

JUDAICA
(Leftist)

JEWS FOR URBAN JUSTICE NEWSLETTER

May, 1969

A Monthly newsletter of Fact, Opinion, and Chutzpah

Published by Jews for Urban Justice (J.U.J.)

636 A Street, S.E., Washington, D.C. 20003

Dear Friend:

Unless you've made a contribution to J.U.J. recently, this, unfortunately, will be your last newsletter. We're sorry but the task of printing, addressing and mailing the newsletters to the now well over 500 people, who receive it, is just too much! If you have made a contribution recently and find yourself not receiving anything a month from now, please call or write us. We're asking people to pay a minimum of \$5.00/year (\$2.00 if you're a student) to cover the cost of the newsletter and other mailings.

Make your check out to "Jews for Urban Justice" and mail it to: Fran Schreiber, 1310 New Hampshire Ave, N.W., Washington, D.C.

We also expect to publish a newsletter designed to co-ordinate Jewish Activist organizing efforts across the country. The newsletter, which will be called The International Jewish Conspiracy, will be sent to people interested in organizing or involved in starting Jewish activist groups. If you're interested in receiving the newsletter, mention that to Fran also.

Shalom,

Mike Tabor

Listed below are only the essential meeting dates. For information or other data, call 546-1825 or 424-2836.

JUJ Calendar of Events

- Sunday, April 27** New Left Seminar on "Overview of American Society from the Women's Liberation Perspective", led by Sue Orrin, Religious Action Center, U.A.H.C., 2027 Massachusetts Ave., N.W. For further information, call Fran Schreiber, 296-2969. 8:00 p.m.
- Monday, April 28** Jewish Studies Seminar at the home of Rabbi Harold White, 3040 O Street, N.W., 333-3972. For information, call Joel Rabin, 638-6313. 8 p.m.
- Sat., May 3** JUJ invites everybody to a PARTY at the home of Sharlene Kranz, 636 A Street, S.E., 546-1825. 8 p.m.
- Monday, May 5** JUJ business meeting at the home of Susan Pogash, 201 I St., S.W. Apt. 442. Phone: 554-7766. 8 p.m.
- Tuesday, May 6** New Left Seminar on "An Overview of American Society: Racism" led by Sue Strauss, Religious Action Center, UAHC, 2027 Mass. Ave., N.W. 7:30 p.m.
- Monday, May 12** Jewish Studies Seminar at Rabbi Harold White's 8 p.m.
- Tuesday, May 13** New Left Seminar on "Overview of American Society from an Economist's Perspective", led by Robb Burlage, Religious Action Center, UAHC, 2027 Massachusetts Ave., N.W., 7:30 p.m. For information or subsequent seminars, call Fran Schreiber, 296-2969.
- Monday, May 19** JUJ business meeting at the home of Henry Godfrey, 3016 Dunbarton Street, N.W. (Bet. N & O) Apt. B4, 338-5717, 8 p.m.
- Monday, May 26** Jewish Studies Seminar at Rabbi Harold White's. 8 p.m.
- Monday, June 2** JUJ business meeting at the home of Joel Rabin, 800 4th St., S.W. Apt. N609, 638-6313. 8 p.m.

THE FREEDOM SEDER

The JUJ sponsored Freedom Seder was a success! Those of us involved in organizing it received a lot of satisfaction from the results. There are, however, a number of things which were not mentioned in any of the articles (see the attached Village Voice article) that might be of some interest.

First, we received widespread press coverage. In addition to the local press and the wire services, New York City radio station WBAI covered the event live. The National Canadian Broadcasting Company filmed the seder for a special 30-minute prime-viewing time TV broadcast. (We will have a 16 mm film of the seder available for people who were not able to attend.)

Second, there was a huge diversity of people at the seder. In addition to students, non-students, hippies, black militants, there were many young professionals and white middle class suburbanites. Also, a group of orthodox Yeshiva students walked several miles from their suburban neighborhoods through the ghetto (Yarmulke and all) to attend. The contrast of the old and the young, the religious and the non-religious, was really beautiful!

