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Series F: Life in Israel, 1956-1983.

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Movement for Progressive Judaism in Israel. 1972-1973.

For more information on this collection, please see the finding aid on the  
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היברו יוניון קולג' - ירושלים

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
JERUSALEM

## MEMORANDUM

TO

Rabbi Freedman

From

Janet



WAR AND POST-WAR IMPRESSIONS

The war began on Yom Kippur, 6 October, a Shabbat. This was a double holiness whose violation seemed inconceivable. Yet the Yom Kippur-Sabbath sanctity was ripped open by the siren's fearsome sound at 2:00 p.m. Those in synagogue and those at home were utterly incredulous. No one understood. Fifteen minutes later the siren sounded again, and then the very first radio announcement was made, that this was the real thing, not a test alert, Egypt and Syria had attacked. The shock was unbelievable. Every person asked only one question - how had this surprise occurred? There had been no warning, no building of tension, no days of expectancy. This was literally a shrieking, screaming bolt from the blue - the soft blue sky of a warm, peaceful, quiet Holy Day.

Ministers of the Government had sensed something a bit earlier. At the end of the day Friday, a simple list was made of where each Minister expected to be on Yom Kippur, so that he could be found if needed. During Saturday morning, messengers and drivers were sent round the country, and Ministers were routed out of synagogue services to attend the first emergency cabinet meeting which started at 12 noon, two hours before the siren was blown.

The meeting recessed long enough for those who wished, to attend Neilah services at the nearby military chaplaincy headquarters, and was then resumed at Mrs. Meir's home. The war was on, and the first shocking blows were being absorbed simultaneously on both fronts, by the unbelievably small number of men, regulars and reservists, manning the thin front lines.

During the afternoon civil defense regulations were broadcast in specific detail; reserve units were mobilized; various instructions were given over the radio in the lively code names such as "Pocket Screwdriver", "Meat Pot", "Beautiful Woman", "Woolen Thread", and "Eilat Fire", and by 6:00 p.m. Golda Meir was on radio and T.V. with her call to the citizens of Israel, that this was not the first time they were under fire, and to have no doubts about ultimate victory.

The Arabs had selected the Holiest Day of the Holiest Season for the attack, because they believed that this is when we would be most off-guard. Rosh Hashana is sometimes called Yom HaDin, the Day of Judgment, and this ten day penitential period is a time when the theme of judgment is stressed over and over; man is judged for his sins, forgiven for his sins, and it is determined in this period who shall live and who shall die, who by fire and who by water, as stated in the Yom Kippur prayer.

The name of this war has not yet been fixed. There are those who call it the Yom Kippur War. The Chief of Staff named it, when asked by a correspondent on the second day, the War of the Day of Judgment. This is a deeper name - for it suggests the idea that judgment will be passed on those who attacked, and the evil decree shall be averted from the Children of Israel.

The war continued and so did the holiday season. A day or two after Yom Kippur, when the early blocking fighting was at its most bitter, and mobilized units and equipment were being rushed into place; and losses were heavy, and we were in no sense doing more than desperately defending ourselves, certainly not yet on the counter attack, so that there was no reason whatsoever for any joy or happiness, and uncertainty was still the mood; nevertheless in the Mahane Yehuda Market in Jerusalem, the sale of lulavim and etrogim for Sukkot continued briskly, almost as though to demonstrate that no Arab attack was able to disturb the eternal obligation to follow the religious commandments of the Almighty.

In our house two sounds were heard - the busy work of cleaning out the basement shelter which serves the entire neighborhood, and the hammering of the neighbor on the third floor who was building a Sukkah on his terrace. It seemed almost natural that these two events should continue simultaneously. It seemed almost natural that the meaning of this war involved both physical and spiritual security. That is really what Israel is all about for the Jewish people.

Eighteen has always been a special number in Jewish thinking. Written in Hebrew letters as "chai", the word means life. As a people we have always thought in terms of life, filled with hope and optimism, and a long view of the future.

Ironically, this war has had eighteen days of fighting - hard, brutal fighting - which took life from hundreds and hundreds of men - while giving life to the whole nation. Eighteen, in my mind, will hereafter be a number associated with death as well as life.

The first two days of the war were simply terrible. The thin forward lines on both fronts, were pierced, overrun and blasted in a massive surprise attack. The men fought back with a courage that came only from the deepest motivation. It must have been frightening and shocking to see the waves of Egyptians swarming up the sand dunes at the edge of the canal - or the waves of Syrian tanks rolling across the rocky Golan fields. The young men stood and fought, falling back, but fighting. There was no rout, no flight - a slow steady falling back, absorbing the first blows, knowing that a mobilization was gathering men and machinery to come to their aid.

