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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series II: Subject Files, 1956-1993, undated.

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Synagogue Council of America, correspondence, report, and list,  
1971-1972.

*Temple Sinai of Bergen County  
Tenafly, New Jersey 07670*

*From the Study of  
Dr. Irwin M. Blank, Rabbi*

September 2, 1971

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

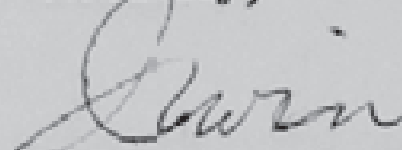
Dear Danny:

I hope that all is well with you and that you and your family had a refreshing summer.

It seems likely that there will be a vacancy on the CCAR delegation to the Synagogue Council of America. I would be personally very pleased if you would accept such an appointment. This involves about four meetings in New York a year plus a special assignment now and then. The program of the SCA is very much in the process of being expanded and I think its effectiveness strengthened. You would make a very valuable member of the CCAR delegation and the SCA. Please let me know of your feelings.

Best wishes to you and your dear ones for the New Year!

Cordially,

  
Rabbi Irwin M. Blank

IMB:LS



September 15, 1971

Rabbi Irwin M. Blank  
Temple Sinai of Bergen County  
Tenafly, New Jersey 07670

Dear Irwin:

I was flattered to receive your letter of September 2nd and would be happy to serve on the Synagogue Council of America as a representative of the CCAR but forgive me this question.

I don't like to undertake any assignment without the serious possibility of my making a contribution. What with the rising cost of transportation it is becoming increasingly difficult to move frequently in and out of New York. Forgive me if I ask whether or not transportation is paid to these meetings. I do want to help but there is a limit to what I can do out of my own pocket.

Everyone is well here. We had a wonderful summer traveling with our children and now the year has cracked down and I wonder where all those free days have gone. Adele joins in sending our love from house to house.

Sincerely,

Daniel Jeremy Silver

DJS:mld

# CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

December 27, 1971

9 Tevet 5732

OFFICE OF THE PRESIDENT

Rabbi David Polish

1200 Lee Street

Evanston, Ill. 60202

Rabbi Daniel Silver  
Tifereth Israel (The Temple)  
University Circle and Silver Park  
Cleveland, Ohio 44106

Shalom, Dan,

I am happy to appoint you as a representative of the Central Conference to the Synagogue Council of America. I know that you will bring great strength and wisdom to the deliberations of that body, and that you will find your work on it fruitful and enduring.

Shalom,



RABBI DAVID POLISH  
President

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\*Ex-officio



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# memorandum

CONFIDENTIAL

to: Rabbi Irving Lehrman, President January 18, 1972

from: Rabbi Henry Siegman, Executive Vice President

subject: December 14-16 Consultations in Paris with Representatives  
of the Roman Catholic Church

Exactly one year ago, in December of 1970, representatives of the International Jewish Committee on Interreligious Consultations (IJCIC, which, as you know, is made up of the Synagogue Council of America, World Jewish Congress, and American Jewish Committee) met with representatives of the Roman Catholic Church on Vatican grounds to discuss the possibility of an ongoing relationship between world Jewry and the Roman Catholic church. Out of that meeting came a recommendation that each of the two sides appoint a small five-member working committee, to be known as a Liaison Committee, and that our two Liaison Committees meet in the spring of 1971 to plan certain specific projects.

The Liaison Committee of IJCIC is comprised of one professional from each of the constituent bodies (myself for SCA, Dr. Gerhart Riegner for World Jewish Congress, Rabbi Marc Tanenbaum for American Jewish Committee), Professor Zvi Werblowsky, Chairman of the Jewish Council of Interreligious Contacts in Israel, and the Chairman of IJCIC, Rabbi Arthur Hertzberg (who is chairman of the SCA committee for IJCIC).

On the Catholic side, the Liaison Committee is made up of His Exc. Msgr. Roger Etchegaray, Archbishop of Marseille, Chairman, Council of Episcopal Conferences of Europe; His Exc. Bishop Francis Mugavero, Bishop of Brooklyn, Moderator of the Secretariat for Catholic-Jewish Relations, National Conference of Catholic Bishops in the U.S.A.; Revd. Jerome Hamer, Secretary General of the Secretariat for Promoting Christian Unity, Rome; Revd. Bernard Dupuy, Secretary of the Episcopal Commission for the Relations with Judaism in Paris, and Revd. Cornelius Rijk, in charge of the Vatican Office for Catholic-Jewish Relations.



One of the reasons our meeting did not take place in the spring, as originally contemplated, is because the Catholic side apparently had difficulty obtaining Papal approval for their committee. (Perhaps it is more correct to say they had difficulty getting approval to proceed with their contacts with the international Jewish community.) In any event, that approval finally came in September, and our meeting was scheduled for Paris, December 14-16.

Our own delegation met in Paris in the offices of World Jewish Congress for special briefings on December 13 and the morning of the 14th. Amiel E. Najar, Israel's Ambassador to Rome, at his own suggestion - which we, of course, greatly welcomed - joined us in Paris to bring us up-to-date on Israel-Vatican relations. His report and discussion lasted for nearly four hours. It was a superb performance, and greatly helped us prepare for the following day's encounter. What follows is a summary of Ambassador Najar's comments.

The actions of the Israeli Government and of IJCIC should be totally "interlocked" and should fully reinforce one another. The work of IJCIC, which serves to inhibit the Roman Catholic Church's criticism of Jews, gives Israel greater flexibility and maneuverability. If in its relations with the State of Israel the Church allows anti-Jewish factors to play a role, it knows that it will hurt or destroy its relationship with the world Jewish community. Conversely, the satisfaction of certain legitimate Roman Catholic interests in Jerusalem, for example, is bound to have good repercussions on the Church's relations with international Jewish organizations.

The relationship of Jews with the Vatican would be meaningless if there were not certain things that the world Jewish community and the State of Israel can offer them.

- 1) A kind of moral "absolution." The Roman Catholic church wishes to disengage itself from the Nazi period. It does not wish to be tainted with the charge of anti-semitism.
- 2) The advantages that accrue to Israel from its return to the "historical sources" of Judeo-Christian faith, having in its possession the main symbols of that return.

What these two considerations mean is that the Roman Catholic Church must at some point unavoidably approach the Jewish community. We must have the patience and wisdom for the Church to make that move, and not to fall all over ourselves in taking the initiative.

The period from March to about June of this year saw a serious deterioration in Vatican-Jewish relations, particularly on the subject of Jerusalem.

It is the period in which the controversial editorials appeared in "L'Osservatore Romano." On April 24, Pope Paul sent a message to President Zalman Shazar, in which, inter alia, he virtually quoted Secretary of State Rogers' advice that a country's security is no longer dependent on certain traditional factors, such as boundaries and territory. The Pope expressed concern about Christian interests in Jerusalem. The message said that the situation in Jerusalem "cannot but preoccupy the Holy Father, because even if he wished to relinquish certain rights, this would not solve the problem of other Christian groups, who would not accept the situation in which their rights are compromised." (I am quoting Ambassador Najar, not the Papal message. I must underline that Najar continually stressed the confidentiality of this information. The Government of Israel never made public even the fact of the exchanges between the Pope and Shazar, much less their contents).

Shazar replied to the Pope in a message of August 9, saying that the Government of Israel was interested in exchanging views with him precisely because the Vatican is a spiritual and not a temporal power. In other words, what he was telling the Pope is that as long as he will not advocate specific political solutions, but will seek to play the role of reconciler, his views will be listened to with respect. If he violates those boundaries, the Vatican's views will be ignored.

In Najar's subsequent discussions with high Vatican officials, he was assured that the Vatican accepted Israel's position. There were to be two tests of the seriousness of this response, 1) the Synod of Bishops and 2) the debate on Jerusalem in the Security Council of the United Nations. In both instances, the Vatican delivered on its promises. Despite great pressures from Middle Eastern Bishops, the Synod refused to issue any statement on the subject of Jerusalem or of Christian minorities. This was a great victory.

In regard to the Security Council debate, the Vatican gave clear signals that it was not interested in having any special resolutions passed on the subject of Jerusalem. Italy's representative nevertheless joined a three-nation committee to look into the status of Jerusalem - an outgrowth of the Security Council's resolution. However, this action was taken by Foreign Minister Moro without consulting the Church. When he discovered that the Church in fact did not support this move, he sought to disengage Italy as best he could. (Argentina's Foreign Minister informed Cardinal Casaroli that his government's support for the Security Council resolution was the result of U.S. pressure).

Najar asked officials of the Vatican Secretariat of State to inform their contacts that the Vatican does not wish to encourage resolutions calling for a return to the status quo ante, since the status quo ante does not serve Vatican interests -- i.e., the Vatican cannot negotiate its interests in a city that has divided authority. Casaroli agreed to this.

The March "L'Osservatore Romano" was a "third level" statement, a trial balloon of sorts, preparatory to a more formal policy decision, based on a mistaken assessment that Israel would buckle on the issue of Jerusalem under world pressure. The Catholic Church did not wish to find itself on the losing side. This assessment has now been changed and the line projected in "L'Osservatore Romano" editorial has been abandoned.

The Government of Israel is also taking certain actions in Jerusalem that the Catholic Church appreciates. Specifically, a Catholic order in Jerusalem (Assumptionist Fathers) had sold their property (Notre Dame) to the Israeli Government, because it was entirely unused by them. After the sale was consummated, an international issue was made of the matter. Israel was accused of "forcing" the Church to abandon its positions in Jerusalem. Church authorities, of course, knew better. However, they found themselves in an embarrassing position and asked the Government to return the property (even though the Assumptionists did not want it back). This the Government did, and it was greatly appreciated by the Church.

Whenever the Government of Israel makes an approach to the Vatican in regard to Jews in Arab countries, Israel finds that the Vatican responds positively and forcefully. Only recently the Apostolic Delegate in Damascus made a strong *démarche* to Syrian authorities on the treatment of Syrian Jews, requiring the Syrian Government to respond publicly. Similarly the Catholic Church acted immediately when it was asked to intervene in the Leningrad trials. Najar said that Pope Paul is informed personally about all developments affecting Israel by the Apostolic Delegate in Jerusalem, Pier Laghi, and that this is an indication of the importance the Pope attaches to the subject.

Najar urged that in our discussions with the Catholics, we try wherever possible to find the common ground of the concerns that we advance, and that they not be presented as purely Jewish concerns. For example, Soviet Jewry is not only a Jewish issue, for what happens to them has important implications for the Catholics in Russia as well. The Church must therefore be made to see its own interest when it deals with the issue of Soviet Jews.

Najar thought that visits by important Catholic officials to Jerusalem have positive results, and should be encouraged. For example, an important Catholic personality, the Vicar of Rome (a ~~former~~ head of the Secretariat of State), told Najar of his complete satisfaction with Israel's management of the holy places following his personal visit to Jerusalem. As a result of this, the Vicar is now actively promoting religious pilgrimages to Jerusalem.



Najar also discussed the internal power politics of the Vatican Curia. The Secretariat of State is reserving for itself the sole authority to act on political matters, and is limiting all other secretariats to studies and recommendations. This limitation applies as well to the Secretariat for Christian Unity, to which the office of Catholic-Jewish Relations is attached. Since we relate to this office, we must explore with them who it is we turn to when we wish to deal with political issues which require immediate action. This is a very sensitive question. On the one hand, officials of the Vatican Secretariat for Catholic-Jewish Relations do not wish to be by-passed. On the other hand, they do not want to be placed in a position in which they are asked to deal with "purely political matters."

With regard to Jerusalem, Najar pointed out that the Vatican is not being asked to endorse formally anything Israel is doing, but neither should they take any initiatives, but simply leave matters alone. The Government of Israel has been advised not to negotiate with the Catholic Church or with other Churches any formal protocols regarding their status in Jerusalem, because: 1) it would be a unilateral declaration on the part of Israel, since neither the Roman Catholic Church or other Churches would find it possible to sign such a protocol, even if they find it satisfactory, and 2) once a status is formalized, extremists are encouraged to ask for more. It is far better even from the Church's point of view, that there be no formal declarations but there be a de facto situation in which the Church's interests are satisfied. Najar said that the Roman Catholic Church believes that this in fact is the situation today.

Najar ended with a strong - indeed, passionate, expression of support of our work; "your strength is my strength," he declared. He urged that the fact of the meeting itself with the Vatican committee be made public, without necessarily revealing its contents. He felt it is of utmost importance to commit the Catholic Church publicly to its relationship with world Jewry.

The meeting with the Catholic Liaison Committee began at 3:00 P.M. the afternoon of December 14th. The sessions took place in a conference room of the Consistoire Central Israelite de France. In addition to the five members of the Jewish Liaison Committee, Fritz Becker attended as an alternate for Gerhart Riegner, and Zachariah Schuster attended as an alternate for Marc Tanenbaum. Dr. Joseph Lichten of the Anti-Defamation League attended as an observer for B'nai B'rith-ADL.

(The agreement we worked out with the Roman Catholic Church in December of 1970 was for Liaison Committees consisting of five persons from each side, and made no provision whatever for alternates. The concept of alternates was introduced by Marc Tanenbaum and Gerhart Riegner, who said that they would find it embarrassing if their key staff

persons in Europe were excluded from these meetings. I made it clear that I was entirely unhappy with the arrangement, primarily because it was a violation of our agreement. Prof. Zvi Werblowsky from Israel also objected strenuously to this arrangement, and after the meeting sent a formal letter of protest from Israel to the Chairman of IJCIC. As it turned out, the Catholic side objected as well, and indicated that they could not understand why we brought along alternates and observers when we had specifically agreed to limit the committee to five persons from each side. The entire matter turned out to be an embarrassment for us, and I propose that in the future we not permit a repetition of such an arrangement).

(B'nai B'rith-Anti Defamation League is not a member of IJCIC. They had been invited when IJCIC was formed but refused to join, thinking that they could arrange their own conferences with the Vatican and the World Council of Churches, by-passing IJCIC. As it turned out, they were not able to do so. In the very last minute, Dr. Benjamin Epstein, Executive Vice President of ADL called me, and asked if we would permit B'nai B'rith-ADL to participate in the Paris conference as observers, as they intended to apply shortly for membership in IJCIC. We agreed to do so, on the understanding that they would in fact join shortly, and that if they did not join, we would not grant them observer status at future consultations).

(Before leaving for Paris, the Chairman of IJCIC, in a memorandum to all of the agencies, indicated that the alternates, and the observer who would be attending for B'nai B'rith-ADL, would not have floor privileges. When we met in Paris, Dr. Joseph Lichten made a somewhat emotional plea to be granted floor privileges, saying it would be an embarrassment for so important an organization as B'nai B'rith-ADL not to have its representative permitted to speak. It was agreed to grant floor privileges to Lichten, largely because of the personal nature of the appeal).

The meeting was also attended by Chief Rabbi Jacob Kaplan of France, who opened the meeting with a brief word of greeting. He spoke of the progress of the Catholic-Jewish relations in France following Vatican II, the improvements in Catholic catechisms, and the new friendly way in which the Church looks at Judaism.

Arthur Hertzberg, chairing the opening session on behalf of IJCIC, made a brief opening statement in which he alluded to the special "resonances" that Paris has for Jews and Christians. He referred to Dreyfus, the Hertzl visit to the building in which we were meeting, and the Nazi period. Paris is a city which saw the beginning of the emancipation of Jews, and also in which the Talmud was burned in the 12th century, and therefore reflects "both the resilience and the tragedy of Jewish life."



Father Jerome Hamer, the Chairman of the Catholic Liaison Committee, thanked Rabbi Kaplan for his acknowledgement of Catholic efforts at making amends for the past. He referred to the Holocaust, and said that while he rejected the notion of collective guilt, he did accept and acknowledge the responsibility of Christianity for what happened, and its even greater responsibility to avoid its repetition in the future. He admitted that there is a very special form of Christian anti-semitism, which must be eliminated, since it gives other cultural forms of anti-semitism greater virulence. This is one of the reasons for the creation of the Catholic committee. He also referred to the great Christian ignorance of Judaism, which he hoped the dialogue with IJCIC would help dispel.

(At this point, Joseph Lichten asked for the floor to reassure everyone that "AEL is dealing with the problem of Christian anti-semitism," and referred to some of their studies. The remark was ill-timed, coming as it did after a moving confessional by Fr. Hamer that anti-semitism was a Christian problem, and that Christians have a Christian responsibility to deal with it. To have made an institutional self-serving statement at that point was rather insensitive, to say the least.)

Fr. Hamer then asked about the extent to which Orthodox Jews are represented by our committee. Henry Siegman described their role within the Synagogue Council of America, and Riegner described their role in World Jewish Congress. Hamer asked about the ambiguity of Orthodox Jews towards relations with Christians, and we explained to them the reasons for that ambiguity, e.g., a fear of Christian motives, and that the more fundamentalist the religious commitment, the greater the reluctance to be subjected to what is seen (rightly or wrongly) as the religious relativism of interreligious dialogue.

Father Hamer then read a formal statement, which - we learned later - was approved (dictated?) by the Secretariat of State. He pointed out that there is no separate organism within the Curia for dealing with the Jewish question. It had to be placed either within the Secretariat for Non-Christian Religions, or the Secretariat for Christian Unity. Theoretically, its logical locus is the former, but this would obscure the special ties that exist between Christianity and Judaism, and do not exist between Christianity and the other non-Christian religions. A special office was therefore created within the Secretariat for Christian Unity, with its own Director, but under the direction of the Secretary and President of the Secretariat for Christian Unity.

Father Hamer stressed - and this was the most important part of his formal statement - that the scope of the Secretariat for Christian Unity is limited to issues of a religious character. Temporal issues are to be dealt with by the Secretariat of State.

We made it clear to the Catholic Committee during the course of our meeting that while all of our concerns are religiously grounded, they very often deal with temporal matters, and a relationship that excluded discussion of temporal concerns is one that would have extremely limited usefulness for us.

I was told confidentially by Father Cornelius Rijk that the matter came up in a caucus of the Catholic Committee. At least two of its members - happily, the two most influential ones, the Archbishop of Marseilles, Etchegaray, and the Bishop of Brooklyn, Mugavero - strongly argued for an enlargement of the scope of the Catholic committee to include temporal matters. Father Hamer suggested that members of the committee write to the Secretariat of State to insist that its scope be thus enlarged. In any event, under these pressures - from the Jewish committee and from members of their own committee - Father Hamer conceded that his committee is prepared to discuss temporal matters as well; indeed, that there is nothing in principle that is not discussable by the committee. However, where specific formal action of a political nature on behalf of the Catholic Church is required, such action can be taken only by the Secretariat of State. He suggested that when we have a concern which we feel requires political action, we first come to his committee, and he will try to serve as a channel to the Secretariat of State. In some instances, he may advise us to go directly to the Secretariat of State.

This is a concession of major significance. How it will work out in practice remains to be seen.

We spent much of the following day formulating with some precision two joint studies that would be undertaken under the direction of the Liaison Committee. The first is to deal with how both Jews and Catholics conceive the relationship between land, faith and people. The second study is to explicate the sources in our respective traditions which have a bearing on the issue of human rights and religious liberty of individuals and groups, and what implications these might have for some joint action through international organs, such as the United Nations.

The Catholic side had placed on our agenda consideration of a proposal that had been made by a French-Jewish writer, Robert Aron, at a personal meeting he had with Pope Paul. The proposal entailed studies of theological questions that went considerably beyond the limitations that our committee has imposed on our relationship with the Catholics. We informed the Catholic side that we could not agree to study projects that go beyond these limitations, and the Robert Aron matter was shelved.

At one point during the meeting, Father Hamer said he would like to put a series of questions to us:

- 1) How do Jews see the Catholic Church today?
- 2) What kind of education about Christianity takes place in our schools?
- 3) Is there a parallel "reform" with regard to Jewish attitudes towards Christianity as there is a reform of Catholic attitudes towards Judaism?
- 4) Is there substantial support within the Jewish community for the Catholic-Jewish relationship?

Henry Siegman suggested that since we did not come prepared to deal with these questions, that we not try to respond in a casual manner but do so in the future on the basis of careful preparation. Marc Tanenbaum disagreed and proceeded to paint what I personally considered to be a somewhat overly rosy picture.

Since the discussion was opened, I felt that I should express a personal point of view, which I did. Firstly, I said we must distinguish between a very limited circle of Jewish scholars who are extremely well-informed on this subject and positively oriented, and the rabbinate and the grassroots, by and large are either disinterested or view it with varying degrees of hostility and suspicion. To understand why this is so, one must realize that there are important differences between the Christian community and the Jewish community, primarily in the self-view of Jews - as an embattled community struggling for survival, both in the physical and cultural sense. If there is a negative attitude towards Christians, it is based far more on history than on theology. There have been few efforts within Judaism to deal with Catholicism on a serious theological basis. Even the modern rabbinate is by-and-large vastly ignorant of Catholic religious thought.

Because our problem with the Church is a historical problem, our expectations from the interreligious counter are quite different from the Catholic expectations; we expect "historical," not theological results. For the Catholic Church, the Jewish problem is a theological one, and therefore their agenda is different than ours; they expect theological results.

We had set aside some time for a discussion of current issues, and under that rubric was "The Status of Jerusalem." Marc Tanenbaum had been assigned by our committee to report on this item, and he started out - very wisely, I thought - by asking the other side how they saw



the effects of the public controversy surrounding Jerusalem. Regrettably, he did not leave it at that, and went on to discuss at some length our unhappiness with the way the Catholic Church - particularly "L'Osservatore Romano" - handled the Jerusalem situation.

