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Religion and Politics, 1984.

Religion and Politics
Daniel Jeremy Silver
October 21, 1984

Religious issues have played a surprisingly large role in this year's political debate, and ~~I am afraid that~~ the President must accept a large measure of responsibility for this fact. Many of his speeches have dealt with religious issues and because of his position he became something of a lightning rod which attracted many of the religious passions which are in the air.

The President chose the State of the Union message last January to lobby for three divisive religious issues: tuition tax credits for parents whose children are enrolled in private and parochial schools; a Constitutional Amendment which would permit prayer in the public schools; and legislation, possibly a Constitutional Amendment, to prohibit abortion.

A week later the President met with the National Association of Religious Broadcasters and took the occasion to develop his deep feelings on these issues.

My experience in the office I hold has only deepened a belief I've held for many years that within the covers of a single book (the Bible) are all the answers to all the problems that face us today - if only we'd read and believe.

People want a Constitutional amendment making it unequivocally clear that our children can hold voluntary prayer in every public school across the land. If we could get God and discipline back into our schools maybe we could get drugs and violence out.

He closed with what ^{is} ~~was~~ probably the most passionate religious profession ever given publicly by a sitting president:

-- If the Lord is our light, our strength, and our salvation, whom shall we fear, of whom shall we be afraid? No matter where we live, we have a promise that can make all the difference - a promise from Jesus to soothe our sorrows, heal our hearts and drive away our fears. He promised there will never be a dark night that does not end. Our weeping may endure for a night, but joy cometh in the morning. He promised if our hearts are true, His love will be sure as sunlight. And by dying for us, Jesus showed how far our love should be ready to go: all the way. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Helping each other, believing in Him, we need never be afraid. We will be part of something far more powerful, enduring and good than all the forces here on Earth. . . We will be part of Para-

dise. May God keep you always and may you always keep God.

President Carter shared many of these beliefs, but he had the good sense not to make his talks to his Sunday School classes part of the public record.

Many who read this speech questioned the President's sincerity. 1984 was, after all, an election year. I am not one who does so, though I can understand the reasons for their suspicions. The President, after all, is a divorced man. He has revealed his income tax records, and his contributions to his church are, to be charitable, modest. No one would claim that he has a distinguished record of church attendance. But then, my experience tells me that with religious folk, profession tends to exceed performance.

I'm reminded of the member who told his minister that he was about to take a trip to the Middle East which would follow the route the children of Israel followed from Egypt to the Promised Land. It was his plan to climb Mount Sinai and there speak out the Ten Commandments the way that Moses had done. His minister, I'm told, responded: 'Kevin, it would be better if you stayed home and kept the Ten Commandments.'

I do not doubt the President's sincerity nor do I doubt his simplicity when it comes to religious matters. He seems to be shocked whenever any religious person disagrees with him on the proposals which he has made. The President, unfortunately, makes the common mistake of confusing his beliefs with religion in general, with religion with a small "r." He would not understand how a group of ministers in Cleveland could discuss his proposals and that not one of them, all men who worked for years in the vineyard, could agree with a single one of his proposals.

For some, the idea of prayer in the public schools violates the sanctity of prayer. They look on prayer as a special, sacred language. They understand that in the hands of the schools, prayer would become bland, lose all specific content and become platitudinous. ~~and~~ This would ~~be~~, in their eyes, demean

the importance of a form of expression they cherish.

Others are disturbed that the introduction of prayer into the public school violates the purpose of the public school. Our public schools were created to be common schools, places where ~~people~~ ^{children} of different ethnic and religious backgrounds could come together and learn, to share a common set of civic concerns and values. They fear that the introduction of prayer ~~in the schools~~ would separate the believers from non-believers, Christians from Jews, main-line denominations from evangelicals. They see prayer as a cause of division and disunity.

All agreed that the President was simply wrong in his assumption that the introduction of a few words of prayer at the beginning of the school day would improve either the morale or the morals of the student body. Most State Legislatures and the Congress of the United States introduce their public sessions with prayer and no one has ever noticed that the noble-mindedness of the legislators has thereby been enhanced.