As the momentum of the mobilization grew, scores of thousands of reservists and thousands of pieces of equipment arrived on the battlefields and threw their weight in to block the Arab advances. This blocking operation took several more days, as the Arabs tried to thrust forward, spurred on by the euphoric taste of Israeli defeat and the restoration of Arabic honor. The blocking and blunting was not easy - and very large Egyptian forces did manage to get across into the Sinai desert.

Finally, the counter attack could begin - when enough force was accumulated, and when the Arab thrust was slowed down. And a great, great victory resulted, all the more remarkable because of the bad beating of the first two days. The men fought magnificently. The tactics were

brilliant. And the people were angry. The Yom Kippur day attack had surprised us and hurt us, but in the final sense it was a boomerang, because it sent an angry people to war. And that mood sustained a fighting spirit which once again brought victory.

Now that the shooting has stopped, the people are still angry, because there are many unanswered questions about how it all began. Everyone agrees that perhaps this is not yet the time to ask the questions - while there are still boys missing, and no negotiations as yet underway - but the editorial pages of every newspaper contain articles saying that there must be official enquiries conducted which will give answers and restore confidence. Was there a breakdown of intelligence information? Was the information present but not properly evaluated? Was the army or the civilian government responsible for failure to mobilize a few days earlier? Was there no knowledge of the improved ability of the Arab soldier, or the capacity of the new Russian equipment? Many, many questions are lying just below the surface of the national consciousness - and should not and cannot be suppressed.

Meanwhile a cease-fire exists, but no one is certain whether it will hold, or for how long; UN observation forces are being moved into place; some decision must be made as to what to do with the surrounded Egyptian Third Army; and above all else, prisoners must be exchanged - 440 of ours for 7200 of theirs.

After all these matters have been taken care of, and if the cease-fire begins to be truly operative, then we must see what form the negotiations will take, if they occur at all. We have had many cease-fires before, at various lines, and no substantive negotiations toward a settlement, let alone peace, have ever taken place. This also may be the fate of the fourth war - to lead nowhere.

One thing is certain. The average Israeli now knows, more clearly than ever before, the meaning of the phrase "defensible borders". These borders must be as far away as possible, so that in case of surprise attack, Israel can trade sand in the Sinai or rocks in the Golan for time, precious, needed time to mobilize reserves and get them into action, to block and then strike back. Without that margin of time, and space, the first attack could be fatal. So every Israeli knows that the best defensible border is the one farthest away. And that knowledge will undoubtedly guide the negotiating process.

The position of the United States has been outstanding. Most excellent of all is the steady airlift of supplies - 20 large cargo planes per day, carrying thousands of tons of equipment, as well as fighter planes, and tanks all flowing continuously, to replace our losses and sustain the balance which existed before Yom Kippur. That balance was heavily weighted against us, to begin with, but at least it has not deteriorated further.

Europe has failed miserably, from every point of view. England, France, Germany, Italy - country after Nato country - has turned its back on Israel and has even refused to cooperate when the U.S. requested help in supplying Israel. The ugly silence of Western Christendom is matched only by the raucous blustering of Eastern Communism. Both groupings make it harder for the U.S., which pursues its course of trying to help Israel, while urging Israel toward the cease-fire and settlement.

The rear has been as courageous as the front. Hearts are heavy when the wives and mothers receive the official visits from the army officers bringing the deadly news. Yet the lights have come on again, after the long nights of blackout, and people struggle to readjust to "normalcy". Taxes were always heavy, and now there has been added a new double burden; a compulsory war loan, plus a voluntary war loan. For many people there is no difference. In addition to taxes, the government takes another 7-12 % of a man's salary for the compulsory war loan, and then the works' committee in the factory votes still another two weeks of his salary for a voluntary purchase of war bonds. The response of the people is really excellent. They bear everything. And this is all the more remarkable when the future is so uncertain.

There is so much more that I could tell you, but there will be time for all the stories to emerge - the heroism and the sadness, the courage of waiting and the bravery of fighting and the tears for the dead. Right now let me simply say first things must come first. All of us must do everything humanly possible for Israel's security and safety. You are busy with the UJA and Bonds. I am busy with the Voluntary War Loan Committee here. When the time is appropriate we will return to the dialogue we started about Israel's religious future. Meanwhile we will concentrate on Israel's physical present.

