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JOURNAL OF ECUMENICAL STUDIES

TEMPLE UNIVERSITY
PHILADELPHIA, PENNSYLVANIA 19122

July 1, 1983

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

Dear Marc,

This is to put into writing the gist of my response to you in our conversation concerning the possibility of a regular joint publishing venture between your office of the AJC and the Journal of Ecumenical Studies.

I am quite convinced that there is more than enough first class, important scholarship in the area of Jewish-Christian dialogue that one way or another comes across your desk and which rarely receives adequate publication. One important way of addressing this problem would be to publish one special issue of JES per year devoted mainly to the publication of the best of those materials. I would conceive of this volume as one of the four annual ^{issues} ~~volumes~~ of JES, rather than an additional ~~volume~~ ^{issue} of JES per year. The result of this would be that the other ~~volumes~~ ^{issues} of JES would have to bulk larger to take care of our other commitments. This way of proceeding would be somewhat less expensive than producing a fifth ~~volume~~ ^{issue} per year. You will recall that I estimated that a fifth ~~volume~~ ^{issue} per year devoted entirely to these papers in the area of Jewish-Christian dialogue would require perhaps \$8000 annual subsidy. You indicated that might be too much for your budget.

Therefore, I would suggest that this special issue of JES devoted to these papers on Jewish-Christian dialogue contain a maximum of 160 pages of printed major articles, plus the regular "back sections" of JES, that is, the book reviews, ecumenical abstracts, and ecumenical events. In this issue, however, the editors of each of those three sections would be asked to make a very special effort to set aside books, articles, and events focusing on Jewish-Christian dialogue for inclusion in this annual volume. Thus, practically the whole book would be devoted to Jewish-Christian dialogue.

The choice of the materials to be published in the maximum of 160 printed pages would be done jointly between the JES editor and managing editor in conjunction with you, who would serve as the Special Editor for each of these volumes.

July 1, 1983

One hundred copies of this special issue would be made available to you for distribution as you choose.

The annual cost for this undertaking would be \$5000. As indicated above, this would allow JES to pay for the production of this additional material, while at the same time permitting us to maintain our commitments in other areas.

Of course, every effort will be made in each instance where there is any possibility whatsoever to engage the corroboration of a trade publisher to co-publish a book version of this special issue. In the past we have had a rather good success in this sort of joint venture.

If you have questions or difficulties with aspects of this proposal, of course, do not hesitate to raise them.

Looking forward to hearing from you in the near future, I remain,

Sincerely,



Leonard Swidler
Editor

LJS:mj





JOURNAL OF ECUMENICAL STUDIES

TEMPLE UNIVERSITY
PHILADELPHIA, PENNSYLVANIA 19122

JEWISH-CHRISTIAN DIALOGUE

UNITED STATES--EAST GERMANY (GDR)

TEMPLE UNIVERSITY RELIGION DEPARTMENT--JOURNAL OF ECUMENICAL STUDIES

The religion department of Temple University and the Journal of Ecumenical Studies have received an invitation from the Lutheran Church in the German Democratic Republic (GDR) to bring a seminar of ten-twelve professors and graduate students, both Jewish and Christian, to East Germany for two weeks in May, 1984, for an intense scholarly dialogue on Jewish-Christian relations. The dialogue partners in East Germany will be faculty and theological students at three different universities: Naumburg, Leipzig and Berlin.

The Temple University seminar will be led by Professors Leonard Swidler (Catholic), Gerhard Spiegler (Protestant), and Zalman Schachter (Jewish). The graduate students will include at least five Jewish students, three of whom are young rabbis, and the rest Christians, Protestant and Catholic, including lay persons and clerics. All of the students are advanced doctoral students with a great deal of experience in Jewish-Christian dialogue and a mastery of German--which will be the language of the dialogues in East Germany. As a result of a lengthy planning discussion that I held with Oberkirchenrat Tschoerner of the Lutheran Church in East Berlin the following general outline for our three meetings was tentatively agreed upon. First, there would be background information presentations made from both sides: a description of the Christian churches in America and the Jewish community in America, as well as the situations of the Christian and Jewish communities in East Germany. Secondly, the general framework for all of the discussions will come under the general heading of Jewish-Christian dialogue: its aims, promises, and problems. Quite naturally within this context two of the important issues that will be explored are the implications of the Holocaust for both the Jewish and Christian communities, and also the state of Israel and its attendant issues.

It must be remembered that there is only a very tiny Jewish community in East Germany, and it is for all practical purposes without any intellectual life. Consequently serious and sensitive East German Christian theologians who have become aware of the growing significance of Jewish-Christian dialogue in the West and elsewhere in the world are most eager to experience something of this dialogue with Jewish intellectual and theological peers who have been engaged in this dialogue. They are also very eager to meet with Christian counterparts who have for years engaged in this dialogue in the West. Hence, it is necessary that this dialogue in East Germany begin with the fundamentals. Given

the openness and even eagerness of these Christian theologians and their theological students to learn about and experience something of the vital Jewish-Christian dialogue, it is difficult to exaggerate the possibilities for the immediate future, as well as the long range future, that this opportunity affords.

In May, 1980, I took a seminar of Jewish and Christian professors and graduate students on a somewhat similar dialogue trip for eight weeks to nine universities in West Germany. It was an extremely successful undertaking, as can be glimpsed in the "proceedings" which were published in the special issue of the Journal of Ecumenical Studies entitled "From Holocaust to Dialogue," winter, 1981. Attempts were made then to also go to East Germany, but the visas were not forthcoming. A second attempt was made for 1982; East German permission was granted, but then later denied at a higher level. Now all the East German permissions have been granted.

Invitations will now be issued to the specific Temple graduate students, commitments will be made by them, and plans laid for an intensive seminar here during the Spring semester, 1984, in preparation for the May, 1984 dialogues in East Germany. Once we arrive in East Germany, the East German officials will handle our expenses. We need to find the travel expenses from the United States to Berlin and back. For twelve persons an average of a little over \$800 a piece, \$10,000 is needed.

In addition, as with the 1980 seminar, the best papers resulting from this seminar will be published in a special issue of the Journal of Ecumenical Studies, for which a \$5000 subsidy is needed.



Leonard Swidler

Leonard Swidler, Editor
Professor of Catholic Thought
and Interreligious Dialogue

M. Tannenbaum

memorandum

THE AMERICAN JEWISH COMMITTEE

date July 5, 1983

to Area Offices

from Seymour Samet

subject Twentieth Anniversary Commemoration of 1963 "March on Washington"

Controversy has arisen over plans to commemorate the Twentieth Anniversary of the 1963 civil rights March on Washington. A coalition of national organizations is calling for a similar demonstration in August of 1983.

After considerable consultation with our own leaders and representatives of other civil rights organizations, we have decided on the following:

- (1) AJC will not endorse the March or urge our members to participate. This decision is based on our concern about the nature of the "Call to the Nation" (see Attachment A), the convenors, and the long-term goal of the March to create a new "Coalition of Conscience", based on the Call. The Call advocates a broad range of positions that we believe would lead to divisiveness and conflict on issues not related to the central civil rights goals that has united us. The Call includes opposition to "the militarization of internal conflicts often abetted and even encouraged by massive U.S. arms exports, in areas of the world such as the Middle East and Central America, while their basic human problems are neglected." Among the convenors are former Senator James Abourezk and the Arab-American Anti-Discrimination Committee.

New Jewish Agenda, the Union of American Hebrew Congregations, and a few CRC's have decided to endorse the March.

- (2) We shall commemorate the occasion by recommending that local events be planned in which we underscore our continued commitment to complete the unfinished civil rights agenda. (see Attachment B.)
- (3) Nationally we will publish a pamphlet prepared by Rabbi Marc Tannenbaum on Martin Luther King, Jr. and his very positive views on black/Jewish relations.

- (4) At the recent NJCRAC Executive Committee on June 27, 1983, it was decided not to send a consensus letter from NJCRAC, responding to representative Fauntroy's invitation to support and participate in the March. This was based on the argument of several communities and the UAHC that the draft language being considered (which focused on the mideast issue mentioned in (1) of this memo) and the nature of a single consensus response might only serve to raise the issue in the press as a Jewish vs. black confrontation.

Attachment C is the letter that AJC has sent to Representative Fauntroy responding to his invitation.

Your inquiries and reports regarding any aspects of these matters should be addressed to Evan Bayer.

EB:ns

Attachments

83-600-55



WALTER E. FAUNTROY
DISTRICT OF COLUMBIA

REPLY TO:

WASHINGTON OFFICE
2135 RAYBURN HOUSE OFFICE BUILDING
WASHINGTON, D.C. 20518
(202) 225-8080

DISTRICT OFFICE
2041 MARTIN LUTHER KING, JR. AVE. S.E.
SUITE 311
WASHINGTON, D.C. 20020
(202) 428-2030

Congress of the United States
House of Representatives
Washington, D.C. 20515

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AND HEALTH

COMMITTEE ON BANKING, FINANCE
AND URBAN AFFAIRS

SUBCOMMITTEE
CHAIRMAN, DOMESTIC MONETARY
POLICY

SELECT COMMITTEE ON NARCOTICS
ABUSE AND CONTROL

April 26, 1983

MAY 4 1983

Dear Friend:

On August 27, 1983, we will celebrate the 20th Anniversary of the historic 1963 March on Washington. On that day, we hope to bring to the attention of the American people the need for Jobs, Peace and Freedom.

A broad national coalition of labor, peace, civil rights, women's rights, youth and religious organizations have endorsed the Call to the Nation and the August 27th March on Washington.

In forging a national coalition to meet today's challenges, we must remind ourselves of Martin Luther King's dream and vision for all Americans. During that moment in history 20 years ago, we welcomed the leadership and support of our Jewish brethren as an integral part of the coalition of conscience. We again appeal for your support and participation in this current movement for human solidarity.

We recognize the difficulties a march scheduled for Saturday, the Jewish Shabbat, will entail. We know that some of you will be unable to participate or join in building the national coalition for this reason. However, we do plan to schedule a full weekend of events and activities during that entire week and hope you will join us in some of them. We would very much appreciate any comments or suggestions you have that would facilitate Jewish involvement and endorsement of the 20th Anniversary March.

We look forward to hearing from you and we look forward to seeing you in August, 1983.

Sincerely,



WALTER E. FAUNTROY, M.C.
Chair, Administrative Committee

Enclosure

Attachment A

20th Anniversary of the Historic 1963 March on Washington

A CALL TO THE NATION



We Still Have A Dream!

JOBS · PEACE · FREEDOM

August 27, 1983 ☆ Lincoln Memorial ☆ Washington, D.C.

Three critical conditions in our society—
insufferable unemployment; an escalating arms race;
and the denial of basic rights and programs which ensure freedom—
force the undersigned to call upon our fellow Americans
to March on Washington on August 27, 1983 on the occasion
of the Twentieth Anniversary of the historic March on Washington.

A CALL TO THE NATION

WE, THE UNDERSIGNED CONVENERS, deemed it wise to call upon our fellow Americans to remember the full meaning of the American Dream, of liberty and justice for all, in a world of peace and freedom in which everyone can live with the hope of a better tomorrow for our children. But the American Dream is tarnished today as the tides of national self-doubt, aggressiveness and chauvinism of race, sex, class and nation are seriously undermining our national unity and sense of human solidarity.

We seek to bring together a "New Coalition of Conscience" for Jobs, Peace and Freedom on the Twentieth Anniversary of Dr. Martin Luther King's historic "I Have a Dream" speech—a treasured part of the legacy of all Americans. We seek in this way to help recapture a sense of noble and human spirit in which our domestic and foreign policies are consistent with the basic national purposes as articulated in the Declaration of Independence, the Bill of Rights, and the United States Constitution.

We seek a New Coalition of Conscience that will be an expansion of the historic Coalition of the Civil Rights Movement, because we understand that the issues of Jobs, Peace and Freedom are inextricably linked that they are equally important. The New Coalition brings together these three issues based upon the concept of the "Beloved Community" of Dr. King—that all humans are "caught in an inescapable network of mutuality . . . whatever affects one directly affects all indirectly." Our Coalition is not a collection of single-issue groups brought together for tactical advantage, rather it is a community and a movement brought together by a common dream and human values.

The New Coalition is open to all who truly ascribe to this document, and work in mutuality and trust with all other signatories. We do not aspire to unanimity in all details. However, we do believe that a powerful unity of spirit—to seek the solutions to our national problems through non-violent and democratic procedures—will provide a catalyst for powerful and much needed social changes in this nation.

We believe that the basic national agenda must be built around the challenges of **JOBS, PEACE AND FREEDOM.**

JOBS: Millions of Americans are suffering from the disaster of double-digit unemployment, and the groups affected most are Blacks, Hispanics, Native Americans, the Disabled, Women and Youth. The shrinking availability of jobs in a depressed industrial economy, and the lack of training opportu-

nities to learn new skills, is undermining the moral and spiritual foundations of our communities and families. The military budget which involves pouring billions of dollars into defense spending denies our people scores of absolutely essential human resources and service programs. The farmers and small business people of our country are facing foreclosures and bankruptcies on a scale unequalled since the 1930s. Disabled Americans have lost vital services and programs that once helped them gain access to an education and a better job. This squandering of human resources is a human disgrace when so much needs to be done in both the public and private sectors. We call upon the American people to turn this nation around from its present course and to seek with all deliberate speed the full employment objectives of the Humphrey-Hawkins Act, which is now the law of the land. We call for a new social contract between labor, industry and government to assure all Americans socially useful and dignified employment with a just wage, to foster real economic growth, and to provide adequate education and training for all Americans.

PEACE: It is necessary that peace not be defined merely as the absence of war or as a distant goal which is sought, but as a means by which a goal is achieved. The pursuit of peaceful ends through peaceful means must be continued. Based on the assumption that life is worth living and that humankind has a right to survive, an alternative to war and threats of war must be found.

The stockpiling and proliferation of nuclear weapons cast a dark shadow over the future of humanity. The very planet on which we live is threatened with nuclear destruction. Global military spending consumes vast resources needed to feed the hungry, clothe the naked, and shelter the homeless. The massive worldwide armament race has escaped control and all reason, and has restricted the ability of governments to promote the common welfare of all people. Armed with destructive weapons unparalleled in human history, we live in constant fear of annihilation. We call upon both super powers and their allies to radically reduce and ultimately eliminate their nuclear arsenals as well as conventional weapons; to act jointly to prevent the spread of such weapons to other nations; and to reduce the record levels of military expenditures. The pursuit of peace and justice throughout the world is of singular importance. Therefore, we call upon the American people to follow the leadership of the growing number of religious leaders and other leaders of conscience, who are seeking ways to resolve world conflicts through non-violent means, and ways to invest our wealth and energy in peace. Ending

the disastrous arms race in the immediate months ahead must become public policy, not just an elusive goal. Moreover, we call upon the American public to turn the arms race into a "peace race" utilizing the existent and evolving movements in the United States as its foundation.

FREEDOM.

In light of the creeping fear that is sapping our confidence and trust in each other and setting group against group, we call for a national campaign throughout 1983 against hate and every form of class, racial, sexual, age, and religious prejudice. We call upon the American people to renew their commitment to the cause of human rights and to resist the rising tide of extremism reflected in the rebirth of bombings and increased brutalities by the Ku Klux Klan, neo-Nazi groups, and in some places, by the enforcement agencies. We call for the New Coalition of Conscience to work vigorously to defeat anti-civil rights legislation and to reverse recent governmental trends which have sought to roll back and weaken the enforcement of civil rights laws and policies. We call upon the nation to work for full and equal rights of women. We are committed to securing legal and economic equity for women in the workforce.

We urge the implementation of domestic and foreign policies that reflect the best values of the American people by promoting respect for and protection of human rights. We are opposed to repression of every sort—whether it be the economic, social and cultural rights that are denied, or civil and political rights that are abridged. We support the struggle of workers to organize in free trade unions everywhere. We oppose corporate America's partnership with the racist apartheid regime in South Africa and we condemn the policies of the current administration in expanding relations with South Africa. We oppose the militarization of internal conflicts, often abetted and even encouraged by massive U.S. arms exports, in areas of the world such as the Middle East and Central America, while their basic human problems are neglected. Further, we urge the American Government to eliminate its ideological and racial biases in our nation's refugee and asylum policies and practices.

To bring all these issues together, we will launch a year-long mobilization of a New Coalition of Conscience that will:

- 1** bring together a massive MARCH ON WASHINGTON, D.C. on August 27th, 1983 to reaffirm the Dream and continue activities on August 28th to unite as never before this New Coalition around specific goals and common objectives; and
- 2** develop a broad non-partisan coalition to press for basic legislation to turn this nation around in the areas of JOBS, PEACE AND FREEDOM; and
- 3** work for passage of legislation that would designate January 15th as a national public holiday in honor of the birth of Dr. Martin Luther King, Jr.; and
- 4** work on the state and local level to implement the full agenda of the New Coalition of Conscience.

We are encouraged by the great outpouring of concern among the people of our country as evidenced in the "Solidarity Day Demonstration" in September 1981; the great "Peace Demonstration" held in New York last June 12th, which was the largest mass demonstration on any issue in the history of the United States; as well as hundreds of local actions organized on an unprecedented scale. We believe that this is the historic moment to bring together again a coalition of goodwill and conscience, that will address the welfare of the whole nation and not merely some of its parts; that will be unified by a common vision of the American Dream, and that can act as a power and as a leaven to help this nation live out its full meaning and move again toward that Dream.

CO-CHAIRPERSONS

Mrs. Coretta Scott King
*Martin Luther King Center for
Non-Violent Social Change*

Dr. Joseph Lowery
*Southern Christian
Leadership Conference*

CONVENERS

Senator James Abourezk
*Arab American
Anti-Discrimination
Committee*

Honorable Robert Garcia
Member of Congress

Bishop John H. Adams
*Congress of
National Black Churches*

Ms. Judy Goldsmith
*National Organization
for Women*

Bishop James Armstrong
National Council of Churches

Ms. Dorothy Height
*National Council of
Negro Women*

Mr. Harry Belafonte

Rev. Benjamin Hooks
*National Association for the
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Mr. Clyde Bellecourt
American Indian Movement

Rev. Jesse Jackson
Operation PUSH

Ms. Asia Bennett
*American Friends
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Dr. T. J. Jemison
*National Baptist Convention
of the U.S.A.*

Ms. Donna Brazile
U.S. Student Association

Mr. John Jacob
National Urban League

Honorable John Conyers
Member of Congress

Rabbi Alex Schindler
*Union of American Hebrew
Congregations*

Mr. Richard Deats
Fellowship of Reconciliation

Mr. William Winpisinger
*International Association of
Machinists and Aerospace
Workers, AFL-CIO*

Honorable Walter E. Fauntroy
Member of Congress

Mr. Stevie Wonder

Mr. Murray Finley
*Amalgamated Clothing and
Textile Workers Union, AFL-CIO*

Ms. Addie Wyatt
*United Food and Commercial
Workers International Union,*

Ms. Mary Futrell
National Education Association

Please return coupon to: Twentieth Anniversary Mobilization
P.O. Box 26020 Le Droit Park Station Washington, DC 20001

NAME _____

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ORGANIZATION _____

I am enclosing \$_____ to help support the
Twentieth Anniversary Mobilization for Jobs, Peace and Freedom.

I would like to endorse the Mobilization
_____ Individual _____ Organization

I am interested in working locally

Please send me more information.

20th Anniversary of the Historic 1963 March on Washington

ORGANIZATION ENDORSEMENT

AFRAM Associates Inc.
 African Methodist Episcopal Church
 African Methodist Episcopal Zion Church
 Alpha Kappa Alpha Sorority, Inc.
 Alpha Phi Alpha Fraternity, Inc.
 Amalgamated Clothing and Textile Workers Union
 American Agricultural Movement
 American Association of Minority Enterprise Small Business Investment Companies
 American Federation of State, County & Municipal Employees
 American Friends Service Committee
 American Indian Movement
 American Indian Opportunity Center
 American Muslim Mission
 American Personnel and Guidance Association
 American Student Association
 A. Philip Randolph Institute
 American Women's Clergy Association
 Americans for Democratic Action
 Ancient Egyptian Order Nobles Mystic Shrine, Inc.
 Arab American Anti Discrimination Committee
 Association of Corporate Professionals
 Association of Journeymen and Apprentices of the Plumbing and Pipe Fitting Industry B & C Associates
 Blacks in Government
 Blacks Against Nukes
 Campaign Against Nuclear War
 Center for Community Change
 Center for International Policy
 Center for National Policy Review
 Christian Methodist Episcopal Church
 Citizens for a Better America
 Clergy and Laity Concerned
 Coalition of American Public Employees
 Coalition of 100 Black Women
 Colorado Caucus of Black Elected Officials & the Colorado Black Caucus
 Commission for Racial Justice
 Congress of National Black Churches
 Congressional Black Caucus
 Council of Bishops African Methodist Episcopal Church
 Delta Sigma Theta Sorority, Inc.
 Emergency Land Fund
 Federation for Progress
 Fellowship of Reconciliation
 Georgia State AFL-CIO
 Georgia Women's Political Caucus
 Greenpeace
 Gray Panthers
 Illinois Legislative Black Caucus
 IMAGE
 Improved Benevolent and Protective Order of Elks of the World
 Industrial Union Department, AFL-CIO
 International Association of Black Fire Fighters
 International Association of Machinists & Aerospace Workers
 International Union of Operating Engineers
 Iota Phi Lambda Sorority, Inc.
 Japanese American Citizens League
 Jewish War Veterans

Joint Center for Political Studies
 Kappa Alpha Psi Fraternity, Inc.
 League of United Latin American Citizens
 Legal Defense and Education Fund
 Lewis J. Carter III and Associates
 Lobbying Americans
 Martin Luther King Center for Non-Violent Social Change
 Massachusetts Black Caucus
 Mobilization for Survival
 Mobilization for Survival Religious Task Force
 National Alliance Against Racist and Political Repression
 National Alliance of Third World Journalists
 National Alliance of Postal and Federal Employees
 National Anti-Klan Network
 National Association for Equal Opportunity in Higher Education
 National Association for the Advancement of Colored People
 National Association for the Advancement of Black Americans in Vocational Education
 National Association of Black Accountants
 National Association of Black Social Workers
 National Association of Black Women Attorneys
 National Association of Colored Women's Clubs, Inc.
 National Baptist Convention, U.S.A.
 National Bar Association
 National Black American Law Students Association
 National Black Caucus of Local Elected Officials
 National Black Media Coalition
 National Black Nurses Association
 National Black Police Association
 National Black Student Congress
 National Black United Front
 National Black Youth Network
 National Caucus and Center on Black Aged Inc.
 National Center of Afro-American Artists, Inc.
 National Commission on Working Women
 National Conference of Black Lawyers
 National Conference of Black Mayors
 National Conference of Black Political Scientists
 National Congress for Country Economic Development
 National Congress of American Indians
 National Council of Churches
 National Council of Negro Women
 National Economics Association
 National Education Association
 National Education Association Black Caucus
 National Hospital and Health Care Workers Union-1199
 National Mobilization for Survival
 National Optometric Association
 National Organization for Women
 National Organization of Black Universities and College Students
 National Tenants Organization
 National Urban Coalition
 National Urban League
 New Detroit
 New Jewish Agenda
 New York City Housing Parrotmen's Benevolent Association, Inc.
 New York State Black and Puerto Rican Caucus
 Northwest Conference of Black Public Officials

Nuclear Weapons Freeze Campaign
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 O. Jesse Wiles and Company Inc.
 Omega Psi Phi Fraternity, Inc.
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 Pax Christi
 Philadelphia Tribune
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 Reformed Church in America
 SANE
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 Service Employees International Union
 Sigma Gamma Rho Sorority
 Sisters St. Joseph of Peconic
 16th Ward Regular Democratic Organization
 Southern Christian Leadership Conference
 Southern Organizing Committee for Economic and Social Justice
 Southern Poverty Law Center
 Southern Regional Council
 36th Veterans Association, Inc.
 Riverside Church Disarmament Program
 The National Leader
 The Newspaper Guild
 The Sickle Cell Foundation of Georgia
 TransAfrica
 Unified Industries
 United Auto Workers - District 65
 United Church of Christ Commission for Racial Justice
 United Food and Commercial Workers International Union
 United Presbyterian Church, USA
 Women for Racial and Economic Equality
 United Steel Workers of America
 Union of American Hebrew Congregations
 U.S. Peace Council
 Volunteers for Peace Inc.
 Voters for Choice
 Washington Office on Africa
 Women for Racial and Economic Equality
 Women Legal Defense Fund
 Women, U.S.A.
 Women's Equity Action League
 Women's Institute of the South
 Women's International League of Peace and Freedom
 Women's Political Caucus
 World Peace Makers
 WTBS-TV, Atlanta

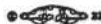
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 Mayor Lionel J. Wilson
 Sewie Wooster
 Mayor Andrew Young

August 27, 1983 ★ Lincoln Memorial ★ Washington, D.C.

Twentieth Anniversary Mobilization
 P.O. Box 26020
 LeDroit Park Station
 Washington, D.C. 20001
 (202) 462-2110



RESPONDING TO THE 1983 MARCH ON WASHINGTON

Chapters are free to develop their own initiatives or join with other community groups in publicly recommitting ourselves to the goals articulated by Martin Luther King, Jr. at the 1963 March on Washington.

The following is intended as a "thought starter" list of program possibilities:

1. Invite the CRC and Board of Rabbis to observe the weekend of August 27 in rededication to the goals of the 1963 March on Washington. Weekend events could include:
 - a. Shabbat services, including special prayers supporting civil rights
 - b. Oneg Shabbat programs devoted to:
 - "Martin Luther King, Jr. and the Jews"*
 - "A Civil Rights Agenda for 1983"*
2. Media outreach could include:
 - a. Radio spots urging synagogue attendance at weekend civil rights observances
 - b. Op-ed article on "Martin Luther King, Jr. and the Jews"
 - c. Arrange op-ed article by a Jewish participant in the 1963 March on Washington
 - d. Encourage CRC to sponsor an ad expressing Jewish community commitment to civil rights
3. We plan to publish a pamphlet recapitulating Martin Luther King, Jr.'s views on major social issues of black/Jewish concerns. You may want to distribute it to black leaders and local media.

83-600-56
7/5/83

Attachment B



The American Jewish Committee

Institute of Human Relations • 165 East 56 Street, New York, N.Y. 10022 • 212/751-4000 • Cable Wishcom, N.Y.

July 5, 1983

Representative Walter E. Fauntroy
Congress of the United States
House of Representatives
2135 Rayburn House Office Building
Washington, D.C. 20515

Dear Representative Fauntroy:

Thank you very much for your letter inviting The American Jewish Committee to participate in the celebration of the Twentieth Anniversary of the 1963 March on Washington.

As you know, AJC has a long history of support for the civil rights agenda articulated by Dr. King in his historic address. Recently, Hyman Bookbinder, our Washington Representative, testified on behalf of legislation supporting a Martin Luther King holiday. In commemoration of this special anniversary, AJC is publishing a pamphlet prepared by Rabbi Marc Tanenbaum on Dr. King and his very positive views on black/Jewish relations. Our chapters throughout the country are developing local activities to highlight Dr. King's life, the history of the civil rights movement and the unfinished civil rights agenda.

We are not, however, able to sponsor or participate in the March itself. Besides the Shabbat scheduling, acknowledged in your letter, we are concerned that the "Call to the Nation" advocates a broad range of positions that we believe would lead to divisiveness and conflict on issues not related to the central civil rights goals that have united us.

The unfinished civil rights agenda will continue to be a major priority of our organization as together we strive to realize Dr. King's dream.

Sincerely,

Howard I. Friedman
President

HIF/ns

Attachment C

HOWARD I. FRIEDMAN, President ■
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THE AMERICAN JEWISH COMMITTEE

date July 7, 1983
to Members of the Domestic Affairs Commission
from Seymour Samet
subject Recent AJC Legislative Activity

For your information, AJC has submitted or will shortly submit testimony on three issues before Congress. The substance of the testimony is summarized below.

1. Statement of Howard I. Friedman, President of the American Jewish Committee, in support of the Nomination of Morris Abram to the U.S. Commission on Civil Rights -- Before the Senate Committee on the Judiciary. Mr. Friedman summarized Mr. Abram's long and distinguished career dedicated to civil rights and social justice. Furthermore, Mr. Friedman defended the President's authority to appoint new Commissioners at his pleasure. He noted that the appointees had declared their determination to be independent and open on the issues before the Commission, and that Congress had the power to amend the law if it believed the present policy threatened the independence and integrity of the Commission. With regard to Mr. Abram's position against quotas, Mr. Friedman noted that the very purpose of the Commission is to examine and appraise openly all of the civil rights policies and laws of the Federal government and that the view of Mr. Abram, and those who share his view, deserves a hearing in the Commission.

Mr. Friedman also took this opportunity to express AJC's support of reasonable goals and timetables, and to distinguish them from fixed quotas, which we reject. He also noted that affirmative action is not a synonym for quotas or goals, but rather is a generic term for a whole range of positive remedial measures including recruiting, outreach, training and testing which AJC supports. Finally, Mr. Friedman urged the Commission to consider the issues of increased youth vandalism with anti-Semitic and racist dimensions and new ethnic diversity and concomitant ethnic hostilities resulting from immigration patterns of the last 20 years.

2. Statement of Samuel Rabinove on behalf of the American Jewish Committee on the Hatch Amendment before the Subcommittee on the Constitution of the Senate Committee on the Judiciary. Mr. Rabinove's statement addressed only that section (Section 1) of the Hatch Amendment which would amend the Constitution to permit individual or group silent prayer or meditation in public schools. Mr. Rabinove urged that this section of the amendment be rejected because it violates the First Amendment. As to individual silent prayer or meditation, a constitutional amendment is unnecessary. Nothing in prior Supreme Court rulings prevents any public school pupil from praying silently or aloud at any time in school provided the school program is not disrupted. As to group silent prayer or meditation,

over...

it is likely that such an amendment would be used and abused by those determined to restore organized, officially sanctioned prayer in public schools, thus violating the principle of separation of religion and government.

Finally, Mr. Rabinove noted that the controversy over prayer and meditation is a "smokescreen" clouding the real issue of how to upgrade the quality of public education. He urged restoring the Federal funds that have been slashed from educational aid programs. If the main concern of the sponsors of this amendment is to inculcate in our children the highest moral and ethical values of our society, this goal can and ought to be achieved without resort to instruction couched in religious terminology or organized group prayer.

3. Statement of the American Jewish Committee on Affirmative Action submitted to the Subcommittee on Civil and Constitutional Rights of the House Committee on the Judiciary. Hy Bookbinder submitted testimony expressing AJC's views on affirmative action. AJC, recognizing that the legal requirement of non-discrimination is by itself not always sufficient to erase the cumulative results of systematic discrimination, supports effective affirmative action efforts to bring minorities and women into the mainstream of American life. AJC thus supports such programs as special recruitment efforts, training programs, and review of tests and other job requirements to make sure they are job-related and free from cultural and other bias. AJC also supports the use of reasonable goals and timetables to monitor the progress of legitimate affirmative action programs. However, AJC rejects the use of all quotas as unfair, unconstitutional, unwise and destructive of the principles of individual merit and equal opportunity. The statement offers guidelines to prevent the conversion of legitimate goals and timetables into fixed de facto quotas. Our involvement in Williams v. City of New Orleans is cited as an illustration of our affirmative action views. In our amicus brief in that case, we opposed a one-on-one racial promotion quota for New Orleans police officers contained in the proposed consent decree, but supported all of the other remedial measures proposed.

Finally, Mr. Bookbinder urged the creation and furtherance of national policies and programs that would expand employment and education opportunities so as to diminish the intense competition for scarce existing opportunities.



SS:lk
cc: SAC
DAD
Area Directors

83-600-58

THE AMERICAN JEWISH COMMITTEE

date July 6, 1983
to Area Offices and DAC
from Seymour Samet
subject Appointments to U. S. Commission on Civil Rights

President Reagan has nominated three prominent Americans to replace current members of the U.S. Commission on Civil Rights. In discussions at the Leadership Conference on Civil Rights (LCCR), of which AJC is a member, concern was expressed about the independence of the Commission if its members can be subjected to a recall when their views differ from that of the Administration. For that reason, many of the LCCR member organizations recently issued a public statement which, while not commenting on the qualifications of the nominees, urged the Senate, in effect, not to confirm the appointments.

The AJC, American Jewish Congress and ADL strongly urged the civil rights groups not to take this action since it implied opposition to the nominees, including Morris Abram, a past president of the AJC. We subsequently issued and sent to you our own statement of support for Abram. In addition, Howard Friedman will testify on his behalf at Congressional hearings in July.

At a meeting of the Executive Committee of the NJCRAC on June 27th, three motions were passed concerning this issue:

- (1) Deplored the President's dismissal of three members of the Commission as undermining the Commission's independence.
- (2) Supported the concept of fixed terms for all Commission members to resolve the question of when or if the President could replace Commission members. (AJC supports fixed and staggered terms.)
- (3) Urged selection of the President's new appointments on their merits.

AJC voted against the first motion and concurred with the second and third motions. Due to vetoes by ADL and UAHC, no public statement by NJCRAC will be made on this issue. The position will be put in the Joint Program Plan.

The attached summary of Morris Abram's civil rights record should be useful in any local discussions on this issue.



SS:ns
Attachment
83-600-57

CERTAIN CIVIL RIGHTS ACTIVITIES
OF MORRIS B. ABRAM

1. Author of anti-Ku Klux Klan bills banning wearing of masks and public cross burnings adopted in the late 1940's and early 1950's by five southern states and more than fifty cities. These bills and textual material directed against Ku Klux Klan violence were set forth in a monograph published by the Anti-Defamation League entitled "Now to Stop Violence/Intimidation in Your Community."
2. Principal author of an amicus brief which was signed, inter alia, by Elbert Tuttle, later the Chief Judge of the United States Circuit Court of Appeals for the Fifth Circuit, in the case Franklin v. Harper (Ga. Supreme Court), challenging in the early 1950's the Talmadge-sponsored Georgia Voter Registration Act designed to derail black voters.
3. Lead attorney in a 14-year battle for "one man one vote", now enshrined as a constitutional principle of American liberty. The effort attacked the Georgia County Unit System which disfranchised black voters even after they were qualified as such. Robert F. Kennedy, then the Attorney General, joined in the argument of the case (Gray v. Sanders) before the United States Supreme Court in 1963.
4. One of the principal authors of the International Convention Against All Forms of Racial Discrimination, adopted by the United Nations General Assembly in the 1960's and signed on behalf of the United States by Justice Arthur J. Goldberg. Work was performed while serving as the U.S. member of the United Nations Subcommittee on the Prevention of Discrimination and the Protection of Minorities (by appointment of President John F. Kennedy), and later as the U.S. Representative to the United Nations Commission on Human Rights (by appointment of President Lyndon B. Johnson).
5. On behalf of the Lawyers Committee for Civil Rights Under Law, undertook its first litigation in Americus, Georgia (Aelony v. Pace), to free five youths arrested in a voter registration campaign in Americus, Sumter County, Georgia. These youths, one a black girl of 14, were held without bail under a discredited state sedition statute which carried a death penalty.

(over)

6. Instrumental in obtaining release of Dr. Martin Luther King, Jr. from an Atlanta jail in 1960 when he and other blacks were held for sitting in the dining room of Rich's Department Store in violation of state law.

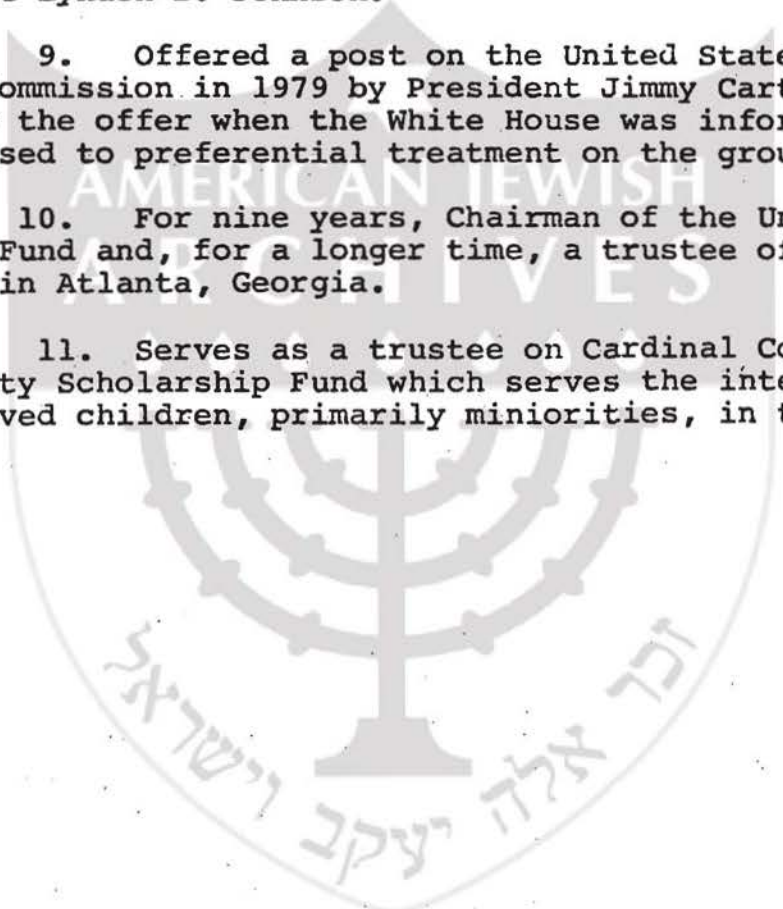
7. Co-Chairman of the Planning Session of the White House Conference for Civil Rights in 1965. Co-Chairman was William T. Coleman, and Honorary Chairman was A. Philip Randolph.

8. Offered the first Chairmanship of the EEOC by President Lyndon B. Johnson.

9. Offered a post on the United States Civil Rights Commission in 1979 by President Jimmy Carter who withdrew the offer when the White House was informed that he was opposed to preferential treatment on the grounds of race.

10. For nine years, Chairman of the United Negro College Fund and, for a longer time, a trustee of Morehouse College in Atlanta, Georgia.

11. Serves as a trustee on Cardinal Cooke's Inner-City Scholarship Fund which serves the interests of deprived children, primarily minorities, in the urban areas.



THE AMERICAN JEWISH COMMITTEE

memorandum

date July 7, 1983

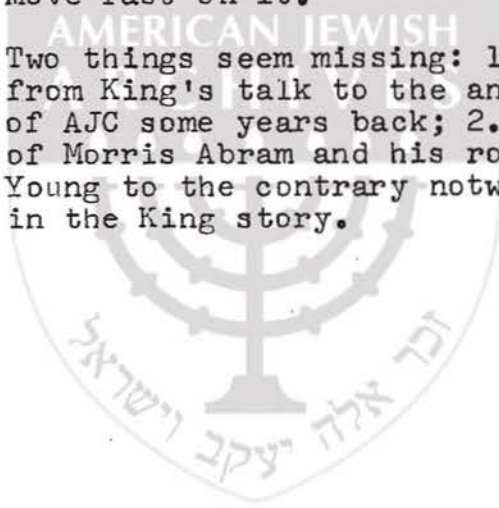
to Marc Tanenbaum

from Mort Yarmon

subject

I think this is fine; since we will probably be attacked for failure to participate in the 20th anniversary march, it will do some good, and therefore we ought to move fast on it.

Two things seem missing: 1. Any quote from King's talk to the annual meeting of AJC some years back; 2. Any mention of Morris Abram and his role (Andrew Young to the contrary notwithstanding) in the King story.



Handwritten text on the right margin, possibly a file number or date, partially obscured and difficult to read.

THE AMERICAN JEWISH COMMITTEE

date July 6, 1983
to Don Feldstein, Sherry Frank, Seymour Samet, Mort Yarmon
from Marc H. Tanenbaum
subject PROPOSED PAMPHLET ON MARTIN LUTHER KING AND THE JEWS, JUDAISM

Enclosed please find a draft of a text for a proposed pamphlet on Martin Luther King's views about Jews, Judaism, anti-Semitism, the Nazi holocaust, and Israel.

You will recall that our plan was to have this published jointly with the M. L. King Center for Non-Violent Change. Also, in our last conversation with her, Mrs. Coretta Scott King had agreed to write the introduction for such a pamphlet. We would like very much to have the benefit of your responses to this text as soon as possible.

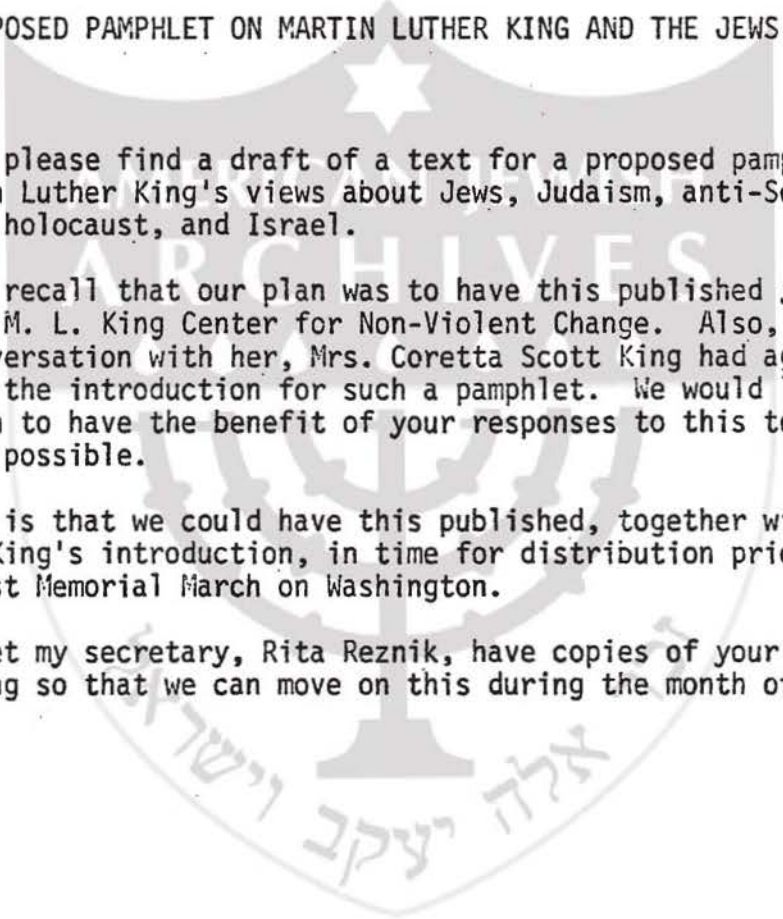
Our hope is that we could have this published, together with Coretta King's introduction, in time for distribution prior to the August Memorial March on Washington.

Please let my secretary, Rita Reznik, have copies of your reaction in writing so that we can move on this during the month of July.

MHT:RPR

Enclosure

cc: Sam Weintraub



THE AMERICAN JEWISH COMMITTEE

date June 30, 1983
to Rabbi Marc H. Tanenbaum
from Sam Weintraub
subject Martin Luther King Paper

Please find attached a revised version of the Martin Luther King, Jr. paper, in which I have tried to synthesize your 1981 address and some of my essay. I will be in touch Friday, if you want to discuss this further (for example, we may want to re-word the reference on page 7 to Lebanese civilian deaths in light of events of the past year).



By any standards of religious or civic leadership, Dr. Martin Luther King lives in our presence today as one of the greatest moral prophets of this century. Cast in the mold of Isaiah, Dr. King was at one and the same time, a religious teacher and thinker, a great statesman, a mighty spiritual genius for ages yet unborn whose central mission to his people and to the world was the establishment of justice and universal peace. Like Isaiah, Dr. King called upon his nation to

"Cease to do evil, learn to do right,
Seek justice, relieve the oppressed,
Judge the fatherless, plead for the widow" (1:16 ff.)

Like Isaiah, he called upon the human race to turn away from war:

"Men shall break their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation;
Neither shall men learn war any more: (2:1 ff.)

Like Isaiah, who loved his people Israel, Dr. King was one of the greatest, most beloved, and most trusted friends of the Jewish people throughout our often painful recent history. He studied Jewish concerns, and his philosophy and activism found inspiration in Jewish ethics, traditions and history. He felt personally the pain of Jewish oppression, and acted towards its eradication. That solidarity was expressed quintessentially in Dr. King's now classic letter written in the Birmingham City Jail on April 16, 1963:

"It was 'illegal' to aid and comfort a Jew in Hitler's Germany. But I am sure that if I had lived in Germany during that time, I would have aided and comforted my Jewish brothers even though it was illegal."

Were Martin Luther King, Jr. alive today, we would be devoting our moral and material energies to the task of joining the hands of blacks and whites, Christians, Jews and Muslims and others in finding new, creative and nonviolent ways to further the causes of justice and reconciliation for the poor and deprived. He would certainly not have allowed us to fritter away our scarce energies and resources on manufactured or marginal problems of so-called "Black-Jewish" tensions as if these were the major problems of America and the world today. Indeed, Dr. King consistently stressed the common struggle of Jews and Blacks for freedom and justice. As he told the 1958 Convention of the American Jewish Congress in Miami, when he became the first Black to address a national organization in the still-segregated South:

"The racists of America fly blindly at both of us caring not at all which of us falls. Their aim is to maintain, through crude segregation, groups whose uses as scapegoats can facilitate their political and social rule over all people.

Our common fight is against these deadly enemies of democracy, and our glory is that we are chosen to prove that courage is a characteristic of oppressed people, however, cynically and brutally they are denied full equality and freedom."

-- -- --

The Rev. Martin Luther King, Jr. was cruelly murdered by savage racial hatred on April 4, 1968. Some fifteen years have

passed since the Prophet of Nonviolence was struck down as a supreme victim of bloodthirsty violence. By all normal reckoning, fifteen years is a long period of mourning. Why do we, why does the nation continue to experience such feelings of pain, of remorse, such a deep sense of loss? What was there about the life and work of this single human being, what moral meaning did he embody for us, that continues to inspire us year after year to want to ponder his legacy?

The late Rabbi Abraham Joshua Heschel, who marched side by side with Dr. King during the historic march from Selma to Montgomery in 1965, probably said it best. On the evening of March 25, 1968, ten days before the tragic assassination, Rabbi Heschel introduced Dr. King to 1000 Rabbis at the National Convention of the Rabbinical Assembly:

"Where in America today do we hear a voice like the voice of the Prophets of Israel? Martin Luther King is a sign that God has not forsaken the United States of America. God has sent him to us. His presence is the hope of America. His mission is sacred, his leadership of supreme importance to every one of us...

Martin Luther King is a voice, a vision and a way. I call upon every Jew and every American to hearken to his voice, to share his vision, to follow in his way. The whole future of America will depend upon the impact and influence of Dr. King."

THE VOICE, THE VISION, THE WAY

What was the voice, the vision, the way of Martin Luther King that made him such a compelling, towering prophet of the 20th century?

In January 1963, a National Conference on Religion and-Race was held in Chicago. For the first time in American history, national organizations of Catholics, Protestants and Jews, blacks and whites gathered to examine the role of religious institutions in race relations. That Conference laid the foundations for the breakthrough March on Washington later that year, and according to social historians was a "turning point" in the forging of a "coalition of conscience" in support of the civil rights movement.

At that Conference, the voice, the vision and the way of Dr. King confronted the moral conscience of the nation. In a powerful address that brought 1700 religious and civic leaders to their feet, Dr. King set forth five challenges to the Churches and Synagogues, the Christian and Jewish communities, of our nation. These included:

I - THE DIGNITY OF THE HUMAN PERSON

"They must make it palpably clear that segregation is morally wrong and sinful...Our Judeo-Christian tradition refers to this inherited dignity of man in the Biblical term the image of God. The image of God is universally shared in equal portions by all men. The tragedy of segregation is that it treats all men as means rather than ends and thereby reduces them to things rather than persons."

II - UPROOTING PREJUDICE

"...the Church and Synagogue...must take an active stand against the injustices and indignities that the Negro and other non-white minorities confront in housing, education, police protection and

in city and state courts...They must support strong civil rights legislation and exert their influence in the area of economic justice. Economic insecurity strangles the physical and cultural growth of its victims...There are few things more thoroughly sinful than economic injustice."

IV - NONVIOLENT DIRECT ACTION

"The Church and Synagogue are also challenged to instill within their worshippers the spirit of love, penitence and forgiveness as we move through this period of transition.

...the most potent instrument the Negro community can use to gain total emancipation in America is that of nonviolent resistance. Violence as a way of achieving racial justice is both impractical and immoral. It is impractical because it ends up creating more social problems than it solves. It is immoral because it seeks to annihilate the opponent rather than convert him. It destroys community and makes brotherhood impossible..."

V - UNIVERSAL LOVE - THE INVISIBLE INNER LAW

"A final challenge that faces the Churches and Synagogues is to lead men along the path of true integration, something the law cannot do...A vigorous enforcement of civil rights will bring an end to segregated public facilities which are barriers to a truly desegregated society, but it cannot bring an end to fears, prejudice and pride, and irrationality, which are the barriers to a truly integrated society..."

THE MORAL LEGACY OF DR. KING IN THE 1980'S

As we look across America and throughout the world today, we have a renewed appreciation of how prophetic and contemporary was the voice and vision of Martin Luther King for the human condition today. The themes he sounded are as critical for human survival in 1983 as they were in 1963 - the dignity of every human being; uprooting the roots of racial, religious and ethnic prejudice; a deepened commitment to social and economic justice; nonviolent direct action as the truest expression of love and justice; the invisible inner law of universal love which binds all men and women of the human family together as brothers and sisters.

There is an epidemic of dehumanization running amok in the world today. There is not a continent on the earth that is not devastated by violence, terrorism, massacre and torture. Crime and violence against persons and property have soared in the United States. A recent study of "Violence, Nonviolence and Struggle for Social Justice," prepared for the World Council of Churches, declares that "violence today has become demonic in its hold on human life. In the life of some nations and among many severely oppressed peoples, it seems more like an addiction than rational behavior."