The President has never understood such objections. Indeed, in a press conference in the late Spring he spoke of those who opposed his position on the prayer amendment as "intolerant" of religion. Some months later, at a speech to the American Legion at Salt lake City, he decried those who speak of freedom of religion as ~~generally~~ people interested in freedom from religion.

The President's religious views are the outgrowth of a not untypical, and uniquely American, evangelical Protestant outlook whose best-known contemporary figure is Billy Graham. This approach goes back from Billy Graham to Billy Sunday, to the revival tents and small town churches of the nineteenth century and, ultimately, to the great late seventeenth and early eighteenth century New England revivals. According to this tradition, the will of God is fully manifest in the Bible. The Bible is seen as containing a faithful history of the world as it has been and as it will be, the beginning and the end, Creation and Armageddon.

Faith in God has the power to save and God helps those most who help themselves. Worship tends to enthusiasm, the open expression of feeling, singing, Bible reading, and preaching the Word. The Word emphasizes the virtues of faith, neighborliness, thrift and self-reliance, personal morals rather than the larger social issues of the society.

This tradition matured in the open spaces at a time when this country was largely out of contact with the older, more sophisticated theologies of Europe. It grew up in America's small towns and thrived in places where the general culture was consistent with its teachings. Preachers and citizens came to believe that these teachings were obviously right and proper for everyone and in all contexts. These were religious folk in the nineteenth century who were certain that the Pope and the Roman Church represented the Devil's worship. In our time ministers of this tradition have said that God does not hear the prayers of Jews. This native Protestant strain is chauvinistic, innocent, naive and self-confident. It expresses some important personal concerns: family, honor, self-discipline, but, at the same time, remains remarkably unaware of other religions and other values. There is only one religion and one truth: the truth that comes out of The Book.

It is hard to believe that a president, one of whose embassies has been bombed by religious, after all, the Shiite Muslims are among the most religious of people, should still be thinking of his faith as religion with a small "r." But that's the way it is.

The problem, of course, is that no one religion can claim to be religion with a small "r." There are only distinct and separate religions, and the various religions teach distinct values. I remember sitting in Jerusalem one day, talking with a Roman Catholic priest and a Muslim cadi. The ~~Roman Catholic~~ priest was drinking whiskey, which is a sin to the Muslims; the Muslim was smoking a hukka, and drugs are sinful to Christians; yet, both men were learned theologians and deeply religious.

The various religions represent the various ways in which groups of people have tried to make sense out of that which makes no sense - life. We are born not by any act of our choosing. We are thrust into a world which we do not and will never fully understand. We will age and die though we would prefer not to. There is no scientific way to prove that one set of values is right and another wrong. Yet, we need to feel confident of our values so every culture sanctifies those values which have proven functional and sanctifies a philosophy or vision which seems to make sense out of life.

The values to which the President is committed are the values of small-town mid-America. There is nothing necessarily wrong with these values, but they are certainly not the values which would be espoused by someone born in one of the 600,000 villages of India or by those who live in the teeming cities of the United States and share a religious tradition which reached back beyond the last several centuries to distant lands and other experiences.

The President concerns himself with religion because he is concerned about the spiritual and emotional well-being of the country, and one can only applaud his concerns. But, as Sam Johnson once observed, "the road to hell is paved with good intentions." Whatever his motives, the President's actions and affirmations have created division, not unity, and have encouraged those who are eager to enforce private religious views into the law of the land.

The President was not able to have the Congress pass the Prayer Amendment. There were long Senate hearings, but the Congress's response made it clear that the public as a whole was not enthusiastic. He did get an Equal Access Bill which was passed more as a bow to the voting power of the Evangelicals than as a statement of national conviction. This bill allows religious groups, among others, access to high school buildings before or after school provided groups are student-led and student-created. I look on this law as an unfortunate piece of legislation because it will reintroduce religious division into the schools.

simple, but it is one thing to take a certain discipline upon oneself and to try

Such divisions are not new. Most of us can remember the religious divisions which existed in high schools during our youth. Sororities and Fraternities were largely religiously divided, but because they were not avowedly religious the schools were able, over the years, to move students beyond such divisions. Now they are back. There will be meetings of revival groups, High School Crusades for Christ and Habad; and the schools will become places where religious identification becomes a central issue.

