

C-7438 to C-7439 Transcriptions

Wexner Heritage Foundation. Boardroom discussion. 26 June 1996.

[audience commotion 0:00 to 6:26]

[silverware clanging against a glass]

[commotion continues 06:26 to 6:42]

Herbert A. Friedman: The reason for closing the door is that anybody who comes in has to open it and let everybody else in the room know they're late. Uh, are you all satisfied, I mean, you've eaten now and [unclear] everything's okay, everybody's quiet. [7:00] Uh, Atkinson, there you are. You were over there!

Atkinson: I was over here then I was over there.

Herbert A. Friedman: Okay, my [unclear]. Uh, Gene Galis is here, Michael Goldberg is here, Gary Jayberg, okay, Richard Jaffey is now present, Larry Kaplan is here. You're here! [laughs] Okay Larry. [clears throat] Michelle Evan here, Gary Levitt is here, you're here.

[audience commotion]

**Herbert A. Friedman**: [laughs] [unclear] yeah yeah yeah, you're - you're [unclear]. Charlie Shiffman is here, Schlesinger's here, [8:00] Cynthia's there, where she belongs [mic feedback]

**Audience member**: [singing] I left my heart in San Franci-

**Audience member**: Jewish karaoke!

**Herbert A. Friedman**: Jorgana is here, and and - [unclear] Okay, okay. [unclear] is the only one not here. Right? So. Would you, um, open the the uh, outline pamphlet, page eleven. And now we're gonna talk about the leader, the leader, it's always in terms of the leader, because that's my uh, uh, image, of where I want you and presumably where you also want to be, 'cause I can't force you to be anything you don't wanna be [laughs] so it's the leader and uh, functioning in the capacity of the general. General chairman. And that brings up the strategizing of the whole approach of - and when I say the whole approach, I mean two things. I don't just mean raising the money, I also mean spending the money, managing - which we'll talk about tomorrow - the administration of the whole [unclear] and uh, uh [audience member coughs] a strategy contains lots of different tactics, but the whole strategic overview uh, you have to have in your mind, even though you know that I believe in delegation

and you don't have to do all the details and - nor should you!  
Not that you don't have to, you shouldn't do [10:00] but you  
have to have in your head a strategic overview. And as a matter  
of fact, when they were uh, trying to figure out the name in  
1944 of what to call the allied invasion of Europe, which landed  
on June the 6<sup>th</sup> just a few weeks ago, uh, and plus a few years  
ago [audience laughs] uh, they talked and talked and talked and  
the came to the one word, over- and it started with the one  
word, 'overview,' but it got changed to 'overlord.' And overlord  
became the code name - Gary, I think there, I think yes, I know,  
that in - behind the thing there, right here, there's a little  
room and there's some extra chairs in there. Uh. That's what you  
call a strategic overview. How do I know that there's extra  
chairs? Because before I agreed [11:00] for us to sit in this  
room, I said, I gotta have a few extra chairs just in case and  
uh, so I cased the room. I cased the room. An di knew that I had  
four extra chairs in there. Sir?

**Audience member:** Define what you mean by strategy.

**Herbert A. Friedman:** Strategy is the, is the um, overall - I  
gotta find the word instead of strategy - [mic feedback, static]  
objective um, goal, what are you seeking to achieve.

**Audience member:** Nooo, I think that's too flabby.

**Herbert A. Friedman:** Well, go ahead, sharpen it. [audience comment unclear] I can't hear you.

**Michael:** Here's one people used to pay me a couple thousand bucks a day to give 'em. It's from the [unclear]. A strategy is a set of integrated actions that leads to sustainable success.

**Herbert A. Friedman:** Beautiful. Very technical, very bureaucratic sounding um, and [audience coughing near mic] -very high uh, chief of staff stuff, [12:00] that's - that's how they write. Um, and - and it's all correct, every word in it is right.

**Michael:** A set of integrated actions - and that means usually organizational actions - that leads to a sustainable, and this is setting a competitive advantage, leads to a sustainable success. And what I mean by organizational action, and I think that this program is deficient in its talking about organizational actions versus individual ones, you have to be able to know about basketball a little for this example, but from - I'm from Indiana, so I expect that everybody speaks basketball.

**Audience member:** Okay, we're from Seattle.

**Michael:** Okay! Here - well it's nice to be second [unclear] so here's, here's the difference between an individual action and a team or organizational institutional action. Being able to shoot a free throw is an individual action and you can work on it by yourself [13:00] just standing at the free throw line, hour after hour, 'till you get good enough at doing it. But an organizational or institutional action is running a fast break. You can't do it by yourself, it takes coordination, it takes planning, and it takes lots of practice at doing the job right. And so I - I'll - I don't think that this is gonna have much impact unless people have some sense about what are the organizational actions, the institutional actions, that you need to be able to develop the institutional skills to make change happen. It's a real kind of enticing thought that you're gonna be the general, riding in on the white horse, and save the day but the world -

**Herbert A. Friedman:** No, lemme interrupt you. Generals don't ride in to save the day! They don't. General Patton was the only general in the entire allied [14:00] forces, Montgomery maybe also, the same type, who rode in on his white horse. And what happened was, in every major battle, because he was a solo

operator, he ran out of gas and he ran out of ammunition. In both cases, and so he stopped dead wherever he was and it was between Munich and Salzburg. And bingo.

**Michael**: Okay lemme- lemme follow that up, 'cause it's real - I'm glad to hear you say that, Herb, because it seems to me that the general whom I would most liken to you is Patton. I mean, a guy who -

**Herbert A. Friedman**: Let's not get into personalities! [audience laughs]

**Michael**: I'm gonna push this, Herb.

**Herbert A. Friedman**: Well don't, not too far!

[audience laughs]

**Michael**: [unclear] 'cause I came up to you last night and I told you I thought that the talk you gave was masterful, you know, and you know me well enough to know that I don't tell that to all the girls. Okay. But the last line of it is a kind of Patton-like line, and that is [15:00] 'don't tinker, go for the jugular!'

**Herbert A. Friedman**: That's right!

**Michael**: Well, that may be right, if you have a certain kind of military notion whether it's Patton or not, but I defy you to give me anything in a Jewish value that says, being Jewish means go for the jugular. You -

**Herbert A. Friedman**: Well, I don't wanna get into a long discussion about -

**Audience member**: Kosher slaughter

[audience laughs]

**Michael**: [**inaudible**] to use your own basketball phraseology, is it maybe a coach, would be a better definition of what we're looking for here, as opposed to a general?

**Herbert A. Friedman**: No - I once - No, I want more backbone than the coach, the coach can go just so far and uh, uh, and then he has got to pull the whole team together, or he should've pulled the whole team together at the beginning so that there's no crisis. [16:00] Don't you understand what the nature of this problem is?

**Michael**: I do, I wonder if you understand it!

**Herbert A. Friedman**: Well, I do, I have a little more experience than you do in this problem! [raises voice] The basic issue in

this problem is caution! Conservatism. No change. Process, leading to repeating the same methodology over and over and over again and resisting change.

**Michael**: Herb, I was the one who asked the question about the great faceless bureaucrats. Okay.

**Herbert A. Friedman**: I'm not talking bureaucrats!

**Michael**: No -

**Herbert A. Friedman**: I'm talking to them, lay leaders!

**Michael**: No, no, I know that, but what you want is you want change. You want change, [unclear] you want people to have risk - I agree with those things, I am not your enemy about this. But what I'm saying is, and - and I don't wanna overextend the metaphor, but but, it seems to me that's what's trying to go here is we're trying to create these stars, and even if we create -

**Herbert A. Friedman**: No, we're not trying to create-

**Michael**: Let me finish!

**Herbert A. Friedman**: You use words that are incorrect. [17:00]  
Not 'stars,' I don't want stars, I want people who are willing



to risk making change for the sake of a different set of sustainable goals, 'cause sustainable goals doesn't mean anything, goals change all the time.

**Michael:** Sustainable success.

**Herbert A. Friedman:** Okay, sustainable success in a changing format matching the demands of history as it changes, and I want them to have the courage to argue with their peer sand their successors and I don't want 'em to come in and-and act as stars. That isn't gonna get them anywhere. Last time we spent all that time figuring out how they can get to the top, and all the way through I kept showing them how they have to develop followers, they can't be alone, Patton didn't have anybody behind him! Damn fool ran out of all - out of everything 'cause he didn't have a supply line built behind him, didn't bother to do that. You don't build a supply line behind you, and you're stuck, ultimately, somewhere. Now what I'm urging all the time, and this is uh, maybe I overdue the military metaphor instead of the basketball metaphor, 'cause I don't know anything about basketball uhm, but what-what I'm trying to get them to do is understand what the overall goals are, strategy begins with determining the overall goals and it's not enough to say that you just wanna be Hitler. 'Cause you gotta figure out how to be

Hitler, and you decide you're gonna begin in North Africa to be Hitler. 'Cause you gotta get the Italians out of the way 'cause they're in North Africa and they've been there for a dozen years since they conquered Ethiopia. And you gotta think the whole thing through of how to get to your goal, that's an overall strategy, that's what I mean by strategy. [19:00] You have to think years ahead into the future, you have to contemplate scenarios, all kinds of them, which may be pure fantasy and get thrown away but ultimately out of that whole mélange of strategy, of of goals you put on the table, you're gonna ultimately learn which si the right one for you to use. You have to liberate Belgium and you have to liberate Holland before you can land on the coast of France. Or if you're gonna land on the coast of France, you gotta be prepared and estimate the number of casualties you're gonna suffer and be willing to pay that price. And the overlord campaign prepared for one hundred thousand dead in the first forty-eight hours.

