MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.
Series H: United Jewish Appeal, 1945-1995.
Subseries 4: Administrative Files, 1945-1994.

Box	Folder
54	5

Study mission. Israel and Europe. Audience with Pope Paul VI. 1963.

STATEMENT OF RABBI HERBERT A. FRIEDMAN
TO HIS HOLINESS POPE PAUL VI
ON BEHALF OF
UNITED JEWISH APPEAL STUDY MISSION

14 OCTOBER 1963

YOUR HOLINESS --

Three years ago, almost to this very day, the late lamented Pope John XXIII received in private audience, in this very room, a delegation of this very nature -- Jewish leaders from all over the United States, working in the cause of the United Jewish Appeal.

On that occasion, after the formal greetings had been sincerely exchanged, there occurred an extraordinary event. John poured forth from his great and generous heart the words which have echoed since throughout the Jewish world. Referring to the passage in the Torah where Joseph, sitting on the throne of Egypt, a stranger to his family who had come to seek food, decided to reveal himself to them, John quoted these simple but passionate words, "I am Joseph your brother." And he went on to say that we are not, we should not be strangers one to the other: we are brothers in humanity, even though there might be differences between us in matters of religion. That was three years ago.

Today, men of good will the world over are seeking to find the common roots of brotherhood, the tender cords that bind heart to heart and soul to soul. There are too many walls which divide -- instead we must build bridges which join.

New winds are blowing on the planet today. There is real hope for detente in international affairs. There must be equal hope for progress in human affairs. There is a great cry abroad in the world for equal

rights for all men. There is an active social conscience which demands that men of every color and every creed on every continent shall be entitled to an equal share in the privileges and duties of the human race. All are God's children.

We are pleased to note that the feeling of solidarity between men of all faiths is expressed in the proceedings of the Ecumenical Council.

It is our hope and prayer that throughout the years of your Papacy great and further progress will be made in the everlasting struggle to unite mankind.

We are gathered in Rome for a conference to study the needs of various Jewish communities throughout the world -- in Europe, Africa and Asia. This conference is sponsored by the American Joint Distribution Committee, whose officials and experts work in 27 different countries to bring aid and relief to struggling and suffering people. The tradition of service of this organization is approaching one-half century. Next year it will celebrate a golden anniversary of caring for the needy. This is the noblest imperative of love for one's fellow-man: to clothe the naked, feed the hungry and free the prisoner from the dungeon-house.

We are shortly leaving the Eternal City of Rome for the Holy City of Jerusalem. As American Jews our hearts beat strongly with pride as we witness the growth of Israel. For many, many centuries the sons of David have wept by all the rivers of all the Babylons for the lost Zion. Now in this century we have the divine opportunity to participate in the rebuilding.

Our love for Israel is based on love of people and faith. Jewish people, persecuted and harassed in many lands, now have the right to a new life in freedom. This we applaud and support, as more than one million have already exercised that right.

The Jewish spirit also has now a new frame within which to flourish, so that a model society can be created, so that the ancient prophecy of Isaiah can be fulfilled: "For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem." Thus shall Israel fulfill her destiny of being a light unto the nations.

Your Holiness, millions of men come to this holy place and receive from you thepure blessing which gives courage to face life. May we, in return, bestow upon you the blessing which our people have used for thousands of years -- the three-fold blessing of the High Priest -- so that you may go forward in your wonderful work, with ever greater vigor and strength.

MAY THE LORD BLESS THEE AND KEEP THEE

MAY THE LORD TURN HIS LIGHT UNTO THEE, AND BE GRACIOUS UNTO THEE

MAY THE LORD LIFT HIS COUNTENANCE UNTO THEE, AND GRANT THEE PEACE

Memorandum
1.) Please forward to Marcelle
2.) Special mtg. in Com.
3.) P.A. Nyles
S.S. Dunc

UMSOR PAUL MARCINKUS Chig
Sec of State

The Jewish Independent 11/1/63

Pope Paul VI Holds Historic Audience With UJA Leaders At Vatican

Rome—A group of 100 key leaders from communities throughout the country, members of the United Jewish Appeal's Ninth Annual Overseas Study Mission, are shown being received by Pope Paul VI at the Vatican. The group, which was abroad for an intensive 17-day survey of aid requirements for hundreds of thousands of Jews in Europe, North Africa, Israel and the Middle East, was the first Jewish body to be received by Pope Paul since his accession to the Papal throne. The audience took place while the members of the mission were attending a conference here sponsored by the American Joint Distribution Committee, one of the UJA's beneficiary agencies, prior to proceeding to Israel.

Shown seated, left to right, are Joseph Meyerhoff of Baltimore, UJA General Chairman and leader of the group, and Mrs. Meyerhoff; Jacob L. Barowsky of Holyoke, Mass., UJA National Campaign Cabinet member; Mrs. Israel D. Fink of Minneapolis, Minn., Chairman, UJA National Women's Division; James L. Permutt of Birmingham, Ala., UJA National Campaign Cabinet member; Mrs. Herbert A. Friedman and Rabbi Herbert A. Friedman of New York. Rabbi Friedman is UJA Executive Vice-Chairman. The Mission's report to the UJA's annual national conference which will be held Dec. 6-8 at the New York Hilton Hotel, will provide the basis for the adoption of the UJA's 1964 campaign objectives.

Pope to Receive 100 U. S. Jews; 35 New Yorkers in Study Group

Special to The New York Times

ROME, Oct. 12—Pope Paul VI will receive a hundred American Jewish leaders on Monday, spokesmen for the ninth annual United Jewish Appeal study mission announced today.

On the same day the mission will open a four-day meeting to assess programs of the American Joint Distribution Committee that benefit 277,000 needy Jews in 27 countries.

Rome was chosen as the site of the meeting because of Italy's recently increased importance as a "crossroads" for Jewish refugees.

It is estimated that this month alone 2,500 Jews en route from Eastern Europe and North Africa to resettle in Israel, France and the Americas will pass through Genoa, Rome and Naples.

Their stay in this country may be from two days to two months, a mission spokesman said. He added that their care became the responsibility of the Joint Distribution Committee since "the Italian Jewish community is in no way able to take on such an extra burden."

The American Joint Distribution Committee was founded in 1914 to combine the efforts of several Jewish groups that were sending food and supplies to Jews in war-torn Europe.

The mission includes about 35 New Yorkers and their wives. The party will leave for Israel. Returning home, it will report to the annual meeting of the United Jewish Appeal to be held early in December in New York. The appeal raises funds for charitable work.

The prospective papal audience will be the second that members of the mission have had. On Oct. 18, 1960, Pope John XXIII received a previous study mission. He expressed surprise that they met as strangers and quoted from the Old Testament, where Joseph, risen to prominence in Egypt under the Pharoah, met his brothers who had come to Egypt from Palestine seeking food.

Unrecognized, and hiding his identity, Joseph finally broke into tears and said to them, "It is I, Joseph, your brother."