It is evident that we live in an age of violence and terror. It needs to be said at once that there is also much generosity, caring and compassion and that the United States Government and the American people have been the most generous nation in the history of mankind in providing food, clothing, medical care and shelter for

the suffering peoples of the world. But that generosity is paralleled, in fact, overshadowed by a growing callousness to human suffering and pain, and threat to human existence. As Rabbi Marc Tanenbaum of the American Jewish Committee said in 1981 after two visits to Southeast Asian refugee camps:

"I saw first-hand the vast pain and suffering that this dehumanization leads to -- people turned away cruelly from country after country; a world that stood by indifferently for years and allowed sixty percent of the boat people to drown; the incredible callousness to the genocidal massacre of some 3,000,000 Cambodians and the present death of thousands through hunger and disease. Where was the world when 300,000 Black Christians were murdered by Idi Amin in Uganda? Whose voice was to be heard when nearly one million Black Christians and animists were destroyed in the Sudan and Burundi; tens of thousands of Black Christian Ibos and Muslim Yorubas in the Nigerian-Biafran conflict? Who really cares that day after day countless Catholics and Protestants are murdered in Ireland through terrorism and violence against innocent people? Who worries over the fact that nearly 50,000 Lebanese Christians and Muslims have been killed? Who lost sleep when Jewish school children were murdered in cold blood by PLO terrorists in their classrooms in Maalot in Israel?"

Such callousness and dehumanization found no place in the philosophy of Dr. Martin Luther King. Indeed, his heroic career evolved from his beliefs in the preciousness of each human life, and the interdependence of all people. Dr. King was particularly concerned with the danger of apathy, and as such he was deeply moved by the

words of Rabbi Joachim Prinz at the 1963 March on Washington:

"Will the nation ever forget the searing impact of Rabbi Prinz's demonstration: 'When I was the Rabbi of the Jewish community in Berlin under the Hitler regime, I learned many things. The most important thing that I learned in my life and under those tragic circumstances is that bigotry and hatred are not the most urgent problem. The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence.' A great people which created a great civilization became a nation of silent onlookers who remained silent in the face of hate, in the face of brutality and in the face of mass murder."

Christians, Jews and all people of good will best honor Dr. King's moral legacy if we undertake now a massive effort to establish a "new humanism", in America and on a global basis, that will restore the Biblical and democratic values of the infinite worth of each human life.

REJECT VIOLENCE

Second, we can honor the moral legacy of Dr. Martin Luther King if we join together in a national and international attempt to foster an attitude of scorn and contempt for the use of violence and for those who advocate the use of violence. We must work to deromanticize all appeals to use violence and terrorism as a means of liberation, since from a moral standpoint, no ends can justify such anti-human means.

If there were any doubts about the destructive consequences for human lives that such random violence and terrorism pose, think of the hundreds of human beings who have been summarily executed without any due process by Ayatollah Khomeini's fanaticism. Think, too, of the thousands of innocent civilians in Afghanistan who have been cruelly, savagely destroyed by the blitzkrieg of the Soviet Union. "That which is hateful to you, do not inflict on others," was the first formulation of the Golden Rule uttered by Rabbi Hillel, a contemporary of Jesus of Nazareth in first-century Palestine.

A culture of violence in the world assumes apocalyptic dimensions when you consider the madness of the arms race and the proliferation of nuclear weaponry in the world today. The United States alone has a nuclear stockpile equivalent to 615,385 Hiroshimas which means that we have the capacity to destroy the present world population twelve times over. The Soviet Union has at least that same nuclear kill-power, and is racing to surpass us. Unleashing the warheads now possessed by the United States or by the Soviets could bring fatalities ranging from 50 to 135 million people in either one of our nations' civilian populations.

It is a central moral issue, as Dr. King articulated in his day, that Congress develop a rational approach to arms sales and intensify universal disarmament measures. The very survival of the human family depends on such measures taken vigorously here and in concert with other nations.

COMBATTING RACISM, ANTI-SEMITISM, AND ALL PREJUDICE

Third, we will honor the moral legacy of Dr. King if we will work to curtail the resort to racial, religious and ethnic prejudice, in our nation and throughout the world. Prof. Gordon Allport of Harvard University in his monumental study, "The Nature of Prejudice", carried out a series of case studies of the lynchings of Blacks in the South. His researchers found that every lynching was preceded by intensive "verbal violence" by racist bigots against Blacks. The racial epithets reduced Blacks to hostile caricatures and stereotypes and emptied them of their humanity, of any claim to human compassion. "There is an inevitable progression", Prof. Allport wrote, "from verbal aggression to violence, from rumor to riot, from gossip to genocide."

Blacks and Jews have been singularly the victims of such verbal violence that led to physical violence. The oppression of slavery was the nightmarish institutionalization of dehumanizing Black people. The Nazi holocaust was the culmination of centuries of such teachings of contempt against Jews and Judaism, resulting in a cultural and political atmosphere which supported the destruction of six million Jewish men, women, and children because German society was suffused with images of Jews as sub-human (untermenschen).

Dr. Martin Luther King understood deeply, intuitively the destructive effects of racism and anti-Semitism. He saw both oppressions as products of social decay, and manipulated to thwart the necessary cooperation of Jews and Blacks. Thus he denounced,

before both friendly and critical audiences, all forms of anti-Semitism. On September 28, 1967, for example, he issued an official statement on behalf of the Southern Christian Leadership Conference, declaring:

"The SCLC has expressly, frequently, and vigorously denounced anti-Semitism, and will continue to do so. It is not only that anti-Semitism is immoral - though that alone is enough. It is used to divide Negro and Jew, who have effectively collaborated in the struggle for justice. It injures Negroes because it upholds the doctrine of racism which they have the greatest stake in destroying.

"I have myself directly attacked anti-Semitism within the Negro community, because it is wrong. I will continue to oppose it, because it is immoral and self-destructive."

Also in 1967, when a group at the Chicago Conference on New Politics introduced the newest form of anti-Semitism, namely, the obscene equation of Zionism and racism, Dr. King was equally forthright and outspoken:

"I think it is necessary to say that what is basic and what is needed in the Middle East is peace. Peace for Israel means security, and we must stand with all of our might to protect its right to exist, its territorial integrity. I see Israel and never mind saying it, as one of the great outposts of democracy in the world, and a marvelous example of what can be done, how desert land almost can be transformed into an oasis of brotherhood and democracy. Peace for Israel means security and that security must be a reality.

"Peace for the Arabs means the kind of economic security that they so desperately need. These nations are part of that third world of hunger, of disease, of illiteracy. As long as these conditions exist there will be tensions, there will be endless quests to find scapegoats...Some Arab feudal rulers are no less concerned than U.S. oil companies for oil wealth and neglect the plight of their own peoples. The solution will have to be found in statesmanship by Israel and progressive Arab forces who in concert with the great powers recognize that fair and peaceful solutions are the concern of all humanity and must be found."

Lastly, in this connection, Dr. King opposed a third, persistent modern form of anti-Semitism: the cultural genocide of Soviet Jewry. In a moving, personal pledge he stated:

"I cannot sit idly by, even though I live in the United States and even though I happen to be an American Negro, and not be concerned about what happens to my brothers and sisters who happen to be Jews in Soviet Russia...

In the name of humanity, I urge that the Soviet Government end all the discriminatory measures against its Jewish community."

Indeed, the plight of Soviet Jews reinforced Dr. King's conviction that "the denial of human rights anywhere is a threat to the affirmation of human rights everywhere" and that social evils warrant bold, nonviolent protest:

"Today people all over the world should be engaging in mass action to protest anti-Semitism in the Soviet Union. There is a danger of silence today which unintentionally encourages evil to

flourish. Albert Einstein was right when he said, 'The world is in greater peril from those who tolerate evil than from those who actively commit it' ".

We will heed the voice of Martin Luther King, and respect his memory, if we will resolve to free our social institutions, and personal lives, from all prejudice and discrimination.

THE ULTIMATE LEGACY: A JOINT STRUGGLE FOR JUSTICE

Fourth, we will honor the moral legacy of Dr. Martin Luther King if we will intensify our cooperation to promote social and economic justice in America and in other parts of the world. Dr. Leo Cherne, the economist, has predicted that the 1980's will be a "decade of danger" for America as a result of the energy crisis, continued inflation, recession, unemployment, the decline of the dollar, growing turmoil overseas, and the threat of confrontations with the Soviet Union. It goes without saying that these worsening conditions most severely affect the sixty million Americans who are poor and near-poor, and disproportionately Black.

Such economic decline is ripe for what Dr. Seymour Martin Lipset of Harvard University calls "class politics". As the various groups in American society begin feeling the frustrations and insecurities of the economic pinch, there is an historic tendency to look for a scapegoat, a simple easy answer, a villain who can at once explain why people have difficulty surviving in the richest nation in the world. (In Weimar, Germany, which suffered horrendous inflation and unemployment, "the Jews" were held responsible for the

ills of Germany, and the groundwork was laid for Hitler's genocide.) Dr. King well understood this process:

"As the tensions and bewilderment of economic problems become more severe, history's scapegoats--the Jews--will be joined by new scapegoats, the Negroes. (Racists and anti-Semites) will seek to divert the people's minds and turn their frustrations and anger to the helpless and the outnumbered. Then whether the Negro and Jew shall live in peace will depend upon how firmly they resist, how effectively they reach the minds of the decent Americans and halt this deadly diversion."

Regrettably, some Blacks have resorted to "class politics" and scapegoated the Jewish community through anti-Semitic and anti-Israel accusations. In contradiction, we have the statements of Jewish leaders, who have protested these inflammatory attacks, and the sage words of Dr. King himself:

"In SCLC...we have made it clear that we cannot be the victims of the notion that you deal with one evil in society by substituting another evil. We cannot substitute one tyranny for another, and for the Black man to be struggling for justice and then turn around and be anti-Semitic is not only a very irrational course but it is a very immoral course, and wherever we have seen anti-Semitism we have condemned it with all of our might."

At the same time, Jewish leaders have made clear their continuing support for the battles against racism and poverty in American life. One veteran Jewish civil rights leader, Dr. Murray Friedman, put it this way:

"The growth of inflation and continued recession strike hardest at the poor, who are disproportionately black...Apart from anything else, a society that tolerates high levels of unemployment, provides poor education and opportunities for youth, is an unstable one and ultimately dangerous...for all Americans."

Another group of Jewish leaders made clear their readiness to join forces in social and economic justice in these words:

"We will continue to cooperate with those in the Black community who fight for peace and justice in the Middle East. We cannot work with those who would succumb to Arab blackmail on the energy crisis. We cannot work with those who, failing to differentiate between the Palestinian Arabs and the PLO, give support to terrorism by legitimizing the PLO.

"We will continue to cooperate with the Black community in the campaign for full employment.

"We will continue to cooperate with those in the Black community who fight for fair housing, integrated quality education, health care, and equitable solutions to inflation and the energy crisis."

It is especially important today that we recall such Jewish demonstrations against racism, and the ongoing efforts of Jews and Blacks for social justice. We need to recall that Rabbis stood in the rain day and night with Dr. King in Alabama, and submitted to beatings and imprisonment in solidarity with Black liberation. After Dr. King's assassination, the Jewish community joined with Christian leaders in organizing the Interreligious Committee Against

Poverty and the Martin Luther King Memorial Fund for Love and Justice. They participated as well in the Poor People's March in Washington "to dramatize the fact of human misery in our affluent midst and thus awaken the conscience of America". As Mrs. Coretta Scott King said in a December 1979 talk:

"..despite all the talk about polarization between the Black and Jewish communities, those of us who have struggled together during the civil rights movement know that the bonds of solidarity between us are far stronger than the media have been suggesting...

"Still, however, we have a job to do in educating impressionable young people in both our communities who may be too young to remember the rich heritage of cooperation and trust we share...

"I know that Jewish support of Black Americans' struggle for human rights is not just history, but an ongoing commitment today and in the future. And I look forward to working with you in our common struggle for social justice in the years to come."

That struggle was Martin Luther King's lifeblood. Dr. King, in his brief but monumental life, sought to transform a nation torn by strife and confusion into, as he would call it, "an oasis of freedom and justice". As his legacy he left not only visionary appeals and soul-stirring sermons, but a way, a bold, concrete and peaceful program to rebuild our world. That program urged all Americans to cross racial, ethnic and religious lines and unite in scorning violence, eradicating prejudice, and guaranteeing social and economic justice. Today, as we ponder a world even more anguished,

it is time to review our social agendas in terms of Dr. King's way, and measure ourselves, our communities, and our nation against his vision.

Zecher Tzaddik L'vrochoh - May the memory of this righteous man, the Rev. Dr. Martin Luther King, Jr., continue to be a blessing for all of us.



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01 NEW YORK, NEW YORK 15 JULY 1983

RABBI MARC H. TANENBAUM
AMERICAN JEWISH COMMITTEE
165 EAST 56TH STREET
NEW YORK, NEW YORK 10022

TELEGRAM FOR IMMEDIATE DISPATCH FROM THE REV. CANON SAMIR J. HABIBY (IN LOS ANGELES) - JULY 14, 1983

I AM COMMUNICATING TO THE MEMBERS OF THE RELIGIOUS ADVISORY COMMITTEE THE FOLLOWING BY MAILGRAM/TELEX DUE TO THE URGENT NATURE OF THE INFORMATION AND IN ORDER TO GIVE YOU A RECORD FOR YOUR IMMEDIATE USE.

THE HOUSE COMMITTEE ON THE JUDICIARY IS IN FINAL DELIBERATION ON THE REAUTHORIZATION OF THE REFUGEE ACT OF 1980. OF IMMEDIATE AND URGENT CONCERN IS A PROPOSAL WHICH APPARENTLY NOW HAS STRONG SUPPORT TO WEAKEN THE AUTHORITY AND DUTIES OF THE UNITED STATES REFUGEE COORDINATOR CONTAINED IN TITLE III BY ELIMINATING THE AUTHORITY TO NEGOTIATE WITH FOREIGN GOVERNMENTS AND INTERNATIONAL ORGANIZATIONS.

THIS WILL RESULT IN WEAKENING THE ROLE OF THE UNITED STATES IN THE FAMILY OF NATIONS IN RESPONDING TO THE NEEDS OF REFUGEES. WITH THE U.S. ROLE DIMINISHED THROUGH THIS PROPOSAL OTHER COUNTRIES WILL DRAW BACK FROM THEIR RESPONSIBILITIES. AS YOU WILL KNOW GREAT EFFORT HAS BEEN MADE TO MAXIMIZE INTERNATIONAL INVOLVEMENT IN ASSISTANCE TO REFUGEES AS EXPRESSED IN THE LAST TWO CONFERENCES HELD IN GENEVA ON INDOCHINESE AND AFRICAN REFUGEES. WE SHOULD AS THE RELIGIOUS ADVISORY COMMITTEE RECOMMEND STRONGLY THAT TITLE III BE REAUTHORIZED WITHOUT CHANGE.

IT SHOULD BE NOTED FROM EXCEPTIONALLY RELIABLE SOURCES THAT THE U.S. COORDINATOR OF REFUGEES (THE AMBASSADOR-AT-LARGE) HAS PLAYED A KEY ROLE IN DEVELOPING MULTINATIONAL FINANCIAL SUPPORT AND IN OPENING THE DOORS FOR REFUGEE RESETTLEMENT AND ASYLUM IN OTHER COUNTRIES AS WELL AS THE U.S. ANY REDUCTION IN THE ROLE OF THE UNITED STATES COORDINATOR MAY SIGNAL TO OTHER NATIONS A DIMINISHED COMMITMENT BY THE UNITED STATES TO REFUGEES, WITH DIRE RESULTS. WITHOUT THE COORDINATOR'S INTERNATIONAL AND COMPREHENSIVE PERSPECTIVE, U.S. REFUGEE POLICY AND RESPONSE TO RESETTLEMENT MAY BE DICTATED SOLELY BY DOMESTIC COSTS RATHER THAN HUMANITARIAN CONCERNS AND/OR FOREIGN POLICY PERSPECTIVES.

I URGE YOU TO UTILIZE YOUR RESOURCES TO CONTINUE TO INFORM MEMBERS OF THE HOUSE COMMITTEE ON THE JUDICIARY (ROOM 2137, RAYBURN BUILDING, ARLINGTON, D.C. 20515, TELEPHONE NUMBER 202/225-3951) OF THESE CONCERNS AND THE REAL NEED TO MAINTAIN THE COORDINATOR'S OFFICE AS IT IS PRESENTLY SET FORTH IN TITLE III OF THE BI-PARTISAN REFUGEE ACT OF 1980.

SINCERELY,
 THE REV. CANON SAMIR J. HABIBY
 GENERAL SECRETARIAT
 RELIGIOUS ADVISORY COMMITTEE
 THIS MESSAGE HAS BEEN SENT TO THE FOLLOWING MEMBERS OF THE
 RELIGIOUS ADVISORY COMMITTEE AND/OR STAFF:
 THE MOST REV. ANTHONY BEVILACQUA
 THE JOHN MCCARTHY
 MR. DON HOHL
 THE REV. DR. PAUL MCCLEARY
 MR. DALE DEHAAN
 THE REV. DR. AUGUST BERNTHAL
 MRS. INGRID WALTER
 RABBI MARC TANENBAUM
 MR. KARL ZUCKERMAN
 MR. LEON CHERNE
 MR. CAREL STERNBERG
 THE REV. DR. HARRY HAINES
 THE REV. WILLIAM DUVAL
 THE REV. LLOYD VAN VACTOR
 MR. RICHARD WHEELER
 DR. DON BJORK
 MR. CLARENCE WOOD

14:51 EST

MGMCOMP



THE AMERICAN JEWISH COMMITTEE

date July 17, 1983
to M. Bernard Resnikoff
from Inge Lederer Gibel

subject

In thinking about our telephone conversation last week, as well as your latest memo, which hit my desk yesterday morning, it becomes clear that our meeting in Israel would serve no useful purpose. We seem to have reached a point as low as any in our long and not always very happy working relationship. I haven't much use for cheap psychoanalyzing of other's motives, and I go by the Talmudic injunction that you judge people--and yourself--by actions and not by words. Looking particularly at the last few months, your actions toward me--conveyed in a variety of ways--I would have to assume that you enjoy this state of collegial warfare.

At the same time, in discussing some of this with Abe, I understand that you will be in the United States sometime this fall and it is his feeling that a broader discussion here might lay the framework for less recrimination and a more positive move forward. As well, he has suggested that I prepare a memo outlining my perception of what our various roles and relationships should be. If we both prepare such a paper in time for our meeting here, perhaps it can begin to move us in a healthier direction.

Since we will not be meeting until then, however, there are a number of items that I need to "get off my chest" in the interim. They are as follows:


1. Attached is a copy of my June 27th memo to you. You said that you did not receive this, and I know that the mail has been very slow. Nevertheless, you did receive my memo about WIDME and I find it difficult to understand how you could have gone ahead with the introductory note to the Denver Program in the same questionable manner. Since there will be no study tours sent by me between now and my visit late next month, and since Los Angeles is already a fait accompli we will have the opportunity to discuss this further when you are here. In the meantime, please use the old introductory sheet for fall programs.

2. Although I understand it has been brought to your attention already and will, therefore, hopefully, not arise again. I need to say for the record, that your denigration of my work to lay people and professionals of other agencies is something I can no longer accept. Were I to behave in a manner as ethically and professionally questionable as yours, I would for instance, have seen to it that the memo you wrote me about the same CRC professional, whom you did your best to convince of my shortcomings, would wind up in his hands. And, yes, Bernie, I do have friends who are outraged by such goings-on and keep me informed of the games being played. While one should behave ethically just because one should--regardless of how others behave-- I'm not a saint and please don't expect that at this end I will continue saying positive things about your work and defending you from attack (i.e. the several irrate telephone calls I received from various parties convinced that you cancelled Teddy Kollek out of the L.A. program) when you have no trouble so viciously undermining me.
3. Months ago I requested Sami Smooha in Haifa for L.A. At least six or seven weeks ago I requested David Levy. In the case of the first, Israel's leading Sephardi academic, you said you knew nothing about it. In the case of the second, rather than initiating a dialogue with me about the relative merits of having Levy, you simply, on your own, and without any consultation with me--but, as you told me, in consultation with people who have no role in this program and whose opinions I could easily balance with counter positions of people just as important and at least as knowledgeable--decided not to honor my request. The fact that David Levy is the most prominent Sephardi in Israeli politics is self-evident; the fact that he is, particularly among some Israeli Ashkenazim, a butt of cruel jokes with ethnic flavor, is another. The fact, however, that you feel you can totally ignore my recommendations in an area where I have both the knowledge and the right to expect that my request will be honored, is the real issue.
4. Finally, for now, there is the matter of your July 18 memorandum about Father Stern. A copy of my July 8 telex to you about this matter is also enclosed--long before we were informed by you that there was any problems with the telex, and in fact at a time when other telexes were indeed being received. But never mind; the point that even without the information it contained, it must have been apparent to you that a priest with problems about his father's Jewishness, coming from Jordan and returning to Jordan, was someone you ought to check out with me--if necessary by telephone, at least before you felt it appropriate to "commend" him to Haskell via a carbon of your enthusiastic epistle to me.

Since Jacob Kovadloff and I both have serious doubts about Stern, since from his itinerary itself you should have suspected that there were some problems, it would have been much more appropriate at the very least, to restrict yourself to this department before involving another, which in any case, is our responsibility, not yours.

It has been suggested to me that you too have grievances which are as real to you as mine are to me. If so, perhaps the time has come for you to let me know what they are.

Both of us, Bernie, have our admirers and our detractors. Both of us have a large stack of letters in our files from important people who tell us we're terrific. Both of us have put in a lot of years into this work, but I wonder if the time has come to consider whether the end result of what I perceive as your perpetual vendetta against me--based, no doubt, on your perception of my sins--is not resulting in harm to the institution that pays our salaries and the program to which we bear mutual responsibility.



ILG/mg
Enclosures

bcc: Rabbi Marc Tanenbaum



THE NATIONAL INSTITUTE FOR CATHOLIC-JEWISH EDUCATION
in cooperation with THE AMERICAN JEWISH COMMITTEE

Sr. Anna Marie Erst, S.H.C.J.
Director

July 18, 1983

Rabbi Marc Janenbaum
American Jewish Committee
165 E. 56th St.
New York, N.Y. 10026

Dear Marc,

Just a very quick note to tell you that Mr. Katzen is quite well again. The last x-rays were clear so we rejoice with him. When I spoke with him the other day, he repeated his promise to try to get extra funds for our Chicago project.

Msgr. Egan has asked Dave Bowman to work with us. He has made some tentative plans for the fall. Looks good.

Mr. Guerra at the NCEA has promised to try to arrange a workshop for us at the convention next April. I have information, too, about a stall for the exhibit - 10' x 10' space for 2 1/2 days would be \$650. I'll try to get

in touch with your office on Aug. 1-5.

On my way east tomorrow, I will stop at Youngstown for a day or so to visit a Catholic Center that has a good bit of material on Christian Jewish Relations. Then I'm off for a week of study on our new constitutions.... I have one of our Sisters working on the Silver-Burdett series to indicate where further input on information about Judaism could be placed.

Aug. 6th - Sept. 4th, I'll be in Ireland where I will meet with the 35's and with the Sisters of Zion on our work and the showing of the film-strip: Christians on Jews. Also with the J. & P. Commission.

On Sept. 6th, I'll be meeting with Bishop Murphy and Stanley Soullins and their study group at Baltimore Hebrew College. Judy Maltzer arranged this.

Before returning to Chicago, I'll try to see you if that is possible. The world is your country!

Have some time for holiday - I have much on hold - but the Fall should be fruitful - God bless.

Sincerely,

Sr. Anna Marie
S.M.F.

Mare Infant
del's dinner
today

July 19, 1983

Bert Gold

Inge Lederer Gibel

I am rushing to get this down to you today so that perhaps you can give me some advice.

As you will see, it's an excellent story sent to me by Joyce Strelitz covering the story of their WIDME study tour of Egypt and Israel.

Joyce's chutzpah and gratitude to us have very little relationship to each other. Perhaps you would want to give me some advice on how to handle this.

The bottom line is that WIDME is a unique AJC program and that the group in Norfolk, as well as other WIDME groups, would have never come into existence without us--I am consultant for all WIDME groups--nor would the tour. All appointments mentioned in the article were set up by me through the Egyptian embassy and some other contacts I have, as well as our office in Israel.

Since Joyce turned to you during a difficult period, maybe you can tell me how you think this ought to be handled and whether I should try to get her to write the editor or whether I should do so directly. All questions of due credit aside, we can't have people walking away with our programs.

ILG/mg

Attachment

cc: Rabbi Tanenbaum

[start]

Original documents
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MRS. LEONARD R. STRELITZ

1604 BARNARD'S COVE ROAD, VIRGINIA BEACH, VIRGINIA 23455

July 15, 1983

Dear George,

Enclosed is an article from
the local paper - thought you'd
enjoy it. We're having great television
and newspaper coverage, and W.D.M.E.
promises to participate in yet un-
determined ways!

As the text,

George

[end]

Original documents
faded and/or illegible





Economic Education for Clergy, Inc.

Suite 302, 6410 Rockledge Drive, Bethesda, Maryland 20817, (301) 530-1100

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July 20, 1983

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

Dear Rabbi Tannenbaum:

We are pleased to advise you that Economic Education for Clergy, Inc. will be holding its second annual New York City Metropolitan Area Economics Conference for Clergy at the Seamen's Church Institute, October 24 and 25. We are delighted to extend an invitation to you and your colleagues to attend this conference. Enclosed for your information is a copy of the preliminary program.

In addition to your own participation, we hope you will provide us with some assistance in disseminating information on this important conference to your colleagues and constituents. Any mailing lists of individuals to whom you think the program would be of interest would be much appreciated. The printed program and registration material is expected to be available sometime next month. Should you wish multiple copies for distribution, please let us know.

We are pleased to have John Hicks, Assistant President of Purdue University, as our opening speaker at this year's conference. Dr. Hicks has addressed clergy audiences for more than 25 years at conferences throughout the country.

We would deeply appreciate your willingness to assist and look forward to your attending and participating in this year's program.

Sincerely,

Alan R. Ettman
President

ARE:msp
Enc.

ECONOMICS CONFERENCE FOR CLERGY
New York Metropolitan Area
October 24-25, 1983
Seamen's Church Institute
15 State Street, New York City

DRAFT PROGRAM

Sunday, October 23

Registration and Check-in

Monday, October 24

- 8:30 - 9:15 A.M. - Registration (Coffee and Danish)
- 9:15 - 9:30 A.M. - Welcome - Orientation - Alan Ettman
- 9:30 - 10:15 A.M. - Economic Overview
- Goals and Objectives of an Economic System
- Dr. John Hicks
Assistant to the President
Purdue University
West Lafayette, Indiana
- 10:15 - 10:30 A.M. - Coffee Break
- 10:30 - 11:45 A.M. - Stability and Instability in the Economy
- Unemployment-Inflation Trade-off
 - Keynes vs. The Monetarists
- Dr. John Hicks
- 12:00 Noon - Luncheon
- Corporate Social Responsibility/Corporate Ethics
(Speaker to be announced)
- 2:00 - 3:00 P.M. - Labor's Perspective on the Current State of the Economy
- Gus Tyler, Assistant President
ILGWU
New York, N.Y.
- 3:00 - 3:45 P.M. - Public Utility Economics
- Arthur W. McGrath, District Manager
Economic Analysis
New York Telephone
New York, N.Y.
- 3:45 P.M. - Adjourn for Day

Tuesday, October 25

8:30 - 9:00 A.M. - (Coffee and Danish)

9:00 - 10:15 A.M. - The Current Economic Outlook

- Unemployment
- Inflation
- Interest Rates

Dr. Peter Barth
Professor Economics
University of Connecticut
Storrs, Connecticut

10:15 - 10:30 A.M. - Coffee Break

10:30 - 11:45 A.M. - Shifting Employment Patterns in the U.S. Economy

Dr. Peter Barth

12:00 Noon

- Luncheon

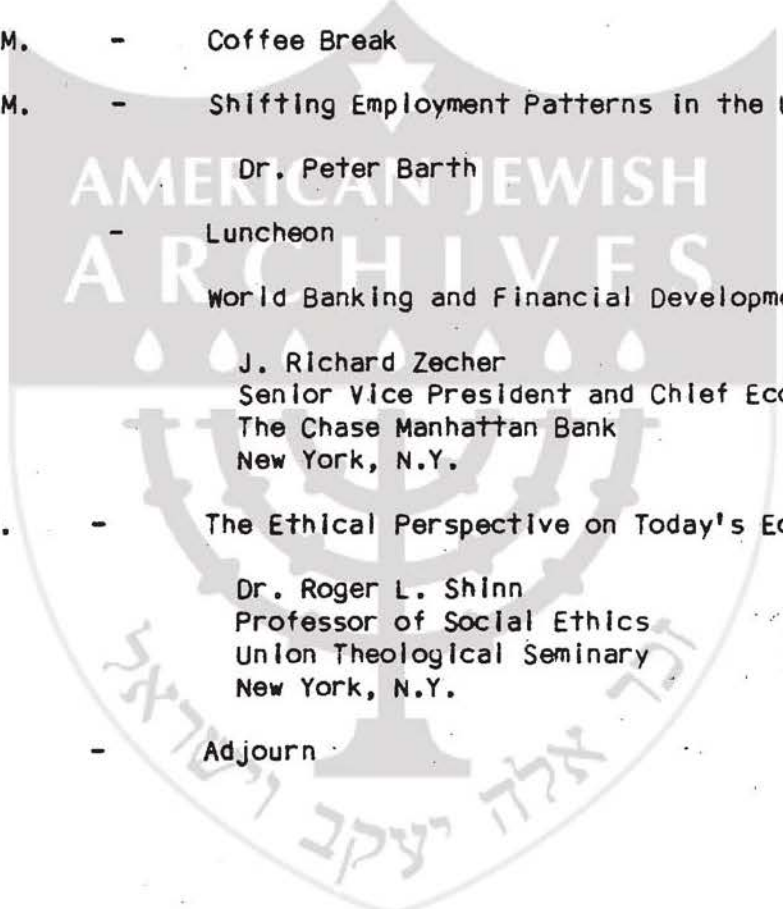
World Banking and Financial Development

J. Richard Zecher
Senior Vice President and Chief Economist
The Chase Manhattan Bank
New York, N.Y.

2:00 - 3:00 P.M. - The Ethical Perspective on Today's Economic Issues

Dr. Roger L. Shinn
Professor of Social Ethics
Union Theological Seminary
New York, N.Y.

3:00 P.M. - Adjourn



SECRETARIAT FOR PROMOTING CHRISTIAN UNITY
COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

Vatican City - Tel. 698.4386/698.5071

PROT. N. J. 288/83:e

Vatican City, July 20, 1983.

Rabbi Marc TANENBAUM
National Director Interreligious Affairs
American Jewish Committee
165 East 56 Street

NEW YORK N.Y. 10022,

Dear Marc,

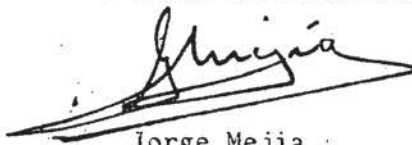
Many thanks for your letter of June 27 with the SIDIC publication and the documents of the American Jewish Committee dealing with family life. These last I appreciate very much. I know, of course, about SIDIC, but I have never had access to the AJC material, although I have read about it (in Kovadloff's press service). I am happy to have them now. Besides using them for the preparation of the Utrecht meeting, I believe I should share them with the Pontifical Council for the Family, which has now a new Pro-President in the person of Archbishop Gagnon from Canada, after the passing away of Cardinal Knox.

I haven't had any further news about the publication of your tract on the "Holy Year and the Jewish tradition of the Jubilee Year". My impression is that it is only a question of space in the Osservatore Romano. But remember, the Holy Year has still almost a year to run.

I am leaving in a few days for my vacation and shall be back at the beginning of September.

With many greetings to all our friends in the AJC and to yourself.

Yours in friendship,



Jorge Mejia
Secretary

**BEHIND THE HEADLINES
CANADA ACCUSED OF BIAS AGAINST
GERMAN JEWISH INTELLECTUALS
BEFORE AND DURING WORLD WAR II**
By Arnold Ages

VANCOUVER, British Columbia, July 19 (JTA) -- Harold Troper, co-author with Irving Abella of "None Is Too Many," a book which details Canada's restrictive immigration policies against Jews before and during World War II, told the Canadian Society of Germanists that Canada's attitude towards German Jewish intellectuals was even more strident during that period.

Troper, who delivered his paper at the annual meeting of The Learned Societies of Canada (where more than 50 academic disciplines meet for scholarly exchanges), said that Canadian government policy was part of the larger immigration philosophy endorsed by Canadians from the early years of the century.

Those policies were an expression of Canada's belief that only Northern European types would make the proper kind of immigrant needed to develop Canada's vast rural areas. Jews and Italians (and other peoples) were not considered suitable for this kind of settlement population.

When the Nazis took over in Germany, Troper related, many German Jewish intellectuals tried to obtain asylum in Canada and, unlike the situation in other countries (the United States, for example) they met with a total blockade.

Produces Grim Evidence

In surveying the Canadian university scene Troper produced grim evidence of the attitude of Canadian academics towards the prospects of German Jewish intellectuals arriving in Canada. The initial response to the German Jews was that there were no academic vacancies. Troper said ironically that even if there had been any vacancies no German Jews would have been invited because in the 1930's and 1940's the Canadian universities did not employ Jewish academics. That situation did not change until the 1950's.

Troper, who teaches history at the Ontario Institute for Studies in Education in Toronto, quoted from documents in which university spokesmen during the pre-war years warned ominously about the spectre of Jews inundating the universities if German Jewish intellectuals were allowed into Canada.

In the late 1930's at a meeting of national scope at which Canadian professors debated academic policies (the predecessor of The Learned Societies of Canada) and listened to scholarly papers, a resolution was introduced on the issue of German Jewish immigration into Canada.

The assembled Canadian academics voted unanimously to urge the government in Ottawa not to open its doors to those prospective immigrants. Troper pointed out, with considerable poignancy, that because of Canada's short sightedness and self-interest the country lost an opportunity to enrich itself through the acquisition of some of the world's finest minds.

The same myopia actuated Canadian government policy with regard to the German Jews who were sent to Canada by Britain as enemy aliens along with other German nationals. The Canadian government refused to permit these Jewish anti-Nazis to involve themselves in activi-

ties which might have helped the Allied war effort against the Axis powers.

During the question period a number of professors expressed incredulity with regard to Canada's wartime policy towards Jews. Asked by one professor whether any German Jewish intellectuals made it into Canada at that period, Troper replied that a handful had gained entrance through the subterfuge of listing their religion as Protestant in application forms. "I would that many more had done so," said Troper.

FOUR MOSCOW JEWS ARRESTED

NEW YORK, July 19 (JTA) -- Four Moscow Jews were arrested last Friday night for holding a private prayer service, the Student Struggle for Soviet Jewry reported. Of the approximately one dozen persons present at the service, those arrested were Mikhail Abramov, Igor Briskman, and Mikhail Rudman.

The arresting officer, Capt. Mikhail Stepanov, told them, "until you leave this country, you will live by our rules," the SSSJ reported. The apartment's owner, Mark Feldman, was arrested when he went to the police station to ask about his friends. All were given 15-day sentences. The SSSJ spokesman said that such sentences usually are served in local jail but had no information on the four arrestees.

**MAN BEING HELD IN CONNECTION
WITH THE MURDER OF EMIL GRUNZWEIG**

By Gil Sedan

JERUSALEM, July 19 (JTA) -- A 35-year-old Jerusalem man with a past criminal record is being held in connection with the murder of Emil Grunzweig, killed last February 10 when a grenade was thrown into a group of Peace Now demonstrators demanding the dismissal of Defense Minister Ariel Sharon.

A magistrates court here ordered a 10-day extension today of the detention of Haim Turjeman, a resident of Jerusalem's Musrara quarter. The police testified that they had information that Turjeman was in possession of weapons and explosives which he intended to use for terrorist purposes. He is suspected of a connection with the grenade throwing but not of the actual murder.

Turjeman was released from jail 17 months ago after serving time on previous convictions. He told the court that he knew nothing about the Grunzweig murder and had nothing to do with the grenade attack.

Judge Yaacov Bezalal said that based on the testimony presented to the court there was an "unfounded possibility" that the subject was indeed involved in the crime. He remanded him in custody for another 10 days because of the grave nature of the crime and to allow police to complete their investigation.

The investigation has been in progress for more than five months. Several suspects have been detained for questioning. All were released.

SHARON THINKING OF QUITTING CABINET

JERUSALEM, July 19 (JTA) -- Ariel Sharon is unhappy with his limited role in the government since he was forced to resign as Defense Minister and is thinking of quitting the Cabinet according to "close friends" quoted in a Maariv report today. According to the report, he is "chaffing at his enforced idleness." He did not attend the weekly Cabinet meeting last Sunday and rarely appears at his Jerusalem or Tel Aviv offices, Maariv said. He spends most of his time on his ranch in the Negev. The report triggered speculation over repercussions Sharon's departure might have on Premier Menachem Begin's coalition.

he ordered him nevertheless, to surrender his naturalization documents.

COURT RULES THAT WAR CRIMINALS SERVING JAIL TERMS ARE ENTITLED TO LEAVE FROM PRISON

By David Kantor

BONN, July 19 (JTA) -- The constitutional court in Karlsruhe has ruled that Nazi war criminals serving prison sentences are entitled to leave from prison, as are other prisoners, regardless of the gravity of their crimes.

The ruling, by the highest court in West Germany, reversed a decision by a court in Hesse in the case of two former Nazi officials who sued the State after their applications for leave were denied in 1979 because of the serious nature of their crimes.

The prisoners, aged 78 and 79, are serving sentences of 23 and 16 years, respectively. They had been found guilty of the mass killing of Jews during World War II. But the constitutional court maintained that the prison authorities should be guided not only by the nature of the crimes but other relevant considerations. According to the court, the latter include the age and state of health of the prisoners and the length of time already served.

The court acknowledged that complicity in crimes of the Nazi era demanded severe penalties but it ruled that this does not justify a denial of rights granted all prisoners under the law.

RED CROSS REPS VISIT ISRAELI POWS HELD BY THE PLO IN LEBANON

By Tamar Levy

GENEVA, July 19 (JTA) -- Representatives of the Red Cross visited the six Israeli prisoners of war held by the Palestine Liberation Organization in Lebanon last week. The International Committee of the Red Cross (ICRC) said today that the visit took place last Friday, July 15, and the POWs were found in good condition.

According to the ICRC, the visit was conducted under its regulations. The POWs were able to speak freely with the Red Cross representatives without witnesses present. The delegation included a doctor.

The visit was the first since the middle of March. The ICRC had been concerned over rumors last June that the prisoners were transferred to Syria or Libya. The recent fighting that broke out within PLO ranks caused additional concern that the Israeli POWs might be harmed. But those concerns proved needless.

The ICRC here expressed satisfaction that the visit was allowed after prolonged negotiations. But it refused, for security reasons, to say where the prisoners are being held.

Syria holds three Israeli POWs who are visited by the Red Cross regularly every three weeks. But two Israelis held by Ahmed Jibril's Popular Front for the Liberation of Palestine-General Command have been visited only once early last May.

ISRAEL MIGHT RECONSIDER BUYING 75 U.S. F-16 FIGHTER-BOMBERS

JERUSALEM, July 19 (JTA) -- Israel might reconsider its decision to buy 75 American F-16 jet fighter-bombers for economic reasons, it was reported here today.

Defense Minister Moshe Arens is believed to want the advanced aircraft, but their total cost of \$3 billion could be a deterrent at a time when the Finance Ministry and the Bank of Israel are urging drastic budget cuts. According to reports, Israel would buy the planes, but fewer than 75 of them.

The F-16s were a cause of friction with the U.S. last year when President Reagan suspended the sales process because of Israel's invasion of Lebanon. The sale was reinstated after Israel and Lebanon signed their withdrawal agreement last May 17. But the delay escalated the cost of the planes.

400 SATMAR HASIDIM HOLD RALLY TO PROTEST DIGS AT CITY OF DAVID

By Rifka Rosenwein

NEW YORK, July 19 (JTA) -- An estimated 400 Satmar hasidim converged on the Israeli Consulate in mid-Manhattan today to protest archaeological digs at an ancient Jewish cemetery in Jerusalem and the arrest of religious demonstrators at the site.

Carrying signs saying, "Let Our Sages Rest in Peace" and "Stop Maiming Men, Women and Children Indiscriminately in Jerusalem," the hasidim condemned the "atrocities" committed against "peaceful religious demonstrators" in Jerusalem. They charged the Israeli police with "clubbing and striking" and using tear gas on the protestors.

In a statement released earlier, the Satmar stressed that the demonstration was being called for Tisha B'Av, a day marked by fasting and mourning to commemorate the destruction of the Temple in Jerusalem by the Babylonians and the Romans. The statement noted "how sad and ironic" it was for Jews "to have to ... protest the tragic desecration of a cemetery near the site of the temples" on Tisha B'Av.

Israel's Consul General Naphtalie Lavie told the Jewish Telegraphic Agency he felt it was "disgusting" that Jews should demonstrate against the rebirth of Israel on the day of the destruction of Israel.

Lavie said that he had accepted an offer by the Satmar to meet with a delegation of hasidim, but on the condition that a demonstration would not accompany the meeting. "They preferred a demonstration," he said.

The dig at the City of David near the Old City of Jerusalem has sparked clashes between the ultra-Orthodox Neturei Karta sect and police. Jerusalem Mayor Teddy Kollek and others have demanded that Rabbi Moshe Hirsh, a leader of the sect, be deported.

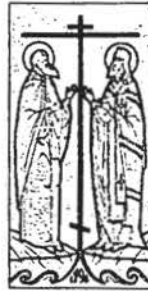
This afternoon's protest rally was peaceful and without incident. The hasidim stayed behind police barricades set up across the street from the Israel Consulate listening to speeches in Yiddish and English, and lamentations traditionally recited on Tisha B'Av. Occasionally they roared when descriptions of Israeli "atrocities" were cited.

"They stand on the same sidewalk that the Khomeini people stood last week," Lavie observed. He was referring to a protest rally by supporters of Iran's ruler during which demonstrators carried placards stating, "Zionism is Racism" and "The Arab Kings are Puppets of the Zionist Imperialists."

HAIFA (JTA) -- A tripartite agreement for research cooperation has been signed between the Technion - Israel Institute of Technology, and the Technical University of Aachen and the Nuclear Research Institute of Juelich, both in Germany. This agreement expands an earlier two part agreement for the exchange of scientists between the Technion and the University of Aachen signed a year ago. The three institutions seek to increase their cooperation in research and academic areas in the fields of science and technology.

ORTHODOX CHURCH IN AMERICA

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**METROPOLITAN
THEODOSIUS
PRIMATE**

CHANCELLOR: ARCHPRIEST DANIEL HUBIAK

July 22, 1983

Dr. Charles H. Kremer
135 West 106th Street
New York, NY 10025

Dear Dr. Kremer:

I have received your letter of June 2, 1983, and I can respond by repeating simply what we told you in person at our meeting at Syosset in January.

The committee appointed by His Beatitude to meet with you had as its task to hear what you and those who came with you had to say to us and to report those things to His Beatitude and to our Holy Synod. We did make it clear that we did not expect either the Metropolitan or the Holy Synod to make any announcement concerning the Holy Synod's discussions of this matter to anyone outside our Church.

We were pleased to welcome you in our midst, and we too felt that we had a most cordial meeting.

Since you did begin your letter with a quote concerning the teaching of anti-semitism, I know you will not be offended if I bring a couple of things to your attention. First, I know all the members of our Synod quite well, and I am convinced that none of them is anti-semitic. Like me, most of them are of the World War II generation, and like me, they detest everything that the madman Hitler did. As young men, we were aware of the holocaust at the time it was taking place, and our memory of its horrors have not been dulled by the forty years that have passed since that time.

In the quotation at the beginning of your letter, reference was made to the reasons for the crucifixion of Jesus Christ--His being convicted of violating a Roman law. Our understanding is that Jesus Christ, whom we believe and confess to be the incarnate Word of God, and the Redeemer who was promised to Israel, was put to death by the world, by two elements in society, one political and

Dr. Charles H. Kremer
July 22, 1983

p.2

the other religious, precisely because He upset both by revealing God's demands on mankind and on society. Political tyranny and religious formalism, both of which replaced man-made values for God's truth, would easily combine to oppose the One who revealed the whole truth about God and man. This has nothing to do with present-day Jews, or even the Jews of Christ's time as such, and cannot be the excuse for anti-semitism. After all, the first Christians were Jews, and we revere them highly.

I can state with a clear conscience that anti-semitism has no place in the teachings of our Church, and, personally, I have only rarely met individuals in our Church in my thirty years in the priesthood that could be called anti-semitic.

I do hope you are well.

With every good wish,

A Dmitri

Dmitri, Bishop of Dallas



Dr. Charles H. Kremer
135 West 106th Street
New York, NY 10025

memorandum

THE AMERICAN JEWISH COMMITTEE

date July 25, 1983
to Marc Tanenbaum
from Mort Yarmon
subject

The undertones on this are awful.
But it's just a letter-writer. Any-
way, do you want to do anything about
it? Pls return the clip to me.



THE AMERICAN JEWISH COMMITTEE

date July 26, 1983

to Marc Tanenbaum

from Mort Yarmon

subject

This just came through the clipping service. Let's have it when we talk about next steps re Oberammergau.

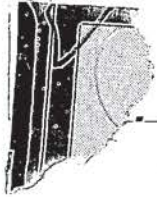
memorandum



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New York City

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JUN-26-83



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JUL 16 1983

TV's Fun and Games

Dear Sir: James Breig's article "Picture TV's Fun and Games at Church Expense" cited Saturday Night Live's frequent employment of Don Novello's burlesque Fr. Guido Sarducci and Taxi's denigration of our Eastern Orthodox brethren. Left unanswered were the rhetorical questions "When does

comedy become cruelty? When does a jest become a slur?"

With the liberal left, whose ideology dominates the thinking of media executives and administrators as Ben Stein's book *The View From Sunset Blvd.* reveals, it is always a matter of "whose ox is gored." The "double standard" of ethics is reflected in selective indignation or subjective concern which would never tolerate jesting at Zionism, Talmud, or Free Masonry. If any production dealt cavalierly with Rabbi Bernard Bergin, Jacob Hecht, Shimon Newhouse or Leib Pinter the response from the American Jewish Congress, B'nai B'rith Anti Defamation League and the American Jewish Committee would predictably be swift and effective.

Remember how long *Brigid Loves Bernie* (a modernized *Abie's Irish Rose*) lasted on TV when it incurred the wrath of the rabbinate with its theme of a successful "mixed marriage?" There was no hue and cry from Norman Lear and vocal enemies of the Moral Majority or concern that this was "clericalism," "censorship" or abridgement of constitutionally guaranteed freedom of expression.

For the past decade, Fr. Virgil Blum and his Catholic League and Timothy Mitchell's Pro Ecclesia have sought (with the Knights of Columbus and Catholic War Veterans) to protest this anti-Catholic defamation and discrimination but without involving the great masses in our Catholic universities, high schools and parochial schools.

Perhaps one explanation was provided recently by Msgr. Francis Lally, spokesman of the U.S. Catholic Conference, who indicated that the USCC and the hierarchy did not view anti-Catholic defamation or discrimination as being as important as "peace" or "justice" issues. Is it any wonder that the laity reflect a growing crisis of confidence with our "shepherds in Christ" so unconcerned or indifferent to the anti-Catholicism of their left liberal political allies?

DONALD F. BARRY

Middle Village

A

[end]

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cc: Avihu Zakai - Jerusalem
M. Bernard Resnikoff
Abe Karlikow

THE AMERICAN JEWISH COMMITTEE

date July 25, 1983
to Marc Tanenbaum
from Herman J. Blumberg - Boston
subject

On Friday I met with Avihu Zakai, newly appointed editor of AJC's journal "Tefutsot Israel." As you are probably aware, each issue of the journal explores a specific theme within American Jewish life. For example, the last publication was devoted to anti-Semitism in the United States.

I suggested to Avihu that an issue devoted to Christian-Jewish relations in the United States would probably be most illuminating and helpful to Israeli readers. My sense is that you could be very helpful to Avihu in shaping the direction for the issue and suggesting resources that could be translated into Hebrew.

I leave it to your creativity and ingenuity to pursue what I hope you judge to be a good suggestion.

Best personal regards.

HJB

HJB/tiy



CHICAGO
SUNDAY
EVENING CLUB

"An Hour of Good News"

Sunday, 5 P.M., WTTW Channel 11 / Our 76th Year

July 25, 1983

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Executive Secretary

FRANCIS V. GREGORY

*Founded in 1907 to
maintain a service of
Christian inspiration
and fellowship and to
promote the moral
and religious welfare
of the city.*

Ms. Rita Resznik
American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Ms. Resznik:

Thank you for your very helpful response to our telephone call this morning.

We indeed look forward to hearing from Rabbi Tannenbaum and to his joining us on February 5, 1984. A copy of our letter of July 20th and attachments are enclosed.

Sincerely yours,

John D'Arcy, Jr.

JD'Ajr:lo
enclosures



CHICAGO
SUNDAY
EVENING CLUB

"An Hour of Good News"
Sunday, 5 P.M., WTTW Channel 11 / Our 76th Year

July 20, 1983

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and religious welfare
of the city.*

Dr. Marc Tannenbaum
Director - American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Dr. Tannenbaum:

Our trustees and I would be pleased to have you accept this invitation to be one of the speakers during our 77th Anniversary season. It would mean a great deal to the community at large to hear from a distinguished individual like yourself. The date we would be honored and privileged to have you join us is February 5, 1984. The pre-videtaped program would be broadcast February 19.

I am writing you at the suggestion and encouragement of Maynard I. Wishner, Rabbi Herbert Bronstein, and my close friend, Morris A. Kaplan, Chairman of Sealy Mattress Company.

In the past we have had such Jewish speakers as Dr. Nelson Glueck, Rabbi Richard C. Hertz, Rabbi Edgar E. Siskin, and others. We want to continue this practice, recognizing not only the Sunday Evening Club's ecumenical thrust but also the common relationship the Jews and Christians share in the worship of Almighty God. We are all part of his creation -- and that is good.

The Chicago Sunday Evening Club was founded in 1907 by a group of prominent business leaders. The primary objective was to establish an interdenominational ministry that would enhance the moral and religious welfare of the community. The story of the Club has been an important chapter in the history of the church in America, and today we are encouraged by the strong response to this ministry. I am enclosing a current speakers schedule and a statement about the Sunday Evening Club.

July 20, 1983

"An Hour of Good News" is telecast each Sunday evening from 5:00 to 6:00 PM over Channel 11, Chicago's outstanding Public Television Station. Additionally our services are aired over some 250 cable systems. We also give our audience an opportunity to hear many of the messages again by using videotaped replays on our summer series. Our programs are broadcast to six midwestern states and are seen and heard by more than 500,000 people.

