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

Series C: Interreligious Activities. 1952-1992

Box 24, Folder 2, Interfaith Foundation for Community
Organization, 1966.

D R A F T

October 24, 1966

To: John Slawson
Nathan Perlmutter
Irving Levine
Edwin Lukas
Will Katz

From: Marc H. Tanenbaum
Harry Fleischman
Judy Hersheopf

Subject: Inter-Faith Foundation for Community Organization

Over the past month Rabbi Tanenbaum, Harry Fleischman and I have attended two planning meetings of the above named organization (the title is still tentative) which is being formed in order to coordinate and facilitate the community organization programs of religious groups. We have been deeply impressed by the seriousness and scope of the commitment to community organization in mainstream Protestantism, and have come to realize by comparison the negligible involvement of the organized Jewish community in this process of organizing indigenous leadership among the poor, and in funding projects which will give them an organized voice in the community.

At a planning meeting on Friday, October 21st, representatives of such Protestant groups as the Presbyterian, Episcopal, Baptist and United Church of Christ, plus National Council of Churches personnel, listed approximately 40 American cities in which the various Protestant church groups have some kind of community organization either active or pending, involving either the investment of funds to local leadership or the salaries of professional community organizers. In most of these cities, more than one denomination is involved. (In many of these communities, the Roman

Catholic Church is also actively involved and, as is generally known, the Catholic Church has also supported Saul Alinsky in various community projects. The planning group includes one Catholic, Msgr. Egan of Chicago, and others will be invited.) There seems little doubt that the Protestant and Catholic communities are far ahead of the Jewish community in this aspect of community organization, i.e. organizing and mobilizing the indigenous poor. Jews are involved individually -- Saul Alinsky himself is an example -- but not organizationally. Since Jews are bound to be affected by the ferment that these community organization programs will produce, it is vitally important to have some identifiable Jewish presence involved in the planning and coordination, both as an ~~indirect~~ ~~indirect~~ indication that Jews have not abandoned urban responsibilities, and to report back to the Jewish community and interpret the need for and goals of such programs.

Thus far, AJC is the only Jewish organization which has been invited to sit in on the planning sessions of this organization. We believe it is important not only to continue liaison, but to become actively involved in this organization, and to have it receive the consideration and at least initial endorsement of staff and Executive Board. We would like to bring this matter before the Executive Board meeting in Cleveland in some form, and to receive a go-ahead for continued involvement with this organization. However, we believe there should be preliminary staff discussion. Would it be possible for the above to meet on this question before the forthcoming Executive Board meeting?

TO: The Temporary Board of the Inter-Religious Foundation for
Community Organization and the Ad Hoc Committee

FROM: Barry Menuez

SUBJECT: Minutes of the combined meeting of the Ad Hoc Committee
and the Temporary Board, December 19, 1966.

Present: Temporary Board Members: McDaniel, Woodard, Merchant (Acting
Chairman), Menuez, Stauffer, Modeste, Tannenbaum.

Ad Hoc Committee Members: Patton (Counsel), Brewer, White,
Gottlieb, Hirshcopf.

(Note: The primary purpose of this meeting was to convene the first
working session of the Temporary Board. You will notice a resolution
passed immediately following the report from our legal counsel which
bridges the agenda of the Ad Hoc Committee and the Temporary Board.)

The meeting was called to order by Acting Chairman Joseph Merchant.
Minutes of previous meeting approved. Agenda approved for December
19th session.

Mr. Frank Patton, our legal counsel reported:

The Certificate of Incorporation of the Foundation has been
approved by the Attorney General and the Board of Education of the
State of New York. It has been submitted to the New York Supreme
Court Justice for signing and it is expected to be returned to
counsel by December 20th. It will then be transmitted to the
Secretary of State for permanent filing. At that time the
Foundation will be officially incorporated.

Mr. Patton suggested that our next priority for our legal
concerns by the completion of our constitution and by-laws in order
that the Foundation may make formal application to the Internal
Revenue Service for tax-exempt status.

The following motion was made, seconded and passed unanimously:

"All acts taken at this meeting applicable with respect to the
fully incorporated corporation be decreed to become effective upon
the time of incorporation and it is intended that these acts be
ratified at the next meeting following incorporation."