**Michael**: That's 'cause none of them were nineteen years old.

**Herbert A. Friedman**: Well certainly! But there is no war without somebody dying. You get into war, and you know you're dealing with death. You don't wanna get into war, don't. [20:00] Israel had the choice six times. In the six wars Israel fought, there

have been eighteen and a half thousand dead. You compare that to the number of dead the Americans lost in World War II and the ratio is about one to fifty. America lost two hundred and fifty five thousand dead, out of a population of two hundred million. And Israel lost eighteen thousand dead out of a population that began at six- six hundred thousand. Take that one, six hundred thousand people and there were six thousand dead in the war of independence in 1948. One out of a hundred, one out of every one hundred persons - men women and children in the country died in that war. You cannot be born without blood, there's no other way to get born. [21:00] Every woman knows that. So I'm sorry, that's - it's not brutal at all, it's it's acknowledging the connection between life and death. Now, what I want -

**Michael:** Herbert, this is not storming the beaches at Normandy.

**Herbert A. Friedman:** Well, Michael, the difference between you and me is that that's exactly what this is, because if you didn't agree, two days ago, you should've argued with me when I talked about the possible death of this American diaspora within the next sixty years. And it's a long war, that's the trouble with it, and that's why people don't understand it. Because you can fight a short war, six days, the whole Yom Kippur War was only eighteen days. You can fight a short war all the time. But

to comprehend, to grasp, to-to come to - to come to, to, to reconciliation with the notion that you might have to fight a [22:00] sixty year war, is very, very difficult for people. And that's the hardest thing to understand, that is what this generation of forty years of age has to get into its head, and if it cannot get into its head then we might as well just, y'know, stop worrying and stop scrambling, and do the best we can and uh, uh, if we are among those - if your grandchildren, sixty years from now, are among those who will be such caring Jews that they will not want to live in a diaspora which is uh, desolate and spiritless as I predict it will be, if it gets down below that number of about one million spread over the whole country. If they don't want to, then, they have always got an option. And they will leave and they will go to live in what will then be, hopefully, a strong [23:00] and flourishing Jewish center in - in Israel. It isn't that they are doomed, physically, that's the way I visualize history. Now you don't have to agree with it, that's perfectly legitimate. You don't agree with it, that's fine, I'm not trying to persuade you uh uh, uh, that you must believe the way I say or-or or I'm gonna put you in jail. No, I'm saying to you, this is my conception of

the contemporary crisis through which we are living now and we are at the crossroads.

**Michael:** I'm gonna go back on this one.

**Herbert A. Friedman:** Okay, I'm gonna stop you Michael, I'm sorry. We're gonna go further and we can continue this if we have time later so the faster we move, the more time later we'll have, uh, because I'm not - not interested in arguing theory, I'm interested in in - pragmatic approach, and I understand-

**Michael:** Me too, me too. And I'm looking at the long term [24:00] and longer term than you are, and the fact of the matter is, the people that you are talking about waging war against, people - by the way, if you know me, for whom I have no great love - is not Hitler, but other Jews.

**Herbert A. Friedman:** That's right!

**Michael:** And, and.

**Herbert A. Friedman:** Don't preach at me! I'm telling they gotta fight with their contemporaries.

**Michael:** But if the model being used and I've sat here and I heard in this class and I heard it last night, is that you have

to overthrow these people, then you build a community of conspirators that works like -

**Herbert A. Friedman**: Michael dear, I wanna ask you please to just resist the temptation to overtalk. Please. Thank you. If you wanna become the leader who will help to build a stronger community in order better to survive against the very dangerous future, which it's - within your hands - to, I think, to control therefore, I am not preaching a message of desperation and despair and frustration, I am preaching a message of hope, and possibilities of reversing what I see to be a historic possibility. And I have said over and over and over again that I'm not - I can't guarantee you, but I know that the effort is worth trying, worth putting all your energy into it, using all your brainpower with the possibility of even reversing the trend. It's like the little boy in Holland and the sea is coming in and he wants to stop it and he puts his finger in the dike. That's all. I want you to put your finger in the hole, in the dike, in order to stop or reduce [26:00] or ameliorate the trend of the sea coming in and overtaking us. The sea of assimilation and ignorance leading to disappearance. If nobody else, because there is nobody else to try to stop it except you. Professional bureaucrats, there are- there are not enough of them in number,

there are not enough of them that have the background to care sufficiently, to fight hard, and uh, the- your elders don't have the strength to do it anymore. Okay? And that's why I said that the monkey's on your back. And if you don't to, nobody can force you. If you do want to, then I'm trying to tell you the things you have to do. Now in order to go [27:00] and and build a massive education network and and work the financing out so that uh, families don't have to pay six, seven, eight, nine thousand dollars a year tuition but that tuition for a Jewish education has gotta be a communal matter, and paid for by the total community which means billions of dollar shave to be uh, invested in it, that's - that's the overview which you have to accept if you choose it, I mean it's like the crazy slogan of Mission Impossible - here is your mission if you choose to accept it. You remember those words? Well, okay. You don't want to accept it, fine. Fine. You can get out of the boat. No one's gonna put you in jail. But if you're in the boat and you choose to staying the boat, then what you have to do is try to build these two or three or four methodologies, techniques, tools, instruments, call it whatever you want. And uh, it's a very, very hard thing to do. Very hard. Yeah, Larry?

**Larry:** There's one [unclear] about your national goals, and maybe I missed this, most of them are oriented towards the [unclear] um, did you give consideration or um, what you would do with -

**Herbert A. Friedman:** Can't hear you. Most of 'em were organized towards youth, yeah-

**Larry:** I have no problem with that, but there's not a-sufficient emphasis in my mind and I wanna hear your thoughts on this generation, not the people sitting in the [unclear] [throat clearing near mic] but the generation of people, parents of the youth that you're working with on this, so then national plan [unclear]

**Herbert A. Friedman:** There cannot be national plan for educating parents. You're just not gonna get to them, there's no way in the world even if I think [29:00] there are only four million or five million Jews in the united states, not six, there's no way I know, the only way that gets to masses of Jews, whatever, if you wanna call them masses, are uh, is the uh, uh, organized synagogues world. If you add together all the members of all the synagogues, um, uh, then perhaps you have, then you can reach twenty-five, thirty, forty percent of the Jews in America. If



that many. So that the-the notion of, uh, educating parents at the same time as you educate children is a correct notion, uh, but there's no national institution that can do that. That takes place inside of individual congregations. The individual congregations have been living - I explained to you, for a century, with a simmering resentment against the federation system because they were left out of it, and they are now coming back into it slowly [30:00] but surely through some wisdom, which begins, uh, uh, with um, a combination of intelligent rabbi and intelligent federation director and the two of them realizing that they're struggling toward the same objective so why should they argue and fight, and wh- how can we bring you in? The synagogue rabbis say, you never ask us to do anything except to give a stupid invocation at a boring dinner we waste a whole evening, um, and they hate it like hell and most of 'em by now refuse to do it and some of 'em still do every once in a while uh, but that's not what you call a relationship. I told you that uh, that the experiment began in Boston a couple years ago where the federation uh, president, um, uh the president is the title now for the chief executive of the professional, used to be executive director, executive vice president, now it's called president. Charlie, you wanna be president, you can be

president. A lot of your colleagues call themselves president. Uhm, his name was Barry Schraeg and he uh, took three hundred thousand bucks out of the uh, out of the federation uh, uh, y'know, allocation sand uh, the way he explained it to me, I'm gonna make a hundred thousand dollars available to each of three congregations for use in the hiring of a uh, what did he call it?

**Audience member:** Program director?

**Herbert A. Friedman:** Parent educator! Parent educator, very specific to your question. And they made uh, a quick look at the membership renewals, um, July, August every year uh, September, people joined the average congregant - the average sized congregation picks up to fifty new members, that's an average, uh uh, in the two months before the high holy days, based on wanting to put the kids in school [audience member coughs] wanting to get tickets for the holidays, those are the two motives. So okay, this parent educator has the responsibility of becoming the personal tutor of these fifty families, fifty families, and he is supposed to work very closely with them - not with the rest of the congregation 'cause the theory was, if you can get 'em at the time they enter, year after year, you do that. Pretty soon, everybody in the congregation begins to be

reached. Because as fifty new members keep coming in, fifty old members are either dying or leave or [unclear] or or leaving, so at the end of ten years, you got a congregation full of people who have gone through the parent educational process okay. Now, that's the theory of how it was supposed to work, the hundred grand is enough [33:00] to pay the salary for one man and a half a secretary, and he just keeps close linkage to these fifty families and he goes through them from *aleph-bet*, how to do the Friday night at the table, here are the *brachot* [blessings], transliterated into English, etcetera, etcetera, and then *chamus* comes Sukkot and then comes Chanukah. And he takes them, he takes them through the year cycle as their kids are supposed to be learning it in the school, the parents are supposed to be learning it at home, and practicing at home. And then h works together with the parents and the kids together to make sure that everybody around that Seder table uh, knows what's going on on every page, and uh, then they go into the other things, the abstractions, the ideologies, the God and the morality and the ethics and the social justice and uh, uh, God, Israel, and Torah. Okay. Uhm, now, from what I can gather, and there-there's no y'know, I told you what I think about statistical data and sociological data - uh, and so this has only been going on for a

couple of years um, and so there is none, thank goodness! So what-what you're left with is impressionistic data and from that source, uh, which was investigated by the Avi Chai foundation in New York, if you know which one that is, uh, and they spent the time and the energy, they come out with a very favorable report that the first couple years were-[unclear] look very good, looks good, looks good.

**Michael:** And they gave [unclear] thousand each a year for several years, or was it-

**Herbert A. Friedman:** Once it's working, it's continuous.

**Michael:** [unclear] it's from the federation.

**Herbert A. Friedman:** Yeah!

**Michael:** 'Cause they didn't say that the synagogue, you have to pick it up -

**Herbert A. Friedman:** No, no, no no no.

**Michael:** Right. Got it.

**Herbert A. Friedman:** No, no. This means the federation, that the synagogue becomes a permanent beneficiary of the federation, and the federation gotta figure out what the hell else to cut-

to give them the three hundred, or to go out and raise three hundred more in the campaign. I don't know any of any other alternatives.

**Audience member:** [unclear]

**Herbert A. Friedman:** Absolutely. Absolutely. Or put it the other way, if you don't do this - then the federation won't keep raising [unclear]! The more ignorant your people become, the-the less, the less um, philanthropic they become. I mean, it's a given, everybody knows that.

