breakfast on Monday, February 3rd, before your departure.

Fondly,

Yolanda Charney

YC:dlo
Encl.

University of Notre Dame

Notre Dame, Indiana 46556

President Emeritus

January 27, 1992

Theodore M. Hesburgh Library
13th Floor

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

Dear Marc:

It has been some time since we touched base but I thought of you the other day when called upon by Haim and Rivca Gordon. Haim is a Visiting Faculty Fellow of our Kroc Institute for International Peace Studies here at Notre Dame.

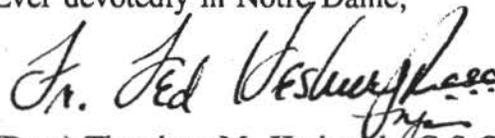
Fundamentally, Haim was seeking ideas for support of a project. He has to include human rights agreements in whatever agreements may come out of the present Middle East peace discussions. I think that it is obvious from his curriculum vitae that he is both dedicated to peace and knows what he is doing to help achieve it in our time. I have been retired four and one-half years and I am somewhat out-of-touch with possible support in this kind of endeavor. It isn't a great deal of money but if effective could add to the depth of the peace agreement.

I told Haim and his wife that you and I had worked together on a number of fronts and that you knew the Jewish community, especially its support side so much better than I did. I asked him to give me a copy of his project so that I could send it to you for your judgment and possibly your advice and support. Now you have the whole story.

I appreciate very much your consideration of this proposal and any possible ideas you might have for its support, assuming that you are in agreement with it.

All best wishes for new blessings in this new year.

Ever devotedly in Notre Dame,



(Rev.) Theodore M. Hesburgh, C.S.C.
President Emeritus

Enclosures

ENSURING A HUMAN RIGHTS ACCORD ATTACHED TO AN ISRAELI ARAB
PEACE AGREEMENT

A Proposal Submitted by Haim Gordon and Rivca Gordon

Introduction

With the advent of the Israeli-Arab peace talks new hopes have arisen among the supporters of these talks in the region. Not only hopes of a lasting peace, but also hopes that this peace will bring justice and prosperity to the nations and to the peoples of the area. In Israel, Knesset members Shulamit Aloni and Ran Cohen spoke of the great possibilities of establishing a consensus on human rights as a result of this process. Among the Palaestinians the concern for human rights was expressed by Faisal Hussein and Haidar Abdel Shafi, the head of the Palestinian delegation to the peace talks. There was almost no expression of these concerns in Jordan, Lebanon, and Syria, although there were some echos of these statements in Egypt, including by the newly appointed secretary general of the United Nations, Butrus Ghali.

We firmly believe that there is a dire need to attach to any peace agreement reached an appendix concerning the respect of human rights. We want to work so that this

appendix will be approved and signed upon by all participants in the peace talks.

Proposed Project

The goal of the proposed project is to influence the participants in the peace talks to sign an accord respecting human rights of all people in the Near East. This accord will be an appendix to the peace agreements reached. Later other countries in the region will be invited to join in signing the accord.

To reach this goal a two track approach is suggested. The first track is direct contact with the participants in the peace talks. The second track is creating a grass root movement in Israel, Palestine, and hopefully in other countries, that will convince the governments of all countries to sign the human rights accord.

Concerning the first track, Dr. Haidar Abdel Shafi, the leader of the Palestinian delegation to the peace talks, is a good friend of ours. In talking with him about the proposal he not only supported it wholeheartedly, but also expressed his willingness to introduce us to members of other Arab delegations and to help us to prevail upon them to start thinking about supporting the accord. We think that

this move should be done in the next few months, once the talks settle down and some movement toward agreement is discerned.

We believe that movement along the second track should be slower, and should start after people in the Near East see that the peace talks are indeed leading toward some kind of agreement. In consulting with Dr. Haidar Abdel Shafi, we felt that if the talks do progress favorably, then sometime around July 1992 the organizational steps to create a grass root movement should begin. But since in November there are scheduled elections in Israel, the grass root movement should begin its full scale work after the elections, that is around January 1993.

We should add that we are well connected with the peace movement in Israel, and with the press, as with the leadership of the Palestinians. We also have experience in adult education, and in struggling for human rights. We believe that we will be able to establish a grass root movement that will encompass hundreds of thousands of people -- Israelis, Palestinians, and hopefully people from other countries participating in the peace talks -- who will, at least, commit their signature in support for an accord respecting human rights attached to the peace agreement.

We should perhaps stress that our proposed project is contingent on the fact that the peace talks do not break down, and that they do move toward agreement.

Budget

We foresee a total budgetary need of around \$60,000 for the two calendar years 1992-93. As the project progresses, though, there may be changes.

The breakdown of the proposed budget is:

February -- July 1992	\$5,000
August -- December 1992	\$10,000
January -- December 1993	\$45,000
Total	\$60,000

During the first five months the main thrust of the project will be on links with the delegations participating in the peace talks and discussing the proposed project with leading Israelis and Palestinians. The money will be used for travel and other expenses.

From August to December 1992 we will be establishing the basis of the ground root movement that will support the

signing of a human rights accord.

During 1993 we will be organizing and educating thousands of people as to the need for a human rights accord as an appendix to the peace agreement. We will ask them to give their personal support to such an accord.

As can be seen, the investment of money is linked to progress in the peace talks. Thus, only if there is some progress should the second stage start in August 1992, and only if there is continual progress should we go on to the third and climatic step. Still, in order for such important steps to be taken, we should begin the first step in February 1992.

We will be happy to submit a detailed budget before each step, that is, a budget for the second step will be submitted in June 1992 and a budget for the third step will be submitted in October 1992.

CURRICULUM VITA: HAIM GORDON
January 1, 1992

Part 1 - Personal Details

Haim Gordon Born: January 24, 1936, in Jerusalem.
Married. Military service: August 1954 - March 1957.
Home: 258/7 Derech Metsada, Beer Sheva, Phone: 412577.

Part 2 - Education

B.A./B.Sc 1964-67 Tel Aviv University. Applied Mathematics and Philosophy.

M.A. 1967-70 Tel Aviv University. Philosophy. Advisor: Ben-Ami Scharfstein. Title of Thesis: Mysticism and Logic in the Works of Bertrand Russell.

Ph.D. 1971-75 George Peabody College for Teachers (now Vanderbilt University). Foundations of Education. Advisor: Oliver Ikenberry. Title of thesis: Realizing Martin Buber's Educational Philosophy: An Examination of Buber's Educational Thought and its Relation to Kibbutz Education.

Part 3 - Employment History

1991-92 Visiting Faculty Fellow, The Kroc Institute for International Peace Studies, University of Notre Dame.

1987 Spring-Summer, Visiting Professor, Department of Philosophy, Ohio University.

1984 Fall Semester, Visiting Professor, Institute for Judaistik, Frie Universitat Berlin.

1983-84 Visiting Professor, Department of Philosophy, University of Southern Alabama.

1981-present, Senior Lecturer, Department of Education, Ben-Gurion University of the Negev, Received Tenure in 1981.

1976-78 Initiator and Key Member of Organizing Committee of International Conference: Martin Buber, A Centenary Conference.

1975-81 Lecturer, Department of Education, Ben-Gurion University of Negev.

Part 4 - Membership in Professional Associations

1982-84 International Society for Political Psychology.
1984-present International Peace Research Association.

Part 5 - Awards, Honors, Research Fellowships

Dr. Israel Goldstein Award, Presented by The Israel Interfaith Association for contribution to the advancement of education for understanding and co-existence between peoples and faiths in Israel (1986).

Part 6 - Scientific Publications

A. Books

1. Jochanan Bloch & Haim Gordon, Martin Buber, A Centenary Volume. In Hebrew (Hakibbutz Hameuchad, 1981, 448 pages). In German, Martin Buber, Bilanz seines Denkens. (Herder Verlag, 1983, 528 pages). In English, Martin Buber, A Centenary Volume (Ktav Publishing House, 1984. 493 pages).
2. Haim Gordon, Dance, Dialogue, and Despair, Existentialist Philosophy and Education for Peace in Israel, University of Alabama Press, 1986. 260 pages. (*)
3. Haim Gordon and Leonard Grob (Editors), Education for Peace: Testimonies from World Religions, Orbis Books, 1987. 240 pages. (*)
4. Haim Gordon, The Other Martin Buber: Recollections by His Contemporaries, Ohio University Press, 1988. 186 pages. (*)
5. Haim Gordon, Make Room for Dreams: Spiritual Challenges to Zionism, Greenwood Press, 1989. 178 pages. (*)
6. Haim Gordon, Naguib Mahfouz's Egypt: Existential Themes in His Writings, Greenwood Press, 1990. 148 pages. (*)
7. Leonard Grob, Riffat Hassan, Haim Gordon (Editors), Women's and Men's Liberation: Testimonies of Spirit, Greenwood Press, 1991. 224 pages.
8. Haim Gordon and Rivca Gordon (Editors), Israel/Palestine: The Quest for Dialogue. Orbis Books, 1991. 170 pages.
9. Haim Gordon (Editor) Jochanan Bloch: Zionist Writings. Forthcoming in Hebrew, Mosad Bialik, 1993. (Contract signed, book in preparation.)

10. Haim Gordon (Editor-in-Chief) Dictionary of Existentialism. Forthcoming, Greenwood Press, 1994. (Contract signed, book in preparation.)

11. Haim Gordon and Rivca Gordon, Sartre and Evil. Forthcoming, Greenwood Press, 1994. (Contract signed, book in preparation.)

12. Haim Gordon, Quicksand: The Rise of Political Evil. Forthcoming, Michigan State University Press, 1993. (Contract signed, book in preparation.)

B. Chapters in Books

1. Haim Gordon, "Editors Introduction," Martin Buber, A Centenary Volume (see: Books 1).

2. Haim Gordon, "Existential Guilt and Buber's Social and Political Philosophy," Martin Buber, A Centenary Volume (see: Books 1).

3. Haim Gordon, "The Sheltered Aesthete: A New Look at Martin Buber's Life," Martin Buber, A Centenary Volume (see: Books 1).

4. Haim Gordon and Jan Demarest, "Buberian Learning Groups: The Quest for Responsibility in Education for Peace," Education for Peace and Disarmament: Toward a Living World, Edited by Douglas Sloan. Teachers College Press, 1983, pp. 210-225 (previously published as article in Teachers College Record (see Referred articles, below).(*))

5. Haim Gordon and Jan Demarest, "From Dialogue to Responsibility: Bridging Conflict Resolution and Education for Peace," Research in Social Movements, Conflicts and Change, Edited by Louis Kriesberg, Vol. 7, 1984, pp. 269-273.(*))

6. Haim Gordon, "Beyond Fatalism: Education for Peace within Judaism," Education for Peace: Testimonies from World Religions. Edited by Haim Gordon and Leonard Grob. Orbis Books, 1987, pp. 45-60.(*))

7. Diana Dolev and Haim Gordon, "Fun, Fantasy, and Failure in Education for Peace," Education for Peace: Testimonies from World Religions, Edited by Haim Gordon and Leonard Grob. Orbis Books, 1987, pp. 224-232.

8. Haim Gordon, "Meeting with Naguib Mahfouz," Education for Peace: Testimonies from World Religions. Edited by Haim Gordon and Leonard Grob. Orbis Books, 1987, pp. 109-112.(*))

9. Haim Gordon, "Peacemaking in Action," Education for Peace: Testimonies from World Religions. Edited by Haim Gordon and Leonard Grob. Orbis Books, 1987, pp. 209-223.(*)
10. Haim Gordon, "A Rejection of Kierkegaard's Monism of Despair," International Kierkegaard Commentary, Volume 19, The Sickness Unto Death Edited by Robert L. Perkins. Macon, Georgia: Mercer University Press, 1987, pp. 239-257.(*)
11. Haim Gordon, "Der Kampf gegen das Heilige: Sartres Spatwerk," Das Heilige, Seine Spur in der Moderne. Hrsg. Dietmar Kamper und Christoph Wulf. Frankfurt: Atheneum-Verlag GmbH, 1987, pp. 356-367. (This paper also appeared in English, see Refereed Articles, 20.)
12. Haim Gordon, "Response to Marquardt's Sermon on Exodus 23, 2," Friedrich W Marquardt, Aber Zion nenne ich Mutter ... Evangelische Israel-Predigten mit judischen Antworten. Hrsg. Joachim Hoppe. Munchen: Christian Kaiser Verlag, 1989. pp. 135-137.(*)
13. Haim Gordon, "Men's and Women's Liberation: The Educational Task," in Men's and Women's Liberation: Testimonies of Spirit (see Books, above) pp. 201-211.(*)
14. Haim Gordon, "Confronting Evil: A Prerequisite for Dialogue" Israel/Palestine: The Quest for Dialogue (see Books, above).(*) pp. 116-124.
15. Haim Gordon and Rivca Gordon, "Introduction," accepted for publication in Israel/Palestine: The Quest for Dialogue (see: Books, above).(*) pp. 1-15.

C. Refereed Articles in Scientific Journals

1. Haim Gordon, "Would Martin Buber Endorse the Buber Model?" Educational Theory Vol. 23, No. 3, pp. 215-223, Summer 1973.
2. Haim Gordon, "Existentialist Education as Expressed in the Hasidic Stories of Martin Buber," Religious Education, Vol. LXIX, No. 5, pp. 579-592, Sep.-Oct. 1974.
3. Haim Gordon, "A Method for Clarifying Martin Buber's I-Thou Relationship," Journal of Jewish Studies, Vol. XXVII, No. 1, pp. 71-83, Spring 1976.
4. Haim Gordon, "Religious Education as Expressed in the Hasidic Stories of Martin Buber," Religious Education, Vol. LXXII, pp. 61-73, Jan.-Feb. 1977.

5. Haim Gordon, "Martin Buber's Impact on Religious Education: Reflections on the Centenary of His Birth," Religious Education, Vol. LXXII, No. 6, pp. 580-594, Nov.-Dec. 1977.
6. Haim Gordon, "Can Literature Clarify Existential Encounters?" The Educational Forum, Vol. XLII, No. 2, pp. 189-202, 1978.
7. Haim Gordon, "An Approach to Martin Buber's Educational Writings," Journal of Jewish Studies, vol. XXIX, No. 1, pp. 85-97, Spring 1978.
8. Haim Gordon, "Studies on Martin Buber's Life and Thought: A Review of Recent Trends," Religious Studies Review, Vol. 4, No. 3, pp. 193-201, July 1978.
9. Haim Gordon, "Dostoyevski and Existentialist Education: Father Zosima as Religious Educator," Religious Education, Vol. 47, No. 1 pp. 198-209, Mar.-Apr. 1979.
10. Haim Gordon, "Did Martin Buber Realize His Educational Thought?" Teachers College Record, Vol. 81, No. 3, pp.385-394, Spring 1980.
11. Haim Gordon, "Buberian Learning Groups: A Response to the Challenge of Education for Peace in the MidEast," Teachers College Record, Vol. 84, No. 1, pp. 210-225, Fall 1982.(*)
12. Haim Gordon, "Nietzsche's Zarathustra as Educator," Journal of Philosophy of Education, Vol. 14, No. 2, pp. 181-192, Nov. 1980.
13. Haim Gordon and Jan Demarest, "Buberian Learning Groups: The Quest for Responsibility in Education for Peace," Teachers College Record, Vol. 84, No. 1, pp. 210-225, Fall 1982.(*)
14. Haim Gordon, "Existentialist Writings and the Enhancing of Trust: A Method Developed in Buberian Learning Groups," Israel Social Science Research, Vol. 1, No. 1, pp. 65-78, 1983.(*)
15. Haim Gordon, "Sartre's Critique of Dialectical Reason and Education," Journal of the British Society for Phenomenology, Vol. 14, No. 2, pp. 196-204, May 1983.(*)
16. Haim Gordon, "Buberian Learning Groups: Existentialist Philosophy as an Ariadne Thread in Education for Peace," Teachers College Record, Vol. 84, No. 1, pp. 73-87, Fall 1983.(*)
17. Haim Gordon, "Dialectical Reason and Education: Sartre's Fused Group," Educational Theory, Vol. 35, No. 1 pp. 43-56, Winter 1985.(*)

18. Haim Gordon, "In Support of the Crippled I-It: A Response to Grob," Educational Theory, Vol. 35, No. 4, pp. 433-436, Fall 1985. (*)
19. Haim Gordon, "The Lack of Jewish-Arab Dialogue in Israel and the Spirit of Judaism: A Testimony," Journal of Ecumenical Studies, Vol. 23, No. 2, Spring 1986, pp. 266-275. (*)
20. Haim Gordon, "Sartre's Struggle Against the Holy," International Journal for Philosophy of Religion, Vol. 19, pp. 95-103, 1986. (*)
21. Haim Gordon, "Die Aesthetische Ledgende: Martin Bubers Fruher Zionismus," Judaica, 44 Jahrgang Heft 3. Sept. 1988. pp. 130-141. (*)
22. Haim Gordon, "Learning to See: A Manner of Realizing Martin Buber's Thought," Journal of Jewish Studies, Vol. XXXVIII, No. 2, pp. 212-220. (*)
23. Haim Gordon, "Learning to Think: One of Hannah Arendt's Contributions to Education for Democracy," The Educational Forum, Vol. 53, No. 1, Fall 1988, pp. 49-62. (*)
24. Haim Gordon and Rivca Gordon, "Sartre's Contribution to Child Psychology: Some Educational Implications," The Educational Forum, Vol. 55, No. 1, Fall 1990, pp. 17-30.
25. Haim Gordon and Rivca Gordon, "Please Use Sartre Properly: A Rejoinder," The Educational Forum, Vol. 55, No. 1, Fall 1990, pp. 35-36.
26. Haim Gordon, "Education for Peace and the Reading of Literature," The Centennial Review, Vol. XXXIV, No. 4, Fall 1990, pp. 577-586.
27. Haim Gordon and Rivca Gordon, "A Study of Racism in the Israeli Press," Peace Research, Vol. 22, No. 3, August 1990, pp. 53-60.
28. Rivca Gordon and Haim Gordon, "Sartre's Autobiography and His Early Philosophy." Accepted for publication in Journal of the British Society for Phenomenology.
29. Haim Gordon, "Proust's 'Remembrance of Things Past' as a Source for Sartre's Early Philosophy." Accepted for publication in The Midwest Quarterly.
30. Diana Dolev and Haim Gordon, "Architectural Orientalism in Early Zionist Buildings: The Case of the Hebrew University." Accepted for publication in The Centennial Review.

31. Diana Dolev and Haim Gordon, "The Architectural Challenge of a Jewish Studies House at the Hebrew University: A Lost Opportunity. Accepted for publication in Shofar.