The question of Roman Catholic-Jewish relations is not formally on the agenda of the Ecumenical Council, nor have the fathers of the Council received a draft document on the subject that is known to exist. It is presently a confidential secretariat paper that Augustin Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity, may or may not find it proper to submit.

The Joint Distribution Committee mission is headed by Rabbi Herbert A. Friedman of New York, executive vice president of the United Jewish Appeal.

Other New Yorkers here all with their wives, include Jack D. Weiler, United Jewish Appeal national chairman; Joseph Mazer, special fund chairman; Albert Parker, Greater New York co-chairman; Lawrence Schact, Greater New York co-chairman, and Henry C. Bernstein, executive vice president for Greater New York.

Also here is Moses A. Leavitt of New York, executive vice chairman of the J. D. C.

New Brunswick, N.J.
Daily Home News
10/15/63

People in the News

PAUL VI

POPE PAUL VI received a group of Jews in private audience yesterday and told them "We have a common Bible and a common God."

A leader of the Jewish delegation, **RABBI HERBERT A. FRIEDMAN** of New York City replied that "Men of good will the world over are seeking today to find the roots of their brotherhood."

The Jews, led by **JOSEPH MEYERHOFF** of Baltimore, Md., general chairman of the United Jewish Appeal, are studying that agency's aid program.

Every Friday 10/25

Pope Paul Tells Jewish Delegation 'We Have Common God, Common Bible'

ROME (JTA)—Pope Paul VI received in the throne room of the Vatican today a delegation of 100 American Jews—the first Jewish group he has met since his accession to the Pontificate—and declared: "We have a common Bible and Common God. Therefore, we pray together so that the Almighty guide, comfort and bless us."

The delegation was composed of members of a United Jewish Appeal Study Mission which convened here today for a four-day session to hear reports of needs in Jewish communities around the world.

Referring to the purpose that brought the UJA leaders to Rome, Pope Paul said he could not but feel respect and affection for the members of the Mission because of the bonds of brotherhood created by helping people in need. "These bonds," he stated, "are what we would like to strengthen." He declared he followed closely the developments among the new nations, and wished to serve as a bridge for bringing understanding among those nations.

Divine Revelation

Another bond with the Jewish people, said the Pontiff, is "our common affinity for the Old Testament as a source of Divine revelation which I use every day in thought and prayer." For that reason, he said, he felt he could call on the same God whom both Christians and Jews worship and love, to ask Him for His guidance, His revelations and His blessing.

Jewish Hopes

Rabbi Herbert A. Friedman, executive vice-chairman of the UJA, responding on behalf of the group, told the Pope: "All men the world over are seeking today to find the roots of their brotherhood." He expressed the hope that the Ecumenical Council now meeting in the Vatican would further the spirit of solidarity between men of all faiths. "We are pleased to note that this feeling of solidarity between men of all faiths is expressed in the proceedings of the Ecumenical Council," he said. "It is our hope and prayer that throughout the years of your Papacy great and further progress will be made in the everlasting struggle to unite mankind."

Rebuilding of Israel

"We are shortly leaving the Eternal City of Rome for the Holy City of Jerusalem," Rabbi Friedman continued. "As American Jews our hearts beat strongly with pride as we witness the rebuilding of Israel. For many, many centuries, the sons of David have wept by all rivers of all Babylons for their last Zion. Now in this century we have the divine opportunity to participate in its rebirth.

"Our love for Israel is based on love of people and faith. Jewish people who have been persecuted and harrassed in many lands now have the right to a new life in freedom. This we applaud and support as more than one million have already exercised that right.

A New Frame

"The Jewish spirit also has now a new frame within which to flourish so that a model society can be created so that the ancient prophecy of Isaiah can be fulfilled 'for out of Zion shall go forth the law and the word of the Lord from Jerusalem.' Thus shall Israel fulfill her destiny of being a light unto the nations."

Benediction

Rabbi Friedman concluded with the recital of the priestly bene-

JTA story went all over the country.

diction in Hebrew and English. The UJA delegation received by the Pope was led by Joseph Meyerhoff, of Baltimore, general chairman of the UJA.

coast 1963 B'nai B'rith Women membership campaign.

Enrich Their Days

"We want our members to enrich their days but not their diets, filling their lives but not their figures through participation in the BBW program," declared Mrs. Michael Shapiro of Washington, D. C., BBW second vice president in charge of membership.

Noting that the BBW member's "activities reflect her silhouette," the tiny folder describes the wide variety of BBW chapter projects which serve the individual as well as humanity. And it enumerates — clearly and concisely — the scant number of calories in gefilte fish as compared, for example, to the considerable quantity in a serving of apple kugel.

Easy Reference

The easy reference brochure lists the calories of such favorite foods at matzoh ball chicken soup, chopped liver, pickled herring, stuffed cabbage and knishes.

Prospective members who use the counter to constrain their appetites will find a membership application handily affixed to the back.

The Pope and the Jews

Pope Paul VI last week told 100 top leaders of the United Jewish Appeal of his respect for the Jewish religion and the way the UJA serves those in need.

The leaders, in Rome on the first leg of the UJA's Ninth Official Study Mission to Europe and Israel, are the first Jewish group to be received by Pope Paul since his accession to the Papal throne. The UJA is the American Jewish community's major philanthropic organization raising funds to assist needy and refugee Jews throughout the world. The leaders were attending a conference here sponsored by the American Joint Distribution Committee, one of the UJA's beneficiary agencies, prior to proceeding to Israel.

Referring to the purpose that brought the Mission to Rome, Pope Paul said that in speaking to this group he could not but feel respect and affection for them because of the bonds of brotherhood created by helping people in need.

Pope Paul noted that another bond with the Jewish people was their common possession of the Old Testament as a source of divine revelation which Catholics use every day in psalms and prayers. This was why he felt he could call on the same God whom both Christians and Jews worship and love, to ask him for his guidance, his revelation and his blessing.

In a message given to the Pope, on behalf of the UJA group, Rabbi Herbert A. Friedman, UJA Executive Vice Chairman said:

"Three years ago, almost to this very day, the late, lamented Pope John XXIII received in private audience in this very room a delegation of Jewish leaders from all over the United States, working in the cause of the United Jewish Appeal.

"On that occasion, after formal greetings were sincerely exchanged, there occurred an extraordinary event. Pope John poured forth from his great and generous heart words which have echoed since throughout the Jewish world. Referring to a passage in the Torah where Joseph, sitting on the throne of Egypt, a stranger to his family which had come to seek food, decided to reveal himself to them, John quoted those simple but passionate words: 'I am Joseph, your brother.' He went on to say we are not, we should not be strangers one to the other: We are brothers in humanity, even though there might be credal and doctrinal differences between us in matters of religion. That was three years ago.

"Today men of good will the world over are seeking to find common roots of brotherhood, the tender cords that bind heart to heart and soul to soul. There are too many walls which divide — instead we must build bridges which join.

"New winds are blowing on our planet today. There is real hope for a detente in international affairs. There must be equal hope for progress in human affairs. There is a great cry abroad in the world for equal rights for all men. There is an active social conscience which demands that men of every color and every creed on every continent shall be en-

(Continued on Page 7)

The Pope and the Jews

(Continued from Page 3)

titled to equal share in privileges and duties of human race. All are God's children. This lesson we have learned from our ancient prophets in the Old Testament.

