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Folder
353

National Foundation for Jewish Culture, correspondence,
memoranda, notes, reports, and speech, 1969-1971.

C
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P
Y

National Foundation for Jewish Culture

729 Seventh Ave. • New York 19, New York • JUdeon 6-7912

January 21, 1969

Dr. Jacob Neusner
70 Vassar Avenue
Providence, Rhode Island 02906

Dear Dr. Neusner:

I am pleased to extend an invitation to you to serve as a member of the Foundation's Academic Advisory Council. As I indicated to you last year, service on the Council is on a rotation basis, and we have looked forward to the time when we could have the benefit of your participation.

I know that you will bring added dimension to the thinking and productive effort of this group, and I trust you will find it possible to accept this appointment.

We are currently polling the members of the Council in order to schedule the next meeting. The proposed dates are Monday, March 3rd; Wednesday, March 5th; and Monday, March 10th. It is suggested that we start at 10:30 a.m. and plan to adjourn by 4 p.m. I hope you will be good enough to indicate your availability on the enclosed reply card and return it promptly so that we can set the date soon.

My thanks in advance for your anticipated help.
Kindest regards.

Cordially,

DANIEL JEREMY SILVER
President

Encl.

C
O
P
Y

NEW ADDRESS:
315 Park Avenue South
New York, N. Y. 10010

National Foundation for Jewish Culture
729 Seventh Ave. ■ New York 19, New York ■ JUdson 6-7912

January 30, 1969

Dr. Steven Schwarzschild
Washington University
St. Louis, Missouri

Dear Dr. Schwarzschild:

As you may know, the National Foundation for Jewish Culture was brought into being in 1960 by the Council of Jewish Federations and Welfare Funds to serve as a central focus for the strengthening of the American Jewish cultural enterprise. One of its areas of activity has been the encouragement of advanced Jewish study and the assistance of individual scholars in this field. At the suggestion of a group of scholars a year ago, the Board of the Foundation authorized the creation of a Academic Advisory Council whose original membership is noted on the attached list. Members are nominated to this Council ad personam and will be rotated for a term of three years.

I am pleased to invite you to serve as a member of this Academic Advisory Council and hope that you will find it possible to accept our invitation. Meetings are usually held in New York. Expenses related to these meetings will be defrayed by the Foundation. Our next meeting will be held during March, the exact date to be announced shortly.

Will you please be good enough to let me hear from you at your early opportunity as to whether you will serve.

With all good wishes, I remain,

Sincerely,

djs/tr
enc.

DANIEL JEREMY SILVER
President

P.S. On the chance that you may not have seen our latest brochure, I am sending along a copy.

BCC: Rabbi Daniel Jeremy Silver

NATIONAL FOUNDATION FOR JEWISH CULTURE

315 PARK AVENUE SOUTH

NEW YORK, N. Y. 10010

777-5383

4/6/69

Dear Sam -

I have enclosed two sets of material
to per our understanding.

In addition I am including a list
of Bernstein's Committee and an outline of the
points we referred to last year in our discussion
with Buddy Hellerman and David Satter.

Let me know what you want to do about
the packets for the Committee members Tuesday -
and whatever is of interest about your conversation
with Bernstein and Lerner.

My best.

Harry

NATIONAL FOUNDATION FOR JEWISH CULTURE

315 PARK AVENUE SOUTH

NEW YORK, N. Y. 10010

777-5383

MEMORANDUM

October 15, 1969

TO: Daniel Jeremy Silver

FROM: Harry I. Barron

Enclosed is our check for \$100 to cover expenses on your recent trip to New York.

We have finally jelled on the participants for the Foundation's Breakfast Session at the GA, November 15th. The presentation from the standpoint of the scholar will be made by Dr. Leonard Dinnerstein, a former NFJC Fellow, now teaching History at Fairleigh Dickinson. His doctoral dissertation at Columbia was on the Leo Frank case (published by Columbia University Press), and he is currently at work on the History of the Jews in the South.

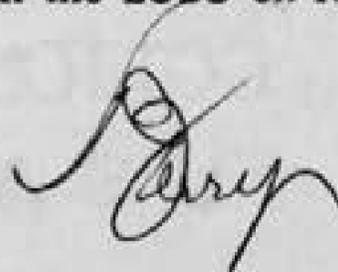
The presentation from the standpoint of a local federation person will be given by Saul Schwartz, Director of Social Planning of the Essex County (Newark) Jewish Community Council whose long-standing hobby has been the history of the Jews of Newark.

Si Friedman will be the third panelist as per your suggestion.

If at all possible, we shall try to bring the three together in the next week or so to clarify their respective roles. If you have any suggestions, please send them along.

Murray Shiff has been redoubling his efforts to try to work out a later time for our session with the LCBG on November 12th. I'll keep you posted on this.

My best,



ew
Encl.

COUNCIL OF JEWISH CULTURAL AGENCIES

American Academy for Jewish Research • American Jewish Congress • American Jewish Historical Society • Leo Baeck Institute • Canadian Jewish Congress
Conference on Jewish Social Studies • Congress for Jewish Culture • Council of Jewish Federations and Welfare Funds • Dropsie College • Histadruth Ivrit
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PENN OVERALL SUPPLY COMPANY

Phone: 281-0400-1-2

2230-42 La Place Street / Pittsburgh, Pennsylvania 15219

May 26, 1970

MAY 28 1970

Rabbi Daniel Jeremy Silver
National Foundation for Jewish Culture
315 Park Avenue South
New York, New York 10010

Dear Rabbi:

In rereading the minutes of the March 29 Executive Board discussion of lump sum allocations from intermediate cities the thought occurred to my why not tie in specific individual projects to designated intermediate cities?

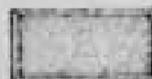
I admit to thinking like a salesman, but have the feeling that many people will respond over the next few years to the efforts of N. F. J. C. if we can dramatize concrete projects that their money will pay for. It may inspire certain people to pursue deeper relationships such as our scholars-elect taking faculty appointments in intermediate cities, which again would strengthen the social fabric. There are many good reasons why this might be mutually advantageous, and I feel it would generate much money quickly.

Sincerely,

William Stark

WS:IS

P.S. I must miss the Cleveland meeting, but one day I will make it.



June 2, 1970

Dr. Salo W. Baron
29 Claremont Avenue
New York, New York 10027

Dear Dr. Baron:

I am writing you on behalf of the National Foundation for Jewish Culture and in consequence of what I consider to be a happy decision of our Executive Board. We should like to honor your contributions to Jewish scholarship and culture on the occasion of your 75th birthday. We propose to do so in this fashion. The National Foundation has been allocated the Shabbat afternoon program on November 14th at the Council of Jewish Federations and Welfare Funds General Assembly this year and we plan to use this Oneg for the public presentation.

An appropriate presentation would be made but being Jews we have several purposes in mind. One is to give you the floor for a chance to air your view on the needs and future of American Jewish scholarship and of our cultural agencies. — I would be the only other speaker and would deal with the same issues.

The meeting will take place in Kansas City, of all places, but the audience is a select one and we would see to it that your anniversary and address were widely publicized. Of course, we would defray all expenses involved. I truly hope that you can be with us.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

June 2, 1970

Mr. William Stark
Penn Overall Supply Company
2230-42 La Place Street
Pittsburgh, Pennsylvania 15219

Dear Mr. Stark:

I am sorry that you will miss our Cleveland meeting. Your idea is a good one and I will raise it at the time. We are pushing hard on our work with the cultural agencies.

With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

Columbia University in the City of New York | New York, N. Y. 100²⁵

CENTER FOR ISRAEL AND JEWISH STUDIES 622 West 113th Street

June 5, 1970

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Rabbi Silver:

Thank you very much for your letter of June 2nd. Of course, I feel deeply honored for the willingness of the Council of Federations to devote a session of its General Assembly to a discussion connected with my birthday. I hope, moreover, that such a discussion might bring some fruits to Jewish cultural endeavors in this country, in which I have been taking part for some 45 years.

I am putting the date of November 14th on my calendar, and hope to persuade my wife to join me on that occasion.

With kindest regards and reiterated thanks, I am,

Cordially yours,

Salo W. Baron
Salo W. Baron

SWB:rf

June 8, 1970

Dr. Salo W. Baron
Columbia University
622 West 113th Street
New York, New York 10025

Dear Dr. Baron:

I am delighted that you will be with us in Kansas City on the 14th of November. Would you like our office to make reservations for you? We should be pleased to help in any way we can.

I shall be in contact with you towards the end of the summer regarding further plans for your presentation. With all good wishes, I remain,

Sincerely,

DJS:mgm

Daniel Jeremy Silver

Memorandum

Natl Foundation

~~August 27, 1970~~
Date

To: Rabbi Daniel Jeremy Silver

From

HENRY W. LEVY
515 Park Avenue
New York, N. Y. 10022

Dear Rabbi:

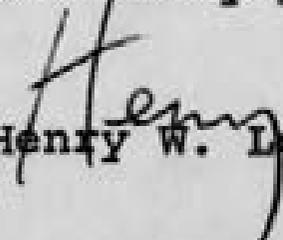
I received your note and corrections on the interview. I had a most difficult time in deciphering parts of it, but I trust that I got the gist of most of your corrections and suggestions. I made a few minor changes in the interest of better transitions and general newspaper style. I think we've got your views into this now, in a very readable article.

It is essential that we get it out very, very shortly, if we are to make the Rosh Hashanah issue, which in many cases are edited far in advance.

Though I hate to barge in on your vacation again, I trust that you will get to this as soon as possible and telephone your O.K. to me at this office: PL 2-0600, Ext. 255, or to Harry at the Foundation office.

With cordial best wishes, I am

Sincerely yours,


Henry W. Levy

HWL:ma
encl.

[Aug 1970]

JEWISH CULTURE IN AMERICA

An Interview with Rabbi Daniel Jeremy Silver

By Henry W. Levy

A recommendation that Jewish federations throughout the United States and Canada take the leadership in the organization of local cultural planning committees comparable to the social welfare planning committees that they now have, was made by Rabbi Daniel Jeremy Silver, of Cleveland, president of the National Foundation for Jewish Culture, in an interview at the Foundation's office in New York, on the occasion of the tenth anniversary of the Foundation.

"There is a growing interest among the organized Jewish communities in the development of an exciting and meaningful Jewish cultural life," Rabbi Silver said. "Our communities recognize ~~that social service does not exhaust their local responsibilities~~ and that they must range themselves alongside the synagogue, the ^{colleges} ~~centers~~ of Advanced Jewish Studies and ^{The various} ~~a wide variety~~ of libraries, theatres, archives, publishing houses and the like, to feed the soul of today's Jew with an intellectual diet which will sustain his loyalty and command his respect."

The youthful Rabbi ^{added} ~~paused~~, ~~and then continuing in a most serious vein~~ ^{added:} "Today, young and old want information, ^{stimulation, intellectual} ~~answers~~ and ~~rich~~ Jewish experiences. Loyalty can't be taken for granted. Jewishness must have ^{b, Fe} ~~life~~ and significance to it."

"25 years ago our Federations were ~~primarily~~ and quite properly, emphasizing ^{ed} the pragmatic aspects of community life: social welfare, health ~~care~~ relief ~~was~~ ^{was} necessary, ~~hospitals~~, care for the aged, and ^{such as} ~~the like~~. Today, these responsibilities have become largely the function of government. ^{As} ~~we~~ ^{our communities} ~~have~~ a primary responsibility towards Israel, and beyond

Udel, but
"The Foundation has a date to play, we are not
old, but
"This Report, prepared by the Council of Jewish Federations and
RABBI SILVER SAID,
Welfare Funds" was the genesis of our Foundation, Today, ten years later,
we're still only at the beginning of our efforts to serve as a focus for a
national cultural effort that will develop the deeply satisfying diversity
of the accumulated Jewish heritage. We seek to be, as the Council of
Jewish Federations and Welfare Funds conceived us, to be the central
cultural address for the American Jewish community. Thus, the core
of our day-to-day effort is to work with both the national cultural
organizations and the local Federations."

(Aug 1978
p. 3)

GRANTS AND PUBLISHED THE FIELD BUT WE NOW NEED LOCAL COMMITTEES WHICH
CAN SEE THAT THIS WORK IS ORGANIZED AT THE GRASS ROOTS

Rabbi Silver then ^{also said} ~~turned to some of the national activities~~ of the
National Foundation for Jewish Culture. ~~He said that it is~~ conducting a num-
ber of surveys of cultural operations in the United States---two of which have
already been completed, on archives and libraries. Others will cover the
fields of scholarships, research and publications.

The archives survey, he pointed out, led to a recommendation for the
formation of a Central Jewish Archive's Advisory Council, ~~a recommendation~~
~~which has already been put into effect with the formation of an Advisory~~
Council under the chairmanship of Edwin Wolf II, of Philadelphia.

~~Accepting the survey's conclusion that "archive material
indispensable to the understanding of Jewish history is being destroyed
inadvertently, because of a lack of interest and care in its preservation", ~~he said~~
that the new Advisory Council is attempting to correct the survey indictment that
there is "no concerted program for stimulating awareness of the importance
of archives and the broad responsibility for maintaining them."~~

Rabbi Silver further said that in its ten year history,
the Foundation has made \$394,000.00 in grants to pre-doctoral students and
scholars. "But we have hardly met a fraction of the established needs,"

[Aug 1970]

Knowledge not of the use of the word

BUT we have only lamented, LAMENTED,

NOT SURE: IS THIS THE WORD YOU WANT?

he ~~said~~. "This year, for instance, our Academic Advisory Council, of which Professor Salo Baron, of Columbia, and Professor Harry Wolfson, of Harvard, are co-chairmen, was able to make grants to only one of out of every ten

applicants. We have made over two hundred grants to ~~graduate~~ American Jewish scholars. This aid has paid dividends ~~in two~~ ways. Completed books

and manuscripts awaiting publication is one aspect, ~~the other~~ is that recipients of Foundation aid are now teaching Judaica in more than forty major colleges and universities. ~~Now over fifty volumes and texts have~~

It is apparent that Rabbi Silver views his presidency of the National Federation of Jewish Culture with an almost missionary zeal. He believes that American Jewry is enjoying what he calls "a cultural renaissance". He takes pride that there are now over 70 Chairs of Jewish Studies at American universities and that at least 80 universities and colleges have five or more courses in Jewish Studies. But he insists that this isn't enough.

Rabbi Silver believes that more funds must be made available for individual scholars, for publications, for local cultural endeavors and for the support of the national cultural organizations that stimulate cultural progress and are the basic instruments for the perpetuation of our scholarly tradition. The level of giving for cultural projects, he feels, must be materially improved. He concludes:

"Though young, the American Jewish community has produced excellent writing, fine scholarship, and some excellent liturgical music [Ernest Bloch]. There are several high quality magazines and a theological quickening of potential major consequence. In creativity, the past half century rivals any in Jewish history, including the Golden Age in Spain; but it's the work of a few hundred men and women whereas we need thousands.

[Aug 1970]

"We need to bridge the interest gap between the Jewish cultural renaissance and the larger Jewish community which is generally unaware of its existence. We at the Foundation want the community to need the young scholar, to sponsor significant publications, to read "Judaism", "Midstream" and other serious intellectual journals, to talk and think of a philosophy total for Torah living, as well as pledge cash."

WHICH WORD IS CORRECT?
#

KOENIGSBERG
TYVE, DIRECTOR
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Kansas City, Missouri 64106
HARRISON 1-5808

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September 21, 1970

Dear General Assembly Participant:

The Kansas City Jewish community is delighted to learn of your participation in the 39th Annual General Assembly of the Council of Jewish Federations and Welfare Funds, November 11th through the 15th, and looks forward to your arrival with pleasure. As your host community, we will be delighted to offer for your pleasure and enjoyment various activities that will, we hope, add immeasurably to your stay here with us.

Realizing that there are always new delegates participating in the General Assembly, we would like an opportunity to describe briefly the activities which we are now busy planning to make your stay a memorable one. Three tours have been planned:

On Wednesday afternoon, from 1:00 to 4:00, an intimate visit to the Harry S. Truman Library, containing documents and memorabilia of this beloved president who played an important role in the early years of Israel's development;

On Thursday, from 10:30 to 12:30, a trip to the Gaslight Fair (described on the enclosed card);

On Friday, from 11:30 to 12:30, a tour to the famous Nelson Art Gallery followed by a walking tour of the beautiful Country Club Plaza.

The Kansas City Jewish community will host these functions:

On Wednesday evening, from 9:00 to 11:00, the Board of Governors would like to greet you at an informal "Open House" at the Muehlebach Hotel;

ENDOW THE NEEDS OF TOMORROW THROUGH A GIFT OR BEQUEST TO THE JEWISH COMMUNITY FOUNDATION

[Sept 21, 1970]

-2-

On Thursday evening, following the Overseas meeting, the Women's Division of the Jewish Federation will tender a reception honoring our local agencies;

On the eve of Shabbat, we will of course be having Home Hospitality.

It is our experience that one of the most intimate and refreshing ways to enjoy the General Assembly is to share a Sabbath evening in the warmth and comfort of a private home, with gracious and interesting people from our own Kansas City community and from other communities around the country. We urge you to take advantage of Home Hospitality, and a special invitation will be sent to you in the next several weeks.

In order to properly plan these events and activities, it is urgent that you complete the attached form and return it to us by October 19th.

We are looking forward to personally greeting you in November.

Our best wishes for the New Year.

Sincerely,

Chester K. Litman

Chester K. Litman

Mrs. Henry Newman

Mrs. Henry Newman

Co-Chairmen

Kansas City Committee For The General Assembly



TARBUTH FOUNDATION, INC. • קרן התרבות

515 PARK AVENUE • NEW YORK, NEW YORK 10022 • PLaza 2-0600

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September 21, 1970

Rabbi Daniel J. Silver
The Temple
East 105th Street
Silver Park, Cleveland

Dear Daniel,

I have your kind invitation to attend a meeting of the National Foundation for Jewish Culture in Kansas City in November. I doubt very much that I will be in Kansas City on that occasion, though I would like to do so.

It seems to me that the work of the Foundation is proceeding quite well and I wish you much success in the future.

Since we are approaching Rosh Hashanah, I want to wish you and your family a very happy and fruitful New Year.

My very best and warmest regards also to your mother.

As ever

Cordially yours,

Emanuel Neumann

EN:nd

September 23, 1970

Dr. Emanuel Neumann
The Tarbuth Foundation, Inc.
515 Park Avenue
New York, New York 10022

Dear Emanuel:

It was good hearing from you. I am sorry you
can not be at Kansas City but I believe I understand .

Everyone is well here and we send greetings
from house to house.

As always,

DJS:mgm

Daniel Jeremy Silver

NATIONAL FOUNDATION FOR JEWISH CULTURE

315 PARK AVENUE SOUTH

NEW YORK, N. Y. 10010

777-5183

MEMORANDUM

November 2, 1970

TO: Board of Directors

**FROM: Julian Freeman, Chairman
Nominating Committee**

The Nominating Committee submits the attached slate of Officers and Board members to be elected at the Annual Meeting on November 12th at the Hotel Muehlebach Hotel in Kansas City.

