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RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

April 30, 1991
16 Iyar 5751

Mr. Arthur Waskow
Executive Director
The Shalom Center
7318 Germantown Ave.
Philadelphia, Pa 19119

Dear Arthur:

Unfortunately, due to budgetary constraints, I am unable to send an additional subvention to the Shalom Center. I truly regret this, however, the UAHC fiscal year budget provides a given amount of funding for outside organizations and at this time, no matter how worthy the cause, we are unable to provide additional gifts.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

The Shalom Oily CENTER

JEWISH PERSPECTIVES ON MOVING FROM COLD WAR TO ONE EARTH

April 22, 1991

Dear Board Members,

I'm writing to alert you to a financial emergency we are facing and to ask your help in dealing with it.

After paying necessary bills for April (payroll, telephone, etc.) we will have about \$1,000 in the bank and about \$6,000 in bills that are not absolutely urgent -- and of course, payroll and other bills coming due at the end of May and June.

During the next eight weeks, several foundations to which we have submitted proposals will be making decisions that we expect to be favorable -- but when those grants will become available is not certain.

So we need to raise enough money to cover costs for May and June -- a total of about \$20,000.

The Board's new Finance/Development Committee met with Rebecca and me last week. On the spot its three members contributed \$1350 in cash and immediate pledges, and pledged an additional \$650 over the next several months. We reviewed the situation, and they said that our closest co-workers and supporters are the people we must approach in order to meet this emergency. They suggested that Viki and I together make some of these calls, and we are meeting this afternoon to do so.

They also said that you, the members of our Board and Council, are our most important resource. They pointed out that if each member takes responsibility to give or raise \$1,000, we will get over this hump in good shape. So I am writing to ask you to respond in this emergency by adopting this \$1,000 goal for yourself and seeking to meet it in two ways:

- 1) Giving now what part of it you can;
- 2) Calling your friends who care about the arms control and environmental issues that are our agenda, or who will care if you ask them to, and asking them to give the remainder.

We will be in touch with you.

Many thanks & shalom,

Arthur

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July 16, 1990
23 Tammuz 5750

Mr. Arthur Waskow
Executive Director
The Shalom Center
7318 Germantown Avenue
Philadelphia, PA 19119-1790

Dear Arthur:

I am just back from overseas, and was delighted to see your letter of June 9th and the plans for your conference on "Renewing Shalom: Jewish Thought and Action for Moving from the Cold War to One Earth."

Much to my regret, my schedule is already booked for the period of your conference and it is simply not possible for me to be with you.

From afar, I send my very warm good wishes for a successful and meaningful conference.

Warm regards.

Sincerely,

Alexander M. Schindler

*Regrets
for commitments*

June 28, 1990
5 Tammuz 5750

Arthur Waskow, Executive Director
The Shalom Center
7318 Germantown Avenue
Philadelphia, PA 19119-1790

Dear Arthur:

Your invitation for Alex to address the Shalom Center's conference in January reached us during his absence. Be assured it will be brought to his attention on his return in mid-July.


Warm regards.

Sincerely,

Edith J. Miller
Assistant to the President

The Shalom O, L, V CENTER

JEWISH PERSPECTIVES ON MOVING FROM COLD WAR TO ONE EARTH


June 9, 1990

Dear Alex,

I would like to invite you to speak at The Shalom Center's conference on "Renewing Shalom: Jewish Thought and Action for Moving from the Cold War to One Earth."

The Conference will be held at Columbia University on Sunday and Monday, January 6-7, 1991. It is being co-sponsored by the Columbia University Center for Study of American Culture.

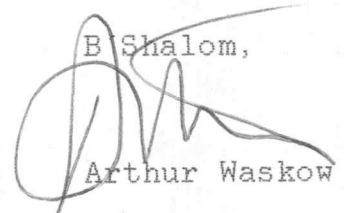
We'd like to have you make a thirty-minute presentation on the topic, "Completing the End of the Cold War," including new common-security arrangements. You will be joined by two other speakers in conducting this workshop for, we imagine, about one hundred people.

The Renewing Shalom Conference will be an extraordinary opportunity to discuss, debate and, hopefully, determine ways that the American Jewish community can work in coalition with other groups on issues of global disarmament, economic conversion, global environmental issues, and common security issues affecting the US, the USSR and Israel.

You'll find enclosed a brief description of the Conference and its context in The Shalom Center's work. I welcome your comments!

I look forward to hearing from you.

B Shalom,


Arthur Waskow

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The Shalom O, Shalom CENTER

JEWISH PERSPECTIVES ON MOVING FROM COLD WAR TO ONE EARTH

EXECUTIVE SUMMARY -- "RENEWING SHALOM"

The Shalom Center intends to focus the attention and action of the American Jewish community on moving from the Cold War to One Earth.

We will carry out a two-stage process:

(1) developing, sharing, and winning support for a practical vision and action plan for moving from the Cold War to One Earth through a national/international conference of Jewish thinkers, teachers, rabbis, activists, and communal leaders on January 6-7, 1991, at Columbia University, with the Columbia Center for the Study of American Culture as co-sponsor; and

(2) carrying through the action plan by undertaking a 22-month organizing project in support of the most important goals that emerge from the conference discussions, in cooperation with both Jewish-mainstream and Jewish-renewal groups and in coalition with non-Jewish groups, culminating in Sukkat Shalom 1992 just before the November general election.

There are four streams of issues to be examined at the conference --

o completing the end of the Cold War and pursuing common security and mutual disarmament among the United States, the Soviet Union, Germany, and the rest of Europe;

o redirecting the vast resources (e.g. the U.S. military budget) that have been devoted to the Cold War and the arms race to the service of shalom, and suggesting how Jewish tradition and experience might counsel on setting priorities in these choices;

o drawing on the sense of planetary concern that grew out of the period of Cold War and intense fear of nuclear holocaust, to strengthen institutions of "planetary security" -- especially international and transnational efforts (East-West and North-South) for healing the global environment and meeting the danger of devastating wars, famines, and epidemics;

o reshaping the relationships among the great

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Jewish communities of the Soviet Union, North America, and Israel in response to the changes emerging from the end of the Cold War and the upheavals in Soviet politics and society.

The American Jewish community brings to American society two valuable gifts: (1) wisdom about society and the earth that stems from ancient tradition and modern thought; (2) more influence in American politics than its sheer numbers would indicate. Whether that influence is used to support social change or social inertia has a major effect on America and the world in general -- and therefore, effort expended to encourage new vision in the Jewish community brings an unusually high return for the effort expended.

The process of bringing Jewish wisdom to bear on the vision of change at this moment of human history will begin before the conference, with the drafting of a vision-action statement by an advance committee. That statement will be made available to the conferees so that it, together with the talks that will be presented by speakers, can help focus the discussions.

After each major panel and workshop period at the conference, small groups will meet to discuss the presentations. These groups will continue throughout the conference with the same members, so that participants will be able to carry on a sustained conversation about the issues.

What emerges from the conference will then be published to stimulate further thought in and beyond the Jewish community. Proposals for action will be refined into a plan for effective organizing, to be carried out by The Shalom Center along with other national Jewish organizations and local coalitions and committees.

Confirmed Keynote Speakers:

Hon. Philip M. Klutznick
Betty Friedan
Esther M. Broner
Michael Lerner

In order to have a clear idea of your session needs, please complete the following form and return it to The Shalom Center. If your needs change during the next few months, please notify us.

NAME: _____

ADDRESS: _____

PHONE: (d) _____ (e) _____

I would like to focus on : _____

I prefer to speak on (rank times according to preference, 1 being your strongest preference):**

Sunday afternoon _____

Monday morning _____

Monday afternoon _____

List any special needs for your presentation (i.e. AV, special seating arrangements, etc.): _____

**Please note that we may not be able to honor your preferred time request, but we will try to honor as many requests as possible.



reconstructionist rabbinical college

CHURCH ROAD and GREENWOOD AVENUE
WYNCOTE, PENNSYLVANIA 19095
(215) 576-0800

*Shalom
Cantor*

September 18, 1989
18 Elul, 5749

*Thank you
much for
no need for
response
Love with
all.*

Dr. Alexander M. Schindler
President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Dr. Schindler:

I am in receipt of your letter of September 6 regarding the dismissal of Dr. Arthur Waskow.

I am in sympathy with many of the issues you raise. I, too, believe that a strong Jewish community must have varying views and should allow dissent. I assure you that RRC remains a place where a wide spectrum of views is represented and where discussion on all issues, including the delicate question of peace in the Middle East, is always welcome.

*Thank
you
for
all*

I enclose for your information a couple of my own articles on that subject. My own most recent effort in this regard has been censored by the Philadelphia Jewish Exponent which considered it too controversial for publication.

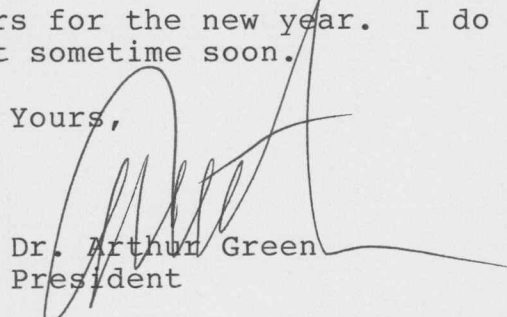
I also enclose a brief statement with which Arthur Waskow and the College have agreed to conclude this matter. The decision not to reappoint Dr. Waskow to our faculty was a difficult and painful one for all concerned. Dean Jacob Staub and I have great respect for Dr. Waskow, but had come to feel over a long period of time that we could not allow the name of this college to be publicly associated with statements that did not reflect the College's point of view and with a rhetorical tone that was found by many to be offensive. The decision to end the association between RRC and Dr. Waskow was made by Dr. Staub and myself in view of our estimate of the best interests of the College. It is true that members of the College's Board of Governors, acting in concern for the College's welfare, expressed grave concern to us over Dr. Waskow's association with RRC. Those pressures led us to move forward with a difficult decision that we might otherwise have postponed for a while,

but that we knew to be inevitable. I regret that in our initial presentation of this decision both to Dr. Waskow and to others, we chose to overemphasize the role of those pressures in this difficult decision. This gave some the false impression that financial concerns alone dictated our decision. That was not the case in this instance, nor will it be in any future decision regarding the academic program of RRC. Let me assure you that this college remains committed both to academic freedom and to being a place where diversity of views is respected and encouraged.

Of course, you know that we are a small and struggling institution supported by too narrow a group of loyal friends for our own good. We are constantly struggling to expand that circle. Perhaps that need makes it more difficult for us to bear controversy than would ideally be the case. Your letter makes me wonder whether HUC/ JIR, a much stronger and more established institution, might not be interested in having Dr. Waskow on its faculty. I assure you that he was a creative teacher and discharged his academic duties responsibly. Perhaps you would want to call this matter to the attention of the appropriate Dean at the New York school.

Sincere good wishes to you and yours for the new year. I do hope we shall have occasion to meet sometime soon.

Yours,


Dr. Arthur Green
President

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reconstructionist rabbinical college

CHURCH ROAD and GREENWOOD AVENUE
WYNCOTE, PENNSYLVANIA 19095
(215) 576-0800

September 13, 1989
13 Elul, 5749

TO WHOM IT MAY CONCERN:

There has been a dispute between RRC and Dr. Arthur Waskow, who for seven years had been a part-time teacher and member of its Regular Faculty. This dispute has now been resolved. This statement is issued by the College as part of the resolution of that dispute.

Dr. Waskow has been a deeply involved and creative member of the College faculty. He has been a successful teacher, and his presence at the College contributed significantly to the thinking of colleagues, students, and alumni.

The College sees itself at the forefront of creative thinking about many issues of Jewish concern, including issues involving Israel. Of the many vital issues on the Jewish agenda, none is more urgently in need of solution than the search for peace in the Middle East. RRC encourages open dialogue throughout the Jewish community on that issue, and welcomes discussion and debate by members of the RRC community about how to satisfy the legitimate needs of Israel, including its need for a just peace.

The Reconstructionist movement has long been proud of its heritage of diversity of views and its commitment to freedom of thought. The College does not determine who or what expressions are inside the wide spectrum of opinion within the Reconstructionist movement. Dr. Waskow's statements on the Middle East are favored by some in the movement and opposed by others. This indicates that as a matter of fact his views are within the broad range of opinions that Reconstructionists hold.

This understanding supercedes prior pronouncements by College officials concerning this matter.

The College and Dr. Waskow have concluded their dispute on mutually acceptable terms. The College wishes Dr. Waskow well as he makes independent arrangements to carry forward his teaching and work for Jewish renewal.

Dr. Arthur Green
President

Can we relate to our brothers in homelessness?

THE RABBI'S TURN

By RABBI ARTHUR GREEN
Special to the Exponent

There are times in history when a people engages in a struggle for its soul, a battle over national self-definition that may affect the course of that people's history for many generations. Such a moment existed in France on the eve of revolution, in the United States in the era of the Civil War, in Russia in 1917. Such a struggle is taking place within the Jewish people, both in Israel and throughout the world, in our own time.

Decisions regarding relations between the Israeli/Jewish and the Palestinian/Arab peoples, steps taken or not taken in the next few years, will determine this ancient people's role in future history, severely testing the moral strength of a nation known more than any other for the great moral vision it has given to humanity.

Jewish history is divisible broadly into three parts: the history of ancient Israel, a small but proud nation living in its land; two millennia of exile and wandering, with national creativity limited mostly to the spiritual and literary realms; and the return to Zion, beginning in 1896 with Theodor Herzl or in 1948 with the proclamation of the state, depending on how you count. In the millennia in which this nation counts history, we are still at the very dawn of our third age.

The first period in Jewish history gave the world the Hebrew Bible. The Scripture bore with it the call to a single God who, in the vision of Israel's prophets, was able to transcend the need for sacrifice and appeasement and was worshiped by acts of human kindness, by moral living and by the creation of a just society ruled by law. It was this moral vision of Isaiah and Jeremiah, along with the religious passion of the Psalmists and the noble legalism of Deuteronomy, that made Israel a great nation.

The gift of ancient Israel to human civilization, including the spawning of Christianity, is truly without measure. For those of us who affirm either Judaism or Christianity, Israel was the bearer of a divine gift, one that has ultimate meaning in human history.

What is it about the second era of Jewish history that we have to share? What can others learn from the 2,000 years of Jewish persecution, wandering and exile? Perhaps it is just that: The experience of exile and homelessness is what we have to offer the world.

The Jews were the first people, at least in the Western experience, to survive a seemingly endless history of homelessness while preserving their identity, their faith and culture and their dream of returning home. This experience of uprootedness is now something common to vast portions of the world's population.

I think first of such relatively "old" diasporas as those of the Armenians, the Greeks and the Chinese. To these we may add Pakistanis in Britain, Turks in Germany, Hispanics in the United States. Then, too, we may think of millions of dislocated villagers, especially in the Third World, living in shanty towns on the edges of great cities to which they remain cultural, and often even linguistic, strangers.

All of these are uprooted from their homeland, as we were, anxious to preserve memory, to re-create roots, to combine adjustment to the present with loyalty to the past. What do we have to teach them? Can we share with them the way of Torah, the way a land and temple-centered civilization was transformed into one of learning, tradition and celebration of sacred time, one that can be carried with you each time you are expelled and forced to wander farther?

This is the question facing the Jewish people today: Now that we have land again, are we willing to share our experience in homelessness?

For those of us who see history as a source of meaning, surely it can be no empty coincidence that the Jewish people's third age and recovery of homeland begins in the same decade of

RABBI

from page 27

great post-colonial upheaval when homelessness becomes an almost universal part of the human condition. The return to Israel is a gift of our history that should enable us to take a role as elder brothers to the fraternity of the homeless.

This land should offer us the security to teach, to share our experience with others. But since the task was too great (even God, after all, chose to work just with Abraham, having failed at converting "all humanity"), we have been given an additional gift: a homeless people, the Palestinians, at our very gates, rendered homeless, whatever the details, by our own return.

What are we going to do about them? Will we allow ourselves to call them brothers? Will we see something familiar in their wretched homelessness? Can we, the world's longest-standing refugees, fail to see in their camps something of our own experience?

This is the challenge that faces us Jews today, the struggle that threatens to tear our soul in two. We are, to be sure, a deeply wounded

people. The memories of Poland and Yemen, of the gas chambers and of endless wandering itself, remain raw and bitter.

We were betrayed and murdered by a modern and enlightened nation that we had once trusted. We were betrayed by liberals, by Christians, and by former good neighbors who did not care enough when Jewish blood began to flow.

Now that this homeless era is somehow ended, some among us want to return the "favor," to turn our backs on others and on the memory of homelessness itself, just as the world turned its back on us. A bare 40 years, after all, have passed since that terrible time, and the generation of the wilderness is still very much with us.

For these Jews, who include Begin, Shamir and Sharon as well as Kahane, the message of Jewish suffering, and especially of the Holocaust, is that of Jewish uniqueness and isolation. We are, in Scripture's words, "a people that dwells alone." There is no universal moral in our tale, nothing in our experience to be shared. "Look out for your own!" is the final message of these last two millennia of Jewish suffering and

survival.

But let us make no mistake. We are being tested. Call it a test of God or that of history, whichever you like — the outcome is the same. Each rock thrown and each shot fired on the West Bank and in Gaza bear with them a question that goes right to our heart: Are we willing to admit that they are homeless as we once were? Is our legacy of homelessness something we are willing to share with others, or will it continue to insulate, and ultimately isolate, us from the rest of the human community?

It is not the purpose of this writing to suggest a particular political settlement to the Palestinian question. That is the task of statesmen, not theologians, and belongs rightly to Israel, not to Jews living in the safety of the Western Diaspora.

Both the Palestinians themselves and their Arab kinfolk have made the problem infinitely more difficult than it had to be. The Palestine Liberation Organization gives no sign of readiness for brotherly embrace even with other Arabs, let alone with us.

I do not pretend to know how to act in brotherly fashion toward such an enemy. I know only of us, that we stand before a test, one that demands that we do all in our power to seek a solution that will be born of compassion, of shared humanity, and of the shared legacy of homelessness.

The compassion and magnanimity with which we approach the reality of Palestinian homelessness is the touchstone by which the world will know whether we seek to retain a claim on moral leadership or whether we are turned entirely in on ourselves.

Until we have leaders who can articulate such a solution, the question that faces us will continue to eat away daily at our heart — with each rock thrown, with each bullet fired.

"The Rabbi's Turn," a new column that will appear every other week, will be shared by four area rabbis representing Orthodox, Conservative, Reform and Reconstructionist viewpoints. Rabbi Arthur Green is president of the Reconstructionist Rabbinical College in Philadelphia.

OP-ED

Helping a beloved brother in difficulty to help himself

THE RABBI'S TURN RABBI ARTHUR GREEN



Dear Bintel Brief:

I have a dear friend who is in trouble. No, why shouldn't I tell you the truth: He's more than a friend, a brother. He has "let himself go" for more than 20 years now, subject to an addiction that he can no longer shake, at least not without an awful hard push.

With half his mind he knows that, and is waiting for someone to force the issue. This part of him knows that he is holding on as long as he can to the "comforts" of his addicted state, knowing that eventually he will have to give it up. But the other part of him seems to be fully drugged, thinking that he can live this way forever.

If it ever crosses this part of his mind that such a life is one of dangerous and self-destructive illusion, he quickly dismisses that thought by saying, "I have no alternative," since the idea of "cold turkey" withdrawal is just more than he can bear.

Our family must be just like other families in situations like this. At first we were horrified, feeling that our brother had changed in a shocking way. We remembered him as a struggling and brave young man, one whose idealism was an inspiration not only to us but to everyone around him. Now he sometimes seems to be turning into an angry person, frustrated and generally out of control. He gets defensive in ways we do not remember from the early days. Increasingly isolated from those around him (sometimes through no fault of his own), he begins to lash out at the slightest critical word.

But the truth is that we have gotten used to it. Family is family, after all. We continued to visit and enjoy our stays with him, preferring to ignore the problems while we were there. He has a beautiful home with lots of room for guests, and he's always been a terrific host to us and all our friends. We especially like to go for the Jewish holidays.

I guess I should say something more to you about the nature of my brother's problem. We are survivors, you see, and have been through an awful lot. We both want to make new lives for ourselves, and both seemed to do pretty well. But his path was always the harder one. He had enemies, and he had to become a fighter.

I think he didn't know how to handle being a tough guy — something for which we had never been trained — and he started to become consumed by that image. Eventually he won some tough battles, but the victories just didn't work out. Now he's become addicted to holding onto his winnings, to never letting go, and it hasn't made him a nicer person, as you can imagine.

His old enemies seem to be tired and wanting to change things, but that addicted part of him just can't deal with the idea of compromise. His addiction, you see, is not to drugs or to alcohol, God forbid, but to land (we never even owned real estate in the old country!) and power. He just doesn't seem to know how to let go any more.

For the past couple of years, we haven't gone to see my brother. We make like we've been busy and just haven't gotten around to it, but that's not the whole truth. There have been some problems in his neighborhood, you see, and we don't quite know what to do about it. Something about kids throwing rocks, and it looks pretty serious.

That beautiful home of his happens to be located in a pretty rough neighborhood, and his relations with those neighbors are quite awful. We used to believe it was just because his neighbors were nasty people, anti-Semites who never wanted him there in the first place. I'm sure that was true and still is a big part of the problem. But by now, we're beginning to see that part of the problem is caused by him and his attitude as well. Their nastiness just made him hostile, and he never got

to know them very well.

I've just gotten a call from my brother. He's asked me to come visit him. I responded to his call with excitement, hoping that this was the opening I've been waiting for, the chance to bring him to his senses and get him started on the long and painful road to recovery. But now he adds something else before the call is over.

"Come," he says, "I need to see you, and I need your support. But there is one condition to your visit. Please don't criticize. Don't tell me what to do. Don't bother me with your treatment programs. I just want to know that you love me the way I am." And if I am going to speak up, he tells me, he'd rather I not come.

I need your advice, and that of your intelligent readers. The fact is that I do love my brother and want more than anything to help him. I know that he needs me, and that should be enough to make me go without question. But to just go and say nothing? That doesn't seem right, either. I want to help him, not just support his illusion. I can't go and pretend that he has no problems, but I can't just stay home and ignore

him either. Please tell me what I should do.

Yours sincerely,
A troubled brother

Dear Troubled:

Your situation is not an easy one. It is clear that you love your brother, and it is clear that you have to help him. By all means go, go with God's blessing! But don't feel you have to accept his conditions. Once you are there, try to find a way to talk some sense to him. Do it in a way he can hear, and don't threaten him. He does need you, but he needs you to help him get out of this situation, not just to support him in it.

This task will not be a quick or easy one, and you will have to stick close by him for a long time, and without pronouncing judgments. But you may be his only hope, and you cannot abandon him. We wish you well on your journey! ■

Rabbi Arthur Green is president of the Reconstructionist Rabbinical College in Wyncote.

Shalom Center

September 6, 1989
6 Elul 5749

Dr. Arthur Green, President
Reconstructionist Rabbinical College
Church Road and Greenwood Avenue
Wyncote, PA 19095

Dear Arthur:

It is with a heavy heart that I must write to convey my great distress on learning that Arthur Waskow has been severed from the faculty of the Reconstructionist Rabbinical College. Your institution is one which has been associated with freedom of expression and a liberal view, one which would not be denied in the pursuit of financial support of the College. I am upset to know that due to pressure from a few major contributors a major figure in the ongoing fight for social justice and the pursuit of peace has been summarily dismissed.

While I certainly do not always fully agree with Dr. Waskow's views or his approach, I applaud his deep concern and commitment to ideals which I hold near and dear, ideals which the Reform movement affirms: freedom of speech, academic freedom, peace and plenty for all humankind and the right of dissent.

I firmly believe that it would be unfortunate for Israel and for world Jewry were we to speak with but one view on matters taking place in Israel. It would be a sad day in Jewish history were we to muzzle differing opinions, even on so delicate and problematic a discussion as the rights of Palestinians.

A strong Jewish community must have varying views. A strong Jewish community must allow dissent. A strong Jewish community can simply not permit the financial might of a few jeopardize the sacred ideals our people have always pursued.

It is my fond hope the dismissal of Dr. Arthur Waskow will be reconsidered. The Reconstructionist College has done itself a grave disservice which I hope can be amended.

Sincerely,

Alexander M. Schindler

Al

Daniel G. Cedarbaum
1574 Ashland Avenue, Evanston, IL 60201

August 18, 1989

Dr. Arthur Green
President
Reconstructionist Rabbinical College
Church Road and Greenwood Avenue
Wyncote, PA 19095

Dear Dr. Green:

I am writing to express my serious concerns about the firing of Dr. Arthur Waskow from the faculty of the Reconstructionist Rabbinical College. I believe that the decision to fire Dr. Waskow was wrong and that his firing threatens to do serious harm to the College, and to the Reconstructionist movement as a whole, on a least three different levels. Nevertheless, I am hesitant to criticize you personally, since my impression is that you sincerely believe that you had no alternative but to fire Dr. Waskow in light of the enormous pressures that were brought to bear on you by certain major financial supporters of the College. This letter might better have been directed to them, and perhaps you will share it with them. I emphasize that I am writing not in my capacity as the chairperson of FRCH's Social Action Committee, but solely as an individual member of a Reconstructionist congregation and as a proud supporter (financial and otherwise) of the College and of the Reconstructionist movement.