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"The tradition of service of this organization is approaching one half a century. This is the noblest imperative of love for one's fellow man: to clothe the nakes, feed the hungry and free the prisoner from the dungeon house."

Continued Rabbi Friedman: "We are shortly leaving the Eternal City of Rome for the Holy City of Jerusalem. As American Jews our hearts beat strongly with pride as we witness the rebuilding of Israel. For many, many centuries, the sons of David have wept by all rivers of all Babylons for their lost Zion. Now in this century we have the divine opportunity to participate in its rebirth.

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"The Jewish spirit also has now a new frame within which to flourish so that a model society can be created so that the ancient prophecy of Isaiah can be fulfilled 'for out of Zion shall go forth the law and the word of the Lord from Jerusalem.' Thus shall Israel fulfill her destiny of being a light unto the nations."

Rabbi Friedman concluded with the recital of the priestly benediction in Hebrew and English.

10/5/63 Lubbock Jewish week

PEACE ON THE AUTOBAHN

'We Have Same God'

VATICAN CITY, Oct. 14 (UPI).—Pope Paul VI, pursuing his goal of closer collaboration with non-Christians, received a group of American Jewish leaders today and told them:

"We have the same God and the same Bible."

"Let us pray to the Lord to lead us, comfort us and bless us," the Pontiff said at the close of the audience with members of the United Jewish Appeal Study Mission.

Joseph Meyerhoff, of Baltimore, Md., general chairman of the United Jewish Appeal, headed the group of 120 persons who met with the Pope.

Rabbi Herbert A. Friedman of New York, executive vice chairman of the United Jewish Appeal, responded to the Pope's remarks on behalf of the entire group.

The United Jewish Appeal was established in 1930 to raise funds for Jews threatened by Hitler's persecutions. Since the war it has carried out broad programs of relief, rescue, resettlement, rehabilitation and community reconstruction.

The study mission is touring Europe and Israel to see how the programs have been carired out.

UPI story used all over the country

Offers Respect, Affection

Pope Paul Receives U.S. Jewish Leaders

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"Let us pray to the Lord to lead us, comfort us and bless us," the Pontiff said at the close of the audience with members of the United Jewish Appeal (UJA) study mission.

Joseph Meyerhoff of Baltimore, Md., general chairman of the UJA, headed the group of 120 persons who met with the Pope.

The group included Mr. and Mrs. Dewey Stone of Brockton, Mass., Mr. and Mrs. Archie Kaplan of Chestnut Hill and Mr. and Mrs. Harry Levine of Boston.

Others in the group included Mrs. Israel D. Fink, chairman of UJA national women's division; James L. Permutt, UJA national cabinet member; Moses A. Leavitt, executive vice chairman of American Joint Distribution Committee, and Charles H. Jordan, Joint Distribution Committee director general.

Rabbi Herbert A. Friedman of New York, UJA executive vice chairman, responded to the Pope's remarks on behalf of the group.

The American Jewish Appeal was established in 1939 to raise funds for Jews threatened by Hitler's persecutions. Since the war it has carried out broad programs of relief, rescue, resettlement, rehabilitation and community reconstruction.

The study mission is touring Europe and Israel to see how the programs have been carried out.

Pope Paul announced his intention of seeking closer liaison between the Catholic Church and non-Christians, including Jews, last month just prior to the opening of the Vatican Ecumenical Council's second session.

In speaking to the Jewish group Monday, Pope Paul said he could not but feel respect and affection for them because of the bonds of brotherhood created by helping people in need, and said he wanted to strengthen these bonds.

In his response Rabbi Friedman said: "men of goodwill the world over are seeking today to find the roots of their brotherhood."

He expressed the hope that the Ecumenical Council would further "the feeling of solidarity between men of all faiths."

St.Louis, Mo
Globe Democrat
OCT 15 '63

Pope Meets American Jewish Leaders

By Associated Press

VATICAN CITY.—Pope Paul VI met Monday with a group of American Jewish leaders, and told them "We have a common Bible and a common God."

The Roman Catholic ruler granted a private audience at the apostolic palace to members on a mission studying programs aided by the United Jewish Appeal (UJA), a United States agency raising funds to help needy Jews and assist their migration and resettlement in other lands.

The Jewish delegation was led by Joseph Meyerhoff, of Baltimore, general chairman of UJA, and by Rabbi Herbert A. Friedman, of New York, UJA executive deputy chairman.

M E M O R A N D U M

To: Mr. Herbert A. Friedman
From: Samuel Jaffe
Re: Papal audience and gift.

October 12, 1963

There seems no doubt by now that the papal audience will be held. We are still waiting for word in regard to the day and the time.

We were discussing the difficulty of finding a suitable gift to present to the Pope. I have just gotten word that an edition of the Old Testament in Hebrew and Italian has just come off the press. The significance of this publication lies in the fact that this is the first Hebrew-Italian Bible in history. Although the intrinsic value of such a gift would be small, the historical significance may be sufficient to warrant presenting him with what could be designated as the first volume off the press.

I would like to have word from you regarding this as soon as possible since we would have to work fast on it.

Sam

October 10, 1963
Noon

CONFIDENTIAL

M E M O R A N D U M

To : Herbert A. Friedman

From: Samuel Jaffe

We still have no official word regarding the audience with the Pope but the newspaper grapevine already knows that such an audience is being granted. We may know officially this afternoon.

Yesterday afternoon, we broached the Hebrew-Latin recommendation to our go-betweens. We got word this morning that the Pope is very proud of his English.

My press room has been set-up in Room 117 of the Hotel.

Sam

Samuel Jaffe

SJ/cjb

CONFIDENTIAL

October 10, 1963

M E M O R A N D U M

To : Herbert A. Friedman

From: Samuel Jaffe

The following is some material I gathered from the files of the New York Times that may be germane to what we were discussing yesterday:

In 1931, Montini drafted "Non Abbiamo Bisogno," the famous anti-Fascist encyclical which was smuggled out of Italy by Cardinal Spellman who circulated it in church circles throughout America. Montini spent the entire war period doing administrative work inthe Vatican. The records show that he was at first a favorite of Pius XII but lost out steadily in the post-war years. In 1954, when he was named Archbishop of Milan, sources close to the Vatican labeled it definitely as a demotion and a sign of displeasure.

In Milan, he was known popularly as "the Archbishop of the working man."

He did not become a Cardinal until the ascension of John XXIII in 1958. His promotion was one of the first acts of Pope John.

Sam

Samuel Jaffe

SJ/cjb

October 12, 1963

M E M O R A N D U M

TO : Herbert A. Friedman

FROM: Samuel Jaffe

I have not thought through entirely the matter of your address to Pope Paul VI. However, here is a sequence of ideas which may be of service to you:

Three years ago, we met with the late Sainted Pope John XXIII in this very room to pay our formal respects. In answering us, Pope John said he could not understand our meeting as strangers and quoted from the scriptural passage where Joseph, risen to prominence in Egypt under the Pharaoh, met his brothers who had come from Palestine to Egypt in search of food. Pope John reminded those present that Joseph, after hiding his identity for some time, could finally no longer contain himself and he broke into tears and said to them, "It is I, Joseph, your brother."