Because of the addition of four new members during the year (starred names on the attached list) as authorized at last year's Annual Meeting, no additional nominees are recommended at this time.

The only recommended change in the officers' slate is an additional Vice-President for which position we have nominated Mr. Paul Vishny of Chicago who has served on the Executive Committee this past year.

A proxy form is enclosed for those Board members unable to attend the meeting on November 12th.

Encl.

NATIONAL FOUNDATION FOR JEWISH CULTURE

Recommendations of Nominating Committee

November, 1970

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Jacob Feldman - Dallas
*Mrs. Myer Feinstein - Philadelphia
Robert J. Felixson - Los Angeles
Julian Freeman - Indianapolis
Miss Hannah L. Goldberg - New York
Aaron Goldman - Washington
Samuel A. Goldsmith - Chicago
Paul Handelman - Detroit
George Kangisser - Worcester
Dr. Herbert R. Karp - Atlanta
Mrs. Frank Kaufman - Baltimore
Marvin E. Klitsner - Milwaukee
Irving Levick - Buffalo
Morris L. Levinson - New York
Elmer Louis - Rochester
Mrs. Milton Lowenstein - Essex County
Gerald D. Marcus - San Francisco

Moses M. Katz - Denver
George Michelson - Boston
Earl Morse - New York
Morris Reisen - Essex County
Adolf C. Robison - Teaneck
Robert Rose - Oakland
Daniel Shiman - Essex County
Daniel Jeremy Silver - Cleveland
Robert E. Sinton - San Francisco
Isidore Sobeloff - Los Angeles
Herman Spertus - Chicago
*William Stark - Pittsburgh
*Harry Starr - New York
Miss Hannah Stein - New York
Mrs. David Steine - Nashville
Saul Viener - Richmond
Paul H. Vishny - Chicago
Sidney Z. Vincent - Cleveland
Mrs. Leonard H. Weiner - Detroit
Lewis Weinstein - Boston
Maynard I. Wishner - Chicago
Edwin Wolf 2nd - Philadelphia
George M. Zeltzer - Detroit
Judge Jacob T. Zukerman - New York

Canadian Designees: Samuel Belzberg, Samuel Bronfman, Arthur Gelber,
Jacob M. Lowy and Dr. Stuart Rosenberg

* New Board Member - elected since 1969 Annual Meeting.

KNOW ALL MEN BY THESE PRESENTS, That the undersigned hereby constitutes and appoints DR. DANIEL JEREMY SILVER, JULIAN FREEMAN AND GEORGE M. ZELTZER, or any of them, with power and substitution, attorneys and proxies to appear and vote for the undersigned at the Meeting of the Board of Directors of the National Foundation for Jewish Culture to be held at the Hotel Muehlebach Hotel in Kansas City, on Thursday, November 12, 1970, 5:30 p.m, and at any adjournment or adjournments thereof, as if the undersigned was then personally present, upon the matters set forth in the Notice of said Meeting, a copy of which has been received by the undersigned.

The undersigned agrees that said proxies and each of them may vote in accordance with their discretion on all of the matters which may be lawfully brought before the said meeting.

DATED: November , 1970

KANSAS CITY

November 12, 1970

Trans World Airlines, Inc.
Room 541
Union Commerce Building
915 Euclid Avenue
Cleveland, Ohio 44114

Dear Sirs:

Enclosed are flight reservation tickets for Mrs. D. Silver, #015-30-0-168-575 to Chicago and final destination Kansas City for November 12th.

Originally, a reservation was made via phone for United flight #233 to Chicago on November 22th, transferring to TWA flight #235 in Chicago to Kansas City. Departing Kansas City on Saturday, November 14, via TWA flight #568 to Cleveland, Ohio. I subsequently called regarding Rabbi Silver's reservations since he was scheduled to depart on November 12th via TWA flight #507, to cancel that reservation and to make a reservation with United air lines for the same departing flight as Mrs. Silver, #233. United Air Lines then sent both reservations, those for Rabbi Silver and for Mrs. Silver so that she had two sets of tickets. We are returning the ticket reservations issued by TWA which should be credited in your billing to Rabbi Silver, ~~of~~ Keller Silver Corporation, 3224 Prospect Avenue, Cleveland, Ohio.

I hope the above is sufficiently clear to accomplish the return of the enclosed tickets. If there are any questions you may call Miss Mihok, secretary to Rabbi Silver, 791-7755.

Sincerely,

Margurite G. Mihok, secretary
for Rabbi Silver



KATZ DRUG COMPANY

MORRIS R. SHLENSKY
President

1130 WALNUT • KANSAS CITY • MISSOURI • 64108 • 816 HA 1-0808

November 16, 1970

Mr. Morris R. Shlensky
President
Katz Drug Company
1130 Walnut
Kansas City, Missouri 64106

Dear Morris:

Unfortunately, a member of the Cleveland delegation gave me your card late Saturday afternoon just as I was about to begin a meeting of the National Foundation For Jewish Culture, after which I had to fly back to Cleveland to be back in my pulpit on Sunday morning. I did not even have the chance to pick up the phone and say hello.

I appreciate your thinking of me and offering me Kansas City hospitality. I look forward to seeing you at some future time. Many thanks.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

Dear

Rabbi:

Greetings!

Paul Hadelman
called me -

Murray

November 16, 1970

Dr. Harry Barron
National Foundation
For Jewish Culture
315 Park Avenue S
New York, New York

Dear Harry:

My expenses to Kansas City were \$195. I will talk to you about our follow-up the first part of next week.

As always,

DJS:mgm

Daniel Jeremy Silver

NATIONAL FOUNDATION FOR JEWISH CULTURE

315 PARK AVENUE SOUTH

NEW YORK, N. Y. 10010

777-5383

November 17, 1970

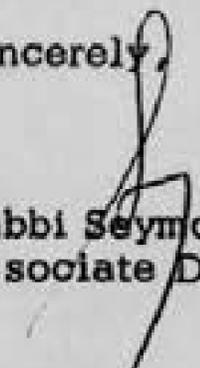
Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Dan:

A note to remind you to convey your high regard for the work, effort, time and, particularly, skill that Janet Lowenstein put into the exhibit held in Kansas City.

She may be contacted at 365 Irving Ave., South Orange, New Jersey 07079. Her phone number is 201-762-4964.

Sincerely,


Rabbi Seymour Friedman
Associate Director

ba

November 19, 1970

Mrs. Janet Lowenstein
365 Irving Avenue
South Orange, New Jersey 07079

Dear Janet:

The display of the cultural agencies was beautifully done and much appreciated. It was one of the few things people talked about this Assembly. I am grateful to you for all the time and effort which went into this undertaking and I am only sorry you were not able to stay in Kansas City to hear all the wonderful things that were said. Many thanks.

Sincerely,

Daniel Jeremy Silver

DJS:mld

"Song of Norway" at 1970 "Jambolee"



Co-chairmen of the Jewish League of Kansas 1970 Jambolee are shown at a recent planning session. From left are Mrs. William Abrams, Al Zeff and Mrs. Milton Shalasky.

Three organizations comprise the Jewish League of Kansas. They are the Sholom Synagogue, Ohavim Sisterhood, and Beth Horon Center of B'nai B'rith Women. The league was derived from the Jambolee and is used to support the projects of the three organizations.

The new movie, "Song of Norway" will be shown on Saturday evening, Dec. 19, at the Glenwood Theatre, 92nd and Metcalf, will be featured attraction of the 1970 Jambolee.

The movie combines the splendor of the music and scenery in presenting the story of Edvard Grieg's life.

Kadimah Pioneer Women

Kadimah Pioneer Women will meet on Nov. 18 at the home of Sylvia Levin. At a recent meeting, Miss Levin gave an interesting report of her trip to Soviet Russia.

Band Labor Zionists

A social party will be held from 8 to 10 p.m. Sunday, Nov. 29, in the social hall of the Jewish Community Center. Foods will be served for supper, and refreshments will be served at 8 p.m. The community is invited to attend, and the admission is 75c.

the story of Edvard Grieg's life. It stars Florence Henderson, Torali Maurstad and Christina Schollin, with guest stars Edward G. Robinson, Robert Morley and Oscar Homolka.

Complimentary cocktails will be served in the lobby of the Glenwood Theatre at 8 p.m. before the showing at 9 p.m. Tickets for the preview showing are priced at \$7.50 and \$10, with all seats reserved. For tickets, contact the ticket co-chairmen, Mrs. Harry Becker, 942-4067, or Mrs. Stanford Gilgus, 942-4045.

Former Kansas Citian To Perform His Musical

The Kansas City Chapter of the Robert Browning Society will host a performance by Jack Labow, former Kansas Citian, in a one-man narrative of his children's musical, "Pay the Piper."

Labow will perform all of the songs from the show, now playing in New York City, at 2:30 p.m. Sunday, Nov. 22, at the Country Club Congregational Church, 205 W. 65th St. There is no admission charge and the public is welcome.

Urges \$5 Million Foundation for Cultural Projects

The National Foundation for Jewish Culture, said its president in Kansas City, has a prestigious name but is without the funds it needs to carry out minimal scholarship and fellowship programs.

Addressing the 19th General Assembly of the CJFWF here, Rabbi Daniel Jeremy Silver of Cleveland said that "A foundation without a corpus is like a penniless deaf-mute trying to woo a lovely maiden." His conclusion was that it takes money to accomplish one's aims.

The National Foundation for Jewish Culture was established 10 years ago on the recommendation of the CJFWF to encourage all facets of Jewish cultural activities. During that time, it has received only \$400,000 for grants, Rabbi Silver said, with about \$120,000 annually going toward administrative requirements.

Rabbi Silver urged Jewish communities to produce a \$5 million foundation, like the non-sectarian Danforth Foundation, to support Jewish cultural projects.

"I can think of no better insurance for our future," said Rabbi Silver, "than to provide fellowships and scholarships for graduate study in fields of Jewish concern."

Rabbi Silver addressed the CJFWF after presenting his Foundation's citation and medallion to Professor Salo W. Baron.

Dr. Baron, a prominent author and Jewish historian, called for a "reordering of priorities" by Jewish communities, by "documenting their interest in Jewish culture by new and greater contributions to institutions of Jewish culture."

Dr. Baron said that "ignorance of Judaism cannot be eliminated overnight." He classified himself as an optimist, stating that the "prophets of doom among Jewry are wrong."

In making his plea for funds, Rabbi Silver claimed that the NFJC



Dr. Salo W. Baron (left) was awarded the citation for outstanding contributions to Jewish scholarship by the National Foundation for Jewish Culture at the Oneg Shabbat held at the Muehlebach Hotel last weekend. Rabbi Daniel Jeremy Silver of Cleveland, president of the NFJC, is shown making the presentation.

"does not have and never had any endowment capital." He said that scholarship money and other grants have had to be squeezed out of relatively modest allocations and, as a result, "many students and

many cultural agencies have had to be turned down for financing of worthwhile projects."

Read the CHRONICLE Regularly

[NOV 1970]

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Schwe Speer Introducing Salo Baron (1)

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The National Foundation for Jewish Culture was brought into being at another General Assembly ten years ago. That assembly recognized that the continuity and vitality of Jewish life required an energetic, coordinated, and more creative approach to the ideas, the books, the art, the archives, the teachings which form our tradition and which necessarily must inform our future. We are a generous people, good citizens but no one can give endlessly. There must be refreshment for the soul. There needs to be intellectual excitement. The minds of the young must be captivated. Jewish culture is a loose term which I define simply as that which provides encouragement, inspiration, and a sense of meaning to Jews. Our community ^{is, then} lacked a consistent approach to these areas. There were many archives, a number of museums, innumerable libraries, publishing houses, periodicals, colleges of Jewish studies, chairs of Jewish studies, adult education programs, lecture bureaus; but the field was defined more by the interests and limitations of individual institutions than by the needs of our people. We were given a mandate to encourage, to support, to define, to innovate, to assist the smaller cultural institutions and to bring the major institutions into more cooperative relationships. It was all necessary and far reaching and though we have worked hard I would be less than candid if I did not admit that much of this work still is beyond our reach. ^{Our communities} Our communities, by one recent estimate, invest something on the order of 6 1/2 million dollars in Jewish cultural programs under

SPONSORING
1949-1950

~~WE ARE STRIKE THE ...~~

Jewish auspices. This figure does not include large sums invested in the education of the young. The number of chairs of Jewish study has grown from less than twenty to nearly ninety. For the first time in Western Civilization, Jewish learning has become an integral part of the educational mix on the university campus and as I can testify from my own experience at Case-Western Reserve, the response by Jewish students and academicians and the university world generally has been exciting.

In the first instance, Culture is people, specially gifted and specially trained people. You cannot produce culture on an assembly line. From the first, the National Foundation made it a matter of priority to provide fellowships and scholarships to young men and women who were preparing themselves for the Ph. D. in some area of Jewish learning. Over the last decade, we have invested nearly \$450,000 in ^{such} training. ^{Over} Nearly a hundred men and women have been supported. ^{3/4} Well over ~~2/3~~ 3/4 of these are now teaching at the college level. The Foundation has not been the only source for necessary scholarship funds. The Memorial Foundation, ^{for Jewish Culture} and sometimes local resources, have supported this work. It remains critical. A chair of Jewish studies is only as effective as its occupant is stimulating, skillful and sophisticated. To be brutally frank, these chairs will be filled by default by dull and ^{pedantic} second raters if we do not continue to train the best, the brightest. Graduate education is costly. Internal university support is drying up. There has never been enough money. Last year we could fund only ^{\$25,000} ~~\$55,000~~ ^{almost} of the \$300,000 requested by young scholars

STAFF

whose needs and potential was validated for us by our Academic Advisory Council, of which Dr. Baron is the honored co-chairman. The full need exceeds our reach by a factor of 10; and I must tell you, also, that there are those in positions of community leadership who are not happy with this kind of undertaking by the Foundation. They want us to be coordinative, to produce studies, to mediate, not to spend even this kind of money. I have one simple answer. Let the Jewish community bring into being a foundation for fellowship^{much} like the Danforth Foundation; and the National Foundation for Jewish Culture will readily get out of the scholarship business.

It is a case of either we do it or it is not done, and no amount of planning, ^{STUDY, N.C.} will have any meaning if our ^{ON CREATING OF VAGUELY PURSUED AND VAGUELY FINANCED TASK FORCE} projects lack the specially trained. I challenge the organized Jewish community to produce a \$5 million dollar foundation whose stated purpose would be to provide fellowships and scholarships for graduate study in fields of Jewish concern, define them as broadly as you will. I can think of no better insurance policy for our future.

We are your child. At birth a child is given a name. Some of us grow up to appreciate our parents' choices; some of us go to court to change our name. You named us a National Foundation for Jewish Culture. Obviously you had in mind that we would not only coordinate but sponsor. But you failed to give us a foundation's purse. We do not have, and have never had endowment capital. Scholarship moneys and other grants have had to be squeezed out of ^{RELATIVELY POOR} annual allocations. Yet, because of your pretentious name and the long history of a general lack of support within the community,

ANALYSING,

many scholars, many students and many cultural agencies have turned to us for the funding of worthwhile and meritorious projects and become markedly impatient when we say, "All we can do is to help you seek other sources of funding." A foundation without a corpus is like a ^{person} deaf mute trying to woo a lovely maid. Money talks.

It would be worthwhile if the foundation had an endowment. If we had money, we could use our capital to swing the field around, to support those areas where there is urgent need, see to it that our existing agencies provide a broader range of service - today all too many are struggling simply to pay the rent, heat and a secretary.

You will hear shortly from the respected dean of our Jewish scholars, one of the founders of the National Foundation. I heard recently from his immediate successor at Columbia University, a noted historian in his own right, a man I like to think of as a friend. He spoke out of the bitterness of lifelong work in an under-financed field. He challenged me to resign the presidency of the Foundation. He told me that all that I was doing ^{from} ~~to~~ ^{by supporting the} ~~as~~ ^{scholar} ~~as~~ ^{an advocate of scholarship} was to ~~serve~~ as a legitimatizing front for the organized Jewish community, helping it to salve its conscience towards the cultural field by being able to say, "After all we have the National Foundation for Jewish Culture", hence significant educational and cultural work ~~was~~ ^{is} being sponsored. "What you have," he said, "is not a National Foundation for Jewish Culture but a glorified budget committee created by local communities eager to disem-barrass themselves of the annual guilt feeling which come over them when they

sit down and allocate a pittance to archives, libraries, scholars, and museums. They pay only lip service to Jewish culture and your less than adequate annual budget and ours is the proof." Obviously I have

rejected ^{his CAPTIVITIES} ~~Dr. Cohen's~~ advice, the foundation is not a front and I have not found the communities unsympathetic, ^{I THINK THAT IS WHAT HE MEANS WHO DIRECTS CONCERN} but I would be less than candid

if I did not reflect to you through this conversation some of the bitter frustration which is felt by those who are engaged in the business of Jewish culture. The level of funding has never been adequate. Many agencies

survive, but barely. Creative and trained men waste days and weeks in desperate fund-raising. Speak to them of an annual 16 1/2 million dollar

TO WITH CULTURAL PROGRAMS (AT LEAST AS IN OUR RECENT FUND SURVEY)
investment, and they say, "Yes, but." But a significant portion of this

represents not real Jewish culture but interfaith and anti-defamation work.

But a major portion is spent in the specialized training of Federation and synagogue professionals. ^{PLEASE DO NOT ASK US TO DO THIS AND RELEVANTLY SPENT.} Those of you who sit on the allocation committees

of your federations know that when it comes to the cultural agencies you allocate to ~~the cultural agencies~~ not thousands of dollars but fifty or a

hundred dollar bill, and that even these gifts are the first to be blue penciled

impassioned when the budget must be balanced. ^{YOU KNOW HOW FEW DOLLARS FOLLOW THE BUDGETS AND CULTURAL NEEDS OF EACH G.A.}

The cultural community was encouraged ten years ago, and it feels in some measure that it has been let down. Instead of a National Foundation for Jewish Culture, it feels that you sponsored only a ^{we} coordinat~~ing~~ body which would provide budget committees with better information, encourage joint planning and work through the tiresome and tedious processes within our scattered settlements towards a more adequate level of institutional

giving. Yes, more dollars have come into the field; but they have ^{humbly} ~~just~~ kept abreast of inflation.

~~Some things~~ ^{has been done}

There are ninety Jewish ~~chairs~~ ^{where} ten years ago there were twenty.

~~Universities~~ ^{whose own} 50 courses in Jewish studies are

There are nearly four hundred college courses in Judaism where ten ^{regularly} years ago there were at best fifty. At least a hundred Jewish scholars ^{OFFERED!}

have been supported who might otherwise have been enticed into other areas where support was more readily available. We have helped to stim-

ulate the creation of a professional association of Jewish scholars. We have underwritten a major study of ^{Judaica programs} Jewish studies at the university level.