Finally, the fact that we were able to sponsor the seder while we were in the red and had no real financial support was impressive. The several hundred dollars needed was raised through thirty-five small donations of money and dozens of donations of honey cake, wine, food, etc. We weren't sure that we'd get that type of support and were prepared to take the money out of our pockets if necessary. We avoided fund-raising pleas and any obligation on the part of people coming, except enjoyment and spiritual uplifting.

In the end, we all felt happy. I think we contributed something to the community and something to ourselves. Plans are already being made for next year's seder. If you have any suggestions, revisions, criticism, please write:

Mike Tabor

10239 Nolan Drive
Rockville, Md. 20850

Also, I have a few more copies of the New Haggadah. If you'd like some, they're sold for \$1.00 apiece or ten for \$6.00. Write me if you'd like to receive some (and make your check out to Jews for Urban Justice).

BANKING PROJECT SURGES AHEAD

The banking project has decided on a set of long-range goals and has begun its research into Washington's banking set-up.

The project would hope to 1) get more 'good' banks in Washington; 2) get more Jewish institutions to bank with good banks; and 3) educate people to be selective and informed as to where they bank and how their money is used.

The Project has met with Len Vogel, a board member of the Independence Federal Savings and Loan; has begun contacting chairmen of synagogue social action committees to interest them in the Project; has done research on the policies of the U.S. Savings and Loan Institution League and the National Savings and Loan League, as well as the Federal Home Loan Bank Board (which regulates savings and loan institutions); and is preparing to make inquiries as to where synagogues and other Jewish community institutions bank.

The sessions are on Wednesdays. Contact Sharlene for more information (546-1825 or 225-3811)

IS JEWISH EDUCATION RELEVANT?

A meeting of area teenagers will be held Saturday, April 26 at the Religious Action Center of American University. The topic for discussion--"Jewish Education: Is it relevant? If not, why not? What do we want to do about it?"

Several youths have expressed to JUJ their concern about this issue, and they are involved in preliminary organizational work for the meeting. For further information, call Diane Phillips, 387-1635.

JUJ PARTY

JUJ will give a party at the home of Sharlene Kranz, 636 A Street, S.E., Washington, D.C. on Saturday, May 3 at 8:00 p.m. A donation will help pay for this newsletter, other mailings, and the new programs. The party will provide a good chance to meet the active members and others of the Washington community. It will only be successful if each person who hears about it comes and brings others. For more information call Paul Ruttkay, 525-2679.

the village VOICE, April 10, 1969

Jews for Urban Justice

Passover in the Ghetto: This Year in Washington

by Judith Coburn

WASHINGTON, D. C.—Most of the white stores in the ghetto—what the blacks call "Jew stores"—were closed Friday and adorned with posters of Martin Luther King. These merchants were thinking of another anniversary—a year ago the first rebellion in the nation's capital broke out. The District's black mayor, Walter Washington, was thinking of it too. He mobilized the National Guard and spent the day in tearful remembrances of Martin Luther King at rallies around the city. Speakers sharing the platform with the mayor didn't remind him of his order to the Washington police to gas the final troops of the Poor People's Campaign last summer.

Downtown, safe from the ghetto, Washington department stores enjoyed the yearly crush of Good Friday shoppers, buying candy rabbits, pink patent leather purses, and colored eggs.

It began like any other seder: "Barukh atah adonai elohenu melekh haolam boray p'ri hagafen. Blessed art thou O Lord, our God, King of the Universe, who createst the fruit of the vine." But the ritual at Lincoln Temple, a black, Protestant church in the ghetto, was anything but typical. White radicals, rabbis, and black organizers broke matzoh together and recited a Freedom Haggadah, which quoted such "prophets and shofetim" as Eldridge Cleaver, Martin Buber, Hannah Arendt, and A. J. Muste. Everyone was a rabbi Friday night—Topper Carew, who runs a black arts center for teenagers, Reverend Channing Phillips, the first black nominated for President of the United States, and Arthur Waskow, the author of the Freedom Haggadah. Officiating were Rabbi Balfour Brickner of the Union of American Hebrew Congregations and Rabbi Harold White of American University.