Pope John expressed a feeling of solidarity and understanding with men of good will of every faith that he later iterated again and again, and that took concrete form when he invited non-Catholics to sit in as observers at the Ecumenical Council, the second part of which is now being held.

We come to greet you here now not only as the successor to John in the Papacy but as his spiritual heir in the great humanitarism that embraced not only his own church but men of good will of all faiths, even as he said, "Men of no faith." We know from the things you have said and the things you are doing that the era of good will launched by John will be furthered by you and toward this goal we wish you godspeed and our wholehearted cooperation.

We move on now to Israel, to the land from which your spiritual heritage as well as ours originated, and we can assure you that those now engaged in rebuilding the Holy Land are as keenly desirous as you to promote the brotherhood of man and are waiting eagerly for our report to them on what you will have said to us.

******

This, of course, is just a rough idea. You may reject it for something of your own or, if you accept it, I know you can put it into wording that is much better than mine.

Sam

SJ_cjb

STATEMENT OF RABBI HERBERT A. FRIEDMAN
TO HIS HOLINESS POPE PAUL VI
ON BEHALF OF
UNITED JEWISH APPEAL STUDY MISSION

14 OCTOBER 1963

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We are shortly leaving the Eternal City of Rome for the Holy City of Jerusalem. As American Jews our hearts beat strongly with pride as we witness the ~~rebuilding~~ growth of Israel. For many, many centuries the sons of David have wept by all the rivers of all the Babylons for the lost Zion. Now in this century we have the divine opportunity to participate in the ~~rebirth.~~ rebuilding.

Our love for Israel is based on love of people and faith. Jewish people, persecuted and harassed in many lands, now have the right to a new life in freedom. This we applaud and support, as more than one million have already exercised that right.

The Jewish spirit also has now a new frame within which to flourish, so that a model society can be created, so that the ancient prophecy of Isaiah can be fulfilled: "For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem." Thus shall Israel fulfill her destiny of being a light unto the nations.

Your Holiness, millions of men come to this holy place and receive from you the pure blessing which gives courage to face life. May we, in return, bestow upon you the blessing which our people have used for thousands of years -- the three-fold blessing of the High Priest -- so that you may go forward in your wonderful work, with ever greater vigor and strength.

יברכך " וישמרך

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ישא · פניו אליך וישם לך שלום

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STATEMENT OF RABBI HERBERT A. FRIEDMAN
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יברכך ה' וישמרך

MAY THE LORD BLESS THEE AND KEEP THEE

יאר ה' פניו אליך ויחנך

MAY THE LORD TURN HIS LIGHT UNTO THEE, AND BE GRACIOUS UNTO THEE

ישא ה' פניו אליך וישם לך שלום

MAY THE LORD LIFT HIS COUNTENANCE UNTO THEE, AND GRANT THEE PEACE

NOT FOR PUBLICATION

Address of Mr. L. A. Pincus, Treasurer of the Jewish Agency
before the Ninth UJA Study Mission
on Friday evening, October 18, 1963 - Accadia Hotel, Tel Aviv

Mr. Chairman, Ladies and Gentlemen:

I think the purpose of any Study Mission, and this Study Mission in particular, is not just to travel about the country and see what practically any tourist can see. If you have a shrewder eye than your neighbor, you may see a little deeper. But as a Study Mission, your obligation is to penetrate a little deeper, to go beneath the surface of things and to see what are the real facts, the real nature of the achievements, the real nature of the needs and the problems, the ability or inability with which we try to solve those problems and, having analyzed those facts, to find within them sufficient drama and sufficient inspiration to enable you to go on with the work of the United Jewish Appeal. My task therefore -- if that is your task -- is to give you tonight some outlines, some basis, so that you go to the questions before you with some kind of guiding lines.

My great problem is to make people aware that even with the development of the State of Israel, everything is not quite so lovely as it appears to be on the surface. And it is on that basis tonight that I am not going to spend time on the achievements. They are here to speak, perhaps too loudly, for themselves.

It is my obligation in such an audience to try to point out to you, and to stress, the needs -- the overwhelming needs -- of so much that has to be done, to try to point out that when a year goes by and we say that last year so many Jews came into this country, you haven't solved the problem of those Jews. I think that I will be able to show that in a very real sense those problems are with us today -- from yesterday and today-- as we face the new problems created by new situations of tomorrow.

As a signpost as you move around the country, I wish to stress one thing. I must beg of you not to be blinded by the brilliance of Israel's real achievements, though those real achievements are true and factual. In many cases they tend to hide enormous suffering, intense suffering, an accumulation of suffering which can in a real sense make us pay the penalty in years to come. One should always bear in mind that social developments in any society don't happen easily or quickly. But social developments of a negative kind are like diseases, are like cancer, which develop slowly and almost unseen and unfelt until the explosive moment comes. If I have one thought that I want you to take away with you (I will try to demonstrate it by facts), it is that when you hear, for instance, that so many people came in 1961, 1962 and 1963, don't look upon 1961 and 1962 as a thing of the past. Translated into money you will see that we haven't even begun to solve the situation which was created by those years and 1964, is already pressing on us.

Now let me tell you another thing. We are proud of the very great achievements that nobody believed possible. If you compare it with countries in the Middle East it becomes an even greater achievement. If you compare it with countries of the West, to your great continent, including South America as part of your continent, this is still no easy achievement. We have built a great democracy, I want to tell you that that democracy is marred and imperilled by the fact that over recent years hundreds of thousands of Jews have come here lacking the education to make them full and responsible citizens of this democracy. They are crying for their education. They are crying like a child crying in the night, crying for the light with no language other than a cry. We have been unable to answer that cry. And that is one of the things that is burdening the minds and torturing the thoughts of the leaders of this country. I hope that we will never

face the situation when that cry takes the form of not just beseeching us but of demanding -- as only a person who feels he is being victimized can demand -- when all else has failed.

Let us look at the figures. And I know that in this audience, or some of you, have heard these figures until you are weary of them. Well, it is not my task to weary you nor is it my task to entertain you. Those are the figures and each of them means something in the life, in the every day life of this country. They will either ensure the future or they will destroy it. That is the paradox of this situation.

We are in desperate need of immigration, but if we don't absorb that immigration in a healthy way, instead of a blessing it will be turned into a curse. We are going to take in Jews who need us and need to come here; we are taking a chance on our selves and a chance on you, the Jews living outside Israel, that this immigration, as other immigrations have proved themselves to be, will be successful.