On one level, not having Dr. Waskow on the faculty of the College will itself be a blow to the College and to the Reconstructionist movement. As you know, I am by no means alone in believing that he is one of the most creative and energetic thinkers associated with our movement. While I certainly do not always agree with his views, they never fail to interest and to challenge me. In particular, I believe that Dr. Waskow's re forging of the bonds between traditional Jewish spirituality and the day-to-day battle for social justice is of seminal importance and is (or ought to be) at the core of what Reconstructionism is all about. His writings are widely known and widely respected, and I am proud that Dr. Waskow, a Reconstructionist, is the best known (and sometimes the only

Dr. Arthur Green
August 18, 1989
Page 2

known) voice of organized Judaism in various progressive political circles. I am proud to see his name associated with the College in Tikkun magazine and in the various other serious periodicals with which he is affiliated and for which he writes.

On a second level, Dr. Waskow's firing undermines our commitment to freedom of expression and in particular to academic freedom, a commitment that is among the highest values of both of our two civilizations. While I believe that academic freedom should not be unlimited, and while I am sympathetic to the argument that somewhat greater constraints may properly be placed on academic freedom in a seminary than in a secular university (I can certainly understand prohibiting the advocacy of idol worship), nothing that Dr. Waskow has said or written seems to me to be outside of the bounds of what ought to be fully protected expression.

I will concede that advocacy of the destruction of the State of Israel could be grounds for dismissal from the College's faculty. Having said that, however, I know of no sensible person who believes that Dr. Waskow's views on current Israeli policy toward the Palestinians are motivated by anything other than a sincere love for Israel and a desire to see Israel prosper as a Jewish state in the truest sense of the term, living up to the highest values of Judaism. Of course, Dr. Waskow's views on this most vexing of subjects (which, by the way, I believe to be quite similar to yours) may simply be incorrect or even seriously misguided. His intellectually honest critics must, however, concede that the same can be said of their views. As many people have strenuously argued, one can have no love for the Palestinian people or their cause and still believe that current Israeli policy is so bad (and in so many ways) that criticism of that policy, even very harsh criticism, will serve to promote Israel's self-interest (however narrowly defined) in the long term. Certainly, when enormously respected, "mainstream" Zionists like Philip Klutznick publicly express agreement with Dr. Waskow's views, and appear not to be troubled by the strong language in which he couches them, arguing that Dr. Waskow has somehow ranged beyond the limits of permissible discourse seems untenable. While support for the existence of Israel may well be among the "sancta" of our tradition that must be accepted by anyone who wishes to hold a position on the faculty of the College, I would consider it virtually sacrilegious to include within that notion support for any particular policy of any particular Israeli government.

Dr. Arthur Green
August 18, 1989
Page 3

Nor does the fact that Dr. Waskow may have received several warnings to tone down his rhetoric regarding Israel strike me as relevant. As a matter of principle and not simply of his self-interest, I would not expect Dr. Waskow to accede to a coerced form of self-censorship where (if one accepts my argument) no form of censorship was acceptable. Though Dr. Waskow may have had adequate notice of the charges against him and of the consequences of his failing to change his behavior, a man of principle in his position, firmly believing in the correctness of his views on this most pressing and important issue confronting the Jewish community, could hardly have given in without viewing himself as a coward.

A third level on which Dr. Waskow's firing is deleterious to the College and to the Reconstructionist movement concerns the power of major financial supporters of the College to dictate academic policy and effectively to punish those with whose views they disagree. While we should do our best not to offend those whose generous financial contributions make the College's work possible, in an ideal world we would not, of course, cater to their every whim, particularly where satisfying the donors means acting in a manner detrimental to the College's best interests.

Of course, we do not live in such an ideal world, and that is why, as I suggested above, I am hesitant to criticize your actions in the context of the dilemma with which you were apparently confronted: the choice of either firing Dr. Waskow or seeing the College deprived of needed financial support. What is disgraceful, in my view, is that such pressures were brought to bear on you. I can offer no simple solutions to this problem; I can only hope that the financial supporters involved can be persuaded, by what I consider powerful arguments, that the position that they have taken with regard to Dr. Waskow is harmful to the College and to the Reconstructionist movement.

As the philosopher and art critic Arthur Danto has pointed out with regard to the current controversy over federal support for the arts, one should carefully distinguish between the personal likes and dislikes of the individual who pays taxes and the values of the taxpayers as a group. Danto persuasively argues that the overriding interest of the latter ought to be in assuring the broadest possible freedom of expression. Similarly, I can only hope that the major financial supporters of the College will come to be able to separate their personal likes and dislikes from their higher interest in assuring that the broadest

Dr. Arthur Green
August 18, 1989
Page 4

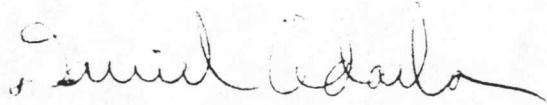
possible range of serious and responsible scholarship and teaching is conducted at the College.

I am grateful that the leaders of the Jewish Theological Seminary resisted what at times must have been enormous pressures to dismiss Dr. Kaplan from their faculty. Certainly, Dr. Kaplan's religious philosophy must have been even more distasteful to many important supporters of JTS than Dr. Waskow's views on Israel (and other matters) are to certain supporters of the College. JTS's moral strength and support for academic freedom should stand as a shining example for us, Dr. Kaplan's intellectual heirs.

We live in a time in which, even in the United States, freedom of expression is all too often threatened from many sides. I would hope that the College and the Reconstructionist movement would take the lead in attempting to keep the torch of liberty and of reason burning brightly and in convincing those for whom censorship seems all too convenient and attractive that far greater than the harm that can be inflicted by almost any idea is the harm that is inflicted by suppressing ideas.

Thank you for considering my views. I realize that you have not yet had an opportunity to give a full account, from your perspective, of the events surrounding Dr. Waskow's firing. I have the highest respect for your intelligence and judgment, and I assure you that I will give careful and open-minded consideration to such an account. I look forward to an ongoing discussion of these matters.

B'shalom,

A handwritten signature in cursive script, appearing to read "Daniel Adair".

cc: Dr. Arthur Waskow ✓

Leonard Fein

August 10, 1989

Arthur Green
Reconstructionist Rabbinical College
Church Road and Greenwood Avenue
Wyncote, PA 19095

Dear Art:

I want first to review my understanding of what happened, and then to let you know where I stand.

189 Marlborough Street
Boston, Massachusetts
02116

You agreed last night when we spoke that the following is an accurate summary of the reality: For some time, you have been wanting to let Waskow go. You had no particular timetable for doing that. When a trustee--and then three trustees--urged you, for what were apparently both political and public relations reasons, to dismiss him, you used that as the occasion to accelerate your timetable. You then used that as the alibi for dismissing him. In other words, instead of sharing with Waskow the reasons for your own dissatisfaction with him, you cited trustee pressure as the reason.

As to the appearance of the thing, it looks like a straightforward knuckling under to board pressure.

The irony, of course, is that given Waskow's status at the college--part-time, adjunct--you needed no "cover" to fire him. But the deed is done.

It was and remains an unacceptable deed. The reasons you cited for Art's dismissal are a fundamental violation of the most rudimentary principles of academic freedom. They cannot be permitted to stand--nor, under the circumstances, can his dismissal.

You have told me that you intend to raise the matter at the September board meeting. While there is a very real issue regarding the propriety of asking the board to consider what is properly outside the scope of board responsibility, the case at hand is now so messy that it seems to me it must come before the board. The question is the manner in which it comes there.

Art -
FYI -
I've purposely
not called you while
dealing with this because
the issue is I am sure
you understand, is not
about you - but I
feel for you.
L.

I believe that you should immediately communicate your feelings to the members of the board, indicating to them that upon reflection, you recognize that a terrible mistake was made, and that it is your intention both to rescind the dismissal and to propose procedures to insure that such things will not happen again. I believe, further, that you should inform the board that you will seek its endorsement of your offer to Art to re-join the faculty.

I cannot and would not tell you what I think you should do if the board fails to give you that endorsement. I can tell you what I would feel compelled to do. I would feel compelled to resign from the board and to withdraw as an honoree at the dinner.

Now, it seems to me that there is a decent chance the board will in fact refuse to endorse your decision, or, for that matter, that you will be unwilling to go so far as to offer to re-hire Art. For that reason, I think you should drop me from the dinner now, since it will be much easier to do that than it will be to have me quit in September. I leave the decision on that to you, but note that to keep me on is to take a serious risk.

As to the question of my board membership, I will stay on the board through the September meeting, but, obviously, will resign if the board fails to repair the error that has been committed.

I am sorry, as you know, that the matter has come to this pass, and I am especially sorry to sound as if I am giving you an ultimatum. But I am in an awkward position, as I am sure you will appreciate. I cannot, in conscience, accept an honor from an academic institution that violates the most elementary norms of the academy. My regard for the purposes of the institution leads me to hope that now that its violation has been called to its attention by a number of people, it will act to remedy the problem. If it chooses to, then I will continue to make such contribution as I am able to its welfare. If it does not, I will, with regret, quit. And, as I said, since there is a decent chance it will not, your wisest course is, I believe, to disinvite me now.

Sincerely,

Leonard Fein

cc: Members of the Board, Arthur Waskow

June 19, 1989
16 Sivan 5749

Arthur Waskow
Executive Director
The Shalom Center
7318 Germantown Avenue
Philadelphia, PA 19119-1790

Dear Arthur:

Enclosed, my address at the recent Shalom Center Brit Ha-Dorot Peace Award. I regret the delay in getting this to you and trust it has not inconvenienced you in any way.

Warm regards and thanks for all your efforts.

Sincerely,

Alexander M. Schindler

Encl.

April 27, 1989
22 Nisan 5749

Mr. Melvin Merians
10 Bonnie Briar Lane
Larchmont, NY 10538

Dear Mel:

Judging by the tone of your reference to the Shalom Center dinner, I inferred that pressures had been put on you to make a monetary gift. I checked with others and I find that this is indeed so, and that the giving of this award has been used to put like pressure on others in our leadership circle.

I feel abused. As you can see by the copy of the letter enclosed, in proffering me this award, Waskow made no mention whatsoever of the fact that the May 31st affair is a fund-raiser, period, and that I am merely the fly-paper dangled to attract dollars. Yes, the cause is worthy, but common decency demanded that I be given the facts so that I could make a choice based on them and not delusion.

If I sound angry, I am -- mostly at myself for being so naive and thereby allowing my friends to be ensnared in the web spun by my conceit that I am really deserving of honor in this arena.

In a word, give what you think the issue merits -- not not a penny more because of our relationship.

Fondly,

Alexander M. Schindler



A RESOURCE CENTER FOR JEWISH PERSPECTIVES ON PREVENTING NUCLEAR HOLOCAUST

April 27, 1989

Edith J. Miller
Assistant to the President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Edie,

I'm sure you have already received your invitation at home but thought you might want an extra one for the office. Please tell Rabbi Schindler that some people asked to serve on the various committees responded after the printing deadline. Their names will be printed on the program. (Rabbis Gottschalk and Stern and Representatives Lowey, Lantos, and Wyden - Rep. Glickman's first name is printed incorrectly and will be corrected on the program.)

Last year we developed a way for people who could not attend the dinner, for a variety of reasons, to participate in honoring the awardees. We sent letters saying that we were preparing scrolls honoring Norman Cousins and Sidney Shapiro which they could sign if they were unable to attend the function. They were given an opportunity to contribute amounts beginning at \$18. A recent graduate of RRC does the calligraphy for us as his donation. Arthur is planning to do this again for Rabbi Schindler and Ira Silverman. He asked if you would be able to give us some names of friends of Rabbi Schindler's from the different pieces of his life - college, congregational rabbinate, etc. This is a great way to include those who live at some distance from New York.

Arthur feels that you should not have to pay the full cost of your ticket because you've been so helpful and he asked me to tell you that your ticket will be at cost (which isn't low either unfortunately - \$120). I think that I already mentioned that the same was true for any of their children who may attend.

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P1807
Quana

7318 GERMANTOWN AVENUE, PHILADELPHIA, PA 19119-1790 (215) 247-9700

The
Shalom

0,50
CENTER

A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

May 17, 1989

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Esther Leah Ritz
Rabbi Alexander Schindler
Rabbi Gerald Serotta
Sidney Shapiro
Eliot Spack
Harriett Woods
Rabbi Walter Wurzbarger

Edith J. Miller
Assistant to the President
UAHC
838 Fifth Avenue
New York, New York 10021

Dear Edie,

Am enclosing two copies of the time line for the Brit HaDorot dinner. Mel Merians told us that he and Rabbi Schindler have a very early plane to catch the next morning so we cut the time back as drastically as we could. We will do our best to get him home early.

Hope your meetings are going well.

P/802

Diana

Diana Stein
Events Coordinator
The Shalom Center
425 East 79th Street, 1N
New York, New York 10021

(212) 439-1688

ALBERT A. LIST AND VIKI LAURA LIST FOURTH ANNUAL

Brit HaDorot PEACE AWARD DINNER - WEDNESDAY - MAY 31, 1989

BRIDGEWATERS - SOUTH STREET SEAPORT - 6:30 PM - 9:45 PM

PROGRAM TIME LINE

6:30-7:00 P.M.	Cocktails
7:00-7:05 P.M.	Seating
7:05-7:20 P.M. (5')	"The Rainbow Covenant" - song by <u>Cantor Benjie-</u> <u>Ellen Schiller</u> and <u>Rabbi Lester Bronstein</u>
(7-8')	Welcome - <u>Viki Laura List</u>
7:20-7:25 P.M.	<u>Motzi</u> - <u>Edith J. Miller</u> , <u>Sema T. Greenberg</u> , and <u>Diana Stein</u> Appetizer and Salad served
7:25-7:55 P.M. (5')	<u>Robert Goodkind</u> speaks about Ira and introduces Arthur Waskow
(5')	<u>Arthur</u> speaks about the Noah Award and Ira
(10')	Arthur introduces <u>Jacqueline Levine</u> who reads Ira's scroll and speaks about Ira
(10')	<u>Sarah</u> , <u>Rachel</u> and <u>Jacob Silverman</u> present Ira with the award and he responds
7:55-8:10 P.M. (5')	<u>Rabbi Devora Bartnoff</u> introduces Award to JANR
(10')	The children present <u>Gail Gertzog Vail</u> with the award and she responds for JANR
	Dinner is served
8:10-8:15 P.M. (5')	<u>Ruth Abram</u> makes request for contributions
8:55-9:00 P.M.	Dinner finished - <u>Birkat HaMazon</u> (led by <u>Benjie</u> and <u>Les</u> - sheets will be given)
9:00-9:40 P.M. (5')	<u>Melvin Merians</u> speaks about Rabbi Schindler and introduces Al Vorspan
(5')	<u>Al Vorspan</u> reads Rabbi Schindler's scroll, explains the <u>Brit HaDorot</u> Award, and introduces Rabbi Schindler
(30')	The children present the award to <u>Rabbi Schindler</u> and he responds
9:40 P.M.	Closing Song - <u>Benjie</u> and <u>Les</u>



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

April 27, 1989
22 Nisan 5749

Mr. Melvin Merians
10 Bonnie Briar Lane
Larchmont, NY 10538

Dear Mel:

Judging by the tone of your reference to the Shalom Center dinner, I inferred that pressures had been put on you to make a monetary gift. I checked with others and I find that this is indeed so, and that the giving of this award has been used to put like pressure on others in our leadership circle.

I feel abused. As you can see by the copy of the letter enclosed, in proffering me this award, Waskow made no mention whatsoever of the fact that the May 31st affair is a fund-raiser, period, and that I am merely the fly-paper dangled to attract dollars. Yes, the cause is worthy, but common decency demanded that I be given the facts so that I could make a choice based on them and not delusion.

If I sound angry, I am -- mostly at myself for being so naive and thereby allowing my friends to be ensnared in the web spun by my conceit that I am really deriving of honor in this arena.

In a word, give what you think the issue merits -- not not a penny more because of our relationship.

Fondly,

Alexander M. Schindler

*Dictated before he talked.
You are 'right' - I'm even more
naive than I think. As my favorite
postscript Cyrano put it - "you (
meaning me) need but 3 letters to sum
you up "a" "s" "s"*



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

April 27, 1989
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The Shalom Center is the only national organization devoted solely to bringing Jewish perspectives to the task of preventing a nuclear holocaust. It began in 1983 and has grown to involve more than 5,000 affiliated Rodfei Shalom, "Seekers of Peace," a staff of five, affiliated committees and coalitions in many cities, and a board that spans all the religious and communal groups and approaches in American Jewish life.

The Center publishes The Shalom Report, conducts training institutes and workshops, supplies speakers, and creates and distributes sermon outlines, liturgies, Jewish school curricula, a voting registration handbook, analyses of policy issues and pending bills and treaties, candidate voting records, and adult-education materials—all drawing on Jewish history and tradition.

The Shalom Center works with a broad range of Jewish religious and communal institutions to see that study and action on the nuclear threat become a regular part of Jewish life. We have successfully enriched the Jewish calendar with Rainbow Sign observance in the spring and Sukkat Shalom and Atzeret Lé'Hayyim in the fall. We are exploring ways to bring Jewish materials on peacemaking to those in the Soviet Jewish community who expect to remain in the Soviet Union, to build connections between them and American Jews.

For more information call or write:

The Shalom Center

7318 Germantown Avenue
Philadelphia, PA 19119-1790
(215) 247-9700

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Jocelyn Dan Wurzburg

Please join Dr. Carl Sagan, Dr. Robert J. Lifton, Betty Jean Lifton, and Norman Cousins, previous recipients of the Brit HaDorot Peace Awards, the Board of Directors and the Advisory Council of The Shalom Center in honoring Rabbi Alexander M. Schindler, JANR, and Ira Silverman.

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The
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Call the person

#4

A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

November 18, 1988

Rabbi Alexander Schindler, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Alex:

I am honored to write you on behalf of the Board of The Shalom Center to invite you to accept the Albert List and Viki List Brit HaDorot Award from the Center -- for your extraordinary work toward preventing nuclear holocaust and toward ending the nuclear arms race.

The Award is named for the Covenant between the Generations that our generation needs to make, in order to keep future generations alive, and for the father and daughter, Albert List (zichrono l'vracha) and Viki List, who decided to affirm their own inter-generational covenant as Jews to "choose life" by helping The Shalom Center create the Award.

By presenting you with the Brit HaDorot Award, we wish to honor your passion, steadfastness, and commitment in working to convince the Jewish community to take as one of its primary goals the prevention of nuclear holocaust.

In addition, though the work of The Shalom Center focuses on the nuclear danger and that is the focus of the Brit HaDorot Award as well, our Board was quite conscious of the vigor and courage you have shown on behalf of peace, justice, and freedom in other spheres as well. We are especially conscious that you were among the earliest and clearest in affirming that we could work for freedom for Soviet Jews and for nuclear disarmament as well -- that the two are compatible and complementary, not contradictory.

We have previously granted the Brit HaDorot Award to Dr. Carl Sagan, to Norman Cousins, and to Dr. Robert Jay Lifton and Betty Jean Lifton. We know you will add lustre to that company: not only the light of your own life-long work, which you share with them, but in addition the light of Torah, the Jewish tradition and the Jewish imagination, which you not only embody but shine forth in a conscious and explicit way.

This year as in the past, the Award will be present-

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Sidney Shapiro
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Rabbi Walter Wurzbarger

ed at a well-attended dinner in New York City, (probably again at the B'nai B'rith building near the UN). We would be delighted for you to deliver an address at the dinner that would point the way for us -- in the Jewish community and beyond -- in the next steps toward dealing with the nuclear danger.

The Award itself consists of \$1800 and a work of Jewish art.

As for the date of the event: ideal, so far as we are concerned, would be the evening of Wednesday, May 31 (from about 6 to 10 p.m.) -- but if that date is a problem for you, we would be glad to work out an alternative that fits your schedule.

We have May 31 in mind because that date is erev 27 Iyyar, which according to the Torah is the date of the end of the Flood and the coming of the Rainbow.

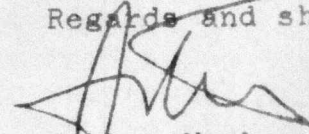
We have taken the Flood and the Rainbow as the most powerful Torah metaphors and teachings about -- on the one hand -- the danger of world-wide nuclear destruction, and -- on the other -- the need in our generation for human beings to join in the covenant to preserve "seedtime and harvest, cold and heat, summer and winter, day and night."

Over the last several years, many congregations and communities have indeed made this date into "Yom HaKeshet," a day for renewing the covenant to protect all life.

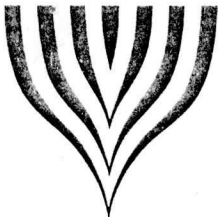
I look forward to hearing from you and beginning to work out with your office whatever details are necessary.

I want to add that while all of our Board are excited and pleased about this, Al Vorspan, Norma Levitt, and David Saperstein were of course especially pleased. As for me, there are plenty of decisions that our Board makes that feel sensible to me, but only a few that fill me with special joy and enthusiasm. This is one of them.

Regards and shalom,



Arthur Waskow



איחוד
ליהדות
מתקדמת
באמריקה

Commission on Social Action of Reform Judaism

UNION OF AMERICAN HEBREW CONGREGATIONS—CENTRAL CONFERENCE OF AMERICAN RABBIS
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

February 2, 1989
27 Shevat 5749

The Honorable Howard M. Metzenbaum
Senator from Ohio
United States Senate
140 Russell Building
Washington, DC 20510

Dear Howard:

This letter is to alert you to an invitation you will be receiving in the very near future. It is my fond hope that you will be able to accept. I refer to an invitation to introduce Alex Schindler at a Brit HaDorat Award Dinner sponsored by The Shalom Center - A Resource Center for Jewish perspectives on Preventing Nuclear Holocaust. You undoubtedly know of the work of the Center, even as I am confident that many dear friends and associates of yours are listed on the Board and/or Advisory Council of this organization.

Alex will receive their coveted Liss Award on Wednesday night, May 31, 1989. Everyone concerned will be honored if you would agree to introduce Alex that evening. I know that your presence would mean much to Alex himself. A formal invitation with more detailed information will be forthcoming shortly, but I write to underscore my own hope that you can be in New York on May 31, and that you will do all of us the honor of introducing Alex to a prestigious assemblage.

Warmest personal regards.

Cordially,

Albert Vorspan

Chairman
Harris Gilbert
Director
Albert Vorspan
Associate Director
Rabbi David Saperstein

●
NATIONAL FEDERATION OF
TEMPLE SISTERHOODS
NATIONAL FEDERATION OF
TEMPLE BROTHERHOODS
NORTH AMERICAN FEDERATION
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TEMPLE ADMINISTRATORS
NATIONAL ASSOCIATION OF
TEMPLE EDUCATORS
AMERICAN CONFERENCE
OF CANTORS
ASSOCIATION OF REFORM
ZIONISTS OF AMERICA

November 20, 1988
21 Kislev 5749

Mr. Arthur Waskow
Executive Director
The Shalom Center
7318 Germantown Avenue
Philadelphia, PA 19119-1790

Dear Arthur:

I have now had an opportunity to determine the possibility of my being with the Shalom Center for a dinner meeting. While I did have a conflict, I was able to make a change and am now available for a dinner meeting on Wednesday, May 31, 1989.

Needless to say, I am honored to be invited to be a recipient of the Albert List and Viki List Brit HaDorot Award from the Shalom Center. This means a great deal to me for I know it is a most prestigious award. I thank you and the members of the Board of Directors for determining to honor me in so meaningful a manner.

May, 31, 1989 is now reserved on my calendar. We can work out the details of the evening as the date draws closer.

With thanks and every good wish, I am

Sincerely,

Alexander M. Schindler

*Note to
Pete*

Where is
dinner -
1/6 in N.Y.
no problem

Eric -

Please clear date
with workshop
Thorens
when is
N.Y.
mtg.?

5/31 - possible if you
cancel some promises
to meet in N.Y. with
Pres + VP's of NJWA
Congregations

Wootton

1989

November 22, 1988
13 Kislev 5749

Mr. Arthur Waskow
Executive Director
The Shalom Center
7318 Germantown Avenue
Philadelphia, PA 19119-1790

Dear Arthur:

I am flattered by the honor which the Board of the Shalom Center has determined to bestow upon me and, of course, I gladly accept.

I will be happy to address a dinner meeting in New York City.

The only question I can't answer now is one of the date. I opened the calender and there is a notation from Edie which I can't decipher. I will have to await her return from Atlanta in order to make a final decision on the date. But, since you indicate that it is flexible, that presents no particular problem. Still, it may well be that night.

Once again my thanks.

Sincerely,

Alexander M. Schindler

alex - would you prefer kennedy as
first choice...I can call Nancy to determine
availability before letter goes out....

----invites to all the kids so they know -
jon so he can attend and I suppose and hope
they mean as guests... who else? i can prepare
a local list...