Also participating were 700 Washingtonians—the Free Community, government employees, members of the Black United Front, free lance radicals, a welfare mother or two, and assorted suburban Jews, nervous to be deep in the ghetto on the night of a predicted riot.

"As the tradition says... 'this year we celebrate here, but the next year we hope to celebrate in the land of Israel'... But were we sitting tonight in Jerusalem, we should still say, 'Next year in Jerusalem.' This year all men eat as aliens in a land not wholly theirs; next year we hope all men will celebrate in 'the land of Israel that is, in a world made one and a world made free.'"

Arthur Waskow (or Rabbi Waskow as his friends called him, even before he went into Haggadah writing), like many radicals who are Jews, used to associate Jewish tradition mostly with his childhood. It wasn't that he didn't feel Jewish any more; it's just that he's other things now: an expert on disarmament and police, a radical, a utopian. Like many religious utopians, Arthur Waskow thinks in symbols. He rarely lets an opportunity go by to turn an event into an organizer of people. He also recently turned 35.

"The idea of the Freedom Seder came partly out of that birthday," Waskow recalls. "Turning 35 in this country is like becoming a man—you're no longer draftable." (Waskow was reclassified by his Baltimore draft board for turning in his card at the Justice Department October 16, 1967.) "In a funny way, I began to think about having a bar mitzvah to celebrate. Another

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Passover in the Ghetto

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thing was that being 35 really confirmed my not being part of the student movement, and I began to look for other communities to organize."

The bar mitzvah never came off, but Waskow got involved with a group of young Jewish radicals like himself—Jews for Urban Justice (JUU), who were organizing around the issue of racism in the Jewish community. As the anniversary of Martin Luther King's death and of the Washington rebellion approached, and Waskow realized it would fall during Passover, he began to write the Haggadah.

The idea in his head, and JUU's, was to turn the traditions of Judaism back on the Jewish community: to attract young radicals and shake up the conservative Jewish financial interests by stressing themes of liberation and resistance in Judaism and then demanding the community live up to them. What evolved was a Freedom Seder with civil rights songs, strands from the labor movement ("Moses had to go back and identify himself with his enslaved people—organize them into brickmaker's union number one"), discussions of violence and black liberation, and writings from the Warsaw uprisings. (One innovation went against the grain of some radicals there—Waskow had a girl begin his seder with the traditional "why is this night different from all others").

By the Friday of the service, Waskow had sold hundreds of his Haggadah, Freedom Seders were being held all over the country, and the Haggadah had even been translated for a group of radical French Catholics. Seven hundred people were jammed into Lincoln Temple, many of them the kind of young Jews who don't even try to fake Hebrew. Young men sported stocking caps as yarmulkas, and hand clapping freedom songs gave way to Hebrew prayers. Police sirens drowned out parts of the service,

and worshipers exchanged knowing, worried glances. Rabbi Brickner and Reverend Phillips vied for the award of best stand-up comedian of the night (Brickner: "Everybody get a big chunk of horseradish. Boy, after three seders, it gives you you-know-what." Phillips, shouting over the police sirens: "There goes the 11th plague.")

"If we were to disarm the nations but not to end the brutality with which the police attack black people in some countries... it would not be sufficient... if we were to end outright police brutality but not to prevent some people from wallowing in luxury, while others starved, it would not be sufficient."