D. Unrefereed Professional Articles and Publications

1. Book Review: "Children of Gebelawi" by Naguib Mahfouz. Teachers College Record, 1983.(*)
2. Book Review: "The Kibbutz Community and Nation Building" by Paula Rayman, Israel Social Science Research, 1983.(*)
3. Book Review: "Escape from Sobibor" by Richard Rashke, Journal of Jewish Studies, 1984.(*)
4. Book Review: "Confronting War" by Ronald J. Glossop, International Journal for Philosophy of Religion, 1984.(*)
5. Short Report: "Buberian Learning Groups: Education for Peace in Israel," Journal of Ecumenical Studies, 1984.(*)
6. Book Review: "Insight - Imagination" by Douglas Sloan, International Journal for Philosophy of Religion, 1984.(*)
7. Book Review: "Death of an American: The Killing of John Singer" by David Fleischer and David M. Freedman, Teachers College Record, 1985.(*)
8. Book Review: "Herman Cohen: The Challenge of a Religion of Reason" by William Kluback, International Journal for Philosophy of Religion, 1985.(*)
9. Book Review: "Luis de Leon, The Names of Christ" International Journal for Philosophy of Religion, 1986.(*)
10. Book Review: "The Body of Faith" by Michael Wyschogrod. Accepted for publication by Journal of British Society for Phenomenology, appeared in Hebrew in Daat, 1986.(*)
11. Book Review: "Documents on the Israeli - Palestinian Conflict, 1967-1973," Edited by Yuhuda Lukacs, Israel Social Science Research, 1984.(*)
12. Book Review: "The Challenge of Shalom" by Annette Daum and Eugene Fisher, Journal of Ecumenical Studies, 1986.(*)
13. Book Review: "Leiden an der Unerlostheit der Welt Robert Raphael Geis, 1906-1972 Briefe, Reden, Atfsatze," Herausgegeben von Dietrich Goldschmidt, International Journal for Philosophy of Religion, 1986.(*)

14. Book Review: Haim Gordon, "Spirit in Ashes" by Edith Wyschogrod, International Journal for Philosophy of Religion, 1987. (*)
15. Short Report: Haim Gordon, "Education for Peace and Dialogue in Israel," International Peace Research Newsletter, 1986. (*)
16. Book Review: Haim Gordon, "Soleveitchik on Repentance" by Pinchas Peli, Perspectives in Religious Studies, 1987. (*)
17. Book Review: Haim Gordon, "Wilhelm Dilthey: Selected Works Volume V Poetry and Experience," International Journal for Philosophy of Religion, 1988. (*)
18. Book Review: Haim Gordon, "Philosophy of Liberation" by Enrique Dussel, International Journal for Philosophy of Religion, 1988. (*)
19. Book Review: Haim Gordon, "The Affair: The Case of Alfred Dreyfus" by Jean Dennis Bredin; and "The Romanian Legionary Movement: An Orthodox Christian Assessment of Antisemitism," by Alexander F.C. Webster, Journal of Ecumenical Studies, 1987. (*)
20. Book Review: Haim Gordon, "The Idea of Humanity: Herman Cohen's Legacy to Philosophy and Theology" by William Kluback, International Journal for Philosophy of Religion, 1989. (*)
21. Book Review: Haim Gordon, "The Parliamentary System of Israel" by Samuel Sager. Accepted for publication by Israel Social Science Research. (*)
22. Book Review: Haim Gordon, "Peace as Seen in the Qur'an" by Earl Waugh, Journal of Ecumenical Studies, Vol. 25, No. 1, Winter 1988. (*)
23. Book Review: Haim Gordon, "Sartre's Second Critique" by Ronald Aronson, Journal of the British Society for Phenomenology, 1989.
24. Book Review: Haim Gordon, "Sartre, a Life" by Annie Cohen-Solal, International Journal for Philosophy of Religion, 1989. (*)
25. Book Review: Haim Gordon, "The Faces of Existence" by John Post, International Journal for Philosophy of Religion, 1989. (*)
26. Book Review: Haim Gordon, "Toward a Universal Theology of Religion" by Leonard Swidler, Dialogue and Alliance, 1988. (*)
27. Book Review: Haim Gordon, "Marxism and Religion" by David McLellan, Journal of Ecumenical Studies, 1988. (*)

28. Book Review: Haim Gordon, "Inquisition" by Edward Peters, Journal of Ecumenical Studies, 1988.(*)
29. Book Review: Haim Gordon, "World Religions in War and Peace" by Henry Thompson, Journal of Ecumenical Studies, 1989.
30. Book Review: Haim Gordon, "Mallarme of the Poet of Nothingness" by Jean Paul Sartre, Journal of the British Society for Phenomenology, 1990.
31. Book Review: Haim Gordon, "Jean Paul Sartre: Hated Conscience of His Century" by John Gerassi, Journal of the British Society for Phenomenology, 1990.
32. Book Review: Haim Gordon, "Martin Buber's Social and Religious Thought" by Laurence Silberman. Accepted for publication in International Journal for Philosophy of Religion.
33. Book Review: Haim Gordon, "A Cry for Justice" by Robert McAfee Brown and Sydney Thomas Brown. Accepted for publication by Journal of Ecumenical Studies.
34. Book Review: Haim Gordon, "Margins of Political Discourse" by Fred Dallmayr. Accepted for publication by Journal of the British Society for Phenomenology. 1991.
35. Book Review: Haim Gordon, "Parenting for Peace and Justice: Ten Years Later" by Kathleen and James McGinnis; and "Peace and Justice in the Scriptures of the World Religions" by Denise Lardner Carmody and John Tully Carmody. Accepted for publication in Journal of Ecumenical Studies.
36. Book Review: Haim Gordon, "Jean Paul Sartre" by Rainer Zimmermann, (Hg). Accepted for publication in Journal of the British Society for Phenomenology.
37. Book Review: Haim Gordon, "Sartre Alive" by Ronald Aronson. Accepted for publication in Journal of the British Society for Phenomenology.

Part 7 - Meetings and Lectures

A. Invited Plenary Lectures at Conferences

1. 1978 - "The Essence and the Extent of Existential Guilt." Martin Buber Centenary Conference, Ben-Gurion University.
2. 1984 - "The Three Existentialist Sins of Humanistic Psychology." Thirty-Sixth Annual Meeting of the Southeast Philosophy of Education Society, Mobile, Alabama.

3. 1984 - "The Perversion of Existentialism: A Trend in the History of Humanistic Psychology." Third Annual Meeting of Cheiron (International Society for History of Behavioral Science), Rome, Italy.

4. 1984 - "Der Kampf Gegen das Keilige: Sartres Spatschriften" (The Struggle Against the Holy: Sartre's Later Work). Conference on Das Heilige, Frei Universitat Berlin, West Berlin.

B. Presentation of Papers at Meetings

1. 1982 - "From Dialogue to Responsibility: Bridging Conflict Resolution and Peace Education." Tenth World Congress of Sociology, Seminar on Conflict Resolution, Mexico City. See: Abstracts of Tenth World Congress of Sociology.

2. 1983 - "Some Basic Problems in Education for Dialogue in the MidEast: A Sartrean Perspective." Sixth Conference of the International Society for Political Psychology, Oxford, England. No Abstracts or Proceedings.

3. 1984 - "The Corrupting of Conflict Resolution: Inauthenticity in the Writings of John Burton and Herbert Kellman." Seventh Conference of the International Society for Political Psychology, University of Toronto, Canada. No Abstracts or Proceedings.

4. 1985 - "Ethical Problems in the Use of Force in Zionism." Eighth Conference on the International Society for Political Psychology, Washington, D.C. No Abstracts or Proceedings.

5. 1990 - "Current Research on the Israeli Response to the Palestinian Uprising." Presented at the International Peace Research Association, Groningen, Holland.

6. 1990 - "Education for Peace and the Reading of Literature." Presented at the International Peace Research Association, Groningen, Holland.

7. 1990 - "Sartre's Autobiography as an Expression of his Early Philosophy." Presented at the annual meeting of the West German Sartre Society, Berlin.

C. Seminars at Universities and Institutions

1. 1984 - "Education for Peace in the Middle East." Institute for Leadership Studies, Fairleigh Dickinson University.

2. 1984 - "Problem of Education for Peace in Israel." Max Plank Institut Fur Bildungsforschung, West Berlin.

3. 1985 - "Sartre's Social Philosophy and its Influence on Political Education," Institut Fur Politikwissenschaft, Technische Universitat, West Berlin.

Part 10 - Research Grants

1. 1979 - Hans Sediel Stiftung, Haim Gordon, "Education for Peace in Accordance with the Philosophy of Martin Buber." 3 years and 3 months, 80-90,000 DM annually, total approximately 275,000 DM.

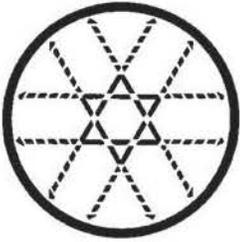
2. 1981 - Ford Foundation, Haim Gordon, "Training Arab Leaders for Buberian Groups." 1 year, \$27,500.

3. 1983 - Krieger Foundation, Haim Gordon, "Developing a Peace Curriculum in Israeli High Schools." 2-1/2 years, approximately \$12,500 annually, total \$30,000.

Revised 12-11-91



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Rabbi Ellen Lippmann

January 28, 1992

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

Dear Rabbi Tanenbaum:

Many thanks for troubling yourself to send me information about IRC's efforts with respect to Kurdish refugees. They are certainly an organization that we recognize as highly responsible and effective.

I have recently spent time with Sheppie Abromowitz, and hope that through her we can make a connection that will be useful for both of us. In the meantime, I want you to know that our door is always open to you for ideas and suggestions even though our international funding is very limited with respect to the totality of our grants.

Sincerely,

Irving Cramer
Executive Director

IC/sb

MAZON RABBINIC TABLE

Rabbi Jim Bennett, Rabbi Simeon Glazer, Rabbi Mark Kram, Rabbi Harold Kravitz,
Rabbi Jonathan Maltzman, Rabbi John Rosove, Rabbi Mark Shapiro,
Rabbi Beth Singer, Rabbi David Straus



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Rabbi Marc H. Tanenbaum

45 East 89th Street, #18F

New York, NY 10128

Dear Marc:

Many thanks for the articles you sent me which I found interesting. Also, let me congratulate you on having delivered the Feibelman Lecture at Tulane University.

I look forward to seeing you soon.

Cordially yours,

Rabbi Gilbert S. Rosenthal

Executive Vice President

GSR:MC

שלום רב



PRINCETON
THEOLOGICAL
SEMINARY

February 6, 1992

Editor, Dead Sea Scrolls Project

Dr. Marc Tanenbaum
45 East 89th St.
New York, NY 10128

Dear Dr. Tanenbaum:

Thank you for the numerous and important contributions you have made over the years towards improving Jewish-Christian relations. I enclose some publications I have completed recently. You will see that Explorations and its series of books attempts to explore ways that we can celebrate both the similarities and differences among Jews and Christians.

May I approach you with a request at this time? Next November, in San Francisco a gathering of distinguished specialists will speak to a plenary session of the Society of Biblical Literature on the question, "Is the Bible Anti-Semitic?" We will meet during the period of the 21st to the 23rd of November, 1992. I would be pleased to explain to you the financial arrangements at a later time. Obviously, you will receive an honorarium and your travel costs will be covered.

I would very much like for you to respond to three papers in the first session. The papers will be by James Sanders, President of the Ancient Biblical Manuscript Center; Walter Harrelson, former Dean of Vanderbilt Divinity School and President of the Society of Biblical Literature; and Craig Evans, Chairman of the Biblical Department at Trinity Western University. Please let me know if you can be our official respondent. The proceedings will appear in a volume published by the American Interfaith Institute and perhaps also by the Society of Biblical Literature.

For your information I wish to clarify that the second session will contain papers by Krister Stendahl, former Bishop of Stockholm and Dean of Harvard Divinity School and now a professor at Brandeis; Adela Yarbro Collins, perhaps the most gifted Catholic woman biblical scholar and a professor now at the University of Chicago; and myself.

I do wish to twist your arm and to entice you to be involved in this major venture. We who are participating in the Symposium need your support and cooperation. This is a timely moment to speak clearly and forcibly that the Bible has been used to enflame anti-Semitic tendencies but it was never intended that way and must never again be used to support hatred of any group.

Please do accept this invitation, if at all possible. I look forward to hearing from you at your earliest convenience.

Yours sincerely,

James H. Charlesworth
James H. Charlesworth

cc: Mr. Irvin J. Borowsky, Chairman, American Interfaith Institute

/jlg



NATIONAL COALITION
AGAINST
PORNOGRAPHY

February 10, 1992

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

Dear Marc:

Thank you for our time together on the phone. I am so thankful for you and your influence through RAAP over these years. You have been a great encouragement to me on a personal level. Your presence in Geneva and in Rome would have strengthened our efforts.

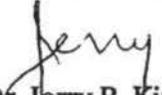
Having said that, we are genuinely excited about our time in Geneva, and the strong response of Emilio Castro, Todor Sabev, Father Georges Tsetsis and the many other leaders who met with us and told us of their concern about pornography and about "sex tourism". Many "tourists" from the United States and Japan are going to the Philippines and Thailand to have sex with children. While the World Council has never written or done anything in relationship to pornography, they have been working on sex tourism problems for many years, and want to explore ways in which they might work with the Religious Alliance in efforts against pornography.

Our time in Rome was also unusually blessed. We knew that the providence of God had led us to there. Cardinals Trujillo, Cassidy, Bernardin, and Archbishop Foley were tremendously helpful and supportive, and recommended that they be part of co-sponsoring an international conference with the Religious Alliance and other ecumenical or worldwide Christian groups. Pope John Paul II's message to us was very strong.

It was at that meeting that the enclosed "Declaration" was finalized and signed. I'm asking George Bashore, Bill Frey and James Osborne to sign a common copy of the "Declaration" and then send it on to you. Would you please sign it and then talk to Rabbi Waxman about signing it, along with any other Rabbi's you believe appropriate? I have written him about it, but was unable to reach him by phone. Then, please send it to Dr. Raymond Carlson. Thank you.

Either Deen or I will be in touch with you soon. When we know the time of our meeting with the Archbishop of Canterbury, I will call you.

Warmly and gratefully yours,


Dr. Jerry R. Kirk
President, National Coalition Against Pornography
Co-Chairman, Religious Alliance Against Pornography

JRK:bjb

P.S. I'm enclosing a copy of my letter to the group that went to Rome so that you will know of my correspondence with them.

DECLARATION OF CONCERN AND COMMON CONVICTION
REGARDING THE
PROBLEM OF PORNOGRAPHY

As religious leaders, we believe in the dignity of each human being as created in the image and likeness of God. We have joined in common cause to address a distinct assault on the family and on all human life: the pernicious, global problem of the production, distribution and consumption of pornography. Within the United States we have focused on the abolition of illegal child and adult pornography. We understand that concerned groups in other societies will choose an appropriate focus for themselves.

We are in unanimous agreement that it is our shared responsibility to alert people to the degradation that all pornography inflicts - first, on those used in the production of pornographic materials, and second, on those who are desensitized or destroyed through its consumption. We oppose pornography because:

- * Pornography exploits and degrades the human person
- * Pornography undermines marriages and families
- * Pornography twists personal and social relations
- * Pornography contributes to the commission of sexual violence and child molestation
- * Pornography reduces God's gift of sexuality to a level that lacks a sense of the personal dignity, human tenderness, mutual love and ethical commitment that are part of the Divine plan

Deliberating, resolving and acting together, we believe we can help protect human life and foster human dignity. The goal is worthy and the need is great.

THEREFORE...

As religious leaders, we commit ourselves to foster an understanding among people of the moral dimensions of the problem of pornography and what their responsibilities are in this regard.

We commit ourselves to do all in our power to proclaim the truth of human dignity, freedom and responsibility, and to promote the God-given human values needed for the moral, physical and spiritual health of our world.

We commit ourselves to call on people of faith and good will everywhere to minister to victims of pornography and to effect public policies to bring change.

We commit ourselves to concerted actions to foster and facilitate the involvement of concerned groups and individuals to address the problem of pornography within their own cultures.

We call on people of faith and good will throughout the world to stand against this pervasive evil.

We call individuals, faith groups, and public and private organizations pledged to the well-being of humanity to open their minds to the global problem of pornography.

We call them to pray and to work together to eradicate it, that subsequent generations will know the full measure of human dignity and worth.

The signatories to this declaration represent a broad spectrum of the world religious community. By signing, we call attention to the seriousness of the problem and our commitment to address it. It represents the beginning of a process which will facilitate greater cooperation among religious bodies on this vital issue.

Joseph Card. Bernardini

Isiah Blanken

A. Carol. Löpsnyillr

Richard D. Land

Harvard Card. Cassidy

+ John P. Jolley

Ellen W. Lindner

Sen. Jay Byrd RSM

Rev. J.R. Milton B. Efthimiou

Deen Kaplan

Bishop B. E. Underwood

Commissioner Andrew Miller (R) for Commissioner James Estess

Walter Prouse

Jerry R. Kirk

PL:g.jan

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Martha Fisher

Samuel

Prof. B. Romberg

Msgr. Anthony LaFemina

Mary Ruth Stone

Dee Jensen

Oscar J. Brown

James L. Ober

MRCatterson

February 4, 1992

Dr. Richard Land
Southern Baptist Convention
901 Commerce Street #550
Nashville, TN 37203

Dear Richard:

I did not want to let any time go by before thanking you for your personal sacrifice to be present, for your personal participation and input into our discussions and decisions, and for the spirit of love and mutual respect evident in all you did. I am proud of you and of our RAAP delegation as a whole, and believe this was because of God's grace, your careful preparation, and the prayers of many people. We were blessed far beyond the human.

We were all blessed by Joseph Bernardin's preparation for his meetings, leadership of our meetings and by his willingness to serve as Co-Chairman of RAAP. The effectiveness of these meetings were also greatly enhanced by the careful and thorough preparations by Deen Kaplan and our hosts.

Only God could have brought us together, and only God could have produced the fruit of these meetings. He alone knows all that will come forth because of them. But I sense our expectation of what lies ahead.

I want to particularly thank the following: Eileen Lindner for accepting the Chairmanship of the International Conference Committee, Oscar Romo and Matt Parker for their willingness to recruit and mobilize ethnic leadership, Bruce Olsen for his willingness to serve as chairman of a committee to develop and propose an educational media strategy for the United States; and Bob Lehman for his willingness to serve as Chairman to develop a funding strategy for N-CAP/RAAP efforts in the United States and worldwide. These are decisions that have far reaching implications that will help enable our future efforts.

Please pray for Joseph and me, as we think through the gifts and leadership of each person. Thank you for your part in making all of these decisions and in building this partnership with the Holy See and with the World Council of Churches.

It became apparent in our discussions with the World Council and especially during our time in Rome, that there is nothing RAAP can do that is more important than moving the effort ahead in the United States. This was underscored again and again during our discussions, both by our hosts and by our members. Eileen Lindner shared with me on the plane today that strengthening RAAP's and N-CAP's influence in our country is crucial for the international effort. She went on to say that nothing could be more devastating than for us to build the international effort and discover that by the time of the Conference, our national effort had been weakened significantly.

My sense from talking with you and others is that our commitment and resolve to move ahead strongly here in the United States is greater than ever. We need to find ways to work smarter, so that your influence can be released most broadly within your own communion and in the broader faith community without significant increases of time.

I will be working with Cardinal Bernardin, Eileen Lindner and Deen to think through how this might best be done. If you have any suggestions, please write them to me in the near future.

Page Two
February 4, 1992

May I ask you to do two things within the next few days? Please list three or four business leaders with large resources whom you believe might want to invest some of those resources in our efforts because of their commitment to children and family life. Would any of those be persons who might work on the Committee with Bob Lehman for the funding strategy? Secondly, list up to ten persons, more or less, whom you believe might be a significant influence in the battle against pornography in other nations or who would be able to open the door to those persons on our behalf?

Please take these requests seriously and have your names to me by February 20.

Gratefully and expectantly yours,

Dr. Jerry R. Kirk
President, National Coalition Against Pornography
Chairman, Religious Alliance Against Pornography

JRK:bjb



Marc H. Tanenbaum

February 11, 1992

Professor James H. Charlesworth
Princeton Theological Seminary
CN 821
Princeton, N. J. 08542 - 0803

Dear Professor Charlesworth,

I was genuinely honored to receive your thoughtful invitation to take part in the plenary discussion at the Society of Biblical Literature from November 21 through 23 in San Francisco.

While I have served in the field of seeking to advance Jewish-Christian understanding for some thirty years, I do not regard myself as a technical Biblical scholar. I am a student of Biblical and Rabbinical literature, but my major interest has been in studying the etymology of anti-Jewish themes and the countering of their social-psychological consequences for Jewish-Christian relations.

I am sending you two of my articles which illustrate my approaches with every major Christian and Jewish - "denominations."

If this makes sense to you, then I should be happy to accept your kind invitation.

Your letter arrived while I was engaged in studying your two volumes, "Jews and Christians" and "Jesus' Jewishness." I have felt deeply in your debt for your magnificent scholarly contributions over decades. You have literally been in the forefront in bringing about "the revolution in mutual esteem," with gratitude and fraternal greetings,

Marc H. Tanenbaum

1891 South Hammond Lake Drive
Bloomfield Hills, Michigan 483023

February 16, 1992

Rabbi Marc H. Tanenbaum
International Relations Consultant of the American Jewish Committee
American Jewish Committee
165 East 56th Street
New York, New York 1022

Dear Rabbi Tanenbaum,

Although we have not met, we shared the same place of Shabbat worship this past Friday evening at Temple Beth El in Birmingham, Michigan. I am not Max Fischer nor of his caliber when it comes to financial or political means, however, I write to you as a practicing psychotherapist for sixteen years whose background is grounded in psychoanalytic theory, as a female of 37 years, and most importantly in this case, as a Jew, whose safardic ancestry includes the first rabbi to establish a congregation in Jamaica, the British West Indies.

My grandparent's and parent's roots were planted at Temple Beth El in the early 1930's which is where I completed my religious education (throughout high school) and then I chose to be part of the Temple Beth El teaching staff over a span of 11 years.