**Audience member:** You are up to the Avi Chai evaluations, that's what you are up to.

**Herbert A. Friedman:** Do I have it?

**Audience member:** No, you are up to the evaluation-

**Herbert A. Friedman:** Period! That's where we stand. Now the knowledge of that has begun to spread through the federation world and all - and and I think there are a few other concrete examples, um, uh, that are happening. I'm not sure of the details the way I am with Boston, because Boston came to me at the very beginning with - when they first started this, other towns have not. But it's creeping [36:00] is is my fee-

impression and um, also, in the psychological sense, that the big lay leaders in the federation system um, keeping saying all the time, we have to include, we have to include the synagogues and- on the other side, the synagogue people are now becoming a bit bolder and a bit stronger in their requests and they're saying hey, c'mon don't leave us out, we're not on the fringe, we're not on the periphery, what can we do more than giving invocations? And then the-the federation director says, um, yeah well look, why don't you try the hundred percent plan? What's the hundred percent plan? Fifty years ago, I had one taker. The hundred percent - and it was an orthodox rabbi in Los Angeles uh, I forget his name, he's migrated and he lives in Israel now, he's still alive - it'll come to me. I say, why -

**Audience member:** How long ago was this?

**Herbert A. Friedman:** What? [37:00]

**Audience member:** How long ago?

**Herbert A. Friedman:** Fifty years ago. Forty years ago.

[**unclear**, audience laughs]

**Herbert A. Friedman:** I wish I did remember the name, the guy was so good. He was so, so willing to try. I said why don't you take

your membership list of the congregation, go over to the federation, there were no computers I don't even think in those days, get the contributors list, match them up and see how many of your members who are voluntarily paying dues to the synagogue, how many of your members are voluntarily making a contribution to the federation campaign. That's the two lists. Then come back to your office with your list and next to your, you got, make believe you've got five hundred members. Next to each name, there's a zero, a zero, a zero, a zero, there's ten bucks, there's ten bucks, there's ten bucks, there's five thousand bucks, there's ten thousand bucks, then there are forty more zeroes. And go down your membership list of your congregation and see what percentage of them are contributing to the Jewish communal treasury and what is the dollar amount. Okay. And then would you please make an effort to appoint a committee inside of your congregation, nobody invading you from the outside, find a *minyan* of men or women who are willing to go out and try to improve the situation so that ultimately you could reach the point where you could say with honesty, truth, and pride that one hundred percent of the members of your congregation are paying their taxes. Their voluntary taxes to the Jewish treasury. And the first man who can do that, in my

book, is the first guy who [39:00] uh, uh, winds up with one of those few seats on the eastern wall. And this fellow, um, and I - I sent a letter to what were then hundreds, today thousands, of rabbis in America but in that time, the reform movement had three or four hundred, the conservative movement about the same, uh, the orthodox movement which was - at that point, always cooperative it's it's -it's swung off into some kind of, I don't where they are, [mumbles] out there somewhere, they just don't wanna cooperate, but uh, then they did and so-so the [unclear] of the whole business was maybe a thousand functioning rabbis in the whole united states in all three denominations, so I sent a letter to every one of them, explaining this plan and uh saying who's willing to step up to the plate and try it! This one fellow did, and succeeded. [40:00] Period. That's the success of the venture. Uhm, so - sir?

**Audience member:** Has anybody else tried it?

**Herbert A. Friedman:** No. I don't know! I'm sorry, I shouldn't say that. I never got any more responses. Did anybody else try it? Maybe. Did anybody else succeed? No. So it was a question of willpower, that's what it wa-is, it's a question of plowing hard soil and, and you dig the plow in, it's tough because the soil is dry, it's like trying to work in the 1930s. Uhm. In the



drought. Okay so that's my answer about parent education, it's got to take place, of course it has to take place, but there's no institutional methodology [unclear, noise near mic] to take place except the synagogue institutional world. And, uh, y'know, [41:00] if they're willing to do it, good, and if they're not willing to do it, you can't force them either. Andy?

Andy: A brief comment on your term, 'simmering resentment' of the synagogue to the federation. In our case, which is [unclear] the conservative synagogue, I wouldn't call it simmering resentment. I was on the board for six years, of the last three years on the executive board, as vice president, treasurer, a number of functions. And the - the times, the-the name federation came up I could probably count on one hand. I'm not sure- maybe at the rabbinic level there's a simmering resentment, but I think very much below that, in some cases, it's just like, hey we have our own problems, this is our world, and we just don't deal with them period. And I think that that's a sad situation.

Herbert A. Friedman: Well that's what I refer to as, back when I just talked, when I said 'silence.'

**Andy:** B-because we're all in the same boat, I was saying to Charlie earlier, we have to - that we, we must have some goals in common between the synagogue and the federation. [42:00] The synagogues have to be smart enough to recognize that they can't do everything, the federation has to be smart enough to see, recognize it can't do everything. And we have the potential win-win situation if we're intelligent enough and visionary enough to be able to sit down and try and work out a process where we can all work together.

**Herbert A. Friedman:** Well, your elders didn't do it. So if you understand, [**inaudible**, noise near mic] so if you understand, [**unclear**] understand it, then maybe your generation do it. If you had all those other offices, the one that I didn't hear was president; maybe someday you'll get to be the president of the synagogue and at that point-

**Andy:** I'm scheduled after Wexner.

**Herbert A. Friedman:** What?

**Andy:** I'm scheduled after Wexner.

**Herbert A. Friedman:** I see, you're scheduled after Wexner. All right, buddy, we're gonna watch you [audience laughs] and see

what you do in your synagogue. Because, if anybody can achieve it, you can achieve it. If you believe [unclear] hard enough to it, uh uh, and if you belief that that's the single most important thing you wanna put your mind to, and your time to, uh, then okay, you'll be filling in one little piece of the mosaic of all the things that have to be done. And that's one of them. And that's the answer, uh, uh, Larry, about parent education. That's the place it's gotta - that's the location for it to take place. Believe me there are plenty of rabbis who say, hey, listen, c'mon, I got an educational director, let him take care of it. Can you visualize that being said? Sure. And can you visualize this educational director who's trying to run, uh, a school and uh, maybe some uh, couple of adult education classes as well? Can you visualize his taking on in a detailed, concrete uh situation the fifty new families every year to whom he is the personal teacher, guru, inspirer, and he's gotta be in intimate social relationship with them and he's gotta be seeing them at uh, go to their house for dinner and bring them to his house for dinner, and that's how he builds a situation of trust and then they'll do what he wants them to do, you can see putting that load on the regular load of the regular educational director? No way. And so it doesn't get done. Okay. Uh, sir?

**Audience member:** Uh, I'd like to make a comment about the, uh, synagogue-federation relations. Um, San Diego is also a community now that is building bridges between federation and synagogue. Uhm, and it's a young community so there are not a lot of people with um, y'know, long memory. And yet they would tell you that even in our community, there is - there is the resentment under the surface. As recently as the mega mission we had which was at - to show you how recent that is, that was Rabin's assassination, we were there during Rabin's assassination, two hundred and fifty people from San Diego on this mega-mission and in planning the mega-mission, the federation committee that was planning it, scheduled uh, first they-they pressured five or six leading rabbis in the community to go on the trip, 'cause we need you, and then they scheduled Saturday activities. Wh- the options were, services, Masada, or a uh, um, a-a tour to that or some other place, a youth village. On Saturday. And the-there was a lot of hostility. Uhm, rabbis have felt on the fringe of federation, just invited to give invocation and then sit down and don't say anything of substance. And it comes, I think, Herb you would know, really certainly more than me and m-most anybody else here, that it comes out of uh, uh, a long history of people going into

federation because they didn't want to be in synagogues, they were anti-synagogues, anti-religious, for the same reason that Zionists were, that [46:00] people going y'know to kibbutzim after the first and second *aliyah*, were anti-Zion - were anti-religious, they saw religion as oppressive, as a crutch and for-y'know for just old men sitting there, pleading with God who's not gonna do anything. The reason I think that there's been a shift, and I think I almost saw it first hand when - when I went to the GA, my first GA about five years ago, and everybody panicked about the Jewish population survey and uh, and the whole place was buzzing with it, nothing was on the program to deal with the issue, but that's all anybody talked about and everybody started relating all their talks to that and what came out was that the federation leadership was not listening to statistics about the American Jewish community and their interfaith marriage rates, they were listening to statistics about their own kids, they were giving the statistics. And they were panicking, and people getting up and saying [47:00] I have worked for Judaism [unclear] my whole life and my own kids, my own kids, my own kids! And I think -

[Recording cuts out 47:06 to 47:12]

**Audience member:** -this is the heartbeat, this is-this is really ultimately wha-what it is, or what must be running through the whole aspect of Jewish civilization. And the rabbis and the religious communities changed its tune, and stopped y'know, the isolationism, well to hell with them, they're not gonna invite us so etcetera, because they realize that they didn't - that the federation had all the money in the community. And that we were getting people who would give, y'know, a thousand dollars dues or big givers will give two thousand, three thousand dollars dues, those people were giving fifty thousand, hundred thousand dollars to the federation. And - and the synagogues didn't have the money to do the programs that they, that they had finally come to realize that are creative and exciting, like family education, like y'know, single circle, those kinda things like that. [48:00] And then started to uh, um, to-to to have develop a positive attitude towards federation and say, let's work together. It's a very, very recent uh, development. But I think what's fortunate is that most of the people now who are in federation, at least certainly the San Diego federation, are people without that memory and therefore without the resentment, without the hostility and so on. And even many of the rabbis

are-are really very young and and didn't live through that period of being told, just announce the page and sit down.

**Herbert A. Friedman**: Well that's why I have so much hope for you. That's why Mr. Wexner says, look, pour the money in to try and to educate you. When you talk about family education, if we make the assumption that you are motivated to try to reach the top in community life, that you're motivated to want to do so, and that you have the ability to do so, then- a parent education, or family education, has to begin with you. So he says, okay, all the people whom you will uh, invite to come into into the program, you don't have to teach them, uh uh, Friday night Kiddush, they either know how to do it or their friends know how to do it and they learn from each other and by now most of you do it. Uh, so [clears throat] set up a -a next notch higher type of education, get them involved in uh, in history, which I think is the most important thing that you have to know. And then get them involved in some texts, in some Bible and uh uh, little tiny exposure to Mishna or Maimonides and uh, that's one- one level more than the family educator does in the congregation, that's for your level. Uh, and then uh, we'll ratchet the thing up [50:00] uh, in the next decade of time and uh, make the curriculum even more demanding. Uh, so uh, you

gotta remember that you got in on the ground floor, the first decade and it was easy - relatively easy - so you can have some pity on your, the next decade, of-of people who are gonna be sitting around these tables.