In light of what Ambassador Najjar had told us about the changed Catholic position, Tanenbaum's criticism was probably too strong. His presentation did not contain any acknowledgement of a changed Catholic position. Father Hamer replied that "L'Osservatore Romano" does not represent the official position of the Catholic Church. Prof. Werblowsky objected that it is too much to expect the public, both Catholic and Jewish, to make such fine distinctions. When they read an editorial in "L'Osservatore Romano," they must assume that this is the official Vatican position. Father Hamer replied that regrettably we live in a world in which distinctions must be made. He pointed out that Pope Paul expressed himself clearly on the issue, and did not repeat the "L'Osservatore Romano" position. Indeed, the Pope has never spoken in favor of the internationalization of Jerusalem.

I supported Hamer's view that distinctions must be made, and it is quite legitimate to say that a point of view is to be ascribed to "L'Osservatore Romano" but not to the Pope. However, what lead people to believe that no such distinction really existed was the lack of any contradictory view coming from within the Vatican, nor any criticism from within Vatican circles of the "L'Osservatore Romano" editorial. Hamer ended the discussion by pressing on us the statement that the Pope had made on Jerusalem. He suggested that if the Jewish community did not know there is a difference between the Pope's position and that of "L'Osservatore Romano," that is perhaps our own fault for having failed to publicize adequately the Pope's position.

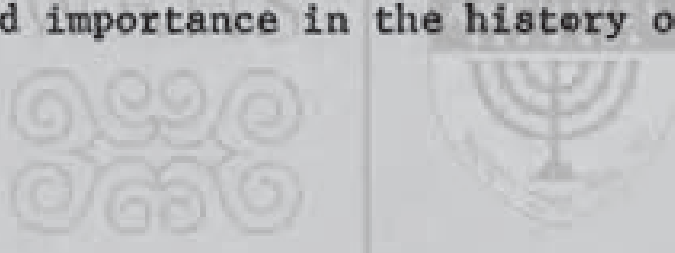
In subsequent private conversations with Arthur Hertzberg, Father Hamer was quite upset at the criticism we publicly voiced on the subject of Jerusalem. He thought we should have been informed of the change in the Catholic position and of the fact that the "L'Osservatore Romano" editorial view did not prevail, and that it was rejected in favor of a position that is acceptable to Israel.

While it is always good to impress the other side with the strength of Jewish feeling and the depth of Jewish emotion on certain subjects, it can also be overdone, and I suspect that on this occasion it was.

As will be seen from the above, the meeting was not without its difficulties. It is clear that Father Hamer is an ambitious person, and it is likely that he will play an increasingly important role in Vatican circles. He made it clear to Arthur Hertzberg that Father Rijk, who currently heads the office of Catholic-Jewish Relations, is a man of no great consequence as far as he is concerned, and that in all likelihood he will not for long stay in that position. He wants us to take up important matters directly with him.

The most significant aspect of the meeting is that it took place at all. For some time there was some question as to whether the Vatican really intended to proceed with its relationship with international Jewry, in light of the pressures it was subjected to from conservatives within the Curia and their Middle Eastern churches. Our Paris meeting indicates that the Vatican has made a clear decision to push ahead with its relationship with the Jewish community, and that it is taking that relationship seriously.

This is not to say that it will be easy going from now on. The real power in the Vatican remains within the Secretariat of State, and the Vatican Office for Catholic-Jewish Relations, like every other secretariat within the Curia, will act as a buffer between the outside world and where the power really lies. However, we now have an address through which to channel our concerns and to make our voice heard. To be sure, we will not score too many points. Nevertheless, this new relationship will at the very least serve to neutralize to some extent those forces within the Roman Catholic Church who would otherwise have the field to themselves and who could potentially do considerable harm to Jewish causes in Israel and throughout the world. This alone would justify the characterization of the Paris meeting and of its results as an event of unparalleled importance in the history of Jewish-Christian relations.





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March 7, 1972

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

**Dear Danny:**

Please forgive the tardiness of this reply to your letter of February 1.

I was delighted to learn of your interest in the projected interreligious study of the relationship of faith, people and land. At the very least, we would want to send you whatever draft emerges from this committee in order to have your comments and criticisms. I am also informing the chairman of the committee of your interest, and he may have some additional suggestions that I will forward to you.

I hope to see you at the next meeting of our Plenum.

With all good wishes,

Sincerely yours,

*Henry*

**Rabbi Henry Siegman**  
**Executive Vice President**

HS: me

Executive Vice-President  
Rabbi Henry Siegman

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**SYNAGOGUE COUNCIL OF AMERICA** 432 PARK AVENUE SOUTH • NEW YORK, N. Y. 10016 • (212) 686-8670

October 2, 1972

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Congregations  
Union of Orthodox Jewish Congregations  
of America  
United Synagogue of America

**Rabbi Daniel Silver**  
**Tifereth Israel**  
**University Circle and Silver Park**  
**Cleveland, Ohio**

**Dear Rabbi Silver:**

I was pleased to learn from Joseph Glaser that you will be representing the Central Conference of American Rabbis on the Program Planning Committee of the Synagogue Council of America.

The first meeting of the Program Planning Committee has been scheduled for Tuesday, October 24 at 3:30 P.M.

At that time, Ira Silverman, the newly appointed Director of our Institute for Jewish Policy Planning and Research will present his suggestions for the Institute's activities during the coming year.

Looking forward to having you with us on October 24, I am,

Sincerely yours,

*Irwin Blank*

**Rabbi Irwin Blank**  
**Chairman, Committee on Program**  
**Planning**

IB: me





SYNAGOGUE COUNCIL OF AMERICA • 432 PARK AVENUE SOUTH, NEW YORK, N.Y. 10016 • (212) 666-1107

## memorandum

*Please let me know whether or not you can attend. Looks important and interesting.*

*Joe Glaser*

to: SCA Member Agencies

from: Rabbi Walter Wurzburger, Chairman, Committee on Interreligious Affairs

subject: SCA Reassessment Conference on Jewish-Christian Relations, Thursday, December 7

date: October 5, 1972

The Synagogue Council of America, through its Committee on Interreligious Affairs, will hold a major Reassessment Conference on the subject of Jewish-Christian relations.

The all-day conference will be held from 10:00 a.m. to 5:00 p.m. on Thursday, December 7 in the Second Floor Banquet Hall of the Carnegie International Center, 345 East 46th Street (between 1st and 2nd Avenues), New York City.

It is the purpose of this conference to evaluate the changes that have occurred in Jewish-Christian relations in the past 25 years, and to submit the assumptions that underlie our policies and programs in this area to critical examination.

We have commissioned three "background" papers for the conference. The key background paper will be done by Milton Himmelfarb, Contributing Editor of Commentary. There will also be two Christian background papers, one by Father John T. Pawlikowski of the Catholic Theological Union in Chicago, and the other by Rev. William Harter, a theologian affiliated with the Presbyterian Church. All three papers will be made available to conference participants in advance of the meeting.

For the conference program we have scheduled Milton Himmelfarb, who will participate in the general discussion of his background paper, and the following three speakers:

Dr. Eliezer Berkovits  
Chairman, Philosophy Department  
Hebrew Theological College  
Skokie, Illinois

Dr. Marshall Sklare  
Department of Near Eastern and Judaic Studies  
Brandeis University

Rabbi Arnold Wolfe  
Director, Hillel Foundation  
Yale University



[Oct 5, 1972]

- 2 -

The Reassessment Conference promises to be an event of major importance in the future development of Jewish-Christian relations.

I am writing to you as a constituent member of the Synagogue Council of America to ask you to do the following in connection with this conference:

- 1) To distribute information about this conference to your own constituents.
- 2) To invite representatives from each of your synagogues to attend the conference.
- 3) To make available to our committee a list of individuals within your agency who have a special interest and competence in the field of interreligious relations and who should therefore be invited to assume special responsibilities at the conference, i.e., lead off the discussions with critical comments on the background papers and the three presentations.

If you intend to send out a general mailing to your membership on the subject of this conference - and we hope this is what you will do - we will be glad to make available to you conference Registration Forms in as large a quantity as you will need.

Many thanks for your assistance.

CENTRAL CONFERENCE OF AMERICAN RABBIS

October 24, 1972  
16 Cheshvan 5733

TO: Members of the Committee on the Future of the Rabbinate and Synagogue  
FROM: Rabbi David Polish

Shalom, Colleagues,

I propose a one-day meeting of our Committee to draw up an agenda for our work which will include a write-up on the various areas of our concern. It has been suggested by Dan Silver, and I wholeheartedly agree, that we should deal with one issue at a time, and I propose the first item on our agenda should be the functions of the Rabbi which should lead us into other areas on which we must concentrate.

Please let me know which of the following dates you cannot make:

11,  
December, 12, 13, 14, 18, 19, 20, 21

Upon hearing from you I will let you know the time and place. Please let me hear as soon as possible so that I can begin to make my plans.

Rabbi Bernard J. Bamberger  
Rabbi Herman Blumberg  
Rabbi Samuel E. Karff  
Rabbi Bernard Martin  
Rabbi Bernard H. Muhlman  
Rabbi Lou Silberman  
Rabbi Daniel Silver  
Rabbi David Polish

October 26, 1972

Rabbi David Polish  
1200 Lee St.  
Evanston, Illinois 60202

Dear David:

The dates of December 13 and 14 are impossible for me as far as a meeting of the Future of the Rabbinate and Synagogue are concerned. The other dates are open.

Sincerely,

Daniel Jeremy Silver

DJS:mp



# CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK, N. Y. 10021

(212) AG 9-2811

OFFICE OF THE PRESIDENT  
Rabbi David Polish  
1200 Lee Street  
Evanston, Ill. 60202

October 31, 1972

To: Members of the Committee on the Future of the Rabbinate and  
the Synagogue

From: David Polish

Enclosed are four papers which I want you all to read and please  
keep them and bring them to the next committee meeting, since  
they will not be distributed again.

Shalom,

DP



SS

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\*Executive

[with Oct 31, 1972]

1972 CCAR Convention  
Chug G, "Future of Rabbinate and Synagogue"  
Discussant: Sylvan D. Schwartzman

*Rabbi Lenn  
Rabbi Schwartzman  
has a copy of this*

Reminscent of the phrase "Alles shteht in Talmud" is Dr. Theodore Lenn's Study of the Rabbi and Synagogue in Reform Judaism. For similarly alles shteht dorten. In the process one discovers that rabbis are both satisfied and dissatisfied, rebbetzins are happily married but nevertheless unhappy, Reform Youth is religious but anti-religion, and the seminarians dislike everything but themselves. It even turns out that crises aren't always crises! So in the Lenn Study you can find support for anything you'd like to believe, and by deft interpretation one can neuroticize the rabbinate or rabbinize the neurotic. That's point one: Alles shteht in the Lenn Study.

Second, a difficulty worth noting with sociological studies in general even when legitimate (and some are highly suspect), is that, like the weather, the results are quickly subject to change. They are time/situation conditioned. Research done a year or so ago is valid only for a limited period, and this assumes of course that the statistics represent a valid sample, accompanied by a statement of probabilities -- something one misses here. Nonetheless, as opinion-poll experts well know, life is dynamic and conclusion that was so yesterday may no longer be true today. A case in point with the Lenn Study is the dire predictions by the seminarians: that they were turning their backs on the congregational ministry. Only 43%, they said would take a pulpit after ordination. Many, totaling a possible 34%, would go into graduate teaching, etc. Well, the fact is that this very year 61% did accept pulpits (to which might be added another 5% who temporarily went into the chaplaincy), and only 5% actually undertook further graduate study.

In short, we must take the Lenn Study as an expression of feelings in the context of 1971, or even in the wake of a good or bad day in the rabbinate, but in no sense should it be considered predictive. The future is never identical with what has been said in the past; rather statements of

the Lenn Study remain an open-ended challenge to the present, and in this sense are they meaningful.

I leave it to you individually to examine the statistics at your leisure. Let me simply summarize the results they pose in terms of four areas of what to me are of major concern and to which I believe that an organization of rabbis should respond positively with constructive recommendations. Mere pontifications or protests alone are a waste of our energies. So, too, is any attempt to come to grips with everything that Dr. Lenn discloses. In the time allotted to us, therefore, we would do well to concentrate on just these four major trouble-spots --

- (1) There is a general dissatisfaction with Reform organization on the part of the rabbinate.

For years we have complained about the CCAR's indifference to the well-being of most of its members. The Lenn Study amply confirms this, something that the leadership of the Conference understands. It has become very much concerned with the rabbi's diminished status, his need for continuing education, and the absolute necessity for him to be protected from predatory laymen (and, I might add, a few predatory colleagues as well). But there is so much more that cries out for action. Perhaps in the light of a rapidly expanding membership we may finally be ready to accept the concept of the equalization of rabbinical service with no major distinctions in salaries between "big" and "small" positions with salaries to be paid from a central source and not the congregation, and with a far greater supportive role among colleagues, commencing with one's seminary years. All this seems especially pertinent since 50% of the present rabbinate serves in congregations under 300 members.

There is a certain unhappiness with the Union, too, and particularly with the role of certain regional rabbis. Who, the rabbis ask, do they really represent? Are they expected to come to the aid of a beleaguered colleague or to join the chorus of congregational complaints about him. Granted that the case may be exaggerated, but there is a felt ambivalence here, and we are not "out of line" to ask what the UAMC leadership might



do to insure a thoroughgoing mutuality of concern for their rabbinic colleagues, particularly in the case of the increasingly larger number of our men in smaller congregations. And do most Commissions, made up to be sure of great numbers of rabbis, really reflect actions taken in the best interest of the rabbinate itself. These questions, being repeatedly asked in camera, need to be brought out into the open. No matter what the actual facts, they are psychological trouble spots for our men. Similarly HUC-JIR is caught in an ambivalence of long-standing. It requires both an academic and professional training but achievements seem to satisfy neither objective. True there is no quarrel with the need of the rabbi to know "Torah," but the rabbinate today is as much an art as a science, and it is clear from the Lenn Study that the College-Institute is far from producing scholars or developing spiritual leaders that are highly proficient in the skills of the ministry, so demanding these days. Moreover there is a basic frustration of students who seem to feel that in some respects they are not being allowed to grow up (quite in common with many other graduate students in their mid-20's), but also that more on-the-job training is necessary. Long overdue is a year's internship midway in their program, and planned experience each semester with the realities of the Reform ministry today through direct relationships with a practicing rabbi, some participation in the Jewish social agencies, counseling with adolescents and marrieds, work in homes for the Reform aged, Jewish community relations agencies, Jewish centers, child guidance clinics, and close association with directors of religious education, cantors and temple administrators. They need to know in an existential sense the importance of their "role" as rabbis, and above all, they cry out for "models" of men and women of deep faith as exemplars of a spiritual interpretation of liberal Judaism.

- (2) There is a lack of something of great Jewish religious sequence to believe in for one's life's goal.

If the Lenn Study is to be accepted, satisfaction in the rabbinate and religious commitment are intimately related, and the "crisis of faith" and "role" increase markedly with each passing generation until we reach the ultimate among the students at the Seminary. Basically

of course, these are young, unrealistic, idealistic<sup>and</sup> unfulfilled products of their times, who are looking for something all-pervasive to believe in. Once it was Reform Judaism -- but now? They must find a "cause" even if it lacks the basis of a religious orientation to Jewish life by eclipsing God.

But even among the more mature, the graduates themselves, a sense of "crisis" is rampant among the "moderates" and "radicals." Of the entire rabbinate 71% sense the fact of real Jewish distance between themselves and their congregants that heightens their feeling of a life being lived fruitlessly. Once the sureties about God vanish there seems to be a real question of to what "cause" must they be committed, and what can they and their organizations do to close the gap. With this comes an eventual reassessment of the rabbi's life work that ultimately plays a part in almost every human being's evaluation of himself. Add to this the prevailing feeling that the rabbi is considered "too old" by age 45 and we harvest further fruit of bitterness that predominates among our colleagues. Certainly in a milieu in which Jews have swallowed an "everything-for-the-young" culture in sharp contradiction to basic Jewish values, the Conference and Placement Commission have some very serious responsibilities.

And has our movement succeeded in stressing the real values in being a liberal Jew? Somehow, the stereotype of the "pious" or "good" Jew is not found among ourselves as Lenn confirms. We always seem to be lacking a sense of authenticity, and hence the perennial drive to merge with the more traditional interpretations of Judaism. At the same time, however, we want the advantages that only a liberal faith offers. Perhaps we need a joint Commission on the Development of a Deeper Understanding of Liberal Judaism to probe our role in the Jewish world of today, our real raison d'etre in a time of Rulturkampf with both a rigid tradition and rampant irreligious ethnicity. Surely we need a program for intensifying the liberal Jewish religious experience that somehow became aborted over the years. For in the Western world at large there is now a new wave of spiritual quest abroad that only a liberal faith can ultimately satisfy in the light of the scientific, technological knowledge explosion. More and more the modern Jew wants a Judaism that speaks to the desacralization



of life, the dissolution of the family, the expedience of value judgments, and the like, but does not hide behind obscurantism. The Reform rabbi has a role -- the sanctification of life from a liberal Jewish perspective -- and desperately he needs this spelled out for him in the light of today's realities and the fundamental insights of Israel's historic efforts to apply the insights of Kiddush HaShem to the ever-changing patterns of Jewish circumstance. We may continue to disagree over our theology, but we dare not question the importance of the work we do, and out of this may well emerge these satisfactions that the theological "traditionalists" currently enjoy.

Here the rabbi needs to see the forest amidst all the trees of his multiple duties, and he requires repeated renewal in his fundamental role. Reform Judaism is his calling. To this he commits himself, his life, his mission. He believes in it because he knows that only it ultimately can satisfy the spiritual demands of modern Jews, with their inherent (though often gross) expression of need for a genuine spiritual interpretation of life itself. This is the goal supreme to which the Lenn Study really speaks.

- (3) Linked to the lack of legitimate sense of a spiritual goal is the loss of zeal for the educational job of the rabbi.

The disenchantment with the role of the rabbi as religious educator is self-evident from the Lenn Study. But, as it plainly discloses, religious education is the focal point of our members' concern. Nevertheless the rabbis performance falls far short of expectations, and 25% of our men are thoroughly dissatisfied with their achievements in the religious school. But equally revealing is their relegation of much of their own unique role to others, their frustrations with the ongoing problems of teachers, curricula, texts, etc., and their overeagerness for educational panaceas to "bail them out."

A new view of the educational role of the rabbi is sorely needed, that, perhaps, of the Master and his disciples calling for a basic personal interrelationship between teacher and pupil. And to accompany this must come an integrated view of the rabbinate as "educational" in

a multiplicity of ways to convey the sacredness of life -- not simply for children and youth, but with pre-marrieds and grandparents, husbands and wives, and families in toto. Here is work for the Conference and the Commission on Jewish Education, to sponsor research, to promote the "personalizing" of the rabbi-disciple relationship, and, to keep constantly before the rabbi his task of teacher supreme in a total taxonomy of age/need circumstances. For when, last, has our Conference really helped its members learn about more effective group dynamic approaches or conducted appropriate workshops on goals, values, and self-image reconstructions of the rabbi's educational role? We've long since abandoned religious education as part of our program except for an occasional catch-as-catch can Kallah. And what might the Conference do in conjunction with our other Reform organizations to retool the rabbi to think anew of his sorely-needed educational role in a wide gamut of age-ranges and approaches?

- (4) Finally, it is all too apparent that the rabbi must insure his constant growth as a human being, flowing out of the realization he is after all but נשך ודם

That a rabbi must come to accept the limitation of his humanness should by now be inevitable. He, too, projects his guilt, has his moods, finds his scapegoats, rationalizes his weaknesses. Being a rabbi does not confer infallibility upon any of us, and this we must recognize without false humility. So we need better self-understanding, starting out with extensive personal counseling at the seminary and some vocational guidance for those unsuited to the rabbinate. But we as rabbis also need a greater sense of common concern for one another's growth. Where possible we need some common counseling, and from the out set we must recognize how desperately, we require a real fellowship of colleagues engaged in a common quest. Our present system of competition, as the Lenn Study reiterates, is thoroughly self-destructive.

Yes, we could use summer workshops to improve our personal roles in marriage, parenthood, and family relations, held perhaps in a series of common vacation spots. Sabbaticals are sorely needed. The Navy today brings back its chaplains after ten years for a long-term program designed to promote their renewed growth as clergymen. (And vocational rehabilita-

tion even retooling for allied fields are urgently called for.) Certainly our men should be encouraged to become "specialists" in some area of Judaica or in certain rabbinic skills for their own self-esteem and what they can offer to one another. Then, there is retraining in the very art of living itself that is most desirable -- how to relax, develop perspective on "crises," reorienting one's personal schedule for family responsibilities, finding new outside interests, learning the knack of real friendship. And even preparing oneself for his retirement years? The Conference has a fertile field in all of this.