Last summer 1991, I withdrew my membership at Temple Beth El, thus, I write to you now, as an outsider who elected to attend last Friday evening's service as a means to pay tribute to our closest friends, Mark and Mania Glazer and their respective family members, as they celebrated the 50 year anniversary of the Glazer Institute, a weekend dedicated to bettering the understandings, communications, and relationships amongst the Detroit clergy, as a means to enhance religious freedom and mutual respect.

Thus, the intent of my decision to invest my Sunday morning communicating with you, is to express my concerns regarding your sermon.

To preface those concerns, I want to clarify that this is not intended to criticize or devalue your credibility, expertise, or position as a rabbi who

functions as an international consultant. It is intended, however, to convey concerns regarding the manner in which you and other Jewish religious leaders are presenting yourselves and ultimately being heard by both Jews and others. The issues initially addressed in your presentation are certainly very real changes that have occurred and continue to impact not only the United States, but certainly the world at large.

As one who values examining the big picture or the ecological framework, our country is presently experiencing great change. As emphasized in a clinical piece that I wrote in 1990... "Just as in the clinical process, the behavioral and cognitive gains that are made toward healthier ways of living are often followed by periods of regression back to old self defeating ways for periods of time. In most cases, a jagged progression forward is perpetuated with regressive set backs."

" There has been an implementation of many liberal changes throughout the 1960's, 1970's, and 1980's including options for birth control, divorce, expanded sexual preference, economic inflation, increased mobility, etc. For some, these changes have been overwhelming, perhaps too much to feel competent to handle."

" Our country thus feels out of control with these new roles and recently available ways of life. A return to conservative thinking, acting, voting, etc. has resulted from intense reactions to progressive newness whose boundaries were perhaps too loose for a large number of Americans to handle."

In times such as these, the majority of people find it easier to point fingers and protect their uncomfortableness or inadequacies onto others, rather than to explore the underlying sources of their discomfort.

And as you can see, I strongly acknowledge and support the initial issues that you brought forth in your presentation regarding your concerns of increasing anti-semitism and the ultimate fear that Judaism will be threatened and pushed into extinction.

With this in mind, I believe that I understand the motives behind Jewish leaders such as yourself in attempting to maintain control and order in the Jewish population as a tool to restore the needs and values as rendered by the Jewish religion and the desire to keep Judaism alive and flourishing. As a Jew, I too, strive to be who and what I am in a free world, however, on Friday evening your presentation interfered with that process.

Obviously, I never had the opportunity to know Dr, Glazer as he passed away prior to my birth, however, from what I have been told by my parents and their contemporaries, Dr, Glazer was indeed a fine man and a trailblazer, if you will, regarding issues of morality and justice in both a religious and humanitarian manner.

By now, I anticipate that you have received at least some feedback regarding your points rendered on Friday evening, however, in case you have not, I feel an obligation to myself, to my dear husband, Pat, to Mark and particularly Mania Glazer, and to our friends and neighbors (who attended Temple Beth El for the first time last Friday evening) to let you know how your words were received, despite their honorable intentions of preserving the Jewish religion.

My husband Pat, is not Jewish, nor are his parents who are alive, Mania Glazer was raised Catholic---her parents are alive and are devout people who practice their Catholicism. Both Pat and Mania are culturally assimilated into the Jewish culture regardless of what their inner source of higher power or spirituality may be. In fact, with a bit of humor, Mania, who attended Catholic school and taught in Catholic schools for 4 years, can speak and understand Yiddish far beyond my abilities and certainly knows the derogatory connotation of such terms as Goyim, as opposed to a more sensitive way of articulating that someone may practice a religion other than Judaism.

Our friends, Irwin and Sue Lipworth have not affiliated with any organized religion as of yet, however, Irwin, who is a South African Jew by heritage, and

Sue a Presbyterian (whose family worships at Kirk in the Hills) celebrate each Jewish religious holiday with us in a perpetual, traditional manner.

I share this background with you to enhance your awareness of who you were addressing on Friday evening. As the youngest married couples in the sanctuary that evening, your words certainly impacted me and I assume the five others as well.

Even if the worshipers were "purebreds" (Jews married to Jews), would your message be appropriate? I cannot answer that for you, however, I can report that the very references that you made regarding Hitler's era which aimed toward creating a "pure" Aryan race are analogous to your references that denigrated, devalued, and described interfaith marriages in which one partner is Jewish and one partner is not as less than adequate.

What is, I assume intended as a means to perpetuate Judaism has the exact polar opposite effect on people who potentially can and desire to do just that, regardless of their joining of an intimate relationship through marriage.

Although I did not hear your presentations on Friday morning, Mark Glazer described to me your articulate description of religious narcissism and its' impact on each respective religion and related clergy persons.

The concepts of total self indulgence, as we all recognize proves self defeating in a pluralistic world. Survival and acceptance as indicated in the literature blossoms from encouragement, acknowledgment, and acceptance of your well expressed point that we are what we are! And that is what Judaism has taught me to protect since the beginning of my religious indoctrination as a child.

So should Jews then, not accept others for who they are in a receptive manner that supports Hilel's most precious words...."Do unto others as you would have them do unto you"?

Your presentation came across with a message that provided a rank ordering of Jews just as Hitler rank ordered Jews, gays, those individuals considered as

mentally deficient, etc. as being less than acceptable. Jews who are married to Jews and are affiliated with a Jewish establishment are on top, then come affiliated Jews who are married to converts, next are Jews who are affiliated, but married to non Jews, then come Jews who are not affiliated and married to non Jews, and at the bottom of the barrel are Jews who have lost their Jewish identity and are married to non Jews.

With respect to anti-semitism, I share with you that my experience of such has fortunately been minimal. The discrimination that I have had to deal with however, appears to come from my own fellow Jews including and more intensely from the clergy!

It is possible, as is the theme of the Glazer Institute, to live in harmony with diversity if we acknowledge and accept that we are what we are. Religious, ethnic, cultural, traditional, beliefs and practices need not be terminated because people grow to be more insightful, accepting, and appreciative of the similarities and differences of human beings, but rather, that this sought after ability to harmonize with one's brother reflects a joining that enhances or "richens" the broth of life filled with the perpetuation of the individual vegetables and meats that will continue to be recognized and appreciated for their own unique flavor, taste, and texture in a diverse kettle.

I assume that you and other Jewish leaders do not aspire to be compared with the philosophies of Hitler. The current approach of striving toward purity for the sake of Jewish perpetuation unfortunately appears to undermine the goal and alienate or, if you will, symbolically slaughter those who do not meet the "specs" as have been recently designed.

I urge you and others to reconsider your approach and related actions for I too, am a Jew and will always be a Jew regardless of to whom I am married or with whom I professionally or socially interact.

As an influential leader, I urge you to perpetuate Judaism by validating

the significance of every Jew and their loved ones without bigoted thoughts, verbalizations, and actions.

In my field of mental health, personal and interpersonal growth and change occurs in many ways. Long lasting change however, cannot take place until the basic needs of human nature are nurtured to the point of acceptance of who and what one is inside.

Discrimination has not been documented to my knowledge as a successful means to accomplish such and I don't believe that as Jews in positions of influence or otherwise, that we wish to do unto ourselves or others as we would have someone such as Hitler ever do again.

Most sincerely,


Cindi Rosner Kelly

P.S. Although my intention was to close this letter, I must follow by indicating that life is filled with timely ironies...I just received a call from my husband's employer. With enthusiasm and excitement in his voice he related to me that he and his wife had participated in Shabbat. Being of the Catholic faith, he has always respected, honored, inquired, and on occasion participated in the traditions of my Judaism.

This call reflected his positive experience on Friday evening. When I inquired as to which temple or synagogue he attended or at whose house was he a guest, he replied neither...."We were at Morrels"! (the establishment where you dined prior to your Friday evening sermon)

Apparently, someone from your party that evening approached my husband's employer and briefly described why the singing and celebrating was taking place, accompanied with an apology in case the volume had been offensive.

This certainly is more indicative of the intention of the Glazer Institute

and your reason for coming to Detroit. I am aware that no behaviors are cut and dry, however, I hope that this communication will provide you and others with an opportunity to do some soul searching regarding intentions and approaches that present as hypocritical of the lives that Judaism represents.



University of Notre Dame

Notre Dame, Indiana 46556

President Emeritus

Theodore M. Hesburgh Library
13th Floor

March 3, 1992

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

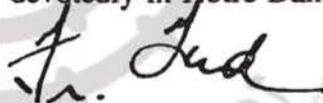
Dear Marc:

Thanks for your thoughtful note. It was great hearing from you again.

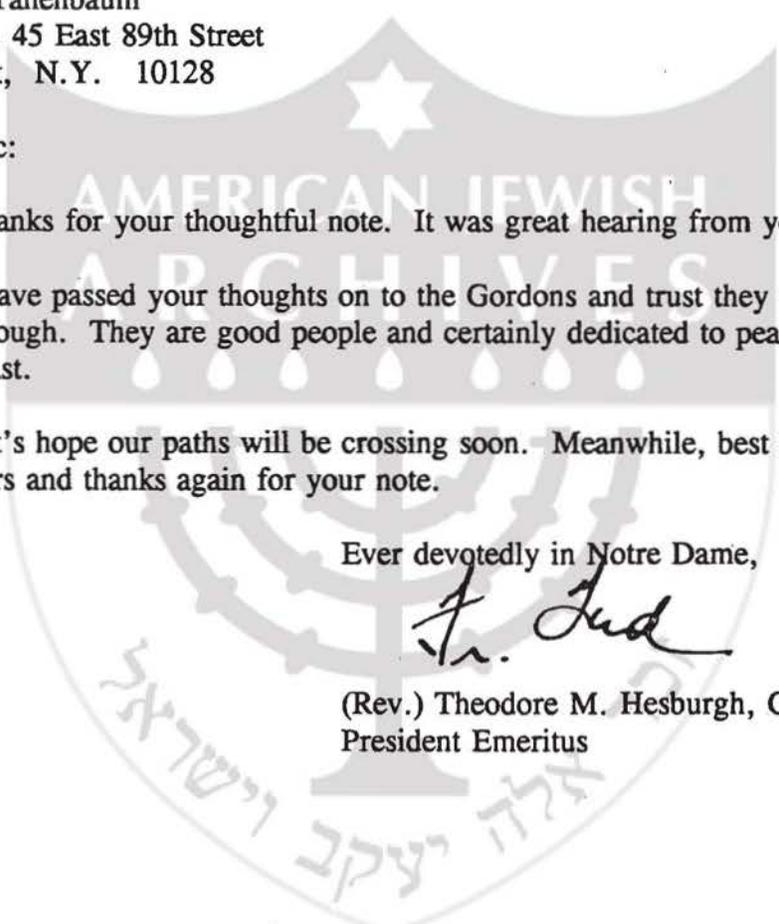
I have passed your thoughts on to the Gordons and trust they will follow through. They are good people and certainly dedicated to peace in the Middle East.

Let's hope our paths will be crossing soon. Meanwhile, best wishes and prayers and thanks again for your note.

Ever devotedly in Notre Dame,



(Rev.) Theodore M. Hesburgh, C.S.C.
President Emeritus



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:- March 10, 1992

TO: Ms. Karen Kazik

FAX #:- 414-337-4088

TOTAL NUMBER OF PAGES
INCLUDING COVER SHEET- _____

MESSAGE AREA

Dear Ms. Kazik,

Attached please find my bio sketch. My academic
vita runs to 12 pages - academic degrees, books, articles,
lectureship - and is simply too much. I hope this is
adequate. Best regards,
Marc Tanenbaum

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

RESPONSE AREA

N.B. - Thanks for sending me the air tickets. Is it possible
to get a flight without a 3-hour layover in
Chicago?

MS

THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

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
American Jewish Committee,
45 East 89th Street
New York, NY 10128 USA

Date 10 March 1992

Our ref ss.lf

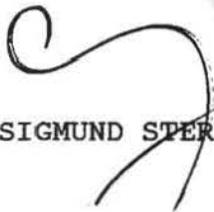
Your ref

Dear Marc

I enclose a press release following the ICCJ Executive in Heppenheim last week. As mentioned I will be in New York from 24-27 April and hope to see you.

Kindest regards.

Yours sincerely


SIR SIGMUND STERNBERG

Enc.



March 18, 1992

Rabbi Marc Tanenbaum
45 East 89th St., #18F
New York, N.Y. 10128

Dear Marc:

I was on a panel to discuss Religion and Public Policy two weeks ago at the Wilshire Boulevard Temple. In answer to a question, I spent four minutes trying to explain that the older I get, the more I recognize the individual's insignificance in God's great scheme and that this very recognition was what made me feel bigger and more important all the time.

I twisted and turned verbally trying to make sense of that thought. When the evening ended, an elderly man came up to me and introduced himself as Rabbi Fields. He said that he would send me an ancient Chassidic thought that expressed in a few words what I was trying to say earlier.

I delight so in what he sent me, I want to share it with you:

"A person should always wear a garment with two pockets. In one he ought to have a note which reads: 'I am but dust and ashes.' And in the other pocket he should have a paper which reads: 'For me the world was created.'"

Isn't that terrific?!

Best,

Al!
NL:gd

*But you've known this forever,
Aug the lady.*

UNITED JEWISH APPEAL OF METROWEST

60 GLENWOOD AVENUE
EAST ORANGE, NEW JERSEY 07017
201 673-6800
FAX: 201 673-4387

UNITED
JEWISH
FEDERA-
TION OF
METRO
WEST 

375 ROUTE 10
RANDOLPH, NEW JERSEY 07869
201 366-3113
FAX: 201 366-1628

March 24, 1992

Rabbi Mark A. Tanenbaum
45 East 89th Street
New York, NY 10128

Dear Mark,

As per our telephone conversation, this is to confirm your speaking engagement for Sunday, May 31, 1992 at Mountain Ridge Country Club. The address of the club is 713 Passaic Avenue, West Caldwell, New Jersey.

This is a fund-raising breakfast in support of The MetroWest United Jewish Appeal and Operation Exodus. You've spoken in our behalf last year, at Green Brook Country Club. The breakfast is scheduled for 8:30 AM. You will be announced to make your presentation approximately at 9:00 AM. The amount of time set aside for your presentation will be between 20-30 minutes.

Mountain Ridge Country Club is one of most affluent country clubs here in MetroWest. You will be addressing a very select audience.

HERBERT M. IRIS
General Campaign Chairman

Campaign Vice-Chairmen
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STANLEY P. STRAUSS

JEROME N. WALDOR, President ■ HOWARD E. CHARISH, Executive Vice President
MARTIN S. NEIER, Associate Executive Director, Campaign ■ ELLEN DEZENHALL, Assistant Campaign Director

Enclosed are instructions on how to reach Mountain Ridge Country Club. The telephone number is (201) 575-8200. I also wish to advise that the staff person in charge of this meeting is Mitzie Husid. Our headquarters will be relocated after April 21st. Mitzie Husid's home number, should you require it, is (201) 736-0294. If you have any question, please feel free to call Mitzie or myself here at our present location, and the telephone number is (201) 673-6800. I will also have Mitzie draw a check for your speaking honorarium.

Best wishes, and many thanks.

Cordially,



David Silverman
Director, Commerce & Professions

enclosure



KILLEEN CHAIR OF
THEOLOGY & PHILOSOPHY

ST. NORBERT COLLEGE DE PERE, WI 54115

M E M O R A N D U M

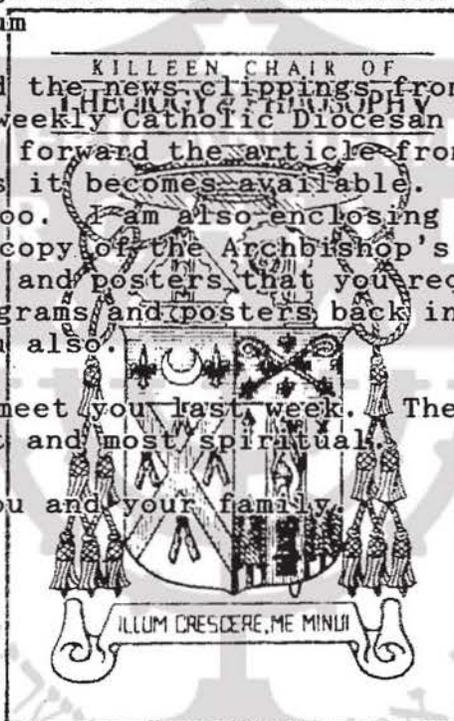
TO: Rabbi Tanenbaum
FROM: Karen Kazik
DATE: 27 March 1992
RE: News Clippings and Other Information Related to the March
19th Symposium

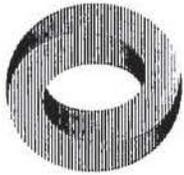
Enclosed please find the news clippings from the two local papers and a copy from the weekly Catholic Diocesan paper. As I mentioned on the phone, I will forward the article from the Wisconsin Jewish Chronicle as soon as it becomes available. That goes along with any other articles too. I am also enclosing for your files, a copy of the videotape, a copy of the Archbishop's presentation and some brochures, programs, and posters that you requested. I hope to get some more of the programs and posters back into our office. I will forward these to you also.

It was an honor to meet you last week. The event was definitely the College's finest and most spiritual.

Many blessings to you and your family.

Enc.





O | D | C

March 31, 1992

Rabbi Dr. Marc H. Tanenbaum
Consultant
The American Jewish Committee
45 East 89th Street
Apartment 18F
New York, New York 10128

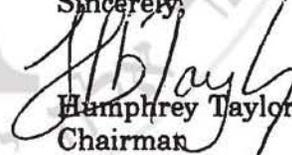
Dear Rabbi Tanenbaum:

The ODC Nominating Committee is asking for your assistance in making appropriate nominations to the ODC Council. It is of primary importance to ODC to continue to increase the Council's gender, geographic, and ethnic diversity. With this in mind, I hope you will be able to help us identify individuals who will offer support, intellectual guidance and counsel for ODC's programs. I would welcome any suggestions you can send us for possible Council members. Please think of anyone you know who might be helpful.

Please submit as many nominations as you wish by Wednesday, April 24, 1992, providing as much information on the individuals as possible, including name, title, address and telephone number (if available), and your reasons for believing the nominee would make a valuable ODC Council Member. A nomination form and return envelope have been enclosed for your convenience.

Thank you for your assistance.

Sincerely,



Humphrey Taylor
Chairman

ODC Nominating Committee

OVERSEAS

DEVELOPMENT

COUNCIL

1717

MASSACHUSETTS

AVENUE, NW

WASHINGTON, DC

20036

TELEPHONE

(202) 234-8701

FACSIMILE

(202) 745-0067

Archbishop Iakovos
Primate of the Greek Orthodox Church
in North and South America

April 1992

Dear Rabbi Tannenbaum:

April 18th, the first day of Passover, will remind us once again that there is a loving God, a Liberator of the oppressed, a Judge of the unjust, a Grantor of peace.

My prayer for you on this so meaningful and joyful commemoration of the passover is that God always provide you and your people with Moses and Joshuas. Leaders who can lead people as they did from the land of bondage to a God-promised land of justice, freedom, reconciliation and peace.

Sincerely
Archbishop Iakovos

Rabbi Marc Tannenbaum
Director of International Affairs
American Jewish Committee
165 East 56 Street
New York, NY 10022



DREW UNIVERSITY

Office of Jewish Studies
College of Liberal Arts
Madison, New Jersey 07940-4039
(201)408-3222

April 10, 1992

Rabbi and Mrs. Marc Tannenbaum
45 East 89th Street - Apt. 18F
New York, NY 10128

Dear Rabbi and Mrs. Tannenbaum:

Thank you for your attendance and participation in the recent meetings of the Jewish Community Forum Advisory Council. Your time and efforts have enabled us to achieve our objective of defining a topic for the next Jewish Community Forum. As a group, we thought, argued, discussed and allowed our hearts to speak on many diverse subjects and ideas. You decided that a sub-committee should meet quickly and we departed that evening with a strong sense of what was on your mind.

Through a process of consensus a few mornings later at this sub-committee gathering, one predominant theme began to emerge which we have now titled "Faith and Freedom: Are They Compatible?"

