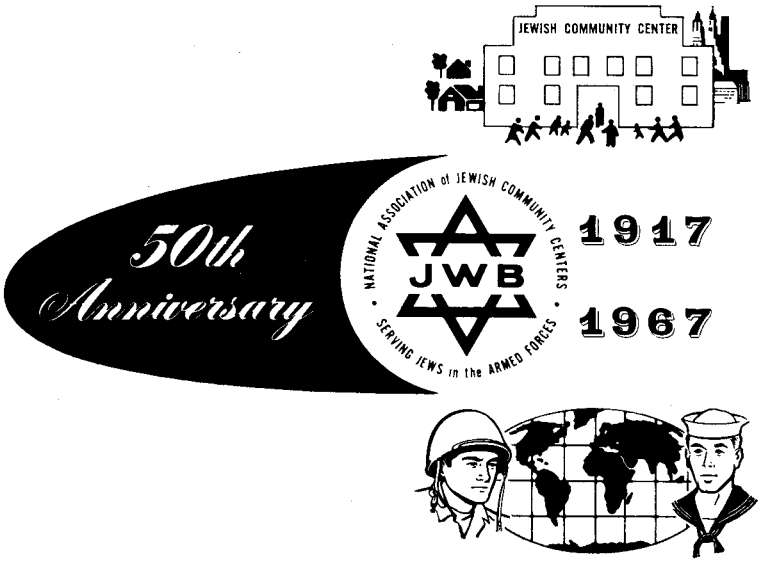
DIMENSIONS AND HORIZONS FOR JEWISH LIFE IN AMERICA

A Reader and Discussion Guide

Edited by
PHILIP GOODMAN



NATIONAL JEWISH WELFARE BOARD

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A Reader and Discussion Guide

Edited by Philip Goodman

Issued on the occasion
of the Golden Jubilee
of the
National Jewish Welfare Board

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INTRODUCTION

The commemoration of the fiftieth anniversary of the National Jewish Welfare Board in 1966-1967 occurs at a crucial juncture in the history of the American Jewish community. Two decades after World War II and in the wake of the tragedy wrought by the Nazi nightmare and the historic establishment of the State of Israel, American Jewry faces central issues which affect its future. The Jewish people of America, for the most part free of the restrictions under which its ancestors lived, must chart a course for assuring a vital contribution to a significant Jewish life in a free society. Its task is to define directions, map plans and execute programs which can assure a meaningful Jewish experience for the person and the Jewish group in America.

JWB was created a half century ago as an instrumentality of American Jewry to help preserve and enrich its life in the fertile soil of democratic America. As the focal point of the Jewish Community Center movement and as the service organization for the Jewish military and veterans, JWB over its 50 years has striven to advance the central purposes which animated its founders. Hence, it is appropriate that the theme of JWB's golden jubilee year is "Dimensions and Horizons for Jewish Life in America."

As we examine the dimensions and look towards the horizons of American Jewish life, we recognize the difficulty of seeing what is beyond. Yet that need not deter us from a modest effort to look into the future so that we can make our plans to meet the needs as we see them now. Forty years ago no one foresaw the Nazi holocaust of European Jewry while fewer than a score of years back the State of Israel was still a dream. Nevertheless, a knowledge of past Jewish history and of the present American Jewish community and its immediate problems can be helpful in making adjustments towards solutions of the issues. Discussion of the dilemmas and their clarification can lead to direct action for the improvement of existing conditions.

This reader and discussion guide has been prepared with a view to imparting knowledge about current issues of vital concern to American Jewry and to encourage a full and free discussion of a selected number of subjects by organized groups. While special groups may be organized for the specific purpose of discussion, existing groups -- youth clubs, women's groups, "young married" clubs, adult organizations, boards of directors, discussion groups organized among military personnel by Jewish chaplains, staff in-service training programs -- may allot time at each meeting for such a discussion.

The subjects offered are by no means all those that may be appropriately considered within the scope of the theme, "Dimensions and Horizons for American Jewish Life." No attempt has been made to present all the dilemmas and problems. For example, the role of Jewish professionals and lay leadership is another topic that merits careful consideration. However, most of the crucial issues on the American Jewish horizon are included.

The Subjects and the Sessions

The fourteen different subjects need not necessarily be treated in the sequence as given herein. The group may start its first session with one of the broader subjects so as to fix the context for ensuing discussions. On the other hand, it may select a topic of actual immediate concern to one or more members of the group. The background and ages of the group members, the reality, the relative urgency and the relevancy of one subject as compared to others are good criteria for determining a group's interests. These factors may also be considered in deciding upon the number of hours or sessions to be devoted to a particular topic. At least one session

should be allowed for each subject and more if the group's interest warrants it. However, some subjects are closely related, such as "Survival ..." and "Intermarriage ..." and may be readily dealt with at one time. Many of the readings and questions in both sections are interchangeable. The same applies to "Jewish-Christian Relations" and "Anti-Semitism."

The Readings

For the purpose of presenting the problems and some information about them, to provide a framework for discussion and to arouse passive members to participate, one or more selections from the writings of various authorities on specific aspects of the general theme are given. In some instances, these complement one another; in others, they present conflicting viewpoints on a given subject. The readings have been excerpted from books, magazine articles, speeches and other sources where the respective authors have elaborated more fully on the subjects and have presented their views in greater detail. In the process of culling the original writings we may have taken a passage out of context and thus unwittingly are giving an unbalanced picture of the author's overall opinion or final judgment. It is therefore urged that the readers of this book consult the original sources if they are desirous of ascertaining the total perspective of the writers. It should be obvious from the divergence of opinions expressed that the contributors do not necessarily express the viewpoint of the National Jewish Welfare Board nor of the editor.

Books for Reading

This book may be used as a basic resource for the discussion group and, if so, copies should be provided to all the participants.

Preference may be expressed for using one of the books to which reference is made frequently in the suggested reading list for each subject, such as *No Easy Answers*, by Philip M. Klutznick, *Meet the American Jew*, edited by Belden Menkus, or *The American Jew: A Reappraisal*, edited by Oscar I. Janowsky.

An intelligent discussion must be based upon facts. It is therefore suggested that participants in discussion groups be encouraged to read in advance at least one of the recommended chapters, pamphlets, or books in the bibliographies.

Recognizing that some youth may be reluctant to assume home reading assignments because of similar school assignments which they may have,the readings given here may be mimeographed and distributed at the start of each session, allowing a few minutes for them to be studied.

While reading assignments need not be mandatory, as most of the subjects are of current interest and, to a greater or a lesser degree, will be familiar to some of the group members, those who read up on a subject in advance will have a greater sense of security, will participate more fully and knowledgeably in the discussion, and will derive the most benefit for themselves.

Certainly the discussion leader should prepare himself thoroughly by studying some of the literature, even when the subject is one with which he may be familiar.

A specific subject should be agreed upon in advance of each session. The leader should then call attention to the bibliographical resources. It would be advisable to have copies of the books on hand either for loan from the Center library or for sale.

In the list of "Suggested Reading" for each subject the full names of the authors

and the full titles are given only for articles in collected works; short titles and the names of authors are given for the other items. A complete annotated bibliography including all the works listed throughout the book will be found in the appendix.

The Methods

The approach suggested here is the initiation of the discussion by the reading of one or more of the challenging selections and the introduction of leading questions. While in many instances the questions flow from the readings, they are not entirely based on them so as to open up for discussion other aspects of the subject. The questions given are only offered as suggestions. They may be revised easily or others may be substituted or added. The questions need not be used in the order given but the leader should select those that seem most pertinent at the moment or formulate his own.

This method may be supplemented by the use of audio-visual materials -- films, filmstrips, recordings and pictures. (See *The Jewish Audio-Visual Review.*) If a series of weekly or monthly sessions are held, it might be well to vary the procedure by having a guest to introduce the subject. A communal leader, rabbi, Center or federation executive, or Jewish educator may be invited either to give a brief factual presentation or to participate as a resource person. This is particularly advisable in such cases where the group leader is not knowledgable on the topic. Another technique is to invite two members of the group to prepare brief presentations on the subject, each taking a different viewpoint.

Through the use of the technique of role playing some of the group members can act out roles in a brief "drama" about a problem of concern to them. After the scene is enacted, the floor is then open for discussion. A leader who has not had experience with role playing should seek an opportunity to observe the use of this technique and read one of the books on the subject. A 16 mm. film, "Role Playing in Human Relations" (25 minutes), produced by the National Training Laboratory in Group Development, is available from the National Education Association. A number of specific ideas for role playing will be found in the sections "Devices for Motivating Discussion."

Other devices for presenting information as well as for motivating discussion are suggested. Their use will depend on the composition of the group, the ages, interests and sophistication of its members. Most devices that are used should not take more than a half hour, preferably less, to allow ample time for discussion by all present. Generally only one of the devices suggested herein should be used at a session. It is always good to vary the methods from session to session.

The Leader

The leader, responsible for the smooth functioning of the group, needs to be careful that the discussion is kept fluid and, whenever necessary, to interpret what is being said. He can point out the preliminary agreements within the group and then go on to probe in greater depth the controversial issues by injecting new questions. He will encourage all members to join the discussion and respond hospitably to their contributions. Being careful not to monopolize the discussion, the leader also has the responsibility to summarize from time to time. At the end of the session, he will summarize and indicate if any cumulative pattern of thought has emerged, and possible action that the group might take.

The Closing Session

The closing session of the discussion group should be devoted, at least in part, to an evaluation. Among the questions that could be raised are these: Have the participants changed their minds on certain issues facing American Jewry since the group started? Have they formed new opinions? Did any action by individuals or the group result from the deliberations? Discussion may lead to any number of related activities; for example, a consideration of "United Jewish Giving" may result in a careful study of the local Jewish federation.

Full and free discussion of "Dimensions and Horizons for American Jewish Life" can be of significant value to Jewish Community Center members in helping them to participate actively and intelligently in Jewish communal life and to share in the molding of its future.

SURVIVAL, ACCULTURATION AND ASSIMILATION

Selections by Abraham G. Duker, Morris Adler, Arthur Hertzberg, Robert Gordis, Isaiah M. Minkoff and Manheim S. Shapiro

IN STUDYING THE EMERGING CULTURE PATTERNS of the American Jew, cognizance must be taken of the profound effects of the period of closed immigration. It is unlikely that this country will see a new influx of Jewish immigrants, sufficiently large in size and rooted in Jewish tradition to appreciably influence the trends of American and Christian acculturation and Jewish deculturation. The overwhelming majority of the Jews in this country were born here and have received their education in this country. Hence it can be assumed that the Jewish communities emerging culture patterns are, to a large extent, the same as those of the general American community in terms of language, leisure-time activities, demographic developments and, as we shall see, even of stereotypes in thinking -- including religious concepts as well. At the same time the Jewish culture patterns will continue to contain sizeable though varying residues of Jewish mores and ways of expression -- some inherited from the European immigrants, others having originated, developed or considerably altered here ...

The Jewish ethnic also displayed a greater degree of religious liberalism and free thinking because of the influences of enlightenment and secularism. An important element in this connection is the sudden contact of the Jewish immigrants from the Orthodox milieu and its rigid communal control and influences with the relatively free urban society in the United States. Other contributing factors are the higher educational level and urban background as well as a swift process of adoption of the mores of the general society. Religious and national group *loyalty* (with Zionism as a major expression) and the tradition of an historical community of fate, coupled with increasing anti-Semitism and social ostracism have helped to check the process of Jewish deculturation. The sheer weight of numbers has also played an important role in this resistance.

Not only is the Jewish community greatly influenced by the American melting pot, it is also going through the process of a miniature melting pot fusion of its own, with its sub-ethnic ingredients rapidly combining to produce the pattern of the native American Jew. The overwhelming majority of the American Jews is East European in origin. It is this group and its descendants that is in the process of absorbing all others in a miniature internal Jewish "melting pot" with a resultant culture pattern, where the Jewish residues are distinctly of East European origin, but not without some contributions to the other groups. The distinctions between the sub-ethnic Jewish groups such as Litvaks (Lithuanians, including the White Russians), Rumanians, Ukrainians, Poles, and Galicians do not seem to outlive the first generation in this country. This is in contrast to the longer lasting differences between the descendants of the German culture periphery and the East European Jews, not to speak of the antagonism between the Sephardim and Ashkenazim. In this connection, it is also important to note that the cultural contacts between immigrant Jews and other immigrants, hailing from the same country, do not seem to outlive the immigrant generation ...

The problems of acculturation and deculturation are often viewed among Jewish ideologues as peculiar to American Jewry. Such developments are, however, the products of the adjustment of Jews to conditions of living in the emancipated, Western communities and are not indigenous to American Jews alone. With regards to economic structure, urban concentration, demographic developments, linguistic assimilation, intermarriage and religious observances, the American Jew shows a pattern that in our opinion differs from trends in other emancipated, immigrant-receiving countries only in the effects of the varying numbers and times of entry of the immigration waves.

Basic to the understanding of the emerging culture pattern is also an appreciation of the influence of Christian religious practices and beliefs upon American Jews and particularly the adaptation of some of their stereotypes. Without entering into the problem of whether or not the United States can properly be spoken as legally being a Christian nation, American civilization is to a large extent influenced by Christian customs and practices, and, in consequence, there is much unconscious permeation of those customs and even stereotypes among Jews ...

The influence of the American environment is also seen in the areas of religious practices by Jews. It is not merely a question of relaxation in observances. Here account must also be taken of the initial predisposition to secularism among the immigrants which they had brought with them from those places in Europe where *Haskalah* and modernization had made serious inroads in the Jewish community. The free and largely urban American environment has hastened the process. In addition, the American environment has served to change and modify religious customs and mores that have been retained. Specifically American in influence is the emphasis on the importance of Hanukkah, due to its seasonal incidence with Christmas, a festival that exercises an overwhelming impact upon all, particularly the children. This rather popular festival in the Jewish scheme of holidays has become a most significant one ...

ABRAHAM G. DUKER

THE AMERICAN JEW HAS WILLED TO BE IDENTIFIED and known as a Jew. He so regards himself and wishes his neighbor so to regard him. Despite the pressures making for conformity in an industrialized society and the tempting alternative to Judaism offered by a free society, the American Jew appears resolved to resist the forces of standardization and the blandishments of total integration in the area of his Jewish self-identification. The pessimistic and brooding predictions of Jewish disappearance heard from many sides two and three decades ago have been refuted by more recent tendencies. These will, one feels, grow in authority and power in the years ahead. In the case of the American Jew, the reality of his Jewishness will become so integrally intervolved with his Americanism that he will be no more prepared to shed the former than the latter. The two will coalesce so fully within him that he will psychologically view himself as an "American Jew" (almost as if it were a single word).

And he will see himself as a member of a religious community. This phenomenon, which has begun increasingly to manifest itself in the 60's of the century, will become, if anything, clearer and bolder in the 60's and 80's of the next century. A period of a renewed religious emphasis lies ahead ...

This renewed faith will not wipe out the new insights and discoveries which human intelligence has brought to the fore nor will they replace the continuing attempts of human reason to expand our knowledge of the universe in the midst of which we are set and must live. But man will find it wise and necessary to supplement his rational findings with a belief in ultimate values which his poetic intuition and moral adventuresomeness reveal to him.

The American Jew, living in the midst of such a climate, will share in this enduring quest. Having fully accepted himself as a Jew he will naturally seek these extra-rational truths in his own spiritual and moral tradition and in his own group memory. To be sure, what he elicits from that deep source will be interpreted and transformed in terms of his cultural and social situation and thus may (and probably will) deviate from the conventionally traditional in a way to shock the Orthodox. But American Jews generally will regard his version as traditional since it will serve

as the bridge of continuity between his generation and times and the historic background of his faith.

The religion the Jew will return to will differ in many respects from that of his father or grandfather. Revolutionary though it may appear, it will be for him an authentic expression of the continually growing and changing tradition. Some old forms will persist, some will be allowed to lapse; new forms, new conceptions and interpretations will emerge out of the American Jew's earnest search for meaning and identity. Perhaps a new stage in the evolution of Judaism will be ushered in, much to the dismay of both the rigid and liberal-minded believer. While withdrawals and abdications of Jews will occur -- as they have always occurred -- these will be episodes in the lives of disoriented individuals which will not significantly affect a firmly established Jewish collective life. Intermarriage will continue at a rate far from alarming, and in most instances the non-Jewish partner will embrace the Jewish faith.

MORRIS ADLER

WILL THE JEWS CONTINUE TO EXIST in America? Any estimate of the situation based on an unillusioned look at the American Jewish past and at contemporary sociological evidence must lead to the answer -- No.

It is a myth that there is any real continuity to Jewish history in America ... By the very weight of larger numbers, many of the German Jewish settlers who came to America in the middle of the nineteenth century are still evident as Jews in their descendants. But it is an open secret that by the fourth and fifth generations (i.e., the present ones) the rate of falling away from them is very great indeed. In reality, the contemporary American Jewish community is not the culmination of the three centuries of Jewish experience in the United States; it is in many senses a fresh beginning, representing the East European Jews who arrived in this country in great numbers after 1882. That immigration is now beginning its fourth generation. What second and third generation represent is writ large in the institutions that have been created, especially in the last 25 years. This is a high-water mark, *from which we are now beginning to recede.*

The *crucial sociological* evidence is in the rate of intermarriage, what we know about the Jewish affiliations of young people now in college, the decline of the Jewish birthrate, and a realistic look at the so-called religious revival of the past decade. Everyone has been saying until very recently, with some pride and satisfaction, that there is less intermarriage among Jews than within any other group in America. The figure that is oft quoted is less than ten per cent. We now know that this is a delusion. The figure is true if you add the marriages of the parents and grandparents and those of the young people now marrying; but what is crucial to any projection of the future is only the marriage of the present generation. All competent studies of intermarriage from this group alone add up to an estimate of between 15 and 20 per cent. The vast majority of the children of these marriages, on the evidence available, are lost to the Jewish community, even in those cases where there has been formal conversion by the non-Jewish partner.

The most recent studies of our young people at college are even more frightening, especially since almost all Jewish children over 17 go to college. A rule of thumb seems to be that the more prestigifying a college is, the more likely it is that a number approaching half of the Jewish students on campus are on their way out of their religious commitment ...

There is also the falling Jewish birthrate. Every study that has ever been made shows without exception that the Jews have by far the lowest birthrate of any sub-group in America. It is likely that Jewish births do not replace Jewish deaths. When added to the factor of attrition inherent in a rising rate of intermarriage, the figure of perhaps three million Jews in the beginning of the next century is more likely than the present five and one-half millions.

What of the vaunted religious revival? Certain things are indeed better, but there can be no doubt that we are not in the midst of a new birth of piety. Synagogue building and belonging have been in recent years a form of acculturation on the American scene. I am not at all sure, however, that America itself operates in terms of religious sub-groups. Other sub-groups are coming to the fore ... The drift of the Jewish young away from Jewish activity into liberal politics, art centers and enjoyment of their parents' money probably foreshadows what the newer segment of the middle class will be doing soon in place of church belonging, if they are not already.

The *sociological problem* is, however, not the most important. The essential crisis is the crisis of faith. It has, in reality, remained the same since Jewish modernity began two centuries ago. Some Jews have barricaded the door against the outside world. The conviction that pervades certain parts of Jerusalem and of Brooklyn has been that any trace of westernization ultimately leads to disintegration. On the other end of the spectrum, the radical Zionists have really accepted the same diagnosis. In the Diaspora, in their view, Jews and Judaism cannot survive the end of the ghetto and of its form of faith. Such Zionists have argued that territorial concentration was now indispensable to Jewish survival, for those who would choose to live outside the land would disappear in fairly short order. The majority of the Jews of the world ... have refused to follow the demanding path of either of these two alternatives, in favor of some middle position balanced between the claims of traditional Jewish faith and the counter-attraction of modern materialism, doubt and heresy. As ways of belief, our contemporary sects have failed, without exception, to produce either an answer that compels the perplexed to believe or a source of emotional power that touches their hearts ...

Will there be Jewish survival? On the basis of present trends I can only repeat that the answer must be in the negative. History, sociology and the emptiness of contemporary Jewish religion all point in the same unhappy direction. Why then go on? I cannot answer for others. For myself, I keep working at the business of being a Jew simply because I must ...

I do not know how much of Judaism or of the Jewish community will rmmain some generations hence. It is my task to see to it that there is more rather than less; it is my faith that what there may be will be put by God to use.

Ultimate solutions are not given to men. We can only maintain the tradition of Jewish learning; we can hope that those who will follow after us will continue to care; we can pray that God has not taken us on this long journey through the centuries that Judaism might die in these United States in 100 years or so. If it does, I must labor that some Jews should still be left, to carry the tradition from these shores and replant it.

ARTHUR HERTZBERG

THE AMERICAN JEW ... looks forward to the permanence of his Jewish life in the country, not as an alien or on a temporary basis, but as an established member of the American nation. He also sees several positive *internal* factors making for group

survival which can be mentioned here only briefly. One is the fact that so large a group, numbering over five million, can bear the loss of thousands and tens of thousands, through secession and total assimilation, without the loss of the collective Jewish identity. Another is the concentration of the vast majority of American Jews in communities of considerable extent, which permit the establishment of religious, educational and cultural institutions that deepen the sense of Jewish loyalty in the hearts of children, youth and adults. More than half of the Jewish population lives in New York and environs, while over two million others live in the thirteen largest cities of the country. That is to say that 75 percent live in Jewish communities of 10,000 or more members, sufficiently large and viable to guarantee survival.

During the last ten years, there has been a growing tendency to settle in suburbs around the large cities. Far from encouraging assimilation, these attractive areas stimulate in the Jew a need to belong, at least officially, to the Jewish community by joining a synagogue, a Jewish Community Center, or Jewish organizations, such as the Zionist Organization, the B'nai B'rith and the like. There is, of course, no lack of prophets of woe who regard this "suburban" Jewry as utterly superficial and vacuous. They deny that there is any spiritual awakening to be discerned in the emergence of hundreds of newly organized communities in all parts of the country. It is true that psycho-sociological factors play no small part here -- the human wish to adapt oneself to one's environment by belonging to a community, as well as the urge to strike roots in the new settlement where these residents have established themselves by the purchase of houses and gardens.

This is true, but it is not the whole truth. If the significance of the religious revival on the basis of such external manifestations was at first exaggerated, we should not make the opposite mistake of minimizing realities and dismissing them out of hand. The extensive and far-flung movement to the suburbs, which is leading to the establishment of congregations, the opening of schools for children and classes for adults, the founding of Jewish youth organizations, the appointment of rabbis and social agencies and the setting up of countless organizations for various Jewish causes, cannot fail to have some influence on the life and thought of the participants. There is considerable evidence of a new attachment to Jewish customs, which expresses itself at least in the observance of the most salient features, such as the kindling of the Sabbath lights, kiddush, Hanukkah and Purim, the High Holy Days and the Pilgrimage Festivals, Bar Mitzvah and marriage rites, and also, in growing attendance at synagogue services by tens of thousands of men, women and children.

In the last few years, there has been a considerable increase in the number of children attending Hebrew schools, and the percentage of youth receiving some education is steadily growing. Even the most superficial education -- the majority of American Jewish children have not yet passed beyond this stage -- serves at least to strengthen the pupils' feeling of belonging to their people. It should be noted that the educational situation has improved qualitatively as well. The number of day schools (yeshivot) is increasing, and although their students still constitute only a small minority, there are already thousands who devote anywhere from ten to twenty hours a week to Hebrew studies.

Interest in Judaism is noticeable also among the adults, and the reading of literature on Jewish religion, history and current problems has grown. There are an increased number of courses in religion and Jewish culture at general universities and Jewish educational institutions. Altogether, the intellectuals are displaying an interest and respect for the values of religion and its manifestations in life that would have been inconceivable twenty years ago.

ROBERT GORDIS

LET ME MAKE A FEW OBSERVATIONS now on our Jewish world, again beginning with a twenty-year backward glance. While here in America we faced only Coughlins and would-be fuehrers of the native variety, in Germany and Eastern Europe, and later in Western Europe, we faced extermination and crematoria. In April 1963, all of Jewry everywhere commemorated the twentieth anniversary of the heroic uprising of the Warsaw Ghetto, and of the perished six millions of our people.

Today, we are in another reality: a Jewish State, a part of the council of nations; a thriving, expanding Jewish community here in America; and a renascence of Jewish life. Just as the holocaust of twenty years ago robbed us of one thousand years of Jewish history, human values and Jewish heritage, so today's moment in our history has taken a one-thousand-year leap into the future. And, as we look ahead, we see these developments as strengthening our continuity and survival. Here, also, a great role is carved out for us in the Jewish community relations field.

Only a quarter of a century ago, two great ideologies were at loggerheads. One was based on the bankruptcy of the Emancipation era, on the negation of Diaspora and on the impossibility of a creative Jewish life even in a free society. It was this movement that brought about the realization of the Jewish dream of thousands of years, the creation of the State of Israel.

The other concept negated a Jewish State as impossible, and the efforts to create it as inimical to Jewish life. It envisioned a world ruled by right and freedom in which the Jewish people, even though in Diaspora, could develop freely and creatively and with human dignity.

Both ideas have emerged victorious and not at the expense of each other. What we are witnessing today, and will more so tomorrow, is the reconciliation and interrelationship, the close coexistence of these two realities; and I believe that in several ways we in the community relations field will be among the expediters of such a process. These realities will belong more and more to *all* Jews and not to the political parties of yesteryear that developed before Israel became a state or before the Jewish community of America came of age.

We are admonished by wise counselors not to take these new realities for granted, because new issues will arise that will affect our survival -- problems of intermarriage; dangers of assimilation resulting from acculturation; and inability to maintain a viable balance between distinctiveness and integration.

Of course, these are important issues, but I see more reasons for reassurance than cause for alarm. I see new patterns of Jewish community life in terms of identification by religion, by communal services, by agency participation, using all local and national instruments as tools of creative survival. I see that greater resources will be provided for Jewish education, Jewish culture in all places: in the synagogue, in the community center, and in our national institutions. All these tools will deepen and will strengthen our distinctive Jewish values ...

Some of us are concerned that automation and government's increasing role in our society will result in pressures toward conformity. Perhaps. But if there is such pressure it will not be pressure on any one religious group to conform to the faith of another. Rather it may pressure on all three faiths to conform to something new -- what some term a "civic religion" or an "American religion." Should this take place, then all of us -- Jews, Protestants and Catholics (as minorities) -- will be struggling together for survival.

ISAIAH M. MINKOFF

WITH THE END OF LARGE-SCALE JEWISH IMMIGRATION from other countries, with almost all American Jews now native-born here, we can be at the beginning of an evolution of a way of being Jewishly attuned to the American scene, as at earlier times there evolved a Spanish Judaism, a German Judaism, a Polish Judaism -- and as there is now evolving an Israeli Judaism.

All these others, however, have had in common a consistent central element embodied in the vast sacred literature -- and in the historical experience of the Jewish people ...

American Jews, then, must make some decisions. They must decide whether they are prepared to delve into the Jewish background and arrive at a level of knowledge about Jewish matters commensurate with their knowledge of, say, modern painting, or child psychology. They must decide whether being Jewish shall mean having only Jewish friends, or whether it shall also mean a set of values and a particular outlook upon God, man and the world. They must clarify whether their "religion" is to mean only the erection of resplendent temples and synagogues which they visit only on the High Holy Days and for an occasional organization meeting. They must decide whether they hire the rabbi to *represent* their Jewishness or to help them reach new insights and to help arouse and amplify their consciences. They must decide, finally, whether being Jewish has true meaning and value to themselves and to their children, and what that meaning is.

American Jews, in short, must decide between being merely a social group in the guise of a religious group and being a group of Americans moved by a particular and distinctive religious and cultural heritage. If we choose the latter, we must work at knowing, understanding and being motivated by the vast body of Jewish law and lore. We must close the gap between our high level of general education and our virtual illiteracy in Jewish matters. As we cannot deputize the Judaizing of our children to others, so can we not assign to others the expression of our own Jewish identity and commitment.

Only in this way can the Jewish heritage come to life as a guide for today's problems and as a source of self-esteem for ourselves as Jews.

MANHEIM S. SHAPIRO

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. Explain the difference between the theory of the melting pot and that of cultural pluralism.

2. How do you differentiate between the terms "assimilation" and "acculturation"?

3. What are the forces that generate assimilation?

4. What are the factors that motivate acculturation?

5. What effect can assimilation and acculturation have on the Jew as an individual and on the Jewish community?

6. Can you distinguish between the cultural patterns of the American Jew and those of the European Jew?

7. What effect has the stoppage of immigration had on the acculturation of American Jewry?

8. In what ways is your life different than that of your parents and your grandparents?

9. Do you foresee more or less acculturation and assimilation in the next generation?

10. Is total assimilation of the Jew possible?

11. What can be done to curb assimilation and to bring new vitality into the life of American Jewry?

12. What steps should be taken to assure the survival of American Jewry?

13. What are the values in the Jewish heritage that justify the furtherance of Jewish distinctiveness and survival?

DEVICES FOR MOTIVATING DISCUSSION

1. Initiate the discussion with a panel of three or four members who will discuss the subject among themselves for about a half-hour and then the total group can join the discussion.

2. Assuming the group is in favor of Jewish survival, conduct a brainstorming session. The leader should call for ideas and suggestions as to the best methods to assure the survival of American Jewry. As these are called out by members of the group, the leader writes them on a blackboard. Then the group proceeds to discuss those on the list which seem to them to be the most important.

3. Display a selection of visible signs of American Jewish acculturation, such as a jar of gefilte fish, an electric yahrzeit lamp, Hanukkah gift wrapping paper and greeting cards, a Passover Haggadah with commercial advertising, chocolate "matzah" bars, newspaper advertisements of kosher catering establishments, book matches for a Bar Mitzvah dinner and ask how these represent acculturation. Then proceed to questions given above.

4. Present a book review of a novel dealing with acculturation, such as *The Rise of David Levinsky*, by Abraham Cahan (New York, Harper, 1960), a classic novel of the rise of the Jewish immigrant in New York's garment industry.

5. Read a short story on survival or assimilation to open the discussion. Ribalow's *A Treasury of American Jewish Stories* contains the following appropriate stories: "The Americanization of Shadrach Cohen," by Bruno Lessing, and "Hunger," by Anzia Yezierska, among others.

6. Read one of these selections from *The Golden Land*, ed. by Eisenberg: "Breakdown at the Seder," by Jo Sinclair (from her novel *Wasteland*); "The Americanization of the Greenbergs," by Charles Angoff (from his *When I Was a Boy in Boston*); "Dangers of Main Street," by Ludwig Lewisohn (from his *Upstream: An American Chronicle*); "My Father 'Moved'," by Max Lerner (from *New York Post*).

7. Arrange a debate on the survival of American Jewry.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Breuer, Isaac, *The Problem of the Jew.*

Duker, Abraham G., *Emerging Culture Patterns ...*

Gordon, Albert I., *Jews in Transition.*

Kramer, Judith R., and Leventman, Seymour, *Children of the Gilded Ghetto.*

Liptzin, Sol, and Sherman, C. Bezalel, "American Judaism in the Year 2060," pp. 189-216, *Ten Vital Jewish Issues*, ed. by William Berkowitz.

Mandelbaum, David G., "Change and Continuity in Jewish Life," pp. 509-519, *The Jews*, ed. by Marshall Sklare.

Markowitz, Samuel H., *Leading a Jewish Life in the Modern World.*

Shapiro, Manheim S., "The Sociology of Jewish Life," pp. 96-115, *Meet the American Jew*, ed. by Belden Menkus.

Sherman, C. Bezalel, *The Jew Within American Society*, pp. 15-55, 85-95, 117-136, 173-183, 225-227.

Slawson, John, *The Quest for Jewish Identity in America.*

Warner, W. Lloyd, and Srole, Leo, "Assimilation or Survival: A Crisis in the Jewish Community of Yankee City," pp. 347-356, *The Jews*, ed. by Marshall Sklare.

Weisberg, Harold, "Ideologies of American Jews," pp. 339-359, *The American Jew*, ed. by Oscar I. Janowsky.

INTERMARRIAGE AND THE JEWISH FUTURE

Selections by Erich Rosenthal, Nathan Goldberg, C. Bezalel Sherman, Marshall Sklare, Manheim S. Shapiro, Robert Gordis and Graenum Berger.

THE INTERMARRIAGE RATE rises from about 1 per cent among the first generation -- the foreign-born immigrants -- to 10.2 per cent for the native-born of foreign parentage and to 17.9 per cent for the native-born of native parentage (third and subsequent generations). The considerable differentials ... observed in the intermarriage rates among the first, second, and third generations have a three-fold significance:

1. They show that the Jewish community of the United States is subject to the processes of assimilation and amalgamation in such a manner that the ethnic and religious bonds that welded the immigrant generation into a highly organized community are becoming progressively weaker.

2. They cast doubt on the doctrine of the persistence of religious endogamy in American life and on the idea of the "return of the third generation."

3. They reveal that a total intermarriage rate is not very meaningful. Since intermarriage is virtually completely absent among the first-generation immigrants, the gross rate hides the process of assimilation that is at work among subsequent generations.

The studies ... reveal the effect of the size of the Jewish community upon the rate of intermarriage. Again, the gross intermarriage rate conceals the fact that with decreasing size of the Jewish community the level of intermarriage is likely to increase. For the Jewish community the size found in Greater Washington (about 80,000 persons), the intermarriage rate was 13.1 per cent. However, the intermarriage rate of in-migrants from larger communities, particularly from the one centered in and around New York City, was significantly lower. The analysis of the marriage-formation data for Iowa also showed that with decreasing size of the Jewish community the intermarriage rate increases sharply.

That intermarriage usually spells the end of belonging to the Jewish group is demonstrated by the fact that in at least 70 per cent of the mixed families in Greater Washington the children were not identified with the Jewish group. This finding, which repeats earlier European experiences, takes on special significance if viewed against the fact that the fertility of the Jewish population in the United States is barely sufficient to maintain its present size. In the absence of large-scale immigration, it may well be that intermarriage is going to be of ever-increasing significance in the future demographic balance of the Jewish population in the United States.

ERICH ROSENTHAL

NATIVE-BORN JEWS GENERALLY ARE MORE ACCULTURATED than immigrants. They have a more liberal attitude toward interfaith dating and, as the New York City study shows, are more likely to out-marry than other members of the community. The members of the contemporary American Jewish community are predominantly native-born and the percentage of those whose parents are American-born is on the increase.

This is probably one reason for the fact that the present generation of Jewish parents have a tolerant attitude toward interfaith dating. When asked how they would feel if their child were to date sometimes a non-Jew, 26.5 per cent of 249 parents living in three different communities were in favor of it, and 18 per cent indicated

that they would not care. If we assume that the latter group were actually not against such dating, then 44.5 per cent of the respondents were not against it and 43.8 per cent expressed disapproval of it. These same respondents, however, were generally against dating a non-Jew most of the time. More than three-fourths, 76.7 per cent, were against it, only 5.2 per cent voiced no objection, and 8.4 per cent said they would not care. Whether these respondents were representative of the Jewish population or not, American-born Jewish parents generally tend to tolerate interfaith dating.

Whether they approve of such dating or not, their children have dates with non-Jews. According to a survey made in the 1950's, 43 per cent of Jewish teenagers old enough to date had one or more interreligious dates; 42 per cent of this Riverton group, however, were absolutely opposed to such dating ...

Other things being equal, those who have or are willing to have interfaith dates are more likely to be willing to marry one not of their religious group than those who are against such dating ...

Whether the attitude of the Jewish youth toward interfaith marriage reflects the views of their parents or not, it is doubtful whether many Jewish fathers and mothers would resort to any drastic measures in order to prevent such marital unions. According to the Shapiro surveys, 86 per cent of 555 parents would have been against their child marrying a non-Jew. American-born parents, however, had a more liberal attitude than immigrant parents, seven-tenths of the former and 89 per cent of the latter expressed disapproval of such marriages. Although 69 per cent of the sample of the North City Jewish parents (1957) disapproved of interfaith marriage, most of them would "accept it," once it is a "fait accompli" ...

The several studies of the attitude of Jewish parents and youth toward religious exogamy suggest that we can expect an upward trend in such marital unions.

NATHAN GOLDBERG

CONSIDERING THE DEGREE OF ACCULTURATION to which the Jewish community has attained during this period, the surprise is not that the increase (of intermarriage) has been so big, but that it has been so small. Not only has the rate of intermarriage among American Jews been lower than among other white ethnic and religious groups; it has also been considerably lower than among Jews in other western lands as the ... figures, based on studies by the late Arthur Ruppin, Uriah Zevi Engelman and Jacob Lestchinsky show ...

Figures do not reveal the full effect of intermarriage upon the American Jewish community. We know that the number of Jewish men marrying non-Jewish women is throughout higher than the number of Jewish women marrying non-Jewish men. Inasmuch as there is a greater tendency for the wife to adapt herself to the environment of the husband than vice versa, it is safe to assume that the number of non-Jewish spouses brought into the Jewish community is not insignificant in proportion to the number of intermarriages. To be sure, the number of Jews leaving the Jewish community after marriage to a non-Jew is higher than that of the non-Jews entering the Jewish community after marriage to a Jew; still, the process is by no means a one-sided one. The surest indication of this is that nearly all Reform temples have members of non-Jewish descent. Conservative synagogues also have their share, and new Jews are even to be found in Orthodox synagogues. In the light of the earlier established fact that in a mixed marriage the Jew does not gain social status and the non-Jew loses it, the wonder is that the path from the non-Jewish to the Jewish community is not wholly barred.

Two generalizations will sum up the intermarriage situation among American Jews: (1) the substantial growth of the Jewish population, the upward economic mobility leading to social stabilization, the ghetto, and the softening of status conflicts within it are factors that diminish the Jew's need to seek a marriage partner outside the Jewish environment; (2) the intensified urge for Jewish belongingness, stimulated by the Hitler tragedy on the one hand and the rise of the State of Israel on the other, tends to slow the pace of intermarriage. In any event, one may venture the prediction that intermarriage will increase in numbers in proportion as acculturation deepens but will not assume, in the foreseeable future, such proportions as to threaten the existence of the Jewish community in this country.

C. BEZALEL SHERMAN *

IN THE WRITINGS OF SUCH FOUNDING FATHERS of the contemporary American Jewish community as Isaac Mayer Wise or Solomon Schechter, the assumption is that Jewish survival is entirely possible in a free society. But having finally established themselves in such a society, Jews are now coming to realize that their survival is still threatened -- not by Gentile hostility but by Jewish indifference. This is what finally makes intermarriage so bitter a dilemma to confront. On the other hand, it signifies the fulfillment of the Jews' demand for acceptance as an individual -- a demand he has been making since the Emancipation; on the other hand, it signifies a weakening of Jewish commitment. In short, it casts into doubt American Jewry's dual ideal of full participation in the society and the preservation of Jewish identity. And once the rate of intermarriage is seen to be growing, the contradiction in the basic strategy of American-Jewish adjustment is nakedly exposed.