**Audience member:** Uh, Herb, I had a couple questions I kinda [unclear] for a second, is that - I was looking at my notes from, from your uh, presentation last night and I- where, where do synagogues fit into your vision? I mean, your vision, your, uh, operation save our children, where do the synagogues fit into that? 'Cause I-y'know you talked about, you talked about uh-hh, uh, the heavily expanded day school system, and you talked about uh, uh, the total Israel experience and you talked about the joint venture between America and Israel-

**Herbert A. Friedman:** Synagogues fit in very simply. Very naturally. [51:00] Let me think what'll lead to it. You don't have to build day schools in the community outside of the synagogue world, if the synagogue world would build the day schools, and this is what's beginning to happen inside of the reform movement or lemme jump back, the conservative movement began with its Solomon Schechter network of day schools, and we're talking- don't forget, always keep this in mind - we're talking about the non-orthodox community, 'cause the problem -



they don't have the problem. The culture inside the orthodox community is such that they build the necessary school network of *frum aleph-bet*, it's the first priority on their list, more than building handsome synagogues, and so when I leave them out it's because they have solved the problem [52:00] for themselves. In that far distant day of the desolation that I'm predicting, they say well they'll be the only survivors. Well, they won't be the only ones, but they'll be a big chunk of the survivors. So I'm talking about the non-orthodox world, and the conservative movement was the first one to make - to move, and they built a network of day schools, Solomon Schechter schools. Okay. The reform movement today is playing catch-up, the Solomon Schechter network after sixty years of work has developed sixty-six schools. Now I call that nothing, in terms of - if you are really dead serious about something, and you claim that you've got eight, nine hundred synagogues in the country and you claim that you've got over a million members...so, you've built [53:00] sixty-six schools, that's all? It's kind of a joke. But of course, uh, they were-they were the only players. The reform playing catch-up now within the last oh, I would say within the last ten years, already have about twenty. And that's moving exponentially and they will-uh uh, they're more and more and

more of 'em and that's a uh, that the reform movement will wind up uh, uh, ten, fifteen years from now having sixty-six schools. I mean just for the sake of uh, uh, the theoretical discussion. So what? What will that be? In terms of the potential or what has to be done? What has to be done is every single congregation of any substantial size, I'm not talking about some new thing that gets started in a small town or in a small suburb where you only have a hundred members to begin with, I'm talking about basic uh, solid stable fifty-year old or forty-year old, post-World War II congregations in, in urban centers with hundreds of, of members and uh, with a large uh, with a large uh, uh, uh, enough budget so that they don't worry about paying the re-paying the salaries of the rabbi and the cantor. If every such congregation made a decision, a careful, thought-through, rational decision, that for their membership, if you've got five hundred families, you've got five hundred uh, and twenty children, I mean, if it's one-point-two, I don't know what the rate is of children, I never saw two-tenths of a child, but anyway, whatever it is, if you got five hundred families, you have uh, uh, six hundred children. One and a half for a family. Six hundred children, build yourself a [55:00] an - a-a day school, connected to the congregation for your children! Instead

of giving 'em one hour, two hours on Sunday morning and two hours on Wednesday afternoon or some kind of terribly inadequate uh, uh, formulation, build yourself a day school. And you don't have to connect it with anybody, you can-

**Audience member:** But you have to make the-

**Herbert A. Friedman:** What?

**Audience member:** You have to make the fees very affordable, that means they have to be under a thousand dollars a year-

**Herbert A. Friedman:** What would- don't, come on, [raises voice] money is there if you go to get it! Don't talk money to me! Money is always an excuse, it's a rationalization! That's what money is. Certainly you have to make it, uh, uh, it goes with the tuition, it goes with the membership, membership dues one thousand dollars, school dues, one thousand dollars. Finished! [claps hands] You join, you pay your dues and you pay your school dues and your kid is gonna go to school for eight years in your congregational school. Or if you're really brilliant, you'll make it up to twelve. But unless- let's take the, the eight. And, and you gotta find the dough to do it. Just like you have to find the dough to do anything else in the synagogue! Rabbi wants a raise, you gotta find the dough to give him a

raise. What is the board do? They don't argue only about money, how to get money. So that's the problem, the problem is conception. Is it the function of the synagogue to educate the youth of its membership? That's a basic question. And up to now, the answer has been 'no.' Schooling is supposed to be done by somebody else out there. That's the relationship. Yeah?

**Audience member:** One-one one other question that relate sto this. [clears throat] Y'know, for your vision, for your vision, does this - is this - is is a nati-is this a national campaign absolutely [unclear, noise near mic]

**Herbert A. Friedman:** Well, let's put it this way. If every congregation in America and the assumed figure in the reform and the conservative movement add up to uh, about two thousand congregations in this country, if every congregation assumed the responsibility for the education of its children... I think, which is there, which is therefore local solution, then you don't need a national solution. You don't need it. But if you haven't got a local solution, then you have to look for a national solution. And if nobody has been willing to create a national solution, then you have no solution. And that's where we are. [58:00] That's exactly where we are. Where the hell do you think ignorance comes from? [raises voice] Ignorance comes from no

schools! And no means, not one hundred percent absolute no, maybe some small percentage of our kids is getting educated in a graded system where the two hours a week are worth one percentage point and where the twenty-four hours a week are worth eight percentage points out of ten, uh, y'know, when I say 'no' and I- I have no other way of dealing with problems except to think of them in their totality. So when I say 'no,' I should change, I should say 'essentially no.' We have essentially no Jewish educational system in the united states. On an elementary level, and on the high school level. And we certainly have no Jewish educational system on a higher education level. [59:00] There are approximately two hundred plus universities in this country which have department of Jewish studies of various names, uh, department, a division, a section of the religious studies department, general religious- bu-but what, never mind about the administrative designations. Just over two hundred universities in this country offer courses in Jewish studies to anybody who wants to take 'em, Jews or non-Jews. At some universities, more non-Jews than Jews take them. At other universities, it's reversed. So there's a little tiny bit of adult Jewish education going, at the university level. That's not the point at which you convince somebody that their Jewish

identity should be considered crucial to them and precious to them and that they should have some information about it. Okay.

Um. [1:00:00]

We're not gonna be able to go through this whole curriculum, thi-this whole set of notes that I made on this subject, so you'll just have to read them um, and uh, and [papers shuffling] Why don't we just try to read the first topical sentences, uh, beginning on page twelve. [papers shuffling] And-and what I suggest we do because of the-because of the time factor is, just start to read them, somebody start reading, and pause and wait to see if there are any questions which anybody has and if there are no questions, then we'll keep going. Go ahead, start at the top of uh, [1:01:00] well, we might as well go back at the beginning, bottom of eleven, we're gonna read through it quickly. The first thing you have to do is learn what it is that you're selling. What is so important. So I call it, learning the cause. You can't go out and convince or persuade anybody to do something unless you know all about what you're really pushing. Um. So, let's start just reading, go ahead, who wants to read.

**Audience member:** [reading from paper] Extensive reading.

Herbert A. Friedman: Extensive reading. How many books a year do you think you read on any Jewish subject? Ancient, medieval, modern, current...?

Audience member: Before Wexner?

Herbert A. Friedman: [laughs] Yeah, before Wexner.

Audience member: Zip.

Herbert A. Friedman: What?

Audience member: Zip.

Herbert A. Friedman: Zip.

Audience member: Nothing. Maybe from Beirut to Jerusalem, no, nothing.

Herbert A. Friedman: Since Wexner, aside from the assigned readings that are given to you, aside from the assigned readings over the five weeks [unclear] anything?

Audience member: Who's got time left over?

Herbert A. Friedman: I - I accept that.

Audience member: Okay.

**Herbert A. Friedman**: When, uh, uh, after you uh, are graduated wh-when is it, tomorrow?

**Audience member**: Some of them.

**Herbert A. Friedman**: Some of them, some of them. Right right. Those of you who finished year two, uhm, d'you have in mind how you will continue your reading, your Jewish subject matter reading?

**Audience member**: Carrying on a third year.

**Herbert A. Friedman**: Carrying on a third year, yeah-

**Audience member**: But also like in board meetings that we have at women's division there is not a meeting where we don't have an educational component and we have-

**Herbert A. Friedman**: I'm asking you about reading, sweetheart, reading books. Reading books. Or I'll go further, articles or journals.

**Audience member**: [unclear] articles, that's what I'm saying, we-we include that.

**Herbert A. Friedman**: How many books [1:03:00] do you think you will read in 1997 if you set yourself a goal to read ten books,



you will read five of 'em! If you set yourself fa goal to read five books, you'll read one of 'em! That's human nature. Set yourself a goal. I won't ask you to answer. Extensive reading is required. If you haven't got it, somebody is going to puncture the balloon at a certain point in your public career and say hey, really, you don't know what you're talking about, you're an ignoramus. Uh, next.

**Audience member:** Extensive travel abroad. Israel, the entire Jewish world, including Holocaust sites.

**Herbert A. Friedman:** How many people here have been ot Israel? Aside from Wex- out of, not Wexner, aside from Wexner. Okay. That's correct, that's perfect, that's exactly what it should be. How many people here have been to uh, France and taken any look at the three-quarters of a million Jews living [1:04:00] in France? Any look, any kind of look at all. One, two, three, four.

**Audience member:** Italy!

**Herbert A. Friedman:** Italy's' got thirty-thousand jews, so that's a zip. Denmark's got [unclear] thousand Jews-

**Audience member:** Prague's got fifteen hundred.

**Herbert A. Friedman:** I'm sorry about that, that may sound very brutal, but you have to talk about in this teeny, tiny demographic Jewish number of thirteen million worldwide, we began with eighteen, we lost six, that's twelve. And the fifty years since then, the twelve is grown to thirteen. That's where we stand today. The fourth largest Jewish population in the world exists in France. Three quarters of a million. There's no not- no intelligent, knowledgeable Jewish leader who should be totally ignorant of that situation. Now [1:05:00] they're tough, they're nasty, they're xenophobic if you don't speak their language properly, if you don't speak it, they hate you.

**Audience member:** That's just the French.

**Herbert A. Friedman:** You know all of that, you know all of that about the French characteristics. On the other hand, on the other hand, you've got to realize that they have the same problems of assimilation, part of them came from Algeria in 1962, part of them came from Morocco in 1956. They- they assemble, they-they have divisions, they don't necessary- there are almost no Ashkenazic Jews there. Almost none. Little bit left over from after World War One-uh, Two.

**Audience member:** [unclear] I'll just make a comment, I just- we just recently got back from France and uh, that, met an Algerian family invited us for Shabbat um, and one of the things I found really interesting was that, they, at the soccer games in France, in this particular arena, in the cheap seat s- in one of the corners of the stadium - that-the entire, from the bottom to the top, it's a, it's a fascist neo-Nazi section. They stand and and and uh salute, in the Nazi fashion, so it's uh, you begin to think that there's - you get complacent about it and you don't really see what's going on till you go and actually see that firsthand. They have a, uh, a, their own kind of underground police and the-these kids are trained in a military way and they stand outside the synagogues during services to make sure that uh, nobody comes in with a bomb or anything like that. So uh, it's-it's ...what's that? In the which?

**Audience member:** [inaudible] in the Jewish district, they're always there too, they are-

**Herbert A. Friedman:** Can't hear you!

**Audience member:** They self-watch each other, they're trained by the Mossad, they told us, and they self-police their whole area

'cause it's - 'cause Carey was leaving and had his *kippah* on and I said, take it off! Like, it's not safe.