The idea is to examine the relationship between democracy and religion. Does an increase in freedom, such as is now occurring in eastern Europe and the former Soviet Union, provide an environment for religion to influence societal changes? Or does religion become a problem? Has the founding fathers' fear of a conflict between democracy and individual liberties been justified through actions in the United States over its history? Do tensions and fears in the Middle East mitigate or exaggerate religious tolerance? Our group will examine and discuss the effects of faith and freedom on human beings and how we treat each other.

As for speakers, our idea is to seek out a well-known political figure who is at home with issues of religion and democracy and to link that person with an academic respondent alive to issues in theology and public life. We are beginning the search immediately; your suggestions and contacts are welcome"

Meanwhile, our next, and penultimate event will be a Mini-Forum, on April 21 at 8 pm in the Drew Faculty Club. Our subject, "Faith and Freedom," will feature opening presentations by Drew's Tom Oden, professor of Theology and Hans Morsink, professor of Philosophy. The general discussion will follow.

Page two
April 10, 1992

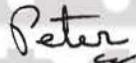
The Mini-Forum is a warm-up for our Fall event, so that we may get a feel, generate some light and heat, while also uncovering potential sub-topics for the workshops which will be an important part of the Fall lectures. Participants will include our Forum Advisory Council and an equal number of ministers, rabbis, academics and additional community members.

As you may recall, we're eager to receive your suggestions about whom we might invite to this event and, in the longer run, who else we might invite to join our Advisory Council.

Please send in your suggestions. And please RSVP by April 16 for the April 21 event.

Good work! And see you soon!

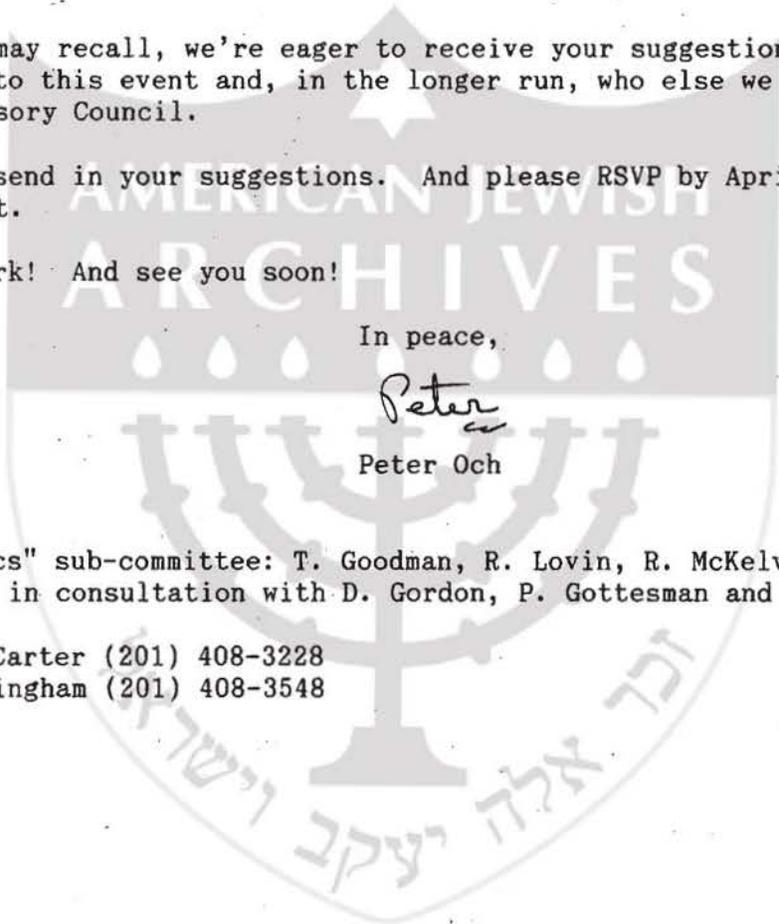
In peace,

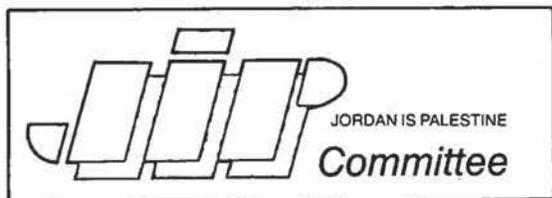


Peter Och

For the "topics" sub-committee: T. Goodman, R. Lovin, R. McKelvey, B. Mosconi, M. Rosenberg, in consultation with D. Gordon, P. Gottesman and S. Sugerman.

RSVP Carolyn Carter (201) 408-3228
Mary Stringham (201) 408-3548





CitiBox 157, 2 Old Brompton Road
London SW7 3DQ. Tel: 071-584 1844
Fax: 071-581 4445 Telex: 913336 CitiBoxG

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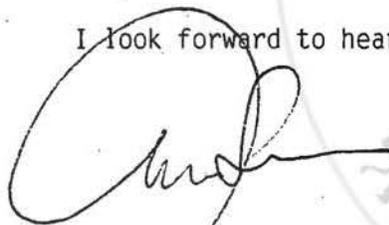
Rabbi Tennenbaum
45 East 89th Street
Suite 18F
New York N.Y. 10128
U.S.A.

13 April 1992

Dear Rabbi Tennenbaum,

Further to our conversation over the telephone, I am now back in England and as promised, I am sending you our information material. I do hope you will find it of interest. I shall be very glad to hear from you if you would like some further information.

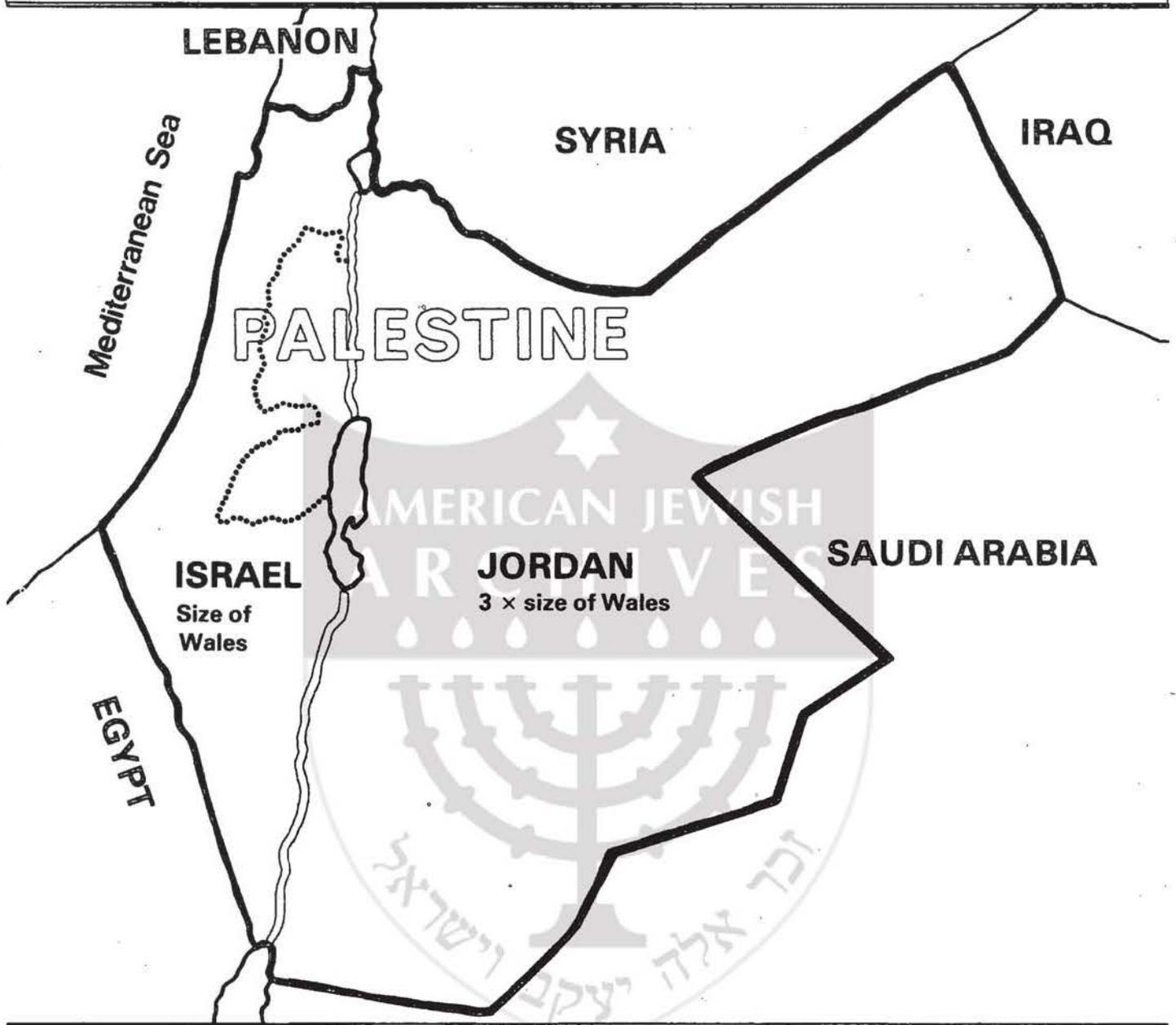
I look forward to hear from you. With all good wishes and kind regards.



Mia Silver
National Director

Enc.

JORDAN IS THE ARAB PALESTINIAN STATE!



1946 AN ARAB STATE WAS CREATED IN EAST PALESTINE — JORDAN

1948 A JEWISH STATE WAS CREATED IN WEST PALESTINE — ISRAEL

THE PALESTINIAN ARABS ARE NOT HOMELESS!

JORDAN IS PALESTINE COMMITTEE

America PO Box 2003, New Hyde Park, NY 11040
Australia PO Box 190, Lindfield 2070, NSW
Canada PO Box 1391, Station B, Downsview, Ont M3H 5W3
England 176 New King's Rd, London SW6
South Africa PO Box 52705, Saxonwold 2132, Johannesburg
Israel PO Box 2259, Jerusalem PO Box 7136, Netanya
Belgium PO Box 41, 2018 Antwerp, 11
also France, Sweden, Japan, New Zealand

CitiBox 157, 2 Old Brompton Road
London SW7 3DQ. Tel: 071-584-1844
Fax: 071-581-4445 Telex: 913336 CitiboxG

2 Peoples, Arabs and Jews, live in Palestine.

- **Arabs in Jordan**
- **Jews and Arabs in Israel**

Prince Hassan, brother of King Hussein of Jordan, addressing the Jordanian National Assembly, February 1970, said:

“Palestine is Jordan and Jordan is Palestine; there is one people and one land, with one history and one and the same fate”.

What is Palestine? — Present day Jordan and Israel.

History

1920 — The international community (League of Nations) entrusted Britain with the establishment of a Jewish National Home (The Palestine Mandate). The area covered present-day Israel plus Jordan.

1946 — An Arab State was established with the help of Great Britain on $\frac{3}{4}$ of Palestine. It was called Transjordan. Jordan did not exist until 1946, when it became the Palestinian Arab State in the major part of Palestine. This was a reversal of the Mandate for a Jewish Homeland.

1948 — A Jewish State was established in the remaining $\frac{1}{4}$ of Palestine.

Who are the Palestinians?

Those Arabs and Jews who were citizens of Palestine and had Palestinian passports during the time of the Mandate (1919-1947). Most of them now live in Jordan and Israel.

Are the Palestinian Arabs a homeless people? NO!

- $\frac{3}{4}$ of Mandated Palestine became the Palestinian Arab State of Jordan where *all* Palestinian Arabs have automatic citizenship.
- Arab refugees who left Western Palestine (Israel) for Eastern Palestine (Jordan) only went to another part of their own country.

What are the facts about the administered territories?

- Jordan changed the correct geographical names Judea and Samaria to West Bank when they invaded these territories in 1948 and annexed them illegally in 1950.
- Israel captured them in self-defence in 1967.
- For 19 years they were ruled by Jordan, but this did not produce peace. Moreover, no attempt was made to establish another Palestinian Arab State (i.e. in addition to Jordan) in these territories.
- The idea that such a state would satisfy the Arabs is wishful thinking.

What are the steps to peace?

- Recognition that Jordan is the Palestinian Arab State.
- King Hussein should be encouraged to accept Israel's invitation to discuss peace.

The J.I.P. Committee

- Has no political view on the ultimate status of the administered territories.
- Does not wish to displace Jew or Arab from any territory, whatsoever
- Maintains that a just settlement and self-determination for both Palestinian Jews and Arabs are presently being affirmed in Israel and Jordan.

Mandatory issue of Transjordan

Transjordan was never removed from the Mandate with the permission of the League of Nations.

In 1921, using the powers given them by Article 25 of the Mandate for Palestine, the British suspended (not ended) the right of Jews to settle in Transjordan. That the Palestinian Mandate applied to Transjordan after this date is proved by Article 2 of the agreement between the British and the Emir Abdullah, dated 1928. "The powers... shall be exercised in that part of the area under Mandate known as Transjordan."

Although the British Government surrendered its Mandatory power in 1947, it had, in 1946, established the state of Transjordan as an independent and sovereign state. In so doing while Mandatory, the British Government breached Article 5 of the original Mandate for Palestine. This states: "The Mandatory shall be responsible for seeing that no Palestine territory shall be ceded or leased to, or in any way placed under the control of, the Government of any foreign Power."

Jack Davis,

The Cottage, Rock Mount,
Near Peel, Isle of Man

JEWISH CHRONICLE AUGUST 16 1991

Only 23 per cent

Jordan is Palestine whether Rabbi Rich (August 2) likes it or not. Palestine was partitioned by Britain (illegally) in 1946 leaving only 23 per cent, including Judea and Samaria, to Israel and 77 per cent to Transjordan, where nearly all the population, including the Bedouins and King Hussein, are Palestinians.

King Hussein's grandfather, the Emir Abdullah, was given this territory for the Arab Palestinian state. Jews are not allowed to live there.

There is a country where Palestinian sovereignty exists in all but name.

Mia Silver,

National Director,

Jordan is Palestine Committee,
2 Old Brompton Road, SW7.

EVENING STANDARD

— THURSDAY, 22 AUGUST, 1991

Britain's dishonest brokers

BRITISH foreign-policy makers are fond of explaining away any spectacular failure by describing their role as that of "honest brokers" in an international dispute.

It is often the case, however, that British policy has backed one side, reflecting British interests.

Nigel Crompton (Letters, 16 August) makes use of the honest brokers cliché to contradict M Barak (Letters, 13 August), who argued that in 1948 the British were "joining forces with the Arab Legion to evict the infant state of Israel".

Mr Barak should indeed be corrected. The Arab Legion was British officered and salaried, invaded Israel and succeeded in occupying for Trans-Jordan a chunk of the western land of Israel (later misnamed by King Hussein the "West Bank" — it is neither a river bank nor a recognisable geographic entity).

Little has changed since. The "pro-Western moderate King Hussein" showed his

gratitude in 1956 — when Nasser seized the Suez Canal and confronted Britain — by sacking Glubb, the British commanding officer of the Arab Legion, and supporting Nasser. The Americans were given the same reward for their support in 1990 when the King joined forces with his namesake and fellow recipient of American aid and weapons, Saddam Hussein of Iraq.

Perhaps it is not too late for the two top Dunglasses at the Foreign Office, Messrs Hurd and Hogg, to abandon the honest broker posture and instead adopt merely an "honest" policy.

Their praise for Syria and Iran and condemnation of Israel, the only country to fight the Hizbollah terrorists and incarcerate some of their gang members, not only hardens the kidnapers in their blackmailing demands, but also fills ordinary Arabs with suspicion. — A Shalom, Carlton Vale, Maida Vale.

On My Mind

A. M. ROSENTHAL

One Homeland Each

The road forward was mapped clearly for the Palestinians by the United States, Israel and a single Arab leader spectacular in bravery.

That was in 1978. The proposal put together at Camp David will be on the table again in Madrid, 13 wasted years later.

In 1978 the plan endorsed by Anwar el-Sadat, Menachem Begin and Jimmy Carter was the only logical and feasible road for the Israelis and the Palestinians to follow. It still is.

But then as now, Middle Eastern myth and distortion that have become accepted as reality worked against a solution. The hope is, as always everywhere, finally looking at reality plain.

The proposal was and is for five years of self-government for Palestinians of the West Bank and Gaza. During that time, Israeli-Palestinian talks about the future would take place. Israeli military security would

Palestine Liberation Organization. The P.L.O., weakened by decade after decade of failure, had to agree for the moment.

But the great distortion of the Middle East, which inspired a half-century of war against Israel, remains alive to fuel more decades of disaster. That is the myth that the entire problem was created by Israeli occupation of the West Bank, and cannot be solved without creating a separate Palestinian state.

The historic background to Madrid is that the Arab war against Israel began long before its independence, that the West Bank was seized and annexed by Jordan in 1948 without any niceties about it belonging to "Palestine" and that it was taken over by Israel after the 1967 Jordanian attack against Israel. It was captured not from nonexistent Palestinian forces but from the occupation troops of King Hussein.

Ever since, the King has been kept in power by the charity of other Arab monarchies, the passion of Arabists in Western foreign offices and the self-interest of Israel. For four decades they all protected him against his enemies, like the P.L.O. and the Syrians, and his idols, like Saddam Hussein.

That does not eliminate the desire of Palestinians for a homeland — a mistake made by those Israelis who just stare through them. But it does underline the reality that the Palestinians have one homeland already. It is occupied not by Israel but by Washington's prodigal ally, the little King.

The British created his country in the early 1920's out of what was then the eastern part of Palestine. They handed the land and the Palestinian population over to a favorite foreign prince, the King's grandfather, because he found himself without a throne to sit on.

Name changes can't fool history. Jordan is Palestine. The solution is to connect an autonomous West Bank-Gaza with Jordan in a confederation that would recognize Israeli military interests on the West Bank — yes, and a shared economic future.

That won't happen at Madrid. But it could start if the U.S., the Palestinians and the Israelis all so willed. Some day it will happen, sure as the Berlin wall did come down, sure as Anwar el-Sadat did go to Jerusalem. It is the only solution that makes human sense.

One homeland for Israelis, one for Palestinians — but for God's sake, just one each. □

THE NEW YORK TIMES OP-ED TUESDAY, OCTOBER 29, 1991

Balfour's promise of a Jewish homeland

From Ms Ruth Willers

Sir: It is a great pity that Robert Fisk ("The flexible frontiers of hope and despair", 4 September) spoils his otherwise very good article on problems arising from the frontier-drawing by Britain and France after the First World War by misinterpreting the Balfour Declaration to such a degree as to be almost rewriting history.

He is right in saying that Balfour was not promising a Jewish national homeland in what is now Israel; he promised it in "Palestine", which, in 1917, extended east as well as west of the Jordan river. The Mandate was granted to Britain, accordingly, and only in July 1922 did it obtain League of Nations authority (under Article 25 of the Mandate) to suspend the Jewish national home provisions in the trans-Jordanian province of Palestine. This became the Emirate of Transjordan, and was released into independence, without League of Nations authority, in 1946. It is now *judenrein*.

Mr Fisk also refers to the fact that the Balfour Declaration specifically mentioned the "civil and religious rights of existing non-Jewish communities", but he overlooks a very important detail: that it says nothing about political rights. The Balfour Declaration cannot therefore be construed as supporting Arab demands for yet another sovereign state on Palestinian soil.

Those who feel, like Robert Fisk, that the Palestinian Arabs were disadvantaged by Lord Balfour's sympathetic attitude towards the Jewish cause, should remember that they were more than compensated by his successors in office who secured sole tenure for them in the trans-Jordanian province of Palestine in 1922 and are now trying to pressure Israel into making further territorial concessions in favour of the Arab side.

Yours sincerely,
R. WILLERS
London, NW2
5 September

The writer is on the Public Relations Committee of the Herut Movement of Great Britain.



THE INDEPENDENT

Wednesday 4 September 1991

In Madrid: myth, hope and reality.

be less obtrusive, but maintained.

The leaders of the P.L.O. and the Arab states furiously rejected the proposal because they knew it would mean the end of the war to the death against Israel. Yitzhak Shamir, then Speaker of the Knesset, opposed self-government because he knew it could mean that total Israeli sovereignty over the West Bank and Gaza could be watered down.

