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## JEWISH COMMUNITY RELATIONS COUNCIL RECORDS, 1969-2011

[Collection Information](#)

[Historical Sketch](#)

[Scope and Content Note](#)

[Series Contents](#)

[Cataloging Information](#)

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## **COLLECTION INFORMATION**

VOLUME OF COLLECTION: 30 manuscript boxes, 1 oversized folder, 1 photo folder, 6 cassette tapes

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RESTRICTIONS: None

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ALTERNATE FORMATS:

RELATED HOLDINGS:

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NOTES:

## HISTORICAL SKETCH

The following is adapted from a book, *The Jewish Community of Indianapolis* by Judith E. Endelman, Published 1984 by Indiana University Press.

In an atmosphere openly receptive to the extension and protection of minority rights, Jewish defense agencies began to expand the scope of their activities. These agencies had experienced a tremendous expansion of membership and income in the 1930's and 1940's as a result of fear aroused in American Jews by the German Jewish experience and domestic Anti-Semitism. The membership of the American Jewish Committee, for example, increased twentyfold in the 1940's. By the 1940's both the Anti-Defamation League (ADL) and the American Jewish Committee (AJC) were attempting to strengthen their Indiana operations. The ADL wanted to set up a statewide office for investigative work. The AJC field representative was quietly visiting Jewish communities in the state, trying to convince influential community leaders that the state office should be a joint ADL-AJC venture. The two organizations finally comprised and together sponsored the establishment of the Indiana Jewish Community Relations Council in 1947 with offices in Indianapolis.

The first executive director of the agency was Louis B. Greenberg. In 1954 The American Jewish Committee and the Anti-Defamation League withdrew their support of the Indiana Jewish Community Relations Council, and the ADL opened its own Indiana office in downtown Indianapolis. The long-range plans of the ADL had always included opening an Indiana office. When the national office finally had the means to do so, they no longer wanted to divert any funds to "the competition." The Indianapolis Jewish Community Relations Council then assumed greater financial responsibility for the state office. A merger of the two offices was discussed but did not immediately occur. To reduce administrative costs, however, in 1944 one executive was assigned to run both agencies, which henceforth shared an office.

After World War II, Jewish community relations agencies have increasingly focused on broader social and political goals – the strengthening of democracy and the preservation of constitutional rights. To this end the Jewish community relations agencies in Indianapolis established ties with local organizations working for similar goals, such as the Catholic Interracial Council, the Indiana Civil Liberties Union, the Church Federation, and the American Friends Job Opportunity Programs. In 1956 the Indianapolis Jewish Community Relations Council (JCRC) joined with these organizations and others to found the Indianapolis Human Relations Council with Max Klezmer as its first president. Together these organizations worked for the extension of full civil rights for all minorities. For example, the JCRC, along with many other organizations, petitioned the Indianapolis school board to desegregate the city schools. The JCRC, the Indiana ADL, and other Jewish community relations agencies supported and lobbied for the fair employment and fair housing legislation. They sponsored education programs as well. Institutes on racism, human relations, and fair housing were organized jointly with the Church Federation, the Catholic Interracial Council, and other community relations groups.

The remainder of the items which filled the agendas of the community relations agencies were of more specifically Jewish interest. The repeal of Sunday closing laws, or at least exemption clauses for Jewish shopkeepers, was a national issue in the 1950's. Most local communities had ordinances banning Sunday sales. Community relations agencies argued that this was discriminatory against individuals whose day of rest was not Sunday and lobbied for a law that would permit either a Saturday or Sunday closing. In Indianapolis the agencies also organized campaigns to abolish discriminatory practices of certain social clubs such as the Elks Club and Rotary. Education programs relating to Israel were a major interest. Community members lobbied Indiana's congressmen and senators and organized letter-writing campaigns to urge their support for loans or grants to the young state. Articles appearing in the Indianapolis *Star* or Indianapolis *News* which were unsympathetic to Israel were systematically answered with letters to the editor. The JCRC also organized a speakers bureau to provide speakers on Israel for civic groups and social clubs.

Local incidents were also handled or monitored by the community relations agencies. When a wooden cross was burned on the lawn of the Jewish Center and IHC's building defaced with anti-Semitic symbols and slogans, the agencies made sure the city newspapers did not report the incident (although the two local Jewish newspapers could not be dissuaded). Those concerned felt that both incidents were the work of teenagers and should not be taken seriously. A newspaper report would only cause panic among the Jewish community as well as possibly give encouragement to other groups to try the same thing. In 1950 a group of Jewish businessmen organized a boycott against 7-Up because the local distributor had made some anti-Semitic remarks to a group dining at the Columbia Club. Louis B. Greenberg, the JCRC executive director, tried to stop the boycott because he feared there might be an adverse reaction and reprisals from other 7-Up distributors, salesmen, and drivers hurt by the boycott. The boycott leaders were finally convinced that continuing the boycott was unwise.

One of the prime concerns of the Jewish community relations agencies during the 1950's, was the question of religion in the public cornerstone of the American constitutional system. Yet Christians often disagreed over the extension of the doctrine to issues like prayer in school, released time for religious instruction, and nativity scenes in school pageants. Some will argue, for example, that a "nondenominational" prayer that offends no one will give an uplifting, moral tone to the school day. As for Christmas trees and pageants, many Christians fail to regard Christmas as a religious holiday, arguing that it is a part of American culture, like Thanksgiving and the Fourth of July. Thus, an issue which should theoretically be of the widest possible concern has come often to be viewed as a "Jewish Issue."

It is indicative of the Jewish community's growing self-confidence and assertiveness in the 1950's that the JCRC decided to take on the sensitive and potentially explosive issue of religious practices in the city schools.

In 1959, as a result of growing concern among Jewish parents about the extent of religious observance in the public schools, the Indianapolis JCRC undertook a detailed school-by-school survey of religious practices in the Indianapolis schools. Members of the National Council for Jewish Women interviewed each principal concerning the extent of prayer recitation, released-time practices, and holiday observances in his school. The results of the survey revealed extensive breaches of separation of church and state doctrine. For example, in most of the schools children recited the Lord's prayer each morning. Large numbers of children participated in released-time programs, leaving school to receive religious instruction at a nearby church. Christmas observances were quite elaborate, and many included Christmas pageants with specifically religious themes. Some teachers also discussed Easter, and some read Bible stories in class.

The results of the JCRC survey and the recommendations for change submitted to the city school superintendent ruffled many feathers. There were many Jews in the community who would have preferred that the JCRC keep a lower profile. Some believed that the JCRC's emphasis on the removal of religion from the public school "tend to generate ... anti-Semitism and encourage discrimination." Others were uncomfortable in general with the JCRC's left-of-center politics and were disturbed by their forays into civil rights activism. Still others had broader philosophical disagreements with the JCRC, maintaining that it claimed to speak and act on behalf of all Jews without being a duly representative body and that, through its support of the JCRC, the Federation had departed from its original purposes as a philanthropic agency in order to enter the political arena – and indeed it had.