The Washington Board of Trade debated all week whether to close the stores in Washington as a memorial to Martin Luther King. It is the peculiar politics of Washington, D. C., that the idea would have been considered at all. But it is also the peculiar politics of this colonial city that such a demand ("if the Man could take off three days for Eisenhower, we can take off one for Martin") by militants and 70 per cent of the citizens who are black was turned down. Except for the ghetto stores, closed in terror, white businessmen were united. One Jewish chain store manager summed it up: "Friday is our best pre-Easter sale day. Besides, there wouldn't be any guarantee the shutdown would be universal so all businessmen would be equally affected."

Jews for Urban Justice thought the stores should be closed. So did Arthur Waskow and a group of white radicals who wrote letters to the downtown stores. But few stores closed, and one "liberal" responded by threatening to take anyone who tried to disrupt business to court. ("I'll contribute the proceeds

from the litigation to the Martin Luther King Memorial Fund," he wrote.) This wasn't the first time JUU has gone after the big Jewish businessmen. Last year they forced the head of Giant grocery stores, a well known liberal Jew, to stop selling California grapes in all the stores in his chain.

JUU started two years ago with a group of young Jews who had been involved in SNCC, MFDP, and CORE during the early '60s. They came together out of a concern about race and poverty, and a somewhat lesser concern about black anti-Semitism. The white radicals among them, all out of college, knew they had to start working in the white community. It was to Jews themselves and their activities in the ghetto that JUU turned about the problems of black anti-Semitism. They helped mobilize suburbanites for the Poor People's Campaign and threatened a sit-in at the Jewish Community Council until the Council agreed to let PPC use their facilities.

Most of these activities have aroused the ire of the largely professional Jewish community in Washington, scathing editorials in the local Jewish Week, crank calls for JUU leader Mike Tabor, and scores of new, young members. Tabor and his group feel they're fighting the "don't rock the boat" attitude prevalent among middle-class Jews. "But, of course," Tabor adds, "the recent accusations that the Jews went like lambs to the slaughter under Hitler, do arouse Jews from their apathy. But it's always anti-Semitism, or the specter of it, not the vast inequities in the system, that they focus on."

Tabor doesn't deny black anti-Semitism exists, but focuses on trying to fight Jewish slum landlords and storekeepers who gouge the blacks in the ghetto.

He's done some work bringing black radicals who see radical whites as possible allies to talk to Jewish groups. But JUU, like the Freedom Seder they sponsored, focuses on Jews, and not at changing blacks' attitudes. The group has grown fast, and Tabor has been talking to the vast supply of Jews in the movement about getting back to their roots. The seder experience and these talks led to a national conference April 4 to 6 in Philadelphia to talk about Jewish organizing.

The struggle was "not when shofet Eldridge Cleaver it was time for blacks to sweep through the Harlem like a wave of locusts, breaking, screaming, bleeding, laughing, crying, rejoicing, in a jubilee of destruction..."

Unlike the King memorials all over town (many stores broadcast King's sermons over public address systems), the Freedom Seder met the issue of violence

head on. While the rest of Washington remembered with nostalgia King's non-violence, and forgot the social turmoil he caused in the early '60s, the worshipers at Lincoln Temple faced the issues of the late '60s. During the part of the service when the worshipers discuss the seder, it finally came out: from the older members, and the few teenagers still clinging to love and non-violence—that worry about violence.

The Freedom Haggadah has a long passage about how "the winning of freedom has not been bloodless." Many, Zionists included, were troubled by the violence in the black community, and in universities. They brought their troubles to the seder, and for a few minutes, the community looked at each other from both sides of the two Americas. Waskow answered strongly: "We can't turn our backs on those who rose up, in Warsaw or the black ghettos."

And so the seder ended with the old and the new: "We shall Overcome," and the last words of the Freedom Haggadah, "Liberation now! Next year in a world of freedom!"

NEW LEFT SEMINAR

The new left seminar, sponsored by Jews for Urban Justice, began Sunday, April 20, with a lecture by Dr. Arthur Waskow, who spoke on an Overview of American Society from an Historian's Perspective.