We pay the speaker's travel and all other expenses and a modest honorarium of \$375. We invite our guests to stay at the Union League Club over the weekend.

We hope very much you will want to join us on February 5 for "An Hour of Good News." I will call you next week to discuss our invitation further and hopefully to have your positive response.

Very sincerely yours,

John D'Arcy, Jr.

JD'Ajr:lo
enclosures





CHICAGO SUNDAY EVENING CLUB

332 S. Michigan Avenue, Chicago, Illinois 60604 312/427-4483

"An Hour of Good News"

The Chicago Sunday Evening Club is an inter-denominational organization which sponsors one of the most effective programs in the history of American religious broadcasting.

"AN HOUR OF GOOD NEWS"

Our program, "An Hour of Good News," is televised every Sunday evening from 5 to 6 PM over WTTW/Channel 11, Chicago's outstanding public television station. It is a unique service to Chicago and an expanding mid-United States area that is not equaled anywhere in the world. The format for this telecast includes a message from one of the world's great spiritual leaders -- a different one each week. The service is supported by inspirational music, including the Club's Chorale, guest artists, and choirs from colleges, high schools and churches. Frequently, lay people share their lives and faith in a personal way as they relate their "living philosophy."

This blend of inspirational messages and music provides a foundation for spiritual renewal, bringing hope and strength of faith in a world that is too often filled with violence and despair.

A RESOURCE TO CHURCHES

The Sunday Evening Club complements the work of thousands of churches in the areas of Illinois, Indiana, Michigan, Wisconsin, Iowa, Ohio and Minnesota. The Club's broadcasts serve as an effective way of reaching those who are unable to attend regular services, as well as seeking out individuals who are not part of the organized church and encouraging membership in local churches.

The Club reaches out to countless individuals on a one-to-one basis providing thoughtfully written responses of love, encouragement and spiritual support to over 10,000 letters received annually from individuals throughout our broadcast area.

Advice and helpful guidance is received from an Advisory Council made up of leading pastors from the various church denominations.

A UNIQUE AND RENOWNED MINISTRY SINCE 1907

The Chicago Sunday Evening Club was founded in 1907 by Clifford W. Barnes and a group of prominent business leaders. The primary objective was to establish an inter-denominational pulpit from which the Christian message could be effectively communicated. Throughout its prestigious history, the Club's Board of trustees has been drawn from the community's business, professional and civic leaders.

The Club's first service was held on February 16, 1908 in Chicago's Orchestra Hall. For many years thereafter, several thousand people attended the weekly gatherings. Broadcasting on radio since 1922, on television since 1956, and on cable since 1970, gives these continuing programs the distinction of being the first regularly scheduled religious broadcasts in the world. In 1969, after 61 years in Orchestra Hall, the service was moved to the studios of WTTW in order to take full advantage of their excellent personnel and technical facilities.

SPEAKERS

Over the years the Club's distinguished pulpit has presented the outstanding spiritual leaders of the English-speaking world. Because of its international reputation, The Club's invitation to speak are seldom refused.

Past speakers include:

| | |
|-------------------------|----------|
| John Baillie | Scotland |
| E. Stanley Jones | |
| Martin Luther King, Jr. | |
| Peter Marshall | |
| Martin Niemoeller | Germany |
| Bishop Fulton J. Sheen | |
| Samuel Shoemaker | |
| William Spurgeon | England |
| Paul Tillich | |

Current speakers include:

| | |
|--------------------------|------------------|
| W. Sydney Callaghan | Northern Ireland |
| Michael Cassidy | South Africa |
| Charles W. Colson | |
| Joni Eareckson | |
| Theodore M. Hesburgh | |
| Senator Harold E. Hughes | |
| Bruce Larson | |
| Hon. Charles H. Malik | Lebanon |
| Lloyd J. Ogilvie | |
| John R. W. Stott | England |

Interreligious Affairs Department
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, New York 10022

from Peter Fejick

AMERICAN JEWISH
ARCHIVES

MHT

I have regular copies -
given nature of your
request MAYBE you'll
want for your pertinent
FILE at home



The American Jewish Committee

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July 26, 1983

Dr. Jacob R. Marcus
Hebrew Union College - Jewish Institute of Religion
3101 Clifton Avenue
Cincinnati, Ohio 45220

Dear Dr. Marcus,

I trust this finds you and your family in good health.

I am in the process of organizing my state of affairs, and have been wondering whether the American Jewish Archives might be interested in acquiring my private papers and files after my death.

My files include a good deal of original and -- in some cases, I believe -- historic materials growing out of my some thirty years of service in Jewish-Christian relations. I possess some original documents relating to our intensive work with Vatican Council II.

Since we pioneered in opening up the field of Evangelical-Jewish relations, I have similar materials, such as, numerous exchanges of correspondence with Billy Graham and other Evangelical leaders.

Similarly, I have files on our work with Archbishop Iakovos and the Greek Orthodox Church.

There are also files dealing with most of the major Christian leaders of all denominations in the United States, Europe, Latin America, Israel, and even Africa and Asia.

I plan to postpone my passing -- with God's indulgence -- for some time. Also, some day soon I would like to write a book based on these files.

But since man proposes and God disposes, I thought this would be a good time to find out whether you think the Archives might be interested in eventually having these files transferred for use at some later date.

With warmest personal good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

| | | |
|--|--|--|
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cc: D. Feldstein
W. Trosten

THE AMERICAN JEWISH COMMITTEE

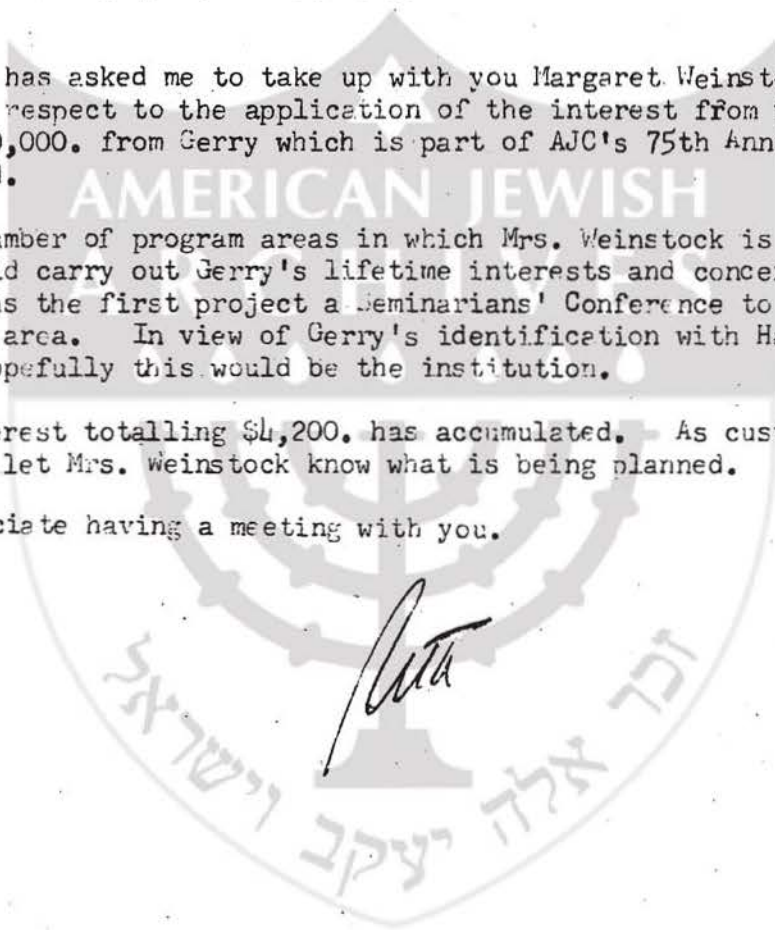
date July 26th 1983
to Rabbi Marc Tanenbaum
from Rita Blume
subject Gerard Weinstock Human Relations Fund

Don Feldstein has asked me to take up with you Margaret Weinstock's decision with respect to the application of the interest from the bequest of \$50,000. from Gerry which is part of AJC's 75th Anniversary Endowment Fund.

There are a number of program areas in which Mrs. Weinstock is interested and which would carry out Gerry's lifetime interests and concerns. She has selected as the first project a Seminars' Conference to be held in the Boston area. In view of Gerry's identification with Harvard University, hopefully this would be the institution.

For 1982, interest totalling \$4,200. has accumulated. As customary, we do have to let Mrs. Weinstock know what is being planned.

I would appreciate having a meeting with you.



Rita Blume



INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS
 AMITIE INTERNATIONALE JUDEO-CHRETIENNE
 INTERNATIONALER RAT DER CHRISTEN UND JUDEN e. V.

Werléstraße 2, 6148 Heppenheim, P. O. Box 305 · Tel. 06252 / 5041
 Federal Republic of Germany
 General Secretary: Rev. Dr. J. Schoneveld

MARTIN BUBER HOUSE

ICCJ, Postfach 305, D-6148 Heppenheim

25

To the Member Organisations
 The Members of the Executive Committee
 The Honorary President and Honorary Vice-President
 The Past Presidents
 The Permanent Observers
 of the International Council of Christians and Jews

27 July 1983

Dear Friends,

The Executive Committee has explored the possibility of establishing a Martin Buber Foundation for the promotion of Jewish-Christian relations on international and national levels. In this process of exploration it has asked the Heppenheim lawyer Dr Carl Otto Lenz who is also a member of the Bundestag of the Federal Republic of Germany, and his colleague, Mr Holger Lutz, to draft a constitution for consideration by the Executive Committee during its meetings to be held in Amersfoort prior to the general meeting of the ICCJ. It will report on this matter to the general meeting.

Although the Executive Committee has not yet had the opportunity to discuss the draft, it is already now sent to the member organisations to that it can be discussed and eventually acted upon, at the forthcoming general meeting. In this way undue delay may be prevented. Accordingly, the item "Martin Buber Foundation" is herewith added, in consultation with the President and the Chairman of the Executive Committee, to the proposed agenda for the general meeting to be held on 25 and 26 August 1983.

Yours sincerely,

J. Schoneveld

Dr J. Schoneveld
 General Secretary

(signed in Dr Schoneveld's absence)

Enclosure

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The Rt. Rev. and Rt. Hon.
 Lord Coggan
 former Archbishop of
 Canterbury

HON. VICE-PRESIDENT:

William W. Simpson, O.B.E.
 (England)

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Translation of the Letter from the Heppenheim Lawyer H. Lutz to Dr J. Schoneveld concerning the Martin Buber Foundation, dated Heppenheim 20 July 1983

"Dear Dr Schoneveld,

Attached is the draft for the Martin Buber Foundation.

First of all it has to be clarified with the supervisory authority, whether the foundation can be approved in the way intended. Furthermore, you should contact the revenue office as to the recognition of the status of public usefulness.

An international foundation is not to be recommended, since according to the regulations regarding public usefulness a recognition of the foundation as being publicly useful does not apply.

For this reason I suggest the Executive Committee of the 'Martin-Buber-Stiftung Deutschland' creates legally independent foundations in foreign countries according to the respectively valid law. This will guarantee that the identical purpose of the foundation is aimed at."

Signed: L u t z (Lawyer)

§ 4

DRAFT MARTIN BUBER FOUNDATION
(Translation)

Preamble

Pursuant to the assembly of its members which has taken place at..... on the....., the International Council of Christians and Jews (ICCJ), represented by its General Secretary, Rev. Dr. J. Schoneveld, Werlëstraße 2, 6148 Heppenheim, will create a formal resolution having been arrived at, the foundation "Martin-Buber-Stiftung". After approval the foundation will have legal capacity and will be constituted as follows:

§ 1

The foundation will be given the name "Martin-Buber-Stiftung".

§ 2

The legal seat will be Frankfurt/Main.

§ 3

Purpose of the foundation will be the encouragement for Christian and Jewish cooperation on national and international levels. To fulfill this task the foundation is maintaining the Martin Buber House at Heppenheim a.d. Bergstraße and supports its scientific work in the field of Christian-Jewish understanding and in overcoming prejudices and their consequences.

The property of the foundation will consist of the following:

1. A donation of the Protestant Church of Hessen and Nassau in the amount of DM 60,000.
2. A donation of the German Bishop's Conference in the amount of DM 40,000.
3. A donation of the Land Hessen in the amount of DM 24,000.
4. A donation of the City of Frankfurt in the amount of DN 18,000.
5. A donation of the ICCJ members in the amount of DM 28,000.
6. Bestowals totalling DM 65,000.

Total value of property: DM 235,000.

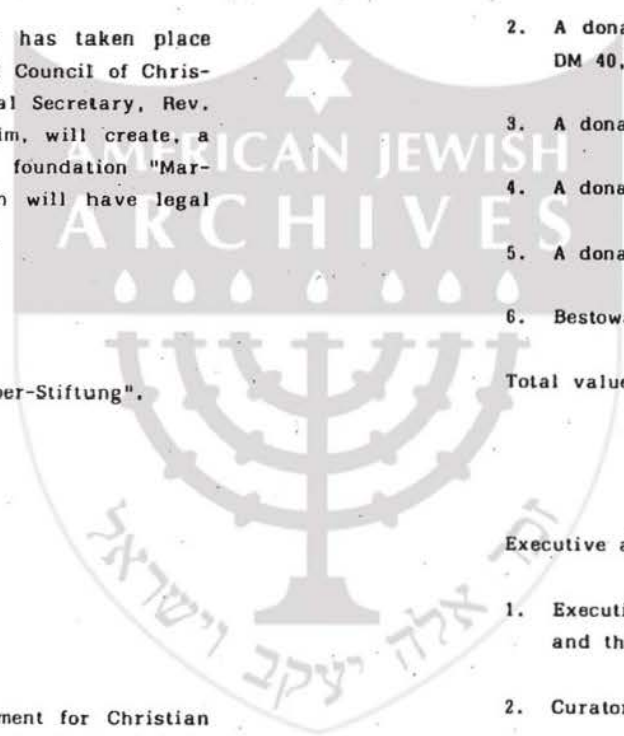
§ 5

Executive and administrative body of the foundation:

1. Executive Committee, formed by the Chairman, the Treasurer and the Secretary.
2. Curatory board of the foundation "Martin-Buber-Stiftung".

§ 6

The Executive Committee will be elected by the assembly of the members of the ICCJ for a period of one year and might be recalled by a majority of 2/3 (two thirds) of the statutory members even during its period of office.



The Executive Committee represents the foundation in and out of courts.

The administration of the property of the foundation lies in the hands of the Executive Committee in accordance with the statutory purposes. Neither any person nor any institution will be favoured by expenditures which are considered extraneous to the purpose of the foundation. This also applies to excessively high remunerations or emoluments.

§ 7

The curatory board will be composed of personalities active in public life, in religious communities, politics, in culture and on the economy sector. The members of the board will be appointed by the Executive Committee. The curatory board will support the work of the foundation and supervise the fulfillment of its duties.

§ 8

The Executive Committee is authorized to create foundations or similar institutions bearing the same name and having the same functions, in all foreign countries. They will be subject to the jurisdiction of the respective states. Taxation privileges and low tax assessments should be taken into consideration. All foundations and identically named institutions will be united in a coordinating council which will be formed by the Executive Committees of all national organisations. Chairman of this group will be the Chairman of the Martin-Buber-Stiftung Deutschland (Federal Republic of Germany).

§ 9

The Executive Committee is charged to offer the President of the Federal Republic of Germany the guardianship of the foundation.

§ 10

The foundation will be ruled under governmental control of the Land Hessen in accordance with the foundation law of April 4th, 1966. Decisions of the Executive Committee concerning constitutional amendments and the liquidation of the foundation will require the approval of the supervising authority.

§ 11

In the case of liquidation the property of the foundation will be transferred to the International Council of Christians and Jews e.V., (e.V. = registered association) on the understanding that the funds will solely be used for purposes of the Martin Buber House at Heppenheim and according to the policy of this house.



Dr. jur. Carl Otto Lenz
Rechtsanwalt und Notar

Hinrich Zimmermann
Holger Lutz
Rechtsanwälte

RA's Dr. Carl Otto Lenz, Notar, und Kollegen
Postfach 229, 6148 Heppenheim 1

An den
Generalsekretär des
Intern. Rats der Christen
und Juden e.V.
Rev. Dr. J. Schoneveld
Werlestraße 2
6148 Heppenheim

Bürostunden: 9 bis 12 und 15 bis 18 Uhr, außer samstags
Sprechstunden: Dienstag und Donnerstag von 15 bis
18 Uhr und nach Vereinbarung

6148 Heppenheim 1
Parkhofstraße 6
Postfach 229
Telefon: (06252) 6262

Heppenheim, den 20.07.1983 Lu/sc

Sehr geehrter Herr Dr. Schoneveld,

in der Anlage übersende ich Ihnen den Entwurf für die Martin-
Buber-Stiftung.

Es müßte nun zunächst mit der Aufsichtsbehörde abgeklärt wer-
den, ob die Stiftung so genehmigt werden kann. Des weiteren
müßte Kontakt mit dem zuständigen Finanzamt wegen der Aner-
kennung als gemeinnützige Stiftung aufgenommen werden.

Eine internationale Stiftung ist nicht empfehlenswert, da
hierfür nach der Gemeinnützigkeitsverordnung eine Anerkennung
als gemeinnützige Stiftung wohl nicht infrage kommt.

Aus diesem Grunde schlage ich Ihnen vor, daß der Vorstand
der Martin-Buber-Stiftung Deutschland rechtlich selbständige
Stiftungen in ausländischen Staaten nach dem dort geltenden
Recht ins Leben ruft. Hierdurch wird gewährleistet, daß der
gleiche Stiftungszweck verfolgt wird.

Für Rücksprachen stehe ich jederzeit gern zur Verfügung.

Mit freundlichen Grüßen



Rechtsanwalt

Entwurf Martin-Buber-Stiftung

§ 4

Das Vermögen der Stiftung besteht aus:

1. Einer Zuwendung der Evangelischen Kirche in Hessen und Nassau in Höhe von DM 60.000,--.
 2. Einer Zuwendung der Deutschen Bischofskonferenz in Höhe von DM 40.000,--.
 3. Einer Zuwendung des Landes Hessen in Höhe von DM 24.000,--.
 4. Einer Zuwendung der Stadt Frankfurt in Höhe von DM 18.000,--.
 5. Der Zuwendung der Mitglieder des ICCJ in Höhe von DM 28.000,--.
 6. Schenkungen in Höhe von DM 65.000,--.
- Gesamtvermögen: DM 235.000,--.

Präambel

Der Internationale Rat der Christen und Juden e.V., vertreten durch den Generalsekretär Rev. Dr. J. Schoneveld, Werlestraße 2, 6148 Heppenheim, errichtet aufgrund eines Beschlusses der Mitgliederversammlung am in die "Martin-Buber-Stiftung". Die Stiftung wird mit ihrer Genehmigung rechtsfähig. Die Stiftung soll folgende Verfassung bekommen.

§ 1

Die Stiftung führt den Namen "Martin-Buber-Stiftung".

§ 2

Ihr Sitz ist in Frankfurt.

§ 3

Der Zweck der Stiftung ist die Förderung der christlich-jüdischen Zusammenarbeit auf internationaler und nationaler Ebene. Zur Erreichung dieses Zieles unterhält sie das Martin-Buber-Haus in Heppenheim a.d. Bergstraße und unterstützt seine wissenschaftliche Arbeit auf dem Gebiet der christlich-jüdischen Verständigung und der Bekämpfung von Vorurteilen und ihren Folgen.

§ 5

Organe der Stiftung sind

1. der Vorstand, bestehend aus dem Vorsitzenden, dem Schatzmeister und dem Sekretär;
2. das Kuratorium Martin-Buber-Stiftung.

§ 6

Der Vorstand wird von der Mitgliederversammlung des Internationalen Rats der Christen und Juden für ein Jahr gewählt und kann von ihr mit einer Mehrheit von 2/3 der satzungsmäßigen Mitglieder auch vor Ablauf der Amtszeit abberufen werden.

Die Stiftung wird von ihm gerichtlich und außergerichtlich vertreten.

Der Vorstand verwaltet das Stiftungsvermögen und verfügt darüber im Sinne der satzungsmäßigen Zwecke. Es darf keine Person oder sonstige Institution durch Ausgaben, die dem Zwecke der Stiftung fremd sind, oder durch unverhältnismäßig hohe Vergütungen begünstigt werden.

§ 7

Das Kuratorium setzt sich zusammen aus Persönlichkeiten des öffentlichen Lebens auf dem Gebiet der Religionsgemeinschaften, der Politik, der Wirtschaft und der Kultur, die vom Vorstand ernannt werden. Aufgabe des Kuratoriums ist die Unterstützung der Stiftungsarbeit und die Überwachung der Einhaltung des Stiftungszwecks.

§ 8

Der Vorstand ist berechtigt, in allen ausländischen Staaten nach dem jeweils geltenden Landesrecht unter Berücksichtigung steuerlicher Auswirkungen Stiftungen oder ähnliche Institutionen mit gleichem Namen und gleichem Stiftungszweck

zu gründen. Alle Stiftungen und gleichlautende Institutionen werden in einem Koordinierungsrat zusammengeschlossen, dem die Vorstände aller nationaler Organisation angehören. Den Vorsitz führt der Vorsitzende der Martin-Buber-Stiftung Deutschland.

§ 9

Der Vorstand wird beauftragt, dem Präsidenten der Bundesrepublik Deutschland die Schirmherrschaft der Stiftung anzutragen.

§ 10

Die Stiftung unterliegt der Staatsaufsicht nach dem Stiftungsgesetz des Landes Hessen vom 04. April 1966.

Beschlüsse des Vorstandes über Verfassungsänderungen und die Aufhebung der Stiftung bedürfen der Genehmigung der Aufsichtsbehörde.

§ 11

Bei Aufhebung der Stiftung ist ihr Vermögen dem Internationalen Rat der Christen und Juden e.V. zu übertragen mit der Maßgabe, daß das Vermögen ausschließlich für Zwecke des Martin-Buber-Hauses in Heppenheim verwendet werden darf.

By-Law to the Constitution of the ICCJ to be submitted for Consideration at the General Meeting of the ICCJ on 25/26 August 1983 at Amersfoort/Netherlands

"Resolutions from member organisations for consideration by General Meetings of the ICCJ shall be submitted to the General Secretary not less than 15 days before the commencing date of such meetings, and the formal proposal at the meeting may only be made by a duly authorised representative of the member organisation concerned, excepting that, in the event of the enforced absence of any duly authorised representative from the member organisation concerned, the presiding officer at the meeting shall have the right to permit a duly authorised representative of another member organisation to submit the proposal if a formal request for such procedure was received by the General Secretary before the start of the meeting. Emergency resolutions may be submitted to the General Meetings on the recommendation of the Executive Committee".

27 July 1983

INTERNATIONAL COUNCIL OF CHRISTIANS AND JEWS

Treasurer's Report, submitted to the Annual General Meeting on August 25 and 26, 1983

In submitting the financial statements for the year ended December 31, 1981, I would first pay tribute to all the people who by their personal work, financial assistance and advices full of wisdom made it possible to perform a rather heavy programme of activities in 1982. As it is not feasible to recall them all personally I would like to restrict this to a few of them. Of course, the first name to be stated is that of Dr Coos Schoneveld, our General Secretary whose duty it is to carry out all plans and programmes we might decide to carry on, and who is doing this in a very effective and efficient way with the very devoted help of Mrs Grundmann, permanent staff member. From among our advisers we should certainly recall the name of Price Waterhouse, the well known international auditing firm. A special word of gratitude has to be addressed to Dr David Hyatt, former president of the NCCJ, U.S.A., and of our own organisation. Due to his work it was possible to raise special gifts totalling DM 24,000 which not only permitted us to finance some incidental expenses in 1982, but moreover to close our 1982 financial operations with a surplus of DM 12,500.

So we come to make some conclusions concerning our financial situation. With net assets of nearly DM 60,000 our position is certainly healthy, but it remains vulnerable as we depend on the goodwill of a limited number of institutional donators. Therefore, new ways of financing have to be developed. At present we are trying to do so on two different tracks:

- to structure our activities into projects for which specific sponsors could be found;
- to create an international Martin Buber Foundation which could raise funds for several activities in the field of Jewish-Christian relations under the guidance of the ICCJ.

I hope and I am confident that we will overcome our problems in order to ensure the effective continuation of the ICCJ. A less stronger position at the end of 1983 than it was before has to be foreseen as a temporary state to overcome before reaching a definite new structure which hopefully will be less vulnerable.



Antoon Ruygers



WNET/THIRTEEN/356 WEST 58th STREET/NEW YORK, NEW YORK 10019/(212) 560-2000.

July 27, 1983

Dr. Don Feldstein
Executive Director
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Dr. Feldstein:

I am writing at the urging of Eli Evans, who called me today with the good news that Mr. Leonard Greenberg is prepared to make a grant to The American Jewish Committee of \$25,000 to implement an inter-faith project associated with Heritage: Civilization and the Jews.

As you know, we in the Education Division are planning a major educational effort in conjunction with the Heritage series, including a higher education course, a secondary school teacher's guide, a program in the nation's public libraries, and others. We're delighted that the AJC will be able to move forward on a related project, one for which you are so well known and respected.

Please know that, just as Mark Tannenbaum, Mort Yarmon and others on your staff have been incredibly helpful to us in our efforts, we will cooperate in any way possible with your project. I'm leaving on a short vacation tomorrow, but I'll call Mort and Mark as soon as I get back (the week of August 15) to discuss next steps.

Many thanks and all good wishes.

Sincerely yours,

Timothy Gunn
Director, Public Programs
Education Division

cc: Eli Evans
✓ Mark Tannenbaum
Mort Yarmon

July 28, 1983

Don Feldstein

Sonya F. Kaufer

The Heritage Series

Marc Tanenbaum and I have discussed the AJC's role with respect to the Heritage series in light of our meeting with Eli Evans and Leonard Greenberg's generous offer of \$25,000 to support special inter-religious programming related to the series.

It is generally agreed that it will be impossible to assure for the series as wide an audience as it deserves, both in its initial run and as an ongoing educational medium, unless it is made clear to the nation's religious communities -- and especially the leaders of the country's major Christian denominations -- that the Heritage series is not merely the saga of Jewish history and achievement, but the inspiring story of human moral and cultural development through the ages.

The American Jewish Committee can undertake a number of programs that will help achieve such understanding:

1. Our Interreligious Affairs Department can arrange with WNET in the late Spring or early Fall of 1984, for a private screening of one or more segments in the series (or a specially-prepared one-hour film clip combining portions of several segments), for two to three dozen of the nation's top Christian religious leaders, publishers and educators. This screening would be followed, the same day or shortly thereafter, by a major luncheon conference -- open to the media -- on the meaning of the Heritage series for the world's religious communities.

One subject of the conference would be the most effective distribution of WNET's generic guide to the series to churches, religious schools and other institutions. Because this guide is deliberately being prepared for a wide general audience, the AJC will prepare, in cooperation with leading Christian educators, a special one-page supplement with religious commentary and discussion questions, designed to focus the Heritage series for Christian audiences. This supplementary material could be tested at the conference and later printed in large numbers for use by Christian groups.

2. Similar regional conferences would be arranged in early Fall of 1984 in three or four sections of the country, bringing together local religious leaders of all faiths, representatives of ethnic and civic groups, school board personnel, educators concerned

with adult education and local news media. Ideally, such conferences would also involve previews of one or more segments screened at local PBS facilities (or with equipment provided by the local station), and would aim for extensive regional press coverage and follow-up.

- h. b. b. s.
a. d. h. s.
M. T.
3. The AJC will also mount a similar effort within the Jewish community. If, as Eli Evans suggested, WNET is prepared to provide as many generic guides as we can effectively use, and underwrite the cost of mailing them, we will send one to each of our own members, and offer them through our Leaders' Digest in quantity to Federations, CRCs, other national Jewish organizations and community centers, Jewish day schools, libraries, rabbis, temple sisterhoods and brotherhoods, etc.
 4. If funds hold out, we could also consider sponsoring, in cooperation with a major newspaper in some of our larger chapter cities, an essay contest for high school students, with a cash prize (or first, second and third prizes) for the best 1000-word paper on how the Heritage series speaks to today's youth. Such a project would involve a creation of a high-level committee of judges, and ceremonies to mark the presentation of awards, all of which would lend themselves to media coverage.

It is very difficult to make an accurate cost projection for these proposals at this time. Related undertakings in recent months suggest that the primary national conference, including telephone, postage and other organizational costs, staff time, food and services, and preparation and printing of the religious supplement, would run to about \$7,500; and that the three regional conferences would probably cost about \$5,000 each, including travel costs for Marc and other staff and the considerable regional staff time that will be needed. Any money remaining could be used to increase the number of regional conferences, fund essay contests and carry out other promising undertakings.

Needless to say all of these projects will require a close working relationship with WNET. As we work together on these undertakings it is likely that other innovative approaches will suggest themselves.

cc: Marc Tanenbaum ✓
Mort Yarmon

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

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

August 1, 1983

MEMORANDUM

To: National Planning Committee

From: Gene Fisher

Re: Program Proposal #2

Enclosed, based upon responses from the national agencies to date, is the modified version of the plenary proposal. Since I will be on vacation for the month of August, if anyone has serious suggestions or major unmet institutional needs, it would be best to contact O'Ray Graber (314-241-5103) or Bob Jacobs (314-342-2103) directly to work out the question. If it becomes a matter of policy or substance it might be helpful, as you see fit, to bounce the idea off Henry Michelman and/or David Simpson as well. The local committee, you should be aware, will begin inviting plenary speakers by mid-August.

Enclosed, as promised, is also a proposal, with speakers, for the first seminar sections and Holocaust-related seminars. As with the plenaries, the precise wording for the seminars is not here fixed, but only tentatively suggested. What we would hope to nail down at this point, however, are the concepts for the seminar slots and the names of speakers to be invited. In this way we could hope to finalize the entire program by the time of our September 27 meeting at ADL headquarters in New York with only a few modifications. As before, if there are major problems or omissions, please let us know as soon as possible so these can be worked into the final proposal for disposition at the September meeting.

Seminars following Plenary 2,
"New Knowledge and Thought"

1. Scripture and Antisemitism - Clark Williamson and Richard Lux
2. Pauline Studies and C/J Relations - Krister Stendahl (or John Koenig) and Michael Cooke
3. Jesus as link (or "Jewishness of Jesus) - John Oesterreicher
4. Christian Understandings of Judaism, Jewish Understandings of Christianity - David Tracy and Jacob Agus
5. Tanakh and New Testament - Joseph Blinkinsopp and Andre Lacoque
6. Covenant or Covenants? Historical Reflections - Manfred Vogel and John Pawlikowski
7. Proselytism and Pluralism - Michael McGarry and Daniel Polish
8. Auschwitz and Our Religious Traditions - Irving Greenberg and Michael Ryan
9. Jewish-Christian-Muslim Trialogue - Moderator: Byron Haynes; Speakers: Leonard Swidler and Muzammil Siddiqi
10. Understanding the Pharisees - Philip Culbertson and Ellis Rinkin
11. History of Christian/Jewish Relations - The Early Period - Rabbi Gordon Tucker and Frederick Schweitzer
12. History of C/J Relations - The Medieval Period - David Byer and Edmond Synan
13. Significant Contemporary Church Developments-An Update - Helga Croner
14. Historical Links between Jewish and Christian Liturgies - Rabbi Lawrence Hoffman and Rev. Lawrence Frizzell
15. Ecumenism and Christian-Jewish Relations - Brother Jeffrey Gros (National Council of Churches)

Partial list of Seminars following Plenary 3,
"Religion, Prejudice and Evil"

1. The Protocols and Propaganda-How a Myth Lives On
2. Use and Abuse of the Holocaust - Yehuda Bauer or Saul Friedlander
3. The Holocaust as Factor in C/J Relations - David Blumenthal
4. Holocaust and Professional Ethics (Medicine) - Robert Lifton (Yale)
5. The European Churches and the Holocaust - Herbert Locke

Partial List of Seminars following Plenary 5,
"Religion, Values and Education"

1. Righteous Gentiles as Positive Role Models in Religious Education - Ron Modras and Warren Green
2. Holocaust Literature - Alvin Rosenfeld
3. Evaluating Holocaust Curricula - Issiah Kuperstein & Sr. Mary Glynn
4. Holocaust in Christian and Jewish Religious Education Settings
5. Interfaith Holocaust Memorials - Don McEroy or Cynthia Bronson, Leon Klenicki



Overall Program Proposal for 8th Nat'l Workshop

GATEWAYS TO NEW UNDERSTANDING

Oct. 29-Nov. 1, 1984

"Behold I set before your life and death
therefore choose life." (Dt. 30:19)

Sun. Eve, Oct. 28 - Mon. Morn., Oct. 29:

Pre-Workshop Orientation Seminar

Chair: Rev. David Simpson

Texts: Gilbert, Homework for Jews (NCCJ, 1974)

Fisher, Homework for Christians (NCCJ, 1982)

Mon. Aft.:

2:00 - 2:30

Opening Plenary. Welcoming: Abp. John May, Eugene Fisher,
Rabbi Robert Jacobs,

Keynote: "Our Traditions, Affirmations of Hope, and
Communities of Conscience"

Speaker: Walter Brueggemann, Dean, Eden Theological Seminary

Response: Abp. Rembert Weakland (Milwaukee) & Dr. Gunther Plant (Toronto)

4:00 - 5:30

Home Room Discussion and Caucus Period.

Possible Caucuses: Local Dialogue Groups

Youth

Seminarians

Ecumenical and Interreligious Offices

Mon. Eve.:

8 - 9:30 pm

Place: Auditorium "Gateway to the West" (located under the
arch one block from hotel):

- Dramatic Experience

Tues. Morn.:

9 - 10:30

PLENARY II - "New Thought and Knowledge in Our Traditions and History"

Speaker - Prof. Marcel Dubois, O.P. Chair, Philosophy Department, Hebrew University; Consultor, Vatican Commission for Religious Relations with the Jews.

Response - Rabbi Michael Cooke (or if available, David Flusser)

10:45 - 12:00

SEMINARS - Topics chosen from St. Louis planning committee memo (June 24, 1983), #2

12:00 - 1:30

Lunch

Tues. Aft.:

1:30 - 2:15

Home Room & Caucus Period

2:30 - 3:45

PLENARY III - Religion, Prejudice & Evil

PANEL - Hubert Locke, Eva Fleischer, & Howard Singer (ADL)

4:00 - 5:30

SEMINARS - Topics chosen from St. Louis memo, #'s 3 & 5.

Tues. Eve.:

7:30 - 10:00

Dinner at Synagogue.

Intro: H. J. Cargas

"Tales of Encounters & Discoveries": (or: Cynthia Ozik)

Wed. Morn.:

9 - 10:30

PLENARY IV - "Morality, Politics & Human Survival"

Speaker - Rabbi Mordecai Waxman, Pres., Synagogue Council of America (Jean Audrey Powers)

Responses -

10:45 - 12:00

SEMINARS - chosen from St. Louis topics, 1, 5, 6.

12:00 - 2:30

Lunch

Wed. Aft.:

2:30 - 3:45

PLENARY V - "Religion, Values & Education"

Panel: Huston Smith and Sr. Anna Marie Erst (Chicago)

4:00 - 5:30

Seminars - chosen from
St. Louis #'s 4, 5 & 6

Special Workshop for
Seminary Faculty & Students
4:00 - 6:45

- Marc Tanenbaum
- Eugene Fisher
- Philip Culbertson
- Report from St. Louis Sem. program.

5:45 - 6:45

Home Room & Caucus Period

Wed. Eve.:

7:30 - 8:00 -

Reception

8:00 - 9:30

Banquet. Introduction -
Reflections on the National Day of Memorial and the U.S.
Holocaust Commission - Senator John Dansforth
Speaker: Elie Wiesel

Thurs. Morn.:

9:00 - 9:45 -

Speaker: Martin Marty (or Robert McAfee Brown?): "The
State of the Relationship: A Personal Perspective"

9:45 -10:00 -

Participants at tables formulate questions

10:00 -10:15 -

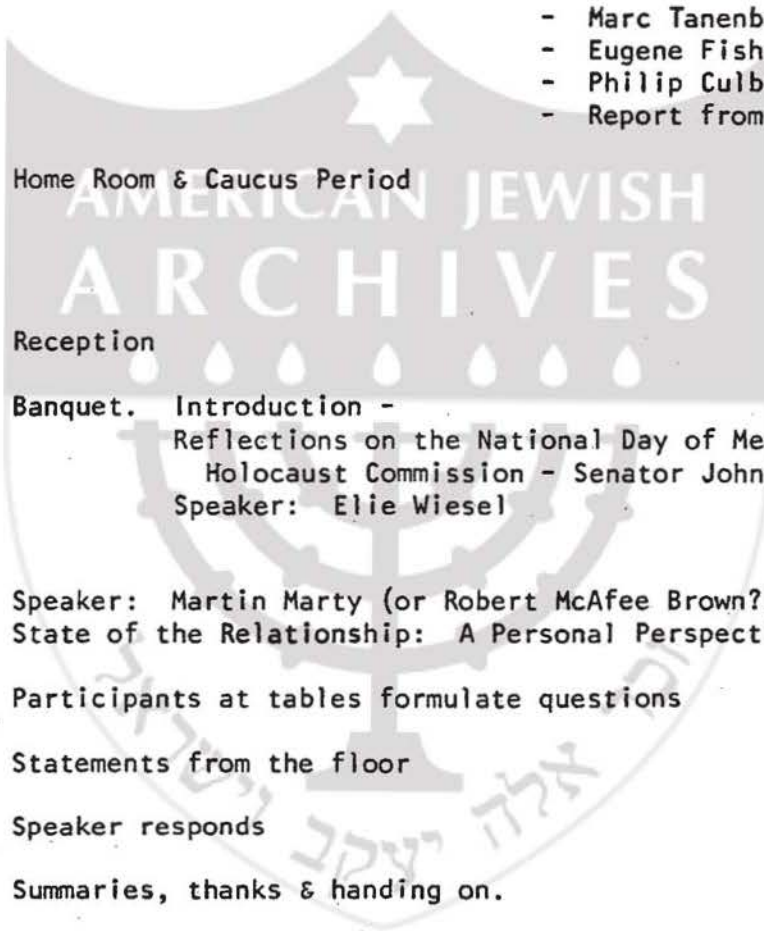
Statements from the floor

10:15 -10:30 -

Speaker responds

10:30 -12:00 -

Summaries, thanks & handing on.





CHICAGO
SUNDAY
EVENING CLUB

"An Hour of Good News"

Sunday, 5 P.M., WTTW Channel 11 / Our 76th Year

August 3, 1983

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*Founded in 1907 to
maintain a service of
Christian inspiration
and fellowship and to
promote the moral
and religious welfare
of the city.*

Rabbi Marc Tannenbaum
National Inter-Religious
Affairs Director
American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Rabbi Tannenbaum:

We are delighted that you will be with us as a principal speaker on "An Hour of Good News" during our 1983-84 season.

This will confirm February 5, 1984 as the date we will be privileged to have you with us. As is our custom, we would appreciate your signing and returning the enclosed copy of this letter as a confirmation.

We look forward to receiving your biographical data, as well as your photograph. At your convenience we will be pleased to answer any questions you might have concerning your message and your plans to be with us.

We plan a supper with the principal speaker and other program participants immediately following the taping and will count on your joining us for this pleasant occasion.

Again, Rabbi Tannenbaum, we are so very pleased that you will be with us during our 77th season.

Faithfully,

John D'Arcy, Jr.

JD'Ajr:ce

CONFIRMED

Sunday, February 5, 1984.



CHICAGO SUNDAY EVENING CLUB

332 S. Michigan Avenue, Chicago, Illinois 60604 312/427-4483

"An Hour of Good News"

The Chicago Sunday Evening Club is an inter-denominational organization which sponsors one of the most effective programs in the history of American religious broadcasting.

"AN HOUR OF GOOD NEWS"

Our program, "An Hour of Good News," is televised every Sunday evening from 5 to 6 PM over WTTW/Channel 11, Chicago's outstanding public television station. It is a unique service to Chicago and an expanding mid-United States area that is not equaled anywhere in the world. The format for this telecast includes a message from one of the world's great spiritual leaders -- a different one each week. The service is supported by inspirational music, including the Club's Chorale, guest artists, and choirs from colleges, high schools and churches. Frequently, lay people share their lives and faith in a personal way as they relate their "living philosophy."

This blend of inspirational messages and music provides a foundation for spiritual renewal, bringing hope and strength of faith in a world that is too often filled with violence and despair.

A RESOURCE TO CHURCHES

The Sunday Evening Club complements the work of thousands of churches in the areas of Illinois, Indiana, Michigan, Wisconsin, Iowa, Ohio and Minnesota. The Club's broadcasts serve as an effective way of reaching those who are unable to attend regular services, as well as seeking out individuals who are not part of the organized church and encouraging membership in local churches.

The Club reaches out to countless individuals on a one-to-one basis providing thoughtfully written responses of love, encouragement and spiritual support to over 10,000 letters received annually from individuals throughout our broadcast area.

Advice and helpful guidance is received from an Advisory Council made up of leading pastors from the various church denominations.

A UNIQUE AND RENOWNED MINISTRY SINCE 1907

The Chicago Sunday Evening Club was founded in 1907 by Clifford W. Barnes and a group of prominent business leaders. The primary objective was to establish an inter-denominational pulpit from which the Christian message could be effectively communicated. Throughout its prestigious history, the Club's Board of trustees has been drawn from the community's business, professional and civic leaders.

The Club's first service was held on February 16, 1908 in Chicago's Orchestra Hall. For many years thereafter, several thousand people attended the weekly gatherings. Broadcasting on radio since 1922, on television since 1956, and on cable since 1970, gives these continuing programs the distinction of being the first regularly scheduled religious broadcasts in the world. In 1969, after 61 years in Orchestra Hall, the service was moved to the studios of WTTW in order to take full advantage of their excellent personnel and technical facilities.

SPEAKERS

Over the years the Club's distinguished pulpit has presented the outstanding spiritual leaders of the English-speaking world. Because of its international reputation, The Club's invitation to speak are seldom refused.

Past speakers include:

| | |
|-------------------------|----------|
| John Baillie | Scotland |
| E. Stanley Jones | |
| Martin Luther King, Jr. | |
| Peter Marshall | |
| Martin Niemoeller | Germany |
| Bishop Fulton J. Sheen | |
| Samuel Shoemaker | |
| William Spurgeon | England |
| Paul Tillich | |

Current speakers include:

| | |
|--------------------------|------------------|
| W. Sydney Callaghan | Northern Ireland |
| Michael Cassidy | South Africa |
| Charles W. Colson | |
| Joni Eareckson | |
| Theodore M. Hesburgh | |
| Senator Harold E. Hughes | |
| Bruce Larson | |
| Hon. Charles H. Malik | Lebanon |
| Lloyd J. Ogilvie | |
| John R. W. Stott | England |

from

Sonya F. Kaufer

8/2

Marc



As per our
discussion -

S

August 3, 1983

Mr. Leonard Greenberg
Coleco Industries
945 Asylum Avenue
Hartford, Connecticut 06105

Dear Leonard:

Don Feldstein asked me to share with you the attached memo, outlining some of the special interreligious programming the AJC is prepared to undertake in connection with the upcoming Heritage series.

We look forward to reviewing these proposals with you soon. Marc is on vacation, but will be calling you in the next day or two to arrange a convenient time for several of us to get together.

Sincerely,



Sonya F. Kaufer

SFK/dt

cc: Don Feldstein
Eli Evans
Marc Tanenbaum ✓

THE AMERICAN JEWISH COMMITTEE

date August 2, 1983

to Don Feldstein

from Sonya F. Kaufer

subject The Heritage Series

Marc Tanenbaum and I have discussed the AJC's role with respect to the Heritage series in light of our meeting with Eli Evans and Leonard Greenberg's generous offer of \$25,000 to support special inter-religious programming related to the series.

It is generally agreed that it will be impossible to assure for the series as wide an audience as it deserves, both in its initial run and as an ongoing educational medium, unless it is made clear to the nation's religious communities -- and especially the leaders of the country's major Christian denominations -- the Heritage series is not merely the saga of Jewish history and achievement, but the inspiring story of human moral and cultural development through the ages. A program will need to be mounted to reach out to Roman Catholic, mainline Protestant, Evangelical, Greek Orthodox, Black church and Hispanic Catholic communities with the message of hope and renewal that this series carries for all humanity.

The American Jewish Committee can undertake a number of programs that will help achieve such understanding:

1. Our Interreligious Affairs Department can arrange with WNET in the late Spring or early Fall of 1984 for a private screening of one or more segments in the series (or a specially-prepared one-hour film clip combining portions of several segments), for 75 to 100 of the nation's top religious leaders from all the major Christian denominations. A special effort would be made to reach out to extremely influential Christian media -- publishers of religious newspapers and bulletins, and the extensive network of religious radio and TV that reaches regularly into millions of American homes.

One subject of the conference would be the most effective distribution of WNET's generic guide to the series to churches, religious schools and other institutions. Because this guide is deliberately being prepared for a wide general audience, the AJC will prepare, in cooperation with leading Christian educators, a special one-page supplement with religious commentary and discussion questions, which can be used by priests and ministers as the bases for sermons related to the series, and reprinted in church bulletins as background for Sunday-school lessons and subjects for adult discussion groups. This supplementary material could be tested at the conference and later printed in large numbers for use by Christian groups.

2. Similar regional conferences would be arranged in early Fall of 1984 in each of the major regions of the country, bringing together local religious leaders of all faiths and representatives of ethnic and civic groups, school board personnel, educators concerned with adult education. Representatives of all of the major Christian newspapers, radio and television outlets in the area would be invited to cover the conferences in both their news and editorial comment. Ideally, such conferences would also involve previews of one or more segments of the series, screened at local PBS facilities (or with equipment provided by the local station).
3. The AJC will also mount a similar effort within the Jewish community. As we did with the NBC Holocaust series, the AJC would invite representatives of all the major synagogue bodies and Jewish civic, community and fraternal organizations to a meeting to consider how best to cooperate in building audiences for the Heritage series and encouraging the widest follow-up among Jewish young people and adults. Rabbis would be encouraged to make the broadcasts the subject of sermons and Jewish centers would be helped to plan discussion series based on the Heritage programs. If, as Eli Evans suggested, WNET is prepared to provide as many generic guides as we can effectively use, and underwrite the cost of mailing them, we will undertake to serve as a distribution center, offering them through our Leaders' Digest in quantity to Federations, CRCs, other national Jewish organizations and community centers, Jewish day schools, libraries, rabbis, temple sisterhoods and brotherhoods, etc.
4. If funds hold out, we could also consider sponsoring, in cooperation with a major newspaper in some of our larger chapter cities, an essay contest for high school students, with a cash prize (or first, second and third prizes) for the best 1000-word paper on how the Heritage series speaks to today's youth. Such a project would involve a creation of a high-level committee of judges, and ceremonies to mark the presentation of awards, all of which would lend themselves to media coverage.

It is not possible to state with certainty at this time that Leonard's \$25,000 will cover all of the ambitious programming outlined above, since the costs of travel, postage, long distance telephones, printing and many other factors are beyond our control. It goes without saying that we will strive to make every dollar count.

Needless to say, all of these projects will require a close working relationship with WNET. As we work together on these undertakings it is likely that other innovative approaches will suggest themselves.

cc: Marc Tanenbaum ✓
Mort Yarmon



JTA daily news bulletin

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Wednesday, August 3, 1983

No. 147

IDF BEGINS EVACUATION OF PHALANGIST TROOPS FROM BASE NEAR SIDON

By Hugh Orgel

TEL AVIV, Aug. 2 (JTA) -- The Israel Defense Force today began to enforce the evacuation of Christian Phalangist troops from their base at Falous, some 10 kilometers east of Sidon, as local residents demonstrated against the Israeli move by burning tires on roadways, ringing church bells and holding open air prayer meetings.

The IDF told the Phalangists last week that they would have to evacuate the base because the Christian troops there had refused to cooperate with the IDF in halting their attacks against nearby Moslem and Druze villages. Phalangist sources in Beirut and south Lebanon said last week that the IDF had ordered the closing down of several Phalangist bases, but this was denied by the Israel army which insisted that it was only closing down the Falous base.

The Phalangist radio in Beirut said today that the IDF had not entered the Falous base but had merely surrounded it with troops and 20 tanks.

Fortifications Construction Begun Along Awali

Meanwhile, IDF sources reported that the Israel army engineering corps has started work on the construction of new fortifications along the Awali River north of Sidon, to which Israeli forces are to withdraw within the coming weeks. Preparations are being made for the IDF to stay there throughout the winter, with heated quarters for the soldiers.

Roads leading northward into south Lebanon from Metullah are being prepared and widened for additional traffic expected under the redeployment process.

Extent Of The Redeployment

A fact sheet issued by the IDF spokesman's office stated that the IDF was withdrawing in the first stage from 600 square kilometers of the 3,400 square kilometers it now holds. It noted that the Syrians remain in direct or indirect control of about 4,900 square kilometers, out of a total Lebanon area of 10,900 square kilometers.

There are presently some 725,000 Lebanese in the area controlled by Israel and that some 200,000 of them will come under direct Beirut control when the IDF withdraws in the first phase of its redeployment.

The redeployment to the Awali line will reduce the length of the front line by only five kilometers, from 118 kilometers to 113 kilometers. The coastal line held by the IDF will be shortened from 85 kilometers to 62 kilometers, the fact sheet said.

Predictions That Terrorism Will Increase

Meanwhile, a number of influential Israelis predicted that terrorism would increase once the IDF withdraws to its new line. Chief of Staff Moshe Levy said that the IDF redeployment would not herald a complete end to terrorist activity against Israeli forces in Lebanon and that peaceful coexistence between the Druze and the Christians in the Shouf mountain area would not take place automatically after Israeli troops withdraw from there.

"We are meeting with all concerned to try to stabilize the situation before we leave, but there was unrest during our presence and it will not cease when we are gone," Levy said.

Prof. Jonah Alexander, of Tel Aviv University's Center for Strategic Studies, an expert on terrorism, said terrorism would probably increase after the Israeli redeployment, particularly inside Israel, in the West Bank, and in the United States and Europe.

Brig. Gen. Arye Ben-Tov, IDF chief intelligence officer, said in an interview in the current issue of *Bamahane*, the army's weekly magazine, that the Lebanese army as it is now constituted will have a difficult time taking control of the territory evacuated by the IDF and would probably not be able to prevent terrorist infiltration from Lebanon into Israel.