The Temporary Board next considered several housekeeping items
such as the establishment of a corporation bank account and the
establishment of a temporary address.

It was moved, seconded and passed unanimously that "This
corporation open an account with Freedom National Bank, first choice,
Banco Popular, second choice, or a bank of a similar nature and that

an executive committee be authorized to complete the standard bank resolution on behalf of the corporation with that bank and will handle all other related matters."

It was moved, seconded, and passed unanimously that the temporary address be designated as United Charities Building, 287 S. Park Avenue, New York, N.Y. 10010.

On advice of counsel and by consensus of the members it was agreed that the power to receive monies was inherent in the office of the chairman in cooperation with the rest of the Executive Committee (Secretary and Treasurer).

The Constitution and By-Laws draft was reviewed by the membership with many editorial changes suggested. (copy of the revised draft attached). The Board agreed to proceed as follows on the completion of this document:

A. Copies of the latest revision will be reproduced and sent as soon as possible to each Temporary Board member for additional comments and suggestions.

B. These changes will be collated into a new draft and circulated once again to each Temporary Board member for a mail ballot on final adoption.

C. The completed authorized version will then be printed and sent to each Temporary Board member for presentation to their respective decision making bodies with a letter of invitation to become participating members in the new corporation.

D. The deadline for application to become one of the original participating members is February 15, 1967. These original members will then be listed in Section 8 of the Constitution. Any new participating members will make application subsequent to date under the appropriate provisions of the Constitution.

The Temporary Board elected the following Temporary Officers:

President: Rabbi Marc Tannenbaum, American Jewish
Committee

Secretary: Dr. Purd Deitz, United Church of Christ

Treasurer: Mr. James McDaniel, United Presbyterian
Church

The Temporary President was authorized by the Board to create an office of Temporary Vice-President to be filled by appointment by the Temporary President of a Roman Catholic representative.

Announcement of money to be transmitted to the Corporation in 1966 was made:

Joseph Merchant, United Church of Christ, indicated that on behalf of his Board he will forward \$20,000.00 by December 31st.

Jack Woodard, Episcopal Church, indicated that by December 31st he would transmit \$10,000.00 on behalf of the Executive Council. Woodard indicated that a second \$10,000.00 would follow early in 1967.

The Chairman appointed Jack Woodard to be chairman of a Personnel Committee empowered to meet and work out the staff directors job description, conditions of employment and salary and to report to the next meeting. Additional members will be appointed by the Temporary President.

The next meeting of the Temporary Board was set for:

THURSDAY, FEBRUARY 16, 1967 at the headquarters
of the
AMERICAN JEWISH COMMITTEE
165 East 56th Street - 8th Floor
New York, New York

BM:ym
12/27/66

THE INTER-RELIGIOUS FOUNDATION FOR COMMUNITY ORGANIZATION, INC.

Constitution and By-Laws

Section 1. Name. The name of this Corporation is

THE INTER-RELIGIOUS FOUNDATION FOR
COMMUNITY ORGANIZATION, INC.

Section 2. Purposes. The purposes of this Corporation are:

To implement common programs and strategy among religious groups for the development of community organizations among the poor and others, as a part of the urban mission ministry and program of such religious groups; to conduct research and develop educational materials in connection with the building of such programs and strategy; to determine the areas of highest priority in the development of such community organizations; to commission evaluation of the projects of such community organizations; provided, however, that the Corporation shall be organized and operated exclusively for charitable, religious and educational purposes and shall neither have nor exercise any powers not in furtherance of such purposes; and further provided that the Corporation shall engage in no activities which are in conflict with the terms of the Certificate of Incorporation of the Corporation.

Section 3. Offices. The principal office of the Corporation shall be in the City, County and State of New York. The Corporation may have other offices at such other places within and without the City of New York as shall be determined by the Board of Directors.

Section 4. Membership. The members of the Corporation shall be determined as follows:

(a) Each participating organization shall demonstrate its commitment to the purposes of the Corporation and shall contribute not less than \$1,000 (one thousand) per year to its operating budget.

(b) Each Participating Organization (hereinafter defined) shall be entitled to name 2 (two) individuals as members of the Corporation. Each Participating Organization shall name such members by written notice to the Secretary of the Corporation and may change such designations of members at any time by written notice to the Secretary.

