4. *Shifts in program emphasis.* The curriculum of AJE has undergone many variations. Traditionally, subject matter that was religious in content and conventional in approach was considered to fulfill the needs of AJE. Later, programs were broadened to encompass the creative arts, contemporary issues, and communal concerns. In recent years, there has been a tendency towards direct text-oriented instruction centered on the Jewish classics.

5. *The development of new knowledge and methods.* The recent accelerated growth of adult education in the United States and the accompanying growing body of research have brought to the fore a wide variety of new methods for teaching adults. These have not been used by AJE to any great extent.

6. *The development of professionalism.* Some 20 universities offer graduate programs in adult education. Among them are HUC-JIR, JTS, and Yeshiva University's graduate school of education. Directors of a dozen national AJE programs, members of the AJE advisory committee of the AAJE, meet regularly to share experiences and coordinate activities. There is a growing number of Jewish educators whose primary concern is with adult education, and it now appears both logical and predictable that some kind of organizational structure will be formed for the association of all professional adult Jewish educators, broadening the constituency and scope of the present *ad hoc* advisory committee on AJE.

7. *The development of a unified field.* The first attempt to establish communication and a sense of unity between the various segments of AJE was the American Association for Jewish Education's sponsorship of the advisory committee and the subsequent conference in 1964. Further steps in this direction will have to be taken as AJE seeks to realize its potentiality.

SAMUEL I. COHEN

The Jewish Military Chaplaincy

THE JEWISH military chaplaincy is here to stay as a permanent agency on the American scene. The military and the Jewish communities have made this decision. This article dwells on the Jewish military chaplaincy service in recent years, but a few historical facts are pertinent.

BACKGROUND

On July 17, 1862, Abraham Lincoln signed into law an act of Congress which stated that a regularly ordained minister of any religious denomination may be commissioned as a chaplain. Until then the law had required that a clergy-

man ministering to the military must be of the Christian faith. All told, three Jewish chaplains were commissioned under the law during the Civil War.

During World War I, 23 rabbis served their country as chaplains in uniform. Between 1918 and 1940 a small number of rabbis maintained reserve commissions but none served on extended active duty. In August 1940, just before the Second World War, some of these reserve Jewish chaplains were called to active duty. It was then that JWB established a Commission on Jewish Chaplaincy.

The Department of Defense grants a chaplaincy commission only when a religious endorsing agency certifies a candidate to be a properly ordained clergyman and a fit representative of his denomination, and a chaplain holds his commission only as long as he continues to have the endorsement of his denomination. The Commission on Jewish Chaplaincy was designed to be the recruiting, endorsing, and service agency for the Jewish religion. It parallels the (Catholic) Military Ordinariate, the (Protestant) General Commission on Chaplains, and about 30 other Protestant endorsing agencies.

By the end of World War II, 311 rabbis had been commissioned and had served in the armed forces (AJYB, 1945–1946 [Vol. 47], pp. 173–200). Many retained their reserve commissions, but at the outbreak of war in Korea in 1950, only 18 were on active duty.

The outbreak of the Korean War in late 1950 presaged the expansion of the military establishment to approximately three million men. It was anticipated that about 100 Jewish chaplains would be required to service the Jews among them, and the three major rabbinic bodies (CCAR [Reform], Rabbinical Assembly [Conservative], and RCA [Orthodox]) accepted the responsibility for meeting this requirement. The Commission on Jewish Chaplaincy was designated to coordinate and administer the undertaking and in August 1950 it called an extraordinary session to launch the program. Rabbi Solomon B. Freehof, chairman of the commission, enunciated the commission's policy:

> The American Jewish community is anxious and ready to do everything within its power to aid our government to combat and overthrow those world forces which are seeking to destroy the democratic way of life. Jewish soldiers, sailors, and airmen are serving side by side with brave men of all faiths to achieve this common objective. As in World War I and II, the rabbis of America may be counted on to respond quickly and generously to the need for additional Jewish military chaplains. Wherever our men are summoned to fight and, if need be, to die, there, God willing, our chaplains shall go with them.