Above all, we as a movement do all too little to acknowledge one another's achievements. Rabbis need such recognition from colleagues as a more genuine measure of appreciation and accomplishment. Too few receive too many of the Kibbudim from the UAHC and the CCAR, and they are the ones who probably need them least. But there are many, many of our men who merit a salute for distinguished though not widely publicized service in various areas. Why shouldn't they be singled out for mention in the Journal, in the CCAR Bulletin, in Dimensions, in alumni communications? Why are we so reluctant to give awards of merit to our men, or a public thank you, or a place on the program of our regional or national gatherings? When, for example have we last publicly acknowledged one of our chaplains, an author, a rabbi who has been constant in his NFTY camp loyalties, a regional rabbi who has rendered special service, a productive worker for the Conference in any one of a number of areas, an emeritus who merits a "well done," and the like? We fail to provide those necessary satisfactions that every human being needs, and which most every group recognizes, we have been derelict here for far too long.

Certainly we have scarcely scratched the surface of all the implications of the Lenn Study, but these four areas stand out as matters for immediate attention:

- (1) General dissatisfaction with Reform organization as it is;
- (2) Lack of what is religiously consequential in which to believe for a heightened sense of purpose for one's rabbinate;



- (3) Disenchantment with the work in religious education; and
- (4) Failure to provide for the rabbi's personal growth.

Far from bewailing our plight in self pity, these are guide posts to action that we as members of this Conference must confront. Having seen one Conference Committee over the past year struggle with enormous problems of the Reform rabbinate, I know the power of aroused colleagues. We can overcome!

Elie Wiesel in his Souls on Fire tells of the trials of Rebbe Menahem-Mendl "and his faithful (disciples wandering from village to village, nowhere finding a hospitable place to settle down. In Kotzk they were welcomed by flying stones. Well, now, this is a good omen; the Rebbe is said to have commented, 'here at least the people are not indifferent.'" Some of the findings of the Lenn Study are the stones that now fly at us, it is a good omen if one they will rouse us from the years of our complacency.



[with Oct 31, 1972]

Bamberger

TO THE COMMITTEE ON THE FUTURE OF THE RABBINATE AND THE SYNAGOGUE  
I deeply regret that I will again miss a meeting of the Committee,  
and send this memo, which may serve to supplement Levi Olan's.

The Lenn Report indicates that, whether or not there is a crisis in our movement as a whole, the rabbinical situation is not as bad as had been supposed. From the start I felt that the rabbinical questionnaire was framed on the assumption that the rabbinate was virtually in terminal convulsions, a notion that came from the committee rather than Dr. Lenn. Yet, though the questions were calculated to elicit negative responses, the results indicated that the unhappiness and frustration were not as widespread or intense as we had been told.

It appears to me that the negative responses came largely from two groups: 1) the chronic losers, men who are unable to get along with people, are constantly involved in tensions, and as they go from pulpit to pulpit, see themselves as virtuous victims, and 2) those who don't believe in Judaism, are naturally unhappy teaching and preaching it, but are unable or unwilling to draw the logical conclusion and find another way to make a living. The rest of our men are reasonably contented, perhaps too much so. Because they are constantly kept busy, they may not have had the time and freedom to consider fully the danger to our movement from involved in the defection of youth, the number of the unaffiliated, and the ignorance and apathy of the affiliated.

Aside from the feeling of the men toward their profession, there are objective facts we must confront, which are directly related to the problem of rabbinic training.

a. The uneducated Rabbi. A man who spends five graduate years at a seminary and emerges an am ha-arez is bound to be frustrated and resentful; even if he doesn't mind being an am ha-arez, he could have become one with less time and suffering! I use the term

in the crude literal sense. Some of our graduates are incapable of reading half a dozen verses from the Sefer Torah without a dozen mistakes, cannot handle the simplest rabbinic text, and will tell some vapid Rotarian story as a quotation from the Talmud. I have often heard grossly erroneous statements about "Judaism," Jewish history, ceremonies, etc., which could easily have been checked in readily available English sources. The College-Institute has in many cases failed to give its students either knowledge or the will to acquire knowledge. These men are not all stupid, some of them are very bright. It appears that the trouble was not chiefly the failure of the institution to flunk out the incompetent, but the failure to give students the incentive to learn and the means of learning.

A good part of the problem is the need of giving students elementary instruction, including the drill needed for the mastery of a language--whereas a graduate institution is staffed by scholars--genuine or bogus--who seldom have the talent or the patience to transmit the basic skills. Perhaps the year in Israel is the answer. Perhaps, too, there should be an experiment with ulpan-type instruction in this country, with emphasis on acquiring a vocabulary useful for Biblical and rabbinic studies.

b. The Rabbi as educator. My mechuttan, Louis Lister, has pointed out that there is very little about religious schools in the Lenn Report. One of the few references I could find was p.309, par.3. Lou remarks that, despite the general agreement that religious education is crucial, and despite the fact that most rabbis have major responsibility for the direction of their schools, few of them possess much of the skills and resources for improving



religious education, and many of them do not want to devote much time and energy to this area. This is a subject which our Committee may need to explore further.

c. The Rabbi as "trade unionist." This old timer is troubled by many evidences of materialistic self-seeking and lack of dedication in many rabbis. We always had our selfish, aggressive, and insincere colleagues; but formerly, they paid at least lip service to "spiritual" values. The new breed is more open, not to say brazen. A few years ago, a senior class in Cincinnati notified the placement office of its minimum demands for salary and other benefits, instructing him to convey these demands to prospective congregations. More recently, a rabbi insisted that a statement be written into his contract that he was not expected to visit the sick. This year a colleague told me of his surprise when his new assistant volunteered to do pastoral visiting. Previous assistants had demurred when requested by him to share this task.

I have been shocked by various proposals to turn the CCAR into a labor union. (That we should be concerned with, and no doubt, do a better job in, protecting the legitimate rights and interests of our men, goes without saying). But at a time when the unions have become among the most reactionary, racist, and corrupt bodies in our society, they would hardly seem to be models for rabbis to adopt. The union today guarantees its members against dismissal, no matter how incompetent, lazy, or thieving they may be. Is that what we want for ourselves?

I am also puzzled by the complaint that the Conference virtually forces its men into an undesired competitiveness. When the present placement system was first proposed, many of the men objected to any limitation on individual enterprise! The plan sought to impose some discipline on competition and to

eliminate or reduce its uglier features. Is it possible, even entirely desirable, to eliminate all competition? Neither a mechanical seniority rule, nor the adoption of an "episcopal" system would do so.

All the problems I have listed in this section, though reflective of present day conditions in general, have a direct connection with rabbinical training. The College-Institute must bear part of the responsibility for the attitudes manifested by its graduates.

One obvious factor is that few of the present faculty ever served as congregational rabbis. Of those who signed my diploma in 1926, six had had creditable careers in the pulpit, and only two senior members of the faculty had no such experience. But the most recent catalogue of the College-Institute lists several dozen regular faculty members of the Cincinnati school, of whom (I believe) only two served as full time American Reform rabbis--and that a long time ago. A similar situation prevails at Los Angeles; in New York, however, three of the Professors have had pulpit experience. The rest of the faculty consists of men who are not rabbis, and of rabbis who at the start of their careers chose not to go into the pulpit. No doubt some of them have some interest in the ministry, and some knowledge of what is going on. But recollections of their bi-weeklies, or annual high holy day preaching, can hardly give them deep insight into the trials or the satisfactions of the pulpit rabbi.

But if we are to believe the statements assembled by Dr. Lenn, (and I do) many of the professors are not merely unqualified to teach the skills and inculcate the attitudes that are needed--they are openly contemptuous of rabbis and the rabbinate.



In this connection, I am deeply disturbed at the proposal for two tracks of study: one for men entering the rabbinate, another to train scholars. Traditionally, the rabbi was the scholar in the community. There were innumerable rabbis who did not write epoch-making treatises, but "knew their stuff," and were content to study and teach. The busy congregational rabbi of today can hardly be expected to be a profound and original scholar, but he need not make a profession of ignorance. He ought to have some facility in the use of Hebrew, a general familiarity with Jewish lore, and an interest <sup>in</sup> what the scholars are doing. He ought also to have standards of intellectual responsibility, so that his citations from Jewish (and other) sources are reliable and correct. What worries me is that the new distinction between "rabbis" and "scholars" may lead to further downgrading of the pulpit rabbinate: to the assumption that really good students should take the scholarly track and not "waste themselves" in congregations, and to the notion that the second rate students who prepare for the rabbinate can't learn much and should not be expected to.

I do not look for rapid or sensational improvement. At every stage in its history--including the present--the College-Institute has produced some excellent rabbis. (It is sad that many of them feel that they became rabbis in spite of, rather than because of, the influence of the Seminary). The faculty is mostly tenured (as it should be), and those who are not inspiring teachers, or whose attitudes toward Judaism and toward the Jewish ministry are negative, are not likely to improve. Those students have an enormous advantage who during their years at the Seminary have a strong personal tie with their own rabbi at home; I speak from my own experience. Such a tie does wonders for morale when one

feels oppressed by dull classes and other frustrations. But if our rabbis can't establish and maintain such ties with their own kids, I doubt if a CCAR committee will persuade them to do so. The Messianic era does not seem imminent.

But it does seem to me that we should examine again the question of the numbers of rabbis we shall need in the next few decades. And if, as I suspect, we are not faced with the prospect of shortages, we do have a right to expect--not that the College-Institute shall arbitrarily limit its enrollment, but that adequate academic standards be maintained. The day of the analphabetic rabbi should be over.



[with Oct 31, 1972]

The Future of the American Rabbinate  
and the Synagogue

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(Report on the Chugim)  
Philmore Berger, Recorder

I want to take this opportunity to thank those colleagues who acted as recorders at the Chugim held yesterday,  on The Future of the American Rabbinate and the Synagogue. Their notes were copious and detailed much of what went on at the sessions.

Mine is the task to collate, condense, and present to you the salient features of these reports, and to call to your attention the recommendations suggested by those who participated in the deliberation.

In the Chugim on The Future of the American Rabbinate and the Synagogue much discussion was generated by the Lenn study. The common factor of the Chugim was that this report is to be considered as an on-going report and not to be thought of as final in any respect or regard. We endeavored to take a good look at ourselves, in our roles as Rabbis, at our conference as we relate to it, and to our Union of American Hebrew Congregations with which our Congregations are affiliated. The Lenn report and the Chugim which followed were eye openers in many areas. While sociological in nature the report gave insights into our thinking and what is equally as important, our behavior which revealed what may well be termed *pr. e. 13h*. That the Union Prayer Book is our one unifying factor is nothing new but that some kind of meaningful structure, which would also include a process for change, is necessary for our continued survival, is in truth a matter in which most of our colleagues agreed. This desire for structure, for meaningful guide was a dominant theme in all the Chugim.



Several recorders reported that many of us found that the process of grappling with the material contained in the Lenn report and the process of speaking, rapping as it were, with ourselves, was as valuable as the report itself.

Some of the themes explored in the Chugim dealt with:

- 1) The meaning of tradition.
- 2) The role of the Rabbi and also the Congregant.
- 3) What does our theology have to do with our roles as Rabbis?
- 4) What does the Congregant expect of his Rabbi?

Other themes covered in the Chugim were:

- a) A marked diminution in membership roles.
- b) Is laity really interested in what congregations are all about?

One of the chugim spent considerable time discussing the restructuring of the Synagogue into a kind of "small chavurah" structure where the Rabbi would serve as a resource person and the Congregants would form a religious community or communities to serve various needs.

- c) Why is there an increasing number of our colleagues leaving the Rabbinate.
- d) Does the Hebrew Union College-Jewish Institute of Religion prepare us for the active Rabbinate?
- e) Can a Rabbi in our day and age find fulfillment?
- f) What does the term "success" mean?

One of our colleagues responded to the last question by stating "I want to be happy with myself. I want to come home and say, 'I did something today!'" Is this also success? Another Rabbi said, "I would be a happier Rabbi if I could be a more effective Rabbi". What does this have to say about success. In the final analysis almost all of the Chugim reported that the individual Rabbi must first come to terms with himself and that

when he does, he and he alone will be the judge of his effectiveness.

The matter of Jewish distance was handled by a colleague who said, "We are doing a better job than we think we are doing. Part of our problem with our Congregants lies with ourselves. How do we act and how do we behave and are we the model? If we expect more of ourselves than we will be in a position to expect more of our Congregants."

A number of colleagues felt that the distance between themselves and the Congregants came about as a result of their Rabbinical life style or in some instances as it was reported their lack of Rabbinical life style.

We really do not know what will be produced as a result of the seeds we are certainly planting. Time and time alone will reveal this - - - - but ours is the obligation to speak the word of God and help our people even against their will to be an *עדה חיה*.

Here now are some of the recommendations made by some of the Chugim:

- 1) That the conference and/or the College Institute encourage efforts which would enable Rabbis to share feelings with one another. That Kallahs for Rabbis, wives and families be instituted in various regional areas and that Congregations be encouraged to send their Rabbis to these meetings - meetings to be held on a regular and ongoing basis.
- 2) That the Hebrew Union College-Jewish Institute of Religion assume responsibility for creating an atmosphere in which students as well <sup>as</sup> ordained Rabbis can grow religiously and intellectually.
- 3) That the Central Conference of American Rabbis support its members in matters of placement, salary, tenure, and sabbatical leave.

- 4) That committees utilize men who are specially trained in given areas.
- 5) That the conference study the effectiveness of the Rabbi in the institutions of our establishments.
- 6) That the conference indicate a need for more meaningful discussion about the Rabbinic studies at the Hebrew Union College-Jewish Institute of Religion and the relevancy of this study to the active Rabbinate.
- 7) That the conference and the Union actively encourage movement on contractual, salary, and tenure matters as they effect the Rabbi and the Congregation.
- 8) That in a given area with a selected and volunteer group the concept of a central salary pool be tried. All salaries would be centralized in a fund and then would be paid by the conference or the Union from the taxed contributions of the affiliated Congregations.

The general conclusion to be drawn from the reporters record on the Chugim relating to the future of the American Rabbinate and the Synagogue is that which Dr. Theodore Lenn makes. "There seems to be a need for national or regional mechanisms for identifying the dissatisfactions and for dealing with situations, starting with admission to the seminary, seminary personnel capabilities, and later with the employed Rabbi and his individual situation."

The future of the American Reform Rabbinate and the Synagogue is in our hands. As we continue to search ourselves, to probe our institutions, to be self-critical, to talk openly and honestly with ourselves and our Congregants, we may yet, was the general overall impression of the Chugim, fashion a bright and satisfying Judaism for ourselves, our Congregation, and all the world.



[with Oct 31, 1972]

Comment on Lenn Report

C.V. 0/24

The origin upon which this report is based was the concern of the Conference with the rabbinic training which was available to candidates for the Reform rabbinate. Indeed, the name of the committee appointed to prepare such a report was "The Rabbinical Training Committee." It became clear to this committee that such a study must necessarily reach out to include a study of the nature of Reform Judaism, both lay and clerical. The engagement of a professional researcher became necessary. The report we now have is his, and is intended as a foundation for the continuing work of the Conference Committee, now known as the "Committee on the Future of the Rabbinate and the Synagogue."

The report is "descriptive and not prescriptive," and is intended only as a statistical source for the Conference Committee which is charged with preparing a report to the Conference which shall be both descriptive and prescriptive. This report must be that of rabbis and not of a sociologist, psychologist or learned layman. It must take the facts of the report seriously, but must also be aware of its limitations and inadequacies. The testing of the health of Reform Judaism must in the last analysis be by Rabbinic standards.

The most serious danger of the Lenn report is that it can easily lead to some minor adjustments which are superficial, and to the neglect of the major challenges which are crucial. It is with these thoughts in mind that I comment on the report.

The Reform Rabbi is increasingly forsaking the role of student, scholar, and teacher of Jewish learning. It is significant that those who do seek professional degrees choose those, in the main, which are not associated with the Rabbinate. In the group that has a low commitment to the Rabbinate there is a strong outreach toward graduate studies in non-rabbinical institutions. There is a drift away from specific Jewish learning. The H.U.C.-J.I.R. attracts only a small minority of rabbis interested in advanced studies.

The role of scholar is ranked lower by the Rabbi today than that of leadership in the Jewish community, pastor, priest, adult teacher, and religious teacher. The younger men show this trend away from Jewish scholarship more than those rabbis who have been in the Rabbinate for ten years or more. The report says it is a "reflection of some rejection by the younger generation of intellectualism in terms of specific Jewish scholarship."

Related to this condition is the fact that the congregant of the Reform Temple is rated today the highest in his own general educational experience. What cannot be escaped is that the training of the Rabbi is inadequate intellectually to meet the needs of the congregation. The report tells us that the congregant wants the Rabbi to be a scholar in the pulpit, not in the writing of books. This surely says that the laymen want to hear the Rabbi speak as a Jewish scholar.

The point of all this is that the Reform Rabbinate is becoming intellectually mediocre in the realm of Jewish learning. What is even more serious is that younger men choose this road toward mediocrity. A Rabbinate which is mediocre in Jewish learning is both a *sign* and a sure sign of spiritual deterioration.

The second major revelation of this report is the high percentage of Rabbis whose commitment to their office is very low or does not exist at all. There is an extremely high and positive relationship between a Rabbi's general satisfaction in his work and the type of commitment. It is no surprise to learn that those with the highest commitment enjoy the greatest satisfaction in their work. What is very disturbing is the high percentage which is neither committed nor satisfied.

A careful reading of the specific sources of dissatisfaction reveals that the failure to receive Sabbaticals for recreation and study, and the failure of the C.C.A.R. to secure "enforced arrangement on salary, pay raises, and tenure" head the list. The Rabbis increasingly see themselves as members of a trade union whose job is to protect their "rights." The tendency is to view the Rabbinate as a profession instead of a community of Jewish scholars and leaders in Israel. This condition of the uncommitted Rabbi who is dissatisfied with his office, and who sees the Conference of Rabbis as a professional union to secure rights and privileges points to something



radically wrong in the Rabbinate.

The third important fact to arise out of this study is the general dissatisfaction of both Rabbis and Seminararians with the H.U.C.-J.I.R. Fifteen seminararians, all members of a class of one professor condemn the C.C.A.R. for fostering the "worst American values of competitiveness and success." Two thirds of the Rabbis agree that the college has not inculcated its students "with lasting ideals (making for) a band of brotherhood." As one student says, "it did nothing to help us understand better our own values and attitudes."

There is great dissatisfaction with the academic standards and the spiritual influence of the seminary. One should not become excited by the doubts and skepticism of students. But one cannot ignore the statistic that 43% lean toward agnosticism, and the even greater revelation that many who came believing lost their belief at the H.U.C.-J.I.R. It appears that there is little if any community of purpose at the Seminary; 71% of the students feel a distance between themselves and the faculty. Is the College training students for their future as Reform Rabbis? Indeed what is the version of Reform Judaism presented to the students. These questions must be explored by our committee.

The report indicates that the College has never defined what a Rabbi is. It doesn't help him visualize the work he will do. Perhaps this is due to the fact that the study reveals that in large measure both the students and the alumni maintain that the professors of the H.U.C.-J.I.R. have no understanding of, but rather antagonism toward,

the congregational Rabbinate. What is most chilling were the remarks from the interviews which were reported as representative that students were not treated as adults and were not helped but ridiculed for their ignorance of Judaism. The study also indicates the general feeling on the part of the alumni that as a result of their studies at the college, they did not develop competence in Judaism similar to other professions. The belief is prevalent that the College does not prepare students either for the active Rabbinate or for scholarly pursuits.

The report deals with the word "crisis" as it applies to Reform Judaism. A majority of Rabbis and congregants say there is one today. Regrettably the report is very superficial here. It fails to probe the nature of the crisis. It also fails to relate the Jewish crisis in religious faith to the general dominance of secularism as a view of life. That is important and deserves careful study and a program of action.

The Lann report for me reveals three major critical conditions in Reform Judaism: the steady transformation of the Rabbinate into an office of mediocrity in Jewish scholarship and learning; the large percentage of Rabbis who are totally uncommitted or mildly committed to the office of Rabbi and an equal number of unsatisfied men who are in the Reform Rabbinate; and finally, the unquestionable agreement by many that the H.U.C.-J.I.R. has failed in the past and is failing in its spiritual and academic program. It is not unfair to

say that the center of the crisis is the poor and inadequate Rabbinic training which is now provided for the modern Reform Rabbi.

The danger which threatens us now is that this report will lead to some minor adjustments and some trivial curriculum changes or some more expert public relations.

The Lenn study has gathered considerable data and Dr. Lenn and his associates have ordered the data in categories that were relevant with respect to their specialties; however, there is need to re-evaluate the data in terms of our own categories; perhaps new cross references between the various questions should be looked at by some of our Rabbis who have both training and expertise in the area of research.

I trust that the committee will evaluate the report without fear of antagonizing established institutions of Reform Judaism. If we are convinced that the situation is critical, we are duty bound to confront the Rabbinate and the layman with our convictions.



INSTITUTE FOR JEWISH POLICY PLANNING AND RESEARCH  
OF THE SYNAGOGUE COUNCIL OF AMERICA

Research Prospectus

The Institute for Jewish Policy Planning and Research intends to be a retooling device for American Jewry, by promoting the study and analysis of major issues confronting its future vitality. Before outlining areas proposed for such examination, it may be useful to articulate some of the general assumptions underlying the concerns of the Institute:

The geographic, educational, family, occupational, and religious situation of American Jews is vastly different today from what it was a generation ago, when the destruction of European Jewry and the creation of the State of Israel last inspired a major growth of American Jewish institutions. The status of most middle-aged American Jews today, with respect to these factors, was shaped largely by tensions inherent in immigrant status and the Depression. The life-style and institutions they have created upon leaving the ghetto, and the expectations of their offspring, are quite different from the life-style in which they were raised. The immigrant culture of the urban first-generation American ghetto has not been retained -- in fact, has often been forgotten intentionally -- as the price of assimilation into the larger environment of America. Fleeing this immigrant status, the assimilating Jew did not wish to, and in fact did not, transmit that culture to what is now the bulk of the young adult population of American Jews.