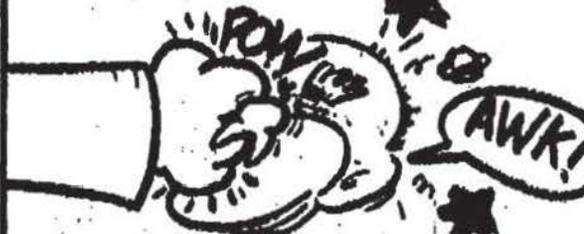
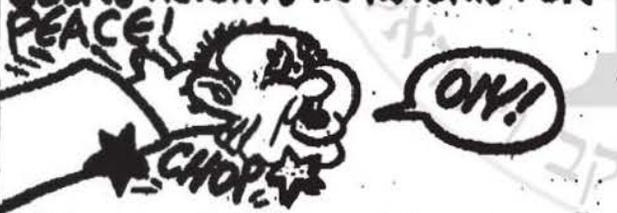
Now Mr. Shamir goes to Madrid to negotiate about taking that road. He has not abandoned Israel's political and historical claims. He hopes Palestinian self-government will remain autonomous, not become the new Palestinian state that he sees as militarily an Arab invasion pad, just short of suicide for Israel.

But he is hardly naïve. He knows that creating an autonomous Palestinian government would also create new pressures. Standing still on autonomy would become more difficult every year. For peace, he is now taking a risk he was not ready to accept in 1978.

The Palestinians who show up in Madrid also have moved. They are willing now to talk about an interim solution — which once would have meant a bullet in the head from the

INTERNATIONAL NEWS UPDATE



<p>HOW TO EASILY PRESSURE ISRAEL</p>	<p>CANCEL THE ARAB BOYCOTT!</p>  <p>NO MORE ISRAELI WHINING ABOUT ECONOMIC ISOLATION!</p>
<p>HAVE DAMASCUS CANCEL ITS PURCHASE OF SCUDS FROM NORTH KOREA!</p>  <p>THIS WILL NIP NEW ISRAELI "SECURITY" EXCUSES IN THE BUD!</p>	<p>HAVE COALITION MEMBERS REVOKE THEIR STATE OF WAR WITH ISRAEL!</p>  <p>EXPLODES THE ISRAELI MYTH OF "THEY'RE ALL AGAINST US"!</p>
<p>HAVE SYRIA ANNOUNCE ITS READINESS TO GIVE UP THE GOLAN HEIGHTS IN RETURN FOR PEACE!</p>  <p>SHOWS THE JEWISH STATE JUST HOW INTRANSIGENT IT IS!</p>	<p>DECLARE JORDAN TO BE PALESTINE!</p>  <p>AND ISRAEL IS TRAPPED BY ITS FAVORING NEGOTIATIONS WITH JORDAN</p>

Arabs must face the facts, says an open letter to King Hussein of Jordan, right, from **Bandar bin Sultan Al-Saud**, Saudi ambassador to the USA



And, Your Majesty, you claimed to defend the Palestinian people's right to self-determination and a state of their own. I support you. But you were responsible for the Palestinian homeland on the West Bank from 1948 to 1967. Why, in all that period, did you not give them their rights and statehood? And how would the occupation of Kuwait give our brother Palestinians their homeland?

You are a very intelligent man. And you have a fine memory. You say the Kuwait-Iraq border is disputed and based on a historical record created by colonial British. Your Majesty, you should be the last one to say that. Not only all your borders, but your whole country was created by the same colonial British.

THE PALESTINIAN ISSUE IN MIDDLE EAST PEACE EFFORTS

Professor Paul S. Riebenfeld, Columbia University, New York.
Submission before a sub-committee hearing of the United States Congress.

At the present stage of trying to sort out the complexities of the Middle East conflict, the terms in which the Palestinian question is being debated has become a principle obstacle on the road to peace. The exigencies of belligerency and mass agitation in the Arab countries and among their allies in the third world have succeeded in distorting the political, geographical and demographic elements on which any peace settlement has to be based, in a manner which makes such a settlement practically impossible to attain. There is no way of dealing with the Palestinian issue constructively, unless the terms "Palestine" and "Palestinians" are defined correctly instead of being manipulated as functions of a policy geared to guerrilla warfare, "revolutionary upheaval", and "wars of national liberation."

Opinion on the Palestinian question is greatly affected by an understanding of what is meant by "Palestine". Due to the power of one-sided propaganda the terms "Palestine" and "Palestinians" have become subject to manipulation in accordance with the shifts of short-term political expediency - as though one were dealing with a country arbitrarily carved out of nowhere. Palestine, in fact, has boundaries which for centuries were recorded and imprinted upon the memory of mankind. Even when it had disappeared from the political map and was treated for centuries as part of Syria, its geography was well-known. When its political identity was restored at the end of World War I with the Palestine Mandate, its legal boundaries were laid down accordingly.

Until the demise of the League of Nations, in 1946, the Palestine Mandate, as granted to Great Britain at the San Remo Conference of 1920 and confirmed by the League in 1922, covered a territory of 45,820 square miles east and west of the Jordan. Its boundaries reached from the Mediterranean in the West until Iraq in the East. Thus all of Jordan was encompassed within the borders of Palestine.

Trans-Jordan was in fact what the relevant League of Nations file calls "the Trans-Jordan Province" of Palestine until the final winding-up meeting of the League of Nations, on April 18, 1946. The often expressed opinion that Trans-Jordan was excluded from the Palestine Mandate in 1922 is not correct.

At present the very terminology of the discussion of the Palestine issue has been dictated by a skilful agitation which has made at first journalists and then also diplomats call "Palestinians" those Arabs who are refugees or children of refugees from what is now Israel, or Arab inhabitants of the "West Bank" and the Gaza strip. Neither history nor international law justify that usage. Historically and legally, the term "Palestine" can only mean the full territory included in the Palestine Mandate after World War I - what is now Israel and Jordan and the lands in dispute between them. The word "Palestine" had no clear cut geographical denotation and represented no political identity before the First World War. "Palestinians" are therefore all people - Jews and Arabs - who live in or have the right to live in the territory of the Palestine Mandate as constituted in 1920, confirmed by the League of Nations in 1922, and unchanged during the lifetime of the League of Nations until 1946. Both Jordan and Israel have emerged as successor states of the Palestine Mandate, on its territory east and west of the Jordan: - a Palestine Arab State and a Palestinian Jewish State, "successors" to the sovereignty of Turkey via the League of Nations.

International law and history do not always decide policy, but they are indispensable for an understanding of issues. They form the broad background of the day-to-day diplomacy of states. It should not be impossible to explain even to the peoples, governments and intellectuals of Third World countries that the acceptance of the Jewish State idea by the international order has been an organic part of the movement toward national self-determination that has resulted in the establishment of twenty Arab states so far and one Jewish state.

That there does not exist an Arab state called "Palestine" is not the responsibility of Zionism or of Israel. Nor is it, after all, a matter of substance, since the greater part of Palestine is Arab-governed and inhabited by Palestinian Arabs. As a matter of fact, since the ending of the British Palestine Mandate it has been a purely internal Arab matter, depending mainly on the relationship between the Arab people of Palestine and the Hashemite dynasty ruling Jordan. It is, however, an unassailable fact that at least 85 percent of the Arab people of Palestine are living still today in the area of the former Palestine Mandate.

The advocacy of the Palestinian cause as formulated in its conclaves in Cairo, Algiers or Rabat, has been aimed, in short, at maintaining the thrust against Israel, rather than recognising Jordan as the Palestinian Arab nation-state that it truly is. Both its land and its people are Palestinian. So is King Hussein.

In his memoirs, Hussein had written: "Palestine and Jordan were both (by then) under British Mandate, but as my grandfather pointed out in his memoirs, they were hardly separate countries. Transjordan being to the east of the river Jordan, it formed, in a sense, the interior of Palestine".

Yasir Arafat, while the issue of "Palestinian Arab self-determination" was first debated at the United Nations, when asked what he thought about a West Bank state, to Eric Roleau: "The watchdogs of the counter-revolution have become very busy since we have been confronting serious difficulties, but those fishing in troubled waters will not succeed in dividing our people, which extends to both sides of the Jordan, in spite of the artificial boundaries established by the Colonial Office and Winston Churchill half a century ago."

While still in Jordan, Arafat had told Oriana Fallaci that the PLO was fighting Israel in the name of pan-Arabism he added: "What you call Transjordan is actually Palestine". This view, although in contradiction to the claim that on the destruction of the State of Israel can satisfy the claim for Palestinian Arab self-determination, has not been changed. The very day Arafat left Cairo for New York to address the U.N. General Assembly, he sent (according to Al Liwa, Beirut) a message to a student conference held in Baghdad, that contained the sentence: "Jordan as well as Palestine is ours, we shall establish our national entity on both territories once they are liberated from Israeli occupation and Jordanian reactionary presence".

While public attention has been riveted on the PLO challenge to Israel, especially after the decision of the Rabat conference to nominate the PLO the sole representative of the Arab people of Palestine, the challenge remains greater to King Hussein's rule of Jordan.

The London Economist spoke of a Jordanian General Election as a "time-bomb" ticking away. "More than half the voters would be Palestinians - but should they vote for a Jordanian government when they are supposed to be represented by the Palestinian Liberation Organisation? On the other hand can the majority be disenfranchised?" How much better Hussein would be if he had been induced to abandon his pose as a benevolent "host" to "refugees" and to affirm the fact that Jordan is the Palestinian Arab nation-state just as Israel is the Palestinian Jewish nation-state.

What exactly happened on September 16, 1922, the date that has played a considerable role in the Palestine debate for decades? It has distorted the vision and knowledge of otherwise informed and conscientious writers and politicians. And, curiously, the perspective has been warped more among Israeli and Western scholars than among the Arabs.

In vain will the diplomat or scholar look in the files of the League of Nations or any other archives for evidence that in the year 1922, or any other year before 1946, took place the "severance" or "separation" of Transjordan from Palestine; the "Partition" of Palestine; the establishment of a "Mandate of Transjordan"; or "Transjordanian independence" of any similar event with which the literature of the Middle East abounds.

Transjordan remained a part of Palestine and the Palestine Mandate remained there in full force. What happened was that, under an authorisation contained in Article 25 of the Mandate, two months after confirmation of the Palestine Mandate by the League of Nations in July, 1922, the British government obtained the League's consent "to postpone or withhold" the application of the Jewish National Home provisions of the Mandate "in the territories lying between the Jordan and the eastern boundary of Palestine". Article 25 of the Palestine Mandate reads in full: "In the territories lying between the Jordan and the eastern boundary of Palestine as ultimately determined, the Mandatory shall be entitled, with the consent of the Council of the League of Nations, to postpone or withhold application of such provisions of the mandate as he may consider inapplicable to the existing local conditions, and to make such provision for the administration of the territories as he may consider suitable to those conditions, provided that no action shall be taken which is inconsistent with the provisions of Articles 15, 16 and 18". In what the relevant file of the League of Nations describes as the "Transjordan Province" of Palestine, a local administration was established within the Palestine Mandate, headed by the Emir Abdullah brother of King Feisal of Iraq. Zionist colonisation was suspended in Transjordan legally, though the suspension did not apply to individual Jewish settlement or even Jewish schools. But this did not mean that Transjordan was legally separated from Palestine in any way as far as the Arab population of the country was concerned. There was no separate government; unlike the situation regarding Syria and Lebanon, which the mandatory was to develop into two separate states, Palestine was meant to remain one.

Transjordan remained under the Palestine Mandate and was administered under the authority of the High Commissioner in Jerusalem. Transjordanians travelled under his protection; under international law their nationality was Palestinian. Subject to safety requirements due to the character of the Bedouin majority in Transjordan, Arabs moved freely between Cis and Transjordan; many Transjordanian Palestine Arabs, either seasonally or permanently, settled and worked in places like Haifa, Jaffa or Jerusalem. The suspension of Zionist colonisation in Transjordan did not bring about its separation from Palestine but, in fact, secured its Palestinian Arab character.

Because of Zionist development and the constant clash between Arab and Jewish claims, accompanied by enquiry commissions, worldwide publicity, and parliamentary debates, public interest and controversy remained focused on Cis-Jordan. From 1922 on, with warrant in law, the habit grew of referring to Palestine only as that part of the mandate area associated with Jewish National Home.

In 1937 the Palestine Royal Commission, reporting fairly on the underlying facts of the Arab-Jewish conflict, had agreed that Transjordan was originally included in the Jewish National Home of the Palestine Mandate. The fact that Jewish development was suspended in that part of the country did not mean that the Arab-Jewish confrontation should not continue to be seen within the context of the large area of the whole of Palestine rather than the small area of Cis-Jordan. The Royal Commission included Transjordan in its proposals for the future, and in its partition scheme joined it with the Arab parts of Cis-Jordan, even proposing a transfer of population between the planned Arab and Jewish states.

From a legal point of view there was never any doubt whatever about Transjordan being a part of Palestine. Great Britain, in its attempts to appease Arab nationalism or to flatter the Emir Abdullah, may sometimes have allowed a degree of vagueness to be introduced into a speech or even an administrative document. The British were free, internally, to present their role in any way they wished. In international law Transjordan, administered by the Colonial Office, was subject to League of Nations supervision and more particularly to the minute scrutiny of the Permanent Mandates Commission of the League of Nations. "Transjordan" was quite an ordinary item among the headings of its annual agenda for Palestine; it was tucked in between, say "Public Health" and "Education".

Two examples are typical of the conscientiousness of the League Secretariat and the Mandate Commission. In July, 1926, almost four years after the passing of the Transjordanian resolution of 1922, an internal League memorandum to the Secretary General raised the point that "from the strictly legal point of view this did not constitute a modification of the Mandate, but an application thereof" and inquired, since the Mandate document was to be put on sale, whether to call it "The Mandate for Palestine" or "The Mandate for Palestine and Transjordan". The decision was for the title "Mandate for Palestine".

Even more decisive, from a legal point of view, was the discussion in the Council of the League of Nations in October, 1928, on the agreement made in February of that year between Transjordan and Great Britain - represented by the Palestine High Commissioner - which, the Mandate Commission reported to the Council, had raised doubts as to its compatibility with the Palestine Mandate. After a lengthy debate and an official declaration by the British delegate that "in Transjordan the Palestine Mandate remain in full force" and that the administration of the Emir represents but a delegation of the administrative powers of the mandatory power, the Council of the League adopted the following resolution: "As regards the Agreement of February 20th, 1928, between Great Britain and Transjordan, the Council takes notes of the declaration of the representative of Great Britain according to which his Government regards itself as responsible to the League of Nations for the application in Trsnjordan of the Palestine Mandate with the exception of the articles which, based on Article 25, are not applicable; and acknowledges that this agreement is in conformity with the principles of the mandate which remain in full force".

The efforts of the League of Nations, and in particular of the Permanent Mandates Commission, to maintain the integrity of Palestine as one country were based, in the main, on legal reasons, but also imbued by the consciousness of the special character of Palestine, and the political feeling that the Arab-Jewish confrontation required as wide a context as possible.

Eventually it was in connection with the United States opposition to the radically anti-Zionist policy adopted by the British Labour Government that its Foreign Minister Ernest Bevin decided, in the hiatus between the demise of the League of Nations and the inception of the United Nations, to remove Transjordan altogether from the context of the Palestine problem, now coming under intensified scrutiny.

The Attlee-Bevin government, because of its negative response to President Truman's powerful appeal for the admission into Palestine of a limited number of Jewish survivors of the concentration camps, had good reason at the end of 1945 to fear a re-examination of the status of Transjordan that would invalidate their contention that Palestine was too small a country to accommodate the number of Jewish survivors in Europe and that would put into question the long range strategic plans that the Foreign Office had for the future of Palestine and for the role of General Glubb's Arab Legion of Transjordan. For in November, 1945 the Anglo-American Committee of Enquiry had been established. Beginning its sessions in December, it was scheduled to proceed in January to London, then to Europe, Cairo and Palestine.

Its terms of reference were to "examine political, economic and social conditions in Palestine as they bear upon the problem of Jewish immigration" and "to examine the position of the Jews in those countries in Europe where they have been the victims of Nazi and Fascist persecution" - terms of reference, in the words of the chairman of the Labour Party, "wide enough to make possible the abandonment of that administrative separation between Palestine and Transjordan which was a grave initial error in British policy".

Mr Bevin decided to avoid any risks; he took the bold step of announcing the forthcoming grant of independence to Transjordan even while the Committee was about to begin its hearings in London, in the hope of dampening the Commission's urge to extend its enquiry beyond Cis-Jordanian Palestine, as had been suggested in the Washington hearings.

It is an understatement to say that the step was of doubtful legality. "The Mandate does not make provisions for the Mandatory Power to code mandatory power to the people under tutelage. That is a change of the Mandate", requiring consent of the League Council. There were specific rules drawn up by the Permanent Mandates Commission and the League Council on the occasion of the ending of the Iraq Mandate in 1932, setting out the requirements which had to be examined before Independence would be attained; and, most important of all, there were Articles 77 and 80 of the United Nations Charter specifying the applicability of the Trusteeship provisions to the existing Mandate territories and beyond doubt making it illegal in the meantime "to alter in any manner the rights whatsoever of any states or any people or the terms of existing international instruments..."

To this day Article 80 is colloquially referred to among international lawyers as the "Palestine Clause" because its insertion in the Charter at San Francisco was the result of work by Jewish representatives attempting to protect Jewish rights under the Mandate during the hiatus preceding activation of the United Nations organs. But the working protected the rights of any people under Mandate administration.

The concluding session of the League of Nations in April, 1946 in Geneva was presented by the British government with the giving of independence to a part of Palestine as a *fait accompli*, a matter of the past, and as though there had been a separate mandate for Transjordan. The meeting took note of it.

The legal objections to independence could theoretically have come from the Secretariats of either the League of Nations or the United Nations. But they could also have come from the Jewish Agency, either based on its special legal status under the Mandate, which had not been cancelled by Article 25, or on Article 80 of the Charter. They could also have been made by a state on behalf of the Arabs or Jews of Palestine, under Article 80.

As it happened, the people whose interests were most neglected by the measures taken in 1946 were the Arabs of Cis-Jordan, today's "Palestinians". For the first time in history the Arabs of Western Palestine were cut off from the territory to the east of the Jordan. When less than two years later - following the example of their leaders and upper classes who had departed for Cairo, Beirut or Paris - masses of Palestinian Arabs abandoned their villages and streamed over the Jordan, they were considered legally no longer as Palestinians moving into another part of their homeland, but as foreign refugees received by a "host country". It was as though within the two years between May, 1946 and May, 1948 a new nation-state of Transjordan had been born, with no links to Palestine or Palestinians.

Ever since this distortion has affected political perception and action in the Middle East. The simple acknowledgement that Jordan is Arab Palestine would have been capable in the past, as it is capable today, of changing the perspectives of the future.

Nothing can change the fact that the Hashemite Kingdom of Jordan is in reality the "Palestinian Kingdom of Hashemite Jordan". In this role it could be the legitimate partner of Israel to achieve a settlement of the Palestine conflict, which is the core of the Arab-Israeli conflict. If instead it continues to divest itself of its Palestinian identity, even its internal legitimacy will remain in jeopardy. The question is whether King Hussein's undoubted physical courage denotes moral and political courage of equal force as well as a grasp of reality.

It is true that the acknowledged identity of Jordan as a Palestinian country would give the lie to the overwrought version of the Arab-Israeli conflict on which radical Arab propaganda and the success of the PLO have been based. The myth of the "national homelessness" of the Arab people would collapse and with it much of the popular passion it arouses in Arab countries, exerting pressure on internal government policies. However, those Arab leaders who have a sense of history and must wish for the defusing of the bitterness of the conflict - if for no other reason than the role Israel is playing in the overall strategic and technological texture of the Middle East - might co-operate if a lead were given in this direction, with the co-operation of the US Government.

Not only would the recognition that the whole territory of the Hashemite Kingdom of Jordan is an integral part of Palestine, and of the political and physical context of the Palestine issue, conform to the facts of history, policy and law under the League of Nations Mandate, it would create a realistic framework for the co-existence of Palestine Arab and Jewish self-determination.

It should make a difference to the political and psychological process of peace-making whether Israel is perceived as occupying 80 per cent of the land area of Palestine since 1948, and a full 100 per cent of the land area of Palestine since 1967, or whether it is realised that it occupies 20 per cent of the country to which the Palestine Mandate applied, the remaining 80 per cent of Palestine being still completely Arab and Arab-governed.

It should make a difference to the legitimacy of King Hussein as representative leader of the Arab people of Palestine, whether such role is based on the number of Cis-Jordanian Arabs in Trans-Jordan, or whether he is a Palestinian ruler by virtue of birth, of tradition, and of the political, legal and historical character of his country, to be expressed in its institutions.