As the horns of this dilemma sharpen and press closer, the very least one can hope from the Jewish community is that it will eventually surrender the cherished diagnoses and nostrums that have come to obfuscate the true nature of the problem. A more realistic confrontation is necessary, and that requires a much larger body of research than we now possess on the current rate of intermarriage in the country as a whole. It also requires much more information about the Jews who intermarry and about the causes and consequences of their doing so. So, too, there is a need for studies to evaluate the various methods in use to combat intermarriage, particularly those involving Jewish education. And demographic research will have to be done at regular intervals so that a reliable trend line can be established.

A candid and pertinent discussion of intermarriage will also require a more critical examination of Jewish attitudes than we have had in the past. One immediately thinks of the issue of conversion, which many Jews seem to regard as a token, last-gap measure in a developing process of assimilation; but is it? There is also the obvious, but usually ignored, problem of birthrate. One reason why a rising rate of intermarriage is of such pressing significance is that the birthrate of native-born Jews has been so low. (This, in part, is why comparisons between Jewish and Catholic intermarriage rates have helped to confound rather than clarify the issue.) If a greater proportion of second-generation Jewish parents had permitted themselves to have even three children rather than one or two, the present situation would be far more hopeful so far as Jewish survival is concerned. But the fact is that the fertility rate of the second generation dropped catastrophically, and with hardly a word of discussion about it among Jewish leaders. Reform and Conservative rabbis decided, for all practical purposes, to exempt the question of contraception from the area of

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the sacred, implying that a decision about family size was of strictly private concern. Orthodox spokesmen were not prepared to go this far in the direction of secularization, but they preferred to concentrate on other issues such as maintaining the practice of *kashrut*.

The threat posed by intermarriage may change all this, and there is a possibility that it will also change the way most Jews think about their Jewish responsibilities. Typically, the American-Jewish notion has been that to be a good Jew means doing something for some other Jew; it means, in short, philanthropy. As the problem of intermarriage grows in urgency, however, the Jewish community in America will for the first time have to face an issue which is highly personal -- almost anti-philanthropic -- in character. And if the emphasis on philanthropic activism has allowed American Jews to avoid confronting the stark question: "What do you stand for when you wish to remain separate?" -- the defense against intermarriage will necessarily involve a coming to terms, sooner or later, with what one is defending.

As the evidence accumulates that Jewish survival in America literally depends upon each individual Jew -- and in an entirely different way than it did in the past -- the answer to the question, "What do you stand for when you remain separate?" may well demand the development of a new consciousness in the community. This will not be the first time in history that social conditions have impelled a people to philosophical discussion and involvement. If the problem of intermarriage should engender such a consciousness -- the kind which has been foreign to the activism of American Jewry -- it will have had a positive effect on the quality of Jewish life. If it does not, the negative consequences are indeed ominous to contemplate.

MARSHALL SKLARE *

THERE WAS A HIGH CORRELATION between social association with non-Jews and attitudes toward intermarriage; that is, those who are more likely to associate socially with non-Jews are likely to react somewhat less intensely to the prospect of the intermarriage of their children. We do not know whether this means that those who react favorably to associating socially with non-Jews are already less concerned about intermarriage and therefore do not avoid non-Jews; or whether when they associate more with non-Jews, it lessens their fear.

What is significant is that if Rosenthal's figures on intermarriage are correct, the methods utilized by parents to prevent intermarriage do not actually work, not in this society.

The family can avoid contact with non-Jews, they can make sure that their teenagers play ping-pong with Jewish teenagers in the Jewish Community Center, but sooner or later an overwhelming majority of these teenagers are going to go off to college, and then what? Is it possible that the non-Jew there will appear even more attractive precisely because he or she will represent something new and different? Is it possible that the Jewish college student will be the readiest to say, "What difference does religion make? After all, we're all human beings?"

If the physical separation does not work, what will? It would seem likely that in the vast majority of cases the degree to which being Jewish is a significant positive element in the life and consciousness of the Jewish young adult would have a

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substantial bearing on the choice of a life partner. Can parents and Jewish institutions together effectuate this?

MANHEIM S. SHAPIRO

IN MEETING WITH YOUNG PEOPLE CONTEMPLATING INTERMARRIAGE, I have had occasion to say to them, "Your ancestors died for Judaism. We are asking you to live for it. You are being called upon to make a great sacrifice for your people and faith. It is hard for me to say it and harder for you to obey the call. But a hundred generations of your ancestors have lived and struggled and created, so that you might carry on the unbroken chain and bring Jewish children into the world to live on after you."

It is undoubtedly true that those who were not prepared to listen to me at all generally did not come to see me. But there were more than a few who did come, and when I put it to them in those terms, it had its effect.

What is needed is a genuine human sympathy for their situation, coupled with a sense of dedication and a readiness to fight for the life of our people and our tradition.

Emphasizing the welfare of the individual means much more than giving statistics on intermarriage, the higher number of divorces, or the low fertility rates of intermarried couples. It means highlighting the injury to their psychological health and to their moral standards which is involved in deserting their own people. It means revealing the intellectual and spiritual impoverishment of their lives entailed by intermarriage, which generally cut them off from the Jewish heritage ...

It often happens that a youngster contemplating intermarriage comes in and says, "I don't know what my parents are so excited about. They never gave me a Jewish education. They practice no Judaism in the home. They were never the least bit interested in Jewish culture, and now they're hysterical. They don't know why they object. They are either hypocritical or prejudiced or both. They are thoroughly unreasonable. I do not see why I should give up something precious to me." I respond as follows: "It is true your parents do not know what to say to you. But behind their apparently irrational attitude is something far deeper than logic. What is involved is one of the basic drives of human nature, the dread of annihilation, the passionate desire for immortality. Many of us believe in immortality in the world to come. But all of us know that there is immortality for us in this world through our children. When your parents contemplate the possibility of your marrying outside the fold, and realize that their grandchildren will no longer be Jews, it is the end of the line as far as they are concerned. If they sound hysterical, it is because they are faced by the threat of their own extinction. They cannot put their fear into words for you, they are not even consciously aware of what impels them, but it is as deep as the instinct of self-preservation. They are in agony ..."

We cannot overestimate the importance of multiplying Jewish social contacts for our young people. I think one of the most important values of the Jewish Community Center and the synagogue-center lies in the fact that they serve to bring Jewish young people together. Though I would prefer to have them meet under Jewish auspices for an intensive Jewish program, I would rather have them meet under Jewish auspices without a Jewish program, than not at all. Our Jewish communal workers and Center executives have no need to be apologetic about the fact that one of the principal objectives of the Center is simply to create a wholesome social milieu for the meeting of young Jewish people. Generations may come and go, but the role of the *Shadchan* is everlasting!

ROBERT GORDIS

THERE MUST BE AN EFFORT TO DEVELOP A UNIVERSAL, yes even monolithic, program, which cuts across all Jewish familial and institutional lines. Perhaps the time has come to adopt Ezra-like measures, even at the risk of our being called separatists, a more positive term than ghettoization and segregation, words now in ill repute. Perhaps the revival of the term, Pharisee, is warranted, despite the connotation which the new testament gave this group.

More specifically:

1. *The Jewish School* will have to incorporate in its teachings at the appropriate levels the subject of intermarriage, how it was handled as of yore, its more recent historical consequences (Germany, etc.) and its contemporary American threat. This requires texts, visual aids, training of teachers, parent education, etc.

2. *The Parents* -- The school and other institutions must also begin to teach parents, before their children's adolescence, to cope with the problem of residence (Jewish neighborhoods), inter-dating, selection of play groups and extra-school activities, summer camps, movies, books-- and ultimately selection of a university. Obviously apart from one's parental influence, whom one associates with and what one is exposed to have a major bearing on intermarriage.

3. *The Synagogue* must make up its mind whether intermarriage is only an individual idiosyncrasy or a threat to Jewish life. To what extent is the synagogue an instrument for integration, when its professional heads are often models for ecumenical, inter-faith, integrationist movements? Do rabbis counsel parents in advance of children taking an irrevocable step? What efforts do they make to attract the teenager and the young adult and influence them about Jewish life, or does all major support for education of child as well as parent stop at bar mitzvah and confirmation? Do all rabbinic groups present a common front on this problem, or again does every rabbi follow only his own views or conscience? ... Should they advise parents to be proscriptive about their children who seek to intermarry? Should they insist that the non-Jewish partner be converted? Should they agree on what goes into a conversion? Should they agree that even a Jew should get a period of Jewish instruction before marriage? Should they insist that those who marry under religious auspices agree to join a Jewish institution, bring up their children Jewishly, support Jewish institutions -- or is the marriage rite a ritualistic formula without meaning? Also what should be the condition of membership of Jews who marry non-Jews that do not convert?

4. *The Jewish Community Center* -- Should it have non-Jews or Jews who marry non-converted Gentiles on its board of directors? What should be the condition for membership and does the open-door policy mean that non-Jews are served in their non-Jewish interests or must they understand that this is merely a hospitable Jewish institution? In what numbers and what ages should non-Jews be enrolled? What of non-Jewish clubs? What encouragement should be given to native non-Jewish members as leaders of clubs, councils, and other activity groups? What should be the attitude on inter-dating, agency contacts with extra-mural non-Jewish groups in civic activities, social events, trips to camps or for social action purposes? What should be its integral program for educating children, youth, young adults, parents re intermarriage? Should it engage staff who believe in intermarriage? Should it engage intermarried staff where the non-Jew has not converted? What effect do non-Jewish leaders -- paid, part-time, full-time, students, graduate students -- who are in camaraderie with Jewish leaders of the opposite sex have as role models for teenagers, young adults, even parents?

5. *Jewish Casework Agencies* -- Should their approach be purely individualistic? Should they see merely a person who is in trouble that happens to be a Jew, rather

than a Jew who has a problem? What position should it take on problems of intermarriage -- is it simply a matter of each person's choice? Does the family context, the Jewish community interest play an equally fundamental role? Should they discourage intermarriage as a principle? Should individual caseworkers determine policy based on their own point of view or convictions or should they be bound by agency policy? Should a particular, often transitory, psychological theory be more important than a historical Jewish position or need? Should caseworkers be engaged who advocate intermarriage -- who are themselves intermarried without identification with Jewish institutions and the Jewish community? Should non-Jews be engaged who unconsciously or consciously see no problem in intermarriage as such? Should psychiatrists be engaged, used as consultants or as referral sources who are indifferent to intermarriage? Should referrals be made to camps, day camps, centers, child care and mental hygiene institutions which are also indifferent to intermarriage? Should adoptions be offered to intermarried couples, who are not identified with Jewish life or even Jewish couples who are indifferent to Jewish affiliations? ...

6. *Jewish Communal Relations Organizations* -- From whom do they derive their sanction to advocate broad communal programs that may be inimical to the continuity of the Jewish institution and Jewish community? For example, opposition to day schools, advocacy of integration on levels beyond the public domain, social action demonstrations, etc. Should their lay and professional leadership be chosen on the basis of their advocacy of Jewish knowledge, Jewish identification, Jewish commitment, or is this only a skillful public relations job which has no bearing on their Jewish ties and relationships outside of the job? To what extent do journals under Jewish auspices have a responsibliity editorially to discourage intermarriage, even though they may wish to publish every side of an issue for the edification of both Jews and non-Jews?

While my own answers are almost implicit in these hard questions, I am certain there are many more which could be added to the list and about which there must come in short order definitive answers.

GRAENUM BERGER

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. List and compare the factors that abet and those that deter intermarriage. Can you weigh them and arrive at a conclusion as to the future increase or decline of intermarriage?

2. In the above readings there is an evident divergence of opinion between C. Bezalel Sherman and Marshall Sklare: the former takes an optimistic view of Jewish survival in contrast with the pessimistic outlook of the latter. Which opinion seems most logical to you?

3. Why are Jewish leaders concerned with the present rate of intermarriage?

4. Under what circumstances, if at all, can intermarriage be successful?

5. What, if any, are the handicaps faced by intermarried couples?

6. What are the advantages of in-group marriage?

7. Should interfaith dating be encouraged?

8. Should Center membership be open to Jews and non-Jews, or only to Jews?

DEVICES FOR MOTIVATING DISCUSSION

1. To reveal the feelings and thinking of the group about intermarriage, the sociodrama technique can be useful. A problem such as this can be projected: A Jewish father and mother have just learned that their son is in love with a Gentile girl and wants to marry her. The father, a deeply committed Jew, discusses the matter with his son. In a second scene the parents argue about what they should do about this situation and a neighbor enters and joins the conversation. Then the confused parents consult with a social worker and a rabbi.

2. Read a short story, poem or one of the articles on the meaning of Jewish marriage in *The Jewish Marriage Anthology*, by Philip and Hanna Goodman. See especially "Intermarriage Between Sephardim and Ashkenazim," by A. M. Hyamson, "Mixed Marriages of Karaites and Rabbanites," "Boaz Makes Up His Mind," by Irving Fineman, "The Jew and Intermarriage," by A. I. Gordon.

3. Present one to three cases of intermarriage with background on the couples, their offspring and as much additional detail as possible. The group should be encouraged to analyze the cases and to point out the problems, if any. Then the discussion can be led to the broader issues of intermarriage.

4. Arrange for a member of the group to give a review of *Strange Wives*, a novel by Shirley Frances Barker (New York, Crown, 1963), about a Jewish family in Newport, R.I., during the period of the American Revolution who are beset with problems of mixed marriages and religious freedom. Another good book on the subject is *The Assistant*, by Bernard Malamud (New York, New American Library, 1959), a story of a Jewish grocer and of a non-Jew who falls in love with the grocer's daughter.

5. Project the film "Should I Marry Outside My Faith?" (30 minutes, distributed by Family Films), in which the intermarriage problems of young people are brought into focus by representatives of the three major faiths. The film is left open-ended for discussion. Before presenting the film ask the group to express their points of view on intermarriage. After the showing inquire whether there has been any change in their attitudes or whether the film expresses a viewpoint at variance with theirs.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Cahnman, Werner J., ed., *Intermarriage and Jewish Life.*

Eisenstein, Ira, *Intermarriage.*

Goodman, Philip and Hanna, *The Jewish Marriage Anthology.*

Gordon, Albert I., *Intermarriage.*

Intermarriage and the Future of the American Jew.

Kirschenbaum, David, *Mixed Marriage and the Jewish Future.*

Markewich, May E., and Folkman, Jerome D., "One Marriage, Two Faiths," pp. 89-108, *Ten Vital Jewish Issues*, ed. by William Berkowitz.

Mayer, John E., *Jewish-Gentile Courtships*.

Rosenthal, Erich, *Studies of Jewish Intermarriage in the United States*.

Sherman, C. Bezalel, *The Jew Within American Society*, pp. 183-189.

THE CHALLENGE OF JEWISH-CHRISTIAN RELATIONS

Selections by M. Willard Lampe, Eli Ginzberg, Manheim S. Shapiro, A. Roy Eckardt, and Francis Cardinal Spellman.

THE FIRST CHALLENGE OF JEWISH-CHRISTIAN RELATIONS is the challenge to the realistic view that Jews and Christians, despite their indifference, will continue to exist in association with each other. Unless this is the major assumption, the problem, so far as it is a problem, will have no solution.

The tension of fear and hate between Christian and Jew is one of the saddest facts of human history, and a tragic blight upon our civilization today. That Jews and Christians should allow any kind of bitterness to come between them when their spiritual ancestry is the same, and their ideals and faith so much the same, is a calamity of the first magnitude, especially now when their combined strength is desperately needed in the war against irreligion and the attacks of those who by their words and deeds would rob life of all spiritual meaning ...

The outstanding challenge, therefore, to Jewish-Christian relations is the challenge to find the cause and the cure of the deep-seated tension between two groups, a tension which is essentially irreligious in its nature, and contrary to the avowed religion of each.

The focal point of these antagonisms, so far as their cause is concerned, is the conditioning process that each generation provides for the oncoming generation, that is, for children and youth. The prejudices of adults, reflected in their habitual attitudes, and in the oral and written traditions they pass on to their children, constitute the most powerful factor in the continuance of Jewish-Christian tension from age to age ...

What, then, is the cure? It is nothing less than a patient process of conditioning or reconditioning, by which the individuals here and there, and groups here and there, may come to have their attitudes towards each other determined not by any traditional or conventional prejudices, but by considerations of intrinsic human worth. It is a long-range program, and it will not work automatically until it is much stronger than it is today, but materials and opportunities are at hand for its effective functioning, and it is already in practical operation, at least on a small scale, in many areas of our social order. At any rate it offers a tremendous and common-sense challenge to all who are interested in the improvement of Jewish-Christian relations.

The method is simple. It consists of fellowship and associative undertakings in the field of common interests. At the start, it may not base its appeal very much upon either the conscience or the reason, for conscience sometimes only reinforces one's prejudices and reason justifies them; but it proceeds upon the assumption that when Jews and Christians engage in associative living around a common venture which is felt by both to be important, then, if ever, mutual respect will be elicited, and their judgment of each other will be determined not by labels or externals, but by spiritual worth ...

Of course one would be foolish to minimize the differences between Jews and Christians. The challenge of Jewish-Christian relations is a challenge to expect and to respect these differences. But it is also a challenge to see the common ideals to which both groups adhere and profess to live by. What ideals they are! They are nothing less than the ideals by which men and nations must live, if they would survive. Both groups believe in God, and in the moral responsibility resting upon every individual and group to do God's will; that is, to seek the good life for themselves and for others.

M. WILLARD LAMPE

ONE CANNOT READ JEWISH HISTORY and review the current efforts of the Jewish community to improve its relations with the Gentile world without being impressed with the following facts:

A. It is exceedingly dangerous for a Jewish community to become preoccupied with influencing the attitudes and behavior of the Gentile majority because there is no basis for believing that it is likely to succeed in this effort. Moreover, in spending its limited resources for these purposes, the community will inevitably have to neglect the support of other institutions and activities which would most probably yield much higher returns in meaningful values and in basic security.

B. Any techniques which are employed in a propagandistic or political environment cannot be fully disclosed without destroying their efficacy. However, it is exceptionally dangerous for a voluntary community to collect money in sizeable amounts and to permit its expenditure without making a full disclosure of the relevant facts. The invitation to irresponsible leadership and unimaginative bureaucracy is overwhelming.

C. There are not many parallels in Jewish history to current-day Jewish life in the United States. As Americans, we all have not only the right but the responsibility to be concerned with the future of our democracy. Because of their vulnerability as a minority, the Jews are likely to pay a very high price for the imperfections which remain in our democracy. But it would seem to be the better part of wisdom for Jews rather to cooperate directly with like-minded citizens who are concerned with improving the structure and functioning of American democracy, than to concentrate their efforts in sectarian organizations. It would scarcely be stretching the point to contend that a sectarian approach itself runs counter to the basic traditions of American democracy. Moreover, the Jews will be able to do a much better job in accomplishing their specifically Jewish goals if they are not forced to dissipate their limited resources over too broad a front. As Americans, we are concerned with democracy; as Jews, with Judaism. Although there must be a relation between Judaism and democracy in America, they should not be identified or equated. The true strength of democracy is its highly variegated and diversified culture which permits each sub-group to develop its maximum potentialities and thereby contribute to the whole.

ELI GINZBERG

THE ONE MOST COMMON WAY IN WHICH JEWS EXPRESS their sense that they are Jewish is the tendency to associate socially almost exclusively with other Jews. John Dean says, "Participant observers in the Elmira community and in most other communities visited by the field staff reported virtually no social mixing between Jews and Gentiles. These observers were undoubtedly referring to the composition of social cliques." He then goes on to analyze the social behavior of 89 Jewish individuals in one city and winds up with the conclusion that less than 10 per cent of the group participate in a predominantly Gentile clique, while 65 per cent have all-Jewish social cliques -- "a certain bunch of close friends who visit back and forth in each other's homes ..."

The answer to intergroup relations problems in America is not for Jews to mix more with non-Jews, as such; nor is it "wrong" for Jews to find a common interest with other Jews and a pleasure in their company. But what is the meaning and motivation for the tendencies for social separation? In the first place, there is the question of *relevance*. Does the Jewish association have any Jewish meaning? If the Jewish clique is doing exactly what the Gentile clique is doing next door is there any valid reason for the groups to be separated by the property-line?

Second, there is the question of what this process means in the personality structure of the individual Jew. If it represents narrowness and provincialism, then it

would be bad, in my book, for a Jew or for any human being. Or if this process represents an unrealistic perception of the true situation, then it is immature and probably neurotic.

Third, there is the question of what this process of social separation means for the general society and for our own future. One of the things that has come out of many different studies is that those who have had friendly contact with Jews are less likely to express prejudiced views than those who have not; should we, by abstaining from such contacts, deprive our Gentile neighbors of the opportunity to cure themselves of prejudiced views?

In understanding all of this, however, the motivations for the particular form of behavior become paramount. Of course, the principal factor on the Jewish side is fear of anti-Semitism and of rejection. And indeed, there is some justification for this. Dean reports that of the Elmira cross-section of Gentiles who did not mix socially with Jews, 20 per cent said they would not *like* to. And we all know of discrimination in clubs, in organizations like the Junior League, and so on. But we must ask whether we are looking at the 100 per cent of Gentiles as though they are the 20 per cent; that is, doing with them exactly what we do not want them to do with us, regarding them as a *group* with homogeneous characteristics and attitudes, and failing to respond to the individual on his merits.

MANHEIM S. SHAPIRO

THE QUESTION OF THIS PRESENTATION is asked from within the Christian community of scholarship as a task for the Christian community of scholarship. The word "relationship" is taken to mean a condition of human equality and justice. And the present response to the question must be "no" and "not yet" -- "no" because the hour is too late for this generation and "not yet" because it is too early for another generation. As Julian Green has written, "After Auschwitz, only tears can have meaning." We live in a state of limbo -- between what has been and what may be. Only the most fragmentary beginnings are possible now -- whether we work upon the front known as "dialogue" or that of "ecumenism" or, indeed, one of practical reconciliation.

There are four reasons for this answer. First, the Christian crimes against the Jewish people extending back hundreds of years have scarcely been confessed, much less expiated. Here and there a few voices have cried out. Yet we do not have to imply any cynicism over professional roles in order to ask: what are these voices against the silent voices which still shriek in our ears from the ghettos, the pogroms, the gas ovens? I shan't dwell upon the fateful tale of Christian anti-Semitism; that horrendous reality is given illustration through a second reason for the "no" and the "not yet": the dominant historic-Christian ideology respecting Judaism and the Jews ...

An ideological climax was reached on the floor of Vatican Council II on November 20, 1964. By a vote of 1,770 to 185 the Council fathers gave preliminary sanction to a draft document concerned, in part, with the Jews and racial and religious tolerance. The hatred and persecution of Jews, whether of earlier or present times, was deplored and condemned. The Jewish people must never be identified as rejected, cursed or guilty of deicide.

Yet in vain does one search the draft of Vatican II for even the slightest mark of Christian contrition, for even a single word of recognition that the church of Jesus Christ has been a knowing and willing participant in the centuries-long demonry of anti-Semitism. How admirable of us now to exonerate the Jewish people for all

their reputed transgressions! Could there be a more damning judgment upon the church of our century than this one -- that not until after the day of Auschwitz did Christians see fit to fabricate a correction of the record? ...

A spark of penitence is visible in the present Christian domain. There is an international trend away from the traditional execrative and judgmental stance respecting the Jewish people and their faith, a trend which includes as well a beginning affirmation of the abiding integrity of Israel. A gathering movement is seeking to correct injustices and misrepresentations in Christian literature, preaching, and the liturgy. All this makes the more grievous the persistence of a certain dogmatic combination, an impossible condition which operates as a deadening weight upon constructive effort.

This condition has two dimensions. One of these is insured by the numinous role which the New Testament continues to occupy within the church. Christian Scripture is still a highly sacred object; its sacred-symbolic power remains, even among those who retain little personal knowledge of Scripture. As long as the church continues to stand up to "read the Word of God," it must accept the consequences. It must find that certain "lessons" preserve and foster in and of themselves a derogatory image of "the Jews." All the learned exegesis in the world cannot overcome the presence of a categorizing mental attitude within particular documents which are to all practical purposes tied to the divine ...

The other dimensions of the Christian theological tragedy discloses more transparently the contradictions within the church's dogma. I refer to the decisive allegation that even if it is wrong to speak of "the Jews" as having put Jesus to death, Israel has nevertheless repudiated its inheritance and denied its Lord. On this view, the divine vocation of defecting Israel has been taken over by the "new Israel," the church ...

Catholic and Protestant thinkers alike have had the effrontery to assert that Israel as a whole has been guilty of sin in not accepting Jesus as Messiah. Daniélou makes the incredible judgment that the sin of Israel was its failure to believe in the resurrected Christ. And the German Lutheran writer Leonhard Goppelt dares to allege that the church must see in Israel's resistance to the gospel "hardening and guilt which deprives of salvation." To him, the "new covenant" is "the only fulfillment of the promises made to the patriarchs." Could there be a more perfect expression than this of the Christian predicament? What these interpreters have failed -- or refused -- to see is that the Israel of Jesus' day, and the Israel which lives upon Torah in any day, not only bears no real moral liability for the alleged non-acceptance of Jesus but is, on the contrary, to be praised for undeviating fealty to its recognition of the divine promises ...

Perhaps one day the "no" and the "not yet" may become a "yes" -- and I do not mean at the end of all things. Perhaps one day the church may be lifted "beyond ideology." Perhaps one day the Christian theological impasse will be broken. Should this happen, something other than tears will have meaning, and there will be a Jewish-Christian relationship.

A. ROY ECKARDT

PREJUDICE CAN NEVER BE JUSTIFIED by the teachings of any religion. Hatred can never be justified by those teachings. The Founder of my Faith gave one supreme commandment to all who would follow Him: "By this shall all men know that you are My disciples, that you have *love* for one another."

This point needs stressing in the light of a recent survey examining the reasons behind anti-Semitism. Asked why the Jewish people have often suffered outbreaks of persecution, a surprising number of people replied that in their opinion it was a punishment for their part in the Crucifixion of Christ. Frankly, I was appalled. This is not Christianity. I don't know where they learned it, but surely it was not from the teachings of their church ...

Responsibility for the Crucifixion of Jesus as an event of history belongs only to those individuals who were present at the time and who cooperated in His death. It is simply absurd to maintain that there is some kind of continuing guilt which is transferred to any group of people and which rests upon them as a curse for which they must suffer.

The Christian Faith, on the other hand, does teach that Christ Our Saviour died for all of us, in expiation for the sins of all mankind. In *this* sense we do believe that we are all mystically implicated in His death -- but all without exception, and all in the same way. And His dying for us must never be thought of as a curse upon anyone, but rather as a blessing upon all.

Anti-Semitism can never find a basis in the Catholic religion. Far from emphasizing the differences which divide Jews from Christians, our Faith stresses our common origins and ties which bind us together ...

In June of 1944, Pope Pius XII again protested publicly. He said: "For centuries the Jews have been most unjustly treated or despised. It is time they were treated with justice and humanity. God wills it and the Church wills it. St. Paul tells us that the Jews are our brothers."

This is the teaching of the Catholic Church and it can never be otherwise. My friends, God is love, and His will for all of us is fraternal charity and understanding. It is high time that all, Christians and Jews alike, applied this great religious principle to their dealings with one another. It is high time to stress the bonds of brotherhood which should characterize our relationship.

FRANCIS CARDINAL SPELLMAN

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. What are some differences between the beliefs of Judaism and Christianity?

2. Does Judaism enjoy the same rights and status in American society as Christianity?

3. What is the Jewish responsibility for eliminating religious prejudices? What is the Christian onus? Whose responsibility is greater?

4. Will the ecumenical approach of the Vatican Council create a favorable atmosphere vis-a-vis Christian-Jewish relations?

5. Is the existence of interfaith organizations in itself recognition of the reality of religious prejudices and strained relationships? Does this evidence a desire for a sharpening or a blunting of religious differences?

6. What experiences have you had which bear on the relations between Jews and non-Jews?

7. What are your on-going social (excluding business and professional) contacts with Christians?

8. Why do Jews tend to segregate themselves in neighborhoods of large cities or in suburbs? What are the differences between the "gilded ghettos" of suburbia and the European ghettos?

9. If you are an employer, do you give preference to Jews when hiring employees?

10. Do you prefer that your social life be among Jews or Christians? Do you feel more comfortable in the company of Jews than with non-Jews? Explain the rationale for your feelings.

11. What are the values of interfaith programs, such as Brotherhood Week and religious dialogues?

12. Are the effort and funds expended on interfaith activities warranted in the light of the results?

13. What do you think are the ways in which the best understanding between Christians and Jews can be achieved?

14. What does "Diversity in Unity" and "Cooperation without Compromise" mean to you?

15. What methods do you recommend for eradicating religious prejudices?

DEVICES FOR MOTIVATING DISCUSSION

1. Conduct a colloquy with a rabbi, a Catholic priest and a Protestant minister acting as experts. The chairman or interlocutor will first ask questions of the experts and then open the floor for further questions and discussion.

2. Invite a staff member of the local Jewish community relations body to open the discussion with a brief presentation and to act as a resource person.

3. Role-play an inter-faith meeting with clerical and lay leaders of the three major faiths in America. Discuss the historical relationships of Christianity and Judaism and the current status.

4. Among the appropriate films on Jewish-Christian relations are: "Major Religions of the World" (20 minutes, color), a presentation of beliefs and rituals of the major religions, produced and distributed by Encyclopaedia Britannica Films; "One God -- The Ways We Worship" (37 minutes), religious ceremonies and holiday observances of Protestants, Catholics and Jews; "Make Way for Youth" (22 minutes), a demonstration of a constructive youth program to break down the fences between neighborhoods and religions, produced by American Jewish Committee and Youth Division, National Social Welfare Assembly. The last two are distributed by Association Films.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Baeck, Leo, *Judaism and Christianity.*

Dean, John P., "Jewish Participation in the Life of Middle-Sized American Communities," pp. 304-320, *The Jews*, ed. by Marshall Sklare.

Ginzberg, Eli, *Agenda for American Jews*, pp. 67-83.

Gordis, Robert, *The Root and the Branch*, pp. 54-65.

Herberg, Will, *Protestant, Catholic, Jew.*

Lipman, Eugene, and Vorspan, Albert, *A Tale of Ten Cities.*

Marrow, Alfred J., and Kertzer, Morris N., "Brotherhood -- Fact or Fiction?," pp. 135-161, *Ten Vital Jewish Issues*, ed. by William Berkowitz.

Sandmel, Samuel, *We Jews and Jesus.*

Silver, Abba Hillel, *Where Judaism Differed.*

Watson, Goodwin, "Action for Unity," pp. 231-252, *Jews in the Modern World*, ed. by Jacob Freid.

Weiss-Rosmarin, Trude, *Judaism and Christianity.*

Zeitlin, Solomon, *Who Crucified Jesus?*

ANTI-SEMITISM, TODAY AND TOMORROW

Selections by Benjamin R. Epstein, John Slawson, Lawrence Bloomgarden, Arthur Hertzberg, Zvi Lurie, Balfour Brickner and Mordecai M. Kaplan

THE PICTURE TODAY ONCE MORE IS DIFFERENT. Now there is little overt anti-Semitism and few cases of the violence that occurred twenty years ago. But much of the brave-new-world spirit of ten years ago is gone, too. Today, anti-Semitism flows a quiet course, hidden, subtle and pervasive, just as harmful -- and even harder to fight.

It could have been much worse. Sustained high production and employment have weakened the economic basis for the scapegoating of Jews. The tensions of the cold war could, conceivably, have had serious effects on the status of the Jew in the United States; the effort to label all Jews as Communists or Communist sympathizers was, potentially, a real danger to their security. Strangely, despite the furious drive of professional anti-Semites, the equation never seemed to stick.

Anti-Semitism today is harder to cope with because, in a sense, it has gone underground. Civil rights laws and educational campaigns have done their work; they take a toll of overt manifestations of anti-Semitism, but they have a long way to go before they affect basic attitudes as well as behavior. Anti-Semitism may be, to some extent, out of fashion publicly, but it is still practiced. Those who practice it may be defensive or guilt-ridden, their acts more devious.

This is evident in the methods used to maintain policies of exclusion ... That all these practices of discrimination take heavy toll, our studies make abundantly clear -- particularly now, when social and economic status seem to have a closer relationship in American life than in previous eras. We are constantly reminded that this is the age of big business, big industry and the organization man. Personnel selection for big business has become a science of sorts. New tests scrutinize far more than just the routine job qualifications of an executive. Now they probe into a man's golf and drinking scores -- as well as those of his wife. An employee's relationships with his parents, his athletic aptitudes in school, his table manners, dress and clubs are all matters of concern. For better or worse, this calls for a type of conformity or at least adjustment, to the prevailing ways of a community. If you are denied membership in the social organism because you are Jewish, you are apt to be denied a job which demands such membership as a prerequisite.

The Organization Man and many other Americans have taken to life in the suburbs. There is little basic change in people's intergroup attitudes just because they travel on the New York Central instead of the IRT; social discrimination is becoming a matter of pressing concern in many areas of suburban life. Unchecked, it can conceivably bring about a new type of segregation -- marked by sycamore-laned ghettos and "For Christians Only" communities, without even the nodding relationships Jewish and Christian neighbors once had when meeting in their apartment-house elevator.

These are some of the dimensions and specifics of the problem of combatting anti-Semitism today. The problems are often elusive, but to say merely that there is hope for their solution would be unfair to all American experience. Our capacity for social development is unlimited. Barring some major world catastrophe, American anti-Semitism will continue to decrease. You can tell it in the attitudes of our cultural, religious and political leaders. You can tell it in the great growth of community organization in the United States, the process of people banding together on behalf of many democratic causes. You can tell it in the development of modern education in the United States, which, with human-relations education as its base, is capable of producing a generation of Americans emotionally rich and fulfilled,

incapable of joining a hate movement or even tolerating one.

But the phenomenon of anti-Semitism is deep-rooted; it will not die in our time. And before it does it will claim many more victims.

BENJAMIN R. EPSTEIN

WE OF THE AMERICAN JEWISH COMMITTEE DO NOT CLAIM that exclusion from a social club violates the legal rights of any person. But we do claim that automatic exclusion, solely for reasons of race or religion, violates a traditional sense of social responsibllity. We maintain that congeniality is the *only* criterion that should govern social association. But congeniality depends on what a person is -- his character, his social amenities, his intelligence, his cultural and other interests, his recreational skills -- and not on the way he worships his God, the place where his father was born or the color of his skin.

Assessments of personal worth and quality are certainly relevant to the criterion of congeniality. Impersonal blanket judgments are definitely irrelevant. Their meaning, in effect, is this: "We have never met you. We don't know you. We don't care what manner of man you are, what graces you possess, what distinction you have attained in your business or profession, in civic affairs, in the arts, in sports. It's enough to know you are a Jew. We don't want to associate with you."

What AJC is challenging is not the right of free association, but the imputation of group inferiority in such exclusion, with its far-reaching connotations for ourselves and for our children. This imputation freezes ethnic, religious and racial groups into a caste system which restricts the horizon of both the excluder and excluded, thus reducing for both the chances of meaningful, enjoyable contacts.

Social equality will never be achieved if we are satisfied with tolerance on the basis of sympathy, or even justice on the basis of an alleged civil right. This is no task for the social philanthropist, nor for the lawyer as a lawyer, nor for the judge as a judge. It is not even in the province of a civil rights committee. It is a task for the social psychologist, the educator, the persuader. It means activating the fashion molder, the community pacesetter, to influence others in his social circle -- to affect attitudes resulting in action, or action ultimately modifying attitudes.

Only when religious and ethnic differences among the American people are fully accepted, and no longer equated with either superiority or inferiority, and when each person is judged on the basis of his own worth, can social discrimination be ultimately effaced ...

Here, then, is a continuing job for the American Jewish Committee. As we have elsewhere remarked, the problem of exclusion from social clubs cannot be dismissed as inconsequential, or bearing merely on personal inconveniences and embarrassments. We need no longer accept a status of inferiority even if it be merely by implication. America's economy is largely dependent on the increasing wants of the people; the talk today is of the three-car family. American Jews should match this economic insatiability with an insatiable hunger for human equality in every regard.

AJC has proved itself very well adapted by virtue of its membership and staff to pursue our goals. We have earned for ourselves a reputation of maturity, planfulness and courage. We have been able to concern ourselves with basic relationships

not always perceived by others.

The problem of social-club discrimination will continue to require affirmative, persuasive action. Our leadership has the requisite contacts and personal friendships to act tactfully and purposively. We must eliminate this deceptively unobtrusive form of anti-Semitism, lest in the long run it prove our Achilles heel.

JOHN SLAWSON and LAWRENCE BLOOMGARDEN

ON THE DOMESTIC SCENE the Jews have no major bastions left to conquer. No one really cares much about the continued existence of social exclusion in country clubs and some of the town clubs. There is indeed some emotion about economic exclusion of Jews by some of the largest corporations. Despite the noise that is occasionally made about it, however, the economic profile of the contemporary Jewish community is such that these practices, though hateful, are not really very threatening. Bright young Jews, fresh out of college, can find many places in which to work, even if they are not allowed in any significant number into the bureaucracies of the public utilities.

ARTHUR HERTZBERG

THE IMPACT OF ANTI-SEMITISM must not be underestimated; certainly there is no reason to point to the sense of security characterizing the communities in certain countries to underline the internal national perils. That sense of security must not induce us to believe that the specific manifestations of anti-Semitism may not endanger the future existence of the Jews.

There is no reason to believe that this sense of security is the outcome of a truly stable situation, insofar as Jews are concerned. We shall not dilate on this aspect; we shall merely confine ourselves to the remark that while anti-Semitism in the old sense no longer exists in the West, it has assumed new forms and thus the need to take it into account in any analysis of the situation is by no means reduced. Anti-Semitic manifestations are not the malady itself; they are symptoms of the malady, which while perhaps largely concealed has not been eradicated, notwithstanding changing conditions and the existence of constitutional democratic regimes. It continues to survive even in a pluralistic and open society. It needed only manifestations of inter-racial tension in the United States to bring all the old symptoms to the surface. This in spite of the fact that, in the main, the United States is making a sincere effort to reduce such inter-racial tension, and that the Jews are in the van in this campaign for racial equality. The reference is not only to anti-Jewish feeling in Brooklyn and in Harlem. To a far greater extent the conduct of the relatively small Jewish communities in the South of the United States must be seriously pondered. This conduct and the attitude taken up towards these Jews by others reflect an almost forgotten facet of Jewish life in the Golah.

Without entering more deeply into the question it may be noted that "the Jewish vote" took on a specific quality in combatting Goldwater. Johnson, it is true, secured an unprecedented majority, but the candidates supported by all the dark forces of anti-Semitism, reaction and neo-Fascism, succeeded in securing no less than 39 per cent of the votes cast in the great democracy of America.

All it needs is for there to be inter-racial tension in the State of Quebec and anti-Semitism rises to the surface. The migration of Algerian Jews to France created another sort of tension in the latter country. And tens of thousands of Nazi

criminals continue to occupy positions of influence, in addition to their creating a far-flung new diaspora.