As a result, Jewish identity today among the majority of adult American Jews is increasingly peripheral to their overall lives and priorities. The social, educational and economic environment of Jews is now very much like that of other Americans. Moreover, with the breakdown of Jewish stereotypes, the possibility of full assimilation is open to the Jew in America to an unprecedented degree.

Most American Jews sense this possibility consciously or unconsciously, and even the most peripheral feel uneasy about full assimilation. This uneasiness may be reflected in part by the fervent support for Jewish survival elsewhere -- particularly in Israel and the Soviet Union. Although he may be something less than an active Jew himself, the American Jew is increasingly moved to recall the Holocaust and the Resistance, to cry "never again," or to romanticize the harsh recent past, as in "Fiddler on the Roof." Having achieved a high degree of assimilation, the American Jew has become affected by the general malaise of America in the 1970's: alienation, commercialization, loneliness, rootlessness, incipient fear of racial violence, lack of belief in the morality of American politics and politicians, marital instability.

However, these very circumstances -- his drawing back into himself, looking for things to believe in, people to relate to, ways to keep safe from fear -- may have positive potential for the American Jew, who may now be open to new approaches, including new Jewish approaches.

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But the organized Jewish community will find it difficult to provide these approaches. The present organizational and geographic situation of the Jew in America is extremely dispersed and decentralized. There is no "typical" Jewish response to an issue or idea, except about Israel and Soviet Jewry, which relate basically to Jewish survival. These issues are concentrated upon partly because there are no other issues upon which the diverse Jewish population can find consensus. Jewish educational institutions and social service agencies, for instance, have difficulties largely because there is no general Jewish consensus on such matters.

Thus American Jews are unified on the issue of survival, but divided, fragmented into countless groupings when it comes to the content of survival. It must be asked whether, if Israel were to achieve peace and security, and Soviet Jews their freedom, American Jewry would still have a reason for being actively Jewish. It is altogether possible that without a new consensus on Jewish priorities in America, the American Jew will within a short-period be unable to maintain his basic institutions -- synagogues, schools, social services, fraternal groups, and the organizations which represent them. The problem is not a superficial one, that of recruiting new leadership, improving group relations, enrolling more people, increasing fund drive targets; the problem is nothing less than "why be Jewish?" Jewish identity has so long been taken for granted, as a peripheral concern, and in many ways as a hindrance to the emergence of the Jews from the ghetto into greater America, that now that the Jewish community has actively to create its own Jewishness, it may be at a loss to do so.

It is a time for new ideas and new insights into old problems, and for the application of old ideas and old insights into new problems. It is the intention of the Institute for Jewish Policy Planning and Research to stimulate intensive and imaginative studies of these problems facing American Jewry; and to consider carefully and prudently various policy alternatives for revitalizing Jewish life in America and dealing with major public issues affecting the American Jewish community.

The resources of the American academic community, which includes many noted Jewish scholars, have not been brought adequately to bear on the analysis of these issues. Nor have they been engaged in long-term planning of Jewish policy. Through the contracting of special research projects to selected scholars, the Institute hopes primarily to draw on this academic talent for research and analysis currently needed, and additionally to stimulate interest in working in the future on issues which may be of special concern to American Jewry. The topics of highest priority for research to be contracted during the next year are listed below.

Additionally, the Institute proposes to publish a bi-weekly analysis of timely Jewish policy issues, outlining the problem and various alternative resolutions; to organize periodic conferences, seminars, task forces and lectures to bring together academic experts and Jewish community leadership for deeper understanding of these issues; to develop the capacity to respond to requests, from public officials and Jewish agencies, for information on various subjects of Jewish policy concern; and, through the development of fellowship programs, to stimulate the interest of young scholars in investigating these topics of vital concern. These proposals are also described below in greater detail.

[Oct 1972]

## Research Topics

MBL  
done it!

### 1. The Jewish Student Experience

- a. profile of Jewish college students: the role and extent of Jewish background and education, other Jewish experiences, and Jewish religious experiences, in shaping the attitudes and activities of Jewish students.
- b. factors influencing changes in the Jewish student experience since the mid-1960's: the Vietnam war, the 1967 Arab-Israeli war, the plight of Soviet Jewry, and other issues that may affect the commitment to or alienation from Jewish identity.
- c. survey of Jewish institutional affiliations at college: Hillel, Yavneh, other Jewish religious groups, Jewish fraternities, Jewish student newspapers, and other Jewish student organizations.
- d. Jewish Studies programs: content, status, purpose, reasons for student and faculty interest, etc.
- e. the Jewish student press: affiliation with the Jewish organizational establishment, or the new Jewish left; content; circulation; finance.
- f. Jewish student political views: particularly on Jewish-related issues such as Israel, the Palestinian movement, Soviet Jewry, quotas, etc.
- g. Jewish students' personal future expectations: organizational affiliations, job expectations, marriage expectations, geographic location, etc.
- h. the phenomenon of Jewish participation in new non-Jewish religious movements: the Jesus movement, Hare Krishna, etc.

### 2. Opportunity in American Higher Education: Equal or Preferential?

- a. trends in college admissions: projected enrollment of Jewish students, and of other ethnic minority students.
- b. analysis of use of quotas, minimum and maximum, in college admissions.
- c. analysis of use of quotas in faculty and staff employment.
- d. Jewish organizational policies: current, and possible alternatives.



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### 3. The Synagogue in Jewish Life

#### a. synagogue affiliation

- 1) statistical survey of congregations, membership size, membership patterns (age, number of children, income level, etc.), geographic distribution.
- 2) type of religious observance, activities, and functional priorities.
- 3) trends in new synagogues: purposes, buildings, rabbis, schools, social and other activities.
- 4) relationship of synagogue affiliation to other modes of participation in the Jewish community.

#### b. non-affiliation

- 1) survey of numbers of non-affiliated Jews, background, and reasons for non-affiliation.
- 2) analysis of Jewish content in their lives, and what replaces the religious, communal or social needs which might be met by synagogue affiliation, if anything.
- 3) survey analysis of their perceptions of their Jewish identity, and of the representativeness of Jewish institutions, as compared with the attitudes of affiliated Jews.

### 4. The Jewish Aged

- a. demographic survey: current and projected.
- b. analysis of the effects of recent social patterns -- in family relationships, attitudes of youth toward elderly, economic status, etc. -- on the quality of the aged years and the need for specialized care and institutions.
- c. survey of Jewish institutions and programs, and their impact on the quality of life for the aged and their families.
- d. projections of future demand for such programs and institutions.
- e. role of Federation support of programs and institutions, and planning for the training of specialized social workers, nurses, and other service personnel.

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## 5. The Jew and Medical Care

- a. patterns of health care for the Jewish community: use of doctors, community clinics, hospitals, etc.
- b. financing of health care for the Jewish community: general health insurance, medicare and medicaid, Jewish philanthropies.
- c. proposals for improving health care delivery for the Jewish community.
- d. models for Jewish community involvement in health care delivery and preventive medicine.
- e. the Jewish role in the profession of medicine.
- f. the role and problems of the Jewish hospital.
- g. special factors relating to psychiatry: Jews as psychiatrists and as patients.

## 6. Jewish Marriage and Family Patterns

- a. demographic studies and projections: life expectancy, age at marriage, number and spacing of children, length of widowhood, etc.
- b. differences and similarities to the general population.
- c. marriage
  - 1) role of Jewish religious or traditional values in influencing marriage decisions.
  - 2) Jewish community substitutes for the traditional matchmaker.
  - 3) intermarriage: trends and effects on offspring.
- d. special problems of the single adult: unmarried, divorced, widowed.
- e. long-term trends in the Jewish family structure: size, spacing, relationships, residence, etc.
- f. values, traditions and divorce rates among Jewish groups.

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7. The Jewish Community in Transition

- a. neighborhood migration patterns: successive location and size of Jewish communities, particularly with reference to balance between city and suburb, and areas of the country, and neighboring ethnic residential patterns.
- b. the Jewish community and the "social issue"
  - 1) Black-Jewish relations.
  - 2) analysis of currently controversial issues as cases: quotas in education and employment, and public housing policies.
- c. survey of new models of Jewish community/neighborhood structures:

8. American Jewry and Public Policy Formation

- a. identification of "Jewish interests."
- b. how these interests are asserted: by whom and through what processes in the American political system.
  - 1) role of general Jewish public opinion.
  - 2) identification of Jewish "opinion-makers."
  - 3) role of Jewish organizations and lobbies.
  - 4) Federal channels: Congress and Administration.
  - 5) utilization of Jewish public officials.
  - 6) contributions of Jewish money to political causes.
- c. projections of effects of recent reforms in campaign and electoral procedures on future efforts.

9. Jewish Education

- a. survey of schools (yeshivot, day schools, synagogue-affiliated programs) and enrollments.
- b. financing.
- c. status of proposals for and support of various formulas of Federal aid to private education.
- d. teacher supply and training.
- e. projections of enrollment demand.
- f. analysis of curricula, and proposals for curriculum revisions.
- g. the role and teaching of Hebrew language.



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10. Recruitment of Jewish Leadership

- a. current and historical patterns of recruitment: are there typical ladders, or training grounds?
- b. age and educational structure of Jewish organizational leadership, lay and professional.
- c. policy strategies for developing more effective recruitment patterns.

11. American Experience of Aliyah

- a. statistical survey: who goes, who comes back, trends and reasons.
- b. experience of Americans on aliyah.
- c. factors leading toward increased immigration in the future.
- d. factors leading toward decreased immigration.
- e. future projections and policy implications.

12. Effects of Jewish Religious Observance

Effects of traditional ritual observance on:

- a. economic and occupational status.
- b. family relationships.
- c. geography of neighborhoods.
- d. mental and physical health.
- e. political attitudes.

[Oct 1972]

"Analysis" Topics

1. Soviet Jewish Emigration. This piece would analyze the factors affecting the current and anticipated future outflow of Jews from the Soviet Union. It would draw upon various analyses presented at the Institute's recent consultation with leading American Sovietologists, and upon subsequent information -- about the Soviet Government's waiving of the emigration tax for some families, about the role played by American businessmen dealing with East-West trade issues, and about the effect of and prospects for passage of the Jackson amendment. It might also analyze possible future developments in East-West trade relations, with a view toward determining what levers, particularly through Congressional action, might be potentially available.
2. Quotas and the Jews. This issue would analyze the current controversy over the use of preferential employment (quotas, goals and timetables, etc.) by the Federal Government through affirmative action programs. It would attempt to clarify some semantic confusions, and to determine to what extent such policies have been used to decrease rather than increase equal opportunity -- and more specifically, to discriminate against Jews. It would also try to analyze the implications of the controversy itself for intergroup, especially Black-Jewish, relations.
3. Jewish Reactions to Integration. This analysis would focus on Jewish community reactions to current proposals for residential racial integration, such as low-income public housing under consideration for Forest Hills, New York and other cities. It would review Federal policy, related Constitutional questions, and local political factors in an attempt to provide a framework for understanding the controversy. It would also explore various policy alternatives for resolution of future integration controversies which have the potential for polarizing Black and Jewish interests.
4. The Jewish Vote. This issue would analyze, after the 1972 Presidential election, the voting patterns of American Jews -- with a view toward understanding what factors (e.g. Israel, Soviet Jewry, economic status, quotas, etc.) motivated Jewish political preferences. It would also review the role of the press in building the notoriety of the Jewish vote in this election. An attempt would also be made to clarify anticipated long-range allegiances and political patterns, which could indicate future policy problems for the Jewish community.

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5. The Israeli Elections. This piece would provide an early view for Americans of the forthcoming 1973 elections in Israel, presenting the various parties, personalities, and issues which are likely to determine its outcome -- and future Israeli policies, domestic and international.
6. Oil as a Factor in American Middle East Policy. This analysis would provide a summary of recent agreements between American oil companies and Arab oil-exporting countries and their anticipated impacts on U.S. energy policy in the future, with particular reference to implications for American foreign policy in the Middle East.
7. & 8. Two Analyses of Health Issues:
  7. Health Delivery and the Jewish Community. This would present new views of Jewish community health needs and the use of the organized community framework as a vehicle for delivering health care.
  8. Medical Ethics, Public Policy and the Jewish Community. This would analyze various ethical and policy issues arising out of new medical technologies -- such as organ transplants, other life-sustaining techniques, and genetic controls -- with a presentation of Jewish viewpoints and alternatives.
9. Havurot: Youth Culture Product or Jewish Revival. This issue would explore the roots of the Havura movement, describe current examples, and analyze the prospects for them as a long-range factor in Jewish religious culture.



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### Live Functions

The Institute proposes to sponsor periodic seminars, task-forces, conferences and lectures on various policy issues. One seminar, on Soviet Jewry and U.S.-Soviet trade relations, was already initiated by the Institute in early October; it brought together noted American scholars of the Soviet Union with American Jewish organizational leaders, to analyze the connections between the Soviet Jewish situation, particularly the emigration tax, and the new trade developments. Such day-long, small (25 people) seminars can have significant value in informing the Jewish organizational leadership of academic viewpoints on policy issues. Task-forces would be held to convene experts to study complex issues over a longer time frame, by analyzing the problem, apportioning various tasks to individual scholars, and ultimately reconvening and issuing a summary report. The Institute would also hold conferences, which would entail a series of meetings for the presentation of various policy ideas to larger audiences, including Jewish community participation or public participation in Washington, New York, and other cities. Lectures would also be sponsored to bring the ideas of leading figures to larger public audiences.

### Research on Request

The Institute will attempt to develop the capacity to serve the Jewish community and public officials by providing, on request, information about various Jewish policy issues. This capacity would include an adequate basic reference library and a coordinated staff -- perhaps drawn from students and other volunteers -- which could be mobilized to research and present the information. The potential users would be the policy-makers and position-takers: Jewish organizational leaders, rabbis, Congressmen, and Administration officials.

### Fellowships

The Institute will explore the initiation of an academic fellowship program in Jewish policy studies. The purpose of such academic fellowships would be primarily to stimulate scholastic interest in issues of vital concern to American Jewry. By providing incentives and the means to do doctoral dissertations and post-doctoral research in these areas, the Institute would play an important role in developing young talent to assist the Jewish community in the future. Such fellowships would also serve to sponsor valuable research projects themselves. The Institute would have to develop the staff capacity to publicize, and then process and review applications for, these fellowships, which would be competitively awarded on a one-year annual basis.

SCA PROGRAM PLANNING COMMITTEE  
Meeting, October 24, 1972, 3:30 p.m.  
432 Park Avenue South, New York

MINUTES

PRESENT: Rabbi Irwin Blank, Chairman  
Mr. Moses Hornstein  
Rabbi Bernard Rosenweig  
Rabbi Elkanah Schwartz  
Rabbi Henry Siegman  
Rabbi Daniel Silver  
Rabbi Saul Teplitz  
Dr. Ruth Waxman  
Mr. Ira Silverman  
Mr. George Johnson

Rabbi Blank opened the meeting by introducing the members of the committee, Ira Silverman, Director of the Institute for Jewish Policy Planning and Research, and George Johnson, the Institute's Director of Research.

Mr. Silverman presented to the committee a prospectus of projected Institute activities, including an introduction of general purposes, outlines of twelve possible areas for commissioned research, descriptions of topics for Analysis, and suggestions for future Institute projects including task-forces, conferences, seminars and lectures; research on request; and academic research fellowships. He briefly summarized these items, and invited comments and questions.

Rabbi Schwartz raised several questions, relating basically to whether the projected research studies would approach the subjects under consideration with a special religious perspective. He also mentioned problems raised by earlier suggestions for studies, in such fields as Jewish education.

Rabbi Silver questioned the whole process of contracting research, pointing to difficulties which other Jewish organizations have had in obtaining the written material for which they had paid. He also stressed the need to know the extent and value of existent and current research in all the areas in which the Institute was thinking of doing research. He later expressed his preference for a symposium or task force-format, such as that used by Daedalus.

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The committee turned its attention to the first-listed topic, the Jewish Student Experience. Various members expressed skepticism about the value of doing new descriptive research on areas such as Jewish Studies Programs. Dr. Waxman also pointed out that new student generations turn over every few years, and long-range studies on some of these topics may be out of date before they appear in print. She also suggested broadening the topic to include non-student Jewish youth, who are often ignored in such studies; and Rabbi Teplitz suggested that Jewish faculty members, whose ranks have been growing in recent years, also be included. Despite these problems raised, the group generally expressed strong interest in having the Institute explore further some of the issues of Jewish youth identification, religious participation, and particularly the recent phenomenon of Jewish youth attraction to other religious movements, such as the Jesus Movement and Hare Krishna.

Noting the time constraint of the meeting, and the evident difficulty of proceeding in detail through each proposed topic, Rabbi Blank suggested that the committee attempt to assess priorities from among the numerous research areas outlined. The committee indicated its general preferences for further investigation into three broad areas: Jewish Marriage and Family Patterns, the Jewish Community in Transition, and the Jewish Student Experience. It was suggested that the Institute staff consult with academics knowledgeable in these areas for further guidance on what topics have already been studied adequately, are currently being investigated, or need further research.

The committee expressed its interest in meeting periodically with such academic consultants or members of the Research Advisory Panel, to exchange views and bridge the perceived gap in perspectives on these subjects held by the religious agency leaders and the academics.



# analysis



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#30

December 15, 1972  
10 Teveth 5733

## THE LONG RANGE SIGNIFICANCE OF THE NEW JEWISH CONSCIOUSNESS ON CAMPUS

An important phenomenon is taking place in the environment traditionally viewed as one of the centers of assimilation and intermarriage - the American college campus. Young Jewish men and women are getting together in growing numbers to form a Hevrah, a Havurah, a Bayit, a Kibbutz, a Kosher Kitchen, a Jewish student newspaper. The pattern is unmistakable: more than fifty new Jewish student newspapers and periodicals, forty to fifty Free Jewish Universities, over three hundred colleges now offering courses in Hebrew or Judaica. While it is still true that this phenomenon involves a minority of the Jewish student population, this growth of Jewish student activities is nonetheless remarkable and unanticipated.

During the fall, the Westwood Free Minyan at UCLA built a sukkah, as did the Hevrah at the University of Bridgeport (Connecticut). At Yale fifty-five of the 1,600 Jewish students eat at the Kosher Kitchen. At Wesleyan University (Connecticut, a Methodist-founded institution), close to all of the 500 Jewish students are Jewishly involved in some way, with fifty to sixty sharing a weekly Shabbat dinner and Saturday seudah shelishit. Network, the North American Jewish Student newspaper, reported recently that the Bayit - or communal living experience - is spreading: one at Columbia (thirty members); one in Brooklyn (six members), and others in Cleveland, the University of North Carolina, UCLA, Wisconsin... Then there are the more active Hillel Houses, Jewish Student Unions, and coffee houses.

As noted by Judyth R. Saypol in the December 1972 National Jewish Monthly, there has been an "overnight" expansion of accredited Jewish studies at American colleges and universities, following a steady but undramatic growth of such programs since World War Two. "When Arnold Band did his Jewish Studies survey in 1966", she writes, "he noted that there were no Judaica courses offered in 22 schools which had otherwise highly-rated comprehensive programs in the humanities and social sciences. Virtually all of these schools now have such courses." A recently published catalogue of Jewish Studies in American Colleges and Universities<sup>1</sup> lists 324 colleges in the U.S. offering at least one such course, forty schools with undergraduate majors in Judaica, and twenty-five with graduate programs. The dramatic upsurge in student interest is illustrated by the growth of the Queens College program from the first course, offered in 1970 as an honors program tutorial, to thirty courses enrolling 1,300 students in 1972.

These interrelated developments have been occurring simultaneously with an ethnic and religious revival in America which cuts across all religions and ages - but has particularly affected youth.<sup>2</sup> It should not be surprising that some of the ways in which the young are expressing their interest and involvement with religious and ethnic culture should bear common marks: the commune ideal, the ever-present guitar, intense spiritual fervor, and other elements of "youth culture".

For a number of reasons the new resurgence of innovation and identification by Jewish students on campus has been viewed cautiously by some observers, who have had doubts about the authenticity and lasting character of these developments. This issue of Analysis examines some of these doubts, discusses the nature and origins of the new Jewish consciousness, and its possible long range significance for the American Jewish community.

#### QUESTIONS OF AUTHENTICITY AND DURABILITY

Dr. Alfred Jospe, National Director of the B'nai B'rith Hillel Foundations, three years ago was asking valid and important questions about the then brand-new developments on campus: "Are an emphasis on love and celebration, a search for community, the quest for meaning, ipso facto religious?" Secondly, is reading poetry and singing folk songs on Erev Shabbat worship? Third, is it "Judaism?"<sup>3</sup> By 1972, with the religious revival expressing itself in new and varied forms, Jospe noted two distinct types of religious rebellion - one toward tradition, and one away from tradition. The former, according to Jospe, may find its expression in the study of Buber or worship in a Hasidic style, and the latter in such things as astrology and mystery cults.<sup>4</sup> For Jospe, then, while the campus situation is still problematical, early doubts about havurot have faded, as they have turned toward tradition.