It should make a difference to the prestige and the future of King Hussein, whether he affirms that the Hashemites, during the quarter of a century of the Mandate, succeeded in preserving four-fifths of Palestine as Arab, and based on this legitimacy, proceeds toward peace between Jordan as the Palestinian Arab nation-state and Israel as the Palestinian Jewish nation-state, or whether he will persist with the dubious concept of separate Jordanian and Palestinian identities, on which no local or regional stability can be built.

It should make a difference whether the Arab refugees and their children are told that in crossing the Jordan, in 1948, they entered a "host-country" or whether it is conceded that they entered that Arab part of their home country which had recently acquired independence, gave them immediately their legitimate citizenship, and is entitled to their allegiance.

It should make a difference to Arab-Jewish reconciliation whether Israel's existence is conceived as resting on various facts accomplished, or resting on a fair and legitimate concept of rights inherent in the history of the region and in the legal structure of the Middle East since the First World War; whether the acceptance by the international order of the Jewish State idea has been an organic part of the movement toward national self-determination since the first world war which has resulted so far in twenty Arab states and one Jewish state; or whether the establishment of Israel was merely the result of the international conscience being moved on account of the murder of a third of the Jewish people.

Stoking by such means the fires of popular passion, misrepresentation has escalated the Middle East conflict, and has added to its emotional dimensions, immeasurably. By contributing to irrational pressures, the distortion of the Palestine problem acts as a powerful threat to the Arab governments as much as it threatens peace-making. Willingness to defuse the emotional causes of the conflict may be the most important criterion for gauging the will to peace.

It is time that the Arab governments with a stake in stability and in the beginning of a peaceful era for the Middle East be encouraged to present a true picture of the development of the Palestine problem and a true definition of "Palestine" and "Palestinians". The ancient country, in its historical and geographical boundaries, can richly accommodate Jewish self-determination and Palestinian Arab self-determination.

Published by the Jordan is Palestine Committee, London 1991.



JIP INTERNATIONAL

Jordan is Palestine Committee

The solution to the Arab-Israel question lies with Jordan, the true nation of the Palestinian Arabs.

There are two sides to the Arab-Israel question and there are the facts of history. You can argue about the question, but you cannot argue about the facts. So what are they?

The Palestinian Arabs already have a State. It's Jordan. Those who call for the establishment of a Palestinian State in the West Bank and Gaza are seeking, in effect, to establish a **second** Arab Palestinian State. Isn't wanting **TWO** Palestinian States going a little too far?

THE FACTS AS LEADING ARAB STATESMEN SEE THEM

During the last 40 years, leading Palestinians have consistently admitted that Jordan is Palestine. For example:

- . "Palestine and Jordan are one, for Palestine is the coastline and Jordan the hinterland of the same country."
(King Abdullah of Jordan 1948)

- . "Palestine, with the boundaries it had during the British Mandate, is an indivisible unit."
(Article 2 of the PLO Covenant adopted by the Palestinian National Council, 1965)

- . "Palestine is Jordan and Jordan is Palestine; there is one people and one land, with one history and the same fate."
(Prince Hassan, brother of King Hussein of Jordan, addressing the Jordanian National Assembly, 1970)

“Jordanians and Palestinians are considered by the PLO as one people.”

(Farouk Kaddoumi, Head of the PLO Political Department, 1977)

“The Palestinians and the Jordanians do not belong to different nationalities. They hold the same Jordanian passport, are Arabs and have the same culture.”

(Abdul Hamid-Sharaf, Prime Minister of Jordan, 1980)

“The truth is that Jordan is Palestine and Palestine is Jordan.”

(King Hussein of Jordan, 1981)

THE FACTS AS HISTORY SEES THEM

Following the the First World War, The San Remo Peace Conference of 1920 assigned to Britain the Mandate for Palestine. This was confirmed by the League of Nations in 1922. In that year Britain divided Palestine into two administrative territories. All of Palestine East of the Jordan River became an Arab entity, taking up 77% of the total area of Palestine. It was named Transjordan. No Jews were able to settle there. The remaining 23%, where nearly all of the Palestinian Jews lived, constituted the part designated for the Jewish National Home.

In 1946, Eastern Palestine gained its independence from the British Mandatory Government. It became the Arab Palestinian State of TransJordan. The national aspirations of the Palestinian Arabs were realised. Jewish aspirations were not. And the British Government seemed reluctant to let them be realised.

However, colonialism had become unfashionable, the British had left India and world public opinion demanded the establishment of a Jewish National Home now that the Palestinian Arabs had their home.

In 1947, the United Nations voted for a further partition of West Palestine, dividing it into two mini-States, Jewish and Arab. This solution was accepted by the Jews but not by the Arabs. They wanted the other 23% too.

In 1948, the Jewish State declared its independence. The Arab response was to declare war. They started the war and they lost the war.

As a consequence, some demographic changes came about. At the request of the attacking Arab Armies, 600,000 Arabs had left the battlefield, leaving regions of mainly Jewish population and settling in regions of Arab population. Most of them went to Transjordan. These Arabs relocated within Palestine, moving from Jewish Palestine to Arab Palestine.

At the same time, 800,000 Jewish refugees were forced to emigrate from Arab countries and found a home in Israel.

But, remember, even after the 1948 war, Israel did not end up with all of the 23% of the original Palestine NOT given to Transjordan. The regions of Judea and Samaria, West of the Jordan, were still unallocated. Transjordan annexed Judea and Samaria illegally in 1950. As a result of this annexation, Transjordan changed its name to Jordan, as it now ruled territories both sides of the River Jordan. Until 1967 these areas were ruled by Jordan, allowed to run-down economically and served as a launching pad for "fedayeen" terrorist attacks on Israel.

No attempt to create a second Arab/Palestinian State in Judea and Samaria was made during the 19 years of Jordanian rule. Why not? Because Jordan clearly recognised that the Palestinian Arabs already had a State in Jordan and they repeatedly said so.

In 1967, after a war of self-defence, Judea and Samaria came under the administration of Israel. The area has flourished. Roads, schools, seven Universities where there had been none before, and hospitals have been built, villages provided with electricity and water and the population able to enjoy a level of economic activity undreamed of under Jordanian rule. As a consequence, Israel has benefited too, from secure, militarily-defensible boundaries made possible by control over the mountain chain that looks down into the heartland of Israel.

THE ANSWER

A solution that is acceptable to all will not be possible except through negotiations undertaken in good faith and not while the Arab States continue to seek the destruction of Israel. While belligerent Arabs like the late Abu Jihad (Yasser Arafat's former Deputy) pronounced:

"The rise of the Palestinian State shall be the beginning of the end of Israel",

it should not surprise too many people that Israel is unwilling to negotiate with those who seek its destruction. A solution will only be possible when moderate Arabs appear, who accept that Israel will not be swept into the sea and, indeed, do not wish it so.

The Camp David peace accords provide the basis of a framework for determining the ultimate status of Judea and Samaria. It is to give autonomy to this region for a transitional period of 5 years, at which time its permanent status will be the subject of peaceful negotiations. It is NOT to create a second Arab Palestinian State in these regions and in Gaza.

The Israeli-Arab problem does NOT stem from the status of Judea and Samaria, which amount to only 4% of geographical Palestine. It stems from the refusal of extremists in the Arab world to acknowledge equal rights to the two original Palestinian communities, Jewish and Arab. Both have realised their national aspirations and have their Sovereign States in Israel and Jordan.

So why does the fabulously wealthy Arab world, that covers 10% of the world's land surface, refuse to recognise Israel's right to exist within secure boundaries? Could it be that Islam seeks to swallow up Israel in a Holy War? Until they are prepared to talk peace, and their stance, so far suggests the idea is alien to them, Israel has every right to dig in. Just as the British Government will not sit down and talk with the IRA, Israel will not sit down and talk with the PLO. If it makes sense for Britain, surely it makes sense for Israel.



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

April 13, 1992

Dear Rabbi Tanenbaum:

As last year, our two communities will be concurrently celebrating our own unique religious feasts of hope and redemption. We both will be reading the story of Exodus during the liturgy. Together we will be reminded of the saving action of the Lord.

It is particularly at times as this, when both our communities separately celebrate at the very same time the most important religious feast of our religious community, that we Catholics can fully understand the words of the Holy Father. Pope John Paul II during his historic visit to the Great Synagogue in Rome, five years ago today, said that we are "to secure ever wider and fuller recognition of that 'bond' and that 'common spiritual patrimony' that exists between Jews and Christians".

My prayer for you and your family, as you prepare to celebrate the days of Pesah, is that the richness of the Covenant relationship will be your strength from generation to generation!

With warm personal regards, I am

Faithfully,



Archbishop of New York

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

KILLEEN CHAIR OF
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Telephone (414) 337-3957

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MEMORANDUM

TO: Rabbi Janesbaum
FROM: Fara Fajik
DATE: 15 April 1992
RE: News Clippings and Other Info Related to the
March 19th Symposium.

Enclosed please find 2 additional news clippings
(Compass - Catholic Newspaper and SNC Times) - not N.Y.
Times - "☺ I think I forgot to send you a copy of
Weekend's presentation with the previous note of March
27th. I've enclosed it this time. I haven't received anything
yet from the Wisconsin Jewish Chronicle. I have someone
checking on that and will forward it to you.
I'm also enclosing some programs and brochures that
you requested. Have a happy Easter!

DR. PAUL L. HAIT, RABBI
33-57 172ND STREET
FLUSHING, N. Y. 11358

May 3, 1992

Dear Marc:

Sorry you weren't able to be with us at the NYSJC due to your stint in the hospital. I trust that you're feeling much better now and are well on the road to complete recovery. I join your many friends in wishing you a *shvut* *shvut*.

Thank you for a masterful presentation as witnessed on the video. It was both moving and informative.

You've probably heard from some of our colleagues by now how tremendously impressed we were with Georgette's (SP?) remarks and the charm with which she delivered them.

With every good wish + fond regards—

Paul

Marc
Compliments
do

Rabino Henry I. Sobel

"ANTI-SEMITISM IN LATIN AMERICA"

Rabbi Henry I. Sobel

Latin-American Jewish Congress

14th International Liaison Committee Meeting
Baltimore, 5 May 1992

Mr. Chairman,
Your Eminence, Cardinal Cassidy,
President Edgar Bronfman,
Ladies and Gentlemen:

Let me begin by apologizing, because I think I am going to disappoint you. I was invited to speak about anti-Semitism in Latin America. You would expect that after the attack in Buenos Aires less than two months ago, when 29 people were killed, 252 injured, a five-story Israeli Embassy was demolished and adjacent buildings were badly damaged — I would come before you with a dramatic appeal: "Please save Latin-American Jewry!". Instead, I must tell you, in all honesty, that anti-Semitism is not a serious issue in Latin America. At least, it is much less serious than elsewhere.

Look at what is happening on other continents. A new wave of anti-Semitism is spreading all over Central and Eastern Europe, where the old demons of extreme nationalism, chauvinism and religious intolerance are raising their ugly heads again. Witness the increasingly open anti-Semitism in Germany, the popularity of Jean-Marie Le Pen in France, the very real possibility of pogroms in Russia, the spread of Muslim fundamentalism in Arab countries and Central Asia, the growing number of deniers of the Holocaust all over the world.

Look at what is happening in the United States of America, where racial prejudice is prevailing over justice, and where a Pat Buchanan and a David Duke, who made no secret of their anti-Semitic feelings, were running for president! In America today, one can be an anti-Semite and still make a successful political career. There is a new level of tolerance for intolerance in the U.S.A.

In contrast, a group of neo-Nazis in Brazil attempting to register their political party met categorical rejection by the Supreme Electoral Court. The Court's President, Francisco Rezek (incidentally, of Arab descent), declared a neo-Nazi party illegal, because the Brazilian Constitution forbids any form of racial or religious discrimination. In my country, a candidate with the profile of David Duke would never have been able to get his candidacy off the ground.

Anti-Semitism in Latin America is not institutionalized; we do not have Ku Klux Klans. Neither is anti-Semitism endorsed by any of the governments on our continent. The demonstration march in Buenos Aires on 19 March, two days after the attack against the

Israeli Embassy, when more than 70,000 people took to the streets to protest against terrorism, was personally led by President Carlos Menem, who declared that the atrocity would only strengthen the ties between Argentina and Israel.

There was an encouraging outpouring of support from the non-Jewish community. Distinguished clergy, politicians, intellectuals, actors, television personalities, and well-known Argentineans of Arab origin took part in the demonstration, alongside representatives of the local Jewish community. The spontaneous outrage of non-Jews came as a most welcome contrast to the past decades, when swastikas on synagogue walls and desecration of Jewish cemeteries were commonplace and the non-Jewish community remained indifferent and even hostile. The overwhelming support last March in Argentina was probably a result of the strong stand taken by the President and his administration in combatting anti-Semitism and making the public aware of this terrible phenomenon.

The classic association between Latin America and anti-Semitism comes from the fact that there were many Nazi old-timers who found refuge on our continent after World War II — Adolf Eichmann, Franz Paul Stangl, Gustav Franz Wagner, Jozef Mengele, among others. Geographically distant from the scenario of the Holocaust and with a population largely unaware of the atrocities perpetrated against Jews, Latin America was an ideal hide-out. Not all governments of Latin-American countries sought to protect former Nazi war criminals, but neither did they go out of their way to locate them. In recent years, the Brazilian government has been most cooperative with Nazi hunters; the controversial "Mengele affair" is a case in point. And last February, President Menem opened the previously secret files on Nazi war criminals who received safe haven in Argentina under the Juan Peron regime.

Initial reports speculated that the bombing of the Israeli Embassy might have been the work of neo-Nazis angered by Menem's decision to unseal the files. But this is highly unlikely. Although there are until now no conclusive findings, all evidence indicates that the attack was choreographed by the Islamic Jihad and carried out under its orders by local pro-Palestinian elements. In other words, it was imported anti-Semitism, not home-grown Latin-American anti-Semitism.

In the vast majority of Latin-American nations, there exists no "Jewish problem" per se. I call it a "Jewish problem" when Jews are discriminated against, when they face difficulties which their non-Jewish fellow citizens do not encounter. This does not imply that there exist no preoccupations in our Jewish communities. There are isolated anti-Semitic incidents, occasional biased articles in the press, there is a neo-Nazi publishing house in the south of Brazil currently facing a lawsuit. While the instigators must be carefully watched, in Latin America these groups do tend to appear and disappear by themselves. The Jewish communities are on guard and never fail to voice their concern, through the channels that our leadership considers most effective, but we are surely not pushing the panic button.

The alarmists have no credibility whatsoever. I repeat: anti-Semitism is much less serious in Latin America than in the

United States. I find it significant that the American Jewish press gives more coverage to anti-Semitic incidents abroad than at home. If every act of anti-Jewish vandalism in the States were to be reported, it might seem that being a Jew in America these days is a very dangerous thing!

Please do not misunderstand me: I am not minimizing the problem, I am only placing it in the proper context. Anti-Semitism is real in Latin America, as it is all over the world. It is on the permanent agenda of the Latin-American Jewish Congress. But it does not threaten Jewish security. And this is not a personal opinion; it is fully endorsed by Dr. Benno Milnitzky, President of the Latin-American Jewish Congress. There may be ingrained anti-Semitic feelings on our continent, but there are very few anti-Semitic acts. In Latin America today, anti-Semitism is out of fashion. People from all walks of life, from the most sophisticated intellectual to the most illiterate peasant, sense that it is wrong to discriminate against another human being because of his religious beliefs. Pluralism comes naturally to Latin Americans. Having been brought up in a melting pot, they are a product of a multi-racial society, where differences are in the very air they breathe, and their next-door neighbors are frequently immigrants from distant lands, each preserving his or her own culture and traditions. There is in Latin America an inherent respect for differences. Which does not mean that the population would never respond to a demagogue, intent on disseminating anti-Jewish hatred.

The very openness of democracy provides opportunities for the demagogue, the radical, the anti-Semite — particularly when there is widespread economic and social injustice, as there is in Latin America today. The standard of living has deteriorated sharply on our continent over the last decade. This huge region of 400 million people is beset by a menacingly poor economic climate, associated with violence, crime and terror. The mix of economic malaise and social unrest raises the specter of anti-Semitism. In times like these, the need for a scapegoat is more keenly felt. In times like these, the masses are more likely to lend an ear to false Messiahs.

This scenario also raises the specter of a setback in the process of democratization. The Fujimori temptation may be dangerously contagious. What happened recently in Peru is a worrisome precedent, a threat for the still fragile democracies on our continent: other Latin-American presidents, frustrated with their respective congresses, may be inclined to get rid of the same. The situation in Venezuela continues precarious after a coup attempt on the 4th of February, and Caracas can easily be a rerun of Lima. The potential domino effect is scary.

We, Latin-American Jews, are committed to the consolidation of democracy on our continent. Because we have a vested interest not only in the political and social stability of our respective countries but in the democratic system itself. During the darkest years of military rule in Argentina, Chile, Uruguay and Brazil, there were those Jews who let themselves mistakenly believe that the military establishment worked to the benefit of the Jewish people. One contact or one telephone call to a given general could easily prevent an anti-Semitic incident or potential problem. This

was pure illusion. When the masses are oppressed and repressed by dictators, they get angry. They need an outlet for their anger. And more often than not, they find an outlet by throwing the blame on the Jews. History has taught us that Jews fare better in open, free societies. Democracy and religious pluralism go hand in hand. But we must be prepared to pay a price for the openness of society: just as Jews have the liberty to express themselves as Jews, anti-Semites are free to go public with their anti-Semitism.

How do we protect ourselves from anti-Semitism? We do not waste time making lists of anti-Semitic incidents. We direct our efforts towards eliminating the causes of anti-Semitism.

We work in close collaboration with the Catholics, not only to maintain good relations between the higher echelons of the Jewish and Catholic communities, but first and foremost for the purpose of eradicating the seeds of prejudice on a continent which is predominantly Catholic. We created in our country a National Commission for Catholic-Jewish Dialogue, under the sponsorship of the National Conference of Brazilian Bishops. The Commission meets monthly, with five active spokesmen on each side. We have managed to publish and distribute, through the Bishops' Conference to all the dioceses and archdioceses in the country, a "Guidebook for Catholic-Jewish Dialogue". We have succeeded in eliminating anti-Jewish references from all Catholic textbooks used in Brazilian schools.

So you see, my friends, the dialogue between Latin-American Jews and the Catholic Church is a Jewish priority not only for ideological purposes but for practical reasons as well. We need the Church as an ally against extremists of the left and right. If and when there should be an anti-Semitic wave in Latin America, the Jewish communities will depend on the support of the Catholic Church. Because whatever ingrained anti-Semitic feelings there may be among the population, they come from the old teachings of the Church.

Side by side with the Catholics, we fight against anti-Semitism in the greater context of fighting every form of discrimination and championing every cause that promotes equality and social justice. Our solidarity with other minorities breeds solidarity from the majority. Our concern for the rights of the underprivileged masses generates respect for our rights as Jews. A parochial battle against anti-Semitism is a lost battle.

We have been relatively successful in our interfaith efforts. Considering the overwhelmingly Catholic population in Latin America (400 million) and the small number of Jews (800 thousand), the mere existence of such a relationship speaks louder than words. However, we still have a long way to go insofar as popularizing the dialogue. As Dr. Riegner said in Rome on 5 December 1990: "The new Catholic-Jewish relationship inaugurated by *Nostra Aetate* is still confined to a small intellectual elite and has not penetrated wider circles." Dr. Riegner is right. The new Christian theology has still not become a part of our popular culture. The masses do not know that anti-Semitism is now considered a "sin" by the Church.

In Latin America, it is especially difficult to popularize the dialogue. In our part of the world, where close to 300 million

people do not have food to eat, clothes to wear or homes to live in, it is difficult — and perhaps even insensitive — to preach to the masses the importance of building bridges between religions. For that matter, it is even difficult to be existentially concerned with one's own religious identity, when there are so many pressing issues confronting us.