It is correct to say that anti-Semitism in its new reincarnation, with sporadic eternal manifestations on the one hand and imminent though concealed existence on the other, is characteristic of the modern metamorphosis of anti-Semitism. There is no need to underrate the gravity of these manifestations to highlight the threat of national disintegration and loss of Jewish identity.

ZVI LURIE

JEWS MUST REALIZE that no meaningful interreligious program can be built on an approach which has fighting anti-Semitism as its dominant focal point. Jews have, we hope, reached a point where concern for survival outweighs fear of the anti-Semite. Anti-Semites exist and will continue to exist but their virulence is gone. Theirs is only a nuisance value. Ask the children. It is not amazing to discover that many teenage Jewish youth do not even know what the word means and if they do, it has for them only an academic ring. Where Jews experience anti-Semitism, its intensity is pale when compared with that to which their fathers and grandfathers were exposed. Our approach to the gentile world can no longer be one of fear, suspicion, or distrust, seeing a Jew hater behind every WASP smile.

BALFOUR BRICKNER

THOUGH THE JEW CANNOT CONTROL THE FORCES OF ANTI-SEMITISM, he should be able to control its effect upon him. He can, if he wants to, prevent it from injuring his mental health and self-respect. To be able to do that, however, he needs the strength of character which only the cultivation of his Jewish spiritual heritage can give him. The Jew who is illiterate in matters pertaining to his People and its way of life is bound to be cursed with a sense of inferiority, and to be forever at war with himself. The illiterate Jew is a living illustration of what it means for a man to be his own worst enemy. The only way the Jew can ever make peace with himself is for him to be literate as a Jew, to know his People and its religion.

The illiterate Jew is his own worst enemy, because he himself is to blame for the breakdown of his morale under the impact of anti-Semitism. Morale, as courage in the face of difficulty and danger, presupposes an undivided mind and a self-confident spirit. When the enemy succeeds in getting us to doubt ourselves, it is entirely our own weakness, and not his strength, that undermines our self-confidence. The ignorant Jew is likely so to hate himself as to be something of an anti-Semite. He resents being continually dunned by Jews for Jewish causes. What do they want of him? They have burdened him with a liability for no good reason. Before one knows it, he finds himself joining the hue and cry of the anti-Semites.

MORDECAI M. KAPLAN

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. Have you personally encountered discrimination in seeking a job?

2. Have you ever been in a situation where you experienced discrimination? If so, was it in a formal setting (hotel, country club, fraternity) or in informal personal relations?

3. Do Jews have full equality and protection under the laws of the United States?

4. What is the extent of the prejudice and discrimination against Jews in America?

5. Why are the national Jewish defense agencies able to raise more funds than those organizations devoted to Jewish education and culture?

6. Do you believe that the lessening of anti-Semitism in the U.S. will strengthen or weaken the Jewish community?

7. Can there be a resurgence of anti-Semitism in America in the foreseeable future? What are the factors that portend a growth and/or a decline of anti-Semitism in the U.S.?

8. What are some of the causes of anti-Semitism?

9. What are the best methods to curb anti-Semitism or its incipiency?

10. Is there a Christian responsibility for anti-Semitism or is it purely a Jewish problem?

11. Does the involvement of Jews in political and civic activities help to break down prejudices or does it aggravate the situation?

12. What, if any, is the effect of the current civil rights struggle on anti-Semitism?

13. How does anti-Semitism differ from prejudice against Negroes?

14. Are Jews overly sensitive about the attitude of non-Jews towards them?

15. Why should the Nazi holocaust be constantly recalled by American Jews? What lessons can be learned from the annihilation of six million Jews?

DEVICES FOR MOTIVATING DISCUSSION

1. Read a story from *A Treasury of American Jewish Stories*, edited by Harold Ribalow. Among those in this volume on the theme of anti-Semitism are: "Nasty Kupperman and the Ku Klux Klan," by Louis Berg, "A Bitter Farce," by Delmore Schwartz, "Shock Treatments," by Irwin Stark, "One of the Chosen," by Hortense Calisher.

2. Present a review of Laura Z. Hobson's best-seller novel on anti-Semitism, *Gentleman's Agreement* (New York, Dell, 1962), or of *Stern*, a novel by Bruce Jay Friedman (New York, Simon & Schuster, 1962), which describes a Jew in suburbia who is obsessed by the fear of anti-Semitism.

3. Clip recent newspaper and magazine articles on incidents of anti-Semitism whether here or abroad and read them to the group.

4. Display pictures of the period of the Nazi holocaust and raise the question, "Can it happen here?"

5. Role-play an episode depicting a nouveau riche Jew who moves to a new

community and applies for membership in a WASP country club.

6. Read one of these selections from *The Golden Land*, edited by Eisenberg: "Reuben Cohen Considers Anti-Semitism," by Irwin Erdman (from *Menorah Journal*); "Finkelstein Fights Back," by Arthur Miller (from *Focus*).

7. Show one of these films: "The High Wall" (32 minutes), a story about teenage prejudice produced by the Anti-Defamation League; or "The House I Live In" (11 minutes), an RKO production featuring Frank Sinatra persuading youngsters to stop discriminating against other children. Both films are distributed by McGraw-Hill.

Among other appropriate films, available from the Anti-Defamation League of B'nai B'rith are: "Anti-Semitism in America" (28 minutes), a psychological explanation of the character and development of prejudicial attitudes towards Jews; "The Chosen People" (30 minutes), a kinescope about a group of teenagers who discover that the place they selected for a prom will not admit Jews; "No Easy Answer" (18 minutes), a film designed to stimulate parents to think about the impact of anti-Semitism on their children.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Epstein, Benjamin, and Forster, Arnold, *Some of My Best Friends* .....

Isaac, Jules, *The Teaching of Contempt.*

Kaplan, Benjamin, "Jews and Social Equality," pp. 129-143, *Meet the American Jew*, ed. by Belden Menkus.

Klutznick, Philip M., *No Easy Answers*, pp. 67-84.

Konvitz, Milton R. "Inter-Group Relations," pp. 76-83, *The American Jew*, ed. by Oscar I. Janowsky.

Parkes, James, *Anti-Semitism.*

Bigotry in Action.

Sherman, C. Bezalel, *The Jew Within American Society*, pp. 137-156.

Slawson, John, *The Unequal Treatment of Equals.* Also reprinted in *Jews in the Modern World*, ed. by Jacob Freid, pp. 297-309.

PROBLEMS OF CHURCH AND STATE

Selections by Oscar and Mary F. Handlin, Leo Pfeffer, Philip Jacobson, Jakob J. Petuchowski and Abraham G. Duker.

THE GENERAL DEVELOPMENT OF AMERICAN FREE INSTITUTIONS has created an impregnable bastion within which Jewish political and social rights are secure. A survey of the enormous distance the Jews have already come toward the acquisition of equal rights can leave only optimistic expectations for the future. They have left far behind the heritage of law and practice derived from the closed society of medieval Europe and have earned the full rights of men and citizens of the New World. In the process, they have also extended the meaning of Americanism.

For a long interlude between 1880 and 1940, the threat to equality came from racist sources. That threat was vigorously met and subdued. But outside that period the inequality of the Jew originated in the religious differences that divided him from other Americans. To level that inequality the Jews had at hand the great discovery of the Revolutionary generation that, religion being a matter of man's conscience, it ought to be entirely free of the state and the state entirely free of religious interference. With that premise, increasingly accepted by their fellow citizens, the Jews have an unassailable claim to rights identical with those of every other American. To make the claim good in practice is a long and difficult task, and one that is still in process. But so long as the principle, long recognized, is not forgotten, the ultimate issue cannot be in doubt.

In the United States, the outcome has been not only to strengthen the Jews, but to strengthen the nation and religion as well. For, as Hayim Greenberg put it, in words that Jefferson and Madison would have echoed:

> Religion ... must not, if it wishes to remain faithful to its nature, source and purpose, employ or endeavor to employ the State and its instrument for its own purposes. Precisely as power and the opportunity to use power for purposes of coercion is the outstanding characteristic of the State, so the characteristic concern of religion is the liberty of the individual. It is impossible to require that any man shall believe in a given faith if he does not "tend to believe" by virtue of his very personality. The position of persons subject to compulsion ... cannot be regarded as having any religious value and is, indeed, fundamentally anti-religious. The ... theocratic state is anti-religious, and, in the last resort, a State without God. Army and police as auxiliaries diminish the Divine Authority and do not extend it. Indeed, this aid serves to violate the very concept of Divine Authority over Universe and Man.

In this sense, it was one of the contributions of the Jews, along with other dissenting folk, to have participated in establishing the line between belief and power, between religion and the state. In that process they have demonstrated that men of whatever religion can with equal rights live together as good citizens of the same state.

OSCAR and MARY F. HANDLIN

HOW OFTEN DO WE HEAR IT STATED that we have prayers in Congress and "In God We Trust" on our coins. How often it is flaunted that "In God We Trust" is our national motto, that we have chaplains in Congress and we acknowledge God every day in our public life. Yet, it is never said in the basic charter, the instrument from which all powers of government arise in America -- that instrument is completely silent about

God, does not mention God at all.

This, too, I assure you, was not an accident. It was a deliberate decision made by a people who wanted to confer upon their governors only secular powers, only powers relating to the temporal and nothing relating to the eternal.

This is what religious freedom means in our nation. This is what separation of Church and State entails within a democracy ...

We Jews have arrived. We are now one of the inner circle. We are accepted. And I fear for this. I fear for this because, to reverse the Deuteronomist, Jeshurun has waxed fat, and is beginning to stop kicking. I fear for it because I am beginning to find among my rabbinic friends a somewhat lesser intensity in fighting for this absolute separation of religion and state, in protesting that the atheist has rights and that the non-believer should not be put in the status of second-class citizenship. We are now one of the inner circle and we too talk about Judeo-Christian religion. If we can have Christmas in the schools, let us also have Hannukah. If there is to be Easter on television, so too should there be plays about Passover and story of the Passover.

There is a great temptation to forget what to me is a basic concept of the American tradition: that there is no difference in the eyes of government between the believer and the non-believer, between the orthodox and the heretic, between the God-fearing and the atheist. There is but one Constitution which protects all. This is the American experiment.

LEO PFEFFER

THE MAJOR JEWISH CONCERN in the area of church-state relations is the public school ... Jewish religious and civil organizations have concluded that the "maintenance and furtherance of religion are the responsibilities of the synagogue, the church and the home, and not of the public school system"; and have declared firm opposition to the "utilization in any manner of the time, facilities, personnel, or funds of the public school for purposes of religious instruction." If this principle were accepted, schools should bar any program or activity that might influence or undermine the faith of any child or question the absence of religious belief in any child. Then all children of every shade of religious opinion, as well as those of religiously unaffiliated families, could enjoy complete equality in the class-room and school community ...

The public schools face an ominous future if the drive to obtain tax assistance for the parochial school should succeed. Dr. Gerald E. Knoff, executive secretary, Division of Christian Education, National Council of Churches, voiced this fear in predicting that federal aid to church-related schools would result in the "increasing fragmentation of education" because many religious denominations would claim their share of federal funds. The practical result of such legislation, said Dr. Knoff, "would be the shattering of the public school system as we know it today." Most Jews share this deep concern that the granting of public funds for private and parochial schools will result in a fragmenting of public education and they oppose any effort to divert public funds to the church-related school.

Unfortunately, some of the staunchest opponents of tax aid for the parochial school blink at the fact that in their communities the public school is scarcely distinguishable from a Protestant parochial school. This fact lends seemingly logical credence to the argument advanced by Professor William Brickman who argued for federal aid to religious schools in this way: So many of our public schools "for all

practical purposes, are religious in nature." They have prayers, hymn singing, and Bible reading. Many people "would like to have their cake and eat it -- to keep religion in the public schools and to prevent religious schools from obtaining public funds. This is neither fair nor consistent -- and very probably not constitutional." It is interesting to observe that the very same argument was advanced by the National Catholic Welfare Conference, and by columnist David Lawrence.

Unfortunately, the evidence in support of Professor Brickman's observation is all too real ...

Until the spring of 1961 there was complete unanimity in the organized Jewish community in respect to government aid to religious schools. At that time, however, a schism occurred in Jewish ranks on this issue when spokesmen for a segment of Orthodox Jewry asked the Congress to include funds for private schools in any aid-to-education bills under consideration. They premised their appeal on the ground that the 251 all-day schools attended by Jewish children face "extremely difficult financial circumstances."

Not only is this view rejected by all other Jewish groups, it meets resistance within the Orthodox Jewish community itself. Addressing himself to the federal aid controversy, Rabbi Charles Weinberg, president of the (Orthodox) Rabbinical Council of America, pleaded for the application of the ancient Jewish principle of "taking care of our own"...

The Jewish community is united in supporting the expenditure of tax funds intended for the welfare of all children, regardless of the schools they attend. School lunches and medical and dental services fall within that category.

Textbooks and bus transportation do not. As the Oregon Supreme Court said, textbooks are "clearly identified with the educational process." A textbook is as necessary to the operation of a school as the building in which it is housed or the desk at which a child sits. So, too, with transportation. Most Jews agree with the Alaska Supreme Court that "the furnishing of transportation to pupils of non-public schools constitutes a direct benefit to those schools." But there again it needs to be added that the Jewish community is not unanimous on the question of transportation.

PHILIP JACOBSON

IT IS QUITE CONCEIVABLE THAT A JEW may favor the principle of the separation of church and state, and still reject individual measures which are being propounded with a claim to the implementation of that principle. For example, someone might suggest that public school vacations should never be scheduled during seasons when religious festivals are being celebrated, for, by such a scheduling, the public school system is actually aiding in the proper religious observance of denominational festivals. Few people would regard the implementation of such an argument as essential to the maintenance of the separation of church and state.

But "official Jewish" opposition to "released time" is basically of the same order. So, for that matter, is the "official Jewish" opposition to the President's bill for aid to education. Just because a child aided by some of its provisions may happen to be enrolled in a religiously affiliated school, the aid itself is seen as an infringement of the separation of church and state! In other words, some Jewish organizations are no longer capable of seeing an American child as a human being with needs and with rights which the state is trying to meet and to uphold. They can only see Catholic, or Protestant, or Jewish children. And, if such a child suffers from

economic deprivation, then nothing would please our Jewish organizations more than to have this child forced by economic circumstances to go to public school. Somewhere along the line we seem to have lost our sense of compassion, our belief in the right to differ, and our belief in the dignity of man.

But why? What is so terribly wrong with the religiously affiliated schools? After all, the existence of such schools is guaranteed to us by law; and they are obliged to meet the standards laid down for secular studies by the local boards of education. It can, therefore, only be the fact that in such schools children receive the kind of religious orientation to life that disturbs our Jewish organizations. Sometimes, indeed, opposition to government aid to parochial schools is coupled with the unconcealed fear that Jewish all-day schools would next be asking for some measure of government support. And that, of course, would be treason! For the only truly "American" education can be obtained exclusively in the public schools. So, at least, runs the argument. It is an argument not infrequently propounded by Jews who see nothing "un-American" in sending their own children to very exclusive Quaker or Episcopalian prep schools. The basic fear, then, seems to be brought out by the spectre of *Jewish* schools.

The problem of religiously affiliated schools is not a simple one. It is, moreover, beset by many unclarities. Does one have in mind a complete school system from primary grades through high school, or is one talking about a limited number of years within the total educational process? Is it really impossible for a Catholic or a Jewish child to mix with children of other denominations after having been to a denominational school for a number of years? Are there statistics to back up such a claim? Case histories?

But we are not really concerned here with the religiously affiliated school as such. We are only coneerned with the fears of our Jewish organizations that any aid rendered a child who is enrolled in one of those schools could -- indirectly -- accrue to the advantage of the school itself. And Jewish organizations do not want to see those schools enjoying any such advantages. Jewish organizations seem to feel that that which the religiously affiliated schools offer over and above the regular public school curriculum somehow interferes with the American educational ideal. This can only mean, as we have already indicated, that the Jewish organizations are bothered by the religious orientation to life which is being instilled by such schools in general, and by such Jewish schools in particular.

In that case, however, the "official Jewish" opposition is directed as much against Judaism's own basic interests as it is against any other religious interests in the country. We have, in other words, a "Jewish" opposition to Judaism. But that is a contradiction in terms. We must call that opposition by its true name. It is, in fact, nothing more, and nothing less, than a secularist opposition to religion. It is no less secularist for being championed by some rabbinical and synagogal bodies, in addition to the "defense" agencies; for secularism in America has also invaded the Synagogue.

Once we understand this, the record becomes intelligible. There can be, and there must be, legitimate opposition to *denominational* Bible reading and to *denominational* prayer in the public school. This is a clear case where Jews, as Jews, are involved in the separation of church and state. The case is no longer so clear, however, when it comes to non-denominational prayers. It is even less clear in the opposition to "released time." It is not clear at all when an offensive is mounted against the provision of meals, bus transportation and "secular" text-books to pupils of religiously affiliated schools. That is to say, it is not clear at all if we were to understand it as a "Jewish" reaction to the "Church and State" issue. It is, of course, perfectly clear, once we understand it as part of the on-going *secularist* fight against religion as such.

JAKOB J. PETUCHOWSKI

IF WE CONCEIVE OF PLURALISTIC AMERICAN SOCIETY with a core culture common to all groups, and with different religions and therefore also religious cultures that are not common to all, it is essential to examine whether the Jewish group and its religious culture are being accorded the recognition and equality due to them in a democracy.

As Jews we have the responsibility of working out a balance or synthesis between the American way of living and the Jewish way of living. We have to work out a way of group adjustment in relation to the non-Jews with the idea of maintaining our "separateness" within a pluralistic American society. We have to be concerned with Jewish status and search our cultural heritage for elements of continuity and creativity. This requires an examination of the core American culture and its educational institutions and media. For instance, do children's text-books in history contain stories about Passover as they do about Christmas? Do college text-books in history contain accurate information about the Jewish ingredient in Western civilization, or even in Christianity? Do they present Judaism as a living religion or as a fossil? Is the role of anti-Semitism in Western society discussed in a forthright manner? Do sociology textbooks describe the Jews in America as an ethnic-immigrant group about to disappear, or as a religious-cultural-ethnic group that has the right to continue its own unique patterns within American group life? And finally, do Judaism and Jewish culture enjoy the same rights and status in American society as Christianity and Christian cultures? Can they have the same degrees of equality? Moreover, American Jews interested in Jewish survival will have to work out a way of living where integration in American society and in Jewish life are stressed on an equal level. This requires an evaluation of American culture from the point of view of the possibility of acceptance of its ingredients by all. It may be presumed that much in the common core culture can be shared by all elements. Others, that cannot be shared by all elements, should be accepted only by the followers of these particular ideologies, theologies or approaches. Thus, as Americans, Jews would participate in all aspects of American society and core culture that are non-sectarian and open to all. In contrast, they need not and possibly must not participate in the specifically Christian aspects of American society and culture that are non-sectarian and open to all.

This point of view may appear to be extreme and will not be accepted by those Jews who believe that pluralistic living should be limited only to formal religious practices in a very restricted sense or by those who believe in the harm of pluralistic living to Jewishness and urge more far-reaching separation from the core culture.

ABRAHAM G. DUKER

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. What is the background of the American principle of separation of church and state? Is the principle still valid today?

2. What have been the advantages and the disadvantages of church and state separation for American Jews?

3. Has the principle of strict separation of church and state been put into practice, completely, partially or not at all? Cite instances for your arguments.

4. How would you explain the fact that the motto "In God We Trust" is engraved on American coinage?

5. What is your opinion on such matters as Bible reading, recital of prayers and Christmas and Hanukkah celebrations in public schools? Describe the actual situation in your local public schools.

6. Should Jewish children participate in singing Christmas carols and in Christmas celebrations in public schools? If Jewish parents object, how can the problem be resolved?

7. Should government aid be made available to Catholic parochial and Jewish day schools for secular studies and such items as bus transportation, milk, etc?

8. Should universities which have departments or schools of religion and are sponsored by religious denominations receive government support?

9. Under the Economic Opportunity Act of 1964, churches and church-related organizations may receive federal money to participate in the anti-poverty program. Is this a violation of the principle of separation of church and state?

10. Is the principle of separation of church and state as practiced in America also accepted in other democratic countries?

DEVICES FOR MOTIVATING DISCUSSION

1. Stage a "Committee Hearing" on church and state relations. Assuming the principle of separation, the issues can be on practices. Call witnesses or experts to testify on current practices relating to church and state. After the evidence is given, the group members proceed to discuss it and to propose solutions for the effective practice of separation of church and state.

2. Jewish day schools can be the subject of a debate with two members making brief presentations of opposing points of view.

3. Read "The Other Cheek," by Jay Kaplan (from *Commentary*) in *The Golden Land*, ed. by Azriel Eisenberg.

4. Role-play a situation in which a Jewish parent visits the principal of the school his child attends to complain about the singing of Christmas carols in the classroom.

5. Stage a trial of an atheist who refuses to pay taxes because churches are tax exempt and, he claims, his taxes are in effect used to pay for government aid to churches.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Giannella, Donald A., ed., *Religion and the Public Order.*

Gordis, Robert, *The Root and the Branch,* pp. 66-80.

Jacobson, Philip, *Religion in Public Education.*

Jacobson, Philip, "Judaism and Church-State Relations," pp. 144-160, *Meet the American Jew,* ed. by Belden Menkus.

Konvitz, Milton, "Inter-Group Relations," pp. 83-100, *The American Jew,* ed. by Oscar I. Janowsky.

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CIVIL RIGHTS, NEGROES AND JEWS

Selections by Albert D. Chernin, Will Maslow, Arthur Hertzberg, Herbert Millman and Harold Arian.

THE COMPELLING URGENCY of the civil rights struggle has reached into every phase of American life. Whether they liked it or not, America's religious communities could not be spectators. Nor can they now withdraw. Some may drag their feet but only at the risk of paving the way for a more bitter struggle ...

Thus the Jewish community and its agencies and institutions, which played a pioneering role in civil rights, will find itself in the midst of the battle, whether it likes it or not. To pretend the Jewish community has a choice between participating or not is an illusion that is exploded by what is now happening in every major city in the United States. The question is, as it always has been, not whether but how we play a role; not whether but how Jewish agencies and institutions will respond ...

The universal character of the struggle need not pose a threat to Jewish particularism. The particularism of Judaism is the process for perpetuating the universal truths to which it is committed. Universal truths are by their very nature shared truths. The uniqueness of the Jewish experience is that the entire fabric of Jewish life fosters humanistic attitudes. It is more than seeking out a citation in Leviticus to sanction the ethical way of life. It is the emotional response to the lamentations of the *Kol Nidre*; the felt recollection of redemption during Passover; the hooting of Haman; the romanticizing of the Maccabees, and the six-hundred-and-one commands and nuances of Jewish life that build into the very muscle fiber of Jews the intellectual and emotional commitments to universal humanistic values.

The particularism of Jews cannot be separated from its universal function without destroying both. They are mutually dependent; obverse sides of the same coin. Compartmentalizing the individual into the universal man and the particularistic Jew would both destroy universal commitments and convert the prophetic role of Judaism into tribalism.

Many of us observed with pride the high proportion of Jewish students in Mississippi this past summer, but we suspect their commitment to being Jewish is weak. They see themselves as the "universal man," regarding Judaism as irrelevant to the real problems of the world. Yet, I am confident that it was their Jewishness that brought them to Mississippi. Their motivation is Jewish, but they don't know it. The tragedy for Jewish survival -- and I believe for the world -- is that while unconsciously acting out a Jewish ethos, they will not be able to transmit it to the future. It will be evaporated into an amorphous universal cloud that ultimately will disappear ...

In the face of the urgency of the civil rights revolution, the threatened loss to the Jewish community of Jewishly motivated youths, and the growing ambivalence and conflict of Jews about civil rights goals, how can the agencies of the organized Jewish community stand aside from the civil rights struggle and say it is a job only for Jews acting in their individual capacities as American citizens? The urgent business of Jewish community relations agencies, for that matter all Jewish agencies, is civil rights *and* Jewish survival. They do not collide; on the contrary, they may be mutually reinforcing ...

Reflecting the judgment of Jewish attitudes on the previous pages, the major priority of Jewish community relations agencies must be given to dealing with the attitude of Jews toward the civil rights struggle. We have long recognized the gap between agency position and the attitudes of the Jewish community, but closing the gap

becomes more pressing as issues such as de facto school segregation and housing integration touches the day-to-day lives of Jews. The very nature of the issues requires the support of Jewish community relations positions by the Jewish community if such positions are to be meaningfully implemented. Some limited programming focused on this concern has been undertaken. We find it reflected primarily in sermons and forum series, but absent is the freer, franker and more intimate discussions of these issues which are taking place but taking place outside of agency auspices ...

Perhaps the problem reflects the cloistered attitude of some agencies, a tendency to be in a community or neighborhood, but not of it. the walls seem more than physically to separate the agency from the concerns of the community around it. The field of Jewish community relations also must share some of the blame for the absence of such sensitivity in other agencies; therefore, it must accept greater responsibility for the development of sensitivity by professional and lay leadership of communal service agencies to pressing civil rights issues as well as other community relations issues. Through a more intimate and sustained process of mutual exchange and consultation among Jewish community relations agencies and other agencies in the communal service field, creative and valuable means can be developed for the most effective and appropriate use of the Jewish community's resources in attacking the dual problem of poverty and discrimination. Jewish agencies, both in their lay and professional leadership, have special skills, understanding and sophistication which would be enormously helpful in confronting the consequences of segregation ...

In the final analysis the role of all agencies, no matter what their function, will be determined by whether they really want to do a job. The techniques, resources and functions are secondary. If the commitment is there, agencies will not have to be told what they must do; each will define the meaningful contribution it can make in terms of its function, resources and purpose. Without a prior commitment, 10,000 reasons for standing aside can be found, and, regretfully and ironically, the threat to Jewish purpose will be used as one of the reasons. But the threat to the Jewish purpose of agencies will not come from their involvement in civil rights; as in civil rights, the Jewish purpose will be fulfilled only if the commitment to such a purpose exists. In the end these dual commitments can nourish each other.

ALBERT D. CHERNIN

WHAT ROLE SHOULD THE ORGANIZED JEWISH COMMUNITY play in this vast uprising? That the grievances of the Negro demonstrators are real goes without saying. That the elimination of these grievances is long overdue is equally true. The Jewish community, sensitized to the problems of prejudice and discrimination, will, of course, be sympathetic to the fulfillment of Negro hopes and aspirations. But more is demanded of it now. To what extent shall it participate in this effort to end second-class citizenship for Negroes?

As this statement is written, it is essential that organized Jewry do all it can to help in the enactment of a comprehensive, effective network of federal laws in the four main problem areas: disenfranchisement, school segregation and educational retardation, job discrimination and vocational training, and ghetto housing in slums. Equality, however, will not be achieved merely by the elimination of discrimination. Programs will have to be devised to undo decades of deprivation so that the Negro will be able to take advantage of the new opportunities that may be created. These problems are not and cannot remain merely Negro problems. They are problems of a sick society of concern to all Americans and particularly to American Jewry.

A failure to supply this sorely-needed legislative relief will embitter one-tenth

of our population, undermine those Negro leaders who seek to focus Negro resentment upon constructive goals, shift the battle from legislative halls to the streets and play in the hand of racist movements like the Black Muslims.

Our Jewish human relations organizations must therefore give high priority to the federal civil legislative program, educate their constituents to its overriding importance and then mobilize them in the effort to convince our Senators and Representatives that civil rights is our most pressing domestic issue.

In this enterprise the Jewish community need not act alone. An effective coordinating device already exists. The leadership Conference on Civil Rights, a federation of some sixty odd national organizations, has strong representation from the Negro community, organized labor, the Protestant Churches and national Jewish agencies. American Jewry is represented in the leadership of the March on Washington movement through the person of Dr. Joachim Prinz.

But the responsibility of the Jewish community will not be fulfilled merely by supporting Federal legislation. A variety of other tasks await it. In city after city, united civil rights committees led by Negro groups but with white participation have been organized to waken the conscience of America to the pressing grievances of Negroes, Puerto Ricans and Latin Americans against school boards, building trades' unions and large employers. In a few of these cities, some Jewish organizations are affiliated with these movements. In most others, organized Jewry holds back, distrustful of the new tactics of mass picketing and concerned about some of the new demands for "quota" systems or preferential treatment. But if organized Jewry keeps aloof, it will lose whatever moderating influence it might have to help bring about constructive solutions. It must find means of assisting these local drives. It can do so in a variety of ways: joining in orderly demonstrations, doing the essential fact-finding, providing legal skills, using its influence with those who operate the power levers of our society, interceding with friendly employers or landlords and, in general, offering counsel without dictation.

The record of Jewish communal institutions as far as racial discrimination is concerned is a good one. But we can and should do more. The Jewish Community Relations Council of Greater Philadelphia has prepared an admirable list of suggestions for Jewish organizations, recommending that:

1. They take pains to ensure that their construction and other contracts are performed without racial discrimination.

2. Their public functions should be held only in places that do not discriminate on racial grounds.

3. Their investment funds should be deposited only with banks that will agree not to discriminate.

4. Their own employment policies should be free from racial or ethnic bias except where the nature of the position requires that it be filled by a Jew.

5. The admission and intake policies of communal institutions serving the public should be free from even the suspicion of bias.

WILL MASLOW

IT REQUIRES NO GREAT MORAL COURAGE to assert, and even to mean, that every American who lays claim to personal decency must be involved in the struggle for the equality of the Negro ...

On the surface, therefore, the question of Negro-Jewish relations, and of the responsibility of the organized Jewish community towards the Negro struggle, would seem to be very simple. The moral position is clear: segregation is immoral and abhorrent to Judaism. It is prejudice against a minority, and Jews have a clear, and even a self-serving, interest in eradicating any such prejudice in whatever form it may manifest itself. What follows from these principles, in the minds of many Jews, is, therefore, that the present task of the Jewish community is to devote its major attention to the problem of segregation. Internally, it must make absolutely sure that not a single Jewish institution practices any form of segregation, either in its hiring policies or in the availability of its services and programs to people of all creeds and races. The mandate of this generation, in the light of the acuteness of the problem of race in American society, is for Jews to be in the forefront in the solution of the problem.

The position has many virtues. It is clear-cut; it is contemporary because it ranges Jews on the moral side of the most important domestic barricade; and it is certainly correct as a statement of what Jews ought to think in relation to the moral issues. Nonetheless, it is only a partial truth ...

Our policy in this generation towards the Negro struggle bears relation to how Jewish identity was defined in the most immediate previous generations, when prejudice was more directly our personal enemy. Even then, the question was asked repeatedly: Are the Jews in existence today essentially as an association of those opposed to prejudice, i.e., to begin with, anti-Semitism? Is this the principle of unity?

This notion, too, that Jewish identity in the modern age, in its lowest common denominator, is created by the fact that all Jews share in the woe of being a minority, is in itself appealing as an analytic concept ...

All Jews are indeed concerned with hatred directed against them and they must act intelligently to lessen it. Everyone is involved in the travail of the Negro. My present concern is, analytically, to understand the premises and assumptions on the bases of which such a program is being urged on the Jewish community as its major business, and the uses within Jewish communal thinking and feeling to which this notion is being put. The examination of the premises may perhaps show that this, too, is an ideology, a school of thought which is too simple-minded in its analysis of both the Jewish and human situation, and that it is much too narrow as a program for action. It is a way of attempting to fill the void left by the evaporation of positive Jewish content within Jewry ...

We are now at the nub of the issue -- Is the primary purpose of the Jewish community to help itself disappear, or is it to help itself survive? What is the meaning of that survival?

It is easy to opt for Jewish survival in the name of some specific ideology. Such Jewish positions in the modern age have usually been a form of either religion or nationalism. As we have seen, all these schools of thought suffer from being factions, and none of them can be presented to a substantial majority of Jews as their contemporary *raison d'etre*. There is, nonetheless, an underlying substratum of affirmation which is indeed a lowest common denominator on which the bulk of the Jewish community can and does stand ...

There is further conviction that the apartness of the Jewish community, as a social institution, should continue to be maintained ...

It cannot be emphasized strongly enough that the mass of those who are associated in any real sense with continuing the enterprise of a Jewish community are as widely committed to Jewish education and to some amount of conscious self-ghettoization as they are to charity and to the battle against prejudice. The vast majority of Jews, who are neither assimilationists nor in the Williamsburg ghetto by choice, reflect all ... concerns.

What, then, is the difference? It is in the fact that Jewish education and the social community of Jews are factors of apartness and the concern about them commands that for such purposes the Jew abstract himself from his neighbors and remind himself of his past. The other two concerns act to involve the Jew in his neighbors and, at least by implication, they help throw off the burden of his past. This second stance is the high-road to assimilation; the meaning of the first is to erect the barricade against it ...

In the light of what has been said already about contemporary Jewish attitudes, there is, therefore, a crucial difference between the Jewish and the Negro communities. The contemporary Negro, in all his varieties, is interested in the whole complex of activities which, in Jewish context, have created the ongoing battles against bigotry and the effort for philanthropy. Every Negro, from the most conservative to the most radical, cares that the excess of human misery which is to be found in his community be lessened, by every effective means, from philanthropy to political action, and that it ultimately should vanish. There cannot be a single Negro in America who is uninvolved, at least in his heart, in the battle against prejudice, which is stunting so many millions of Negro lives. To be sure, there are fringe groups like the Black Muslims whose program in response to these problems is not the effort to integrate the Negro into American society, but rather to separate him further from it. Nonetheless, it cannot be doubted that, even more than among the Jews, the pervading view among the Negroes is that they must fight their way into American society.

The crucial difference between these two groups is on the issue of their particularisms. There is some and perhaps even a growing amount of feeling in Negro circles that there is a positive and distinctive Negro culture, and that it is a necessary function of the Negro community to foster it. This is as yet not the dominant view. The total stance of the Negro community is in the other direction, towards the assertion that the Negro has no culture other than the general American one, and that whatever pertains specifically to him as a Negro will and should disappear in some future generation which will be color-blind. Certainly, there is no religious or cultural argument within the Negro community against intermarriage. We are, therefore, in Negro-Jewish relations, confronted by two communities which share some purposes but diverge on others.

It is not even true that the Jewish and the Negro interest in bigotry and in human misery are completely identical. In the face of the misery of the Negro masses, the Jew does not sit beside him as a fellow sufferer. He is, on the contrary, today economically part of the wealthier elements of white America. Regardless of how Jews may feel, on spiritual or ideological grounds, the facts are that from the Negro perspective the slogan "I want what you've got" includes the Jew as one of the "haves." Indeed, it very often means the Jew in the first instance, because the neighborhoods and even the economic positions to which Negroes aspire have often last been occupied by Jews.

For that matter, both the prejudice of the Jew which battles against the Negro advance and his liberalism which associates him in the effort to aid it, are forms through which the Jew effects for himself further entry into the white majority. In

the satanic complexity of human affairs, the southern Jew who is conservative on race is today more useful to the white leadership than ever before. Certainly one by-product of official Jewish support for the Negro cause has been to create among Jews involved in the struggle a greater sense of identity of Christian religious and civic circles. From the perspective of one observer, the Jew acts more nearly as part of the white majority today because the Negro problem is acting to cement him within it, and Jews are not unaware of how very much more "American" they are therefore becoming.

On the other hand, the Jewish-Negro encounter today, in the arena of hard economic realities, is evoking an amount of struggle and tension which is beyond the general tensions that exist between Negroes and whites. There is undoubtedly a perceptible amount of specifically Negro anti-Semitism. Whatever its economic causes, its existence owes something to a factor that is seldom discussed. Through anti-Semitism, which is so much the underside of the Western cultural tradition as a whole, some Negroes can, at least on this level, associate themselves with the majority in its immemorial hatred of the Jew.

In sum, the Negro is deprived but is by common consent culturally an insider in our society; the Jew is not deprived, but more than something remains of his being outside the mainstream of Western society and culture -- and some of that apartness he continues to will and to want to preserve.

What then can be the nature of Negro-Jewish relations today?

In the first place, the Jewish community must, of course, lend its weight to every area of the battle for Negro rights and to every aspect of the concern for Negro misery. There can be no doubt that all Jewish philanthropic agencies, such as hospitals and casework agencies, are obliged to serve all people, without distinction.

Secondly, the Jewish community has a duty to regard Negro leadership as accountable for any anti-Semitism that prevails within that community. Our awareness of the enormous pools of deprivation which feed it is no argument for excusing it. It is not at all self-evident that the Negro in America today is corporately worse off than the peasants and workers of Czarist Russia. It is demonstrable that the Jewish petty bourgeoisie of that time and place, because of their own unfortunate situation, were much more directly hurtful to the poorest elements in Western Russia than Jews are to Negroes in the Harlems of today's America. Anti-Semitism is no more forgivable in America in 1964 than in Russia in 1881.

In the third place, the Jewish community has an obligation to find areas of association for Jews, which by their very nature are particularist. Those institutions and organizations, such as community centers and summer camps, which are intended to serve the purpose of providing Jewish social and cultural ties of the broadest kind, should continue to do so and should forthrightly emphasize the Jewish nature of their program. We should not permit a cycle of evaporation of their content, which proceeds from non-sectarian program to non-sectarian membership to the total evaporation of Jewish specificness, so that these institutions then become neighborhood centers or camps, financed by Jews for everybody. There are indeed such needs in the community, and Jews ought to participate in them handsomely, but they should do so together with other people in truly non-sectarian and integrated institutions. This should not be done in the name of democratic platitudes whose effect is to dismantle specifically Jewish institutions. A corollary of this emphasis is the notion that institutions of the kind in question cannot be "Jewish" simply by closed membership; they must pay far greater attention to the Jewish nature of their program.

In the fourth place, I believe that the day of the Jewish-financed organization representing the Jewish community in the civil rights field, despite all the seeming

verve of the moment, is soon to come to an end. Many Jews with primary commitments in the field of civil rights have gone and are going outside the structure of the Jewish community into general organizations. Our major Jewish organizations, which have presently taken up this battle as almost their sole contemporary reason for being, are engaged in committing their own institutional suicide. Those who will be converted by them to this point of view will inevitably soon leave them. Therefore, we owe an obligation to say to ourselves and the Negro community that, from Negro perspective, civil rights is indeed *the* problem; for Jews, from their own perspective, it is one of several problems. It certainly does not outrank *for them* the question of their own spiritual and cultural survival in America, or their concern for the rest of world Jewry. Those Jews who do not assent in general to such a sense of balance are in various stages of leaving the Jewish community. They are perhaps better individual allies for the Negro, but, no matter how prominent they may be in Jewish affairs at the moment, such Jews are, as Jews, essentially marginal.

In the fifth place, there will inevitably have to be a division of labor among the institutions which are presently financed by the Jewish community. Those which choose to involve the Jew as an individual citizen in activities like non-sectarian philanthropy and the political and civil rights arena, will have to transform themselves into avowedly public institutions, to be directed and financed by a broad spectrum taken from the American people. There is no reason why some of our present Jewish agencies should not appoint white and Negro Christians to their Boards and appeal to such circles for financial support. In the negative sense, this would maan the end of any shadow of an unspoken presumption that these agencies have some specific "Jewish" purpose which can be imagined as a kind of lowest common denominator, Jewish survivalism. From a different perspective, it seems to me to be morally wrong to conduct an agency that is inter-racial and non-sectarian in its staff and clientele and insist in effect that its Board be Jewish. There is something of the Lady Bountiful in this approach. Both Jewish and non-sectarian imperatives would dictate the end of such anomalies.