He also stated that the Syrians probably have no intention of quitting Lebanon. "The Syrians want to hold on to their influence in Lebanon, and in my estimation they have no intention of leaving," Ben-Tov was quoted as saying.

TERRORISTS WOUND 2 WEST BANK SETTLERS

TEL AVIV, Aug. 2 (JTA) -- Security forces were today carrying out widespread search operations along the Nablus-Tulkam road in the West Bank for terrorists who shot and slightly wounded two West Bank settlers last night. The two were driving from Netanya to their home in Shamrei Shamron when shots were fired at their car near Anabta village. Shortly afterwards shots were also fired at a civilian bus carrying soldiers near the same spot. The army has imposed a curfew along the Tulkam-Nablus road, which is heavily travelled by Samaria settlers and by soldiers serving in the West Bank.

CANADIAN UNIVERSITY REFUSES TO DISMISS WAR CRIMINAL AND FEDERAL GOVERNMENT REFUSES TO EXTRADITE HIM

TORONTO, Aug. 2 (JTA) -- The University of British Columbia has refused to dismiss a convicted Nazi war criminal, Jakob Luitjens, from its faculty and the federal government has refused to extradite him.

Disclosure of the refusal to dismiss Luitjens, a botany lecturer, was made in a letter to the Simon Wiesenthal Center in Los Angeles, which had sent a telegram to George Pedersen, president of the university, declaring Luitjens "cannot be allowed to maintain a position of honor" at the university.

The Wiesenthal Center said Luitjens should be dismissed even if all efforts failed to have him extradited to The Netherlands to serve a 20-year sentence on charges of wartime collaboration with the Nazis.

Robert Kaplan, Canada's Solicitor General, in declaring he was refusing to extradite Luitjens, said the charge of collaboration for which Luitjens was tried and convicted in absentia in 1948, was not covered by the extradition treaty between Canada and The Netherlands.

A spokesman for the university said that the university's position was that any action was up to the government and that the university considered Luitjens innocent until proven guilty. He added that the

university dismisses employes on legal grounds and not because of the demands of "outside organizations."

In his July 20 letter to the Wiesenthal Center, Pedersen said it was not "at all clear" that the courts in British Columbia "would hold that a conviction in absentia of a foreign person constituted reasonable cause for his dismissal, especially when the conviction took place 35 years ago and the person concerned has been a satisfactory employe of the university for 20 years and is, moreover, now in the final year of his employment before his retirement."

Response By The Wiesenthal Center

The Wiesenthal Center responded that the obstacles to dismissal Pedersen had listed "are indeed serious" but added that "a great university has moral responsibilities to the generation of young people it seeks to educate." The Center asked whether the university "should be rewarding a convicted criminal for evading the bar of justice all these years."

The Center suggested that the university urge Luitjens to return to Holland and make his appeal at the Hague with the understanding that his university position and tenure would be held for him pending his return.

BRAZIL'S JEWISH COMMUNITY PROTESTS ANTI-ZIONIST VOTE OF THE SAO PAULO MUNICIPALITY

SAO PAULO, Aug. 2 (JTA) -- The Jewish community of Brazil has lodged a formal protest against a motion adopted by the Municipal Council of Sao Paulo which condemns "massacres and genocide" perpetrated by "Zionists in the Middle East," the World Jewish Congress reported today.

According to the Confederaçao Israelita do Brasil, the central representative body of Brazilian Jewry and the WJC affiliate here, the anti-Israel resolution coincided with the Third Congress of the Arab-Palestinian-Brazilian Federation, earlier last month.

The resolution condemned the "aggressions and the genocide perpetrated by the Zionists in the Middle East with support of the bellicose forces of the North American government of Ronald Reagan."

Anti-Israel Diatribe

The resolution also praised the anti-Zionist periodical, "Jerusalem," for its efforts in informing Brazilian public opinion about the "massacres practiced by the Zionist government of Begin which exceeded those committed against the Jews during the second World War."

Protesting the "arbitrary confiscation" by Brazilian authorities of one of the issues of "Jerusalem," the Municipal Council requested that the resolution be conveyed to the editors of the journal, to the Arab-Palestinian-Brazilian Federation and to Farid Sawan, the PLO representative in Brazil.

The Confederaçao protested directly to the president of the Municipal Chamber and in a written appeal to the Brazilian Minister of Justice, Dr. Ibrahim Abi Ackel, pointed out that the city of Sao Paulo is the world's largest "melting pot" and its Municipal Council should therefore avoid any kind of racial discrimination.

The letter stressed that the Journal "Jerusalem" had been confiscated because it had published articles which smacked of prejudice and thus violated the Brazilian Constitution and laws prohibiting racial incitement.

ARABS, THIRD WORLD COUNTRIES IN UN SEEKING TO CONDEMN ISRAEL FOR ATTACK ON STUDENTS IN HEBRON

By Yitzhak Rabi

UNITED NATIONS, Aug. 2 (JTA) -- A draft resolution condemning Israel for the attack by masked gunmen on students at the Islamic College in Hebron last week, was circulated here among members of the Security Council. A vote on the resolution was expected to take place either tonight or tomorrow.

The draft resolution condemns the attack on the Islamic College in Hebron last Tuesday in which three people were killed and 33 were wounded. The draft also calls "upon all states not to provide Israel with any assistance to be used specifically in connection with settlements in the occupied territories."

The draft "strongly deploras" Israel's settlement policy and demands that Israel dismantle all existing settlements, desist from expanding the existing ones, and avoid building new settlements. The draft warns that "in the event of non-compliance by Israel with the present resolution" the Security Council will examine practical ways to implement the resolution.

The Security Council opened its debate on the situation in the West Bank last Friday in the wake of last Tuesday's attack. The meeting was requested by the Arabs. The present draft resolution before the Council is being sponsored by some 20 Arab and Third World countries.

SOFFER IS NOW ISRAELI ENVOY TO PARIS

GENEVA, Aug. 2 (JTA) -- Ovadia Soffer, the present Israeli Ambassador to the United Nations in Geneva, has been appointed as the new Israeli Ambassador to France, replacing Meir Rosenne, who was recently appointed to Washington.

The 47-year-old Soffer, born in Iraq, was formerly Ambassador to Chad and served at the Israel Mission to the United Nations in New York, before becoming Deputy Director of the Division on International Affairs in Israel's Foreign Ministry.

BANK TO PAY FINE FOR ALLEGED VIOLATION OF BOYCOTT LAWS

WASHINGTON, Aug. 2 (JTA) -- The Department of Commerce announced here yesterday that the Bank of New York has agreed to pay a \$24,500 fine for allegedly violating anti-boycott laws. The bank neither admitted nor denied allegations that it had failed to report 49 requests that it engage in restrictive trade practices or boycotts against Israeli firms, the Department said. But the Department said the bank has "agreed to take corrective measures to insure its future compliance" with the anti-boycott laws.

TWO NEW YORKERS GIVE \$3 MILLION TO BAR-ILAN U. BUSINESS SCHOOL

NEW YORK, Aug. 2 (JTA) -- Two of the largest gifts made to date to Bar-Ilan University in Israel -- both by New York businessmen -- both earmarked for the university's new school of economics and business, have been announced.

The donors are S. Daniel Abraham, who made a gift of \$2 million, and Jerome Stern, who gave \$1 million. They are founding chairmen of the new school which will stress American methods of management and business administration in training future executives and administrators for both the public and private sectors in Israel. University officials said that an additional \$500,000 has been raised toward the new school's \$10 million goal. Groundbreaking for the school took place in June on the university campus in Ramat Gan, a Tel Aviv suburb. Construction is expected to be completed by late 1985.

SPECIAL INTERVIEW
A 'BEAUTIFUL ISRAELI'
 By Rifka Rosenwein

NEW YORK, Aug. 2 (JTA) -- Chanita Rodney is the "Beautiful Israeli" of 5743 (1982/83). She was given that title by "At," an Israeli magazine for women, and by the Helena Rubinstein cosmetics company.

But, according to Mrs. Rodney, these companies sponsor the "Beautiful Israeli" contest in order to emphasize that "beauty in Israel" is not "only outward."

In fact, Mrs. Rodney, 54 years old and the mother of four children, was given the prize because she "knew how to turn a human tragedy that afflicted her into creative activity for the common good, as the person who submitted her name to the contest wrote.

Mrs. Rodney is the president and founder of Enosh, the Association for Mental Health in Israel, the first such Israeli group. Her impetus for creating the organization was the sudden mental breakdown of her oldest daughter 12 years ago.

For seven years, the family remained in ignorance of the nature of her daughter's illness, until, almost by accident, Mrs. Rodney learned that her daughter was suffering from schizophrenia, she told the Jewish Telegraphic Agency in an interview here.

She began reading about the disease and researching the state of mental health care in Israel. She realized that what was needed was a "better awareness" about mental illness, she said.

Need To Remove Shame and Stigma

"We have to take down the curtain of shame and stigma" associated with mental illness, Mrs. Rodney said. She learned this through personal experience. When she told friends about her daughter's illness, she said, "they all said 'shh'. We all nearly crumbled to pieces because it was so embarrassing," she said of her family.

"We were supposed to live a lie. It was like living underground," she said. She added that she "did not think Israel was a place to live like that." She escaped the Holocaust, in which her parents died, by being sent to England from her native Berlin at the outbreak of World War II. Mrs. Rodney became an ardent Zionist and together with her husband, a British soldier whom she met in England, moved to Israel shortly after the establishment of the State.

So, while watching Egyptian President Anwar Sadat's historic arrival in Israel in November, 1977, she decided that if someone could have the courage to do "such a great deed," she could have "the guts" to issue a letter to the public announcing the founding meeting of an organization for mental health in Israel.

Now A Nationwide Organization

The meeting was held in November, 1978 and the name Enosh, which means "human, humane," according to Mrs. Rodney, was chosen for the Association. She used her extensive background in volunteer work, which included eight years as head of the Women's International Zionist Organization's (WIZO) southern Israel region, to organize and publicize the new group.

Enosh now has 18 branches across the country, 11 social clubs and several halfway houses, according to Mrs. Rodney. All the facilities are staffed by

volunteers, including professionals in the field of mental health who donate their services.

The organization has 2,000 members and is funded by "small donations" and some help from Social Security. Its national headquarters are in a bomb shelter at Gan Hanevi'im in Tel Aviv. Mrs. Rodney said she was interested in starting an American Friends of Enosh, to help in fundraising.

'A Bridge Into Normal Life'

The Association's services, which are all free, "are a bridge into normal life," Mrs. Rodney said. There are no facilities for those just out of the hospital or undergoing treatment. The social clubs provide activities for these people and help them "learn daily life again. (The clubs) are open in the afternoon, because we help them find work in the morning," she added. Many of them work in the branches themselves.

The organization recently opened its first sheltered workshop, and Mrs. Rodney would like to establish a "drop-in center" soon. The center would allow people "with problems who are too embarrassed to go to a mental health clinic" to come in and find "a listening ear and an understanding heart," Mrs. Rodney explained. The branches can currently refer people to volunteer professionals but do not provide treatment.

There is "no lack of mental health clinics" in Israel, she explained, but there is a stigma attached to going to one. The clinics concentrate on medical treatments, while the Enosh centers are unique in focusing on social activities and the rigors of adjusting to daily life for the mentally ill, she said.

Mrs. Rodney, whose own daughter collapsed shortly after her tour of army duty, said that her organization services a lot of soldiers and works with the Ministry of Defense in that area. "The tensions we live in are different from (those in) other countries," she said. "We are constantly preparing for war" and have to constantly be on guard against terrorists. "All this adds to the normal pressures" that people have to deal with, she added.

She therefore stressed the need to make mental health a "quality of life" issue in Israel. "We need a mentally well society to cope with the unique pressures," she said.

A New Attitude Towards Mental Health

Mrs. Rodney saw her winning of the "Beautiful Israeli" prize for this work as a sign of a new attitude towards mental health in Israel. "They've chosen the mentally ill as the beautiful subject of Israel. It shows how humane Israel is," she said.

She also received the President's Award for volunteer work in 1981. Many of those nominated for that award and all those nominated for the "Beautiful Israeli" prize are women. "The man in Israel is the soldier," and the army has its own system of reward, Mrs. Rodney said.

Women "are doing a hell of a lot and no one's talking about it," she said in explaining part of the rationale for the "Beautiful Israeli" prize. "While the men are busy with the army, the women run the social (services). It's a hell of a hard job," she said.

This is the second year of the competition, which was patronized by Aliza Begin. This year, the campaign for the "Beautiful Israeli" was called "Aliza Begin's Campaign" in memory of the Prime Minister's late wife. Along with her title, Mrs. Rodney, a resident of Moshav Timorim in the Negev, received a car, a trip to Europe, a weekend at the Dan Camel and assorted cosmetics from the Helena Rubinstein company.

Mrs. Rodney is currently organizing an international symposium on "The Future of the Mentally Ill in Soc-

ity," to be held in Jerusalem in October. Through the World Federation for Mental Health, she is in contact with over 300 mental health associations around the world. The symposium will represent "the first time that professionals, volunteers, families and patients will be on one platform to discuss" the current and future status of the mentally ill, according to Mrs. Rodney.

Mrs. Rodney continues her efforts to normalize the status of the mentally ill in Israeli society, in order, she said, to encourage people to seek help earlier, to give them back their self-esteem, and to support them and their families once mental illness is diagnosed. Many families of the mentally ill feel guilty about it and ashamed, and don't talk about the problem, she said.

Mrs. Rodney, whose daughter is now the chief telephone operator at their moshav, said she and her family are "the proof that it helps the family" to talk openly about the problem. "It's like anyone else with a problem," she said. "But let's face the problem and live with in a dignified way."

ISRAEL'S INFORMATION MINISTER URGES REAGAN ADMINISTRATION NOT TO PUNISH ISRAEL WHEN THERE MAY BE DISAGREEMENT BETWEEN ISRAEL AND U.S.

By David Friedman

WASHINGTON, Aug. 2 (JTA) -- Harry Hurwitz, who is returning to Jerusalem Thursday after three years as Israel's Minister of Information here, urged the Reagan Administration today "not to punish Israel when there may be some disagreement" between Washington and Jerusalem.

"This wrapping over the knuckles, withholding, releasing, sending, not sending, is something that causes bad blood," Hurwitz told some 50 Christian leaders who attended a luncheon to bid him farewell as he leaves to take up his new post as advisor to Premier Menachem Begin on diaspora affairs.

The Minister said that there was no need for this kind of behavior by the U.S. toward Israel because the strength of the Israel-U.S. alliance lies in their "ability to remain together in times of difficulty."

The luncheon was held at the American Christian Trust, a house of prayer directly across from the Israel Embassy. The house was bought recently by a group of Christians to ensure that it would be occupied by people friendly toward Israel. One of its main aims is prayer for Israel.

Those present today signed a scroll presented to Hurwitz praising him for "building bridges between the Christian and Jewish communities." It also noted that the "ancient people of the book and the Bible-believing Christians of America are being bound together with an eternal cord that cannot be broken."

Hurwitz and his wife, Frieda, presented the house with a map of the United States showing all the places with biblical names.

Hurwitz Praised For His Work

The Rev. Isaac Rottenberg, executive director of the National Christian Leadership Conference for Israel, noted that Hurwitz was in the U.S. during "an era when misinformation of Israel reigned supreme." He noted Hurwitz's "willingness to reach out and be open to the Christian Community."

The Rev. Robert Drinan, a Catholic priest and political activist, also praised Hurwitz for helping the growing dialogue between Jews and Christians. Cal Thomas of the Moral Majority and

Frank Eiklor of the Shalom Fellowship noted that Hurwitz has always been willing to provide Christian broadcasters with information necessary in combatting anti-Israel propaganda.

Hurwitz said that during his three years here, Israel has been vilified as never before in history and blamed this on the "manipulation" of the media. But he said that Israel's image has improved now and the reasons he said are that the policies of the government of Israel are at last being understood.

A close friend of Begin's since 1947 and author of a biography of the Premier, Hurwitz urged the Administration to understand that Begin "is the most honorable gentleman in the world; he does not tell lies and he does not deceive." Hurwitz said he will take back to Israel the knowledge that Israel is not alone but is strengthened by the American Jewish community and its friends in the Christian community.

In his new post as an advisor to Begin, Hurwitz replaces Yehuda Avner, who was named Ambassador to Britain. Hurwitz and his wife made aliya to Israel in 1978 from South Africa where he had been editor of the Jewish Herald for many years. He came to South Africa as a boy from Latvia.

USE OF COMPUTER WIDESPREAD IN JEWISH SCHOOLS IN CHICAGO

CHICAGO, Aug. 2 (JTA) -- Efforts to apply computers as teaching tool in day schools and supplementary Hebrew schools in Chicago on a systematic basis have caused a marked increase in motivation and ultimately in student learning, particularly in classes where motivation had been low.

This is one of the preliminary findings of a program involving establishment of a Morris and Rose Goldman Computer Department for Jewish Education, according to a report in the 11th annual roundup of recent programs in Jewish education.

The roundup, listing dozens of projects, appeared recently in "The Pedagogic Reporter," published in New York by the Jewish Education Service of North America, successor agency to the American Association for Jewish Agency.

The report was prepared by Leonard Matansky, supervisor in the Associated Talmud Torahs of Chicago. He stated that since the inception of the computer department at the start of the year, the department has grown to five times its original size "and is now used in all of the Associated Talmud Torahs day schools and supplementary Hebrew schools."

Matansky reported that the program is coordinated from the central office and computer training is provided to the teachers, and that the computer are being used in classrooms both "on a one-to-one basis with the students and as an additional tool for the teacher in the classroom."

He declared that the software programs cover such topics as Hebrew reading, vocabulary and grammar; holidays of the Jewish Year; Jewish history; and Jewish educational games. He reported that, in addition, there are programs that are adaptable to any subject.

Noting it was still too early to provide a complete and comprehensive evaluation of the computer program in the Chicago Jewish schools, Matansky said that the introduction of computer assisted instruction had caused "a marked increase in motivation and ultimately in student learning, especially in classes where motivation had been low."

He said the computer-assisted teaching also had "individualized learning and aided remediation of slower students" and had "aided in the presentation of reviews of Jewish laws, customs and history in a new and novel manner."

memorandum

THE AMERICAN JEWISH COMMITTEE

date August 8, 1983
to Rabbi Marc Tanenbaum
from Randy Czarlinsky
subject Foreign Affairs

Although you are out of town, news travels very fast to the field and congrats are in order. Best wishes in moving the foreign affairs department to bigger and better heights.

You are well aware of my special interest in foreign and interreligious affairs. For your information I have enclosed a copy of my presentation to the AJC staff seminar on what FAD should be doing in the area.

If by chance openings occur as you add your personal touches to FAD, I'd be interested in discussing it.

Once again, mazel tov.



esc!

Randy Czarlinsky

FOREIGN AFFAIRS PRESENTATION
for AJC Staff Seminar
May, 1983

When determining issues in the Foreign Affairs arena and coupling it with a Jewish agency — one almost always comes up with Israel as the "only issue." Yet, this tunnel vision thinking may also lead us to disaster.

In order to be effective on the Israeli issue, we must widen our program and issues perspective. Before outlining specific program objectives and ideas, I'd like to present a number of issues we should address in some form during the coming year. They fall into four categories:

The Middle East — The Arab-Israeli conflict is just one small component of the issues facing us in the Middle East. While I will explain detailed program objectives later, it's very important that we discuss the situation as issues in the Middle East rather than the Arab-Israeli conflict. Three Middle East issues have a direct Israeli component attached to them.

One is Sephardi-Ashkenazi relations. As we all know, Sephardim compile 60 per cent of the Israeli population. No matter what you thought of David Shipler's three part series in the New York Times, the issue we must wrestle with is Oriental Sephardim, those who came to Israel in the 50's and 60's from the Arab world. They are quickly becoming the new Israeli leaders. Within the decade we will be seeing Israeli leaders who look like Arabs and speak very little english. Unless they are introduced to the western media and American Jewry, support for Israel may erode drastically.

Another issue is the future of the West Bank. While Israelis must decide whether they want a Zionist state or a democracy, we must begin discussing the ramifications of annexation. Within this framework we need to gain a better understanding of the Palestinians and who they are.

Other issues in the Middle East which we should be focusing on include: the Syrian-Soviet connection, the future of Iran, will it become a Soviet satellite when Khomeini dies, and heighten Persian Gulf tensions?

Petro dollar influence and the Falashas round out the issues that should be on our Middle East issue agenda for the coming year.

Because of its impact on our society, the print and broadcast media earn their own personal roman numeral. Statistics show that when the media changes its coverage, public opinion reflects those changes.

The third main issue is Europe. We have tended to ignore east-west issues in the recent past. The blitz we use on Middle East issues has not occurred except on domestic events — such as the bombing in France and the solidarity crackdown. The Jewish community in Europe, especially France, is growing. Besides following issues of interest-breaks in the alliance, Northern Ireland, the Madrid conference, have all but been ignored. We should also go to the European continent for our struggle regarding Soviet Jewry, as well as other issues. The German exchange program provides an excellent opportunity for this.

The fourth area is that of Central and Latin America. Seventy-seven years ago this agency was created to protect and secure the rights of Jews wherever they may live. The issue of human rights vis-a-vis the Jewish communities south of us is the issue we need to continue to address.

That's the agenda from the surface. What ways can we implement programs around these issues.

First, I believe there must be a concerted effort with fad and the field for any effective program to succeed, with the additional fundraising responsibilities that have been placed on the field, chapter programs are now conducted on a hit and miss basis. Since the odds of that policy changing, so that we can devote more time to planning, are not good, AJC should create a program/issue person in fad. The person should not necessarily be placed in New York, but their main responsibilities should be program coordination and the media.

A quick glimpse of what programs we should implement include:

On the Middle East—in all of our communications and programs, we must use the words Middle East conflict instead of Arab-Israeli conflict. It may seem very insignificant, but its very important. Nothing should state Arab-Israeli conflict, unless as a subtitle, like—The Middle East Conflict-The Arab-Israeli component .

It is imperative that we bring in Sephardi political or community leaders to the communities. While its important to meet them in Israel, its far more important to have them meeting the U.S. Jewish community, universities, and editorial boards. We have the opportunity to be in the forefront of this issue.

Unless new owners are found, there is little likelihood of changing the editorial opinions of newspapers. While its important to have media contacts, we should put more emphasis on op. eds. and news coverage. I'm not talking about letters to the editor. There is no reason, no matter what the issue, Palestinians, Falashas, the West Bank, that fad prepare a 500-700 word op. ed. piece for the chapter at least once a month. Our leadership loves to see their names in print, preferrably being quoted or as a byline. The department's peace-plan comarison was an ideal opportunity to develop such an op. ed. piece.

These op.ed. pieces should not be limited to Middle East issues. The audience that would be reached exceeds the number who read our current research reports.

Remember, besides informing our members, we are trying to educate and influence the community at large.

Mini-seminars and programs on Middle East issues should be popping up in the chapters. While its nice to use AJC staff, we build credibility and may make news by using non-Jews and "objective" approaches, such as a good State Department person. Its not news for the Israeli Consul General to meet with the chapter, or for the chapter to sponsor such an event. But it is news and informative, for the chapter to meet with an Egyptian Consul General, a Palestinian or a Lebanese.

I believe its important for our field staff to visit Israel at least once every two or three years to learn first hand what is happening. With foreign editors visiting the region frequently we have little credibility if we haven't visited the region.

One way to ensure this is to create a chapter Mission. After all, AJC'ers will meet with Jews, Palestinians, Arabs and Christians and won't be solicited. There is not a Federation trip that can offer such a guarantee.

In almost all of our cities, universities and World Affairs Councils sponsor speakers on a variety of issues. Arrange to be a co-sponsor or silent partner for people like John Pawlikowski, Aaron Miller, types, who will get the message across.

While Petro dollar influence is currently under DAC, I believe it should be incorporated into FAD, as it relates to a Middle East issue that does not have domestic origins. Its impact is felt by Jews throughout the world.

MEDIA

Although I've touched on the print media and ways of making inroads via the op. ed. page on international issues, there are other opportunities.

When it comes to the Middle East, specifically those issues related to Israel, the media looks for Jewish quotes. Make life easy for these people, especially if you want to be used again. If you cannot comment for the record, say so. If you can, give background information, not for attribution and printing. It would also be helpful if national and field take a stand in a news release and not give gobblegook or code words.

Religion editors can also be helpful. Judaism is indeed a religion and foreign affairs issues that concern us tend to end up on the religion page. These reporters are dying for a "real" story or feature regarding the local community. You may want to invite the media to your foreign affairs program., as it fulfills two needs — educates them and lets them see AJC.

We should also return to our analytical approach in research. One such project might be a review of each month's network broadcasts and an analysis of how much time they gave to international news, and how much was in the Middle Est.

We should also develop a unique cable series that actually provides depth to its program. Most public affairs programs hit the surface issues in one-half hour. Then its on to the next issue.

We should develop a three or four part series under a variety of headings. One cannot discuss European issues such as East-West trade, the pipeline, NATO Alliance, Defense, in thirty minutes. By developing such a program and meeting with experts, the half-hour program could be distributed to chapters who have cable in their cities with a sixty to ninety ssecond introduction for the local chapter. In joint copyright with a cable company, their first rights usage is usually 10 to 14 days.

Obviously it cost dollars, but the broadcast medium is an area we must enter.

EUROPE

Programmatically, the best we can hope for is op.ed. pieces on issues of concern and a Chapter program on a number of issues: east-west trade, Northern Ireland, Soviet Jewry, even European perspectives in the Middle East. Soviet Jewry isn't a major draw anywhere. No matter what we ask the Reagan administration to do for Soviet Jewry, not one Jew will probably leave because of it. But, the Soviets want plenty from the Europeans, and this is an angle chapters could use via consulate meetings and briefings with eastern or western consulates.

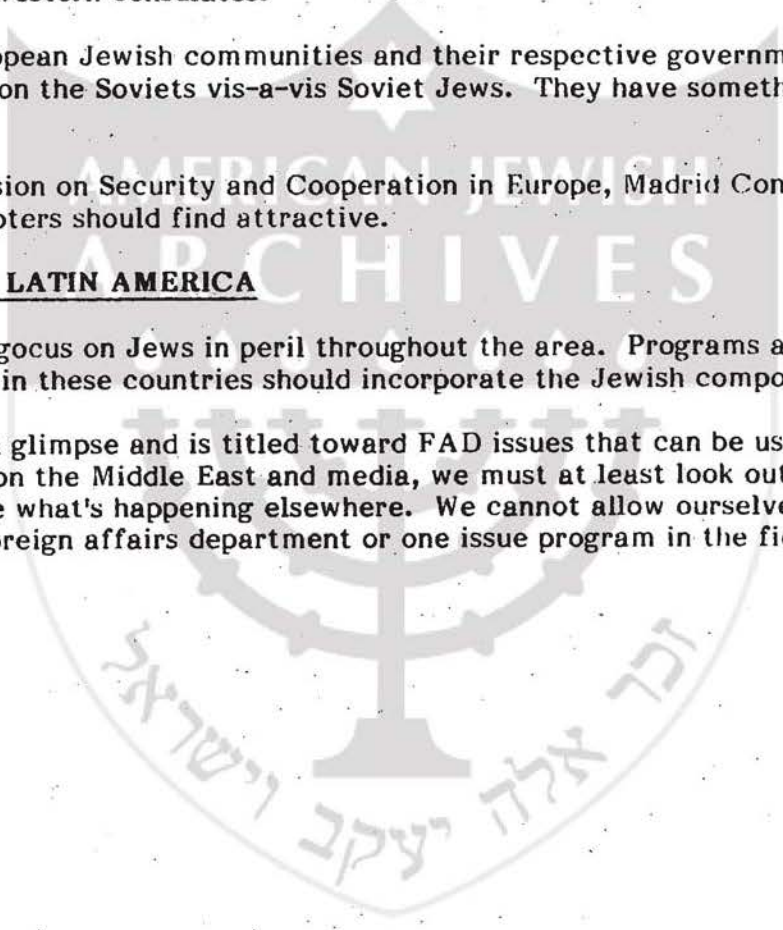
Through European Jewish communities and their respective governments, pressure must be applied on the Soviets vis-a-vis Soviet Jews. They have something to offer the Soviets.

The Commission on Security and Cooperation in Europe, Madrid Conference are other issues chapters should find attractive.

CENTRAL AND LATIN AMERICA

We need to focus on Jews in peril throughout the area. Programs and analyses on human rights in these countries should incorporate the Jewish component.

This is only a glimpse and is tilted toward FAD issues that can be used in the field. While its heavy on the Middle East and media, we must at least look out our windows and acknowledge what's happening elsewhere. We cannot allow ourselves to be a one issue oriented foreign affairs department or one issue program in the field.



memorandum

THE AMERICAN JEWISH COMMITTEE

date Aug. 9, 1983

to Marc Tanenbaum

from Mort Yarmon

subject

Reading this re-convinces me that we are not making enough of the Lutheran repudiation of Luther. Why don't we consider making this the focus of an interreligious activity at the NEC meeting in Phila? The meeting comes sometime around the 500th birthday celebration.





NURSERYMEN'S EXCHANGE

475 SIXTH STREET • SAN FRANCISCO, CALIFORNIA 94103 • TELEPHONE (415) 392-0078
CABLE ADDRESS • NURSEXC SFO • TELEX - 470463



August 2, 1983

THE AMERICAN JEWISH COMMITTEE
Institute of Human Relations
165 East 56 Street
New York, New York 10022

Dear Marc:

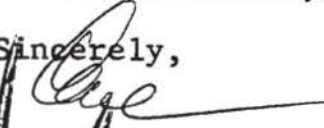
It was really wonderful hearing from you. The historic declaration by the Lutheran World Federation condemning Martin Luther's anti-Jewish writings is one of the greatest achievements for the Jewish people and humanity as a whole. Martin Luther generated such pervasive anti-semitism in the sixteenth century that, on some level, he planted the seeds for the Holocaust. From this standpoint, an achievement such as yours may be viewed as a great step in the prevention of another holocaust.

I want to thank you for your tremendous dedication and for making this declaration possible. I believe that the American Jewish Committee should give you special recognition for this important event.

I look forward to the opportunity of seeing you again soon.

With best wishes,

Sincerely,


Carl Pearlstein


Emig Weiner



memorandum

THE AMERICAN JEWISH COMMITTEE

date August 9, 1983
to Marco Tanenbaum
from Bill Trosten
subject

Please read the attached letter from
Dick Weiss and let me know what you
think.



BT/bf

De

July 26, 1983

Howard I. Friedman, Esq.
Loeb & Loeb
One Wilshire Boulevard, #1600
Los Angeles, California 90017

Dear Howard:

After considerable introspection I have decided that this is an appropriate time for me to step down as Chairman of AJC's Domestic Affairs Commission.

I called to set a date to discuss this with you in advance, but on reflection I decided to put what's in my mind in writing and then find an opportunity to pursue my thoughts with you face to face.

Domestic Affairs for me has been a frustrating experience. There are manifold circumstances which precipitate my frustration, but the essential reason is my belief that the job is a "non-job" and that the entire legitimacy and potential for effectiveness of the Commission itself in the context of a changing AJC is subject to serious question.

The vitality of the leading chapters and the participation of their leaders on a national level, the advent of "Focus Programming" and the proliferation of special "ad hoc" national task forces on important issues, i.e. defense policy, immigration and the like, are rapidly rendering the entire Commission structure, in my belief, an anachronism.

There are many other bases for my frustration, but they are more personal. The paramount one is distance and my inability because of the distance to participate in the planning process. It is enough that I travel to New York for Board of Governors'

Howard I. Friedman, Esq.
July 26, 1983
Page Two

meetings -- I just cannot make the interim trips for the Executive Committee and Domestic Affairs planning meetings.


Separate from the distance problem is the complete lack of continuity of attendees at Commission meetings. Different people from different places with differing interests make up the Commission roster and rarely are the same persons in attendance two meetings in a row. There is in fact a lay "Commission" in name only. What we have is a staff department pursuing many and diverse activities linked under the heading "domestic" but including education, women's issues, legal, Arab influence and even administration of the New York Chapter -- and now IPGI, too?

I would not broach this issue at this juncture were it not for the change in staff administration. I have the highest regard for Irv Levine. He is a superb and dedicated person. He deserves a lay counterpart with much more conviction of the propriety of his new function and with the capacity to be available with greater ease than I.

This letter is not to imply a delimiting of my interest in or my enthusiasm for AJC. I propose to remain an active member of the Board of Governors and Board of Trustees and a strong supporter of your presidency.

Please call me and let's get together.

Sincerely,


Richard L. Weiss

RLW:sp

P.S. After regaling you with the "non-job" quality of the Commission chairmanship, it seems inappropriate to suggest a successor appointee. However, I'm not so certain that this letter will convince you to eliminate the Domestic Affairs Commission. Accordingly, I strongly recommend David Squire as an extremely competent, able and interested potential chairman.

MT
748.

FROM....

HYMAN BOOKBINDER

Aug 11, 1983

To: Bill Trosten et al

These are the relevant documents re the
March on Washington:

- (a) Letter from King/Pamstry to Segresten
- (b) 3 excerpts from resolutions that
contain modifications made in order
to satisfy misgivings of Jewish
community.

Please share this with Mort,
Seymour, Marc, et al.

Bookie

We understand that there have been discussions between you and a representative of the National Council of Churches regarding Jewish participation in an Interfaith Service on Friday, August 26th. We, along with other national leaders, look forward to this service and we will fully publicize it as a major component of the Twentieth Anniversary events.

It is clear to us who have shared experiences of oppression and discrimination, that forces exist to divide us. It is likely in these final days of preparation, that many disturbing rumors and allegations will surface. Therefore, we are strongly suggesting that we adhere to the following guidelines:

- . We will immediately contact one another regarding disturbing rumors and allegations.
- . We will assume that the only official statements of policy of the Twentieth Anniversary are those articulated by the co-chairpersons.

In the face of our greatest challenges, we must maintain our historical vision of equality and justice for all people. There is much reconciliation that must continue in order for us in the days ahead, to work together for the common vision and dream for all Americans. The Twentieth Anniversary March on Washington affords us an opportunity for reconciliation, for healing, for locking arms and for struggling together until the last battle is won and we can stand together and shout, "Free at last, free at last, Thank God Almighty, we're free at last."

We look forward to having you with us during the Twentieth Anniversary March and Celebration.

Sincerely,


Honorable Walter E. Fauntroy
National Director
Twentieth Anniversary March


Mrs. Coretta Scott King
Co-Chairperson
Twentieth Anniversary March

On Behalf of:

Bishop James Armstrong
Ms. Asia Bennett
Mr. Tony Bonilla
Ms. Judy Goldsmith
Archbishop James Hickey
Dr. Benjamin Hooks

Rev. Jesse Jackson
Dr. Joseph Lowery
Mr. Stevie Wonder



MIDDLE EAST

Among the organizations in our coalition, there are divergent views with regard to the efficacy of present United States policy in the Middle East. The Middle East is a barometer and acid test of our nation's foreign policy. The United States must take dynamic leadership in the international community in seeking political and diplomatic solutions to the conflicts in that region.

Towards this end, the United States should have policies which contribute to a just and lasting peace for the Palestinians, the Israelis, and all other people in the Middle East, and should encourage on-going constructive dialogue between these parties.

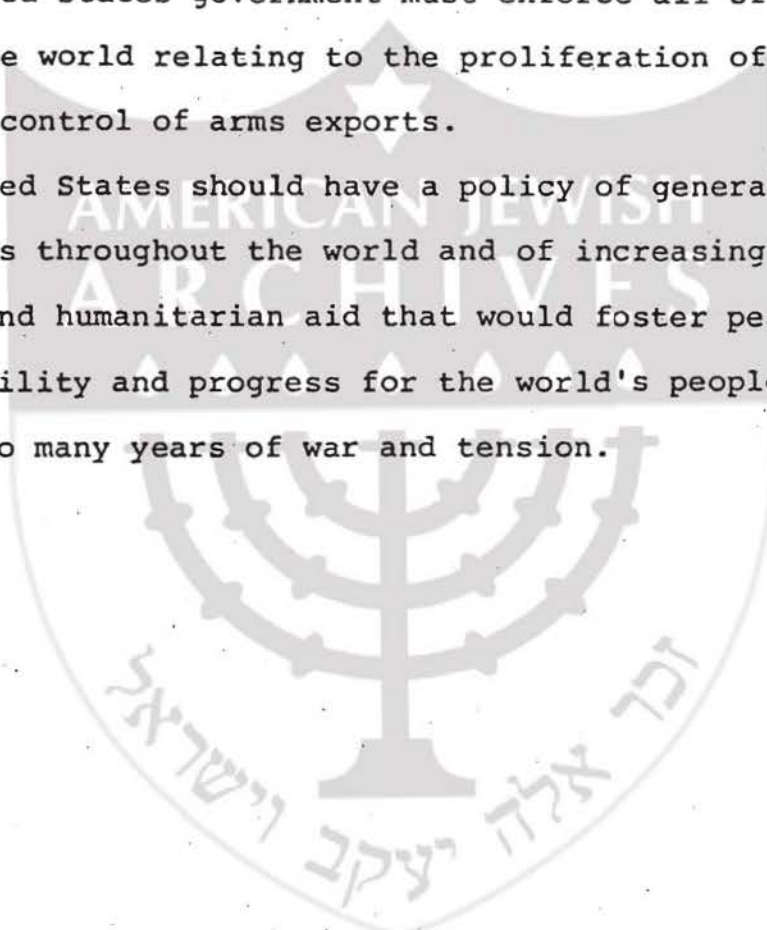
The United States is in the process of becoming embroiled in the internal affairs of another state in the Middle East, namely Lebanon. Rather than become a partisan of one faction in a state riven by factions, United States policy and aid should be directed at reconstruction and reconciliation among the various factions. Aid to Lebanon should be given in consultation with the many components of the Lebanese political community or the various factions will continue to seek external support for their internal rivalries.



(new wording of existing text -
insert before section on
intervention in the section
section on foreign policy and
national security)

The United States government must enforce all of its laws throughout the world relating to the proliferation of nuclear arms and the control of arms exports.

The United States should have a policy of generally reducing arms shipments throughout the world and of increasing the kind of economic and humanitarian aid that would foster peace, economic stability and progress for the world's peoples who have experienced so many years of war and tension.





756 Haddon Ave Collingswood, | Jersey, USA - Phone 609 8708
Box 379, 3700 A J Zeist, The Netherlands
Cable Address: Intcouncil Collingswood - Intcouncil Bilthoven

President: Rev. Carl McIntire, D.D.

12th WORLD CONGRESS JUNE 12-26, 1986, SEOUL, KOREA

INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

August 12, 1983

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

Dear Friend:

I saw you in Vancouver and have your speech about all this nice co-operation on behalf of mankind.

Do you not think you have had enough of the World Council of Churches after what they did to Israel? They gave the PLO the recognition, the state, everything that they have asked for. It is exactly what the Soviets themselves have been plugging for against Israel.

With all that the WCC has done and is doing to help the cause of the Soviets, do you not think it is about time that you and others of your associates joined in opposition to the WCC? Here come our churches all over the world, now in 93 nations, and they all stand with Israel against the Communists. In our recent Congress we showed an excellent film, produced by one of your Jewish organizations, and we came out with a fine declaration.

Our churches recognize out of that Old Testament, which both of us accept, that God gave the land to Israel, and we are with you in securing that land and all your rights. There are these religious differences between the Christian and the Jew, yet when it comes to what the Soviets are doing and what the PLO is doing and what the WCC is doing, you Jewish leaders ought to stand up clean and straight. I really wish you would.

How can you possibly go along with the way in which the WCC handled the Afghanistan issue? Even the New York Times's Mr. Briggs in his two account (he did not arrive there until the last three days) made it clear that you were coming out on the little end in just about everything. Remember, the WCC called upon their churches all over the world to stand up for the PLO and get their people to favor the establishment of their state "in the occupied territory" and produce a Communist state to work additionally for the destruction of Jewish persons in the land.

Mr. Tanenbaum, I feel very constrained about these matters. In my opinion I feel that you are coming out at the little end and it is going to be more difficult for you and for us. With kind personal regards.

Sincerely

Carl McIntire



756 Haddon Avenue, Collingswood, Jersey, USA - Ph 609 0700

Box 379, 3700 A J Zeist, The Netherlands

Cable Address: Intcouncil Collingswood - Intcouncil Bilthoven

President: Rev. Carl McIntire, D.D.

12th WORLD CONGRESS JUNE 12-26, 1986, SEOUL, KOREA

INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

August 17, 1983

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

Dear Friend:

You may have it, but I want to be sure you get it — the final version of the WCC's statement on all these issues. There is an awful lot of verbiage here, but they surely have stuck a knife in the back of Israel.

We stand ready to help you all we can.

Yours Sincerely,

Carl McIntire

g



THE MIDDLE EAST

1. The increasingly dangerous situation in the Middle East threatens the peace of the whole world and places heavy demands on all those striving for justice and freedom.

The Middle East is a region of special interest as the birthplace of three monotheistic religions. The churches in the area have their roots from apostolic times. Their continued presence and active participation in the life of the whole area, despite suffering at various periods, is a remarkable witness to the faith. They are facing new challenges and attempting to respond through new forms of witness. While only the churches of the Middle East can determine the nature and forms of their witness, it behoves all churches to strengthen their presence and support their ministry, especially the ministry of reconciliation and witness for peace. Historical factors and certain theological interpretations have often confused Christians outside in evaluating the religious and political developments in the Middle East.

2. Recent developments in the region have further pushed back prospects for peace. The agony of the Lebanese war is not yet over. The integrity and independence of Lebanon are in greater danger than ever. The Israeli settlement policy on the West Bank has resulted in a de facto annexation giving final touches to a discriminatory policy of development of peoples that flagrantly violates the basic rights of the Palestinian people. There are fears of relocation of the inhabitants on the West Bank and their expulsion. A large number of Palestinians are under detention in the prisons in the West Bank and in camps in Lebanon. There is escalation of tension in the occupied territories. The consensus among the Arab nations appears to have been lost. External and internal pressures have caused serious rift within the Palestinian movement. In many situations there are increasing violations of human rights, especially of minorities and religious fanaticism is a base of many communities. The Iran-Iraqi war continues to claim an increasing toll of lives and complicates inter-Arab relations. Tension is increasing in relation to Cyprus.

3. The Israeli-Palestinian conflict:

i) We reaffirm the principles previously enunciated by the WCC as the basis on which a peaceful settlement can be reached. The UN resolution 242 and all other relevant UN resolutions need to be revised and implemented taking into account changes that have occurred since 1967 and that such revisions should express the following principles in a manner that would ensure:

- a) the withdrawal of Israeli troops from all territories occupied in 1967;
- b) the right of all states, including Israel and Arab states, to live in peace with secure and recognised boundaries;

- c) the implementation of the rights of the Palestinians to self-determination including the right of establishing a sovereign Palestinian state.

ii) We reaffirm that the Middle East conflict cannot be resolved through the use of force but only through peaceful means. Negotiations for a comprehensive settlement in the Middle East should include all those parties most intimately involved: the state of Israel, the Palestinian Liberation Organisation and neighbouring Arab states. The interests of the world at large are best represented through the United Nations and the USA and the USSR have a special responsibility in this matter.

iii) Churches should undertake the following with a view to facilitating processes towards negotiations:

- a) to build greater awareness among the churches about the urgency and justice of the Palestinian cause. In this connection active support should be extended to the UN Conference on the Question of Palestine to be held at the end of August 1983 in Geneva. The churches should bring to bear their influence on states to participate in it;
- b) to encourage the dialogue between Palestinians and Israelis with a view to furthering mutual understanding and enabling recognition;
- c) to remind Christians in the Western world to recognise that their guilt over the fate of Jews in their countries may have influenced their views of the conflict in the Middle East and has often led to uncritical support of the policies of the state of Israel, thereby ignoring the plight of the Palestinian people and their rights. In this context we welcome the more open and critical stance adopted by Christian churches in the traditional Jewish-Christian dialogue, but we also urge the broadening of the dialogue to include larger segments of both Christian and Jewish communities;
- d) to support movements within Israel, which are working for peace and reconciliation.

4. Lebanon

The ecumenical community shares the agony of the peoples in Lebanon who have been tragically suffering over the last nine years and who have been carrying too large a burden of the problems of the region.

i) We reiterate that the recovery of Lebanese territorial integrity and sovereignty is a key to peace and justice in the region and that for this to be realised all foreign forces must be withdrawn from Lebanese territory.

ii) We appeal to the ecumenical community:

- a) to support the efforts of the Lebanese government to reassert the effective exercise of its sovereignty over all Lebanese territory and to support full independence and unity of the Lebanese people;
- b) to assist the churches within Lebanon in their attempts with leaders of the religious communities for reconciliation with a view to achieving harmony and unity among all communities in the country;

- c) to continue to support generously the Middle East Council of Churches and the churches in Lebanon in their humanitarian and social programmes of relief for all in Lebanon;
- d) to collaborate with the churches in the area in their contribution to the promotion of justice, dignity, freedom and human rights for all in Lebanon.

5. Jerusalem

i) We reaffirm that "Jerusalem is a Holy City for three monotheistic religions: Judaism, Christianity and Islam. The tendency to minimise Jerusalem's importance for any of these three religions should be avoided" (Vth Assembly, Nairobi 1975). The WCC should implement the proposal of the WCC Central Committee (August 1980) that dialogue be initiated with Jews and Muslims so that members of the three religions can understand each other's deep religious attachment to Jerusalem and so that together they can contribute towards political processes that would lead to a mutually acceptable agreement for sharing the city. The churches should give priority to this while continuing efforts to secure a general settlement of the Middle East conflicts. The special legislation known as the Status Quo of the Holy Places must be safeguarded and confirmed in any agreement concerning Jerusalem.

ii) a) We call the attention of the churches to the need for:

- actions which will ensure a continuing indigenous Christian presence and witness in Jerusalem;
- wider ecumenical awareness of the plight of the indigenous Muslim and Christian communities suffering from the repressive actions of the occupying power in East Jerusalem and other occupied territories.

b) We call upon all churches to express their common concern that although Israeli law guarantees free access for members of all religious traditions rooted in Jerusalem to their holy places, the state of war between Israel and Arab States, the political reality created by the Israeli annexation of East Jerusalem and continuing occupation of the West Bank means that Arab Muslims and Christians continue to experience serious difficulties and are often prevented from visiting the Holy City.

6. We uphold the churches in the Middle East in our intercessions as they respond to the new challenges in the difficult circumstances through their witness in the service of Christ. We assure them of the solidarity of the community of faith around the world as we have gathered together here in the name of Jesus Christ, the Life of the World. We pray for the healing of the wounds in the nations of that region.

We stand together with other religious communities in a spirit of servanthood seeking to be faithful in our common calling to be peace-makers and reconcilers and to bring hope for all.

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August 12, 1983

REVIEW & OUTLOOK

Down From the Mount

The World Council of Churches has just descended from a mountain in Vancouver with a stone tablet saying that the focus of evil in the world today is the United States.

The U.S. is trying to "contain the aspirations of Central American people," the council said at its just-completed Sixth Assembly. It accused the Reagan administration of trying to "destabilize the Nicaraguan government, renew international support for Guatemala's violent military regimes, resist the forces of historic change in El Salvador and militarize Honduras."

The assembly opposed "any type of military intervention by the United States, covert or overt, or by any other government." It didn't see fit, however, to name any other names.

Indeed, the assembly rejected a proposal calling for an immediate Soviet withdrawal from Afghanistan, in favor of a resolution allowing Russian troops to remain in Afghanistan until an "overall political settlement" is reached, i.e., when the freedom fighters are crushed. Just to make sure, American delegates at the assembly voted with their Soviet and East bloc counterparts for a call for a cutoff of arms supplies to Afghan freedom fighters.

Moreover, the council refused to hear two appeals from Christians in Russia begging for a "helping hand to the persecuted faithful." One letter was circulated from the Christian Committee for the Defense of Believers' Rights in the U.S.S.R. accusing Soviet authorities of "implementing a policy of genocide against believers." It said that 33 Christian believers are currently in prison, labor camps or special psychiatric institutions and that 20,000 others are seeking to emigrate so they can practice their faith. The letter also charged authorities with harsh discrimination in jobs, education and housing.

Deacon Vladimir Rusak of Moscow also wrote to the council asking for help against religious persecution. He said he has been prevented from writing a history of the Russian Orthodox

Church after the 1917 revolution by the church's own hierarchy and the KGB, which confiscated his archives in January. "I believe in the Lord, I love my church, feel concern for her future and wish to serve her—but not by a compromise of conscience, that price which is exacted from our church leadership and which I am being urged to pay," he said.

The council didn't take up the appeals because that would have intervened in the "internal situation" of a member of the WCC, of which the Russian church is a part, said WCC executive Ninan Koshy. The appeals recall a similar letter sent to the previous WCC assembly, in 1975 in Nairobi, by Father Gleb Yakunin of the Russian Orthodox Church, who accused Moscow of persecuting Christians. After sending the letter, Father Yakunin was convicted of "anti-state activities" and is now serving a five-year sentence in a Soviet labor camp.

All of this may come as a surprise to many of the approximately 500 million members of the more than 300 Protestant, Orthodox, Anglican and independent churches represented at the World Council. But it shouldn't. The council has long supported many of the same leftist revolutionary causes aided and abetted by the Kremlin and its proxies. There have even been charges that offerings from collection plates have been handed over by the council to guerrillas, possibly for arms purchases. An expose on the WCC and the U.S. National Council of Churches earlier this year by CBS's "60 Minutes" concluded that "whether it is by design or mischance or deliberate manipulation from outside the churches, church money and the churches themselves are found to be supporting highly political movements."

The World Council is supported by the mainline U.S. Protestant denominations. After its Vancouver revelations, it would seem to us, its supporters have some explaining to do. A good time to start would be with Sunday's sermons.