This bill does not particularly worry me, although it's an unfortunate one, because it will soon lose public support. Those who lobbied to have religious groups meet in the public schools will find that the law permits the Ku Klux Klan, the American Nazi Party, Hari Krishna, and all the cults to demand and gain access, and that the American Civil Liberties Union will fight for each and every one of these groups in each and every community of this country. Those who were enthusiastic for this law saw their church youth group moving over into the school. They will find that they have opened a can of worms.

The most unfortunate result of the President's religious passions has become a quantum increase in the intensity of the battle over abortion prohibition - a battle which threatens to split the country. The President honestly believes that abortion is murder. What he does not understand is that many of us who take moral concerns quite as seriously as he do not agree with him. The President's speeches and proposal allowed many of the leaders of the Roman Catholic Church to sense that here was an opportunity to turn their particular theological and ethical stance into the law of the land. The church is deeply troubled by society's growing tolerance of abortion and given the President's lead, some senior prelates declared that the prohibition of abortion should be seen by the faithful as the primary domestic issue facing American people.

I need not say that I respect the right of any clergyman or believer to take whatever position they want on the issue of abortion. The issue is not simple, but it is one thing to take a certain discipline upon oneself and to try

to convince others by discussion and quiet persuasion, and quite another to insist that your views must be a law of the land; or that communicants must not only abide in their private lives the teachings of their church, but if elected to public office must demand legislation prohibiting abortion; or that the crucial test of a communicant who holds public office is the intensity of their activity on behalf of this single issue. A clergyman who argues in this way, to my mind, shows a profound lack of understanding of an open and pluralistic society where serious people have serious differences with his point of view.

We touch here the reason religion and politics do not mix easily. Religion deals in absolutes. Politics deals with the possible. Religion presents God's Instructions. Torah means the Instructions of God. "The Lord God said unto Moses, speak unto the children of Israel." If you believe that a rule is literally the word of God or that your church fully articulates the will of God, there is no room for compromise or adjustment. Politics in a free society necessarily requires discussion, compromise and negotiation, the admission that others may disagree with you about the will of God.

In the first presidential debate a reporter asked the President about his private religious views and to comment on the difference his religious views made in his attitudes toward policy. Given the President's religious speeches this last year, this was a perfectly legitimate question. Inevitably, our religious views affect our public attitudes, but it is essential in a democracy that the debate be held at several removes from church doctrine or dogma.

Many of us took our stands on the peace and civil rights issues out of deep religious convictions, but the debate on means was carried out in practical terms. Did a particular law promote the things we hold sacred? Was such a law achievable? Would such a law be obeyed?

Archbishop Law, the Bishop of Boston, is a generous-hearted man who has been active in the areas of racial and social justice, and yet, the other day, speaking of abortion, he said, among other things, "I look on abortion as a

primordial darkness. I look on abortion as primordial sin." When you look on an issue such as abortion in such stark black and white terms, there is no room for debate. Your only option is to find a way to impose your view on society. Given the prevalence of this attitude, I fear that we have another Prohibition in the making. No one in the days of the original Prohibition debate defended alcohol as an absolute good. Those who were against the Prohibition amendment argued simply that it could not be imposed on a society because the society wouldn't abide by it and they were right. All that Prohibition succeeded in doing was to legitimatize a criminal sub-culture.

Those who would prohibit abortion wring their hands over the fact that there were a million and a half abortions in this country last year. I take no particular pleasure in that fact, but I would turn their argument around. If a million and a half women decided that they required an abortion, social forces are at work which cannot simply be prohibited by the passage of a law. Assume abortion is prohibited; what will happen? The same thing that happened during Prohibition. Unqualified people will perform abortions in unsanitary conditions. Some women will try to perform abortions on themselves and, in effect, commit suicide. Human lives are at stake. Many good and decent people will, as a matter of principle, disobey the law and be turned into criminals. Physicians will risk their medical standing in order to take care of patients whom they knew require an abortion but whose need the bureaucracy does not recognize. The rich would go to some country where abortions are available. The poor will suffer and die. Absolutist religious principles may be good theology, but when translated into law they become the cause of great misery.