(c) The Board of Directors may appoint at-large members not belonging to Participating Organizations but who have made a significant contribution to the general field of community organization. Such members shall not exceed in number 25% of the total membership of the Corporation.

(d) Members shall serve as such for terms of 3 (three) years, and members may serve not more than 3 (three) consecutive terms.

Section 5. Voting. Each member of the Corporation shall be entitled to one vote at all meetings of the members.

Section 6. Meetings. The members of the Corporation shall meet at least once a year in the month of December at such time and place as shall be designated in a written notice of meeting mailed to each member at least 20 days prior to such meeting.

Section 7. Quorum. One-third of the total members of the Corporation shall constitute a quorum for the transaction of business of any meeting of the members.

PARTICIPATING ORGANIZATIONS

Section 8. Initial Participating Organizations. The following organizations shall be the initial Participating Organizations of the Corporation:

Section 9. Additional Participating Organizations. An organization seeking designation as a Participating Organization shall deliver to the Secretary of the Corporation a written request to the effect that such organization wishes to become a Participating Organization, that it is committed to the purposes of the Corporation and contributes not less than \$1,000 (one thousand) per year to its operating budget. Such organization shall become a Participating Organization upon approval of the members of the Corporation at any duly called meeting of the Corporation and each additional Participating Organization so approved shall have the right to designate, in accordance with Section 4b hereof, 2 (two) members of the Corporation.

Section 10. Withdrawal. A Participating Organization may withdraw as such by written notice from that organization to the Secretary delivered at least 90 (ninety) days prior to the effective date of such withdrawal. Upon such withdrawal, those persons designated by such Participating Organization as members of the Corporation shall cease to be members thereof.

BOARD OF DIRECTORS

Section 11. Membership. The membership of the Board of Directors shall at all times be the same as the membership of the Corporation, and selection as a member of the Corporation shall also constitute

selection as a member of the Board of Directors. At-large members of the Corporation shall be exempt from the requirement for an annual contribution of \$1,000 (one thousand) for the operating budget of the Corporation. Meetings of the members of the Corporation and of the Board of Directors may be held simultaneously and shall be subject to the quorum requirement hereinabove set forth.

Section 12. Meetings. The Board of Directors will meet at regular intervals determined by the Board. Special meetings of the Board of Directors may be called at any time by the President or by written request of five members of the Board of Directors. Written notice of each meeting of the Board of Directors stating the time and place of the meeting shall be mailed by the Secretary of the Corporation to each Director at least ten days before such meeting.

Section 13. The Board of Directors shall have the power to appoint an executive committee for the purpose of conducting the affairs of the Corporation as shall be determined by the Board and as permitted by the law.

OFFICERS

Section 14. The officers of the Corporation shall consist of the President, one or more Vice-Presidents, a Secretary and a Treasurer.

Section 15. Terms of Office. The officers shall serve for terms of 1 (one) year, and may be re-elected to consecutive terms.

Section 16. Vacancies in Offices. Vacancies in offices shall be filled, for the unexpired portion of the term, by vote of the Board of Directors at its next regularly scheduled meeting.

Section 17. The President. The President shall preside at all meetings of the members and Directors. As instructed by the Board of

Directors, he shall have general management and control of the business and affairs of the Corporation to the extent that such management and control shall not have been specifically designated by the Board of Directors to the Executive Director hereinafter referred to.

Section 18. The Vice-President. The Vice-President shall, in the absence or disability of the President, exercise the powers and duties of the President. He shall also generally assist the President and exercise such other powers and perform such other duties as shall be prescribed by the Directors.

Section 19. The Treasurer. The Treasurer shall have the custody of all funds, securities, evidences of indebtedness and other personal property of the Corporation and shall deposit the same in such bank or trust company as shall be designated by the Directors or the President. He shall receive funds paid to the Corporation and shall pay out of the funds on hand all bills, payrolls, and other just debts of the Corporation of whatever nature upon maturity of the same. He shall enter regularly on books of the Corporation to be kept by him for that purpose full and accurate accounts of all monies received and paid out by him on account of the Corporation, and he shall perform all other duties incident to the office of Treasurer.

Section 20. The Secretary. The Secretary shall keep the minutes of all proceedings of the members and of the Directors. He shall attend to the giving and serving of all notices to the members and Directors as required by law or by these by-laws. He shall affix the seal of the Corporation to all documents and instruments requiring the same, when duly signed, and he shall perform all other duties incident to the office of Secretary.