~~Mocon~~
~~Speed~~

~~offices~~
~~Kids~~

425.9.
79 ~~to 81~~
~~2 Ke~~
~~10000~~

~~Calley~~

The
Shalom

והלל
CENTER

A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

January 25, 1989

Edith J. Miller
Assistant to the President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

5
Recpt. 639
700

Dear Edie,

We now have a location for our Brit haDorot dinner honoring Rabbi Schindler. The event will be held at Bridgewater which is in the South Street Seaport Area. We'll be on the third floor of the Fulton Market Building with windows overlooking the Brooklyn Bridge. It is truly a lovely spot.

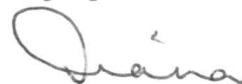
Thank you for sending me the biographical information on Rabbi Schindler. I spoke with Al Vorspan and Rabbi Syme about to whom I should look for guidance in planning this event. Al suggested that I work with Glenn Stein in his and David's absence on pulling together some congressional representation and Rabbi Syme asked that I meet with you about the other aspects. Therefore, I have two requests:

(1) We had thought that it would be good to ask Senator Metzenbaum to introduce Rabbi Schindler that evening. Rabbi Syme suggested that Senator Kennedy might be a better choice. He said that the decision should be left to you. He also said that you could write a letter to the senator you chose to say that we will be contacting him about this and sign Al's name to the letter. (copy to us)

(2) We also need a list of family members, friends and colleagues of Rabbi Schindler whom we may invite.

Please call if there are any questions.

bshalom,



Diana Stein (212-439-1688)

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Esther Leah Ritz
Rabbi Alexander Schindler
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Harriett Woods
Rabbi Walter Wurzbarger

The
Shalom

וְשָׁלוֹם
CENTER

Call me

#1 file

A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

November 18, 1988

Rabbi Alexander Schindler, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

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Rabbi Walter Wurzburger

7318 GERMANTOWN AVENUE, PHILADELPHIA, PA 19119-1790 (215) 247-9700

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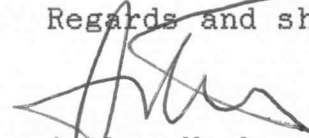
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Regards and shalom,



Arthur Waskow



RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

June 15, 1989
12 Sivan 5749

Mr. Arthur Waskow
Executive Director
The Shalom Center
7318 Germantown Avenue
Philadelphia, PA 19119-1790

Dear Arthur:

Thank you very much for the "other part" of the Brit HaDorot Award.

I enclose here my check made out to the Shalom Center. It is for \$500.00 as you can see. The balance of \$1,300.00 will be turned over to the Fund for Reform Judaism which, as you well know, encourages a lot of good work in the realm of nuclear disarmament. I think that this is a fair split.

Again, my thanks for your many personal courtesies.

Cordially,

Alexander M. Schindler

bcc: Mr. Melvin Merians

Shalom Center

The Shalom Oily CENTER

#1
A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

20
6/7/89

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Rabbi Gerald Serotta
Sidney Shapiro
Eliot Spack
Harriett Woods
Rabbi Walter Wurzbarger

Dear Alex,

I'm enclosing the
other part of the Bill
Hedrick Award —
with my thanks for
the work you've done
over the years & for
the address you gave at
the dinner — both
extraordinary!

YIP
J. H.

May 28, 1986
19 Iyar 5746

Mr. Arthur Waskow, Director
The Shalom Center
~~Church Road and~~ Greenwood Avenue
Wyncote, PA 19095

Dear Mr. Waskow:

I am writing to acknowledge your letter of May 20, 1986 addressed to Rabbi Schindler. As you may have heard by this time, Rabbi Schindler suffered a heart attack while touring in Israel with a UAHC Board Mission. He has been hospitalized but I am happy to tell you that he is doing extremely well, making a very fine recovery.

At the moment, however, I have no timetable as to the date when he will return to his desk. Therefore, as you can appreciate it will not be possible to provide Rabbi Schindler's reaction to the proposal submitted by Howard Hallman of the Civic Action Institute. I will, of course, hold this material for Rabbi Schindler's return.

With every good wish, I am

Sincerely,

Edith J. Miller
Assistant to the President

the
shalom

ויהו
CENTER

A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

May 20, 1986

Rabbi Alex Schindler
Union of American Hebrew
Congregations
838 5th Ave.
New York, NY 10021

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Rabbi Walter Wurzbarger

Dear Alex:

A year ago, I began discussing the possibility of a world-wide effort to achieve a zero level of nuclear weapons (or nearly that) by the year 2000. My underlying thought was that the grinding work of organizing wears people out unless they have an achievable vision; and that a target date of 2000 was neither so far as to be meaningless nor so close as to be impossible. I also thought it important that the millennial energy already gathering among Christians be focused toward a decent, rather than an apocalyptic, goal.

I wrote several memos and then an article, published by Fellowship magazine and then by The Shalom Report, which I am enclosing. At practically the same moment it was published by Fellowship, Mr. Gorbachev proposed world-wide nuclear disarmament by the year 2000.

In some ways this inhibits discussion of the idea among Americans; in some ways it opens up new possibilities. My own view is that if the approach makes sense, then we ought neither to back off because one of the super-powers, proclaims it nor fall into supporting that super-powers proposal -- but pursue our own.

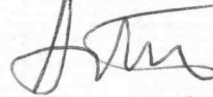
I have therefore continued to explore the possibilities, especially with several Christian leaders, and I enclose responses from Bishop Thomas Gumbleton, one of the Catholic bishops most involved in reexamination of the nuclear arms race, from the head of the United Church of Christ, and from national coordinator of Pax Christi.

Meanwhile, Howard Hallman of the Civic Action Institute in Washington, D.C., has moved ahead to develop a proposal for a Call by religious, scientific, professional, and commercial leaders on behalf of an independent plan for elimination of nuclear weapons by the Year 2000. I am enclosing his proposal, including his plan for presenting the Call.

AT THE RECONSTRUCTIONIST RABBINICAL COLLEGE
CHURCH ROAD AND GREENWOOD AVENUE, WYNCOTE, PENNSYLVANIA 19095 (215) 576-0800

To me this seems an important step that we could take, and Hallman's initiative a very useful one. I would welcome hearing your reactions, and if you feel as I do that this is an important step, I would welcome your letting Hallman know of your support.

Regards and Shalom


A handwritten signature in dark ink, appearing to be 'Arthur Waskow', written in a cursive style.

Arthur Waskow

AW/lh
enclosures
primzero

ARCHDIOCESE OF DETROIT

1234 WASHINGTON BOULEVARD
DETROIT, MICHIGAN 48226

Year 2000


May 9, 1986

Dear Mr. Waskow,

Thank you for your letter of April 28th and for your article that appeared in Fellowship. I was very pleased to receive both.

Your thoughts about eliminating nuclear weapons by the year 2000 are most interesting and I believe your approach has much merit. I would definitely support it.

You spoke about the possibility of bringing a large number of religious leaders together to begin such a process. That is in line somewhat with a project I have been working on for some months, i.e., to bring together a group of religious leaders in a retreat setting, to pray over and discuss how we, in our individual roles as religious leaders, can bring our nation to the decision to say no to nuclear weapons. I am hopeful that we can plan such a religious gathering sometime in the next 12 months. More importantly, I'm hopeful that we can have a major impact on the thinking of the people of this country.

I will keep your article and your ideas close at hand and share them with other religious leaders. Thank you sincerely for sharing them with me.

I ask for your prayers and assure you of mine.

Sincerely,

Thomas J. Gumbleton

Thomas J. Gumbleton
Auxiliary Bishop/Detroit

Arthur Waskow
The Shalom Center
Reconstructionist Rabbinical College
Church Road & Greenwood Ave.
Wyncote, PA 19095

TJG:NED



UNITED CHURCH OF CHRIST

105 Madison Avenue, New York, N.Y. 10016, Tel. (212) 683-5656

Office of the President

May 15, 1986

Mr. Arthur Waskow
The Shalom Center
Church Rd. & Greenwood Ave.
Wyncote, PA 19095

Dear Mr. Waskow:

Thank you for writing.

I know your article well. I am an avid reader of Fellowship.

It does seem to me that you have struck a significant chord in your article and my guess is that many of us will want to identify with it.

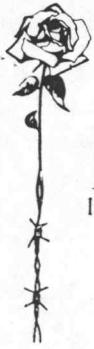
Have you written to Bishop Gumbleton of Detroit?

Perhaps you heard that the Pentecost meeting scheduled to be held in Chicago a week ago was cancelled at the last moment. Those planning the event felt that there were too few major church leaders available on short notice. The meeting will be re-scheduled - I hope soon!

Thank you for all of the significant work that you and your colleagues are doing in The Shalom Center.

Very sincerely yours,

Avery D. Post
President
/njc



Pax Christi USA

INTERNATIONAL CATHOLIC PEACE MOVEMENT

Yea 200

348 East Tenth Street
Erie, Pennsylvania 16503
814/453-4955


May 15, 1986

Arthur Waskow
Shalom Center
Church Road and Greenwood Avenue
Wyncote, PA 19095

Dear Arthur,

This will be a brief note that doesn't do justice to the article, "Disarmament 2000." I really like the idea. Would be very interested in a meeting of religious leaders to endorse and develop a plan to implement the goal. I am sending a copy to Bishop Gumbleton. You probably know that he attempted to organize a retreat with religious leaders --bishop level--in order to develop a plan to end the arms race. In fact, the retreat was supposed to be taking place as I write this letter. Unfortunately, many of those who expressed an interest in coming to the retreat had schedule difficulties. So Tom, Jim Wallis and Avery Post are going to try again in the fall. Anyway, I think your paper would be an excellent discussion starter. Please let me know how Pax Christi can help. I look forward to hearing from you.

In peace,


Mary Lou Kownacki, OSB
National Coordinator
Pax Christi USA

MLK/bw

Worldwide Nuclear Disarmament:
Starting Now, Finishing before the Year 2000

A Citizens' Declaration

- * The time has come to rid the world of nuclear weapons, to eliminate the risk of nuclear war, to free the Earth from the danger of nuclear holocaust.
- o Nuclear weapons serve no legitimate national purpose.
 - o They fulfill no useful function in battle because destruction would be disproportional to reasonable military objectives.
 - o Even limited use would cause indiscriminate harm to noncombatants and would damage the wider environment.
- * o Use by one nation against another would be an act of genocide, a practice that can never be justified.
- o Widespread use would also risk a nuclear winter and the elimination of human life on Earth.
 - o Moreover, the threatened use of nuclear weapons as a means of intimidation or as a deterrent through assured destruction is morally unjustifiable.
 - o Yet even though nuclear weapons have no just and rightful use, humankind lives under the perpetual risk of nuclear war.
- * We, therefore, solemnly declare that the world must be free of all nuclear weapons. The process of elimination should begin immediately and should be completed no later than December 31, 1999 so that the world can enter the new century safe from the threat of nuclear destruction.

To achieve this goal, we make the following recommendations to all nations possessing nuclear weapons and to all who may harbor ambition to acquire them.

A. Actions to be Carried Out in Stages between 1986 and 1999

- * Many steps to eliminate nuclear weapons should be taken immediately, but some can be scheduled to take place over a period of years.

1. Elimination of Strategic and Intermediate-range Nuclear Forces

We urge the two nations possessing the largest stockpile of nuclear weapons -- the Soviet Union and the United States -- to:

- * (a) Immediately begin dismantling their intermediate-range nuclear forces (INF), on a fair and mutual basis, a process to be completed within three to four years, and
- * (b) Quickly come to agreement on the scheduled reduction and elimination of strategic nuclear weapons on a balanced, mutual, and equitable basis, a process to be started immediately and completed no later than December 31, 1999.

- * Verification of compliance with agreements for reduction can be achieved through already developed national technical means, especially reconnaissance satellites.
- * We urge the other three nuclear weapon states -- Great Britain, France, and China -- also to dismantle their strategic and intermediate-range nuclear forces, starting as soon as the two superpowers commence reduction of their nuclear weapon stockpiles and completing the process before the year 2000.

2. Military Disengagement in Europe

- Because the deployment of strategic and intermediate-range nuclear weapons is so closely interwoven with forward-based defense in Central Europe by forces of the North Atlantic Treaty Organization (NATO) and the Warsaw Treaty Organization (WTO), the dismantlement of the nuclear armory of the United States, the Soviet Union, Great Britain, and France requires simultaneous military disengagement in Central Europe. Therefore, we call for the following actions to occur simultaneously with nuclear arms reduction:
- (a) Immediate completion of the first stage of the Mutual and Balanced Force Reduction (MBFR) talks and the first step of force reduction in Central Europe before the end of 1986,
 - (b) Over the next decade mutual, balanced, and scheduled withdrawal of all Soviet and U.S. forces from Central Europe and demobilization in their homelands, and
 - (c) As the superpowers withdraw, substantial reduction of national military forces of all European nations to a level sufficient only for border defense and not for offensive action.

3. Sino-Soviet Military Disengagement

Likewise the nuclear confrontation between the Soviet Union and China is connected with forward-based conventional forces along their lengthy common border. Therefore, we call upon China and the Soviet Union to achieve military disengagement of their ground forces and demobilization of these forces in their homelands, to be achieved simultaneously with the reduction and elimination of their strategic and intermediate-range nuclear forces.

B. Actions to be Carried Out Immediately

- * To affirm and solidify commitment to the goal of complete, worldwide nuclear disarmament by the year 2000, a number of actions should be undertaken immediately.

1. Freeze the Arms Race

All efforts to expand the nuclear armory and to expand war-fighting capacity should be terminated immediately.

- (a) Accordingly we call upon the United States and the Soviet Union to enter into an agreement for a comprehensive and verifiable freeze on the testing, production, and deployment of nuclear weapons systems.

This might start as a bilateral agreement, but we call upon Great Britain, France, and China to become signators as well.

- (b) As an interim measure, we call upon the Soviet Union and the United States to carry out a mutual moratorium on further nuclear weapons testing, to be in effect as long as the other side does not test. We call upon the other three nuclear weapon states, and any other nation with nuclear weapons ambition, to join this moratorium. And we call upon France to cease nuclear testing outside its homeland on the Muroro Atoll in the South Pacific.
- (c) Going beyond this voluntary moratorium, we call upon the five nuclear powers and all other nations to enter into a permanent, comprehensive test ban treaty to forbid any more testing of nuclear explosive devices of any kind.
- (d) As a second interim measure, we call upon the United States and the Soviet Union to carry out a mutual moratorium on the flight testing of any new or existing nuclear weapon delivery system. This will provide an additional safeguard for an uncontrolled nuclear arms race. We call upon other nuclear weapon nations to join this flight testing moratorium.

2. Halt Preparation for Star Wars

The arms race is beginning to move into space around the Earth. Particularly ominous are anti-satellite (ASAT) weapons, which both the Soviet Union and the United States are developing, the U.S. Strategic Defense Initiative (SDI), and Soviet counterparts of space-based defense measures.

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- (a) To halt this trend we call upon the United States and the Soviet Union to immediately agree to a mutual moratorium on any further testing of ASAT weapons and to then enter into a treaty to make this a permanent ban with full-scope verification to assure compliance. We also call upon both nations to cease developing other measures of space-based defense and to adhere closely to all provisions of the Anti-Ballistic Missile (ABM) Treaty of 1972.
- (b) We call upon Great Britain, France, China and other nations of the world to similarly refrain from developing and deploying anti-satellite and other space-based weapons.

3. Withdrawal of Unneeded Nuclear Forces

While strategic and intermediate-range nuclear forces are being dismantled over a period of years, there should be immediate action to remove all other nuclear weapons from places where they have no utility in warfighting because of their excessive destructive power and the harm to noncombatants. This includes the following weapons and places:

- o Tactical nuclear weapons in Central Europe and South Korea.
- o Nonstrategic nuclear weapons aboard ships and at bases in the regions of the Pacific Ocean and the Indian Ocean, and elsewhere in the Third World.

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C. Matters Requiring Continuous Attention

In addition to halting the expansion of the nuclear weapon systems of the current possessors and working toward their dismantlement, constant attention must be given to preventing other nations from becoming nuclear weapon powers and to dealing with other world problems.

1. Nonproliferation of Nuclear Weapons

The Nuclear Non-Proliferation Treaty of 1968 provides a strong foundation for preventing the spread of nuclear weapons. We call upon all nations of the world which have not signed and ratified this treaty to do so and to abide by its restrictions. We call upon all current signers to continue their commitment.

2. Economic Reallocation

The elimination of nuclear weapons and the demobilization of other military forces of the nuclear weapon states would permit the redirection of large amounts of economic resources to more constructive uses. We recommend four ways for spending these redirected resources:

- (a) Assist the Third World in economic and social development by offering Third World nations technical assistance, loans, grants, and trade opportunities so that they can work their way out of poverty.
- (b) Deal with domestic needs, particularly opening greater economic opportunities to poor people and poor localities.
- (c) Provide retraining to individuals and economic adjustment assistance to localities required to shift from defense activities to civilian production and services.
- (d) In the United States, reduce the federal deficit, which rose enormously because of uncontrolled military expenditures.

In Conclusion

We call upon the governments of the world's nations to carry out all of these recommendations for the good of all humankind and for the preservation of the planet Earth so that future generations may flourish.

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This draft was prepared by Howard W. Hallman. Comments are invited.

Please write him at: Civic Action Institute
 P.O. Box 39208
 Washington, D.C. 20016

Or call: (301) 762-4164



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Howard W. Hallman
President

Suggested Plan for Signing and Publicizing the Proposed Citizens' Declaration on "Worldwide Nuclear Disarmament: Starting Now, Finishing by the Year 2000"

Initiative. This Citizens' Declaration has been initiated by Howard Hallman for the purpose of articulating a vision of the future. Two drafts have been circulated during March and April 1986 to approximately 100 persons. Slightly more than half are from religious organizations; most of the others are from organizations interested in arms control and disarmament, plus some civil rights leaders and other individuals. A third draft reflects comments received.

Response. Both positive and negative comments have been received. Several arms control experts have indicated that the elements of the Declaration are complete and offer a reasonable, though ambitious, agenda for eliminating nuclear weapons by the year 2000. They have suggested certain refinement of phrases which the third draft incorporates. Some others have felt that in the second draft it would be better to substitute words such as "urge" and "recommend" for "demand" while another person thought that conditional words, such as "could" and "would" should be eliminated to strengthen the Declaration. The third draft takes the first recommendation and softens the tone a bit so as to attract a broader base of signers. Some have said that they favor the ideas expressed in the Declaration but that their organization doesn't get involved in sign-ons or doesn't have time. And some have indicated that they consider worldwide nuclear disarmament by the year 2000 to be impracticable and therefore could not endorse such a statement.

Endorsers. Several well-known persons have indicated a willingness to endorse and sign the Citizens' Declaration (assuming an acceptable final draft). Additional initial endorsers are now being sought so that a dozen or more well-known persons from religion, science, professions, peace organizations, and other sectors will be listed when the final draft is circulated for additional signers.

Organizational support. A number of organizations have indicated an interest in facilitating the process of gaining signatures, though generally their existing activities absorb most of their staff time and resources. An effort is now underway to obtain the endorsement of several coalitions and major peace organizations.

Circulation. Preference is to work through existing organizations and networks to invite people to sign the Declaration, seeking at least 100 initially and as many more as possible. Most important is to get a good cross-section. Where a connecting organization cannot be found for

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a key sector, the Civic Action Institute will write directly to prospective signers. Three to four weeks will be given to collecting signers.

Public signing. Several key organizations will be asked to help the Civic Action Institute stage a public signing of the Citizens' Declaration at a ceremony in Washington, D.C. It is suggested that a number of prominent persons from religion, science, professions, and other sectors be invited to sign first and make brief statements about the importance of the goal of worldwide nuclear disarmament by the year 2000, its necessity and practicality, and about particular elements of the Declaration. They can also say how many of their colleagues (e.g., bishops, scientists, etc.) have endorsed the Declaration. After that, others present can also sign the Declaration. Maximum possible media coverage will be sought.

Presentation to governments. Small delegations of the initial signers will then seek to present copies of the Citizens' Declaration to representatives of the five nuclear weapon states: United States, Soviet Union, Great Britain, France, and China; that is, to President Reagan and the four ambassadors or their representatives. These visits should be arranged in advance, emphasizing the constructive intent of the Declaration and the mutual interest of all nations in the goal. However, if a particular national representative will not receive a delegation, they can give a copy to a guard or receptionist, preferably with media coverage.

Other ceremonies. On the day or week following the Washington signing of the Citizens' Declaration, there could be local ceremonies in other cities, arranged by cooperating organizations. The main requirements would be to involve all major sectors and to have a positive emphasis.

Further circulation. Thereafter the Citizens' Declaration will go into the public domain for use as an educational tool and rallying point as various local groups consider it, endorse it, and circulate it for signatures.

Other followthrough. The Civic Action Institute is committed to working closely with other organizations in other kinds of activities related to the goal of nuclear disarmament and the specific steps outlined in the Declaration.

Endorsement of Citizens' Declaration on Worldwide Nuclear Disarmament
as developed by Civic Action Institute, Washington, D.C.

_____ I endorse the Citizens' Declaration on "Worldwide Nuclear Disarmament:
Starting Now, Finishing before the Year 2000" (third draft of May 9,
1986), and I permit my name to be used in publicizing the Declaration.

Name _____ Title _____

Organization _____

Address _____

Telephone (____) _____

My endorsement is: (a) _____ as an individual (with organization to be
listed for identification purposes only)

or (b) _____ as an individual only (without organizational
affiliation identified)

_____ My organization endorses the Citizens' Declaration.

Please return this form to:

Civic Action Institute
P.O. Box 39208
Washington, D.C. 20016

For further information call:

Howard Hallman at (301) 762-4164

This form must be on file prior to public use of your name with the
Citizens' Declaration.



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Howard W. Hallman
President

March 1986

The Civic Action Institute is a private nonprofit organization, established by Howard W. Hallman in 1969. During the first nine years it went by the name of Center for Governmental Studies and focused upon (a) decentralization of federal employment and training programs and (b) local governmental decentralization into neighborhood operations. To spread this knowledge, the Center conducted workshops, published research reports, and distributed a bimonthly newsletter, *Neighborhood Decentralization* (1973-76). One offshoot was the formation of Neighborhoods, USA, a national membership association of local officials and neighborhood activists.

In 1978 the organization changed to its present name and embarked upon programs of (i) neighborhood technical assistance and (ii) training local officials on how to achieve greater citizen participation. The Institute published how-to guides, training manuals, and an information-exchange newsletter, *Neighborhood Ideas* (1976-83). Funds for this purpose ran out in 1983, and the Institute was dormant for two years.

Recently Hallman has revived the Institute to focus upon civic action related to the need for nuclear disarmament. Among other initiatives, he has drafted and is circulating for comment a Citizens' Declaration on "Worldwide Nuclear Disarmament: Starting Now, Finishing before the Year 2000."

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Howard W. Hallman is a native of Pittsburg, Kansas and a political science graduate of the University of Kansas (B.A., 1950; M.A., 1951) in Lawrence. His master's thesis was *A Study of Gandhi's Techniques of Non-violence as a Means of Affecting Political Change*. He worked two years part-time and one year full-time for the University's Bureau of Government Research (1949-52).

Hallman moved to Philadelphia where he worked for the Philadelphia Housing Association, a citizen agency (1952-57) and as a consultant on urban renewal and metropolitan governance (1957-58). He worked in New Haven from 1959 to 1965, first as director, Division of Neighborhood Improvement, New Haven Redevelopment Agency, and then as deputy director, Community Progress, Inc., a forerunner of the Community Action Program of the War on Poverty. He has lived and worked in the Washington, D.C. area since 1965: as a consultant on anti-poverty programs (1965-66, 68-69); director, poverty program study, U.S. Senate Subcommittee on Employment, Manpower and Poverty (1967); and president, Center for Governmental Studies/Civic Action Institute (1969 to present).

His nine books include *Emergency Employment: A Study in Federalism* (1977) and *Neighborhoods: Their Place in Urban Life* (1984). He has written more than 200 other reports, articles, and guidebooks. He is now working on the second draft of a book entitled *Useless Weapons: Ridding the World of Nuclear Arms by the Year 2000*. He has served as an officer of the National Neighborhood Coalition and is active in local peace action in Montgomery County, Maryland. Hallman's wife is an ordained United Methodist minister, and they have two adult daughters.

The Shalom Report

Report #6 of The Shalom Center
A National Resource and Organizing Center for Jewish Perspectives
on Preventing Nuclear Holocaust

At the Reconstructionist Rabbinical College • Church Road and Greenwood Ave. • Wyncote, PA 19095

Between the Summits

For the first time since 1979, the governments of the Soviet Union and the United States have *begun* to act as if they might take negotiations for nuclear arms control and disarmament seriously.

As our grandparents might have said—*this is not a time for peace-committed citizens to go sit on our tushes, play pinochle, and wait for the governments to bring Mashiach.* On the contrary, it is time for us to recover our morale, realize that we have made the *beginnings* of a difference, and creating strong new forms of action to push the process forward.

There is now on the negotiating table a proposal to set the goal of zero, or almost zero, nuclear weapons by the year 2000. The proposal was put forward by Mr. Gorbachev.

Most American news media pooh-poohed it as utopian—an empty dream. *But people can respond to dreams, work for dreams, make dreams into reality.* As Theodore Herzl said about a Jewish state, “If you will it, it is not a dream.”