There is a commission of Jewish archivists where ten years ago they did not know each other, and a committee of Jewish librarians. We have pro-

vided funds for their meetings and studies. There is an annual meeting of teachers of Jewish philosophy where there was none. Moneys have been

channeled into the cataloguing and proper care of irreplaceable communal records and archives. Important scholarly works have been subsidized.

Endless visits have been made to various communities. We have worked tirelessly towards a better understanding in our several communities of

the cultural agencies and a number of communities have ^{sharply increased} doubled and tripled their support. A news letter is published so that community leadership can

be apprised of what is happening in the field. Reports on libraries and archives, and a soon to be published report on publications, have given

community leadership comprehensive information. ^{ON THESE Fields} ~~We have created a tump~~ ~~sum program through which a number of federations provide through us a~~

~~program~~ ^{planned!}

Not 90 chairs
Schools having
for more courses

~~more responsible~~
~~meaningful dollar sum for cultural agencies, and this has raised the level~~
~~of grants. We have succeeded in encouraging a number of the larger~~
~~communities to set aside a sizeable lump gift towards new projects which~~
~~will break ground in these fields. The lump sum program has, in the case~~
~~of twenty federations, doubled their annual allocation to cultural agencies~~
~~and gives promise of steady growth. The larger communities have now~~
~~for the second and third year invested a few thousand dollars apiece in a~~
~~significant Jewish cultural project. B. J. De... ..~~

You asked us ten years ago to strengthen the operation of the existing national Jewish cultural agencies. During the first years of our history, this program seemed so overwhelming that it was temporarily shelved. These last two years, it was reactivated and we have brought to this convention a display of the work of these agencies which I hope and trust you have visited. I have met with their leaders time and again. They are devoted, talented, overworked and underpaid. A number of federations have provided us moneys over and above allocations to the Foundation and we have invested these moneys in programs designed to extend the range and operation of these agencies. More such funds are urgently needed. Successors must be trained to replace the older generation of devoted Jewish cultural servants who have sacrificed themselves for our tradition. A number of the middle-sized communities have provided through us ~~some~~ lump sum allocations to the cultural agencies, substantially increasing their previous annual contributions; and we have passed these increases along

8
We have been able to tap Federal money to
to enable and there some of the special studies
allocated by the larger Educational
as effectively as we can. Much more can be done in this area and ~~that~~ ^{that}

be if the communities will recognize the foundation as a link with the
agencies and set aside a respectable sum in their budgets for annual
transmittal.

But it's been slow work, and it threatens in this year of budgetary
pinch to be slower still, and the agencies and the scholars and the pro-
fessionals and the young are impatient, and understandably so. We
have ninety chairs in Jewish studies; but, we lack extended faculties
where the next generation of professionals can be trained. We have given
over 400 thousand dollars in scholarship aid but we have turned down nearly
five million dollars in legitimate fellowship and scholarship requests. I
myself know of any number of young men who perforce went into other fields,
generally because they had families to feed and a future to consider. As the
costs of publications rise, as the cost of maintaining adequate libraries
and archives increases, any number of these vital resource centers are
cutting back in their overhead and their purchases. A number of vital
periodicals are in imminent danger of bankruptcy.
We don't want to lose priceless records, yet our various historical societies
and Yivo need tens of thousands of dollars to microfilm and catalogue
their resources. We need to sponsor the publication of bibliographies
which will indicate to scholars where research data exists which is now scattered
across a continent.

I have found that ~~there is~~ ^{exists} an inverse ratio between the size of a Jewish community and the degree of its support of Jewish cultural activity. Somehow in the biggest cities the human equation gets lost behind the budget picture. Honesty compels me to say that the record of New York City is particularly scandalous in this respect. I know what individual New York men and foundations have given to various causes, but it must stand that ^{despite} ~~in~~ the ten years of our existence the organized Jewish community of New York has yet to give us a single dollar and, when I look over the budgets of the New York based cultural agencies, I am surprised how few of these dollars actually come from the metropolitan area. We need help from New York City in our work. If any of you live in New York and are willing to help - please.

We are undertaking a special project which we think is tailored to New York. There are some 400 plus private foundations there with ^{specific} Jewish cultural and educational aims stated in their articles of incorporation. We are working to bring these foundations together to share their experience to gain an overall view of the field and its needs, ~~some may find it wise~~ to perhaps pool resources for costly but worthwhile projects. The new tax laws make such ^{meetings} necessary to the foundation as to us, and I have great hopes for ^{the foundation advisory service} it. If you have such a fund or would like to work on this project, again we solicit your help.

Jewish cultural life is exciting. We are living through one of the most brilliant and productive periods in the history. Scholarly and useful

books pour off the presses. There is a wonderful group of learned and exciting minds at work. ^{-exciting meetings and projects and} The music, ^{and} the arts are being used in exciting ways in our Liturgy and architecture. But Jewish culture is still a self-contained world. The subscriber list of our most thoughtful quarterly Journal is less than 4,000. Synagogues and centers make a valiant effort to act as intermediaries between the talented and the creative and their communities; but their activities are sporadic and they can't do it alone.

If I were to set any priority for the next decade, it would be to create in each community a council for Jewish culture to ^{serve as} be a catalyst ^{which will} to examine needs and local resources and ~~to~~ develop the magazines, lectures, workshops, institutes ^{classes} necessary ^{from} to commission art, studies, music, theatre, ^{and documents} ~~etc.~~

The Foundation is prepared to make ^{staff} available ~~our staff~~ to any city to meet with local federations and ~~staff~~ ^{help} to suggest the academic community, synagogue personnel, lay leadership ^{and the youth} and the youth can be brought together to form such a council. And we are eager to continue serving such councils with continuing program ideas and resources.

In the Zohar we read "There is no night without its day. There is no day without its night." We have survived ten years. We have been useful over that period. We could have done more. The future is not so much up to us as up to you. There are so many meetings between your enthusiasm at a General Assembly and your community's final allocations and we cannot be at your side all along the way.

NATIONAL FOUNDATION FOR JEWISH CULTURE

Summary Highlights Executive Committee Meeting March 21, 1971 New York City

CULTURAL AGENCY REPRESENTATIVES

Pursuant to the interim action of the Executive Committee at its January meeting on the request from the national Jewish cultural agencies for representation on the Board of Directors and the Executive Committee, the nine agencies had met and designated Shmuel Lapin and Bernard Wax as their representatives on the Executive Committee. They have now requested the privilege of having two alternates on the Executive Committee: Fred Grubel of the Leo Baeck Institute and David Epstein of Histadruth Ivrit. Rabbi Silver explained that this would require Board consideration at a future time but meanwhile he welcomed Messrs. Wax and Grubel to this meeting.

ACADEMIC ADVISORY COUNCIL

Dr. Silver announced that the Academic Advisory Council was to meet the following day to make recommendations on pre-doctoral and grants-in-aid applications. After preliminary screening 123 applications totaling requests of almost \$500,000 were submitted to the Council. Each application has been reviewed by a committee of three and final recommendations will be made by the full Council at its meeting on March 22nd. The Council will also deal with a number of other matters relating to the work of the Foundation.

MEMORIAL FOUNDATION FOR JEWISH CULTURE

Continuing discussions have been held by the NFJC Executive Director with Mark Uveeler, Director of the Memorial Foundation for Jewish Culture. Mr. Uveeler plans to retire in July, 1972 and Dr. Arnulf Pins will succeed him. Other changes may be in the offing which could affect the relationship with NFJC particularly as regards the area of scholarship and fellowship grants. These developments will be followed closely and will be reported on at future meetings.

ASSOCIATION FOR JEWISH STUDIES

The Association for Jewish Studies which is composed of full-time professors of Judaica in colleges and universities, was officially established last Fall after two annual colloquia at Brandeis University. NFJC's Executive Director has attended both meetings and has maintained a close relationship with the new Association and its president, Leon A. Jick. The group has begun to publish a Newsletter and is setting up a registry of graduate students in Jewish Studies and a roster of faculty members. It is important that the Foundation continue to work closely with AJS in areas of mutual concern.

CJFWF TASK FORCE ON JEWISH IDENTITY

Despite the fact that a significant part of the field under consideration by the CJFWF's Task Force on Jewish Identity is closely related to the areas of primary concern of the NFJC and the American Association for Jewish Education, neither agency has been consulted during the entire period of the Task Force's operation.

Meetings are being held in some thirty cities throughout the country to discuss the preliminary recommendations of the Task Force and to obtain reactions and suggestions before a final report is submitted to the CJFWF Board in June. Acting on the belief that there should be some consultation with their agencies before any final decisions are made, Rabbi Silver has written Max Fisher, CJFWF President, requesting a meeting with him and the Chairman of the Task Force to discuss the matter. A similar letter was sent by Robert Arnow, AAJE president. No response has yet been received from Mr. Fisher.

STUDY OF COLLEGE JUDAICA PROGRAMS

The Center for Policy Research has been conducting a study for NFJC on the teaching of Judaica on the college campus. Since July the Center has submitted several versions of an interim report all of which were deemed unacceptable and raised doubts about the direction of the entire study. The Foundation withheld further payment until the situation could be clarified. A meeting held recently with Drs. Etzioni and Ritterband of the Center was helpful in straightening out matters and representatives of the Center reaffirmed that the prospectus originally submitted remains the basic document for the study. The Center now estimates completion of the Study by March, 1972.

CONFERENCE ON JEWISH PHILOSOPHY

This body was formed several years ago with the assistance of NFJC, and it has sponsored a series of meetings with published proceedings. The NFJC on several occasions has assisted the Conference with nominal grants. Dr. Arthur Hyman, who is a member of the NFJC Academic Advisory Council and of our Technical Advisory Committee on the Judaica Study, has been the moving spirit and while he was on sabbatical leave last year in Israel the Conference annual meeting was not held. The Conference has recently applied for a grant to enable it to arrange for a lecture by Professor Shlomo Pines of the Hebrew University when he visits New York this Spring. NFJC was invited to join in the sponsorship of the meeting. It was agreed to support this project with a grant not to exceed \$500 on condition that Dr. Pines' paper will be published under the joint imprimatur of the Conference and the Foundation.

NFJC REPORTER

The latest issue of the Reporter was distributed at the meeting. Approximately 7,500 copies are mailed quarterly to key community leaders and academicians throughout the country. Among suggestions for future issues was the regular use of pictures and the inclusion of an insert devoted to the cultural agencies.

NFJC AS SPOKESMAN FOR THE CULTURAL AGENCIES

Mr. Wax expressed his appreciation to the Foundation for its efforts on behalf of the national cultural agencies. He urged the NFJC to assume the role of spokesman for all the agencies and to interpret their work to the communities. Until recently, he said, the Foundation was not regarded seriously by the agencies but was viewed as an impediment and perhaps even as a competitor for community funds. But the agencies are now beginning to realize the important potential role of the NFJC and the need to cooperate with it. He felt that the Foundation should be responsible for the agencies and should try to bring about greater understanding by the communities regarding the agencies. Mr. Wax expressed his pleasure at being present at the Executive Committee meeting and indicated that he had not realized the broad scope of the Foundation's work. The cultural agencies had requested that their

representatives have an opportunity to review the agenda before each meeting which would enable them to discuss any pertinent items in advance. It was also requested that minutes of meetings be distributed to all the agencies.

LUMP SUM DISBURSEMENTS

The lump sum allocations of the eleven new communities participating in 1970 were made according to the same principles used for the eight communities which joined in 1969. It was felt, however, that a new formula should be developed for disbursement of the second year allocations from the original eight federations which would reflect a greater measure of analysis and evaluation of individual agencies. A committee under the chairmanship of Morris Reisen gave consideration to the matter and agreed that communities were looking to the Foundation for a more evaluative method of disbursement based upon an appraisal of the agencies and their needs. There is some question whether the time is ripe for the Foundation to undertake fiscal evaluations of agencies. This would be a new role for the Foundation and must be handled cautiously. It was pointed out that several of the large communities have recently expressed some interest in participating in the lump sum program. This development could make a major financial impact on the program. The committee recommended the following steps for disbursement of second year funds: 1) Allocate to the agencies the same amount as they received in 1969 plus cost of living increase based on the consumer price index; 2) Consult with each agency to determine what items budgeted for 1970 must be curtailed due to lack of funds; and make grants if possible, to enable some part of top priority programs to be continued; 3) If there should be any surplus funds they should be used to support high priority projects for the cultural field. In the ensuing discussion it was suggested that NFJC staff meet with the agencies and consider with them the concept of a joint cultural appeal to welfare funds. Dr. Grubel suggested that the agencies request all welfare funds to participate in the lump sum program. He felt that a new and dramatic method is needed and that a united cultural fund appeal might be the way. Mr. Wax felt that the cultural agencies should meet with the communities to get their reaction to this approach. The cultural agencies were asked to meet together and make recommendations regarding such a program at the next Executive Committee meeting.

SPECIAL APPROACHES TO CITIES FOR 1971 ALLOCATIONS

The LCBC validated the Foundation's increased budget for 1971 and endorsed the new welfare fund support formula calling for increased allocations from many communities. Assistance is needed from Board members, particularly in the following cities: Chicago, Denver, Hartford, Houston, Los Angeles, Miami, St. Louis and San Francisco.

FOUNDATIONS

The NFJC is conducting detailed exploratory research into a number of New York City private foundations with specified Jewish objectives. It is hoped that we can interest them in making grants for various cultural projects. The foundations selected for this investigation have assets of at least a million dollars which could enable them to make sizable annual grants from earned income. A profile of about a dozen foundations is being prepared giving such information as: Board members, kinds of grants made, special interests of donors, etc. It is hoped that some members of the NFJC board will have contacts with some of the individuals and will provide the kind of entree which will facilitate a productive approach. It is our intention

to submit the types of projects that would appeal to the particular foundation. Earlier plans for inviting a number of foundations to meet together for the purpose of explaining the ways in which the NFJC can be of service to them have been abandoned upon the advice of a number of knowledgeable persons who were unanimous in their opinion that the foundations be contacted on an individual basis only.

PROGRAM ANALYST The 1971 approved budget, at the urging of the LCBC, provides for the engagement of a staff program analyst who would expand and refine the job begun last year by LCBC of reviewing and analyzing the cultural work and expenditures of all American Jewish agencies including the many organizations not primarily cultural. Until there is some assurance, however, of obtaining the additional income to meet the costs involved, we shall not make any commitments.

CJFWF The suggestion has been made that Rabbi Silver be invited to present a report to the CJFWF Board once a year. Rabbi Silver has indicated his readiness to appear at the June Board meeting but thus far there has been no confirmation by CJFWF. It was suggested that planning be started for an appropriate presentation on the cultural field at the CJFWF General Assembly in Pittsburgh next November.

NEXT MEETING It was suggested that the next meeting of the Board and/or Executive Committee be held around the middle of June when a considerable number of leaders will be in New York in connection with the quarterly Board meeting of the CJFWF.



BROWN UNIVERSITY Providence, Rhode Island • 02912

MAR 26 1971

DEPARTMENT OF SOCIOLOGY

POPULATION STUDIES AND
TRAINING CENTER

March 24, 1971

Dr. Harry I. Barron
Executive Director
National Foundation for Jewish Culture
122 East 42nd Street
New York, New York

Dear Harry:

It was good to have a chance to participate in the activities of the Foundation. For me, the deliberations of the committee are quite an educational experience which I very much welcome; but being on the fringe of the many areas of expertise represented and needed, regretfully my contribution is very limited.

This being my last year on the Advisory Council, I want to thank you and Dan for the opportunity given me to serve. The issues raised at our session on Monday are crucial ones, and I hope they can be resolved in favor of continuing and strengthening the program. At the same time, I hope that more can be done both to encourage good social science applications and to insure them support in view of the competing pressures from other areas of Judaic study. Reflecting my own professional bias as well as my sincere belief that more needs to be done to encourage high-quality scholarship on topics of social concern, I would argue strongly that the Foundation should play a leading role in developing solid support programs in this area.

Please let me know if I can be of further assistance. A statement of my travel expenses is enclosed.

Sincerely,

Sidney Goldstein
Director

SG:NM
Enclosure

ADOLF C. ROBISON
554 SOUTH FOREST DRIVE
TEANECK, NEW JERSEY 07666

MAR 25 1971

March 24, 1971

Rabbi Daniel Jeremy Silver
National Foundation for Jewish Culture
122 East 42nd Street
New York, New York 10017

Dear Dan:

I am really very unhappy over the fact that I have been unable to attend the last few meetings due to increased demands on my time from areas in which I have been active for many years.

Under these circumstances, I think it best that I resign from the Executive Committee of the Foundation. I am doing this with great regret because I realize the importance of the work you are doing, but I'm afraid that I have no alternative.

Best to you personally and to everybody else.

Sincerely,



Adolf C. Robison

ACR:arp

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NATIONAL FOUNDATION FOR JEWISH CULTURE

315 PARK AVENUE SOUTH

NEW YORK, N. Y. 10010

777-5383

NEW ADDRESS

122 EAST 42nd STREET
NEW YORK, N. Y. 10017

March 26, 1971

Mr. Paul H. Vishny
Kopstein & Vishny
33 No. LaSalle Street
Chicago, Illinois 60602

Dear Paul:

Let me tell you again how much we appreciate your coming in for our meeting last Sunday. Even though we didn't cover the items on the agenda, we made some progress, and it was good to have your help.

The meeting of the Academic Advisory Council the following day was productive. There, too, we could not complete the agenda although by the end of the day they did come up with a slate of recommendations on the grants awards. Another meeting of the Council will have to be held shortly to deal with some of the unfinished business. Incidentally, I can tell you unofficially that Mrs. Avrin's application was approved, conditional on her being able to show that she will have access to the Codex in Cairo.

There is one matter on which Rabbi Silver has asked me to check with you for help. One of the applicants from Chicago about whom Prof. Golb is most enthusiastic requires funds to cover his final year of tuition fees and incidentals at the University of Chicago. He is in his 40's, a survivor of the concentration camps; received a rabbinical degree from the Katzenelson Gymnasium in Lodz and was given a D.H.L. by the Hebrew Theological College. Despite the fact that he had no Bachelor's degree, the University of Chicago waived this requirement in permitting him to enroll for the Ph.D. You can see from the following excerpts of Golb's comments how impressed he is with the man!

"...Rabbi ---- (who, incidentally, does not have a rabbinical post but does entirely different work to support his family) is the most learned student of medieval commentaries on the Bible that I have ever encountered... He shows not only profound erudition in this field of work, but also remarkable brilliance in the interpretation of these and related texts. In my opinion his essays in Sinai, as well as other publications... are models of expository writing in the field of medieval exegesis. I might add that, by virtue of the exigencies of his situation, he has had to do his work in odd hours of the day or

March 26, 1971

night, which only makes his achievements all the more remarkable.

"In my view Rabbi -- will, as he continues to write in his field and to broaden the horizons of his learning here at the University, establish himself as an important contributor to the field of medieval Hebrew studies. He is writing his dissertation on Abraham ibn Ezra's commentary on the Minor Prophets, and it would be difficult to imagine a student better qualified for this task....

"May I say finally that in my opinion it is something of a miracle that a man who has suffered through the concentration camps of Nazi Europe can so regulate and order his life, and achieve what he has managed to within the past several years, despite even the continuing odds that he faces today."