INTERDENOMINATIONAL COOPERATION

There is fundamental harmony in the operation of the Commission on Jewish Chaplaincy, but no uniformity of faith or ritual is imposed upon chaplains. The commission includes outstanding leaders of the three rabbinic bodies, who, without compromising the positions they represent, have managed to work out a *modus vivendi* on the basis of respect for each other's views. Often agreement is achieved even in areas where the three groups are seem-

ingly far apart and maintain their differences in civilian life. This cooperative spirit stems from an agreement that it is the purpose of Jewish chaplains to meet the religious needs of servicemen, not the chaplain's or his denomination's. Rabbis are no more free to impose their particular brand of Judaism on their military congregants than Christian chaplains theirs. Concomitant to a chaplain's right to observe the Jewish religion according to his convictions is his duty to help Jewish servicemen observe and strengthen theirs. Most chaplains have accepted this concept and their guiding principle has been unity amid diversity.

In the Commission on Jewish Chaplaincy itself, the three rabbinical groups exercise common sense and ordinary courtesy in the interest of fulfilling their joint task. There is so little ideological bickering that a visitor to a meeting would have difficulty identifying the affiliation of those present.

The following are examples of activities in which seemingly irreconcilable views have been resolved:

Responsa

Religious practices under military conditions would seem to raise questions on which the three groups would be hopelessly divided. But the following quotation from the preface to the booklet, "Responsa In War Time," published by the Commission on Jewish Chaplaincy in December, 1947, is still valid.

> Although in many aspects of Jewish life in America the achievement of unity of action has been difficult, here harmony was achieved on religious practices, the most controversial of all subjects in Jewish life. The dictum, *Ellu we-ellu divre Elokim hayyim,* was used not only to acknowledge respect for the view of others but also to go on from there to a common decision which would be helpful to the men under arms in each particular circumstance of war. It is to the glory of the American rabbinate that without the power and approval of an established ecclesiastical hierarchy, it was able to create such a set of responsa. The final decision was always based on *Halakhah* but the interpretation was broad enough to permit the word of God to be truly *hayyim,* "living," and livable even under war conditions.

Agreement was reached for responsa to such a variety of situations as the saying of Kaddish without a *minyan* at an isolated station overseas, burial in a national cemetery, determination of the Sabbath in Arctic and Antarctic regions in seasons of total daylight or total darkness, loss of a Sabbath or holy day when crossing the international date line, use of a paper scroll of the Torah in areas where parchment tends to rot, and solutions to problems of *kashrut* and Sabbath observance.

Prayer Books

It would be impossible to run separate services in the military for Orthodox, Conservative and Reform personnel, each with a different prayer book. In recognition of the realities of military life, a single Jewish prayer book was published in 1941 by JWB which met the needs of each group and violated

the conscience of none. It is used in a different manner by each chaplain and his congregation and has won the complete approval of all segments of the Jewish religious community.

Religious Publications

Though the Jews are the People of the Book, the Christians seem to be the people of the missionary pamphlet. Religious literature of all faiths abounds in the military establishment. The Jewish community has a twofold obligation in filling its section of the literature racks: to provide inspirational material for Jewish personnel and to provide information about Jews and Judaism to interested non-Jews.

The preparation of the Jewish pamphlets, therefore, has been another challenge to the ingenuity and integrity of the various Jewish religious groups. Pamphlets dealing with Jewish history are comparatively easy to prepare, as are those on the subject of Jewish ethics. Dealing with the Sabbath, the holy days, and the festivals is more difficult, but was successfully accomplished by a publication committee representing the rabbinic groups. These publications have proved useful to Jewish personnel and have served as excellent expositions of Judaism for non-Jews.

Self-imposed Draft of Rabbis

The three rabbinic bodies agreed that they would assign the armed forces priority on rabbinical manpower. They voted to impose a form of "selective service" on all members who met the military age requirements of, and had not already served in, the armed forces, and on all seminary students upon graduation. Each of the three groups agreed to furnish an equal number of rabbis to meet military quotas. Each rabbi would be expected to serve for a minimum of two years before being replaced. Most draftees responded with enthusiasm. A Jewish chaplains' conference in February 1952 sent "warmest greetings" to their "civilian colleagues":

> We want them to know that we have found in our chaplaincy service a meaningful extension of our rabbinic service. We have found that our ministrations are answering a critical need in the lives of the men we serve. The importance of this work in all its emotional and intellectual significance can be clear only to those who are now serving as chapiains or who have so served previously.

Almost 15 years have passed since the self-imposed draft was instituted. Year in and year out, with few exceptions, the requisite number of Jewish chaplains has been made available to serve Jews in the armed forces the world over. A total of 399 chaplains entered service between August 1950 and June 1964.

When quotas were not met, it was for one or more of the following reasons. Sometimes it was due to an insufficient number of ordinations. Sometimes it was because not enough graduates met physical requirements. Often, newly ordained rabbis were nationals of other countries, or had had previous military service, or were exempted for other weighty reasons.