It is one of the marks of Ronald Reagan’s political acumen and one of the reasons for his political appeal, that at first he did *not* dismiss the Year 2000 proposal out of hand. He knows — and has already won elections by knowing — how powerful a dream can be. Yet more recently, the White House has ignored this part of the Soviet proposal — and has rejected the nuclear-testing moratorium which is Step 1 of the Gorbachev proposal.

But this does not kill the Year 2000 proposal.

The end vision *does* make sense. What are the problems we face in dealing with the proposal?

There are two.

One is that the specific steps of the Soviet proposal must be independently and vigorously studied — *by us* — to make sure that no country’s real security is damaged as we move step by step toward zero. (That does not mean we should blindly accept U.S. counter-proposals. Either or both super-powers may seek to put the other at a serious disadvantage. It is an *independent* critique that we must give.)

The second is simply the fact that the proposal comes from the Soviet Union. Given especially the Soviet Union’s history of repression and of hypocrisy in proclaiming great visions of justice and peace, that embarrasses and inhibits us. How can we “support a Soviet proposal”?

The only practical approach is for us to work out our own decent path — and not abandon it simply because any government adopts it. If we did back off at such a moment, what would be the point of our work?

So we should develop *our own* Year 2000 plan, and make it the focus of step-by-step organizing work throughout the

world, for the next 15 years. On page 3 of this *Shalom Report*, we present an article by Arthur Waskow, director of The Center, that was written months before the Gorbachev proposal as a speech for the New Jersey Coalition for Nuclear Disarmament and was published by *Fellowship*, the magazine of the interreligious peace-oriented Fellowship of Reconciliation.

The first step toward the year 2000 must be taken now, focused on the fall of 1986. The second Reagan-Gorbachev summit will probably take place between June and September. Excitement and hope for important steps will be high. The “nuclear freeze majority” that already exists in United State public opinion *could* awaken itself to make an important impact on the 1986 Congressional elections and therefore on the next Congress — especially the Senate — and on arms-control negotiations.

In order to use this key moment to full advantage, we strongly urge that *local Jewish congregations, organizations, and coalitions or committees begin work now on Sukkat Shalom/Atzeret L’Hayyim and “From Harvest Booth to Voting Booth” programs. Please read carefully the article on page 2 laying out three different models of what could be done.*

The Shalom Center has already made contact with and received support from national offices of the UAHC, United Synagogue, American Jewish Congress, Federation of Reconstructionist Havurot and Congregations, and New Jewish Agenda on various aspects of Sukkat Shalom/Atzeret L’Hayyim. For further information, in your own movement or group, you may contact the following people:

UAHC:

Al Vorspan, 212/249-0100

David Saperstein, 202/387-2800

Regional offices near you.

American Jewish Congress:

Evan Bayer, 212/879-4500

Regional offices

United Synagogue:

Morton Siegel, 212/260-8450

Edya Arzt, 212/628-1600

FRCH (Reconstructionist):

Mordechai Liebling, 212/496-2960

New Jewish Agenda:

Reena Bernards, 212/227-5885

At the Shalom Center itself, Field Director Christie Balka will be working with Sukkat Shalom networks across the country. (215/576-0800 and 215/886-1510.)

Sukkat Shalom/Atzeret L'Hayyim: Three Models

As we have explored plans for Sukkat Shalom 1986 with a Planning Group from national organizations that met in New York and with several local Jewish coalitions and synagogue consortiums (e.g. Los Angeles, Chicago, Philadelphia, Boston), several possible model approaches have emerged.

All the models have in common the belief that in the wake of a Soviet-U.S. Summit, probably in September, public attention to the issue of nuclear arms control/disarmament will be high; there will be great desire in the Jewish community to formulate a Jewish position and to affect national policy; and the oncoming Congressional elections (two weeks after Sukkot) will provide an important focus for such efforts. Some of the models address the political arena more directly, some less. Synagogues and communities can choose among the models or mix elements of them in accord with their own situation.

Model I—"From Harvest Booth to Voting Booth"

Synagogues and chapters of Jewish organizations (e.g. American Jewish Congress, NCJW, New Jewish Agenda) form a local committee or coalition to sponsor a large public meeting during Sukkot. Ideally but not necessarily, the meeting is held where a "Sukkat Shalom" has been built and decorated nearby, and a brief service/welcoming/snack is held in the Sukkah just before or after the public meeting.

At the public meeting, there are three speakers: First, a well-known Jewish leader lays out a clear and strong Jewish position on the issues that Congress will be focusing in regard to nuclear arms control. Possible speakers: Al Vorspan, David Saperstein, Alex Schindler; Arthur Waskow, Ira Silverman, Jeffrey Dekro, and Christie Balka from The Shalom Center; Rabbis Saul Berman, Mark Loeb, Leonard Beerman, Laura Geller, etc. Then the two major party candidates for the U.S. Senate or U.S. House of Representatives explain their own positions on the issues. The intention is to create a Jewish "yardstick" for judging these issues, drawing on the values of Jewish tradition and experience that are symbolized by Sukkat Shalom; and to make clear to the Jewish public how various Congressional candidates stand when measured by this yardstick.

Model II: "Atzeret L'Hayyim/Gathering for Life"

A subcommittee of the United Synagogue's Commission on Education has developed a family-education project focused on Sh'mini Atzeret (October 25, 1986). It is especially intended for use in all Conservative congregations in North America; but the Committee (chaired by Dr. Elliot Spack of CAJE and staffed by Dr. Morton Siegel at the United Synagogue office in New York City) will be glad to share its program materials outside the Conservative movement.

Sh'mini Atzeret falls this year on Shabbat. Since traditionally it includes the recitation of Yizkor, there is often high attendance at services. The Atzeret L'Hayyim project envisions afternoon study groups at the synagogue on October 25—including study of traditional texts bearing on nuclear holocaust, intergenerational panels discussing what three generations of Jews owe to each other to keep the future alive, panels to examine arms policy questions and analyze the positions of Congressional candidates.

Observance of Atzeret L'Hayyim might also include the use of special prayers, sermons, study guides in religious schools, etc.

Model III: A "Sukkat Shalom" Public Celebration.

In this model, a Sukkah to be decorated and dedicated as a Sukkat Shalom would be built in some publicly accessible space that is owned either privately or by some Jewish-community organization.

In this model, 2 Sukkat Shalom rally (like the one in Lafayette Park in Washington, DC in 1984) could bring together speakers, singers, etc. from various branches of the Jewish community to address the preventing of nuclear holocaust.

Depending on the energy available in a given locality, more than one of these models could be used in one community. The Shalom Center is prepared to help with any of them; Christie Balka, our Field Director, is available at 215/886-1510 or 215/576-0800.



Recipients of awards at the first Brit HaDorot dinner: Micah Taubman (the Noah Award as "Builder of the Ark of Life"); Sheila Decter (Jewish Coalition for a Peaceful World, Boston, — Brit HaDorot); Carl Sagan (Brit HaDorot); William Kavesh (chair, Jewish Coalition — Brit HaDorot).

Photo by Linda Eber © 1986

Transarmament 2000

By Arthur Waskow

Many of us who are committed to ending and reversing the nuclear arms race are at this moment worried: the task is so hard; the vision so different from the present reality; is there any path from here to there?

Let us imagine a "15-year path" toward the goal that we seek — 15 years on the premise that we seek to eliminate all or almost all nuclear weapons from the earth by the year 2000. Why the year 2000? That will emerge from our analysis.

But let us start with where we are now. This moment has interesting similarities to a moment one generation ago, in the effort to end racial segregation and protect civil rights — the moment of time around 1957 or 1958. That was a few years after the Supreme Court school desegregation decision of 1954, just as today we are three years after the pastoral letter of the Catholic bishops on nuclear "deterrence."

The Bishops' statement, like the Court's ruling, was both a symptom of change in public thought and a stimulus to further change. At the level of mind and heart, religion and culture, by 1957 one could sense that new winds were blowing; but in national policy, little had changed. In the election of 1956, civil rights had been an issue to shrug off. Congress was considering "civil rights acts" that were meaningless. Schools in the South were resisting change.

Not till 1960, with the sit-ins, did the new majority in heart and mind even begin to make a new majority in politics and policy. Not till 1964 and 1965 did Congress pass serious laws protecting civil rights and voting rights. Change came slowly. Yet when it came, it went far beyond the Supreme Court's ruling; for the changes have had the effect of shifting the power relations of blacks to whites in many states, and transforming the public roles of blacks throughout America.

Winning great victories of social change like that victory over segregation is like freezing water that is hot. It must be cooled, and cooled, and cooled, and cooled. For hours it refuses to become ice . . . and then!

In exactly this way, we are living in the "cooling" time. In the last five years there has emerged a "new majority" of desire to halt the nuclear arms race. That new majority is being moved by profound religious and spiritual feelings of commitment to the preservation of life on the Earth. As in the late '50s, the new sense of the world is being nurtured in religious communities and congregations, the heartland of American society; among women's groups; and among public-spirited professionals like scientists, lawyers, physicians, and teachers. Yet this desire has not "crystallized"; it has not been turned into public policy. Why not?

In the broadest sense, we have not unified some deep contradictions inside ourselves — unified them in such a way as to free our "wholeness" to act. We have not yet unified some contradictions within the religious impulse itself — contradictions between the attractions of apocalypse and the attractions of hope. We have not yet unified the worlds of spirituality and politics into the kind of actions that can be spiritually rooted without becoming religious triumphalism. And we have not yet dealt with what seems to be the contradiction between our fear of Soviet domination and our fear of nuclear holocaust. We must deal with all three of these chasms in our thought and action if our work is to be successful.

First, the religious impulse is stronger in America now than it was in the '50s—but also more ambivalent. The worldwide religious resurgence which has given new and deeper energy to the movement to protect the earth by preventing nuclear holocaust has also given new intensity to apocalyptic expectations — almost holding out a welcome to nuclear holocaust. And even those of us who feel that our opposition to the arms race is rooted in religious tradition and experience have not looked sharply enough at the ambivalent meanings of the religious resurgence. From now till the year 2000, religious movements all over the world are likely to grow in number and intensity—and this growth will have an important effect on the dangers of nuclear holocaust and the possibilities of nuclear disarmament. In many different traditions, the religious resurgence is being energized in part by fear of and anger at technology-run-amok which is both symbolized and characterized by the danger of nuclear holocaust.

In addition, there is a specific tug toward religious intensity that will be affecting many Christians as they move and more focus on the year 2000. In the Christian calendar, that date is the end of the "second millennium." The cultural coloration that Christianity has given even non-Christian cultures during the last several centuries will mean that many other cultures, too, will feel that approach of the year 2000 as a special event. And millennial expectations will not seem merely magical or numerological. For millennial visions of terror and glory will seem to be confirmed, not refuted, by the "triumphs" of science and by the fact that more and more governments (and maybe non-governmental groups) will have access to H-bombs and may be more willing to use them. There will be great dangers of "small" nuclear wars between small countries or between religious movements. Whether such wars happen or not, there will be more fear and more fury in the world.

In practically all religious and cultural traditions, there are visions of the days of peace and justice, as well as of catastrophe. There are religious impulses that we would call prophetic and messianic—as well as impulses toward apocalypse. It should be possible—though not easy—to focus the new religious energy around averting the impending danger of Hell on Earth, and moving toward the vision of peace. The 1990's and especially the year 2000, offer a symbolic attraction toward this kind of action that *might* be so powerful as a symbol that it becomes powerful as politics.

Suppose we were to set ourselves the following goal: *that by August, 1995, 50 years after Hiroshima, treaties come into force that require and specify arrangements for the elimination of practically all nuclear weapons by the year 2000, the "new millenium."*

How might we get such a treaty by 1995? Imagine the following chain of history at the "policy" level: (We will come back to the questions of how to create the transmission belt from a new majority of hearts and minds into a new majority in policy.)

1. A new U.S. Administration committed to nuclear disarmament *or at least willing to experiment and to be pushed*

(continued on page 4)

by a strong public (as the Kennedy-Johnson Administration was on civil rights) is elected in 1988 and re-elected in 1992.

2. In January, 1989, the U.S. Administration announces a one-year moratorium on all new U.S. nuclear "weapons" testing or deployment, and asks USSR reciprocation.

3. By August, 1989, the U.S. and the USSR have ratified a treaty for a mutual, verifiable freeze on production, testing, and deployment of new nuclear weapons, and of weapons in space; and the U.S. Congress has passed a law mandating preparation of a detailed civilian-reconversion plan to operate with 10%-per year reductions of nuclear "weapons."

4. In January, 1990, U.S. announces it will undertake a 10% reduction in its own nuclear arsenal by the end of 1990, and asks the USSR to reciprocate.

5. In August, 1990, U.S. and USSR agree to treaty embodying procedures for verifiable 10% reductions in both their nuclear arsenals each year for five years.

If we take this scenario of history seriously, we must ask ourselves a crucial question: What actions are needed *now*, and next to now, if we are to reach the take-off point by 1988?

Here is where we must create "transmission belts" from hearts-and-minds to politics. In the civil rights movement, the key element in moving new hearts and minds into new action was the involvement of people in *direct* action to end segregation—action of *their own*, whether strong (sit-ins) or mild (Woolworth boycotts). These actions did not always or necessarily risk death or prison (though some people did risk, and suffer, both). The key element in them was that they gave people a way to feel *morally more whole*—since their action *in their own lives* came closer to representing their ideas and desires. Even where these began as mild actions, they released new energies for deeper action.

The crucial moral base for these actions—as belief in racial equality was for the desegregation movement—is the widespread belief that *new* nuclear weapons are both unnecessary and extremely dangerous—the belief that was crystallized in the proposal for a nuclear Freeze. These energies would have to be mobilized around the Freeze—not only as protests. This belief now needs to be turned into the framework for direct involvement—not only urging the Freeze upon the government but also acting upon it in life. This means not only protests like June, 1982 in Central Park, or like the Ribbon around the Pentagon, but very *mild but very real withdrawals* from actual participation in the production of any *new* nuclear "weapons." Thus—the Freeze (No New Nukes) would become something that individuals, families, and groups can actually do.

Imagine the following examples of such action:

1. A consumer boycott of one major nuclear-weapons contractor, with cities, states, businesses joining this boycott and offering support to workers who quit such jobs. (INFACT, the creators of the Nestle Boycott, have begun focusing on General Electric with this possibility in mind.)
2. A single day of non-cooperation with nuclear weapons, *all across the country*. Vigils, sit-ins, discussion meetings at work places, nuclear weapons bases, Congressional offices, etc., on the model of the decentralized Vietnam Moratorium.
3. A pledge by a reasonably large number of people (one million?) that if by a given April 1 that number of people had joined in a covenant to withhold at least \$1 from their telephone tax or income tax payments and to enclose a



Photo by Linda Eber © 1986

The Noah of our generation: Micah Taubman.

protest statement with their taxes, they would *all* do it. The campaign to collect one million names could itself be important, life-giving, and exciting—analogous to a petition drive for signatures to put a candidate or a referendum on the ballot.

These actions are intended to be as mild as possible while still requiring some actual personal disengagement from *new additions* to the arms race—in worktime, or in money. Obviously, stronger actions, if done in nonviolent ways, may create more movement. But so far disarmament activists have assumed that there is either "protest"—which seems ineffectual—or very risky resistance. *Mild* withdrawal must be made an important option.

If there were growing bodies of people who took such morally committed actions focused on the political system, what changes in American culture and politics could we imagine that would act as indices of change, as way stations toward a decision to halt the arms race?

- Hiroshima Day becomes a formally recognized and broadly observed day of memorial and hope in almost all main-stream Christian and Jewish denominations.
- A major world boycott of a leading nuclear—"weapons" maker with a big consumer involvement (e.g. G.E.) leads to its abandoning nuclear contracts.
- A broad body of rabbis from all strands of Jewish life announce that in their judgement Jewish history, teaching, and tradition prohibit working in jobs that contribute to the deployment of any new nuclear weapons.
- Two Roman Catholic bishops actually stand trial for tax refusal.
- Twenty U.S. Senators and one hundred Representatives announce they will vote *NO* on any military budget that includes more spending for more nuclear "weapons" (i.e. for more instant Auschwitzes) and will also use filibusters, quorum calls, etc., to attempt to prevent their passage, since they violate all moral standards.

Because the basic impulse infused in this sort of action is a search for moral wholeness *within the individual as well as in the broader world*, the kind of world-view involved in this approach tends to be "spiritual" or "religious", whether

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it is embodied in a formal denomination or not. This impulse should be encouraged, not squashed; old rituals should be given new life, and new rituals should be created.

What does all this matter, in terms of changing governmental policy? Why not focus simply and directly on winning elections?

Organizing entirely around elections can be self-destructive if the election is lost (or even if it seems to be "won" by the election of a mildly sympathetic candidate). Organizing without any regard to elections can be self-destructive, if the influence generated has no leverage on national policy. Organizing in such a way as to keep spirit, knowledge, and commitment high in a non-electoral framework that has a built-in capacity for affecting elections may be an extremely important approach.

In practical terms, what does it mean to organize in a non-electoral framework that can move into elections? The Shalom Center has developed one approach that may be useful as model or stimulus. The Shalom Center has worked to weave the threads of Jewish teaching about how to prevent nuclear holocaust into the fabric of the Jewish festival year, drawing on the authentic and relevant themes of each festival. So at Passover, The Center has focused on Pharaoh's threat to murder all Israelite baby boys as a model for the Pharaonic danger of the H-bomb; at Tisha B'Av, the mid-summer memorial day of the Babylonian and Roman destructions of the Temple in Jerusalem, The Center has connected that disaster with the destruction of Hiroshima and the danger of the destruction of the earth; on the anniversary of the Biblical Flood and Rainbow, The Center has urged addressing those events as metaphors of the future Flood of Fire and the need for a renewed covenant of life.

And most especially, The Center has focused on Sukkot, the fall harvest festival when Jews build "sukkot" — vulnerable booths or "tabernacles" with leafy roofs, open huts that are the exact opposite of fallout shelters or Star Wars "invulnerable shields." The Center has made this a time of Sukkat Shalom — and since in every even-numbered year the festival is followed a few weeks later by an American election, the Sukkat Shalom project in those years will focus on moving "From Harvest Booth to Voting Booth." During the festival Jews will reactivate their basic commitment to Shalom as a crucial fact in how they choose to vote. They will intertwine ritual with voter education, will invite candidates to visit the Sukkah to test themselves by its standards, will apply the meaning of Sukkot to specific policy stances.

The underlying approach here is that the *basic* framework for organizing is religious, and the rhythms of time are ancient and eternal. The rhythms of election campaigns are to be contained *within* deeper truths — not to dominate them, but also not to be ignored by them. And as "organizing strategy," this means that people who move according to "a different Drummer" can nevertheless respond to the electoral music when it matters.

Finally, there is one other chasm in the political psychology of Americans that must be bridged, one other contradiction that must be unified. Alongside the deep fear that most Americans have of the H-bomb, there is another strong fear: that of the Soviet Union. The two fears operate against each other, each preventing effective action in pursuit of the changes that the other would inspire. Thus policy is paralyzed. Out of fear of the Soviets, the U.S. will not act to end the arms race; out of fear of nuclear holocaust, it will not act to change the Soviet Union.

The key to ending this paralysis is understanding the assumption beneath it: the assumption that running the nuclear arms race, even though dangerous, is necessary because only doing so will change the Soviet Union.

Suppose Americans were to change their minds about this assumption? Suppose we concluded that the nuclear arms race does *not* change the Soviets (except to make them act worse); that *nuclear arms race leads to impotence, not to power*. Then enormous political energy would be freed to work against the nuclear arms race and for "trans-armament" — for some new ways of carrying on U.S. foreign policy that *can* actually reduce repressive and imperialist behavior by the Soviet Union.

The new energy would be released at two levels. At one level there could be a political realignment in which Americans with a major interest in opposing Soviet repression at home and abroad would work *with*, rather than *against*, Americans with a major interest in achieving world-wide nuclear disarmament. At another level, there could emerge new energy from a new sense of "moral wholeness," because we would not have to sacrifice one deeply held value — either life or freedom — in order to preserve the other. We would not have to paralyze ourselves by letting them paralyze each other.

To give reality to such a political and moral realignment, it would be necessary for us to work out a strategy of *trans-armament*. Just as supporters of disarmament have argued that it is necessary to plan to convert the domestic economy from producing nuclear weaponry to producing civilian goods so that jobs and profits would not be wiped out, so we need to plan for "conversion" of American foreign policy. We have long argued that American "superiority" in nuclear weapons and preparations to fight a "counterforce" or "controlled" nuclear war in the hope of forcing the Soviets to back down in a major crisis, do not actually help us win political victories over the Soviets. The arms race does not change the Soviet Union in ways that we desire; in fact, the faster the arms race the more repressive and militant the Soviet Union becomes. So we need to look at what behavior by the United States *has* actually helped change Soviet behavior in directions that we desire.

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Albert A. List and Viki List, the father and daughter who honored the covenant between the generations by creating the endowment for the Brit HaDorot Awards.

Photo by Linda Eber © 1986

Federation Funds Arms-Race Organizer

By Marvin Gross

The Jewish Federation Council of Greater Los Angeles made history this past fall by allocating \$15,000 to enable a grass-roots organizer to work with the Jewish community in the Los Angeles area to stimulate education and action concerning the nuclear arms race. This was the first such Federation grant anywhere in America. How did this program come into being? Can it be duplicated in other areas?

In the Fall of 1983, the Pacific Southwest regional social action committee, of the Union of American Hebrew Congregations, chaired by Evelyn Laser Shlensky, determined that the nuclear arms race should receive special attention in our region. A Task Force on Nuclear Arms Race Issues was established to focus the energy of our congregations on this issue. As part of its efforts, the task force compiled an extensive manual of resources available to Southern California synagogues wishing to initiate or further their level of involvement in this area. This manual was distributed to all rabbis, educators, social action chairpersons, and Sisterhoods in the region. What eventually became clear to the members of the task force was the fact that, while the manual was a comprehensive "blueprint" for a variety of arms race activities, it would take the continuing efforts of a skilled outreach worker to assist synagogue staff and leadership in shaping and implementing suitable programs for their members if any significant level of organized, co-ordinated, and, therefore, maximally effective activity were to emerge within our region.

It was then that the notion of a partnership between a local Federation and a UAHC region for a project of this nature was conceived. Ten years ago, the leadership of the Los Angeles Federation Council established the Council on Jewish Life. Among its many activities, the Council is charged with the responsibility of allocating up to \$100,000 received annually from the Jewish Community Foundation to individual synagogues or their regional organizations for the purpose of funding creative and innovative programs which are judged to have the potential for enhancing Jewish life in the community.

After submitting a formal grant application for the funding of a part-time organizer, we received word from the Council on Jewish Life that our proposal would be underwritten on a dollar-for-dollar basis covering a one-year period beginning September 1, 1985. Thus, our regional UAHC staff has now been expanded with the hiring of Judith Glatt Palarz as Coordinator, UAHC Programs for the Challenge of Shalom.

Mrs. Palarz has an outstanding background in Jewish and secular education, communal affairs, public relations, and organizing. Her responsibilities, in general, include program development, outreach to individual synagogues, and outreach to other groups within the Jewish community. *In addition to her duties at the UAHC, Mrs. Palarz also serves as a part-time staff member of the Interfaith Center to Reverse the Arms Race, based in Pasadena.*

Among her activities since September 1, our organizer has spoken at numerous community functions: helped establish nuclear arms race committees at three synagogues; organized a workshop on nuclear awareness at the UAHC Biennial; assisted in the planning of a nuclear arms race workshop for the Southern California Conference of Jewish Communal Service; up-dated the 1983 organizing

manual mentioned above; laid the groundwork for the establishment of a "think tank" comprised of academicians, political affairs analysts, and rabbis to deal with the impact of efforts to reverse the arms race upon U.S.-Israel relations, Israel's security, the plight of Soviet Jewry, and other complex issues of particular concern to the Jewish community. Not a bad record for two days work per week!

Further, Mrs. Palarz is aided in her efforts by a top-notch Advisory Board of a dozen lay leaders and professional staff from the Reform, Federation, and Jewish communal agency "worlds" who are committed to addressing this issue from a Jewish perspective. This group meets quarterly to offer its insight and direction.

Those of us who have been involved with creation of this project are proud of what has been accomplished to date. It is our understanding that its genesis and structure represent three significant "firsts":

- This is the first instance in which a national synagogue movement has devoted substantial staff time to grass-roots organizing on this issue,

- This is the first time a Federation has allocated funds for an arms race organizing project anywhere in the country,

- This is the first time that a Federation and a synagogue movement have entered into a "partnership" concerning the arms race issue.

Yet, what is ultimately far more important than the achievement of pioneering programs is our hope that in other areas of the country, Jews who are committed to working as Jews on the issue of the nuclear arms race may be able to cooperate with metropolitan Federations to establish similar projects in their own areas.



Moving?

If you are moving, please send your old address label or a copy of it, together with your new address and phone number, to The Shalom Center, RRC, Church Rd. and Greenwood Ave., Wyncote, PA 19095. If you don't, chances are we won't be able to find you.