Because of the current financial bind in which the University of Chicago finds itself and the fact that it did waive his tuition costs for two years, it is unable to do so for the coming year (at the end of which he is to receive his Ph.D.) He cannot set aside the required \$2,000 - \$2,500 from his salary since he supports a family of four.

Since consideration of this situation came up at the Academic Advisory Council meeting after the decisions had already been made on all the applications previously screened, it was felt that we should try to find some other source of funding for this one. Rabbi Silver hoped that you might be able to find such assistance in Chicago. Will you give it some thought and let us know? We shall certainly be grateful, for obviously here is someone who promises to be a leading scholar in his field.

I talked with Max Perlman about our hearing before the Jewish Welfare Fund and he was insistent that April 8th is the only date when we can appear. He feels that in view of our new "fair share" support formula NFJC should make an appearance. So, I'm planning to come in on the 8th. I have had a call in for Maynard Wishner to see whether he will accompany me. Hopefully, there will be a chance to chat with you while I'm in Chicago. Do you have any suggestions as to others I should see while I'm there?

I'm sending along copies of the material I forwarded to Max at his request. You'll probably receive another set as a member of the JWF Board.

Warmest good wishes, and my thanks again for your interest and help.

Cordially,

Harry I. Barron
Executive Director

Encl.

bcc - Daniel Jeremy Silver

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

March 29, 1971

TO: Daniel Jeremy Silver

FROM: Harry I. Barron 

I assume that by this time you have heard from Phil Bernstein. He phoned the other day and said that he had not been aware that you had tried to reach him last Monday. The problem about our getting together, he said, was Max Fisher's heavy schedule. It was Phil's opinion that there would be much more point to our getting together with Irv Blum, Chairman of the Task Force.

Friday, Isaac Toubin called to ask whether we had received any reply from the CJFWF to our letter. Arnow had not gotten any reply to his. I shared with Isaac some of our thinking.

I am enclosing a letter addressed to you from Al Robison. Although I am not one to urge people to stay on when they want to resign, I have given Robison an assignment in connection with one of the Foundations that we want to approach and he is a crucial contact with Rudolph Sonneborn. I'd like to keep him involved for a bit until he does at least one thing for us. His letter refers to the Executive Committee (of which he was never a member) but he probably means the Board of Directors. He was invited to attend the March 21st meeting of the Executive Committee but begged off because he was involved in a local UJA breakfast meeting. Why don't you suggest that he stay on for the balance of the year and help us with some limited tasks?

On the Lipshitz matter, you will see from the enclosed copy of my letter to Paul Vishny that I have asked his help. You will recall that Golb was quite vehement about not spreading the thing so that I did not identify him in my letter to Paul Vishny.

On the matter of Charles Cutter, I decided to review the situation before writing to the Meltons. I talked with Bob Chazan who is Ankori's successor at Ohio State University and who is supervising Cutter's doctoral program. His version is entirely different from Ankori's. According to him, Cutter's request is not for tuition at all, but rather to enable him to visit various libraries and archives and to obtain xerox copies of documentary material. He felt very strongly that it would be a mistake to turn to the Meltons for this type of help. If Cutter's record did not qualify him for a grant, it should be rejected without invoking rachmanut. Unless you feel otherwise, I am for closing the matter.

COUNCIL OF JEWISH CULTURAL AGENCIES

American Academy for Jewish Research • American Jewish Congress • American Jewish Historical Society • Leo Baeck Institute • Canadian Jewish Congress
Conference on Jewish Social Studies • Congress for Jewish Culture • Council of Jewish Federations and Welfare Funds • Dropsie University
Histadruth Ivrit of America • Jewish Agency for Israel • Jewish Publication Society of America • Jewish Reconstructionist Foundation
National Jewish Welfare Board • Yeshiva University • YIVO Institute for Jewish Research

I thought you might be interested to see Sidney Goldstein's comments on the Academic Advisory Council. He has a point.

Mike Zeltzer is in town for the American Jewish Committee's Task Force and I am meeting with him later this afternoon. He was quite eager to appear before the Chicago Jewish Welfare Fund group but couldn't make the April 8th date. And they would not give us another date. I'll see whether he would be available for visits to some other communities. I am also going to ask him to have some further conversation with Shmuel Lapin who is fussing with LCBC now that he has learned that Dropsie was admitted to their budget review and he was talked out of it without knowing that the other was about to happen.

We need to set some meetings: Academic Advisory Council, Executive and/or Board meeting, and a session with CJFWF. Did you talk with Phil about your appearance before his Board? If it's to be the June meeting, we ought to set our date to fit in with it and to notify our people.

My best.

ew
Encl.

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The Temple

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7788
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233
DANIEL JEREMY SILVER - RABBI

MAX ROTH
STUART GELLER
ASSISTANT RABBI
LEO S. BAMBERGER
EXECUTIVE SECRETARY
HENRY TYRANGIEL
DIRECTOR OF EDUCATION

April 1, 1971

Dr. Harry Barron
National Foundation for
Jewish Culture
122 E. 42nd Street
New York, New York

Dear Harry:

Phil Bernstein called me about the possibility of meeting on the 19th with Irving Bloom. It is a bad day for me and for him. Phil is to get back to me. This was two days ago.

I would accept the Robison resignation. He obviously does not want to work and is afraid we ~~would~~ ^{will} ask him. This is another indication of how poor our resources are in New York. Will you write ~~another~~ ^{an appeal} letter to him ~~for me~~.

LET'S JUST
SAY YOU'VE
STRUCK OUT
ON THE ONE.

I talked to Phil about meeting with his Board on the Saturday night of their ~~Board~~ ^{JUNE} meeting, but I ~~have not yet heard~~ ^{did not get a last answer}. In any case, I can not stay over ~~for~~ ^{that} Sunday. I mentioned to him my desire to meet him and others he might designate and our Advisory Council. Again, I have not heard.

As always,

DJS:mgm

Daniel Jeremy Silver

PENDING

April 2, 1971

Dr. Harry Barron
National Foundation for
Jewish Culture
122 E. 42nd Street
New York, New York

Dear Harry:

Phil Bernstein called me about the possibility of meeting on the 19th with Irving Bloom. It is a bad day for me and for him. Phil is to get back to me. This was three days ago.

I talked to Phil about meeting with his Board on the Saturday night of their June meeting, but I did not get a direct answer. In any case, I can not stay over that Sunday. I mentioned to him my desire to meet him and others he might designate and our Advisory Council. Again, I have not heard.

I would accept the Robison resignation. He obviously does not want to work and is afraid we will ask him. Let's just say you/we struck out on that one. This is another indication of how poor our resources are in New York. Will you write an appropriate letter to him for me.

As always,

DJS:mgm

Daniel Jeremy Silver

EXCERPTS FROM MINUTES OF MEETING
of the
NATIONAL JEWISH CULTURAL AGENCIES

May 3, 1971

NFJC - SPOKESMAN FOR NATIONAL CULTURAL AGENCIES

At the March meeting of the Executive Committee the Foundation was urged to assume a more active role as spokesman for the national Jewish cultural agencies. Representatives of the agencies felt that NFJC should now adopt a more active role in seeking greater financial support from the welfare funds on behalf of the national agencies. It was pointed out that a number of the larger cities are beginning to show an interest in participating in the lump sum program. Shmuel Lapin felt that the agencies should now give active support to the lump sum program and should consider entering into a three-year agreement for a unified fund appeal to welfare funds under the aegis of NFJC. During this period an attempt should be made to get the welfare funds to substantially increase their support to the cultural agencies. Careful thought should be given by the national Jewish cultural agencies and the Foundation to the formulation of guidelines, goals and evaluation. Safeguards should be embodied in a formal document delineating the details of the agreement between the agencies and the NFJC and providing for continuation, modification or dissolution of the arrangement at the end of the three-year period.

In the ensuing discussion there appeared to be general consensus that such a plan would lead to greater unity in the cultural field and present a more effective image to the communities. It was felt that more could be accomplished through such a collective approach. NFJC staff or representatives of agencies could visit communities on behalf of all the agencies. It was recognized that the plan involved some risk for the agencies but it was felt that it should be attempted. There was a general feeling that such a program has exciting possibilities. A name like Joint Cultural Appeal should be given to the program and an intensive promotion should be planned.

As a first step the agencies should meet and clarify their objectives and conditions. Goals as well as criteria for appraising achievement in terms of dollars and/or percentages should be suggested. A review procedure at the end of the three years should be spelled out. In the final analysis agencies must decide whether the plan is helpful to them. Criteria for inclusion of other agencies should be developed. Some expressed the view that agencies which agree to abide by the agreed-upon discipline should be accepted. One view suggested that if an agency is receiving allocations from at least ten welfare funds it should be included. The opinion was voiced by some that the larger organizations such as the American Jewish Committee, the American Jewish Congress and the seminaries should not be constituents since they already receive allocations from communities.

If the new program is to be set up for 1972 it is necessary to work out a timetable and procedures very soon. The agency representatives should meet with NFJC staff in the next several weeks to work out a basic skeleton agreement - which can then be acted upon by each agency. The NFJC Board is scheduled to meet on June 11th at which time the agency representatives should be prepared to present their position. It would be advantageous to announce the creation of this program at the General Assembly in November. There was general agreement on these matters, and Messrs. Wax and Lapin undertook to convene the agencies shortly.

Rabbi Silver indicated that the NFJC would gather the latest data concerning welfare fund allocations to the agencies. This can be used as a base line from which to set goals and measure future accomplishments.

NATIONAL FOUNDATION FOR JEWISH CULTURE

MEMORANDUM ON A JOINT CULTURAL APPEAL

May 10, 1971

(1) in Founder
2) need to Founder

Introduction

There is considerable reason to favor a consolidated approach to the Jewish welfare funds in behalf of a group of national Jewish cultural agencies. NFJC made a formal proposal on this to LCBC in 1967 and there had been some informal discussions about such a program even earlier. Until now, however, most of the cultural agencies showed little interest in participating in such an arrangement; nor was there any readiness on the part of the LCBC to urge the national agencies to enter into a united cultural appeal. It is significant, therefore, that a number of the agencies previously opposed to the idea have taken the initiative in suggesting to the NFJC that it sponsor a Joint Cultural Appeal. This new development presents an opportunity for the Foundation to examine with some degree of realism the ways in which such a joint appeal can be created and made effective. This memorandum is a beginning effort to set down some of the matters which should be given attention prior to arriving at decisions regarding a specific plan. It is hoped that you will react to the material and will suggest additional items for consideration.

Appeal Limited

To Welfare Funds

A joint fund raising appeal at this time should be limited to the Jewish welfare funds since any more extensive approach would entail elaborate campaign apparatus for which the NFJC is not equipped and to which the agencies themselves would probably not be willing to commit themselves. Consideration of the desirability and feasibility of a broader scope can be undertaken, if there is sufficient interest, after a period of successful experience with a more limited type of enterprise.

Participating

Agencies

Each of the nine national cultural agencies presently included in the Lump Sum Program* is eligible to participate in the Joint Cultural Appeal upon decision by its governing body to adhere to the Official Agreement negotiated by the NFJC with representatives of the agencies. Additional agencies or organizations whose

* American Academy for Jewish Research, American Jewish Historical Society, Leo Baeck Institute, Conference on Jewish Social Studies, Congress for Jewish Culture, Dropsie University, Histadruth Ivrit of America, Jewish Publication Society, YIVO Institute for Jewish Research.

primary activities deal with archives, scholarship, research, publications, or similar work may apply for inclusion as a participating beneficiary upon affirmative vote of ____ organizational members to take effect in the year following such decision.

Inclusion of NFJC As A Beneficiary Should the NFJC be included as one of the beneficiary agencies in the Joint Cultural Appeal, and if so, what part of its budget should be included in the general disbursements? In the interest of simplicity and reinforcing the "package" approach, the Foundation's inclusion in the Joint Appeal obviously would be desirable. On the other hand, it can create certain problems: the other beneficiary agencies may feel that NFJC will receive preferential treatment in the approval of its budget or in the disbursement of funds. The special costs involved in administering the Joint Cultural Appeal (promotional and interpretive materials, visits to communities, correspondence, bookkeeping and accounting procedures, budget hearings, etc.) cannot be absorbed in the Foundation's "normal" operating budget and would need to be deducted "off the top" before computing the distribution of income from welfare funds to the Appeal.

Duration of Initial Agreement The agreement should be made effective as of January 1, 1972 for a minimum period of three years to cover the welfare fund campaigns of 1972, 1973 and 1974. Evaluation of the experience and negotiations for the continuation of the agreement should be initiated no later than August 1, 1974 and the beneficiary agencies should determine no later than October 1, 1974 whether they desire to continue as participants in the Appeal. Procedures will need to be formulated as to how the evaluation and negotiations will be conducted.

Special Board Structure Some structure is required to make decisions about such matters as dollar goal, distribution of funds, and other matters of policy and operations of the Appeal. Should this structure be a regular committee of the Foundation or would a special instrument separate from the Foundation's existing structure be preferable? Some provision needs to be made for representation of the participating beneficiary organizations in the Appeal. One approach might permit each of the participating groups to designate one representative with the remaining membership one-and-one-half times greater than this total. These latter members-at-large could either be designated by the Board of the Foundation or be elected by the agencies' representatives. Another possible approach might provide for the Executive Committee of the NFJC to serve as the Board of the Joint Cultural Appeal.

Relation of Cultural Agencies to Welfare Funds Participating beneficiaries will not make independent approaches to welfare funds for their annual operating funds; and no requests to local welfare funds will be made for permission to conduct campaigns for capital funds without prior clearance and approval by the Appeal Board. The Joint Cultural Appeal may request an individual beneficiary agency to represent the Appeal in a particular community to interpret and speak on behalf of the Appeal. Participating agencies may also be called upon to enlist the assistance of their members in local communities to encourage generous allocation by their welfare fund in behalf of the Joint Cultural Appeal. Agencies will be expected to comply with all regulations of local participating welfare funds relating to beneficiary agencies (e.g., maximum membership dues).

Relation of Joint Cultural Appeal to Welfare Funds The inclusion of national cultural agencies as beneficiaries of local welfare funds and the amounts of their allocations have been highly uneven. Very few of the welfare funds prior to the inception of the Lump Sum Program in 1969 allocated to all nine of the agencies affiliated with the NFJC. Moreover, the proportion of agencies' income accounted for by welfare fund allocations has also varied considerably, ranging from approximately 1% to 89%. At the outset, the Joint Cultural Appeal would need to establish the principle of each community's allocating to all of the cultural agencies as a "package". This raises a number of questions:

a) Should the Appeal "require" that a community's initial allocation be a minimum percentage increase above its aggregate allocations to all the cultural agencies in the previous year? If not, the Appeal would be serving merely as a conduit or transmittal agent. Such a role could hardly be justified. A joint cultural appeal is justifiable only if it raises more money. If a minimum increase over the 1971 aggregate allocation is feasible, what ought it to be and how should it be determined? (Some of the agencies have expressed themselves as favoring a 100% increase for most communities.) Should the Appeal develop a "fair share formula"?

b) Is it reasonable to fix a minimum amount for those communities which have been giving less than a certain amount to all the cultural agencies? (Dr. Salo Baron has advocated a \$100 minimum per agency from the smallest communities; this would mean \$1,000 minimum for the ten agencies in the Appeal if all ten agencies decide to participate.) How realistic is this? Would the Appeal be able to turn down a lesser amount from a community?

c) If all the welfare funds in 1970 allocated in the neighborhood of \$250,000 to the ten national cultural agencies, would a goal of \$500,000 for 1972 be reasonable? If not, what would be?

Fiscal Relations
With Agencies

Each participating beneficiary will be expected to furnish the Appeal with copies of its annual audits and such other fiscal data as may be required by the Appeal to properly interpret the agency to local communities. Each agency will also be expected to furnish its projected budget by October 1st for the following calendar year. A question to be considered is whether the Appeal (NFJC) is to conduct an annual budget review for each of the participating agencies and if so whether it is to make suggestions and recommendations regarding budgetary items in an agency's projected program. This involves the broad question of the Appeal's injection into the internal operations of an agency -- a highly sensitive area.

Similar questions need to be raised in connection with the development of a basis for making disbursements (allocations) to the agencies. Fixed percentages, even if some rationale can be found for their use in the initial year, could not be justified for long by NFJC which is expected to establish priorities of needs, standards of performance, etc. A purely mechanistic distribution of the funds from communities would not be acceptable. It is not difficult to foresee the NFJC being caught between the pressures of the welfare funds for firm accountability on the one hand, and on the other by the dissatisfactions of the agencies about the allocations made by the NFJC and its "intrusion" in their operations. This might well be exacerbated by their feeling that NFJC's budgetary needs are given preferential consideration.

May 19, 1971

Dr. Harry Barron
National Foundation
for Jewish Culture
122 E. 42nd Street
New York, New York

Dear Harry:

A suggestion for a statement to the Task Force.
Please make whatever corrections you see fit and we
will bring it up at the meeting that noon.

I understand the minutes of the Task Force meet-
ing you attended are being circulated. I would like to
see a copy.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

[May 9 1971]

I rise to speak on behalf of the National Foundation for Jewish Culture. We are delighted to welcome the Task Force into the field of specific concern for Jewish identity which obviously is intimately tied to the quality of our cultural lives. This challenge will require all the energies that the Jewish community can mount, and we pledge our cooperation in complete confidence that the Task Force in turn will be cooperative and not preemptive.

In this regard, the Task Force, as now contemplated, is to be a committee of the CJFWF. We assume that the National Foundation for Jewish Culture, the AAJE, ~~and~~ Hillel, and other major organizations operating in the field, will not only be consulted regularly but will have representation on this Board. None of us must treat the other as an outsider.

The program you have outlined is an ambitious one and we would caution you to be quite specific in your goals. Don't shoot with a blunderbuss and scatter your shot too widely. Don Quixote never ^{achieved his goal} ~~served his cause~~. There are specific areas where we operate and where we see great potential and would welcome your support. There is a genuine possibility that within a few months a number of the major cultural agencies, YIV'D, AJHS, HISTADRUT IVRIT, JPS, HCF, ^{Inc. L.C.} LEO BAECK Institute, will combine into a ^{Jewish Cultural Appeal} ~~JCA~~ insofar as they receive support from and serve directly the organized community. They have asked the National Foundation to be the ^{CONVENOR} ~~covenor~~ and organizer of this Jewish Cultural Appeal. Success of this long-overdue approach depends on the willingness of the communities to support far more generously a very under-financed field and a vital service. Such support will mean not simply more of the same but make possible effective coordination and rationalization of services. If only 15 to 20% of the monies being contemplated for the Task Force could be earmarked for the JCA its success would be guaranteed and the communities could rest assured (1) that they would not be badgered by

[May 1971]

the^{se} agencies, (2) and, more importantly, that a responsible coordinating agency was working responsibly with the various operating agencies to rationalize and coordinate the field.