The JCRC, however, did not alter its policies or programs. With the coming of the sixties and the growing strength of the civil rights movement, the agency moved increasingly into the political arena. It became a conduit for Jewish participation in the two major political movements of the decade – the civil rights and the antiwar movements. With the rise of these two movements the JCRC grew in stature and prominence. In many ways the JCRC and its programs dominated Jewish life in the first half of the sixties. Specifically Jewish matters were temporarily overshadowed by broader issues of the decade. It was only a matter of time, however, before political events would once again thrust Jewish concerns to the foreground.

By their very nature Jewish community relations agencies are concerned with the larger community. However, here too 1967 marked a turning point in directing these agencies to issues that more directly concerned Jews. Until 1979 there were two major community relations agencies in Indianapolis: the Federation-sponsored JCRC and the Indiana Anti-Defamation League. The Indiana ADL was created in 1955 when the national ADL withdrew its support of the Indiana JCRC shortly after the organization consolidated its office and directorship with the Indianapolis JCRC. Robert Gordon (1924-1976), a native of Milwaukee came from the ADL's Wisconsin office to take over the work of the new agency. Gordon remained the director of the Indiana ADL until 1976 when he was forced to retire because of poor health. He died a few months later. Morris Casuto replaced him, but in 1979 Casuto was transferred to a newly opened office in San Diego and the Indiana office was closed. Since that time the state's affairs have been handled by the ADL office in Columbus, Ohio.

During the twenty-four years that the ADL maintained its Indiana office, cooperation between the JCRC and the ADL was slight. Each agency more or less went its own way, although there was general agreement on what the issues were. In the 1950's and 1960's these were religion and the public schools, social discrimination, Sunday closing laws, support for Israel, and most importantly, the civil rights movement. In the summer of 1958 Robert Gordon participated in a special ADL program which sent northern ADL professionals to the South for special training. Each participant was then assigned to a state and given a car with local license plates. (Robert Gordon was assigned to Mississippi.) he then traveled the state visiting local communities and advocating the extension of full civil rights to blacks. During the early 1960's, when northern whites were going South to work in the civil rights movement who were often arrested, the JCRC offered to post bond for any young Jews from Indianapolis who were imprisoned in the South. David H. Goldstein, executive director of the JCRC from 1961 to 1965, went to Selma, Alabama, twice to participate in civil rights marches, once with Rabbi Maurice Davis of Indianapolis Hebrew Congregation.

The involvement of Jewish community relations agencies in the civil rights movement lessened dramatically as more militant blacks took control of the movement in the late 1960's and expelled the white leadership. Moreover, the emergence of black anti-Semitism, coupled with the strong condemnation of Israel in 1967 by militant blacks, new left groups, many Protestant churches, convinced the community relations agencies of the need to return to the defense of purely Jewish interests. Soon after 1967 defense of and support for Israel headed the agenda of community relations agencies, followed closely by support for Soviet Jewry. The general awakening of Jewish consciousness to the events of the Holocaust inspired a whole new range of programming to increase public awareness of the destruction of European Jewry. The JCRC sponsored educational programming in this area, such as an exhibit on the Holocaust at a large shopping mall in 1973. Members of the JCRC's Holocaust Committee also worked with the Indianapolis Public Schools' Social Studies Curriculum Department to develop a proposal for the creation of a Holocaust curriculum within the Indianapolis Public Schools. An annual Holocaust Memorial day became a part of the communal calendar.

In 1971 the JCRC began to sponsor a half-hour television program, "A Jewish Perspective," which appeared on alternate Sunday mornings. The program, whose implied purpose was to educate non-Jews about Jews and Judaism, provided a forum for the presentation of a wide variety of Jewish concerns. Topics discussed included Reconstructionism, Jewish involvement in religious cults, Jewish holidays, history of the Indianapolis Jewish community, and many other subjects.

The violation of the doctrine of the separation of church and state, a major issue for the JCRC in the 1950's, became a less important question after the Supreme Court declared prayer in school to be unconstitutional. In 1976, however, the Indiana Civil Liberties Union and the JCRC decided to confront jointly a sensitive issue: the use of public property for religious displays. Their major objective was to prevent the construction of the traditional nativity scene in University Park, a municipal park. Unfortunately the

attempt backfired, revealing a high level of latent anti-Semitism among many citizens of Indianapolis. In November 1976, Barbara Williamson, executive director of the ICLU, and Emily Fink, executive director of the JCRC, reached a verbal agreement with the superintendent of Parks and Recreation and Mayor William Hudnut III, himself a Presbyterian minister, that there would be no nativity scene in University Park that year. A week before Christmas word of the agreement was leaked to the Indianapolis *Star*, which gave the item a banner headline "Protest Ends University Square Nativity Scene." Within the next few days the paper proceeded to exploit and sensationalize the issue to the fullest. Not only did the emotional issue help to sell papers, but the *Star*, an extremely conservative newspaper, supported those who wanted the nativity to stay. Not only was the nativity scene put up in the park, but in the end it appeared that many citizens subscribed to the doctrine of church-state separation only to a degree. The letters written to the *Star* overwhelmingly supported the retention of the nativity scene. Jewish agencies and individuals received many hate letters and phone calls. Moreover, even many members of the Jewish community seemed to feel that the JCRC should leave well enough alone and focus on more urgent issues. These Jews felt their position in America was less threatened by a park manger scene than by other more potent forces.

With the rise and prominence of the Moral Majority and other religiously fundamentalist and politically right wing groups in the late 1970's, Jewish community relations agencies began to increase their interest in domestic issues. Marcia Goldstone, the former executive director of the JCRC, believes that the domestic rather than international issues are becoming more important as many basic civil liberties come under increasing attack. Goldstone believes the changing perspective of the JCRC was symbolized by the agency's move from the JWF office in the English foundation to the Interchurch Center. Since the ADL closed its office in the interchurch building, there had been no Jewish presence there. From its new office in the Interchurch Center, the JCRC can join with like-minded groups to fight such issues as the proposed ban on abortions or the proposed constitutional amendment to permit prayer in school.

Sources: <http://indyjcrc.org/history/>

## **SCOPE AND CONTENT NOTE**

Series One contains General Board Materials. This includes lists of board directors from 1971-1980. It also includes Nominating Committee Materials from 1969- including lists of board directors, Nominating Committee materials from 1969-1990 which generally includes letters to potential candidates and lists of committees they are interested in joining. This series also consists of board bylaws and Bylaw Committee Materials. It contains materials from various board projects including a Community Missions Project, MLK Exhibit, New Leaders Project. It also includes other board-related materials including information on various interns and miscellaneous items such as documents from the Citizens Complaint Process Working Group.

Series Two consists of Board Materials from 1971-2010. It includes correspondence within the JCRC and to outside groups and individuals. It contains Board Meeting, Executive Committee, and Officers Committee meeting minutes. Also included is information on annual meetings and related articles.

Series Three includes information concerning a wide array of Committees including the Cook Award Committee, the Holocaust Committee, the Jewish Security Committee, the Maternal Substance Abuse Committee, and the Soviet Jewry Committee, among others.

Series Four contains materials from various coalitions, councils, commissions, conferences, symposia, task forces and workshops. These include materials from the Indiana Coalition of Human Services, and the Indianapolis Law Enforcement Community Relations Council, among many others.

Series Five consists of materials from related organizations. These organizations include the NJCRAC, the Jewish Welfare Federation, the State CRC, various regional CRC office's and the International Center of Indianapolis, among others.