When the military establishment expanded suddenly, as at the time of the Berlin and Cuban crises, some rabbis in the reserves were recalled to duty; when the crises passed, they returned to civilian life.

THE CHAPLAIN

Areas of Service

Jewish military personnel are dispersed throughout the world at more than a thousand stations. It is not possible to assign a Jewish chaplain to every installation where there are Jewish personnel, but they are assigned to all reception centers and large training centers having a considerable concentration of Jews. They are also assigned to cover Jewish personnel dispersed among the three services over large geographic areas overseas. For example, a Navy Jewish chaplain in Hawaii serves Jews in the three forces there, an Air Force Jewish chaplain in Turkey serves all Jewish personnel there, and since 1964 an Army chaplain has had a similar responsibility in South Vietnam. Some of the areas are very large. One chaplain stationed in France covers American bases in Spain, Morocco, and Libya. Jewish chaplains in Germany have served installations in Italy. From the Philippines they cover Taiwan and used to fly into Vietnam before a Jewish chaplain was assigned there full time. Almost all chaplains overseas ride a circuit. They are itinerants, meeting with their far-flung congregations as often as is humanly possible. In the United States the efforts of the full-time chaplains are supplemented by those of a dedicated group of 250 civilian part-time chaplains. They serve approximately 600 installations, including Veterans Administration hospitals. More than 800 civilian rabbis have served as part-time chaplains during the past 20 years.

Although this report is primarily concerned with the military chaplaincy, at least passing reference should be made to the extensive and important work Jewish chaplains perform in connection with nonmilitary Federal agencies. VA has an active chaplaincy program at all of its 155 hospitals in every state of the Union; full-time or part-time chaplains serve every such hospital. (The present director of the chaplaincy service for the entire VA is Rabbi Morris A. Sandhaus, the first rabbi in American history to serve as chief of chaplains in a branch of the Federal government.) The commission also provides chaplains to every United States Public Health Service hospital, to St. Elizabeth's, the Federal mental hospital in the District of Columbia, and to the Merchant Marine Academy at Kings Point, L.I., N.Y.

Activities

Basically, the chaplaincy serves as a microcosm of the multitudinous functions performed by the agencies of Jewish civilian communities. Jewish military community life revolves around the chapel. It provides religious services, Jewish education for children and adults, social events for married and bachelor personnel, and Jewish cultural programs. The chaplain himself serves as

a counselor, moral leader, character builder, and food processor. On Passover he runs billets and mess halls, solves transportation problems, arranges for leaves, and concerns himself with making available the right food for the entire eight days. He may teach women how to bake *hallot* and bagels in the States or overseas. He builds a *sukkah* and electrifies an outdoor menorah. He organizes sisterhoods and inspires their loyalty and support. He trains a choir as well as teachers for his religious school. He celebrates the joyous occasions in the serviceman's family such as births, *bar mitzvahs*, confirmations, and marriages. He is also there for the tragic events—accidents, ill health, and death. He counsels on marriage, intermarriage, divorce, home problems, adjustment to military life, broken home ties, court martial offenses, questions of faith, accusations of antisemitism, etc. He interviews Jewish GIs as they come on post and as they leave the post. He represents the Jewish community at command functions and at chaplains' meetings. Along with the non-Jewish chaplains, he gives character-guidance lectures to the entire command and conducts orientation lectures. He requisitions religious supplies, attends to the beautification of the chapel, raises funds for social and religious programs, and conducts year-round special events. He also finds time to prepare sermons and talks, to attend chaplaincy and rabbinic conferences, and to spend time with his family.

Resources

To help him he has the many military resources which are available to all chaplains. These include well-equipped chapels, religious-school facilities, meeting rooms, clerical assistance, etc. The JWB provides him with many specifically Jewish items, such as canned kosher foods for personnel who observe the dietary laws, Torah Scrolls, *megillot* for Purim, *shofarot* for the High Holy Days, *etrogim* and *lulavim* for Sukkot, pamphlets and greeting cards for the holidays, tracts on subjects of general Jewish interest, program materials for discussions, bulletins, procedure guides for handling Passover problems, *kashrut*, publicity, attendance. The Commission on Jewish Chaplaincy provides guidance through orientation sessions, field visits, correspondence, training conferences, newsletters, overseas retreats and Torah convocations. The Women's Organizations' Services of JWB helps establish sisterhoods and provides gifts for children and GIs on various holidays, as well as pictures and books for the chaplain's office and the chapel library.