All of us have been excited by the growth this past decade of university-level Jewish Academic programming. Obviously, the usefulness of these ^{many} Chairs and ^{of Jewish Studies} programs depends ultimately upon the quality of men and women ^{in the field} who occupy such positions. Over the last 11 years the Foundation has provided some \$400,000 in scholarship aid to over a hundred pre-doctoral students - less than one quarter of what was needed. Another 200 could not be subsidized and many who were subsidized received inadequate aid and had to delay degrees to do menial but supportive work. Today, costs have mounted and other sources of scholarship aid have dried up. A scholarship program much larger in proportion than any heretofore conceived must be undertaken if another generation of first-rate academicians is to be produced. If they are not ~~the result will be tragic~~ We will have ^{tied up} ~~wasted~~ millions of endowment dollars tied up in various ^{in a somewhat staffed} ~~chairs~~.

The Foundation is eager to cooperate in this undertaking, either as, the granting body or as a consultant. The issue is not who allocates the money, our Academic Advisory Council, the Association of Jewish Academics or the Task Force, but that there be money which can be invested in able people. Our students require top minds - second-rathers will not do.

A personal word. Between monies for the operation of programs and monies for administration I would suggest that you opt always for operation. As much as possible the monies you invest ought to be working dollars, providing training, seminars for young people, campus peer group work^{ing}, scholarship aid, etc. I am sure I speak for the Foundation and I suspect for many other agencies in the field when I say we would be willing to put

[May 19 1971]

whatever executive time we can at the disposal of the Task Force in order to minimize your administrative overhead.

It is obvious that the problems of Jewish identity can not be met from a meeting room in New York City. We are talking about people not offices - about communities, not mimeographed surveys. In this respect we have encouraged Federations to establish local committees for Jewish culture. We ought to explore the possibility of joining at the local level the various committees on identity, culture and education. They are part and parcel of the same undertaking.

One final word, which it is probably not necessary to say, but I believe in being clear. If the funds provided by the communities for this New Task Force are given at the expense of the limited funding now available to existing educational and cultural agencies, the results will be tragic. Instead of adding to our effectiveness we will be subtracting from it. I know that this is the last thing the Task Force has in mind, but I also know that there is a large gap between policies devised in New York City and the decisions of local budgeting committees. I know the Task Force is seeking endowment funds. I wonder if there ought not be some statement of policy by the Task Force that it will not accept funds at the expense of existing allocations.

Like the Task Force the Foundation for Jewish Culture has felt a surge of interest these past months and we are grateful for that interest. We are delighted that most communities have increased their involvement and contribution to the work of the Foundation and we believe that Jewish life can be immeasurably strengthened by our partnership.

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

MEMORANDUM

May 21, 1971

TO: Daniel Jeremy Silver

FROM: Harry I. Barron

As you will see from the enclosed meeting notice, I found it necessary to schedule it for 1:30 instead of noon because of a variety of factors.

We have not yet sent out a notice of the meeting to the cultural agency representatives. Technically, they are not yet Board members. If we are to make them such, the Board should be asked to take action on a proposed amendment to the By-laws as the first item of business on June 11th. I am going to contact one of the attorneys on the Board (probably Paul Vishny) to draw up in suitable language the Articles that should be acted upon. We should then send this out to the Board members in advance of the meeting and try to dispose of it as the first order of business.

Perhaps we should ask the agencies' representatives to join us about 2:15 on June 11th after we have had a chance to discuss and act on the matter of their representation on the Board and Executive Committee.

We really should determine whether we want to keep the Canadians on the Board or cut them loose. They make no contribution to us in any way.

I talked with Charlie Zibbell about a spot on the General Assembly Program. It was his suggestion that we take the period from 1:30 - 3:15 on Saturday, November 13th. He was also prepared to let us have the Saturday morning period from 8 - 10. BARON FOR
In my judgment neither is an ideal slot. Do you have any preference? They need to know our choice in the next ten days. Charlie has also asked that we let them know the theme or subject of our session.

L JUNE EAI

We just learned that Rochester has joined the Lump Sum Program and gave us everything we asked for: increased their allocation to the NFJC well above the formula; and provided a 250% increase over the aggregate amount it had previously allocated for the cultural agencies.

Talked with Isaac Toubin a little while ago. It seems that when he was in Cleveland earlier this week Sid Vincent spoke with him about the Task Force's Draft Report. Isaac had not received a copy (nor have I), and when he got back to New York he phoned CJF about it and because of his insistence he received a copy today. He plans to draw up a memorandum in reply to it and will send me a copy. I still don't have a copy and the meeting is less than a week away. I have not yet received your document.

I shall await word from you on the matters raised above that call for your reactions.

ew
Encl.

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

Office of the President

FOR YOUR INFORMATION

M E M O R A N D U M

May 21, 1971

TO: Board of Directors

FROM: Daniel Jeremy Silver

A special meeting of the Board of Directors will be held Friday, June 11th at 1:30 p.m., in the Foundation's offices, 122 East 42nd Street, New York City.

A matter of major significance affecting the Foundation and the cultural field requires prompt consideration and action by the Board. It involves a proposal that the Foundation assume responsibility for a Joint Cultural Appeal among the Jewish welfare funds of the country in behalf of a group of national cultural agencies.

The implications of such a program are far-reaching and should receive very careful thought by our entire Board. In advance of the meeting we shall send you some background materials on this as well as on other matters which we shall take up on June 11th, time permitting. Meanwhile, I urge that you clear your calendar and let me know on the enclosed reply card that you will be present.

djs/ew
Encl.

MEMO

May 21, 1971

TO: TASK FORCE ON JEWISH IDENTITY

Enclosed are:

1. A draft of the suggested report and recommendations by the Task Force. This reflects the previous discussions and projections by the Task Force, modified in the light of the discussions held in the 38 cities, as reviewed by the persons who conducted these discussions.
2. Manheim Shapiro's report on the substance of the community discussions he conducted in 20 of the cities. His report is an invaluable background for the Task Force draft.

Would you please review both documents before our Task Force meeting Thursday, May 27th? We need your critical appraisal of the analysis and recommendations, so that we can use the meeting to shape our final report, if possible, which I can then bring to the CJF Board of Directors at its meeting on June 12-13.

The importance of this meeting is manifest and I'm counting on your participation.

IRVING BLUM
Chairman
Task Force on Jewish Identity

IB:as
encl.

COUNCIL OF JEWISH FEDERATIONS & WELFARE FUNDS
TASK FORCE ON JEWISH IDENTITY
REPORT ON COMMUNITY CONSULTATIONS (FEBRUARY - MAY 1971)
Manheim Shapiro

INTRODUCTION

The Task Force on Jewish Identity was established in the fall of 1969 in response to a number of events at the General Assembly in Boston that year and a recommendation of that body. The assignment of the Task Force was to explore the areas of concern subsumed under the heading of "Jewish Identity" but including such variants as "Jewish Identification," "commitment," "continuity" and "the quality of Jewish Life." Upon such exploration the Task Force was to determine whether there was some special approach required, what that might be and how it might be best initiated and maintained. The Task Force was then to report its recommendations to the appropriate bodies of the CJFWF.

After a series of meetings, the Task Force made an interim report to the General Assembly which met in Kansas City in November, 1970. That report stated that the Task Force concluded that something was needed and, tentatively, that the appropriate measure would be to establish an organism (substantially funded so that it could fulfill its assignment for at least five to six years) to seek out, stimulate, encourage and support experiments in various local settings with new approaches to inculcating and amplifying Jewish identification and commitment and to enrich the quality of Jewish Life in America.

The Assembly accepted the report, but urged that before the Task Force reached its final conclusions and recommendations, it consult a variety of American Jews in diverse communities and obtain their reactions to its thinking.

Hence, a process was initiated to conduct such probing. A list of cities, diverse in size, region and character, was prepared. Written materials were prepared. These included both background materials from the 1969 Assembly, the report to the 1970 Assembly and a brief summary of the basic ideas in the foregoing. A guide for a community one-day consultation process was also prepared to indicate the kinds of meetings and interviews which should be held and the kinds of people who should be consulted. The Presidents and Executives of the federations of the selected cities were then asked to set a date, schedule the meetings and

Invite the participants. Stress was laid upon involving people beyond the federation itself so as to obtain a spectrum of viewpoints and reactions.

In each instance, the community was visited by a "specialist" who conducted the discussions or interviews. In some instances, the specialist was accompanied by the chairman or another member of the Task Force. The goal of the discussions was to obtain from the participants their estimates of conditions, their concerns, their assessments of needs and their judgment of the desirability and utility of the major tentative recommendation of the Task Force.

In all, such consultations were conducted in thirty-eight cities. (See list of communities visited, Appendix A.) There was a total of well over a hundred meetings (plus a number of individual interviews). Well over a thousand persons participated in the process. The categories of persons involved in the process included lay leaders of federations, social agencies, synagogues and other Jewish institutions; rabbis; Jewish communal workers; Jewish educators; academics; college students; and high school students. Sometimes these categories met in homogeneous groupings; sometimes in mixed groups; sometimes they were individually interviewed.

For all the breadth and diversity of the process, a few words of caution are in order. This consultation process was not a "survey" in the formal sense. While the specialists had a common understanding of the purposes and processes, they had no uniform "schedule of questions" and tended to vary the process in accordance both with their own backgrounds and styles and with local circumstances. The participant cannot be regarded as a "random sample" of American Jewry. They were assembled by local federations and therefore, consisted of people who were known or accessible to the federation people. In some instances, conscious or unconscious bias had come into play in the selection. In other instances local tensions or rivalries affected acceptance or declination of the invitation and indeed tended to influence the tenor of the discussion. Most notable of all was the fact that those who have no overt connection with the "Jewish community," who are indifferent to it or reject it, were obviously not part of the process.

There was also a limitation built in by time and schedules. There were occasions when a group had just "warmed up" when the meeting had to be terminated. In other situations, the date or the time or a conflict with other events in the community prevented attendance by significant persons or imposed limitations or restraints.

Nevertheless, on balance, the process did include a wide spectrum of types of Jews, of interests and of viewpoints. The discussions were frequently intense, thoughtful, and concerned. Within the limits inherent in the process, the reactions did represent many prevalent attitudes and opinions.

Almost always the participants were gratified by the process itself. One of the by-products of the probing by the Task Force was excitement at the opportunity to discuss subject matter of this scope. Often, the discussion of these matters provided a recognition of local needs and relationships between persons and groups which do not ordinarily relate to each other. For many, the very fact that a national body was engaging in this kind of local consultation was heartening.

What follows is a summary of common strands which emerged from diverse discussions with diverse persons.

I. REACTIONS TO THE PROPOSED INSTRUMENTALITY

In general, those consulted were favorably disposed to the idea of an instrumentality to foster, support and disseminate the results of experimentation and innovation in the inculcation and amplification of Jewish identity-identification-commitment-involvement. Those favorably disposed ranged from the vehemently enthusiastic ("This is long overdue.") to the reluctantly approving who favored the proposal because they saw no alternative but to chance this, since they felt something was necessary if we were to preserve a viable American Jewish future. On balance, however, the favorable response predominated among those we consulted.

There were also, however, those who opposed the proposal. The views of these persons, though quantitatively fewer, are given in some detail because the Task Force, whatever its final recommendations, will have to reckon with these views both in evaluating its own inclinations

and ultimately in formulating and interpreting its recommendations.

The few who were outspokenly against the proposal tended to take this position on a number of grounds: (a) the conclusion that another national agency would be no more likely to succeed than existing national agencies (either because it would fall into the same rigidities, institutionalism and bureaucratic sterility as the old agencies or because innovation itself could not be systematized); (b) the sense that the proposal was asking for a blank check without a trial of the practicability of the idea; (c) because the new organism would inevitably be in the hands of those who were already the captives of outmoded attitudes and institutions; or (d) because they felt there were already institutions or programs which could do the job if only they had sufficient resources. (The groups thought to be able to do so included Jewish education generally, day schools specifically, religious institutions, youth organizations, social agencies, the National Foundation for Jewish Culture, and a number of other specific national Jewish agencies or institutions. Specific programs were also mentioned as being a more worthwhile investment than the proposed instrumentality; e.g. scholarships for young people's visits to Israel; chairs of Jewish studies at colleges and universities; the development of "charismatic leaders," etc.).

In many instances, participants in the discussion opposed what was not being proposed, even when they had read the resource materials. Among such recurring bogeys was, most frequently, a "super-body;" that is a new agency which would decide what other agencies should do and tell them how to do it. Others were an assumed preference for "national" rather than "local" activity; a new, large staff; a "single" type of approach (e.g., "secular" rather than "religious" or "intellectual" rather than "emotional"). Some individuals became so attached to these straw men that explanation could not dissuade them. Others, however, did shift position when they came to understand that the proposal did not in fact suggest what they feared or had assumed. (Most efficacious in changing such viewpoints, when they could be changed, were the volunteered explanations by other local participants). However, it must also be said that the written materials

themselves did not make clear exactly what was being proposed and how it would work. In part this was a product of the fact that the Task Force itself had not reached definitive conclusions or a clear working model. Nobody was in a position to explain at this juncture precise estimates of costs, how and by whom decisions would be made or why it was expected that the new organism would be successful. Explanations sometimes had to be given in generalities. Both for those who find difficulty in reacting to an abstraction and for those with a predisposition to be against, the inherent ambiguities in the plan at this point provided an adequate coloration for their selective reading or supposedly unjustified assumptions.

One of the frequent difficulties was a failure to grasp the distinction between the instrumentality the Task Force was proposing and the Task Force itself; or the distinction between the planning group and the ultimate body it was suggesting. A few people expressed impatience with the fact that "in all this time" the Task Force had not yet done anything for Jewish identity and had not yet instituted some of the experiments used as illustrations of possible projects.

II ESTIMATES OF THE SITUATION

There was almost universal agreement that the problem to which the Task Force is addressing itself is real. There were some who felt that disaffection was less frequent now than it was a generation ago. Others sought to place the phenomena in the context of general social change or breakdown of institutional impact, group loyalties or social norms. Generally, however, such persons did not conclude from such analysis that therefore nothing should be tried or done. Some felt that while certain tendencies were more hopeful than one would have found some years ago, it was nevertheless important to strengthen these tendencies as well as to overcome unfavorable ones.

There was a strong tendency to formulate the problem in terms of disaffected young people. These were classified into three segments: a narrow segment at one end intensely involved with being Jewish, a narrow segment at the other end overtly and articulately hostile, either to Jewish group interests or to being Jewish themselves, and a broad mass

In the middle, placid, apathetic or indifferent. It was generally felt that even the activist or actively involved group had a tendency to be opposed to Jewish institutions for their unresponsiveness to current needs, their failure to provide desirable models and the seemingly inadequate standards by which they operate (principally a "dollar-dominated" atmosphere).

As concerns the openly hostile group, our consultees included both "New Left" radicals aligned with "Third World anti-imperialist" sentiment, and the ideologically committed to a society in which individual human beings related only to other human beings without regard for group, nationalist or religious distinctions. Here and there, a voice was heard to assert that such young people were inclined to support every group or nationalist aspiration but the Jewish.

Concerning the large mass in the center, most felt that the problem was drift rather than articulated opposition. However, it was generally agreed that this relatively silent mass was closer to the hostile in sentiment than to the involved. Some felt that the indifference or hostility among young people was transitory and that these young persons would return to the fold once they had completed their education, gotten jobs, married and settled down. The comment of the young to this gambit was almost always, "You should live so long."

Sooner or later in each discussion, the discussants turned to the adult Jews of America, their dissatisfaction with their own Jewish identity or commitment and with their institutions. Everybody seemed to agree that the adults and the institutions had failed in acting out what they advocated for the young. This was generally placed in the context either of human frailty or of historical forces but the need for change in life-style, in attitudes and in institutional leadership was generally conceded. This kind of discussion also led some to reveal their own desire to have "the Jewish" become more meaningful on deeper, but to state also that they received no useful help from institutions or professionals.

In general, the Jewish professionals--rabbis, educators, communal and social workers--were inclined to concede that they and their institutions had not served effectively to inculcate a viable

Jewish Identification. Most often they tended to attribute this to historical forces, to general social conditions or to the resistances of their constituents. Many, however, were prepared to say that they had not recognized or been equipped to cope with the needs. Rabbis and communal workers alike were inclined to place their difficulties in the context of the universal disintegration or conflict in all organized religious bodies (or of religion itself in the mind of man) or of general societal deterioration. Jewish educators were more likely to attribute their difficulties to inadequate resources or to inadequate support and commitment from the Jewish community. Some, however, did point out the confusion over the goals of Jewish education; technical inadequacy and archaism with respect to teacher-training, use of technical devices, obsolete or inadequate curricula and texts; and failure to be appropriately responsive to today's children and parents.

III NEEDS

Almost always the initial discussion revolved around Jewish education (that is, the school instruction of the young) as the key to the entire problem. To the extent that individuals agreed there was a problem, they tended to regard it as a problem in education. And with respect to education, they expressed a need for vast improvements in the definition of goals (not knowledge alone), the utilization of advanced methods and materials, and a much greater utilization of informal and participatory methods of education.

As the discussion proceeded, the definitions (implicit or explicit) began to broaden. Increasingly, participants would tend to include adult education as well as childhood and youth education and to include effective experience as well as classroom instruction. There were some, of course, who believed in the learning of classic textual material (Bible, Talmud, etc.) as the primary or even the safe path to the end of commitment. One social psychologist in one of the groups, however, pointed out that the formula "knowledge to involvement to action (cognitive-affective-behavioral) could and realistically should be reversed; that is to say, behavior leads to feeling leads to the search for knowledge." Many of our

discussants were less systematically aware of this approach and tended to express the same concept in less sophisticated but nevertheless strongly felt terms.

Thus it was that while most of the discussions tended to imply a premise that the answer lay in persuasive arguments (particularly with adolescents and college students), two other elements always emerged: an emphasis upon the family as a primary force in molding attitudes and the related stress upon more potent models of Jewish identity and/or commitment.

In most instances, in discussions of the family role, the stress was upon the gap between what parents urged upon their children and what the parents themselves did. Such comments covered as diverse a range of possibilities as attending services, studying, consistent moral and ethical behavior and social idealism acted out both on the personal and the organizational level. (Example: The parent who was worried lest his own child be drafted but resigned to war itself and certainly not activist in the peace movement). Many felt therefore that the primary need was to reach the adult and most particularly the young couple, but that by and large we had found no way to help or reach these people effectively.

In the discussion of models, participants spoke not only of parents, but also of "leaders" in organizations and institutions, of Jewish professors, and of the institutions themselves. In certain instances the stress was upon Jewish knowledge and learning, in others on morality (and ideal-orientation rather than dollar-orientation) in still others upon response to contemporary social needs: poverty, repression, ecology, the aspirations of other minorities, war, etc.

A frequent reference was to the difference in interests between young Jews and their elders. It was asserted that for many of the young, a specifically Jewish interest was both too parochial and of minor significance. Of a different order was the assertion that young Jews were less willing to "make do with" or accept as inevitable institutions or institutional behavior which seemed inappropriate or ineffective. (Example: they would not attend services which turned

them off rather than on nor rabbis who were pompous rather than "real" and open.)

