ISRAEL DEFINES JUDAISM AND JEWS — The U. S. press, June 14, carried clear definitions of Judaism and of the link of all Jews to Israel, as expressed by Prime Minister Ben-Gurion. He spoke at a "dialogue" in Israel arranged by the American Jewish Congress. The New York *Times* headlined the story:

BEN-GURION SEES U.S. JEWRY FADING

He Doubts It Will Survive National Evolution Here

Special to The New York Times.

JERUSALEM (Israeli Sector), June 13 — Premier David

In a hard-hitting address, Mr. Ben-Gurion also made these points:

1. The Jewish religion is different from others in that it is a national relegion and, if the national element is taken away, there will be "nothing left."

2. Israel must be regarded as the state of the whole Jewish people, a state to which any Jew may migrate by inherent right, but millions of Jews can be expected to remain in the Diaspora.

3. Israel in shaping policy takes into account "what is good for the entire Jewish people."

American 'Pluralism'

Doubting whether America's

The N. Y. *Herald Tribune* quoted these clear expressions of official Zionism:

What Is Judaism?

Prime Minister David Ben-Gurion described Judaism as a national religion and said there would be "nothing left" if the national element was stripped away. Stanley Lowell, chairman of New York City's Commission on Human Rights, charged that the Israelis equate Jewishness with Jewish nationhood, denied the validity of this and said American Jews "equate Judaism with religion."

"I've never heard anything so wrong," Israeli Education Minister Abba Eben said, declaring that Judaism is a religion, culture, memory, history and—in religious terms—more than mere ritualistic formulation.

Will American Jewry Survive?

Mr. Eban warned of the tempo of assimilation among American Jews and said "I frankly doubt your continued existence as Jews." Mr. Lowell replied that American Jews faced a bright future, denied an Israeli's thesis that "Jewish consciousness" would wither away when Jews faced no battles and declared that Judaism can grow in freedom as well as under persecution.

However, the president and chief spokesman of the American Jewish Congress, Dr. Joachim Prinz, agreed in part with Ben-Gurion and then attacked Mr. Lowell. He said—according to the Jerusalem *Post*—that Mr. Lowell's definition of Judaism (as religion and not nationality) was "ill-defined" and the applause it received from some of the delegates was "unwarranted."

Clearly, Mr. Lowell expressed the views of large numbers of Americans of Jewish faith. One might ask which Jewish organization vocally, regularly and clearly expresses these instinctive yearnings of American Jews. Only the American Council for Judaism has a consistent record of stating and offsetting the acts of many other organizations which work for Zionist goals.

WHAT WE HAVE DONE ABOUT IT.

By Israeli and U. S. Jews

Ben-Gurion's Stand Criticized

By Alvin Rosenfeld
A Special Correspondent
JERUSALEM.

American Jews fought back yesterday against Israeli attitudes toward their community, denied that Israeli life was superior to theirs and warned Israel against equating Jewishness with nationhood.

Representative American Jews and Israelis battled out ta series of issues at the final sessions of a three-day "dialogue," spon-

Leonard R. Sussman, executive director of the American Council for Judaism, an anti-Zionist group:

"No foreign sovereignty, with which the United States is associated in friendly relations, may legally attempt to assign to American citizens—on the basis of their faith—an additional system of national rights and obligations."

New York Herald Tribune
Friday, June 15, 1962

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OPINION

Can an American Be a Jew?

Must American Jews

Reform Jewry, and

diametrically

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TIME
THE WEEKLY NEWSMAGAZINE
JUNE 22, 1962

Jewish survival." In New York, Rabbi Elmer Berger, executive vice president of the anti-Zionist American Council for Judaism, criticized the Premier for his "predilection for interfering with the destinies of all Jews." Said Rabbi Berger: "Judaism, we believe, is a universal—not a national—religion." Declared Professor Nelson Glueck of Cincinnati's Hebrew Union College: "Possibly I cannot speak for all

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WHAT ARE WE DOING ABOUT IT? The ACJ is concentrating this year on the Berger-Mallison Project. This provides:

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1. A comprehensive research program revealing the historic, legal and political activities of all aspects of the single sovereignty known as the World Zionist Organization and the State of Israel.

2. Documentation of the disabilities suffered by Americans of the Jewish faith by the legal claims of this sovereignty.

3. Recommendations to the U. S. Government—through presentation shortly of an exhaustive ACJ legal brief—for ending and rectifying such disabilities to U. S. Jews.

4. Distribution of this brief to specialists in international law and domestic civil rights. Publication in popular form to Council members, friends and other interested persons.

Conference Resolution Distinguishes Between "Religious" and "National" Peoplehood

Further cites need for rejecting Zionist-Israel national "rights," responsibilities.

There are many interpretations of Judaism. Some hold a religious "peoplehood" to be basic, emphasizing such Biblical terminology as "Children of Israel," "people of Israel," or "a kingdom of priests and a holy people." We, of the American Council for Judaism, recognize this tradition of "peoplehood" in an exclusively *religious* and *spiritual* sense, and emphasize the universal values of our faith and the spiritual dignity of the individual.

The Zionist-Israel sovereignty has perverted the idea of a religious "peoplehood" into a political-national entity which it misleadingly calls "the Jewish people" and for which it claims, in international law, recognition of a legal system of national rights and responsibilities.

We emphatically deny any relationship between secular-national "Jewish peoplehood" and religious or spiritual interpretations of Judaism. The secular-national view has been used by Zionist-Israel to advance the concept that all Jews comprise a nation legally entitled to rights in, and obligations to, a specific "Jewish" state. The religious definition, for two thousand years, has symbolized commitment to a monotheistic conception of God and the universal application of moral principles to all mankind.

The nationalistic concept of "the Jewish people" is expressed and implemented in legislation, policies, action programs and public declarations of the Zionist-Israel sovereignty.

As American anti-Zionists we repudiate all such claims and actions in behalf of this "Jewish people" collectivity because our "rights and political status" are dependent exclusively upon the United States Constitution which guarantees us, and all Americans, status solely as individuals. No foreign sovereignty, with which the United States is associated in friendly relations, may legally attempt to assign to American citizens—on the basis of their faith—an additional system of national rights and obligations.

The distinction between opposing interpretations of "Jewish peoplehood" is the fundamental difference between Zionist and anti-Zionist.

In this connection, we cite the Balfour Declaration, regarded as the fundamental basis in international law for the State of Israel's existence. The third clause says emphatically and explicitly,

> . . . *nothing* shall be done which *may prejudice* . . . the *rights* and *political status* enjoyed by Jews in *any* other country than Palestine. (emphasis added)

This significant clause was originally inscribed at the insistence of anti-Zionist Jews to safeguard their existing, individual rights against the collective national claims of Zionist-nationalism. But it has been consistently ignored and violated. We believe that a relationship of Jews to the State of Israel, based upon this safeguard to which the United States is committed by international treaty, is in the best interests of Americans, particularly those of Jewish faith, as well as of our co-religionists in Israel.

— passed May 12, 1962