Let us look at three years ago when the big upsurge began. I always like to remind my friends, particularly those we used to call the "21", now "28", on my first visit to the United States in my capacity as Treasurer -- it was in June, 1961 -- I said, "I would like to alert and to ask the Jewish community in the United States to be aware that we are facing a wave of immigration which has started in April or May of that year." I was told by sober responsible men, devoted leaders, "Wait, don't alert, don't agitate, don't panic. Two months don't make a wave of immigration." They were right and I was right. And 1961 -- I am taking the calendar year although the wave only started in April and May -- ended with 48,000 people. In 1962, it ended with 62,000. And the first nine months of this year are 48,000. And I will deal with 1964 a little later.

But I think that even that figure doesn't create the impact that it should. Look at that figure for a moment from the point of view of month by month. It has two important implications, both in its volume and in the fact that it has been completely uncertain how much in any one month. In January of this year it was 3,150; in February 4,600 (I am rounding off the figures); in March 6,500; in April 3,100; in May 5,700; in June 6,300; in July and August, 6000 each; in September 6,300; and October will probably be on that kind of average. That means that for this year, as in the previous year, as in the year before that, the average is something like 200 people a day, for now almost three years have been coming into this country. What we foresaw is now beginning to happen.

Let us take first the most elementary need. We are beginning now to face a crisis in housing. We used to boast that as soon as the immigrant arrived he would be taken from boat to home. Well, ladies and gentlemen, they are very often taken into homes where there is no sanitary facility, where sewage hasn't been connected, very often where electricity hasn't been put in, because we are not in a position any more to cope with this rate of immigration. And we didn't have the money a year ago to be able to build in advance. One of the difficulties with housing is that you can't build overnight. If we want to be ready for what is going to happen to us in 1964, we should have begun building three and four and five months ago. But we can't even cope with those immigrants who are coming in these months. We are already putting people back into asbestos huts, and I am afraid that it is not going to stop there. The word "Ma'abara", like the word "immigration" has become such an easy thing to say, and you just solve it by saying "I've heard it before." But I am afraid that unless some radical change takes place in the means at our disposal, we will be putting them back into that kind of housing. We have not the slightest chance of expecting a respite. We want Jews who have to come, and no Jew outside this country is to tell us to take

them in and to give us the means to do so.

I said a few moments ago that we may have to go back to the ma'abarot. But, ladies and gentlemen, we still have 20,000 people who are in the ma'abarot of ten years ago. We don't talk about it, but we have tens of thousands of people who live in asbestos housing, and they have to have a solution to their housing problem. 25,000 people are still living in these asbestos huts. And then the overall figure is that over 30,000 families of five to eight members per family -- that's the average -- are living in one or one and one-half room apartments. And don't think that the one or one and one-half room apartments are the size of an American one. I think that the average is somewhere around 350 sq. feet. That is the size in which a family of five to eight persons have to live.

Now what does this mean to our future? Why is it that we can't tolerate this to continue if we can possibly help it? Let's take the simplest reason. The majority of these large families are from the Oriental communities and because of their background and because of their history that they had to live through, they are the least equipped in education. Their children are having to catch up both in time and in space and in intellectual achievement so that they can sit on an equal footing with their fellow playmates and students. But in these houses there is no room for homework to be done. And so the Jewish Agency said we will try to solve that problem by creating youth centers, by creating clubs, if you like, where children can come and do their homework. One of the first jobs that I had to do as the Treasurer was to cut the budget of those youth centers because I didn't have the money. Our educators tell us that the problem of not having peace and quiet, added to the problem that they come from communities where parents don't know how to educate children becomes unbearable and the child can't catch up, lags behind; then as he grows older creates a problem both for himself, his family and the country. There are 30,000 such families, and I suppose that you could say 100,000

children in that position, which gives you some indication of the enormity of the social problem that we are building up for ourselves. The potential dynamite of such a problem should be clear to anyone. That is why when you go around in the towns, in the rural areas, in the far-flung areas on the borders, and you see the housing and it looks very good from outside - and it is very good housing as housing - scratch beneath the surface and see how many people are living in that kind of house.

Let me take another aspect. Children grow up and they go into the army; they come back, they marry. Now we have the situation where thousands of young couples don't marry because they can't get into housing. (This is also true of old established Israelis, but I am talking of the young couples of the immigration waves) or they marry and add themselves to that already overcrowded apartment with all the tensions -- tensions that arise in an overcrowded area, the young couple living with the parents and the other children living in the apartment. Those are the implications.

About a month ago I went to a little town, just next to Haifa. Here again, if you pass through it, you say, "Wonderful, look how it is developing," and it is true. And there the mayor told me, "Look, we have an enormous problem here." He raised this problem of housing as I described it. He said that boys and girls between the ages of 14 and 16 have nowhere to go. They can't stay at home. They haven't got money to go to cinemas - if that's a desirable aim. And now they are in a position where they hang around the streets, where the atmosphere is just ripe for the kind of delinquency that takes place in even more affluent societies. He said, "Please give me money for a sports ground. We are a little town of 17,000 people. In Israel that is already a fair-sized town. We haven't got a sports ground. We've got nothing to give these young people so that they can come off the streets and give their energies a positive outlet."

That problem of the 14's to 16's, those three or four years before the army, is as pregnant with dangers as any of the other problems that I have so far dealt with.

Out of all that comes the final implication. A time must come - and to a certain extent it has already come - that if we don't do something immediately, urgently, the victims of these conditions begin to identify their suffering with discrimination on a community level. This is so because the sufferers are generally persons of large families from the Oriental communities with a backwardness which is characteristic of the countries from which they come. We know that there is no such discrimination, but it is what they think that matters. That is why we had a Wadi Salib when all of a sudden, almost without cause, the thing exploded. I don't know whether you are going to Kiryat Shmona, and I don't know whether you are going to Hatzor, but if you go to Kiryat Shmona you will see a thriving town on the face of it - housing going up. But I tell you that that housing is inadequate and we can do nothing about it; I tell you that that housing is a breeding ground for a Wadi Salib, only much more extensive. This development, this cancerous growth, if we cannot eradicate it now, will just mean that somewhere along the line this great Israel of which you are so proud, of which we are so proud and love so deeply, this great Israel will not be defeated by its enemies from without; it will be defeated by the lack of care and the steps which should have been taken -- not in planning, because we know the plans, but in the implementation of these plans which is dependent upon the means that we have at our disposal.

I referred to the immigration in round numbers. I have also given you some idea of the kind of immigration. But I have to deal with one important aspect of which I have been asked personally, particularly by people from the United States. Of this immigration, at least two-thirds has been from Morocco -

of 60,000 about 40,000 come from Morocco. I have been asked the question, first of all, "Why must you take them in?" and secondly, "Why can't you take in the better elements?" It is true that the better elements are far in the majority amongst the 40,000. When I say "better elements", I want to make it perfectly clear that our borders are peopled in many places by Moroccan Jews. Kiryat Gat and the whole of Hevel Lachish could not have existed if it were mot for Moroccan immigration. So I've been told and asked to concentrate on them. Well, ladies and gentlemen, that creates two issues. One is a moral issue. After struggling as we have struggled for a State of Israel, over 50 years before the creation of that State -- from the days of Herzl and even before -- to this day, the idea of the Jewish State as existed in our hopes for 2000 years was on the basis that the State should give as a right haven to any Jew who should need it. The moral issue is: whether because of the problems of which I have already spoken we are entitled to say to any Jew, "You wait."; whether we are entitled to say to Jews living in a Moslem country, "You wait - what may happen to you there we hope won't happen." That is the real issue.