Series Six includes information on various topics. This includes issues such as affirmative action, anti-Semitism, cults, hate crimes, immigration, the Jewish Community Center and others. Topics with the most information include Child Care, Religious Displays particularly with regards to the Indianapolis City County building, and Welfare Reform.

Series Seven focuses on Christian-related materials. This includes materials relating to the Christian Business Phone Book, passion plays, evangelizing materials from various groups, and information regarding the religious right.

Series Eight contains information relating to Education Issues. It includes materials relating to the IPS referendum campaign, school choice issues, religious holidays in public schools and other topics. It includes materials from various Indiana schools with a particular emphasis on materials from Washington Township Schools and contains information on other school events.



Series Nine includes information on Health Care. The bulk of the materials are from the Health Care Policy Task Force which operated from 1990-1996. It includes materials from the Task Force and includes many articles and resources relating to health care.

Series Ten concerns the Middle East and Israel. Much of the material is from related Committees. The series also contains other Israel related materials such as information on a documentary film, an Israel High-school Delegation, and a Justice in Jerusalem Conference.

Series Eleven contains materials relating to Legislative Issues. It includes materials from the Legislative Committee from 1972-1998, information on elections (primarily from 1994 and 1999), study committee and house and senate bills, correspondence with politicians, and information on Political Workshops that the organization held from 1990-1998.

Series Twelve contains information relating to the Media. This includes information on different documentaries and television programs including The Jewish Perspective program. It contains correspondence with various radio stations, TV stations, and newspapers.

## **SERIES CONTENTS**

### **Series 1: General Board Materials**

CONTENTS	CONTAINER
List of Board of Directors, 1971-1980	Box 1 , Folder 1
List of Board of Directors, 1980-1990	Box 1, Folder 2
List of Board of Directors, 1990-2008	Box 1, Folder 3
Board Nominating Materials, Miscellaneous	Box 1, Folder 4
Nominating Committee, 1969	Box 1, Folder 5
Nominating Committee, 1971	Box 1, Folder 6
Board Nomination Materials, 1972	Box 1, Folder 7
Nominating Committee, 1973-1974	Box 1, Folder 8
Nominating Committee, 1975-1976	Box 1, Folder 9
Nominating Committee, 1977-1978	Box 1, Folder 10
Nominating Committee, 1979-1980	Box 1, Folder 11
Nominating Committee, 1981	Box 1, Folder 12
Nominating Committee, 1982	Box 1, Folder 13
Nominating Committee, 1983	Box 1, Folder 14
Nominating Committee, 1984	Box 1, Folder 15
Nominating Committee, Committee Lists, 1984	Box 1, Folder 16
Nominating Committee, 1985	Box 1, Folder 17
Nominating Committee, 1986	Box 1, Folder 18
Nominating Committee, 1987	Box 2, Folder 1
Nominating Committee, 1988	Box 2, Folder 2
Nominating Committee, 1989	Box 2, Folder 3

Nominating Committee Materials, 1990	Box 2, Folder 4
Bylaws from Other Organizations	Box 2, Folder 5
JCRC Bylaws General	Box 2, Folder 6
JCRC Bylaws, 1982	Box 2, Folder 7
Bylaws Committee, 1994-1995	Box 2, Folder 8
Bylaws Committee, 1996-1998	Box 2, Folder 9
Community Missions Project, 1994-1995	Box 2, Folder 10
Community Missions Project, 1997-1998	Box 2, Folder 11
MLK Exhibit, 1987-1988	Box 2, Folder 12
New Leaders Project, 1987	Box 2, Folder 13
Board Materials General, Structure	Box 3, Folder 1
Board Materials General, Grant Writing	Box 3, Folder 2
Board Materials General, Holy Day Planning Calendar, 1994-1994	Box 3, Folder 3
AmeriCorps	Box 3, Folder 4
Internships, 1972	Box 3, Folder 5
Internships, 1973-1975	Box 3, Folder 6
Internships, 1976, 1978, 1980, 1983	Box 3, Folder 7
Julian Freeman Fund, 1980	Box 3, Folder 8
Tax Exempt Information	Box 3, Folder 9
Citizens Complaint Process Working Group: Introduction, Rosters, Existing Ordinances and Research Resources	Box 3, Folder 10
Citizens Complaint Process Working Group: Previous Commissions and Previous Task Force Reports	Box 3, Folder 11
Citizens Complaint Process Working Group: Polices Review Systems	Box 3, Folder 12

Citizens Complaint Process Working Group: Other Perspectives, Additional Reports and Notes and Recommendations	Box 3, Folder 13
Public Hearing for Citizen's Complaint Process Working Group Materials	Box 3, Folder 14
Miscellaneous Materials	Box 3, Folder 15
Miscellaneous Materials, Articles, Magazines and Pamphlets	Box 3, Folder 16
Miscellaneous Materials, Community Heroes Day, 1996	Box 3, Folder 17
Miscellaneous Newspapers and Magazine	OM 0566
Miscellaneous Materials, Ernest Heppner	CT 2213-2217

## **Series 2: Board Materials**

CONTENTS	CONTAINER
Board Materials, 1971	Box 4, Folder 1
Board Materials, 1972	Box 4, Folder 2
Board Materials, 1973-1974, Articles of Incorporation	Box 4, Folder 3
Board Materials General, 1975	Box 4, Folder 4
Board Materials Correspondence, 1975	Box 4, Folder 5
Board Materials Board of Directors, 1975	Box 4, Folder 6
Board Materials, 1976	Box 4, Folder 7
Board Materials Correspondence, 1977	Box 4, Folder 8
Board Materials Executive Committee and Board of Director's, 1977	Box 4, Folder 9
Board Materials Annual Meeting and Financial Statements, 1977	Box 4, Folder 10
Board Materials General, 1978	Box 4, Folder 11
Board Materials Correspondence, 1978	Box 4, Folder 12

Board Materials Board of Director's Minutes, 1978	Box 4, Folder 13
Board Materials Executive Committee Minutes, 1978	Box 4, Folder 14
Board Materials General, 1979	Box 4, Folder 15
Board Materials Board of Directors and Executive Committee Minutes, 1979	Box 4, Folder 16
Board Materials General, 1980	Box 4, Folder 17
Board Materials Correspondence, 1980	Box 4, Folder 18
Board Materials Board of Director's Minutes, 1980	Box 4, Folder 19
Board Materials General, 1991	Box 5, Folder 1
Board Materials Board of Directors Minutes, 1991	Box 5, Folder 2
Board Materials Correspondence and Articles for JCRC Leadership, January- June 1982	Box 5, Folder 3
Board Materials Correspondence and Articles for JCRC Leadership, July - December 1982	Box 5, Folder 4
Board Materials Board Minutes, 1982	Box 5, Folder 5
Board Materials Executive Committee Minutes, 1982	Box 5, Folder 6
Board Materials Annual Meeting, 1982	Box 5, Folder 7
Board Materials New Member Orientation, 1982	Box 5, Folder 8
Board Materials Correspondence for JCRC Leadership, 1983	Box 5, Folder 9
Board Materials Board and Officers Meeting Minutes, 1983	Box 5, Folder 10
Board Materials General, 1984	Box 5, Folder 11
Board Materials Correspondence, 1984	Box 5, Folder 12
Board Materials Board Meeting Minutes, 1984	Box 5, Folder 13
Board Materials, 1985	Box 5, Folder 14
Board Materials, 1986-1988	Box 5, Folder 15