**Carey:** It's a tenuous situation there, I agree with you is I guess all I'm really saying, is that you go and see it first hand and it's a, it's a real uh, eye-opening experience.

**Herbert A. Friedman:** You folks have got to travel the whole Jewish world. Now that's...considerably shrunk. It's France and it's the former Soviet Union and it's Israel and it's uhm, uh, I would take a look - what?

**Audience member:** Buenos Aires.

**Herbert A. Friedman:** I'm not very familiar with that, there are a hundred and fifty thousand Jews in Argentina, uhm, they uh, migrate slowly, a few thousand a year, to Israel. Um, they-they have a communal structure, they have a - uh uh, moderately good synagogue structure. Um, and they seem moderately content after the several gu-tough years they had under the dictatorship. Uh, [1:08:00] I-I think they are not, they are not a determinative part. They're more important uh, at at - should be more important to us and we should probably pay more attention to them than we do to the thirty-thousand Jews in Italy, but still, compared to where the big bulks are, it's um, uh, Israel proolly

has more Jews than America has today. Uh, Israel, United States, FSU, and France are the big four and you've got to get those [audience member clears throat] extensively. And the Holocaust sites are simply um, so that you should have physical familiarity, because your lifetime is probably the last in which any of these places will be available to be seen. Slowly but surely they'll all crumble away and the governments, which now maintain them, will resent paying a lot of dough to keep them up and so, uhm, uh, Dachau [1:09:00] will go, and Auschwitz will go and uh, and Treblinka will go and so and so and so on. And the opportunity to see them, which simply - when I say the opportunity, it's simply is to establish your credibility so that you can say, I have been there. That's all. I have been there. I went there, I paid my pilgrimage. Um, and I'm not suggesting that-that you should beat that drum, that drum beats itself and will continue to beat itself, down through historic memory and maybe five hundred years from now, somebody will figure out where to put Yom Hashoah into the calendar, 'cause up to now, nobody's figured how to do it, um, uh, so that I - I don't want you to over-emphasize it, but I do want to say that I think it's your obligation [1:10:00] to make the pilgrimage once

to one place uh, in the course of your lifetime. Because after that it'll all be an abstraction in books and photographs.

Uh, number three, where were we?

**Audience member:** Viewing many tapes by other leaders.

**Herbert A. Friedman:** Yeah, you talk about France for ins- I made a series of videotape interviews which are available for you to be seen, we never...uh, from the beginning, uh, we haven't had time to uh, get them into the curriculum because the four hours that you have every two weeks go so damn fast and there's so much to cover that uh, we've given up spending an hour of time listening to a videotape made by uh, uh, Aaron Guy de Rothschild, the president of the-of the French-Jewish community. Um, but that seventy-five year old oh, gosh, elegant, educated gentleman um, uh, sitting there on the couch in-in New York City into which he went into exile because the French government nationalized his bank and he said, until you return my bank to me, I shall not live in France. And he came to new York and he lived in New York for four years and uh, then Mitterrand de-nationalized the-the family got the bank back and he moved back to Paris. Um, you look at that video tape for one hour and you're looking at a, at a, prototype, a prototype of what a real

leader is. That guy floated in the Atlantic ocean for twenty-four hours after his ship was torpedoed, and uh, came out of it alive and the first thing he did when he got back to Paris after the war, marched down, uh, to-

**Audience member:** [inaudible]

**Herbert A. Friedman:** The which? [1:12:00] No, no, marched down the boulevard that leads to the uh, synagogue at uh, uh, y'know - [audience remarks unclear]

**Audience member:** [unclear] Rue de la Victoire [unclear] with the Rothschild synagogue at the end, the big cathedral.

**Herbert A. Friedman:** Right.

[audience commotion]

**Audience member:** You mean that London was built and designed by the same guy that did the Metro...?

**Herbert A. Friedman:** Yeah yeah yeah yeah yeah.

**Audience member:** That art-nouveau ...

**Herbert A. Friedman:** And walked in wearing a top hat and a tail coat and took his seat in the Rothschild family uh, pew, and looked around and the place was almost empty. French Jewry was

badly decimated by the Holocaust and then uh, he brought his son David, who's now forty-six or forty-eight, who is the head of all the institutions which he has resigned from because of his age. The continuity in the family goes down. And you look at the dignity and you look at the - at the, at the, um, the-the Jewish, um, persona and the intensity of it and the love for it and the belief in it and that one hour, when I say here, view many tapes by other leaders - I've got seven of them. There's Rothschild, there's a name of you've never heard of, uh, uh, Jack Wiler, Mr. Jack Wiler, saved the Yeshiva University from bankruptcy in the 1970s, they owed a hundred million dollars. And he put the hundred million together and paid the banks off, the school is flourishing today like mad. And you ask Rothschild and he talks to you about four hundred years of his family, uh, and how they started in Frankfurt and then you look at the next tape and you ask Jack Wiler [1:14:00] uh, where were you born, and he says, I dunno, and when were you born, I dunno. We have eleven kids in the family, I slept on the stove, and he starts to tell you a story of somebody who came out of eastern Europe and it's-it's it's, you would think you were looking at two different types. But when you listen to what they're saying and their set of values and what they believe in and what they're



trying to do in their lifetime, they're the same people. They're the same people. Um, you can learn a lot by looking at videotapes, and as I said, we've got seven of them, and Teddy- in Israel there are three, I have Teddy Kollek and I have Shimon and I have Israel Lau who's the chief rabbi, and those three are worth looking at. And the others were, um, um, uh, Rothschild and uh, uh, Wiler, and uh, Warburg, Warburg. The German. He says, we used to live in Italy in the sixteenth century and our name then was [1:15:00] del Banco! We had the Jewish bank in town and then things got hot and so we moved up to near Hamburg, in Germany, in a little vill-in a suburb village called Varburg, and we took our family name from the name of that little village we lived in. And then we came, uh, the family branched out like the Rothschilds did, and we came to the united states uh, at the uh, beginning of the nineteenth century and um, uh, and all the banks: [unclear] Loeb, Gold-Goldman Sachs, all those great big wall street things all branched out of the Warburg banking family. Well, y'know, um, he went to Harvard and he founded the Museum of Modern Art in New York and the American Ballet Theater, and there you're looking at an Americanized man and - most of his brothers and siblings are out, gone, intermarried and he stuck. [1:16:00] And he, he's got a great sense of humor

and he talks sort've apologetically about the fact that he's as ignorant as hell and he doesn't know how to do anything, and he's as uncomfortable as can be in a synagogue 'cause he doesn't how to uh - uh what he's supposed to do or how to interpret what he's reading um, um, and yet and yet - there's a vestigial remnant of a strong Jew in him and for four years, he served as the chairman of the UJA and for twenty-five years, he was the president of the JDC and um, uh, all of this happened because when his father died, Felix Warburg, his mother took the four children and divided up between the four of them what they should do in life to carry on the work fo their father and one was to take care of uh, theater and drama and art and music and all the cultural things, and one was to take care of the charitable things necessary in new York city, and one was the ta-to take the Jewish portfolio so that was Edward, the one I got to know. And-so that's how he happened to get it, he-he-he picked up his father's war-portfolio. That's not Rothschild, that's not Wiler. But that's a different type and uh, if you wanna designate what it is, you use the French phrase '*noblesse oblige*,' '*noblesse obligated*, nobility obligated' him to take on that set of duties. But then he got to like it! There are lots and lots and lots of other leaders who have been videotaped and

that's the medium th-that's congenial to you, you-uh, you-you grab an hour and do it some weekend day. Yeah?

**Audience member:** Um, obviously it's hard to make the tapes, get the tapes, get the tapes out and to watch the tapes-

**Herbert A. Friedman:** We've got copies you can ta-have any time if you want one of these seven, it's all I got.

**Audience member:** But the uh, one of the things we're starting at our synagogue is to uh, copy the [unclear] of books on tape. If - I think if you taped those audiotapes onto uh, those viso-videotapes onto audio tapes, I think you'll find that a lot of the people uh, who Wexner writes and man-many others have many opportunities on long drives, and uh, and wanna pop in a tape like that and uh, I think it would get much more widespread, uh, use. Who's the seventh, by the way?

**Herbert A. Friedman:** Okay.

**Audience member:** Do you know who the seventh is? You have six. Rothschild, Wiler, Teddy Kollek, Shimon Peres, Rabbi Lau, [unclear] Warburg.

**Herbert A. Friedman:** Fisher. Max Fisher. Oh, and there's another one, maybe I have eight, um [1:19:00] a man by the name of Ralph

Goldman. He's now eighty years old um, commutes to Russia every two-three weeks, uhm, uh, unbelievable fellow. He was with-executive director of the JDC for about thirty years, uh, spectacular man. Born in Boston, um, lived in Israel for many decades, was secretary to Ben-Gurion, uh, fluent in Hebrew. Well, this video reel is in English. Uh, charming and uh uh, you would like him.

**Audience member:** And was it his uh, son or son-in-law that was killed in the bombing in..?

**Herbert A. Friedman:** Yes, his son wa-wa-was a member of the Israeli foreign service uh, who was killed in the bombing of the Israeli embassy in Buenos Aires. [pausel] 'B,' how to strategize a whole campaign.

**Audience member:** No, you missed one.

**Herbert A. Friedman:** Yeah, well, I skipped - [unclear] listening to speakers is your second hobby, uh, you hear so many speakers, you gotta begin to distinguish. You can't listen to 'em- listen to them all. Go to the ones that are crucial, don't go to the ones that aren't. Don't go anywhere and waste time at a meeting just 'cause you got a sense of guilt. Go to a meeting - what's that?

**Audience member:** It's very effective sometimes!

**Herbert A. Friedman:** Yeah, sure, it's effective! But you people can't afford to-to, to be blackmailed that way. Don't blackmail yourselves. Don't. You have to be-you have to begin to choose how you're spending your time. Go, be!

**Audience member:** Share the wealth.

**Herbert A. Friedman:** Cynthia, read!

**Cynthia:** Make friendships and working-

[commotion]

**Cynthia:** [unclear] Wrong page, okay, I'm back on track. 'How to strengthen a whole campaign?'

**Herbert A. Friedman:** Go.

**Cynthia:** Arrive at a goal.

**Herbert A. Friedman:** Goal. And by - and and when I say campaign, remember I'm not talking only about raising money. It's mainly about, but not only about, and you translate these words. If you're trying to build a school, don't start by worrying about the money. Start by worrying about where you're gonna get a piece of land. 'Cause you can-if you haven't got a piece of

land, you can't build a school. So the word 'goal,' the word 'goal,' has got to be a very broad word in your head. Go ahead.