In the United States the chaplain receives further aid locally from scores of JWB Armed Forces and Veterans Service committees in communities near military installations, which make available every possible community resource. He is also assisted by local communities. Jewish community-center and synagogue facilities are made available to the Jewish serviceman, as is home hospitality, on appropriate occasions. Servicemen are invited to concerts, lectures, and other special events off the post, and provided with entertainment, refreshment, and—that indispensable element in the life of happy and contented young men—the opportunity to meet girls on post.

The more the chaplain draws upon the resources made available to him

by the military, JWB, and the Jewish communities, the richer the content of his program and the more successful his ministry.

Reactions to Chaplaincy Experience

In 1964 the Commission on Jewish Chaplaincy sent 400 questionnaires to Jewish chaplains on active duty and to civilian rabbis who had served in uniform since 1950 to obtain their reactions to the chaplaincy experience. One hundred and ninety-three replies were received, an unusually high response to a one-time mailing. The questions were deliberately slanted against the Commission on Jewish Chaplaincy. To insure a thoroughly objective response, signatures were not required. Replies were analyzed by a study group composed of the presidents and recruiting chairmen of the three rabbinic organizations and the officers of the commission. Rabbi Max D. Davidson, of Perth Amboy, N.J., former commission chairman and former SCA president, was chairman. The study revealed that:

1. An overwhelming majority considered that their chaplaincy experiences compensated for the physical risks, the separation from families, and the financial sacrifice involved.
2. Patriotism furnished the primary motive for entering the chaplaincy. Other reasons were, in that order, respect for the requirements of the chaplaincy draft, responsiveness to the needs of Jewish servicemen, and recognition of opportunity for new experience.
3. Respondents were in agreement that the service performed by full-time Jewish military chaplains in uniform could not be handled by civilian rabbis making periodic visits to the posts.
4. Respondents would unanimously advise their younger colleagues and students at seminaries to enter the chaplaincy.
5. The chief objections to entering the chaplaincy were that it caused delay in beginning civilian rabbinical careers and offered relatively low pay. Some respondents had reservations because of the separation from family that was entailed and the opposition of wife and family.
6. Almost all respondents felt "better," not "worse off because of . . . service in the chaplaincy."

Effect of Service

The two or three years which rabbis spend in the service immediately after ordination serve as a valuable internship for the rabbinate. They give young graduates the opportunity to learn administrative procedures and subtle personnel skills that are not taught in the seminaries and are normally acquired only after long years of experience. Moreover, newly graduated rabbis, educated in the philosophy of one particular group, often get their first real opportunity to meet representatives of other rabbinical groups and thereby gain an insight into different philosophies of Jewish life. In addition, young rabbis, often reared in all-Jewish environments and sometimes quite ignorant about the various Christian denominations, are confronted with

the need and opportunity to learn about Christian thought and practices and to relate to Christian colleagues. This is obviously good preparation for establishing proper interreligious relationships in the civilian communities in which they will later serve.

The military experience has offered rabbis a good opportunity to observe Jewish youth and the effect of the synagogues' religious training programs upon them. (They have found that in military congregations, at least, most Jews are not committed to Orthodox, Conservative, or Reform Judaism, as such, but consider themselves to be simply Jews, without any denominational label, and that most of these unlabeled Jews know very little about Judaism. But this is beyond the scope of this article.)

The chaplaincy experience leaves its mark on the rabbi when he returns to civilian life. Former chaplains of different schools of thought get along better with each other than other rabbis and tend to be less deeply involved in denominational conflicts.

CURRENT PROBLEMS

There are a number of day-to-day problems which the Commission on Jewish Chaplaincy has not yet solved and which, perhaps, may never be solved satisfactorily.

Career Chaplaincy

Through its self-imposed draft system, the commission has furnished the Armed Forces with enough rabbis to meet annual military quotas. However, most of the men thus drafted serve for only two or three years and then return to civilian pulpits, leaving an insufficient number of career chaplains to insure proportionate Jewish representation in the higher ranks. There are simply not enough Jewish chaplains with rank, maturity, and experience to serve as faculty members of the chaplain school and on high-command levels at strategic headquarters the world over.