Board Materials, 1989	Box 5, Folder 16
Board Materials, 1990	Box 6, Folder 1
Board Materials General, 1991	Box 6, Folder 2
Board Materials Annual Meeting and Board Minutes, 1991	Box 6, Folder 3
Board Materials Officer's Meetings, 1991	Box 6, Folder 4
Board Materials, 1992	Box 6, Folder 5
Board Materials, 1993	Box 6, Folder 6
Board Materials Board Meeting Minutes, 1993	Box 6, Folder 7
Board Materials Officer's Meeting Minutes, 1993	Box 6, Folder 8
Board Materials General, 1994	Box 6, Folder 9
Board Materials Board Meeting Minutes, 1994	Box 6, Folder 10
Board Materials Officers Meeting Minutes, 1994	Box 6, Folder 11
Board Materials, 1995	Box 6, Folder 12
Marcia Goldstone Exit Memo, 1995	Box 6, Folder 13
Board Materials General, 1996	Box 6, Folder 14
Board Materials Opinion Piece Controversy, 1996	Box 6, Folder 15
Board Materials Board Meetings, 1997	Box 7, Folder 1
Board Materials Executive Committee, 1997	Box 7, Folder 2
Board Materials Annual Meeting and Officers Minutes, 1997	Box 7, Folder 3
Board Materials Annual Meeting and Correspondence, 1998	Box 7, Folder 4
Board Materials Board Minutes, 1998	Box 7, Folder 5
Board Materials Executive Committee, 1998	Box 7, Folder 6

Board Materials Board Minutes and Executive Committee, 1999	Box 7, Folder 7
Board Materials Annual Meeting and Materials Regarding Civil Rights Commission Complaint, 1999	Box 7, Folder 8
Board Materials General, 2000	Box 7, Folder 9
Board Materials, 2001	Box 7, Folder 10
Board Materials, 2002	Box 7, Folder 11
Board Materials, 2003	Box 7, Folder 12
Board Materials, 2004	Box 7, Folder 13
Board Materials, 2005	Box 7, Folder 14
Board Materials, 2006	Box 7, Folder 15
Board Materials, 2007	Box 7, Folder 16
Board Materials, 2008	Box 7, Folder 17
Board Materials, 2009-2010	Box 7, Folder 18

### **Series 3: Committees**

CONTENTS	CONTAINER
Church/State Committee, 1970-1986	Box 8, Folder 1
Civil Rights Commission Evaluation Committee, 1993	Box 8, Folder 2
Cook Award Committee, 1983-1989	Box 8, Folder 3
Cultural Diversity Committee, 1994	Box 8, Folder 4
Tribute to Victims of Nazism and Allied War Dead, 1985	Box 8, Folder 5
Holocaust Committee, 1988-1989	Box 8, Folder 6
Holocaust Committee, 1992-1996	Box 8, Folder 7
Holocaust Observance Committee, 1984	Box 8, Folder 8
Indianapolis Christmas Committee, 1984	

Jewish Fund for Human Needs Committee, 1986-June 1987	Box 8, Folder 9
Jewish Population Study Committee, 1972-1975	Box 8, Folder 10
Jewish Population Committee Reports and Questionnaires	Box 8, Folder 11
Jewish Security and Interreligious Relations Committee, 1989	Box 8, Folder 12
Jewish Security and Interreligious Relations Committee, 1990	Box 8, Folder 13
Jewish Security and Interreligious Relations Committee, 1991-1992	Box 8, Folder 14
Jewish Security Committee, 1993	Box 8, Folder 15
Jewish Security Committee, 1994	Box 8, Folder 16
Jewish Security Committee, 1995	Box 9, Folder 1
Jewish Security Committee, 1996-1997	Box 9, Folder 2
Jewish Security Committee, 1998-2001	Box 9, Folder 3
Jewish Security Committee, 2002-2003	Box 9, Folder 4
Maternal Substance Abuse Committee, Resources from George Washington University, 1993-1994	Box 9, Folder 5
Maternal Substance Abuse Committee, Resources from the Center for Reproductive Law and Policy, 1994	Box 9, Folder 6
Maternal Substance Abuse Conference, 1994	Box 9, Folder 7
Maternal Substance Committee, Existing Programs, 1994	Box 9, Folder 8
Maternal Substance Abuse Committee "Health Care Perspectives" 1992	Box 9, Folder 9
Membership Committee, 1984	Box 9, Folder 10
Private Clubs Committee, 1963, 1972-1974	Box 9, Folder 11



Social Action Committee, 1993-1994	Box 9, Folder 12
Social and Economic Justice Committee, 1990-1995	Box 9, Folder 13
Soviet Jewry Committee, 1970-1971	Box 9, Folder 14
Soviet Jewry Committee, 1972	Box 9, Folder 15
Soviet Jewry Committee, 1973	Box 9, Folder 16
Soviet Jewry Committee, 1974-1975	Box 9, Folder 17
Soviet Jewry Committee, 1987-1989	Box 9, Folder 18
The Status of Jews in the Post-Soviet Era, 1994-1995	Box 9, Folder 19
Urban Affairs Committee, 1983-1985	Box 9, Folder 20
Urban Affairs Committee, 1994-1998	Box 9, Folder 21

**Series 4: Coalitions, Councils, Commissions, Conferences, Symposia, Task Forces, and Workshops**

CONTENTS	CONTAINER
Indiana Coalition for Human Services Newsletters, 1992-1994	Box 10 , Folder 1
Indiana Coalition for Human Services, 1993-1994	Box 10, Folder 2
Indiana Coalition for Human Services, 1994-1996	Box 10, Folder 3
Indiana Civil Rights Commission, 1972-1974	Box 10, Folder 4
Indiana Interreligious Commission on Human Equality, 1993-1994	Box 10, Folder 5
Council of Volunteers and Organizations for Hoosiers with Disabilities (COVOH), 1985, 1996	Box 10, Folder 6
Indiana Council on Adolescent Pregnancy Position Statements	Box 10, Folder 7
Indianapolis Law Enforcement Community Relations Council, 1985	Box 10, Folder 8
Indianapolis Law Enforcement Community Relations Council, 1986	Box 10, Folder 9