But we are trying to popularize the dialogue. In Brazil, we introduced courses on Judaism in Catholic seminaries, to awaken and cultivate in the seminarians an ecumenical sensitivity, so that they can later instill in the hearts of young Catholic Brazilians a love for their Jewish brethren. Before Easter, we sent letters to all the bishops throughout the country, requesting that they orient the clergy within their respective dioceses, to ensure that the Passion Plays are devoid of anti-Jewish references. Every year, the National Conference of Brazilian Bishops conducts a "Fraternity Campaign" with multi-media didactic material. Next year's campaign will probably be dedicated to "dialogue and religious pluralism". Two and a half weeks ago, on the eve of Easter, Cardinal Arns (Archbishop of São Paulo) and I appeared together on live national television. It was Hallelujah Saturday, the day when Jews were traditionally beaten by the Catholic masses. We spoke at length on television about the differences and parallels between Easter and Passover. That is what I mean by "popularizing the dialogue".

Imagine if the Pope, who has access to the world media, would agree to do the same! If the Vatican would follow the example of some of its distinguished Catholic leaders in Latin America, we would have much to gain. When the Jewish cemetery in Carpentras, France, was desecrated, we received a moving telegram of solidarity from Dom Luciano Mendes de Almeida, President of the Brazilian Bishops' Conference. Cardinal Antonio Quarracino, the former President of CELAM (Latin-American Episcopal Conference), now Archbishop of Buenos Aires, was in the front line of the demonstration march against the bombing of the Israeli Embassy. Imagine if the Pope were publicly to condemn the sin of anti-Semitism and acts of anti-Semitism — what an echo would be heard among Catholics all over the globe! Yes, there was a kind message of solidarity from Monsignor Jean-Louis Tauran, Minister of Foreign Affairs of the Vatican, after the bombing of the Israeli Embassy in Buenos Aires, but couldn't the Holy See have reacted in a way that would have reached the Catholic masses? Couldn't the Pope himself have spoken out categorically against the attack?

The Vatican has an important role to play in popularizing the dialogue and combatting anti-Semitism. Just as its highest officials go out of their way to censure a local friar in Brazil because of his Marxist ideology, the Vatican should likewise go out of its way to make sure that the new teachings with regard to the Jews are understood and acted upon in every parish in the entire world.

This is my appeal to you, Cardinal Cassidy and distinguished members of the Holy See's Commission for Relations with the Jews: that you share with Pope John Paul II how essential it is that the new teachings of the Church about the Jewish People, enshrined in the 1990 Prague Declaration, become the new gospel of the Church. We can only hope that his sensitivity will match yours.

Sir Sigmund Sternberg O.St.J. KCSG JP

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London NW5 4BD
Telephone 071-485 2538
Facsimile 071-485 4512

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

Date 12 May 1992
Our ref ss.1f
Your ref

Dear Marc

It was very good to see you both and I enclose my press statement
from my visit to the USA.

Kindest regards.

Yours sincerely


SIR SIGMUND STERNBERG

Enc.



Sir Sigmund Sternberg O.St.J. KCSG JP

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CLOSER US/UK LINKS IN FIGHTING BIGOTRY

Closer links in the world-wide fight against racism, xenophobia and anti-semitism, were forged last week in New York and Washington as a result of a visit there by Sir Sigmund Sternberg, Chairman of the Executive of the International Council of Christians and Jews.

Sir Sigmund, in addressing the Board of the American National Conference of Christians and Jews, reported on the work of the Council of Christians and Jews in the United Kingdom and beyond. He stressed the need for closer co-operation and greater co-ordination in the face of growing dangers in many countries - not least the United States itself.

He praised the activities of NCCJ with its emphasis on community work embracing black and white citizens. Sir Sigmund praised its President, Mrs. Gillian Sorensen, and Mr. Ira Lipman, the retiring Chairman, to whom he presented the Inter-Faith Medallion. Mr. Lipman is Vice-President designate of ICCJ. Sir Sigmund and Lady Sternberg attended a NCCJ fund-raising dinner at the Waldorf Astoria Hotel in New York, attended by 700 people including many leaders of industry.

In Washington, Sir Sigmund accompanied by Mr. Donald Sullivan, the Director, toured black districts and met the British Ambassador, Sir Robin Renwick, regarding the possible introduction in the USA of the Spiro Institute's "Open University" programme on Jewish history, and the German Ambassador, Dr. Jurgen Ruhfus, to whom he expressed anxiety about growing neo-Nazism in Central and Eastern Europe. He also met Dr. David Cooke of the British Council.

On his return, Sir Sigmund expressed satisfaction with his visit which he felt would help strengthen ties between Christians and Jews in the English-speaking world.

1st May 1992

DR. MANFRED R. LEHMANN

May 12, 1992

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

Dear Rabbi Tanenbaum:

I beg to enclose my article on the recent meetings in Baltimore, which I hope you will find interesting.

Meanwhile, I beg to remain

Very sincerely yours,

Manfred R. Lehmann
Dr. Manfred R. Lehmann

MRL:mas
Encl/

5500 Collins Avenue, Miami Beach, FL 33140
Fax No. (305) 866-4403

Dr. Yosef Burg Delivers Powerful Discourse on the Jewish Position Before Catholic-Jewish Colloquium

Dr. M. R. Lehmann / Baltimore, MD

The 14th annual meeting of the International Liaison Committee of the International Jewish Committee on Inter-religious Consultations (I.J.C.I.C.), and the Vatican's Commission for Religious Relations With The Jews opened in Baltimore on May 4th. The World Jewish Congress was a sponsor of the 4-day meeting.

The Jewish side was represented by a number of rabbinic and lay representatives of such organizations as the Synagogue Council of America, the Rabbinical Council of America (RCA), the Union of Orthodox Congregations, the American Jewish Committee, B'nai Brith, the Reform movement, and others. A few hundred guests, some Jewish, some Christian, attended the opening meeting, chaired by Archbishop William H. Keeler of Baltimore. He called for "building bridges" not only between Jews and Christians, but also between Moslems and Christians because of the danger to millions of Christians in Moslem countries, such as the Sudan, who are being systematically massacred or forced into conversion to Islam. He also urged something probably unprecedented, that direct dialogue between Israelis and Christians in Israel, bypassing the nationalist Moslems, should commence, as Jews and Christians face the same common dangers there.

Next Cardinal Cassidy spoke as the head of the Vatican's Commission for Religious Relations With The Jews. He opened his talk by reading from Psalms Chapter 85. However, his selection of verses was unfortunate: he skipped the first verse and only read verses referring - in the English deficient translation - to "salvation" and "sin," which have Christological undertones. As the sharp-witted Dr. Yosef Burg later pointed out, the good Cardinal had deliberately skipped the first verse: "Thou hast been favorable to thy Land, thou hast brought back the captivity of Jacob." Dr. Burg, who is not one to let even a Cardinal pull the wool over his eyes, rebuked him for leaving out a direct reference to the central position of Eretz Yisrael to the Jewish people, thereby indicating the Church's continued resistance to recognizing the Jewish State of Israel with Jerusalem as its capital.

Another faux pas of the Cardinal was his translation of "tshuva" as "conversion" - just a slip of the tongue? He also repeated the Pope's reference to the Jewish people as the "seed of Abraham" - an old Christian habit, whereby they signal that just as Abraham was chosen by G-d before he had any mitzvot, so too do Christians follow in Abraham's footsteps by being barren of mitzvot.

Another speaker was Cardinal Joseph Bernardin of Chicago, also a high Vatican official in inter-religious affairs. His main thrust was to enlist Jews in his ecological crusade and labor-protecting campaigns.

Edgar Bronfman, the Chairman of the Colloquium, delivered a few words. As a layman his remarks were mainly directed at the political concerns of Jews, the main one being the Vatican's recognition of Israel, with full diplomatic representation.

The main event of the evening was Dr. Yosef Burg's brilliant discourse. The 82-year-old Israeli veteran of all Government Cabinets since "1948" explained what the Holocaust means to him and to every Jew: while it may appear like a drama to Christians, it is a trauma to the



Dr. Yosef Burg

Jews. Therefore, because of the thousands of years of persecution and oppression by the Christian Church, Jews cannot approach inter-religious dialogue without great stress and reservations which will not be eliminated for a very long time. He cited several examples of how deep-rooted anti-Semitism is in Christian literature and education. As an example, he gave the name "Pharisees," which to Christians has a very bad connotation, but is to us a badge of honor since we are proud to be known as "Perushim," the Hebrew word for Pharisees. He pulled no punches: He declared openly that Edith Stein - whom the Pope declared as a Saint because she allegedly died in Auschwitz for being a Catholic - died in fact because she was Jewish, like millions of her brothers and sisters, not because she was Catholic. He explained why we can never tolerate the desecration of Auschwitz by Carmelite nuns, because the Jewish martyrs who died there are still missing from our ranks: they would today have had children and grandchildren, so their loss is real and alive, every day of the Jewish present. While the world is facing an abyss of the ABC's, meaning atomic, biological and chemical weapons, our ABC consists of Auschwitz, Birkenau and Chelmno, the death camps of the Holocaust.

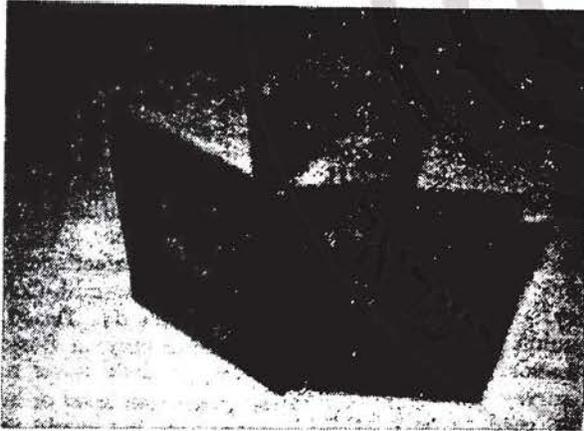
True to the opposition to pure religious dialogue with Christians, as postulated by Rabbi J. B. Soloveitchik, Dr. Burg clearly indicated that such dialogue would be fruitless, because every Jew should continue to believe that ours is the only true religion, at the same time affording Christians the right to believe the same of their religion. That was Dr. Burg's definition of religious tolerance.

Dr. Burg ended his remarks by expressing the prayer that the Jewish people should, after experiencing for so long the message of doom that was foretold in Chapter 1 of the Prophet Isaiah, soon experience the message of the 14th Chapter of Isaiah which begins with the words of consolation: "Nachamu, Nachamu Ami!" and its prophecy of the full restoration of the Jewish State in the Jewish Land and Jerusalem as the Jewish Capital. He also repeated something that he acknowledged to me privately

that he had learned from my writings: Jerusalem is mentioned almost 700 times in the Hebrew Bible, but zero times in the Koran! Dr. Burg got a well deserved, rousing applause.

After his speech Dr. Burg personally told me that my concern for the return of the stolen Hebrew Manuscripts held in the Vatican had been raised in the private deliberations of the Colloquium. I followed this up with a meeting with Prof. Leon Feldman and Monsignor Pier Francesco Fumagalli, the Vatican's main *mayvin* on Hebrew and rabbinic literature. I displayed a Latin book bound in a parchment page from a 14th century Hebrew Tanach, cannibalized from a Manuscript stolen by the Church. I suggested that, as a preliminary step, the Vatican should allow Church-owned libraries to be searched for the thousands of books likewise bound in parchment ripped from precious Hebrew books - since obviously such desecrated single pages could not possibly have been gifted by Italian noblemen as the Vatican claims, and for the rest of the complete Manuscripts still in its vaults... I sincerely hope that the Colloquium will bring about this one positive, practical result.

In the ensuing closed sessions, the Jewish delegation - their main spokesmen being such staunch defenders of authentic Judaism as Dr. Leon Feldman, Dr. Israel Singer and Rabbi Fabian Schoenfeld - made it very clear that while the Vatican has a religious need to come to terms with Judaism, we Jews are not interested in a religious dialogue, but are only interested in practical, political results: recognition of Israel, fighting against anti-



Latin book bound with Hebrew parchment, stolen from Jewish manuscript.

Semitism, access to Vatican archives, and similar aims. The dialogue will lose all interest for us if we Jews do not get any practical benefits out of it. The fact that this dialogue has taken place is therefore not a blanket "green light" for religious dialogue between Jews and Catholics; it is only limited to a specific agenda and for specific, qualified Jewish representatives.

The Statement issued at the end of the four-day session is therefore most significant: 1. For the first time, a Vatican Commission called for diplomatic relations between Israel and the Vatican to be established, 2. The Vatican archives are to be opened to Jewish scholars of the Holocaust. It must be hoped that these archives are still intact and will contain the same documents which Father John F. Morley, a Catholic priest in Newark, N.J. used when he wrote his book *Vatican Diplomacy and the Jews During the Holocaust 1949-1943*, in which he sharply attacked Pope Pius XII and the Vatican hierarchy for their indifference to Jewish suffering during the Holocaust. (See my article in the *Algemeiner Journal* November 3, 1989 - "The Vatican and the Holocaust.")

It must be hoped that the next step will be to address the Jewish grievance over the remaining 800-odd Hebrew Manuscripts still held in the Vatican after hundreds of thousands of others were burned during the Middle Ages. The spirit of "Nostra Aetate," which the Catholic delegates in Baltimore invoked again and again, would dictate that this vestige of Christian spiritual genocide against Judaism be eliminated by returning the surviving sacred Manuscripts to the Jewish people, by placing them in the National Library in Jerusalem.

LOUIS AUSTER
79-20 260th Street
FLORAL PARK, NEW YORK 11004

June 19, 1992

Dear Rabbi,

Hope this finds all well.
As you see, I make
sure that your role in
this affair stands out.

I had to urge the
editor to print it!
Something as pertinent
as this — the 500th anniversary
My wife is improving,
but it's a long road!
With best,
Joy

MIDSTREAM

A Monthly Jewish Review

Israel's "Cold" War

Paul S. Riebenfeld

LOUIS AUSTER
79-20 260th STREET
FLORAL PARK, N. Y. 11004

No Time For Jewish Claims

Dan Nimrod

The Real Bases of Middle East Instability

Louis Rene Beres

Transcending the Politics of Victimization

Ralph Seliger

Antisemitism: A Malady of the Past?

Kalman Sultanik

Anton Rubenstein, Wagnerism, Antisemitism

Ernest Neufeld

Judaism and Science

Emanuel Rackman

Correlations: Iberian & German Experiences

Jose Faur

Revisiting Shylock's Ghetto

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Poetry, Essay, Review, Fiction — Henry Regensteiner, ~~Louis Auster~~,
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Morton Manilla, Menahem Stern, David Shimoni, Charles Savitzky, Ira Gold,
William Kluback, Abraham Rzepkowitz, Jack Fischel, Reva Sharon

MIDSTREAM

A Monthly Jewish Review

June — July 1992

Volume XXXVIII No. 5

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The Storm Over Sainthood For Queen Isabella

Louis Auster

While the world was absorbed in following Operation Desert Storm, another sort of storm was set off by a movement launched by some conservative Catholics to beatify Queen Isabella of Spain, the first step to sainthood. Prompted by Spanish Bishop Alvaro Porullo, the influential head of *Opus Dei*, who suggested that 1992, the 500th anniversary of Columbus' voyages, would be a fitting time to honor the Queen. As sponsor, she had spread Christianity to the New World.

What is *Opus Dei*? According to Stanley G. Payne, it is a secret organization largely comprised of laymen whose aim is to make Catholicism effective in the secular world.¹ As a clue to their political orientation, there were two *Opus Dei* men occupying the ministries of finance and commerce in Franco's 1957 cabinet, and they also controlled large sections of Spanish education. The proposal to beatify Queen Isabella appeared to reflect political-religious motives on the part of ultraconservatives to embarrass the Spanish Socialist government and those progressive Catholics who advocated greater religious freedom for Jews and Protestants.

Over the centuries, a cultural image of the queen as a person of high moral virtue developed and along with her husband, Ferdinand, they were referred to as "Catholic rulers." This purified view presented her as a strong leader who had unified Spain by driving out the Moors and spreading Christianity to the New World.

Most appalled by the motions to beatify the queen was Rabbi Marc H. Tanenbaum, director of international and interreligious affairs for the American Jewish Committee for 30 years, and past chairman of the International Committee for Interreligious Consultations. He was the only rabbi invited as a delegate-observer to the deliberations of the Second Vatican Council, and he consulted with other Jewish organizations in drafting the Declaration on Non-Christian Religions, issued in 1965. This historic document transformed relations between Catholics and Jews from hostility and recrimination to friendship and cooperation. Now, the Isabella issue loomed as a threat to the improved relations to which he had devoted his career.

Declares Rabbi Tanenbaum:

That idealized image mocks the painfully recorded details of Jewish and Moslem history that for centuries has condemned Isabella as the mother of one of the cruellest reigns of terror in human history. From Isabella's depiction, no Catholic would have a wisp of a notion of her brutality, her violence, and the Inquisition's systematic destruction of the lives of Marranos, faithful Jews, and Moors.

We find a similar assessment by the historian H. Graetz:

In 1483, Ferdinand and Isabella persuaded Pope Sixtus IV to appoint a Dominican monk, Tomas de Torquemada, Inquisitor-General of Spain. He was the incarnation of the Holy Inquisition with all its devilish malice, its heartless

severity, and its blood-thirsty ferocity Terrible though the tribunal had been, though many thousands had been cast in the flames, left to rot in its dungeons, driven from their country, or reduced to beggary, it was child's play compared to what it became when placed under control of a priest whose mind was closed to every sentiment of mercy, and whose lips breathed only death and destruction.²

To extort confessions, Marranos who gave up their Jewish faith and Jews suspected of luring them back to their faith were tortured on the rack. People were urged to provide a list of neighbors guilty of Jewish heresy. There were so many victims, that a special execution ground became known as the *Quemadero*, or place of burning. At the outset, 15,000 accused were thrown into prison. Those convicted of heresy forfeited their property, half of it going to the royal treasury.

In *A History of the Jewish People* Max Margolies and Alexander Marx conclude that "concern for national unity, churchly piety, and the greed for further enrichment operated as motives for the royal pair to permit the introduction of the Inquisition in their domain."³

Rabbi Tanenbaum points to the 8,000 Jews and Marranos burned at the stake and sums up, "Put plainly, Isabella is no more deserving of sainthood than was Adolf Eichmann."

Horrifying as this series of persecutions had been, Isabella found a way to deliver her ultimate blow against the Jewish people — their total expulsion from her country. H. Graetz, describes the tragedy that has haunted Jewish memory over the centuries.

The war with Granada (held by Muslim Moors) lasted for 10 years. To this, the Jews had to contribute. (*Alfarda*, strangers' tax) The Jews, so to speak, were made to bring the fagots to their own funeral pyre. The campaign ... assumed the character of a crusade against unbelief, of a holy war for the exaltation of the cross and the spread of the Christian faith. Are the unbelieving Mahometans to be vanquished and the still more unbelieving Jews to go free in the land?

Before the banner of the cross waved over Granada, Ferdinand and Isabella had contemplated the Expulsion of the Jews. With this end in view, they had sent an embassy to Pope Innocent VII, saying that they were willing to banish the Jews from the country if he, Christ's representative, the avenger of his death, set them the example The pope was opposed to the Expulsion. The Spanish sovereigns decided to banish the Jews without the pope's consent.

Isaac Abrabanel, who, in spite of objections by Torquemada, had served as finance minister and had rendered valuable service in the administration of royal finances, presented himself before the sovereigns and offered enormous sums in the name of the Jews, if the Edict was lifted. Eminent Christian grandees supported his petition. Ferdinand, who took more interest in enriching his coffers than in the Catholic faith was inclined to yield. Then the fanatical Torquemada spoke up, "Judah Iscariot sold Christ for 30 pieces of silver; your highnesses are

LOUIS AUSTER writes about Catholic-Jewish relations. His book *Hitler's Death March*, Zebra Books is in its third printing.

500 Years Commemorating the Expulsion

about to sell him for 300,000 ducats." Then he ran out of the hall. The queen refused to lift the Edict.

Graetz describes what followed:

The long-dreaded blow had fallen. The Spanish Jews were to leave the country, round which the fibers of their heart had grown, where lay the graves of their forefathers of at least 1,500 years, and towards whose greatness, wealth, and culture they had so largely contributed. The blow fell upon them like a thunderbolt.

The finest mansions, if a buyer could be found, went for a donkey or piece of cloth. Jews could not leave with coin. Everywhere Dominican preachers urged the Jews to embrace Christianity and thus obtain salvation in this world and the next. The great majority held fast to their faith.

Here is a cry of anguish from one of the victims, Estori Parchi, a Talmud student: "Naked was I torn from the house of study and forced to wander from land to land, and from people to people whose tongue was strange to me." And the queen who launched this atrocity was now being proposed for beatification!