Religious motives cannot and should not be separated from political life, but religion and politics should not meet in any direct way. We Jews have no reason to take pride that we are particularly virtuous in the business of keeping religion out of politics. In our own little state we have not been successful at

it. Abortion is an issue in Israel. Autopsies are an issue in Israel. Religion has even intruded into archeology ~~is~~. The official rabbinate ~~is~~ is doing what is natural for religious folk to do, that is, to find ways to coerce the rest of society to abide by its understanding of the word of God. Whatever religions go that way, and all ultimately do, they sow dissension and circumscribe freedom.

Let me speak for a moment of Moses Mendelsohn. Moses Mendelsohn was one of our early geniuses, a brilliant hunch back whom many call the first modern Jew. In the last half of the eighteenth century he followed his Talmud teacher to Berlin where he became one of the acknowledged intellectual leaders of that city. He entered a philosophy competition against Immanuel Kant and won first prize. As one of the first Jews to be allowed at least limited entry into European society, Mendelsohn inevitably became concerned with how Judaism could adjust to the modern world.

In the medieval world religion and state were one. The state imposed the religious authority of the ruler's faith on its citizens. If you were not a member of the state religion, you were not a citizen and survived on toleration and within your little domestic world you were governed by your religious law. Within the ghetto, as within the larger society, there was no such thing as the separation of church and state.

Modernity begins when the idea of a nation-state emerged in which all who lived within its borders were accepted as citizens. The modern state inevitably involves a degree of pluralism. All are equal before the law, but I can't, as a Jew, be governed by Christian law; and Protestants can't be governed by Catholic law, and so land must have a secular law and the state becomes relatively neutral in respect to specific religious traditions.

In a book which he called Jerusalem and is sub-titled, "An Essay on Power and Judaism," Mendelsohn analyzed the new state and the role of the synagogue within it. The state, he said, must not interfere with what happens within

religious structures. The synagogue must be free to pursue its teaching and educational roles. The state is necessarily concerned with the security, safety and well-being of its citizens and must be given sufficient legal powers to effect these ends. To be sure, the religious bodies are also concerned with the well-being of the community but, unlike the state, they must not be allowed to enforce their special views. All power must be taken away from the synagogue except the power of persuasion. Religious leaders must not be allowed to use such powers as excommunication even to force their communicants to agree with them, and the state must not accede to the demands of religious leaders that the state impose one group's special and peculiar requirements on society as a whole.

Mendelsohn spoke specifically of the situation within the Jewish community. If we translate Mendelsohn's theses into our own situation we come to these conclusions. The state must be concerned with public decency and morality, but must define these in the broadest possible terms and must avoid enforcing any one group's definition of morality as an absolute truth or of forcing large numbers in the society who disagree with that view to abide by unwanted restraints. Abortion is just such an issue. For the church it is black and white, "the primordial darkness." To most of us the abortion issue is full of grays. We are not prepared to say that once an egg has been fertilized it is in all cases and at all times murder to end the fertilization process. There are quality-of-life issues. There are issues which concern the safety of the mother. There are issues touching the birth of the severely deformed. Many issues must be considered.

The President has, unfortunately, raised a number of religious issues to a central role in our political life and sympathetic religious leaders eagerly moved to take advantage of that opening. What was lacking in their response was any recognition of the impropriety of intruding religious doctrine into the political process. Doctrine is definite. Politics is a process, constantly in the posture of being defined. What was lacking was not conviction but a wise restraint. Those who would live in a free society will cultivate sufficient humility to be

who's
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more than
National Religious Broadcasters Association meeting in Washington. Praising the Bible, Reagan said, "My experience in this office I hold has only deepened a belief I've held for many years: Within the covers of that single Book are all the answers to all the problems that face us today—if only we'd read and believe."

Announcing support for every effort to ban abortion, Reagan said, "I believe no challenge is more important to the character of America than restoring the right to life to all human beings. Without that right, no other rights have meaning. 'Suffer the little children to come unto me, and forbid them not, for such is the kingdom of God.'"

The president also said that "God, source of all knowledge, should never have been expelled from our children's classrooms."