Indianapolis Law Enforcement Community Relations Council, 1987	Box 10, Folder 10
Indianapolis Law Enforcement Community Relations Council, 1988	Box 10, Folder 11
Indianapolis Law Enforcement Community Relations Council, 1989-1990	Box 10, Folder 12
Indianapolis Law Enforcement Community Relations Council, 1992	Box 10, Folder 13
Indianapolis Law Enforcement Community Relations Council, 1993	Box 10, Folder 14
National Council of Jewish Women, 1993	Box 10, Folder 15
United Way Community Service Council, 1993	Box 10, Folder 16
Family and Religious Leaders Conference, 1986-1990	Box 10, Folder 17
Family and Religious Leaders Conference Materials, 1986	Box 10, Folder 18
Family and Religious Leaders Conference Participant Lists and Correspondence, 1990-1991	Box 10, Folder 19
Faith Community's Response to Indianapolis' Housing Needs Conference, 1985-1987	Box 10, Folder 20
French Episcopal Conference, 1973	Box 10, Folder 21
Indiana Catholic Conference, 1971	Box 10, Folder 22
Indiana Conference on Social Concerns, 1991-1994	Box 10, Folder 23
International Women's Conference 1985, Women's Economic Summit Conference 1993	Box 10, Folder 24
Letters of Support for ADFC	Box 10, Folder 25
Minkoff Institute for CRC Professionals, 1994	Box 10, Folder 26
National Women's Conference, 1977	Box 10, Folder 27
Judaism and American Public Life Symposium, 1991	Box 11, Folder 1
Ad-Hoc Pollard Task Force	Box 11, Folder 2

AIDS Task Force, 1988-1989	Box 11, Folder 3
Association for Retarded Citizens of Indiana Death Penalty Task Force	Box 11, Folder 4
Intra-Communal Relations Task Force	Box 11, Folder 5
National Voter Registration Act Task Force, 1993-1994	Box 11, Folder 6
NJCRAC Task Force, 1994	Box 11, Folder 7
Public Funding Strategy Task Force	Box 11, Folder 8
Race and Public Policy Task Force, 1998-1999	Box 11, Folder 9
TANF Task Force	Box 11, Folder 10
Grants and How to Find Them Workshop, 1993	Box 11, Folder 11
Teaching Tolerance Workshop, 1994	Box 11, Folder 12

### **Series 5: Related Organizations**

CONTENTS	CONTAINER
NJCRAC, 1985	Box 11, Folder 13
NJCRAC, 1993	Box 11, Folder 14
NJCRAC, 1994	Box 11, Folder 15
NJCRAC, 1995	Box 11, Folder 16
Jewish Welfare Federation, 1983-1986	Box 11, Folder 17
Jewish Welfare Federation, 1987-1988	Box 11, Folder 18
Jewish Federation of Greater Indianapolis	Box 11, Folder 19
State CRC, 1989- June 1990	Box 11, Folder 20
State CRC, August 1990-1992	Box 11, Folder 21
Regional Organization List	Box 11, Folder 22
Regional Office, Anderson, 1971-1979, 1999	Box 12 , Folder 1
Regional Office, Bloomington, 1973, 1986-1987	Box 12, Folder 2

Regional Office, Evansville, 1971-1986	Box 12, Folder 3
Regional Office, Fort Wayne Articles, 1971-1990	Box 12, Folder 4
Regional Office, Fort Wayne Correspondence, 1971-1972	Box 12, Folder 5
Regional Office, Fort Wayne Correspondence, 1973-1974	Box 12, Folder 6
Regional Office, Fort Wayne Correspondence, 1975-1990	Box 12, Folder 7
Regional Office, Kokomo, 1971-1977	Box 12, Folder 8
Regional Office, Lafayette Articles, 1972-1974	Box 12, Folder 9
Regional Office, Lafayette Purdue University Correspondence, 1971-1974	Box 12, Folder 10
Regional Office, Lafayette, 1971-1989	Box 12, Folder 11
Regional Office, Marion, 1971-1990	Box 12, Folder 12
Regional Office, Michigan City, 1973-1986	Box 12, Folder 13
Regional Office, Muncie, Correspondence 1966-1973	Box 12, Folder 14
Regional Office, Muncie, Correspondence 1974-1980	Box 12, Folder 15
Regional Office, Muncie, Correspondence 1982-1986	Box 12, Folder 16
Regional Office, South Bend, 1975-1989	Box 12, Folder 17
International Folk Festival, 1976-1977	Box 13, Folder 1
International Center of Indianapolis Festival, 1978-1979	Box 13, Folder 2
International Center of Indianapolis Festival, 1980, 1982, 1983	Box 13, Folder 3
International Center of Indianapolis Festival, 1984	Box 13, Folder 4
International Center of Indianapolis Festival, 1985	Box 13, Folder 5
International Center of Indianapolis, 1986-1987	Box 13, Folder 6

International Center of Indianapolis Festival, 1987	Box 13, Folder 7
International Center Nationalities Council, 1988	Box 13, Folder 8
International Center Nationalities Council, 1989	Box 13, Folder 9
NEH/ Indiana Humanities Council Grants	Box 13, Folder 10
Rabbis and Professionals, 1995-1996	Box 13, Folder 11
Vision Indianapolis Tomorrow, 1993	Box 13, Folder 12

### **Series 6: Assorted Issues**

CONTENTS	CONTAINER
Affirmative Action, 1978-1988	Box 13, Folder 13
Anti-Semitism, 1982-1994	Box 13, Folder 14
Anti-Semitism, Marc Ellis, 1990-1991	Box 13, Folder 15
Black Expos/ Louis Farrakhan, 1980-1994	Box 13, Folder 16
Black-Jewish Youth Project, 1990	Box 13, Folder 17
Bosnia-Herzegovina 1993	Box 13, Folder 18
Child Care General	Box 13, Folder 19
Child Care, Church Run Daycare	Box 14, Folder 1
Child Care: "Day Care Center Licensing and Religious Exemptions: An Overview for Providers" 1985	Box 14 , Folder 2
Children's Coalition of Indiana, 1992, 1994-1995	Box 14, Folder 3
Child Care, Indiana Alliance for Better Child Care, 1984, 1993	Box 14, Folder 4
Child Care, Board for the Coordination of Child Care regulation, 1993	Box 14, Folder 5
Child Care, Indiana Alliance for Better Child Care, 1994-1995	Box 14, Folder 6
Child Care, Indiana Juvenile Justice Task Force, 1996-1997	Box 14, Folder 7

Child Care, Parental Rights	Box 14, Folder 8
Cults, 1993-1994	Box 14, Folder 9
"The Challenge of the Cults: An Examination of the Cult Phenomenon and its Implications for the Jewish Community" 1978	Box 14, Folder 10
Flag Burning, 1990	Box 14, Folder 11
Gay Adoption, 1998	Box 14, Folder 12
Gun Violence	Box 14, Folder 13
Hate Crimes	Box 14, Folder 14
Hate Mail, Hal Stearly	Box 14, Folder 15
Protocols to the Elder of Zion book, 2000	Box 14, Folder 16
Ku Klux Klan	Box 14, Folder 17
Ku Klux Klan rally contact sheet	Photographs Folder 1
Ku Klux Klan rally negatives	
Extremist Groups	Box 14, Folder 18
Holocaust Asset Legislation, 1999	Box 14, Folder 19
Housing and Homelessness, 1993-1994	Box 14, Folder 20
Immigration	Box 14, Folder 21
Japanese Reparations, 1984-1991	Box 14, Folder 22
JEA Director Position Controversy, 1975-1977	Box 14, Folder 23
Jewish Community Center, 1971-1983	Box 14, Folder 24
Nazis, Unprosecuted War Criminals	Box 14, Folder 25
Nuclear Freeze, 1983-1984	Box 14, Folder 26
Phone Book Synagogue Issue, 1972	Box 14, Folder 27