Report From The Center

The Center's Brit HaDorot Award Dinner at the Plaza Hotel in New York on February 24 went very well. One hundred ninety-seven people attended. The atmosphere was warm, strong, hopeful, and joyful.

The first **Albert A. List** and **Viki List** Brit HaDorot "Covenant of the Generations" Awards were presented to **Carl Sagan** and the (Boston) **Jewish Coalition for a Peaceful World**.

Sagan, a world famous astronomer and science writer, led the group of Soviet and American scientists who investigated and confirmed the likelihood that a "moderate-sized" nuclear "war" could bring on nuclear winter and annihilate life on earth.

The Boston group has, since 1983, brought together an active local coalition including synagogues and regional offices and chapters of American Jewish Congress, Union of American Hebrew Congregations, New Jewish Agenda, Jewish Educators for Social Responsibility, United Synagogue, The Metropolitan Council of Hillel Foundations, and Jewish Peace Fellowship.

The Noah Award as "Builder of the Ark of Life" was presented to **Micah Taubman**, whose Emet Foundation assisted the original Rainbow Sign project of *Menorah* magazine in 1981-1982 to gather a Jewish network for halting the nuclear arms race; sponsored the first national Jewish conference on the nuclear peril in June 1982; and, together with the Levinson Foundation, gave the matching grant that got The Shalom Center started in 1983. Taubman has also been a creative supporter of many groups and projects of Jewish renewal—The Coalition for Alternatives in Jewish Education, National Havurah Committee, Radius Institute, B'Nai Or Religious Fellowship, *Menorah*, and Theater Pardes: the Traveling Jewish Theater, among others.

Excerpts from several of the presentation and acceptance speeches at the dinner are published on pages 9-11 of this issue of *The Shalom Report*.

Christie Balka, The Center's Field Director, managed the dinner with the help of a Dinner Committee made up of **Marilyn Braveman, Gary Ferdman, Peter Geffen, Jack Price, Marlene Provisor, Ester Ross and Barbara Sarah** and with special help from **Rebecca Alpert, Sam Gordon, and Naomi Newman**.

* * *

Just before the dinner, on Saturday night and Sunday, February 22-23, The Center held a training Institute for 37 community organizers from all across the country.

The first session focused on understanding the Soviet-American balance in nuclear arms and the Soviet and American positions on arms control; it was led by **Capt. James T. Bush, USN**, (Retired), associate director of the Center for Defense Information in Washington. The second session addressed the question of the relationship between arms control issues and the issue of Soviet Jewry. It was led by **Bill Keyserling**, director of the Washington office of the National Conference on Soviet Jewry, and **Arthur Waskow**, director to The Shalom Center.

The Sunday-afternoon sessions focused on organizing strategies. Reports of local organizing in Chicago, Boston, and Los Angeles sparked excitement and discussion of how to learn from these approaches, and then Waskow and Balka explained The Center's over-all organizing strategy.

Out of the Training Institute and previous contacts with local groups and coalitions, The Center is now developing a Key Contacts List for urgent networking, etc.

If you are part of a local organizing group that wishes you to be its key contact with The Shalom Center office, or if you are ready to take primary responsibility to bring such a local group together, please write Christie Balka at The Center.

We are Growing!

As of this mailing, more than 3100 individuals are affiliated with The Shalom Center. In addition, dozens of synagogues, temples, religious and Hebrew schools, and local chapters of national Jewish organizations have subscribed to the *Shalom Report*.

Recently, we have received wonderful contributions and notes from students and classes in Jewish religious schools all across the United States. These classes sent their Tzedakah contributions to The Shalom Center as a sign of their commitment to help prevent nuclear holocaust. And elsewhere in this issue are name of individuals in whose honor or memory gifts were made to The Center.

The Center's budget for 5746 (fiscal 1986) is \$197,000. Generous gifts this year have come from **Micah Taubman, Albert A. List, Viki List, and Joseph Filner**. We have also received grants from the Bruner Foundation, New World Foundation, and Peace Development Fund.

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Photo by Linda Eber © 1986

Covenant of the Generations: Carl Sagan talks with the children of Jane and Ira Silverman.

Over the past few months, other individuals have also made generous contributions to The Shalom Center. We want to thank the following people for their special help:

Ella Alford, Kay Berkson, Carol Bernstein and Ping Ferry, Seth Glickenhauss, Philip Klutznick, Raymond Kravis, Joshua Mailman, Raquel Newman, Ira and Jane Silverman, Alan Slifka, Margaret Spanel.

Finally, more than fifty Rodfei Shalom have given at least \$180 to The Center over the last few months. We want to thank every one of these wonderful people who have helped build The Shalom Center by adding to the \$36 that Rodfei Shalom usually contribute to help maintain and extend our shared efforts to preserve this world for our children and grandchildren.

* * *

As The Shalom Center has grown, new people who are key leaders of the Jewish community have become members of the board—several of them from sectors of the community, such as Federations, JCRCs, and women's groups, that had been unrepresented.

Board of Directors:

Chairman, **Ira Silverman**, now president of the Reconstructionist Rabbinical College; this summer, to become executive director of the 92nd Street YM-YWHA in New York.

Rabbi Rebecca Alpert, Dean of Students at the Reconstructionist Rabbinical College.

Edya Arzt, education director, Women's League for Conservative Judaism.

Rabbi Saul J. Berman, rabbi of Lincoln Square Synagogue in New York City and professor of Jewish studies at Stern College of Yeshiva University.

Marilyn Braveman, director of education for the American Jewish Committee.

Rabbi Myron Fenster, rabbi of Shelter Rock Jewish Center in Roslyn, N.Y., and chairman, Social Action Committee of the Rabbinical Assembly.

Gary Ferdman, Ferdman and McDaniel, Inc., consultants in organizational development.

Rabbi Laura Geller, director of Hillel Foundation at University of Southern California.

Rabbi Samuel Gordon, rabbi of Congregation Or Shalom, Wilmette, Ill.

Rabbi Marvin Gross, rabbi of Temple Sinai, Glendale, CA, and chairman of The Advisory Committee of the "Challenge of Shalom" project in Los Angeles.

Viki List, environmentalist

Rabbi Mark Loeb, rabbi of Congregation Beth El, Baltimore.

Raquel Newman, leader of Federation in San Francisco; board of Conference for Alternatives in Jewish Education.

Rabbi David Saperstein, director of the Religious Action Center of the UAHC/CCAR, in Washington, D.C.

Micah Taubman, Jewish renewal activist and philanthropist.

Advisory Council:

Rabbi Jacob Agus, rabbi emeritus of Congregation Beth El, Baltimore; author and scholar.

Rabbi Leonard Beerman, rabbi of Leo Baeck Temple, Los Angeles; co-founder, Interfaith Center to Reverse the Arms Race.

Julie Gertler, national secretary, National Council of Jewish Women.

Rabbi Robert Gordis, editor of *Judaism*.

Bess Katz, vice-chairperson, Council of Jewish Secular Organizations.

Rabbi Maurice Lamm, rabbi of Beth Jacob Congregation, Beverly Hills, CA; author and scholar.

Irving M. Levine, director of national affairs, American Jewish Committee.

Theodore R. Mann, president, American Jewish Congress; former president, Conference of Presidents of Major Jewish Organizations.

Esther Leah Ritz, president, Jewish Welfare Board.

Rabbi Alexander Schindler, president, Union of American Hebrew Congregations.

Rabbi Gerald Serotta, director, Hillel Foundation at George Washington University; founder, New Jewish Agenda.

Rabbi Walter Wurzbarger, rabbi of Congregation Shaaray Tefila, Lawrence, N.Y.; editor *Tradition*.



Arthur Waskow, director of The Shalom Center, hands the Brit HaDorot work of art to the Jewish Coalition. The art, by Betsy Teutsch, is based on Elijah's cup and the promise that Elijah will come to prevent other destruction of the earth by turning the hearts of children and parents to each other.

Tonight—And Beyond Tonight:

Welcoming Dr. Carl Sagan

By Ira Silverman*

Not in the three years that I have chaired The Shalom Center's board have I been as hopeful as I am tonight about the chances of actually putting the brakes on the arms race.

The Gorbachev "Year 2000" initiative was not only an evidently successful public relations move by the Soviet Union; it was also the stimulus for an apparently forthcoming response by our own government. The fact that for the first time in several years the two superpowers are actually competing with each other to sound peaceable suggests that there may be some serious talk about arms control after all.

This state of affairs leads me to offer three suggestions. The first, to our U.S. public officials, is—obviously enough—to take advantage of the current opportunity. We cannot afford to miss this chance, which may be real, to begin controlling arms, starting with a moratorium on nuclear testing, and moving toward reduction of European arsenals.

The second, to our peace activists, is to be more vigorous than ever in promoting our agenda. There is a temptation, in view of the good-sounding news, to lie back and hope for the best. Now, however, is precisely when we have to put the pressure on, to leave our public officials no option but to forge ahead for arms control.

The third, to our human rights activists, is to recognize that the achievement of arms control, and steps toward U.S./Soviet peace, can only help our human rights causes—and should therefore not be held hostage to them. Some responsible human rights advocates, including a few leaders of the American Jewish community, have suggested that the U.S. be cautious about arms control talks until the Soviets show better faith in the treatment of their dissidents,

including the release of the Jewish "Refuseniks" who have been denied permission to emigrate. I, particularly, weep for those brave souls, who include personal friends of mine in Moscow and Leningrad. I cheer the release of Anatoly Shcharansky. And I look for signs of good faith from the Soviets. But even before we see signs, we have to work toward arms control, for the good of all humanity.

My hope is that with the achievement of some arms control, and the likely consequent warming of U.S./Soviet relations, the Soviets will be more amenable to responding more positively to our human rights concerns. With such a brake on the arms race, we will all be better able to work toward real peace, international understanding, and human rights.

And now let me turn to welcome Dr. Carl Sagan, who tonight joins the Jewish Coalition for a Peaceful World in receiving our first Brit HaDorot Awards. Why is the work that Dr. Sagan has done in helping to discover the danger of "nuclear winter" and to inform the world about it, so important as to merit the title of upholding the covenant of the generations of all life?

The work on nuclear winter has three levels of significance—

First, it has made clear to the public—and has *begun* to make clear to governments—that fantasies of "controlled nuclear war" are extremely dangerous, since many scenarios for "limited" nuclear wars are likely to trigger nuclear winter and the destruction of life on earth. This knowledge can become a new focus of efforts to move first toward a pure-deterrence policy—a policy based on *acceptance of the fact* that nuclear "war" becomes nuclear holocaust; and then to move on toward mutual nuclear disarmament.

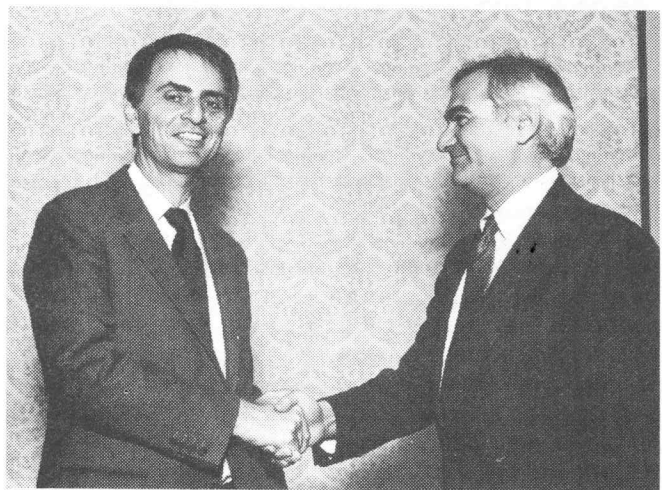
Second, these understandings have strengthened channels of communication between Soviet and American scientists. Such direct channels are important for changing the Soviet Union as well as ourselves. In the Soviet system, who can modify and ease Soviet repressiveness and the Soviet side of the arms race? Only such contacts can open up such possibilities.

Third, and even more profoundly, the discovery of nuclear winter reminds us of a truth that Jewish tradition and all religious traditions have tried to say: unlimited self-aggrandizement leads to utter self-destruction.

The science that makes it possible for us to know about nuclear winter is reminding us that science used with arrogance, as if there were *no* limits on our power, destroys *all* our power—and ourselves. The nuclear winter research reminds us how intertwined is all life on this planet—that what we do to another country rebounds on us, what we do to other species rebounds on us.

Here the new science of interrelationships, when an astronomer becomes an ecologist, can join hands with religious traditions that have taught us to treat our neighbors as if we were bound together—because indeed we are—and to recognize that there are limits on our self-aggrandizing power—because indeed there are.

For all these reasons, we welcome Dr. Carl Sagan as one of those courageous human beings who is acting to uphold the covenant of the generations.



Carl Sagan and Ira Silverman, chairman of the Shalom Center's board.

*Silverman is chairman of the board of The Shalom Center and president of the Reconstructionist Rabbinical College. This summer he will become director of the 92nd Street YM-YWHA in New York City.

Europe, China, Japan, the Soviet Union — but that people in other places in the world might very well have to worry about serious radioactivity but would not be fundamentally imperiled.

But the accidental discovery of nuclear winter strongly suggests that the long-term consequences of nuclear war threaten everybody on the planet, not just mopping up the survivors of the war, but imperiling people everywhere. . . .

What we found is that the dust from ground bursts and the smoke from air bursts and ground bursts, mainly from the burning of cities but from forest wildfires also, produces a thick cloud of dark, fine particles that would stay up in the atmosphere, block out the sun, cool and darken the earth, in a kind of parallel to what we think happened 65 million years ago at the end of the Cretaceous period of geological time. These calculations indicate that the temperatures would drop below freezing for very long periods of time — 40 days and 40 nights at least in many cases, and in some of the calculations for years. The light levels would go down to something like one percent of ambient average over the northern mid-latitude target zone.

When you trace through the combined assaults of nuclear blast and fire, the cold and the dark of nuclear winter, the destruction of civic services and medical care, the large increase of radiation and the consequent challenge to the human immune system which protects us against disease (at a time when the doctors are mainly gone, there are no serums, and the radiation-resistant insects are having a great time); and, a key point, the destruction of agriculture worldwide — you have a combination of circumstances in which the whole is much worse than the sum of its part. You have to face certainly the likelihood that our worldwide technical civilization would be destroyed at its roots, that national governments would be obliterated; also that the human species itself might be imperiled. . . .

So that is a way of saying that nuclear war posits a fundamental threat to *all* of us. So suddenly, nations that might have contemplated sitting this war out find that they can be utterly destroyed without a single nuclear weapon falling in their territory, without any hostilities happening in their vicinity. Indonesia, say, or Nigeria, or Brazil, could be utterly wiped out by the destruction of agriculture, the cold, the dark, the disease, the radiation sickness, without any hostilities on their territories. So suddenly we find that we're all in this together. Suddenly it's not just the United States and the Soviet Union and Britain, France and China, to mention the five nuclear powers that have the ability to generate nuclear winter, but everybody. This is why just a year ago, the Secretary-General of the United Nations asked, "By what right do the United States and the Soviet Union decide the fate of the human species?" A good question, one well worth contemplating. . . .

It is clear that there are far too many nuclear weapons in the world. Think of this: A single U.S. nuclear submarine has the ability to destroy something like 160 Soviet cities. In each submarine there are 16 tubes, in each tube there is a ballistic missile, in each missile ballistic there are ten strategic weapons in the nose cone, and 10×16 is 160. So each submarine can destroy 160 cities of the potential adversary of the United States, and that says nothing about the vast ground-based missiles, short-range missiles, mobile missiles, strategic air command aircraft, cruise missiles, and so on. The Soviet Union has a similar, slightly different configuration of weapons. What are these weapons

for? If the certain knowledge of the destruction of 160 of his cities would not deter a leader, what would deter him? 320? 480? There aren't 480 cities in the Soviet Union! And likewise on the Soviet side.

Why do we have 60,000 nuclear weapons in the world? It's madness. . . .

The only safe circumstance is to devise a world in which even a conspiracy of the leaders of the nuclear-armed nations could not make nuclear winter. Even if they all went crazy and wanted to blow up the world, there would not be adequate matches, although there certainly is adequate tinder to do so. Nobody knows quite what level of nuclear weapons that is, but what seems pretty clear is that you can have a nuclear arsenal that is adequate for deterrence and still too small for nuclear winter. It's clear, for example, from Hiroshima and Nagasaki, that blowing up two cities with nuclear weapons at roughly the same time is insufficient to produce nuclear winter. Our calculation says that nuclear winter starts when you burn a dozen downtowns, so the destruction of say ten major cities in the United States is probably sufficient to deter us from doing absolutely mad things, and likewise on the Soviet side. So you can imagine a level of the world's strategic arsenals sufficiently high that a sequestered retaliatory force would be perfectly adequate to guarantee deterrence, and at the same time be sufficiently low that no concatenation of circumstances could lead to the flood of fire. . . .

The present situation, I agree with Ira Silverman, is a very critical one. It is a great opportunity, and a great disaster if we don't take the opportunity. The Soviet Union is offering things it never offered before, including on-site inspection, massive reduction in strategic and tactical arsenals, and the United States so far has been sluggish.

I want to conclude by carrying just a little further the Covenant of the Generations. We are maybe the 50,000th generation of humans — something like that — and that takes us back a few million years. Of course, we have a longer line than that — it goes back to the origin of life on earth, some four billion years ago. But just imagine that progression of humans and think of a line — yourself, one of your parents, the parent of that parent, and so on, and imagine a straight line of 50,000 people ending up with you. And then imagine it going into the future, because if we are not so foolish as to destroy ourselves, there will be a much longer line into the future, perhaps changing in physical form eventually, into something different from humans, just as, if you go back far enough, some of those distant ancestors don't look all that human.

Now that sequence is in peril. If we permit a nuclear war to happen, the lives of all those people, whoever lived before us, may be made meaningless, and the lives of all those people who would come after us would be snuffed out. Extinction is forever. So it seems to me that we have a covenant of the generations, all the generations that have been, and all the generations that are yet to be. We are in charge. By a strange cosmic accident, it's our time that's in charge of what happens to that long line of ancestors and descendants.

I propose to you that there is no generation in the whole history of the human species that has ever had a more sober and serious and important responsibility. Given that responsibility, I believe it is an absolute requirement on us to rise to that great challenge, and to turn the nuclear arms race around and to safeguard that sequence of generations, with whom we have made an implicit covenant to save the human species.

The Jewish Teacher: Pesach*

Introduction

For about one year now a group of Philadelphia Jewish educators have been meeting together to explore the role of peace studies within the Jewish community and most particularly within our Jewish educational system. One of the recurring themes for the group has been how to integrate peace studies into the Jewish holiday cycle. The thought has been that *shalom* is such a central Jewish value that we need to explore its constant role within everything we study about Judaism rather than relegate it to an occasional class or discussion.

The following contributions came from our attempt to integrate peace studies into our celebration /study of Pesach. The contributions are eclectic and can be put to many different uses. Some of them (Schein, Feldman) lend themselves to formal classroom settings. Others may work best as part of a family or havura's preparation for Pesach (Gordon, Harbater). Still others might be the topic of a sermon/d'var torah (Goldstein) or in preparation for Pesach or actually incorporated into a Pesach seder (Kobernick). We encourage each Rabbi/educator to find his/her own niche for these materials.

Exercises to Accompany A Pesach Midrash

By Jeff Schein

As our rabbi Aaron Samuel Tamaret taught, "This message was conveyed by the Holy One, blessed be He, in connection with the last of the plagues upon Egypt, when He Himself executed the judgement of death directly by His own power: 'For I will go through the land of Egypt in that night,' I and not an intermediary. Now obviously the Holy One, blessed be He, could have given the Children of Israel the power to avenge themselves upon the Egyptians, but He did not want to sanction the use of their fists for self-defense even at that time; for, while at that moment they might merely have defended themselves against evil-doers, by such means the way of the fist spreads through the world, and in the end defenders become aggressors. Therefore the Holy One, blessed be He, took great pains to remove Israel completely from any participation in the vengeance upon the evil-doers, to such an extent that they were not permitted even to see the events. For that reason midnight, the darkest hour, was designated as the time for deeds of vengeance, and the Children of Israel were warned not to step outside their houses at that hour—all this in order to remove them totally and completely from even the slightest participation in the deeds of destruction, extending even to watching them.

"The language itself is very precise: '... And none of you shall go out of the door of his house until the morning' — 'that there not be in your midst the plague of the destroyer.' Which means: your abstention from any participation in the vengeance upon Egypt will prevent the plague of vengeance from stirring the power of the destroyer which is in you, yourselves.

"The Children of Israel, then, must derive this lesson from the events of that Passover eve: not to put their trust in wealth, and not to put their trust in might, but rather in the God of truth and justice, for this will serve to defend them everywhere against those who would dominate by the power of the fist."

1. Some Basic discussion questions:
 - What is the power of the *mashchit* which Rabbi Tamaret fears will be unleashed?
 - What would have happened had God not banned the Israelites from participating in the vengeance? Create own scenario?
 - If destruction is indeed so infectious, why did God not devise a way to liberate the Israelites without destroying the Egyptians?
 - Once we recognize that each of us has a capacity for destruction what do we do with it: ignore? fight? suppress? sublimate? make friends with?
2. (For groups with good communication). Share with one another a time when the *mashchit* within nearly got out of control in your own life.
3. Stage a debate between Rabbi Tamaret and Meir Kahane.
4. The power of destruction takes many forms in our contemporary civilization. Rank order these forces from the least to the most destructive.
 - Injustice
 - Prejudice
 - Hatred
 - Nuclear war
 - Violence
 - Greed
5. Does this *midrash* constitute an absolute prohibition against the Israelites' exacting vengeance from the Egyptians? Note that some scholars suggest that in Exodus 11:2 the Israelites do in fact exact a price from the Egyptians; they take their silver and gold with them as they leave Egypt. (These scholars think of the word "borrow" as a pure euphemism.)
6. Is it possible to fight limited or just wars or would, as the *midrash* suggests, these wars only arouse more destructive passions? (Another twist: Do we in fact have "contained conflicts" in the world today?)
7. What comparisons can be made between this *midrash* and the non-violent philosophy of Martin Luther King? What differences are there?

*The *Shalom Report* will regularly publish articles and materials for use in Jewish schools under the title "The Jewish Teacher."

(continued on page 13)

TORAH AS THE AUTHORITY FOR ACTS OF CIVIL DISOBEDIENCE

By Sheila Goldstein

In Pirkei Avot 5:26 we learn from Ben Bag Bag: "Delve in it and continue to delve in it (the Torah) for everything is in it." If we look to our Tradition and its teachings to guide our activities and be the authority for our actions, we can learn a great deal from the beginnings in the book of Exodus.

Exodus 1:15-17 relates that the king of Egypt spoke to two Hebrew midwives, Shiphrah and Puah, instructing them to kill sons born to Hebrew women and allowing daughters born to the Hebrew women live. What follows immediately after the "Law of the Land" was delivered to these midwives by the king of Egypt? "The midwives feared (revered) G-d, and did *not* do as the king of Egypt commanded them."

Within a mere three verses of Torah, we are taught the essence of an action that we term today "Civil Disobedience". When the law of the land goes against a Higher Law, we are called upon to disobey the law of the land while adhering to the Higher Law. Shiphrah and Puah, the two midwives, nonviolently protested what they believed to be an unjust, immoral command. Their non-violent protest, or civil disobedience was performed without any indication of what the consequences would be, should these two women be found guilty of failure to adhere to the Law of the Land.

Are we not called upon, like Shiphrah and Puah, to be keenly aware of the Law of the Land, and when it conflicts with what we know to be the Higher Law — are we not compelled to non-violently protest and commit acts of civil disobedience as opposed to allowing unjust and immoral acts to be committed?

Seder Symbols as Peace Symbols

By Elaine Kobernick

According to the Bible, "the passover" was the night of the tenth plague, time to eat a roast lamb, unleavened bread and bitter herbs, our loins girded, feet shod, staffs in hands—in haste . . . Exodus, Chapter 12.

In a time of uncontrolled nuclear build up, there is good reason to reenact a tense meal, eaten under the shadow of the angel of death, to point out connections and contrasts between ancient and modern slavery (modern pharaohs of the military/industrial complex) and to surround ourselves with and take into our bodies substances symbolic of our physical and spiritual need for peace and rejection of war.

Killing the lamb, using its blood to mark the doorposts, eating its flesh at a special meal may be seen as an ancient peace ritual—further purified and transformed in our own day to a symbolic remembrance. For the passover lamb was probably a substitute, like the sacrificial lamb in the story of Abraham and Issac. The passover lamb was a substitute of blood vengeance against the Egyptians. The message is that it is God's role to balance the scales of justice between peoples; human beings should concern themselves with creating peaceful options for living, for an exodus from oppression.

On this occasion, specified for instruction of the next generation, in remembrance of a time of slave labor, we also have an opportunity to reassure our children that we, their protectors, are working for peace and nuclear disarmament,

difficult though that labor may be.

—At least part of the meal to be eaten with plate in lap, as if we are tense and uncertain about our future

—LEANING ON A PILLOW: on tiny spaceship earth, where we are instantly aware of tensions and conflicts world-wide, leaning on a pillow we can only pretend that we are already living in the era of peace—a good time to sing "Last night I Had the Strangest Dream".