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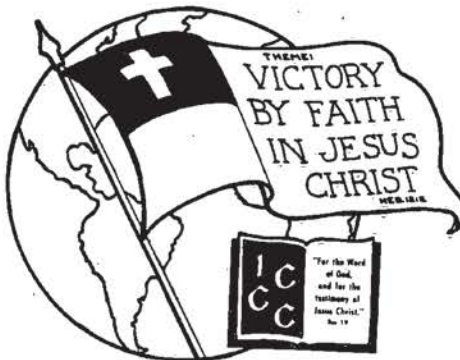
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A Critique
of the
World Council
of Churches
by the
International
Council of
Christian Churches

CAPE MAY
versus
VANCOUVER
1983

By Dr. Carl McIntire, President
International Council of Christian Churches



A Critique of the WCC by the ICCC

**By Dr. Carl McIntire, President
International Council of Christian Churches**

**Address given in the Alma Mater Auditorium
(Student Center) of the University of British
Columbia, August 3, 1983 during the Sixth Assembly
of the World Council of Churches Meeting, July 24 -
August 10 in Vancouver, British Columbia, Canada.**

The two councils of churches, the International Council of Christian Churches and the World Council of Churches, were formed in Amsterdam, the Netherlands, in 1948. During these 35 years, the two have been appealing to the churches over the world and working among them. The issues, however, which have brought these councils into existence, have made it clear that the two have been set on divergent courses and that a widening chasm between the two is growing deeper. Today the ICCC has 399 denominations in 93 countries.

There is a place and need for a council of churches, Christian co-operation and emphasis on unity among Christians the world over. A worldwide fellowship of Christian churches and believers is a glorious prospect indeed. The 20th Century itself has commanded such councils: the shrinking of space and time by transportation, communication, instantaneous television and all that God has unfolded out of the mystery of His creation has made possible the coming together of the churches. There is an *Una Sancta*.

ICCC NEEDED – WCC INCLUSIVIST

There would have been no occasion for the ICCC if the World Council of Churches had been bringing the churches together on a clear, strong, unequivocal doctrinal basis which encompassed the foundation truths of the historic Christian faith. This could and would have been possible if in the earlier years of the century the churches of the West, particularly

Germany, Great Britain and the United States, had not brought into their bosoms the attacks against the Holy Scriptures and their rejection made by what has been called the Graf-Wellhausen German Higher Criticism. Here the Bible, its truth and authority, were questioned and even discredited as the explicit Word of God. From this development there came in the structure of the churches what is known as inclusivism, now called pluralism. This means that there were many divergent views, belief and unbelief, within the communion of the ecclesia. This produced confusion, conflicts and separations and two councils of churches.

“Ecumenical,” it must be recognized, is a good word historically. The ecumenical councils were a great blessing to the churches in earlier centuries. They clarified the doctrinal conflicts – Christological, trinitarian, soteriological – on the basis of what the Scriptures taught and what the church was to believe as God required.

In this century it became the Christian groups around the world, some of which were involved in bitter separations because of false doctrine, with breaks occurring in the United States particularly, and in China also, who reached back into church history and determined that there would be a genuine Christian council where the Word could be historically used with propriety. Such a council of churches indeed could serve as an agency or arm of Bible-believing churches to preserve the faith and proclaim the everlasting Gospel.

Thus the ICCC became a fellowship of evangelical churches to promote a revival of Bible Christianity and to warn against the unbelief and its consequences inside the house of God. These questions concerned all Christian churches over the world.

The ICCC proceeded to adopt a lengthy declaration or confession containing the common evangelical doctrines to which the churches originally subscribed. All churches in the past had these historic doctrines in their creeds. The Apostles Creed was adopted also. The WCC, on the other hand, adopted one short sentence and then nullified it by reservation; the WCC was not concerned with the

manner in which the churches would interpret this statement. This left the WCC without any valid doctrinal foundation. Later, as a result of pressure, this statement was edited to make it appear more orthodox, but the conditioning clause still remained.

This basic difference in their foundations determines and explains all that has happened between the two bodies. The division between the two councils occurred because of their different positions on Holy Scripture.

The churches in the ICCC believe that the Scriptures are indeed the Word of God, holy, pure, infallible and inerrant. "God is not a man, that he should lie." The WCC book for this assembly, entitled *Theological Explorations of the Theme – Jesus Christ the Life of the World*, states, "In our working groups there are at least six possible ways of viewing the authority of Scripture." With the ICCC there is only one way of viewing the authority of Scripture. The Bible is a special revelation given by the Holy Spirit, the third Person of the Trinity, in order to present to a lost world and to sinners dead in their trespasses, the message of God's grace and that Jesus Christ alone is the Redeemer. Here it is clear that He is the life only of those who are born again and not of those who die in their sins and go to hell. Here there is a break with the WCC in Vancouver. Christ, "the light of the world," yes; but He is only the life of believers.

Four hundred years ago at the time of Martin Luther and the break there in the church, there was no question on either side concerning the authority of Scripture. It was the Word of God. The problem at that time was simple – the Church of Rome nullified the Scriptures by its traditions.

Today, after these centuries, there is no longer a book produced by "holy men of God" who "spoke as they were moved by the Holy Ghost." There is no longer a scroll upon which Jesus placed His hand and said, "The scripture cannot be broken"; "They are they which testify of me"; and, "Ye do err, not knowing the scriptures." The difference between the two councils is that the ICCC has the Bible as the very Word of God with God the author thereof, as it

has always been confessed in such creeds as the Westminster Confession of Faith. Meanwhile the World Council of Churches does not know exactly what it has.

No finer description of what has taken place has been presented than in the *Christian Century*, the U.S. ecumenical journal, June 8-15. It came just in time to explain the differences as these two councils assembled. The article is by Episcopal Bishop John Shelby Spong, and is entitled "Hope and Fear in Ecumenical Union." The bishop made this address on the occasion of a Lutheran-Episcopal eucharistic fellowship. He asserted, "Christianity for the first time in its 2,000-year history is floating free in a sea of relativity, unable to maintain any of its traditional authority claims." And so he says, "The ecumenical movement, however, finally announces loudly that no one has the truth, the heritage, the tradition." It is this that the ICCC challenges completely.

Jesus Christ said, "Heaven and earth shall pass away, but my word shall not pass away." He alone was raised from the dead. His resurrection declared that His sacrifice for sin had been accepted by God and that He was "the Son of God with power."

WCC'S DIFFERENT CONCEPT OF THE CHURCH

This, of course, has led to a different concept of the church, and for the WCC, the unfolding dream of bringing all into one great, final world body. Dr. Philip Potter, WCC general secretary, insists as he has here, that this is their Holy Spirit-inspired goal.

Their pluralism, with their varying beliefs concerning the Scriptures, has so multiplied that in all these churches, including the Roman Catholic Church itself, there are cross ties connecting the different views concerning Christ, the virgin Mary, the sacraments and the ministry. All these are to be united, and they do wish for a final consummation. Their present slogan, "Unity in Diversity," is correct.

On the other hand, it is the ICCC that affirms that the church is only "the pillar and ground of the truth." There is no truth in the church! It only ministers and declares God's Word, as John Calvin taught. The truth is in Jesus Christ. "I am . . . the

truth." He said. "Thy [God's] word is truth," He emphasized in John 17. ICCC churches are candlesticks, bearing the same light; many lampstands, one light.

So it is when the church is singing in Heaven. All tell the Lamb that He is worthy "to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Their cultures, their races, their colors, all lifted the same paean of praise for their eternal redemption.

The ICCC is just as much committed to peace and justice as the WCC could possibly be, also to the problems of poverty and the issues that plague the churches. The problem, however, is that the ICCC seeks to deal with these issues from the basis of what the Bible says, as presented in the Ten Commandments, the Sermon on the Mount and the eschatological promises of Jesus Christ. It has to be peace by strength because the "heart is deceitful above all things, and desperately wicked"; and, "When a strong man armed keepeth his palace, his goods are in peace" (Luke 11:21).

The Law of God, in all of its fullness, returns as the standard of conduct for every believer and the standard of righteousness for every nation. Let no one forget that Jesus said that there would be "wars and rumours of wars but the end is not yet."

The world is not about to be dissolved tomorrow by an atomic explosion as is constantly being emphasized as being possible. Jesus Christ is "the first and the last," and by Him, Paul says, "all things consist;" they are held together. This peace offensive accents fear, minimizes faith, exalts man, demotes God, and pleases the Devil. It rejects the eternal Word and it descends to the dialectic of Hegel and Marx for the world's future without God. The Prophet Daniel described the terror of the world dictator whom he said, "by peace shall destroy many" (8:25).

In these 35 years the WCC has moved closer to, if not actually into, the Soviet orbit on world affairs. I was in New Delhi in 1961, at its Third Assembly, and I saw Metropolitan Nikodim walk across the stage to

the applause of all, and the Russian Orthodox Church was received. This opened the way for all the Eastern bloc churches, controlled by Marxist states, to enter. In Uppsala in 1968, the very next assembly, Nikodim was in charge of the all-important Credentials Committee, dealing with all who entered. In 1975 in Nairobi, the Fifth Assembly, Nikodim was made a president of the WCC. *Time* magazine reported that when Eugene Carson Blake was being considered for the position of general secretary, it first had to be cleared with Nikodim. When a maneuver was made by William P. Thompson, then president of the National Council of Churches of Christ in the U.S.A., to block Nikodim's election in Nairobi, he failed. Of 747 total votes, the Council gave Nikodim over 500. It is in this context of this same power for the Soviets that this Assembly is conducting its affairs in Vancouver.

It was in Nairobi that Nikodim presented the elaborate document on "peace and Justice" on behalf of the Christian Peace Conference, of which he was president. The program outlined there on point after point — its Liberation Theology, its Program to Combat Racism; its use of violence when necessary to change social structures — became the comprehensive program of the WCC. It is affirmed and re-echoed in speech after speech. Nikodim is gone. He fell over dead in the presence of the Pope. But Metropolitan Filaret has taken his place and Vitaly Borovoy articulates his Marxism with Christian verbiage and with his staccato attack focused upon the United States of America. Borovoy has made individualism and the individual's responsibility to God for his life, liberty and property, the enemy of society and mankind. Freedom becomes collectivism.

The righteous pronouncements of the prophets must be heard again, even if they come from the congresses of the International Council of Christian Churches. "Woe unto them . . . that put darkness for light" and "if . . . the light that is in thee be darkness, how great is that darkness!" The Saviour Himself warned that in the last days "many will come in my name and shall deceive many." But, He emphasized, "the end is not yet." The day of grace is still here.

Today is still the accepted time. Today is the day of salvation. The chasm between the two councils indeed confronts the Christians of the world. Ultimately, the issue is freedom versus slavery.

It was in Melbourne, Australia – and I was there in 1980 – that the World Council's Commission on World Mission and Evangelism heard Metropolitan Geevarghese, one of their spokesmen, put it directly, as he pressed for the classless society as the Kingdom of God: "The poor," he said, "can never become richer unless the rich become poorer, either voluntarily or by the force of a totalitarian government. The way for the first alternative is the cross and the way for the second is the sickle and hammer. If the Cross-bearing of the Christians will not bring about a just classless society by the force of Christian love, God may permit the sickle and the hammer to do so as He chose Cyrus the heathen to fulfill His purpose once. In any case the Nazarene is bound to win ultimately." So, Communism may and could bring in the Kingdom of God for Jesus Christ. This leads directly into the claim that the Soviet churches themselves are making for Marxism. One cannot suppress the publications which come from the Soviet-licensed churches. The Russian Baptists are all here in Vancouver as members of the World Council of Churches. I have seen them and known them all through the years. They never change: same stories, same figures, same great premiers – Stalin, Khrushchev, Brezhnev. They love to print eulogies of them when the anniversaries come around. Both the Russian Orthodox Church under Patriarch Pimen and the Russian Baptists all presented their effusive eulogies at the death of Brezhnev.

Today, I had another providential meeting with A. M. Bychkov. He told me he expected to see Stalin in heaven. I invited him to defect and pressed him to do so. He reminded me that I tried to get him to defect when he was in Boston. Never has a clergyman defected. The KGB is particular and takes no chances, because the area of penetration of the clergy is so valuable. Their presence in the WCC gives them the platform and the psychological acceptance for the

Soviet's use of the churches and religion. This is primarily in reaching the church people of the world, and deceiving the West.

Alexi Stoyan, in Paris in 1962, when the Russian Baptist Church joined the WCC, invited me to come and be their guest in Moscow. He said, "Don't be afraid, don't be afraid. You can trust us." Bychkov, who is here as a delegate of the WCC, met me at the door last week and called me "Carl," and said, "Do you know my name?" I said, "Yes, you are Bychkov." At the meeting of the Baptist World Alliance in Toronto in 1980, we met at the entrance. Before I could say anything, he gave me a big Russian bear hug. Yet, last year, when I applied for a visa to go to Moscow as an observer to Patriarch Pimen's World Conference of Religious Workers for Saving the Sacred Gift of Life From Nuclear Catastrophe, the Soviet government refused to allow me to enter the country.

What do the Russian Baptists say? This is what they put in their *Brotherly Messenger* on the fortieth anniversary of the Revolution: "While the Christian Western world speaks much of its Christian civilization and about the ideals of Christianity, yet in practice acts quite contrary to these ideals, fellowship is daily built up in the USSR which in all areas of life is recreating the righteousness of the Kingdom of God."

It was in Geneva in 1966 at the Conference on Church and Society of the WCC, that Nikodim and Borovoy made clear their position. Nikodim said, "I should like to say that Christians in the Soviet Union, as Archpriest Borovoy has already said in his commentary, have not only accepted the socialist revolution that took place in our country, but have and are active builders of a classless socialist society, which is free from exploitation."

Thus it is that Borovoy reports that young people are coming into their churches. The young Marxists are ready to move into their churches and to attend Billy Graham's meetings and let Dr. Graham say what he pleases in order to deceive the Christians of the West into thinking that there is religious liberty, when

in fact the Marxists are using the churches which is the only respect that they could possibly have for them. It was Alexandr Solzhenitsyn who wrote in 1973, "The church is ruled dictatorially by atheists — a sight never before seen in two millenia!"

THE KGB — SECRET PARTNER IN WCC

Talk about the KGB, the Soviet secret police, if you will. It was Yuri Andropov who directed it for 15 years before he became premier. We emphasize here that we are dealing with the ideologies, dressing up and sanctifying Marxism, using everything about Christianity, its tradition, anniversaries, creeds, even its Scripture, to lead men to believe they can trust the Communists. But they are inspired by Satan himself. He uses all his agents in these last days to bring all mankind under totalitarian power.

Satan brought our first parents down to the grave. Death still reigns everywhere. He attempted to bring Christ down from the pinnacle of the Temple and offered to give Him the kingdoms of the world. Now he is out to have the kingdoms of the world serve and prepare for the unveiling of his Antichrist, who, the Bible says, will appear. The special instrument of his power is the anti-God Soviet conspiracy. His designs are against the souls and liberties of men who fear God, would maintain Christ's church and obey His commission to carry the one Gospel to the ends of the earth.

Here again, Satan turns things upside down. "Woe unto them," the Scriptures say, "who call evil good and good evil." Those who justify the wicked for reward and condemn the righteousness of the righteous are on hand today. The two worlds in which these councils live and move are of a different order. Satan, who is a person, with legions of demons at his command, has never in 2,000 years of his assault upon Christ and the church, been so successful in getting entire denominations to change their creeds, bring them up-to-date, and to believe that by producing out of their pluralism a consensus to guide their future, they are being led by the Holy Spirit. All that the WCC produces is one consensus after another

to guide the churches. The Bible is not a consensus. The church is not an instrument of man. Only the one true Gospel washes away sin by the blood of the Lamb. That conditions of this magnitude would engulf the churches in the latter days was made clear by the apostles. Paul told young Timothy, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Then the Apostle emphasizes that, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (1 Tim. 4:1). It is in this area that the ICCC with its "good doctrine" bears its testimony. It is in this area that the deepest cleavage is to be seen between the ecumenists on one hand and those on the other who are calling for a 20th Century Reformation, the returning of the churches to the faith of our fathers, which was once delivered unto the saints.

This critique, 1983, has brought to the surface two great providential revelations as seen in Cape May '83 for the ICCC and Vancouver '83 for the WCC.

First, at the ICCC Congress, the Third World churches came in strength, the blacks from Africa, the browns from Asia. Sixty-five churches joined the Council. Among them was the largest black association of believers in Africa, the Reformed Independent Association of Churches in Southern Africa, led by Bishop Isaac Mokoena, which reported in its application four-and-one-half million members. These churches in Africa have come to realize that the Program To Combat Racism is an instrument of Satan to make their countries Communist. They want their internal problems worked out in their own country without the pressures and guns of the Communist world and the World Council of Churches.

The WCC is losing the black churches of Africa. They are turning to the ICCC with their missionary and Bible Christianity. In prayer and faith they are looking to the Almighty God for grace, strength and courage. They do not want bloodshed and violence of

the class struggle. They do not want Castro and Andropov. They need and want the help of other Christians who believe in Jesus Christ, that there is neither Jew nor Greek, black nor white, bond nor free. They are against the World Council of Churches.

In this struggle for the churches of Africa, which the WCC has sought to use, the ICCC is now in the vanguard. It is not Christians, but the Communists, who are making the race issue the bloody nightmare that it is, and it is this that the Christians of the world must reject. They must refuse in any way to finance the revolutions that produce an Angola, Mozambique, Zimbabwe and now are determined to take Southwest Africa and South Africa itself.

The WCC is on the wrong side of this struggle; and those in its midst, who initiated the Program to Combat Racism, with its moral and financial support for Marxism, should be repudiated by the Christians of the world.

There are genuine Christians in South Africa, both black and white, who believe that God can guide and care for them, as their relations develop and they maintain peace and good order among themselves. Apartheid, which deals with man's relationship with man, they both made and denounced as the greatest of heresies, only to direct world attention from their own multiplied heresies of faith, including making Jesus Christ the John the Baptist for Karl Marx.

The Almighty God is sufficient for these things. Let the churches' attention be turned primarily to the worldwide conspiracy of the Communists to bring all mankind into their totalitarian slavery. Changing social structures means eliminating capitalism and patriotism. Without liberty there can be no life. God is the Author of Liberty, and this liberty is under His Law and for His glory.

The second revelation is what has been clearly manifested in this WCC Assembly. Call it what you will. I call it "the parade of the gods." Their own *CANVAS*, the WCC daily, reported on July 27, "5 Faiths Represented." It reads: "For the first time in its 35-year history, the WCC invited representatives of five world religions to address its Assembly. They

spoke in the plenary on 'Life, A Gift of God,' bringing affirmations of life from their own sacred writings."

The Ecumenical Press Service reported that the General Secretary of The Islamic Conference, Shayk Ysuf Kahn, declared, "The Christian personification of God in Jesus Christ is something Islam could not do." This is the ultimate. The Bible is the only Book of Life. The passion for peace among all mankind, regardless of their religion, has had its effect in pressuring the WCC with its pluralism, to include in their realm of life the non-Christian religions and their idols.

They have come together in an "interfaith fellowship," as they name it, where they pray together, read their scriptures together, as conveyers of life. How impossible! Shades of the prophets of Baal. Where is there an Elijah? Will the prophet who calls down fire from heaven please stand up! Jesus Christ has been demoted to the level of a Buddha. Nothing could be more devastating to the Christian religion. This has occurred here in the unfolding of the WCC's ecumenism for the first time. The feminist deities of Greek mythology may also find recognition and companionship as ecumenists move to address the God of Israel as "she."

The Apostle Paul, in his first letter to the infant church in Thessalonica, said, "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1:9, 10). In Athens, Paul said, the God who made heavens and earth "dwelleth not in temples made with hands." The Corinthians he commanded totally to separate themselves from the temple of Apollo on the other side of town.

It is in the tenth chapter of John that Christ said, "I am the good shepherd." "A stranger," He said, "will they not follow." He went as far as to say that "All that ever came before me are thieves and robbers: but the sheep did not hear them." Buddha was one of these. He repeated, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish."

This is the end. The missionary fields of the world, where the nationals have not caught up with the WCC's ecumenism, will now turn away. To welcome them stands the ICCC. It holds high the Book which they believe and love. They will never have an unregenerate Hindu dancer on the platform of their church assemblies. Jesus Christ said, "If ye love me, keep my commandments." He promised that He would return personally, visibly. He would raise the dead. Mohammed, Buddha, cannot do this. They, too, are in their graves. Christ alone possesses all power, the power of the Almighty God, which indeed He is.

The ICCC has as its glorious text Revelation 1:9, where John the beloved said that he was "your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." He saw Christ glorified, and recorded, "I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

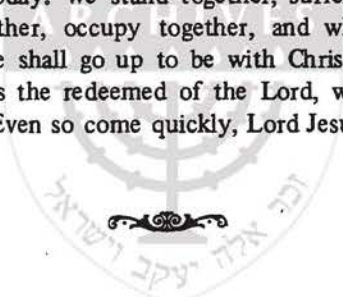

Never have the Holy Scriptures been so perverted. The Bible itself warns against using the Word of God deceitfully. Texts are taken out of context as a pretext to promote world revolution. Borovoy of Russia, supporting the Soviet system, sounded like a Fundamentalist angel in his speech. The WCC says that it does not know exactly what the Scriptures are, but they have been used in many of their speeches to attempt to pacify the enraged of the people in the pews of their churches. Bible words become code words. This strategy constitutes the bombardment against South Africa. Allan Boesak's call for the churches' support when the oppressed take up guns, and his making the custodians of order — the police — to be the criminals, is the same line that was used in the United States during the Vietnam violence when the police were called "pigs." Boesak has given a green light to generate violence and for the Soviets

and the Cubans to provide more weapons and troops. The WCC has given them encouragement.

The ICCC is seeking to maintain the historic Christian faith. The WCC, with its pluralism, relativism, and recognition of the pagan religions as "living faiths," constitutes a rejection of the virgin-born, sinless, crucified, risen and coming again, eternal Son of the living God – the Lord Jesus Christ, the King of kings and Lord of lords.

A great apostasy, a Babylon, is among the churches. Bible-believing churches are now making their choice. They have a choice. There is an alternative. Here is a council of Christian churches which God has raised up and given to His people. The seventeenth chapter of John describes their oneness, their spiritual unity with Christ. Our Lord prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

Here is the glorious witness that we must have together today. We stand together, suffer together, work together, occupy together, and when Christ returns, we shall go up to be with Christ together. And, so, as the redeemed of the Lord, we unite in praying, "Even so come quickly, Lord Jesus. Amen."



**12th WORLD CONGRESS OF THE
INTERNATIONAL COUNCIL OF
CHRISTIAN CHURCHES**

SEOUL, KOREA

JUNE 12-26, 1986



**For more information about the International
Council of Christian Churches write:
Dr. Carl McIntire, Collingswood, New Jersey 08108.**

AMERICAN JEWISH COMMITTEE
165 EAST 56 STREET
NEW YORK, NEW YORK 10022

TELEGRAM SENT:

AUGUST 26, 1983

HIS EMINENCE
TERENCE CARDINAL COOKE
ARCHDIOCESE OF NEW YORK
452 MADISON AVENUE
NEW YORK, NEW YORK 10022

THE AMERICAN JEWISH COMMITTEE AND I PERSONALLY ARE DEEPLY UPSET TO
LEARN OF YOUR ILLNESS. DURING THE 20 YEARS OF OUR FRIENDSHIP AND
CONSTRUCTIVE COOPERATION IN SO MANY CAUSES SERVING GOD'S HUMAN FAMILY
AND IN PARTICULAR THE CAUSE OF CATHOLIC-JEWISH UNDERSTANDING, YOU HAVE
BEEN AN INSPIRATION AND TOWER OF MORAL STRENGTH. MY COLLEAGUES JOIN
ME IN PRAYING FOR YOUR WELL-BEING AND FOR GOD'S PROVIDENTIAL CARE
OVER YOU.

RABBI MARC H. TANENBAUM

MHT:RPR

83-700-47

Sept. 12, 1983

Dear Rabbi,

Enclosed are clipping from Jewish Week, containing article by Rabbi Rackman, and my response. As you can see, I certainly read the publications that you mailed me.

As for the submission of your name for the Jabotinsky award, it is my thought that I am facing a board of distinguished judges who may be repelled by too much "hype". Accordingly, I intend to make it as specific and factual as I can, and let the facts make the case for your selection. The combined force of all your achievements will speak for themselves. ?

What do you think?

With best for the New Year,

Yours,

Frishluft

P.S. My response to the article was limited by an awareness of space limitations, imposed by Jewish Week

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Louis Auster
79-20 - 260 St.
Floral Park, N. Y. 11004

Sept. 12, 1983.

Editor, Jewish Week,
New York, N.Y.

Dear Editor,

As a long time admirer of Rabbi Emanuel Rackman, I was very disappointed by his article, Roadblocks to Dialogues with Christians. (Sept. 9). The Rabbi's negative attitude to the present state of Jew' Christian relations totally ignores the significant achievements of the foremost figure in this area, Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee. The subject is vast, so I shall cite but a few examples.

(1) To begin with, consideration of the issue of Jewish relations by Vatican II was due to the efforts of Prof. Jules Isaac, a French historian whose wife and daughter were sent to death camps by the Nazis because they were Jews. As a result of his personal tragedy, Isaac spoke and wrote extensively on the causer of anti-Semitism. In a historic audience with Pope John XXIII, Isaac persuaded the Pope to appoint a committee to study and act on the Jewish issue. The Vatican invited comments from Jewish sources, and Rabbi Tanenbaum, as an unofficial observer, submitted material from Orthodox, Conservative, and Reform. (These included Rabbi Soloveitschik.) It is fair to say that the Declaration on Jews represented a dramatic turnabout in Jewish-Catholic relations, and had a favorable impact on relations with other Christian faiths.

(2) In respect to the World Council of Churches, Rabbi Tanenbaum was the first Jewish spokesman to address 4,000 delegates. (July, 1983.) His comment, " While the Middle East statement dripped with pious ecumenism wrapped around barbed wire, thanks to the efforts of a small group of Western Christian leaders who consulted with official Jewish guests, the final statement was an improvement over an earlier text promoted by Arab Christians who advocated a radical pro-PLO line."

(3) As a result of efforts by Rabbi Tanenbaum and the American Jewish Committee, (July, 1983) World Lutheran leaders repudiated the anti-Semitism of Martin Luther. Said Rabbi Tanenbaum, "What Vatican II was to the Catholics, this statement could be the guide to the Lutheran community. Lutherans will seek to implement their pledge to remove anti-Jewish references from its liturgy".

(4) The National Catholic Education Association issued (April, 1983) a pioneering handbook for seminary faculty and students on the issue of Christian-Jewish relations, in

(2)

cooperation with the American Jewish Committee. Msgr. William Baumgaertner underscored the historic importance of the publication, saying, " This is the first time in the history of the Catholic Church that a major guidebook has made available the rich spiritual resources emerging from the dialogue between the Church and the Jewish people. It marks a milestone in our ancient relationship and an attempt, within the American context of pluralism, to fulfill the mandates of Vatican II.

(5) Jewish seminary students from various parts of the United States were in dialogue with future Baptist, Methodist, and Catholic clergy. Commented Rabbi Tanenbaum, " This is a whole new disciplined way of laying a foundation for the next generation of Christian and Jewish leadership. These seminarians will fill permanent pulpits and help form the consciences of thousands of their constituents".

These contacts among the faiths do not aim at conversion but at improved relations based on understanding, and are most certainly an improvement over the silence, antagonism, and the confrontations of the past. Rabbi Packman should use his well-earned influence to encourage any steps taken to foster mutual respect and understanding among the faiths. Progress is slow and uneven, but that should not lead us to regression to past errors.

Yours,



Louis Auster.

My book, **HIELER'S DEATH MARCH: A SURVIVOR'S STORY** (Zebra Books) is now in its third printing.

My article, **JEWISH-CATHOLIC BELIEFS**, appeared in **THE SIGN**, a national Catholic magazine.

An article on **JULES ISAAC** will appear in **MIDSTREAM** (NOW)

An article on **LEON PINSKER** is scheduled for winter publication in **MIDSTREAM**.

UNIVERSITY OF JUDAISM

SUNNY AND ISADORE FAMILIAN CAMPUS

15600 Mulholland Drive, Los Angeles, California 90024 • (213) 879-4114 • 476-9777

Dean, Continuing Education
and Community Outreach

September 19, 1983

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

Dear Marc:

I am writing to confirm the arrangements for your forthcoming appearance on the platform of the University of Judaism. You will be participating in our Annual Public Lecture Series by delivering "The Fingerhut Lecture" jointly with Dr Krister Standahl of Harvard Divinity School. The date is Sunday evening, March 11, 1984 and Monday evening, March 12, 1984. The same lecture takes place on both nights.

Enclosed is a copy of last year's brochure which will give you some idea about the overall concept of this lecture program. Note, however, that we are expanding the program into the San Fernando Valley by presenting the series there in addition to presenting it in the West Side of Los Angeles. The other persons we project having in this year's series are: Dr Yigal Yadin, Elie Wiesel, and Admiral Hyman Rickover.

The subject we need now to finalize. It could be the following:

"The Church and Synagogue in the Political Arena"
or "Faith and Politics: Strange Bedfellows?"

Clearly the idea is to explore the degree and appropriateness of the involvement of religion in the business of politics. I am enclosing a copy of our catalogue and ask that you look on page 12 for a description of the course "Politics and Religion: God and Community." Could this be the framework of your joint lecture-dialogue? Your suggestion Marc was the subject "Jews and Christians in Building a Pluralistic Society."

May I suggest that you and Dr Stendahl discuss the matter and let me know about what the two of you would like to do.

continued.....

The projected format of the evening, as we envision it, is as follows: each of you make a 30 minute presentation and then proceed to talk to each other, question each other, challenge each other, for the next 60 minutes.

I know that this will be an interesting and exciting business for all concerned.

Honorarium is \$2000.00 for both lectures plus expenses.

As we get close to the date, our lecture coordinator Tamar Freeman will be in touch with you to work out the travel and other arrangements.

Please be kind enough to send us 8 glossy photographs and an up-to-date biography.

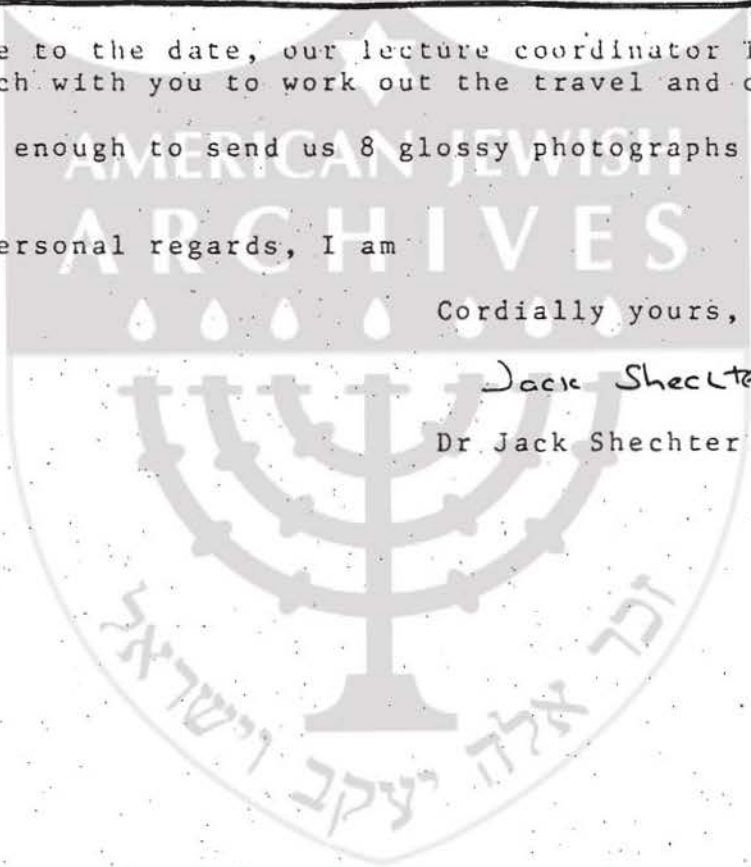
With kindest personal regards, I am

Cordially yours,

Jack Shechter

Dr Jack Shechter

JS/TF
Encl. 2



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MICHAEL ZELMAN

ATTORNEY AT LAW

TELEPHONE 358-1600
AREA CODE 305

OFFICE AT BAY POINT, SUITE 1130
4770 BISCAYNE BOULEVARD
MIAMI, FLORIDA 33137

September 12, 1983

Stanley Finkel
15 W. 37 Street
New York, NY 10018

Re: State of Florida vs. William Shapiro

Dear Mr. Finkel:

Both Louis Jepeway and myself were quite pleased with the meeting of August 30, 1983, and feel that your grasp of legal issues was quite remarkable. In order to provide you with a summary of our planned litigation, so that you may refer to these issues from time to time as the case progresses, an outline of our discussion follows.

All possible remedies available to Bill Shapiro can be broken down into two basic categories, federal and state questions. A prerequisite to raising federal questions in the courts of the United States is initial presentation to the state courts. State claims can only be presented to state courts. Thus, even if we feel that our federal claims are strongest and will receive the best attention in the United States courts, required procedure necessitates our initial litigation in the state courts on all issues.

Our claims in the Florida courts, both federal and state, are they themselves separated into two categories. The first category involves arguments that Bill Shapiro's trial lawyer was constitutionally ineffective, while the second involves allegations that the appellate lawyer was similarly ineffective. Present state law on appellate ineffectiveness claims is unclear as to whether these arguments must first be presented to trial courts or may be presented immediately to the court which decided a defendant's appeal. On the other hand, state law is clear that trial ineffectiveness claims must first be

presented to the trial court before any further appeal is permissible. Therefore, in view of the uncertainty of raising the appellate ineffectiveness claims, and especially considering that the strongest arguments in this case concern ineffective trial counsel, it is felt that all claims should initially be presented to the trial court. It is expected that in the long run this procedure will be both economical and expeditious.

The claims which will actually be raised are as follows:

1. Insufficiency of the evidence necessary for a conviction based upon trial counsel's failure to move to exclude hearsay not made admissible by the co-conspirator rule. The co-conspirator rule permits hearsay admission only when there is independent evidence of a conspiracy. A good argument can be made that there was no such evidence in this case.
2. Failure of trial counsel to move for mistrial when the prosecutor informed the jury that the defendant had been in custody during trial. This is prejudicial because of the inference that a defendant in custody is dangerous and believed guilty.
3. Trial counsel's ineffectiveness in failure to cross-examine whatsoever the witness who testified that Bill Shapiro had been involved in a discussion with Murren and Salvatore regarding disposal of a previously stolen boat. The prejudice created by this omission is that the witness' testimony establishes Bill's alleged criminal character and that he had a past conspiratorial relationship with Murren and Salvatore.
4. Trial counsel's ineffectiveness in failing to call the alibi witness. This witness could have been crucial to the case if his testimony corroborated Bill's defense that at the time of the murder and the disposal of the body Bill was in the airport meeting the witness. It will be impossible to ascertain the merits of this argument until Bill is consulted and it is determined why this witness did not testify at the trial. If it can be established

that the witness' testimony would have been corroborative and that he failed to testify only because of trial counsel's negligence, laziness, indifference, or the like, this argument may carry the case.

5. Coupled with 4 above, trial counsel's failure to object to hearsay evidence from a state witness that an answering machine tape contained the alibi witness' voice declaring that he was at the airport, looking for Bill, and that he would meet Bill on his return flight to Miami. This hearsay evidence was overwhelming in its destruction of Bill's testimony that he met with the witness at the airport. The merits of this argument will stand even if claim number 4 cannot be established.

6. Trial counsel's failure to challenge the legality of the grand jury composition which returned the indictment. This is an exceedingly complicated area of the law which in essence requires that grand juries be selected in a non-discriminatory fashion resulting in composition which reflects a cross section of the community. It will be argued that there was a constitutional deficiency with respect to blacks, latins, Jews, and women. The difficulty with this claim is that existing federal law provides that given the complexity of this type of grand jury challenge it is not expected that constitutionally effective counsel will make this argument in each case. Our argument will be however, that this case required trial counsel to make the grand jury challenge.

7. Trial counsel's failure to secure Bill's consent to be absent from open court discussions concerning a response to be given the jury to the question they submitted from their deliberations. Federal law requires that a defendant be present at all "critical" stages of the proceedings. Our argument will be that this particular jury question, at this particular time, was a critical stage of the proceedings which required Bill's presence or his waiver.

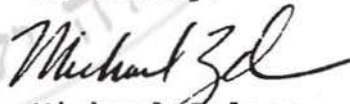
8. Appellate counsel's ineffectiveness in not challenging the jury instructions given by the trial court which failed to properly define the felony-murder rule. This rule provides that in the absence of premeditation Bill could be convicted for first degree murder if the state proved beyond a reasonable doubt that the murder

occurred during the commission of one of several specific felonies. The argument is that no such felony was properly instructed, and therefore the jury could not legally determine whether a felony had in fact occurred. This argument gains its significance because there was virtually no evidence of any possible felony.

9. A final issue, which does not necessarily involve ineffectiveness of either trial or appellate counsel, concerns the method of jury selection which is known as "death qualification". Under this method judges exclude jurors who have moral objections to capital punishment but could fairly decide guilt or innocence. The result, if we can prove it, is that the remaining jurors are more prone to return a guilty verdict, thus denying the defendant a fair trial. This claim will definitely require the presentation of experts to establish the proof necessary to show a bias in the jury.

Returning briefly to the procedural course of this case, it is our opinion that a substantial portion of the defense effort will be for the initial pleading filed in the trial court. This is necessary since any omission at the initial proceeding may constitute a default during later stages of litigation. Thus it is expected that preparation of the initial pleading will take six months. Thereafter, proceedings will be governed by the schedules of the various judges who will be reviewing the case. It is regrettably expected however, that no meaningful resolution will be secured for at least one year.

Sincerely,


Michael Zelman

MZ/lw

cc: Louis Jepeway, Jr.
William Shapiro

Press Release

The American Jewish Committee
Greater Boston Chapter
New England Region

72 Franklin Street, Boston, Massachusetts 02110 (617) 426-7415

Regional Units

Hartford, Connecticut
Providence, Rhode Island
Worcester, Massachusetts
Springfield, Massachusetts
Manchester, New Hampshire
Burlington, Vermont
Portland, Maine

FOR IMMEDIATE RELEASE

September 19, 1983

The American Jewish Committee joins in mourning the untimely passing of His Eminence Humberto Cardinal Medeiros. Under his guidance the relationship between the Catholic and Jewish communities of Greater Boston reached new heights of maturity, candor and common purpose. His forthright condemnation of anti-Semitism and his articulated sensitivity to the horrors of the Holocaust, especially after his visit to Israel, reflected his deep awareness of Jewish concerns. At the same time he spoke forthrightly of the issues significant to the Roman Catholic community and sought to create dialogue where our views differ. His support of the Catholic-Jewish Committee for more than a decade and his total commitment to the Seventh National Workshop on Christian Jewish Relations demonstrated his deep commitment to bring to life in our community the historic path directed by the Second Vatican Council. We will miss his leadership and presence in our community. We extend our sincere words of condolence to his family and to his followers.

Maurice Zilber
Chairman, Greater Boston Chapter

Alvin S. Hochberg
President, New England Region

Irving B. Levine
Co-Chairman, Interreligious Affairs
Committee

Herman J. Blumberg, Rabbi
Director, New England Region

Canadian Council
of
Christians and Jews



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**SPECIAL GIFTS CHAIRPERSON
PRESIDENTE, DONS SPECIAUX**

JUNE CALLWOOD, O.C.
Author

**PRESIDENT EMERITUS
PRESIDENT EMERITE**

RICHARD JONES, O.C., LL.D.

PRESIDENT

VICTOR C. GOLDBLOOM, M.D., LL.D.

September 21, 1983

Rabbi Howard Singer
Director

Interreligious Affairs Department
Anti-Defamation League of B'nai B'rith
823 United Nations Plaza
New York, N.Y. 10017
U.S.A.

Dear Rabbi Singer,

Mr. R. Lou Ronson, a long-time leader of Canadian B'nai B'rith and a National Co-Chairman of the Canadian Council of Christians and Jews, has forwarded to me the ADL news release of Thursday, September 8th reporting your Rosh Hashanah sermon to Congregation B'nai Jacob in New Haven, Connecticut. Since the words attributed to you cause me some measure of concern, I feel I must communicate with you, in as non-polemical a way as possible, to offer some additional and somewhat different considerations regarding the World Council of Churches.

I was present, as an Accredited Visitor, throughout the period of the Assembly, together with Rabbi Marc Tannenbaum of the American Jewish Committee, Rabbi Jordan Pearlson of Temple Sinai in Toronto, both representing the International Jewish Committee on Inter-religious Consultations (IJCIC); Rabbi Robert Sternberg of Montreal, National Director of Religious Affairs for Canadian Jewish Congress; Mrs. Jean Gerber of Vancouver, Associate Director of Canadian Jewish Congress for the Pacific Region; Professor Zwi Werblowski of the Israel Interfaith Association; and Mrs. Fredelle Brief of Toronto, President for Canada of the World Conference on Religion and Peace. We all (even Professor Werblowski, the most sceptical) felt that notwithstanding the statements from which you quoted, a great deal was accomplished at the Assembly with regard to the abatement of anti-semitism, the respect of Christians for Jews and for Judaism, and the development of equitable attitudes with respect to the Middle East.

"An Association of men and women who seek by educational means to promote justice, friendship, co-operation and understanding among people differing in race, religion or nationality".

"Une association d'individus qui cherchent, par des moyens éducatifs, à promouvoir la justice, l'amitié, la coopération et la compréhension parmi des gens qui diffèrent par rapport à leur race, leur religion ou leur nationalité."

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Back in 1980, the World Council of Churches published a statement on the Middle East which was appreciably more negative towards Israel than this most recent one. Subsequently, in September of that year, a special consultation took place just north of Toronto between IJCIC and the WCC, bringing together 25 Jews under the chairmanship of Professor Shmaryahu Talmon, and 25 Christians from Europe and North America under the chairmanship of Professor Krister Stendahl, Dean of the School of Divinity at Harvard University and an absolutely outstanding person in Christian-Jewish relations. The fundamental purpose of the encounter was to make known to the World Council of Churches the sorrow and indeed the anger of the Jewish people at seeing the WCC issuing such statements ex parte, as the lawyers would say, i.e. receiving input from the Middle East Council of Churches and other sources but not from Jewish spokespersons. The Christian participants caucussed, and came back to the joint gathering with a statement which was warmly and appreciatively received by the Jewish members; it regretted the pain caused to Jewish brothers and sisters by the WCC statement, and committed the 25 to work within the councils of the WCC for equitable treatment of matters of Jewish concern. They have been as good as their word, even though (as is evident) they do not yet command a majority; but they represent a substantial and significant force of friendship within the WCC, likely to have increasing influence in the future, and it would be unfair to them and to many, many others to consider the WCC as monolithically anti-semitic and anti-Israel.

At the last previous Assembly of the World Council of Churches, seven years ago in Nairobi, there was a strong movement, spearheaded by Scandinavian and other northern European churches, to do away altogether with Christian-Jewish dialogue and other inter-religious communications. By comparison, this Assembly was as different as day from night. There were almost daily sessions of inter-religious dialogue, held in an atmosphere of exceptional warmth and cordiality, almost all of them drawing a standing-room-only crowd; Rabbi Pearlson made a brilliant presentation on Judaism which received rave reviews. In addition, as you maybe aware, Rabbi Tannenbaum made history by being the first Jew to address the plenary of a WCC Assembly. I was assigned the difficult task of participating in a public forum on "Peace and Justice Among the Children of Abraham", together with the Secretary General of the World Muslim Congress, a Muslim Sheikh from Tashkent and an Episcopalian clergyman from Washington, D.C.

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Contrary to what one might have expected, it turned out to be a real discussion on peace and not an anti-Israel session at all.

The Middle East Council of Churches was of course very much present, but its language was significantly more moderate than ever before. It had held a pre-Assembly meeting of its own at Geneva in the spring, and we were surprised by the moderation of the document which came forth. The Secretary General, Gabriel Habib, spoke twice at the Assembly, both times to relatively small audiences, and did so in a comparatively objective and responsible manner. Rabbi Sternberg and I had gratifyingly useful conversations with Dr. Ghazan Rubeisz, responsible for the Middle East desk at the World Council of Churches headquarters in Geneva, whom I had previously met when he made a visit to Canada; I hope to carry them further if I am able to be in Switzerland this fall.

With respect to the Assembly resolution, I take the liberty of enclosing herewith a report and other material prepared by Rabbi Pearlson.

Although on the face of it the ultimate result of the WCC Assembly was unsatisfactory, the overall situation was one of many facets; and on several of them real and substantial progress was made. To stress the negatives without balance or nuance is to give the Jewish people an undue impression of friendlessness, and to risk discouraging the growing body of friends we have indeed within the World Council of Churches.

Yours very sincerely,

Victor C. Goldbloom, M.D.
President and Chief Executive Officer

LYNNE IANNIELLO
Director, Communications

For Release after 11:30 A.M.
Thursday, Sept. 8

New Haven, CT.... "The World Council of Churches is forfeiting any role as a world moral authority because of susceptibility to pressure and threats from its Arab and Communist delegations."

The charge was made today (Sept. 8) by Rabbi Howard Singer, director of the Interreligious Affairs Department of the Anti-Defamation League of B'nai B'rith, in a Rosh Hashanah sermon at Congregation B'nai Jacob, New Haven, CT.

Rabbi Singer declared that this susceptibility was evident in the official statement issued by the WCC following its recent 18-day assembly in Vancouver which "chastised Israel and the United States, distorted realities in the Middle East and was silent on the plight of persecuted Jews in the Soviet Union."

He told the congregation that the statement clearly aligned the World Council of Churches with Palestine Liberation Organization and Soviet positions on the Middle East, Afghanistan, Nicaragua and Latin America.

The WCC statement, he said, called for establishment of a sovereign Palestinian state, urged the withdrawal of Israeli troops from the West Bank including East Jerusalem and denounced Israel as an "occupying power (whose) repressive actions were causing the population much suffering." He said the WCC statement also urged an end to aid to Afghan rebels, praised the Sandinista government of Nicaragua for its "life affirming achievements," and strongly denounced United States policy in Latin America.

The rabbi declared that the World Council "has trapped itself within its own aspirations...to be perceived as the voice of world Christianity."

(more)

To be so perceived, he said, "it must accept delegations from countries, both Communist and Arab, whose members are often government agents or, at best, hostages. Once accepted, these delegations manipulate the Council's decisions by threatening to leave unless their governments' demands are met. The Council's leadership appeases them to keep the cherished facade of near-universality from being destroyed."

Accordingly, Rabbi Singer said, "the WCC leadership cannot speak, however briefly, of oppressed Russian Jews, or of persecuted Russian Christians like Vladimir Rusak, since the delegation from Russia, following its government's policy, opposes such discussion."

Similarly, he added, the segment on Afghanistan "naturally" recommended that aid to the anti-Communist rebels be cut off because "the statement on that unhappy country was written with the active participation of the Russian delegation."

Rabbi Singer emphasized that the World Council is constrained in its resolutions on the Middle East because "to consider Israeli interests evokes the anger of delegations from Arab countries."

He added that "to offend Arab governments is to risk having missionaries and Western Christians expelled, as they recently have been, from Jordan and Saudi Arabia."

"It is, therefore, not surprising," Rabbi Singer observed, "that the WCC statement on the Middle East elevates the P.L.O. to the position of negotiator and describes East Jerusalem as occupied territory."

Attempts by delegations from Western countries at the WCC meeting to suggest changes in the references to Israel were "summarily rejected," according to Rabbi Singer, since "such matters are decided by manipulation behind the scenes."

Rabbi Singer went on to say that when asked why the World Council had made no reference in its statement to Soviet Jews, Philip Potter, WCC general secretary, responded, "The Jews have been able to look after themselves. We have to help those who do not have people to look after them....The Jews have a massive worldwide organization...."

Rabbi Singer said that the Potter remark reflects "an anti-Semitic stereotype" of world Jewish power. He wondered "why if the concern of the World Council is for all humanity...why not be concerned with the Jews? Are they not human?"

(more)

Rabbi Singer concluded that despite the World Council's pose as a guide to world morality, "the WCC is turning out to be ideologically and politically mischievous and is not to be taken seriously as a moral authority."

Rabbi Singer was invited to speak at Congregation B'nai Jacob following the sudden death of its spiritual leader, Rabbi Arthur Chiel.

#

AJ,CP,IP,PP,REI,REII,BHR-83



Rabbi Jordan Pearlson

August 15, 1983.

Dr. Gerhard Riegner,
World Jewish Congress,
Case Postale 191,
1 rue de Varembe,
1211 Geneve 20,
Switzerland.

Dear Gerhard:

Thank you for the privilege of representing the World Jewish Congress and IJCIC at the Vancouver Assembly of the World Council of Churches. It was indeed an historical event in which two IJCIC members were the first Rabbis to address Assembly sessions of the WCC at their invitation. I gave a major presentation in the early afternoon to a packed hall of delegates and visitors. Marc Tanenbaum gave a moving three-minute presentation to the Plenum later that day (which was very well received).

Throughout the process we were treated with extraordinary courtesy. Your preparations in negotiation with Potter were very helpful. On two points they did not fulfill our expectations:

a) We were not privy to committee arguments on the Middle East nor could we present our arguments to the full committee which was heavily structured against us. (Brockway had done an evaluation of the individual committee members and informed us that we would be working uphill.) As a result, we met only with three staff members and Mr. Wm. Thompson, the Chairman of the Committee. ("We" includes Werblowsky and myself, since Marc was called home because of his son's illness.)

b) We were not permitted to speak from the floor. We were informed that, after checking the constitutional process, a two-third vote of the Plenum would have been required to allow us to speak. This seemed to us counter-productive since we would have followed any argumentative issue with our primary argumentative issue.

Most helpful was my personal friendship with the Moderator, Archbishop T. Scott, Anglican Primate of Canada. He added the considerable weight of his office to bringing meetings about and to changing the time of the presentation of the Middle East Resolution, so that it could be heard while I was present. (M.T. and Tzvi W. had left because of family and teaching commitments.)

Brockway and Taylor were extremely helpful through the negotiation process.

As the documents now in your hands will indicate, we were successful in keeping out an invitation to the Soviet Union to enter into the negotiation process. We were successful in softening the code-word reference paralleling the West Bank to South Africa. (We failed to fully expunge the South African imagery but I did manage to take Archbishop Tutu of South Africa aside and get his agreement that any attempt to draw an exact parallel between the West Bank and South Africa was nonsense.)

The following specific points are worthy of mention:

1. You were quite correct in anticipating the South African parallel but there is another black-white issue which is taking shape rapidly and where our agenda (as again you anticipated) differs from the Israelis. A significant part of my time was spent making personal contact and building personal friendships with American Blacks. The American Black presence is becoming more assertive in WCC circles. These Blacks bring with them a Black-Jewish agenda. Some American Blacks have now moved on to the Central Committee. They have spoken articulately on the floor of the Plenum and are a presence to be taken seriously. I drank and sang with them as an inter-black world caucus took shape spontaneously. I would urge that the North American section open further negotiations with them and that the specific representatives to the WCC be carefully cultivated. For the most part I have found them fair, open and friendly but quite frank about

cont'd/...

their evolving Jewish-Black confrontation. (Koch, to them, is "racist" and hostile.)