The series of seminars will include a number of aspects. The first five seminars will present overviews of American Society. (see calendar of events)

The next series of lectures will include an analysis of the major elements of the economy. These will include:

- Business, finance, commerce
- Working class
- New class
- Under class
- Federal government
- Corporate class

This will be followed by a series on structures and institutions in American Society These will include:

- Education and youth
- Religion
- The Legal System--Courts and Prisons
- Environment
- The Legal System--Police
- The Press
- Science and medical professions
- The City
- The Arts
- The Family

The final part of the educational section of the series will include an investigation of the Empire Overseas. This will include seminars on:

- The National Security Managers
- Military Services
- The overseas corporations
- Third World Policy--Department of State, AID, etc.
- Middle East
- Soviet Union and Soviet Bloc
- China
- Cuba
- South America
- Africa
- Europe

The goal of the seminars is ultimately a development of alternatives to the present system. Topics such as Community living, Neighborhood government, New Party, Social Accounting--New Priority Systems, and Revolution, will be discussed.

The seminars will be held regularly on Tuesday evenings at 7:30 P.M. at the Religious Action Center, 2027 Massachusetts Ave., N.W., unless otherwise announced. If you are interested, please contact Fran Schreiber at 296-2969 (home), or 382-5466 (work) so that you will be notified about future seminars.

NOTES FROM RANDOR

On April 5th and 6th 43 Jews assembled at the Denbigh Conference Center in Radnor, Pennsylvania. The purpose of the meeting was to lay the groundwork for the formation of a radical Jewish movement throughout the United States. The meeting was sponsored by Jews for Urban Justice.

Also present were members of Na'aseh in Philadelphia, Jewish Liberation Project in New York City, Hinenu in Philadelphia, World Union of Jewish Students, C.A.S.E. in Los Angeles, etc. Individuals came from New York, San Francisco, Oakland, Los Angeles, Cincinnati, Philadelphia, Madison, Hanover, and Cambridge. Some were socialist radicals, some Zionist radicals, women's liberation radicals, intellectual radicals, and some were not very radical at all. In age they ranged from 17 to the mid-thirties, the majority in their middle twenties. Chairing the gathering was Mike Tabor of the JUJ Steering Committee.

There is a 'crisis in Black-Jewish relations...a crisis in the Jewish community itself...and the possibility of starting a national radical Jewish movement,' stated Mike who opened the first morning's session. Each person then addressed himself to his own thoughts on why a radical Jewish movement and why they personally had come.

The responses fell into a pattern. There were those who specifically felt that radical behavior is mandated by the prophetic Jewish tradition--the only Jewish tradition with which they want to identify--'my interest in radical politics comes from Judaism...'

Others thought only in terms of spreading the radical 'word' in their own community because they are Jewish and their constituents are Jewish. "There is a need to organize politically effective units... We went where the issues were; then we were told by SNCC (and others) to go back to our own community. There is no place else for me to go...

We must try to organize that part of society where we belong..." Others see organizing Jews simply as another tactic.

(NOTES FROM RANDOR, CONT.)

On the part of all there emanated a clear dissatisfaction with both the current activities and organization of the contemporary Jewish Community. In discussing relationships with the total American society a number of thoughts were expressed;

'We do not have the freedom to live as a Jew in America...If we wanted to live by the precepts of Micah, we'd be put into jail...American society is built that way. But we (Jews) were not conquered, we were bought.'

'The Jewish community has an historical role in this society;...now that role has changed. The Jewish community views itself as being assimilated, as part of the power structure. What is being threatened in their judgement is whether they are a part of the ruling class. The Jewish community as a community has no real voice to define for it alternatives to the conservative path. Here is an opportunity to organize among a group that considers itself a people. This can't be done by Blacks; it can't be done by Christians...'

'We have to change society...(we must organize all people), there is nothing special about (organizing) Jews.'

'Maybe there is something wrong with the institution that puts a slum lord where he is.'

'In Washington we previously attacked individual Jews in the community. Now we see that the attack was wrongly directed...he is a part of the system...'