Religious Displays, Indianapolis City County Building, 1993	Box 15, Folder 1
Religious Displays, Indianapolis City County Building Rabbi Grossbaum and Lubavitch of IN Inc vs. Indianapolis Marion Co Building Authority, 1994	Box 15, Folder 2
Religious Displays, Indianapolis City County Building, 1994-1995	Box 15, Folder 3
Religious Displays, Indianapolis City County Building, 1996-1997	Box 15, Folder 4
Religious Displays, Tippecanoe County, 1993-1994	Box 15, Folder 5
Religious Observances in Public Ceremonies, 1974-1992	Box 15, Folder 6
Religious Pluralism Event, 1986	Box 15, Folder 7
Religious Pluralism, 1997	Box 15, Folder 8
Religious Pluralism, 1998	Box 15, Folder 9
School Desegregation, 1972-1973	Box 15, Folder 10
Schindler's List	Box 15, Folder 11
Skinheads, 1993	Box 15, Folder 12
South Africa- Apartheid, 1985-1986	Box 15, Folder 13
Welfare Reform, 1971, 1979	Box 15, Folder 14
Welfare General Resources, 1993-1998	Box 15, Folder 15
Welfare Board Meeting Discussion, 1994	Box 15, Folder 16
Welfare NJCRAC Committee on Welfare Reform, 1994	Box 15, Folder 17
Approaches to Welfare from Other States	Box 15, Folder 18
Welfare Reform Articles, 1993-1994	Box 15, Folder 19
Welfare "Hoosier Poor Support" 1994	Box 15, Folder 20

Welfare Center on Budget and Policy Priorities, 1994-1997	Box 15, Folder 21
Welfare Indiana State Plan Personal Opportunity Reconciliation Act of 1996 and Analysis	Box 15, Folder 22
Terrorism "Confronting International Terrorism at the Local Level: The Illinois Model" 1996	Box 15, Folder 23
Vaughn Murder and Police Response, 1974-1975	Box 15, Folder 24

### **Series 7: Christian Related Materials**

CONTENTS	CONTAINER
Christian Business Phone Book Vs JCRC General, 1992-1993	Box 16, Folder 1
Christian Business Phone Book vs. JCRC Exhibits, 1982-1992	Box 16, Folder 2
Christian Business Phone Book vs. JCRC Deposition	Box 16, Folder 3
Christina Business Phone Book vs. JCRC drafts of the Motion for Summary Judgment, 1992	Box 16, Folder 4
Christina Business Phone Book vs. JCRC Findings of Fact, 1993	Box 16, Folder 5
The Christian Business Phone Book, 1998	Box 16, Folder 6
Passion Plays General, 1971, 1985-1996	Box 16, Folder 7
Oberammergau Passion Play General	Box 16, Folder 8
Oberammergau Passion Play, 1970-1971	Box 16, Folder 9
Oberammergau Passion Play, 1978-1980	Box 16, Folder 10
Oberammergau Passion Play, 1984-1985	Box 16, Folder 11
Oberammergau Passion Play, 1988	Box 16, Folder 12
Travel Related to Oberammergau, 1970	Box 16, Folder 13
Passion Play Arkansas, 1970-1972	Box 16, Folder 14
Passion Play from Benediktbevem Script	Box 16, Folder 15



Hammond Jaycee's Passion Play, 1970	Box 16, Folder 16
ValBalfour Passion Play, 1970-1971	Box 16, Folder 17
IU Bloomington Passion Plays, 1982-1983	Box 16, Folder 18
Jesus Was His Name Passion Play, 1993	Box 16, Folder 19
Religious Right General	Box 17, Folder 1
Religious Right Articles, 1992-1994	Box 17, Folder 2
Contract for the American Family, 1994-1995	Box 17, Folder 3
Christian Theological Seminary Program Brochures, 1990-2009	Box 17, Folder 4
People for the American Way Reports on the Religious Right, 1989-1993	Box 17, Folder 5
People for the American Way Reports on the Religious Right, 1994	Box 17, Folder 6
The American Jewish Committee- Commentary on Evangelical-Jewish Relations, 1977	Box 17, Folder 7
Efforts against Evangelization, 1973-1977, 1994-2004	Box 17, Folder 8
Evangelizing Materials- Passover Film, 1971-1972 and Time to Run Film, 1973	Box 17, Folder 9
Evangelizing Materials General	Box 17, Folder 10
Evangelizing Materials, Acquire the Fire	Box 17, Folder 11
Evangelizing Materials, Campus Crusade, 1973	Box 17, Folder 12
Evangelizing Materials, Key 73, 1973	Box 17, Folder 13
Evangelizing Materials, Messianic Congregations	Box 17, Folder 14
Evangelizing Materials, Missouri Synod of the Lutheran Church	Box 17, Folder 15
Evangelizing Materials at the Pan-American Games, 1987	Box 17, Folder 16

## **Series 8: Education Issues**

### CONTENTS

Education Referendum Articles, 1985

IPS Referendum Campaign, 1985

Education Legislative Issues General 1987

Education Legislative Issues Concerning Senate Bills,  
1987

Education Legislative Issues House and Senate Bills,  
1997

Kindergarten, 1996

School Listing, 1997

Carmel-Clay Schools, 1971-1986

Elkhart Elementary, 1981

Hamilton Southeastern School District, 1978

IPS Schools, 1971-1979

IUPUI, 1978

Pike Township Schools, 1970-1978

Washington Township Schools, 1971-1972

Washington Township Schools, 1973-1975

Washington Township Schools, 1979-1980

Washington Township Schools, 1981-1991

Zionsville Schools, 1979

Ad Hoc Committee on Public Education, 1985

Character Trait Instruction in Public Schools, 1994

College Bound, 1994-1995

Corporal Punishment, 1994

### CONTAINER

Box 18 , Folder 1

Box 18, Folder 2

Box 18, Folder 3

Box 18, Folder 4

Box 18, Folder 5

Box 18, Folder 6

Box 18, Folder 7

Box 18, Folder 8

Box 18, Folder 9

Box 18, Folder 10

Box 18, Folder 11

Box 18, Folder 12

Box 18, Folder 13

Box 18, Folder 14

Box 18, Folder 15

Box 18, Folder 16

Box 18, Folder 17

Box 18, Folder 18

Box 19, Folder 1

Box 19, Folder 2

Box 19, Folder 3

Box 19, Folder 4

Day School Committee, 1972	Box 19, Folder 5
De Pauw Scholarship Program, 1993	Box 19, Folder 6
Frosh N' Nosh Event General, 1995	Box 19, Folder 7
Frosh N' Nosh Campus Subcommittee and Correspondence, 1994-1996	Box 19, Folder 8
Indiana High School Athletic Association	Box 19, Folder 9
Inter-Faith Seminar IU Bloomington, 1985	Box 19, Folder 10
Inter-Campus Retreat Workshop Purdue, 1971-1972	Box 19, Folder 11
Non-Partisans for Better Schools, 1972	Box 19, Folder 12
Prayer in Public Schools, 1970-1971, 1987	Box 19, Folder 13
Public Education Forum Committee Meeting, 1984-1985	Box 19, Folder 14
Religion in the Public Schools ISTA Convention Teachers Workshop, 1978	Box 19, Folder 15
Religious Holidays in Public Schools, 1971-1993	Box 19, Folder 16
School Choice Articles, 1991-1994	Box 19, Folder 17
School Choice, 1971-1993	Box 19, Folder 18
Teaching the Holocaust, Report to the General Assembly, 1990-1994	Box 19, Folder 19
Textbook Commission, 1972-1973, 1990	Box 19, Folder 20
Textbook Adoption Committee, 1986-1987	Box 19, Folder 21