In this context there was a considerable emphasis upon change, both in content and in style. Frequent stress was placed upon a community in which cooperation would be substituted for rivalry without submerging ideological differences when they really exist. Another stress was upon flexibility. (One high school senior said, "What we need are institutions which can be constantly responsive to continuous change." Two men in their early thirties thought that on Friday evenings their synagogue ought to provide several different kinds of service, ranging from formal service complete with sermon, to an informal discussion encounter to a room where people could just listen to music.)

"Style" is, of course, distinct from method, which also, in the views of our participants required change. Teaching has to become more challenging, community planning has to become more participatory than led, liturgy has to be modified, textbooks and curricula must be improved, teaching and learning must be more closely related to the real lives of the learners, were some of the expressed views. This was not to say that there were not some who said there is no substitute for the tried and true methods: absorption in chumash and talmud, observance of kashrut and the Sabbath, parents who insisted that their children follow certain patterns.

Underlying everything were some broad, underlying doubts and hesitations. Those who saw our difficulties as an inevitable product of the open society or of urbanization and industrialization or of bigness or of worldwide breakdown in societal patterns wondered whether we could in fact maintain our Jewish distinctiveness and cohesiveness. Others, however, expressed a faith that it could be done and in fact would be. All, including the doubtful, agreed that the effort should be made.

An additional difficulty, in almost all groups, was the awareness of a lack of definitions. There was a feeling that one could not arrive at solutions without an agreement on goals. What, for example, did we mean by identity, identification or commitment, let alone "Jewish?" It was sometimes difficult to restrain the participants from embarking upon a debate on these definitions on the spot and it was

sometimes necessary to provide a rough working definition (including ambiguities) in order to advance the discussion. The discussions therefore were sometimes a melange of ideas starting from diverse premises. Yet most people were able to recognize the time dilemma and to agree that while sooner or later it would be necessary to produce viable definitions (indeed, they felt this was one of the major "needs") we could not defer acting until a totally acceptable set of definitions had been promulgated.

IV AREAS OF EMPHASIS

The persons who participated in these discussions tended to stress particular areas of need for consideration by whatever instrumentality might be created:

1. Education (both childhood and adult)
 - a. Stress upon the informal as against the formal (camps as against schools, discussions as against classes, etc.).
 - b. Improvement of textbooks and curricula.
 - c. Improvement of teachers (with a major emphasis upon ability to relate to students).
 - d. Development of experience in being Jewish (with a great emphasis upon visits to Israel).
 - e. Evaluation of priorities (Would it be better, for example, to use time for other purposes than in a futile and unsuccessful effort to teach Hebrew?).
 - f. Involvement of parents in their education of their children.
 - g. Consulting the young on their own education or even encouraging them to plan it.
 - h. Multiply Jewish studies in colleges and universities.
2. Religion and the Synagogue
 - a. Experiment with liturgy and other patterns so they will excite rather than repel.

- b. Free the rabbi from "parlor" duties and revise his current role.
- c. Find ways to overcome the "curse of bigness," possibly by subdividing the congregation into small groups of families, each relatively autonomous with the rabbi serving primarily as consultant.
- d. Establish "qualifications" and "requirements" for leadership positions in the congregation, and even perhaps for membership.
- e. Overcome the emphasis upon the bar mitzvah.

3. The Family

- a. Find the way to make contemporary families more effective in transmitting and/or providing a Jewish way of life.
- b. Provide experiences for families (such as in family camps) where the family shares Jewish experiences.
- c. Find ways by which families can stimulate and support each other in developing a significant Jewish emphasis in home life.

4. The Community

- a. Develop again a significant Jewish community. (Some felt it might be necessary to develop physical enclaves in which Jews live separately, but others dissented strongly.)
- b. Overcome the institutional rivalries and establish cooperation.
- c. De-emphasize the appearance of interest solely in the dollar.
- d. Establish qualifications for community leadership positions.
- e. Evaluate priorities; eliminate or modify programs and institutions which

- no longer serve needed purposes.
- f. Find ways for social agencies to convey and influence Jewish identification. (Family and health services? Centers? Vocational services, etc.?)
 - g. Train or retrain communal and social workers to serve both as effective models and as transmitters of Jewish commitment.
 - h. Development personalities who can "turn people on" in the area of Jewish identification.
5. Social issues
- a. Find the means to establish a Jewish presence in social issues of current significance to the young.
 - b. Modify the social attitudes and behavior of adult Jews.
 - c. Express Jewish group interests in contemporary style (demonstrations, militancy, etc.).
 - d. Make the Jewish community responsive to general social needs. (Some felt that a Jewish community should be concerned primarily with Jewish needs or with Jewish emphases concerning general needs).

The needs above are formulated in categories, which is, indeed the way most of our interviewees tended to formulate their ideas. They were more capable of stating a goal or a general approach than of designing a specific project or experiment. However, some did suggest particular experiments which they thought ought to be tried once an instrumentality is established to foster experimentation. A listing of some of these ideas is included in Appendix B.

V STRUCTURE AND ORGANIZATION

Most of the groups or individuals engaged in these discussions were not prepared to design a structure for the new instrumentality but some general criteria were offered.

One such was the notion that the decision-makers of the new body ought not to be representatives of existing organizations, or the captives (either organizationally or psychologically) of existing organizations or programs. Even most of those at a meeting of persons who were largely officials of existing bodies took this position. The principal desiderata seemed to be independence and an imaginative spirit.

On the other hand, it was also agreed that the existing organizations should not be ignored both from the point of view of their capacity to conduct experiments and that of their utility in transmitting the techniques of successful experiments.

A few had some doubts about creating any new body at all. Some suggested, for example, that CJFWF could itself perform the task, given that they could find the proper people and avoid institutional rigidity and domination.

Some had doubts about the size of the endowment that seemed to be contemplated by the Task Force for an untested mechanism. These suggested that a pilot program for the new instrument itself be undertaken before making a large investment. Others felt that five or six years is too long a trial period and that one or two years should be the maximum period for a test run.

There was rather prevalent concern lest the new instrument concentrate upon particular segments of Jewish activity and interest or omit certain fields.

A major concern was the danger of establishing a large bureaucracy which would drain off funds and tend to become inflexible and unimaginative.

A further demand was for an inventory of new approaches which are already being tried or seem successful before beginning to support particular experiments.

VI CONCLUSION

As all those engaged in these consultations can attest, no two meetings were exactly alike in content or style. An attempt has been made above to delineate common strands which seemed to run through the entire consultation process. It is hoped that this material will be helpful to the Task Force in reaching its final recommendations.

It would be remiss of us to omit emphasis upon one other aspect of this process: its local effect in the communities. These were of three kinds: (1) there was deeply felt and frequently expressed satisfaction with a process which seemed to seek and value the opinions of people in the communities; (2) the process provided exciting stimulation to the communities visited, precisely because these people seem to have little opportunity for discussions of this kind of scope and significance or indeed to meet with their local peers for this kind of common concern; and (3) out of these discussions came the recognition of many possibilities which could be carried out locally (and some which are in fact being pursued) with or without the Task Force or a new instrumentality. The Task Force may well derive satisfaction, on all three grounds, for having performed this service, albeit perhaps without intending it.

The experience of the consultation was, for all who participated in it, including the Task Force representatives, a revealing and exciting one. A report such as this, of necessity concerned with brevity and therefore with condensation and generalization, must miss some of the flavor of the discussions: the anecdotes, the personal confessions, the intensity and the pervasive concern revealed not only by words but also by gestures and by facial expressions. Fortunately, most of the "specialists" are members of the Task Force and the Chairman and other members of the Task Force also participated in various discussions in this effort. They will be able therefore not only to convey some of the nuances suggested above but also to amplify, amend or add elements which have been inadvertently omitted or which they perceived differently.

Finally, one more note. From time to time participants in the discussions expressed the view that the Jewish community had been too often disappointed as new agencies or new programs were launched only to bog down later and to fail the hopes which had been raised. The Task Force on Jewish Identity has, by the very process of this consultation, once more raised such hopes. It is an awesome responsibility. It is hoped that this report will be helpful in the further deliberations of the Task Force, in the conclusions they reach, in the service they perform and in their interpretation of their recommendations to a constituency which has now been given some voice.

APPENDIX A: LIST OF CITIES VISITED AND CONSULTED

Atlanta (Sh)	Minneapolis (Sh)
Baltimore (Sh)	Montreal (Sh)
Boston (F)	Nashville (Sh)
Buffalo (Sh)	New Orleans (Ve)
Chicago (VI)	New York (Z)
Cincinnati (Sh)	Norfolk (Sp)
Cleveland (Sh)	Oakland (Z)
Columbus (Sh)	Philadelphia (Ve)
Dallas (Ve)	Pittsburgh (Sp)
Dayton (Sh)	Portland (Ore.) (Z)
Des Moines (Sh)	Providence (Sh)
Detroit (VI)	Rochester (Sh)
Essex County (N.J.) (Z)	Saint Louis (Sh)
Flint (Sh)	Saint Paul (Sh)
Hartford (Z)	San Francisco (Z)
Los Angeles (Z)	Toronto (Sh)
Louisville (Sh)	Tulsa (Sh)
Miami (Z)	Washington (Sp)
Milwaukee (Sh)	Worcester (Z)

Note: Letters after the names of cities designate the specialists who conducted the discussions in the various cities as follows: (F) Leonard Fein; (Sh) Manhelm Shaprio; (Sp) Herzl Spiro; (Ve) Mervin Verbit; (VI) Sidney Vincent; (Z) Charles Zibbell.

APPENDIX B: SUGGESTIONS FOR SPECIFIC PROJECTS

Utilization of camping instead of schooling.

Family camps

Family life education involving complete families together.

Congregations divided into subdivisions of ten families.

Establishing "communes" either in an apartment house or a neighborhood to develop the mutual supportiveness of a community of families.

Community-wide, multiple discussions of goals of Jewish education.

Requiring all board members of a federation (or other organizations) to attend a monthly class in Jewish materials.

Establishing on a campus an institute or living experience based on the combined principles of Zen Buddhism and chassidic mysticism.

Research to factor out the elements which led a selected number of "alienated" Jews to a reawakened interest.

Research on the long-range effects of day school or yeshiva education.

Carefully planned and intensely multiplied visits to Israel by youngsters.

Revised texts for Jewish education.

Revised prayer-books and liturgies.

Teaching Jewish history in reverse order--the present first and most, then the immediate past and relatively minor emphasis on the ancient.

Training teachers, rabbis and communal workers to be able to relate the Jewish to the lives of their clients.

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(Draft)

REPORT BY

TASK FORCE ON JEWISH IDENTITY

THE URGENT NEED -- AND THE NEW OPPORTUNITY

Exactly 1900 years ago, the Jewish people faced one of the greatest crises in its history. The Roman armies were poised to overwhelm Jerusalem. The spiritual leadership did not say that all strength must be concentrated on the short run task of Jerusalem's defense. Rather, they set in motion the building of a religious, cultural order at Yavneh from which came the content and identity which helped sustain Jewish life for these two millenia and made possible the restoration of the State of Israel. We, the generation of holocaust and rebirth, can do no less.

Again, when Jerusalem was beleaguered in 1948 and Israel was strained in its defense and supply, when the old Hebrew University campus on Mount Scopus was cut off by the Arab Legion, the leadership of Israel insisted on ground breaking for a new campus at once -- during the siege. Israel knew that in responding to the crises of immediate need, it dared not postpone the long term fundamental and spiritual needs of its people.

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Enriching a culture, nourishing a Jewish society, developing living options is a delicate process, a slow growth which will take generations to come to fruition, even if it succeeds. This effort, mandated by the CJFWM General Assembly in 1969, may be a generation late already. It dare not be postponed even for a year. If we do not seek to confirm the identity and win the loyalty of young Jewish people, their idealism and service may be given to competing -- sometimes, even hostile -- loyalties. If we do not develop a ground of Jewish living, then alienation and assimilation will endanger the very existence of American Jewry and, thereby, world Jewry.

For years now, we have all been besieged with pessimistic, and alarming reports on the state of American Jewry. These reports have, typically, pointed to a growing crisis in Jewish identity among young people, to the attrition in Jewish commitment, to widespread Jewish illiteracy and apathy.

And yet, despite the gloomy prognoses, there appears in growing profusion a number of encouraging expressions of the identity and commitment. On campuses across North America, Jewish students publish their own newspapers, and create "free universities", join in creative religious services. In communities throughout the continent there are reports of a new hunger, a new intensity of interest, a new readiness to explore and to renew.

No one can say with certainty why this resurgence of

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interest has taken place. Many factors are, no doubt, involved. But, whatever its sources, it raises two immediate and dramatic questions for all. First: Is there some way in which these new initiatives can become part of an historic tide, or will they remain merely footnotes to other events? And second, is there a way in which we can insure that those whose interest has been rekindled, who have undertaken to explore the meanings of being Jewish in America at this time, will find an institutional fabric that is congenial to them and to their interest, that is capable of responding to their pursuits, that can be genuinely helpful to them in their quest?

There are no simple, clear-cut organizational solutions available for these purposes. Whatever we do, no matter how successful, we will not solve all of our problems, nor achieve all of our purposes. But we believe an intelligent major effort can stimulate or aid the growth of the many facets of communal life, and of groups which can revitalize Jewish life and insure its continuity and creativity.

Our Task Force asks CJFNF to set in motion this vital project dealing with the realm of identity and spirit of the Jewish community in America even in this hour of enormous financial need for Israel. We believe that Israel will need massive support for years and decades to come. It will need a viable and identified American Jewish community to turn to for help. This purpose and program

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is an absolute must, because it is a move toward preservation and renewal of the Jews and Jewish life in America. This renewal is our insurance that there will be a Jewish community to sustain us here, to help Jews everywhere.

The General Assembly created this Task Force with the conviction that the organized Jewish communities should respond to these challenges. The Federations and Welfare Funds encompass virtually every major responsibility in Jewish life. They include the broadest spectrum of people, interests and views. Their base is the total Jewish community. Their purpose is to serve the total Jewish community. Their future depends upon these challenges being met successfully. They have the largest resources. Only a total community can deal centrally with some of the urgent needs, can provide and administer the programs to deal with them, and can enhance the ability of specialized institutions to deal with others.

The Jewish community of North America stretching across this continent is vast in numbers and achievement, and even greater in potential. The accomplishments of the past have provided a foundation for the future, but not the guarantee of it. We face rapidly changing times and pressures, which forbid complacency, and which challenge our understanding, our realism, and our capacity for creative action. The need -- and our purpose -- is the devel-

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opment of a rich, productive, and satisfying Jewish life for our people -- enriching thereby also the total nations of which we are a part, and helping to sustain and enrich Jewish life everywhere.

If, as we now believe, our community may be on the verge of an exciting, perhaps even historic new chapter, then the purpose of our work becomes clear: It is nothing less than to convert the "may" into the "will", to convert possibility into probability, to convert, as might be said, dreams into facts. And, once that is seen as the mandate, the question becomes not whether we are obliged to respond, but how.

HOW WE CAME TO THESE RECOMMENDATIONS

The work of the Task Force grows out of years of concerns by many people in all elements of Jewish life, and of Jewish responsibility. In the CJF, it took on tangible expression in the creation and work of committees such as those on Federation Planning for Jewish Education, on College Youth and Faculty, and others. It burst to center stage with the 1959 General Assembly in Boston, when hundreds of youth came to urge a completely different level of commitment and action, paralleled by the keynote sounded by young leadership. This Task Force was created by that Assembly and by the Board, in response, to bring back concrete recommendations.

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The composition of the Task Force is appended. Its 46 members include a broad spectrum of community leaders and executives, rabbis, faculty and students, leaders of Jewish cultural, educational, and other programs.

Beyond its own several meetings, the Task Force has consulted with over 1,000 persons in well over 100 meetings in 38 cities. It has consulted individually with a number of leading Jewish thinkers and scholars. It has submitted two progress reports to the Board, and its preliminary recommendations to the 1970 General Assembly in Kansas City.

The findings and recommendations which follow reflect the indispensable insights and guidance of these consultations, after assessing the substantial agreements in a number of respects, especially on the urgency and importance of the needs, and harmonizing insofar as possible the great variety of views expressed on what should be done to deal with them.

AGREEMENT ON URGENCY OF NEED

In every one of the 38 cities, there is manifest agreement on the great urgency of the need. There is no complacency in American Jewish community leadership about the depth of commitment and identity, and about the Jewish future. There is the most widespread agreement that new dimensions of action must be taken.

The concerns go beyond Jewish identity. They deal more basically with the quality of Jewish life. They involve concerns over Jewish life-styles -- in families, in communities, in personal behavior, in the application of Jewish principles and patterns to current issues, in the development of Jewish spiritual-intellectual-ethical perspectives and guides, in greater depth of understanding of Judaism, Jewish history and thought, of the motivations of those who have a strong identity with Judaism, of what motivations can be attractive to those who do not yet have such identity.

Such profound and complex objectives do not lend themselves to precise management. Probably they may be achieved by indirection as much as by direction. Identity is the end-result and by-product of many concerns, such as the forging of attractive life-styles.

There is recognition that much in Jewish life is good, and what is effective and productive should be enriched and extended. But with that, there is much that is not good enough, or not good at all. There is too much ignorance, indifference, and even hostility to Judaism and the Jewish people; many people are troubled and searching--searching for what they need in order to live adequately as Jews, to fulfill themselves.

At stake, beyond their personal fulfillment, is

the question of a viable, strong Jewish community in the future -- a community to serve as a vital force in the lives of American Jews, and a community upon which the meeting of world-wide Jewish responsibilities must depend.

ALTERNATIVE PROPOSALS FOR ACTION

Several possibilities for action have been discussed in communities and by the Task Force. They include:

1. A new independent instrument to be concerned solely with making possible innovative experiments and demonstrations, to fill current gaps, and to overcome current inadequacies in programs for these purposes.
2. Such a new instrument, but to be part of the CJF.
3. The CJF to address itself more fully to these needs, without a new structure as part of it.
4. Work entirely through existing organizations that affect Jewish identity most directly, with better financing.
5. The national action should primarily serve as a catalyst or clearing house for communities, with the CJF serving that national role, and with the emphasis very heavily on what can be done locally, in communities.

6. A merger or reorganization of some of the existing national agencies, to better serve the desired purposes.

All of these possibilities, and various combinations of them have been considered in formulating our recommendations.

RECOMMENDATION

The recommendation we are making embodies elements of the several proposals listed above -- of numbers 1, 2, 4 and 5. What we are recommending is:

1. A new instrument concerned solely with making possible innovative experiments and demonstrations, and developing new models for the needs at the roots of our concerns.

It will not engage in on-going services.

It recognizes that existing organizations themselves must be innovative and experimental; it will utilize them as fully as possible to initiate, develop, and conduct the experiments, especially since they must then apply the successful models on a continuing basis.

2. It should be set up initially on an interim basis, with a limited life-span of six years, after which it should be fully assessed to determine the future course.