**Cynthia:** Segment goal into workable subdivisions, create a campaign calendar. Create an advertising program. Select divisional officers, soliciting each one's gift at the same time that the person is invited to serve. Setup a-

**Herbert A. Friedman:** Any question about that one?

**Cynthia:** No, that one's really important.

**Herbert A. Friedman:** And how. Read it again.

**Cynthia:** Select divisional officers, soliciting each one's gift at the same time as the person is invited to serve.

**Herbert A. Friedman:** One of the national chairmen of the UJA or one of the most famous ones, was a man named William Rosenwald whose father owned Sears Roebuck. Nothing less than that. And William Rosenwald uh, was for four years the chairman and uh, William Rosenwald insisted that we come and solicit his gift. And I said, Bill, wha-c'mon, that's - isn't that kinda dumb? I mean, you know... [laughs] He wo-decide what you're gonna give and tell me what you're gonna give, I don't have to solicit! Yes, he says, you come, a week from Tuesday at two o'clock and you bring

the ten divisional chairmen with you and I said, okay, we got into his apartment on Park Avenue and he's got one chair sitting here and ten chairs in a semi-circle like this in his living room, facing him. I mean he's facing the ten. [1:23:00] 'Come in gentlemen,' the butler serves the drinks uh, and sit down, and um, what would you like, would you tell me please what you're here for today? [laughs] Y'know, I mean it's like, weird! But-but-but he had a methodology in his head, y'see. So, one guy pipes up, well Mr. Rosenwald, we were told that we were invited to come here to solicit your gift uh, for the next campaign. Oh yes. Fine, that's uh, that's the - that's correct, you are here to solicit me. Well that's fine. Who would like to begin?

[audience laughs]

**Herbert A. Friedman**: Okay, so I knew- I know how this Chinese dance is gonna work 'cause it's all orchestrated out, so one fellow says to him, well sir, last year you gave one million and uh, your sister gave a quarter of a million and so, we-uh, we think we would like to ask if the family this year uh, including you and your sister, uh, can do two million. So he said, very good, um, I-I think you came here to solicit me, not my sister, so let's leave her out. I would suggest that you arrange a meeting with her, uh, and sit with her the same way you're

sitting with me. So very politely. So he said, so let's talk about my million of last year and what is it that you're asking me for, and uh, somebody pops up and - not by accident - I had, I knew who was gonna uh, make the actual request. Well, we would like to ask for one and a half million and wonder if you can handle that for next year. Uhm. So he says, fine, now I now where I stand as far as you folks are concerned, and therefore what I would like to do is find out where you stand as far as I am concerned.

**Audience member:** [unclear] confrontational approach-

**Herbert A. Friedman:** I don't care which end we begin, we can begin at this end, we can begin at this end, but I would like to hear - and I have a suggested list uh, of - and he picks up a piece of paper um, so I know who is sitting where and so, Mr. Goldberg if you are, uh, prepared, I know that last year you gave four hundred thousand and I would like to suggest uh, that you give uh, seven hundred and fifty thousand and so, um, Mr. Goldberg, you asked me wh-what I could do, I'm asking you what you could do, and I'll move around, I'll come back to you and give you a bit of time to think. Uh, and Mr. Cohen, and he went down the ten chairs. Bingo. [1:26:00] And then he went back to the first guy and he said, well, you know, it's about fifteen



minutes ago, um, uh, I think that's enough time to think, what do you say? And then I-I-I- one guy planted that if indeed that's the way it went, they should interrupt him and say, well, but Mr. Rosenwald, we asked you first. So what are you prepared to say. And therefore it was an absolutely classic confrontation, done in the best of good manners, with the highest degree of civility and an awful lot of dough on the table, I mean, millions. Wh-when you add it all together. And it went like a dream. And he gave his two million. And all-everybody else uh, stepped up to the plate, not in the amounts that were requested, but substantial increases [1:27:00] over the year before and at the end of it, he took a pencil and [audience member clears throat near mic] put it all down and he said, well, we've really had a very very good afternoon. Would anyone like tea? Meeting's over.

**Audience member:** What happened the second year?

**Herbert A. Friedman:** Same thing. Same thing. Different set of characters in the ten seats, we did it four years in a row.

**Audience member:** It's kinda hard to get your divisional officers under those circumstances-

[audience commotion, indistinguishable]

**Herbert A. Friedman:** Once everybody knows the- once everybody knows the routine of the game and there are always enough people who wanna be players at the very top level. Now reduce it. Reduce it from that. It doesn't matter whether you're talking about a million or whether you're talking about thousands. It doesn't matter. You can adopt the same technique. These young leadership cabinets today do it that way [1:28:00], they have uh, an evaluating, what they call -

**Audience member:** A caucus!

**Herbert A. Friedman:** A caucus, that's right. And the- a bunch of 'em, three, four, five, as many as eight or nine sit around a table and solicit each other, don't they? Yeah. What?

**Audience member:** You sit with your peers and you-you all have to agree on the gift.

**Herbert A. Friedman:** That's right. And you a-that, that's the point, each person has to be willing to accept the gift as being reasonable, proper, etcetera, for each particular person. It's the unanimity of approval and if you think that that's a modern invention, let me tell you something. It's as old as the hills. Let me take you back to the *shtetl*, let's make believe we're sitting in the seventeenth century [1:29:00], sixteen hundred

and something and we're sitting in some little town in uh, eastern Poland. Who was speaking the other night, who said that the first commandment in the Bible [speaks Hebrew], 'be fruitful and multiply'? Somebody said that in the speech. Who?

**Audience member:** Nate.

**Herbert A. Friedman:** Yeah, Nate, you're right. Nathan, Nathan. That's right, that's right, that was a couple nights ago. Yes. There- the *shakhten* [butcher] in town is tryin' to arrange a marriage between uh, Sarah Rivke and uhh, Yankele, and there's no dowry money. If there's no dowry money, there can't be any marriage. If there's no marriage, there can't be any children. [unclear] If there are no children, there's no future! So, the single most important function [1:30:00] in every single town in which millions of Jews were living was for the dowry to be procured in order that the marriage could take place. Just as fundamental as that. Now how was it achieved? The *shakhten* went to the rabbi and explained the situation and said that the dowry had to be two hundred ruble and that's had been agreed upon in the negotiations between the bride's father and the groom's father and [mumbles] and uh, and would the rabbi please arrange for two hundred rubles to be obtained. The rabbi calls in two guys, two, gives them a little leather pouch, gives them a list

of names of whom to solicit and for what [1:31:00] amount. Did you ever hear about rating the cards? [audience laughs] Well, the cards were rated. You asked Shlomo the tailor for two rubles because he's rich and he can handle it. And you Chaim uh, for ten kopeks because he's got no dough but the rule-is that even those who live on charity must themselves give charity. No matter how poor you are, but only ask 'em for ten kopeks. And I want you back here today by five o'clock. Now there they would go through town, they would be visiting every single person on the list with a rated amount that they were asking for and they go the pouch right in their hand and it's no pledges, and it's no tax-deductibility and nothing- put the cash in the pouch and come back at the end of the day with two hundred ruble in the little pouch, dump it on the rabbi's table who then calls in the [unclear] gives it to him ceremoniously and [claps hands] the marriage is gonna be arranged. So two is the soliciting team, two guys going out to solicit. One solicitee. Where did you ever hear the rule today? D'you think somebody made up the rule yesterday? Always go in twos if you can! Never talk on the telephone, for God's sake, that's just a waste. Refuse to talk on the telephone. Don't solicit any gift on the telephone! Well, thank God, there were no telephones then, but people who use a

telephone today are shortchanging [audience member coughs near mic] the whole process. And come back with the cash. And at the end of the day, as the money is handed over, everybody drinks *l'chaim* with br-with a glass of brandy and uh, and you got it made and you got two Jews getting married two- with kids now guaranteed for the future.

**Audience member:** Herb, I have a story. I have a story from that- that's from this century. Uh, so it's not in the long-distant past, but people gripe about the way the community plays hardball in expe- expectations, we expect you to give this. My teacher Eliezer Slomovich who has graduated Slovodka Yeshiva uh, in the 1920s, early 30s, when it was a *yeshiva* known not only for the quality of its scholarship but for the moral character of the people it produced and Eliezer told me that in that community, if you didn't give what the community rated as you as being appropriate for, the community would not let your wife use the *mikvah*. [audience laughs] So you -

**Audience member:** No sex!

**Audience member:** That means no sex!

[audience commotion]

**Audience member:** It's public knowledge, y'know? And they- they felt perfectly uh, mandated to do that. I mean, that's pretty much hardball. He also said, too-

**Herbert A. Friedman:** This is in the twentieth century?

**Audience member:** Yeah! Y'know, this century. And uh, he also said that they uh, do things like-

[recording cuts out 1:34:09 to 1:34:17]

**Herbert A. Friedman:** Okay, y'see, we've turned all this data, all this data-

**Audience member:** [interrupting] You can't be buried in the only Jewish cemetery, unless you are giving uh, the appropriate amount that's assign-that's assigned by the community. And there was one guy, there was a rabbi there for two years, there was one guy who had a fight with people in the community and withdrew. It was Gerson. And he remained estranged from the-from the synagogue community uh for, which is - it's all one committed synagogue, it's all the same. And estranged from that community for probably twenty years, it was over-over the birth of a child, etcetera [1:35:00], I was there when he died. His

family had to pay the dues for twenty years before he was buried.

[audience commotion]

**Herbert A. Friedman**: You have to be, you have to be even with everything.

[audience comment **inaudible**]

**Herbert A. Friedman**: Look, all of this is - y'see, this communal structure is not something that was invented in America in the twentieth century. Uh, the roots go back, go back, go back, it's the half shekel that you pay to the temple whether you live in Tunisia or you whether you live in Yemen or whether you live in-in in Norway. Uh, uh. Th-the communal, the whole business of a small group of people trying to keep alive meant that they had to keep tight, keep tight, keep tight. And that is - that's is what has been broken in the last quarter of a century.

**Audience member**: I don't know if this is off-topic, if it is, tell me. Qualifying [1:36:00] when-what - when you're taking those names and you're qualifying people, in today's world, it's very very difficult. It's not like where you can count somebody's cows and know what their wealth is. And a lot of

times, I- I mean I've sat through these qualifying sessions where people make an assumption -

**Herbert A. Friedman**: What is qualifying?

**Audience member**: Rating, rating. [**unclear**] they're asking for a hundred thousand dollar gift, or a thousand dollar gift, you don't necessarily know. People make assumptions that could be very incorrect.