"Teddy Roosevelt told us, 'The American people are slow to wrath, but when their wrath is once kindled, it burns like a consuming flame,' " Reagan said. "I think Americans are getting angry. I think they have a message and Congress better listen: We are a Government of, by, and for the people. And people want a constitutional amendment making it unequivocally clear our children can hold voluntary prayer in every school across this land. And if we could get God and discipline back in our schools, maybe we could get drugs and violence out."

Reagan also said, "Our mission stretches far beyond our borders; God's family knows no borders. In your lives, you face daily trials, but millions of believers in other lands face far worse—they are mocked and persecuted for the crime of loving God. To every religious dissident trapped in that cold, cruel existence, we send our love and support. Our message? You are not alone; you are not forgotten; do not lose your faith and hope because someday you, too, will be free."

In a similar vein, the president added to his prepared text an anecdote about Pat Boone, the singer and evangelical luminary in the audience. Recalling a speech made by the performer, Reagan said, "Pat Boone stood up and said he had daughters—they were little girls then—and he said 'I love them more than anything on Earth, but . . . but I would rather that they die now, believing in God, than live to grow up under communism and die one day, no longer believing in God.'"

Reagan concluded his speech with a sweeping religious affirmation: "If the Lord is our light, our strength, and our

salvation, whom shall we fear, of whom shall we be afraid? No matter where we live, we have a promise that can make all the difference—a promise from Jesus to soothe our sorrows, heal our hearts and drive away our fears. He promised there will never be a dark night that does not end. Our weeping may endure for a night, but joy cometh in the morning. He promised if our hearts are true, His love will be sure as sunlight. And by dying for us, Jesus showed how far our love should be ready to go: all the way.

" 'For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' Helping each other, believing in Him, we need never be afraid. We will be part of

"If you want to know how to pray for the president, pray that anyone directly around him gets saved or gets out."

—White House Aide
Carolyn Sundseth.

something far more powerful, enduring and good than all the forces here on Earth. . . . We will be part of Paradise. May God keep you always and may you always keep God."

Such stridently religious rhetoric from an elected official of a religiously pluralistic nation may have shocked some observers, but the mostly evangelical religious broadcasters responded favorably. One listener, the Rev. Jerry Falwell of the Moral Majority, said that Reagan won't be "speaking to a more influential group during his campaign." He noted that some 600 radio and 79 TV stations were represented in the organization.

The Lynchburg evangelist, in comments at the convention, reminded the crowd that impending Supreme Court appointments make the 1984 election crucial. "In Ronald Reagan's next five years in office we will get at least two

more appointments to the Supreme Court," he commented. The proper appointments, he suggested, could swing the balance on the court to produce a 5-4 decision against current church-state separation policy.

But others were less pleased with the president's performance. Moderate Republicans were especially unhappy. William P. McKenzie, editor of the *Ripon Forum*, commented, "There he goes again. Right when you think that the president is not such a bad guy after all, when that smooth voice of his has comforted your nerves, out comes a statement that raises the hair on your neck."

"As one who believes in the truths of those Scriptures, in the Love which sets us free," continued McKenzie, "I take considerable offense at those remarks. Number one, it is wrong theology. C.S. Lewis said this best: 'When Christianity tells you to read the Scriptures it does not give you lessons in Hebrew and Greek, or even in English grammar. It was never intended to replace or supersede the ordinary human arts and sciences: it is rather a director which will set them all to the right jobs, and a source of energy which will give them all new life, if only they will put themselves at its disposal.'"

"Individual and social morality are often two distinct phenomena," he continued. "The Bible does contain many of the answers to many of life's problems, but it does not give a detailed public program by which loving our neighbor can be put into effect. . . . The Good News is not to be used in the gaining of votes, which appeared to be the case when the president decided to address the religious broadcasters."

The New York Times also found Reagan's speech improper. "You don't have to be a secular humanist to take offense at that display of what, in America, should be private piety," the *Times* commented. "The devoutest Christians, who warmly respond to those words, have a higher stake in not having them used for partisan gain. That stake is the separation of church and state."

"Americans ask piety in presidents, not displays of religious preference," the newspaper added. "Mr. Reagan uttered not just an ecumenical summons to the spirit. He was pandering to the Christian right that helped to propel his national political career. . . . It's small consolation that President Reagan has given his evangelical supporters more talk than action."