In the sixth place, those agencies which remain in the specifically Jewish field will owe two kinds of responsibility. It will be their obligation to transform their program, in the areas of culture and education, so that they are consciously and clearly calculated to increase Jewish knowledge and commitment. Part of their task in character-training will be, of course, to produce for society as a whole the kind of people who are motivated, from Jewish sources, to band together with others in the general struggle for a better and more just society. Like every other tradition, it is incumbent upon those who speak as Jews to be good citizens. I must, however, again repeat the caution that that is but one aspect of Jewish identity and not the whole of it.

The Negro is today fighting for his rights, and Jews, along with all other men of good will, must certainly stand beside him. But Jews are today also continuing to work at preserving and trying to define the meaning of their particular survival and identity, in the light of their own tradition and historic experience. Since this is a parochial concern of their own, they must here stand alone.

Our age does not like aloneness; it seems to prefer togetherness on every level. But any serious Jewishness must live in tension between that which unites it with others even in the most moral of struggles and that which sets it uniquely apart.

ARTHUR HERTZBERG

THE COMMITMENT TO THE TASK OF STRENGTHENING JEWISH GROUP LIFE has never been stronger than it is today. All of the evidence is that this is an area of growing

interest for organized Jewish life and will continue to be so.

It is, therefore, in the context of the admonition enunciated by Hillel, "Do not separate thyself from thy community," that boards and staffs of Jewish Community Centers seek to give significant expression to the value enunciated in the Book of Leviticus, "Love thy neighbor as thyself." ...

Although the variance of experience was wide, the group participants at a special JWB conference sought to identify guiding principles which all Centers could follow in determining or reexamining their membership and participation policies or practices. As reconstructed by this writer, the following emerged:

1. In setting policies in regard to membership and/or participation, the three basic criteria to be met are these --

   a. The policy must be within the context of the definition of the Jewish Community Center as an instrument of the Jewish community established to preserve and enhance Jewish community life in the country.

   b. The decision regarding opening membership and/or participation to non-Jews should enrich and not dilute this Jewish group purpose.

   c. Membership must be interpreted and accepted as more than the purchase of service, or even more than becoming a client of the agency. It must be recognized as acceptance of the Jewish commitments of the Center.

   This need not be the case in regard to participation on a non-membership basis.

2. Policies established in regard to membership and/or participation by non-Jews shall apply identically to all non-Jews, regardless of race. In other words, there shall not be one policy for white non-Jews and a different one for non-Jews of another race.

3. The matter of opening membership and/or participation to non-Jews must be viewed in the perspective of all of the things which the Center can do through its program, employment and business practices, its public affairs role and its community relationships to aid the cause of civil rights ...

The consensus of the group participating in a conference on The Jewish Community Center and Civil Rights was that "there can be no alternative" to supporting the objective of equal opportunity. Granted the difference in conditions for reasons of location, size or community dynamics, the goal is a common one -- to assure every individual and group of this country the right to achieve full equality of opportunity and protection against discrimination. In these days, the spirit of the Jewish prophets of old must be given living expression through the institutions of the Jewish community. In purpose and deed, the Jewish Community Center must help the Jewish people to express the social conscience which is their heritage.

Jewish Community Center purposes provide the mandate. Even more, the present civil rights effort by the Negroes of America provides a new stimulus to Center purposes which we must translate into program.

HERBERT MILLMAN

THREE ASPECTS OF JEWISH COMMUNITY CENTER PHILOSOPHY converge to underpin Jewish Community Centers' active participation in the race revolution. The first aspect is *the primacy of the Center's Jewish purposes.* The Center is committed to enriching the Jewish experience of its members and to serving actively to further Jewish life. It is part of the tradition, teaching and experience of the Jewish people to have great concern for social justice, for the person in need, for the downtrodden minority. It is a matter of self-interest for Jews as a minority group, and also part of the liberal tradition of Jews, to be in the forefront of the fight on behalf of minority groups. Second, it is in the American liberal tradition that the Center, *as an institution concerned with the enrichment of the democratic experience of its members,* should be an active participant in our society's efforts to create equal opportunity for the Negro. Third, it is in keeping with the tradition of the Center, *as a social work institution,* to work for social betterment and to assist in improving the situation of the Negro ...

No issue has more clearly called for clarity of institutional purpose than the present civil rights movement and race revolution. The sharpest issue posed is whether Jewish survival and an integrated society, with equal opportunity for the Negro, need be in conflict. As some people interpreted Rabbi Hertzberg, it would appear that these are two separate and polarized positions and that we must choose one or the other. Most people will agree, however, that this is not an either-or choice. It is fully possible to encompass primary concern for the Jewish purposes of the Jewish Community Center and a public affairs role, which gives the Center a vital part in helping its members to relate to the civil rights struggle.

It is true that if a Jewish Community Center does not focus on its Jewish purposes as the keystone of its operations, and if its concerns are primarily for general community issues and for providing non-sectarian participation, it cannot appropriately be meeting the needs of the Jewish community while it participates in the civil rights struggle.

This, however, is not the course pursued by most Jewish Community Centers and Ys. We are at that point in the history of the Center movement where there has been very substantial affirmation and a great deal of programming reflecting the primacy of the Jewish purposes of the agency. The focus of professional discussions, the concern of lay leadership, the consultation services of the National Jewish Welfare Board and the plans for training of professional staff have all been focusing on how to improve and enrich the Jewish dimensions of the Center's program ...

It is this writer's view that where concerned parents know from their own experience that the Center has vital concern for the preservation and enrichment of Jewish life, they can come to that Center with a sense of comfort to discuss those aspects of the Negro revolution that may trouble them or that may seem to threaten their neighborhoods, schools or the associations of their children. The board and staff who have been consistently guiding the Center to deal with vital Jewish experiences can themselves more comfortably tackle the more controversial aspects of race relations. The institution that is carrying out its vital Jewish purposes in many ways need not hesitate to help its members to deal with matters of concern to all Americans, be they the problems of race, of poverty, the use of public funds -- all related issues, which give us pause to wonder whether our Jewish purposes and services will be affected when we become involved.

Unless the Jewish Community Center and other Jewish institutions, including Jewish education, can deal effectively with issues such as equal opportunity for the Negro as part of the Jewish experience of the people they serve, they are abrogating their responsibility and they thus encourage non-sectarian institutions and other non-Jewish organizations serving as the vehicles through which Jewish youth and adults identify themselves with vital concerns in the present American experience.

It is clear from the above that participation in the Negro revolution, civil rights and equal opportunity can be an integral part of the Jewish Community Center's carrying out its primary Jewish purposes. If the Center is fulfilling these Jewish purposes, there is no problem about its participation in civil rights or in any other public issues. If it is not fulfilling its Jewish purposes, then any other general issue will seem to be diverting it from its goal of service to the Jewish community.

HAROLD ARIAN

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. What viewpoint on civil rights results from an application of the basic values of the Jewish heritage?

2. Wherein are the problems of the Negroes and the Jews as minority groups similar? What are the differences? Has the Negro replaced the Jew as the "scapegoat" in America?

3. Does a Jew living in the South have a greater responsibility in his attitudes towards the Negroes than a Northern Jew?

4. Are liberal Jews in the North only theoretical believers in civil rights or do they practice what they preach?

5. Should Jews be in the vanguard of the struggle for civil rights? Should Jews go out of their way to show their liberality towards Negroes as a compensation for what they have suffered? Should employers give some preference to Negroes in hiring personnel?

6. Have the Jews who know well the suffering of a minority done enough to help the Negroes achieve equal rights?

7. In the battle for civil rights are there distinct responsibilities that we have as Jews and as Americans?

8. What are the reasons for Negro anti-Semitism? Are they justified?

9. Is it proper for Jewish Community Centers and synagogues to take stands and act on purely civic issues or should they remain neutral?

10. What role are the Jewish defense agencies playing in the Negroes' battle for full rights? Is this a proper role for them?

11. Do Jewish agencies which receive funds from community chests have an obligation to open their doors to all? If so, what happens to the Jewish purposes of the agencies?

12. How can and should Jewish Community Centers participate in the race revolution?

13. How can and should Jewish Community Centers help their members to deal with their attitudes and behavior toward Negroes?

14. How will involvement in the civil rights struggle affect the primary Jewish purposes and services of Centers?

15. Should the Center sponsor inter-racial social events for teenagers?

DEVICES FOR MOTIVATING DISCUSSION

1. Role-play a scene of a group of Jewish tenants, gathered in the lobby of their apartment house, discussing the Negro family that just moved into their building.

2. Stage an informal debate between two members of the group on the topic, "Should Jews assume leadership roles in the segregation struggle?"

3. List on a blackboard all the different problems involved in "The Jews, Civil Rights and Negro Integration." Let the group arrive at a consensus of those issues it considers most important, and define and discuss them.

4. "An American Ballad," the drama of Rabbi Henry Cohen, the Texas rabbi who fought for justice for all, is available as an Eternal Light television script (T-35, May 15, 1955), from Department of Radio and Television, Jewish Theological Seminary of America; and as a kinescope from the National Academy for Adult Jewish Studies of the United Synagogue of America.

5. The use of a film or a filmstrip will help to dramatize the issues. Among those recommended are: "Call for the Question: The synagogue in the Community," a 53-frame filmstrip portraying the role of the synagogue in social action, produced and distributed by the Union of American Hebrew Congregations; "Heritage," a 9-minute color film showing the importance of religion, law and government in the protection of civil rights, distributed by the Anti-Defamation League.

6. The leader might open the discussion by presenting a "newscast" in which he reports on some current happenings in the field of civil rights. A "newscast" can also be staged by involving several members, in addition to the local reporter, who, serving as correspondents in Washington and abroad, report the reactions in the nation's capital and in major foreign cities, such as London, Moscow and Paris.

7. Role-play a scene in which a parent telephones the Center director to complain about the presence of Negroes at a teenage dance.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Cohen, Seymour J., *The Negro-Jewish Dialogue.*

Fleischman, Harry, *The Civil Rights Story.*

Gordis, Robert, *Race and the Religious Tradition.*

Konvitz, Milton R., *A Century of Civil Rights.*

Major Issues Facing Jewish Communities.

Millman, Herbert, *The Jewish Community Center and Civil Rights.*

Shapiro, Manheim S., *The Negro Revolution -- and Jews.*

Vorspan, Albert, "Jews and Social Justice," pp. 116-128, *Meet the American Jew,* ed. by Belden Menkus.

Vorspan, Albert and Lipman, Eugene, *Justice and Judaism.*

Papers and Proceedings of a Conference on Negro-Jewish Relations in the United States.

THE STATE OF JEWISH EDUCATION

Selections by Philip M. Klutznick, Oscar I. Janowsky, Maurice B. Hexter, William B. Goldfarb, David de Sola Pool, and Isaac Toubin.

WE HAVE SOME REVEALING INFORMATION about the present state of Jewish education. This comes from the seven-year study, "Report on Jewish Education in the United States," prepared by Dr. Alexander M. Dushkin and Dr. Uriah Z. Engelman, that included a survey of thirty-three major American Jewish communities. This quarter-of-a-million-dollar study summed up its findings in the classic phrase of Mark Twain: American Jewish education "is a mile wide and an inch deep." One conclusion of the report, as given by Dr. Dushkin, is that in spite of the remarkable achievement of American Jewry in meeting many of the extraordinary and historic challenges to this generation of Jews, "the conditions prevailing in American Jewish education have often made for a Jewish shallowness and know-nothingism."

We now spend some sixty million dollars a year on elementary and secondary Jewish schooling. This is an increase of 230 per cent over 1947 costs. However, the organized communities provide only some 8 per cent of this money. Half of the total funds comes from the parents themselves. The rest is raised by the congregations which sponsor the schools. The Jewish community has not put Jewish education on the same wide, publicly supported basis as it has its overseas institutions, its civic defense organizations, and its communal interests such as its hospitals and its social services. It appears that nine of every ten Jewish youngsters are, at some time in their pre-teen years, enrolled in some kind of formal Jewish schooling. But the duration of their schooling is so brief -- an average of three to four years -- that, at best, only one-half of the group is enrolled at any one time. This is still a sizeable number, estimated to be nearly 555,000, an increase in enrollment of more than 130 per cent in a decade. The more revealing statistic, however, is that only some 10 per cent of the students are getting a reasonably thorough education. Ninety per cent have a smattering of Jewish knowledge transmitted to them, with half of that number restricted to courses only during Sunday school sessions. Many schools have under one hundred pupils, with poor housing, inadequate facilities and meagerly trained teachers. Indeed, one teacher out of ten in the Sunday schools has himself had no formal Jewish schooling. Small and poorly financed, these congregational schools cannot meet the most modestly decent standards of pedagogical skill and of school management and administration.

Furthermore, the training is, for the most part, remote from the influence of home and parent. Indeed, most parents treat the school process as a vicarious atonement, not too deeply felt, for their own alienation from Jewishness. The study reveals that one parent out of four of those who readily pay for their children's religious training cannot name a single subject in the educational curricula.

There is, as a result, both a quantitative and a qualitative weakness which shows up most sharply in the failure of most Jewish children to pursue their Jewish schooling beyond the year of their Bar Mitzvah or confirmation. Except for all-day school pupils (the Yeshiva students), only about 3 per cent of the others continue with some form of formal Jewish education beyond the early teen-age years ...

Is the growing phenomenon of Jewish all-day schools an answer? Particularly among the Orthodox there has been a considerable growth of these schools, with the inevitable result that the Conservative and Reform Jews are also experimenting with this method. The total current enrollment in all-day schools is estimated to be some forty thousand -- a striking increase over the enrollments of recent years but still a small proportion of those receiving any measure of Jewish education at all. This development reflects a rebellion against the inadequate, dismal education obtainable in the present afternoon

school and Sunday classes, although day school parents, it has been pointed out, are diverse in their motives. If a broad impetus derives from a desire to provide the children with a sounder Jewish education, there is also the spur that the neighboring public schools are often unattractive.

From all evidence, the emphasis on Jewish education at all-day schools does not reduce the general scholastic interests and achievements. On the contrary, a disproportionate number of the high school graduates of these schools obtain state and other scholarships. Apparently secular education helps Jewish education and vice versa.

Yet there are other facets, and questions, not easily answered. Is the day school the only means to assure a high quality of Jewish education? Or does it isolate the Jewish youngster and indoctrinate instead of teach? Does it contribute to a weakening of the deeply imbedded American principle of a common public school education for all?

These considerations can be speculated on infinitely and I am not raising them in order to cast the slightest doubt as to the place of all-day schools in the total scheme of things. Indeed, I am all in favor of them -- for those who want them. Nevertheless, even the most ardent advocates of the Jewish day school must concede that it does not provide the answer for the larger numbers of American Jews ...

One of many possible answers -- and as an alternative to weak congregational schools -- is a wider development of community-wide schools financially supported by the community and conducted with respectful regard for all of the elements of the community. The ideological and theological differences that may have their place at a later stage in Jewish education apply with little force to such elementary subjects as the early study of the Bible, Jewish history, Hebrew or current events. For Jewish youth of all backgrounds to acquire their *aleph bet* together would, it seems to me, be the mildest of compromises. Indeed, in the limited years of schooling that they now get, most Jewish pupils never reach that stage of educational development that would enable them to choose with some rational clarity between the present divisions of Orthodoxy, Conservative and Reform ...

The persuasive virtue of the community school is that it places the responsibility for an adequate program of Jewish education where it best belongs -- squarely on the shoulders of the entire organized community. This is, at least under present circumstances, the speediest and sturdiest way to the kind of community enthusiasm and resources that Jewish education needs to lift it from its morass.

The most effective force to compel a move in this direction would be the rabbinate. Here again, the rabbis are called upon to put aside interdenominational differences and rivalries, without real injury to their theological beliefs, for the sake of an improved Jewish schooling. I can understand -- if I cannot agree with -- the unyielding objections of the minority: the Reform rabbi who will not compromise what he holds to be a firm religious principle and agree that Reform pupils attend class wearing *yarmalkes* as a concession to Orthodox pupils, or the Orthodox rabbi who insists that the study of Hebrew be focused only on the teaching of sacred studies and the ritual of *davening* (prayer). For these, there must be freedom to pursue Jewish education in their own way. But strict denominationalism is hardly the attitude of the Jewish community. The Dushkin-Engelman study tells us that few Jewish parents -- about one in ten -- choose a religious school on an ideological basis. The denominational form plays little role in the parents' thinking about Jewish education or in their choice of a religious school for their children. The dominant factors are convenience, personalities and the educational reputation of the school.

PHILIP M. KLUTZNICK

CONSIDERABLE PROGRESS HAS MEEN MADE IN JEWISH EDUCATION. Enrollments have multiplied; school facilities and methods have been modernized; efforts have been made to advance the professional status of Jewish teachers; and community-wide coordinating services have been furnished to many of the schools. Especially noteworthy has been the increasing acceptance of Jewish education by parents, children and the general community. However, Jewish education is beset by serious problems which hamper the realization of the school's objectives. The efforts of Jewish educators have not yielded commensurate pupil achievement ...

It is not difficult to identify numerous needs in Jewish education. We have been told that "the stream of Jewish education" must be deepened; that children must devote more time to Jewish studies; that the community federations must allocate more funds to Jewish education. Parents have been exhorted to have their children attend the Jewish school more hours per week for a greater number of years and to continue their schooling after Bar Mitzvah; to insist that the children be taught by full-time and well-trained teachers; to provide "in the homes and in the community an atmosphere of respect and desire for Jewish culture and learning." It has been urged that unified "community schools" would be better than congregational schools. And there are people who have insisted that the Jewish school must develop the total personality of the child.

These are worthy aspirations, but it is imperative to distinguish between realistic goals and noble sentiments. The desirable must not be confused with the possible. A "community school" may be preferred, but rabbis and congregations will not yield the education of their children to the community. Full-time and well-trained teachers are a necessity, but it will not be met by demands of parents, even if they could be induced "to insist." And teachers will not be paid full salaries if schools provide only part-time teaching schedules. Respect for learning will not issue from public appeals. The total personality of the child cannot be developed in a part-time school which enlists the attendance and loyalty of the students two to six hours a week for a few years at the elementary level.

Zeal for the optimum should be restrained, and the time element must, above all, be viewed realistically. It should be possible to induce a larger proportion of the children to attend the Jewish school more than one day a week. The lever of Bar Mitzvah, the "compulsory school law" in Jewish education, should likewise enable the schools to increase the years of schooling. For increasing numbers, summer camping might provide additional time for Jewish study. But for the large majority, six hours a week are likely to remain the norm of the weekday afternoon school. This is the time-element with which we must reckon. It is a steel frame confining Jewish education, and curricular research and experimentation would do well to concentrate on the development of courses of study appropriate to it.

The long-range desiderata can remain guiding principles, but we must be reconciled to the thought that they will not be realized for a long time; that progress will be governed by the inevitable process of gradualness. It is necessary to begin with what we have, with the schools as they exist and function today. The agencies which can lead the way to improvement must be identified, for the individual school cannot alone cope with the multifarious problems.

The most promising instruments for progress are the central agencies for Jewish education: the ideological commissions on Jewish education (Conservative, Orthodox, Reform, etc.); the bureaus of Jewish education or Jewish education committees which attempt to coordinate the work in individual cities or regions; and the American Association for Jewish Education ...

Community allocations for Jewish education have increased in recent years both

in total amounts and in the proportionate share of allotments for local needs. However, the increase in federation support has not kept pace with the growth in school enrollments. The National Study estimated that the combined sums received from federations and welfare funds cover no more than 7 to 8 per cent of the money spent annually on Jewish education. That this is insufficient is evident from what has been said about the low salaries paid the teachers and the sub-standard conditions in many of the schools. The need must be pressed upon federations and welfare funds to find additional moneys for the schools. This can be done only through the central community agency. Chaos and inevitable failure would result if the schools were to press their individual claims upon the community allocation committees.

OSCAR I. JANOWSKY

IN 1916, SOME OF THE OUTSTANDING JEWISH EDUCATORS of the day predicted that the synagogue school would disappear and be replaced by the communal school. Perhaps that should teach this present prophet a lesson of caution in prediction because *they* were fatally wrong. The synagogue school has prospered and thrived at the expense of the communal school. I predict that this trend will continue and that the basis of (at least primary) Jewish education is going to be in the synagogue and not in the communal school. I am not so clear on secondary education which may require central support. I do not see a rosy stretch ahead for the all-day school because I believe it is basically in disharmony with the basic concept of Jewish adjustment in America. I say this despite the fact that some very fine people are associated zealously with that movement. I do not think our soil is a fertile one for its development.

MAURICE B. HEXTER

THE CENTRAL EDUCATIONAL AGENCIES have thus far played an inadequate role in improving education in the synagogue. The educational program of the synagogue or a temple is not merely the concern of its board of trustees, its dues-paying members, and the parents of its students. It is the concern -- every such school is the concern -- of the entire community.

And overcharging all of these separate reasons for the inadequate achievements of Jewish education to date is our failure to elevate the entire educational effort to a high enough level of communal priority. I refer to budget, but I am not speaking of budget alone. It is by now generally admitted by leaders of the community that education is the key to survival, that it occupies and should occupy a central place on our agenda. But these statements are in the category of self-evident truths or truisms. It is perhaps unfortunate that the proposition that Jewish education is central is not controversial. It would be healthy for the future of Jewish education if there arose in this community a group which articulately opposed it. Then those who favor it would be stimulated to effective action rather than the mere reiteration of platitudes.

We tend to pay noble tribute to our tradition with ringing affirmations, with deeply sincere and pious words and resolutions, concerning the centrality of Jewish education on our agenda. But we have not yet really begun to translate those "self-evident" truths into the kind of truths that result in implementation. We must convince ourselves that what we have been saying in recent years about the crucial importance of Jewish education is really true.

Apart from the leaders of the community, there has been an inadequate general recognition of the need for Jewish education. Here the educational institution is at

a disadvantage vis-a-vis the social welfare agency. The needs for social welfare agencies and their programs are obvious; they are palpable; they are visible. We must convince ourselves, and the community, that education too is a need -- a basic, profound and vital need, even though it is not obvious. And we must set our standards high. It is ironic that in all the fields of social service, in the social work profession, in vocational guidance, in family service, in the treatment of mal-adjusted children, in medical research, we have been the pacesetters of the general community and have attained high standards of achievement; but we have been willing, in the sphere of Jewish education, where we are dealing with Judaism itself, to settle for far less than adequate results.

How can we begin to improve the results of the educational effort? We can train more teachers; we can take drastic steps to elevate the level of the profession by creating more full-time jobs. We can expand, with increasingly careful selection, the program of bringing Israeli teachers to our country for short periods, but at the same time we cannot afford to abdicate the responsibility for training our own teachers. We can sponsor more research on the development of curricula and more experimentation in Jewish education ...

We must stress, as a community, the need for post-elementary education. We will not have a community of literate, intelligently committed adults if we teach only small children. We must create, where they do not exist, and improve where they do exist, colleges of Jewish studies. Such colleges will both motivate, and make possible, the continuation of Jewish education at a higher level. They will motivate students in the lower grades by presenting them with an attractive goal. They can train teachers. By effective in-service training courses they can raise the standards of unqualified teachers now at work.

They can present adult education programs and they can upgrade the educational climate and enhance the cultural level of the community by providing a high-level resource.

We must strive in practical terms for greater centralization of the educational effort, particularly at the secondary level and perhaps at the junior high level as well. If a group of synagogues can be convinced by the community, can be coerced if necessary, to create a united institution for junior high school and high school age students in place of a number of separate, small, rudimentary, frustrating schools, each with tiny classes and with an atmosphere demoralizing to students and teachers alike, a worthy objective will have been achieved. The larger school could afford to conduct parallel classes at each age level, could offer a broader selection of courses, could provide full-time jobs for teachers and therefore attract better ones, and could give its faculty closer and more effective supervision. Such a school could produce graduates far more strongly motivated to continue their education in the college of Jewish studies ...

In short, we must accord education the highest priority on the community agenda. We must stop viewing it as merely another activity in our program. We must see it as the central activity. We must recognize that none of the agencies and institutions of the Jewish community would long survive the deterioration of Jewish education. Conversely, we must recognize that if Jewish education is effective, there is reason to hope that all aspects of Jewish communal life will flourish. And, having recognized these facts, we must act accordingly. The Federation, as an embodiment of the organized community, must initiate the steps required to make education more effective. It must recognize as a truth, and not as a truism, that if meaningful survival is the end we seek and education is the means, we must assign it a priority commensurate with the importance of that truth.

WILLIAM B. GOLDFARB

ULTIMATELY THE CHALLENGES TO JEWISH EDUCATION will be met only as its objectives are clearly defined and accepted. We shall succeed when we get away from the idea that the purpose of the Jewish school is *primarily* to give factual knowledge. We shall have to recognize that the essential facts which are imparted are less an end in themselves than they are an instrument for creating Jewish attitudes. The purpose of Jewish education must be to give a knowledge deep and rich enough to serve as the soil in which Jewish consciousness may grow and flower. But it is the flowers which we are aiming to produce, even more than the soil. These flowers are a life lived in keeping with the traditions of Judaism, Jewish self-knowledge, Jewish self-respect, the perpetuation of Judaism through its practice, integration into the synagogue and the Jewish community, and the assumption of Jewish responsibility. The emphasis must be on these ...

All too often the Jewish parents of today in America who do not give themselves some Jewish education find themselves not altogether able to share the Jewish experiences of their children. The parent may have a type of Jewish knowledge which in the eyes of the child is old-fashioned and meaningless. Or the parent, a victim of a neglected generation, may have little or no Jewish knowledge, while the child, the product of a modern Jewish school, may be absorbing an effective body of Jewish knowledge, thinking, and feeling. Parent and child must therefore share their Jewish educational interests and their Jewish celebrations and observances in the synagogue and in the home together, learning and living through the same Jewish experiences. Then and only then will there be an effective meeting of the challenge to Jewish education, because then and only then will Jewish values be transmitted not merely as an intellectual discipline, but as a way of life of significance to the body, mind, and soul of the Jew.

DAVID DE SOLA POOL

IF JEWISH EDUCATION IS NOT TO CONTINUE FLOUNDERING, it must enlist the leadership of the top lay figures in American Jewish life who have heretofore devoted themselves exclusively to philanthropic and social welfare purposes. Their presence will demonstrate the primacy of Jewish education. It must be given a sense of community purpose in which ideological movements and communities are seen as coherent parts of the whole. It must be given a sense of educational purpose in which the kindergarten school, the afternoon school, the Sunday school, the day school, the secondary school, adolescent and adult education, chairs at schools of higher learning -- are all seen as part of an integrated process, out of which the intelligent Jewish layman and the competent Jewish civil servant ultimately emerge.

Such a pattern cannot be devised by separatist efforts working in isolation. It can be created only by community planning on the local and national levels. It must be given a sense of "peoplehood" in which the potential of Israel is exploited to enrich Jewish education in this country.

Its sheer statistical dimensions must evoke a commensurate response in terms of Jewish communal giving: Vast endowments to provide for scholarship programs, recruitment of teaching personnel, subsidies for teacher salaries, stipends for students on all levels, the creation of a rural educational program, basic curricular planning, the publication of attractive materials, Jewish camping and Israel-visit opportunities. It must be given a sense of elan, which comes from achieving some of the objectives of education and doing it with imagination and speed.

These are some of the measures which are called for. Without a "Grand Design," without a strategy, Jewish education will continue its frustrated way "on a darkling plain where ignorant armies clash by night."

ISAAC TOUBIN

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. What is the importance of Jewish education for American Jews?

2. Place the following goals of Jewish education in order of priority as you see them and state your reasoning: the happiness of the individual, character building, the presentation of the Jewish community, an antidote to anti-Semitism, the inculcation of religious beliefs and practices, the unity of Jews throughout the world, the mastery of the Hebrew language, an affinity with the State of Israel, Americanization.

3. What are the major obstacles facing Jewish education today? Can these handicaps be removed? If so, how?

4. What are the differences between the communal and the congregational schools? Have these differences affected Jewish education?

5. Do you agree or disagree with the idea of Jewish day schools? What is their future in America?

6. Can the Jewish day school produce graduates who are integrated into American life?

7. What role should parents play in the Jewish education of their children?

8. What priority should Jewish federations and welfare funds give to Jewish schools in their allocations? Should they support only communal schools or also denominational ones under synagogue auspices?

9. Are there possibilities for conflict between a central community agency for Jewish education and schools under synagogue auspices? If so, how can this be resolved?

10. What needs to be done to alleviate the shortage of adequately trained teachers for Jewish schools?

11. In which areas do Mr. Klutznick, Dr. Janowsky and Mr. Hexter agree in the above statements and in which do they disagree? With which views do you agree?

12. How extensive has been your formal Jewish education? Are you satisfied with it? What would you want to know about Jewish life which you did not learn when attending a Jewish school?

13. What must be done to improve the quality of Jewish education?

14. How can secondary Jewish education best be organized?

DEVICES FOR MOTIVATING DISCUSSION

1. Invite the director of the local bureau of Jewish education to present a brief statement on the status of Jewish education in America and to serve as a resource during the discussion.

2. Plan a court-room scene with a panel of judges, expert witnesses, a prosecutor and a defendant -- Mr. American Jewish Community -- who is accused of negligence for not providing adequate Jewish education for the next generation.

3. Role-play a scene of a father and mother who recently moved into a new community and are discussing whether to send their six-year-old son and ten-year-old daughter to a Jewish community weekday school, a Conservative congregational weekday school, a Jewish day school or a Reform Sunday school. They decide to call on the principal of each of these schools for further information.

4. Administer the same tests which are given to children in Jewish schools to a group of adults and then allow them to mark their own papers. Then discuss the kind of adult education needed to serve the purposes of Jewish education of children.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Dushkin, Alexander M. and Engelman, Uriah Z., *Jewish Education in the United States.*

Edidin, Ben M., *Jewish Community Life*, pp. 37-52.

Engelman, Uriah Zevi, "Educating the Jewish Child", pp. 436-481, *Jews in the Modern World*, ed. by Jacob Freid.

Gannes, Abraham P., *Central Community Agencies for Jewish Education.*

Greenberg, Simon, "Jewish Educational Institutions," pp. 916-949, *The Jews*, ed. by Louis Finkelstein.

Janowsky, Oscar I., "Jewish Education," pp. 121-172, *The American Jew*, ed. by Oscar I. Janowsky.

Jewish Education for Modern Needs.

Klutznick, Philip M., *No Easy Answers*, pp. 57-65.

Major Issues Facing Jewish Communities.

THE SYNAGOGUE IN AMERICAN LIFE AND ITS FUTURE

Selections by Morris Adler, Isaiah M. Minkoff, Philip M. Klutznick, Eugene B. Borowitz, Harold Weisberg, Emanuel Rackman, Harry Essrig, and Abraham J. Karp.

AFFILIATION WITH A SYNAGOGUE will be universally regarded -- though probably never formally avowed or enforced -- as the indispensable expression of membership in the Jewish fold. The synagogue will thus become the institution with the largest enrollment and will serve as the basic and central influence in the life of the group. Its regained eminence will attract to it a lay leadership of the highest caliber to be found within the Jewish community. No other agency will offer a comparable opportunity for service, eminence and influence. I foresee the time when the most gifted laymen will seek to make the contributions to Jewish life which their personal endowments qualify them to make through the synagogue.

The relationship of the Jewish community to American life will be mediated through the synagogue. The field of community relations will be governed by synagogues since such interaction will involve religious groupings. The emphasis of community relations programs carried on by Jews will be the interpretation of a religious minority to its non-Jewish neighbors.

In the light of these developments, I foresee a community arising out of a union of synagogues on the local level. Decisions and actions with regard to various social issues and civic problems which now fall within the province of non-synagogal Jewish organizations will devolve upon the synagogues of the community united to act in this sphere. While religious diversity will continue to obtain among Jews, the increased eminence of the synagogue in reducing its institutional insecurity will blunt the sharp edge of competitiveness. Besides, the additional century of Jewish life in America will tend to facilitate understanding across the differences, since American Jews of every branch will share in common backgrounds and experiences. Synagogues will draw more closely one to another as the total Jewish community begins to reflect a religious character. With the local synagogues as the grass roots of an American Jewish community, the national organizations of the various synagogue groups will extend to the national level the pattern of cooperation which the synagogues throughout the land will have begun to develop in their own particular communities. A synagogue council, whose centrality and authority will be widely recognized, will be democratically constituted of both laymen and rabbis and will become the major deliberative and policy-formulating body of American Jewish life. In its structure and procedures it will allow ample room for dissent.

Jewish national organizations will have lodges, chapters and branches within the various synagogues. They will retain their own structure nationally and will address themselves to special projects and specific purposes. They will be represented in the national synagogue council and will participate in its deliberations. They too will serve as a force resisting the reduction of Jewish life to yet another denomination within American life.

MORRIS ADLER

A PART OF THE RENASCENCE OF JEWISH LIFE in America is the inspiring expansion of Jewish religious institutions and synagogal membership. I believe this will continue and I foresee greater involvement of organized religion in social action programs and in the community relations field. This trend parallels developments in the community-at-large. But let no one mistake this trend as the elimination of our civic organizations and secular institutions. Let no one think the time is coming

when Jewish life will function in America only under synagogal auspices. This is the trap of the American Council for Judaism, and let no one fall into it, ideologically or pragmatically. Our image to ourselves as well as to others should be that of a Jewish community, gathered at a common table for religious and civic groups, for the religionists, the secularists, and the culturalists, and even for those who negate the community itself.

ISAIAH M. MINKOFF

LATELY IT HAS BECOME FASHIONABLE to debate at length the character of what is generally regarded as a religious revival. Is it meaningful or superficial? The outward signs are clear: in the upsurge in congregational membership, in new temple construction, in an expanding Hebrew school enrollment, in other ways. Yet many take a skeptical view, dismissing these developments as not more than a transitory expression of a craving for Jewish identity, a determination to belong. What is lacking, they point out testily, are the commitments to the teachings of Torah and Talmud, of prophets and sages, and to genuine religious spirituality.

The critics are clearly right when they point out that many who provide generous gifts to the building of synagogues neglect to come and to bring their families to worship in those very synagogues. They justly decry the fact that the terminal point for the average Jewish youngster is fixed in teenage by the Bar Mitzvah rite.

But when they follow these acid observations with jeremiads of doom for Jewish life in America, they are, I think, wrong.

American Jewry is not tumbling into a religious decline. The widespread contemporary affiliation with the synagogue, perhaps greater than at any other time in American Jewish history, has its own meaning and its own potential. It represents a new pattern, a radical departure from the way Jewish religious life was expressed in the Eastern European communities that have now been erased by the Nazi brutality. Our contemporary American Judaism is an instinctive expression by the native-born children of the immigrant from Europe, and of the free environment they discovered here and took to their hearts. In terms of the calendar, it is barely some three generations old. The many advance obituaries, the gloomy prediction of a disintegration of Jewish life in America, make me shake my head in amazement ...

We find a new Jewish way of life making its modest way in a free society. It responds to the immutable Jewish urge for self-identity and creativity. It conforms to the religious character of its environment. And, still in its infancy, it is reaching out for its own distinctive qualities.

In this perspective, it is not "checkbook Judaism" we are witnessing, something to be deprecated or dismissed with ridicule. It is a firm step to an American-developed expression of Jewish continuity, the promise of a creatively rich Judaism, part of a multi-millennial history.

I am not excusing the "Yom Kippur Jew" for his desultory piety. But it is also a fact of Jewish life that many a congregation keeps its budget in balance by the contributions it raises Kol Nidre night among those to whom reverence is expressed by this seasonal visitation. The "Yom Kippur Jew" may be lax in his faith, religiously illiterate; yet he too makes his obeisance, if you will, toward his Jewish self-identity. It is, in its own way, his deed of *tzedakah:* With what propriety is it scoffed? It is, I know, simplifying; it is also true that the "Yom Kippur Jew," however indifferent to the scholarship, the culture, and the worship of Judaism, is

nonetheless not the stuff assimilation is made of.

True, this minimal, low-effort Jewish identity is not enough. But why is it deplored as a rejection of Judaism when, plainly, it is a step to affirmation, however inadequate? Without it, how will present-day scholars and sages restore the Jewish spirit to its fuller expression?

Here, then, is the character and problem of religion for American Jewry; an evolutionary form, not of death, but of rebirth. The great need is to encourage and advance this prospect in contemporary satisfying terms. For just as the American nation is itself a new concept in a new environment, so are its mores -- religion among them -- derivatives from the past for a new, still-emerging society ...

The burden of what I have here mentioned -- to nail down my optimism -- is my conviction that the American Jewish community, for all its free-wheeling habits, its apathy, its apparent anarchy and controversy and confusion, is still moving on to adulthood. It is not, as some of its critics would have it, hell-bent for oblivion or disintegration. Nor is it doomed to irreligious secularism.

It is a creative community which has evolved its own modern forms of its religion and its own techniques of philanthropy and community welfare. Nostalgic for tradition, it is at once generous, conscious of its defects, liberal in its principles, hospitable to heresy, and always stiff-necked in its persistence.

It is a community with an underlying religious identity; its affiliations with the formal expression of Judaism are growing. Whatever the reasons -- whether the need to belong, the comforting security of an emerging American Jewish culture, a sanctuary from the insecurities of a cold-war world, the flexible and enduring strength of Judaism, or any combination of these -- the movement toward greater religious activity is meaningful and in keeping with the history of Jewish continuity.

The debates weighing the religious expressions of the Jewish identity vis-a-vis non-synagogal yet still Jewish areas of community life, often called secular, are experiences in forensics and worth the effort for whatever exploration into Jewish values they encourage. But at bottom they are inconclusive, stemming from invalid premises. For what is called secularist is not the antithesis of Judaism but is an integral part of it. There is no contradiction in a simultaneous growth of religious affiliation and so-called secularist activity. Against the background of a free and pluralistic American society with its esteem for individualism and for a multiplicity of differences, both are in harmony.

This is not the same as the "spoked wheel" synagogue community that some religious leaders hold out as the ideal for modern Judaism. Most Jewish community activities are not affiliated with the synagogue. *But their underlying impetus is religious.*

This, of course, is not universally acceptable -- and least of all to those who confuse primacy with monopoly in defining religion's role in modern Judaism. Some continue to dismiss most Jewish efforts outside the synagogue as peripheral, remote, and even alien.

Yet, supporting a Jewish hospital or university, joining a Jewish organization, or attending a Hadassah convention are implementations of the religion and synagogue influence of America's Judaism.

PHILIP M. KLUTZNICK

THE PHENOMENON OF RISING RELIGIOUS AFFILIATION is not confined to Jews. A similar movement has affected other religious groups in American society since the end of the war. Since the contemporary American ethos not only permits but encourages religious difference, the American Jew, whose religion is acknowledged as one of the major American faiths (an extraordinary, even providential fact), accepts religion as the chief factor in his Jewish distinctiveness. As a result, in new communities synagogues always precede Jewish recreation facilities, and then devote themselves to the stimulation of communal, familial and private Jewish living. There is almost no modern Jewish community whose congregations are not prime movers of much of its organized activity.