—Put peace symbols on the windows, symbolizing that we are peace activists, working to avert the angel of death.

—BITTER HERBS (hot horse-radish) to purge us of vengeful feelings, or wishes for domination that lead to war.

—FOUR CUPS OF WINE to warm us with positive, life-affirming feelings: Cups of Creativity, Inner Wealth, Friendship, Global consciousness.

—GREENS—hope for peace—dipped twice in salt water, a second birth—evolving beyond the mentality of armed conflict to a new life dedicated to peace.

—CHAROSET, the sweet mortar of world-cooperation and peace, in a sandwich with bitter herb—the hard labor of working for peace, which when achieved, will be sweet.

—THE EGG, symbol of the world, planet earth, our home, whose ecology we respect and protect along with all peoples—also a symbol of generations, which we must protect from nuclear destruction.

Five Questions

By Jim Feldman

1. The resistance to the oppression of the Jewish people in Egypt began with the refusal of Hebrew or Egyptian (it is not clear which) midwives to kill Jewish boy babies at birth. The midwives broke the law when they did this. In our world today, is it ever right to break a law? As a starting point, examine the circumstances under which the midwives broke the law. Compare those circumstances to the circumstances under which people of faith are breaking the law today: providing sanctuary for Central American refugees, blocking trains carrying nuclear weapons, and damaging nuclear weapons, for example.

2. Egypt, or Mitzra-yim, was a "narrow space" that squeezed and oppressed the Jewish people. When the Jews made their break for freedom, they had to give up most of their possessions and leave in haste. They did not even have enough time to bake their bread properly. At the Seder we eat matzo to remember this.

- What are the Mitzra-yim which oppress us and our society today? (military spending, cutbacks in social spending, racism, sexism, anti-Semitism, greed, etc.)
- What would we, personally, and as a society, have to give up to make our "break for freedom?"

3. When Pharaoh refused to let the Jewish people go free, his people suffered plagues. Yet these plagues did not stop him from oppressing the Jewish people, for after each plague, he "hardened his heart." How do we, as individuals, and as a society, "harden" our hearts to the plight of others? (the homeless, Central American refugees, for example). What plagues are we suffering now and what plagues might we suffer in the future should we continue to ignore this suffering? (terrorism at home and abroad, war in Central America, nuclear war, etc.)

4. During the Seder, the youngest person asks four innocent questions which require adults to recall the Jewish

(continued on page 14)

people's flight to freedom in ancient times, and to think about our current commitment to freedom and justice. What questions might a child ask today which would require adults to think about their commitment to freedom and justice? If you are a parent, what questions have your children actually asked? If nuclear war is so horrible, why do we continue to prepare for it? Why do some people live in comfort, while others live on steam grates? This day is different because we talk about freedom and liberation, but are all people free now? etc.)

5. During the Seder, we invite the prophet Elijah in. It is said that Elijah will come to announce the coming of the Messiah. It is also said that the Messiah will come when everyone obeys God's commandments. If we were to try to bring the Messiah in this way, what changes would we have to make in our lives? In other people's lives? What stops us from doing this?

Mitzrayim and Transformation

By David Harbater

The Haggadah tells us that we are all supposed to regard ourselves as having personally gone forth from Egypt. And we read that this year we are slaves, but next year we hope to be free. How can we interpret this?

The Hebrew word for Egypt - "Mitzrayim" - literally means "narrow place." Each of us has the responsibility to escape from the "narrow place." Each of us has the responsibility to escape from the "narrow places" that prevent us from living as we believe we should, and from fulfilling our ideals. We each suffer from narrow thinking that focuses on our personal situations, while ignoring the needs of others. The bread of affliction and the bitter herbs can help free us from this, enabling us to see the plight of the oppressed and the suffering - and inspiring us to "let all who are hungry come and eat." At the same time, our narrow ways of thinking lead to an us-versus-them mentality. We need to free ourselves from this, so that we can see all of humanity as partners in the maintenance of the world we share. We also need to free ourselves from other "narrow places" we find ourselves in - injustice, an endangered environment, and the danger of nuclear destruction. We need to transform ourselves, our ways of thinking, and our world - so that we can go forth from our mitzrayim, to freedom.

Just as "Mitzrayim" represents what we must escape from, the Pesach story provides us with three images of a new and transformed world - the giving of the Torah, the arrival in the promised land, and the coming of the Messiah.

The giving of the Torah transformed the existence of the Jewish people - and it did this by having us enter into a Covenant with God. It is said that if we observe the mitzvot, we will have peace and plenty, but if we do not, we will have war and famine. This teaches us that we have responsibilities and that the things we do have consequences. We must realize that there are appropriate limits on our own actions and those of our society. We should ask ourselves, are we living our lives in accordance with the covenant? And how can we do better?

The arrival in the promised land came not right after the departure from Egypt, but only after forty years of wandering in the desert. This teaches us: even if we leave behind our narrow place (e.g. a world filled with war), we must still search further before we enter into our promised lands (e.g.

a world filled with true peace). We must not only focus on what is presently wrong, but also on our visions of what might someday be. We must each interpret for ourselves what the Haggadah means for us personally, when it says, "next year we will be free, in the land of Israel."

The cup of Elijah reminds us of the coming of the Messiah. There is a Midrash that the Messiah will arrive when all Jews observe the mitzvot faithfully. From this we can learn that whether a new and better world comes will depend on our own actions. We must not simply wait - we must bring about our visions of a transformed and more peaceful world.

Values Exercises: Choices

By Judy Gordon

Begin with a discussion with students: Put yourself in the position of a Hebrew family in Egypt. You have been commanded by Moses to put blood on your doorposts as a sign of your willingness to be included in the Exodus. What kinds of thoughts would be going through your head as you and your family decide whether or not to leave? (Solicit questions from the students.)

Questions the students might ask: Do I really want to go? Is it so bad here, after all? What is it going to be like there? Can we really escape from the Egyptians? What will the Egyptians do to us? Who is Moses and can we trust him? Can we trust in a God that we can't see? What are my friends and their families doing? Do we have the courage to go ahead with it?

Once you have elicited the questions from the students/participants bring out the following point: When we are confronted with a decision whether or not to change the status quo, making a choice can be very difficult. Many obstacles stand in the way - fear, doubt, insecurity, hesitation, procrastination, feeling helpless, passivity. Have the students/participants categorize the questions that they came up with under three headings: *Resignation*, *Doubt*, and *Helplessness*. The Hebrews who left Egypt must have had these doubts but they did have the courage to leave and to change the status quo.

What are the qualities that give one the courage to change?

1) VISION: A clear picture of the current situation and the conviction that things can be better. 2) TRUST: Having enough trust in yourself, in your vision and in God to feel capable of achieving your goal. 3) ACTION: Not merely having a vision of what might be and trusting in that vision but also taking the steps necessary to bring the change about. The Hebrews had the vision of the injustice of slavery and of the hope of the promised land. They had the trust in God and in Moses their leader and they were willing to take the necessary steps to bring the change about.

(These three steps can be compared to the statement from the High Holiday liturgy: *Teshuva* - repentance (a vision that things can be better), *Tefilla* - prayer (trust in Yourself and in God) and *Tzedakah* - righteous deeds (commitment to do what needs to be done) *avert the evil decree* - enable us to change for the better.

Ask students: What are we enslaved to today? Possible answers: nuclear weapons, violence, inequality and injustice. How do we go about freeing ourselves from the status quo to a better world? By using these three principles: *Vision*, *Trust*, and *Action*.

Sharing Shalom:

Spread the word, share the work. The form below can be used — and photocopied — for you to invite your friends and colleagues to join The Shalom Center. They, and you, can also use it to make special tzedakah contributions for simchas, memorials, etc. (All contributions to The Shalom Center/RRC are tax-deductible.)

To: The Shalom Center, Church Road and Greenwood Avenue, Wyncote, PA 19095

I want to join The Shalom Center as a Rodef Shalom. I agree to do one act a month to help prevent a world-wide nuclear holocaust. Please send me a Covenant Certificate of Membership, The Shalom Report and other information. I enclose a contribution of:

_____ \$36 _____ \$72 _____ \$180 _____ Other \$ _____

Name _____

Address _____

City/State/Zip _____

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I want to give a special contribution of \$ _____ to The Shalom Center in honor or in memory of the following person and event:

Please acknowledge with a note to (name and address):

Tzedakah In Memory or In Honor Of . . .

Victor Reinstein & Susan Berrin contributed to The Shalom Center

In Honor of the birth of their son Yosef Chaim.

Paul Adorno

In Honor of Lois Swartz's birthday.

Ronald Howard

In Memory of Andy Kaufman (the comedian).

Alan & Phyllis Weisbard

In Memory of Anna Labow.

Laura M. Rappaport

In Honor of the wedding of Steven Leder and Betsy Goldsmith.

Terry Bookman & Karen Sobel

In Honor of Elena Garfield's Bar Mitzvah.

Lin & Tim Preston

In Honor of Daniel Gil's Bar Mitzvah.



Photo by Linda Eber © 1986

Activists from the Jewish Coalition for a Peaceful World, in Boston: Rabbi Marc Gopen, Laurie Ruskin; Robin Singer; Bruce Hakim; Betsy Cohen; Sheila Decter; William Kavesh; Jessica Greenberg; Rabbi Larry Milder.

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PESACH (continued from page 14)

End with two midrashim: God chastises the angels for singing a song of praise while Egyptians are drowning. God says: "My children are drowning and you sing praises?" This shows that violence of any kind is unacceptable to God. How much more so in our world where we have the total destructive power of our modern weapons.

Moses cries to God at the Red Sea while Jews are jumping in to the sea to try to escape the Egyptians and swim to freedom. God chastises Moses by saying: My children are

drowning and you are praying? The time has come for action and not merely for prayer.

This lesson could be used as an introductory whole unit. Subsequent lessons could focus on:

1. Study on our existing world—the arms race, military spending vs. health and welfare, Central America, history of negotiations and arms talks etc.
2. What are our dreams and visions of a peaceful world?
3. Taking action—How do we begin to work toward our goals? Who are models—social activists—What are steps we can do *now*?



TRANSARMAMENT (continued from page 5)

As the United States stops allocating money, brains, and time to the nuclear arms race, it would shift some of those resources into new, more effective forms of action overseas—calculated to strengthen those elements and institutions in the Soviet Union most oriented to openness and negotiation. In this way a strategy of transarmament would become part of public policy, a companion piece to the measures for reducing the nuclear weapons race and the military budget that we have imagined might be pursued from 1989 till 2000.

What would those measures be? It is hard to say—hard because we have been so addicted to the nuclear arms race as a way of controlling Soviet behavior that we have rarely tested other approaches in a conscious deliberate way. (The Nixon-Ford-early Carter approach of detente and commercial relationships may hold some lessons for us.) Indeed, one of the most profound differences between counterforce strategy and transarmament strategy is that the first cannot be tried out, tested, and revised without running an enormous risk of destroying the world; transarmament is amenable to experiment and revision. Counterforce rests on idolatrous arrogance—the belief that monstrous energies can be kept

under absolutely precise control, as if human beings were perfect; transarmament accepts that we have much to learn that we will learn only from imperfect practice. With transarmament we do not have to have perfect answers before we begin.

Perhaps the question whether we are willing to experiment with an imperfect strategy points to the most profound difference between the kind of religious impulse that is apocalyptic and the kind that is prophetic, even messianic. The apocalyptic mood cannot abide imperfection. It would rather—or thinks God would rather—see the world destroyed than see us live in it along with the Soviet Union. It would rather put in place a "perfectly" "rational" system of computerized, controlled nuclear counterforce warfare than learn from the fuzzy, frustrating, exhausting process of inventing "arms" that actually reach out—like human arms—to change the world.

What we need to remember, and renew, is the religious impulse that is rooted in the love of God's creation—imperfect as it is; that takes a hand in the process of repairing what is broken; that finds joy in the knowledge that here is much we do not know. Drawing on *that* aspect of the religious impulse, we can celebrate our growth of consciousness in the 1980s, and move on with more hope than fear to make a world without H-bombs by the year 2000.

74788

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

May 28, 1986
19 Iyar 5746

Rabbi Mark Dov Shapiro
Woodlands Community Temple
50 Worthington Road
White Plains, NY 10607

Dear Mark:

By now, you have undoubtedly heard that Alex has been hospitalized in Israel. He is doing extremely well, making a fine recovery, and each day brings better reports.

As you can appreciate, Alex will have to take a long, hard look at his schedule for the coming year. He already has quite a full calendar for the 1986-87 congregational year and at this time no new engagements are being accepted. I know you are eager to complete your roster of speakers and I hope you understand why Alex cannot even reconsider your invitation.

If I can be of help to you in suggesting possible speakers, please don't hesitate to contact me. I'll be happy to be of assistance in any way possible.

One of your Confirmands has invited me to attend Services on June 12, needless to say I am looking forward to being at Woodlands once again. It's always a delight to be in your communal home. Until then, my warm regards and all good wishes.

Sincerely,

Edith J. Miller
Assistant to the President

woodlands community temple

50 Worthington Road
White Plains, New York 10607
(914) 592-7070

RABBI MARK DOV SHAPIRO

May
Nineteen
1986

Dear Rabbi Schindler:

Thank you so much for responding to our Adult Education invitation so very quickly. Although the Committee is disappointed to learn that you cannot help launch our program, the Committee is also persistent; hence, a second and modified invitation.

As my first letter indicated, we also intend to pursue the theme of Israel: Yesterday, Today, and Tomorrow. To that end we are planning lectures on the following subjects: (1) Fundamentalist Orthodoxy in Israel: what is it? what does it mean for Israel? what does it mean for the Diaspora? how does Liberal Judaism fit into this picture?

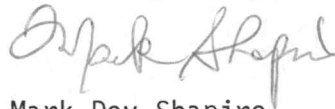
(2) Prospects for the Future: peace possibilities? the Palestinians etc.?

We have two sets of dates for these lectures and would be honored to have you address either of our subjects whenever the time is right for you.

Our Winter dates are February 2, 6, 9, and 11. Our Spring dates are April 27, 30, May 4, 7. Frankly, even these dates are flexible and we would be pleased to try and meet your calendar in anyway we can.

Thank you so much for considering our invitation once again.

Yours very truly,

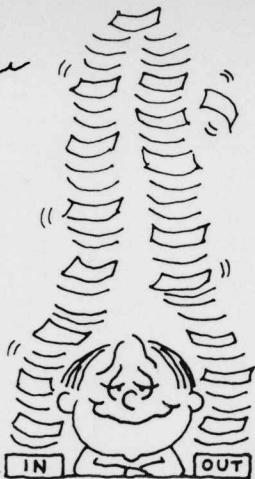


Mark Dov Shapiro
Rabbi

Rabbi Alexander M. Schindler
UAHC
838 Fifth Avenue
New York, New York 10021

SO MUCH WORK.
SO LITTLE TIME.

Call to tell them
I can't
after all -
leaving for
Europe.



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A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

12

TO: The Shalom Center Board

FROM: Arthur Waskow / A.W.

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Micha Taubman
Rabbi Walter Wurzburger

Arthur Waskow, Director
Jeffrey Dekro, Associate Director

I've enclosed two items for our Board meeting on January 21 -- a financial statement, and the staff proposal for the structure of our Board and its relationship to the RRC Board.

I'm glad to report that Marvin Gross, Esther Leah Ritz, Laura Geller, and Marilyn Braveman were all elected to the Board, nem. con. Thanks for being so quick to respond.

We will meet at 2:00 p.m. Tuesday, January 21 at The Women's League for Conservative Judaism, 48 East 74th Street, New York City (between Park and Madison, nearer to Park).

The agenda is:

1. Financial Report
2. Proposal on Structure of the Board
3. Report of Brit HaDorot Award Dinner
4. Other Programs --
 - a. Sukkat Shalom
 - b. Parent-Teen Conference
 - c. Women, Peace, and Judaism Proposal

You had said you'd try

AW/df

P.S. — Micha Taubman has written some comments on the earlier "Board structure" memo (in your last packet), for circulation to y'all. If it gets to us before this goes out, you'll find it enclosed. If not, soon after.....

[Signature]

AT THE RECONSTRUCTIONIST RABBINICAL COLLEGE

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A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

MEMORANDUM

To: Shalom Center Board
Fr: Jeffrey Dekro
Re: Staff Proposal for Shalom Center Structure &
Relationship to RRC
Dt: January 7, 1986

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Arthur Waskow, Director
Jeffrey Dekro, Associate Director

A Memorandum to you, dated October 15, 1985, outlined three models for relationships between The Center and RRC. This Memo restates the option that the staff recommends you adopt, along with a suggested list of people to serve on the governing board which the RRC board will appoint as The Shalom Center's governing body.

I. Maintain The Shalom Center as a special RRC project.

(A) Description: The Shalom Center will remain a special project of RRC. Ultimate responsibility for the SC will rest with the RRC board which will delegate a portion of its authority (for example, day-to-day decision-making and budget review) to a RRC-SC Board.

(B) Advantages: SC will benefit from RRC's continuing role in the SC's day-to-day operations:

(1) The SC will continue to derive financial and other practical advantages its association with RRC (e.g. administrative and other personnel support; relative ease in purchasing, accounting, etc.; availability of equipment; professional contacts).

(2) Application for independent legal status is extremely time and energy consuming. Staff efforts will be better used if they are directed towards program activities rather than additional administrative tasks.

(3) The SC will be able to engage in a larger amount of legislative activity if its budget is a part of RRC's much larger one.

(4) In some circumstances, we will also be able to undertake joint fundraising.

AT THE RECONSTRUCTIONIST RABBINICAL COLLEGE
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(C) Disadvantages: The RRC staff and board will maintain significant control over SC activities, and will continue to incur ultimate financial liability. This could create potential future difficulties and could establish a climate of ongoing anxiety. Over time, the SC may find it difficult to develop the level of separate exposure and image necessary to attract substantial investment by individuals and institutions due to the association with RRC. Finally, SC might have little security if either of these problems occurred, or if Ira left RRC. Under these (or other fairly easily imagined) circumstances, the SC's dependent situation could become very precarious.

II. Reconstitute the SC board as a smaller working body with RRC representatives on it:

(A) The RRC will have to formally grant governing rights, on its behalf, to a SC board. So that this body can function effectively, it should be a smaller board than SC's current one.

(B) The RRC board will have to be formally represented on the SC governing board. There are already enough current SC board members affiliated with RRC to make this possible without having to appoint new people.

III. Invite all other current SC board members and others to become join a newly established advisory committee.

(A) Such a committee would enable those currently on our board who do not wish to participate in organizational decisionmaking and governance to remain publicly affiliated with the SC.

(B) The advisory committee could be enlarged as much as necessary to enable SC to have every available and helpful advisor from throughout American Jewish life.

SHALOM CENTER REVENUES
September 1, 1985 - December 31, 1985

<u>Month</u>	<u><\$50</u>	<u>\$50></u>	<u>\$180></u>	<u>\$360></u>	<u>\$500></u>	<u>Total</u>
September	\$1012	272	430			\$ 1714
October	9898	2118	300		2000	14316
November	2217	673	180		3000	6070
December	749	450	1060	360	2500	5119
<u>TOTALS</u>	<u>\$13876</u>	<u>3513</u>	<u>1970</u>	<u>360</u>	<u>7500</u>	<u>\$27219</u>
Outstanding Pledges	\$7000					
List Endowment Income	\$8100				<u>TOTAL</u>	<u>\$15100</u>

SHALOM CENTER EXPENSES
September 1 - December 31, 1985

<u>Item</u>	<u>Sept 30</u>	<u>Oct 31</u>	<u>Nov 30</u>	<u>Dec 31</u>	<u>Total</u>
Salaries	\$ 1250	11710	1250	12383	\$26593
Consultants	184	63	433		680
Benefits	177	177	177	222	753
Postage	628	244	158	142	1172
Telephone	316	441		34	791
Direct Mail	4376		585		4961
Advertising		161	6		167
Books		52			52
Printing/Copying	2803	80	696	336	3915
Travel		568	38	74	680
Entertainment	220			34	254
Equip. Purchase			550		550
Equip. Rent/Repair			425		425
Supplies/Stationary	140	90		70	300
Miscellaneous			13	30	43
<u>TOTALS</u>	<u>\$10094</u>	<u>13586</u>	<u>4331</u>	<u>13325</u>	<u>\$41336</u>

Fund Balance September 1, 1985	\$12469
Cash Balance December 31, 1985	\$28880
List Peace Prize Endowment	
Fund Balance December 31, 1985	\$41345

THE
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A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

07A
12/16/85

Dear Board Members,

First, to remind you that our next board meeting will be on TUESDAY, JANUARY, 21, 2:00 - 4:30 p.m., in NEW YORK. It will be at the Women's League for Conservative Judaism, 48 East 74th Street (between Park and Madison - nearer Park).

BOARD OF DIRECTORS

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Rabbi Myron Fenster
Gary Ferdman
Rabbi Robert Gordis
Lynn Winter Gross
Bess Katz
Rabbi Maurice Lamm
Irving M. Levine
Viki List
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Rabbi David Saperstein
Rabbi Alexander Schindler
Rabbi Gerald Serotta
Micha Taubman
Rabbi Walter Wurzbarger

Arthur Waskow, Director
Jeffrey Dekro, Associate Director

There are a number of items enclosed. To review them:

One is a ballot on four names of people that we are proposing be added to the Board. One of these, Esther Leah Ritz, would like to be a member of the Advisory Council that we now propose to form. (See the Board structure memo mentioned below.) On the same sheet of paper is an RSVP for the board meeting. Please return this.

OC
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maybe.

We are asking you to vote on these by mail so that if they are elected, we can ask them to come to this meeting. So please return the ballot and RSVP right away.

With them, please also return the write-back sheet on our Brit HaDorot Award Dinner (See #3 below).

The nominees:

Laura Geller, rabbi and director of Hillel at The University of Southern California, effective organizer in the Los Angeles region, representative of the Jewish community in several major inter-religious activities in regard to the nuclear arms race, co-initiator of an extraordinary conference on Jewish women's spirituality held in Los Angeles a year ago, strong contacts in the move-making community.

Marvin Gross, congregational rabbi in Glendale, CA, chairperson of the committee that has just won \$15,000 in Federation support of a staff position in California for Jewish work on preventing nuclear holocaust--a breakthrough, the first Federation grant for this purpose anywhere; husband of our former board member, Lynn Winter Gross, who has resigned because of the press of motherhood; in 1982, one of the earliest and most effective organizers around the Freeze in the California Jewish community.

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Marilyn Braveman, New York; director of education, national affairs department of the American Jewish Committee; chairperson of our Brit HaDorot Award Dinner Committee.

Esther Leah Ritz, Milwaukee; whom we are proposing for the new Advisory Council; national chair, National Jewish Welfare Board; has been national officer in wide variety of Jewish organizations, from Federation; now board of Mazon and New Israel Fund; philanthropist.

The other items enclosed are:

1. Our general proposal, including budget, for next year. In connection with that, I'm happy to report that our fund-raising is going well; that on December 1 we had \$30,000 in hand, not counting the endowment from Albert and Viki List for the Brit HaDorot Award nor any of the income that has been accruing to it; and that Micha Taubman has renewed his extraordinary support, this time with a commitment of \$18,000 for this year.
2. A memo by Jeffrey Dekro on the structure of our board and its relationship with the board of the Reconstructionist Rabbinical College Micha Taubman asked the staff to look into these questions. As one result, we are suggesting the creation of an Advisory Council for The Shalom Center. In January we will mail you a specific proposal for such an Advisory Council.
3. A memo from our new Field Director, Christie Balka on the Brit HaDorot Award Dinner, February 24, at which Carl Sagan and the (Boston) Jewish Coalition for a Peaceful World will receive the Brit HaDorot Award and Micha Taubman will receive a special "Noach Award" for being the "Ark-builder" of our effort to preserve life on this planet.

Please note that we need your help on this and that we have enclosed a write-back page about it. Please be sure to fill this out and return it.

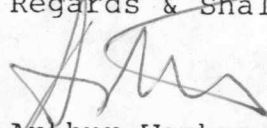
4. Information on the start we have made and the excellent response we have had to organize a national effort on Sukkat Shalom for next year.
5. Our proposed agenda for the board meeting on January 21.

Our next mailing, in addition to our specific proposal on the Advisory Council, will include a proposal for a project on Women, Peace, and Judaism, and a proposal for a Parents-and-Teens Conference on Jewish responsibilities to preserve the next generation which we have been discussing with the Committee on Family Education of the Commission on Education of the United Synagogue.

- 3 -

We are very excited and pleased about the way things are going. We look forward to seeing you in New York on January 21.