'We must make the Jewish community aware of who is controlling their lives.'
(This reference is to the banks who have the power in the ghetto and who are the enemy rather than any particular Jewish merchant of slum lord.)

The individual groups expounded upon their activities and organizing experiences. This was followed by a discussion on how to organize. The question raised was whether the Jewish establishment is the enemy or the agent of the enemy. Some felt that calling the Jewish establishment the enemy makes it impossible for them to join with us. Bob Greenblatt stated, 'We're not interested in starting a movement by defining the majority as the enemy.' Todd Gitlin emphasized, 'The difference between (the two views expressed is the difference between) an organizer's attitude and a haranguer's attitude.' Stanley Aronowitz felt, 'We need to define issues so that they relate to other issues and promote this.'

Another organizing problem encountered was how to approach radicals in the movement who happen to be Jewish. One individual who attempted to organize in Los Angeles in the summer of 1968 reported he found that "most Jews in the movement are super universalists...they have a general analysis of the general society and prefer to work in a general way...people on the edge of the movement are tied up in Israel." Another individual felt, "there is a problem of identity... a refusal to identify with anything Jewish." No particular answer to this problem was given. It was felt by many that the only way to approach these people was to convince them with as many different arguments as possible. One positive approach might be to point out that one of the things that society has done to Jews is to force them to assimilate...a pressure similar to that exerted on the Blacks.

Many saw a need to reach out to Jewish youth active in U.S.Y. and N.F.T.Y. There was also agreement that all too often the radical leaving the college campus finds nowhere in the Jewish community where he or she can relate. These people too were seen as possible recruits for a Jewish radical movement.

The second day of the meeting was devoted to the question of organizing. There was no debate on whether to organize a national network; rather the discussion centered on the questions of what kind of organizing would be most effective. It was felt that key cities on the east coast such as Boston, New York, Philadelphia, Baltimore, and Washington, along with midwest cities such as Chicago, Detroit, and St. Louis, and west coast cities as Los Angeles and San Francisco should be emphasized as the places to begin organizing. Contacts are now needed to begin groups in those cities.

An organizing and coordinating committee was established called the NATIONAL JEWISH ORGANIZING PROJECT. A number of people volunteered to write a philosophical position paper April 13 in Philadelphia. Individual papers submitted to the April 18 meeting should attempt to mirror the consensus of the Denbigh meeting. The final paper would then be published. It was seen by many as a valuable tool for future organizing.

A possibility of sending an organizer into one community was suggested, but not resolved. It was agreed that the various groups and individuals who planned to return home and start organizing groups would forward material to Fran Schreiber, 1310 New Hampshire Avenue, N.W., Washington, D.C. 20036. A national newsletter would then become the vehicle for communication between the various groups and individuals across the country. For more information on the conference see the Guardian, April 19, 1969.

---Anita Miller and Fran Schreiber

A MEMBER'S VIEW OF THE NEW DECLARATION

With the new declaration written and accepted, the arguments as to its implications are just beginning. In order to simplify "where we are today" (and with the hope that it doesn't add more fuel to the flame) a capsulized version of our new declaration follows:

Until the recent re-write of our statement, JUJ took the position that Jews, like all Americans, had a free will. Decisions they made were of their own volition. Therefore, people must be ready to take responsibility for their decisions--right or wrong.

As a result of the Harper's Ferry retreat and its ensuing declaration, our position has been modified. Basically, we continue to hold individuals responsible for their moral (or immoral) judgments upon which they are based (i.e. free will), but we now must concede that another factor must be considered. Specifically, we recognize that Jews, like all Americans, have been co-opted and seduced into giving up their own values (eg. the teaching of the Torah) in favor of the corrupt American societal values.

The implications of such a modification in philosophy are great.