Another view, that of Rabbi Wolfe Kelman, executive vice-president of the Rabbinical Assembly, is that the havurah will pass away as "youth culture" dies out. Kelman does not find any significant connection between the Jewish Studies programs, the Jewish student press, the bayit movement, and the havurah. Kelman believes that Jewish Studies programs have developed steadily since the turn of the century and are not a new phenomenon. He views the Jewish student press as an artificial construct based on the Jewish Agency-funded Jewish Student Press Service. To Kelman, these two developments and the trend toward Jewish communal living units, which he sees as campus-oriented, are to be distinguished from the havurah. Kelman would limit the term havurah to those two groups of Seminary graduates and drop-outs at Havurat-Shalom and the New York Havurah - which he sees as attempts to establish counter-seminaries, attempts which he thinks have already failed. According to Kelman, the views expressed in his Conservative Judaism article a year ago have already proved accurate:

"This observer tends to believe that the significance of the havurot has been highly exaggerated, partly by the need of some Jews to convince themselves that like the Church, Judaism has also produced radical dissenters. I am inclined to suggest that this artificially inflated dimension of the youth culture will prove to be a passing fad remembered nostalgically by those who are easily seduced by slogans and fashions which promise instant eschatology, and by schools where students and teachers are interchangeable, love is God, and the greening of America is inevitable."<sup>5</sup>

But while it is true that neither of these original havurot has developed into a counter-seminary, an increasing number of young Jews are adopting not only the name, but the communal idea, expressed in numerous forms and under numerous names.

James Sleeper, in The New Jews,<sup>6</sup> defends the original havurot: "...there is no setting in which Jewish language, symbols, and values are publicly articulated, shared, celebrated and employed to embrace (the) experiences of the young. The controversial havurot are at least halting bootstrap operations in the creation of such communities, which may explain in part why havurah members who serve as Hebrew school principal and teachers in the greater Boston and New York City areas seem to enter their classrooms with an authenticity which has proved to be compellingly attractive to their students. Because havurah members embrace youth culture in order to transform it, they are excellent meeting points between the young and the tradition."

A third aspect of the skepticism regarding the authenticity and durability of the "new Jewish consciousness" on campus is reflected in the recent debate going on in the pages of Sh'ma, a biweekly journal of Jewish opinion, on whether the Jewish Free University reflects serious study and commitment or is just the latest college fad.

Some of the skepticism about the authenticity of the havurah, the seriousness of the Free Jewish University, etc., however, is not based on doubts about authenticity and durability, but on psychological factors. Some cannot understand the return to archaic customs and forms, thought to be burdens which were left behind in the old country or in the ghetto. For others it is simply a parental attitude that young people will always be children,<sup>7</sup> and need not be taken seriously. Yet a third, unarticulated, assumption is that the college experience itself is not all that significant in the long run. This is largely a projection of the college generations of the 1930's, which expressed their radical discontent with the failure of the American Dream to make good on its promise - only to see World War Two transform their world - bringing acceptance and houses in suburbia on the one hand, and a new Jewish self-awareness on the other. Thus these skeptics remember that they too were swept up in the currents of their college years, only to be sent in completely new directions by forces they had little way of anticipating. This view was, in fact, strengthened during the 1950's and early 1960's, when what radicalism and rebellion there was on campus left little impact on those generations of college students.

\* \* \*

While some of the doubts raised about the authenticity and durability of this "new Jewish consciousness" on campus must be taken seriously, there are three fundamental reasons for viewing this havurah/bayit/Jewish study movement as a phenomenon of lasting significance: the first is based on an understanding of patterns in history; the second concerns the character of new Jewish innovation associated primarily with college campuses today; and the third regards the evidence of the spread of this innovation to the "adult" world.



### HISTORICAL FORCES AT WORK

Although it is impossible to anticipate the future, the recent past has worked an upheaval equally significant for American Jews as the Second World War, the effects of which will dominate the life of the next generation. The signal events - one hardly needs reminding - are, of course, those beginning in the late 1960's: the Tet offensive and massive opposition to the Vietnam War culminating in the nationwide student strike in May 1970; the assassinations of Robert Kennedy and Martin Luther King and the violent Chicago Democratic National Convention - all in 1968, and like the Second World War, experienced by all Americans, not just Jews; and finally the Six-Day Arab-Israeli War, with its unique impact on American Jews. This dramatic confrontation with the forces of extermination, resulting in overwhelming victory, set free new forces at a time of rising ethnic consciousness (originating in part in the new Black consciousness) and general dehumanizing forces in America - overcrowding and pollution, excessive competitiveness, the banality of brutality and murder seen nightly on TV news, and the growing trend toward dispersion to unfamiliar school and work environments. In the Soviet Union, the 1967 Six-Day War has revived a long dormant Jewish National Movement, at first small, but now massive, among Russian Jews. The intensity and now the extensiveness of the exodus from Russia by tens of thousands of Jews - in face of official anti-Israel and anti-Jewish policies, to a country which is the arch-enemy of its supposed mideast allies - this courageous and massive defiance in the name of the Jewish People has mobilized and shaped American Jewish consciousness in ways Hebrew and Sunday Schools could not begin to approach.

These are the forces which form the background of the current generation of Jewish college students at a time when 80% of all college-age Jews are in college - and when Jews comprise a substantial minority of all students at most of the major university campuses across the country.

Indeed, who is to say that some massive calamity does not lie just ahead to reshape again our thoughts and actions? Yet, barring such an event, the forces at work - which build on the larger perspective of the Holocaust and the creation of the State of Israel - are reinforcing each other in a way which suggests they will be around for quite a while. Thus, unlike the college experience of the currently middle-aged generation, which preceded basic historic turning points, what is building on the college campus will be riding with the tide of history rather than against it. Therefore, patterns of thought and patterns of life that are worked out by this extremely self-conscious generation of young Jews are likely to remain a force both on campus and in the lives of those who pass through.

### DEVELOPING A NEW LIFE-STYLE

Secondly, if we look closely at what young Jewish college students are doing, we can see its long range implications. What they are about is not some sort of cop-out - such as drugs or a meditation journey to nirvana (although some admittedly are taking this route) - but a self-conscious attempt to define who they are in terms of the history of Jews and the Jewish tradition in order to create a way of living in the modern world, not just at college. In this regard, these young people are going beyond a search for transcendental reality which

lead some Jews to Hare Krishna, Yoga, and the Jesus Movement, combining their search for an understanding of mysteries of life and their ethnic consciousness by adapting traditional religious forms - yielding communities which not only engage collectively in fervent davening, but in the mundane tasks of living. In certain respects, for example, communal living arrangements - the Bayit and the Kibbutz - may not survive exactly as they exist on campuses today - but the basic thrust of such arrangements will remain. In an article published recently in Network, a member of the University of North Carolina Bayit illustrates - rather inadvertently - how much this movement is an outgrowth of the individualism and alienation of American life and the need to bring order into one's existence out of the chaotic world all around, as well as the need to assert one's distinctive Jewishness: "Our home is Kosher. The responsibility of keeping the house in order is divided evenly among us, each member responsible for a different task each week. The importance of our working together in a communal spirit on even the most mundane of jobs has been immeasurable in the Bayit's development. We view the personal interaction as a significant element in the growth of the community". The ideology of these young men and women is as much a life-style of cooperation and mutual interdependence, as it is what the writer says explicitly: "We unify around this single theme: our belief that Jews are a people and that Judaism is a life-style, encompassing religious, cultural and humanistic values".

Nor are these efforts self-consciously directed only toward the college campus. A published letter from the UCLA-based Westwood Free Minyan suggests, rather, that these young Jews are, like their elders, interested in Jewish survival - and not merely in subverting extensions of the "counter-culture". The letter states: "In order to avert the untimely death of Judaism in this country, alternatives to the synagogue-syndrome have begun to spring up. Most of these alternatives have taken the form of the "havurah", a group of friends who gather for study and prayer within a Jewish framework".

Some of these group activities include Shabbat morning services at members' homes, with simultaneous davening in Hebrew and English, open discussion of prayers and the Torah portion, "being able to keep Shabbat and wanting to..." (their emphasis) coming together for Havdalah, breaking Yom Kippur fast together as a community, building a Sukkah as a community". "The key word," the writer emphasizes, "is definitely community".

Only someone unfamiliar with Jewish history and religious culture could view the values of mutual interdependence, the centrality of the Jewish community, and the importance of practical living patterns as products of "counter-culture". It is, however, perfectly understandable that these values and expressions of them seem "foreign" to a brand of Judaism to which "community" is but a vague term, and for which traditional observance is thought of as arcane.

But to these small clusters of young Jews springing up nearly everywhere that significant numbers of Jewish college students can be found, the model of the integrated Jewish life-style answers a deeply felt need to understand themselves and each other, and to chart a way of life. And it is in this last regard that we find its long range significance. These young Jews are consciously looking for a life-style that will take them through life - not just through college. As this self-consciousness of young Jews builds, they will want to continue to express it wherever they live. They will want close, tightly knit, communities, rather than huge synagogues. They will want to study in small groups - and will prefer to pay for three teaching rabbis, rather than for one

administratively overburdened rabbi and a huge, highly mortgaged, building. They will weave their Jewishness into the fabric of their lives, rather than saving it for a few days a year, and will define it in terms of knowledge and behavior, rather than through organizational programs, lox and bagels, and fund-raising drives.

#### BRIDGES BETWEEN THE GENERATIONS

Despite all the skepticism, however, Jewish leaders are pleased at these recent developments, and have encouraged them. Dr. Jospe, and the B'nai B'rith Hillel Foundations have sought new and innovative leadership and staffing for the Hillel Foundations, which have been catalysts for much of the current resurgence of Jewish studies, innovating religious ritual, and utilization of Jewish values and behavior to meet the young Jews' needs.

Dr. Gerson D. Cohen, the chancellor of the Jewish Theological Seminary, recently stated that the "young people today are in the vanguard, leading their elders in a common search for religious roots". The elders, he said, "have sensed from time to time that elements in some of our services or in some of our communal institutions, are out of step with our time. But it is our young people who have had the courage to remind us that some of these forms were merely habits, and that reexamination of classical tradition might reveal forms more relevant to our immediate needs".

Dr. Cohen noted that much of the most important creativity has originated from young people who have been associated with Seminary-related activities - notably Ramah camps, and the Melton Research Center of the Teachers' Institute. In these remarks to a meeting of Conservative lay leaders on November 16, 1972, Dr. Cohen emphasized the role of the young in the continued growth of the Conservative movement. The elders, he said, "must listen to our young people, experiment with them, and join them in formulating the Conservative Judaism which will serve their needs and their children's needs".

The havurah/bayit movement, however, is not, consciously at least, part of the Conservative movement. It should be noted that those involved in the new groups are from diverse backgrounds - many Conservative, but others from Orthodox and Reform, unaffiliated or secularist, Zionist and non-Zionist backgrounds - and that there is no necessary assurance that the matured havurot will wind up affiliated in a formal way with the Conservative or any of the other movements - even if they are ideologically akin. Much will depend on what happens in individual communities where synagogues exist. Moreover, it is likely that for significant numbers of these "new Jews", the logical extension of havurot will be aliyah, rather than small American communities held together by a combination of religious and ethnic drives.

#### THE HAVURAH IDEA SPREADS

Dr. Cohen's remarks nevertheless signify a bridge between the younger and the older generations. This, the third point, is that the example of the havurah and its spirit are already of interest to many older, "affiliated Jews".

During the fifties, in fact, new Orthodox communities in such places as Brookline, Philadelphia, Washington, St. Louis, and Berkeley, were created around a concept not dissimilar to the havurah. These are small synagogue communities with significant numbers of members with ordination, who earn their livelihood in



non-Jewish professions, who may not have a "professional" rabbi at all, and who pursue regular and advanced classical textual studies. More recently, and largely under the impact of such communities as Havurat-Shalom in Somerville, Mass., and Fabrangen, in Washington, D.C., congregational havurot have been started by suburban synagogues in Chicago, Philadelphia, Boston and Washington. For example, several Conservative Washington, D.C. congregations have new havurot which get together for a small group service and Torah study Shabbat mornings in an informal setting. Jacob Neusner, in a recent United Synagogue Review article, noted the existence of "less intensive" experimental small groups of adults - Reconstructionist Foundation groups in a dozen cities, and four havurot in Denver, Colorado. Neusner, who has studied the havurah movement for some time, is equivocal about the long range impact of havurot: It "may end up merely a fad or it may serve as a regenerative force in Judaism".

There are few signs of the disappearance of havurot, however, even as "youth-culture" rapidly disappears as a major factor in the life of college students. The opposite is in fact the case. Such groups as Havurat-Shalom and Fabrangen, two of the most important of the early "havurot" are alive and healthy. Havurat-Shalom, most of whose members are graduate students pursuing careers as Jewish teachers or Jewish professionals, while not a counter-seminary, has nevertheless become a magnet attracting both Jewish high-school students and college drop-outs. Fabrangen has been invited to hold services at a number of local synagogues.

#### THE RELEVANCE OF TRADITION

The strength and the future of the havurah movement and the related phenomena sprouting both on and off campus can be found in the currents of history. America has played a peculiar trick on the last few generations of American Jews. After permitting, encouraging and accelerating the assimilation of each succeeding generation of Jews - bringing Jews fully into the mainstream of American life, the American Dream for many, especially the young, has largely spent itself.

Young American Jews, secure in their Americanism, are neither defensive about being American nor about being Jewish. They see not only the contradiction between American political rhetoric and the behavior of Americans toward each other and in the world, but between Jewish religious rhetoric and the quality of Jewish life. The distance between talk and action, within American political life, and within the religious community, has set young people on a search for examples of life that have coherence and meaning. The impact of the Six-Day War and the Soviet Jew's Zionist resurgence has, along with increased domestic ethnic consciousness, challenged young Jews to find direction from the very Jewish tradition their parents and grandparents elected to relegate to second place as the price of acceptance in America. Thus we find new, more personal, and more practical life-related groups in Chicago, Chapel Hill, Washington, Boston, New York and elsewhere - writing new prayers and new services to satisfy their need for a personal relation to HaShem, and forming new communities to satisfy their need for a personal relationship with Am Yisrael.

For their parents' generation, congregational affiliation was the "American" thing to do; in this new ethnically, spiritually, and relation conscious

generation the "American" thing to do just may be the havurah. For the first time since the mass-emigration from the Pale, the "Americanized" Jew can - without being defensive - deal with the form and content of authentic religious tradition. Partly, it is because other ethnic and religious groups are also doing it, and partly because the form and content of the classical Jewish tradition is relevant to our times.

George E. Johnson  
Research Director  
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#### NOTES

1. B'nai B'rith Hillel Foundations, November 1972.
2. For a description of this phenomenon, see The Religious Reawakening in America, U.S. News and World Report, published November 1972.
3. "Innovation or Tradition in Worship? Some Fundamental Issues", in Campus '70: Agenda for Critical Renewal, B'nai B'rith Hillel Foundations, 1969.
4. "The Issues Before Us", in Jewish Policy Issues on the Campus Today, B'nai B'rith Hillel Foundations, 1972.
5. "The American Synagogue: Present and Prospects", in Conservative Judaism, Fall 1971.
6. Published by Random House, 1971.
7. See, Wolfenstein, "Two Types of Jewish Mothers", in Sklare, The Jews, Free Press, 1958.

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Questions or comments related to this issue of Analysis may be sent to: Institute for Jewish Policy Planning and Research, Ira Silverman, Director, 1776 Massachusetts Avenue N. W., Washington, D. C. 20036.

December 28, 1972

Mr. Ira Silverman, Director  
Institute for Jewish Policy Planning & Research  
1776 Massachusetts Ave., N. W.  
Washington, D. C. 20036

Dear Ira:

I am reacting to Analysis #30. Forgive me, but now that I am on the Committee I have begun to read this material with greater care.

I wonder how much analysis in a scientific sense this paper represents and how much has simply been taken from here and there. Unless I am greatly mistaken the Havurah movement has never involved more than five hundred Jewish students in any meaningful way. If this is so can one usefully juxtapose it to the congregation as a communal survival mechanism?

What I miss in the paper are the hard statistics. The Cleveland Havurah numbers eight to ten. It had perhaps double that number last year, its first year. There are eight hundred or so Jewish students at CWRU. How significant is it? Can one cite the statistics of undergraduates taking Jewish courses as a sign of significant commitment? The numbers are/were large. Our NJFC study suggests that as many as fifty thousand may have taken a course in Judaica during the year 1971-72, but what are the long term results in terms of identification, intermarriage, affiliation, aliyah etc.? And why are there reports of significant drops in enrollment in the 1972-73 year?

I look to Analysis for hard thinking. It is not enough to tell me that some of the older Havurat are still in existence. How many? Who? What then? I know that the numbers attending junior year programs in Israel have dropped markedly this last year and most Free Jewish University programs have proven short lived. Where we have done followup studies on enrollment in courses in Judaica we have also found a drop. None of this is reflected in Johnson's paper.



December 28, 1972

What I am suggesting is that this paper smacks of special printing for a cause I am wholly in sympathy with, but not of the kind of hard research that an institute such as ours ought to be making. Until you know the worst you cannot plan.

With all good wishes for the New Year I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp





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# memorandum

CONFIDENTIAL - NOT FOR DISTRIBUTION  
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to: Rabbi Irving Lehrman, President  
from: Rabbi Henry Siegman  
subject: December, 1972 IJCIC Consultations with World Council of  
date: Churches and the Vatican

The following is a personal, selective and highly impressionistic account and assessment of the meetings that were held by the International Jewish Committee on Interreligious Consultations with the World Council of Churches in Geneva, and with representatives of the Vatican in Marseilles. I hope that despite its shortcomings and omissions - it is not a "transcript" of the two meetings - this report will nevertheless capture with reasonable fidelity the tone and quality of what transpired in Geneva and in Marseilles.

At a meeting of the International Jewish Committee on Interreligious Consultations (IJCIC) and the World Council of Churches in Lugano, Switzerland in October, 1970, it was agreed that if there is to be some substance to our relationship, we should not limit our periodic consultations to exchanges of information on whatever political concerns happen to be on our minds at the time. Instead, we should seek to explore in a more serious and responsible manner what it is we can say together about some of the critical issues that confront mankind today.

To this end, we each agreed to appoint a committee of scholars who would be asked to prepare papers on the subject "The Quest for World Community: Jewish and Christian Perspectives." The essential question to be addressed in this study is how we can pursue our various universalist visions (a) without the differences in these visions themselves making for conflict, and (b) without doing violence to legitimate particularities. Jewish and Christian scholars appointed by IJCIC and the WCC, respectively, met in Geneva in April of this year, and on the basis of their explorations agreed to prepare a series of papers for discussion at the December meeting.

## Scholars' Meetings

The Jewish and Christian scholars met separately on December 10th and 11th, and then together on the 11th and the 12th, in advance of the formal opening of our consultation the evening of December 12th. The Jewish scholars were: Prof. Norman Lamm, Yeshiva University; Prof. Lou Silberman, Vanderbilt University; Prof. Uriel Tal, Tel-Aviv University and Prof. Shemaryahu Talmon, Hebrew University.

The Christian scholars were: Prof. Andre Dumas, Faculty of Protestant Theology, Paris; Prof. R. Martin-Achard, Faculty of Protestant Theology, Geneva; Dr. Aaron Tolen, Co-Secretary for Africa and Madagascar Presbyterian Church of East Cameroun; Prof. Krister Stendahl, Dean, Harvard Divinity School.

Uri Tal prepared a paper on "Structures of Fellowship and Community in Judaism;" Shemaryahu Talmon on "Particularity and Universality - a Jewish View;" and Norman Lamm "The Quest for World Community Based on the Resources of Other Groups." For the Christian side, Aaron Tolen prepared a paper on "The Concept of Community Between Identity and Solidarity;" Rudolf Weth on "The Dialectic of Particularity and Universality from the Standpoint of Christianity;" Krister-Stendahl on "Working Together with Peoples of Other Religions;" Robert Martin-Achard "The Biblical Doctrine of Social Justice," and Andre Dumas on the "Biblical Matrix of our Present Social Responsibilities."

The first three Christian papers roughly paralleled our own three papers. The last two were not matched by Jewish papers because assignments made in this area were not followed up. Nevertheless, we came out rather well in the exchange. While Stendahl is unquestionably a first-rate scholar, his paper was little more than a collection of brief notations. The Tolen paper, because of its lack of serious scholarship, and the Weth paper, because of its excessive Christology, were clearly an embarrassment to the World Council of Churches. The three Jewish contributions, by contrast - while by no means original pieces of scholarship - were serious and sophisticated position papers. In fact, in the joint meeting of Christian and Jewish scholars, the Christians were apologetic about the Tolen and Weth papers, stressed repeatedly that they were personal statements and did not necessarily represent the views of the WCC, and even suggested that they not be presented to the Consultation. It was agreed, however, that the suppression of any paper is undesirable.

I was particularly impressed by the intensive work put in by our own scholars, who worked until the early morning hours in criticizing and revising each other's papers. What was so impressive was not only their dedication to their tasks, but even more their openness in accepting criticism and revising their papers. At the risk of standing accused of anti-intellectualism, I would observe that there was a refreshing absence of personal ego trips that are not uncommon when scholars meet. Regrettably, the same cannot be said of some of the non-scholars on our committee - but more on that later.