Regards & Shalom,



Arthur Waskow

AW/def

Enclosures: Ballot/RSVP
Agenda
BRE
Structure Memo
2 Sukkat Shalom Memos
Dinner Memo
General Proposal

Agenda for Board Meeting

Tuesday, January 21, 2:00 - 4:30

At the Women's League for Conservative Judaism
48 East 74th Street (near Park Avenue, toward Madison
Avenue)

1. Financial Report
2. Proposal on Structure of the Board
3. Report on Brit HaDorot Award Dinner
4. Other Programs --
 - a. Sukkat Shalom
 - b. Parent-Teen Conference
 - c. Women, Peace, & Judaism Proposal

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shalom

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A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

TO: Shalom Center Board
FROM: Christie Balka, Field Director
DATE: December 12, 1985
RE: LIST BRIT HADOROT AWARD DINNER

BOARD OF DIRECTORS

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Gary Ferdman
Rabbi Robert Gordis
Lynn Winter Gross
Bess Katz
Rabbi Maurice Lamm
Irving M. Levine
Viki List
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Theodore R. Mann
Rabbi David Novak
Rabbi David Saperstein
Rabbi Alexander Schindler
Rabbi Gerald Serotta
Micha Taubman
Rabbi Walter Wurzbarger

Arthur Waskow, Director
Jeffrey Dekro, Associate Director

This memo is to fill you in on the details of the Albert A. and Viki List Brit HaDorot Award Dinner, which will be held on Monday, February 24, 1986 at The Plaza Hotel in New York.

Carl Sagan and the (Boston) Jewish Coalition for a Peaceful World (JCPW) were selected by a subcommittee of five board members to receive the first annual awards. We are pleased that both have accepted. Sagan will be honored for his pioneering work on "nuclear winter" and his efforts to bringing Soviet and American scientists together to convince their governments of the real threat of "nuclear winter." JCPW will be honored as a model for community-wide action on the bomb. Established in 1983, JCPW includes the American Jewish Congress, the Union of American Hebrew Congregations, Jewish Educators for Social Responsibility, New Jewish Agenda and the Jewish Peace Fellowship. In addition, JCPW works closely with the Bureau of Jewish Education and United Synagogue.

This year we will also give a one-time "Noah Award" to Micha Taubman for his work to initiate efforts in the Jewish community to prevent nuclear holocaust.

The purposes of the dinner are to strengthen The Shalom Center's financial base and to increase its visibility. We have indicators that the dinner is already increasing The Center's visibility in the Jewish and arms-control communities, and we look forward to the impact which this will have on organizing efforts which are currently underway for Rainbow Sign and Sukkat Shalom.

A committee of ten people has been meeting to plan this dinner. There are several things which you can do to augment their efforts. First, you can provide use with the names of contacts in the New York metropolitan area who should be invited to this dinner. The dinner is one way to involve people in your congregation, organization or professional network in The Center's work. Please use the enclosed form to list the names of contacts, and return it to us by January 3.

Second, you can follow up on these contacts by selling tickets to the dinner. Tickets cost \$180 per person and \$1800 per table. Those who buy four or more tickets will be invited to a special pre-dinner reception with Carl Sagan. I will contact you in early January to discuss this with you.

Finally, some of you have access to mailing lists of congregations, rabbinical associations, and organizations whose membership are likely to attend this dinner. Organizing a dinner for the first time, we rely heavily on lists supplied to us by other organizations. If you provide us with a mailing list, we can assure you that it will be used only to mail invitations for the dinner. Again, you can use the enclosed form to indicate whether you will provide us with a mailing list.

We expect two hundred people to attend this dinner. For a first annual event, this is a real challenge. But with the full involvement of the Board, we are confident that we can make it!

The Shalom Center
Albert A. & Viki List Brit HaDorot Award Dinner
February 24, 1986

Name _____

Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

I WILL FOLLOW UP WITH A PHONE CALL AFTER 1/15.

Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

I WILL FOLLOW UP WITH A PHONE CALL AFTER 1/15.

Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

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Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

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Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

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Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

I WILL FOLLOW UP WITH A PHONE CALL AFTER 1/15.

Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

I WILL FOLLOW UP WITH A PHONE CALL AFTER 1/15.

Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

I WILL FOLLOW UP WITH A PHONE CALL AFTER 1/15.

Prospects for Brit HaDorot Dinner

NAME _____

ADDRESS _____ ZIP _____

PHONE _____

I will provide the Brit HaDorot Dinner Committee with the following mailing lists for the dinner:

Please return to The Shalom Center, Church Road and Greenwood Avenue, Wyncote, PA 19095 by January 3, 1986.

THE
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A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

12/16/85

TO: Sukkat Shalom Planning Group

Mimi Alperin
Edya Arzt
Christie Balka
Bernice Balter
Evan Bayer
Saul Berman
Reena Bernards
Jerome Chanes
Jeffrey Dekro
Myron Fenster
Colin Greer
Mordechai Liebling
Theodore Mann

Raquel Newman
Carolyn Kunin
David Saperstein
Alex Shapiro
Sidney Shapiro
Morton Siegel
Ira Silverman
Gordon Silverman
Eliot Spack
David Teutsch
Al Vorspan
Arthur Waskow

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Bess Katz
Rabbi Maurice Lamm
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Viki List
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Theodore R. Mann
Rabbi David Novak
Rabbi David Saperstein
Rabbi Alexander Schindler
Rabbi Gerald Serotta
Micha Taubman
Rabbi Walter Wurzbarger

Arthur Waskow, Director
Jeffrey Dekro, Associate Director

Dear Friends:

I enclose a memo summing up our work at the excellent meeting we had November 20 to begin planning toward Sukkat Shalom/Atzeret L'Hayyim in 1986.

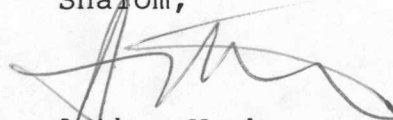
I also have a few requests of you: (1) Please fill out one of the enclosed "Sukkah-builder" "endorsement" OKs, and please use the other one to photocopy several copies and send with a note from you to a few of your friends and colleagues who will be especially interested, for them to return to us.

(2) Please drop a note to your key regional staff or organizing contacts in major cities around the country, letting them know about these plans for Sukkat Shalom, and letting them know that one of us from The Shalom Center will be in touch with them.

(Feel free to enclose the attached memo, if you like.) Please send us a list of these regional activists so that we can follow up.

Many thanks. For a joyful Hanukkah, full of light.

Shalom,



Arthur Waskow

AW/def

AT THE RECONSTRUCTIONIST RABBINICAL COLLEGE
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A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

December 13, 1985

TO: Sukkat Shalom Planning Group

FROM: Arthur Waskow

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Rabbi David Saperstein
Rabbi Alexander Schindler
Rabbi Gerald Serotta
Micha Taubman
Rabbi Walter Wurzbarger

Arthur Waskow, Director
Jeffrey Dekro, Associate Director

The Sukkat Shalom Planning Group* met in New York on November 20, reviewed the memo of November 5 circulated by The Shalom Center, and strongly supported the proposal that Sukkot/Sh'mini Atzeret 5747 (1986) become a time for a major national focus on preventing nuclear holocaust.

The Planning Group agreed that three major emphases would be useful:

- I. Educational work at the level of synagogues and local chapters of Jewish communal organizations, focused on Sukkot Shalom and Sh'mini Atzeret -- including the dedication of congregational Sukkot as Sukkot Shalom and congregational educational forums on the afternoon of October 25 -- Shabbat/Sh'mini Atzeret.
- II. The building of Sukkot Shalom on non-governmentally owned but publicly visible and accessible spaces in metropolitan areas, to act as symbols of Jewish commitment to end the nuclear arms race and as rallying points for prayer, speeches, and demonstrations.
- III. The creation of a "From Harvest Booth to Voting Booth" project to make it possible for Jewish groups to bring the values and information advanced by Sukkat Shalom to bear on governmental policy especially through the Congressional election of 1986.

*People from The Shalom Center and key institutions of the Reform, Orthodox, Reconstructionist, and Conservative movements, American Jewish Congress, New Jewish Agenda, National Council of Jewish Women, Coalition for Alternatives in Jewish Education, and National Havurah Committee

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To these ends, the Planning Group agreed on several specific projects that need to be undertaken:

1. At the regional level and in major metropolitan areas, inviting key people from the four synagogue movements, American Jewish Congress, New Jewish Agenda, NCJW, and other groups to create regional Sukkat Shalom planning committees.
2. Writing a week-by-week and then day-by-day program "countdown" from Rosh Hodesh Elul or Rosh Hashanah through Simchat Torah, and creating a unified program pamphlet for use throughout that period.
3. In major cities, arranging for use of outdoor, centrally located Jewish communal space if possible -- and if not, other non-governmental space -- to erect a Sukkat Shalom.
4. Writing a one-page camera ready column, with art, for reproduction in synagogue bulletins.
5. Preparing a Speakers List for groups to draw on.
6. Pinpointing House and Senate races where the Jewish community can make a difference and where the candidates have marked differences on arms control, and circulating this list.
7. Drawing up a list of "crucial questions" on arms control/disarmament policy to be put to candidates.
8. Working with CAJE to develop a curriculum focusing on Sukkat Shalom.
9. Collecting readings to supplement the Machzor for Rosh Hashanah and Yom Kippur.
10. Writing a five-minute ritual/kavvanah for dedicating a Sukkat Shalom and inviting ushpuzin.
11. Making contact with the PRO-Peace continental march from Los Angeles to Washington (expected to include 5,000 long-distance marchers and carry great public attention). The march will cross the George Washington Bridge into Manhattan on the afternoon of October 25, Sh'mini Atzeret. We might arrange for the march to join with Upper West Side New Yorkers in a street or park celebration of Simchat Torah for Life and Peace that night. The PRO-Peace New York contact is Paul Minkoff, who has extensive contacts in and sensitivity to the Jewish world.

The participants agreed that there should be both an endorsement list of individual "Sukkah-builders" for Sukkat Shalom and efforts to secure co-sponsorship of Sukkat Shalom from a broad range of Jewish organizations. (Co-sponsorships would imply willingness to do mailings and to contribute some money to the effort.)

TO: Sukkat Shalom, The Shalom Center, Church Road and
Greenwood Avenue, Wyncote, PA 19095

Please list me as a supporter and "Sukkah-builder"
for the Sukkat Shalom effort in 1986, as an expression of
the following views:

Sukkat Shalom 5747: From Harvest Booth to Voting Booth

We join in the hope and intention of making the
festival of Sukkot in 5747 a "Sukkat Shalom" --

- A time for knowing that in the nuclear age, all human beings live in a vulnerable, fragile, insecure Sukkah; that in the nuclear age, security comes not from frantic efforts by each nation to make itself invulnerable but from sharing with each other the truth that all of us are vulnerable.
- A time when the Jewish community fully addresses the need for halting the nuclear arms race and working to prevent a nuclear holocaust.
- A time when Jews who are about to vote remind ourselves that the values of shalom must move from the harvest booth to the voting booth.

Name _____

Affiliation (for
identification only) _____

Address _____

Phone _____

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26

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Theodore R. Mann
Raquel Newman
Rabbi David Novak
Rabbi David Saperstein
Rabbi Alexander Schindler
Rabbi Gerald Serotta
Micha Taubman
Rabbi Walter Wurzbarger

Sukkat Shalom Planning Group

To meet Wednesday, November 20, 2:30 - 4:30 pm

At the Board Room, Lindenbaum Center (Heschel School),
270 W. 89th Street (off West End Ave.)

- | | |
|------------------|--------------------|
| * Mimi Alpern | ● Raquel Newman |
| * Edya Arzt | ● Carolyn Kunin |
| * Christie Balka | # David Saperstein |
| * Saul Berman | # Alex Shapiro |
| * Reena Bernards | Sidney Shapiro |
| # Jerome Chanes | ● Morton Siegel |
| * Rachel Cowan | * Ira Silverman |
| * Jeffrey Dekro | * Gordon Silverman |
| * Myron Fenster | * Eliot Spack |
| Colin Greer | * David Teutsch |
| * Theodore Mann | * Al Vorspan |
| | * Arthur Waskow |

Arthur Waskow, Director

Jeffrey Dekro, Associate Director

-
- * Definite or nearly
 - # Possible
 - Can't but very interested

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11/5/85

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Rabbi Robert Gordis
Rabbi Samuel Gordon
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Rabbi Maurice Lamm
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Rabbi David Novak
Rabbi David Saperstein
Rabbi Alexander Schindler
Rabbi Gerald Serotta
Micha Taubman
Rabbi Walter Wurzbarger

Arthur Waskow, Director
Jeffrey Dekro, Associate Director

TO: Sukkat Shalom Planning Group

FROM: Arthur Waskow /AW/

I am happy to report that almost all of you are planning to take part in the meeting on Wednesday, November 20, that Ira Silverman and I wrote you about--to discuss plans for next year's Sukkat Shalom. We will be meeting at the Board Room of the Lindenbaum Center (a.k.a. Heschel School) at 270 West 89th Street (off West End Avenue), from 2:30 to 4:30.

We have developed some approaches that I want to share with you, to get our ideas and plans going. This memo is divided into three parts:

- I. Overall goals
- II. Specific projects
- III. Next steps for the Planning Group

I. Overall goals--Three approaches:

We see three main areas to be addressed:

A. Education and inspiration for working to end the arms race within local synagogues and local chapters of national Jewish organizations.

B. Creating a visible public presence in each of several major cities by focusing on an actual Sukkat Shalom in a visible place.

C. Creating the sense of motion "From the Harvest Booth to the Election Booth"--bringing Jewish commitment to halting the arms race to the direct attention of Congressional candidates, especially in ten important states.

To look at these three approaches in somewhat more detail:

A. Local education in synagogues and chapters of various Jewish organizations, involving school curricula, sermons, services, public forums, etc. In this connection we should be aware that the Commission of Education of the United Synagogue, working closely

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with Sukkat Shalom, is planning to organize and provide programming for its synagogues as part of an "ATZERET L'CHAIM" family-education-oriented project, on Sh'mini Atzeret. (This year Sh'mini Atzeret falls on Shabbat.) The Atzeret L'Chaim program will include model sermons, curricula, services, etc. One of our main tasks might be to begin creating resources for such local education projects, for use during Sukkat itself or on Sh'mini Atzeret.

B. Creating a public presence, using the Sukkah as a powerful symbol through which the Jewish community can vigorously assert its commitment to "shalom" as a priority issue when it votes.

In 1984 this "public presence" was created by building Sukkat Shalom in such public places as Lafayette Park, Boston Common, Independence Mall, etc. Several Jewish organizations were concerned then to avoid religion-state intertwining, so they urged that if Sukkot Shalom were to be built in public spaces, they not be built before Sukkot and not be kept up for the full week of Sukkot, but be built only for a one-day period, to act as a center for a rally, and then taken down that day.

This one-day Sukkah was built on Sunday in several places last year. This year, Sunday will be the second day of yontif, except for the Reform and Reconstructionist communities. Those communities might possibly sponsor public Sukkot Shalom that could be put up and taken down on Sunday, October 19, but the possibilities of broad sponsorship would be much less, because of yontif. Or Sukkot could be built before yontif begins, on privately owned but publicly visible and reachable space -- e.g. JCC campuses -- and left up for the whole week of Sukkot, to act as a central gathering place for Sukkat Shalom.

C. From Harvest Booth to Election Booth: Serious encounter between Jewish groups and Congressional candidates to present a strong Jewish insistence on action to end the arms race. This might be accomplished with visits of Jewish groups to Congressional and campaign offices.

But it might be much more important, both intrinsically and for the sake of media attention, to invite Congressional candidates to visit a Sukkah at an appropriate time. At the Sukkah, spokespersons for Sukkat Shalom could present statements of commitment and policy, and the candidates could be asked to respond with their own understanding of what "seeking Shalom" requires of them.

In this "Election Booth" aspect of Sukkat Shalom, it is especially important to focus on ten states where large Jewish communities have important electoral roles. These states are Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Florida, Illinois, Ohio, and California.

II. Possible specific projects:

The Shalom Center, working with specific organizations or local communities, could pursue the following specific projects:

A. "Sukkat Shalom": From the Harvest Booth to the Election Booth." A brochure on how the values of Sukkat Shalom can be translated into arms control issues as they arise in the election, and can be brought to bear on Congressional candidates. Brochure to be distributed as broadly as possible to members of synagogues, havurot, AJ Congress, AJ Committee, New Jewish Agenda, Hadassah, NCJW, etc.

B. Regional training institutes for Sukkat Shalom organizers, particularly from the ten states noted above.

C. A letter urging participation in Sukkat Shalom sent by The Shalom Center and cosigned by all participants in the Sukkat Shalom planning committee to all rabbis, congregational social action chairs, Jewish educators, and leaders of chapters of national Jewish organizations.

D. Follow-up mailings to these local leaders with model sermons, school curricula, services, "Sanhedrin" dialogue materials, model letters to Congressional candidates, information on Congressional legislation affecting arms control, etc.

E. Special "Sanhedrin" packets explaining how to organize a public dialogue during Sukkot in which traditional Jewish sources are brought to bear on questions of personal responsibility to prevent nuclear holocaust.

F. Speakers Bureau listing of people prepared to speak during Sukkot/Sh'mini Atzeret on how to prevent nuclear holocaust.

G. "Quilting" project for creating colorful cloth walls of Sukkot Shalom, to be designed by Jewish artists so that squares can be sewn by Jews all around the country. The walls could then be used for large Sukkot in public places. (Other projects for Sukkat Shalom art and music might also be explored. This one has been proposed by a leading Jewish artist.)

H. Ads in New York Times and/or leading Jewish weeklies on Sukkot and the election, to appear just before Sukkot.

III. Next Steps for the Planning Group:

What are useful next steps for the planning committee to undertake?

A. Inviting colleagues to join them in a Sukkat Shalom endorsing committee.

B. Arranging for their organizations to become co-sponsors of Sukkat Shalom and to contribute financially to its support, and naming one person from each organization to be responsible for Sukkat Shalom work.

C. Listing themselves (and naming others to be asked) as speakers available for Sukkat Shalom, before and during Sukkot 5747.

D. Asking staff and active volunteers to prepare model sermons, services, bibliographies, collections of Jewish texts, position papers, etc.

E. Providing names of regional and local people in their groups who can become key contacts and organizers for Sukkot Shalom -- especially to attend regional or national "organizer training institutes" and to move on from there.

F. Arranging for these organizations to supply mailing lists or to do mailings for the Sukkat Shalom project.

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CENTER

A RESOURCE CENTER FOR JEWISH PERSPECTIVES
ON PREVENTING NUCLEAR HOLOCAUST

MEMORANDUM

To: Shalom Center Board and Staff
Fr: Jeffrey Dekro
Re: Shalom Center Structure & Relationship to RRC
Dt: October 15, 1985

BOARD OF DIRECTORS

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Summary

This Memorandum describes the available options for future relations between The Shalom Center (SC) and the Reconstructionist Rabbinical College (RRC) and contains a recommendation for one of them. Details for each item are in the body of the Memorandum. The discussions of these points explain each possible legal configuration with its most significant implications, advantages, and disadvantages. In brief, they are as follows:

- (1) The Center will remain a "special project" of RRC for which the College board will delegate governing authority to an appointed body composed of RRC and SC representatives. RRC will retain ultimate control and responsibility for SC finances.
- (2) The Center will be incorporated as a separate and supporting organization of RRC. The Center will have significant autonomy and a formal relationship to RRC. RRC and the SC will have separate finances but RRC will have also have certain financial liability.
- (3) The Center will be incorporated as a completely separate organization from RRC with no formal ties to bind the two organizations. RRC will have no financial control or liability for SC.

Arthur Waskow, Director
Jeffrey Dekro, Associate Director

STAFF RECOMMENDATION:

- (1) Maintain the current relationship with RRC without incorporating The Center.
- (2) Reconstitute the SC board as a smaller working body with RRC representatives on it.
- (3) Invite all other current SC board members and others to become members of a newly established advisory board.

As The Shalom Center (SC) begins its third year of operations, a series of decisions must be made concerning The Center's future relationship to the Reconstructionist Rabbinical College (RRC) which has been both The Center's physical host and its fiscal agent.

In reviewing the Shalom Center structure, one essential question must be addressed: who will make decisions concerning the SC's activities? This issue is of tremendous significance because of the obvious fact that people -- with certain perspectives, ideas, skills, and goals -- serve as the organization's agents and determine its future. Statements of an organization's purpose are also vitally essential but even those statements may often be modified by the people who maintain control over the organization's affairs.

Our situation is complicated by several factors of circumstance that fortunately relate only to structural issues which have never yet had any political or financial entanglements of any serious, difficult, or negative character. What is more, there is a consensus among all parties that the SC Board should determine the SC's program and activities.

In making that choice, however, there will be important political (e.g. relations among the various synagogue movements and, between them and the secular Jewish organizations) and legal/fiscal implications (legislative lobbying rights; relationship to IRS). A decision about The Shalom Center's structure must be made now to insure autonomy and security, as well as supportive relations with its board and supporters, for The Center.

The following, then, are the three models available for The Shalom Center's organizational structure:

I. Model One: The SC as a special project of RRC.

(a) Description: Under Model One, the SC would not be separately incorporated. Rather, it would be a special project of RRC. In other words, ultimate responsibility for the SC would rest with the RRC board: however, the RRC board could delegate a portion of its authority (for example, day-to-day decision-making and budget review) to a RRC-SC Board.

(b) Advantages: SC would benefit from RRC's continuing role in the SC's day-to-day operations. SC would realize gains from a variety of economic and administrative efficiencies that would not be available to The Center as a very small institution. One such gain relates to the amount of permitted legislative lobbying which would be greater as a percentage of RRC's budget. When helpful, joint fundraising can be undertaken.

(c) Disadvantages: Control over SC activities will maintain the substantial responsibilities of the RRC staff and board, including ultimate financial liability. This could create potential future difficulties and could establish a climate of ongoing anxiety. Second, staff will have to negotiate procedures for clearly distinguishing SC management and administrative systems (e.g. budget, banking, and accounting). Third, over time, the SC may find it difficult to develop the level of separate exposure and image necessary to attract substantial investment by individuals and institutions due to the association with RRC. Finally, what security would the SC have if any of the above items, especially number 3, transpired, or if Ira left the presidency of the College? Under those (or other fairly easily imagined) circumstances, the SC's dependent situation could become very precarious.

Model Two: The SC as a separately incorporated supporting organization to RRC.

(a) Description: Under Model Two, the SC would be created as a separately incorporated organization. Unlike Model Three (where The SC is independently incorporated without any structural connections to RRC), Model two establishes the SC as a supporting organization to RRC, with RRC's board electing the board of the SC. (As a supporting organization to RRC, the Internal Revenue Service requires that the SC be controlled by RRC. RRC could exercise this control through annual election of directors and seating a number of the directors as representatives of RRC.)

(b) Advantages: Model Two offers some of the advantages of the other two models. SC could retain its strong solid base with RRC while simultaneously obtaining a high degree of autonomy deriving from its separate organizational status, board, and staff.

(c) Disadvantages: This organizational model exists primarily to enable non-profits to have subsidiaries conduct affairs unrelated to the primary organization's main purposes. Since SC is not supposed to be RRC's satellite, this would send the wrong message. In addition, none of the practical and financial benefits that SC gets in Model 1 would be available due to the formal separation between the two legal entities. On the other hand, RRC's still retain ultimate liability for SC so the possibility for tension continues to exist as in Model One.

Model Three: The SC as an independently incorporated organization, not formally or structurally related to RRC.

(a) Description: Under Model Three, the establishment of the SC would be undertaken by SC staff, directors, and friends. But once the SC gained its own legal existence, RRC would maintain no official link to the SC. The SC would be an independent organization, with its own board of directors and staff. Of course, persons associated with RRC might serve on the SC Board but this need not be the case. RRC would not be legally responsible for the activities of the SC, and the SC would not be legally required to have its activities reviewed by the RRC Board.

(b) Advantages: Under Model Three, the SC could establish its own, independent identity and set its priorities apart from the constraints of the RRC decision-making process, administrative procedures, and board attitudes and policies. There would also be no financial entanglements between the two entities.

(c) Disadvantages: SC will have to completely "pay its own way" which could be very difficult, especially given the economic and political pressures of our day. Many small favors, now easily accomplished through the formal "in-house" relationship that exists, would be much more difficult, and perhaps impossible, to do.

STAFF RECOMMENDATION

After reviewing the options described above and speaking with Arthur at length, I recommend:

(1) Maintain the current relationship with RRC without incorporating The Center:

- (a) The SC will continue to benefit from the financial and other practical advantages that derive from the SC association with RRC (e.g. administrative and other personnel support; relative ease in purchasing, accounting, etc.; availability of equipment; professional contacts).
- (b) Application for any independent legal status is extremely time and energy consuming. Staff efforts will be better used if they are directed towards program activities rather than additional administrative tasks.

(2) Reconstitute the SC board as a smaller working body with RRC representatives on it:

- (a) The RRC will have to formally grant governing rights, on its behalf, to a SC board. So that this body can function effectively, it should be a smaller board than SC's current one.
- (b) The RRC board will have to be formally represented on the SC governing board. There are already enough current SC board members affiliated with RRC to make this possible without having to appoint new people.
- (c) The SC staff will work with the current SC board and Ira Silverman in his role as President of RRC so both the RRC and SC boards can act on this proposal by June 6, 1986, at the SC board's last scheduled meeting for this year.

(3) Invite all other current SC board members and others to become join a newly established advisory committee.

- (a) Such a committee would enable those currently on our board who do not wish to participate in organizational decisionmaking and governance to remain publicly affiliated with the SC.
- (b) The advisory committee could be enlarged as much as necessary to enable SC to have every available and helpful advisor from throughout American Jewish life.