- 1) In working with our constituents (in the Jewish community) it is our intention to organize those Jews who share our views (and not to generally castigate all of them) to assist us in achieving our mutual end--a just society.
- 2) In undertaking our study of the Washington banking system, we will work with those members of Jewish institutions who share our view that the American banking sector needs a new social conscience. It is our hope that these members will work towards the necessary financial investment changes within their own groups. The ultimate target of our change efforts may, or may not, be Jewish-controlled banks.

We welcome any comments on this change in focus.

Robert R. Aptekar

THE FUTURE

In last month's newsletter, I noted that it was really difficult to bring people up-to-date on what's happening. The problem is, things are moving so quickly and at such a rapid pace that it's hard to convey the spirit and momentum of JUJ in a few mimeographed pages. Tonight, for instance, (April 22nd) there are two JUJ meetings. One is a "New Left Seminar" which is designed to educate our membership on recent Movement developments. Mike Spiegel, 1968 National Secretary of S.D.S. spoke. Another meeting was a planning session for a Jewish high school organizing effort we're involved in. Last night we had a business meeting which had 19 items (just about all of them action projects we're engaged in) on the agenda. Tomorrow night there's a dinner meeting of the Banking Committee which is concluding its exploratory research on Washington's financial institutions.

We are growing rapidly and becoming more ambitious in our projects. Our Freedom Seder drew 800 people, the majority of whom were non-affiliated Jews. The National Conference we sponsored, attracted 43 activists (who are Jewish) from all around the country. We've been asked for help in organizing JUJ-type groups in over 30 different campuses and cities. In the last several weeks, the group has resolved many of the inter-personal problems which have surfaced within the hard-core membership. Eighteen people are now on the "steering committee". A few months ago, we would not have been able to adequately work on the current number of projects and problems. Now, however, I feel we are.

Rather than delve into the current projects in more depth, it might be of interest to you to mention a few of the future activities which are now under consideration.

-A house which has a furnished basement, a meeting room which can hold over 80 people and a floor with a number of offices, has been offered for our use. The house, if we accept it, would commit us to hire staff (which we could probably use) and to fully utilize the place. There are a number of drawbacks as well as good reasons for accepting the offer.

-People have been seriously talking about establishing a Jewish Sunday school sponsored by JUJ. As just about everyone knows and admits, "Jewish education" is doing more to turn off young Jews to Judaism than just about any other institutional factor. A number of people who have kids old enough to go to Sunday school are faced with the problem of whether or not to send them to any of the current ones in the Washington area. To many, the answer is no! We're in contact with people who would like to send their kids to a JUJ-sponsored experimental religious school, would like to teach at such a school, are high school students who want to determine what they learn, and who are turned-on to the idea of a radical Jewish school.

(THE FUTURE CONT.)

We realize that this is a massive undertaking but we're working towards considering starting one by the Fall of 1969.

Another ambitious project concerns setting up a synagogue. Many of us have felt the need to make Judaism more relevant to us (as a religion). Hence the JUJ Jewish study group which Rabbi Harold White has started. If the attendance at the seder was any indication of interest, there's a huge number of Jews who are turned off to Judaism as it is practiced today in Washington (and the country), but who are still interested and willing to think of themselves as Jews rather than Ethical Cultivists, Unitarians, Quakers, or Atheists. And if I can take the liberty of projecting Stanley Bigman's statistics in THE JEWISH POPULATION OF GREATER WASHINGTON IN 1956, over 50% of Washington's Jews are unaffiliated with any form of institutional Judaism. There's a tremendous potential for a different type of "synagogue" not only for the Hippie, student and movement Jews but for huge numbers of alienated young professionals. Again, we're talking about a highly ambitious but very worthwhile project. A number of people are currently exploring problems (who the hell wants to get hung-up on a "building fund drive"?) and whether or not we can overcome them.

At any rate, these projects and ideas might give you a better idea of what we're thinking about and the possible direction of JUJ. If you have any reactions to them worth mentioning, call or write me---

Mike Tabor (424-2836), 10239 Nolan Dr., Rockville, Md.
20850

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