Although many rabbis have relished the chaplaincy experience and have been encouraged by the military as well as the commission to remain on duty, most have rejected a career. Two reasons are cited most frequently: the limited possibilities for providing children with an adequate Jewish education and the comparatively low salaries offered by the Armed Forces—several thousand dollars a year less than what civilian rabbis often receive. While the salary problem is not insoluble, the possibility of providing children of Jewish chaplains with a proper Jewish education and a Jewish milieu seems remote.

Jewish Education for Children

In 1965 half of all military personnel were married. Even a minimal Jewish educational program for the children of these servicemen was a rarity. Where there are full-time Jewish chaplains, they manage, in most

instances, to organize and supervise satisfactory religious schools. But at domestic installations having no full-time chaplains, particularly those which are removed from established Jewish communities, and overseas, especially if there is no Jewish chaplain, there simply are no Jewish educational facilities.

To help remedy this situation, the Commission on Jewish Chaplaincy in September 1964 published a unified Jewish curriculum, which the military distributes to installations throughout the world. Jewish chaplains make periodic visits to all installations to urge parents to establish religious schools and to train teachers. As a consequence, scores of schools have been set up and dedicated parents and other interested individuals study manuals, books, and teachers' guides in the interest of their children. Many technical, administrative, and financial difficulties have been encountered, but the program is gaining ground.

The Women's Organizations' Services of the JWB has helped organize military sisterhoods to support this program, furnishes holiday gifts for the children, and provides information and publications explaining holiday and other traditional practices.

Dispersion of Jewish Personnel

The blessings of integration have not been unmixed. Jewish personnel are dispersed in military installations around the world. Groups of 10 or 15 men at weather stations, radar sites, and small depots, aboard ships and in special task forces, etc., need service even more than those at large installations boasting full Jewish programs of activities. A complicated and costly Jewish "logistical" system is employed to maintain communications with such isolated personnel. The commission provides guidance and furnishes religious supplies to non-Jewish chaplains and selected Jewish officers and enlisted men to help them serve their religious needs. An intense effort is made to reach everyone on Passover and the High Holy Days, but, given the limitations of JWB resources, there are undoubtedly many who are missed.

CONCLUSION

Judaism is one of the three major faiths in the United States. In the military this recognition is more clearly translated into positive terms than anywhere else on the American scene.

Military chapels are non-denominational and thus available to all faiths. Military hymnals contain sections of hymns and music for each of the major faiths. Bibles, prepared especially for each of the three faiths, are provided. Religious educational facilities and supplies are made available to all. No missionary efforts are countenanced. Each faith is respected. More than that, each chaplain is concerned that each man in his unit is afforded the opportunity to worship, or even not to worship, according to the dictates of his conscience. Antisemitism is just not tolerated in the military. A man can ruin

his career and even be court-martialed for such an offense. Far more than in civilian life, the Jew is considered as an absolute equal.

The chaplain school offers a unique experience for clergymen of all faiths. Chaplains reared in their own denominational seminaries, each of which stresses the differences between religious groupings and emphasizes its own favor with God, wear the same uniform, eat, sleep, study, and train together, and separate only for religious worship. Mutual respect develops; friendships are formed across denominational lines and appreciation of the spiritual chain which binds them all comes to the fore. During and since World War II, at least 15,000 American clergymen have shared this experience, and Jewish chaplain-school students have been effective representatives of Judaism to them.

All of this augurs well for the Jewish community of America. The rabbinate long ago acknowledged the importance of the military chaplaincy by giving it first call on rabbinic manpower. The Jewish community itself does not yet sufficiently appreciate the contributions made by the chaplaincy to the welfare of Jewry in America, but future historians undoubtedly will.

ARYEH LEV

The United States, Israel, and the Middle East

THE PERENNIAL political wrangling among the Arab states and their irreconcilable hostility toward Israel dominated two major summit conferences. The 13 leaders of the Arab League convened in Cairo and again in Alexandria to evolve a program of action directed at Israel's contemplated Jordan water project and to provide a moratorium on the differences between the Nasserist republican revolutionary forces and the remaining monarchies.

ARAB STATES AND ISRAEL

Cairo Summit Meeting

Although details of the decisions at Cairo were not immediately revealed, it was known that the five-day conference in mid-January approved plans to divert the two main sources of the Jordan River—the Hasbani in Lebanon (see p. 466) and the Banyas in Syria; that it allocated $1.75 million for this purpose, and agreed to set up a unified military command to make the armies of Syria, Lebanon, and Jordan strong enough to back up the diversion plan.

The relatively mild resolution passed at the end of the conference was merely an expression of Arab unity and of anti-Israel policy. It indicated that