But a paradox lies at the heart of this situation. A truly religious Jewry, conscious of itself as a folk dedicated to serving God through His commandments, would have direction and guidance, purpose and passion for its communal and personal Jewish existence. However, for all its numbers and activity American Jews cannot be called significantly religious. Studies of synagogue affiliation and religious beliefs make abundantly clear that most Jews join congregations for everything but religious reasons. Distance, membership costs, social standing, the personality of the rabbi, the reputation of the school: these count. Attendance at services and adult study as contrasted with social events or general meetings shows how slight is the concern with God and His law. Regardless of their denominational label, most American Jews are largely non-observant, at home and in their everyday life. Ironically, it may well be that secular Judaism, which could not dominate American Judaism under its own name, now may do so under the auspices of the synagogue. Here too the pattern is not limited to Jews but has been noted in most of American religious life.

The average synagogue and the large synagogue organizations do not redeem this situation by the example of their own religiosity. Their competition for pre-eminence, their preoccupation with public relations, their inability to apply to their own organization what they tell their members to do in their lives perturb and offend the sensitive believer. The American Jew may belong, but he does not believe much. His religiosity is rarely serious or profound.

Thus the paradox emerges. If the American Jew were truly religious he would create a living American Jewish community, but though he organizes his community along religious lines, his life shows little religious belief and practice. *If he were* ... that is the crisis of the American Jewish future and the problem which American Jewish religious leadership must meet.

For some sectors of the religious community the answer is clear. The ultra-Orthodox, for example, know that they are right, that they are doing what God wants Jews to do. While their numbers may be small they have confidence in their way of life. This security stems not only from their observant Orthodoxy but from their refusal to deviate from the full social style of their European forebears. Dressed in the *kaftan*, adorned with *peyot*, devoted to their *rebbe*, they continue steadfastly on what they know to be the one authentic Jewish path.

All other varieties of religious Jewry feel something must be done to transform European Jewish piety into a compelling American style that is yet truly Jewish. Some limit their efforts to what has been done before, perhaps trying to do it a little better. Others seize on the technical approach, utilizing better group "know-how" to attract larger crowds, more participation, greater follow-up. Still others wait for some new development in general culture to justify their work. Last year it was Judaism and psychiatry. This year, race relations. Next year, outer space. Equating performing commandments with keeping busy, they have neither time nor reason to wonder whom they are serving. There are countless creative reasons for avoiding God and His will.

To speak seriously of the religious content of Judaism is to speak of the thoughtful few. There are such thoughtful men in every wing of American Jewry. No one point of view dominates the scene or gives promise of sweeping across American Jewry. Each demands too much for many men to be speedily yet deeply converted to its truth.

EUGENE B. BOROWITZ

WE ARE SUPPOSED TO BE LIVING in the midst of a substantial theological revival, but this theology, which goes under various names -- from neo-orthodox to existentialist -- is employed as an ideological prop for the activities, programs and services of temples and synagogues. But it is basically a middle-class religion which is being offered. Whatever the faults of the new theologies -- and they are many -- most have stressed the personal qualitative elements of religious worship, the need for deep religious conviction and a sense of holiness and piety.

But our synagogues and temples, despite a torrent of words to the contrary, stress the very values that their theological ideologies are committed to oppose. The synagogues are large and comfortable. The services are conducted by professionals who do not simply perform the services, but spend almost an equal amount of time instructing the congregation when to rise and when to sit down, what page has just been finished and where to turn next. The congregation itself is largely ignorant of the order of the service and the meaning of the prayers. The translations are often very poor, and the "activity" of worship consists in the dull monotonous recital of responsive readings, punctuated occasionally by a choral rendition or "congregational singing." Worse yet, the tone of the service is "spiritual." There is a deathly silence in the synagogue ...

I suspect that the search for a suitable Jewish theology is bound to be frustrating. For example, when a sensitive and inquiring young Jew analyzes contemporary American Jewish life, instead of ethical and religious distinctiveness, he is likely to discover a complacent middle-class community, stressing activity and organization. There will be no great religious or spiritual heroes to inspire him, no dedicated way of life to motivate him, no cause -- save organized philanthropy and experiencing Israel's accomplishments second-hand -- to thrill him. The Judaism he will discover will be ordinary, mediocre, *parve* and at root often boring.

HAROLD WEISBERG

IN THE UNITED STATES, ORTHODOX JEWS ARE NOT WELL ORGANIZED. While the Conservative and Reform movements each have one rabbinical body and one seminary for their training as well as one union of their congregations, Orthodoxy has many of each. Oldest of all its seminaries is Yeshiva University, which ordains each year the greatest number of rabbis. However, there are now scores of institutions specializing in the teaching of the Law, and there exists among them no coordination whatsoever, even in such matters as curriculum or fund-raising. Many of the congregations are affiliated with the Union of Orthodox Jewish Congregations of America, but others are affiliated with the National Council of Young Israel and Yeshiva University Synagogue Council. Many affiliate with no national body and are even proprietary in nature. The Union of Orthodox Rabbis of the United States and Canada is the oldest rabbinical group, while the Rabbinical Council of America is the largest. In addition, there are the Rabbinical Alliance of America, the Hitachdut ha-Rabbonim Charedim, the Agudat ha-Admorim, and the Council of Refugee Rabbis. These, too, coordinate little with each other and cooperate less. The lack of unity is patent. Nonetheless,

while it makes for institutional weakness, it speaks for exceptional commitment. Differences in ideology and method are taken very seriously. The mood of "anything goes" is anathema.

In European countries and in Israel greater unity prevails. Indeed, wherever the state gives some semblance of support to the legal order which is Judaism there is less anarchy. That is why the United Synagogue of England -- with Parliamentary recognition -- does have considerable control over matters of *kashrut*, marriage, divorce, conversion, and even religious education. In Israel, too, through the rabbinical courts and the chief rabbinate the same goals are achieved. In the United States, however, neither the Jewish community is formally constituted -- as many Reconstructionists would like to see it -- nor is the legal order which is Judaism formally recognized.

The great challenge which Orthodoxy faces is that the legal order of Judaism is accepted only by a minority, while for the majority Judaism becomes like other religions -- a creed with some rituals. Orthodoxy's future in America depends upon its ability to mobilize more devotees of the Law in every generation so that the legal order which it is will be applicable to many.

None can gainsay that the Law and its guardians have many problems. But for Orthodox Jews the faith is eternal that the written and oral tradition has the answer.

EMANUEL RACKMAN

REFORM HAS REACHED THE CLIMAX OF ORGANIZATIONAL CREATIVITY but is still vexed by recurrent problems of the liberal outlook. The rabbinical conferences and the gatherings of the Union give evidence of a seething intellectual ferment and a spiritual tension. There is an increasing demand for some uniformity in practice and the acceptance of minimum standards for living as Jews. There is considerable groping and self-evaluation, motivated by the search for a more effective way of translating Judaism into the daily lives of our people.

To some degree, the formerly well-defined attributes of Reform have shaded off into the grayness of what passes for American Judaism, a peculiar mixture of nostalgia, group-belongingness, and theological confusion. The search for identity is not limited to Reform; other trends have also lost their precise and unambiguous character. Today it is no longer a matter of retaining the integrity of a liberal movement but of assuring the very survival of Judaism. The words of Solomon B. Freehof, one of the most eloquent spokesmen of the Reform movement, have a prophetic ring: "There can be no creative modern Judaism without Reform, but under Reform alone, Judaism would be pale. With Conservatism alone, it would be confused. With Orthodoxy alone, it would be indifferent. The general tendency in America is in our direction. We will certainly grow. We had better take steps to strengthen ourselves, for a heavy heritage may be thrust upon our shoulders."

It is to the credit of the Reform movement that more than any other group in the contemporary Jewish community it is given to self-criticism. Its history truly mirrors the many perplexing and distressing changes in the circumstances of Jewish existence for the past 150 years. Always the opposition of traditional elements has providentially evoked the need for self-justification and validation. The credentials for the right of critical intelligence to scrutinize religious authority had to be stamped anew in every generation. Reform sought to bring order and coherence into the chaos of modern Judaism, at no time contemplating the severance of ties with the entire community of Israel. It has not hesitated to speak its theological mind or take

a stand on ritual matters, with the clear understanding that no fixed and binding doctrines or practices can be maintained by the liberal outlook. In a recent symposium in the *CCAR Journal* on "The Future of Reform Judaism" it was made manifest that the process of clarification has not yet come to an end. One million strong, the movement is again undergoing a profound searching of heart and recurrent self-appraisal. As Rabbi Levi Olan has written: "The greatest danger which confronts a liberal movement is the desire for certainty and a consequent wearying of the eternal search. One of our major contributions to Judaism is our dedication to the possibility of new revelations." The last word has not yet been spoken on the Sinais of our day.

HARRY ESSRIG

CONSERVATIVE JUDAISM HAS GROWN DRAMATICALLY. Its institutions are respected and its organizations effective. Surveys indicate that an increasing number of Jews are seeing in Conservative Judaism the promise of an interpretation of Judaism which will interest their children and excite their grandchildren.

For many the promise has not yet been matched by performance. Indeed, there is a great "searching of heart" among the leaders and thinkers of the movement. There are those who feel that there needs to be a spelling out of ideology. Others are concerned with the revitalization of the basic institutions of the Sabbath and *kashrut*. Many are disappointed that more has not been done in the adjustment of the Law to life. There is a healthy impatience abroad in the movement -- an optimistic impatience promising that more will be done.

Every Conservative Jew recognizes the great contributions of the Jewish Theological Seminary to the movement. Many look to it for direction and guidance. Many question, however, whether a seminary which is committed to be a non-denominational institution of higher learning can give leadership to a dynamic, evolving denominational movement. Others contend, as does Mordecai Waxman in *Tradition and Change*, that "the Conservative movement has always clung to the position that it is not a denomination in the Jewish fold."

This issue will be debated at conventions and conferences. The Seminary will continue its traditional role as the upholder of tradition, as the conservative force in a dynamic movement. The men of the Rabbinical Assembly, more intimately aware of the needs and temper of their people, will press for adjustment and engage in experimentation. The created tension will give viability and vitality to the movement. For the tension to be creative and fruitful the relationship between the forces must be a harmonious one, their strength equal, united by mutuality of purpose. Only thus will the movement remain true to its professed program of adjusting life to Law, and Law to life.

Conservative Judaism will continue along its chosen path of "controlled experimentation" -- in ritual, in prayer, in education. Old forms will be revived and given new life. New ones will be developed and subjected to the test of acceptance. Whatever the future brings, the heritage will be studied, the tradition will be revered, the people will be consulted, and God will be served. In the words of Rabbi Abraham Kook, "The old will be renewed, the new become sanctified."

ABRAHAM J. KARP

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. Is the synagogue the central agency in American Jewish life? Is it the primary one?

2. Will the synagogue be *the* Jewish organization of the future?

3. What are the fundamental differences among Orthodox, Conservative and Reform Judaism? What are some of the common denominators?

4. Do you believe that there can or will be a merging of Orthodox, Conservative and Reform Judaism? Of Orthodox and Conservative? Of Conservative and Reform? Is such a merger desirable? Will there be a sharpening or blunting of differences? Will they work more closely together?

5. What are the basic problems confronting Orthodox, Conservative and Reform Judaism? Are these problems being met?

6. Is the synagogue in America growing in stature? Does it affect the lives of individual Jews?

7. Is the synagogue with its social and cultural activities contributing to the so-called secularization of Jewish life?

8. Do you know many Jews who are members of synagogues? What are their motives for joining? How often do they attend?

9. Discuss the status of the synagogue vis-a-vis the church in America.

10. Has the free society of America been helpful or detrimental to the growth of the synagogue movement?

DEVICES FOR MOTIVATING DISCUSSION

1. Invite an Orthodox, Reform and Conservative rabbi to present a five-minute statement each on the denomination he represents. Then the group members should ask them questions for another fifteen minutes.

2. Arrange for visits to Orthodox, Conservative and Reform synagogues and meetings with their rabbis.

3. The leader places these headings at the top of a blackboard: Conservative Jews, Orthodox Jews, Reform Jews. A series of questions are written on the side of the blackboard. He then proceeds to ask the group questions and places the number that reply affirmatively in the appropriate column. Sample questions: How many are Orthodox Jews? etc. How many Orthodox Jews attend religious services daily? Weekly? Monthly? Three times a year? Does your synagogue conduct social and recreational activities? When the answers are recorded, the group proceeds to discuss and evaluate them.

4. Arrange in advance for a showing of the filmstrip "Rabbinic Schools in America," released by the Bureau of Jewish Education of Los Angeles.

5. Plan a reading of the short Headline Parade script "Institutions for Higher Jewish Learning" (vol. 1, no. 3), the story of the Reform Hebrew Union College --

Jewish Institute of Religion, the Orthodox Yeshiva University and the Conservative Jewish Theological Seminary of America. Available from Jewish Education Committee of New York.

6. Arrange for a discussion of "The Role of the Synagogue in the Community" in which the panelists are representatives of institutions other than synagogues.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Agus, Jacob B., *Guideposts in Modern Judaism.*

Barth, Aron, *The Modern Jew Faces Eternal Problems.*

Belkin, Samuel, *Essays in Traditional Jewish Thought.*

Blau, Joseph, "The Spiritual Life of American Jewry," pp. 59-134, *The Characteristics of American Jews.*

Davis, Moshe, "Jewish Religious Life and Institutions in America: An Historical Study," pp. 354-453, *The Jews*, ed. by Louis Finkelstein.

Davis, Moshe, *The Emergence of Conservative Judaism.*

Edidin, Ben M., *The Jewish Community*, pp. 53-68.

Epstein, Isadore, *Judaism.*

Glazer, Nathan, *American Judaism.*

Golovensky, David I., and Klein, Edward E., "The Judaism of Tomorrow -- Orthodox, Conservative and Reform," pp. 37-63, *Ten Vital Jewish Issues*, ed. by William Berkowitz.

Gordis, Robert, *Judaism for the Modern Age*, pp. 69-86.

Hertzberg, Arthur, "The American Jew and His Religion," pp. 101-119, *The American Jew*, ed. by Oscar I. Janowsky.

Kaplan, Mordecai M., *The Future of the American Jew.*

Klutznick, Philip M., *No Easy Answers*, pp. 3-26.

Liebman, Charles S., "Orthodoxy in American Jewish Life," pp. 21-97, *American Jewish Year Book, 1965*, vol. 66.

Menkus, Belden, *Meet the American Jew.* See articles on Orthodox, Reform, Conservative and Reconstructionist Judaism by spokesmen for each, pp. 29-70.

Parzen, Herbert, *Architects of Conservative Judaism.*

Poll, Solomon, *The Hasidic Community of Williamsburg.*

Reform Judaism.

Schwartzman, Sylvan D., *Reform Judaism in the Making.*

Sklare, Marshall, *Conservative Judaism.*

THE JEWISH COMMUNITY CENTER: ASSETS AND CHALLENGES

Selections by Herbert Millman, Judah Nadich, Ben Halpern, Robert Gordis, Graenum Berger and Sanford Solender.

HOW PREPARED IS THE JEWISH COMMUNITY CENTER MOVEMENT to contribute to the shaping of a vital, vigorous Jewish future? What are its assets and what are its challenges?

The past decade particularly has been one of clarification of purposes and expansion of services for the Jewish Community Center field. Services were broadened to meet the needs of a greatly expanded membership, representative of all age groups.

Board members and staff workers examined anew the purposes and functions of Centers in regard to Jewish objectives, personal and social development of members, and communal relationships. It was a period of planning and construction of new facilities, including modern Center buildings, country day camp sites and new resident camps. It was also a time of heightened professionalization of staff, with greater reliance placed on the methods of social group work and of specialized fields of education in helping people toward self-realization ...

Fundamental to the evolvement of an institution dedicated to social advancement is the establishment of clearly defined assumptions from which the organization derives its purposes and goals, its principles of programming and its criteria for service ...

These can briefly be summarized as follows:

1. The Jewish Community Center seeks to provide opportunities for Jewish individuals to use a portion of their constantly expanding hours free from economic responsibility in ways that are satisfying and at the same time help them to achieve personality growth, meaningful Jewish identification and social effectiveness. The Center recognized that such modern factors as shorter work weeks and increased longevity add to the critical significance of the use of leisure for both the individual and the community.

2. The Jewish Community Center accepts the individual in its program at the point of his development and at the level of his interests and needs. The skill the Center seeks to apply is to help the individual widen his horizons, broaden his interests and improve his social functioning as a person, a Jew and as an American citizen.

3. The Center seeks to guide the experience of groups to help their members as individuals gain from the experience. Its aim also is to help the group as a whole to enhance its functioning socially and culturally, and to enable it to inter-act effectively with other Jewish and general groups in behalf of the common good.

4. The Jewish Community Center endeavors to help Jewish individuals to value their identification with the Jewish group, to respect members of other groups, to participate effectively as individuals in broad communal endeavors, and, as members of a Jewish group, to collaborate with other groups in serving society.

5. The Jewish Community Center serves as a meeting ground where Jewish individuals and groups may express their different as well as common interests, and where they are encouraged to work together in behalf of the good of all. The Center seeks to express the harmony between being Jewish and being American, and to give expression to the philosophy of "unity in diversity" ...

It is true that quantitative measurement alone is not a true yardstick of the health of an institution. Yet, dimensions of size are, in themselves, revealing ...

The fact that the Jewish Community Center movement has experienced its greatest growth during the past decade and half has particular significance for the subject at hand. It means that more than 700,000 men, women and children are identified with a Jewish agency out of choice. It means that in smaller and intermediate cities, 50 to 80 per cent or more of the Jewish population hold membership in the Center, and that the percentage of affiliation in the larger cities climbs as facilities and services are expanded. The membership is composed of about 225,000 boys and girls 14 years of age and under, 110,000 teenagers and young adults up to 25 years of age, and more than 320,000 adults, including a growing proportion of persons 65 years of age and over ...

The very growth in membership and usage of the Jewish Community Center requires that it be recognized as a significant expression of Jewish living. In a Jewish community, where denominational, cultural and social fragmentation is an inherent characteristic, a common meeting place for a substantial proportion of the population has obvious meaning.

A third major influence on the character of the Center as an expression of significant Jewish group living is the continuing self-appraisal of professional workers regarding their personal as well as professional convictions ...

At recent JWB in-service training institutes and consultations, workers have frankly examined the significance of their own attitudes as Jews in their role as workers. Jewish values which can readily be given expression through the Center program are a current focus of their attention. They have recognized that Jewish knowledge and an understanding of the Jewish community are essential to effective Center work and are increasingly availing themselves of opportunities for deepening their education in this regard.

It is clear from trends already analyzed herein that the Jewish Community Center has matured in its understanding of its role as an institution having a broad community responsibility. As a training ground for leadership, its goal is not the development of leaders for the Center alone, but for the total community ...

The assets recorded above are a firm foundation upon which the Jewish Community Center movement can continue to build. If it is to fulfill its promise as a vigorous expression of a vital Jewish community, the movement must confront and cope successfully with several major challenges.

The Jewish Community Center has long asserted its common cause with the synagogue and the Jewish school in pursuing the objectives of enriching Jewish living and assuring the creative survival of Jewish group life in America. In its wish, however, to protect the philosophy of serving as a common meeting place for all Jews regardless of their interest in, or affiliation with, religious Judaism, the Center field until recently has not probed to the full depth of its commitment to Judaism. It is true, of course, that volunteer and professional leaders are reexamining the role of the Center in awakening a consciousness of Jewish values. This must, however, be viewed as only a beginning ...

What is the Jewish Community Center's role in Judaism? It is true that the Center is not concerned primarily and directly with theological and ecclesiastical matters. Neither is it primarily responsible for formal instruction in the teachings of Judaism or in the forms of worship. It is secular in the sense that it is not a house of worship. Yet, it cannot view itself as anything less than an instrument of

Judaism, sharing a responsibility with other institutions to help Jewish people to a meaningful, active association with the sources and significance of Judaism in all of its aspects. Beyond serving the social, cultural and recreational needs of the Jewish people, the Center must help create an American Jewish community founded on understanding and practice of Judaism.

Only through the conviction, enthusiasm, behavior and understanding of its leaders, lay and professional, can the Center fulfill this role. Leadership, for example, that is concerned with the enhancement of the Sabbath, rather than with its abolition, will perforce approach the matter of Center programming on that day in terms of the positive contribution that the Center can make to the spirit of the day. Such understanding and conviction can derive only from deepened knowledge of Jewish history and of the backgrounds of Judaism ...

Knowledge and appreciation of Judaism are fundamental to the recognition and acceptance of Jewish values and to the successful pursuit of a Jewish purpose for these times. The Center, through its program, must create an atmosphere in which such appreciation can thrive and through its leadership it must convey inspiration, example and guidance.

There are two principal implications of this challenge for the program of the Center:

a. The program must address itself to stimulating a seeking for a deeper knowledge of Judaism ... In programming to this end, rabbis and educators, and the institutions they represent, are valuable resources.

b. The program must contribute to an American Jewish cultural renaissance ... The Center must view itself as a laboratory where the arts can get full expression and as a workshop for stimulating cultural creativity.

Closely related to deepening the commitment to Judaism is the need to define more clearly the goals of the Center's work with each age group. We are much more knowledgeable regarding the importance of starting our programming with people at the point of their interest than we are in respect to the destination we can reasonably expect them to reach ...

Recent research conducted by JWB and others indicates that groups are readier to participate in setting goals and to receive guidance in their achievement than has generally been assumed. When, for example, the goals for work with a teenage club are clearly defined to provide a significant experience and consequent better appreciation of cooperation with other groups, the year's activity of the group takes on richer meaning and the results can be evaluated much more precisely than is possible against more generalized objectives ...

It can be anticipated that young adults will require much more service from Centers than heretofore. The increase in the birthrate which became sharply accelerated in the 1940's is now resulting in a sizeable growth in the numbers of young adults 18-25 years of age. Programming for this age group is far from a simple matter ... To serve this age group significantly, Centers must first become more knowledgeable through research of the needs, interests and concerns of young adults, and second, establish achievable program goals to serve as ends in working with this group.

Research is essential to enable the deepening of the quality of Center programming to meet the needs and interests of all age groups in the Center. The identification of goals of Center work with people of various ages merits a high priority in

the tasks of the field. These must take into account both individual and community needs related to the broader objectives of the Jewish Community Center field.

A major challenge we confront is to clarify, more than we have yet been able to, the nation-wide and international character of a Jewish Community Center movement which is united in purpose and fellowship. Obstacles have included our own reluctance to bespeak the essentiality of the Center as a Jewish institution and our ambivalence in regard to defining the Center as a service or as a movement.

The first of these obstacles has been substantially removed by the maturation of the Center field, physically and philosophically, over the past few decades, as described earlier in this presentation; the vigorous growth of the Center field has contributed to greater self-awareness by Center and community leaders of the potential represented by the Center. The second continues to require our attention ...

Center work must put its years of ambivalence behind it and must stand firmly on both ground pillars of cause and function. Zeal and skill need not be contradictions. The Jewish Community Center movement must not fear to declare itself as one of the fortresses of Judaism. Just as the Jewish community of America is only one branch of the Jewish people of the world, so must the Centers in the United States view themselves as one with the YMHAs and Centers in other lands, contributing to a meaningful destiny for all of Jewry, with the unity expressed through communication, assistance and programming ...

The Center field must examine deeply its movement character, both as this can contribute to the strengthening of the Center as an institution and as it can have meaning for the program for the various age groups who make up its constituency.

Thus, the Jewish Community Center confronts an era which provides it with its richest opportunity to contribute to a vital Jewish community life in America. To make this contribution, it must recognize the realities of change in the conditions of American life and of world Jewry over the past several decades. The transformation has been contributed to by war and disaster, by population, economic and social mobility, by the emergence of a substantially native-born American Jewry, and by the anxieties created by a world that is in a state of neither war nor peace.

These conditions place a heavier burden on Jewish institutions to serve as buttresses and bulwarks of Jewish communal life. Institutions must, therefore, undertake a radical reappraisal of their responsibilities, functions and quality of work.

HERBERT MILLMAN

SHALL JEWISH COMMUNITY CENTERS CONTINUE TO SERVE the old objectives but seek a new clientele among non-Jews, among new immigrants? Some would argue in the affirmative. But why should Jews segregate themselves in such efforts on behalf of the less privileged in society? Why not work together with Americans of other faiths for so general a purpose? Moreover, are Jewish communal funds so plentiful that they can be expended for such a purpose, when other purposes serving Jewish ends are not being met? And would such a program under such circumstances receive the endorsement of the Jewish public contributing the funds?

This writer would argue that the ends of the Jewish Community Centers must now be restudied and redefined as the strengthening of the Jewish consciousness of the individual Jews as expressed in religious, educational and cultural terms. Of course, this would also mean the strengthening of the Jewish group, but the initial stress

here is upon the individual Jew. Together with the synagogue and the Jewish school and their extension activities, the Jewish Community Center can become an instrument for Jewish survival. Its values, like those of the synagogue and religious school, can be spelled out in an even greater way. It can be not only a means for Jews to survive as Jews and to perpetuate whatever Jewishness they now possess. It can do more. It can be a means for teaching Jewish values, for inculcating Jewish standards, for inspiring a love for Jewish learning and a reverence for Jewish belief and practice for stimulating the will to guide one's life by Jewish ethical and moral criteria. It can help the individual find himself as a Jew who will rejoice in a Judaism that has become meaningful for him, lending significance to his living and stature and dignity to his individuality, and binding him all the more closely to his fellow Jews.

Some will ask: Is this not the task of the synagogue? Should not such ends be served by the religious school? Of course, the answer in both instances is in the affirmative. But they serve these ends each in its own way; the Y or Center can do it in still another way. To begin with, the notion must be laid to rest that a group work agency must only react to the democratically expressed desires of the group -- that in the long run, this is what is best for the group. This is no dogma revealed by Moses on Sinai's peak. The group is no more than a collection of individuals. Individuals have a *yetzer hatov;* they also have a *yetzer hara* and the reality of the impulse for evil must be reckoned with. A group need not be inner-directed only. Its democratically expressed desires are assuredly to be considered. But they need not be the only nor necessarily the decisive factor. We Jews believe that we do not begin afresh with each generation. We have a body of spiritual insights about God, man and the universe and their interrelation that ought to inform the thinking and doing of the Jewish individual and the Jewish group. The Jewish group should be outer-directed, in this sense, and Jewish religious, educational and cultural values should consciously be brought to bear upon group work in a Jewish Community Center.

Such expressions of opinion about the ends to be served by Centers are predicated upon the conviction that religion, however defined, is the primary aspect of Judaism. By it, Judaism and Jewish group affiliation will be characterized by Americans, both non-Jewish and Jewish. Through it, Judaism and Jews, as a distinct group, will continue to live in this country ...

The congregation in America is and will increasingly become the focal center of Jewish loyalties and the primary instrumentality for Jewish survival in this country. Its professional and lay leaders are more and more the products of this country and see the need for adapting the synagogue and its program to the needs of both place and era, as Jewish civilization in its evolving career moves from still another historical phase of transition into its American period ...

But rabbis seek no monopoly on religious activity, nor will the congregation be averse to sharing its concern for the religious and educational needs of the Jewish community. Let the Jewish Community Center express its desire to move in such a direction, and it will be welcomed as a partner that can be markedly effective. Through the lecture platform, the study course, the music, dance and arts programs, through club programming, the library and in the general atmosphere of a Jewish Community Center, the religious consciousness of individual Jews can be strengthened.

The Center has an opportunity to bring Judaism to those unaffiliated with synagogues as well as to supplement that which the synagogue program offers its adherents. There will always be varying intensities of Jewish loyalty. None is to be shrugged off. The more that can be offered Jews under all possible roofs, the better. If a Center desires to sponsor religious services or a Hebrew school or both, it should be encouraged. Such activities, valuable in themselves, will most likely influence

the other activities in the Center as well. Recognizing the character of the emerging American Jewish community, the Center must stand foursquare for Jewish commitment.

A harmonious trio of synagogue, religious school and Jewish Community Center can together serve the end of sanctifying the life of the Jew and his community.

JUDAH NADICH

THE MOST ELEMENTARY CONSIDERATION for our purposes is that the Jewish Community Center, or even the community organization, is not a specifically religious institution. The Center was, nevertheless, from the beginning deeply committed to cultural and educational functions. When the settlement house movement and the Jewish Community Center movement were most truly a cause whose practitioners were enthusiasts, they were committed most clearly to well-defined long-range educational aims. The cause of Americanization, which inspired the Jewish settlement house movement, is pointless in a generation so fully acculturated as the present; and it offers no justification for fostering our distinctiveness and segregation. The cause of a democratically controlled and comprehensively integrated Jewish community organization on the other hand, is certainly compatible with the distinctiveness of the Jews in America; it is, in fact, an outgrowth of the doctrine of Jewish "survivalism." But it lacks a clear connection with Jewish religion, and, failing this, has not been very successful in formulating a convincing rationale, acceptable to Americans as a public justification for the distinctiveness it wishes to preserve ...

But a movement which was once a cause declines not only when its clientele is reduced; it considers itself in decline when it is reduced merely to a function. It is not so much in decline as in crisis when that function, instead of being a routine realization of the cause which once evoked enthusiasm, is unrelated to the cause or in conflict with it. This is the case in the Jewish Community Center movement. The original cause to which the settlement house was dedicated, to educate immigrants towards Americanization, is in conflict with activities whose function it is to adjust Jews to their segregation. The cause which later gained the allegiance of Center workers, to integrate the Jewish community around its own distinctive values, is not served but only evaded by equal, or more than equal, but separate Center activities parallel in every way to those of non-Jews in their own centers. If this is unsatisfactory to the Center workers today, it may well be that they anticipate or reflect a dissatisfaction that could grow and become apparent in the membership as well.

If the Center movement is to become a cause again, with elan and conviction, then it must accept an explicit commitment to Judaism in some form. Only such a commitment can produce a justification for our present segregation acceptable to Americans, Jewish and non-Jewish alike. The question is what form of Judaism can hope to command an explicit commitment on the part of the Center movement as a whole or even inspire enthusiasm as something specifically identified with this kind of institution ...

The crucial question is whether there is any substantial number of members who are committed to the Center as such and identify themselves with this institution rather than the synagogue as their own expression of Judaism. If there is such a group, then it must consist of people who reject the claim of any particular type of synagogue, or perhaps even of all together, to represent the sole authentic form of Judaism. Let us consider this position. It is not a very popular one today. But it is a position that quite clearly has specific relevance for the Jewish Community Center and community organization movement. It was a distinct ideological position in the past and is ideologically defensible today. It goes counter to the stereotypes

commonly accepted today in America, Jewish as well as non-Jewish, for legitimizing Jewish distinctiveness. Any movement which committed itself to this view would soon run into the rough edges of rejection by the environment, and might have to develop quickly a firm and vigorous reaction in self-defense -- that is a movement *elan.*

It is a view, above all, which is in accord with the facts of the contemporary Jewish situation. The ideologists of the synagogue as the be-all and end-all of American Jewish life all have one major theoretical difficulty in constructing their doctrines. They must argue not only that the synagogue is the central Jewish institution but that in principle it is *the* institution which legitimately defines who is a Jew. None of them can deny that there are American Jews, in substantial numbers, who do not belong to any synagogue at all, let alone the particular type of synagogue which they represent. They are consequently forced to divide Jews into categories: the core and the periphery, the "authentic" and the "inertial" Jews, the real and the nominal Jews, the "Torah-true" and "poshei-Yisrael." Only an ideology which denied that the synagogue is the be-all and the end-all of American Jewish identification could end this discrimination between first- and second-class Jews and face without intellectual embarrassment the situation that actually exists in our community.

Such a view fits naturally the present condition and functions of the Jewish Community Center movement in American Jewry. It is practically waiting to be picked up. To do so would, of course, be such a clear challenge to other ideologies prevailing among us that it would mean declaring oneself for a clear, partisan cause in American Jewish life, no matter how tactfully and tolerantly the challenge were made. There can be no doubt, of course, that advocacy of the cause of the total community by Center workers would be both tactful and tolerant of other views ...

Let me assume without argument that the recreational activities and group therapy or counseling functions of the Centers, whereby personal adjustment is furthered through the medium of primary group relationships, are irrelevant for our purposes. That Jewish ritual and folklore, Israeli songs and dances, and the general cultivation of Jewish "belongingness" are now increasingly recognized as appropriate techniques of group work practice is a sign of the times. It shows a willingness of the profession to identify with some form of Judaism. But what is needed is a clear articulation of the specific form of Judaism with which the Center movement as such can identify itself, which it can defend as its own cause. If this is once clearly defined, the effect may become evident in all the special group work activities referred to, but they are not the proper medium whereby to define the cause ...

The Centers could and should make themselves the forums for study and discussion of all the open cultural issues that face the Jewish community throughout the dispersion. To do so means to assert the equal rights to be heard of all views concerning the values of Jewish culture that express our inherent alienation and not just our long-lasting seclusion from non-Jewish values; and it also means implicitly to assert the equal rights-to-belong of Jews of all opinions, whatever the denomination they adhere to or the disbelief they profess, so long as they accept the conditions which make possible a Jewish consensus.

This, it seems to me, is an attitude which could serve as the rallying point of a cause; which, in fact, implicitly defines a cause as soon as it is taken seriously. To provide a forum for the articulation of this attitude would mean for the Centers devoting themselves to new functions, or greatly expanding the range and raising the sights of functions they now exercise. It would give them something specific as well as significant to contribute to the opening up of Judaism and its reorientation to a role of close involvement with the non-Jewish world; for neither the Hebrew schools nor the synagogues can be expected to give unrestricted attention to all varieties of the Jewish struggle to live at home in a wide-open world, let alone make this their

primary cultural concern.

In sum, it would give the Centers, the Center workers, and the Center membership a title to represent a specific cause in relation to the future development of Jewish culture. The new role which, as we have seen, the Jewish community organization must take in the promotion of Jewish education and culture, unless it is to become merely one of distributing funds, requires a group of men -- a cadre, as the expression goes -- of leaders and supporters, conscious of the specific responsibility of the community as such, and not just of the denominations, in this field. Merely carrying out particular tasks as they arise will not provide such a self-conscious group. To produce it, to create the atmosphere in which collective self-education for this responsibility can be accomplished, is a task for which the Center movement is the appropriate instrument.

BEN HALPERN

I SHOULD LIKE TO SUGGEST WHAT MAY SEEM A HERETICAL NOTION on both sides of the fence, that the social worker and youth leader must become "lay rabbis." This proposal should really be a tautology, since the rabbi, unlike his Christian counterpart, has historically been a layman, distinguished only by the greater measure of his Jewish learning. If I may press on to another heresy, I believe that the youth leader and the social worker can, in several respects, be more effective than the contemporary rabbi in winning youth to Jewish commitment. Indeed, every sincere worker has an obligation to recruit young people for Jewish service. In the first instance, group workers are not hampered by the denominational divisions which plague adult Jewish life and which, especially at the youth level, appear to be of secondary significance. In the second, the aura of ecclesiastical status, which inevitably envelops the rabbi in our "three major faith" culture, often creates a chasm between the rabbi and youth which not all rabbis are capable of overcoming. Youth leaders can bring to this task a refreshing absence of ecclesiasticism and denominational loyalty, an openness to problems and challenges and a willingness to experiment with new forms that are all too often lacking in the "Establishment."

Finally, the rabbi's manifold activities leave him too little leisure or energy for these personal relationships, however eager he is to establish such contacts. I am suggesting that the youth worker should therefore be pre-eminently a teacher of Jewish values and an advocate of Jewish living, utilizing the non-formal, voluntary setting of a club room, the camp, the Center.

I should like to add that this transformation of function will be of the greatest benefit to the social worker as well as to the Jewish cause. Careful surveys have indicated that the biggest problem of the Jewish Community Center today is the continuous decline in membership of the young people between the ages of 18 and 24. Since 1947, young adult members have dropped from 23 per cent of the total Center membership in the United States to less than 6 per cent. In 1947, there were approximately 105,340 Center members in this age category. Within ten years their number declined to approximately 34,600. Undoubtedly many factors enter into the picture. Nevertheless, on the basis of these figures as well as from my own experience with group work among children, young people and adults, extending over three decades and more, I believe that this decline in affiliation demonstrates that a strictly recreational program is insufficient to maintain the loyalty and participation of youth. Recreation is today available in many sectors of American life, and the Jewish Community Center cannot compete with more attractive auspices that make less demands upon our young people -- if all we offer is "a good time."

In the decade and more since the Janowsky Report, the Jewish Community Center movement has become increasingly aware of this truth. What is even more significant, the Jewish Community Centers have, by and large, recognized that their primary *raison d'etre* is the building of Jewish identification through meaningful Jewish experiences for their youth and adult membership. Nevertheless, much more remains to be achieved in translating this recognition into concrete programs.

Moreover, a tendency still persists in some quarters to convert our Jewish Community Centers into "non-sectarian" community centers which will be supported by Jewish funds and will ostensibly serve the entire community. Where this is not a transitory phenomenon in a changing area, I regard this as a counsel of desperation, which is doomed to failure if it succeeds. There is a world of difference between a Jewish Community Center, where non-Jews are sincerely welcomed at specific functions as guests, and community centers where non-Jews are officially members of the institution. Institutions of the latter type can succeed only in achieving the total denudation of Jewish values for the majority of Jews whom they serve, and the acceleration of the process of intermarriage among Jewish youth.

There is also another consideration of far-reaching importance involved. When Jews band together for non-Jewish purposes, simply because some people of ill-will and narrow vision exclude them from their gatherings, they are building a ghetto. When Jews unite for specific Jewish purposes, they are not creating a ghetto but a voluntary association for the enrichment of some aspect of life, like the members of a symphony orchestra, a theater group or an art league. It is paradoxical but true that here de-Judaization means ghettoization ...

For youth leaders and social workers to be able to contribute to the ends we have indicated, they must undertake a program of life-long Jewish self-education. This is true no matter how minimal or extensive their Jewish training may have been during their early years. The Hebrew language is far more than a garment for the Jewish spirit in its vocabulary as well as in its literature. Hence a knowledge of Hebrew, indeed a constantly growing knowledge, should become part and parcel of the group worker's intellectual equipment. Yet indispensable as Hebrew is, it is true that today a detailed knowledge of Jewish culture and a genuine appreciation of Jewish religious and ethical values can be achieved from books in English. Three decades ago this was not the case. Today, Judaica in English afford everyone the means of acquiring a meaningful Jewish cultural background.

Perhaps another heresy will be pardoned along with the others. Today stress is being placed on Jewish songs, arts and crafts, and dancing as instruments of Jewish self-identification and self-expression. I yield to no man in my love for these manifestations of the Jewish spirit. Yet historically, Jews have been "the people of the Book" -- and it is in literature, in the written word, that the Jewish spirit has found its primary expression. I suspect that the relative popularity of the non-literary arts is not unrelated to the popularity of "non-books" and television in an age where genuine reading is fast becoming a lost art ...