### **Series 9: Health Care**

#### CONTENTS

Health Care General

NJCRCAC Position Statement on Universal Access to Health Care, 1989

Health Care Policy Task Force, 1990

#### CONTAINER

Box 20, Folder 1

Box 20, Folder 2

Box 20, Folder 3

Health Care Policy Task Force - Recommendations to Congress by the Pepper Commission, 1990	Box 20, Folder 4
Health Care Policy Task Force Joint Program Plan for JCRC, 1990-1991	Box 20, Folder 5
Health Care Policy Task Force, 1991	Box 20, Folder 6
Health Care Policy Task Force General Resources, 1991	Box 20, Folder 7
Health Care Policy Task Force Proposed Policy Statement, 1991	Box 20, Folder 8
Health Care Policy Task Force Expert Statements, 1991	Box 20, Folder 9
Health Care Policy Task Force Articles, 1991	Box 20, Folder 10
Health Care Policy Task Force State of Indiana Commission on Health Policy, 1991	Box 20, Folder 11
Health Care Policy Task Force Draft of "Publicity Around Health Care Issues Further Confuses the Public" 1991	Box 20, Folder 12
Health Care Policy Task Force Materials from Other States, 1991	Box 20, Folder 13
Health Care Policy Task Force, 1992	Box 20, Folder 14
Health Care Policy Task Force, 1993	Box 20, Folder 15
Health Care Policy Task Force General, 1993	Box 20, Folder 16
Health Care Policy Task Force Articles, 1993	Box 21, Folder 1
Health Care Policy Task Force Mailings from Other Organizations, 1993	Box 21, Folder 1
Health Care Policy Task Force, The Clinton Plan, 1993	Box 21, Folder 2
Health Care Policy Task Force, 1994	Box 21, Folder 3
Health Care Policy Task Force General, 1994	Box 21, Folder 4
Health Care Policy Task Force Articles, 1994	Box 21, Folder 5

Health Care Policy Task Force, 1995-1996 Box 21, Folder 6

**Series 10: Middle East and Israel**

CONTENTS

American-Israel Public Affairs Committee, 1974

Middle East Committee, 1972-1980

Middle East Committee, 1988

Middle East Committee, 1989

Israel Committee, 1989

Israel Committee, January - August 1990

Israel Committee, September - November 1990

Israel Committee, January - April 1991

Israel Committee, May - September 1991

Israel Committee, October 1991 - November 1991

Israel Committee, 1993

Israel Committee, 1994

Israel Committee, 1996-2000

Palestine-Israel Committee, 2004

Israel Related Articles 1985-1993

Israel Related Articles, 1994-1999

Israel Related Correspondence, 1971-1978

Israel Related Correspondence, 1981-1987

Israel Related Correspondence, 1990-2005

NJCRC Israel Related Materials, 1978-1983

NJCRC Israel Strategy Committee, 1993-1994

American Jewish Congress Reports, 1984

CONTAINER

Box 22, Folder 1

Box 22, Folder 2

Box 22, Folder 3

Box 22, Folder 4

Box 22, Folder 5

Box 22, Folder 6

Box 22, Folder 7

Box 22, Folder 8

Box 22, Folder 9

Box 22, Folder 10

Box 22, Folder 11

Box 23, Folder 1

Box 23, Folder 2

Box 23, Folder 3

Box 23, Folder 4

Box 23, Folder 5

Box 23, Folder 6

Box 23, Folder 7

Box 23, Folder 8

Box 23, Folder 9

Box 23, Folder 10

Box 23, Folder 11

Israel and the Baltimore Sun, 1993	Box 23, Folder 12
Israel Documentary Films, 1979	Box 23, Folder 13
Israel High-School Delegation, 1989-1990	Box 23, Folder 14
IU- Bloomington Israel Activities Committee, 1978	Box 23, Folder 15
Israel Mission Participants	Box 23, Folder 16
Father Ryan- Anti-Israel Speaker, 1975	Box 23, Folder 17
Justice in Jerusalem Conference, 1991-1992	Box 23, Folder 18
Lebanon	Box 23, Folder 19
Middle-East Christian Attitudes, 1970	Box 23, Folder 20
Philanthropy, Israel	Box 23, Folder 21
Project Interchange, 1998	Box 23, Folder 22
Scholars-in-Residence Program, 1985-1986	Box 23, Folder 23
Middle East/Israel General Materials	Box 23, Folder 24

### **Series 11: Legislative Issues**

CONTENTS	CONTAINER
Legislative Committee, 1972-1979	Box 24, Folder 1
Legislative Committee, 1980	Box 24, Folder 2
Legislative Committee, 1981	Box 24, Folder 3
Legislative Materials, 1982	Box 24, Folder 4
Legislative Committee, 1984	Box 24, Folder 5
Legislative Committee, 1985	Box 24, Folder 6
Legislative Questionnaire and Responses, 1986	Box 24, Folder 7
Legislative Committee, 1989-1990	Box 24, Folder 8
Legislative Committee Materials, 1991-1992	Box 24, Folder 9
Legislative Committee, 1993	Box 24, Folder 10

Legislative Committee Internal Memos and Materials, 1993	Box 24, Folder 11
Legislative Committee Strategic Plan, 1993	Box 24, Folder 12
Legislative Committee, Representatives, 1993	Box 24, Folder 13
Legislative Committee, Senate and House Bills, 1993	Box 24, Folder 14
Legislative Committee Materials, 1994	Box 24, Folder 15
Legislative Committee Internal Memos and Meeting Minutes, 1994	Box 24, Folder 16
Legislative Updates, 1994	Box 24, Folder 17
Legislative Committee Materials State Legislators, 1994	Box 24, Folder 18
Legislative Committee Materials General, 1995	Box 25 , Folder 1
Legislative Committee Internal Memos and Meeting Minutes, 1995	Box 25 , Folder 2
Legislative Committee, 1996	Box 25, Folder 3
Legislative Committee, 1997	Box 25, Folder 4
Legislative Committee, 1998	Box 25, Folder 5
Elections General, 1994	Box 25, Folder 6
Elections 1994 "The 1994 Elections: A Guide to Political Education Strategies and Programs for the Jewish Community Relations Field"	Box 25, Folder 7
School Board Elections, 1994	Box 25, Folder 8
Mayoral Forum, 1999	Box 25, Folder 9
Mayor Forum Candidates, 1999	Box 25, Folder 10
Balanced Budget Amendment, 1995-1997	Box 25, Folder 11
Religious Liberty Bills, 1999	Box 25, Folder 12
International Center Newsletters, 1985-1988	Box 25, Folder 13