2. There was expressed on the floor of the Plenum the expected resistance to Dialogue -- but it was a minority position. It is my belief that the staff will continue to implement dialogue. The Interfaith program has become very important to them -- a marvellous show-piece. I deliberately gave them full marks for this (article enclosed).

3. A new development is the buttressing of the Hebraic mode of prophetic action with the use of Biblical texts in Hebrew. You will notice that the message from the Sixth Assembly, which I have enclosed, has the Assembly song which was sung frequently in Hebrew. This is not the only case of the incorporation of openly Hebraic modes into Christian worship. We (Jean and I) on Mauritius met a Chinese Catholic nun who sang the Sh'ma Yisrael for us in Hebrew in a lovely melody which is now being used at Catholic retreats. This incorporation of overtly Jewish forms into Christian practice is something to be carefully watched. It would seem to be a double horned dilemma emphasizing "Jewish roots" on one side but expropriating the Seder and other Jewish practices as part of "the greater Christian heritage."

4. We were assured by Rubeiz that the PLO had been convinced to cancel its two scheduled rallies on the UBC Campus at the time of the Assembly. One was cancelled but a second was held on the eve of the discussion of the resolution on the Middle East by the Plenum. Suspecting an attempt to mobilize floor support, I monitored this meeting. The PLO representative addressed the 150 people in attendance (after showing a poorly prepared propaganda film on the bombing of Beirut). He began with the following: "Since the Catholic Church and the Pope have seen fit to formally recognize the Palestine Liberation Organization, the very least that we can expect from the World Council of Churches is recognition on a similar level." I repeated this quote to Archbishop Rossano (with whom I had several friendly meetings during the Assembly) with the suggestion that he convey the fact of its use to the Secretary of State of the Vatican simply as a matter of record. He agreed.

5. Potter's off-the-cuff statement at the final press conference to the effect that "Jews can take care of themselves. We must look to those who are incapable of taking care of themselves."

cont 'd/...

has been widely quoted. In reality, his remark is a somewhat less than correct summary of their position as expressed in the Assembly's political resolutions. In those matters dealing with the Soviet Union (as in the Afghanistan resolution) their stance was weak and muted. In those areas where they did not have a constituency to be protected, they felt free to bludgeon, to posture prophetic stances. They did so in the South African resolution and in the general tone of the Israeli resolution, and in several critiques of the United States' policy. (I have come to the conclusion that the WCC is very similar to the multi-national corporations they like to demonize. They have constituencies, interests, and operational patterns very similar to their prime targets. Like a multi-national, management often outruns the stockholders. Like a multi-national, their interests dictate their statements although I must admit there is at least some attempt to soften them from the blatant and indefensible.

6. A major fight with the Eastern Orthodox Churches arose around the issue of representation on the Central Committee. Thus the Eastern and Christian Arab bloc was in disarray at the time of the Middle East resolution discussion. Much of Gabi Habib's time was spent trying to hold pieces together. It is my suspicion that this took precedence over the resolution and its content.

7. Krister Stendahl was, as always, a solid base of support. Unfortunately he left for Sweden in mid-conference because of the death of his father-in-law.

8. A personal note:

Marc and I were introduced to the Anglican Archbishop of Botswana -- in full regalia of purple shirt, pectoral cross and collar -- very black and very much the Archbishop. He held out his hand and greeted us in perfect Yiddish. Not only Yiddish, but my father's Lithuanian accent. When we recovered, he explained to us that he had grown up in South Africa as the son of a small merchant who had dealt with Jewish immigrant merchants. He had a good ear for language and soon mastered basic Yiddish. From that point on each time we met, at his insistence, the conversation was primarily in Yiddish.

I am enclosing a separate sheet on budget. Let me thank you again for your careful preparatory steps and for your guidance. You were absolutely correct. The South African parallel and some of the other things you were sensitive about, were the focal areas against which we set our efforts.

cont'd/...

Be well. Do well. You leave a great empty space with your decision to step down. At least, God willing, I will continue to work with you in the interfaith area.

Please give my fond regards to Jean, whose presence was greatly missed. His many real friends of all faiths have asked after him and send their most cordial regards.

Faithfully yours,

enclosures



THE MIDDLE EAST - Initial Draft -

1. The increasingly dangerous situation in the Middle East threatens the whole world and places heavy demands on all those striving for justice and freedom.

The Middle East is a region of special interest as the birthplace of three monotheistic religions. The churches in the area have their roots from apostolic times. Their continued presence and active participation in the life of the whole area, despite suffering at various periods, is a remarkable witness to the faith. They are facing new challenges and attempting to respond through new forms of witness. While only the churches of the Middle East can determine the nature and forms of their witness, it behoves all churches to strengthen their presence and support their ministry, especially the ministry of reconciliation and witness for peace. Historical factors and certain theological interpretations have often hindered Christians outside in evaluating the religious and political developments in the Middle East.

2. Recent developments in the region have further pushed back prospects for peace. The agony of the Lebanese war is not yet over. The integrity and independence of Lebanon are in greater danger than ever. There are rumours of a new war. The Israeli settlement policy on the West Bank has resulted in a de-facto annexation giving final touches to a policy of separate development of peoples that flagrantly violates the basic rights of the Palestinian people. There are fears of relocation of the inhabitants on the West Bank and their expulsion. A large number of Palestinians are under detention in the prisons in the West Bank and in camps in Lebanon. There is escalation of tension in the occupied territories. The consensus among the Arab nations appears to have been lost. External pressures have caused serious rifts within the Palestinian movement. The Iran-Iraqi war continues to claim an increasing toll of lives and complicates inter-Arab relations. Tension is increasing in relation to Cyprus. The annexation of East Jerusalem has put serious limitations on access to the Holy City, especially for Arab Muslims and Christians. There is greater involvement of the USA and the USSR in the region today.

1. We reaffirm the principles previously enunciated by the WCC as the basis on which a peaceful settlement can be reached. The UN resolution 242 needs to be revised to take into account changes that have occurred since 1967 and that such alterations should express the following principles:
 - a) Withdrawal of Israeli troops from all territories occupied in 1967 as well as from Lebanon;
 - b) the right of all states, including Israel and Arab states, to live in peace with secure and recognised boundaries;
 - c) the implementation of the rights of the Palestinians to self-determination including the right of establishing a sovereign Palestinian state.

11. We reaffirm that the Middle East conflict cannot be resolved through the use of force but only through peaceful means. Negotiations for a comprehensive settlement in the Middle East should include all those parties most intimately involved: Israel, the Palestinian Liberation Organization, neighbouring Arab states, the USSR and USA. The interests of the world at large are best represented through the United Nations.

111. Churches should undertake the following with a view to facilitating processes towards negotiations:
 - a) build greater awareness among the churches about the urgency of the Palestinian issue. In this connection active support should be extended to the UN Conference on the Question of Palestine to be held at the end of August 1983 and all states be urged to participate in it;
 - b) broaden and develop the dialogue between Palestinians and Israelis with a view to enabling mutual recognition;
 - c) for Christians in the western world to recognise that their guilt over the fate of Jews in their countries may have influenced their views of the conflict in the Middle East. This has often led to uncritical support of the state of Israel, thereby ignoring the plight of the Palestinian people and replacing one wrong by another. In this context we welcome the open and critical stance adopted by Christian churches in the traditional Jewish-Christian dialogue and the search for additional partners in dialogue among the Jewish communities.

- (i) We reiterate that the recovery of Lebanese territorial integrity and sovereignty is a key to peace and justice in the region and that for this to be realized all foreign forces must be withdrawn from Lebanese territory.
- (ii) We appeal to the ecumenical community:
- a) to support the efforts of the Lebanese government to reassert the effective exercise of its sovereignty over all Lebanese territory;
 - b) to assist the churches within Lebanon in their attempts for reconciliation with a view to achieving harmony and unity among all communities in the country;
 - c) to continue to support generously the Middle East Council of Churches and the churches in the area in their humanitarian programmes of relief;
 - d) to collaborate with the churches in the area in ensuring justice and human rights inside Lebanon, including the right, security and well-being of Palestinian and other non-Lebanese under Lebanese law.

5. Jerusalem

- (i) We reaffirm that "Jerusalem is a Holy City for three monotheistic religions: Judaism, Christianity and Islam. The tendency to minimize Jerusalem's importance for any of these three religions should be avoided" (Vth Assembly, Nairobi 1975). The WCC and the MECC should implement the proposal of the WCC Central Committee (August 1980) that dialogue be initiated with Jews and Muslims so that members of the three religions can understand each other's deep religious attachment to Jerusalem and so that together they can explore means of turning their common concern into proposals for shared control of the city. The churches should give priority to this while continuing efforts to secure a general settlement of the Middle East conflict.
- (ii) a) We call the attention of the churches to the need for:
- actions which will ensure a continuing indigenous Christian presence and witness in Jerusalem;
 - wider ecumenical awareness of the plight of the indigenous Muslim and Christian communities in East Jerusalem and other occupied territories.

- b) We call upon all churches to express their common concern that although Israeli law guarantees free access for members of all religious traditions rooted in Jerusalem to their holy places, the political reality created by the continuing Israeli occupation of East Jerusalem and the West Bank means that Arab Muslims and Christians continue to experience serious difficulties in and are often prevented from visiting the Holy City.
6. We uphold the churches in the Middle East in our intercessions as they respond to the new challenges in the difficult circumstances through their witness in the service of Christ. We assure them of the solidarity of the community of faith around the world as we have gathered together here in the name of Jesus Christ - the Life of the World. We pray for the healing of the wounds in the nations of that region.

We stand together with other religious communities in a spirit of servanthood seeking to be faithful in our common calling to be peace-makers and reconcilers and to bring hope for all.

30 July 1983

please forward this copy to Meri Turner, AISC, N.Y.

Comments of IJCIC representatives on M.E. DR

at a meeting with Chair of Drafting Committee, Friday 16.30

We wish to thank you, on behalf of IJCIC, for inviting us to express our concerns regarding the M.E. Resolution.

We do not intend to bring an alternative text or to propose emendations. We are aware that we are not equal partners in the drafting process (as we would be e.g., in a U.N. type of setting), but invited guests and visitors. We are also aware of the legitimacy of different opinions as well as of the need of any WCC D.R. to satisfy certain (and at times extremist) member churches who have their understandable commitments, concerns and priorities.

Our intention is not to suggest a D.R. which "we like" --this would be improper and out of place-- but to draw attention to what seem to us glaring omissions, misleading formulations, and innuendos which give the DR a lop-sided and biased character and which will not fail to make the appropriate impression on the world in general and on the Jewish community in particular. We offer our comments with the intention of keeping the door open for the further strengthening of mutual trust rather than allow a situation to develop which would undermine confidence and which would head towards confrontation and in the long run risk to destroy what has been laboriously achieved so far.

TITLE OF DOCUMENT: Is it a PALESTINE or a MIDDLE EAST Document? If you intend the latter, then the focussing on the P. problem (plus a little Lebanon) --with a few "asides" regarding other issues-- is highly misleading, to put it mildly and to say the least. So also is the insinuation that Israel is the central conflict (rather than the convenient central scapegoat) in the M.E. There are Middle East conflicts in the plural, and not in the singular as stated at the end of your Jerusalem paragraph 5i last line. Your DR, strangely enough, makes no reference to events at Homs several years ago, the trampling underfoot of the national rights of the Kurds in brotherly concord by Iraq and Iran (before they were at each other's throats), the persecution of the Bahais, the Syrian Jews who are practically held as hostages, the Armenian question, and so on and so forth. The present text may satisfy propagandistic interests: it does not seem to us to contribute to the credibility of the WCC as the author of a genuine M.E. Resolution.

Many statements in par.2, when read in the overall context, contain puzzling innuendos. Does your statement "There are rumours of a new war" refer to an impending war between Syria and Jordan? or between Libya and its neighbours? I do not have to specify what I mean by "innuendo" in this case.

The sequel after the word "annexation" ~~is~~ seems deliberately designed to conjure up certain associations: they are well-known "code words" in every discourse about South Africa. They are inapplicable to the M.E. situations where (with or without millets), communities have tended to stick socially and linguistically among themselves.

The ref. to "external pressures" is the typical and somewhat contemptible ~~gesture~~ of all those who shun responsibility -- rather like the President of Sri Lanka claiming that the recent Sinhalese-Tamili riots were the result of a "foreign plot". In Palestine throughout ~~the~~ the 19th cent. Qaysis have been fighting Yamanis, to be followed in the 20th by Husaynis v. Nashashibis. The dangerous precariousness of PLO "unity" was a universally known fact. The ref. to East Jerusalem should go into par.5 on Jerusalem.

Par. 2i: If "recent changes" have to be taken into account, then ~~subsequent~~ they cut both (or rather many) ways. Things are far more complex. And if you want to mention U.N.242 (as you certainly are entitled to do) then the text would more profitably read

the U.N. Resol..... should be implemented, taking into account changes that have occurred since 1967 in a manner that would lead
 a. to the withdrawal of Israeli troops to mutually negotiated and agreed boundaries. (The Lebanon passage should be transferred to the appropriate paragraph. Here it is not only redundant but also blatantly unfair as it singles out Israel by name, whereas the Lebanon paragraph merely says "all foreign troops").

Par. 2ii: "..... Israel, ^{the} Palestinians through their recognised organisations and spokesmen" (for which group in the PLO do you mean at present?). Delete USA and USSR. All sides to the conflict are better served by not canonising the presence of the Super-powers

Par. 2 IIIa omit ref. to an ephemeral event like the Geneva conference in August. There is no place for it in a major WCC policy statement

IIIb "... with a view to furthering mutual understanding and acceptance". (Israel is a sovereign member state of the U.N.. Even ~~you~~ if you sympathise with the Basques, you have never spoken of the "mutual recognition" of Spain and the Basques!)

IIIc ".....remind Christians in the Western world.... that their sense of guilt regarding the fate of the Jews during World War II has often led to uncritical support of Israeli policies.. The implication of the expression "State of Israel" (instead of "certain Israeli policies") is an unacceptable political affront. The parallellisation "one wrong by another" will inevitably be considered by the world Jewish community as an unacceptable and even explosive obscenity. It was not Israel that sent Palestine to their death, and certainly no 6 million Palestinians were killed in gas chambers.

The plea to look for "additional partners" in the Jewish-Christian dialogue must necessarily be interpreted by the World Jewish Community as a vote of no-confidence in IJCIC. It is as if we were to tell you which churches you must co-opt to the WCC if we want to continue the dialogue! The passage should read:

"..... and the broadening of the dialogue to include ever larger segments of both the Jewish and Christian communities

Par. 4 iid One is tempted to add at the end of the par. "and the right, security and well-being of Lebanese in those areas occupied by the PLO". My remark may sound facetious: it is meant to illustrate what we mean by the "one-sidedness" of the present DR -- after all, not Israelis overran Damur in 1976 killing thousands of Lebanese.

Par.5 Jerusalem:

51 ".....can explore ~~more~~ ways of arriving at and implementing a mutual acceptable solution". Or does the WCC wish to commit itself formally to one particular (and very dubious!) political option on the spectr of possible political options that have to be carefully weighed and examined?
The last line should read "Middle East conflicts" in the plural.

Par. 5 iib, after line 3

"..... the political reality created by the continuing state of war with Israel, maintained by the Arab neighbour states and other Arab states, resulting in Arab Muslims and Christians continuing to experience difficulties and disabilities in visiting....."

After all, everybody realises that the crossing of borders between states that are at war (or where one side insists that it is at war) is no straightforward simple affair.

This paragraph does not, of course, answer the question of the thundering silence of the WCC when Jews could not visit their Holy Sites in East Jerusalem, nor the grief of many Israelis because ~~their fellow-citizens~~ Muslim-Arab fellow-citizens cannot make the pilgrimage to Mecca, their "crime" being that they hold an Israeli passport.

If the fact of the "state of war situation" is not clearly spelled out the text is not only unfair but a blatant lie.

- W. Wablowchy, Pearson for ISCIC

D.S. My presentation of these comments was followed by a few additional remarks from Rabbi Pearlson. There was no discussion since we made it clear at the beginning that as guests we had not come to "negotiate" but to share our concerns. The meeting lasted about 20 minutes. Present at the meeting were the Chairman (Thomson) Rabbi John Taylor. Two other members of the Committee who had been invited did not show up.

Remember (7 Aug 81) how it had and if suggestions will be accepted at this point of time. (I think there have been suggestions also from other quarters, & there will be some thinking)

RJZK

To Chairman of Committee: Wm. Thompson:

Response to draft resolution of THE MIDDLE EAST on behalf of the International Jewish Committee for Interreligious Consultation.

The document has been significantly ~~revised~~ changed in the direction of ~~x~~ usefulness and balance/^{but} with a few areas of irritation and reservation, of inadequacy and contradiction as yet unresolved.

1 We are reassured that ~~xxx~~ some of these are typographical errors which will be announced prior to the public reading at the plenary session:

- 1) Page 7--External and internal pressures
- 2) page ~~7~~¹¹, p.i ending :Middle East conflicts.

2. The emendation of the blatantly "South African clause" in the earlier draft has been only slightly softened by the present language:

p. 4 para. 2
"...giving final touches to a discriminatory policy of development of peoples..."

The implications remain; the implied parallel is neither honest nor helpful.

3. There is a clear contradiction between 3. i) and 3, i), a): one cannot realistically take "into account changes that have occurred since 1967" and advocate "the withdrawal of Israel troops from all territories occupied in 1967."

4. Section 4) suffers from a serious defect and imbalance.

No document which attempts to deal with Lebanon from ~~ix~~

such a stance can afford to omit the key factor of Syrian intransigence as the salient factor preventing the withdrawal of all foreign troops. Israel has agreed to mutual withdrawal; Syria has refused. The de facto annexation of Northern Lebanon is constantly referred to in the Syrian press as "liberated territory." The Syrian assertions that Lebanon remains part of "Greater Syria" cannot be taken lightly. ~~The movement of~~ Syrian involvement in the promotion of terror and counter-terror in Lebanon is well documented.

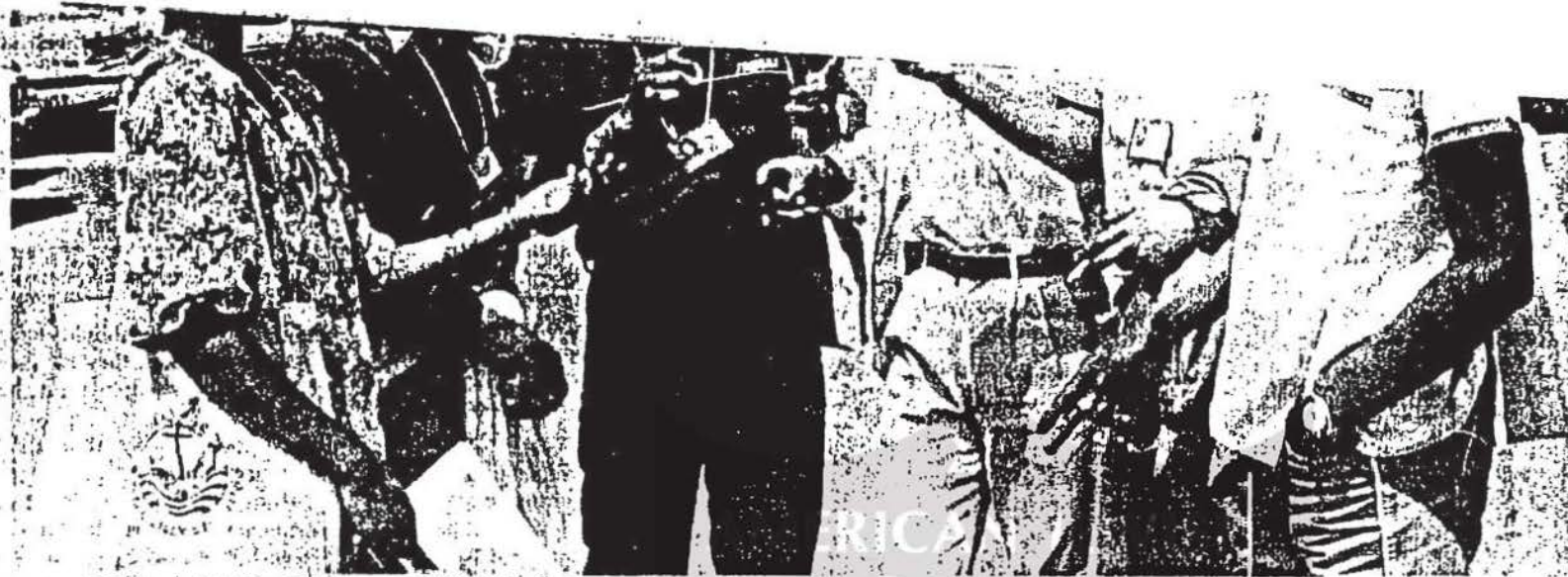
The failure to include any condemnation of the role played by Syria, ~~as we would submit~~, gives added strength to those who would accuse the W.C.C. of unfortunate patterns of selective indignation in its resolutions.

5. At a time when internal struggles indicate the instabilities of the ~~the~~ P.L.O., the specific inclusion of ~~the~~ this group as a negotiating nominee (Section 3. ii) is unfortunate.

While ~~it~~ there are other elements about which we have reservations, we would like to make very clear our thanks for the ~~many~~ ~~many~~ courtesies extended to us during the Assembly. Although my two associates have had to leave (one because of family illness and the other because of teaching commitments in Tokyo) I shall be available for any further discussion until early Wednesday afternoon.

On behalf of IJCIC

Rabbi Jordan Pearlson, World Jewish Congress



The mosaic makeup of the World Council is illustrated in this discussion of pre-Assembly activities. From left: Njeri Njirani, Kenya; Alistair Arenos, South Africa; the Rev. O. H.

Simanungkalit, Indonesia; Eddie Purba, Indonesia; William Bowles, South Africa; and Jonathon Hevita, South Africa.

recalled by a city and a phrase.
The Oxford Dictionary of the Christian Church provides such a list for the councils. Example: Nicaea I (325, Arian heresy); Vatican II (Renewal of the Church.)
 So it is with WCC Assemblies. New Delhi, 1961, usually has the phrase "integration" associated with it. That was the Assembly that integrated the International Missionary Council (now the Commission on World Mission and Evangelism) and the majority of the Orthodox members into the WCC.
 If Uppsala, 1968, is usually associated with surging social issues, Nairobi is conflict, or as Potter said in his opening address, "a feeling of being in the wilderness . . . full of doubts and fears."

WCC GETS 'FULL MARKS' FOR DIALOGUES

By JORDAN PEARLSON

Strangely enough, it does work. The World Council of Churches (WCC) not only has created a forum for Christians to meet, share and act, but the WCC deserves full marks for the years invested in creating dialogues with Jews, Hindus, Muslims, Sikhs, Buddhists and others.

This has not been easy. After centuries of separation and antagonism, other faiths hesitate to drop their ideological shields. This apprehension was to be expected. As one sage put it: "Two thousand years of Christian love is enough to make anyone nervous."

Nor do all Christians come easily to the dialogue. Dialogue means accepting and respecting the other person as he or she is and where he

or she may be. There are some Christians — even at the Vancouver Assembly — who can only relate to people of other faiths as part of a pool of potential Christians.

Yet there has been a growing core of those who say that after the Holocaust the ground rules have changed; Christian witness has to move beyond triumphalism mixed with contempt.

For these Christians, witness has come to mean something new and very different: You within your faith and I within mine must develop the ability to live together in acceptance and peace. Mutual acceptance is no longer a theoretical luxury — it is a historic necessity.

In carefully planned encounters we have learned from each other — not always easily, not always com-



Jordan Pearlson

fortably. In each other's presence we have had to face the distortions by which our religious traditions tried to make themselves tall by cutting other faiths short.

Through these encounters we have learned to recognize those individuals, who by their sincerity give authenticity to the process. It was at such an encounter in the middle of the Indian Ocean, on the island of Mauritius, that I, a Toronto rabbi, met the Spirit Man of the Ontario Ojibway Indians, Art Solomon. The richness of his heritage and the hurts of his people had been hidden to me at home but were revealed to me at a consultation sponsored by the World Council of Churches.

There I met my neighbor as I met Sikhs and Hindus and Muslims and

Buddhists and Protestants and Roman Catholics — all of us committed to being ourselves within our own traditions, yet committed to learning how to live with each other harmoniously. This process rarely creates newspaper headlines but it does create a new dimension to interreligious life.

At Vancouver, our differences, our disagreements are being received with cordiality and respect. We have come a long, long way and the World Council of Churches deserves full marks for helping us along the distance we have come.

Rabbi Jordan Pearlson of the World Jewish Congress and Temple Sinai, Toronto, was an invited guest to the Assembly and first rabbi ever to address the WCC.

Rabbi Jordan Pearlson

August 15, 1983.

ADDENDUM TO REPORT OF AUGUST 15th

An Attempt was made by Bishop Hapgood to amend sections 3 a, b as "too slanted to the Palestinians." "I support them but Israel too has its problems. We must recognize Israel's security problems." Therefore add "as well as the special problems of the State of Israel in maintaining her security." Committee Chairman, Wm. Thompson: "We would regret its inclusion. The concept of security is not useful in this setting."

Amendment defeated.

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Temple Sinai Congregation of Toronto

210 WILSON AVENUE

TORONTO, ONTARIO M5M 3B1

(416) 487-416

To: WJC; IJCIC; Vancouver Jewish participants

From: Jordan Pearlson

Enclosed are the documents leading up to the Middle East resolution passed yesterday (10 August 1983) by the plenum of the World Council of Churches in Vancouver.

To speed the documents to you has meant some compromise with retyping. I am available to you for any further clarification.

I am most grateful to Moderator Ted Scott, Primate of the Anglican Church of Canada for his friendship and courtesies. Archbishop Scott deliberately changed a pressing and complex schedule so that this debate might take place with a representative of IJCIC still present (Twi Werblowsky had teaching commitments in Tokyo, M. Tannenbaum was called home by family illness and I was scheduled on an afternoon flight. The issue was a full day late in coming to the floor.)

I am at your disposal for further inquiries.

Rabbi of the Congregation:

JORDAN PEARLSON, B.A., M.H.L. Jur.D., D.D.

JEFFREY ABLESER, B.A., M.A.H.L. (Assistant)

Cantor

SEVERIN WEINGORT

Director of Music

BEN STEINBERG, MUS. BACH.

Temple Administrator

MICKI BRUDNER, B.A., M.A.

Fiscal Director

NELSON SPECTOR

Director of Education

SANDRA FEINSTEIN RABEN, B.A., M.A.

President

SHIER BOSSIN

Humberto Cardinal Medeiros 1915-1983

The American Jewish Committee joins in mourning the untimely passing of His Eminence Humberto Cardinal Medeiros. Under his guidance the relationship between the Catholic and Jewish communities of Greater Boston reached new heights of maturity, candor and common purpose. His forthright condemnation of anti-Semitism and his articulated sensitivity to the horrors of the Holocaust, especially after his visit to Israel, reflected his deep awareness of Jewish concerns. At the same time he spoke forthrightly of the issues significant to the Roman Catholic community and sought to create dialogue where our views differ. His support of the Catholic-Jewish Committee for more than a decade and his total commitment to the Seventh National Workshop on Christian-Jewish Relations demonstrated his deep commitment to bring to life in our community the historic path directed by the Second Vatican Council. We will miss his leadership and presence in our community. We extend our sincere words of condolence to his family and to his followers.

Maurice Zilber
Chairman, Greater Boston Chapter
Alvin S. Hochberg
President, New England Region
Irving B. Levine
Co-Chairman, Interreligious Affairs Committee
Herman J. Blumberg, Rabbi
Director, New England Region

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President, New England Region

Herman J. Blumberg, Rabbi
Director, New England Region

THE PILOT (CATHOLIC)
SEPTEMBER 22, 1983

JEWISH ADVOCATE
SEPTEMBER 22 1983

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David B. Kahane
Rabbi
Kenneth L. Koransky
Cantor
Harriet A. Janover
Executive Director

September 23rd, 1983

Rabbi Marc Tanenbaum
45 East 89th Street Apt. 18F
New York, NY 10021

Dear Rabbi Tanenbaum,

Please accept our very sincere thanks and appreciation - offered on behalf of the Officers, Trustees and the members of Sutton Place Synagogue for officiating at the Auditorium-Parallel Services during the recent High Holy Days.

We were indeed privileged to have you serve as spiritual leader, for your participation added great dignity and meaning to these services. Your sermons and interpretations were most inspirational and absorbing and we are still receiving phone calls from 'your congregation' lauding the services, your warmth and your brilliance. We know that this was just the beginning of a long and mutually rewarding relationship.

Please extend our good wishes to your charming wife and we look forward to seeing you both at our Synagogue in the very near future. We hope that you and your loved ones will enjoy a happy, healthy and peaceful year 5744.

Sincerely,

Jack Sheingold
JACK SHEINGOLD, PRESIDENT

David B. Kahane
DAVID B. KAHANE, RABBI

Harriet A. Janover
HARRIET A. JANOVER, EXEC. DIRECTOR

JS/hs
enc.

REMARKS DELIVERED AT THE FUNERAL OF
HUMBERTO CARDINAL MEDEIROS
September 23, 1983
Boston, Massachusetts

by
Rabbi Herman J. Blumberg
Director, New England Region,
American Jewish Committee

In March of 1982 Humberto Cardinal Medeiros visited the Holocaust Memorial, Yad V'shem, in Jerusalem. After viewing the photographs, documents and artifacts which record that long and bitter chapter in the history of our world, he read the 122nd Psalm, praying for the peace of Jerusalem. He then spoke these words:

"... We must not forget those camps! We must not forget those chambers and ovens! We must not forget those graves! For if we should forget the Holocaust, we would also forget how to shudder at the destructive power of prejudicial hatred."

"To the Jewish people everywhere, I pledge and promise (and) I will continue to remind Catholics, never to forget."

His Eminence knew what hurt and pain his Jewish brothers and sisters had suffered. He knew that anti-Semitism was an evil to be blotted out whenever, wherever it appeared. And he labored to do so!

But he saw Jews not only as victims of hatred. He embraced us as fellow Children of God.

Humberto Cardinal Medeiros believed that Christians and Jews are strongly and permanently linked together with common roots, a common heritage and a common God.

To be sure he recognized that there are differences between us and disagreements on specific and vital issues. He believed that Dialogue is the vehicle which can help us to live in harmony, despite all. Here we can affirm that which we share; here, in an atmosphere of mutual respect, we can explore the tensions that develop between us.

As a forum to foster such Dialogue he created the Catholic-Jewish Committee and guided it for more than a decade. Last spring, with all the resources at his command, he supported the 7th National Workshop on Christian-Jewish Relations. These acts, and many more, bear witness to the quality of relationship between our communities which he sought.

Surely he cherished the words of the Psalmist, "How good, how pleasant for neighbors to live together in harmony." His efforts to make this vision a reality now become his most precious legacy to us.

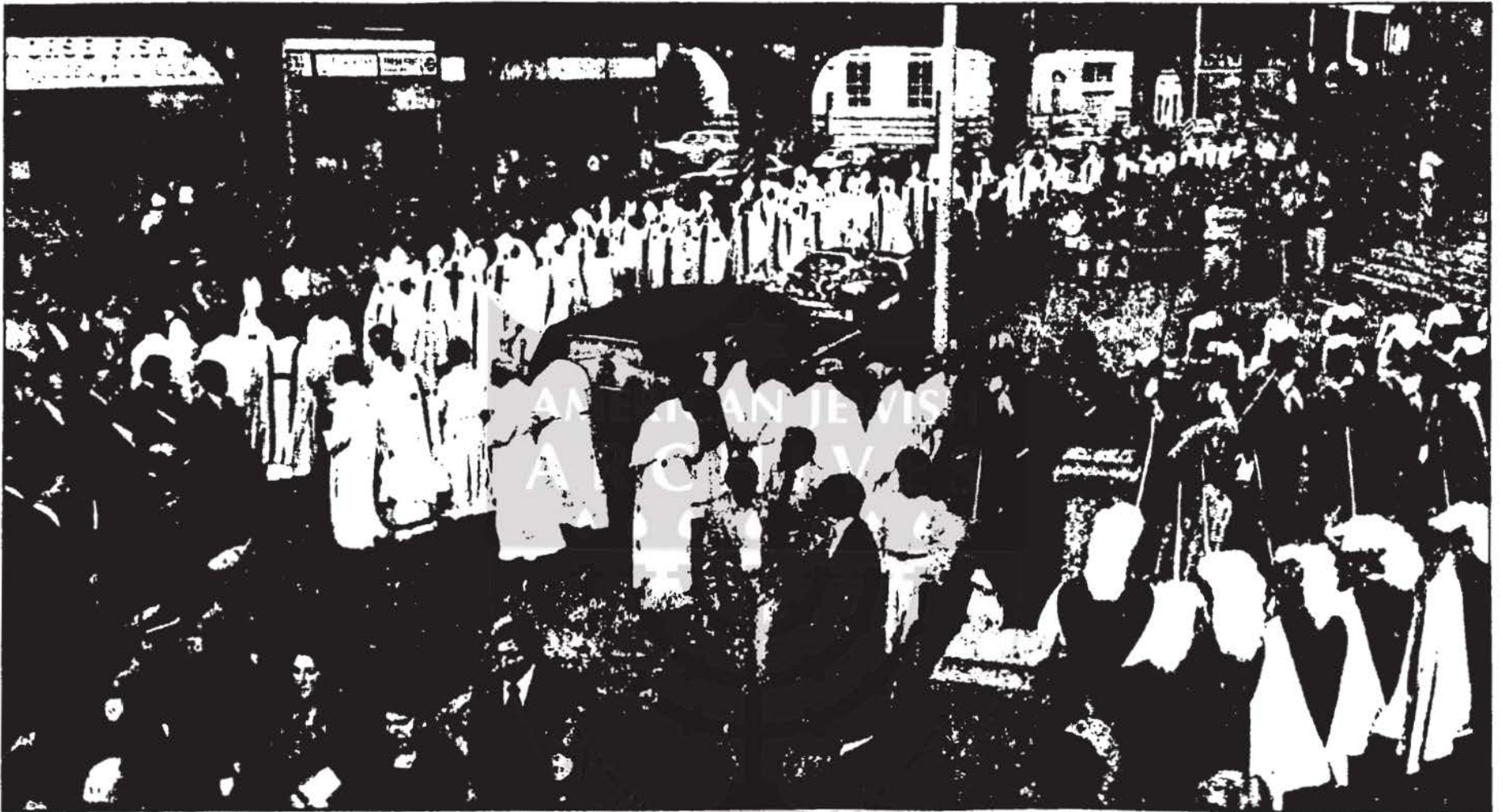
Zichrono livrocha. As he has been a source of blessing for our community of Jews and Christians who together seek Shalom-Concord, so may the memory of his life and deeds remain a blessing for us. May the respect we achieve one for the other stand as humble testimony to our deep gratitude for his presence among us.

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BOSTON GLOBE 9/24/83



Bishops, priests and other religious leave Cathedral of the Holy Cross after yesterday's funeral Mass for Cardinal Medeiros. GLOBE PHOTO BY BILL RYERSON

Boston says goodbye to its cardinal

By James L. Franklin and Richard Higgins
Globe Staff

With dignity and affection and more ceremony than would have made him comfortable, Boston said goodbye yesterday to the modest man who led the Catholic Archdiocese of Boston for the last 13 years.

Three thousand persons filled Holy Cross Cathedral on Washington street in the South End for the 2-hour-and-10-minute funeral Mass for Humberto Cardinal Medeiros.

An almost equal number of mourners, many of them from poor Boston neighborhoods, gathered outside the Cathedral to watch the Mass on television monitors.

There were 1500 special visitors, including more than 50 leaders from other churches and the Jewish community. Among the leading non-church dignitaries at the funeral were US Sens. Edward M. Kennedy and Paul Tsongas, Speaker of the House Thomas P. O'Neill, Jr., Gov. Michael S. Dukakis, former governors Edward

J. King and John Volpe, as well as half of the state's 12-member delegation to the US House. Mayor Kevin H. White and the entire Boston City

① OF ④ (OVER)

Council attended. Margaret Heckler, Secretary of Health and Human Services, represented President Ronald Reagan.

There were four cardinals and 55 archbishops, bishops and abbots among the dignitaries yesterday. William Cardinal Baum, highest ranking American in the Vatican, represented the Pope.

More than 600 Boston archdiocese priests - many more than organizers had expected - swelled the long procession of Catholic clergy

to 1300. Many were left standing in aisles through the long service.

At the solemn Mass of the Resurrection, Cardinal Medeiros was remembered most of all as a leader who kept the promise he made when he arrived in Boston in 1970: "A priest is a man for others - I shall be for all and shall belong to all."

His friend and auxiliary bishop, Most Rev. Lawrence J. Riley, spoke for a city: "All of us have lost a friend."

He was our cardinal, too, said religious leaders representing the Jewish community and the Episcopal, Orthodox and Protestant churches at the service. "We have lost a very dear friend," said Dr. James A. Nash of the Massachusetts Council of Churches. "We share a deep sense of grief and emptiness on the death of our cardinal."

The procession of hundreds of clergy streamed beneath the red palm leaf banner of Boston's Covenant for Justice, Equity and Harmony that dominates the rear wall of the cathedral. Reflecting on the cardinal's role in the Covenant campaign, Rabbi Herman Blumberg of the American Jewish Committee his "labors to bring peace among us are now his most precious legacy to us."

Since Tuesday, as many as 50,000 persons had passed by the cardinal's open casket, many reaching out to touch the hands with which he had often blessed them.

"Your presence here today and the thousands of many creeds and ethnic backgrounds who have overflowed this cathedral during these three days and heights of mourning moved us all," Bishop Thomas V. Dally said at the beginning of Mass yesterday. He expressed the "heartfelt thanks of the Medeiros family and all who loved the cardinal for this tremendous demonstration of respect and love."

Elaborate service

It was a more elaborate service than Cardinal Medeiros would have asked, some felt. "This kind of pomp was just not his style," said Rev. A. Paul White, editor of *The Pilot*, the newspaper of the archdiocese.

"If he was here he'd feel embarrassed by it, probably," said Brother James Curran of the Little Brothers of the Poor in Boston's Mission Hill section. "But he was a man of great compassion and love and I'm sure he'd understand all of this," said Brother James, dressed in the sandals and faded blue denim of the order the late cardinal supported.

"We're going to miss him," he said. "I just hope we get another bishop who is as gentle, prayerful and pastoral a shepherd as he was."

Nor were those observations limited to religious leaders.

"I don't know of anyone in public life whose personality was less distorted by the trappings of power," said Rep. Barney Frank (D-Mass.), whose district includes the cardinal's hometown.



People enter Holy Cross Cathedral for Mass for Cardinal Medeiros, GLOBE PHOTO BY BILL RYERSON

② OF ④

Commenting on the size of the crowd and the depth of sentiment expressed for the cardinal, Frank added: "I think he was a little unsure of how people reacted to him, and it is obvious from the events of the last week that the man had an enormous impact. It's just too bad the cardinal could not have seen this kind of response in his lifetime."

In his homily, Bishop Riley remembered Cardinal Medeiros as "a simple man, peace-loving, soft-spoken, humble and self-effacing, quiet and retiring ... he had a delightful sense of humor."

"And now, suddenly he is gone," he said. "God has called him home. The last words that he spoke: 'Whatever God wants.' This was the theme of his life and the epitaph for his death. 'Whatever God wants.'"

'A sign of love'

The bishop quoted from a recent speech by Pope John Paul II on what a bishop is called to be. "The bishop is a sign of the love of Jesus Christ," the Pope said. "He expresses to all individuals and groups ... with a universal charity, the love of the Good Shepherd. His love embraces sinners with an easiness and naturalness that mirror the redeeming love of the Savior."

"And finally, the bishop is, with Jesus Christ, a sign of contradiction ... The bishop will be called upon, over and over again, to accept criticism and to admit failure in obtaining a consensus of doctrine acceptable to everyone. As a living sign of Christ he must be with Christ a sign of fidelity and therefore a sign of contradiction."

That model was precisely how Cardinal Medeiros viewed his vocation, said Bishop Riley. "Could ever a more perfect portrait of Humberto Cardinal Medeiros be painted



Local, state and federal government figures file into Cathedral of the Holy Cross for service for cardinal.

GLOBE PHOTO BY TED DULLY

by anyone, even to the point of his being a sign of contradiction?" he asked.

"Often misunderstood and misjudged and disparaged, Cardinal Medeiros was indeed a living sign of Jesus Christ," the bishop said. "There were times, of course, when Cardinal Medeiros was silent - but only with the silence that disdains to defend one's self and to utter even justifiable complaint against unfair and unjust criticism. Like his Divine Master, he bore his cross in silence."

Concelebrating the Mass with Archbishop Pio Laghi, the Vatican's apostolic delegate to the United States, were Bishop Daily, who was appointed administrator of the Archdiocese of Boston following the death of Cardinal Medeiros, Bishop Riley, Bishop John J. Mulcahy, Bishop John M. D'Arcy, Bishop Daniel A. Hart and Bishop Alfred C. Hughes - all auxiliary bishops of Boston.

Outside the stone cathedral, mourners began to assemble as early as 7 a.m.

Around 9 a.m., Tim Rogers, 19, of Watertown, a resident at the Stigmatine Fathers student house there, led an impromptu recitation of the rosary. "We're sad, of course, but this is also a day for Catholics to celebrate the cardinal's resurrection."

By the time the Mass began, a vigilant crowd of about 2000 people had gathered, some simply standing in silence, others fingering rosary beads or kneeling and moving their lips in response to the liturgy.

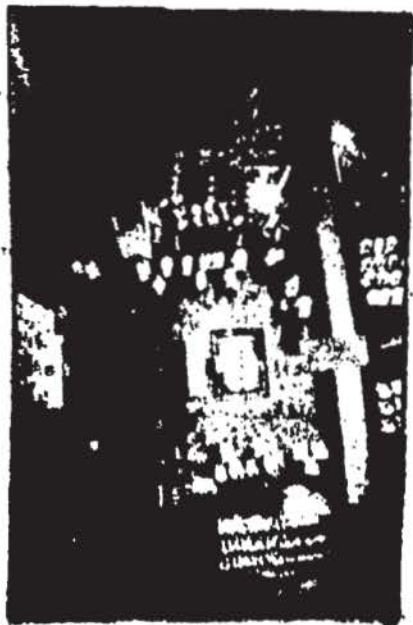
The crowd, about half of whom were Hispanic or black, had gathered under the Orange Line along Washington street to watch the

③ OF ④ (OVER)
BOSTON GLOBE 3/24/83

hundreds of white-robed priests and colorfully vested prelates, the scarlet-plumed Knights of Columbus honor guard, dark-suited politicians and other mourners file in and out.

The mourners came from Southie and Mission Hill, Dorchester and Newton, New Bedford and Springfield, from the Azores and from Rome. They came in street clothes and in the brown, blue, white and black habits and cassocks of their religious orders.

Ralph Dart, 33, of Brighton, had been coming to the cathedral for daily Mass since last weekend. "I met the cardinal on several occasions, and found him to be a very gentle, kind and loving person. He made you feel free to approach him," said Dart, a substitute teacher.



View is from high above altar.
GLOBE PHOTO BY DAVID RYAN

"I came because I respected the cardinal's views on race, poverty, social justice," said David Vigneault, 47, of Springfield, a legislative aide on Beacon Hill. "They weren't easy positions to take."

Speaker O'Neill paused on the steps outside the cathedral: "I lost a close friend," he said, adding that Cardinal Medeiros had "a caring concern for the needy and poor."

As the casket bearing the cardinal's body was brought outside, a color guard from the Knights of Columbus drew their swords in salute and a color guard from the Boston Fire Department tapped a drum roll.

At the end of the Mass, several stepped forward to touch the cardinal's hearse. Police closed access ramps along the route of the procession and drivers parked and got out of their cars to watch the cardinal's final departure from the city he loved.

A black limousine, filled with flowers, then the hearse followed by a cortege of about 30 limousines and at least another 40 other vehicles bearing mourners, headed down Washington street and turned onto Berkeley street as it began its way to St. Patrick's Cemetery in Fall River where Humberto Cardinal Medeiros was laid to rest.

(Contributing to this story were Globe reporters William Cash and Robert Cooke)

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THE AMERICAN JEWISH COMMITTEE

date September 27, 1983
to Harold Applebaum
from Herman J. Blumberg
subject AJC Involvement in Cardinal Medeiros Funeral

Upon learning of the death of Cardinal Medeiros (on the day of Yom Kippur) our office took the following actions:

1. A press release was issued (enclosed) to the Boston Globe, Boston Herald, the Catholic Pilot and to the Jewish press.
2. A display ad containing the text of our statement was taken out in both the Jewish Advocate and the Catholic Pilot. Copies of this piece are also enclosed.
3. Both Irving Levine and I were invited to represent the American Jewish Committee at the funeral. We were part of an ecumenical delegation of approximately fifty Protestants, Greek Orthodox and Jews. The Jewish delegation included members of the Catholic-Jewish Committee. There were probably ten Jews present.
4. I was asked by Peter Conley, the Ecumenical Officer and Director of Communications for the Archdiocese, to speak briefly at the funeral as part of the ecumenical delegation. Other participants in this part of the funeral were Bishop John Coburn (Episcopal), Jim Nash representing the Mass. Council of Churches, and a Greek Orthodox Bishop. We spoke during the twenty minute segment immediately preceding the funeral mass itself. The remarks were carried by television and radio, reported in the press (see attached) and heard by 2,000 people assembled in the cathedral and an equal number who observed the proceedings on monitors located outside the cathedral. A copy of my remarks is also enclosed. All with whom I have talked about the funeral feel that the involvement of representatives of non-Catholic communities in the funeral reflected the positive state of relationships with the Catholic community, the fruit of our interreligious activity over a period of time.

Obviously it was an honor (and something of a coup) for me to have been asked to represent the entire Jewish community in so public and visible a fashion. No doubt this is a direct result of our intense involvement in the 7th National Workshop on Christian-Jewish Relations and the amount of effort that Irving Levine and I have put into the Christian-Jewish dialogue.

HJB/jmg
encs.

MARSHA TURKEN

10/1

TO: Marc Tanenbaum

Please discuss the
attached with Bill.

Marsha



NOV 2 1983

JORDAN C. BAND

900 BOND COURT BUILDING
CLEVELAND 44114

October 25, 1983

COPY

Mr. Howard I. Friedman, President
American Jewish Committee
c/o Loeb & Loeb
1600 One Wilshire Building
Los Angeles, California 90017

Dear Howard:

I have just returned from Israel and feel that I must share with you (and with Bill Trosten) the substance of some rather lengthy discussions which I had with Josef Wenkert of Jerusalem while there.

You may recall that Josef was until quite recently engaged in the performance of services in Jerusalem on behalf of AJC. His recent parting of the ways, which was not particularly pleasant, is not the subject of this letter. It is rather the ensuing dispute which has arisen over his claim for termination pay.

I will not burden you with the details of this dispute, which are, of course, available from Abe Karlikoff and others, and I have no doubt that in stating his case Josef was only conveying his side of the story. There are, however, a couple of significant conclusions which I derive from these discussions, and which I feel it is important to share with you.

I understand that AJC agreed to come to a reasonable understanding with Josef as to termination pay following the termination of his services, in accordance with Israeli custom and practice; but that disputes later arose as to the length of his service for AJC and the amount of his compensation upon which his termination pay should be based.

Evidently, Josef was first employed (for some ten years) in a relationship which was probably akin to that of an "independent contractor"; and that AJC contends that his employment as an

employee existed only during the last five years of his tenure. I also understand that AJC contends that his base pay for purposes of calculating his termination sum should exclude any amount of money held for him in an escrow account in the United States.

However, I find that the services required of Josef and those performed by him during the entire 15 year period were identical, and that the change of legal status (as to whether he was a consultant or an employee) in no way changed the actual situation as it existed between AJC and Josef through the years. Under the circumstances, it would seem to me unfair for AJC to adopt a harsh and technical position which has the effect of shortening the tenure of an individual who ably and loyally performed his services for the agency during the entire 15 year period. Despite any legal rights or positions which might exist (and it is not my intention to comment on the legal rights and liabilities of the parties) I would think that it is unfair for an organization of the caliber of AJC to stand on technicalities of this kind in dealing with someone who has performed long and well for the agency.

I am even more troubled by suggestions which seem to have emerged regarding that portion of his compensation (or as he terms it, reimbursement for expenses) which were retained for him in the United States. It has been suggested to Josef that if he were to press his claim for the full amount of his compensation, he might become involved in difficulties under Israeli law. I have no idea where that suggestion originated, but if it originated from AJC or its lawyer in Israel, I would consider that to be a highly inappropriate remark, even if used for negotiating purposes only. Josef has denied that he is in any way in violation of Israeli law, but even if his conduct in that regard is questionable, it would have been conduct mutually and knowingly agreed to by both Josef and AJC. If improper for Josef, it would be all the more improper for AJC, and morally reprehensible

Mr. Howard I. Friedman

-3-

October 25, 1983

to be used as a negotiating tool.

Having said my peace, I do not intend to involve myself further in this matter to any extent. I have known Josef for many years. He has had his difficulties with Bernie Resnikoff, I know, and may have been difficult to work with in other ways. But he is a fine, decent and honest man who did a good job for AJC over a long period of years, and he deserves to be treated decently.

Sincerely,

AMERICAN JEWISH
ARCHIVES

Jordan C. Band

JCB/rh

cc: Mr. William Trosten



DRAFT

SUGGESTED REMARKS FOR BEN LOEWENSTEIN
FOREIGN AFFAIRS COMMISSION MEETING

AMERICAN JEWISH COMMITTEE
LEADERSHIP DELEGATION TO GERMANY
OCTOBER 1-13, 1983

Rationale: The American Jewish Committee, some five years ago, undertook a major program of exchange and study with various institutions in the Federal Republic of Germany. Our first program, now in its fourth year, was an exchange of young leadership between AJC and the Konrad Adenauer Stiftung, a political foundation, associated with the Christian Democratic party. The second, an exchange of top leadership to discuss policy issues is in its initial year. This program links us with the Frederick Ebert Foundation of the Social Democratic party. The third facet, which I will talk about this evening is the AJC Leadership Delegation to Germany, an attempt to give active AJC community leaders, from all over the country, an intense familiarization with the Federal Republic. The program was designed with five objectives in mind. They are:

1. To heighten the awareness of both American Jews and Germans of the "Special Relationship"
2. To continue and to upgrade our connections with government leaders in the Federal Republic
3. To enhance our contacts with the leadership of the small, but growing Jewish community, in West Germany

4. To make the first contacts that any American Jewish group has had with representatives of the East German government (German Democratic Republic-GDR) and to establish relationship with the remnant Jewish community there.
5. To establish AJC with our own U.S. State Department as the American Jewish agency that deals program-atically with both East and West Germany.