The very first "institutional" problem faced by our committee was the question of chairmanship. In September of 1972, it was the turn of the American Jewish Committee to designate a person to serve as chairman of IJCIC. (The term of Hertzberg, who served as chairman of IJCIC on behalf of SCA, ran out then.) Committee designated Rabbi Alfred Gottschalk, President of Hebrew Union College-Jewish Institute of Religion. However, he was vetoed by the ECA (very unwisely, I believe; he would have made a good impartial chairman, and the veto established a bad precedent), and we were left



without a chairman. We avoided coming to grips with the problem while still in New York, but we finally had to face it in Geneva. Marc Tanenbaum said that since it was the Committee's turn, he proposed to ask Lou Silberman to serve as chairman. Both Talmon and Werblowsky objected. Talmon objected on the ground that Silberman, the only scholar who had not prepared a separate paper, had been given the important task of writing a summary of the several Jewish papers, and would not be able to complete it if he had the added burden of chairmanship. Werblowsky objected on the ground that Silberman had planned to leave before the meeting will be over. Tanenbaum took the position that if Silberman is unacceptable, then he would insist on personally chairing the meeting. Riegner found this unacceptable, but I pointed out to Riegner and to the others that since it was Committee's turn, and we had vetoed their suggestion for a chairman, we had no ground on which to object.

Talmon broke the impasse when he met privately with Tanenbaum and got him to agree to the following "compromise." Marc would chair a "pre-meeting" of the Jewish and Christian scholars on Sunday evening and on Monday, and Zvi Werblowsky would assume the chair when the full meeting began Monday evening. Werblowsky would also chair the meeting in Marseilles with the Vatican committee.

#### Opening Session

The formal meeting opened Monday evening, December 12th, with Archbishop George Appleton in the chair for the World Council of Churches and Zvi Werblowsky in the chair for us. Archbishop Appleton is the Anglican Archbishop of Jerusalem and Chairman of the World Council of Churches Committee on the Church and the Jewish People. Other members of the WCC delegation were: Rev. Clement Barbey, Assistant to the General Secretary, World Council of Churches; Archpriest Vitaly Borovoy, Associate Director, Faith and Order, World Council of Churches; Prof. Andre Dumas; Dr. E. Flesseman-van Leer, Commission on Faith and Order, Netherlands; Prof. R. Martin-Achard; Dr. Kurtis Friend Naylor, Department of International Affairs, National Council of Churches, U.S.A.; Dr. Elfan Rees, Consultant of the Commission of the Churches on International Affairs, World Council of Churches; Dr. Stanley J. Samartha, Director, Dialogue with People of Living Faiths and Ideologies, World Council of Churches; Rev. Johan M. Snoek, Executive Secretary, Committee on the Churches and the Jewish People; Rev. W.W. Simpson, General Secretary, Council of Christians and Jews, Great Britain; Prof. Krister Stendahl; Dr. Olivia Pearl Stokes, Staff Associate, Department of Educational Development, National Council of Churches, U.S.A.; Dr. John B. Taylor, Assistant Director of Sub-Unit on Dialogue with People of Living Faith and Ideologies, Great Britain; Dr. Aaron Tolen; Rev. Rudolf Weckerling, Evangelical Church Berlin-Brandenburg, West Germany; The Venerable Carlyle Wittin-Davies, Archdeacon of Oxford, and Dr. Lukas Vischer, Director, Faith and Order, World Council of Churches.

Members of the IJCIC delegation were: Rabbi Balfour Brickner, UAHC; Rabbi Alain Goldman, Director of Jewish Religious Education, Paris; Abraham Karlikow, Director, European Office, American Jewish Committee, Paris; Prof. Norman Lamm; Rabbi N. Peter Levinson, Landesrabbiner von Baden, Heidelberg; Dr. Joseph Lichten, B'nai B'rith-Anti Defamation League, Rome; Rabbi Jordan Pearlson, Canadian Jewish Congress, Toronto; Rabbi M.L. Perlzweig, Director, International Affairs Department, World Jewish Congress; Rabbi

Nahum L. Rabinovitch, Jews College, Great Britain; Dr. Gerhart M. Riegner, World Jewish Congress, Geneva; Rabbi Alexander Safran, Chief Rabbi of Geneva; Rabbi Henry Siegman, SCA; Prof. Lou Silberman; Dr. Zachariah Shuster, American Jewish Committee, Paris; Prof. Uriel Tal; Prof. Shemaryahu Talmon and Rabbi Marc Tanenbaum, American Jewish Committee.

Dr. Potter, the newly-elected president of the WCC, a black man from the West Indies, opened the conference. He is personally a more attractive and a warmer individual than was his predecessor, Eugene Carson Blake. He may nevertheless be a far more difficult person, since he is likely to reflect typical Third World interests, prejudices and stereotypes. We should know more before too long.

In his remarks, Potter referred to his own awareness of the persecution of Jews during World War II while he lived in the West Indies. He mentioned his attachment to "Semitic thought," particularly his own studies of Hebrew and Semitics. He paid tribute to Martin Buber "who helped me understand my faith, and dialogue as a way of life," reminded us that the WCC has an Arab constituency and a concern for Arab refugees, and that we may therefore be saying things to each other that may make us unhappy.

Dr. Krister Stendahl then summarized Weth's paper. (Weth was unable to attend.) He said that Weth uses the device, or "gimmick," of juxtaposing Judaism not with Christianity, but with Jesus. This has both positive and pernicious results. On the one hand, it enables Weth to deal more honestly with the triumphalism and shortcomings of the Church as an institution, for this does not really implicate Christianity, i.e., Jesus. On the other hand, it is clearly a cop-out, for it avoids judging Christianity by its real historical manifestations. Also, it makes for a heightened Christology that only complicates communication with other faiths. (While Weth rejects the principle that there is no salvation outside the Church, he insists there is no salvation except through Jesus. He rejects Christian mission to the Jews, but at the same time rejects the election of Israel, and looks to an eschatological acceptance by Jews of Jesus.) Weth warns against the dangers of nationalism, although he points out that in a world of super-powers who wish to divide the world amongst themselves, smaller nations can play an important buffer role between the super-powers. He argues for the religious neutrality of states, and questions therefore the relations between religion and state in Israel.

The following morning (Tuesday), we discussed the papers of Aaron Tolen, Uri Tal and Shemaryahu Talmon.

In his paper, Tolen asks, given the special relationship of Jews to the State of Israel, is the Jew outside Israel "first and foremost an Israelite and a Jew and only secondarily a citizen of his country? To whom does he owe allegiance? To the State of Israel or to the state of which he is a national?"

He also asks what is the basis for the position "that only a certain class of citizens, practicing a certain religion and having adopted this religion, can be full citizens of the country?" He stated that he is not raising these questions "in any polemical spirit." He said he hoped that the Jewish community would provide the "many who are genuinely perplexed with clear and comprehensive explanations."

These questions brought an unexpectedly sharp reaction from Lou Silberman, who "deplored" what he described as "arrogant, one-sided questioning." He said in true dialogue, both sides must be willing to expose their "vulnerabilities," and that Tolen had refused to do so. This, of course, introduced a note of tension and unpleasantness into the discussion, not so much because of what Silberman said, but the angry and unnecessarily offensive manner in which he said it. Also, when Tolen's paper had been discussed the previous day in the joint committee of scholars, Stendahl observed that Tolen asks these questions from a unique African perspective. (For example, African countries have a special problem in retaining the loyalty of their people who are sent for training to the West. When Jews trained in Russia wish to leave for Israel, it has a very special resonance for African countries, and therefore questions our objections to the tax.) He urged that we not attribute to Africans the motives of Westerners when they raise questions of double loyalty and seek to understand the relation of Jews and Judaism to Israel. They are generally honest questions and should be answered forthrightly.

Uri Tal and Shemaryahu Talmon presented their papers, and did so most effectively. They are both terribly attractive personalities, and they are always wonderfully effective at these meetings. There is a gentleness that marks both of them. At the same time, they are direct, honest, and rarely defensive or apologetic. This is in sharp contrast to the non-Israelis, the galut Jews, who are incredibly defensive and apologetic.

#### Jewish Defensiveness

This is a point worth dwelling on. Members of our committee have the terrible compulsion never to concede the smallest point, to justify everything Jews do anywhere, and above all everything Israel does. This is in sharp contrast to the style of the Christians, who are generally tentative and self-critical. We are invariably highly polemical, do by far most of the talking, and insist on winning every argument. The lesson we have to learn is that you cannot win friends and influence people if they are not allowed to win even one argument, if in every case we subject them to polemical steam-rollers.

While on the subject, there is another aspect of our behavior that is less than endearing. Dr. Elfan Rees, now an "elder statesman" with the World Council of Churches (he has just retired as Director of the Commission of the Churches on International Affairs, but is staying on as a Consultant) asked me one day in a private conversation why it is that our people constantly try to outdo one another. This personal and institutional rivalry (if Riegner will refer to something WJC has done, Tanenbaum will immediately ask for the floor to remind everyone of the far greater things that American Jewish Committee has done, and now that B'nai B'rith-ADL is on the committee, that will inevitably



be followed by Lichten's remarks) tends to be embarrassing, if not self-defeating. We will have to find a way of getting this message to members of our committee.

As indicated, both Talmon and Tal readily conceded shortcomings in Israeli society and welcomed constructive criticism. It is not surprising that Gabriel Habib, an Arab participant, took advantage of their openness to make the following points:

- 1) There are shortcomings to the State of Israel, which Christians, because of their guilt in relation to Western antisemitism, are afraid to acknowledge.
- 2) While Jews have said that Israel is not a theocracy, Christians make "divine claims" for the state and refuse to judge it as they would any other state.

The question of what are the religious claims we make for the State of Israel, and what are the implications, if any, of these religious claims for the secular political order is one that comes up again and again. It is a complicated question that we have not worked through fully ourselves, and can therefore hardly make it intelligible to others who do not share our faith assumptions. Non-Jews are understandably wary when states are considered more than secular instruments for running an orderly society. Lamm pointed out that "at best" Israel is seen by some Jews as atchalta degeulah (an anticipation, or beginning of messianic redemption), and that we do not know when the actual messianic era will begin. This is of course a highly unsatisfactory way of dealing with the problem.

I made the following remarks on this subject.

Whatever theological meaning the rebirth of Jewish independence may have for Jews - and obviously differences do exist among Jews on this subject - statehood in and of itself is neither a sacrosanct nor an ideological principle. To the contrary, it is for Jews a highly pragmatic and utilitarian principle.

Millions of Jews, from the first Crusade to the final solution, were passive victims of their fate. By establishing a sovereign state, Jews have resuscitated the possibility of controlling in some significant degree the conditions that are literally a matter of life and death for them.

Of course, Israel faces her own perils, but for the sake of perspective, one might bear in mind that the Nazis in one day at Babi Yar killed more Jews than were killed in three wars between the Israelis and Arabs. Israeli sovereignty seeks to assure that there will be no more Babi Yars. This is, above all, a highly utilitarian aspiration.

In any event, as citizens of a sovereign state, Israelis have a strong sense of being able to exert a large measure of control over their collective destiny.

Statehood is therefore not an ideological principle, but a condition which historical circumstances made necessary, if not inevitable.

Actually, Israeli sovereignty is likely to be less ideological than sovereignties generally tend to be, for there will always be imposed on Israel's sovereignty a moral and global perspective by the sense of obligation it preserves to provide refuge for any Jews in the world who need refuge, no matter what the cost to the State and to Israeli society.

If, over and above these pragmatic considerations, in the new physical security felt by the Jews in Israel, some Jews also sense the redemptive providence of God, surely this need not be begrudged. But however history is understood and appropriated by the theological categories unique to each faith community, it is clear that in the universal discourse common to all of us, the State of Israel is to be treated no different than any other state. Indeed, that is its fondest wish - not to be singled out for special treatment.

#### Christian Proselytism

In a preliminary discussion of the Jewish papers, Marc Tanenbaum expressed strong objections to a position expressed by Norman Lamm in his paper, a position which refuses to assign to Christianity and other religions "an anticipatory messianic role in the redemptive conception of history." Lamm observed that some Jewish thinkers, including Maimonides, Emden and Rosenzweig saw in Christianity and Islam an historic means of preparing a pagan world for the coming of the Messiah. He pointed out, however, that this tendency is not a "mainstream" idea, and that even according to this view, these other faiths do not represent more than "historical half-way stations." Theologically, they contain doctrinal errors that make them invalid from the Jewish perspective.

Tanenbaum objected to this line of argumentation, and insisted that it would virtually put an end to dialogue. Interestingly enough, it was Lou Silberman who rejected Marc Tanenbaum's position. He found Tanenbaum's "tactical" considerations unacceptable, and told him that he can only dispute Lamm's arguments on substantive scholarly grounds.

Echoes of this difference in approach between Lamm and Tanenbaum found public expression during the conference. Tanenbaum and Lamm disagreed on whether Christians must renounce the need for Jews to accept Christianity. Tanenbaum maintained that for the sake of our dialogue, Christianity must grant the legitimacy of Judaism for Jews, and must therefore renounce its mission to the Jews. Norman Lamm insisted that this is an unacceptable intrusion into the private faith commitments of another community. He said that he has no difficulty relating to Christians who maintain that their faith requires them to witness to men of other faiths, including Jews, provided no coercion is involved, and provided the same freedom is granted to him.

(I personally subscribe fully to Lamm's position, and have so indicated in an article in Judaism (Winter, 1971) and, more recently, in an article in Congress Bi-Weekly (February 9, 1973).

The parallel to Lamm's paper was a paper presented by Krister Stendahl, who, incidentally, is most impressive, both as a human being and as a religious personality. In his paper, Stendahl suggested that in a pluralistic society, the "Jewish model" of witness, rather than conversion, may well deserve serious consideration by all religious communities. Early Christianity was probably closer to this Jewish model than is now realized. According to Stendahl, the Christian and the Muslim communities have historically tended to think of world community in terms of conquest, be it by military or missionary means. The Jewish community has presented a different model. They have accepted the calling to obedient service to God and to the Torah in a manner which in God's eyes has global meaning, as they become "a light unto the nations." Their witness to the one God and to the moral order remains a witness, not an urge to making all men Jews.

Stendahl argued that a search for the role of religious communities witnessing to the will of God for the World "must lift up the issue of power." "In the drama of history, God shows his grace, his power, his election on the side of the oppressed, repressed, depressed - so as to overcome the imbalance of power. This is the criterion of Biblical ethics. Strength and chosenness do not mix well."

I contributed the following reaction to Stendahl's paper. His conception of election is a very compelling one, and deserves serious consideration. However, I would offer a word of caution.

If election is in any sense related to the exercise of moral choice in this world, then I would say that election finds its crucial test not in a state of powerlessness, but in inexorable confrontation with moral problems in their full historical concreteness, in the arena where the strength of values are tested against the brutally resistant medium of political actions.

It is one thing to survey from a distance - a distance created either by an exquisite sense of freedom of serious particular allegiances, or by a state of powerlessness - the situation of mankind, and to identify with the suffering humanity of the Czechs, or the Arab refugees, or even Soviet Jews. It is a far more demanding and morally credible business to confront from day to day (as the Israelis do) people who you are convinced are trying to destroy you, and yet retain some operative sense of their humanity.



Stendahl responded that he accepts what I say, and is not arguing for powerlessness. He is arguing for the responsibility of sharing power, or "empowerment." He sees this as an essential condition for world community.

Following the discussion of the various papers, Lukas Vischer, Krister Stendahl, Norman Lamm and Zvi Werblowsky were constituted as a working committee to draft a consensus statement that would incorporate the major points contained in the various papers on which we can agree. That statement, revised several times, was finally reported at the concluding session of the conference on Thursday, and is attached to this memorandum. The statement now has to be submitted to the agencies who participate in IJCIC for final approval.

#### Current Issues

On Tuesday afternoon we launched into our discussion of current issues. The first item was a general roundup of human rights concerns, with Elfan Rees speaking for the WCC and Gerhart Riegner for IJCIC.

Rees spoke with unusual candor, and criticized the exclusiveness of the concerns of Jewish agencies who enjoy consultative status at the United Nations. He maintained that their activities are limited to human rights issues, which for them is a euphemism for Jewish rights. There is rarely any involvement by them in work by the U.N. on such issues as Uganda, South Africa, the Food and Agricultural Commission, the World Health Organization, the Stockholm Conference on Environment, etc. While we speak up on the issue of Jewish emigration from the USSR, there is rarely any concern for the broader issues of freedom of emigration. He made a plea for a voice of world Jewry in these other areas - "the unattended sick, the oppressed minorities."

Gerhart Riegner replied most effectively. While he admitted that there is room for criticism, he insisted on setting the record straight. He described the role of Jewish organizations in the formulation of the classical human rights documents at Versailles, in the establishment of the League of Nations and the United Nations. He cited Jewish involvement in the Uganda problem, our settlement of Asian refugees both in Europe and the United States. He conceded that Jewish organizations active in the U.N. should broaden their horizons, although our "clout" can hardly be that of the World Council of Churches or of other major international organizations.

Marc Tanenbaum also replied along similar lines, citing additional examples from the American experience, such as the role Jews played in aiding Biafra. He referred to Jewish attempts to assist Arab refugees which came to nothing because these efforts were rejected by the Arabs. Similarly, our efforts for the Biafrans caused deep resentment on the part of Nigerians.

Tolen thought that the example cited by Tanenbaum is perfectly indicative of the "imperialistic" character of our intended benevolences towards the Third

World. He thought we should not have undertaken programs for Biafra without first consulting with Africans, who believe that a further subdivision of their continent is intended to make African national existence impossible.

He rejected what he described as the domination of the world by the Judeo-Christian tradition. That is what pluralism is all about. Africans will no longer accept decisions made in Geneva, Washington, Rome and Jerusalem. Africans must be consulted with, and their point of view must be taken into account.

Following this discussion, it was agreed that there should be more formal cooperation between Jewish agencies active at the United Nations and the World Council of Churches in broader areas of human rights.

#### Soviet Jews

Arch-Priest Borovoy reported on the religious situation in the Soviet Union. The vagueness of his analysis was a reflection of the fact that he was shortly about to return to the Soviet Union. He has completed his stay at the World Council of Churches and is now to assume some post at a Russian Orthodox Seminary.

More interesting than his own report was his reaction to the report on the situation of Soviet Jews by Gerhart Riegner. Borovoy stated that the average Russian Orthodox is ambivalent on this issue. On the one hand, any improvement in the religious situation is welcomed, since the Russian Orthodox Church would presumably also benefit from such an improvement. At the same time, they recall that at the time of the Revolution, a very high percentage - he said 80% - of the Communist leadership which persecuted the Russian Orthodox church was comprised of Jews. The division whose special responsibility it was to fight religion was completely in the hands of Jews. It would seem from Borovoy's remarks that these resentments have been nurtured and carried over to this day.

#### South Africa

The top leadership of the World Council of Churches, including its president, Dr. Potter, were present for a discussion of South Africa. This is obviously a major concern on their agenda. The World Council of Churches is engaged in a major campaign to underscore the ethical responsibility that private industries and governments have for the consequences of their economic policies. The World Council of Churches has decided to sell its own holdings in corporations which have investments in South Africa, and they have urged member churches to press corporations in the direction of withdrawal. What is hoped for is that at the very least, in an effort to answer their critics, companies will have to examine and change their policies in South Africa in the areas of housing, promotions, working conditions, etc.

Rev. Potter stated that a major study of investments and trade with South Africa, commissioned by the WCC, has found that despite consistent public statements in the UN by Israel on the subject of apartheid, Israel's economic and military links with South Africa are growing.

(Here was a case where it certainly was not necessary for the Jewish committee to comment immediately on the charge, if for no other reason than we have not seen the evidence. Certainly, there was no compelling reason to justify such an alleged policy. Nevertheless, one of our members immediately spoke up to say that finding its survival threatened, Israel must do business with whoever wishes to do business with it, even to the point of supplying military aid to South Africa.)

The next item on the agenda was a discussion of the problems of violence, and David Gill, of the WCC Division of Church and Society, reported on a major study being conducted by the WCC on this subject. The study seeks to determine whether from a Christian point of view all violence is impermissible, or whether violence in pursuit of greater justice is not only permissible but should be encouraged. Their concern is with "oppressed" minorities who are engaged in "wars of liberation." The rationale for the legitimization of certain kinds of violence is a judgment that the status quo which this violence seeks to alter is itself not a condition of peace, but masks a "silent" violence against those oppressed who are the victims of the status quo.

I had been asked by IJCIC to prepare a formal presentation on the subject of Arab terrorism, which I delivered at this point. A copy of my remarks is attached to this memorandum.

Since my remarks were seen as a direct attack on the Arab participant, Gabriel Habib, there was a good deal of tension in the air during the course of my "j'accuse." When I concluded, I anticipated an explosion. The response was surprisingly good and sympathetic, particularly on the part of the Anglican Archbishop, George Appleton, who was in the chair. The African representative, Aaron Tolen, thought that even though it was a blunt attack, it was done in a way that he thought was helpful and constructive.

Habib's response was surprisingly mild and non-polemical. He said that he was particularly interested in my statement that after 1970, the struggle could no longer be seen as a liberation struggle, since it was no longer directed across the borders of Israel, but concentrated on innocent victims outside the area of conflict. He said that the implicit recognition that up until that time it had been a struggle for liberation creates an opening for dialogue.