Washington Post columnist Lou Cannon also questioned the president's use of

SUN	MON	TUES	WED	THURS	FRI	SAT
14 Temple High School 11:30 - 1:00 Big Kitchen Branch	15 <i>E. Y. M. K. E. L. O. H. E. N. U.</i>	16 TWA Activities 10:00 a.m. - Branch 1 p.m. - Opening Meeting Senator Lee Fisher Fellowship & Study Group Rabbi Susan Berman 10:30 a.m. - Branch Lunch with the Rabbi Uptown - The Somerset 12 Noon - 1:30 p.m. School Board Meeting 8:00 p.m. - Branch Main Event Rehearsal	17	18 SIMHAT TORAH CONSECRATION 10:30 a.m. - Branch No Midweek Classes	19 Service - 5:30 p.m. The Temple Chapel THIRD FRIDAY	20 Shabbat Service 9:00 a.m. - Branch
SERVICE 21 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on RELIGION AND POLITICS Primary School (K-2) Open House 9:30 - 12 - Branch Temple High School Big Kitchen 11:30 - 1:00 - Branch	22 Main Event Rehearsal	23 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Main Event Rehearsal	24 TMC Board Meeting 8:00 p.m. - Branch	25 Main Event Rehearsal	26 Confirmation Camp	27 Confirmation Camp Shabbat Service 9:00 a.m. - Branch Bat Mitzvah NIKKI NEUSTADT 11:00 a.m. The Temple Chapel TWA - TMC HOE DOWN
28 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE ELECTION Temple High School Big Kitchen 11:30 - 1:00 - Branch Confirmation Camp	29 Main Event Rehearsal	30 TWA Special Tuesday Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Main Event Rehearsal	31 Midweek Confirmation and Pre-Confirmation Classes Begin	1 NOVEMBER Main Event Rehearsal	2 MAIN EVENT SERVICE OF REDEDICATION 8:00 p.m. - Main Sanctuary	3 Shabbat Service 9:00 a.m. - Branch MAIN EVENT GALA CELEBRATION 8:00 p.m. - Main Temple
4 MAIN EVENT SPECIAL FAMILY SERVICE 10:00 a.m. Main Sanctuary	5	6 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch TYA Board Meeting 8:00 p.m.	7	8	9 SECOND FRIDAY DR. BEZALEL NARKISS will speak on "Hebrew Illuminated Manuscripts" 8:15 p.m. - Branch	10 Shabbat Service 9:00 a.m. - Branch Bar Mitzvah JONATHAN BERNSTEIN 11:00 a.m. The Temple Chapel

During the holiday service of Simhat Torah, all newly enrolled children through the fourth grade in our Sunday School are welcomed and consecrated. Consecration will take place on Thursday, October 18, 1984 at 10:30 a.m. in the Ellen Bonnie Mandel Auditorium at The Temple Branch. Following the Service, there will be a Kiddush in honor of the Consecrants.

CONSECRATION - SIMHAT TORAH

THE TEMPLE BULLETIN (USPS 537580)

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Published bi-weekly except during the summer vacation

SIMHAT TORAH - CONSECRATION
Thursday, October 18, 1984 - 10:30 a.m.
Ellen Bonnie Mandel Auditorium at The Temple Branch

SUNDAY MORNING SERVICES

October 21, 1984
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on
RELIGION AND POLITICS

October 28, 1984
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER
will speak on
THE ELECTION

Friday Evening Service - 5:30 - 6:10 - The Temple Chapel
Sabbath Service - 9:00 a.m. - The Branch

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Faith

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Kaddish

(BRANCH)

Friday

Sunday October 21, 1984

Those who passed away this week

SYLVIA CHESSIN STEMMLER

BARBARA SHEPERD

Yahrzeits

MAX LIEBER

JESSIE T. WALDMAN

NORMAN C. WALDMAN

EDWARD E. LANDY

ANNE TILLES WEIDENTHAL

DAVID E. RICH

DR. ISADORE B. SILBER

NELLIE E. FEIL

RUTH BECKER

SANDOR KLINGER

BELLE GURSS

BENJAMIN A. KAATZ (KATZ)