PARTICIPANTS AND ORGANIZATIONS

Twenty AJC leaders from eleven cities were represented. Most of those involved were at the chapter president level or above including a few members of the Board of Governors. Two AJC professional staff members also participated. Arrangements for the trip were made by AJC's Leadership & Community Services Department working with both the U.S. State Department and Inter-Nationes, the German Visitors Service. Inter-Nationes underwrote a considerable part of the trip, thereby giving it official status. The delegation visited five major communities. They were:

1. West Berlin
2. East Berlin
3. Munich
4. Oberammergau
5. Bonn

There were many meetings and numerous official receptions.

A review of some of the highlights are as follows:

WEST BERLIN:

1. Meeting with Heinz Galinsky, President of the Berlin Jewish Community at the Jewish Community Center.

2. Meeting with local officials on the subject of Turkish guest workers.
3. A reception by the Mayor of Berlin, Richard Von Weisacker.
4. Meeting at a new Institute on the Study of Anti-Semitism at the Technical University of Berlin.

EAST BERLIN:

1. Briefing by the United States Ambassador to the GDR, Rosann Ridgeway.
2. Meeting with Dr. Klaus Gysi, Minister for Church Affairs of the GDR.
3. Meeting with leaders of the Jewish community of East Germany and a tour of the Jewish Community Center, a restored synagogue and the Jewish cemetery.

MUNICH:

1. A colloquy held in the first Jewish bookstore to be established in Germany in 50 years, the "Literatur-Handlung."
2. A visit to Dachau and a meeting with a school principal in that community who has developed a most comprehensive Holocaust education program.
3. A meeting at the College of the Army (Hochschule der Bundeswehr) with the President, faculty and students.
4. A shabbat reception, including a "Kiddush" at the home of the U.S. Counsul General.

OBERAMMERGAU:

1. A full tour of the facility where the Passion Play is performed.
2. A discussion with the mayor and other local officials about the anti-Semitic nature of the play.

BONN:

1. Briefings by the State Secretary of the Federal Ministry of Economics and the Political Department of the Federal Ministry of Foreign Affairs.
2. A meeting with the Executive Director of the Evangelical (Lutheran) Church in Germany.
3. Meetings with Bundestag members.
4. Reception by Manfred Worner, the Federal Minister of Defense and a briefing on defense by General Christoph Opperman.
5. Meeting with our two Foundation partners.
6. Reception and briefing at the U.S. Embassy, including a meeting with Ambassador Arthur Burns.

POSSIBLE PROGRAM FOLLOW-UP

1. East Berlin:

- A. Follow-up with government officials on issues of interest to AJC.
- B. Establish an ongoing relationship with the East Berlin Jewish community. Help supply siddurim, talisim, books for their library, etc., which they have requested.

2. Encourage projects similar to the Jewish bookstore in Munich and offer to help them develop.
3. Further investigate the education program at the Dachau gymnasium and see if replications of the curriculum can be encouraged throughout West Germany.
4. Share the work IPGI has done on ethnicity with leaders in the Kreuzberg (Turkish) area. The objective would be to help positive understanding of group differences.
5. Cooperate and help develop programs with the new center on anti-Semitism at the Technical University of Berlin.
6. Upgrade programs with the various Jewish communities in West Germany.
7. Initiate formal programs with the Evangelical Church. This should be a project of the Interreligious Affairs Commission.
8. The development of Oral History programs for Holocaust survivors who have returned to Germany.
9. Work with the West German government on the subject of Soviet Jewry and their parallel problem of ethnic Germans who wish to leave the USSR.

International Jewish Committee
ON
Interreligious Consultations

Geneva, October 11, 1983

To: All members of IJCIC

From: Jean Halpérin



Christian-Jewish relations

1. On the occasion of the Pope's recent visit to Vienna, important statements were made, on the Heldenplatz, by the Pope himself and by a number of archbishops, including those of Vienna, Paris and Krakau. The main thrust of these statements can be summed up in the following way: what the Christians did to the Jews over the centuries in the heart of Europe remains an ever-lasting challenge for all Christian people.

The attached article by Dr. Ehrlich provides a useful analysis of the event which deserves attention and warrants a more intensive coverage.

2. You will also be interested in the attached statement on "Christian repentance" delivered by the Archbishop of Marseilles, Cardinal Etchegaray, at the Synod of Bishops currently held in Rome.

3. Finally, you might also be interested in an article which appeared in the *Near East Report* following the WCC Assembly at Vancouver.



COMMITTEE TO BRING NAZI WAR CRIMINALS TO JUSTICE IN THE U.S.A., INC.

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Rose Sher
Elliot Welles

Chairman, Subcommittee
Against Nazism
Marc A. Lewittin

October 12, 1983

His Eminence Dimitri, Bishop of Dallas
Orthodox Church in America
Post Office Box 675
Route 25A
Syosset, New York 11791

Your Eminence,

Thank you for your beautifully formulated letter of the
22nd of July 1983.

We can certainly understand your reluctance to respond
to pressures. We agree that no one should be presumptuous
to the point of attempting to think or function for your
Holy Synod or His Beatitude Metropolitan Theodosius. We
can in no way be convinced, however, that your intelli-
gent and deservedly highly regarded group could be
oblivious to the blatantly obvious obscenity that you
carry as one of yours in a prominent and influential
position, one who is a proven liar, murderer, scoundrel
and anti-semitic, Archbishop Valerian D. Trifa.

In your letter you delve on the anti-semitic reference of
our letter of the 2nd of June 1983. The fact that Trifa
included non-semites in his murderous escapades cannot re-
lieve him of the stigma of being an anti-semitic. The man
who introduced the Nurenberg laws into Romania cannot be
considered as anything other than an anti-semitic.

With due respect to you, Sir, you describe the members of
your Holy Synod as not being anti-semitic. You also say
that you have rarely met individuals in your Church that
could be called anti-semitic. We do not question your
sincerity. We recognized that you are civilized and
cultured people. We expect you, and we quote from yours
of the 22nd of July, to "detest everything that the mad-
man Hitler did." But what about the possibility of a
Pavlovian factor, a knee jerk reaction, an automatic
programmed response?

You take exception to the quote of one of our people which, for convenience, we repeat:

Inept priests instruct young children that two thousand years ago their Lord was sent to his death in a horrible way. He was convicted of violating a Roman law by people functioning as Romans, in a Roman court, condemned to death using Roman methods, and executed by Roman soldiers. This is used as a basis for training anti-semites thrust on young children.

When a pre-teenager has been permanently brainwashed, he then automatically accepts standards without hesitation and with complete sincerity that thoroughly contradicts logic and fact. This remains with him throughout his life. You and your group have all the trappings of fine civilized people but you are comfortable and at home with warped standards. You accept and nurture one who has the detestful track record of a Hitler, whom you describe as a madman.

We question your ability to soundly judge and evaluate anti-semitic tendencies within your group in particular. We do accept that you sincerely feel that you and your group are not anti-semitic, that anti-semitic teachings have no place in the teachings of your Church. Please, then, explain how you can avoid that same stigma on yourselves if you accept, protect, nurture, as one of your own, one who has proven himself to be, with absolutely no doubt, a beast, a scoundrel, a liar and mass-murderer. Trifa has demonstrated all these things and you cannot deny this. You have ample written corroborating proof this is undisputably so.

You may contend that we extend ourselves for personal reasons. That is certainly true. We are loyal Americans. We follow the Judaic-Christian principles that elevates all mankind. We extend ourselves in your behalf when we practice these standards. We extend ourselves to point out how your support and protection of Trifa contributes to the obscenity that the madman Trifa who, in his position as Archbishop, contaminates the good name of your Church and contaminates minimally thirty-five thousand congregants. This is obscene. How can your Church permit this?

You Sir, His Beatitude, your Synod, all branches and members of your Church are entitled to have this terrible man removed from his lofty, responsible, influential and respected position. You are entitled to be free of the stigma of being compatible with a madman.

We have no right to tell you how to conduct yourselves. You must determine that yourselves. We make suggestions as strongly as we can directly to you with the knowledge that you, as dignified courageous people, followers of the Prince of Love and Peace, will perform appropriately on your own.

Are you unable to recognize the terrible embarrassment amongst all our friends, particularly our Christian friends, who feel tremendous humiliation over that man being maintained by your group as an Archbishop in a Christian Church?

We do hope you will see fit to do what is appropriate without further prodding. Gentle friendly prodding will be continued by our group as well as from some people whose judgment and thoughts you might value above ours.

We do hope you will see fit to gratify your own conscience and remove Trifa from any and all positions possessing respect and responsibility within your Church.

May we expect a specific response within say, six weeks. You may anticipate our group approaching religious leaders of all faiths who should be very anxious to foster as their own the positions we take in this matter.

Cordially,

COMMITTEE TO BRING NAZI WAR CRIMINALS
TO JUSTICE IN THE U.S.A., INC.



Dr. Charles H. Kremer,
President

CHK-MB/bk

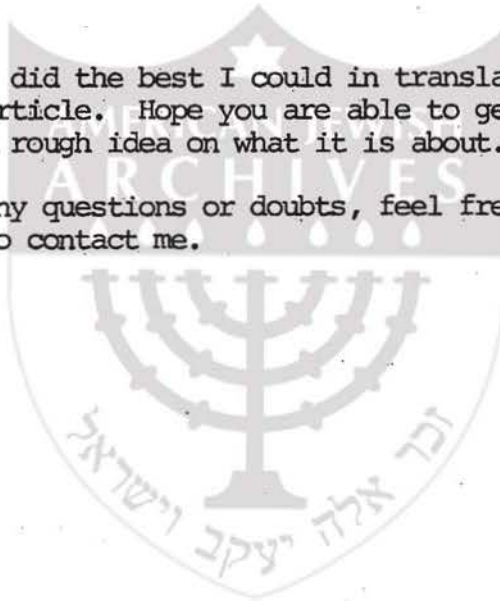
THE AMERICAN JEWISH COMMITTEE

date October 21, 1983
to Marc Tanenbaum
from Iris Figueroa *Iris Figueroa*
subject Translation of Jacobo Timmerman's
article

MEMORANDUM

I did the best I could in translating
article. Hope you are able to get
a rough idea on what it is about.

Any questions or doubts, feel free
to contact me.



JEWISH DEBATE

ABOUT HONESTY, TOLERANCE, & PLURALISM

Twenty of the most influential members of the Senate and the House of Representatives in Washington were visited individually by eighteen American Rabbis. They expressed to the Congressmen their opposition to the politics of the Israeli government in regard to the occupied territories of the West Bank and urged them to find every way possible so that the Palestinians will be able to initiate peace negotiations. It was one of these numerous Jewish expressions in which the Jewish Diaspora were opposed actually, for the first time in a massive and virulent form, to Jewish communities and the Israeli government.

One of the spokesman of the group, Rabbi Balfour Brickner of New York, indicated that Israeli politics conspired against peace and it is dishonest and unjust to qualify as Anti-Zionist or Anti-Semitic those who oppose this. This Israeli politics of the last six years was discovered before Jewish eyes of the Diaspora in all its cruelty after the Lebanon invasion. There were no doubts left about the aggressive character and colonialism of the Israeli establishment. It has caused an abyss in which the Jewish communities of the Diaspora understand is the thesis of the State of Israel which signifies an automatic guarantee for their security for its continuity and forms itself into its Anti-thesis.

The security of the Jewish Diaspora is protected by the tolerance and pluralism. Israel is today an intolerant country which has destroyed all possibility of pluralism.

In your 27th of August edition of "EL PAIS" published declarations of the

President of the Jewish Community of Spain, Don Samuel Toledano, in which, ^{he} with just cause, expressed his opposition to the new religious tax because he considered it to be an intrusion of the State between the privacy of the relation that exists between the citizen and their religion confession. Toledano also opposed to this regimen because his lists identify religious confessions of citizens who oppose to a democratic idea of the State.

If Mr. Toledano would have formulated this presentation in Israel it would have been denied. It was denied when citizens of diversified confessions protested even though in the census which started last June in Israel, one religious identification with accordance to paragraph #7 of the questionnaire. A national identity its not specified only religiously which converts Israel the only country doted with a parlimental pluralist regimen in this totalitarium political place.

The Jews and Arabs simply crossed out paragraph #7 if they felt like defying authority, others chose to respond "Jewish non-participant" or "Atheist of Jewish origin" or Palestanian Arabs. I refused to be censused.

THE DILEMMA OF THE DIASPORE

Mr. Toledano confronted a dilemma that all Jewish of the Diaspore faces when they confront the actual Israeli government: to judge Israel the same way that it does with the country in which he resides or its a citizen of, or to demand tolerance & pluralism in the country where he is in, and at the same time admit to intolerance and totalitarium in Israel. The next step of Mr. Toledano should be to make a public declaration condemning discriminatory practices of the Israeli census without validating the demands of the Spanish government.

Naturally we deduct from all this clearly that the security and the welfare of the Jews of the Diaspora demands a Democratic Israel to admit all Palestinians in all rights, including the ones with their national identities their State. This thesis had a clear expression of the intervention of one of the most prominent Jews we've had since a few months back. Rabbi & Professor Albert Varspan, vice president of the Union of Hebrew Congregations of U.S. formulated its declaration of a reunion of the Consulate of Synagogues of that country where it inhabits 6,000.00 of Jews, half of the Jews in the world if you deduct the silenced and repressed Jews of the Soviet Union.

Rabbi Varspan said:

As we are united in our concept of only one Jewish nation and in our solidarity of our town and State of Israel, we are also united in the condemnation of an obscene equation which equals Zionism with racism in an intent to deligitimize however, our own dirty equation tells us that Judaism is the same as Zionism, like Israel is the same as Menajem Beguin. The result is that a lot of Jews of the U.S. have converted themselves into surrogates Israelies to a lot of Jews the State has converted into our synagogue and whoever becomes prime minister, converts himself into God. We are in grave danger that an ethnic Jew will devour Jewish ethics and the Jewish faith will convert into an automatic qualification for approval to any political policy & strategic which the State follows.

If Judaism is submitted to the requirements of the State, then the prophetic integrity & morales of Judaism will be destroyed by idolization.

Hooray for Rabbi Varspan!

An historical cycle closes around Judaism at this very moment. It is based on a morale dilemma, as always in Judaism is faced with its continuity.

To the Jews, historical events are morale events, on the contrary of pagan pragmatism, they are only lies.

There will be no insurance, tolerance nor pluralism to the Jews of the Diaspore if they don't demand them for the Palestanians of Israel.

Proclamation will be the only way to maintain a valid identity between the Jewish Diaspore and the State Of Israel, Valid to Jews & Non-Jews equally.



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El debate judío

Sobre honestidad, tolerancia y pluralismo

JACOBO TIMERMAN

Veinte de los más influyentes miembros de la Cámara de Senadores y de la Cámara de Representantes en Washington fueron visitados individualmente por 18 rabinos de Estados Unidos. Expusieron a los congresistas su oposición a la política del Gobierno israelí respecto de los territorios ocupados de Cisjordania y urgieron a buscar todos los caminos posibles para que los palestinos pudieran integrarse en las negociaciones de paz. Fue ésta una de las numerosas expresiones que en la diáspora judía oponen actualmente, por primera vez en forma masiva y virulenta, a comunidades judías y a un Gobierno israelí. Uno de los portavoces del grupo, el rabino Balfour Brickner, de Nueva York, señaló que la política israelí conspira contra la paz y que es deshonesto e injusto calificar de antisionistas o antisemitas a quienes se oponen a ésta.

Esta política israelí de los últimos seis años quedó desvelada ante los ojos de los judíos de la diáspora en toda su crueldad después de la invasión de Líbano. Ya no quedaban dudas sobre el carácter agresivo y colonialista del *establishment* israelí. Y ha provocado un abismo en el cual las comunidades judías de la diáspora comienzan a comprender que la tesis de que el Estado de Israel significa una garantía automática para su seguridad, para su continuidad, se convierte en su antítesis.

La seguridad judía de la diáspora está protegida por la tolerancia y el pluralismo. Israel es hoy un país intolerante que ha destruido toda posibilidad de pluralismo.

En su edición del 27 de agosto, EL PAÍS publicó declaraciones del presidente de la comunidad judía de España, don Samuel Toledano, en las cuales, con justa razón, expresaba su oposición al

nuevo impuesto religioso porque lo considera una intromisión del Estado en la privacidad de la relación que ha de existir entre el ciudadano y su particular confesión religiosa. También se oponía el señor Toledano a este régimen porque en él son establecidas listas que identifican la confesión religiosa del ciudadano, lo que se opone a una idea democrática del Estado. Si el señor Toledano hubiera formulado esta presentación en Israel, habría sido rechazada. En verdad fue rechazada cuando ciudadanos de diversas confesiones protestaron porque en el censo que ha comenzado en junio último en Israel sólo es aceptada una identificación religiosa, de acuerdo al parágrafo 7 del cuestionario. No se especifica identidad nacional, solamente la religiosa, lo que convierte a Israel en el único país dotado de un régimen parlamentario pluralista en que esta política totalitaria tiene lugar. Los judíos y árabes laicos, simplemente tacharon el parágrafo 7 si se sentían con ánimos a desafiar a la autoridad; otros eligieron responder "judío no practicante", "ateo de origen judío" o "árabe palestino". Yo me negué a ser censado.

El dilema de la diáspora

Al señor Toledano se le plantea aquí el dilema de todo judío de la diáspora cuando confronta al actual Gobierno israelí: juzgar a Israel del mismo modo que lo hace con el país en el cual reside y del cual es ciudadano, o exigir tolerancia y pluralismo en el país en el cual se encuentra y al mismo tiempo admitir intolerancia y totalitarismo en Israel. El próximo paso del señor Toledano debería ser una declaración pública condenando las prácticas discriminatorias del censo israelí si desea dar validez a las demandas



El primer ministro dimisionario de Israel, Menajem Beguin.

que formula al Gobierno español.

De esto se deduce claramente que la seguridad de los judíos de la diáspora exige un Israel democrático que admita a los palestinos en todos los derechos, incluso los de su identidad nacional, su Estado. Esta tesis tuvo clara expresión en la intervención que uno de los judíos más prominentes ha tenido hace unos meses. El rabino y profesor Albert Vorspan, vicepresidente de la Unión de Congregaciones Hebreas de Estados Unidos, formuló su declaración en una reunión del Consejo de Sinagogas de ese país, donde habitan 6.000.000 de judíos, la mitad de los judíos del mundo si se descuentan a los si-

lenciados y reprimidos judíos de la Unión Soviética. Dijo el rabino Vorspan: "Así como estamos unidos en nuestro concepto de un pueblo judío único y en nuestra solidaridad con el pueblo y el Estado de Israel, así como estamos unidos en la condenación de esa obscena ecuación que iguala sionismo con racismo en un intento de deslegitimizar a Israel, nos hemos deslizado, sin embargo, hacia nuestra propia sucia ecuación que dice que judaísmo es igual a sionismo, igual a Israel, igual a Menajem Beguin. (...) El resultado es que muchos judíos de Estados Unidos se han convertido en israelíes subrogados, que para muchos judíos el Estado se ha convertido en nuestra sinagoga y quien sea primer ministro se convierte en Dios. Estamos ante el peligro de que la etnia judía devore a la ética judía, y que la fe judía se convierta en una automática calificación de aprobado para cualquiera de las políticas y estratagemas que el Estado prosiga. Si el judaísmo es sometido a las exigencias del Estado, entonces la integridad profética y moral del judaísmo es destruida por la idolatría".

¡Bien por el rabino Vorspan!

Un ciclo histórico se cierra en torno al judaísmo en estos momentos, y lo hace sobre la base de un dilema moral, como ha ocurrido siempre que el judaísmo reflexionó sobre su continuidad. Para los judíos, los hechos históricos son hechos morales; en caso contrario, en caso de pagano pragmatismo, son solamente perjurio.

No habrá seguridad, tolerancia y pluralismo para los judíos de la diáspora si éstos no lo exigen para los palestinos en Israel. Proclamarlo así será la única forma de mantener una identidad válida entre la diáspora judía y el Estado de Israel. Válida ante judíos y no-judíos por igual.

[end]

Original documents
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הקונסוליה הכללית של
ישראל בניו יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N.Y. 10017

October 1983

OXFORD 7-5500

TURNING COTTON WASTES INTO CASH CROPS

Dear Editor:

We are pleased to enclose herewith a feature article on the use of cotton waste being made by Israeli agriculturists for the purpose of growing cash crops, particularly mushrooms.

Researchers at the Hebrew University Faculty of Agriculture in Jerusalem have devised a method for growing oyster mushrooms in the cotton straw, which, in turn, degrade the straw into a product that can be used as cheap nutritious cattle feed.

According to the research professors, the raw cotton straw, which is unsuitable for animal feed because of the lignin in the lignocellulose, is made edible by the mushrooms degrading 60-70% of the lignin and thus allowing the enzymes in the stomachs of sheep and cattle to get at the cellulose.

The oyster mushroom was chosen for the experiment because it is relatively easy to grow and thrives in Israeli temperature fluctuations from about 4 degrees C (39 F) during a winter night to more than 30 degrees C (86 F), the normal summer daytime temperature.

The Israeli researchers expect farmers to start employing this method of growing mushrooms on a commercial basis next year. Buyers in Austria and Germany have already expressed interest in the product. In addition the use of straw as cattle feed could mean a saving of some 150,000 tons of other animal fodder annually. It's free, healthier for the cotton field, and an enormous mushroom crop is a biproduct.

You may use this material in any way you wish, with or without photographs, prints of which you may obtain by checking them off on the attached picture page and returning the form to us. We would appreciate your letting us know the disposition of this article.

Sincerely yours,

Ehud Gol

Consul for Information



Farm Features from Israel Farm Features from Israel Farm Features from Israel

TURNING COTTON WASTES INTO CASH CROPS

By Jerry Chesky

REHOVOT, ISRAEL - That seemingly useless cotton straw, which farmers normally burn or plow back into the ground after harvesting, could be a money-maker, say researchers at Israel's Hebrew University Faculty of Agriculture. They have devised a way of growing oyster mushrooms in the straw, which during the growth process, degrade the straw into a product that can be used as cheap, nutritious cattle feed.

"With all the money spent on irrigating cotton fields, we felt that the straw could not be allowed to go to waste," explain Israeli researchers Prof. Ilan Chet, Prof. Yigal Henis and Mr. Mark Platt. "We also know that when the straw is buried, it often takes with it disease and insects, which attack the new plants. For that reason, machinery is now being developed to remove the cotton straw from the fields. So, we have been searching for ways of using that straw."

Raw cotton straw, which is composed mainly of lignocellulose, is unsuitable for animal feed. "The main problem is the lignin, which is not digestible and which literally wraps itself around the cellulose which could otherwise be edible," says Chet. "Our mushrooms degrade 60 to 70% of the lignin during their growth, allowing the enzymes in the stomachs of sheep and cattle to get at the cellulose."

No Need For Compost or Cool Temperatures

The oyster, or pleurotus, mushroom was chosen for the experiment because it is relatively easy to grow and thrives in Israeli temperature fluctuations from about 4 degrees C (39°F), a winter night, to more than 30 degrees C (86°F), the normal summer daytime temperature.

"Unlike the popular champignon mushroom," says Platt, "the oyster mushroom does not

require costly air conditioning. It also does not need a carefully prepared compost of horse manure, wheat and additives, which is the normal way of growing mushrooms."

The straw is soaked in water for two days, then steamed to eliminate competing organisms and then sown with mushrooms. In the summertime temperatures, the crops grow particularly well. In three weeks, one can harvest 700 grams of mushrooms on a kilogram of cotton straw.

The buildings for growing the oyster mushroom are also simple. One experiment is taking place in an old room on a nearby kibbutz (Israeli communal farm). Others are expected to be held in converted chicken coops, outfitted with fans to remove carbon dioxide and with nozzles to spray a mist into the air, to create damp conditions.

Buyers in Germany and Austria have already expressed interest in the mushrooms and one Austrian firm wants to set up a growing station in Israel and export to Austria. The Israeli researchers expect farmers here to start employing the method on a commercial basis next year.

In the initial stages, Profs. Chet and Yigal Henis note, the mushrooms will be the sole aim of the cultivation. "Since we have about 300 thousand tons of cotton straw annually," they say, "the amount of mushrooms grown next year will depend only on the amount of space allotted to them."

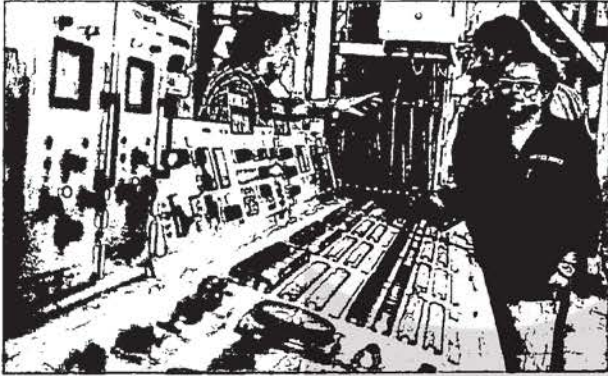
Edible End-product

The researchers expect to save significant amounts of foreign currency once experiments for using the straw as cattle feed have been carried out in the next few years. "Right now, we are in the advanced testing stages," they say. "We've tested the straw in the stomachs of sheep and it was digested satisfactorily. We've also found that animals will eat the cotton straw. Now we are testing the animals for weight gain."

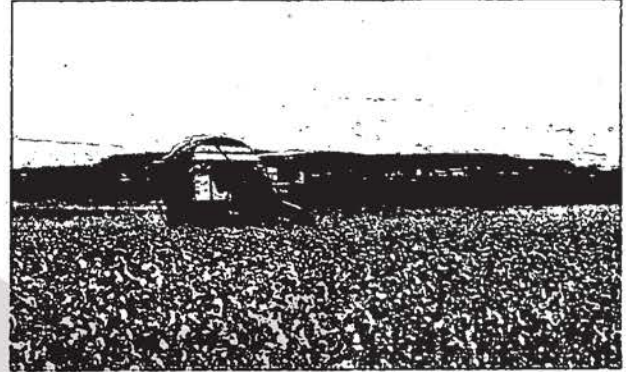
According to Chet and Platt, the preliminary results indicate that the cotton straw could have about half the food value of grain (of which Israel imports several hundreds of millions of dollars worth annually). It could mean a saving of some 150,000 tons of animal feed annually; it's free, it's healthier for the cotton field and you get an enormous mushroom crop as a bi-product.

Dear Editor:

If you'd like to receive any photos on Turning Cotton Waste Into Cash Crops, please return the form below.



1) Kibbutz farmers in Israel stand at the electronic controls of a cotton gin.



2) Cotton harvest in the Hula Valley in Israel's North.



3) Israeli scientists are developing many new high protein foods from cottonseed oil.



4) Mark Platt harvesting mushrooms grown on cotton straw in Israel.

TO: RALENE LEVY/CONSULATE GENERAL OF ISRAEL/INFO. DEPT./800 2ND AVENUE/NY, NY 10017
TODAY'S DATE: _____

Please send me the following photo(s) for use on the Cotton Waste story:

 1 2 3 4

NAME: _____ TITLE: _____

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ADDRESS: _____ TELE.: _____

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הקונסוליה הכללית של
ישראל בניו-יורק

October 1983

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CONSULATE GENERAL
OF ISRAEL IN NEW YORK

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ANCIENT COIN CACHES INTRIGUE
ARCHAEOLOGISTS AND BIBLE READERS

Dear Editor:

We are pleased to enclose herewith a feature article on ancient coins, caches of which are being constantly discovered in Israel and added to the rich collection of the Israel Museum in Jerusalem.

Scholars of numismatics generally agree that the Tyrian shekel was the most common silver coin in circulation in the Holy Land at the time of Jesus among others such as the Roman denarius, according to Dr. Ya'akov Meshorer, curator of numismatics at the Israel Museum.

The very first shekels, from the time of the Patriarchs, were simply pieces of silver, however, measured by stone weights and scales, weighing 11.4 grams (0.4 ounces). Merchants kept balance scales and sets of weights measuring out portions of silver for each transaction. This practise continued for several centuries, until about 620 B.C.E., when the Greeks of Lydia began minting coins.

At first the bits of silver were stamped on only one side, but later the marks became more ornate and the reverse side was also marked. Jewish coins were minted in the Holy Land until 333 B.C.E. when Alexander the Great conquered the land and introduced a unified coinage system throughout his empire.

Excavated ancient coins continue to supply Biblical archaeologists with information for dating excavations as well as provide insight into Holy Land commerce and history, and indeed can make reading the Scriptures a more meaningful experience even for the average Bible reader.

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Sincerely yours,

Ehud Gol
Ehud Gol
Consul for Information



HOLYLAND FEATURES

FROM ISRAEL

ANCIENT COIN CACHES INTRIGUE ARCHAEOLOGISTS AND BIBLE READERS

By Bill Clark

JERUSALEM, ISRAEL - For the average Bible reader, a knowledge of ancient coins can make reading the Scriptures a more meaningful experience.

The Gospel according to Luke, for example, in describing Jesus preaching the separation of church and state, quotes Jesus as saying, "Show me a penny. Whose image and super-
scription hath it?"

When the coin is produced, Jesus declares, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." (Luke 20:24-25)

"That coin was probably a Roman denarius," notes Dr. Ya'akov Meshorer, curator of numismatics (the study of coins) at the Israel Museum. "It had the image of the Emperor Tiberius on it."

The Roman denarius was only one of several types of coins used in ancient Israel two thousand years ago, according to Dr. Meshorer. Gospel readers will recall the widow's "mite," for example and Judas Iscariot's "thirty silver pieces."

The Israel Museum has a rich collection of ancient coins to study, explains Dr. Meshorer, because archaeologists in Israel are constantly making discoveries of ancient caches. Thousands of years ago, in the absence of banks, people kept their coins in a safe place, burying them or hiding them in the hollows of trees, in caves or under stones. Quite often, the owners died, or were carried off as slaves, before the coins were recovered.

Scholars of numismatics generally agree that the Tyrian shekel was the most common silver coin in circulation in the Holy Land at the time of Jesus. It was a coin evolved from a

long history of various silver mintings in the Holy Land.

The very first shekels, from the time of the Patriarchs, were simply pieces of silver, measured by stone weights and scales, weighing 11.4 grams (0.4 ounces). Merchants kept balance scales and sets of weights, measuring out portions of silver for each transaction.

Therefore, when Abraham purchased the fields around Hebron, he "weighed to Ephron...four hundred shekels of silver." (Genesis 23:16). In other words, Abraham paid 4,560 grams of silver (10 pounds).

This practice persisted for several centuries, Dr. Meshorer says, and it was not until about 620 B.C.E. that the Greeks of Lydia began minting coins. The idea of minting eliminated a number of inconveniences. "Ancient people were aware of all the problems of exchanging silver," Dr. Meshorer notes. "Whose counter weights should be used, the buyer's or the seller's? And who could be sure of the purity of the silver? They had to find a better way to certify weight and composition - the fineness of the silver. They did this by stamping measured amounts of silver with the mark of an issuing authority, and these became the first coins."

At first, the bits of silver were stamped only on one side, but as time passed, the marks became more ornate and the reverse side was also marked.

Jewish coins were minted in the Holy Land until 333 B.C.E. when Alexander conquered the land. He introduced a unified coinage system throughout his empire. After his death, the picture changed, and again many countries struck their own coins. Under the Ptolemies, the Jews, too, struck coins in Jerusalem, during the 3rd century B.C.E.

The widow's "mite" mentioned in the Gospels - the small coin which represented the full extent of her wealth - was equal to a "prutah," the smallest coin in circulation at the time. According to Dr. Meshorer, this copper coin was equal to one-sixty-fourth of the Roman Denarius, or one-two hundred and fifty-sixth of a Tyrian shekel.

Excavated ancient coins continue to supply Biblical archaeologists with information for dating excavations and provide fascinating insights into Holy Land commerce and history. For instance, one recent excavation in Jerusalem uncovered a 6th century B.C.E. coin from the Greek island of Cos, suggesting that the Israelites had trade links with the Greeks at that early date.

In another case, not long ago at the Dead Sea oasis of Ein Gedi, archaeologists probing an ancient Jewish dwelling from the 1st century C.E., discovered a small oil lamp sealed into a niche into a wall. Inside the lamp were 139 prutot in copper coins.

"It was a trifling amount," Dr. Meshorer points out. "Why should someone cut a niche into the wall, put the coins into the lamp, the lamp into the niche and then plaster it all over?"

"I put myself into the owner's shoes," says the scholar. "I decided that the amount was too small to be a personal treasure, so it must be symbolic. Now, we know that 128 prutot was equal to exactly one-half shekel and we learned that during this era, each Jew was expected to pay one-half shekel each year to the Temple. But we had 139 prutot. What was the significance of the other eleven prutot?"

"We found the answer to this in the Mishna, the Jewish law book," he continued. "There is an extra fee of 8% which had to be paid when using copper prutot to pay a debt due in silver shekels. That's what the other eleven prutot meant."

"The house obviously belonged to a Jew who sealed his year's dues to the Temple in his wall to protect the house from bad luck," Dr. Meshorer says. "There is an old Jewish saying, old even at that time, 'The blessing is upon a thing which is hidden from sight.'"

Study of the coins helped to date the house too. "The newest coin found was minted in the year 59 A.D.," he says, "so we believe the house was built shortly after that."

October 1983

1/9-10

Marc

CONGREGATION OHEB SHOLOM
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(215) 373-4623

RABBI ALAN WEITZMAN

215 376-7248 - Carol Weitzman

Oct. 31, 1983

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

Dear Marc:

The time for your Scholar-in-Residence is fast approaching! I would like to have your address concern "Behind the Scenes in Christian-Jewish Dialogues" both on Friday and Saturday.

On Friday at 5:30 PM we will be having a small dinner with our Executive Committee and your address will take the place of the sermon, sometime around 8:30 PM, during our Friday evening Service. We are also planning to have you speak on Saturday morning at a breakfast, starting at 9:00 AM. We will be inviting clergy people to the breakfast, as well as members of our congregation and the older students in our Religious School. On Friday evening we have also invited a number of Christians to attend our Service and to hear you.

I will be happy to make your hotel reservation for you, let me know when you will be coming in, and I will be happy to assist you in any way I can.

With every best wish.

Sincerely yours,

Alan

Rabbi Alan Weitzman

Colony Motel

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EA # 1656
US Air # 1156 -> Reading

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Louise Wolgen

155

THE AMERICAN JEWISH COMMITTEE

date November 8, 1983
to M. Bernard Resnikoff
from Lois Gottesman
subject

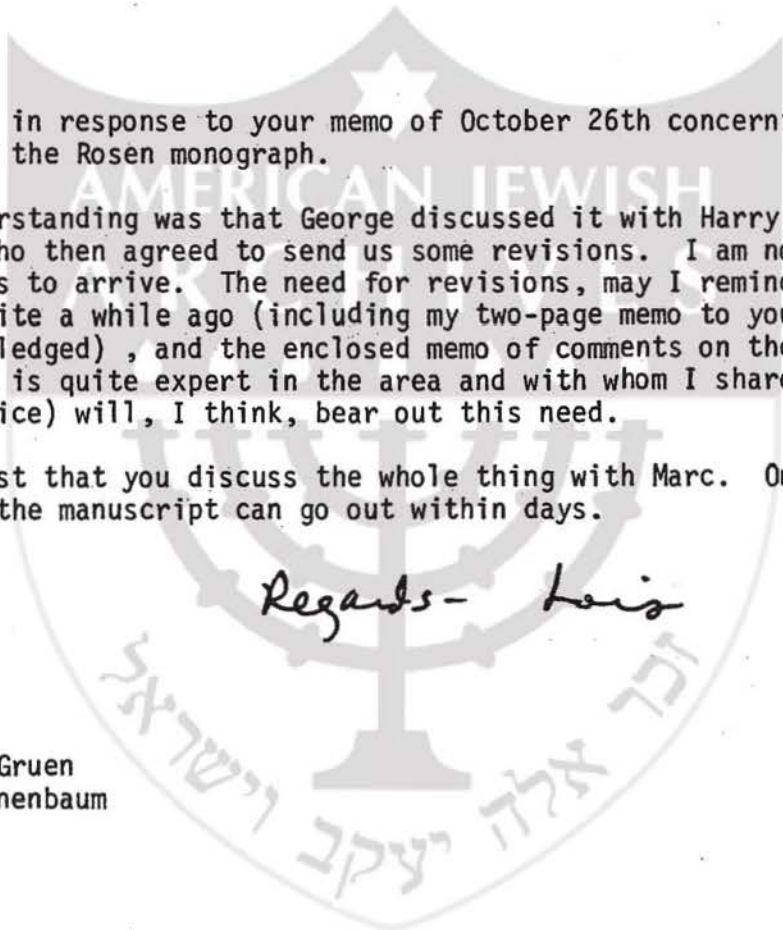
This is in response to your memo of October 26th concerning the delay in releasing the Rosen monograph.

My understanding was that George discussed it with Harry Rosen a few weeks ago, who then agreed to send us some revisions. I am now waiting for the revisions to arrive. The need for revisions, may I remind you, was mentioned quite a while ago (including my two-page memo to you which was never acknowledged), and the enclosed memo of comments on the paper (from a friend who is quite expert in the area and with whom I shared the draft on Abe's advice) will, I think, bear out this need.

I suggest that you discuss the whole thing with Marc. Once this is cleared up, the manuscript can go out within days.

Regards - Lois

cc: George Gruen
Marc Tanenbaum



M E M O R A N D U M

TO: The File

November 2, 1983

RE: Growing Leadership Roles of
Sephardi Jews in Israel

This paper attempts to analyze a complex sociological issue charged with emotion: ethnic relationship as reflected in distribution of power in Israel. It chooses to deal with the subject from a single narrow point of view: the leadership roles of Sephardi Jews in Israel. My comments are twofold: general as well as specific; technical and well as substantive.

By and large the paper is full of contradictions, misuses of conceptions, and utilizes various unidentified sources of data. In short, no coherent methodology is presented.

One is tempted to argue that the paper pretends to blend a scientific as well as a personal perspective of the subject matter; the author uses wording that is a mixture of personal views and journalistic writing based on some data which have been collected and presented in 1973 (or in 1978). It does not really give a sense of what is the significance of the data of growing leadership roles of Sephardi Jews in the Israel context vis a vis (a) impact on cultural Jewish life, (b) formation of immigrant society, (c) comparison of such trends to the Afro-Asian/Euro-American Jewish Diaspora communities, and (d) implications of this trend on future relationship between the community in Israel and Jewish communities throughout the world.

If one intends to use this study for public relations purposes, it is advisable to do so with caution in order to avoid inaccurate presentation of the social climate in Israel. In summary, in dealing with this paper, multi-faceted methodological difficulties arise which need to be considered before presenting this paper in any form by any responsible agency.

METHODOLOGY-CONCEPTUALIZATION

The author uses the terms "Sephardi" and "Oriental" interchangeably. One must distinguish the differences between and among the various factions of "Oriental"/Sephardim Jews in Israel. Grouping them under one label does not serve a purpose and could be misleading to say the least. The social mobility of the various factions could prove to be different, although these groups may seem to share a common background. The same argument holds true vis a vis Ashkenasim. (Hereafter, the term used to identify the Sephardi will be Afro-Asian, and Ashkenasim will be Euro-American.)

Other inaccurate usage of concepts and data, for example, is 50 percent of the population is of Afro-Asian origin (P.3), while in the beginning of the paper, the majority of the population is Afro-Asian. What does he mean by the term "majority"?

Another serious methodological problem is that the paper is biasly presented. A biased picture of the author's understanding of the Israel society is indicated by the statement, "He would rather see it from a bright positive point of view." One is lead to believe that this statement colors the issues the paper intends to explore and thus raises questions as to its reliability and validity.

The Preface itself raises more questions than answers. It leaves a person who has little knowledge of the social issues in Israel in the dark. It should be clarified that the "paradox" in Israel society and the "differences" between Euro-American and Afro-Asian groups is a true paradox in the sense that it deals with the same "race" nation-peoplehood and religion. Are there biological, environmental and cultural differences between the groups? Did the Israeli melting pot fail? Or, does the current social situation reflect the strength of the Israel culture that has evolved during the past 35 years out of multi-ethnic groups, and although under ideological pressure of melting pot, have succeeded to maintain ethnic identities, while accepting and adhering to national symbols by all concerned groups? These symbols might be one cause for the differences which have existed for as long as Diaspora Jewry has existed.

The author identified the data's source (P.2 and P.20), Israel Pluralism and Conflict by Sami Samoha, as having two different publication dates: 1973 and 1978 and claims that the data was updated. When was the data updated?

DATA ANALYSIS

The assumption that the "next generation will see Sephardim and Ashkenasim confrontation, blurred and ultimately replaced, a confrontation of in's and out's, have and have-nots, based on class or otherwise, but not on ethnic lines." (P.1), is a far fetched assumption, or at least wishful thinking. It is rather hard to predict what could be the course of such confrontation, let alone it if should ever happen. The past 35 years proved that ethnic lines are the lines that one can identify clearly as a

basis for confrontation. These might be expressed otherwise, but basically these are the lines. Moreover, those who have not, are identified with lower social strata which turn out to be of Afro-Asian origin. Should the confrontation take the form of cultural revolution, one must not overlook the fact that the groundwork is being prepared now, and that the Europe-America group has a head start.

In discussing the data by the Central Bureau of Statistics (P.2), one can see that the generalization and usage of the term Sephardim interchangeably does not shed light on the issue. Within the Afro-Asian community in Israel, one can find a social hierarchy of prestige/power status, etc. extending along the social ladder vis a vis the society at large in Israel.

Regarding the Central Bureau of Statistics' data (P.3) presented by Dr. Sikron, various questions arise: For example: Can the Afro-Asian community, which makes up 50 percent of the Israel society, be considered in the full sense of the term as a majority? Obviously, the significance and implication of the following demographic statement is not analyzed: "According to age, 60 percent of the 15-29 years old are of Afro-Asian origin; among the elderly, the largest percentage is of Euro-American background." (P.4) Accordingly, the infant mortality went down for both groups, or at least they are getting closer to each other on this scale. Should not this improvement be attributed to improvement in environmental factors (health services)? Is this a social indicator of "closing gap" and is it relevant to leadership roles, or does it reflect changes in the Afro-Asian family structure, which in fact tells more about the influences of one group (Euro-American) or the other (Afro-Asian) regarding birth rate, i.e. imitation of Western culture which has for so long a period been dominant in Israel society?

The decrease in infant mortality is an example of how structural improvements have successfully helped to bridge the gap between the two groups. Such a phenomenon has yet to be repeated to that extent in any other social area.

Regarding the educational data, the author states that the illiteracy is almost zero ("0"). "Almost all those born in Israel have now had a limited school education." (P.4) What does this mean? All those born in Israel represent about 80 percent of the total school age population in Israel. Attending school does not necessarily imply learning. There are about 20,000 youth between ages 12-18 who are out of any conventional educational system (a low estimate); almost all are "illiterate," if examined by any acceptable educational standards.

In the following two statements, the author contradicts himself:

(a) "Although 77-83% of those Afro-Asian origin attended high school, a percentage that is not so different from those of Euro-American origin, the kind of high school attended further reinforces the gap in education." (P.4)

and

(b) "In a country whose economy is developing increasingly in a direction of high technology, those attending vocational schools would seem to be at an advantage rather than a handicap." (P.12)

No further elaboration is provided. One must remember also that a compulsory education law up to the 10th grade is enforced to a certain degree; therefore, students from Afro-Asian backgrounds must attend schools. The bottle-neck theory of education explains why only 15.9% (in 1975) of Afro-Asian attend academic institutions while 83 percent attend high school. This is in part due to the character of the Israeli educational system which is a sponsor and not a

competitive type of system. In other words, students are being channeled and directed by their advisors to a certain type of high school -- academic and/or vocational. Unfortunately, most of the advisors tend to direct most of the Afro-Asian students toward vocational schools, and not the better ones. Data on the attendance of Afro-Asian students in the prestigious vocational schools might shed light on this issue.

The data about the agricultural (rural) settlements reflect an interesting phenomenon (P.5). Considering that agriculture has been a pillar of Zionist ideology changing the Jewish occupational pyramid, the fact that 70 percent of the population in Moshovim since 1948 are of Afro-Asian origin and is an example of how this ideology, which have not really been considered an integral part of the Afro-Asian Jews, had been accomplished.

The inter-marriage social indicator is a delicate issue (P.5). A point of clarity: Are the terms "mixed marriage" and "inter-marriage" (P.5) similar? The usage of this concept reflects the relationship between the two groups in Israel. The term "inter-marriage" is associated with a Jewish experience in the Diaspora. Applied to the Israel context, it creates the impression that the two groups are different in terms of religion. Furthermore, the data presented -- 23 percent of inter-marriage -- does not indicate the trend of this social indicator.

An opposite argument could be that although 20-22 percent of marriage between the two groups is important as a significant social indicator for

closeness between the two groups, why did it take so long to get to a 22 percentile in 35 years? Why is it still much lower than the 50-50% population distribution between the two groups?

This is a complex data presentation without clearly an effort to interpret it in depth. Technical point: Such data might be more clearly presented in a table format and could also save time/energy of reading.

LEADERSHIP

A general comment regarding the focus of this paper: "leadership" The Author presents quantified data which is not accompanied with a qualitative analysis. The term leadership is not defined clearly. Is it an elite? Why are such fields as art, academics, medicine and science not included? This approach is symptomatic, choosing the political sphere as the indicator for bridging the social gap (P.7-8). This is important in light of the Israeli historical perspective of relationships between and among the elites in Israel. A case in point is the new "Shalom La Mizrach (Peace) Movement," which the author discussed, and the Labor Movement tradition of calling from time to time on its intellectuals.

What is the purpose of relating the protestant ethic philosophy to the Israel context (P.4)? One has to make a significant intellectual effort, which is mostly sociological and theoretical, in order to understand this Weberian concept. By applying it to Israel society, the author is negating what the paper is intended to understand. Imposing a Western concept which has emerged in the Western cultural context onto a society which has 50 percent Oriental in their culture is a "long-shot analysis."

To emphasize the point made earlier -- imposing western concepts on Israel society -- in the last paragraph (P.8), the author states that: "I hear echoes of phrases I haven't heard for a long time. He is a white Jew." This concept is taken from the American social context, where color has been a major issue, while in Israel, the "color problem" is just for identification of origin of countries: Africa - black and Europe - white. The words serve a symbolic use and purpose. However, to impose fears and anxiety from one context to another could lead to misunderstanding of the issue. The issue has to be dealt with in the open and realize that a Bat-Yaana (Ostrich) policy will not create the ambience necessary to understand this issue.

The major explanation for this paper is presented on Pages 9-12 where the author discusses the theoretical background. Presenting famous Israeli professors (Eisenstadt, Samoha, Adler, and Friedman) does not legitimize whatever is presented. One point, though, made by Eisenstadt is important: "That the complaints of the Jews from North Africa and Asia are not expressed in the demands for separatism." One has to realize that there is a legitimacy of claiming power and the struggle for power in any political system, even in Israel. In particular, when the dominant culture is imposing itself with its worst as well as best values (example for the former is the western consumer society). However, a counter-argument could be that the Eisenstadt argument has served as a cover for discrimination (latent or manifest policy) against Afro-Asians during the 1950's and 1960's. With the Afro-Asian awakening, they understood what was happening, i.e., that to take any action could be labeled

as separatist demands against the National Jewish interest, and would have been interpreted as such by the Euro-American establishment. A more accurate term would have been by replacing the term separatism with pluralism. Although one could argue that there was no official discrimination, it was inevitably inherent in the state of minds and state of power of the decision-makers at that time; the Afro-Asian were and are still not considered an appropriate group or community to relinquish the power to.

How could a sample of some 100 Israeli's be a basis for presenting even an informal point of view (P.11). It's adding insult to injury by treating a critical issue with less than an appropriate scientific approach.

In order to present us with the argument that the economic gap will be closed with education (P.11), one has to compare groups of Euro-American and Afro-Asian Jews with 10 years of education in both groups, to show if there are any differences at all.

If education is the "key to leadership roles, not the only key, but a necessary one" (P.12), then could one anticipate or predict that an industrial leadership could be forthcoming in the future from the potential population who have attended vocational educational schools? Is there a basis for the argument that the vocational education will be an advantage and/or a handicap in a technological society (P.12), while the elite in the political sphere mostly come from the academic background.

The author indicates that researchers have recently brought much of the information up to date based on their understanding and common knowledge of names and distinguishing Afro-Asian names from Euro-American names (P.13).

What about those that Hebriate their family names and make them sound completely neutral, like Bar-Am, Orly, Bar-on, Chen, etc.? The validity of the data should be contested.

The data presented on various leadership categories (P.14-20) could have been presented in tables with graphs and then focus on the explanation of the data through the whole gamut of politically centralized power in Israel: (Prime Ministers, President, Histdrut, Supreme Court, Parliament, Ministers, National Parties, and strangely enough under Miscellaneous, the "Association for Journalists"). The analysis is a quantitative one and it is suspected of totology, i.e., the author argues that every place where there is a majority of Afro-Asians, the leadership is Afro-Asian. Is the snow white? Is there a relationship between growth trend in various categories? Why is there a situation like in the police force where the proportion of Afro-Asians is higher than in the Israeli defense forces in leadership roles?

By and large, the whole presentation of this statistical data is based on the assumption that there is a 50-50% distribution between Afro-Asian and Euro-American, then the same proportional presentation in every category is called for. But as presented, on the average, Afro-Asian leadership is about 30-35% in every category. Why? A very interesting note to add here is that the author ignores the fact that the prison population in Israel -- 90% of the inmates are Afro-Asian. Why?

Data can be interpreted in many ways: It was zero ("0") in 1948 and now it stands at about 30%. That's a tremendous increase. But it was zero ("0") in 1948 "and understandable," then Afro-Asians were apparently

much less than 50%, why is it only 30-35% now that they constitute at least 50% of the population? Is there a shortage of potential Afro-Asian leadership?