The other issue is a practical one. How do you select, whether we can select? I know that some of you have been to Morocco. It is impossible to select. When a village consisting of 25 Jewish families has to move, it is impossible to say to 22 of them, "You can come," but to the three families which consist of the blind and the maimed and the diseased, "you wait." There is no way to do that, because the 22 won't move. Their solidarity is greater than the theoretical question posed. We cannot do it and therefore we have to take the good with the bad. We cannot do it because we know that the political overtones of leaving isolated persons or families in any one of these smaller villages or even in the bigger towns are fraught with danger of life to those people and politically may cause enormous complications even for the other immigration.

And so we are taking in the Moroccan immigration. I want to deal with it only in the last year or two. This is an immigration which, in its negative respects, has given us the highest percentage of social cases. Now what do we mean by social cases? There are the blind. Ladies and gentlemen, there are hundreds of families coming into this country where, in more of them than not, both parents are blind. There are tens of families who have come into this country where many of the children are blind. And we have taken them. I wish I could have taken all of you -- and I hope you will manage it even on this tour -- to go in and see what happens. I am not saying this to arouse your compassion. I mean to translate everything into dollars and cents. I went to a ma'abara in Acre, and I entered a little one and one-half room apartment. In this asbestos hut both parents were blind and they had three little children, one little baby. The frightening weirdness of the mother feeling her way about the house, picking up this baby who was ill! Because of her primitive approach, she wouldn't let him be taken to the hospital. Thus there is nothing that we can do except to put in a full-time person during the day to look after that family; Instead of her going to the hospital, to bring medical care to her in the home. That is the true nature.

As far as these cases are concerned, we are incapable of putting them into social institutions because the few institutions that we have are hopelessly overcrowded and this adds to the cost of our absorption out of all proportion to what we have done in the past. If you go to Shderot you will see what happens in a rural town set up for new immigrants, and not because our Absorption Department doesn't know that it is wrong to put more and more blind and maimed people into Shderot. We are taking Shderot and we are turning it into a center for social cases which will prevent that town from ever getting on its feet. It is a wrong thing to do, but we have no option.

I spoke to you about the crowded families. I spoke to you of Kiryat Shmona. We need a minimum of another 160 social workers - semi-trained if you like - for the country. What happens to a family of eight, dependent on the earnings of the unskilled father which averages IL 200 - IL 250 per month? That's about $80 for 7, 8, 9, 10 persons. The children in this family are not cared for. The mother has neither the ability, equipment nor the means to care for them. We need another 160, minimum, such semi-trained persons to go around and give some kind of training so as to raise the standard of living for these people. We don't and haven't done it. When I go out I see it for myself. Even though the amount of money, compared to other needs, is trifling, even that amount of money is denied. So that problem goes on growing and growing and growing.

In the last year, we have added to the 21,000 families that were getting social aid over 2,000 such families. We have increased the social aid to these families by 2½ thousand on 21, almost 12 percent, and there is nothing we can do about it. This kind of aid, and this is the aid given by the Government (the Jewish Agency gives a portion and we try to alleviate in many cases) is completely inadequate. With a family of 8 or 9 people, if the earning capacity is IL 250, we may add another IL 50, and that is about the limit of it. Go to Ma'alot, a most beautifully situated little town up in the heights in the Galil. It has the air and the outlook and the scenery of a Swiss village in the mountains. And then talk to the mayor as I talked with him. Lubin was with us at the time. We spoke to him and he said, "Please, this is all I get for social aid. Add to my budget another IL 7000 so that I can deal with the four or five families who are utterly hopeless from the point of view of any earning capacity. The youth are being dragged down under these circumstances." That is why,

ladies and gentlemen, when I hear a remark sometimes, "Oh, we have heard about immigration; that's an old story." Well, I don't know if that is an old story, and if this may be an old story, it is an ever-pressing story. We are living through it, and we will pay for it in much more than the money will count if we don't alleviate it.

You have all heard about education. You have heard about the needs of education. Isn't it impossible for people like you who live in the United States, or England, or South Africa, to understand that even today only 40 per cent of the children finishing primary school can go to secondary school because there is no room for another child, there are no teachers for further education -- there is no money to do it. We are living in an age, a scientific age, among the great nations, the great countries with great resources, where you have got to raise the standards of education so that you can keep pace. As a tiny country situated as we are it is a matter of life and death. And knowing that -- and Ben Gurion knew it, and Eshkol knows it, and we all know -- and knowing that -- that is all that we have been able to do until now. The urgency of the matter, even if it doesn't sound urgent, is something that says that we should have done it yesterday. At least let's try to do it today and tomorrow, and not the day after tomorrow, because that may well be too late.

Those, in broad outlines, are the things that are under cover, which if you don't look for them you don't see. You will be shocked when they happen. Now I know I am about to tread on very dangerous grounds. I say that what took place in the attack on the mission schools is not only a question of State and religion. The Government has declared its attitude and the people by and large. That kind of mob violence (whether it comes from extremely religious groups or not is no concern of mine at the moment) can only flourish in a society where the percentage of uneducated people is growing as against the percentage of educated people. I'm not talking about university education. Today it is the Naturei Karta and the missions. Wadi Salib was an outbreak of persons living in poverty. Our education problem is vital as of today. The money is needed as of today.

I come to another aspect of the problem. What happens to the money that we do get? Fifty percent of my Absorption budget goes to dealing with the problems of the immigrants of yesterday, and only 50 per cent goes to the immigrants who are coming in today. That is the state we have reached, and that is the financial implication of not having solved the problems of yesterday. And so the problems of yesterday are piling up together with the problems of today, and we are already meeting those of tomorrow.

Let me turn to the sources from which our money is derived. Whether you like it or not it is a hard and bitter fact for both sides of the Atlantic. Even that budget for absorption of immigrants, inadequate as it is, is provided two-thirds by the Israel taxpayer and one-third by world Jewry. In the early years of the State, the proportion was not only in the reverse -- it was far better. It is not because Israel can afford it better than it did in 1949 and 1950, because in a real sense Israel can afford it less. You will have an opportunity of hearing about our political and our military situation. No matter how good it is, let me tell you that our defence budget will inevitably, until peace has come

to this part of the world, eat up more and more of the available resources of this country. It is one of the tragic things. Therefore, the one-third and the two-thirds should at least be the other way around, so that these burdens to which I referred, which carry with them the significance also from the security angle, should be removed from the shoulders of the Israeli taxpayer. When I look into the future and I see where are our sources of income, I see a very disquieting picture.