ANNE M. LEVINE

SADIE HARRIS

JOSEPH H. TYROLER

ALLEN KLIVANS

CHARLES EMIL ECKSTEIN

ARTHUR FRIEDMAN

HORTENSE MARX GREEN

AUGUSTA MINTZ

LOUIS GOLDSTEIN

MARGARET GREINER

ROSE FELL GINSBERG

RUTH E. MARKUS

RALPH HERSHEL LEWITT

ARNOLD NATHANSON

MYER S. FINE

ESTHER REISENFELD MARKOWITZ

HARRY J. ABRAMS

ELSIE WEINSTOCK

LOUIS L. SQUIRES



The President bears the ultimate responsibility for ^{bringing} ~~introducing~~ ^{first center} religion into the public arena every year. He must be conscious of his Jewish State's position as a leader for some business issues ~~which he decided~~ ^{which he decided} on from religion, but must not entirely appeal to ~~any~~ ^{any} needs of religious belief: 1) To allow tax credits for private and parochial schools, 2) a constitutional amendment permitting prayer in the public schools and 3) legislation which would offend but all abortion except ~~in the case of~~ ^{in the case of} a death threat, a weak ~~idea~~ ^{idea} to address our sense of justice, ~~laying a special~~ ^{laying a special} to the NATL. REL. BROADCASTING ASSOC. ~~and~~ ^{and} ~~which~~ ^{which} ~~explains~~ ^{explains} his motives ~~and~~

"My experience in the office I hold has only deepened a belief I've held for many years: without the words of a single Book [The Bible] and all the answers to all the problems that face us today - if only we'd read and believe

"People want a constitutional amendment making it unequivocally clear our children can hold voluntary prayer in every school across the land, if we will let her get any discipline back in our schools, maybe we could get away any violence out

~~and~~ ~~there~~ ~~can~~ ~~be~~ ~~no~~ ~~more~~ ~~with~~ ~~the~~ ~~most~~ ~~important~~ ~~element~~

The President must have ~~the~~ ^{best} ~~substantive~~ ^{substantive} ~~immediately~~ ^{immediately} ~~for~~ ^{for} ~~being~~ ^{being} ~~projected~~ ^{projected} the course of religion into the year's ~~political~~ ^{political} ~~structure~~ ^{structure}. He ~~used~~ ^{used} the ~~final~~ ^{final} ~~session~~ ^{session} of ~~the~~ ^{the} ~~State~~ ^{State} ~~of~~ ^{of} ~~the~~ ^{the} ~~new~~ ^{new} ~~measures~~ ^{measures} to ~~solidify~~ ^{solidify} for 3 divisions ~~which~~ ^{which} ~~should~~ ^{should} ~~be~~ ^{be} ~~devoted~~ ^{devoted} to ~~the~~ ^{the} ~~religion~~ ^{religion}.

- 4) TUITION GRANTS FOR PRIVATE AND PAROCHIAL SCHOOLS
IS A CONSTITUTIONAL ANOMALY PERMITTING PRIVATE
SCHOOLS

- 31 LEGALITION - including of necessary to construction
'Amendment' - which would be the Abandonment

a week later in a much polished speech to the North
RUC. Brian Keenan told us. The intended message was that he
projected some good ^{because} ~~about~~ 4 his private religious beliefs.

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at a suit under the purchase agreement, 2000
 budget for group 1 admission under the same agreement, 5000
 covered by the previously budgeted for the expenditures

(5)
When he thinks of religion
The President
his trade as common market of ^{adoption} ~~conversion~~ he can
conversion ^{can} ~~with~~ general religion - religion with a small R;
Certainly, as President we must soon to purify from our peculiar
American version of simplified Unit. K's, unless you had
single people other Bag under a Bag family & a Round
Meeting of the 18th cent. friends, to the Great English Round
of early N. England - 20th, a translation about common & noble
Lit and Antiquities of the Bible, to passy to spirit to save,
to the point of view & soul matter as SOLD NOW AND,
No Unbelievers, Formid, & Thrift

European would be expected to rel. on American ?
pro. act, + the work was helped those who help themselves has
 tried to make sure in concerned safe - sent one would
 hardly accept its teaching & entireties as an all
 or nothing definition of rel.