**Herbert A. Friedman**: Sure.

**Audience member**: Um, and I - see it from both sides.

**Herbert A. Friedman**: You have not done detective work, you have -

**Audience member**: I see it from both sides, so y'know, as a, as somebody who's asking, who's soliciting the gift, and and on the other side of it, how do we approach somebody if we've asked them for too much, legitimately too much, um, y'know, I was reading - I guess I'll jump ahead I was reading some of your answers to objections.

**Herbert A. Friedman**: Well-

**Audience member**: -then you get the gist of my problem.



**Herbert A. Friedman**: My - my uh, uh, my- Charlie, go 'head, and I'll give my answer.

**Charlie**: I would suggest - in many cases it's proper to, well in every solicitation you should ask for a specific sum, but I think in many cases, it's proper to say to the individual, y'know, uh, when you get around to it, uh, we wanna ask you respectfully to consider x amount of dollars, we don't know how much you make. More importantly, we don't know what your debts are, we don't know what your obligations are. But the community feels that if you will do your part in that respect, and if Joe and Sam and etcetera will do their part, we're gonna have a successful campaign. Generally speaking, if you say that, even if you've over-estimated, the person is not insulted. I think there's ways of doing it that they don't get insulted.

**Herbert A. Friedman**: Of course. And there's a further way of doing it that - to give you more armor, more armament, and uh- instead of using a generic word, 'community,' 'the community feels...' that is - we respectfully feel, to the uh, we should ask you for thus and such, the community. It's an abstraction. [clears throat] I found uh, [1:38:00] uh that a different technique works quite well. Not the community. The *minyan*. [audience laughs] The *minyan*. Now the *minyan* is a legal valid

uh, uh, not an abstraction, a reality. A *minyán* has got the authority in Jewish law to establish a cemetery, establish a synagogue, make any regulations in the name of the whole community. Okay. And what I have very often suggested, uh, in many cities is - make a rating committee of ten people, put their name son a three-by-five filing card, carry it in your pocket. It's a piece of paper this size, you write down the ten names. And you walk in and you say, 'Mr. Cohen, uh, uh, the rating committee felt that this would be [1:39:00] an appropriate amount to ask you for.' And if he says, well, '[mumbles] the rating, who the hell's the rating committee,' well, here's the rating committee. And he's gonna recognize a lot of the names. [audience laughs] Uhhhh... and so we feel that this is not haphazardly and this is not done whimsically and this is not done uh uh, uh, punitively to try and load- a heavy load on you. No. These men sat around the table many hours and they- and they came to some conclusions about you and many other people whom we are approaching the same way, and what Charlie said, uh, we have no idea, uh uh, of whether this is too much or whether this is too little. But in terms of what we're trying to achieve, how much money we're trying to raise, and basically what are the big things we're gonna raise it for, that this

would be a fair amount to ask you for and you may do more and you may do less. [1:40:00] But you begin by putting a number on the table.

**Charlie:** And always to avoid the phrase, that the *minyan* thinks you can do so and so.

**Herbert A. Friedman:** Oh yeah, don't say that.

**Charlie:** That is because what we have to ask you for, what we respectfully would like to ask you for, not what we think you can do. 'Cause then he gets up in his high horse and he says, you have no idea what I can do or what I can't do, get outta here.

**Herbert A. Friedman:** And so you are then behind - you are behind the protection of a time-honored Jewish *halakhic* [religious law] concept.

**Audience member:** C-can I ask you one more question, from a leadership position. If we're out soliciting, do you believe that you can only ask somebody for the amount that you were given? Can you ask somebody for a lot more than [unclear]?

**Herbert A. Friedman:** Oh oh oh, you mean, can you -

**Audience member:** [unclear] thirty-thousand dollar level, how can you ask somebody for a five-thousand dollar gift?

**Charlie:** Sure.

**Audience member:** If you're not giving the five thousand yourself.

**Charlie:** If your [unclear] represents your fair share, a significant amount.

**Audience member:** If that's the best you can do-  
[audience commotion]

**Herbert A. Friedman:** I'll tell you a story in answer [1:41:00]  
to -

**Audience member:** I-I, I really think that's true. I think you should be able to do that.

**Herbert A. Friedman:** What?

**Audience member:** Not only are-

**Audience member:** You should be able to ask for those above your level.

**Herbert A. Friedman**: Of course! [audience commotion] It's a [unclear] arbitrary amount. What gives you the right to ask 'em for anything!? Not your thousand dollars, not what you give. What gives you the right to ask 'em is when you are speaking in the name of the community, you are a community officer, you are endowed with moral right. It's moral, it's not legal. Morally you are giving your time, your energy, you're taking away from your kids on behalf of the greater good. Morally you got a right to ask him for anything. Morally, you have an obligation to give as much as you can according to your means. So if your hands are clean, doesn't matter, there's no ratio that- you- because you give uh uh a thousand dollars, you [1:42:00] can't ask him for a million. No ratio at all. It's a, it's a myth that keeps getting perpetuated which diminishes the soliciting power. Why should you limit your soliciting power?

**Charlie**: But if that's true, you better be darn sure the person - the solicitor who is giving the lower gift - is giving a good gift for their capacity. 'Cause otherwise they have no credibility.

**Herbert A. Friedman**: That's the- the credibility is, if it's proper for you. Listen. Baltimore is a great city, raise - its campaign is always brilliant, its people are terrible generous,

it's got one of the great synagogue cities of America, everything- everything good about it. The chief solicitor in town, the guy who was always given the ten highest cards to solicit, biggest cards, beginning with a man who owned the Amoco gas company, [unclear] Blaustein lived in Baltimore and who would solicit Jacob Blaustein every year? Was a guy by the name of Elkin Myers who owned a shoe store on Main Street and his gift was eight thousand bucks and everybody knew that the eight thousand bucks of Elkin Myers' was [coughs] the moral equivalent of a million dollars from Jacob Blaustein. And they used to give Elkin Myers the ten highest cards in town and he brought back the ten best increases 'cause he was just was like solid gold, he was pure! That's the concept to work with. I got caught in a situation like that by my friend Mr. Bill Rosenwald. There was a fellow from Tulsa by the name of Herman Tauman, the most important guy in-in you're shaking your head, have you heard of him?

**Audience member:** We studied him a couple of weeks ago.

**Herbert A. Friedman:** What?

**Audience member:** I think we just studied about him a few weeks ago and uh...

**Herbert A. Friedman**: He's dead, I mean which one...

**Audience member**: They were talkin' about the one that that that came over from um, Europe and went to Tulsa and ended up finding a load of oil there.

**Herbert A. Friedman**: Yeah, yeah. [clears throat] So Herman was stuck at a quarter of a million dollar level and **unclear** and Rosenwald wanted to get him to a half a million bucks. So Rosenwald arranges a breakfast at the Waldorf with himself, Tauman, and myself, okay. And when you're soliciting at that level, you don't say five hundred thousand dollars, you say 'five.' And uh, uh, and uh, or you say 'a half.' That's half a million. So the chat is going around the table and Bill says to Herman, Herman listen, I want you to give a half. And Herman, says, look, I give a quarter, how many people you got giving a quarter, a quarter's enough! And you can just see in friendly conversation. And on and on and on they go and finally, we finish breakfast and finally Bill says, listen, hey I gotta go, you gotta go, I gotta go to my office [1:45:00] let's get this thing settled. Now I have been silent, you see, so Rosenwald says, we're gonna settle it as follows. Herman, you want me to go to a million. I'm a half. You want me to go to one. You're at a quarter, I want you to go to a half. Let's stop all this. I

want from you five. You want from me one. I'll give five - and he turns to me - if you'll give five. So five from me meant five thousand. My salary was thirty-thousand dollars. [audience laughter] I said, Bill, are you for real? Herman joins the game, which is exactly what Bill wanted to happen. Tauman says, heyyy, you give five, then if you give five, I wanna give five. Bingo. You see how Rosenwald used me as leverage to hook him in, between five thousand and five hundred thousand? All three of us knew what was happening, so I'm sitting here like the little *lemele* and he- and my five is gonna determine whether he's gonna give a half and he's gonna give a quarter-a, a, a whole million? So what do I do? Obviously I give the five, I mean, you know, I had nightmares, I had [laughs] - I didn't tell my wife, it took me uh, two years to pay it off uh, what you give if it's - if it's, if it's morally right, has an enormous effect and never, never, never feel that you can't solicit money at a [1:47:00] level higher than what you give. That story has stayed with me all my life, it's a classic. And if you learn how to do it that way, there's no hard feelings, there's no bruises, there are no ugly repercussions, nothing. Either it works or it doesn't. Herman Tauman could very easily have said, what the hell, if he gives five, what's five thousand dollars to my five hundred?



But-but-but good people, or basically good, don't do that. They don't turn ugly. The worst that'll happen is [audience member coughs] hey, leave 'em alone! You don't wanna do a million, I don't wanna do five. You wanna do a million, I'll do five. They could've-he could've fought it out between the two of them. But Bill found a route around, will you give five? He'll give five. And that's why a group solicitation of two or three people is often a very successful device.

**Audience member:** You know, the only thing that you're missing here, it seems to me, is these are-these are tactics which I understand, I know they work, but the other tactic is to come in with compelling reasons to give, which are somewhere - has to be, y'know, incorporated into that whole process. [**unclear**] discussing that-

**Herbert A. Friedman:** I find that the reasons to give, the reason, must always be a part of the discussion, but it's only a question of when. And I've heard people come in, make the appointment, sit down, and start to say, well uh, Mr. Godlberg, I would like to tell you all the reasons, all the things that are happening that - that's an insult. Just make an assumption that Mr. Goldberg, who you're soliciting for a large gift, knows

perfectly well that a lot of Russians are coming into Israel or that a next war is coming up, or that the old folks -

**Audience member:** [unclear] it doesn't, I agree but y'know, you come in with a new story or even if, even if it's -

**Herbert A. Friedman:** Later! Don't waste your time. The first half hour goes by arguing about the facts that you're trying to present to him, which would-which he disagrees, uh, y'know like the young lady last night from the back of the room. Uh, come in, put your request on the table, the way I solicit is really uh, it's been good for me. I don't know if it would be good for you. I call up the guy and want an appointment. He knows why, he doesn't ask me, what do you want to see me about? Either he fights me off and tries to stall, won't give me the appointment in which case I just have to keep struggling till I get it. Or, if he says, well listen, I gotta get this over with, so okay, come on in, um, so I make the assumption that uh, he knows what I'm there for. Which is a correct assumption. [1:50:00] I come in the door and while I'm walking from the door in his office to his desk, I say Harry, listen, I came today to ask you for fifty thousand bucks. While I'm walking. And I sit down in the chair in front of his desk. Well, ball's now in his court. And I don't say another word. Not a word. I don't try to tell him all the

news, I don't try to tell him all the story, nothing. It's a very embarrassing position, have you ever tried to sit silently for as long as one whole minute? [audience commotion] And that's

-

**Audience member:** The pregnant pause.

**Herbert A. Friedman:** Pregnant pause. Right. And we'll see what gets born. Because with the ball in his court then it doesn't matter what he says, we have started [speaks Hebrew], we have started our negotiation. Whatever his answer is. You're crazy! I say, okay, Harry, if I'm crazy, then you - then you name a number.