In urging a deeper absorption in Judaism for the Jewish group worker, I do not mean to imply he must necessarily accept any of the prevailing religious interpretations of Judaism. To be sure, this would give him a *locus standi* of the greatest worth, if it is accompanied by a genuine openness and tolerance of view. The goal I have envisaged does imply a positive commitment to the worthwhileness of the Jewish tradition as a source of guidance if not of governance, of inspiration, if not of direction.

Let me not be misunderstood. I am not proposing a downgrading of the recreational aspects of youth and social work. Quite the contrary. It was a healthy

impulse, the instinct of self-preservation, which led the Jewish community to build Jewish Community Centers across the land and abroad, so that young people might have facilities for recreation with those of their own background and share pleasurable experiences in a wholesome Jewish environment. To stimulate friendship and love among Jewish young men and women is a positive goal of the highest importance, for which the Jewish Community Center and the youth worker deserves the highest commendation. The forms of Jewish life may change, but the role of the *Shadchan* is indispensable forever.

ROBERT GORDIS

JEWISH COMMUNITY CENTERS IN AMERICA CONTINUE TO BE PLAGUED by a broad section of influential leadership who insist that it is basically a social work and social action service wrapped up in a financial and flimsy, sentimental tissue of Jewishness. This position is countered by an aboriginal or belatedly converted group of Jewish communal servants, who insist, at times timidly, but now more stridently, that Centers have historically been or must now precipitously become unequivocal instruments for the education of all Jews who elect to live as Jews in the ever-encroaching non-Jewish world ...

The Jewish Community Center of America might be paraphrased as an institution which attempts to be everything (recreation, leisure time, informal education, social work, social action, etc.) except an avowedly Jewish educational organization, which would constantly bare its persistent, inner and ineradicable Judaic character ...

Perhaps the time has come, as the Center confronts the widespread, still numerically large third and fourth Jewish generations (now that demographers estimate that nearly 80 per cent of Jewry are American-born) for it to abandon all pretense and assume its task as a full-fledged Jewish educational force ...

Specht, in his recent study of Jewish young adults ... clearly avers the unfortunate impact of social work (and more particularly social group work) on the Jewish young adult in our YM-YWHAs. (There is even a hint that it may have an equally deleterious effect on teenagers.) That we have lost this age group we have known for a long time and this is tragic to recall. But the professional ineptitude in both analyzing the requirements of the young adult as well as in programming for him borders on the scandalous. We neglected the gifted to cater almost exclusively to the "under privileged," because workers in fulfillment of their social work mission felt impelled to ministrate primarily to the least able. We probed their internal life on the theory that all were socially or emotionally sick, when what they needed mostly was broader contacts. We ignored their natural interests in courtship and mobility to strait-jacket them into our narrow conception of small group, intra-mural association. We interpreted their apathy to cultural activity as normal, when what they hungered for was a different kind of intellectual stimulation.

We treated them as individuals thoroughly integrated into American society, instead of recognizing that they wanted to remain Jews and what they were searching for was knowledge and definitions that would have made their Jewish identification less superficial and their Jewish commitment more actional ...

The Jewish Community Center must reenforce the Jewish home by encouraging post-Bar Mitzvah Jewish education on a secondary high school level. What most synagogues cannot afford, even if they were genuinely interested, the Center might provide with communal assistance. Along with its different and attractive physical setting, it would bring together boys and girls from different types of Jewish institutions, even

those who have benefited from denominational synagogues. Some will obviously remain with synagogues -- and they should to insure the individual synagogue's own future as well as to develop more leadership for the general Jewish community. The association in the Center, which up to now has been primarily social and not educational, must approach our youth in depth. Heretofore, in depth has been largely in the spirit of social work inquiry and not to further their own or our Jewish objectives. Our youth are not all so sick as to require this kind of treatment. Our lower personal and social pathological indices in all psychological and sociological studies have repeatedly borne that out. But what our young people require is an intensive exposure to a Jewish leadership that has knowledge, status and influence in American society. I question whether that has been given to them at all or in any consistent fashion.

In formal classes, in special group activities, in planned trips, in summer resident camps and day camps, we must provide these contacts and experiences. But above all the parent, who does not want to lose his son and his daughter, must also be brought into the program, not as a staged act or occasional stunt, but as a continuous concern throughout the secondary school years.

GRAENUM BERGER

THE JEWISH COMMUNITY CENTER HAS INFINITE POSSIBILITIES for advancing a viable Jewish future in America. That this is not fully recognized is an acknowledged fact. Even many Center leaders are not fully aware of the potentials just below the surface of the teen club, the social dance, the team, the art class, the forum, the lounge, the pre-school group, the golden age program, the day camp, or the resident camp. Moreover, Centers too often fail to bring to fruition the infinite experiential possibilities resident in these programs.

Engagement in voluntary association is a distinguishing mark of the open American society. We satisfy our Jewish needs in this environment through an amazing variety of Jewish groups. Since we comprehend our Jewishness as broader than a faith association and apply this to associational permissiveness sanctioned by society, our Jewish group associations assume special importance. They are primary forms through which we express our Jewish connection and therefore are potent channels for revitalizing Jewishness.

Our well-known propensity for joining Jewish organizations has particular meaning even in a general American milieu in which "joining" is the style. Jews do not flock to Jewish groups because organizations of general interest are closed to them. Their behavior expresses their wish to be identified and to belong Jewishly. Though this impulse often is below the conscious level, though the quantity of participation is minimal, and though the activities are superficial and lacking in Jewish content, the import of this Jewish affiliation must not be lost upon us. It is an indication of the curious ambivalence of those who understand little about their group, yet shrink from separating themselves from it.

Most Jews are searching for clarity about their identity in a milieu relatively free of discrimination and rejection. They want to continue their Jewish connection, but are unsure of why, what, or how. With meager knowledge and uninspired Jewish experience, they doubt whether Judaism harmonizes with modern knowledge and whether it has a real link to life today. They suspect it to be folklore derived from antiquity, lacking reconciliation with the sophistication of contemporary society.

For a viable American Jewish future, Jewish ignorance must give way to knowledge and lack of relevance must be replaced by a vital relationship to the important con-

cerns of today. Participation must be rich in meaning, not a wooden reiteration of uncomprehended language and forms. The treasure-house which is our Jewish heritage can have such meaning, though it is lacking for most Jews today.

The Jewish Community Center's opportunity is to convert this groping Jewish association into Jewish participation which has meaning. The Center's special talent for deepening the personal and social significance of groups and thus enriching group living, thrusts it into the forefront of the institutions able to respond to American Jewry's pressing need. The focal professional skill of the Center is that of the social worker with expertness in working with groups. The social worker in the Center forges an amalgam that brings Jewish educator, physical educator, adult educator, instructor in the arts, pre-school teacher, rehabilitationist, and librarian into a professional combine to inject vitality into Jewish group associations.

Jews who are seeking answers to the dilemmas of their Jewishness have little interest in particular Jewish ideologies and doctrines. The choice between Reform, Conservative or Orthodox Judaism, Zionism, Yiddishism, or secularism as movements hardly could be less important to them. They must have answers which match their sophisticated inquiring, scientifically-oriented rationalism. Organizations which are preoccupied with selling their own brand of packaged Jewishness even repel them.

Here, too, the Center has a special function. Its non-doctrinaire commitment is to the universals in Judaism. All points of view are expressed in the Center but it does not advocate commitment to anyone in particular. Openness and questioning are encouraged, and the doubter never feels that by voicing his reservations he is guilty of disloyalty or sacrilege. Such an environment is indispensable to enabling masses of Jews in search of self-understanding to find their way.

A strong Jewish community is an indispensable condition of a Jewish group existence which nourishes the Jew as a person and the Jewish contribution to society as a whole. Such a community must entail more than campaign contributions and structural organization. It must be concerned with the quality of life.

The Jewish Community Center is uniquely equipped to serve this objective. Every segment of Jewry shares it and finds expressed in it the spirit of a whole Jewish people -- the primacy of Klal Yisrael. The Center elevates community values and cultivates responsible membership and leadership in the Jewish community. In a community so heavily structured with organizations, there is desperate need for congealing, integrating influences. The Center is one of the few institutions which span the Jewish spectrum. Its role as a unifier grows daily in importance.

The Center is capable of dealing with the content of Jewish communal life. It can enrich the Jewish components of organizational programs, enlarge the scope of Jewish cultural activity and equip leaders to elevate the level of Jewish organizational activity. It can influence Jewish participation in civic, social, cultural, and intellectual interaction with the whole American community.

SANFORD SOLENDER

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. What purposes do you feel a Jewish Community Center should serve?

2. How does the Center strive to achieve its stated objectives?

3. Is the Center adequately serving the needs of all age groups?

4. Should the Center have a special Center ideology? If so, will it mean that the Center will compete with other existing Jewish ideologies and will the Center be able to continue to be "a common meeting place"?

5. Can a Jewish culture ideology be separated from a religious framework?

6. Do you consider the Center as a religious or a secular institution? Explain your viewpoint.

7. Is religious identification the only means of Jewish identity in America?

8. Would you define the Jewish Community Center as a service or a movement?

9. Should the Center be primarily a Jewish educational agency? If so, does the Center as presently constituted carry out such a purpose? If not, how can the Center fulfill its Jewish purposes?

DEVICES FOR MOTIVATING DISCUSSION

1. Invite an officer or the executive director of the Jewish Community Center and have members of the group ask him questions about the aims, policies, programs and problems of the Center.

2. Role-play a meeting of the Center board of directors discussing the conduct of a series of Jewish cultural programs for the coming year in the light of the past year's experience when a deficit of $1,800 was incurred on a similar series.

3. Have one of the members give a book report on *Aspects of the Jewish Community Center*, ed. by Louis Kraft and Charles Bernheimer, or *The JWB Survey*, by Oscar I. Janowsky.

4. Show the film "To Be As One" (31 minutes), a story on the activities of a typical Jewish Community Center. Available from the National Jewish Welfare Board. Use its discussion manual as a basis for discussion.

5. As an alternate visual aid, either the filmstrip on "The National Jewish Welfare Board," prepared by the Jewish Education Committee of New York, or "The Jewish Community Center," available from the National Jewish Welfare Board, can be shown.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Future Directions of American Jewish Life and Their Implications for Jewish Community Centers.

Janowsky, Oscar I., *The JWB Survey.*

Kraft, Louis, *A Century of the Jewish Community Center Movement.*

Kraft, Louis, and Bernheimer, Charles, eds., *Aspects of the Jewish Community Center.*

Solender, Sanford, *The Genius of the Jewish Community Center.*

THE CULTURAL CREATIVITY OF AMERICAN JEWRY

Selections by Salo W. Baron, Oscar I. Janowsky, Charles Angoff, Harold Weisberg and Trude Weiss-Rosmarin.

AMERICAN JEWS ARE NOW DEEPLY CONCERNED, more than ever before, with the problem of revamping and reshaping the Jewish tradition so that it can once again become a living entity. Can we in the United States, upon whom the mantle of leadership has fallen -- perhaps too suddenly, too unexpectedly, too unpreparedly -- take the place of the great Jewries of Eastern and Central Europe in creating a cultural center for the Jewish people in the Western hemisphere?

Time and again we hear pessimistic predictions, reinforced by similar statements emanating from Israel, that American Jewry has no cultural future. Three centuries of Jewish American life, these observers point out, have created relatively little. Indeed, it is disconcerting that over two hundred years -- or more than two-thirds of the whole period during which Jews have lived in the United states -- elapsed before the first Hebrew book, exclusive of reprints of Bibles and prayer books, was written and published here.

What has happened since is a little more encouraging. We have witnessed, in the last century, a heartening growth of the Yiddish press, the Yiddish theater, Yiddish poetry and songs. Simultaneously, we have seen the rise of Hebrew culture and of Jewish scholarship in English equal in caliber to any produced in Europe and Palestine during the twentieth century.

But can we truly claim this as an American phenomenon? There is no denying the fact that the main protagonists in the culture drama were people born and bred in the Old World. The major contributions to Hebrew and Yiddish culture in the United States have been made by Jews born and educated in Poland, Lithuania, the Ukraine, Germany and England.

Then, too, it is often said in Israel as well as in the United States that American Jewry is too materialistic, too concerned with monetary values, to be creators of culture. Everyone admits of course that American Jews, in raising money and developing new techniques of fund-raising not only for themselves but for the whole Jewish world, have established a philanthropic structure the like of which has never before been seen. It is also freely conceded that American Jews, despite the fact that they have come from all over the world, each bringing different traditions, biases and animosities, have built a communal structure of imposing dimensions, and have developed new institutions, adapted to new forms of living -- all on a voluntary basis, and without government support or official status. In a real sense, American Jews are communal pioneers working out a network of Jewish Community Centers and YM-YWHAs to meet American needs, organizing fraternal orders and *landsmanschaften*, and generally setting the pace in organizational forms for the Jewries of the free world.

But culturally, it is held, we are still at the beginning. Some people even warn that we may be at the end. As soon as the influx of European Jews tapers off, they say, as soon as the main reinforcements from the reservoirs of Jewish cultural strength stop, American Jewry will prove how impoverished are its own cultural resources.

Before condemning our cultural insufficiency, however, we should consider the development of great cultural centers throughout the history of the Jewish people. How long did it take them to flower? ...

What is clear from the example of ... great centers of Jewish culture in the past

is that it takes time for any culture to grow. Centuries must pass before the Jewish community can take sufficient root in any new country to develop its own attitudes, which become in turn a basis for creativity. Three hundred years of American Jewish life do not necessarily prove that we must remain culturally uncreative. Compared with these centers of the past we have accomplished much.

But we must also look at the reverse side. We face conditions today which threaten Jewish cultural creativity and even survival ...

Our question today is whether Jews can be culturally creative under Emancipation. Can they be creative within their own as well as within the majority culture? Certainly there will be Jewish poets and writers, artists, musicians, scientists and scholars. If the pattern follows past experience, Jews will undoubtedly contribute more than may be expected from their ratio in the total population. But will they have enough energy of a cultural nature left to cultivate their own Jewish heritage? We can find no answer in history because history has had no precedence of real emancipation ...

Emancipation really had no chance to show its good or its bad effects until after World War II. Only in our own day have we had the opportunity to observe the effect of real freedom -- in this country and elsewhere. As a result, we have seen a tremendous rate of assimilation and simultaneously we have also witnessed certain elements of religious and cultural revival which pessimists had previously considered impossible.

What are our chances today for cultural creativity? It is of vital importance to realize that a drastic revision of our cultural patterns is absolutely necessary under the revolutionary pace of Emancipation. We just cannot continue completely along traditional lines.

We need a new program of Jewish cultural activity in our time. Precisely what form this should take has not yet been determined. There are many different answers stemming from many groups and movements -- which in itself is a sign of vitality. In this country we find constant struggle, even within Orthodoxy, Conservatism, Reconstructionism and Reform. Outside of these four religious movements, there have been numerous other attempts to come to grips with cultural problems. Such differences of opinion are vital.

When the American Jewish community begins to become conscious -- as it appears to be on the way of doing -- of its great obligations toward the whole structure of Jewish education, and when it concentrates on raising a generation in the direction of a new American Jewish type of cultural creativity, I for one would be willing to predict that two centuries from now, on the completion of five centuries of American Jewish life, we might have as flourishing an American Jewish culture as that of Spain's Golden Age.

SALO W. BARON

WHAT HAS AMERICAN JEWRY WROUGHT in the realm of the spirit that will merit remembrance in the years to come? What has it to offer today to its own youth or to weak and decimated Jewish communities to sustain them spiritually and culturally?

To the older generation, the image of cultural barrenness in American Jewry looms especially portentous because the assets of former years have disappeared. The rich and stimulating Yiddish milieu and Hebrew letters have languished in the wake of acculturation, while the Jewish home has been emptied of Jewish content. The American

Jewish masses are strangers to the Jewish heritage, ignorant of Jewish values, unconcerned with Jewish cultural efforts.

It has been asserted that the Jewish masses of former eras were likewise ignorant. This is no doubt true, if ignorance is equated with lack of learning. But unlike American Jews, the masses of the past respected Jewish learning, and they were not alienated from the Jewish heritage nor unconcerned with Jewish values.

Moreover, until our own age the masses had neither the means nor the leisure for education: the elementary needs of food, clothing and shelter absorbed all their energies. Today, American Jewry is more fortunately situated. Technological advances have reduced both the length and the exhausting toil of the work day. Leisure time is abundant and general (non-Jewish) educational opportunities plentiful. That these opportunities have not been neglected by American Jews is evidenced by the fact that 62 per cent of American Jewish youth of college age are enrolled in colleges and universities. It is doubtful if any Jewish community, that of present-day Israel included, ever attained a higher level of general education than that of American Jewry. America's Jews are far from an uneducated community, but they are illiterate in things Jewish ...

American Jewry has been stigmatized as a community preoccupied with little more than "campaign Judaism." This is, of course, an exaggeration for in the areas of philanthropy and social welfare, vision and scope have been manifested. But it is true that in Jewish education and culture the efforts of organization leadership have been puny and myopic.

This view that the weakness of the cultural component in American Jewish life is due at least in part to the world situation which has dictated the emphasis upon fund-raising is frequently overlooked. It has been argued with considerable force that the cause is inherent in the American environment. Learning and culture are neither felt needs in America nor primary factors determining status; wealth and success are, and political stature or professional recognition. Education is prized primarily as a means of achieving "success." The average person does not read serious matter which requires concentration. As a rule, even the schooled person, the college graduate, does not devote leisure time to study or reading. Entertainment is preferred and, although such instrumentalities abound, boredom often contrives strange means of "killing time." In such an intellectual climate, there is even less inclination for Jewish learning or culture. The need is less evident, the motivation weak, if present at all. Therefore, discouragement is rife among the small circles which are concerned with Jewish culture. Some have pronounced a sentence of doom upon American Jewry. They see no future for it other than disintegration and ultimate extinction.

This mood is understandable but hardly justified. American Jewry is a vital and generous community with good potentialities for the future. Those who condemn it because of its deficiencies betray their own impatience. They expect too much too soon ...

It was only in recent decades that American Jewry began to stir with new life. Many who had drifted away or were poised for flight from Jewishness were driven back into the fold by the menace of Nazism. Others were inspired by the rise of Israel. These spiritual refugees yearned for rootage and identification. Since genuine cultural expression was beyond their reach, they sought refuge in organizational activities. They enlisted en masse in the counter-attack on anti-Semitism, and when this menace subsided, they took on the struggle for equal rights. They joined in drives for funds and buildings. And they groped vaguely for some means of rendering Jewishness more meaningful to their children.

Today, the stream of Jewish spiritual and cultural life is shrunken and shallow, but it has not ceased to flow. The American Jewish community is not a cultural void.

There are Jewish institutions of learning -- rabbinical seminaries, a few Jewish colleges and universities and chairs of Jewish studies in general universities, academies of research and learned societies, libraries and museums. Hillel Foundations function throughout the country. Important books of Jewish interest are published by the Jewish Publication Society and by others. We have Jewish newspapers and periodicals, radio programs, lectures, forums, occasional music and dance recitals. Zealous groups devote themselves to the Hebrew language and to Yiddish. Synagogues and Jewish Community Centers provide recreational and some cultural activities for large numbers.

These cultural agencies must not be disdained. Nor should one disregard the spiritual and cultural ferment among American Jews. The flight from the synagogue, so evident a generation ago, has ceased, and the new generation is seeking anchorage in religious identification. That parents recognize the need of Jewish education for their children is witnessed by the 600,000 children who are enrolled in Jewish schools. The phenomenal growth of the day school confirms a desire for some depth in Jewish education. The concern of community leadership was recently indicated by the establishment of the National Foundation for Jewish Culture with the enthusiastic approval of the Council of Jewish Federations and Welfare Funds.

These stirrings of interest do not necessarily foreshadow a Jewish cultural renaissance in America. The unique ideas and institutions of a relatively small minority absorbed in the prevailing culture of a country require unstinted support and stimulation. This might be forthcoming if educational and cultural needs received much higher priority than now prevailing in the allocation of Jewish communal funds. The increasing concern of government with charitable and welfare work underscores the possibility for a shift of emphasis in Jewish communal services from the philanthropic to cultural. There is no firm evidence that Jewish leadership is ready for so drastic a change.

OSCAR I. JANOWSKY

THE JEWISH-AMERICAN PUBLIC is not only growing in number; it is also improving in quality. And a great audience always, sooner or later, brings forth a great culture, especially a literature, which is the queen of arts. It is a literature that stamps a culture, that best reflects its character. One can say, with much justification, that where there is no literature there is no culture. The next 100 years, I firmly believe (this is a matter of faith I know, but faith often is as valid as "scientific proof") will see a flowering of novels and short stories and poems and essays and plays that will rival in splendor the literary output of Eastern Europe at the turn of the century.

Jewish-American life is an unfailing source of material for the creative literary artist -- and this material has hardly been tapped ...

What will happen here is nothing less than another Jewish literary renaissance that will be a beacon to world Jewry, including Israel. Jewish culture never dies; it only changes its address. It began in what is now Israel, then moved to Babylonia, then to Egypt and Greece, then to Spain, then to Germany, then to Russia and Poland and Rumania, then (for a short while) to France and England, and now it is settled in the United States. It will also begin to flourish in Israel, which, after another few decades of storm and stress, will have produced enough "material" for fiction writers to recreate in revealing artistic forms.

CHARLES ANGOFF

THANKS TO THE SPUTNIK and all it implies, we are entering a period of vastly increased competition for brains. The natural sciences and the social sciences, the humanities, the arts will all more effectively seek to attract the best of our young people. There will be no standing still for Jewish culture in such a competitive atmosphere; we will either accept the challenge, and vigorously increase the attractions for scholars to enter fields of Jewish interest or we will lose our young people at an increased rate to other, more attractive, pursuits. The scholar and the researcher on their part are learning that the broad community and its needs must be more intimately and broadly involved in their work; their confidence is growing that the Jewish community, properly approached, will meet its responsibilities, even if (or perhaps particularly if) they are major challenges.

The old conflicts in American Jewish life are fading. Yiddishism versus Hebraism, Zionism versus anti-Zionism, "socialist" ideas versus "capitalist" ideas -- all these divisions in Jewish life that were once so sharp are almost meaningless as the once significant distinctions between Litvak and Galitzianer. Even the traditional Reform-Conservative-Orthodox division for the most part is beyond bitterness. Perhaps something has been lost in the process. The sharp conflicts grew out of passionate commitments to Jewish life, however varying the viewpoints might be. Controversy is not necessarily destructive of the creative spirit; blandness is.

Nevertheless, the way seems prepared for a unity that is founded on more than charity -- until recently the only basis on which all sections of American Jewry could unite. It is difficult to conceive a more appropriate direction for an extension of this unity than to the cultural field. Here is the wellspring of Jewish inspiration from which all groups must draw. For who is to teach the Jewish teacher -- or train the rabbi -- or provide the essential data on which the Jewish social worker or Jewish "civil servant" must draw -- if not the Jewish scholars and researchers and publishers and archivists?

One observer of the American scene (Abraham S. Halkin) despairing of any prospect of a vigorous Jewish cultural life, has written: "It is true as it ever was that only in an area in which the Jewish group is numerically the majority and culturally dominant, and no conscious or unconscious desire to become integrated in any other environment is at work, is there any prospect of genuine Jewish culture. Only in a society which assimilates to itself, instead of assimilating itself to something other than itself, can one entertain hopes of continuity and of a center that may be numbered with the Jewish centers of the past."

We do not believe the future need be so dismal. We believe that prospects of a dynamic cultural growth in America are vastly better than they were a generation ago, and that the most pressing immediate need is to forge a union between scholar and layman, between agency and community, to replace the false dichotomies that have grown up between them. Their joined insights and know-how can provide the basis for an American Jewish community of doers and thinkers -- a community that will take its place with Babylonia and Spain and destroyed Europe as creative centers of Jewish life in the Diaspora.

-- *National Jewish Cultural Services in America: Appraisals and Recommendations: Survey Report.*

WHAT IS NATURAL IN THE CONTEMPORARY AMERICAN JEWISH COMMUNITY is largely non-Jewish: the American language, American shopping habits, American city or suburban neighborhood culture. These come to us without the aid of consciously organized programs, special modes of celebration and long hours of instruction.

But whatever is Jewish in the culture of the Jewish community seems to require conscious pursuit and continuous programming under the auspices of one or more Jewish organizations. The dominant elements in our daily experience -- how we make our living, the kind of jokes we laugh at, the television programs we watch, the newspapers and magazines we read, the public school we attend, and our encounters in the shopping center, the street and the voting place are predominantly American and natural. Superimposed on or added to this culture -- as a kind of adjunct -- is the organizational Jewish culture which tries to accomplish, through organized planning and programming, what is natural in American culture.

We parcel out our Jewish culture to a number of organizations. Religion is "done" under the auspices of the synagogue. Fighting anti-Semitism is "done" under the auspices of various community relations groups, and recreation is "done" under the auspices of a Center or country club. The Jewish organizations provide the culture itself; their activities *are* the Jewish culture.

American Judaism might be mischievously but not incorrectly defined as the set of activities which takes place in the buildings and under the auspices of various Jewish organizations. We go to a building to practice Judaism, or we attend some public function to manifest Jewish culture. Presumably the organizations are supposed to effect a carry-over of culture to the home and the family. But we are primarily an organization-centered community, practicing its culture in and through organizations and rapidly transferring this culture away from the home, the street or local neighborhood, to the organization, its facilities, professionals and ideologies. No doubt this development cannot be helped, but its consequences and their effect on Jewish life cannot be ignored.

Among such consequences is the gradual sloughing off of many distinctive cultural traits of earlier natural Jewish communities. For one thing, Yiddish as a "second" or "first" language of American Jews is on its way out. If it hangs on, it is like a dispossessed tenant waiting for the sheriff to forcibly move him out into the street. It will not do to argue that there is more than a passing interest in Yiddish literature and language these days among intellectuals and some suburban Jews. The interest is in translations, and the fact that there are Yiddish language courses in some colleges only indicates that it is by now sufficiently petrified to be worthy of academic consideration. Hebrew has not replaced Yiddish, and I doubt that it ever will. Furthermore, the loss of Yiddish is symptomatic of comparable losses in the distinctive and peculiar habits, intonations, sounds, smells, stories, ironies and customs which clustered around the language. It indicates the extent of the breakdown of the natural culture. For example, is there a Jewish folk culture in America? Are the "Jewish types" or folk characters -- *schlemiels* and classic *luftmentshen* -- in America? The prototype of the American Jew is instead a nice clean-looking "white Protestant" kind of Jew, presumably sophisticated, efficient, and successful.

Another index of what is taking place can be noted in the neighborhood changes of the Jewish community. The older city neighborhoods had some kind of natural Jewish culture. There was what could be called a "Jewish street." Aside from pushcart vendors and *knishe* odors, whose passing we do not have to regret, there were Jewish book stores (places where one bought s'forim -- copies of the Bible, Mishnah, Talmud and the *Shulhan Arukh*, rather than the gaudy Hanukkah menorah and Bar Mitzvah present establishments of today), the sounds of Yiddish, and manifestations of genuine piety. By way of contrast, the contemporary neighborhood is Jewish usually by virtue of a large concentration of Jewish population and possession of vast Jewish organizational structures and paraphernalia staggering to the eye and the pocketbook. We live in rather "decent" neighborhoods (even those of us who have not succumbed to suburbia) where there is no peculiar language of the street, no unique neighborhood culture, and where Jewish foods come packaged and precooked. What is "Jewish" about the new

neighborhood is the organizational plant and activity, the pattern of meetings and drives, lectures, dances and fashion shows. In our daily living we dress, eat, talk and act like most other Americans.

HAROLD WEISBERG

DOES THE AMERICAN JEWISH COMMUNITY possess those traits and characteristics which, as we know from the experience of a dozen Diaspora communities over two thousand years, are indispensable for the growth of the kind of Jewish integration and the stamina that gave rise to the Babylonian Talmud, the Hebrew literature in Spain, the Eastern European culture of Hasidism, the Gaon of Vilna, Peretz, Mendele and Sholom Aleichem, and Bialik, Ahad Ha-am and the galaxy of the writers of the modern Hebrew renaissance? Is the situation of the American Jewish community such that it provides *reasonable* grounds for the expectation that in due time American Jewry will create a Jewish culture of its own, which will form another link in the golden chain of creative Jewish eternity? ...

All "Jewish centers of gravity" of the past were self-contained. Jews lived *in* Babylonia, but although they flourished there for almost a thousand years they never became integrated into the Babylonian, or later the Persian, fabric to the extent where they were actually *of* the woof and warp of the country's spiritual pattern. In point of fact, even politically the Babylonian Jewish community was not integrated with the rest of the population. They always remained "strangers in a land not theirs" ...

They were in Babylonia but never *of* Babylonia and so they created a Jewish cultural center.

It was the same in all other Jewish cultural centers. Everywhere the Jews lived in the respective country of their exile, but were not of it ...

American Jews are proud of being fully and unconditionally part *of* America. They support "cultural pluralism," which makes it possible for the cultures of the minority groups to contribute their distinctive notes to the great American symphony. They side with those who stress that "another language" in *addition* to English, and "another culture" in addition to our common and shared American culture, bring personal enrichment while guarding the American cultural climate against provincialism.

The theory of "cultural pluralism" is sound, but well-reasoned theories do not always conform with the unpredictable realities of life. Notwithstanding the tacit acceptance of "cultural pluralism" American culture is such a jealous mistress that she will not tolerate any claims by another culture upon those under her sway. Moreover, American culture is so bewitchingly attractive that she need not even fight the would-be rivals put into the field by "cultural pluralism." She conquers and holds sway without effort.

The thesis of the possibility of "creative Jewish survival" in America is predicated on the *uncritical* acceptance of the universal validity of the principle of "cultural pluralism." But the histories of *all* cultural minorities on American soil prove that "dual cultural loyalties" persist only in the first generation of the immigrants for whom the American culture and the English language are an *acquired* culture and an *acquired* language learned in adulthood. For the second generation, born in America and trained in American schools, the American culture and the English language are the natural cultural habitat, whose bonds are so strong that a "minority culture" and a "second language" have simply no chance of co-existence.

The progressive attenuation of Jewishness and all areas of Jewish expression in this country over the past twenty-five years, during which the American-born group has increasingly taken over, proves conclusively that the chances for "creative Jewish survival" in America are nil. If *intelligent* Jewish identification, as distinguished from community relations and charitable identification, is at such a low ebb already now when but one generation has passed since the height of the immigration from Eastern Europe what hopes dare we entertain for *sound* Jewishness and *adequate* Jewish literacy in the future?

Unlike the Jews of Babylonia, Moslem Spain, Eastern Europe and some other creative centers of Jewish gravity, American Jews do not wish to be apart and separate from their fellow Americans. The Jews of all previous creative centers of Jewish gravity were mindful of the fact that they must guard their Jewish separateness in order to survive ...

There is, then, no resemblance at all between American Jewry and the "centers of Jewish gravity" of the past. But there is a close resemblance between American Jewry and Alexandrian Jewry, of two thousand years ago, and German Jewry of the post-Mendelssohnian period.

Like American Jewry, which is not merely *in* America but fully a part *of* America, Alexandrian Jewry and German Jewry were unreservedly integrated with their respective majority groups and their cultures. *They had relinquished their own language*, even as American Jewry has. The bulk of Alexandrian Jews read the Bible, if they read it at all, in Greek -- even as the German Jews read it in German, and American Jews read it in English, at best. Jewish scholarship in Alexandria, exemplified by Philo, was couched in the Greek language and had as its principal objective apologetic motives. The same was true of the German *Wissenschaft des Judentums*, whose medium was the German language and which aimed at demonstrating that Jewish scholarship, properly presented, can hold its own in the company of other humanistic disciplines ...

Students of Jewish demography know that if not for a constant influx from Eastern Europe, German Jewry would have become extinct long before the Nazis took over. Intermarriage and apostasy took a frightful toll of German Jewry in the post-Mendelssohnian century and a half. To be sure, there was a remarkable efflorescence of Jewish scholarship of the modern scientific orientation but, like the analogous efforts of American Jewish scholars, the works of the *Wissenschaft des Judentums* were meant for specialists. The vast majority of German Jews felt bound to the Jewish community by a tenuous religious identification -- the three days-a-year attendance at synagogue -- by charitable endeavors, and of course, by the fight against anti-Semitism ...

Everything points to it that American Jewry will write a modern version of the Alexandrian Jewish chapter and add another page to the German chapter, as far as loss of Jewishness is concerned.

America is *not* Babylonia! American Jewry will not be able to survive creatively now that Jewish reinforcement from other parts can no longer be expected. Even "the bridge between American Jewry and Israel," should it *ever* be constructed, will not be able to turn New York into another Sura and Chicago into another Pumbeditha.

American Jewry is American -- American through and through. Babylonian Jewry was never Babylonian. This is the difference -- and this difference will determine the future of American Jewry.

TRUDE WEISS-ROSMARIN

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. What are the conditions that make difficult the evolvement of a rich Jewish cultural life in America?

2. What are the signs of a resurgence of Jewish culture in America?

3. Can Jews make creative contributions to American culture and simultaneously to Jewish culture?

4. What steps need to be taken by the leadership of the American Jewish community to assure the development of Jewish culture?

5. Which are the major Jewish agencies devoted to the furtherance of Jewish culture in America?

6. What effect will the State of Israel have on American Jewish culture?

7. Does your home reflect Jewish culture? What Jewish books and Jewish art do you own?

8. What are the titles and authors of Jewish books that you have read during the past month or year? What effect, if any, did they have on you?

9. What, if any, are the Jewish values in the books by such prominent Jewish writers as Philip Roth and Saul Bellow?

10. How can the growth of American Jewish literature, art, music and drama be stimulated?

11. Some literary critics maintain that all creative writers should write frankly and honestly from their personel experiences. Some Jewish leaders feel that Jewish writers when writing for the general community have a prior responsibility to the Jewish community and should not reflect adversely on it? Do you have an opinion on this issue?

12. Is there distinctive American Jewish music?

13. What is the future of the Yiddish language in America?

14. Should Hebrew become a second language of a significant number of American Jews?

15. What is Jewish art? Is there an American variety?

DEVICES FOR MOTIVATING DISCUSSION

1. Arrange a small exhibit of some Jewish fiction and non-fiction books by American writers; paintings, prints and albums by American Jewish artists; and recordings of Jewish music.

2. Plan a group visit to a Jewish library, a Jewish museum or an art gallery which has an exhibition of Jewish paintings.

3. List on a blackboard the names of American Jewish authors of books of fiction and non-fiction and ask the group to give the titles of books they wrote. Then ask them to indicate which of these books they read.

4. Write across the top of a blackboard "Factors Which Affect American Jewish Cultural Creativity" and make two columns -- one headed "Positive" and the other, "Negative." Brainstorm the group by calling for ideas that are then listed in the appropriate columns. Everyone should be encouraged to participate by offering succinctly either positive or negative factors, even if they may be far-fetched, to stimulate group thinking. When this process has been completed, the group proceeds to select the most vital factors and to discuss them.

5. Select a Jewish short story written by an American and read it to the group. Discussion can then be centered on what makes it Jewish.

6. Arrange for a theater party to a Jewish play. Later the group can discuss the elements which make the play Jewish.

7. Play a selection of recordings of Jewish music and discuss the Jewish character of the music.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

"The Cultural Scene" (Hebrew Letters by Eisig Silberschlag, Yiddish Literature by Hasye Cooperman, Jewish Awareness in American Literature, by Marie Syrkin, Art and the American Jew, by Alfred Werner, Music and the Jew, by Judith K. Eisenstein), pp. 173-251, *The American Jew*, ed. by Oscar I. Janowsky.

Edidin, *Jewish Community Life*, pp. 81-99.

Major Issues Facing Jewish Communities.

Ribalow, Harold U., "American Jewish Writers and Their Judaism," pp. 410-426, *Jews in the Modern World*, ed. by Jacob Freid.

Ribalow, Harold, ed., *Mid-Century.*

Steinbach, Alan, ed., *Jewish Book Annual.* Latest issue.

THE UNITY OF THE AMERICAN JEWISH COMMUNITY

Selections by Abraham G. Duker, Morris B. Abram, John Slawson, Jakob J. Petuchowski, Philip M. Klutznick and Isidor Chein.

VARIOUS PROPOSALS HAVE BEEN MADE for a unified roof organization. The Conservative rabbinate has proposed an American Jewish Assembly. Suggestions have been made to transform the Council of Jewish Federations and Welfare Funds into a roof organization by expanding its functions. Perhaps the most far-reaching plan has been advanced by Mordecai M. Kaplan, who favors a central organization based on "organic communities," or democratic community councils. But the latter vary in constituency, leadership and democratic structure.

The opponents of a unified representative agency argue that historically such bodies have generally been imposed from above. They assert that such coordination would constitute "a state within the state"; that it might have been suitable for Eastern Europe but is contrary to the ideal of "voluntarism" and, therefore, un-American; that it would breed an uncontrollable bureaucracy and stifle free expression. Finally, organic unity has been dismissed as unattainable, and it has been urged that voluntary coalitions, though weak and unstable, are the most that can be achieved.

Unable to fashion an effective roof organization, American Jewish leadership has resorted to ad hoc agencies for consultation on overseas problems. Arab agitation against Israel and Jewry, and its support by the Soviet Union, prompted the rise in 1954 of the informal Conference of Presidents of Major Jewish Organizations. This body, comprising the heads of seventeen Jewish national organizations, has functioned through national and regional meetings. It has spoken for American Jewry before agencies of the American government. But it is a voluntary conference, activated during emergencies, and while it includes the major organizations, the American Jewish Committee stands aloof.

Occasionally, special conferences of Jewish organizations are called to meet special emergencies. A recent example was the conference on Soviet Jewry held in April 1964, with the participation of some 24 national organizations, including the American Jewish Committee. Finally, several major American Jewish organizations cooperate with similar bodies of the Western world on problems of international import. But here, too, there is no unity. The American Jewish Congress, B'nai B'rith and the Jewish Labor Committee are members of the World Conference of Jewish Organizations (COJO), which was formed in 1956, whereas the American Jewish Committee cooperated until 1964 with a rival organization known as the Consultative Council of Jewish Organizations (CCJO). The American Jewish Congress is also a constituent of the World Jewish Congress.

Thus, for nearly a half century, individuals and groups have sought repeatedly to coordinate the efforts of the numerous agencies of the American Jewish community and to fashion a roof organization that could speak in its name. To a considerable degree, coordination has been achieved in fund-raising. Within functional areas in welfare and along "denominational" lines in religion and education, progress has also been made. But overall unity has thus far proved unattainable. This objective remains on the agenda of American Jewry as an item of high priority.

ABRAHAM G. DUKER

THE OLD ISSUE OF A SINGLE, "UNIFIED VOICE" to speak for all the Jews in the United States, and indeed of all the world, has again been revived here and abroad.

The American Jewish Committee, particularly, has been subjected to sharp criticism in some public forums by certain organizational leaders for allegedly "acting on its own" in its domestic and overseas programs.