It is heartening to report that the strong Jewish protests against beatification were joined by Catholics and Moslems. In London, the *Times* 18 December 1990 quoted the Right Rev. Gerald Mahon, chairman of the Bishops' Committee for Catholic-Jewish relations, as saying that he was writing to the Vatican to express his concern. "She is not a suitable person to hold up as a model to Christians."

Dr. Hesham el-Essawy, chairman of the Islamic Society for the Promotion of Religious tolerance said, "Muslims and Jews were forced at the point of a sword to convert to Christianity or die. She was more of a demon than a saint."

Jewish Week reported that Catholic and Jewish leaders from Chicago sent a joint letter to the Vatican urging it "to put this proposal to rest in light of the significant damage it would do to contemporary interreligious relations." Nineteen religious and community leaders signed the letter, including the Rev. Daniel Montalbano, director of Catholic-Jewish relations for the Archdiocese of Chicago, and Rev. John Pawlikowski of the Catholic Theological Union.

The good news came from the 40 bishops on the Pontifical Council for Christian Unity which unanimously passed a resolution stating that the proposed beatification of Isabella contradicts current Church positions on the freedom of conscience. The council was formed in 1969 to implement the reforms of the Second Vatican Council, which ushered in a new era in the relations between Catholics and Jews. The pope appoints each of the bishops on the Council. Joseph Cardinal Bernardin of Chicago introduced the resolution at the Vatican.

The Pontifical Council's resolution, while not binding, makes the sainthood case a dead issue. In reply to Rabbi Tanenbaum's protests, Archbishop Edward I. Cassidy, president of the Council wrote him, "As to your fears regarding a possible beatification of Queen Isabella of Spain, I can assure you that the concerns manifested to us in various ways have received serious consideration and I expect that the process will not be continued. Your article, as well as

the one by Marc. D. Angel in the *Jewish Week* 22 February 1990 were very interesting and useful." (Rabbi Angel is the religious leader of the historic Spanish and Portuguese Synagogue in New York and president of the Rabbinical Council of America.)

The controversy produced some lively comments in the press. In an op-ed article in the *New York Times* entitled, "Isabella Is No Saint," Kenneth L. Woodward, author of *Making Saints*, after reviewing the issue, concludes that "Rome needs to explain how so questionable a candidate has come so close to becoming a saint. What is at stake is not Isabella's worthiness to be venerated as a saint but the integrity of the canonization process itself."

Perhaps the most insensitive defense of sainthood for Isabella appeared in a letter to the *Times*, as a response to Woodward's article. Headlined, "Why Isabella Qualifies for Sainthood," it came from Anthony M. Stevens-Arroyo, professor of Puerto Rican Studies at Brooklyn College. He writes:

Politics have always played a part in the canonization process. King Louis IX of France was proclaimed a saint partly as reward for his efforts in the Crusades, although he expelled Jews from his dominions, just as Isabella did.

The inference is clear: What's the big deal with expelling Jews? Many other rulers did it, and one even became a saint. He failed to note some important differences. French Jews numbered only a small fraction compared to the almost 300,000 Spanish victims, and, unlike in Spain, were permitted to take their possessions. Nor did Louis IX persist in hounding his victims. Thousands of Jews who were driven out of Spain settled in Portugal. The Spanish rulers proposed that their daughter marry the young King Manoel of Portugal provided that he also expel the Jews. In 1496, the king signed the decree expelling the Jews.

Rabbi Tanenbaum is elated by the Vatican decision.

This is a remarkable victory and evidence that our relationship is really working. Without any public demonstrations, through diplomatic channels, we communicated what a disaster Queen Isabella was to human rights.

Rabbi James A. Rudin, national director of Interreligious Affairs for the American Jewish Committee agreed. "This shows the vitality of our communication, and that they are sensitive to the teachings of Vatican II In the past, this would have been done without anyone hearing about it. Not only did we hear about it, we had many Catholic allies on this."

To conclude this episode, Rabbi Tanenbaum urged the Vatican to make a public statement and to follow it with an account of Isabella's role in Jewish and Moslem history, much of which is downplayed or nearly omitted in Catholic versions.

"If the Vatican does not make clear the reason for it, it will lead to widespread resentment on the part of many Catholics that the Jews are trying to manipulate the Catholic Church," he warned.♦

1. Payne, Stanley G., *Falange: A History of Spanish Fascism*, (Stanford University Press, 1967), p. 262.

2. Graetz, H., *History of the Jews*, (Philadelphia: Jewish Publication Society), Vol. IV., p. 324.

3. Margolies, Max and Marx, Alexander, *A History of the Jewish People*, (Philadelphia: Meridian Books, 1960), p. 463.

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July 3, 1992

Rabbi Marc Tanenbaum
45 East 89th Street, 18th Floor
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Dear Rabbi Tanenbaum:

The Catholic-Jewish Colloquium held in Baltimore in May led me to write two articles in the Algemeiner Journal: " Dr. Yoseph Burg Delivers Powerful Discourse on the Jewish Position Before Catholic-Jewish Colloquium" (May 15) and " Barcelona 1263 Replayed? The Church Disputes Articles in Algemeiner Journal" (June 5).

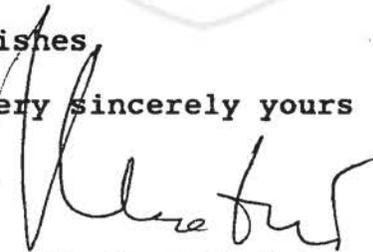
These articles elicited critical letters sent to me by Dr. Eugene Fisher, Secretary of the National Conference of Catholic Bishops, Archbishop William H. Keeler of Baltimore, and Monsignor John M. Oesterreicher of Seton Hall University. The views of Cardinal Edward Cassidy of the Vatican, were also conveyed to me.

My reply is contained in enclosed article. While the criticism of the Church focused mainly on an insignificant point (did Cardinal Cassidy quote verse 1 in Tehillim 85, or, as Dr. Burg pointed out, or did he not?), I cover a multitude of much more important points and grievances which concern Jews.

If you wish to receive copies of my previous articles, I will be glad to mail them to you. Likewise you may be interested in copies of the letters from the Church men, especially three written by Monsignor Oesterreicher, which I am sure you will find intriguing indeed. You may also wish to receive a copy of the translation of the Bull of Pope Clement VIII of 1583.

I remain, with best wishes,

Very sincerely yours



Dr. Manfred R. Lehmann

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Original documents
faded and/or illegible



ON MY MIND

Unsung Jewish Martyrs - Victims of the Church

by Dr. M.R. Lehmann / Miami Beach, Florida

If you ask the average person which were the greatest tragedies in the long history of the Jewish people for which the Church should seek atonement, you will probably get as an answer: the Inquisition, culminating in the expulsion from Spain in 1492, and the Holocaust in Christian lands in this century. But in fact there were countless other atrocities committed against us in different lands and in different centuries for which the Church bears a heavy burden of guilt. Here are just a few events of suffering inflicted upon us by the Church for which no desire for atonement has yet been voiced.

The Brothers Chaim and Joshua Reizes (1728)

In the early 18th century Poland was totally dominated by the Catholic Church, and more specifically, by the Jesuits. In the city of Lwow (Lemberg) the Church had installed an Inquisition which set out to do all in its



Part of the special prayer for the two martyrs R. Chaim and R. Joshua Reizes, from the Lwow Machzor on parchment. power to wipe out Judaism by bringing about forced conversions by torture, and executing those who resisted their rule of terror. Their one success, the conversion of a Jew by the name of Jan Filipowicz, felt remorse after the fact and returned to his Judaism. This infuriated the Jesuits who seized and tortured him to get a confession as to who had influenced him to abandon Christianity. When no confession was forthcoming they turned to the Jewish leaders of the city and arrested them just before Pesach in 1728. Rabbi Chaim Reizes, a giant in learning and piety and head of the yeshiva, and his younger brother Joshua were imprisoned. Both were tortured cruelly for 40 days without yielding a confession. Rabbi Joshua died from this ordeal, but the men of the Church in their fury were not satisfied; they tied his body to the tails of a team of horses and had it dragged through the streets of Lwow. Then they took Rabbi Chaim to the execution site. Till the last moments the priests tried to lure him into a conversion by promising him his freedom. He refused. The Church recorded its failure in the Latin words, "Sed nihil eicit in obstinato pectore" (he could not convince his obstinate soul). Before a large, cheering crowd they proceeded to execute the great Rabbi in the most cruel manner, by first cutting off his hands, feet and tongue, and finally cutting out his heart from his live body. Like Rabbi Akiva long before him and countless martyrs in our history, he gathered his last strength for the words "SHEMA YISROEL..." Then his remains were burned at the stake.

The Jews of Lwow composed a special prayer in commemoration of these two beloved martyrs. I have just acquired an old prayer book from Lwow, handwritten on parchment, containing this heartrending prayer, said in Lwow till recent times, together with the weekly "Av Harachananim." The martyrdom and greatness of the two

Reizes brothers is expressed in a long two-page poem, also giving the author's name as Rabbi Aryeh Leib ben R. Yitzchak. Today, the Jewish community of Lwow has vanished in the Holocaust, but my manuscript still bears witness to the crime inflicted by the Church on those pious Jews of yore.

Antonio José Da Silva

Hundreds of years after 1492, the ravages of the Inquisition continued unhindered under the sway of the Catholic Church. Brazil, which from 1598 had also been exposed to the excesses of the Inquisition, was still being terrorized in the early 18th century. Countless "Conversos" or "New Christians" who had hoped for refuge in Brazil from their Portuguese homeland were burned at the stake in the dreaded autos-da-fe. And yet, thousands of "Conversos" still practiced secretly the Jewish religion, even though they no longer had any formal Jewish education and depended on family-kept traditions. The last Brazilian victim burnt at the stake was the famous playwright Antonio José da Silva, born in Rio de Janeiro in 1705. His father was a well-to-do lawyer and poet, who, together with his wife, Lourenca Coutinho were of Jewish origin. Antonio José's mother was the first to be arrested for the "crime of Judaism" and taken to Lisbon to be interrogated and tortured by the "Holy Office." As an outstanding expression of love and respect, both her husband and son moved across the ocean to be near her in her ordeal, which lasted for many years. Antonio José enrolled in the University of Coimbra and soon became known as an outstanding and popular playwright and lawyer. The Church became suspicious of him when they discovered that his plays ~~mentioned~~ on the Inquisition. He was arrested ~~and~~ at a point that he ultimately emerged ~~as~~ ~~an~~ ~~Anti~~ ~~Reizo~~ never uttered ~~even~~ ~~under~~ ~~the~~ ~~most~~ ~~extreme~~ ~~circumstances~~ other name but that of G-d Almighty - ~~and~~ name. In 1734 he married ~~Leonor de Castro~~ Jewish origin.

His plays gained wide popularity, including one entitled "O Judeo," the Jew. (He has been known in Brazilian literature ever since as Antonio José da Silva O Judeo). In 1737, just as the family celebrated the birth of a daughter, the playwright, his mother and wife were again arrested by the inquisition, after a black slave girl, herself under threat of arrest for "lewd living," denounced them for keeping the Sabbath and the fast days of Yom Kippur and the Fast of Esther. Although no independent witnesses could be found to testify against him, he was secretly observed while in the dungeon, and was found to desist from eating on Jewish fast days. That was enough for the Church to condemn him to death! And so, on October 19th, 1739, the famous playwright and author cheerfully, exuding the faith of his ancestors, climbed up to the stake at the public auto-da-fe and was garotted and burnt to death, an eternally remembered Jewish martyr.

All Jewish Books Condemned to be Burnt by Papal Bulls

Not only bodies of Jews were burnt by the Church; our spiritual heritage, our sacred books were also burnt. One Pope after the other issued ferocious attacks on our literature. The most extreme was that issued in 1593 by Pope Clement VIII. It is important for our assessment of the position of the Church today to know the contents of that Bull. I quote briefly from the 4-page Latin document which, in my opinion, is must reading for anyone dreaming about Catholic-Jewish dialogue today: "Deeming it both fatal to ourselves and perilous for the Christian people to tolerate and overlook the Jews' wickedness, we again condemn that godless work known as the Talmud, as well as other similar rejected and detestable writings and books. We forbid in perpetuity in any way to read, possess, buy, sell or publish any and all of the books and codices of that godless and often censured Talmud and other utterly worthless, cabalistic and abominable books, as well as any works,

commentaries, treatises, volumes and writings in the Hebrew language or in any other tongue whatsoever... If they possess any books at the present time, they are altogether required to surrender, deliver and consign them in Rome immediately, within ten days, to the Office of the Holy Roman and Universal Inquisition. Without any further order from us, the books are to be burnt. This applies to all books also in places where the Jews dwell, not only in their synagogues and public places, but also in their private places, homes and offices."

The punishment for violating this Papal order is confiscation of all goods, bodily torture and, in the case of Christians holding Jewish books, excommunication. For good measure, the Pope also added this afterthought: "Should anyone dare to disobey this order, let him know that he will incur the wrath of Almighty God and of Peter and Paul, His Blessed Apostles." Under this and the Bulls of preceding popes, literally hundreds of thousands of our most precious and sacred books were burnt over the course of centuries - all in an ongoing spiritual genocide aimed at wiping out Judaism by denying us our tools for educating our young and old - our sacred books.

The *mesirat nefesh* - self-sacrifice for the glory of G-d - which inspired so many of our heroes to willingly accept a martyr's death, also inspired our forefathers to defy these vicious Papal Bulls: hundreds of Hebrew books were printed right under the noses of the Church's eagle-eyed spies and henchmen. I myself own close to 400 Hebrew books printed between 1500 and 1599, besides some 40 printed before the year 1500, most of them in Italy, the main domain of the Popes.

How does this affect us today? The amazing fact is that all these Papal bans on Jewish books *still stand today!* One of the greatest experts on Vatican relations with Jews, and especially the Vatican's stand on Hebrew books, writes me:

"I have checked and double-checked: the Papal Bulls ordaining the destruction of Hebrew books have never been withdrawn. To me that is more relevant than a Papal visit to a synagogue or bleeps and mutterings by Cardinals and third parties."

The continued validity of all the vicious and ferocious anti-Semitic Papal orders stems, of course, from the fact that Popes are supposed to be infallible to faithful Catholics.

Response to My Catholic Critics

After my reports on the Catholic-Jewish Colloquium in Baltimore in May, I have received a number of letters from Catholic clergymen criticizing one or another point made by me. These letters are true eye-openers, and all imply that I am the kind of Jew who obstructs "a respectful, intelligent encounter" (Monsignor John M. Oesterreicher, a *meshumad*), or an "intense theological dialogue between Catholics and Jews" (Dr. Eugene J. Fisher of the National Conference of Catholic Bishops). In fact, Msgr. Oesterreicher calls me a "Jewish triumphalist" and "the same psychological type as anti-Semites" (I will not venture into the "psychological type" that becomes a renegade Jew!).

We must remember that these and other representatives of the Catholic Church in large American cities with large Jewish populations are more or less doing a public relations job for the Vatican. The real face of the Church, however, is to be found in the secluded halls of the Curia in Rome, where no annulment of the Papal Bulls has yet been issued.

As a parallel, Israel has understandably refused to engage in any dialogue with the PLO until its Covenant, which calls for the destruction of Israel, is withdrawn. Until such time, any statement of peaceful intentions, etc. is rightfully discarded as only a P.R. gesture designed to mislead public opinion as to the true objectives of the PLO. In the same vein, how can anyone believe that a dialogue with the Church can take place, while "in perpetuity" the Jewish culture is declared "godless, utterly worthless, blasphemous, detestable, obscene, lewd"? Those who have knowledge of these Papal Bulls have a right to ask whether the much-publicized "Nostra Aetate" should not have been preceded by a public cancellation of all these hateful Papal Bulls.

My Catholic critics have brought to light several other highly significant points which otherwise would have remained brushed under the carpet:

1. While I understood the Baltimore Colloquium, in the words of the Most Reverend William H. Keeler, Archbishop of Baltimore, to call attention to the anti-Christian stand of Islam, and thereby calling for a direct Israeli dialogue with Christian Arabs, the Archbishop has now modified his stand. He implies that it is the Jews'

fault, not the "nationalist Muslims" that so many Christians Arabs are leaving Israel. He calls the legal purchase of the co-called St. John's Hospice in the Old City a "very painful situation." He clearly wants to avoid having criticized the "nationalist Muslims" in any way, even though they fight against all "infidels," whether Christian or Jew.

2. Dr. Fisher is not convinced that Catholic scholars, as I wrote, are directed to see in every Biblical study a search for the coming of Jesus. For several decades I have worked on the Dead Sea Scrolls and know from personal experience how the Catholics in charge of the Scrolls - De Vaux, Benoît, Strugnell and others - were strictly guided by concern for safeguarding Christian doctrine about Christianity's alleged originality, not by pure scholarship.

3. The undimmed rejection of the Talmud, just as in the Middle Ages, comes out in three letters received from Msgr. Oesterreicher. He and his Judeo-Catholic Institute in New Jersey are a worthy successor to the Neofytes in Rome of old: an institution for renegade Jews who were ordered to research the Talmud for anti-Christian statements which could be used in dialogues with rabbis. He even goes so far as to repeat the medieval anti-Jewish statements known to us so well: "I warn against public airing (of the call for the return of the Vatican Hebrew Manuscripts) in the media. It might well lead to a harmful chain of arguments and counter-arguments about anti-Christian passages in the Talmud." He goes on to allege that the Talmud in Sanhedrin 43a states that "Jesus was hanged because he was a sorcerer who beguiled Israel and led it astray." No such passage exists! It seems the good Monsignor has not read the Talmudic text, but relies on third-hand sources (he mentions Joseph Klausner in his letter). There is no reference to the Jesus he has in mind in the Talmud, even in the censored portions (called *hashmatot ha-Shas*). Jewish tradition knows of a man called Jesus who lived about 100 B.C.E. in the days of R. Yehuda ben Tabbai, but it was probably not the same man. The Jesus whom Christians have in mind was probably not significant enough among authentic Jews to warrant mention in the Talmud.

4. Msgr. Oesterreicher revives the old canard that the "Pharisees" were in some way bad people. Only the late Christological glosses interpolated into the Gospels give such an impression. The Pharisees, the "*Perushim*" to us, were the heroic and magnificent guardians of Judaism and the Oral Law. Recent Dead Sea Scroll discoveries - I refer especially to the outstanding work of Professor Lawrence Schiffman of N.Y.U. - prove that the Pharisees were the authentic proponents of the Oral Law already in the days of the Hasmonean rulers, or some 300 years before their rulings were recorded in the Mishnah. We consider it a badge of honor to be called a "Pharisee."

5. What is more worrisome is that while the statement coming out of the Baltimore Colloquium called for the resumption of diplomatic relations between the Vatican and Israel, Msgr. Oesterreicher - no doubt on higher authority - backtracks and denies this: "The diplomatic relations are a matter for the government (G) who writes it with a small 'g' - probably because a capital 'G' would imply diplomatic legitimacy) of Israel and the Secretariat of State to deal with."

Finally, both Dr. Fisher and the Archbishop insist that Cardinal Cassidy did in fact quote the first verse in Tehillim (Psalms) 85, which refers to the return of Jews to their Land, and that he did not skip this *pasuk*, as Dr. Josef Burg had pointed out. As I had only reported what Dr. Burg had said in Baltimore, I called him on the phone. He stood by his previous statement, but thought that maybe the acoustics in the St. Mary Academy was at fault. It is gratifying that Cardinal Cassidy, Archbishop Keeler and Dr. Fisher have all vociferously assured me that the good Cardinal did in fact quote the all-important verse. That should lay to rest the doubt about the Vatican's acceptance of the Biblical promise that the Jews would indeed return to their Land. (By the way, Mohammed said exactly the same thing in the Koran - Sura 17, verse 105.) If this mishap - although of least significance in the context of all the other points which have come up - has caused the Cardinal discomfort, I am, and I am sure Dr. Burg is too, sorry.

What is more important, however, is the memory of the brothers Reizes, the martyrs in Lwow, and Antonio José da Silva O Judeo, the martyr of Rio de Janeiro. When will we hear about atoning for the crimes committed against them and all our other martyrs? And when will we hear that the anti-Semitic Papal Bulls have been canceled? Or is all we can expect to hear "bleeps and mutterings by Cardinals and third parties"?

[end]

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