A time limit is recommended because the emphasis is on the need for innovative experimentation and evaluation of the experiments, and because there is agreement that "another organization" should not be set up. We have seriously considered the possibility of a smaller time span, but it is our conviction that six years is the minimum required to obtain, design, and commission the projects, have them operate long enough to test them, evaluate them, and begin to get the successful ones replicated for continuing use and in order to attract staff of high competence.

After that period, there should be a full evaluation of what has been achieved, in addition to the continuing assessment throughout the six years, and particularly a mid-term assessment. The CJF can decide what would be most productive to do further -- whether to continue this instrument, and if so in what form, structure, functions -- or what alternatives

may then be preferable. The time limit in itself should serve as an added pressure for achievement.

3. The new instrument -- the Fund for Jewish Life -- should be sponsored by the CJFWF. The Fund should be structured in a way that insures its full flexibility of action on the one hand, and its accountability on the other. Flexibility should be guaranteed through assured financing for the initial life of the Fund, and through a highly distinguished board and staff. Accountability should be guaranteed by regular reports to the CJFWF, by having the programs proceed under careful monitoring and evaluation by the board (elected by the CJFWF) and by the staff, and by feedback to the communities during the six-year life span, so that mid-course corrections can be achieved.

A community base is essential for support, for testing the proposals, for continuing use of the successful programs. The administration of the new program should be set up by the CJF, it should be under leadership chosen by the CJF Board and Assembly, and CJF should

continuously report and interpret to communities what is being done and achieved.

4. Its concerns and work should range across the total fabric of Jewish life, and with the influences which shape its quality.

5. It should emphasize action projects in local communities, where Jewish life is lived.

The ultimate application of a successful experiment must be at the local level, in the lives of individual Jews.

6. In inviting and commissioning projects, it should work with whatever organizations, agencies, groups, or individuals are appropriate to the expeditious achievement of its ends.

7. It must be more than a catalyst -- it must assure that (a) proposals are inherently sound in their potentials; (b) they are designed with competence; (c) the agencies or persons undertaking to test them have the required competence.

8. An essential requirement of its work will be evaluation of the success or failure of what is done.

9. Another essential criterion in the selection of projects is the potential for replicating what is attempted, if successful, in communities across the continent; it must have built into its operation responsibility for maximum assurance that the successful development will be applied by on-going organizations.

10. For the first time, this will deal with the full perspective of Jewish identity, with a unity that is now absent. No such assignment has been made to an agency. No existing agency does or can fulfill that purpose now, cutting across all fields of Jewish concern. The basic approach will be not merely as an educational or a cultural or a religious activity or project, but as an undertaking enhancing Jewish life without regard to categories.

It frankly recognizes a great risk of failure. That is inevitable in an operation devoted entirely to untested innovations. No on-going service organization should be required at this time to make this investment in experiments, in view of its pressures to do more of what it is doing in services.

11. Different qualifications and assignments of staff and agency responsibilities may be needed for this kind of instrument than are required for continuing services.

CONCERNS FOR ATTENTION

A number of concerns have been identified by the communities and by the Task Force, for attention by the new program. They cannot all be dealt with initially, nor even in the time allotted for the entire project. Selections will have to be made of priorities that hold the greatest promise of success, and the greatest importance or impact -- and that do not duplicate anything already being done. Among these concerns are:

The Jewish Family -- there is strong feeling that special attention must be given to rebuilding Jewish family life, to overcome the current serious erosions; to develop models of Jewish family living, parent-child relations, Jewish elements of the home. This may engage special and cooperative efforts -- within fields and cutting across fields -- of Jewish family agencies, Jewish educational bodies, synagogues, camps, community centers.

Educational Influences and Programs -- The Fund can help bring to life experimental models which some educational institutions and individuals have had on the drawing boards for years, but for which they have not found it possible to obtain funds; and even more, can test models that cut across the spectrum of education in its broad sense -- the home, the school, the club, the camp,

the summer in Israel, parent-child mutual experiences, adult education, for example.

In addition to the Jewish family and to educational programs, the new instrument may choose to address itself to other elements affecting the quality of Jewish life, such as: the influence of Jewish involvement, or the lack of it, in dealing with major social issues facing America and the world; the organized Jewish community as a unifying force; religion and the synagogue; the influence of Israel; the role and impact of Jewish leadership; the role and potentials of Jewish professional staffs; communication regarding Jewish communities, organizations, policies and actions; definition of Jewish goals.

WHAT IS NOT BEING PROPOSED

Having defined what we propose, we find it essential to remove the roadblocks of what we are not proposing. The community discussions have pointed up a number of confusions regarding the preliminary recommendations. Apparently the Task Force's previous documents were not sufficiently explicit on several points. Having learned from that, we want to leave no doubt as to what is NOT being recommended, so that consideration can be limited to what is actually being proposed.

What is not being recommended:

NOT a "super-agency"; nor a new national coordinating
body,

NOT another new national continuing service agency in the field; nor another national agency with a large staff and administrative cost; nor another national agency that would duplicate what other agencies are already doing or could do; nor another national agency to compete with existing agencies or that would drain off funds from them;

It is the expectation of the Task Force that the funding of the new instrument and its projects would come primarily from special, new, and additional funds, so that these are genuinely funds set aside for time-limited experiments, and not to be used for on - going services; that communities do have potentials for greater support, as they have convincingly demonstrated; that there will continue to be recognition of the essential functions which on - going organizations are conducting; indeed, instead of draining off support from these organizations, the new Fund would itself finance some of the new experiments which these agencies have designed and should test.

NOT an agency that will review other organizations, nor review proposals submitted by other organizations to communities -- it will review only the applications that come directly to it.

NOT a concern limited only to the needs of youth -- as important as that concern is -- but a concern with all generations of Jews -- and with all influences on the quality of Jewish life.

NOT a concern limited to Jewish education and culture -- as important as they are -- but a concern with the many other influences that also shape Jewish identity and the quality of Jewish life.

NOT a fully defined program that has all the answers -- if all the answers were known, the Task Force would not be recommending a proposal which has a primary purpose of finding answers, testing them, and having them put to work -- as well as giving opportunity to test projects already formulated but as yet untried.

NOT a search for one model of Jewish identity ---
but for many models, to meet the different
needs of different people, ~

NOT a blank check -- organizations and individuals
have been identified that can address
themselves to the major concerns; some
proposals are on drawing boards waiting
for financing to demonstrate them.

NOT guaranteed success for everything that will
be attempted -- there is a high risk of
failure in undertaking much that is new,
experimental, and untested -- but there
is confidence that American Jews have
the ingenuity and capacity to develop
much that will succeed, and which impera-
tively must succeed.

NOT a panacea -- no matter how successful, the
proposals will not solve all of the pro-
blems of Jewish life, nor even all of
the major ones; the proposals are for
taking actions that are regarded as in-
dispensable for some of the priority needs
that must be dealt with urgently.

GOVERNING BODIES

The new Fund should be under the responsibility of
a specially selected Board, elected by the CJFVF Board and
confirmed by the General Assembly -- recommended by the CJFVF
president and the steering committee of the Task Force (after
consulting with the full Task Force).

Board -- The Board might number 40 persons, selected
for their outstanding individual qualifications. They should not
be official organization representatives -- although some of them should
be active in the on-going agencies, to serve as two-way channels
of communication.

The Board should include the most prestigious members with the necessary qualifications for the responsibilities of the new Fund, whose stature in itself will greatly strengthen this work; community leaders and executives, rabbis, persons from arts and letters, university academicians, students and other youth, Jewish educators, persons from various geographical areas, from communities of various sizes, etc.

The Board should be qualified to formulate policies, supervise the operations, handle the finances, interpret needs and developments, assure on-going assessments of the work. It would organize itself to carry out these tasks.

Executive Committee -- A smaller Executive Committee of perhaps 10 should be chosen by the Board, for more detailed attention to these responsibilities

Officers -- The Board should elect the appropriate officers -- chairman, vice-chairmen, treasurer.

STAFF

The staff should be a small one. It should have the highest competence. It should have only enough people to deal with the required broad range of concerns -- an executive with two or three associates, and with carefully selected graduate students, as intern-assistants. They should initiate project proposals, help design them, reach out to a variety of sources to encourage their actions for this purpose and to obtain

proposals from them, evaluate the proposals with the aid of expert advisory panels, put the projects into operation for testing with assurance of the necessary competence for undertaking them, and where successful have them applied by on-going organizations in their continuing work.

Experts in various fields can be used through part-time involvement on special tasks.

Prior assurance of outstanding excellence of staff is indispensable for the entire program to be approved and put into operation. Unless such staff is assured, it should not be undertaken for it would not serve its purposes.

FINANCE

The minimum combined amount for the national work, as defined above, and for the cost of the projects -- mainly local in operation and expense -- would average \$750,000 annually over the six year span. This would add up to \$4.5 million for that period. It is far less than the \$100 million urged on the Assembly in 1969. It is an investment American Jews would make out of the more than \$4 billion they will spend for Jewish purposes in that period -- slightly more than 1/10 of 1 per cent to help build the quality of Jewish life, to help assure that there will be a viable Jewish community in the future.

Most of the national funds would be used locally,

for testing projects in communities. Some communities have indicated that they are ready to consider seriously and favorably contributing to the national fund for its operations and for project requirements, wherever tested, knowing that not all communities can test innovative experiments and must depend on others to do the experiments.

Some other cities have indicated that while sharing in the national costs, they might prefer to keep a proportion of their grants in their own communities. They would expect the national Fund to come to them with projects for their local testing, which can be applied later in other cities if successful; they have expressed confidence that impressive amounts of risk capital can be generated locally in response to exciting, attractive proposals.

The Task Force has considered seriously the latter proposal, and has concluded that it is unworkable for the purposes, requirements, and integrity of the proposed new instrument, for the following reasons, among others: each project must be undertaken and tested by the agency best qualified for the particular purpose, not necessarily by the agency in the community that happens to have set aside funds of the magnitude required; attempting to match the requirements of particular projects with funds in communities and with qualified agencies could result in a hopeless morass; the amount of \$750,000 per year for the work of the new Fund and for the

projects it would bring into being is the minimum requirement for its scope and flexibility -- if part of those funds were held back in communities it would make its establishment unfeasible.

Unless the program is assured of the required finances for the minimum six-year period necessary to obtain the benefits from it, it should not be undertaken at all. This should cover the work of the Fund's staff, and the projects to be tested.

If the Fund has to undertake to raise money for each project only after it has approved its being undertaken, it would find its staff heavily involved in fund raising, for which they are not employed or qualified, and would chain the Fund with the handicap which has immobilized other attempts to deal with these needs. The Fund could not be established on that basis.

The Fund most appropriately and equitably should be financed through grants from Federations and Welfare Funds -- possibly from endowment funds of those Federations that have them or otherwise from their annual campaigns. Some may have foundation sources they can utilize for this purpose.

A supplementary or alternative source would be large grants by a limited number of individuals; but such competitive campaigning should be avoided if possible, especially since everything the Federations and Welfare Funds do, and the purposes

they serve, are inherently rooted in needs and purposes to be dealt with by the Fund.

Where individual projects require especially large sums, the Fund may meet part of the cost, and undertake to help obtain the balance from appropriate special sources such as foundations.

While the required minimum amount for the full six-year span must be assured in advance, the payments can of course be spread annually over the full six years.

NEXT STEPS

With this report, the Task Force completes its charge, except for any further instruction it may receive from the CJF Board, and for the consultation with the President on nominations for election to the Board of the Fund, with the approval of these recommendations.

We look forward to the consideration of these recommendations by the Board at its June meetings, the further consideration by communities in advance of the September meetings of the Board and of the General Assembly, and to the presentation to the Assembly, and its action, in November.

It is our most earnest hope that American Jewry will embark on those actions, with the utmost commitment and support. They are actions already too long delayed, and for which we

are paying a price far greater than the projected costs of the needed actions.

It is time now to convert the 'may' into the 'will'..
possibility into probability ... dreams into facts

TASK FORCE ON JEWISH IDENTITY

IRVING BLUM* Baltimore -- Chairman

Harry L. Barron, New York	Alan L. Mintz, New York (Columbia)
Manuel G. Batshaw, Montreal	Michael A. Pelavin, Flint
Mandell L. Berman, Detroit	Dr. Arnulf Pins, New York
Rabbi Isadore Breslau, Washington	Rabbi David Polish, Chicago
Mrs. Joseph Cohen, New Orleans	James P. Rice, Chicago
David Eaton, Oberlin (Oberlin College)	Mrs. Arnold Rubenstein, St. Paul
Dr. Daniel Elazar, Philadelphia (Temple University)	Hyman Safran, Detroit
Dr. Leonard Fein, Boston (Brandeis)	Rabbi Daniel J. Silver, Cleveland
Max M. Fisher, Detroit (ex-officio)	Sanford Solender, New York
Dr. Harvin Fox, Columbus (Ohio State)	Herbert K. Solway, Toronto
Morris Glasser, Chicago	Dr. Herzl Spiro, Baltimore
Henry J. Goodman, Cleveland	I. Jerome Stern, Philadelphia
Rabbi Robert Gordis, Philadelphia	Louis Stern, Essex Co., N.J.
Mrs. Robert Green, Worcester	Isaac Toubin, New York
Rabbi Irving Greenberg, New York	Carl Urbont, New York
Dr. Leon Jick, Boston (Brandeis)	Dr. Hervin Verbit, New York (Brooklyn College)
Rabbi Benjamin M. Kahn, Washington	Sidney Z. Vincent, Cleveland
Dr. Abraham Kaplan, Ann Arbor (University of Michigan)	Mrs. Lawrence Weinberg, Los Angeles
Dr. Louis Kaplan, Baltimore	Lewis H. Weinstein, Boston
Harvin E. Klitsner, Milwaukee	Gordon Zacks, Columbus
Dr. Hilton Konvitz, Ithaca (Cornell)	
Dr. Seymour P. Lachman, New York (Kingsborough)	
Mrs. Howard Levine, Essex Co. N.J.	
Hillel Levine, Boston (Harvard)	
Dr. Joseph Lukinsky, Boston (Brandeis)	

LIST OF CITIES VISITED AND CONSULTED

Atlanta (Sh)	Minneapolis (Sh)
Baltimore (Sh)	Montreal (Sh)
Boston (F)	Nashville (Sh)
Buffalo (Sh)	New Orleans (Ve)
Chicago (Vi)	New York (Z)
Cincinnati (Sh)	Norfolk (Sp)
Cleveland (Sh)	Oakland (Z)
Columbus (Sh)	Philadelphia (Ve)
Dallas (Ve)	Pittsburgh (Sp)
Dayton (Sh)	Portland (Ore) (Z)
Des Moines (Sh)	Providence (Sh)
Detroit (Vi)	Rochester (Sh)
Essex County (N.J.) (Z)	Saint Louis (Sh)
Flint (Sh)	Saint Paul (Sh)
Hartford (Z)	San Francisco (Z)
Los Angeles (Ve)	Toronto (Sh)
Louisville (Sh)	Tulsa (Sh)
Miami (Z)	Washington (Sp)
Milwaukee (Sh)	Worcester (Z)

Note: Letters after the names of cities designate the specialists who conducted the discussions in the various cities as follows: (F) Leonard Fein; (Sh) Manheim Shapiro; (Sp) Herzl Spiro; (Ve) Mervin Verbit; (Vi) Sidney Vincent; (Z) Charles Zibbell.

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

MEMORANDUM

June 7, 1971

TO: Board of Directors

FROM: Harry I. Barron, Executive Director

Enclosed are some background materials in connection with the major agenda item for the Board meeting on June 11th, 1:30 p.m., in the Foundation office. The documents consist of:

- 1) Excerpt from the Minutes of the meeting of May 3, 1971 with representatives of national cultural agencies.
- 2) Letter from Shmuel Lapin and Bernard Wax setting forth the recommendations of the national cultural agencies regarding the operation by the NFJC of an expanded lump sum program.
- 3) Memorandum on Joint Cultural Appeal prepared by NFJC staff prior to receipt of Lapin-Wax letter.

Revised Version

It is hoped that you will review these items in advance of the Board meeting. It will also be helpful if those Board members unable to attend the meeting would let us have their comments and suggestions prior to the meeting.

Encl.

COUNCIL OF JEWISH CULTURAL AGENCIES

American Academy for Jewish Research • American Jewish Congress • American Jewish Historical Society • Leo Baeck Institute • Canadian Jewish Congress
Conference on Jewish Social Studies • Congress for Jewish Culture • Council of Jewish Federations and Welfare Funds • Dropsie University
Histadruth Ivrit of America • Jewish Agency for Israel • Jewish Publication Society of America • Jewish Reconstructionist Foundation
National Jewish Welfare Board • Yeshiva University • YIVO Institute for Jewish Research

TEXT OF LETTER FROM SHMUEL LAPIN AND BERNARD WAX, JUNE 7, 1971

As the representatives of the cultural agencies on the Executive Committee of the National Foundation for Jewish Culture we have been instructed by the agencies to communicate to you their collective position in regard to lump sum allocations. This position was unanimously adopted at a meeting of the agencies which took place on Wednesday, May 26.

The agencies are prepared to approve the principle of lump sum allocations and to cooperate fully with the Foundation in developing and implementing a lump sum program provided that such allocations are made and distributed in accordance with the following procedures:

- 1) The Foundation recognizes that the collective prior consent of the agencies is essential for its participation in any lump sum allocation program.
- 2) The Foundation will undertake to allocate and distribute funds to the cultural agencies only on behalf of communities that are prepared to allocate to the cultural agencies collectively at least twice the sum allocated to these agencies during the previous fiscal year.
- 3) Under any lump sum program to be adopted, no agency is to receive less from a particular community than it received before, and every agency is to receive some allocation.
- 4) Although, under a lump sum program, the Foundation will allocate funds on behalf of certain communities, the agencies are to continue to apply individually to the communities for allocations. Communities requesting the services of the Foundation for the purpose of making allocations, must agree to continue to list individually as beneficiaries of the local campaign all of the agencies who will receive funds under the lump sum plan.
- 5) The policy in accordance to which the Foundation will distribute lump sum funds is to be formulated in consultation with and with the approval of the representatives of the cultural agencies to the Executive Committee of the Foundation.
- 6) Lump sum funds are to be used exclusively for the regular operating budgets of the nine cultural agencies. No special projects are to be financed through the lump sum program. These provisions should apply to all communities, including those who have not previously supported the cultural field.
- 7) The lump sum program should be regarded as an experiment for a three-year period. The Foundation must commit itself prior to embarking on the program to proceed beyond the experimental period only with the continued collective consent of the agencies.

We trust that the above position will be taken up by the appropriate body of the Foundation without delay. It is our hope that in accordance with these principles we can work out a lump sum program that will enhance the cultural field and the role of the National Foundation for Jewish Culture as spokesmen for the cultural agencies.

Sincerely yours,

Bernard Wax

Shmuel Lapin

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

6-7-71

Sam -

So here it is. The letter
from Lapin + Nat merely reveals
that they did not discuss the
Joint Cultural Appeal. I phoned
Gumbel who informed me that it
was never mentioned but that he
would certainly prefer it to the
Lump sum program. Our next
meeting Friday should set our
strategy.