These charges and proposals clearly herald a renewed campaign to organize a single body which would speak and act in behalf of Jews the world over. This campaign, in our judgment, runs counter to certain fundamental concepts underlying our responsibilities as Americans and as Jews.

It should be unnecessary, at this point in time, to emphasize anew that Jews in the United States, as in other countries, while sharing a common bond of religion and tradition, differ on social, economic and political issues, both domestic and international. It is no service to the goal of Jewish security and dignity, in the United States or in other countries, to attempt to impose a so-called "unified voice" on this diversity of outlook and interest. And indeed this so-called "one voice" could result in disservice to Jewry, especially if the one organization or its leader should act unwisely in the name of the entire Jewish community.

No single organization can presume to represent all the Jews of the U.S., let alone all the Jews of the world. Any organization which claims such representation, however composed and however democratic its expressed intent, deludes itself and misleads those to whom such claims are addressed.

The American Jewish Committee, a voluntary organization of American Jews, purports to speak for none but its own constituency. Its policies and programs, however, have been developed over six decades of extensive experience and cooperative effort with Jews throughout the world on vital issues that affect the destiny and human rights of Jews and others whose freedoms, in different times and places, have been threatened or curtailed ...

In the historic tradition of this country's voluntary organizations, we have cooperated closely on specific projects with other Jewish groups -- and with non-Jewish groups as well -- in the effective pursuit of common goals. Examples of such cooperative efforts include, among others, the Conference on Jewish Material Claims Against Germany, the American Jewish Conference on Soviet Jewry, efforts to liberalize U.S. immigration laws ...

However, the American Jewish Committee has always opposed, and will continue to oppose, any move to establish an "all-purpose" umbrella organization designed to speak with "one voice" for all Jews in the United States or throughout the world. We view such moves, attempted time and again in the past, as ill-advised or ill-disguised efforts at power aggrandizement.

In this era of the ecumenical climate when, more than at any previous period in our history, people are communicating with each other in a free exchange of ideas in which truth is nourished by diversity of views, it would be unfortunate, indeed, to turn back the clock and stifle such diversity in the name of "a single voice" for all Jewry.

MORRIS B. ABRAM and JOHN SLAWSON

THERE IS, AS KOHELETH TELLS US, "a time to throw away stones, and a time to gather stones." There are times when a "united Jewish front" may serve the best interests of Judaism. But there are also -- and there always have been -- times when it is essential for the "faithful remnant" to realize the fact of its own existence. Ours may well be such a time -- both for the sake of inner strength, and for the sake

of working together with our counterparts in other religious communions. It is not with pride and joy that we come to such a realization, for it is, in a way, an admission of Judaism's failure on the American scene -- a failure indicated by the heavy inroads which secularism has made into our ranks. But, in the long run, nothing will be gained by turning a blind eye to that failure. Jewish secularism is definitely on the march in America. But it is "Jewish" only in an ethnic and (whatever that may mean) in a cultural sense. Basically, secularism is secularism; and it draws its adherents from all kinds of background, Protestant, Catholic, Jewish and agnostic. But just as the secularist of Catholic antecedents does not represent Catholicism, so the secularist of Jewish origin does not represent Judaism.

JAKOB J. PETUCHOWSKI

THERE IS A SURE WAY TO SET OFF EXPLOSIVE OPINIONS in Jewish life. Just ask: "When will American Jewry be united? Why can't the community end its anarchy and chaos and put its house in order?"

Here is an issue that never falters, never retreats into obscurity, never flags. It is a constant, evergreen, durable as is tradition itself.

It *is* a tradition. American Jews have been sounding a tocsin for unity ever since enough of them were settled on these shores and found an abundance of things to disagree on.

Everybody is for unity. What goal is more righteous or obvious in Jewish life? We are enraptured of unity's virtues (if frustrated by its elusiveness). So much so that we stand ready to argue and persuade, to bludgeon and, finally, forcibly vote to have the other fellow accept our concept and discipline of unity.

It has since become an inevitable paradox that Jewish polemics are noisiest and at their most passionate and even violent when the subject is "unity" in Jewish affairs.

Yet the theme of unity persists. There is no sturdier topic for convention resolutions or impassioned letters to editors of the English-Jewish press. In the more than thirty-year span of my own adult activities I have heard -- and occasionally shared -- this dismay at what the penetrating Rabbi Milton Steinberg called "the howling topsy-turvydom" of Jewish life.

True, we Jews live in "overorganized confusion." We have fathered some three hundred national organizations, many of them "national" fully as far West as Hoboken, New Jersey. We have produced an even greater number of regional and local community councils and welfare funds, and an uncounted progeny of Jewish social clubs, communal services, burial societies, *landsmanshaften*, synagogue centers, welfare agencies, professional groups, and bowling leagues -- enough to bewilder the most intrepid statistician. A complete census of independent Jewish causes, social and communal, religious and secular, local and national, would be a monumental exercise in statistical analysis. All to prove that there is a Jewish organization to satisfy every point of view and a plethora of views testifying to the historic stiff-necked independence of the Jewish character.

Meanwhile, the care and feeding of this brawling progeny is not without its burdens. The voice of the total community can become lost in the babel of a thousand tongues.

As a young man on the periphery of Jewish affairs I was captivated by the image

of an orderly unified community. A disciplined and democratized tidiness was, it seemed to me, the key to releasing Jewish life from confusions, competitions, and overlappings ...

Experience has taught me a stubborn, inescapable truth about unity. It cannot be *voted* into existence.

I have not lost my youthful trust in the virtues of coordination, of orderlimess, and even of measured degrees of unity in Jewish affairs.

I have changed my approach to them and my judgment as to their values, measured by their costs.

Several times in my lifetime American Jewry was afflicted with wide-ranging strife, all in the name of unity. More than once each contesting side crowed that it had won the battle. The fact is that these struggles inevitably are without a victor. There is only a loser -- the community itself.

The history of the pressures for unity in American Jewry shows a consistent course. There is an emergency to trigger the demand for unity. The emergency subsides; the effort collapses. This is history. We fail to recognize that American Jewry, steeped in its environmental freedoms, can only cooperate voluntarily and through means appropriate to its American milieu.

The fact that an emancipated Jewish community responds to discipline only in moments of emergency perhaps marks its unpreparedness for emergency. But if this is true it is a fault typically American.

It is characteristic of democracy, with its varieties and its basic voluntarism, to appear immobilized. We have been consistently unprepared for wars and economic depressions. But just as consistently we have been equal to them, although in the process we have learned that the cost of the free society comes high. What is more natural than for the American Jewish community to behave as America itself does? To pay as heavy a price for its fluidity and for the noisy cacophony of its many voices? And to experience the same ultimate triumphs?

There still lingers, here and there, the once more popular notion that we can, by our own free will, fit the shape of our community's pre-bred democracy into the mold of the Old World *kehilla*. This sentiment is blind to the fact that the East European *kehilla* was an outgrowth of gentile oppressions and of the civic -- and legal -- inferiority of Jews. The *kehilla* was an official Jewish acceptance of the reality of a ghetto enclave, physically and psychologically. In most cases it was endowed by the state with legal powers. And without these coercive powers, majority rule in a free society is inoperative.

The totality of all freedom is measured by its self-imposed limitations. The greater the freedom the greater the dissidence. We cannot have the one without the other. A Jewish community that attempts to strengthen its identity by the forcible imposition of majority rule can't beat down this principle. Not without a policeman's club -- that it hasn't got. And never will have so long as the American concept of freedom endures.

PHILIP M. KLUTZNICK

IT IS HOPELESS TO ATTEMPT TO eliminate the diversification of Jewish life; and we should be happy that this is so. Cultural pluralism within the Jewish community

has the same virtues as in the community at large. Cultural pluralism is a much more affirmative doctrine than the cultural democracy often confused with it. Cultural democracy merely maintains the *right* of people to be different. Cultural pluralists believe it is *good* for people to be different. In difference, given suitable conditions of interaction, there is a potential of mutual enrichment and a stimulus to progress compatible with one's own growth needs. But there is actually also a desirable conservative influence in familiarity with alternatives to one's own modes of adaptation: the fact that there is someone around who is pulling in a different direction may help to keep one from moving too rapidly or too strongly in one's own.

The diversification of Jewish life, then, is not a suitable target. This still leaves us with the fractionization of the Jewish community as a factor we might attempt to do something about. The latter poses a much more serious threat to the formation of a meaningful Jewish self-image than does the former ...

Much more important a criterion than similarity is what Lewin calls the "interdependence of fate" -- the fact that the destinies of even diversified Jews are so often and so intimately bound together, that what happens to one Jew has consequence for what happens to other Jews, and what one Jew does may have reverberation on the lives of other Jews. Lewin concludes that if Jews can be helped to perceive this fact much of the confusion over Jewish identity would be eliminated.

According to this analysis of Lewin's, the mere fact of Jewish diversification is not necessarily a barrier to the formation of a meaningful Jewish self-image, as long as we can perceive the unity in the diversity. Lewin is undoubtedly right in pointing to the "interdependence of fate" as a major aspect of this unity. The trouble arises because it is so very difficult to perceive the underlying unity when one is confronted with so many evidences, not of dissimilarity, but of disunity.

The implications are clear. If we want to help our children develop a meaningful Jewish identity, we must learn, even at the cost of some personal sacrifice of privilege and autonomy and of running some risks that we may not be happy about, to bury our rivalries, to live together, and even to assume responsibilities for one another while accepting our differences. Only in this way can the unity in our diversity become manifest -- and only in this way can it acquire positive significance beyond the present essentially negative common denominators of ancient historical origin and interdependence of fate.

Let us assume, for instance, that the Reform Jew and the Orthodox Jew realize that there is relatively little they can do about erasing the differences between them. Then, if only because they recognize the interdependence of their fates, each should recognize that he has a stake in the other. This means, among other things, that the Reform Jew has the responsibility of helping the Orthodox Jew to provide the best possible education for his child that is consistent with the premises of Orthodoxy, and the Orthodox Jew has the reciprocal responsibility to the Reform Jew and *his* child. The children in each case should know that *all* Jewry has accepted responsibility for, and is vitally interested in, their respective educations.

Does this seem visionary? Perhaps, but only to the extent that each distinctive element of Jewry, unconvinced of the necessity of building on the unity in the diversity, believes it can pursue its own existence as though the others did not exist. Unless a different state of affairs comes about, one of the major hazards to Jewish psychological adjustment will continue with us.

ISIDOR CHEIN

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. What is meant by "the unity of the American Jewish community"?

2. Do you consider the state of the American Jewish community as "organized chaos"? If yes, why?

3. Is it sufficient that there is unity among most Jewish organizations in times of crisis and emergency?

4. What are the common values shared by most American Jews, despite the diversity of organization?

5. What are some of the issues which further divisiveness in the organizational structure of American Jewry?

6. Is there any American Jewish organization which can act as the spokesman of American Jewry on all or some issues? In what way can the organization develop such a function?

7. What are the possibilities of achieving one umbrella organization of American Jewry?

8. In which areas (education, synagogue, philanthropy, anti-defamation work, etc.) of Jewish life is there a substantial united front? Has this limited unity demonstrated its usefulness to American Jewry?

9. Is it possible to recreate the East European *kehillah* on the American scene?

10. Do you believe that local Jewish agencies, i.e. the Jewish Community Center, the federation and the synagogues, and the national organizations provide sufficient opportunity for participating on the part of interested Jews in the formation of policies?

DEVICES FOR MOTIVATING DISCUSSION

1. List on a blackboard the initials of major Jewish organizations, for example, CJFWF (Council of Jewish Federations and Welfare Funds). UJA (United Jewish Appeal), JDC (Joint Distribution Committee), JWB (National Jewish Welfare Board), SCA (Synagogue Council of America), RAA (Rabbinical Assembly of America), AJC (American Jewish Committee and the American Jewish Congress). Ask the members to identify each one and then to select the unbrella organizations among them.

2. Role-play a meeting of representatives of major Jewish organizations planning a conference on the plight of Soviet Jewry or discussing a united front on church and state relations.

3. Arrange a debate on the topic "Should all national Jewish organizations join in one coordinating body as the united spokesman of American Jewry with power to act by majority rule?"

4. Show the color filmstrip "The Jews in America," which highlights the growth of religious, social and communal activities. Available from the Jewish Education Committee of New York.

5. Role-play a meeting of a local bureau of Jewish education meeting in which representatives of all Jewish groups have been assembled to discuss the establishment of a unified Jewish education system for the community.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Duker, Abraham G., "The Problems of Coordination and Unity," pp. 323-338, *The American Jew*, ed. by Oscar I. Janowsky.

Eisenstein, Ira, and Shapiro, Judah J., "Can the American Jewish Community Be United?", pp. 162-188, *Ten Vital Jewish Issues*, ed. by William Berkowitz.

Gordis, Robert, *Judaism for the Modern Age*, pp. 49-68.

Klutznick, Philip M., *No Easy Answers*, pp. 27-50.

Kohs, Samuel C., "The Jewish Community," pp. 1267-1324, *The Jews*, ed. by Louis Finkelstein.

Richards, Bernard G., "Organizing American Jewry," pp. 482-508, *Jews in the Modern World*, ed. by Jacob Freid.

Sherman, C. Bezalel, *The Jew Within American Society*, pp. 79-83.

UNITED JEWISH GIVING: PROBLEMS AND PROSPECTS

Selections by Hyman Safran, Donald B. Hurwitz, Maurice B. Hexter, Marshall Sklare, Judah J. Shapiro and Philip M. Klutznick.

IF OUR FEDERATION EXPERIENCE HAS TAUGHT US ANYTHING, it has helped us to be realists. We have pragmatically related our structures and services to the reality of the way people live, to the kind of people we are. We have become the most affluent and most secure Jewish community in history, the most tolerated and accepted. And yet our Judaism is at the same time threatened by that very security. It is certainly not realistic to seek a cure by reverting to poverty and to the ghetto. We do not shape the future merely by establishing its continuity with the past. We add to our foundation, building according to modern specifications in a practical manner.

The Federation and Welfare Fund idea is one of our successful achievements. The concept of our doing together -- as a community -- those things which can best be done together; the conviction of an organized, balanced Jewish community concerned equally with relief and enrichment, with physical and spiritual survival, with the *quality* of life as well as life itself -- this heritage which our own generation has affirmed will be continued after us.

Among the ideas that we might stress for ourselves and for our new emerging leadership is the change which has occurred in the status of both the *contributor* and the *beneficiary* of our federated fund raising. In the by-gone days of philanthropy Mr. Smith made a gift to Mr. Jones for the benefit of Mr. Brown. By now we have eliminated the third party in our philanthropy. Today we ourselves are the direct beneficiaries of our own giving. All of us and our families *may* be and, at any time, probably *are* the clients, members or patients of one or more of our member agencies.

True, our campaign giving still helps individuals in need. Beyond this, however, with each gift we make we are figuratively adding binding mortar and hardened bricks to our communal structure, to strengthen the foundations of Jewish living. And again, we and our children will benefit directly from this strengthened community in which we reside.

Some of us have been doing some hard thinking about how inclusive Federation ought to be and the scope of its responsibility. Each community will probably find a somewhat different answer for itself. There are those who insist that Federation should actively embrace the totality of Jewish interests. Others feel that even a central community organization can not pretend to be all things to all people.

Our growing homogeneity, within which we simultaneously develop more and more interests in common, will provide us opportunities for many additional group activities. We shall perform many of these either together in Federation, or they will be done apart from us. Knowledgeable, aggressive Federation leaders, with fingers on the pulse of their communities, have to shake off the inertia and conservatism which prevails naturally in organizational life. We, the leaders of our Federations, take the initiative in deciding which things should be done communally and which should be left for independent sponsors. To be frozen in our views by mere inertia serves only to extend an invitation to others to proceed on their own, and possibly at the expense of the communal outlook. Flexibility, however, allows us to respect the place of special interest groups without stifling their right to separatism. Federation's responsibility remains, as always, to continue to build our *own* brand -- a *higher* brand -- of loyalty; that of communal, more central, orientation. To the extent we succeed in this, we can be confident of our ability to cope with separate organizational loyalties.

This leads me to comment on the so-called "fund-raising plateau." It is my impression that this is an illusion. We must take into account our local capital campaigns, our fast growing endowment funds and other sources of income which are accruing in our portfolios. When we round out this picture with the bald fact that every year some of our communities also do substantially better in their welfare fund drives, we would then have to ask ourselves what the word "plateau" is supposed to mean. I am afraid that if we try to draw a direct cause-and-effect line between this plateau and the independent appeals situation or the question of Federation's lack of inclusiveness, we would merely be grasping for easy answers.

Certainly it is possible that some independent appeals do make dents in our welfare funds. The approach to this problem, it seems to me, ought to begin with *our* decision as to which appeals properly belong in our central campaigns. After doing this, Federation's initiative and our normal techniques can begin to correct any real difficulties.

I have a conviction that we have not penetrated our communities to the maximum. The independent appeal is easier to understand and will always have glamour for some people. As we develop more services or improve what we have, and go about our business with conviction, we *will* be able to raise more funds -- *much more funds*. My answer to this plateau or campaign stabilization is that we must revive our primary commitment to the central fund idea. We have no right to assume that this concept renews itself automatically. It does have to be nurtured. Even for the most experienced among us, it is still too sophisticated an idea to be taken for granted.

If we understand the real significance of the central campaign, we will remember what Sidney Rabb told this Assembly three years ago. "Giving is not enough. Giving enough is not enough. The Jewish way of life is participation in the affairs of the community, with all our hearts, all our resources, and all our intelligence." Our welfare funds are *more* than charity. They are a measure of meaningful participation in the affairs of our Jewish community.

If we really mean to keep Federation flexible and attract the next generation to us, we have to make it possible for them to participate with us in a meaningful way. The lines of communication between us and them have to be open. I mean for them literally to be involved in our policy-making boards so that we can learn from them as well as have them learn from us. Historically, Federation has been the platform on which members of the various religious denominations have met and where the secular and religious segments of the Jewish community have joined. We must now consciously provide the meeting place, as well, for two -- and even three -- generations ...

Our community agencies have a key role in this job. Our Centers, camps, hospitals, family agencies, each and every one, must be used to maintain our identity and strengthen our Jewish ties. We expect the next generation to modify, expand and alter these existing communal services. We hope they will leave intact the fundamental and prime purposes of the institutions: to meet needs that exist among Jews and for Jews.

Jewish values remain relatively fixed and constant. As Jews we feel the importance of creative Jewish living. We accept the need to maintain our religious and cultural integrity. We are anxious to make our contribution to American democracy. We take for granted an obligation to our fellow Jews and our fellow man.

What we want to bring about is an amalgamation of the concepts of mitzvah and Torah. Mitzvot are the good deeds or the philanthropies we perform; Torah is our Jewish awareness, education and conscious identification. Joining the two together in Federation makes for a healthy Jewish community ...

Federation is the communal instrument which combines the "know-why" with the "know-how"; the mitzvah with the Torah; the practicing with the understanding. In this sense Federation is the instrument for the living application of our age-old values and noble tradition. We must learn to use it to strengthen Jewish identification and assure Jewish survival. This is the challenge of our time.

HYMAN SAFRAN

OUR FEDERAL GOVERNMENT HAS LONG SINCE ESTABLISHED a cherished tradition, encouraging support for private agencies by means of tax exemptions and grants-in-aid. This is basic in the preservation of the private-public fabric of American community service, but it cannot be taken for granted and must be protected by constant vigilance. There are too many signs of subtle and direct attack for the luxury of relaxed comfort. Welfare Funds and United Funds enable individuals to help others in the light of the principles of Maimonides set down centuries ago, but still shining brightly.

There must be even greater coordination than exists today in and between all fields of service, and certainly between government and private agencies. The Jewish community has increasingly developed its health and welfare programs on a non-sectarian basis largely because of the use of government funds, but also largely because of the changing composition of our communities, Jewish and general, and the accompanying changes in attitudes. Certainly the next few years will demand great preoccupation with the meaning of these trends, with the influence of public funds, with the relationship of Jewish agencies to the total community and with our own planning for services in the future. The massive problems of our society demand massive cooperation on all fronts, and the Jewish people, no matter how involved they may be with their internal affairs, must participate in the total effort to build a better and more enriched civilization ...

It is urgent that there be an intensive look at the relationship between Federation and its member agencies. The word autonomy is important in these relationships, but must be carefully interpreted and mutually understood. The parallel between a federal government and its states, and a Federation and its agencies, has often been drawn and there is much in this comparison to merit our most thoughtful consideration. Autonomy does not mean complete independence in a federal setup. There are certain policies and strengths affecting the total welfare and security which must rest with the central body. An ideal state of affairs is very difficult to achieve because of the traditions in any given community, the intense interest of agency partisans as well as Federation partisans, and many other factors.

However, with dollars scarce and becoming scarcer in relationship to need; with overall health and welfare planning more expert and more experienced; with public-private relationship more complex and involving the possibility of almost revolutionary changes in our agency programs and services, the role of a Federation and its agencies must be thoroughly reviewed with a fresh approach. The agencies and Federation must re-evaluate their roles, their responsibilities, their leadership and their future ...

One of the persistent problems of organized community life is the difficulty of making necessary changes in agency services and relationships, because of the natural inertia and resistance to change. Communities must concentrate more on service than on structure, on activity than on autonomy. The burden of sharpening definitions and crystallizing new relationships to cope with the rapidly changing needs of our accelerated pace of life must be shared by the Federation and the agencies with a

willingness to penetrate the walls of tradition and move into open spaces of the future.

An interesting paradox is presented by those who argue that a strong Federation is necessary, but who draw the line when that strength bumps up against the autonomy of a particular agency. A Federation cannot be a source of financial support exclusively and hope to carry out its responsibilities in today's society. The functions of planning, coordination and setting overall policy are equally essential ones. A "strong" Federation cannot exist in theory only, but must involve such concrete elements as ownership of property, major capital holdings, and many policy determinations, although the greatest source of strength is always philosophical agreement.

DONALD B. HURWITZ

I BELIEVE THERE WON'T BE MUCH DISPUTE with my prediction that certainly the Jewish welfare funds will continue to grow, and that the Jewish federations will not be displaced by community chests. More and more, as I read the times, Jewish philanthropic institutions are looking for more and more of their support from Jewish sources rather than to the community chest. I do not know why it should be so unpalatable to say and to hear that somehow or other Jews give more to Jewish causes than to general causes. The differential propensity is not due completely to better organized campaigns. It's in our blood. And it is constructive.

I believe that inescapably there will be more planning rather than less by the central communal agencies. We may need another 1929 to bring this about. I hope not but at any rate I definitely believe communal planning is on the march and that we are just seeing the vague beginnings of it, dynamic and productive as those beginnings have been over the past generation. In the *smaller* cities I believe the role of the community councils will increase.

I see a continuing role for the Council of Jewish Federations and Welfare Funds and I believe, with the passage of time, that organization will pay more attention to our local scene than it has in the decade and a half just passed in which, understandably, a good deal of attention was paid to overseas needs geared up to campaign goals. Its platform will not be used to proclaim the primacy of overseas needs or indeed for any other need.

MAURICE B. HEXTER

JEWISH PHILANTHROPIC ACTIVITY has also succeeded in impressing the Jews themselves: of the many Jewish tributes to Jewish generosity Harry L. Lurie's *A Heritage Affirmed: The Jewish Federation Movement in America* is the most recent and among the most ardent. The implication of Lurie's title is clear: however far American Jews have strayed from Jewish tradition, however much they may be criticized for irreverence and outright secularism, they have still punctiliously observed one crucial religious commandment -- the *mitzvah of tzedakah*, or charity -- whose force in the Jewish tradition is so great that support of the indigent is defined by the tradition as including the wherewithal for those being supported to observe this *mitzvah* themselves.

The federations described in Lurie's book now exist in all American cities where Jews live in any significant numbers. Each federation raises and allocates funds for local, national, and overseas beneficiaries. Called by a variety of names, the federations also vary in their functions according to the size of the local Jewish

population, the particular evolution of the Jewish community, and the structure of the general community. In small cities federations may themselves operate social services. In larger cities they generally serve only as fund-raising, coordinating, and community-planning agencies -- each local beneficiary having its own separate board and professional staff. In the large communities the range of services the federations subsidize and coordinate may be wide indeed: care for children who are orphaned, delinquent or maladjusted; recreational facilities like Y's, day camps, and country camps; Jewish education; psychiatric casework for problem families; employment and vocational guidance agencies; general and specialized hospitals; homes for the aged; and Jewish community relations.

Originally the federations were founded to raise funds for local Jewish institutions; at a later period "welfare funds" were established to help finance agencies that assisted Jews abroad and, to a much lesser extent, the national Jewish agencies. In recent decades amalgamations have led to the creation of one central organization in each city which raises funds for local, national, and overseas needs. The single exception is in New York City where the Federation of Jewish Philanthropies of New York raises funds for local needs, and the United Jewish Appeal of Greater New York -- an entirely separate group -- runs an annual campaign for overseas agencies and for a small list of national ones. The name of the organization which Lurie headed until his retirement -- the Council of Jewish Federations and Welfare Funds -- dates back to the period when separate campaigns were held for local and overseas causes, but today the CJFWF serves as the coordinating body of the many hundreds of integrated federations scattered throughout the nation.

All this is developed at length in Lurie's history, along with his testimonies to the ingenuity of the social engineering and institutional framework of Jewish philanthropy. However, in spite of his highly positive account of the federation movement, as well as the other tributes we have been noting, there is evidence enough on the other side to make it clear that a wide gulf exists between the image and the reality of Jewish philanthropy. The truth of the matter is that Jewish philanthropy in general, and the federations in particular, have a host of serious and unresolved problems, and, further, that many of these problems promise to become more serious in the decades ahead ...

Regrettably, we cannot say precisely how many American Jewish households fail to contribute, for no one has taken the trouble to gather the necessary data. Nonetheless, the limited research that has been done leads to two conclusions: that there are sharp variations from community to community in the proportion of households which have been enlisted in the campaigns; and secondly, that in some of the largest cities only a minority have been enlisted ...

Thus, although we cannot say exactly how many Jewish families in America contribute to these central fund-raising organizations, it would be rash to claim that more than 50 per cent do, and the evidence we have suggests an even lower figure ...

Whether or not the wealthy contribute generously in relation to their income or net worth, the fact is that the drives depend upon them. For example, 2 per cent of the contributors to the Los Angeles Federation account for 52 per cent of the total money raised; in Philadelphia 2 per cent provide 62 per cent, and in Chicago 3 per cent provide 55 per cent.

The reliance upon the big givers has the benefit of containing the ratio of fund-raising expenses to proceeds, but it makes the over-all fund-raising operation that much more unpredictable. The big givers tend to watch each other, and in some cities a cut by one may influence the entire group and cause a serious drop in the campaign receipts. Then, too, the size of the pledge of the big giver is not so

much determined by what he can afford as by his business mood at the time. Any setback in the economy, particularly one affecting paper profits, is a threat to the campaign's success ...

What will the future bring? The few data available indicate that the problems of Jewish philanthropy are likely to become formidable. One reason lies in the growing influence of American voluntarism which -- except in the case of certain small sectarian groups -- involves a lower standard of generosity than is customary among Jews. As Jews become more acculturated it is quite possible that they may adopt these general standards, which would considerably diminish the income of their own philanthropies.

The NORC study contains some inferential evidence on this point. While immigrants compose 26 per cent of all the contributors, they provide 36 per cent of the $2,500-and-over contributors. Furthermore, there is a higher proportion of this group in the $2,500-and-over category than in any other. The question then is whether these proportions reflect the greater prosperity of the immigrant group against the native-born, or whether the former is more "Jewish" and affirms its Jewish heritage in this respect more strongly. The latter interpretation seems the more likely -- particularly when we notice that immigrants constitute only a minor proportion of the small givers -- some 18 per cent. Thus the small givers do not consist predominantly of an unacculturated element, as is sometimes thought, who sit on their wallets because they are alienated from agencies like the federations which raise funds in ways so different from those of the old country ...

There is no longer any Jewish monopoly on hard-hitting campaign techniques, since such techniques are evidently finding their way from the Jewish to the general community. Also of importance is the diminishing incentive that can be expected from the establishment of the State of Israel, whose impact on Jewish consciousness is already noticeably weakening now that the miracle is a decade and a half old.

Other roots of Jewish giving seem also to be withering. In the answers to questions on philanthropy asked of Jewish teenagers in the Riverton Study, there was a remarkable absence of any belief that Jews must take care of their own because they are under a solemn obligation to do so, or because others will not do so, or because it would be bad public relations if Jews were to have Gentiles help them even if they were willing to do so. Such beliefs, characteristic of earlier periods in American Jewish life, seem outdated to those growing up in a culture whose non-sectarian philanthropies extend their aid to all groups, and whose municipal, state, and federal agencies are more than willing to include Jewish agencies in their grants. In fact it is the Jewish institutions, rather than the public agencies, which have been holding back. While the federations have accepted community-chest grants (in some of the smaller communities such grants now meet the major portion of the budget for local needs), they have moved cautiously in seeking or accepting aid from public sources.

The responses of Riverton's Jewish teenagers should not lead us to assume that the feeling among Jews that they must be responsible for their own is soon to become extinct. But it does seem clear that in the decades ahead giving to Jewish causes will have to be much more a matter of Jewish affirmation than of Jewish defensiveness, and that it will be less the result of habit than of thoughtful decision ...

Further evidence suggests that however ethnocentric and "Jewish" a philanthropy remains in practice, it is the better part of fund-raising wisdom to emphasize that it is also non-sectarian and serves general as well as Jewish concerns (" ... the Jewish community's expression of and contribution to the health and welfare needs of the entire community," as its president recently described the New York Federation). Of course, the reality is that quite a number of the agencies which will benefit from the New York Federation's building-fund campaign (to restrict ourselves to that example) have a policy of taking only Jewish clients, and that some of the agencies

which adhere to an open-admissions policy retain a largely Jewish clientele by not locating in neighborhoods which are predominantly Gentile. Thus, although the feast is not being served in the same non-sectarian way that it is being cooked, the content of the publicity does demonstrate strong approval of the ideal of non-sectarianism ...

The relatively modest proportion of Jewish households which give to federations and the modest level of most contributions, the reliance upon a small percentage of big givers, the inability of the federations to increase their income in the face of rising needs, the ambiguities suggested by the success of non-sectarian-oriented Jewish causes, the increasing acculturation of the giver and his resistance to conceiving of his philanthropy in traditional ways -- these are only some of the problems which confront federations in particular and Jewish philanthropy in general. If few of these obvious issues have received thorough-going discussion, even more fundamental problems -- such as the secularization of Jewish giving and the gradual weakening of its connection with the belief that *tzedakah* is a God-given commandment -- have been noticed by only a handful of sensitive professionals and lay leaders. Even when issues do rise to the surface -- currently the federations are agitated by the question of whether to support Jewish day schools -- they hardly succeed in modifying the incessant note of positive thinking:

> ... federations have had an eventful and on the whole satisfactory history. They have grown more rather than less important with the years. Given an environment of peace and prosperity, federations will function in the future as a form of Jewish organization adapted to serving Jewish needs, according to the requirements of the New World and of democracy ...
>
> It would take a radical turn of events, amounting to a revolution in American democratic organization or a world catastrophe to upset current trends in the development of Jewish federations.

Thus ends Lurie's book. His assurances that the Jewish heritage of *tzedakah* is being affirmed, and that such affirmation is bound to continue short of political revolution or nuclear destruction, is a reflection of the tenor of thinking about American Jewish philanthropy which is encountered in a variety of circles. Such an approach pays little attention to present difficulties and projects an unduly optimistic view of the future. Reappraisal in this field will have its agonizing aspects, but it is necessary if Jewish philanthropy is to deal constructively with the present realities and future problems that we have attempted to sketch.

MARSHALL SKLARE*

IF WE EXAMINE OUR PRESENT PATTERN of Jewish philanthropy we may find that the Jew is not active on the basis of his Jewish heritage and not even as a person of charitable character. He may rather be behaving as he does for what accrues to him in a fully personal manner. It may be startling, but it is true, that we have far too many examples where a public benefactor is seeking his own happiness by the benefaction rather than that of the beneficiary. Our Jewish philanthropy, suffering similarly, is therefore not always an act of Jewish charity but the personal pursuit of an individual.

These realities have consequences. Even if unwittingly, the Jewish State has

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provided innumerable sources of personal satisfaction to its supporters. It has offered prestige and status to donors of funds, but has also elevated anti-intellectual elements to seeming positions of intellectual attainment by the opportunity given to such individuals to enjoy hospitality and honor on ministerial and academic levels. It has at the same time had the consequence of alienating individuals whose convictions were strong but whose ability to contribute financially was less. There is therefore no certain equation of major supporters of the Jewish state with people of convictions about the value of a Jewish milieu which can encourage new and creative forces of Jewish life relevant to Jewish communities and organizations outside Israel ...

We make the mistake of regarding those who contribute or solicit funds for the Jewish community as those responsible for the decisions of the Jewish community. This is not so, and this must be established. The moment funds are contributed to the Jewish community, they are Jewish community funds at the disposal of Jews. In such a concept the Zionists must be visible and vocal participants in determining Jewish communal policy. They cannot be ignored because they are not officially fund-raisers in the community but will be ignored if they surrender a decision-making voice by default.

There is no way of avoiding the possibility that a change in basic Jewish communal commitment may alter the fund-raising picture. There are probably those who would give less to Jewish group survival in their own locality than to the rescue of Jews in other places. As between the two risks, the Zionist has no alternative but to choose Jewish group survival and to hope that this will in itself strengthen rather than weaken the philanthropic responsibility of individual Jews. We have probably not given adequate credit in all that has preceded to the wonderful fund-raising efforts carried out by central communal organizations and by specialized fund-raising projects. Our challenge is not to these efforts but to the failure of a Jewish community to utilize these funds for its continuity.

JUDAH J. SHAPIRO

THERE HAS BEEN A CHANGE IN DIRECTION of Jewish philanthropy -- at least in that part of it retained for domestic purposes. It is no longer, as it once was, a Lady Bountiful act of "the rich helping the poor." Problems of poverty, health, and old age are now being met, in some measure, by the general social welfare government agencies. Jewish fund raising today is largely for the Jewish community's self-services -- for Israel, for civic defense, for its religious education, for its youth guidance, and for other clearly purposed Jewish *group* activities. "Giver" and "beneficiary" are are one and the same. But while charity for the individual was its own justification, philanthropy for the community now also has ideological overtones that can attract (or repel) the loyalties of the contributor.

When these factors are considered, there are national organizations and institutions, skilled at fund raising and ideologically attractive, that find the organized federation not necessarily a boon. They accept federation allotments knowing that, by doing so, they sacrifice their own special potentials. This, "for the sake of the community."

This is a drawback that is supposed to be overcome -- if not always compensated for -- by the projected image of a central fund as qualified to allocate the community's dollars with some measure of equity. It is patent that five separate institutions in a community are not necessarily of equal priority, nor are their budgetary needs the same. The contributor, in his innocence or with his status code, is incapable himself of allowing for the differences and imbalances. This is palpably true in the case of our friend who gives an equal twenty-five dollars to five causes. His

action may also involve a neglect of the needs of other institutions in the community whose history and appeals have somehow not registered with him, or emerged too late for his rational review. His gift to a united fund -- even when reduced in total -- has the virtue of correcting inequities that would otherwise be perpetuated by force of habit and inertia.

It is at this point that the united fund serves its primary purposes. It clears away the jungle of confusion; it achieves some degree of orderliness and equity; and it plays a unifying role in Jewish life ...

Essentially, two parties are involved in fund raising: the contributor and the beneficiary. The united fund obscures this relationship when it becomes a third principal with so dominant and demanding a character of its own as to subordinate and put into the shade the parties that have created the fund as a convenient machine. The machine comes to master its creator.

Now, this criticism does not suggest that a united fund can exist or serve its purposes as a nonentity. The image of the united fund must be clear if it is to have status, enlist mass support, and provide the trappings and prestige always needed to develop a leadership capable of exerting its proper influence.

But a line of demarcation between the fund and its partners, however hazy and indistinct, does -- and should -- exist. When the fund oversteps it to become, at least in its own eyes, more vital than the member agencies it is organized to serve, there is a jarring inversion of values; the machinery has taken on an importance beyond that of its purpose ...

It would be revealing to test the knowledge individual contributors have of the institutions and agencies that share in their common fund. My own informal observations are that it is the rare person indeed who is able to so much as identify the thirty to fifty organizations united in some of the larger funds, much less know their purposes, programs and values ...

Big givers predominate in the fund's councils. Their persuasive influence, for good or ill, largely determines policy. The contention that the leadership of a fund is "representative of the community" may be only a "paper fact." Often this is rationalized as a "realistic" necessity. Democratizing a fund's directorate, admittedly good in principle, is supposed to be bad for the balance sheet, if the interest of wealthier contributors is diminished by limiting their authority and status. There is also the position that it is not entirely undemocratic to allot to the big contributor a correspondingly big voice. Whatever the theory, the practice very often effectively forecloses the opportunity for leadership and policy-making by those who, out of personal circumstances, cannot meet the standard of "big giving" but who have much to contribute in thinking, in policy appraisals, and in other forms of active participation ...

The sharpest criticism of the united fund can be directed at its efforts, peremptory if well-intentioned, to *control* the community. Moved by an addiction to a comptroller's tidiness, and strong in its grip on the public's purse, many a fund has misinterpreted its role as that of the benevolent, all-knowing rich uncle of Jewish life.

The original purpose of the central fund -- to reduce waste and duplication by *collecting* the community's institutions in a common fund-raising apparatus -- is clear and unchallenged. To split the kitty with some regard for equity the fund also engages in a *coordinating* process, reviewing institution budgets as a guide to its allocations.

Here the confusion starts. The competency of the united fund to examine and judge budgets, in view of the deficiencies of its own limited leadership, is a contestable issue. All the more so in light of the fact that the procedures of budget reviewing and the standards used vary from fund to fund ...

There is little indication, over the long, inflationary haul, that the Jewish community will ever revert to the pre-Israel level of fund raising. In a growing community new demands are sure to spring up to replace the old.

With this prospect, the federated fund is entrusted with an increasingly greater importance in Jewish life. Criticism of some developments cannot shut out the explicit virtues; and surely the united fund is and can be a pliable instrument for *voluntary* unity, with the community infinitely better off because of it ...

The fund must carry out its role with respect for moderation. It must control its urge to control. It must broaden its leadership. It must come to understand and make adjustments for the changing character of Jewish life. Above all, the fund must be guided in what it does by the most important thing it is supposed to do: Not to manage the community's money. To raise it.

PHILIP M. KLUTZNICK

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. Is the Jewish traditional concept of *tzedakah* as a personal obligation being practiced today or has it been changed as a result of central fund-raising?

2. What factors motivated the Jews in America to establish and maintain their own health and welfare institutions?

3. Should Jews give primarily to Jewish causes in preference to general communal causes?

4. Should giving to individual causes be encouraged in distinction to united fund (federation) giving?

5. Are American Jews giving to Jewish communal agencies in accordance with their means?

6. What factors created changes in Jewish philanthropy in America during the past twenty-five years?

7. Do you believe that American Jews will give more or less to Jewish causes in the next generation?

8. What should be the priorities for allocations of funds to Jewish organizations? a. international - national - local. b. medical - social welfare - religious - educational - cultural.