Legislative Related Newsletters, 1992-1993	Box 25, Folder 14
Newsletters from the Joseph H and Bell R Braun Government Affairs Program, 1994-1995	Box 25, Folder 15
Legislative Related Newsletters, 1994-1995	Box 26, Folder 16
Study Committee, 1993	Box 26, Folder 1
Census Data Advisory Committee, 1993-1994	Box 26, Folder 2
Study Committees, 1994	Box 26, Folder 3
Health Related Study Committees, 1998	Box 26, Folder 4
Committee on Family Issues and Workforce Development Study Committee, 1998	Box 26, Folder 5
Interim Study Committee on Education Issues, 1998	Box 26, Folder 6
House and Senate Bills, 1994, 4, 7, 22, 23, 24, 48, 100, 112, 270, 271, 273	Box 26, Folder 7
House and Senate Bills, 1994, 329, 410, 481, 191, 513, 1049, 1058, 1086, 1090	Box 26, Folder 8
House Bills, 1994, 1100, 1105, 1163, 1165, 1184, 1192, 1220, 1328, 1335	Box 26, Folder 9
House Bills, 1994, 1346, 1347, 1400, 1414	Box 26, Folder 10
House Bills, 1997, 1142, 1144, 1146, 1186	Box 26, Folder 11
House and Senate Bills, 1999, 147, 151, 152, 198, 169, 254, 307	Box 26, Folder 12
House and Senate Bills, 1999, 1052, 1126, 1131, 1183, 1213, 1250, 1271, 1300, 1761	Box 26, Folder 13
Correspondence with the White House, 1974	Box 27, Folder 1
Correspondence with Ambassadors Abdalla Saleh Ashtal and Anatoly Dobrynin, 1974	Box 27, Folder 2
Correspondence with Governor Otis R Bowen, 1973-1974, and Governor Orr, 1982	Box 27, Folder 3
Correspondence with various politicians	Box 27, Folder 4



Correspondence with various representatives	Box 27, Folder 5
Mass Mailings to Representatives, 1974-1975, 1994	Box 27, Folder 6
Correspondence with Representative Dan Burton, 1982-1994	Box 27, Folder 7
Correspondence with Representative Dan Coats, 1983-1993	Box 27, Folder 8
Correspondence with Representative Floyd J Fithian, 1975-1976	Box 27, Folder 9
Correspondence with Representative Lee H Hamilton, 1971-1994	Box 27, Folder 10
Correspondence with Representative Philip H Hayes	Box 27, Folder 11
Correspondence with Representative Andrew Jacobs, 1972-1994	Box 27, Folder 12
Correspondence with Jim Jontz, 1987-19990	Box 27, Folder 13
Correspondence with Representative Jill Long, 1990-1994	Box 27, Folder 14
Correspondence with Senator Richard G Luger, 1973-1993	Box 27, Folder 15
Correspondence with Representative Frank McCluskey, 1983-1994	Box 27, Folder 16
Correspondence with Representative John T Myers, 1971-1994	Box 27, Folder 17
Correspondence with Philip Sharp, 1975-1994	Box 27, Folder 18
Correspondence with Representative Peter J Visclosky, 1986-1994	Box 27, Folder 19
Correspondence regarding ISTOOK, 1995	Box 27, Folder 20
Political Organizing Workshop Programs from Other Organizations	Box 28, Folder 1
Political Organizing Workshop General, 1990	Box 28, Folder 2

Political Organizing Workshop Correspondence January - April 1990	Box 28, Folder 3
Political Organizing Workshop Correspondence May - September 1990	Box 28, Folder 4
Political Organizing Workshop List of Potential Participants and Registration, 1990	Box 28, Folder 5
Political Organizing Workshop Marketing, 1990	Box 28, Folder 6
Political Organizing Workshop Surveys and Evaluation Forms, 1990	Box 28, Folder 7
Political Organizing Workshop General, 1991	Box 28, Folder 8
Political Organizing Workshop Correspondence, 1991	Box 28, Folder 9
Political Organizing Workshop List of Potential Participants and Registration, 1991	Box 28, Folder 10
Political Organizing Workshop Marketing Materials, 1991	Box 28, Folder 11
Political Action Workshop, 1992	Box 28, Folder 12
Political Action Workshop General, 1993	Box 28, Folder 13
Political Action Workshop Correspondence, 1993	Box 28, Folder 14
Political Action Workshop General, 1994	Box 28, Folder 15
Political Action Workshop Correspondence and Internal Memos, 1994	Box 28, Folder 16
Political Action Workshop and Evaluation, 1994	Box 28, Folder 17
Political Action Workshop, 1996	Box 28, Folder 18
Political Action Workshop, 1997	Box 28, Folder 19
Political Action Workshop, 1998	Box 28, Folder 20

## **Series 12: Media**

### CONTENTS

Beyond the Mirage Documentary, 1971-1972

Days of Rage Program, 1989-1990

Jewish Perspective General

Jewish Perspective Program Lists, 1985-1987

Jewish Perspective Correspondence, 1985-1987

Jewish Perspective Interest Categories Survey, 1985-1987

Jewish Perspective Press Releases, 1985-1987

Jerusalem Slide Show, 1980

Jordan's Stormy Bank Slideshow, 1984-1985

WFYI TV and Radio

WISH TV 1971-1976, 1982

WRTV 1972-1974, 1982

WTHR Channel 13 TV, 1970-1975, 1982, 1987

WTTV 1971-1974, WURD TV 1971

WATI Radio 1971-1972, WIAN Radio 1972-1973

WIBC Radio 1971-1972, WNTS Radio

WFBM Radio, 1970-1972, 1986

WTLC Radio, 1972, 1978, 1982

The Indianapolis Downtowner, 1971

JCRC Newsletter, 1971-1973

Action Alerts, 1975-1976

Jewish Post and Opinion, 1985-1992

### CONTAINER

Box 29, Folder 1

Box 29, Folder 2

Box 29, Folder 3

Box 29, Folder 4

Box 29, Folder 5

Box 29, Folder 6

Box 29, Folder 7

Box 29, Folder 8

Box 29, Folder 9

Box 29, Folder 10

Box 29, Folder 11

Box 29, Folder 12

Box 29, Folder 13

Box 29, Folder 14

Box 29, Folder 15

Box 29, Folder 16

Box 29, Folder 17

Box 29, Folder 18

Box 30, Folder 1

Box 30, Folder 2

Box 30, Folder 3

Box 30, Folder 4

Indiana Impact, 1983	Box 30, Folder 5
CHAI Impact Alerts, 1981-1986	Box 30, Folder 6
Focus on Faith, 1977-1979	Box 30, Folder 7
Articles from the Indiana Herald, 1971-1982	Box 30, Folder 8
Articles from the Indiana Herald, 1983-1994	Box 30, Folder 9
Articles from the Indianapolis News, 1976-1983	Box 30, Folder 10
Articles from the Indianapolis News, 1984-2002	Box 30, Folder 11
Articles from the Indianapolis Recorder, 1972-1994	Box 30, Folder 12
"Here's a Thought" column, Indianapolis Recorder, 1983-1986	Box 30, Folder 13
Unidentified Ku Klux Klan Photographs, ca. 1960s	Photographs: Box 1, Folder 1
WTLC Cassette Tape	Cassette Tape CT 2218

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5. When you find the collection, go to the "Full Record" screen for a list of headings that can be searched for related materials.