Harry

NATIONAL FOUNDATION FOR JEWISH CULTURE

MEMORANDUM FOR BOARD DISCUSSION

JOINT CULTURAL APPEAL

June, 1971

Introduction There is considerable reason to favor a consolidated approach to the Jewish welfare funds in behalf of a group of national Jewish cultural agencies. NFJC made a formal proposal on this to LCBC in 1967 and there had been some informal discussions about such an approach even earlier. Until now, however, most of the cultural agencies showed little interest in participating in this kind of arrangement. It is significant, therefore, that a number of the national cultural agencies have recently taken the initiative in suggesting to the NFJC that it serve as their spokesman with local welfare funds and sponsor a Joint Cultural Appeal. This new development requires that the Foundation examine the feasibility of a joint appeal and how it can be created and made effective. This memorandum is intended merely as a starting point for considering some of the matters which must be taken into account prior to arriving at decisions regarding any specific plan.

Appeal Limited To Welfare Funds It is suggested that a joint fund raising appeal at this time should be limited to the Jewish welfare funds since any more extensive approach would entail elaborate campaign apparatus for which the NFJC is not equipped and to which the agencies themselves would probably not be willing to commit themselves. Consideration of the desirability and feasibility of a broader scope can be undertaken, if there is sufficient interest, after a period of successful experience with a more limited type of enterprise.

Participating Agencies Each of the nine national cultural agencies presently included in the Lump Sum Program* is eligible to participate in the Joint Cultural Appeal upon decision by its governing body to adhere to a formal Agreement negotiated by the NFJC with representatives of the agencies. Additional agencies or organizations whose primary activities deal with archives, scholarship, research, publications, or similar work, may apply for inclusion as a participating beneficiary upon affirmative vote of _____ of the current agency members, to take effect in the year following such favorable decision.

Inclusion of NFJC As A Beneficiary Should the NFJC be included as one of the beneficiary agencies in the Joint Cultural Appeal, and if so, what part of its budget should be included in the general disbursements? From the standpoint of the welfare funds and the image of a single cultural "package", the Foundation's inclusion in the Joint Appeal would be desirable. On the other hand, it can create certain problems: it could confuse the Foundation's role and raise questions among the other agencies about NFJC's receiving preferential treatment in the approval of its budget or in the disbursement of funds. The special costs involved in administering the Joint Cultural Appeal (promotional and interpretive materials, visits to communities, correspondence, bookkeeping and accounting procedures, budget hearings, etc.) cannot be absorbed in the Foundation's regular operating budget and would need to be deducted "off the top" before computing the distribution of income from welfare funds to the Appeal.

* American Academy for Jewish Research, American Jewish Historical Society, Leo Baeck Institute, Conference on Jewish Social Studies, Congress for Jewish Culture, Dropsie University, Histadruth Ivrit of America, Jewish Publication Society, YIVO Institute for Jewish Research.

Duration of Initial Agreement The agreement could be made effective as of January 1, 1972 for a minimum period of three years to cover the welfare fund campaigns of 1972, 1973 and 1974. Evaluation of the experience and negotiations for the continuation of the agreement should be initiated no later than August 1, 1974 and the beneficiary agencies should determine no later than October 1, 1974 whether they desire to continue as participants in the Appeal. Procedures will need to be formulated as to how the evaluation and negotiations will be conducted.

Special Board Structure Some structure is required to make decisions about such matters as dollar goal, distribution of funds, and other matters of policy and operations of the Appeal. Should this structure be a regular committee of the Foundation or would a special instrument separate from the Foundation's existing structure be preferable? Provision would need to be made for representation of the participating beneficiary organizations in the Appeal. If the Foundation's Executive Committee were charged with the responsibility of being the governing structure, the agencies would automatically have two representatives.

Relation of Cultural Agencies to Welfare Funds Participating beneficiaries will not make independent approaches to welfare funds for their annual operating funds; and no requests to local welfare funds will be made for permission to conduct campaigns for capital funds without prior clearance and approval by the Appeal Board. The Joint Cultural Appeal may request an individual beneficiary agency to represent the Appeal in a particular community to interpret and speak on behalf of the Appeal. Participating agencies may also be called upon to enlist the assistance of their members in local communities to encourage generous allocation by their welfare fund in behalf of the Joint Cultural Appeal. Agencies will be expected to comply with all regulations of local participating welfare funds relating to beneficiary agencies (e.g., maximum membership dues).

Relation of Joint Cultural Appeal to Welfare Funds The inclusion of national cultural agencies as beneficiaries of local welfare funds and the amounts of their allocations have been highly uneven. Very few of the welfare funds prior to the inception of the Lump Sum Program in 1969 allocated to all nine of the agencies affiliated with the NFJC. Moreover, the proportion of agencies' income accounted for by welfare fund allocations has also varied considerably, ranging from approximately 1% to 30%. At the outset, the Joint Cultural Appeal would need to establish the principle of each community's allocating to all of the cultural agencies as a "package". This raises a number of questions:

a) Should the Appeal "require" that a community's initial allocation be a minimum percentage increase above its aggregate allocations to all the cultural agencies in the previous year? If there is no significant increase, the Appeal would serve merely as a conduit or transmittal agent. A joint cultural appeal is justifiable only if it raises more money. If a minimum increase over the 1971 aggregate allocation is to be required, what ought it to be and how should it be determined?

b) Is it reasonable to fix a minimum quota for those communities which have been giving less than a certain amount to all the cultural agencies? (Dr. Salo Baron has long advocated a \$100 minimum allocation per agency from the smallest communities; this would mean \$900 minimum if nine agencies were to be in the Appeal.) How realistic is this? Would the Foundation be able to turn down a smaller allocation from a community?

c) If all the welfare funds in 1970 allocated approximately \$250,000 to the national cultural agencies, would a goal of \$500,000 for 1972 be reasonable? If not, what would be?

Fiscal Relations
With Agencies

Each participating beneficiary will be expected to furnish the NFJC with copies of its annual audits and such other fiscal data as may be required by the Appeal to properly interpret the agency to local communities. Each agency will also be expected to furnish its projected budget by October 1st for the following calendar year. A question to be considered is whether the NFJC is to conduct an annual budget review for each of the participating agencies and if so whether it is to make suggestions and recommendations regarding budgetary items in an agency's projected program.

Similar questions need to be raised in connection with the development of a basis for making disbursements to the agencies. Fixed percentages, even if some rationale can be found for their use in the initial year, could not be justified for long by NFJC which is expected to establish priorities of needs, standards of performance, etc. A purely mechanistic distribution of the funds from communities would not be acceptable. It is not difficult to foresee the NFJC being caught between the pressures of the welfare funds for firm accountability on the one hand, and on the other by the dissatisfactions of the agencies about the allocations made by the NFJC and its "intrusion" in their operations.

[June 1971]

COMMENTS ON LAPIN-WAX COMMUNICATION RE: LUMP SUM

At the outset it should be pointed out that what the communication proposes is an extension of the current Lump Sum Program rather than what was the consensus of the discussion with representatives of the cultural agencies on May 3, 1971 -- a unified appeal on behalf of the national cultural agencies to be conducted by the NFJC. There is a very considerable difference between these two types of programs. The Lump Sum Program is essentially a device initiated by some intermediate city welfare funds who requested the NFJC to accept an aggregate amount from the proceeds of their annual campaigns which the Foundation would undertake to distribute among the national cultural agencies at its discretion. The communities did not stipulate that the individual agencies were to enter into any formal understandings about these arrangements, nor did the communities ask that their funds be disbursed to any agencies other than the ones they had hitherto included as beneficiaries. Although the Foundation tried to make clear to each participating community that it would accept a lump sum grant only if it was "substantially more" than the total allocated by the community during the previous year, the Foundation did not submit a "needs budget" for the various agencies, nor did it submit a lump sum quota based on a community's fair share of the overall needs. The Foundation did not claim to be the official spokesman or representative of the agencies.

What is contemplated for a unified cultural appeal is significantly different. It calls for the NFJC to actively promote a "package deal" among all the welfare funds. The program would be based upon a formal agreement between the agencies and the Foundation with clearly delineated procedures and obligations. Approaches to local communities would be made in behalf of the total group of agencies and in relation to the needs of the cultural field. While every effort would undoubtedly be made to point up the distinctive character and achievements of the individual agencies, and the communities would be encouraged to list each of the agencies as beneficiaries of the local campaign, there might not be a detailed accounting of how each community's allocation is disbursed agency-by-agency. The whole thrust of the unified appeal is to convey the breadth and comprehensive spectrum of the cultural field as embodied by the cluster of agencies embraced by it, while still emphasizing the part played by each of the agencies.

[June 1971]

The following point-by-point critique of the agencies' recommendations are divided into two categories: a) as they affect the Lump Sum Program; and b) as they might apply to a Joint Cultural Appeal.

1) Collective Prior Consent of Agencies

a) Since the Lump Sum Program is based on local welfare fund initiative in which NFJC is requested to disburse an amount set aside by a local community, NFJC cannot properly undertake to commit itself to obtain prior consent from the agencies. Moreover, since most communities at the time of entering the lump sum program do not include all nine national cultural agencies there would be little basis for "collective consent". In any circumstance, however, collective consent of the agencies would not apply -- even if a case might be made for clearance with individual agencies.

b) Prior agreement of the agencies would be essential in any unified appeal.

2) Program Limited to Communities Allocating At Least Twice Previous Year's Amount

a) Inasmuch as communities requesting NFJC to disburse lump sum allocations have been encouraged to set aside "substantially more" than they did in the year prior to the lump sum arrangement (in most cases at least 50% more) it is questionable whether NFJC could establish a requirement for at least doubling the previous amount and refuse to accept an amount short of this minimum.

b) As far as a minimum increase requirement under a unified appeal, this is something that needs to be carefully examined before arriving at a decision.

3) Each Agency Included and Receiving No Less Than Previously

a) This has been the practice thus far in the Lump Sum Program.

b) This would in all probability obtain under a unified appeal.

4) Application by Individual Agencies to Communities and Listing of Each Agency as Beneficiary by Participating Communities

a) This is the current practice under the Lump Sum Program.

(June 1971)

b) In a joint appeal it would be inappropriate for individual agencies to make separate applications to communities. This would nullify the whole purpose of a unified approach on behalf of a group of agencies.

5) Participation of Agencies in Determining Policy for Disbursing Allocations

a) Determination of distribution policy under lump sum program is not a matter requiring consultation and approval of cultural agencies under the lump sum approach.

b) In a joint cultural appeal the agencies would have representation in whatever policies and procedures are developed for distribution of welfare fund allocations.

6) Community Allocations Assigned Exclusively for Agencies' Operating Budgets

a) Thus far the bulk of lump sum allocations have been earmarked for agencies' general operating purposes. Only a small amount has been reserved as a Cultural Projects Pool.

b) It is envisioned that all disbursements from a unified cultural appeal would be made for regular budgetary operations.

7) Collective Consent of Agencies for NFIC's Continued Administration of Program

a) There is no need for an experimental period for the Lump Sum Program since it is carried out primarily as a service to the welfare funds. Any agency which chooses not to receive lump sum funds is free to indicate to welfare funds its desire not to be included in this arrangement and it is then a matter for negotiation between the agency and the welfare funds.

b) Procedures for discontinuing or modifying joint cultural appeal after the three-year trial period will be spelled out in the agreement creating the appeal. Again, this may not require collective action by all agencies but rather a determination by each individual agency. It is conceivable that one or more agencies may wish to disaffiliate after three years while others may opt for continuing. It will then have to be determined whether the program should be maintained with fewer agencies.

August 27, 1971

Dr. Harry Barron
National Foundation for Jewish Culture
Chanin Building, Room 408
122 East 42nd Street
New York, New York 10017

Dear Harry:

I decided this time to be ahead of the game. Here is
the cover piece for the next Newsletter.

As always,

Daniel Jeremy Silver

DJS:mld
Enclosure

[Aug 27, 1971]

As you sow, so shall you reap. I have just finished reading Yosef Hayim Yerushalmi's From Spanish Court to Italian Ghetto -- Isaac Cardoso, A Study in Seventeenth Century Marranism and Jewish Apologetics. This contribution to the history of ideas afforded me a double pleasure -- the pleasure anyone gets from first-rate writing and scholarship, and a special pleasure as President of the National Foundation of Culture, in that we had had a modest role in providing the author, now Professor of Hebrew and Jewish History at Harvard University, with moneys which permitted him to travel and do preparatory research.

Isaac Cardoso was a Portuguese new-Christian, who was educated in philosophy and medicine at the University of Valladolid and who became as a young man a minor celebrity in literary and medical circles in Madrid. When he was about 40, Cardoso left Spain and this life of Iberian sophistication for the ghettos of Venice and Verona, where he lived out his last 30 years as an observant and devoted Jew, a staunch defender of his faith, and as a much consulted physician.

The term Marrano conjures up a romantic image of men and women forced by political circumstances to display themselves as Christians but who maintained, sometimes for generations, memories of and loyalty to their Jewish origins. I suspect that many of us transpose this image onto the Jews of Silence in the USSR today. Yerushalmi's book is both historically and immediately significant in that it has no time for myth and it insists upon the complexity of the

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phenomenon of Marranism. Isaac Cardoso was able to take off his Christian years and re-enter the Jewish community as a dedicated member. A fellow Marrano intellectual from Madrid days, Dr. Miguel DeSilveyra, who was denounced to the Inquisition and forced to flee to Spain, could never fully accept the Jewish way. He settled in a town, Naples, where there was no organized Jewish community and continued living as a Christian. Another who fled Spain for Venice's ghetto continued to kiss the hem of the garment of passing priests and refused to be circumcised. Still others among Cardoso's fellow Marranos found that their university studies precluded their acceptance of any religious authority. Dr. Juan de Prado fled Spain to Amsterdam where he lived as a Jew and a deist ghuru whose pantheism influenced many young Jews including Spinoza.

Re-entry into Judaism was not always easy or even desired. More than this the Marranos brought with them a special kind of intellectual conditioning. In Spain a new-Christian knew something of the Bible and the Apocrapha, even though the Church prohibited the reading of these books in the vernacular; but presumed little of post Biblical Judaism - the Oral Law - and as the case of Uriel de Costa makes dramatically clear, some found it difficult to accept the pattern of Rabbinic life, not to speak of rabbinic authority. Yerushalmi challenges this image as too simple. The Marranos were not as cut off from Jewish ideas, even rabbinic materials, as we might expect. Hebrew grammars, Jewish scientific works, and even philosophic writings had some circulation,

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including a Latin translation of Maimonides' Guide to the Perplexed. Any number of talmudic and midrashic paragraphs were available in the manuals prepared by Catholic missionaries and polemicists. A Marrano could know a considerable amount about the traditional faith but what he could not do was to shuck off the influence of the Catholic environment in which he was raised and educated. Even in the ghetto Cardoso wrote natural philosophy with the dialectics with which he had been trained in a Spanish University. Yerushalmi suggests that such men as Cardoso were, in fact, the first modern Jews -- the first whose intellectual horizons were not naturally conditioned by the thought system of talmudic Judaism.

The results were sometimes surprising. It appears that some of the most intense mystical trends of the century of Sabbatai Zvei were re-enforced by chiliastic notions, which the Marranos brought with them out of Spain. Isaac's younger brother Abraham became an ardent disciple of Sabbatai and of Nathan Gaza, and explained Sabbatai's conversion to Islam much the same way that early Christians had explained the death of their Messiah. He died -- he converted -- for the sins of the world. Isaiah 53, the famous chapter of the suffering servant was used by Abraham in much the same way as it had long been used by traditional Christianity.

I wonder what ideological struggles face those few Jews who have been allowed to leave Russia. Most new-Christians proved good Christians. How many Russian Jews have finally and completely abandoned their faith? What

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strange combinations of ideas have been adopted? A book such as Yerushalmi's is not only interesting and informative, it is suggestive and disturbing. It deals with the kind of theme that Jewish scholars are involved with. I only wish we had more money to invest in such work and in those who are doing it.

THE UNIVERSITY OF TENNESSEE
AT NASHVILLE
323 McLEMORE STREET
NASHVILLE, TENNESSEE 37203
TELEPHONE: 615/254-5681

September 14, 1971

Rabbi Daniel J. Silver
Chairman
National Foundation for Jewish Culture
Cleveland, Ohio

Dear Colleague: *W/G*

I have just returned from my summer vacation in Israel and found a charming letter of Prof. Jacob R. Marcus on my desk. In it he recommended that I address myself to you in your capacity of chairman of the NFJC.

You may recall that on one of our previous exchanges I mentioned the fact that I was working on a new project for which I need some assistance in order to complete it. The subject matter of my research, culminating in book form, is Erasmus - The Tarnished Humanist. I am trying to prove - in sum - that Erasmus was not only the average rank and file medieval anti-Semite, but that his Jewish hatred was based on serious psychological disorders, proven by his letters and works. It will be a first serious attempt on the part of an American Historian to tare the halo of greatness from a man who has been "greatly overrated-- at least not a man of great moral courage". The last quote is that of Prof. Marcus to me.

I have completed most of my research - excepting those books (mostly in German and French) which have appeared in recent years primarily in Switzerland under the tutelage of my former Professor at the Breslau Seminary, Guido Kisch. He and his School have done some respectable work in recent years. Their flaw is that they don't go far enough in their condemnation of Erasmus, or at least they have seemingly not heard of the new Psycho-Historic science which has emerged in this Country under the leadership of Rollo May (no relative) and Prof. Lifton (a Jew) of Harvard.

Since the small works of European scholars (mostly PH.D. dissertations) are not available on international inter-library exchanges, it would be necessary for me to go back to Europe in 1972 to complete my work.

Has the National Foundation any grants available for this kind of important "Jewish Research"?

I hope you can shed some light on this matter. Meanwhile, please accept my thanks for your continued interest. With a fond Shanah Tovah to you and yours, I am,

Very cordially yours,

Harry S. May
Harry S. May

September 17, 1971

Dr. Harry Barron
National Foundation for Jewish Culture
Chanin Building, Room 408
122 East 42nd Street
New York, New York 10017

Dear Harry:

The enclosed letter which I received from Dr. May is self-explanatory. I indicated that you would send him an application form and I told him about our procedure that we follow. Please send him all the necessary forms.

Sincerely,

Daniel Jeremy Silver

DJS:mld
Enclosures

CC: Dr. H. S. May

September 17, 1971

Dr. Harry S. May
The University of Tennessee at Nashville
323 McLemore Street
Nashville, Tennessee 37203

Dear Dr. May:

I am forwarding your letter to the National Foundation office in New York which will send you the appropriate submission forms. Our grants are made through an Academic Advisory Council which evaluates all the requests of a given year against the moneys available. I must say that by and large they have not been too willing to underwrite travel expenses but you never know.

The piece of work you suggest seems to be an interesting one and I will look forward to reading it. With all good wishes for the New Year, I remain,

Sincerely,

Daniel Jeremy Silver

DJS:mld
Enclosure

CC: Dr. Harry Barron