9. With the increased government aid to some agencies, should the Jewish federations withdraw their support from such institutions?

10. Is there sufficient opportunity for interested individuals to share in the policy making of Jewish federations?

11. Should the "big giver" to federation have a "big say" or an "equal say" in the allocation of funds?

12. What would be the ideal relationship between a federation and the agencies it supports in terms of control vs. autonomy?

13. Has coordinated fund-raising of Jewish agencies proven successful in eliminating a multiplicity of campaigns and in gaining increased income? Discuss its advantages and disadvantages.

DEVICES FOR MOTIVATING DISCUSSION

1. Role-play a scene depicting a budget hearing of a local federation which is considering allocations for local, national and international organizations.

2. Invite the executive director of the local federation to serve as a resource or to answer questions prepared in advance by members of the group.

3. Role-play a dialogue between a volunteer soliciting a contribution from a well-to-do Jew who wants to reduce the amount of the gift he gave the previous year.

4. Arrange in advance for one of the members to give a book review of *A Heritage Affirmed: The Jewish Federation Movement*, by Harry Lurie.

5. Do a simple reading as for a radio broadcast of "Federation," a script (vol. VI, no. 1) in the Headline Parade series of the Jewish Education Committee of New York. It is a short dramatization of the work of the central philanthropic organizations.

6. The showing of "Your Federation," a filmstrip portraying a panorama of activities of New York's communal philanthropies, can be an effective stimulating approach. Available from Jewish Education Committee of New York. "The Adventures of Debby and Danny Dollar" is a filmstrip on the work of the Jewish Community Federation of Cleveland, suitable for youth and adult groups.

7. Three 16 mm. sound films are available from the Federation of Jewish Philanthropies of New York: "The Tender Hand" (14 minutes), "A Journey into Life" (14 minutes) and "A Matter of Living" (2 versions: 28 minutes and 18 minutes.)

8. Distribute to those assembled a list of the beneficiaries of the local federation and indicate the total amount of the allocations. Ask each one to divide the total among the beneficiaries as he or she sees fit. Then distribute a list of the actual allocations.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Chipkin, Israel S., "Judaism and Social Welfare," pp. 713-744, *The Jews*, ed. by Louis Finkelstein.

Eisenberg, Azriel, *Tzedakah and Federation*.

Ginzberg, Eli, *Agenda for American Jews*, pp. 43-51.

Klutznick, Philip M., *No Easy Answers*, pp. 85-103.

Levitin, Miriam, *The American Jewish Community*.

Lurie, Harry, *A Heritage Affirmed*.

Major Issues Facing Jewish Communities.

AMERICAN JEWRY, ZIONISM AND ISRAEL

Selections by Judd L. Teller, Philip M. Klutznick, Joseph L. Blau, Judah J. Shapiro, Mordecai M. Kaplan, Maurice B. Pekarsky, Morris Adler, and Louis D. Brandeis.

BY ITS VERY NATURE, AMERICAN ZIONISM has been a middle-class movement, lacking intellectual elan. The affections of even veteran Zionists were, after 1948, deflected from the movement to the State of Israel, Zionism's embodied purpose. The recognition conferred upon them by Israel has affected the status of all agencies and individuals in American Jewish public life. Zionism has not enjoyed warm recognition from Israel. The latter, of necessity, has been concerned with those who best serve its immediate purposes, financial and political. The Zionist apparatus and membership have been regarded by some of Israel's leadership as not particularly relevant to their country's immediate purpose. In the political arena, all the major Jewish organizations have responded promptly and alike, if not always jointly, whenever Israel has appeared to be threatened. The United Jewish Appeal and Israel Bonds have assumed former Zionist responsibilities in the financial field. Zionism has created its own replacements.

American Zionists have yet to explain convincingly how they differ ideologically from non-Zionists, now that the State of Israel has been established. They contend that non-Zionists would not risk public embarrassment in supporting Israel. The one test to which this contention was put, the Sinai campaign of 1956, found the non-Zionists as critical as the Zionists of United States government policy. Ben-Gurion's test of Zionist loyalty is whether one studies Hebrew and settles in Israel. This test has probably been met by as many, or as few, non-Zionists as Zionists.

Zionism might recover its relevance to Israel by re-establishing its relevance to American Jewry. Unfortunately, here too Zionism has become least relevant in the one field in which it had in the past made an appreciable contribution. That field is "defense activity," which is now called "human relations." Zionists provided this effort with stimulus and a *raison d'etre* when they called for militant preventive action against Nazism in the early 1930's, whereas non-Zionist agencies advised temporizing with Berlin. But "human relations" has since turned to more subtle targets and problems, and it is the preserve of leading non-Zionist organizations, serviced by technocrats, lawyers, sociologists and copy writers. The new techniques are beyond the range of a mass movement which Zionism was intended to be.

The American Zionist movement has been casting about for some other area of activity that might re-establish its relevance. It has been trying to stake out a claim to Jewish education. But that field too has been pre-empted by others, including Zionist-oriented educators whom American Zionism previously and outrageously ignored.

It is sometimes proposed that American Zionism's true function is to prevent a future alienation between American Jewry and Israel. Symptoms of estrangement have been detected in the younger generation's alleged apathy to appeals for funds for Israel. But this is hardly a proper gauge. Indeed, this kind of one-dimensional relationship between donor and beneficiary is detrimental. A more integral relationship is necessary, but it cannot evolve until American Jewry becomes fully visible and identifiable. Its concerns today are diversified and departmentalized and convey the impression of incoherent, disjointed functioning. Israel does not address itself to American Jewry in its totality, but to its separate functions, which is an absurd circumstance.

What American Jewry requires, both for its own good and for its relations with Israel, is a coordination of its functions, concerns and interests. This does not

mean the type of operational centralization which Zionist leaders propose. It means synthesis. World Zionism's historic contribution, apart from bringing the State of Israel into being, has been its ability to extract the survivalist elements from all movements that deeply stirred contemporary Jewry and to synthesize them into a Zionist totality. It adopted the Yiddish and Hebrew literary renaissance; some of its segments espoused socialist principles; and it impressed itself even on the realm of religion by splitting the Reform rabbinate over the issue of a Jewish National Home, and by producing an Orthodox kibbutz movement. There is no evidence, however, from its utterances, that American Zionist leadership is endowed with the total comprehension which this task requires in America.

JUDD L. TELLER

JUST AS ISRAEL TODAY IS NOT THE ISRAEL of May 14, 1948, so will the next generations of Israeli and American Jews experience fundamental changes. The links now forged out of sentiment and out of rapid reaction to crisis must be strengthened in the future in an enduring permanency and out of a creative and balanced reciprocity.

I do not expect complete identity of views between Israel's Jews and my native Jewish community. How can there be? Israel is a political entity with its own national problems and its own processes and pace of development. I do not expect the Israeli to share my outlook as an American Jew, at home in my native land. There may even be tensions and dissatisfactions between us. But throughout we have many purposes in common; and these can thrive only as the Israeli Jew understands my feelings and my optimism for my Jewish future here in the United States, just as I must understand his national policy decisions. He must learn to understand them because this, when you get right down to it, is how American Jews feel; this is where and how they choose to live. The Israeli may wish it otherwise; but if he is practical, he will come to terms with this anchor reality.

It is a significant truth that the re-emergence of the Jewish commonwealth has become a pervading fact for Jewish life in the free world. Every Jew, not omitting the confirmed anti-Zionist, is affected by and concerned with it. In the foreseeable years ahead, Israel will, I do not doubt, continue to have its impact, and much of what Jews undertake as Jews will be colored by what happens in that country.

But the quality of that concern will undergo its natural evolution. In due course the startling novelty of Israel, so easily dramatized and glorified these past years, will wear off. A generation of Jews now in its teens will have lived its life, whether in Israel or elsewhere, in the familiar acceptance of Israel's statehood. This, too, is an imminent, significant reality; and it will tend to reduce the sense of vicarious glory that has played, like a gypsy violin, on the emotions of our generation.

The transition from a recurrent crisis relationship, inescapable in the emergencies of Israel's formative years, to a long-term meaningful rapport, will call for something more substantial, if less thrilling, than starry-eyed emotionalism. This kind of reaction to the Israeli drama and its crises sequences has no permanent staying power; it can, in fact, become an abrasive when the crises are past. Farsighted Israelis speak with troubled prescience of American Jewry's outpouring of gift dollars for Israel. Nobody likes being indebted to and reliant on a rich uncle.

We speak of the "cultural bridges" and "creative alliances" still to come. But these are as yet only catch phrases. There are really no sound plans for "the bridges." Nor has there been much hard probing for the practical dimensions that can

link, wholesomely, the Jews of America and the Jews of Israel. There cannot be any until some postulates are firmly agreed to.

The Israeli picture of the American Jews as sybaritic, as rootless, as living in a world of make-believe, must be rejected as the caricature that it is of our flourishing, potentially and actually, creative life.

The American Jew, in turn, must stop falsifying the Israeli by insisting that he pose in a posture of heroic infallibility. The Israeli may, for a while, strike and maintain that pose as a sop to sentiment. But he has long ago wearied of it -- and is irritated by the request. He laughs at "our American worshipers who make us a vicarious outlet for their own Jewish shortcomings." He is human, not a divine incarnation. He wants to be seen with his human qualities, both virtues and defects.

I see the basic problem as one that must be met by the youth of both countries. Unlike those of my generation, they are growing up in a vastly different setting than that which shaped our awareness of and reactions to Israel. We lived in an unprecedented epoch of Jewish history. We have been actors in two overpowering dramas that stirred our Jewish consciousness deeply: the Nazi holocaust that erased six million of our people and, on its heels, the rebirth of Jewish statehood. But for succeeding generations, these will be events read about, not experienced. The shock and the sense of triumph will have receded into the impersonal annals of recorded history. The dramatic lights will be dimmed, making way for the normal shadings of normal days and nights.

PHILIP M. KLUTZNICK

BY FAR THE GREATEST OF THE MORALISTIC CAUSES that Jews in America have espoused, whether in addition to their synagogue affiliations or as a replacement for membership, was that of the establishment of a Jewish National Home. To such an extent is this true that one would not err greatly in saying that, at its peak, some form of Zionism was the living and dynamic factor in American Jewish life. An overwhelming majority of America's Jews, perhaps as many as 90 per cent, supported Jewish settlement in Palestine ...

To the American Jew, no matter how ardently he talks of Israel as the "homeland," it is the United States that is really his homeland; Israel is to be the homeland for Jews from other lands, in other parts of the world. For him America is Eretz, though technically still Galut. In the mass, the American Jews have never thought of themselves as potential settlers in Israel; that is for the Jews in lands of oppression. The Jew of free America supports the settlement in Israel with his devotion, his time, his labor, his money, but not with himself -- save as an occasional visitor, a tourist. There are, of course, individual exceptions; we speak of the great body of American Jews. The American Jewish Zionist, who does not have to live with the day-to-day political, social, and economic problems of Israel, does not understand the background of some of the policies that are followed in Israel, cannot comprehend certain compromises, grows impatient, duplicates in the microcosm of world Zionism the errors of tactics of American foreign policy. Meantime, world Zionist leaders and officials of the Israel government, face to face with very delicate internal and international situations, understandably resent the attitude of their American associates. War looks different to those in the front lines and to those who experience it in the newspapers ...

As recently as 1948, the strength of the Zionist movement held together. To the shocked horror of some segments of American Jewry, rabbis went so far as to devote

their sermons on the holiest of occasions to promoting support for Zionist activities or to making appeals for funds to be used in the building up of the Jewish National Home. Whatever the formal religion of the Jews may have been, for a time it was support of Zion that was their living religion. So intensely was this the case that in 1948, when the partition plan for Palestine was a major issue in the politics of the day, virtually the entire Jewish population of the United States was turned into a gigantic pressure group for the achievement of Zionist objectives. The Synagogue Council of America, an organization representing both rabbinical and lay groups in Orthodox, Conservative, and Reform camps, called for a day of prayer, April 8, 1948, "to give expression to the shocked conscience of America at the inexplicable action of our Administration in reversing its Palestine policy" by abandoning the partition plan, "to demand the fulfillment of the plighted word of this country and of the nations of the world, and to pray for God's help."

But the force of Zionism as a vital unifying factor in Jewish life in the United States did not last. While it did, completely "secular" Jews, of the Labor Zionist wing of the movement, were able to work side by side with Mizrachi Orthodox Zionists, subordinating their many differences of opinion to the discipline of a common hope and a common ideal. Community of Jewish experience, which in earlier days in America was sought in the unity of synagogal life, was, in the heyday of American Zionism, found in the struggle for realization of Jewish nationhood. Suddenly, however, to the surprise of observers and the dismay of Zionist leaders, the driving force of the ideal of nationhood no longer operated in the mind of American Jewry. Organizations on whose active sympathy Zionist leaders relied were no longer to be counted upon. Individuals dropped out of Zionist activities, and collections for Zionist purposes declined considerably. We shall not presume here to attempt to explain this change of heart, but merely to record it. From the middle of the decade of the 1930's to the early 1950's, there was a vital Jewish community in America founded not in religious faith but in a moralistic hope. This was the nearest that the American Jewish community has ever come to complete unity. What will replace Zionism as a focus of unification -- indeed, whether there will ever arise another focus of unification -- only the future can tell.

JOSEPH L. BLAU

BY SIMPLE RESOLUTION ALL ZIONIST ADHERENTS must be restored to the role of protagonists of a continued and intense Jewish cultural life wherever there are Jewish communities. Even before they undertake a specific program they should, by virtue of their Zionist affiliation, regard themselves as those who will participate in every program in the place of their residence which purports to sustain a pattern of constructive Jewish community life.

It is necessary for Zionism to recognize that to live Jewishly anywhere is itself a partial fulfilment of the aim of Zionism. Every Jew who reads a Jewish book, who participates in Jewish studies, who engages in Jewish activity, must be regarded as ultimately implementing one of the basic objectives of Zionism. There is no Jewish literature which is not Zionist if it furthers Jewish commitment. With this in mind, Zionists must on the one hand engage in such activities as will bring to them the greatest knowledge about Jewish life in every form and on every level. At the same time, if Zionists are committed to Jewish communal survival they must reach out and embrace every program that makes similar attempts whether or not the Jewish State is at the moment an integral part of that body's mandate.

Zionists, because of their international linkage, are probably best equipped to exploit the many forms of technology which will bring about closer relationships, more contact, and advanced programs among Jews, and for Jews, wherever they live.

JUDAH J. SHAPIRO

THE LEADERS OF THE ZIONIST MOVEMENT, both in Israel and outside, should be urged to enlarge the scope of the movement, so that it embraces as its objectives not only the security and growth of the State of Israel but also the reaffirmation of the unity of the Jewish people throughout the world, the redefinition of its group status, and the revitalization of the Jewish spiritual heritage as a bond to unite the scattered Jewish communities with one another and with the Jewish community in Israel. These larger purposes of the Zionist movement require a radical change of heart toward Diaspora Judaism and a release from the assumption, whether based on tradition or on mistaken expediency, that the refusal to migrate to Israel, when one is in a position to do so, constitutes an act of spiritual disloyalty.

Zionism's primary function is to call those Jews in the Diaspora who are of adventurous spirit, who are expert in some practical or theoretic technique, to come to Israel and help in its upbuilding. But it should also seek to motivate those who remain behind to perpetuate their Jewish group individuality and foster their spiritual heritage.

MORDECAI M. KAPLAN

FOR MOST JEWS IN ISRAEL, whatever their party affiliation, be it religious or secular, the establishment of the State is the clearest affirmation of a historic continuity and link with the cultural -- if not religious -- traditions of the Jewish people. The precise meaning of this link with the past and its role in contemporary life is far from clear. Israelis are still too much absorbed in the daily problems of economic and political instability, too much under the impact of the miraculous reconstruction of the State, to give serious thought to this problem.

They do have a strong sense of kinship with Jews elsewhere. Their desire for continued relationship with them -- especially with the Jews of the United States -- is beyond question. But their view of the position and future of the American Jewish community inevitably affects the terms and quality of the relationship. This view, no matter how phrased, comes generally close to the Zionist theory of *shelilat hagolah* (negation of diaspora).

According to this theory, Jewish life in the diaspora is in a process of disintegration that cannot be reversed. Since the breakdown of the ghetto we have witnessed the disintegration of the Jewish community structure, the Jewish educational pattern, and the organic character of Jewish life characteristic of the ghetto. The corrosive forces of assimilation and anti-Semitism have undermined the foundations of the way of life peculiar to the ghetto. And the religion which gave meaning and sanction to that way of life has lost its potency. Jews remain Jewish -- or survive -- in the diaspora largely because they are forced to. Their Jewishness becomes a verbal kind of religion and results in a narrowed conception of historic Judaism on the one hand and in shabbiness and self-hatred on the other. Imposed or voluntary segregation, at times geographic -- more often social and cultural -- constitutes the condition of Jewish survival in the diaspora. Only in Israel can Jews regain the wholeness of human experience, i.e., share in the cultural and spiritual treasures of the world and remain Jewish at the same time.

This theory makes no distinction between the different *golahs* and assumes ultimately a similar fate for all Jewries outside Israel.

At its best, the prevalent Israeli attitude towards American Jews engenders a genuine concern for their fate and a desire to save them. Along with this goes an almost unavoidable deprecation of the American Jews presumably misguided and futile efforts -- political or religious -- at saving themselves. At its worst, it tends to support and encourage a disdain for what they consider the rich but second-rate Jews of the American *golah*.

In any case, this attitude is bound to postpone the development of a sound basis for fruitful interplay between Israel and the American Jewish community. It tends to limit their relationship to exhortations to philanthropy, often moving and generous, frequently vulgar and not enough ...

If, in spite of this, the interest in Israel -- aside from historic attachment and philanthropy -- still continues strong in many places in the United States, it is due largely to a stubborn belief that a mutually productive cultural and spiritual relationship is absolutely essential for the preservation of the Jewish heritage in the modern world ...

Above all, we in the United States shall have to deepen our faith and our knowledge of the historic tradition which is the common source of our being. We shall have to make the faith of our fathers our faith, a faith to live by that will give direction and purpose to our thoughts and acts as Jews, as human beings.

Thus strengthened by knowledge and commitment, we shall be able to discover a common language with those in Israel and elsewhere who are concerned with maintaining and expressing the uniqueness of our tradition in our time. From our different perspectives -- the Israelis as members of a Jewish nation in its own homeland in the East, and we as members of a cultural and religious minority in the American democracy in the West -- we shall each contribute the uniqueness of our vision and effort to our common cultural and spiritual enterprise.

MAURICE B. PEKARSKY

A CONSISTENTLY ONGOING PROCESS OF INTERCHANGE will be in process between the State of Israel and the American Jewish community. Israel's Jews will stand in many close and reciprocal relationships with American Jews. Many Israeli artists, thinkers and writers will be making prolonged visits to America to broaden their perspective and to fortify their conception of Judaism as a world outlook and of Jews as a world community. Creative American Jews will make frequent pilgrimages to the State of Israel to feel and absorb the unique intensity of Jewish living there. American Jewish writers will begin to reproduce in an English version the cadences and passion of the Hebraic tongue. While Hebrew may not become the second language of American Jews, who, like Americans generally, will remain monolingual, Hebrew terms and idioms will find their way into their English speech. Bar Mitzvah celebrations and weddings of American Jews will be marked by a journey to the land of Israel. A number of Jewish schools in our country will set up departments in Israel so that their students may spend a portion of their academic life there. A joint bureau will supervise a continuing inter-communication between the two communities and will sponsor the translation of books, articles and plays so that they are accessible to both Jewries. A "U.S.-Israel" weekly will be issued in Hebrew and English editions as another link uniting the two lands. Lecture tours will bring Israeli spokesmen and leaders to

American platforms and pulpits and Jewish notables of America will address assemblies and forums in Israel.

MORRIS ADLER

WHY DID THE (American) Council (for Judaism) oppose setting up a "Jewish State"? What is the Council's attitude toward Israel?

We believed, and we still believe, that there is only one way to solve the problems of Jews -- a religious, not a national, group. That is to fight for their rights as individuals, with the same rights and the same responsibilities as people of other religions in whatever countries they happen to live.

Palestine, we believed, should have been no exception to this modern, democratic principle of equality. So we advocated the setting up there of a democratic state where all people would have equal political and civil rights.

We believed that most Jews really wanted equality -- as members of a religious group -- anywhere in the world. And we did not think that this desirable status could be achieved while, *at the same time*, Jews seemed, through Zionism, to be asking for national sovereignty, as Jews, in one country -- Palestine.

That is why we spared no effort to get Jews to declare themselves one way or the other: either as a *national* group, wanting national privileges in Palestine; or as a *religious* group wanting *equality* of national rights in *all* nations where they lived; rights and responsibilities just like those of their fellow citizens in any of those nations.

Now that the Zionists have succeeded in setting up the independent State of Israel -- which they call a "Jewish" State -- we think it is more important than ever for Jews outside of Israel to make this decision.

For the Zionists contend that all Jews have rights in, and obligations to, the "Jewish" State of Israel. So independent Jews have to decide for themselves. Are they Israeli-Americans, in effect, even though they never lived in Israel or never had any ancestors who did? Or are they American Jews who have come here themselves or whose parents, or grandparents came -- like all other Americans -- from just about every nation on earth?

This question is no longer academic or theoretical. Our Government must now make certain decisions about Israel, Israelis and Israeli aliens in terms of immigration, visas, citizenship and a whole host of other international complications following from the relationships of two sovereign states.

If our Judaism qualifies us for the same nationalism as that of the Israelis, then certain things may happen to us *because of Israel* rather than because of our sovereign rights as individual Americans.

So the Council's efforts to make a distinction are more important now than ever.

The Council's attitude toward Israel is the same as to any other state the United States recognizes. We hope the citizens of Israel will enjoy life, liberty and happiness, as we do. We hope they develop as a democracy in peace and prosperity along with the rest of the Middle East.

We believe all Israelis should be free to work out a way of life of their own,

just as we in America are working out our way of life here as part of the American people.

But to all Americans -- including Jews -- Israel remains a foreign state. Its nationalism should stay inside Israel. There is no "Jewish" nationalism that ties all Jews to the State of Israel, or Israel to all Jews. The *only* national obligation of American Jews is to the United States of America.

We regard Israel as a foreign state, although in three ways there are differences:

(1) Because Israel's population is now largely Jews, we feel a sense of *religious* fellowship with them. However, we have a duty to remain objective about, and detached from, their *political* problems.

(2) Because Zionists are running Israel, they try to make our Judaism a link between us and the political and economic problems of Israel. This would make Judaism a state or national religion rather than a universal faith. We have a duty to oppose that with a consistent program for expanding the universalism of our faith.

(3) Because we are Jews, we may feel warmer toward *most* of the people of Israel than toward *all* the people of other foreign states. But that feeling should be no different than our warmth toward Jews living anywhere else.

After the State of Israel was founded, we hoped that it would not make demands on American Jews which it did not make on Americans of other faiths.

We were disappointed. Ever since May 1948, American Jews have been continuously bombarded with one request after another. Too many people are saying or hinting that there is something about the *religion* of Judaism which demands that we buy Israel bonds, or give money to help finance national plans of Israeli officials, or send our children, with their technical skills, to help build the "Jewish" homeland, or teach our children all about the geography and national problems of Israel.

The fact is that there is nothing about the religion of Judaism which demands anything of the sort. The only demand Judaism makes of us is that we, "do justice, love mercy and walk humbly with God." All the rest, tradition tells us, "is commentary."

AMERICAN COUNCIL FOR JUDAISM

LET NO AMERICAN IMAGINE THAT ZIONISM is inconsistent with patriotism. Multiple loyalties are objectionable only if they are inconsistent. A man is a better citizen of the United States for being also a loyal citizen of his state, and of his city; for being loyal to his family, and to his profession or trade; for being loyal to his college or his lodge. Every Irish American who contributed toward advancing home rule was a better man and a better American for the sacrifice he made. Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so ...

There is no inconsistency between loyalty to America and loyalty to Jewry. The Jewish spirit, the product of our religion and experiences, is essentially modern and essentially American. Not since the destruction of the Temple have the Jews in spirit and in ideals been so fully in harmony with the noblest aspirations of the country in which they lived.

America's fundamental law seeks to make real the brotherhood of man. That brotherhood became the Jewish fundamental law more than twenty-five hundred years ago. America's insistent demand in the twentieth century is for social justice. That also has been the Jews' striving for ages. Their affliction, as well as their religion, has prepared the Jews for effective democracy. Persecution broadened their sympathies. It trained them in patient endurance, in self-control, and in sacrifice. It made them think as well as suffer. It deepened the passion for righteousness.

Indeed, loyalty to America demands rather that each American Jew become a Zionist. For only through the ennobling effect of its strivings can we develop the best that is in us and give to this country the full benefit of our great inheritance. The Jewish spirit, so long preserved, the character developed by so many centuries of sacrifice, should be preserved and developed further so that in America as elsewhere the sons of the race may in the future live lives and do deeds worthy of their ancestors.

But we have also an immediate and more pressing duty in the performance of which Zionism alone semms capable of affording effective aid. We must protect America and ourselves from demoralization, which has to some extent already set in among American Jews. The cause of this demoralization is clear. It results in large part from the fact that in our land of liberty all the restraints by which the Jews were protected in their ghettos were removed and a new generation left without necessary moral and spiritual support. And is it not equally clear what the only possible remedy is? It is the laborious task of inculcating self-respect, a task which can be accomplished only by restoring the ties of the Jew to the noble past of his race, and by making him realize the possibilities of a no less glorious future. The sole bulwark against demoralization is to develop in each new generation of Jews in America the sense of *noblesse oblige*. That spirit can be developed in those who regard their people as destined to live and to live with a bright future. That spirit can best be developed by actively participating in some way in furthering the ideals of the Jewish renaissance; and this can be done effectively only through furthering the Zionist movement.

LOUIS D. BRANDEIS

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. Are American Zionists subject to the charge of dual loyalty?

2. What are the achievements of the American Zionist movement?

3. What is the future of the American Zionist movement? Has Zionism fulfilled its purpose? Is there any reason for continuing the Zionist movement?

4. In what areas have American Jews been most helpful to Israel?

5. How has Israel helped American Jewry?

6. Will the growth of cultural creativity in Israel exert a significant influence on American Jewry?

7. What meaning does the State of Israel have for you personally? for the American Jewish community?

8. Do you foresee any significant migration of American Jews to Israel? Explain the position you take.

9. Why are there tensions between American Jews and the Jews of Israel?

10. Will the State of Israel bring about the fulfillment of the prophecy that "out of Zion shall come forth the Torah and word of God from Jerusalem" and thus enrich American Jewry or will the secular forces in Israel prevail to such extent that the gulf between the Jewries of Israel and America will be widened?

11. Do American Jews expect more of Israelis than they do of themselves in terms of heroism, religiosity, self-sacrifice? If so, what is the justification for this attitude?

12. What is the stereotype of the Israeli as seen by the American Jew? What is the stereotype of the American Jew as seen by the Israeli?

13. What means should be used to prevent alienation between the Jews of Israel and American Jewry and to foster closer ties between them?

14. What is your forecast of the relationship between American Jews and Israeli Jews in the next generation?

15. Why do you consider yourself a Zionist, a non-Zionist or an anti-Zionist?

DEVICES FOR MOTIVATING DISCUSSION

1. Have members of the group bring to the session objects made in Israel and exhibit them on a table. Raise the question of the significance to them of Israel-manufactured items, such as ash trays, dishes and pictures.

2. Role-play a scene aboard a plane returning to New York from Tel Aviv. Two American Jews discuss their impressions of the land, the attitudes of Israelis toward American Jews and their own attitudes toward Israelis.

3. Arrange a dialogue between an Israeli youth and an American Jewish youth on their views concerning American Jewry, Zionism and Israel.

4. Using a blackboard, list in one column the names of famous Zionist leaders and in a second column the things with which they are identified, for example: Herzl -- the Jewish State; Abba Hillel Silver -- leading American Zionist spokesman; Ben-Gurion -- the first prime minister of Israel. Ask the group to match them.

5. Play a recording of Israeli music.

6. Headline Parade script (vol. V, no. 5), entitled "Israel," is the saga of the building of the State of Israel and is suitable for reading as a simulated radio program. Available from Jewish Education Committee of New York.

7. A "newscast" on the most recent developments in Israel and/or American Zionism can be prepared by a member of the group. An issue of *The Jerusalem Post* may be used for this purpose.

8. Exhibit posters available from the Consulates of Israel, Israel Government Tourist Office, Jewish National Fund, Department of Culture and Education of the Jewish Agency, and other sources.

9. There are numerous films and filmstrips that can be borrowed from different sources. (See *The Jewish Audio-Visual Review.*)

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

Baron, Salo W., "The Dialogue Between Israel and the Diaspora," pp. 617-631, *Jews in the Modern World*, ed. by Jacob Freid.

Duker, Abraham G., *The Impact of Zionism on American Jewry*.

Ginzberg, Eli, *Agenda for American Jews*, pp. 53-65.

Gordis, Robert, *Judaism for the Modern Age*, pp. 103-125.

Halpern, Ben, *The American Jew*.

Hertzberg, Arthur, "Zionism," pp. 71-83, *Meet the American Jew*, ed. by Belden Menkus.

Hertzberg, Arthur, ed., *The Zionist Idea*.

Kaplan, Mordecai M., *A New Zionism*.

Klutznick, Philip M., *No Easy Answers*, pp. 123-138.

Marks, Sidney, and Weiss-Rosmarin, Trude, "Has Zionism Fulfilled Its Mission?," pp. 64-88, *Ten Vital Jewish Issues*, ed. by William Berkowitz.

Prinz, Joachim, *The Dilemma of the Modern Jew*.

Safran, Nadav, *The United States and Israel*.

Shapiro, Judah J., *Contemporary Jewish Community Life and the Zionist Movement*.

Sklare, Marshall, and Ringer, Benjamin R., "A Study of Jewish Attitudes Toward the State of Israel," pp. 437-450, *The Jews*, ed. by Marshall Sklare.

Teller, Judd L., "Zionism, Israel and American Jewry," pp. 301-321, *The American Jew*, ed. by Oscar I. Janowsky.

SOLIDARITY WITH WORLD JEWRY

Selections by Solomon Grayzel, C. Bezalel Sherman and Eli Ginzberg.

FEW GENERATIONS OF JEWS have lived through such crises as has ours and that of our immediate predecessors ... The past sixty years have not been merely turbulent; they have also been exceedingly interesting. We have witnessed vast changes in economics, society, and politics, great advances in science and technology, revolutions in the minds of men. The world has been in ferment. Inevitably, therefore, the ferment has been transmitted to the Jewish people as well. The Jews have always lived in the very center of world events, so that their experiences in any period have reflected the state of the human spirit. But is that all? Have our contemporary experiences been no more than reflections of a dynamic era? Has there been -- to use a phrase made popular by a modern historian -- no creative response to the challenges we have encountered? Have not the Jews drawn upon their accumulated spiritual resources and given a characteristic, distinctive turn to events? An appraisal of the events of the crowded decades just past seems to permit an affirmative answer. Our age has done what it could in the face of innumerable problems, tragedies and opportunities. We have, within the limitations of human foresight, and sometimes purely Providentially, helped safeguard the future of the Jew and his heritage ...

It is natural that in discussing Jewish experience during the generation or two just past, our center of attention should be the American Jewish community... United States Jewry now represents the world's largest and the foremost diaspora community. The successes and failures of this community must in the end count for more than similar successes and failures in smaller communities. Other communities, especially that of Israel, offer us opportunities for contrast and comparison and serve to illustrate the variety of Jewish attitudes toward problems and events.

Nevertheless, our chief interest remains the Jewish people, the entire people, whether in Israel or in the diaspora. For it is our belief, borne out by the millennial history of the Jews, that we are indivisible, that what happens to any one segment of the Jewish people affects every other. Our religion, our historical experience, and our sense of destiny bind us together. The ancient assertion, "All Israelites are responsible for one another," is but the diffuse and partial echo of that greater and humanly more inclusive cry: "Hear, O Israel, the Lord is our God; the Lord is one."

SOLOMON GRAYZEL

THE STATUS OF A NATION OUTSIDE THE UNITED STATES has always affected the descendants of that nation in this country. The worse off that nation has been in its homeland, the more closely knit were the American ethnic groups springing from it. Since American Jews derive from the most oppressed of peoples, there was never a moment in the history of the American Jewish community when it has been free of concern for fellow Jews in other countries and for the status of the Jewish people on a global scale.

As the needs of the Jews abroad constantly increased, so too did the responsibilities of the Jewish community in the United States. Even Jews estranged from traditional values could not resist the pull of the ancient principle of helping brothers in distress. Indeed, activities on behalf of Jews in other lands have always proved to be the most effective way of uniting American Jewry. The first time the Jews appeared as a community in the United States was more than a century ago in

connection with the Damascus affair. The Mortara case in Italy brought about the foundation, in 1859, of the Board of Delegates of American Israelites as a "national organization for the purpose of securing and maintaining like rights at home and abroad." The Kishinev pogrom in 1903 led to the formation of the American Jewish Committee three years later.

By the second decade of the twentieth century, the American Jewish community was far enough advanced economically to undertake the heavy financial burden of reconstructing overseas Jewish communities ravished by World War I. Political help followed, including support for Jewish demands in Europe, intervention on behalf of Jewish interests in Palestine, and protests against violations of the rights of Jews in other lands. American Jewry entered the first World War as a conglomerate of fragmented Jewish bodies and emerged a community that had come of age.

The unity of the community was further strengthened by the steadily deteriorating position of European Jewry after World War I. The Hitler catastrophe literally placed the fate of millions of European Jews in the hands of American Jews. The struggle for a Jewish commonwealth in Palestine as the only effective answer to the holocaust cemented the Jewish community, bringing together all three factors making for Jewish group cohesiveness: religion, philanthropy, Jewish interdependence. The situation called for new forms of action and higher standards for fund raising. That American Jewry largely met the challenge is a tribute to its maturity and to the democratic society in which it has evolved.

The Joint Distribution Committee, the United Jewish Appeal, the campaigns of Hadassah and Histadrut, the welfare funds -- these and many other agencies and institutions owe their existence to the tasks American Jews were called upon to perform by events affecting the Jewish people as a whole. About a million Jews make financial contributions to Jewish causes, in amounts unmatched proportionately by any other group in American society.

The emergence of the State of Israel has lifted the involvement of American Jewry in world Jewish affairs to still greater heights. Though gaining of political independence by subjugated nations invariably has weakened ethnic ties among the descendants of these nations in the United States, the opposite has been true in the case of the Jews. The rise of Israel has prompted a more dynamic concern for Judaism. A number of surveys show that American Jews do not conceive of Israel merely as a haven of refuge for homeless and persecuted Jews. They recognize that the existence of Israel has enhanced the dignity of Jews everywhere and has added a new dimension to the status of the American Jewish community. The rootedness of the Jew in American soil has been deepened by the consciousness that he is now a son of a people that is no longer nationally uprooted.

C. BEZALEL SHERMAN

ALTHOUGH THE BASIC TRENDS IN AMERICAN JEWISH LIFE during the first half of the twentieth century will be discernible only in the years to come when time has provided the essential perspective, it is probable that history will stress the philanthropic largess of American Jews. Jewish communities throughout the entire world were able to secure assistance in the United States -- liberal assistance, and repeated assistance. This liberality of American Jews should be appraised against the background that many givers had little knowledge of, or feeling for, the beneficiaries; and many others had a desire not to become too closely identified with their brethren overseas. The third-generation Jew living in the Midwest had only the most tenuous ties with the struggling masses in the Warsaw Ghetto. And the socially elite Jews in the United

States patterned their lives so as to be more acceptable to their Gentile neighbors, which meant that they sought to keep to a minimum the bonds which tied them to other Jews of a lower economic and social level. Yet both groups of American Jews have been liberal in their support of charitable undertakings.

Even if we admit that financial largess did not itself betoken a sense of cohesion with foreign Jewries; and even though we recognize that many charitable American Jews have made studied efforts to disassociate themselves from their fellow Jews, there is a moral which runs through the story, particularly as it bears on the group. Despite the inability of many individual Jews to resolve the problem of where to seek security and stability -- within the Jewish group or outside of it -- the behavior of the Jewish group as a whole has attested to its ability and willingness to follow tradition which holds that every Jewish community is the brother and guardian of every other. American Jews did not necessarily share many of the values of the Jewries whom they succored; nor did American Jews have much understanding and knowledge of the way of life of these foreign Jews. Yet the bond was there.

ELI GINZBERG

QUESTIONS FOR ELICITING FACTS AND STIMULATING DISCUSSION

1. Has the support that has been given by American Jews to their brethren overseas been sufficient to meet their needs?

2. Does American Jewry have a right to protest against discrimination of Jews in foreign lands?

3. Could American Jewry have done more than it did to save European Jews from the Hitler Holocaust?

4. What effect has the Nazi annihilation of six million Jews had on the American Jewish community?

5. What impact has the rise of the State of Israel had on the American Jewish community?

6. Do you think that continued aid to European Jews and to the Jews of Israel tends to pauperize them?

7. In what ways, aside from the usual philanthropic ones, can American Jewry be of assistance to Jews in other lands?

8. How would you suggest that, in spite of language, cultural and other barriers, American Jews can create stronger fraternal ties with fellow Jews abroad?

9. What can American Jewry learn from their brethren in other countries of the world?

10. What is meant by "every Jew is responsible for his brother"?

DEVICES FOR MOTIVATING DISCUSSION

1. Invite the members to prepare lists of values that are held in common by Jews throughout the world. When a consensus is achieved by the group, those factors which make for the solidarity of world Jewry can be further defined and discussed.

2. Invite someone who has visited Jewish communities abroad to report on his impressions.

3. Take a census of the places of birth of the group members, their parents, grandparents, and, if necessary to make the point, of their great-grandparents. Point out that, despite the variety of countries of origin of their families, the members have much in common that has brought them together.

4. Show the film "A Day of Deliverance" (24 minutes), a report on the break-up of the DP camps of Germany, the closing of the Cyprus detention camps, 'Operation Magic Carpet' from Yemen to Israel, and the role of American Jewry through the Joint Distribution Committee. Available from Joint Distribution Committee.

5. Make use of the series of filmstrips, "Jews in Distant Lands," produced by the Union of American Hebrew Congregations.

6. Assign members of the group to prepare reports on Jewish life in overseas countries based on articles in recent volumes of the *American Jewish Year Book* and compare with aspects of Jewish life in America.

SUGGESTED READING

(For a description of the books listed, see bibliography in appendix.)

American Jewish Year Book.

Edidin, Ben M., *Jewish Community Life*, pp. 157-180.

Schwartz, Joseph J., and Vulcan, Beatrice I., "Overseas Aid," pp. 277-299, *The American Jew*, by Oscar I. Janowsky.

APPENDIX

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