They are divided into two groups. In England, Canada, Australia, proportionately small countries compared to the United States, the contributions that ultimately come to the Jewish Agency are showing a steady rise. Reparations, which have formed a very important part of my budget, come to an end next year. In South America, though the Jews there are giving more money, due to the economic situation there when you turn it into dollars, for us it becomes less money. South Africa, as most of you know, by decision of its government, as a retaliation to the Israel Government's attitude in regard to South Africa, has prevented that community from carrying on the traditional giving for which they were so noted. They are giving but the money doesn't get here. And so we are left with the United States, and I say this not because you are here, but because you are in the long run the crux of the whole matter.

In over five years England has gone up from about L1,400,000 to L2 million, something like 50 percent increase. Canada has been going up over the same period; I think it reached about 35 percent. But even with the increases, if the United States isn't going to match that graph going upwards, over the next years when our needs are going to be greatest, when the urgency that has been created by not meeting our past needs is going to be at its highest, we are going to be faced with a problem of not being able to do the job. Don't delude yourselves that the Israel Government will do the best it can. It has done the best it can until

now. You heard of the things it hasn't done, not because it didn't realize them and not because it didn't want to. It wanted to but it couldn't do them. If you could only sit in on conversations between the Minister of Finance and myself, you would see that when I try and pass the buck on some item, the smallest of items, the kind of argument that goes on. That doesn't go on because the Government can do it if it wants to. It is as much in the interests of the Israel Government to do it as it is in the interests of any Jew living in this country or outside this country.

Therefore, don't delude yourselves. Tell the Jews of the United States of America that they cannot solve their consciences by saying, "The Israel Government will do it, the Jewish Agency will borrow money, and it will be all right, because you have taken them in and nothing has happened so far". The tragedy is that when something happens, that will have been too late.

Turning now to 1964, an opportunity is being thrust at our door to take in a great immigration of tremendous importance as a balance to the negative aspects of the immigration of the past few years. I refer, of course, to the Rumanian Jews, of whom there are about 130,000. In the last few months the doors have been opened again. They are averaging, and we think the average will be higher, of something like 2,000 a month; so that in the year 1964, if nothing untoward happens, at least 65,000 will come in.

That is what we are going to face -- an immigration more expensive than we have ever had in the past, more expensive because of the problems that I referred to, more expensive because the organization and the transportation of that immigration is more expensive. Take that as a fact. We used to say to ourselves that to take a Jewish family and bring them here costs us $10,000 per family -- when you put him into an apartment as it is and begin to put him on his feet to find his own way. I am afraid, due to increased costs, this will reach some-

thing like $12,000 per family before the year 1964 is out, and with the Rumanian immigration it will be near 17,000 families that will be coming in this coming year.

And so, ladies and gentlemen, we come at any rate to the end of what I wanted to say this evening.

All I want to say is that tiredness of giving and giving and working, year in and year out, is no answer to this situation. You are not giving and you are not working for Israel in that sense. You are working for other Jews who need you. Your presence here and the greatness of your work in the American Jewish community bears testimony that at least you believe there is an individibility of destiny which makes you responsible for another Jew who is insecure or in need. Apathy on your part will, in the long run, eat at the core of your own Jewish communal existence in the United States of America.

There is only one answer. History has created the irresistible fact that out of the holocaust of Naziism has come, on the one hand, the State of Israel and, on the other, a Jewish community of unparalleled wealth in Jewish history. History, in creating these facts, has forged a link between you and us of common responsibility and common endeavor. I am satisfied that on a sober appraisal of the facts you have been given and which you will learn, you will also fix your priorities. To strengthen your own Jewish community is as important to us as it is to you. It is my conviction that our going forward in strength is also as important to you as it is to us. The difference is that we cannot wait, and time is beginning to run out for us.

I think that when you have made that appraisal, you will agree that our rendezvous with destiny is enabling us to achieve the realization of our hopes. It is worthwhile doing -- for all our sakes. The thing is within our grasp if we really want it.

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Newark 2, N.J.

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Mr. & Mrs. Joseph M. Mazer
Hudson Pulp & Paper Corp.
477 Madison Ave.
N.Y. 22, N.Y.

Mr. & Mrs. Joseph Meyerhoff
1300 First Natl. Bank Bldg.
Light & Redwood Sts.
Baltimore 2, Md.

Mr. & Mrs. Manuel Morris
Suite 100-B Riviera Hotel
231 Ward Parkway
Kansas City, Mo.

Mr. & Mrs. Albert Parker
530 Fifth Ave.
N.Y., N.Y.

Mr. & Mrs. James L. Permutt
Sirote-Permutt-Friend & Friedman
First Federal Bldg.
2030 First Ave., N.
Birmingham, Ala.

Theodore R. Racoosin
551 Fifth Ave.
New York 17, N.Y.

Mr. & Mrs. I. Budd Rockower
Rockower Bros., Inc.
160 W. Lehigh Ave.
Philadelphia, Pa.

Mr. & Mrs. Charles Rubenstein
55 Mohawk Dr.
W. Hartford, Conn.

Mr. & Mrs. Julius Rubin
6129 N. Lake Drive Court
Milwaukee, Wisc.

Mr. & Mrs. Milton B. Salomon
Joseph S. Salomon & Co.
200 W. 34th St.
New York, N.Y.

Mr. & Mrs. Lawrence Schacht
200 E. 57th St.
New York 22, N.Y.

Mr. & Mrs. William Scheft
H. Sheft Co.
150 Lincoln St.
Boston, Mass.

Milton Schwartz
20 E. 46th St.
New York, N.Y.

Mr. & Mrs. Irving T. Siegel
National Shoes, Inc.
595 Gerard Ave.
Bronx, New York

Mrs. Meyer Silberstein
721 Tioga St.
Johnstown, Pa.

Mr. & Mrs. Theodore H. Silbert
S F C Corp.
530 Fifth Ave.
New York 22, N.Y.

Mr. & Mrs. Herbert Sinberg
Glosser Brothers, Inc.
Franklin & Locusts Sts.
Johnstown, Pa.

Mr. & Mrs. Roger Sonnabend
46 Malia Terrace
Newton 67, Mass.

Mr. & Mrs. Abraham Srere
Acme Mills Co.
5151 Loraine Ave.
Detroit 8, Mich.

Mr. & Mrs. Louis Stein
Food Fair, Inc.
3175 Pennsylvania Blvd. (W.)
Philadelphia, Pa.

Dr. & Mrs. Dewey D. Stone
53 Arlington St.
Brockton, Mass.

Mr. & Mrs. Philip A. Vogelman
Onondaga Silk Co., Inc.
1407 Broadway
New York 18, N.Y.

Mrs. Henry Wineman
17651 Hamilton Rd.
Detroit, Mich.

Mrs. Benjamin Wishner*
6130 N. Lake Drive Court
Milwaukee, Wisc.

ACCOMPANISTS - IN ROME ONLY

Mrs. George Patterson *
165 E. 72nd St.
New York, N.Y.

Peter E. Haas *
Levi-Strauss & Co.
98 Battery St.
San Francisco, Calif.

Samuel A. Ladar *
Steinhart, Goldberg, Feignbaum, and Ladar
111 Sutter St.
San Francisco 4, Calif.

Nat Landes *
Landes Construction Co.
650 El Camino Rd.
Redwood City, Calif.