During the course of his remarks, and later on in the discussion as well, he made the point that both sides tend to see the other in "mythical" terms, that there is a need to "de-mythologize" one another and to see each other as human beings as a precondition to direct dialogue. He suggested that we could play a role in bringing such a dialogue about.



The Christian participants were particularly impressed by Habib's "openness." However, when later in the discussion he was pressed on this point by myself and others, he backed away from it.

A major discussion of the Middle East was initiated with remarks by Archbishop George Appleton. He spoke of a burning sense of injustice that is felt by the Palestinians, which must somehow be reckoned with. The injustice was not inflicted on them only by Israel, but by the great powers, by other Arab countries, etc. He made reference to Dayan and other Israelis who have spoken sympathetically of Arab aspirations, and he saw this as a hopeful sign. With regard to Jerusalem, he stated categorically that it cannot again be divided. However, he insisted that Arabs will not be happy until they have some share in Jerusalem. He discussed various formulas that would make such a sharing possible, e.g., a mixed city council, a condominium arrangement, etc.

Johan Snoek raised the issue of the two Arab cities of Ikrit and Bar Am.

For our side, the presentation was made by Zvi Werblowsky. He cited the clear denunciation of the Jewish Defense League's tactics by members of our committee, and contrasted this to a refusal on the part of Christians to condemn Arab terrorism. Instead, Christians tend to psychoanalyze the problem and, indirectly, to sanction the terrorism.

Werblowsky said that the real challenge was how can we reduce the inevitable injustices caused by Israel's return to her land - in itself an act of great justice. In the real world, injustices can be the inevitable consequence of acts of great justice. He cited the case of Ikrit and Bar Am as examples of "reversible injustices" for which we should work, as opposed to "irreversible historical processes," such as Israel's return to the land. The righteous indignation of Christian spokesmen on Ikrit and Bar Am was totally dissipated when Werblowsky pointed out that he was the leader of the protest movement on Ikrit and Bar Am in Israel. (This was again a perfect example how one can often score points far more effectively by conceding something than by self justifying polemics.)

On the subject of Hebron, Werblowsky observed that while he would insist on the abstract right of Jews to pray at the mosque, which is situated on top of the cave of the Machpela, he believes it is a right that should not be pressed, for it tends to undermine confidence in the relations of Arabs and Jews.

Elfan Rees reacted to the Middle Eastern discussion with the observation that there is absolutely nothing new in what has been said, that things are depressingly the same, with very little to give one hope. Since we are not representatives of governments, and we have no power, he suggested that we not attempt to resolve political issues - but leave that to the governments in-

volved. Instead, he thought we should address ourselves to the ethical and moral responsibilities that we share in this situation.

I made a statement strongly supporting Rees' approach. I pleaded with my own colleagues, as well as with the WCC representatives, not to take up a great deal of time repeating tired old polemics, but instead concentrate on two points: (1) how can we widen existing contacts between Arabs and Jews, using the good offices of the World Council of Churches, (2) identify areas in which we can pursue the work of reconciliation. My "plea" was endorsed by the chairman and others. However, it did not completely eliminate the usual polemics.

Habib made the following observations: there is a need to "demystify" Israel - the notion that its ties to the Bible and Judaism makes it a theological entity, and to demystify the Arab world - the notion in the Western world that Arabs are monolithic, "that all of them run around with daggers in their mouth." Habib said Arabs look at Israel and see three things: (1) a preoccupation with its right to exist, which he claimed Arabs in fact grant, (2) a preoccupation with security needs, (3) its association with the imperialist powers which the Arabs see as their enemy.

It is clear from the remarks of Habib, Tolen and of others, that one of the major themes exploited by them is what they describe as the guilt complex of Western Christians, which makes it impossible for them to look at the Middle East objectively. The Third World says to the Church that it refuses to be lectured on this subject, because it does not share Western Christendom's "hang-up."

Balfour Brickner made a strong, frontal attack on what he described as the complete embrace by the Church of the official Arab line, whether because of its investments in the Middle East, or because of its commitment to what he described as the "displacement theology." (i.e., Christianity displaced and fulfilled the earlier role of Judaism), which does not permit Christianity to digest a vibrant modern Judaism, particularly as symbolized by the State of Israel. He said that the few theologians who have had the courage to face this issue - Littell, Eckhart, and others like them - have been ignored by the Church.

It became clear that what we see as "an embrace of the Arab cause by the Church" is seen by Arabs and Africans as "an embrace of Israel by the Church" because of its sensitivities on the subject of antisemitism. While both judgments are exaggerated, Brickner's is clearly closer to the mark - inevitably so, when one considers the fact that the Third World, and particularly Arab churches, are within the family of the World Council of Churches.

The meeting concluded with a presentation of a summary of the scholarly papers, prepared by Lukas Vischer. The text of the summary and suggestions for possible future activities are attached to this memorandum.

The final act of the consultation was the adoption of a joint press release. This involved us in the very last minutes of the conference in unexpected acrimony. Habib, who had asked not to be listed as a participant in the conference, stated that if the press release were to be issued as proposed, he would hold a separate press conference to denounce and deny its contents. Some of us, including Christian participants, were annoyed and angered by his behavior. He seemed to want it both ways - not to be listed as a participant, but to have the privileges of a participant in objecting to official texts and documents. A committee, comprised of myself and Johan Snoek, was asked to whip out a text of the press release acceptable to all sides. We met with Habib, and accepted some of the changes he pressed for, while rejecting others. The changes were actually trivial, particularly so since the news release itself was a rather bland document, saying very little. The text of the news release as finally approved is attached to this memorandum.

At one of the meetings of the Joint Steering Committee, Riegner made the point that we had the sense that the World Council of Churches was treating its relationship with the Jewish community as if it were a secret, illicit relationship. While the WCC has given much internal publicity to its meetings with Muslims, there has been comparable publicity given to meetings with our committee. To our surprise, representatives of the WCC readily agreed that this is the impression that could be gained, although this was not intended. They suggested that someone from each side write an assessment of our contacts to date, particularly the last meeting, to be published in their journal. The Steering Committee will also explore the possibility of publishing the various study papers prepared by the Scholars' Committees in some revised form.

It was agreed that the next consultation will take place in two years, and that the theme of that consultation, is to grow out of this year's discussions of "The Quest for World Community"; should be decided by the Steering Committee when it meets next.

In conclusion, I believe that our meeting this year was the most useful and significant one that we have had to date. The reason for this was our ability to conduct a fairly intelligent, well-organized discussion of issues that went beyond immediate political concern. This we were able to do because of the advance work that was done by the Scholar's Committee. While some of this work - particularly on the part of the WCC - left much to be desired, it nevertheless lent a note of seriousness to the consultation, and therefore to our relationship, that was totally absent before. It is this new dimension which explains the readiness of the World Council of Churches to give for the first time far more prominent attention to this relationship than it had been willing to do in the past. This, of course, is one of the most important purposes of this relationship: to create an awareness of Jewish concerns that will sufficiently impinge on the consciousness of the policy makers within the WCC so as to mitigate the inevitable pressures that operate on them from unfriendly sources. We must recognize that we will always be up against forces that are far more influential than we can ever hope to be. This is so primarily because these forces operate from within the World Council of Churches while we operate from without. What this consultation made clear, however, is that we can have enough of an input to make a measurable dent in the attitudes of key WCC personnel, and this justifies the expenditure of our time, energy and resources in this enterprise.



Meeting with Vatican Committee

Before departing for Marseilles, we met in Geneva with Amiel Najar, Israel's Ambassador to Rome. He reported to us that relations with the Vatican were "on a totally honorable level," marked by mutual respect. He described once again, as he had done in advance of our meeting last year with representatives of the Vatican in Paris, the fundamental change in the situation that has occurred between the Vatican and Israel since the Six-Day War. Formal diplomatic communications from the Vatican to the State of Israel are now addressed directly to President Shazar in Jerusalem, while previously they had been addressed to "Shazar, Tel Aviv." Najar stressed the importance of Eban's meeting with the Pope, at which a set of the new Encyclopedia Judaica was presented to him.

Najar said that the Pope insists on controlling personally all matters relating to Israel. He was personally determined to maintain his role in history as having been true to Vatican II. Israel's flexibility on the Notre Dame affair (returning the property to the Catholic Church) contributed significantly to the good will of the powerful Secretariat of State.

Najar urged that we take advantage of Catholic sensitivity on the Jewish issue to press for a statement that would be seen as an implementation of the Vatican II declaration on the Jews, particularly since they are embarrassed by their inability to issue an earlier draft that had been released prematurely by Cardinal Sheehan in the United States. Najar said that he thought the Vatican was sensitive to "unpleasant winds" of developing antisemitism in Europe being spread by Soviet antisemitism and by Middle Eastern oil interests. The anti-Israel attitudes which increasingly characterize the Left on the Continent pose a very serious problem. The problem is likely to be aggravated further by the opening up of East Germany to the European and international arena. He thought we should raise this problem of antisemitism in Marseilles, and that the Catholics would be sensitive to it.

The meeting in Marseilles took place at the residence of the Archbishop of Marseilles, Mgr. Roger Etchegaray, who also serves as chairman of the Liaison Committee representing the Vatican.

I should say at the outset that we could not have chosen a better man ourselves. He is a wonderfully warm and sensitive human being. With his openness, his honesty, and his sensitivity, he seems to be the very opposite of everything we associate with Curial types. During the course of our meetings, he very often publicly expressed impatience with the Byzantine mentality of Vatican officials. It is most surprising that a man of this type should have achieved so influential a position within the Catholic Church.

As indicated, the meeting in Marseilles was limited to the Liaison Committee, which in our case involves members of the Steering Committee, and in the case of the Vatican, involves the following: Archbishop Etchegaray; Rev. Bernard Dupuy, Secretary of the Episcopal Commission for the relations with Judaism in France, Paris; Rev. Jerome Hamer, Secretary-General of the Secretariat for Promoting Christian Unity, Rome; Mgr. Francis Mugavero, Bishop of Brooklyn, U.S.A., Moderator of the Secretariat for Catholic-Jewish Relations, National Council of Catholic Bishops in the U.S.A.; Rev. Cornelius Rijk, in charge of the Office for Catholic-Jewish Relations, attached to the Secretariat for Unity, Rome. (Bishop Mugavero did not attend the consultation, apparently because of a last minute conflict.)

Following a technical discussion concerning the length of the minutes of our meetings, we launched directly into a discussion of terrorism. Father Hamer read a statement on the subject by a French Bishop. The major point made by us in our response to this statement is that condemnations of terrorism tend to be weakened by references to the "causes" of terrorism - the frustrations of Palestinian refugees. There was recognition, at least on the part of Father Du Puy, that an unconscious antisemitism often explains the manner in which these statements are framed.

At the request of the Catholic side, we discussed Jewish involvements in Third World issues. Riegner spoke of the work of ORT and his own organization. He repeated some of the ground that was covered at the WCC, pointing to Jewish involvement in the settlement of Uganda refugees, the issue of Biafra, and related matters. Werblowsky spoke at some length about the State of Israel's work in the Third World.

In their discussion on the work of the Vatican Commission on Justice and Peace, it became clear that its purpose is now primarily to conduct studies, and that it no longer has any real authority to formulate policy. This authority has been completely taken over by the Vatican Secretariat of State. While in the past, our requests for relations with the Vatican Secretariat on Peace and Justice were ignored, Hamer offered to help establish some ties with them. He volunteered the thought that the logic of such a relationship is "overwhelming."

Our next subject was a discussion of religion in the Soviet Union. Our strategy had been to ask the Catholic side to report on the situation of Catholics in the Soviet Union, and in this way to establish the reciprocal character of Catholic and Jewish interests. This not-so-subtle strategy did not work. Hamer clearly rejected the notion of a mutuality of interests. He pointed out that for Catholics there is not the "national" dimension, as there is for the Jews, nor the possibility of emigration to a homeland outside the USSE. He therefore refused to be pressed into a linkage of the two problems. Hamer disclaimed knowledge of the contents of Cardinal Casaroli's missions to the Soviet Union, and downgraded the significance of Casaroli's conversations with the Russian Orthodox

Church. He observed that the Orthodox Church was itself an oppressed institution and subservient to Soviet authorities.

We discussed the problem of evangelism in the United States, particularly the national campaign that is known as Key '73. Both Marc Tanenbaum and Balfour Brickner talked at some length about the dangers that Key '73 poses for Christian-Jewish relations. Key '73, although it has some Catholic support, is essentially a Protestant project. We were asked by the Catholics if we had discussed the matter with the Protestants, and we had to tell them rather sheepishly that we had failed to do so. In any event, Father Hamer, in his reply to our presentation, stressed the following two points:

- 1) Key '73 is not essentially fundamentalist, as Tanenbaum and Brickner pictured it. Mainline Protestant denominations and Catholics, in some cases, are endorsing it.
- 2) While Christians must be on guard for acts which may diminish the liberty and freedom of conscience of others, we must understand that the goal of Key '73, to witness Christ, is not only legitimate but goes to the very heart of Christian faith.

My own contribution to this discussion was the observation that short of objecting to theological formulations that diminish the humanity of others, we have no right to inject ourselves in the theological developments of other faiths. We would not accept suggestions from Christians as to the kind of theological accommodations that should be made by Judaism to Christianity, and for the same reason I consider entirely improper suggestions coming from the Jewish community as to the kind of accommodations that Christianity must make in its theology to the existence of Judaism.

Our next subject, placed on the agenda by the Catholics, was a report on developments in Jewish historiography regarding Christianity. Werblowsky reported on the work being done by Biblical scholars in Israel on this subject. Marc Tanenbaum made reference to a study in the U.S. which indicates a growing objectivity following World War II in teaching about Christianity in Jewish textbooks.

Apparently this is a subject regarding which the Catholics are most anxious. They wish to see a more open treatment of Christianity in Jewish teaching materials. I introduced the following warning: At the point where we feel freer to deal honestly with Christianity in Jewish teaching materials, we will also feel more free to include the history of the Church's persecution of Jews, and the role the Church played in the Holocaust.

At the request of the Catholic committee, I reported on religious developments in Israel. I spoke briefly about the elections to the Chief Rabbinate, and



about the larger issue of religious life in Israel. My major point was that political allignments are not in themselves a measure of either the quantity or quality of religious life there. For one thing, there is a spirituality to kibbutz society which does not easily fit into the standard religious categories. Also, many religiously observant Israelis vote for labor, Herut and other parties.

The problem of the new recrudescence of antisemitism in Europe was introduced by Marc Tanenbaum. He referred to antisemitic manifestations on the extreme Left and the extreme Right, in Italy, in Argentina and in the United States. Riegner and Joe Lichten rounded out the picture. Hamer, in responding to these reports, said that the Vatican can react to specifics. He therefore asked that we prepare a memorandum citing specific facts to which the Vatican can respond. He conceded that the Church also has a more general role, particularly in those parts of the world where Vatican declarations have not yet had the desired impact. He pointed out, however, that Vatican declarations today do not have the force they once had, because of anti-establishment sentiments, from which the Church is not immune. Archbishop Etchegaray pointed out that the Church is weakest in precisely those areas where its influence is most needed - the extreme Right and the extreme Left. Father Du Puy described the situation in France, where anti-Zionism often spills over into antisemitism. He said that often the anti-Zionist agitators in France are themselves Jewish, and this complicates the problem. They apparently use materials prepared by the Satmar group in the United States, and early classical Reform resolutions. He asked for assistance in dealing with these materials.

Father Rijk said he felt embarrassed that Jews must come to ask for help in dealing with the problem of antisemitism at this point in history - that the Church does not yet realize that antisemitism is its own problem. He said that political antisemitism, while not directly the fault of the Church, is nevertheless not totally unrelated to Christian religious roots. The Church cannot therefore disclaim responsibility for antisemitism in the political realm. Rijk downgraded the response of the Vatican to specific instances of antisemitism to which Hamer had referred earlier. This was a surprising public challenge to Hamer, even when one realizes that Rijk was about to leave the Secretariat.

Archbishop Etchegaray felt that the Church could be asked in the name of his committee to issue instructions to national Episcopal conferences to alert them to the problem of the new antisemitism. Father Hamer asked our committee to prepare a document which would record the revival of antisemitism and which would also describe its typology. He said that his committee would then base its request to the Vatican on this document.

Following the discussion of issues of common concern, we discussed briefly the papers that had been prepared on the subject of "Religious Community, Land and People" in Catholic and Jewish traditions. The Jewish papers on the subject were prepared by Professors Walter Wurzburger and Zvi Werblowsky. The Catholic paper was prepared by Father Du Puy.

It was agreed that the scholars should meet again and revise the papers in light of questions raised in our discussion. The revised papers will be the major subject of our discussions at our next meeting.

The informal discussions that take place in between meetings are often more interesting than much that occurs at the formal sessions. I had such a personal discussion with Father Rijk, who confirmed his imminent departure from the Vatican. He told me that the reason for this departure is that the general mood of the Vatican is such that he cannot hope to accomplish much in this present position. He told me that he was disappointed that the Jewish statement which had been released prematurely in the United States by Cardinal Sheehan has been suppressed, and there is no chance of its being issued in any form. He told me that this suppression is not the result of an anti-Jewish bias, but symptomatic of a post-Vatican II conservatism - an unwillingness to strike out in new directions in any area for fear of rocking any further an already very shaky boat.

Father Rijk told me that in our insistence on Papal statements on various subjects, we are in fact building up the Pope at a time when his role in the Church generally is happily diminishing. Increasingly, the "action" will be on the local level. We must look to a new generation of leaders, now in the seminaries and universities, for progressive developments in the area of Catholic-Jewish relations.

The final session was devoted to a discussion of the press release. Father Hamer wanted to include a reference to the discussion that we had of the treatment of Christianity in Jewish education. I objected to its inclusion, on the ground that it had not been placed on our formal agenda, and I had not been able to receive the approval of SCA agencies. Hamer pressed his point, pointing out that the issue of antisemitism was also a last minute addition on our part. In the end, he relented.

Of far greater significance was Hamer's acceptance of a paragraph in the official summary of our meeting dealing with the issue of antisemitism, in which it is stated that the Catholic Church agrees to transmit the information we will send them on this subject to the various offices of the Holy See and to regional Catholic episcopates throughout the world. Hamer said that this summary would be given personally to the Pope.

In the final moments of the meeting, Hamer announced the departure of Father Rijk as Director of the Office for Catholic-Jewish Relations, although he would stay on as a consultant to the Secretariat and a member of the Catholic Liaison Committee. I expressed some words of appreciation for the work that Rijk had done on behalf of the Jewish Committee. Apparently this embarrassed Hamer, who then said that the only reason he had not eulogized Rijk is because he is continuing his relationship with the committee.

We concluded our session with the Catholics feeling far better about them than we did at the outset. I had come to Marseilles with fears that the meeting might well turn into a fiasco. Neither the Catholic nor the Jewish side had prepared adequately for this meeting, and there was real doubt that we could engage one another in serious conversation for three and one-half days. The fears turned out to be entirely unfounded. Indeed, we barely managed to complete our business at the time of our adjournment.

The one serious drawback of our relationship with the Catholics as presently structured is the very limited character of their committee. This is a problem not of quality but of numbers. Riegner raised this point, publicly, and urged that their committee be enlarged to include representation from other sections of the Curia and other geographical areas. Hamer promised to give this possibility serious consideration.

The problem of numbers is not as serious as may seem because of the highly centralized character of the church. There is no doubt that, short of establishing a direct relationship with the Secretariat of State, Hamer is as responsible and reliable a liaison with the Vatican bureaucracy as we could have. However, the addition of several people to their committee would undoubtedly be a good thing, particularly if they were of the same stripe as Archbishop Etchegaray. They could then place added pressure on Hamer and on key Vatican officials on issues that matter to us.

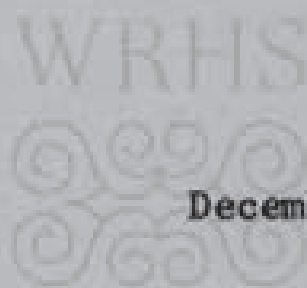
In conclusion, the meetings in Geneva and in Marseilles exceeded the expectations I had for them. In both instances, we received our first indication - after several years of meetings - that the Church's relationship with our committee is being taken seriously, and that these annual meetings are not simply a matter of "keeping the Jews happy." I repeat the caution that this does not mean that we are likely to get whatever we want. It does mean that we are in touch with people to whom the Church's relationship to the Jewish community means enough that they will put themselves out to keep that relationship alive and growing, if possible, by countering those trends within the Church that are unfriendly to our interests. For historical, theological and political reasons, the balance of power and influence is not with our friends. The important point is that we do have friends, that they take their relationship with us seriously, and that this will serve as a break on the mischief that those who do not wish us well are capable of doing. This places us beyond where I thought - when we first started this enterprise several years ago - we would be today.



SYNAGOGUE COUNCIL OF AMERICA

Report to

Large City Budgeting Conference



December, 1972



INSTITUTE FOR Policy Research  
of the  
Jewish Community  
of the  
City of New York

## SYNAGOGUE COUNCIL OF AMERICA

### BRIEF OVERVIEW OF AGENCY'S ACTIVITIES

Founded in 1926, the Synagogue Council of America (SCA) is a coordinating agency for the three wings of American Jewry -- Conservative, Orthodox and Reform. Its purpose is to give the Jewish religious community a single address and a united voice in all matters regarding which the three branches share a common concern.