must of us women. Love part. Communication is
 for more interest appear to be the end of the world
 we believe and provided equally with us
 involved person -
 only on form of 25 -
 one is the assigned and written - 5 to 10 years
 the largest

European turned on the main open space &
14th when arrives - as a ~~small~~ ^{large} vessel kept it
close off from the European attended - and on it
has always been to a large number of people

There are the Xth idea that the moral difference between the
fact that R. C. and the fact that the moral difference is
a procedure out of the moral idea two years ago announced
that had not yet been the subject of a year

The President seems to have been looking for a release
NAUVE PATRICKSON - indeed someone that what is ^{clearly} good for by
THE STANDARDS OF THE NAUVE PATRICKSON EVANGELISM
NECESSARILY good for a release by the release group -

These are the same as proposed to be a part of
conducted on INTEREST of RELIGION
and that which is good for religion is conscience good for
the country - How can anyone object to the RELIGION that character
for proposed release? After all in the humanity eyes of
don't morality justice out of RELIGION -- a logic released
should, if we would it, look as to justice with proposed
ad. is referred to release ad - justice with proposed as a
matters of release policy should justice with proposed &
the release policy system

The release policy system justice with proposed as
conducted in justice with proposed justice with proposed
release - but not only - justice with proposed justice with proposed
justice with proposed - if it had been the same as the
in the justice with proposed justice with proposed - little
the release policy system justice with proposed as
more -- The justice with proposed justice with proposed as
justice with proposed justice with proposed justice with proposed

a R.C. post dated ~~10/10/68~~^{10/11/68} & a meter code under
Chokri - to be made upon a bar - 10 minutes
 drug are useful

The President: cannot influence the world he would
Delight would, of course, be of ~~large~~ course of his
 men and heart out - : of it I should be very glad should
 religious groups to ~~to~~ to witness their For Days about
Values upon the body President

The larger community just in London - ~~about~~ ^{the} day
 should have been also to include - of London -
 But in Egypt since 1900 because some returned from that
 important old religious group, access to Palestine with 2 Jews
 for one working - For the first time since 1900
 would need to be made possible
movement for democratic justice - for even some
idea can work disfigure - some groups in
groups should be regarded as being under the same rule law - but
 H.S. when I was 7 and 1/2 - a Jewish religious law -
 it was marked by the law of the land - first of the law -
 - For the 2nd period to H.S. first of the law -
 now the law has returned to the 1st period -
 now, you can see before -

and, you see before,
But of the importance of the Oxford Canon Books
and other ecclesiastical - the deeds on which
stand the deeds of the deeds and
production - a deeds of the deeds
and - the deeds - deeds of the deeds

rel. in pulchra

Rel. sent in application - blank - sealed container -
traces, no sent sent on memo - (possible
scent - not sent to govt - but, ^{seek} impulsive ~~letter~~ ^{over}
closed afternoon of the year.

However, we have seen no of further evidence
 rel. committee at second session, - present evidence
 Does justice to the fact of a rel. committee - fact
 also can, do - over correct evidence can be corrected -
 one who appears - to be very to see an act.
 No but of "But to see the"

m. m. is
~~There~~ for which we put in the
foundamental - we expect that to be
page - we have to have of some kind of
- all in deep puzzled state - (the) could expect
nothing -

Journal - An Essay in Real Fiction & Drama

On the whole the order of rel. c. c. ^{will} be very
 definite concern about mar. a series of steps - the
steps must be done - for the benefit of all - but
religion should not be done - Therefore (permanence)
the steps should be done in a series - which can be
carried out - Therefore religion should be done in a series - which
can be done in a series -
the steps must not be done in a series -
but the steps must be done in a series -

bel. London one to be Tuesday will appear -- set to
- send in a schedule and will have the will review -
can diff rel more to be - full.

2. San Diego Presidential debts - Fund Bureau called
to London dead in rel. belong - you the President
presumably needed rel. will use a registered to - to
then put to me to be in the debt - in the
case of the above new debt and

Went to New York on the 12th of January Tuesday

21 - not one of our will rel. under a small - just
was a small loan will be kept under control
rel. representative at the place -