EXECUTIVE DIRECTOR

Section 21. The Board of Directors shall select and employ an Executive Director at such salary and upon such terms as shall be determined by the Board. The Executive Director shall have general day-to-day responsibilities for the operation of the Corporation, subject to the directions of the Board of Directors and the officers of the Corporation. The Executive Director shall hire or discharge such staff employees as shall be authorized by the Board of Directors in accordance with personnel policy established by the Board and shall supervise the training and work of such employees. The Executive Director shall have such other duties as may from time to time be determined by the Board of Directors.

COMMITTEES

Section 22. Standing Committees. The Board of Directors, from time to time, may establish such standing committee it may deem necessary.

MISCELLANEOUS

Section 23, Seal. The Board of Directors shall provide a suitable corporate seal which shall be in the charge of the Secretary and shall be used as authorized by the Board of Directors.

Section 24. Fiscal Year. The fiscal year of the Corporation shall begin on January 1 and end on December 31 in each year.

Section 25. Waiver of Notice. Any notice required to be given by these By-Laws may be waived at any time by the person entitled to such notice.

AMENDMENTS TO BY-LAWS

Section 26. These by-laws may be amended by a majority vote of the members of the Corporation at any meeting thereof at which a quorum is present.

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AMERICAN JEWISH COMMITTEE

FOR

Today Show

WNBC-TV & the
NBC-TV Network

PROGRAM

STATION

January 31, 1968 - 8:30 AM

New York

DATE

CITY

INTERVIEW WITH RABBI MARC TANNENBAUM AND REVEREND LUCIUS WALKER

EDWIN NEWMAN: The struggle of black people for their rightful place in society is producing some unforeseen results. For example, white people now find that they're liable to criticism from black people, not simply as whites but as members of groups within the white race.

For example, in Boston, there's a basic Negro quarrel with the Irish or people of Irish descent, I should say, who dominate the school and police systems. In Chicago, the frictions involve people of Slavic descent whose communities border the black ghettos.

What we're concerned with this morning is the eruption of a new friction here in New York City between Jews and Negroes. Most of the trouble between Jews and Negroes is centered in New York, which is hardly surprising because New York has 1,800,000 Jews and more than 1-1/2 million Negroes -- more of both than any other city in the world.

Well, this morning we're going to talk with two clergymen, one black, one white, who are trying to stop the name-calling and

the violence and trying to eliminate the causes of Negro-Jewish tension: Rabbi Marx Tannenbaum, a well-known leader of the Jewish community; Reverend Lucius Walker, Jr., a Baptist minister.

Rabbi Tannenbaum, you're the President and Reverend -- Dr. Walker, you are the Executive Director, of a group called The Inter-Religious Foundation for Community Organization. So we're not likely to get much disagreement between you, perhaps, but perhaps we'll get some illumination.

Why this sudden outburst of trouble between Jews and Negroes, who are old allies in the civil rights struggle, after all? Dr. Walker?

DR. LUCIUS WALKER: Certainly the genesis is not new, but I would trace its origin to the institutionalised racism in American society. I think you're right that it is not limited to New York; however the problem finds its greatest expression in New York, and I want to emphasise this point, lest we assume that it is of national scope.

I think it is very important, and from all of my travels as Director of the Inter-Religious Foundation, I find that in most cities, there are persons who are watching New York but the problems in other places are not nearly at the point of escalation that they achieved here.

NEWMAN: Well, Dr. Walker, if it's institutionalised, so it's been with us for a long time, why has it burst out now? Now, we had a school dispute here in New York, a fight between local governing board, which was black, black community, and the United Federation of Teachers which was -- the local governing board said

was dominated by Jews. That was the immediate cause of it.

WALKER: That was one of the precipitating causes in the New York situation.

NEWMAN: Yes. But from what you said, it might have happened at any time.

WALKER: But it stems basically from the fact that we live in a society which tragically and unfortunately has allowed racism to become institutionalized, and it has used many means to exacerbate that problem or allowed many means to exist which exacerbate it.