The member agencies of SCA together represent the largest constituency in organized Jewish life -- well over three million synagogue-affiliated Jews.

The organizations which constitute the SCA are:

Conservative: Rabbinical Assembly; United Synagogue of America;

Orthodox: Rabbinical Council of America; Union of Orthodox Jewish Congregations of America;

Reform: Central Conference of American Rabbis; Union of American Hebrew Congregations

SCA employs 11 staff persons, six executive and five clerical.

#### I INTERRELIGIOUS AFFAIRS

##### National

SCA serves as the peer group of the central national Protestant and Catholic Church bodies in the United States. The formal relations of these two central national Christian bodies with the Jewish community are channelled exclusively through SCA. Thus, SCA maintains an ongoing network of relations with the National Council of Churches of Christ and the National Conference of Catholic Bishops in the United States. These relationships are maintained in the areas of interfaith activities, international affairs, the urban crisis and other social justice concerns.

A significant new expression of this interreligious relationship is the top-level Interreligious Committee of General Secretaries, comprised of the executive heads of the National Conference of Catholic Bishops, the National Council of Churches, and the Synagogue Council of America who meet on a monthly basis to review their respective programs and to explore new avenues of interreligious cooperation. As of January, 1973, Rabbi Henry Siegman, Executive Vice President of the Synagogue Council of America, will serve as Chairman of this important interreligious committee.

In December of this year, the Synagogue Council and its constituent agencies held a major reassessment conference to examine the assumptions that underlie our programs and policies in the area of interreligious relationships. The proceedings of this conference, which is bound to have a major impact on future developments in this area, will be published shortly by SCA.

### International

One of the major new areas of Jewish community concern to have emerged in recent years are the relationships of the Jewish community to international bodies of world Protestantism and Catholicism. It is clear that the policies and programs of the World Council of Churches and of major Vatican agencies can have a profound bearing on the security of the State of Israel and welfare of Jewish communities everywhere.

In 1969 the Synagogue Council of America and World Jewish Congress agreed to join in the establishment of an international address for the purpose of developing formal and structured relationships with the World Council of Churches and the Vatican.

The new body, whose name is International Jewish Committee on Interreligious Consultations, was joined in early 1970 by the American Jewish Committee. It is served by an international secretariat whose United States' address is SCA and European address is the Geneva office of World Jewish Congress.

This year B'nai B'rith-Anti Defamation League applied for and was accepted into membership in the International Jewish Committee on Interreligious Consultations. During the year, this international committee held two major interreligious consultations. The first (with the World Council of Churches) was held in Geneva, Switzerland. Its major focus was a series of papers prepared by Jewish and Christian scholars on the dialectic of particularity and universality in Jewish and Christian traditions.

The second meeting (with representatives of the Vatican) was in Marseilles, France. The focus of that meeting was "faith, land and people" in Jewish and Christian traditions. At both meetings we also discussed major current concerns, including Soviet Jewry, the problem of terrorism and the recrudescence of anti-semitism of the Left and of the Right in different parts of the world.

In concluding this section, we wish to record our conviction that responsibility for interreligious relationships - by definition, as it were - must lie primarily with those agencies that do in fact represent the religious constituencies of American Jewry. Policies and programs that do not express the views of America's Jewish religious community lack authenticity and validity. In our view, they perform a service to neither Judaism nor to the relationships they intend to further.



## II WORLD AFFAIRS

SCA's program emphasis in international affairs includes Israel, Soviet Jewry, the United Nations (at which SCA has non-governmental organization status), international development, and general issues of world peace. In all of these areas, SCA seeks to articulate a position that is determined by its religious character. When occasions require that the Jewish community speak publicly on international issues with a religious voice, SCA assumes that role on behalf of American Jewry.

## III SOCIAL POLICY

SCA's Division of Social Policy seeks to formulate and coordinate policy for its constituent agencies on newly-emerging issues which confront the Jewish community and the nation.

Among the issues dealt with by this committee during this year are quotas and affirmative action, amnesty for draft resisters, and welfare reform. The Council adopted a resolution endorsing the lettuce boycott of the United Farm Workers.

For the coming year, the committee will be dealing with such issues as citizens' surveillance and the right to privacy, the problems of drug abuse and the insights Jewish tradition has to offer on the ethical issues arising from scientific progress in eugenics and related disciplines.

SCA established a placement service for Jewish conscientious objectors. Selective service regulations provide that they perform alternative service with modest remuneration.

Under the direction of Rabbi Isidor B. Hoffman, SCA has contacted Jewish agencies such as community centers, synagogue centers, Hillel foundations and child care centers, who can employ these men. This program has the official recognition of the Selective Service Administration.

## IV URBAN AFFAIRS

With the support of the Ford Foundation, SCA established in 1969 a Commission on Black-Jewish Concerns whose purpose it is to work with religious leadership in synagogues and churches situated in the inner city in programs designed to lessen religious and racial tensions and to obtain essential community services.

In 1971, the Department of Urban Affairs organized and serviced the Clergy Council in the Crown Heights-Bedford Stuyvesant area, a project of far-reaching implications for Jewish communities in the inner city in every part of the nation. Because of its religious auspices, the Committee on

Urban Affairs found that it could play an important conciliatory role and help diffuse tensions in areas of potential conflict. This it did during the course in 1971 in the controversy surrounding the Board of Education, the Lincoln Hospital dispute, and in the poverty area.

The Council has developed special programs of assistance to the Black-Jewish community in the areas of religious education, conversion, housing, employment and other religious needs. SCA staff has met with its constituent agencies and with boards of Rabbis across the country to offer guidance on matters relating to the Black-Jewish community.

The specific program emphases in the area of urban affairs are described in the next section.

#### V CHURCH STATE PROBLEMS

SCA continued its participation in the Joint Advisory Committee of Church-State Problems of the Synagogue Council of America and the National Community Relations Advisory Council. Over the years, it has joined as a friend of the court in major Church-State cases before the Supreme Court.

During the course of the year the Supreme Court and the U.S. Court of Appeals for the District of Columbia reached important decisions in three cases in which SCA had filed friend of the court briefs on behalf of its constituent organizations. The most important case is the one in which the Supreme Court banned the death penalty. In another decision it upheld the right for Amish parents to refuse compulsory education for their children beyond a certain level because it is prohibited by their religious convictions. Finally, the U.S. Court of Appeals of the District of Columbia ruled that compulsory chapel attendance at the three U.S. military academies is unconstitutional.

#### VI JEWISH AFFAIRS

A major new program emphasis of the Council is in the area of Jewish education, including the encouragement of community understanding of and support for intensive forms of Jewish education, particularly the day school. In 1971 a major portion of a national study conference was devoted to that theme, and SCA published the papers presented at this conference.

This year, SCA continued its study of the subject, and broadened it to include the larger question of how Jewish identity and continuity can better be served through the programs of synagogue and communal Jewish agencies. The study is a joint project of SCA and the North

American Jewish Students Network. SCA attaches great importance to its relationship to the youth community through "Network," a relationship which in 1973 will be enlarged to include other areas.

The Joint Advisory Committee of SCA and NJCRAC assisted in the formulation and distribution of guidelines that will help the Jewish community cope with intensive Christian Evangelical efforts that will occur in 1973. We are also presently assisting in the formulation and distribution of guidelines that will help the Jewish community with the "Jesus Movement" phenomenon.

The Council's Committee on Films and Broadcasting has met with officers of the Columbia Broadcasting System on the subject of its TV series "Bridget Loves Bernie," a comedy situation based on Catholic-Jewish intermarriage. These discussions and negotiations with CBS and the commercial sponsors are continuing.

In 1973, SCA intends to sponsor special programs that will bring together Jewish college students with charismatic Jewish religious leaders.

Other SCA activities in the areas of Jewish affairs include a Chaplaincy Program for the 25 federal correctional institutions; a Commission on Marriage and Family Life, which has issued jointly with the National Council of Churches and the U.S. Catholic Conference a policy statement containing guidelines for sex education; and a Girl Scout Program with particular emphasis on the Menorah Award for Girl Scouts of the Jewish faith administered by SCA.

## VII PROGRAM PLANNING AND RESEARCH

In 1970, SCA established a new Department of Program Planning and Research, under the direction of Dr. Judd Teller. As indicated in our report to LCBC of January 1971, the purposes of the Department are several fold: "to assess the validity of the Council's goals and activities, and the methods it uses to achieve these goals...it will also develop the necessary religious and intellectual resources that will give substance and depth to those programs and activities in which we are engaged." "The new division issues a regular publication, Analysis, which is distributed to important clergymen and church officials throughout the country."

As also indicated in the January 1971 report to LCBC, the department commissioned several major studies. The first one, The Jewish Religion in the U.S.S.R. by Prof. Zvi Gitelman of the University of Michigan was published last year. Another important publication is Rabbi Henry Siegman's study entitled "The Peace of Jerusalem," which appeared in the department's Background series, and which was published in the Christian Century, the leading Christian ecumenical publication in the United States.



The Director of this Department, Dr. Judd Teller, died tragically in May of this year. We engaged Ira Silverman as the new Director of this Department, and George Johnson as Research Director. Separate offices were opened for this department in Washington, D.C. (1776 Massachusetts Avenue N.W.), and it is now known as the Institute for Jewish Policy Planning and Research.

In 1972, the Institute continued its publication of Analysis and Background. Also published was the second in a series of studies on Jews in the U.S.S.R. by Prof. Zvi Gitelman, entitled "Soviet Immigrants in Israel." A third study in this series by Prof. Gitelman, entitled "Assimilation, Acculturation and National Consciousness Among Soviet Jews," will appear shortly.

A major development with regard to the Institute in 1972 was the establishment of a Board of Trustees under the chairmanship of Philip M. Klutznick of Chicago. Also serving on this Board with Mr. Klutznick are President Marver Bernstein, Brandeis University; Rabbi Irwin M. Blank, Tenafly, N.J.; Lester Crown, Chicago, Ill.; Edward Ginsburg, Cleveland, Ohio; Moses Hornstein, Merrick, N.Y.; Saul Horowitz, N.Y.C.; Kivie Kaplan, Boston, Mass.; Max L. Karl, Milwaukee, Wisconsin; Morris Levinson, N.Y.C.; Gustave L. Levy, N.Y.C.; Verga G. List, N.Y.C.; Dr. Martin Meyerson, President, University of Pennsylvania; Robert S. Olnick, N.Y.C.; Raymond Nasher, Dallas, Texas; Matthew B. Rosenhaus, Miami Florida; Simon H. Rifkind, N.Y.C.; Edwin Roth, Cleveland, Ohio; Charles E. Silberman, N.Y.C.

In consultation with its Academic Advisory Panel and Board of Trustees, the staff of the Institute has decided to concentrate the Institute's studies and research in the general areas of (1) problems of Jewish identity, with special attention to the Jewish student experience (embracing such phenomenon as the Jesus Movement, Hare Krishna, etc); (2) the Jewish family and problems of intermarriage; (3) the Jewish community in transition, particularly with reference to the implications of demographic changes for religious life.

The Institute intends to maintain a close, if informal, relationship with other institutions in this field, particularly the Institute for Jewish Life. (The Chairman of the Institute, Philip Klutznick, and its Vice-Chairman, President Marver Bernstein of Brandeis University, both serve on the Institute for Jewish Life). We believe that there should be similar consultation with other programs in this field, such as the American Jewish Committee's task force studies.

For 1973 we look to the Trustees of the Institute for the necessary financing that will be needed for the Institute's work. We are not asking federations and welfare funds to subsidize this part of the Council's operations.

PROGRAM HEADINGS SELECTED FOR SPECIAL  
STUDY FOR LCBC

I URBAN AFFAIRS

The controversy that surrounded the New York City public school teachers' strike made it abundantly clear that synagogue leadership is singularly affected by the urban crisis, and at the same time has a unique ability to play a conciliatory role. Synagogues are virtually the last Jewish institutions to remain in the "inner city." Moreover, the percentage of synagogue affiliation and involvement of those Jews who are the last to remain is vastly higher and far more intensive than that of other segments of the Jewish community.

In recognition of these considerations, the Synagogue Council of America established three years ago a new program emphasis in urban affairs, whose major purpose it is to mobilize religious leadership in the Jewish and Black communities in the inner city to deal in a conciliatory and constructive manner with the inevitable tensions and conflicts that exist there.

Also in this category is the issue of Black Jews. Since Black Jews live primarily in the inner city, this emphasis is encompassed by our urban affairs program.

Our program in urban affairs is now staffed by a Black Jew, who during the 60's was deeply involved (through the Southern Christian Leadership Conference) in the civil rights struggle, both in the North and in the South. A dramatic breakthrough was achieved by this Department when it successfully organized a Clergy Council in one of the most difficult areas of New York, the Crown Heights-Bedford-Stuyvesant neighborhood. The Council is comprised of leading Black clergymen and of rabbis, including the leadership of the Lubavicher Hassidic movement. Their activities have in the course of several months succeeded in turning the neighborhood around. Not only the Lubavicher Hassidim, but other Jewish institutions in the neighborhood, including Union Temple, a landmark Reform institution, are now determined to remain in the neighborhood.

The Clergy Council has established its headquarters in a "store front," and has achieved moderate to significant successes in such areas as crime, housing, narcotics, sanitation, etc. The experiences of this model experiment are now being shared with other communities across the country who face problems not unlike the ones that exist in the Crown Heights-Bedford-Stuyvesant area.

A Committee on Black Jews has developed special programs of assistance to the Black community in areas of education, employment, housing conversion, and other religious needs. Again, a primary program emphasis is in guiding the religious leaderships of communities across the nation who seek guidance on this difficult issue. SCA supplements its programmatic activities in this general area of publications, conferences and other educational activities.

Forest Hills: SCA's Committee on Urban Affairs was deeply involved in the Forest Hills controversy. It met with rabbinic and synagogue leadership in the community in an effort to secure community support for a strategy that will protect the legitimate interest of the community without abandoning the scatter-site housing principle. SCA adopted a major policy statement which was widely discussed in synagogues in Forest Hills and elsewhere. We are currently assessing the Forest Hills situation with a view to recommending new strategies that will enable religious leadership to play a constructive role in avoiding future conflict. The committee is continuing its relations with the National Committee on Discrimination in Housing, National Urban Coalition and other groups concerned with housing.

Jewish Poor: We encouraged participation of our Metropolitan New York agencies in the newly formed Coordinating Council on Jewish Poor. The Committee met with city officials to restore a "Head Start" program for Chassidic children, thus avoiding what might have developed into a destructive conflict.

Safer Cities: The Crown Heights project, in addition to its de-polarization aspects, also showed the effectiveness that such a group could have in the fight against crime. Several narcotics "pushers," muggers, etc. were arrested and convicted as a result of members of this group meeting with high police officials. As a result of this lesson, we have encouraged membership in such groups as the National Alliance for Safer Cities, and have concerned ourselves with questions of prison and court reform.

Aging: The SCA Committee on Aging has met with Dr. Arthur Fleming, Assistant to President for Aging, and officials of U.S. Department of Health, Education and Welfare, with the objective of implementing recommendations of the White House Conference on Aging. The Committee has obtained information as to the availability of federal funds for nutrition and service delivery programs (Title VII of the Older Americans Act), and education and voluntary programs (Titles II and VI). Two of our constituent agencies are planning to set up synagogue programs with federal assistance.

The committee is planning a National Synagogue Conference on the Aging, at which Dr. Arthur Fleming has agreed to be the keynote speaker. This conference will involve work shops to train synagogue leadership to do the following: non-profit housing for the elderly, making the synagogue available on a daily basis for recreational and cultural programs, a nutrition program providing at least one hot meal per day in local synagogues, a friendly visitors' program, a telephone reassurance program, a voluntary "car pool" to transport elderly to shopping and medical facilities.



## II SOVIET JEWRY

The Synagogue Council of America's program in this area places special emphasis on the religious aspects of the problem, specifically the religious deprivations of Soviet Jewry, and emphasizes the moral and religious aspects of the over-all situation. The Council's primary audiences are the central coordinating agencies of the Protestant and Catholic Churches in the United States and, internationally, the World Council of Churches in Geneva and agencies of the Roman Catholic church.

The Synagogue Council of America has placed the problem of Soviet Jewry on the agendas of the major Christian bodies as a result of its activities in the several interreligious structures referred to earlier in this document. Thus, the National Conference of Catholic Bishops issued a Call to Catholic Churches across the country to support "Solidarity Day" demonstrations for Soviet Jews on Sunday, April 30. This same body and the National Council of Catholic Churches acted in support of Soviet Jews in specific instances (e.g., the intervention by these two bodies with the Department of State and with Soviet authorities on behalf of Gavriel Shapiro).

SCA designated the Sabbath of April 29, preceeding the National Solidarity Day for Soviet Jews, as Solidarity Sabbath. It participated in the work of the National Jewish Conference for Soviet Jewry, and followed through programmatically in specific instances where the mobilization of the rabbinic and synagogue community was deemed essential.

The Council's Institute for Jewish Policy Planning and Research convened a special conference of leading American "sovietologists" to consider the risks and opportunities presented by East-West trade negotiations with regard to the status of Soviet Jews. The result of this conference assisted the Council and its constituent agencies in developing policies and programs in this sensitive area.

As indicated earlier, the Institute published the second of a series on Soviet Jewry by Prof. Zvi Gitelman entitled "Soviet Immigrants in Israel." A third study in this series by Prof. Gitelman entitled "Assimilation, Acculturation and National Consciousness Among Soviet Jews" will appear shortly.

SCA and its constituent agencies have entered into discussions with the Department of State to explore the possibility of an American rabbi to serve the religious needs of American and non-Soviet Jews who serve in the American embassy and other foreign embassies in Moscow, and with trade and other missions to the Soviet Union.

# SYNAGOGUE COUNCIL OF AMERICA

## TABLE A

### INCOME

	<u>1971</u>		<u>1972</u>		<u>1973</u>
	<u>Budget</u>	<u>Actual</u>	<u>Budget</u>	<u>Actual</u> (Estimated)	<u>Budget</u>
Constituencies and Congregations	27,600	23,600	29,000	32,250	35,000
Federations and Welfare Funds	50,700	32,350	41,000	33,100	41,000
Individual Contributions	40,000	61,075	91,000	109,200	65,000
Foundations and Corporations	45,000	46,850	13,000	1,750	2,000
Dinner Income	40,000	34,470	36,000	67,530	60,000
Other Income	3,000	4,673	6,000	3,700	5,000
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
<b>TOTAL</b>	206,300	210,218	215,000	247,530	208,000
 Institute					<hr/> 90,000
				<b>Total</b>	<b>298,000</b>

SYNAGOGUE COUNCIL OF AMERICA

TABLE B

ESTIMATED EXPENSES, 1972

Salaries	117,160
Payroll Taxes	8,200
Pension and Other	9,860
Professional Fees and Honoraria	3,700
Travel	16,670
Meetings, Conventions, Dinners	11,270
Dues and Subventions	1,800
Printing, Programs and Special Literature	9,670
Administrative Supplies and Printing	5,470
Letter Service Mailings and Postage	8,900
Telephone and Telegraph	7,970
Insurance	300
Interest	1,720
Subscriptions and Publications	1,340
Rent and Electricity	18,400
Furniture and Equipment	7,570
Equipment Services and Rental	870
Costs of Annual Dinner	12,300
	<hr/>
TOTAL	243,170



SYNAGOGUE COUNCIL OF AMERICA

TABLE C

EXPENDITURES BY PROGRAM CATEGORIES

	<u>1971</u>		<u>1972</u>		<u>1973</u>
	<u>Budget</u>	<u>Actual</u>	<u>Budget</u>	<u>Actual</u> <u>(Estimated)</u>	<u>Budget</u>
Interreligious	55,500	51,000	51,660	52,000	56,000
International	21,500	25,000	23,300	26,000	29,000
Institute	26,000	37,500	31,740	50,000	90,000
Social Action	32,000	33,000	34,500	31,000	35,000
Jewish Affairs	20,000	30,000	31,500	33,000	36,000
Church and State	10,000	11,000	11,000	10,000	12,000
Administration	32,000	33,020	32,200	33,170	39,000
<hr/>					
Total Expenditures	205,000	220,520	216,000	243,170	297,000

# SYNAGOGUE COUNCIL OF AMERICA

## TABLE D

### COMPARATIVE BALANCE SHEET

	December 31, 1971 <u>Actual</u>	December 31, 1972 <u>Estimated</u>
<u>ASSETS</u>		
Cash	7,364	13,056
Petty Cash Fund	200	-
Due from Federations & Welf. Fds.	11,290	15,000
Other Pledges Receivable	26,150	10,000
Securities, Deposits, etc.	-	<u>1,350</u>
TOTAL ASSETS	45,004	47,406
<u>LIABILITIES</u>		
Accounts Payable	20,089	15,000
Payroll Taxes Payable	1,773	3,800
Notes Payable - Bank	16,000	16,000
Loans and Exchanges	<u>896</u>	<u>2,000</u>
TOTAL LIABILITIES	38,758	36,800
<u>BALANCE ACCOUNT</u>		
Balance January 1	16,549	6,246
Net Income (Deficit) for Period	<u>(-10,303)</u>	<u>4,360</u>
Balance at End of Year	6,246	10,606