Louis W. Weintraub *
Jewish Welfare Federation
230 Calif. Street
San Francisco 11, Calif.

* Mission Accompanist

September 24, 1963

TENTATIVE ITINERARY - NINTH UJA STUDY MISSION

OCTOBER 13 - OCTOBER 17, 1963

ITALY

Sunday, October 13

Rendezvous in Rome

Monday, October 14

9:30 a. m. Briefing session at the Hotel Excelsior on JDC programs
Chairman: Charles Jordan, Director-General of Overseas Operations, JDC
Participants: Moses A. Leavitt, Executive Vice-Chairman, JDC;
Herbert Katzki, Asst. Director-General, JDC;
Dr. Sidney Nelson, JDC Country Director -- France;
Sidney Engel, JDC Country Director -- Iran

12:30 p. m. Lunch at Excelsior Hotel

2:00 p. m. Reports of Sub-Missions to France, Vienna, Morocco and Iran

~~Evening Reception at American Embassy (tentative)~~

Tuesday, October 15

10:30 a. m. Session at the Hotel Excelsior with representatives of Jewish Agency, HIAS and ORT

Lunch

2:00 p. m. Tour of Jewish communal institutions closing with ceremony conducted by Grand Rabbi Toaf of Rome's Great Synagogue at the Fosse Ardeatine Caves.

7:30 p. m. Dinner at Palazzo Ruspoli
Chairman: Herbert A. Friedman
Participants: Ambassador Maurice Fisher, Israel's Minister Plenipotentiary to Italy
Baron Guy de Rothschild
Joseph Meyerhoff

Wednesday, October 16

8:30 a. m. Departure from hotel for airport to board chartered flight to Naples

Naples On the spot review of movement of transmigrants
Return to Rome by chartered plane

Evening Free

Thursday, October 17

9:30 a. m. Departure from hotel to board plan to Israel

IB:ce

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NINTH UJA STUDY MISSION -- TENTATIVE ISRAEL ITINERARY

October 17th to October 28th, 1963

Thursday, October 17

Arrive at Lydda Airport

Transfer to Accadia Hotel

Evening — Free

Overnight Accadia Hotel

Friday, October 18

Morning — Meeting planeload of immigrants arriving at Lydda, and proceeding with them to two new development towns, Shderot and Kiryat Gat, in which they are being housed.

Lunch — At Kiryat Gat

Afternoon — Visit Weizman Institute

Evening — Dinner at Hotel - with Mr. Louis Pincus, Treasurer of Jewish Agency.

Overnight at Accadia Hotel

Saturday, October 19

Morning — Sabbath Services in Hotel Synagogue.

Evening — Dinner at hotel with Mr. Shimon Peres, Deputy Minister of Defence.

Overnight Accadia Hotel

Sunday, October 20

	8:30 a.m.	Leave hotel for Ashdod. Arrive Ashdod, tour port and immigration centers.
		Visit Youth Aliyah Nitzanim
	11:00 a.m.	Leave for army base Lunch at army base
Afternoon		Military tank show
Evening		Dinner at Hotel Entertainment by Israelis

Overnight Desert Inn

Monday, October 21

Morning		Leave hotel for Dimona Tour Dimona
		Leave for Sdom
		Lunch with General Mordecai Mackleff, Director of Dead Sea Works, Ltd.
Afternoon		Leave for Ein Gedi
	3:30 p.m.	Arrive Ein Gedi and briefed by Benny Caplan, Director, Negev Region, Jewish Agency Settlement Department.
Evening		Dinner at hotel

Overnight Desert Inn

Tuesday, October 22

Morning	Visit and tour Ulpan
	Proceed to Sde Boker Lunch at Sde Boker
Afternoon	Flight from Beersheba to Haifa Meet boat with newcomers Dinner at hotel
Evening	Free

Overnight Dan Carmel Hotel

Wednesday, October 23

Morning	Leave Haifa in small groups for various development towns and villages in the Galilee. Four separate itineraries arranged with emphasis on immigrant absorption.
Evening	Dinner at hotel with Mr. Pinhas Sapir, Minister of Finance.

Overnight Dan Carmel Hotel

Thursday, October 24

Morning	Leave Haifa via Nazareth to Water Project Visit Kurazim Leave for Tiberias
Lunch	At Galei Kinneret, Tiberias
Afternoon	Visit Kibbutz Tel-Katzir Return to Haifa Visit to Technion
Evening	Free

Overnight Dan Carmel Hotel

Friday, October 25

Morning	Leave Haifa for Pardess Hanna Visit Malben (AJDC) Home for the Aged at Pardess Hanna Leave for Natanya Visit ORT School in Natanya
Lunch	At ORT School
Afternoon	Leave for Jerusalem
4:30 p.m.	Arrive Jerusalem
Evening	Free

Overnight King David Hotel

Saturday, October 26

Morning	Sabbath Services at Yeshurun, Heichal Shlomo and Harel Synagogues
Lunch	At Hotel with Mr. Moshe Sharett, Chairman of the Jewish Agency Executive
Evening	After dinner visit with private families - Jerusalem area

Overnight King David Hotel

Sunday, October 27

9:00 a.m.	Visits to Hebrew University and Shrine of Book at Bezalel National Museum
	Visit to Herzl tomb and Yad Vashem
Lunch	At Hotel
Afternoon	Planning Meeting with Joseph Meyerhoff and Herbert A. Friedman
Evening	Dinner at Hotel Visit with Mrs. Golda Meir, Minister of Foreign Affairs

Overnight King David Hotel

Monday, October 28

Morning	Breakfast with Mr. Abba Eban, Deputy Prime Minister
Lunch	At Hotel
Afternoon	Meet with the President of the State of Israel, Mr. S. Z. Shazar
Evening	State Dinner with Prime Minister, Mr. Levi Eshkol

Overnight King David Hotel

UNITED JEWISH APPEAL, INC.

MEMORANDUM

Date September 23, 1963

To Mr. Irving Bernstein

From Harry D. Biele

Subject Sub-Missions

1. Sub-Mission to Morocco consists of the following:

   Mr. and Mrs. Edward Ginsberg - Cleveland
   Mrs. Israel D. Fink - Minneapolis
   Mr. Moses A. Leavitt - New York City

2. Sub-Mission to Paris is as follows

   Mrs. Max Fisher - Detroit and Mrs. George Patterson - N.Y.C.
   Mr. Fred Forman - Rochester
   Mr. and Mrs. James Permutt - Birmingham
   Mr. and Mrs. Lawrence Schacht - New York City
   Mr. and Mrs. Irving Bernstein - New York City

   Note: Samuel Daroff and Charles Kahaner - Philadelphia are tentative.

3. Sub-Mission to Vienna is as follows:

   Mr. and Mrs. Joseph Mazer - New York City
   Mr. and Mrs. David Litwin - Newark
   Mr. and Mrs. Benjamin Duhl - New York City
   Mr. and Mrs. I. Budd Rockower - Philadelphia.

   Note: Mr. Henry Bernstein - New York City is tentative

HDB:fk
cc: SG - BS