The school tension is one of them. I think some Negro spokesmen have pointed out that there are likelihoods of conflict in areas of welfare, police, teachers, etcetera, because these are areas where there is a predominance of Jewish personnel -- all except the police force. It's a very natural development and I don't justify it, but we must understand it.

NEWMAN: Do you agree, Rabbi Tannenbaum?

RABBI MARC TANNENBAUM: Well, I agree that the conflict has emerged in a rather intense form and I think that does grow out of the new phenomenon of the Black revolution, which has succeeded, in a sense, the Negro revolution of civil rights, but clearly, it seems to me that the increasing expressiveness of anti-Semitism must be examined for what it is.

On one level, I think, as one Negro educator, Horace Mann Boyd, has indicated, that it does not contain the same sinister content, the same kind of aggression, emotionally loaded aggression, that other

forms of anti-Semitism in the culture and from Christian sources have contained. But certainly, the expressiveness of it has become more virulent.

NEWMAN: Why does he think, why do you think, it is less sinister?

TANNENBAUM: Well, I think the content of it appears to be less demonic in the past, but some of the forms in which -- it has begun to take, in recent weeks, has been the source of great concern and I think many of us in the Jewish community are now taking very strong measures to confront the forms of anti-Semitism which are expressing itself, as I think we have found some black leaders are now becoming increasingly concerned about it, and are condemning it, outright.

NEWMAN: Dr. Walker?

WALKER: To be sure, I have on repeated occasions, publicly and privately, condemned black anti-Semitism, which exists, and we must make that clear. But I condemn racism in all forms. I condemn racist actions against blacks and racist actions by blacks.

NEWMAN: Is it a mistake to single this out, Dr. Walker?

WALKER: I think we need to identify every source or strand of racism that exists, and to the extent that any black anti-Semitism exists, that should be singled out and it should be considered as horrendous, which it is. I think a part of the problem is that we have never, in our society, taken seriously the anti-black feelings that are rampant throughout our society and this has given rise to the need to express aggressive feelings against other groups, and, unfortunately, there is a period in the growth of every group which

has been an extraordinary amount of sensationalism about the role of Jews as exploiters in the situation. I think both Reverend Walker and I agree on a very flat, outright condemnation of any kind of exploitation by anyone. It is clear from some of the studies that the proportion of swish merchants and landlord-owners has been vastly overstated in terms of their prevalence in Harlem and other ghettos. There are Jews there, but then they're historically from the first settlement in that part of the country.

But our concern is to oppose exploitation wherever it is found, by black slum landlords, by white business establishments, by white banks which incidentally control more money in the ghetto than anywhere else. We are arranging for these Mama-Papa stores, for example, that feel exposed and vulnerable to leave the ghetto, arranging for loans and for transfer of ownership to blacks who are taking training programs to take over the stores. There is a real concern, a real involvement. And, at the same time, there is a concern for wanting to upgrade the conditions of the black people in the ghetto so that they do not find themselves flung into a situation of conflict, unnecessary conflict, with Jews and others.

WALKERS: I wonder if the temples and your churches are doing anything and is there a distinct program now between the two of -- your two groups to specifically combat the anti-Semitism? Is it working in the churches? Is anything being done in the schools?

WALKER: I would like to propose some things that I believe can be done on a national scale. It seems to me first of all that to heal this problem, the power to do that rests not only with blacks and Jews, but the national and local leadership in our

country must aggressively combat racism in our society at every level. We must speak out as courageously against racism practiced against blacks as we have heard people speak out against racism by blacks.

We must balance our criticism of racism.

Secondly, there are some basic legislation that is desperately needed in our country and this is very much related to the problem of institutionalized racism, of minimum wage laws, the guaranteed annual income. These are some of the basic -- speak to the basic needs of people and only when those needs are met and met adequately will the in-fighting between blacks and between blacks and Jews be stopped. But there are two specific things that can be done immediately. One of these is that we must call upon all people, blacks, Jews, the Wasps in our society, to engage in a moratorium on name-calling and all of the actions that continue to exacerbate the problem and I would certainly, as I have in the past, publicly call for a moratorium on name-calling and anti-Semitism by blacks. But more importantly, I think it may be time for there to be a summit meeting of Jewish and black leadership, convened by co-chairmen of the stature such as an Arthur Goldberg and a Ralph Bunche to bring together key leadership in these communities to begin to work out some positive means of dealing with the internal friction. Almost anything else is a cop-out.