Moreover, although the percentage is growing and absolute numbers are also growing, does one keep pace with the other? Most of the decision-making bodies presented have been expanded concurrently in absolute terms since the 1950's. An X-number of committee members to an X + N number of committee members in the 1970's. Why? If the trend is to democratize the decision-making process and to decentralize it, then a process of political maturity took hold in Israel and not the good will of an established power center, which realizes that it cannot afford ignoring the numbers game, but rather present it as democratic ideal.

If one would go one step further, one could argue that since no differentiation was offered within the Afro-Asian community, a Yemenite might not consider himself Afro-Asian in terms of social standing vis a vis the society at large and vis a vis the organization that he is serving. The group labeled leadership could be identified further by a major characteristic of minority within a minority which is accepted neither by Euro-Americans nor by Afro-Asians. In other words, such a "leader" might be neither close enough to his reference group nor to his belonging group. Afro-Asian leadership who reach high powerful positions tend to publically not identify themselves with the ethnic issues (D. Levy is a case in hand).

An example for the illogical thrust of the data presented in the paper: There is only one Afro-Asian member out of 56 members in the National Academy of Science and Humanities. Are not there qualified Afro-Asians for this body?

Or why only six (6) Afro-Asians out of 126 won the Israel Award in five years? Are not there talented Afro-Asians researchers to win the Award, or does the Award symbolize the "other Israel" which Afro-Asians have no right to share?

Stating that the police are trying to cope with the violent riots in Jerusalem attended by religious zealots (P.22) (the former are Afro-Asian and the latter are Euro-American) is to exacerbate the problem. Is it incidental? The author reads too much into it and which in turn "colors" the issue.

The statement: "It was the Black Panthers who first gave organized impression for the cause of equal opportunity" (P.23) is inaccurate. The first uprising violent equal rights demonstration took place in 1959 in Wadi Salib in Haifa.

SUMMARY

In summary, this paper uses concepts incorrectly, inconsistently, and inaccurately. The data presented is without an indepth explanations. The theoretical basis for the whole paper is very superficial. The result is a mixture of personal impressions, blended with the so-called scientific and journalistic approach, which colors any objective interpretations of data. The issue is too serious to deal with it in such a manner. In the one paragraph (P.12) the author summarizes the issue by indicating that the Afro-Asians have learned a lesson and understand that numbers count in politics. Unless this was true, there would have been no purpose for writing this paper.

Imagine the following senario: Had such data been applied to the American context, all Jewish community relation agencies will scream "geWalt": ADL, AJC (Institute for Pluralism), NAJCRC, and civil rights movements and liberals of all kinds "would have" called for "affirmative action," minority rights, coalition building, etc. etc. Would not it appear to be ABSURD to follow such a course of action in the Israeli context?

Seeing this from a very radical point of view, one should ask:
"If the cup is half-empty or half-full."



NEWS

FROM THE

COMMITTEE



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

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

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, Nov. 11...Ten years after the Arab oil boycott of the United States and the first doubling of oil prices, OPEC no longer dominates the international market, reports the new issue of Petro-Impact, quarterly publication of the American Jewish Committee's Institute of Human Relations that reports on "petro-dollar influence in American affairs."

Nevertheless, Petro-Impact adds, without ongoing efforts to continue the diversification of oil supplies and develop reliable alternative energy sources, many experts foresee continued U.S. dependence on Mid-East oil.

According to the publication, over the past few years world demand has fallen, and new suppliers have entered the market.

"Although opinions vary," it asserts, "most analysts agree that these forces will hold oil prices at current levels for the next few years, helping to strengthen economic recovery in the U.S. and all industrialized countries."

But all predictions of adequate supply at reasonable prices, the publication emphasizes, are contingent upon maintaining the status quo. It points out that experts continue to warn that the U.S. remains vulnerable to serious economic disruption if foreign oil supplies are even partially cut off. This is especially crucial because OPEC holds 67 percent of the world's oil reserves, mostly in the Middle East.

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NOTE: For a copy of the latest issue of Petro-Impact write: Morton Yarmon, American Jewish Committee, 165 East 56th Street, New York, NY 10022.

Howard I. Friedman, President; Theodore Ellenoff, Chairman, Board of Governors; Alfred H. Moses, Chairman, National Executive Council; Robert S. Jacobs, Chairman, Board of Trustees; Donald Feldstein, Executive Vice President

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South America hq.: (temporary office) 165 E. 56 St., New York, N.Y. 10022 • Mexico-Central America hq.: Av. Ejercito Nacional 533, Mexico 5, D.F.

Turning to the impact of falling oil prices on Arab oil producers, Petro-Impact states that even the wealthiest Arab states are beginning to feel the effect of falling prices and shrinking markets for their one commodity, oil.

"Plummeting revenues," it declares, "have made investible surplus a thing of the past, and government planners in the Persian Gulf kingdoms must now choose carefully in allocating their diminishing income among the various commitments they made during the boom years of 1980-1981 to expensive development projects, increased military spending, foreign aid and overseas investment."

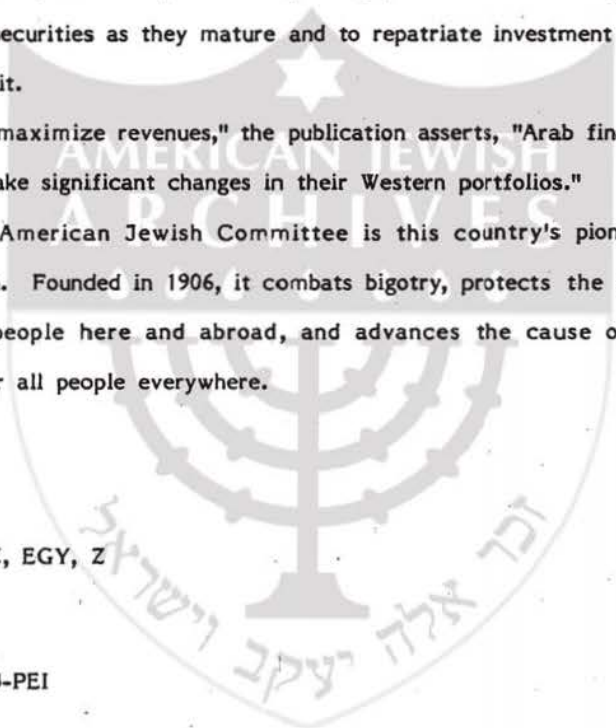
The primary purpose of Arab government investment, according to Petro-Impact, was to generate the highest possible income for spending needs at home and to preserve capital. Now, it says, some countries may decide not to roll over their securities as they mature and to repatriate investment income instead of reinvesting it.

"To maximize revenues," the publication asserts, "Arab financial managers are likely to make significant changes in their Western portfolios."

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of people here and abroad, and advances the cause of improved human relations for all people everywhere.

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NEWS

FROM THE

COMMITTEE

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MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, Nov. 11....Jewish schools will do a better job of building their pupils' Jewish identities if the schools become total communities and if the children learn about Judaism at home before they begin formal schooling.

These are among the conclusions of a study of Jewish schools whose findings are reported in a booklet just published by the American Jewish Committee. Its author, Samuel Heilman, professor of sociology at Queens College of the City of New York, conducted his research by observing classes and informal activities in three Jewish schools, one Orthodox, one Conservative and one Reform.

The study, titled "Inside the Jewish School: A Study of the Cultural Setting for Jewish Education," was commissioned by AJC's Jewish Communal Affairs Department (JCAD).

Discussing the problems that led to AJC's sponsorship of the research, Yehuda Rosenman, JCAD director, notes in the foreword to the booklet that the Jewish community asks much more of Jewish education today than it did in the past: "The ultimate goal of Jewish education today is the affirmation of Jewish identity -- we wish to assure that as many as possible of our next generation will remain proud and active Jews. In the past we took Jewish identity for granted....and called upon Jewish schooling only to transmit Jewish knowledge."

Formerly, Mr. Rosenman continues, "we assumed that the home, the neighborhood, the community, and outside pressure would guarantee Jewish identity and Jewish consciousness....but today, environmental conditioning can no longer be taken

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NOTE: For a review copy of "Inside the Jewish School," contact Morton Yarmon, American Jewish Committee, 165 East 56th Street, New York, NY 10022.

Howard I. Friedman, President; Theodore Ellenoff, Chairman, Board of Governors; Alfred H. Moses, Chairman, National Executive Council; Robert S. Jacobs, Chairman, Board of Trustees; Donald Feldstein, Executive Vice President

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CSAE 1107

for granted. Jewish education is now expected to do what is probably an impossible task, to serve as a surrogate for the home and neighborhood in socializing the children Jewishly, while also transmitting Jewish knowledge."

Professor Heilman, noting that he conducted his research with the aim of suggesting ways in which the schools might better perform their "impossible task," writes that one of the schools' main problems is that the culture they seek to transmit -- one of religion and, to some degree or another, tradition -- differs greatly from the non-traditional, goal-oriented culture of the modern, secular world.

This "cultural tension," he says, often leads to uneasiness in the students, who usually do not realize they are uneasy but play out their discomfort by misbehaving in class, refusing to become fully involved in their schoolwork, etc.

Another problem, Professor Heilman writes, is that of "cultural dissonance": the teacher is Orthodox while the students are Conservative or Reform, or vice-versa. When this happens, he says, teacher and students fail to understand each others' basic assumptions, and once again the students become confused and tense, and try to deal with their unease by joking or otherwise causing distractions in the classroom.

Still another difficulty, reports Professor Heilman, is that the schools mirror the ambivalence of the contemporary American Jewish scene, which differs from the ideal toward which Jewish education supposedly strives.

Turning to what he considers the good aspects of Jewish schools, Professor Heilman says that most students in the schools he observed seem to feel at home in the school environment --- even if they are not totally at home with the religious teachings -- and most students and teachers seem genuinely to like and respect each other -- even though they may sometimes be at odds in the classroom.

Moreover, he points out, even the instances of misbehavior he saw were mild, and the more adept teachers were able to turn what had begun as digressions into genuine discussions of Jewish history, tradition, etc.

Finally, he writes, the schools have a "homelike" quality, "they often represent, for many of their students, the only environment that celebrates Judaism as a civilization and that surrounds them completely with other Jews," and "in all these settings, the participants found ways of communicating culture and forming Jewish identity."

To be more successful, Professor Heilman recommends, Jewish schools should, if possible, be transformed into "separate self-contained school communities, on their own campuses, where there is cultural continuity between the world inside class and the one outside."

Barring this, he continues, parents and the community should become more involved with the schools so as to lessen the "cultural discontinuity" between school life and outside life. Also, he emphasizes, parents should make Judaism and Jewish knowledge part of their children's early home life.

Professor Heilman also recommends that teachers and students in Jewish schools "share a single Jewish culture, or at least be able to comprehend and empathize with the one from which the other comes."

Concluding by urging that Jewishness be stressed throughout Jewish community life, Professor Heilman says: "I am convinced that to know one must first believe; that feeling and being actively Jewish may be a prerequisite to becoming more so...."

"If we form communities in which being Jewish is a positive and active element of life, then we shall produce Jewish human beings, and our schools will reflect that success. If we fail, our schools will mirror that failure."

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of people here and abroad, and advances the cause of improved human relations for all people everywhere.

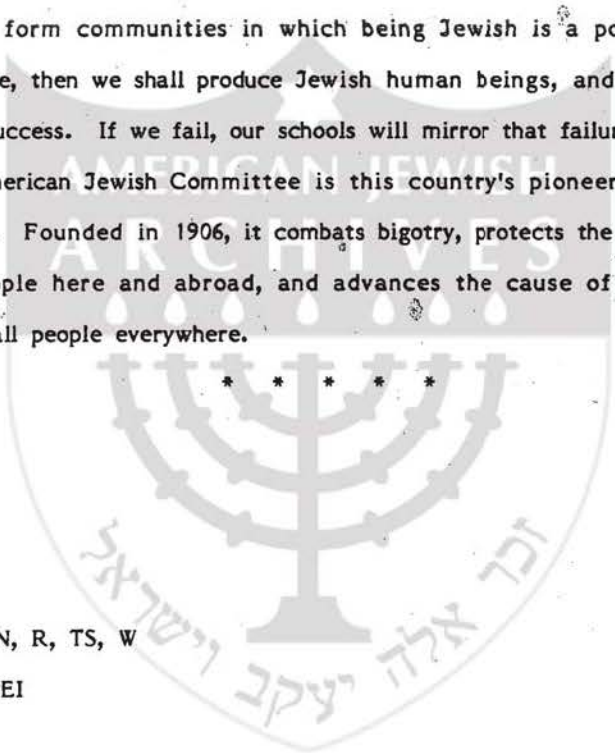
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CONFIDENTIAL

THE AMERICAN JEWISH COMMITTEE

date November 29, 1983
to Marc Tanenbaum, Sidney Liskofsky
from Allan Kagedan
subject Luncheon Meeting with Helen Suzman --
November 29, 1983

Ms. Suzman, a South African Member of Parliament, spoke about the South African Jewish community, and answered questions about U.S. policy toward South Africa.

Although there is a history of anti-Jewish sentiment in South Africa, particularly in the governing National Party, these feelings have diminished largely because of the improvement of ties between Israel and South Africa, Ms. Suzman said. Jews are leaving the country not because of anti-Semitism, but because of the tense political situation and its effects. Many Jewish parents, for instance, do not wish their sons to serve in South Africa's army, which is fighting in Namibia. In recent years Israel has provided the only significant number of Jewish immigrants to the country. Ms. Suzman noted that there are more Israelis in South Africa than South African Jews in Israel.

In response to questions, Ms. Suzman stated that economic sanctions against South Africa, such as those proposed in the Solarz bill, will not affect apartheid. Criticizing provisions of the bill, she doubted that U.S. laws on fair employment practices could be imposed in South Africa, and suggested that making the voluntary "Sullivan principles" compulsory might diminish support for them. Monitoring compliance with the bill's provisions would also be difficult. Furthermore, by not permitting new investment in South Africa, the Solarz bill would, in effect, give those firms already in the country a monopoly, thus rewarding them.

Economic development will be the primary motor of change in South Africa, Ms. Suzman asserted. In this connection, U.S. programs to encourage training of blacks in skilled occupations and the growth of black unions were beneficial.

Ms. Suzman explained that she was not in a position to speak for the Jewish community. She indicated nonetheless that American or other Jewish support for the Solarz bill would not have an appreciable effect on the status of South Africa's Jews. Relations between Israel and South Africa are good, and this is far more important to the South African Government than actions of Jews elsewhere.

CONFIDENTIAL

Commenting on the recently adopted constitutional proposals to grant limited rights to "coloreds" and those of "mixed race," Ms. Suzman argued that their net effect would be a "ganging up" of the three ethnic groups against the majority black population.

AK/es

cc: David Geller





האגודה להבנה בינדתית בישראל
 جمعية المؤاخاة بين الأديان في اسرائيل
 THE ISRAEL INTERFAITH ASSOCIATION

נשיאות הכבוד
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 מר שניאור זלמן אברמוב
 הרב ד"ר ישראל גולדשטיין
 שייך מוחמד חובישי
 ח.כ. חמד חלאליה
 מר יוסף חמיס
 מונסיניור אונסטין חרפוש
 מר שמואל טולידנו
 השופט חיים כהן
 פרופ' בנימין מרזר
 ארכיבישוף מקסימוס סלוס
 פרופ' עקיבא ארנסט סימון
 שייך מוסא אל-עטאוונה
 שייך תופיק מחמוד עסליו
 מר טדי קולק
 הרב פרופ' מנחם עמנואל רקמן
 ד"ר נתן א. שניאקי

December 5, 1983

Dear Rabbi Tannenbaum,

We are writing to you as a colleague active in the field of Christian/Jewish dialogue.

Many of us Jews doing this work have long felt the need to sit together and, instead of dealing with the everyday matters which occupy our routine work, to have a profounder exchange about the fundamentals of this work. Where are we after more than 30 years of activity? What have we achieved? What can we expect to achieve? Where are we going from here? Should we, as Jews, develop and common policy? How can we best coordinate our work between ourselves and with other bodies representing the Jewish people, such as the International Jewish Committee, which represents our people vis à vis the various Christian establishments?

These feelings and thoughts have inspired us to suggest a meeting for the most active amongst us in this field, for such a policy discussion, under the auspices and guidance of Dr. G. Riegner, the present chairman of the International Jewish Committee for Inter-Religious Consultations. Dr. Riegner's indispensable contributions to Christian/Jewish relations is well-known to us all. We hope through such a meeting we can all benefit from his experience, and be inspired by his ideas and practical suggestions.

It is our thought to have this meeting on the 1st and 2nd of March at the offices of the World Jewish Congress in Geneva. We are suggesting this date because during the end of February there will be the Executive Committee meeting of the ICCJ, in Heppenheim. After this meeting, we hope the Jewish participants could come to Geneva for this consultation. Dr. Riegner's office will help us with arrangements; however, it seems at this point very unlikely that there will be any money available to subsidize participant's expenses, and everyone will have to assume his own expenses with the help of his/her own organization or community. We would like to be able to help, especially those coming from far away, but given the present situation this won't be possible. Anyway, if one has a specific problem, please write to us, and we will try and do something.

Our idea is to have the meeting begin Thursday, the 1st of March, in the early afternoon, and to finish Friday afternoon. Most of us will have to stay until at least Saturday night, but it has not been possible to arrange the meeting

יו"ר המועצה
 שייך פריד וואדי טבאר
 יו"ר הוועד המנהל
 פרופ' ר.ג. צבי ורבסוב וסק
 מזכיר כללי
 מר יוסף עמנואל

الرئاسة والفخرية

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 الشيخ لبيب ابو ركن
 عطوفة المطران اغوستين حروفش
 عضو الكنيست حمد خاليله
 السيد يوسف خميس
 الشيخ محمد حبيشي
 عطوفة المطران مكسيموس سلوم
 البروفسور عقيبا ارنست سيمون
 السيد شموئيل طوليدانو
 الشيخ موسى العطارونه
 فضيلة الشيخ توفيق محمود عسليه
 المحامخ الدكتور سيرانيل غولششين
 القاضي حليم كوهين
 السيد تيدي كوليك
 البروفيسور بنيامين مازار
 المحامخ البروفيسور ارنست سيمون
 الدكتور ا. شورافي

رئيس المجلس

فضيلة الشيخ فريد وادي الطبري
 رئيس اللجنة التنفيذية

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at another time. The agenda should be obvious from the questions raised above, but we will prepare a more detailed one when we receive word about the chances of your participation.

We believe this meeting could mean a great deal to our future work, especially in the framework of our national groups and the ICCJ;

We hope for your swift reply, and that you will be able to join us in Geneva.

Yours very truly,

Joseph Emanuel

Joseph Emanuel, Israel

Joseph Ettlinger, Sweden

Victor Goldbleem, Canada





THE AMERICAN JEWISH COMMITTEE

WASHINGTON REPRESENTATIVE • 2027 Massachusetts Avenue, N.W. • Washington, D.C. 20036 • (202) 265-2000

December 7, 1983

C O N F I D E N T I A L

Mr. Tom Dine
5207 38th St. NW
Washington, DC 20015

Dear Tom:

This letter is going to you and those listed below on a confidential basis -- being sent to your home addresses because I wish to avoid the spread of gossip about a major argument. But we do have a major problem, in my judgment, and something must be done about it at our level, without public discussions, or I will feel compelled to take the matter to our principals with whatever consequences may follow.

It is now clear to me, with absolutely no ambiguity about it, that to all intents and purposes you have written off the Washington group of Jewish representatives as colleagues who merit any attention on the part of AIPAC. What is not clear to me, and is actually less important, is whether this has come about as a result of a conscious, deliberate decision or whether it just came to the present situation out of neglect and inexcusable thoughtlessness.

The last several months have seen a series of historic Middle East developments -- the end of the Begin era, the Marines' disaster, the Weinberger-Shultz conflict, the turn-around on strategic co-operation, etc etc. It is absolutely mind-boggling that with all of this, neither you nor any other top AIPAC official has taken the initiative to call together either the whole "First Tuesday" group or the smaller "Ad Hoc" group -- either for advance consultation on policy guidance, or at the very least for communicating information or decisions on actions to be taken. Whatever discussions I have had with your associates I have initiated myself, and have appreciated the opportunities to share insights and information. And, as your associates will attest, I have continued to call in to your office pieces of information I get which I wanted to be sure you had. I have not permitted my dismay at AIPAC's indifference to us to interfere with what I considered my responsibilities.

This period, furthermore, has seen AIPAC engaging in "community relations" type activities which -- whatever their merit or appropriateness for AIPAC as such -- should have resulted in some joint consideration at best and advance notification at the least. I refer to the Jackson meeting and

-- more --

the NAACP conference. You will recall that upon my learning, from a third source, that you were meeting later in the day with Jackson, I immediately sent you by messenger a statement that I thought might help you. And when I learned about the NAACP conference, I offered to help you on your speech, and to brief you for the Q & A session. But the fact is that you were going it alone until we intervened in order to help.

Finally, this period has seen the development of what I perceive to be a new AIPAC public relations policy -- with press statements, press briefings, etc. I have absolutely no problem with this, but if AIPAC is in fact assuming the role of spokesman for the Jewish community on general Israeli policies, not just the lobbying arm in Congress, then it is all the more important that you seek the guidance of at least a few others operating the Washington scene. We do not seek or expect veto power, or the authority to decide, but we can bring our collective judgment and experience to the decision-making process.

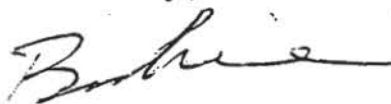
I am speaking only for myself in this letter. I do not know whether those getting copies share my concern. But I am presuming to write this letter because I am the convenor of the First Tuesday group; because I feel a sense of responsibility about keeping my associates as informed and involved as possible; because I do regularly hear from them expressing their feeling of being left out. When you decided to call off the regular AIPAC meetings of Washington Representatives, I thought that our monthly First Tuesday meetings could provide an appropriate substitute. While I did not expect you to be able to attend every meeting, I surely assumed that you would come fairly regularly. We set them on a regular basis so that you and others would reserve these First Tuesday meetings, and mark your calendars in advance accordingly. Is yours so marked? The fact is that you have attended one of these meetings in the last year, and that one after a special plea from me. While David Levenfeld's participation has been appreciated and he has made some very good presentations, you have not assigned any of your senior staff to attend these meetings in your absence.

Our work on behalf of improved US-Israeli relations has gone on and will continue to go on, whether or not the situation described above is corrected. But we have counted on AIPAC leadership and co-ordination over the years, and we have quite properly deferred to you in initiating and managing the critical issues on the Hill. But if the bond between us continues to be as weak as it has been, at least speaking for myself I must say that I will take another look at how I might best function, either alone or with some of our colleagues in other agencies.

-- more --

I believe the next step should be an unhurried meeting of all of us seeing this letter. After such an initial discussion, we will all be in a better position to judge whether other steps are necessary.

Sincerely,



Hyman Bookbinder
Washington Representative

HB:dw

cc: D. Brody
W. Eisenberg
M. Pearl
D. Saperstein
M. Talisman



new york H-BLOCK/ ARMAGH COMMITTEE

Informer Project

Dear Friend:

The N.Y. H-Block/Armagh Committee celebrated another successful year's work with a festive Christmas party at O'Lunney's restaurant on Dec. 13. For those unable to attend we'd like to take this opportunity to bring you up to date on the Committee's efforts.

While we haven't communicated as regularly as we would have liked it's not because of any lack of activism on our part. In fact many H-Block members in addition to their Committee responsibilities found time to play leading roles in various other organizations such as the Lawyer's Inquiry into the Shoot-to-Kill Policy and it was H-Block members who formed the N.Y. Free Nicky Kelly Coalition. This group organized a weekly, then daily picket of the Irish Tourist Board during Nicky's 38 day hunger strike. A Sunday night Mass was held on 5th Ave. in front of the Tourist Board celebrated by Fathers Ned Murphy and Dan Berrigan. An all-night candlelight vigil followed. That Monday morning Coalition members and their supporters were able to close down the Tourist Board for half the day. While network TV cameras were poised to film the planned civil disobedience of the group, employees of the Free State, in true cowardly fashion waited across the street till afternoon when the cameras had to leave before entering the premises and having the protestors arrested. In all there were 17 arrests. Later that week Nicky came off hunger strike. He later sent the Coalition an affidavit saying that their arrest and the support they were able to offer was a contributing factor in his decision to confidently end his fast. Immediately after his hunger strike was over, and not before, the authorities permitted a representative of Nicky's cause to enter the country. Liz O'Hara, sister of dead hunger striker Patsy O'Hara came to New York and the Coalition organized a speaking tour on Nicky's behalf. The Coalition's work continued throughout the summer and culminated in a successful two week visit by Tony Gregory, independent member of Irish Parliament this October. Tony, the most outspoken member of the Dail on Nicky's behalf, was able to meet with unionists. He spoke to large gatherings throughout the country and was able to raise a portion of the sizable legal costs which the Committee in Dublin is facing for Nicky's upcoming civil case against the Gardai responsible for torturing him.

Before Nicky's hunger strike the H-Block Committee organized what may well have been their most ambitious effort to date. Fr. Desmond Wilson of Ballymurphy, West Belfast spent over two weeks relating the struggle in the North to various groups, primarily religious, from the perspective of a priest intimately involved with the struggling people. The high point of his visit was a two day ecumenical conference attended by over fifty lay and religious leaders from throughout the northeast. A few independent religious organizations focusing on the Irish issue have arisen as a result of his visit.

In early Sept., the Committee, cognizant of the threat of the most recent oppressive tactic by the enemy, agreed to work specifically on that issue and now refers to itself as the N.Y. H-Block Committee: Informer Project. The danger of this new form of repression is clearly seen by the over 300 men and women currently imprisoned on the uncorroborated word of these paid perjurers. Bernadette Devlin McAliskey just completed a twelve day tour for us in which she zeroed in on the informer issue. In the very near future Lord Tony Gifford, British barrister and leader of successive delegations to these Show Trials will come to the States to speak to all concerned. In addition to this perhaps our greatest influence has been and can continue to be in sending over international observers from America. By sending over reputable and recognizable people we accomplish two things.

135 WEST 4TH STREET NEW YORK, N.Y. 10012 (914) 668-7543

First, we put the purveyors of "justice" over there on notice that the world is watching (something they don't like). Secondly, those observers can then relate their experiences to the media and their constituencies here in the States upon their return. Former Suffolk County District Attorney Henry O'Brien just returned from one such trial. He is a member of the Board of the Suffolk County ACLU and has already addressed them on his visit. Nassau County Comptroller Peter King was likewise over in Belfast two months ago. A report of his experiences has been entered into the Congressional Record. We are in the process of putting together a pool of potential observers because we are working under severe constraints. We may not know until a few days in advance when a trial will come up and when the people in Belfast want an observer. Therefore we need a sizable group to choose from as questions of availability become acute.

As can be imagined the costs in such an endeavor are enormous. What though would be the costs if we didn't help? How many more would be imprisoned? How many more families would be left fatherless? As the families in Belfast look to us for help, we look to you. Your financial support is essential. It is critical. Your dollars could be the difference in the airfare for an observer who finally sounds the death knell for the informer issue. Let's hope so.

Sincerely,

N.Y. H-BLOCK/ARMAGH COMMITTEE



Dennis Hanratty
Coordinator

UPCOMING EVENTS

14TH ANNIVERSARY BLOODY SUNDAY COMMEMORATION - SATURDAY, JAN. 28TH - 1:00 P.M.
at ST. PATRICK'S CATHEDRAL, 5TH AVE. & 50TH ST., N.Y.C.

Featured Speaker: Father Pat Moloney - Invocation by Rev. Paul Abels

FORUM ON INFORMER TRIALS - FRIDAY, FEB. 10TH - 7:30 P.M.

Headwear Joint Board - 49 W. 37th St. (between 5th & 6th Ave.) N.Y.C.

Speakers: PETER KING - Nassau County Comptroller; MARY PIKE - Attorney for Joe Doherty
Chairman - RICHARD HARVEY - British Barrister

All have been observers at Informer Trials.

I agree to contribute \$5.00 _____ \$10.00 _____ \$25.00 _____ \$50.00 _____ \$100.00 _____

to the Informer Project effort.

Name: _____

Address: _____

*Gregory
to Mr. Tanenbaum*

December 20, 1983

Mr. Francis V. Gregory
Executive Director and Producer
Chicago Sunday Evening Club
332 South Michigan Avenue
Chicago, Illinois 60604

Dear Mr. Gregory,

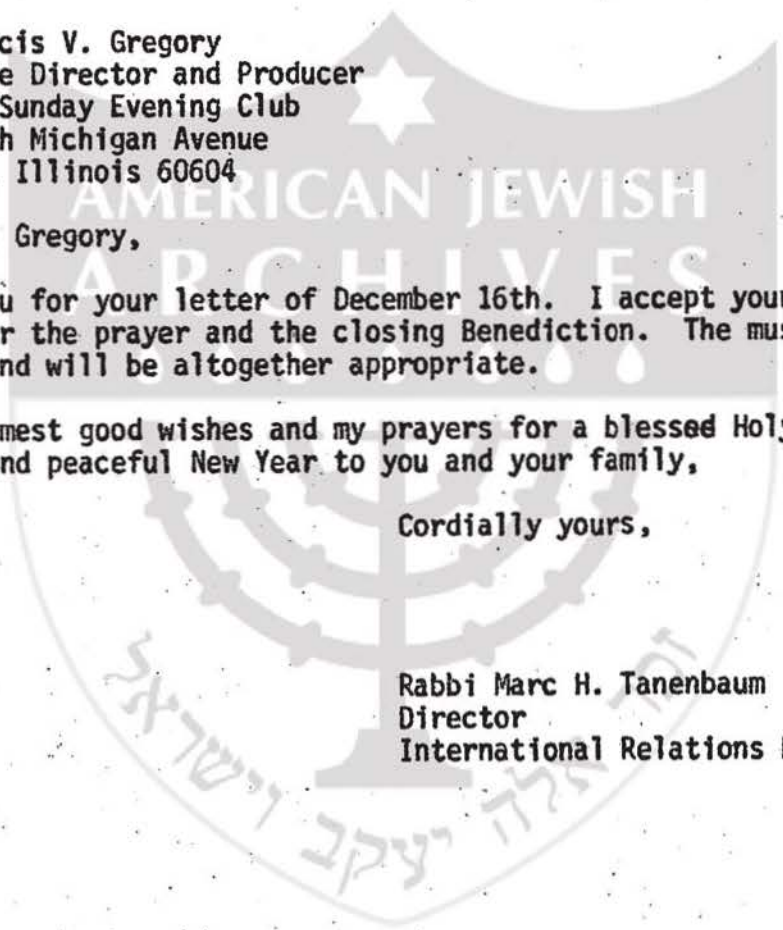
Thank you for your letter of December 16th. I accept your proposal for the prayer and the closing Benediction. The musical background will be altogether appropriate.

With warmest good wishes and my prayers for a blessed Holy Season and peaceful New Year to you and your family,

Cordially yours,

Rabbi Marc H. Tanenbaum
Director
International Relations Department

MHT:RPR



DEC 19 1983

Our time
F - Feb



CHICAGO SUNDAY EVENING CLUB

"An Hour of Good News"
Sunday, 5 P.M., WTTW Channel 11 / Our 76th Year

December 16, 1983

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Executive Secretary

FRANCIS V. GREGORY

*Founded in 1907 to
maintain a service of
Christian inspiration
and fellowship and to
promote the moral
and religious welfare
of the city.*

Rabbi Marc H. Tanenbaum
National Inter-Religious Affairs Director
American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Rabbi Tanenbaum:

This letter is in addition to one sent you today asking for certain information.

Besides your message, there is a portion in our program where the speaker gives a prayer (approximately one minute) and also a prayer of Benediction at the close.

With regard to the latter, I offer for your consideration the possibility of our 15-voice Chorale joining you in the benediction thusly: You would first say----

Rabbi: Y'varech'cha Adonai v'yishm'recha

Chorale: (sings) "May the Lord bless thee and keep thee

Rabbi: Yaeyr Adonai panav eylecha vichuneka

Chorale: (sings) "May the Lord let His countenance shine upon thee and be gracious unto thee.

Rabbi: Yisa Adonai panav eylecha v'yaseym l'cha shalom.

Chorale (sings) "May the Lord lift up His countenance upon thee and give thee peace. Amen.

We have this benediction in a beautiful arrangement by the renowned Chicago composer, Max Janowski (K.A.M. Isaiah Israel). If doing this appeals to you please let me know, at least by Jan. 5 when I hope to hear from you regarding the other letter sent. But, DO NOT HESITATE TO DECLINE this suggestion, no reason needed.

I apologize if the Hebrew is in error in any way.

Shalom-

Executive Director & Producer

332 South Michigan Avenue, Chicago, Illinois 60604 312/427-4483

We would be able to practice it together before the taping begins! If I failed to note it, your Contributions Deductible program is the second day - 5 PM - see other letter. FG.

DEC 21 1983

2/5/84



CHICAGO
SUNDAY
EVENING CLUB

"An Hour of Good News"
Sunday, 5 P.M., WTTW Channel 11 / Our 76th Year

December 16, 1983

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Executive Secretary
FRANCIS V. GREGORY

*Founded in 1907 to
maintain a service of
Christian inspiration
and fellowship and to
promote the moral
and religious welfare
of the city.*

Rabbi Marc H. Tanenbaum

Dear Friend:

Enclosed is our SPEAKERS INFORMATION SHEET which you will find useful in connection with your visit to Chicago on February 5, 1984 to videotape a program in our series "An Hour of Good News". (Airing date in Chicago for your program is Feb. 19 at 5 o'clock on WTTW/Channel 11.)

For our advance publicity purposes, we now need your response to the four segments on page one of the enclosed. We need this information no later than January 5, 1984. This due to printing deadlines, etc.

We look forward eagerly to a wonderful program with you as our speaker.

As to your travel plans (2nd paragraph, page 2) if they are not firm when you send us the other material, we will look to hear from you later so that we can make the appropriate room reservations.

Please call me at any time to discuss any portion of these notes, including your needs as well as ours.

Thank you

Sincerely,

Francis V. Gregory
Executive Director
& Producer

*I look forward
eagerly to meeting you -
Shalom
F. Gregory*

encl.

DEC 28 1983

THEODOR HERZL INSTITUTE

515 Park Avenue, New York, New York 10022, PLaza 2-0600

JACQUES TORCZYNER
Chairman

SIDNEY ROSENFELD
Director

PHILIP S. GUTRIDE
Editor, The Herzl Bulletin

22 December 1983

Rabbi Marc Tanenbaum
Director
International Relations
American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Rabbi Tanenbaum:

I am pleased to enclose a copy of our survey of attitudes and opinions of executives of major Jewish organizations* with respect to programmatic efforts to increase understanding of Israel's policies and actions by Christian clergy and Christian opinion-leaders.

The survey was undertaken for two reasons. First, the moment seemed appropriate -- being an opportunity to examine Jewish-Christian relations with respect to Israel against the background of events such as the war in Lebanon, the emerging support for Israel by Evangelicals and Fundamentalists, deteriorating relations between Jews and mainline churches and some Black clergy, and the rejection of Luther's anti-Semitic texts by the Lutheran World Federation.

Second, the sample seemed natural and potent -- Jewish executives of organizations with program investment in the area representing a collective membership of about four million Jews.

I will highlight some of the survey's findings below. I hope you will examine the detailed summary, not only for the distribution of responses on questions, but for the flavor of the responses presented in the form of unattributed quotes.

- About three-quarters of the Jewish executives viewed program expenditure on Jewish-Christian dialogue with respect to Israel as an adjunct activity to their involvement in religious, Zionist or domestic issues. The balance of the sample viewed program expenditure as a long-term investment process in attitude and behavior change toward Israel by Christian clergy and opinion-leaders.

- It was the near unanimous opinion of Jewish executives that Jewish-Christian relations were sustained by Jewish initiatives.
- Travel missions to Israel were thought to be the most effective educational tool by Jewish executives by a wide margin over meetings, publications and media placement. Media placement was thought, by a similar margin, to be the weakest area, most in need of development and resources. Also, in relation to travel to Israel, about one-quarter of the sample was concerned that many Christian tour groups never get to see Jewish Israel and were not identified for follow-up in the United States.
- More than half of the Jewish executives thought that events over the last two years such as the West Bank settlements, the Beirut bombing, Sabra and Shatela did not seriously erode long-standing Christian support for Israel. A little more than half of the sample thought that the events were exploited by mainline church clergy.
- In response to a question concerning the effect of events over a five-year period on Christian attitudes toward Israel, a little less than half of the Jewish executives construed the question as a referendum on the Begin administration with the following observations:
 - There was no significant change by Christian clergy supporting or opposing Israel during this period.
 - Significant opposition to Israel by Christian clergy formed after the 1967 war.
 - Jews were more sensitive to Begin's militancy than Christians.
- More than half of the Jewish executives prefer working with Catholics and Evangelical/Fundamentalists while at the same time maintaining reservations about the motives of some Evangelical/Fundamentalist clergy.
- More than half of the Jewish executives were negative about working with mainline clergy. About one-third thought the candidacy of Rev. Jesse Jackson would further erode relationships between Jews and Black clergy.
- More than half of the Jewish executives thought that chances for rapprochement with the World Council of Churches and the National Council of Churches were poor at this time. One-quarter of the sample thought some churches in the consortia could, however, be cultivated.
- A third of the Jewish executives thought that, in time, good relations could be established with the Hispanic Catholic church.

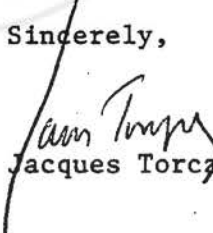
- Responding to a hypothetical increase in available funds, two-thirds of the Jewish executives thought that they would apply new monies to current programs. A little less than one-third of the sample thought that they would initiate new efforts on university campuses to counter PLO and cult activity.
- All of the Jewish executives thought that the government of Israel should deal with American Christian clergy through Jewish organizations.
- Jewish executives unanimously honored the principle of cooperation among Jewish organizations but similarly rejected it in practice. Cooperation, it was thought, would require more meetings and encourage "territorial" disputes. At the same time, one-third of those in favor of cooperation also thought that competition was a good thing, allowing for diversity of opinion, creativity, and brought more people into leadership roles. A greater sharing of information was, however, desired by nearly all of the sample.
- A large majority of Jewish executives volunteered the opinion that Israel's hasbarah efforts are negligible and disappointing and saw little prospect for improvement.
- A little more than half of Jewish executives volunteered the opinion that few of Israel's representatives, diplomatic and schlichim, were effective, and many mediocre.

A preliminary draft of the survey has created interest in several circles. I would appreciate any comments you have on the findings.

It is our intention to host a meeting in the near future for survey respondents and appropriate representatives from Israel. There will be adequate advance notice and I hope you will be able to attend.

I want to thank all of the survey's respondents for being so generous with their time, candid in their opinions and cordial to Norman Stein.

Sincerely,


Jacques Torczyner

* In addition to executives from major Jewish organizations, Mrs. Jacqueline Wexler of the National Conference of Christians and Jews and Mr. Gideon Shomron of the Israel Embassy were interviewed to provide context for the survey findings. Their responses were not, however, tabulated.

DEC 30 1983



EVANGELICAL SISTERHOOD OF MARY, INC.
- CANAAN IN THE DESERT -

9849 N 40TH STREET, PHOENIX, ARIZONA 85028 - PHONE (602) 996-4040

December 19, 1983

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

Dear Rabbi Tanenbaum,

Our warmest greetings to you from the little Canaan in the Desert. As you have always responded to our requests so very kindly in the past, we feel encouraged to share with you a serious and difficult matter.

It was in September when to our deep dismay we learned that plans existed for a film, **THE LAST TEMPTATION OF CHRIST**. We enclose a brief description. At this point we can only say how deeply grieved we are that both the book and the film originate in Christian countries. Surely the production of such a blasphemous film would bring down the judgment of God upon us.

Gulf and Western, the sponsors, and Paramount Pictures, the producers, have admitted that they have received a considerable amount of mail from concerned Christians. But they have not dropped their plans.

Recently our Sisters in Jerusalem phoned us that ads have appeared in newspapers there announcing that Paramount Pictures will begin filming there January 23, 1984.

At the same time, newspapers in this country carried articles by the syndicated columnist, Marilyn Beck, who reports about her talk with the president of Paramount Pictures. He is quoted as saying: "Of 'Christ' (meaning **THE LAST TEMPTATION OF CHRIST**) we still have every confidence in the project. It will be a fabulous movie... Scorsese wants to shoot it in Israel..." (Monday, December 12, 1983)

At this crucial moment in this battle against the film - the 23rd of January is very close - we appeal to you, dear Rabbi Tanenbaum to use

2.

your influence and write the Israeli Government officials listed below so that a film of this nature, which would deeply hurt the feelings of Christians and Jewish believers as well, will not be made.

We want to express again our deep gratitude for all your kindness in the past and for your help at this time also.

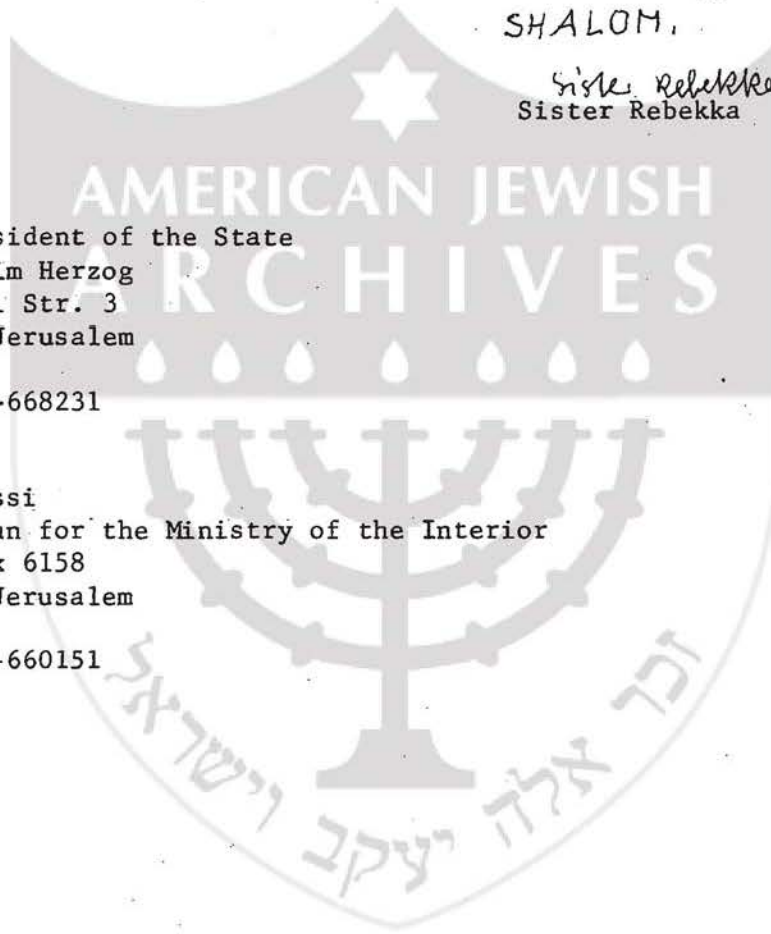
Most sincerely,

SHALOM.

Sister Rebekka
Sister Rebekka

The President of the State
Mr. Chaim Herzog
Ha'nassi Str. 3
92 188 Jerusalem
Israel
Tel. 02-668231

Mr. Agassi
Spokesman for the Ministry of the Interior
P.O. Box 6158
91 061 Jerusalem
Israel
Tel. 02-660151



Important Information:

Please call and write:

Sponsors: Gulf and Western Industries
Mr. Martin Davis
1 Gulf and Western Plaza
New York, NY 10023
Tel. (212) 333-7000

Producer: Paramount Pictures
5555 Melrose Ave.
Los Angeles, CA 90038
Tel. (213) 468-5000

Title of Film: THE LAST TEMPTATION OF CHRIST

Filming Date: January 1984

The proposed sites for filming are the Holy Places in JERUSALEM - the city of our Lord Jesus Christ. What an added grief this would be for all Christians!

Evangelical Sisterhood of Mary
Canaan in the Desert
9849 North 40th St., Phoenix, AZ 85028 - (602) 996-4040

New

Blasphemous Film
Threatens

Canaan in the Desert
September 1983

Our dear Friends,

According to what we learned from the executive offices of Gulf and Western in New York, the proposed film, THE LAST TEMPTATION OF CHRIST, will be based on the book of the same name, by N. Kazantzakis (published by Simon and Schuster, New York).

We were able to obtain a copy of the novel from our public library. Deeply shocked and grieved we will try to give a brief impression of what one might expect from the film which has been planned.

In an outrageously blasphemous way the book of 500 pages leads from Jesus' childhood to His crucifixion. The author seems to be led by two basic ideas: his Jesus fights desperately against being the Messiah. Secondly he is gripped with sin and lust during his lifetime. This finally reaches its climax in wild sensuous fantasies when he faints while hanging on the cross. Only the last 25 lines tell that Jesus awakens from this fainting spell - it was an illusion.

A FEW DETAILS OF THE NOVEL:

An old Rabbi asks Jesus while he is still young, how long he is going to resist God's call. "And the entire cottage shook with the savage shout: 'Until I die!'"

Pages 84 - 97 are some of the worst as the reader's attention is focused on Jesus in the midst of a group of male clients waiting outside Mary Magdalene's bedroom door.

In another conversation Jesus is quoted as saying, "But ever since my childhood, Rabbi, I have not only kept the devil of fornication hidden deeply within me, but also the devil of arrogance... I haven't been in my right mind... 'I'm Lucifer!'"

It would be hard for us to repeat parts of the sensuous fantasies Jesus is said to have had while hanging on the cross - relating to Mary Magdalene, and Mary and Martha of Bethany.

We just sent you our last mailing with Mother Basilea's recent pamphlet, "A Call is Sounding Far and Wide". Some sentences seem especially appropriate in regard to this proposed film:

"...today the whole world has become a scene of wickedness and depravity. In his arrogance man dares to do what was never done before. He dares to attack God Himself, to insult, mock and blaspheme Him. Indeed, blasphemy pervades the world today. Because of man's sins, which are crying out to heaven, God will be forced to judge the whole world...."

WHAT CAN BE DONE?

One trembles at the thought that the film might even resemble this outrageously blasphemous book - be put on the screen and go throughout this country or even further. And all under the pretense of being a presentation of the life and death of our Lord Jesus Christ.

We were told that filming would begin in mid-January, so there is still time left for us to do something.

1) Let us pray and encourage others to pray. Prayer is needed as a cry from the depths of our hearts.

"Love cannot remain silent. Out of gratitude it is constrained to proclaim and declare aloud the true nature of our Lord. ... Love must bear witness to Him... Love does not remain inactive; it is not indifferent. Love makes us sensitive, so that we can weep and express our grief when the One we love with all our heart, comes under scorn and attack...." MB

2) Please call or write to the addresses listed on the next page, urging them not to continue with plans for this film.

We send you warmest greetings and thanks for all your prayers, and letters to the sponsors and producers of this film. May the Lord bless you and your dear families as you stand for Him in the face of such a proposed outrage against Him.

In His love,

*The Sisters
at Canaan in the Desert*

(over for addresses to write to)

FROM....

DEC 28 1983

HYMAN BOOKBINDER

12/20/83

To: Marc Tanenbaum

I talked to Bill about this on phone. I gave him several possible evenings in January for the meeting I suggested.

Booker



THE AMERICAN JEWISH COMMITTEE

Marc Javlenbaum

WASHINGTON REPRESENTATIVE • 2027 Massachusetts Avenue, N.W. • Washington, D.C. 20036 • (202) 265-2000

December 20, 1983

Mr. William Trosten
American Jewish Committee
165 E. 56th St.
New York, NY 10022

Dear Bill:

With reluctance, but with confidence that I am doing the right thing, I request action by you to arrange early discussions among interested parties of the serious problem regarding relations between AIPAC and the "Jewish establishment" agencies, especially the community relations organizations.

I enclose herewith copy of a "confidential" letter I sent Tom Dine about ten days ago, with copies going to my counterparts in ADL, AJCongress, UAHC, B'nai B'rith and CJF. Despite the seriousness of the matter, after ten days I have not even received an acknowledgment of the letter. So, as indicated in the very first paragraph of my letter, I now "feel compelled to take the matter to our principals with whatever consequences may follow."

Last night, I met with David Brody of ADL and Marc Pearl of AJCongress. I can now say without reservations that they fully endorse my letter to Dine, and share every aspect of my criticism. The three of us agreed that we would now alert our New York principals, and to seek an early consideration of the issue. We know that there have been earlier discussions with Tom, but those discussions did not deal particularly with the Washington operations. I believe it would be most useful to have a session in New York of the three executive heads of our agencies, the three Washington representatives, and perhaps also the three heads of the international affairs departments. I would rather not have Tom at this meeting, but if you think otherwise, that would be OK.

This issue is not a silly "prestige" or "turf" problem. It goes to the very heart of Jewish effectiveness in our work. Looking ahead to early next year, for example, we will most likely have to deal with a very delicate and difficult issue -- how to react to an inevitable U.S. request for an arms package for Jordan. The best minds from every part of

-- more --

the community will have to contribute to analyzing the merits of the proposal, to evaluating the position taken by Israel, to developing a lobbying posture, if any, that correctly reflects all of these analyses, and to avoiding the confusions that surrounded both the 1978 sale of planes to the Saudis and the 1981 sale of AWACS. The issue in 1984 will be particularly sensitive because it will be in the midst of an election year, and it comes at a time of disarray in the Arab world that may require a re-evaluation of our basic thinking. I cite all of this only to make this basic point: it simply won't do to have AIPAC by itself make a judgment about strategy on such crucial issue, and then for us to learn about it by reading the Near East report ten days later! We just must have better consultation in advance, and improved implementation after the decisions.

We are of course constantly aware of the differences, legal and otherwise, between AIPAC's role and our own -- and we will continue to operate in full compliance with the law. But that does not require that we be isolated from full participation in the development of strategy on behalf of US-Israel relations. We, collectively, know better than AIPAC how our Israel policies impact on the general Jewish question in America.

I hope we can put together the suggested consultation sometime in January, before the Congress reconvenes.

Sincerely,



Hyman Bookbinder
Washington Representative

HB:dw

cc: Tanenbaum

encl.