THE THIRD YEAR (5746/1985-86)
MAKING SHALOM

SUMMARY

As we enter 5746 (Fall, 1985), the American movements for halting the nuclear arms race are in an uneasy situation. The crest of energy that was achieved three years ago has receded. Yet the new, much broader constituency has not vanished; people who became committed to the Freeze have not changed their minds. The situation now is much like that of efforts for racial desegregation in the mid and late '50s. Then, a majority favored changes in race relations but at the policy level, little was changing. Now, the situation concerning the nuclear arms race is in a similar situation. Just as in 1954, the religious communities are playing a crucial role in carrying forward this work and winning increased support from many people.

The American Jewish community has an important role to play in supporting nuclear disarmament. Now, as in 1954, the Jewish community is even more broadly supportive of the new positions than the general majority in the country, yet most of their organizations have not turned their concern into policy priorities. If they did, American Jews would be in an excellent position to make a difference in the country.

The Shalom Center is the main vehicle for bringing about this change in the American Jewish community. The Center started work in September, 1983, as the national umbrella for nuclear disarmament work in the organized Jewish community. It focuses exclusively on preventing nuclear holocaust by stimulating and cooperating with Jewish organizations, and by providing them with program ideas, resource materials, and organizing assistance.

The Center uses a strategy that brings the authentic meanings and rhythm of the Jewish festival year to bear on key moments in the cycle of the American political process. The 1986 program will demonstrate that ongoing education and action projects rooted in the Jewish community's cultural and religious cycle can be a stimulating, empowering, and effective model for peace work by other groups in the United States.

To maximize The Shalom Center's influence and efficiency, we are concentrating on ten electorally important states with large numbers of Jews: Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Florida, Ohio, Illinois, and California. There are four aspects of this task: (1) outreach; (2) development and distribution of educational materials; (3) consultation with national Jewish organizations for policy and program development; and (4) assistance for local organizing.

In two years, The Shalom Center has established a core of nearly 3000 Rodfei Shalom ("Seekers of Peace"). In 1986, Center staff will work with current Rodfei Shalom and contacts in other

Jewish organizations to strengthen our existing programs and to extend our outreach among Jews around the country:

A. Sukkat Shalom/Rainbow Sign: The Center's program revolves around two observances, Rainbow Sign and Sukkat Shalom, which are poles of an ongoing cycle that involves more participants in more communities each year. Sukkat Shalom has become especially important to The Center's program because every two years, congressional (or presidential) elections take place shortly after Sukkot. To expand this network, The Center continuously identifies key local activists; trains them; and assists them with program implementation. In 1986, The Center will:

(1) Coordinate Sukkat Shalom programs with major national Jewish organizations for 1986-88, looking to the presidential election. The groups include: American Jewish Congress, National Council of Jewish Women, New Jewish Agenda, Commission on Social Action of the Federation of Reconstructionist Congregations, Social Action Commission of the Union of American Hebrew Congregations, and the Commission on Education of the United Synagogue of America.

(2) Conduct four organizer training workshops in Miami, Chicago, San Francisco, and New York (see below).

(3) Initiate new intensive efforts in Boston, Cleveland, and Los Angeles, and continue work with existing Center contacts.

B. Jewish Peace Education Project: Center staff will work with Jewish educators to: (1) develop new curricula; (2) create new project models; and (3) form a national educators' network.

C. The Shalom Report: The Center will continue to publish and distribute at least five issues of The Shalom Report.

D. Direct Mail Campaign: The Shalom Center will continue a direct mail campaign aimed at informing increasing numbers of American Jews about The Center's work and at expanding The Center's base for local activities and financial support.

E. "Women, Peace, and Judaism" Project: In 1986, The Center will launch a two-year program to attract and involve Jewish women's organizations in disarmament activities. The project will promote discussion and research about Judaism, peace work, and feminism in order to develop special educational materials for programs in congregational sisterhoods; national Jewish women's organizations; and Jewish feminist groups.

F. Peace Prize: The Center has established a new national peace prize, The Albert A. and Viki List Brit HaDorot ("Covenant of the Generations") Peace Prize which consists of two awards that will be presented annually. The Center will also conduct a one-day training workshop for selected Rodfei Shalom organizers from across the U.S. in conjunction with the prize celebration.

THE THIRD YEAR (5746/1985-86)

MAKING SHALOM

I. Background:

As we enter 5746, the American movements for halting the nuclear arms race are in an uneasy situation. If we look at the movements in general -- setting aside for a moment the situation in the Jewish community -- the crest of energy that was achieved three years ago has receded. The failure of arms race issues to become the central issues of the 1984 campaign baffled many people and led to widespread disillusionment and disempowerment. Overall, the Reagan Administration has succeeded in muting the fears that most Americans have about the dangers of nuclear weapons.

Yet the new, much broader constituency has not vanished; people who became committed to the Freeze have not changed their minds; the search for new avenues toward effectiveness is vigorous; and the movement is "digging in" to affect school curricula, local politics, etc. in many places.

The situation now is much like that of efforts for racial desegregation in the mid and late '50s, just after the Supreme Court decision of 1954. There is a majority for important change in the country; yet little seems to be happening in the seats of power, and no one has yet created a transmission belt by which the new majority can turn its outlook into policy. It is important to note that by 1963, the country had been galvanized into action, and by 1965, major legislation had been passed that went far beyond the original 1954 desegregation issues.

Now, just as in 1954, the religious communities play a crucial role in carrying forward this work as Michael Ferber has described (The Nation, July 6/13, 1985). The dedicated disarmament activities that the U.S. religious communities are doing include recent local commemorations of the fortieth anniversary of the atomic bombings of Hiroshima and Nagasaki such as those held in Los Angeles and Philadelphia. At the national level, the August Desert Witness at the Nevada Nuclear Test Site was initiated and organized by a religious coalition.

The peace work of religious groups has won increasing support from large numbers of people. Partly this is because of the strong moral base of commitment and action. Additionally, the institutional support of the Catholic Church and many mainline Protestant denominations has helped to legitimize these efforts.

The American Jewish community has an important role to play in supporting nuclear disarmament. Now, as in 1954, the Jewish community is even more broadly supportive of the new positions than the general majority in the country (Moment, Jan./Feb., 1985). Now, as then, the Jewish community is in an excellent position -- in terms of resources, energy, and skills available to build political change -- to make a difference in the country.

II. The Shalom Center:

Just as in 1954, it will take conscious organizing to turn these latent possibilities into action. This is the mission of The Shalom Center, which was established to focus exclusively on preventing nuclear holocaust by stimulating and cooperating with existing Jewish organizations by providing them with program ideas, resource materials, and organizing assistance. The Center began operating in September, 1983, on this basis, as the national umbrella for nuclear disarmament work in the organized Jewish community.

The Shalom Center's task, therefore, is to mobilize into action the Jewish community's sentiment that is already strongly in favor of halting the nuclear arms race, and to link the resulting action to that of other groups and communities in order to move (using the analogy of the movement for desegregation and civil rights) from a "1955" to a "1965" situation.

II. Strategy:

In order to stimulate the American Jewish community to work for a halt and reversal of the nuclear arms race, The Shalom Center has devised a strategy that brings the authentic meanings and rhythm of the Jewish festival year to bear on key moments in the cycle of the American political process. These two cycles, in tandem, will provide a familiar and emotionally inviting moral context that inspires civic action by individuals, families and groups.

This strategy is modeled on previous successful efforts to organize institutional support within the American Jewish community for Israel and Soviet Jewry. We expect to capitalize on the knowledge that has been gained by Jews involved in those issues over the past several decades, and to transfer it to the particular cause of nuclear disarmament.

To maximize both The Shalom Center's influence and efficiency, The Center is concentrating on ten electorally important states with high concentrations of Jews:

Massachusetts,	Connecticut,	New York,
New Jersey,	Pennsylvania,	Maryland,
Florida,	Ohio,	Illinois,
		and
		California.

There are three aspects of this task:

- (1) Reaching people in the Jewish community who believe in halting the nuclear arms race but who are not working on that, and bringing them into an active national network.
- (2) Providing the network of involved people with material for sermons, school curricula, liturgies, adult education events to create constant activity on this issue, in synagogues and other Jewish organizations.
- (3) Providing information and assistance for moving Jewish organizations into action in the policy process on this issue in ways analogous to their involvement in Middle East and Soviet Jewry issues.

The Center has established a core of nearly 3000 Rodfei Shalom ("Seekers of Peace"). By September, 1988, we intend to have a constituency of up to 10,000 people linked by a national network of activists working to stimulate disarmament activities within major Jewish organizations and institutions. The Center has also begun to establish subgroups within various organizations, regions, and disciplines (e.g. rabbis, Jewish educators).

Acting as a clearinghouse, The Shalom Center maintains extensive files; library materials; and lists of speakers, organizations, and individual contacts both within and outside the Jewish community throughout the United States. The Center also has close contact with other disarmament groups and organizations to make certain that current information is always available to facilitate full participation by the Jewish community in national disarmament efforts.

The Center also develops and disseminates a variety of programs, projects, and materials. These include annual projects such as Sukkat Shalom and Rainbow Sign, and publication of The Shalom Report five times a year. The Center designs special programs and program guides such as a Jewish "People's Court" to examine the limits of personal responsibility to halt the arms race. Finally, The Center produces a steady stream of written materials such as sermons for rabbis and educational curricula.

In order to guarantee that action will result from its educational activities, The Center circulates various analytic and advocacy pieces concerning the Bomb and Jewish community interests. The Center staff uses these and other materials in workshops and organizer training sessions it conducts for local activists. The Center's staff also assists those activists by providing them with a range of direct personal and informational supports for their local organizing programs.

III. Program and Organization Development:

In the two years The Shalom Center has been functioning, we have done the necessary ground work to fulfill our goals. The Shalom Center's annual program now revolves around two particular observances, Rainbow Sign and Sukkat Shalom. Rainbow Sign is an eleven day period in the spring which corresponds to anniversary dates of the Flood described in the Bible. We have focused on Rainbow Sign as the one traditional reference to the threat of world-death, and the challenge and hope that it will never take place. Sukkat Shalom occurs during the fall Festival of Tabernacles and takes its name from a prayer in which God is asked to "spread over us Your Sukkah (Tabernacle) of Shalom."

Since 1981, these two observances have been celebrated in hundreds of congregations and organizations throughout the American Jewish community. Rainbow Sign has gained official recognition from the Reform, Conservative, and Reconstructionist movements. Sukkat Shalom has been incorporated into the broader Sukkot festival celebration of Jewish communities across the United States.

Besides conducting these two seasonal programs, The Center has developed liturgy, special programs, rituals, and resource materials for use in relating disarmament to other holidays, including Passover, and to individual life cycle events such as circumcisions, namings, and weddings. We have also prepared model sermons for use by rabbis, and curricula for general and specific educational settings for adults and children.

The Shalom Center has devised a plan to train a group of key activists in selected cities to conduct local disarmament organizing. To date, more than 100 "key contacts" have taken part in formal organizer training workshops in Boston, New York, Philadelphia (three times), and Chicago.

Center staff and board members also speak about disarmament around the country on behalf of The Shalom Center. In addition, The Shalom Center has been used as consultants by other Jewish organizations for their disarmament work. These groups include the National Jewish Community Relations Advisory Council; the Commission on Education of the United Synagogue; the Conference on Alternatives in Jewish Education; American Jewish Congress; and New Jewish Agenda.

Besides working in the Jewish community, Center staff have been invited to participate in various conferences (e.g. Institute for Policy Studies/The Nation) and address major national and state meetings (e.g. Impact; New Jersey Coalition for Nuclear Disarmament). The Center's work has also been publicized in a wide range of Jewish and general publications and broadcasts, including The New York Times, National Public Radio, Mother Jones, The Philadelphia Inquirer, The Chicago Sun Times, Hadassah, Moment, the B'nai B'rith Jewish Monthly, and many local papers across the country.

IV. Proposed 1986 Program:

In 1986, The Shalom Center will intensify efforts to prevent nuclear catastrophe by extending its outreach to more Jewish communities around the country, and by strengthening contacts with local and national organizations and institutions. The Shalom Center will also initiate two new major programs in 1986:

- (1) The Center will launch a two year special project on "Women, Peace, and Judaism."
- (2) In February, The Center will award the first "Albert A. and Viki List Brit HaDorot (Covenant of the Generations) Peace Prize."

A. Sukkat Shalom/Rainbow Sign: In just one year, Sukkat Shalom emerged as the center piece of The Shalom Center's program to involve American Jews and their institutions in the effort to prevent nuclear holocaust. Plans to conduct Sukkat Shalom programs are based on the fact that every two years, congressional (or presidential) elections take place shortly after Sukkot. The Center's goal for Sukkat Shalom is to make the disarmament issue a priority for Jewish voters regardless of particular candidates.

In this way, the hearts and minds that have been changed through the festival focus can be brought to bear directly on changing national policy. Yet elections will not be the end-all of this activity. No matter what happens in a particular election the festival cycle will continue -- and so will the work attached to it. Thus we will build an ongoing organizing process that will help prevent the collapse of energy that sometimes follows an electoral defeat (or even victory).

In 1985 - 86, The Center's efforts to further expand and coordinate the national network conducting Sukkat Shalom and Rainbow Sign programs will occur at both the national and local levels. As The Center has become more widely recognized, our reach, both high within national Jewish organizations, and wide among local congregations and groups, has been extended. Over the coming year, we will focus our efforts in the following three areas:

- (1) National Organizational Outreach and Coordination: The Center will convene an ongoing planning committee composed of representatives from major national Jewish organizations and all four synagogal denominations. The body will develop plans for Sukkat Shalom programs each organization will sponsor through its local synagogues and chapters. In addition, Shalom Center staff will focus their efforts on projects already underway with the American Jewish Congress (Sukkat Shalom and local chapter education programs); National Council of Jewish Women ("Women, Peace, and Judaism" project, see below: "E"); New Jewish Agenda (ongoing local organizing

support, coordination, and assistance); Commission on Social Action of the Federation of Reconstructionist Congregations (Rainbow Sign and Sukkat Shalom program support); Social Action Commission of the Union of American Hebrew Congregations (Rainbow Sign and Sukkat Shalom program support); and Commission on Education of the United Synagogue of America (development of a national family education program; support for regional work in New England).

- (2) Local Training and Organizing: The Center has developed an ongoing process for identifying key activists in critical localities; training them and a larger core group; and assisting them with program implementation on a longterm basis. By the 1988 presidential election, The Shalom Center will have close contacts with trained disarmament activists in the Jewish communities of ten electorally important states.

In Fall 1985, The Shalom Center staff worked intensively with the Jewish communities in the Miami, Chicago, and San Francisco metropolitan areas because of their location in states of disparate regions where a pro-disarmament bloc of sentiment could be critical in helping turn elections.

We have recruited local activists in those areas to work on projects beginning this fall and proceeding through Sukkat Shalom next year prior to congressional elections. During the winter and early spring, Center staff will conduct special organizer training workshops in these three cities to help the organizers effectively plan events for their Jewish communities' synagogues and other communal institutions next fall.

In addition, we will continue to provide materials, speakers, and technical assistance on an as-asked basis anywhere in the United States. This year, for example, The Center is directly assisting Sukkat Shalom organizing in more than ten other cities besides the three cities of concentration. These other areas include Boston, New York, Long Island, Philadelphia, Seattle, Kansas City, Tulsa, Los Angeles, and Portland. Our work in these communities identifies new leaders for local work and promising areas for future focus.

Similar organizer training and program development also occurs for Rainbow Sign each spring. Rainbow Sign provides opportunities for recently trained organizers to "practice" what they have learned in preparation for fall Sukkat Shalom events that take place four to five months later. Sukkat Shalom and Rainbow Sign will therefore function as two parts of a whole that exists within an ongoing cycle with an ever increasing number of participants in more and more communities each year.

- (3) 1986 Outreach and Organizing: The Center will begin to identify and contact local leaders in three other cities where we will initiate similar high visibility programs for Sukkat Shalom next fall. Those cities, Boston, Cleveland, and Los Angeles, are also situated across the country so other activists in those regions will be able to attend training workshops there.

B. Jewish Peace Education Project: Besides developing and expanding The Shalom Center's network of Rodfei Shalom across the country, Center staff will also continue to work with Jewish educators on a special Jewish Peace Education Project. The Project has three major parts:

- (1) Curriculum Development. Through the staff's work, and in cooperation with others, The Shalom Center will continue to develop, publish, and distribute new curricula and other educational materials. In 1986, The Center will co-publish a special book length curriculum with the national Conference on Alternatives in Jewish Education. The Center will also publish at least one new curriculum in The Shalom Report.
- (2) Project Development. The Center will work with Jewish educators around the country to conduct special projects for Sukkat Shalom and Rainbow Sign. These programs will include a "Rainbow Zoo Celebration" this fall in Philadelphia as part of a communitywide Sukkat Shalom observance organized with The Center's assistance. The Shalom Report will publicize both the program's content and its organizational format so that it can be replicated elsewhere. The Central Agency for Jewish Education in Miami is already considering conducting a similar program at an area aquarium.
- (3) Network Development. The Center will continue organizing a national network of Jewish educators involved in disarmament work. Center staff are already working with several organized groups of educators in Boston (Jewish Coalition for a Non-nuclear World); Miami (Central Agency for Jewish Education); Philadelphia (Jewish Peace Educators); Chicago (North Shore Jewish Coalition for Nuclear Disarmament); and San Francisco (Bureau of Jewish Education). The Center will provide a communication forum for these groups and other individual Jewish educators in a special "Educator's Column" in The Shalom Report and by maintaining and making available lists of Jewish teachers and programs throughout the country.

C. The Shalom Report: The Shalom Center will continue to publish and distribute The Shalom Report which will become even more important for publicizing local activities as the Rodfei Shalom network expands. Should the need develop, The Center will produce special issues of the newsletter.

D. Direct Mail Campaign: The Shalom Center will continue its direct mail campaign which has reached over 130,000 Jewish households in 1985. This campaign aims to inform larger numbers of U.S. Jews about The Center's work and to expand The Center's base of support for local activities and financial support.

E. "Women, Peace, and Judaism" Project: In 1986, The Center will launch a two-year program to attract and involve Jewish women's organizations in disarmament activities. The project will promote discussion and research about Judaism, peace work, and feminism in order to develop special educational materials for programs in congregational sisterhoods; national Jewish women's organizations (e.g. National Council of Jewish Women, Hadassah, etc.); and Jewish feminist groups. The project will include national and regional meetings and will produce materials to be integrated into other Shalom Center activities such as Rainbow Sign which frequently overlaps Mother's Day.

F. Peace Prize: Thanks to a special endowment, The Shalom Center has established a new national peace prize to be awarded annually. Carrying the names of its donors, The Albert A. and Viki List Brit HaDorot ("Covenant of the Generations") Peace Prize will solidify The Shalom Center's position as the primary address for nuclear disarmament work in the Jewish community. The Prize will consist of two awards -- one, to be presented to a prominent individual who has done significant and recognized disarmament work, and the other, to be given for grassroots organizing that promotes The Center's goals. The first Brit HaDorot Peace Prize will be awarded in February, 1986, at an awards dinner in New York City.

The Center will link presentation of the peace awards with an organizer training workshop. The training will be held for a select group of up to three dozen key Rodfei Shalom members from across the U.S. who will work directly with the prize winners in a one-day intensive seminar. In this way, the prize will have special significance for Rodfei Shalom, and it will be able to stimulate stronger identification and affiliation within the national network of Rodfei Shalom.

Conclusion

After only two years, The Shalom Center has successfully developed materials and program models for use in stimulating efforts by American Jews and their organizations and institutions to work for the prevention of worldwide nuclear holocaust.

The Shalom Center's 1986 program will increase the number of American Jews involved in the disarmament movement. It will also enable us to increase communication among these people and with the broader U.S. nuclear disarmament movement. Finally, the 1986 program will demonstrate that an ongoing cycle of education and action projects rooted in the Jewish community's cultural and religious cycle can be a stimulating, empowering, and effective model for peace work by other groups in the United States.

1985 - 86 BUDGET

Projected Revenues:

Foundation Grants (a)	\$ 62,000
Individual Donors (\$500 and up) (b)	55,000
Rodfei Shalom	55,000
List Prize Endowment (c)	10,800
General Fund Balance (Aug. 31, 1985) (d)	14,169
Restricted Fund Balance (Direct Mail) (Aug. 31, 1985) (e)	<u>11,845</u>
<u>TOTAL REVENUES</u>	<u>\$208,814</u>

Projected Expenses:

Personnel

Director (2/3 time @ \$34,320/year) (f)	\$ 22,880
Associate Director	26,000
Field Director	18,000
Secretary	15,000
Taxes and Benefits (@ 20%)	16,376
Consulting	2,000
Indirect Costs (15% of above cost, includes rent and bookkeeping) (g)	<u>15,038</u>
Subtotal	115,294

Nonpersonnel

Direct Mail	40,000
Shalom Report (5 issues)	12,000
Curriculum Development and Distribution	5,000
Telephone (@ \$500/mo.)	6,000
Printing	3,000
Copying (@ \$200/mo.)	1,200
Postage	4,000
Supplies	1,200
Equipment	2,000
Travel	7,500
Miscellaneous	<u>2,000</u>
Subtotal	83,900

<u>TOTAL EXPENSES</u>	<u>\$199,194</u>
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(a) The Shalom Center is requesting financial support in the indicated amounts from the following foundations. We believe it is possible The Center will receive up to \$62,000 from the indicated foundations (*). It is quite likely that some of the grants will not equal the amounts we request. We do not have firm expectations about the responses of the second set of foundations.

Bread and Roses Community Foundation *	\$ 5,000
CarEth Foundation *	4,000
Funding Exchange *	2,500
Levinson Foundation *	10,000
Limantur Foundation *	2,500
Albert A. List Foundation *	25,000
New Prospect *	3,000
New World *	5,000
Peace Development Fund*	5,000

Total	\$ 62,000
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Boehm Foundation	\$ 3,000
Columbia Foundation	10,000
CS Fund	10,000
Gimprich Family Foundation	3,000
New Hope Foundation	5,000
Ploughshares	10,000
Skaggs	5,000

Total	\$ 46,000
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(b) Two anticipated gifts which may total more than \$20,000.00 are included in this figure.

(c) The Shalom Center has received the first of three promised \$40,000.00 installments to endow the Albert A. and Viki List Brit HaDorot Peace Prize. The Center has been authorized to use up to \$10,800.00 this year for the salary of the Prize dinner organizer.

(d) This figure represents unrestricted cash on hand at the end of Fiscal Year 1985.

(e) This figure represents the surplus funds beyond expenses that remain from our direct mail program.

(f) One-third of Arthur Waskow's salary is paid by the Reconstructionist Rabbinical College on whose faculty he serves.

(g) These costs reflect a portion of the overhead expenses that the Reconstructionist Rabbinical College incurs as fiscal agent for The Shalom Center.



reconstructionist rabbinical college

CHURCH ROAD and GREENWOOD AVENUE
WYNCOTE, PENNSYLVANIA 19095
(215) 576-0800

November 1, 1985

To Whom It May Concern:

Please be advised the the Shalom Center is a project
of the Reconstructionist Rabbinical College.

Sincerely,

(Mrs.) Jennifer Gabriel
Director of Administration & Finance

JG:sp

Address any reply to: P.O. Box 12836, Philadelphia, Pa. 19108

US Treasury Department

RECEIVED

District Director

Internal Revenue Service

Date:

In reply refer to:

September 5, 1969

AG:R:1

PHI-EO-69-270



Reconstructionist Rabbinical College
2304-10 North Broad St.
Phila., Pa. 19132

Purpose: Educational
Address Inquiries and File Returns with District Philadelphia
Director of Internal Revenue:

Form 990-A Required: ☐ Yes ☒ No
Accounting Period Ending: August 31

Comments:

On the basis of your stated purposes and the understanding that your operations will continue as evidenced to date or will conform to those proposed in your ruling application, we have concluded that you are exempt from Federal income tax as an organization described in section 501(c)(3) of the Internal Revenue Code. Any changes in operation from those described, or in your character or purposes, must be reported immediately to your District Director for consideration of their effect upon your exempt status. You must also report any change in your name or address.

You are not required to file Federal income tax returns so long as you retain an exempt status, unless you are subject to the tax on unrelated business income imposed by section 511 of the Code, in which event you are required to file Form 990-T. Our determination as to your liability for filing the annual information return, Form 990-A, is set forth above. That return, if required, must be filed on or before the 15th day of the fifth month after the close of your annual accounting period indicated above.

Contributions made to you are deductible by donors as provided in section 170 of the Code. Bequests, legacies, devises, transfers or gifts to or for your use are deductible for Federal estate and gift tax purposes under the provisions of section 2055, 2106 and 2522 of the Code.

You are not liable for the taxes imposed under the Federal Insurance Contributions Act (social security taxes) unless you file a waiver of exemption certificate as provided in such act. You are not liable for the tax imposed under the Federal Unemployment Tax Act. Inquiries about the waiver of exemption certificate for social security taxes should be addressed to this office, as should any questions concerning excise, employment or other Federal taxes.

This is a determination letter.

Very truly yours,

Seymour I. Friedman

Seymour I. Friedman
District Director

FORM L-178 (REV. 8-66)