NEWMAN: I'd like to hear more about that in a minute, Dr. Walker. Barbara?

WALKER: Maybe one of the things that would happen -- if we stopped saying Wasp. That's kind of -- almost a name-calling

in itself.

TANNENBAUM: It's a long-time (?) stereotype.

NEWMAN: We'll be back with Dr. Walker and Rabbi Tannenbaum...

NEWMAN: Rabbi Tannenbaum, you criticize what you call 'the white Establishment -- the Anglo-Saxon Establishment' -- I beg your pardon -- for sitting by, not speaking out against black anti-Semitism. Whom do you have in mind?

TANNENBAUM: Well, I think it is clear, certainly in the New York situation, that during the recent expressions of anti-Semitism over radio stations by school teachers that some of the foundations, some of the city government officials, some of the members of Boards of Education who sat by passively while this was going on as though they had no responsibility for the -- establishing the social and moral norms -- one of the tragedies in our present situation is that a situation has been created in which it appears blacks and Jews are knocking each other off and the unfortunate aspect of that, as I see it, where I sit, in terms of my relationship with the American Jewish Committee and with IFCO, is that the blacks who are...

NEWMAN: IFCO is the organization that you and Dr. Walker ...

TANNENBAUM: Are associated with, yes. Is that the black community is being deflected from addressing itself to what is the real enemy in the situation, namely that which Dr. Walker referred to as the white system which has not been responsive to the demands for economic justice. By taking on the Jews as the kind of scapegoat

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for institutional racism, so much energy and talent is being dedicated from addressing itself to real needs.

Now, there are all kinds of theories as to why the white Anglo-Saxon Establishment, including the white churches, has sat by. One, it has been characteristic of the status quo institutions to be a spectator. The status quo institutions did not begin to move on the race question until the blacks began to march in the streets of the South, nor did they begin to move on condemning anti-Semitism until the Jews began to protest that they refused to be victims of this kind of expression.

We are hopeful now, in light of some of the developments that have taken place in New York that, since the cultural czar of New York has recognized that he failed to understand anti-Semitism and some...

NEWMAN: Who is the cultural czar of New York?

TAMMENBAUM: Well, Mr. Hoving in the Metropolitan Museum...

NEWMAN: Oh, the Metropolitan Museum of Art. Yes.

TAMMENBAUM: ...recognized that this expression of anti-Semitism in the catalogue of the exhibit was unfortunate and that he didn't realize that there was this kind of racist anti-Semitism contained in it, said it was a mistake, and is now withdrawing it.

Apparently there is need for a great education process on the part of white Establishment persons who have taken anti-Semitism for granted, to realize that we are at a moment of some strain and tension in the nation, and that they must become as explicit in their condemnation of this form of racism as they have been in other forms of racism, or ought to be in their condemnation of other

forms of racism.

NEWMAN: Is there any connection, Dr. Walker, between black anti-Semitism we're hearing about now, and the Muslim movement within -- among black people?

WALKER: In my judgment, no significant relationship.

NEWMAN: No significant relationship.

WALKER: Simply point out that I believe this to be a cop-out...

NEWMAN: Yes.

WALKER: ...from focussing the attention on institutionalized racism in the white system. How many blacks are members of the Muslim group? Certainly less than one per cent. We have the same kind of almost witch-hunting or looking for scapegoats when the Communist party in the 1930s was on the increase. People assumed a lot of blacks would join the Communist party; they were disappointed. You know, blacks are not fools. This is really our country and we will claim our states here and we will fight for dignity and right here, and I think we cannot relate the development of any form of aggression for the sake of dignity to what is happening in fringe groups or in foreign territory.

NEWMAN: But you and Rabbi Tannenbaum agree, really, that black anti-Semitism is only one aspect of a very much larger problem and that that much larger problem hasn't been dealt with? That's really what it amounts to? Am I correct?

WALKER: And I think the victim of that problem still remains primarily the black man and I think our society is totally misunderstanding the position of the black and is overreacting to statements, many of which are not anti-Semitic, many of which are not racist, but

are simply an honest expression of the guts of people who seek dignity.

NEWMAN: Thank you, Dr. Walker, thank you, Rabbi Tannenbaum,



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