**Cynthia:** Oh I hate when I do that.

**Herbert A. Friedman:** Oh you hate like doing that. You hate like doing that.

**Cynthia:** No I don't hate doi- that's what they do to me and I hate it.

**Herbert A. Friedman:** Then what do you do?

**Cynthia:** I usually get defensive and pissed off.

**Herbert A. Friedman:** You get what?

**Cynthia:** I get very defensive and pissed off and I'm like the only one in my community that I said, if they - I was triple-teamed once. And did not like it. Triple. I had three heavy-hitters come in to solicit me and I didn't like it, and I told them the next year, I don't wanna be solicited, I'll continue giving that amount, as long as I'm not solicited.

**Herbert A. Friedman:** Well, so you're a tough customer, but you made a condition. So you'll give what you want, as long as you're not solicited.

**Cynthia:** Right.

**Herbert A. Friedman:** Fine. But they decide that they will write you a letter, if you don't wanna see their face in person, they'll write you a letter. They are gonna try to nail you in order to get a chance to tell you what they [1:52:00] want and from that point on, you're negotiating and you-

**Cynthia:** Because I hate it so much, I'm not a very good solicitor, because I can understand how much other people might hate it.

**Herbert A. Friedman:** Okay. Dear Cynthia, this is a game in which - a game, you are hunting game.

**Cynthia:** Well that's a very effective line, the name your figure. That is a very effective line, 'cause you gotta answer something.

**Herbert A. Friedman:** And the minute you answer something, this is what I meant before, you're [audience comment inaudible] in negotiating. And you- then, then, then, you've got a lot of information in your head. That's - at which point, you begin to work along two avenues. Uh, Harry, I would just like to tell you, you're not alone and you start rattling off some gifts that have previously already been arraigned-been arrived at in town by other solicitations and rattle off five names of five guys who've already given their dough, they've been solicited, and they've agreed to give this and such [1:53:00] or put it on a piece of paper and hand it to him, uh, to show him that he's not being singled out. That's one way to do it. Uh, because he's offering you less than what's on the paper that you're showing him, that others are giving, and the second thing uh, the second line is, then you start telling him the story. What Israel needs, what the old folks home needs, what uh, what the - uh, the *minyán* downtown is rating people for. And you pull out of your own head all the information you want, in whatever form you

want, because he's not listening to you anyhow. Y'know what he's doing?

**Cynthia:** [interrupts] Panicking!

**Herbert A. Friedman:** In the back of his head, in his computer, he's working, [commotion] what can he get away with?

**Cynthia:** Let me ask you one more question. What is a good answer to somebody who says, well I'd rather give to old age home a gift directly? Or I'd rather give to the school, directly? So what's [1:54:00] what's - [**unclear**]

**Herbert A. Friedman:** When you uh, when you - hey Harry, when you pay your taxes to the federal government, can you tell 'em that you'd rather give it, have them give it to uh, uh, the disadvantaged or the American Africans, or the Sierr-

**Cynthia:** The confederation has to do a better job of including everyone.

**Audience member:** There's another type you can [**unclear**] with that, you can say, that's great, how much would you like to give to the Hebrew home? And he says, ten thousand dollars. And how much would you like to give to Jewish family services? And you start writing it down.

**Herbert A. Friedman**: That's good.

**Audience member**: -and how much would you...and you know what?

**Cynthia**: Okay, and we can arrange for that.

**Audience member**: I agree with you. I was uh, I had to come in asking for fifty thousand, but you just committed to sixty-seven thousand.

**Cynthia**: Perfect.

**Audience member**: And, to make it easy for you, we at the federation will - according to your, according your requests, according to your allocations-

**Herbert A. Friedman**: All of this - that's very clever. All of this boils down to a very simple principle. The operating principle is, you - the leader - A, have gotta give your own proper amount, and B, you've got to go out on the street and do the soliciting yourself. And you've gotta know - the uh, as many answers as possible which can only come up from as many experiences. You learn by experience how to handle it, you can't just be, as you said before, pissed and get sore, that doesn't get anybody anywhere. And- and what you're doing, you're doing, um, the communities work, you're doing the work for the

[unclear] and that - that oughta leave you feeling good. Now you get bruised, that's all. That's all it resolves. Supposing you come in and you - what I do, after I make the walk and say this is how much I want, I then put the pledge card down on the table. I put the pledge card right there on the table in front of him [1:56:00] and I drew a picture in here- go to page uh, fifteen [papers shuffling] page fifteen. [audience murmuring] Pledge card, any city in the USA, you put down his, his last year's gift, his his last year's gift, the sixty-six gift, he gave five thousand bucks. Over on the other side, it says ninety-seven, 1997, and the rating is for six thousand bucks. And you want him to go up from five to six. And you got a line for his signature there. Now, if I could ever get a national campaign [audience laughs] for Operation Israel Experience, or - this is what they did for Operation Exodus - you put in another amount and look at what I do, put it in big red felt pen. So that jumps off the page. And that one was payable over five years, you remember that [1:57:00] for Operation Exodus, the same thing. Okay. So I dump the pledge card on the table. Now we're gonna be arguing about two things. I came here to ask you for twenty-five uh, and I give him the card and he looks at it. What the hell are you talking about, I don't know what you want



here, what do you want, you want six thousand or you want fifteen? I say, I want six, over the five, and I want three more as part of the fifteen. Okay? That's what I want.

**Audience member:** Three thousand for five years.

**Herbert A. Friedman:** Three thousand for five years. So. And don't say another word. Don't say another word, that's the kicker. Because you've got to force him to open his mouth. And if he starts telling you all kinds of other things, hey listen, my kids are going to college, then you start with his kids going to college. And sure, that's an expense. And you can come back about your kids going to college. And you let that go for a couple uh, of minutes or so but then you pull it back and you say, well, Harry okay, listen, come on, we're all in the same boat. And he'll try another uhuh, response to you, which you will answer. Those several pages, you know, that I put in here - they're not the whole Torah, I just jotted down the most common things that I've run across and uh, and you'll read 'em, and at a certain point, and here is - here is the conclusion of the thing - you have to decide, going in, you have to decide two things. A, how are you gonna spend on this? And B, what figure are you willing to close for? 'Cause you gotta close, you can't let him say, I'll think it over, I'll talk to my wife, I'll talk

to my accountant, I'll see how much can I make tax deductible,  
[1:59:00] blahblah. Harry, c'mon, I haven't got that kinda time,  
I'm all over town, I'm devoting my days to this, I got a lot of  
people to see! Don't do this to me. If you make me come back to  
see you two or three times, that means fewer people I can see  
and we'll never get the whole campaign done. So just tell me  
what's your bottom line? Now, that's a little bit risky. But you  
gotta take the chance and you force him to a closing figure. If  
you're terribly, terribly disappointed, don't show it, and don't  
take it. That's the trick. You've asked him not uh, not to-  
delay you. And you've asked him for an answer. Now, you switch  
the other way, and you delay him. And you say, Harry look,  
you're killing me by this figure. I can't, I can't go on to  
[2:00:00] talk to other people. Let me think about this.  
[audience laughs] Let me think about this! If you're not  
satisfied with what he says.

**Audience member:** Let me-let me talk to the *minyan*.

**Herbert A. Friedman:** Let me talk to the *minyan*!

**Audience member:** -see if they'll accept it.

**Audience member:** What if he says to you, no, you - you told me, I couldn't think about it, and I'm telling you, you can't think about it.

**Herbert A. Friedman:** Fine. Then it's closed. Then you take what it is. That- this is what I mean by saying, you have to go in with a figure in your mind that would be the final figure that you would settle for. You have to have that in your head. 'Cause you have to settle it. If he forces it and insists upon it, then you have to settle it.

**Audience member:** And - and if he offers-

**Audience member:** Why couldn't you just say, you know what, that's really, that's not acceptable -

**Herbert A. Friedman:** No, no, no!

**Audience member:** [continues] -after you've had a chance-

**Herbert A. Friedman:** No! But - Okay, I'm agreeing with that, try that. But supposing what a, what Andy says, he wants you to say yes or no. You have to do it. Then you have to do it.

**Andy:** And and if he comes in with a number that's below your final closing number, have you walked away from it?

**Herbert A. Friedman**: You say, listen, what this means is, using the you know, whatever numbers you've got on here. I came in and I asked you for twenty- for a thousand bucks increase on the regular and for three thousand buck commitment on the five-year basis, that's fifteen. That's what I asked you for, okay. That's a total of nine thousand dollars, and you're offering me seven. That means you're not taking part in the Israel Experience, uh, program for the kids and you're even cutting last year's gift. Is that what you wanna do? If that's what you have to do, then obviously, I'm gonna say thank you, but if it's not a question that you have to do that, because of some financial [2:02:00] restrictions and pressure on you, then my God, you don't cut last year's gift! And you don't refuse to participate zero in the, in the youth program, so Harry, c'mon. And then what you're gonna do, is you'll wind up with the same gift from last year, no increase, and you'll wind up with a thousand bucks toward the Israel Experience program, that's what'll happen. So it'll be five plus one, it'll still be six - which is apparently all he wants to give you, not nine, um, and you are reminding him that fine, okay, if you tell me that you're your kid's tuitions are making you crazy, and that's all you can do, so it's five - the same as last year - and you are coming in to the youth thing for

a thousand bucks, that's better than zero. And you settle for it. You say thank you, sure. And then, my [2:03:00] walking-out line, as I walk from his desk to his door and I wave goodbye to him from the door, I say, Harry, I'll see ya next year!

[audience laughs] So he knows that this is perpetual motion, the Jewish community lives forever, we'll be back next year.

**Audience member:** Oh, don't call me Herb.

**Herbert A. Friedman:** [laughs]

**Audience member:** Just ask for him to call you.

**Herbert A. Friedman:** Sure, okay.

[audience commotion in background from 2:03:30 to 2:05:16]

END OF AUDIO FILE [2:05:16]