I am not sure that time will move us toward peace. So far there are no signs. Perhaps it is too early. But I am sure that if there is not to be peace, the people of Israel both here and abroad, will remain very firm and strong, dedicated to the cause which unites us in an unbreakable union of land and people.

November 4, 1973

Dear Charlie:

You asked me to give you some feeling of the mood of the people in Israel today, and what I can give you is the synthesis of my own impressions from many sources - talking with soldiers whom one picks up on the roads all the time; newspaper articles and editorials; episodes of daily life; a trip to the Golan with you, while the war was still going on; and a long trip to Sinai and across the Canal into Egypt.

1. As death notices are carried to family after family, the mood remains very heavy. There is the sound of crying throughout the land, and while some people are very brave, others break down. There is also great fear that the death figures may be much larger. No information has been published here since 14 October, when the number of 656 was released. There are complaints in the press here against the government for not telling the people. The government's reply is that they are trying to establish the real figures, as between the dead and the missing. The whole discussion is not healthy. The basic question becomes one of confidence in the government on this most sensitive of all subjects.

2. Mobilization is still in force. No one has been sent home. Every wife and every mother is still waiting. In the city of Suez the other day, I took the telephone numbers of many soldiers, to call their homes, and to reassure their loved ones. In almost every call the mother or wife asked when the soldier was coming home. That was the main question. The army is now trying to give as many 24-hour passes as possible, on rotation. Across the Canal, there is an ex-Egyptian air base, from which some lucky men are flown back to Israel in a couple of hours - others ride busses ten hours in each direction to enjoy three or four hours at home. The other evening I picked up three soldiers in Tel Aviv and took them to Jerusalem. They had been hitch-hiking for six hours, coming down from the Golan Heights, using up the precious hours standing by the side of the road.

The army has huge manpower needs. All borders must be manned, even the quiet ones, like the Jordanian and the Lebanese. A really large force is over on the West side of the Canal, with a tremendous amount of equipment, penetrating as far inland into Egypt as 101 kilometers from Cairo. This is where we stopped at the cease fire. I was at that point and I saw the two tents - one Israeli and one Egyptian - where the officers have been meeting. Another very large force is on the Eastern side of the Canal in

the Sinai Desert, surrounding the Egyptian Third Army, and facing the Second Army, which is very strong, and not surrounded, so it is theoretically free to move, and has a supply link with the Egyptian rear. Large forces are still required in the Golan and on the road to Damascus, and there are forces required in all the Arab towns of the West Bank, especially Hebron and Shechem, although these places have been completely quiet.

All of this, the deaths and the heavy mobilization, still add up to a War mood, even though the blackout has been lifted.

3. On the political side, there is a very strong feeling of sadness, disappointment and frustration. The cease fire was accepted at a time when military progress was being made on both fronts, so that the work of destroying the enemy armies was stopped half way, so to speak, in return for certain promises, and nothing seems to be happening with those promises.

a) The most important is the exchange of prisoners. The delay and stalling in this issue is frightening. It is a simple humanitarian matter - approximately 7500 of theirs for approximately 400 of ours - and it was expressly promised by Kissinger when he came from Moscow to Jerusalem on October 22. He said that he had Russian agreement on the matter as well. So far, no progress.

b) There is the question of the first so-called cease fire date, and the second, October 22 or October 24. Israel's point is that the first date never went into effect because the Egyptians kept on firing. And only on the second date was the cease fire accepted. The U.S. agrees with this and doesn't pressure Israel to "return" to October 22 lines, which really do not exist anyhow, and would be almost impossible to define.

c) If this is so, why does Egypt insist on a return to the October 22 lines, as a precondition for releasing prisoners? What has one thing got to do with another? Are they saying that they will exchange people only for territory?

d) The Arab blockade of the Straits of Bab-El-Mandeb at the bottom of the Red Sea, is as much an act of war as the blockade of the Straits of Tiran at the bottom of the Gulf of Akaba, in 1967. This blockade cannot be allowed to stand.

e) The whole matter of sending supplies to the surrounded Third Army has become a major item of controversy here. People ask by what logic

this should be allowed to continue. I was at the point on the Canal where the trucks are unloaded by Egyptians and the supplies ferried over. The UN officers plus Israeli officers, supervise the operation. I saw fresh pitah and jerricans of water going over. How long should we feed them? And now there is talk of 'providing a "corridor" so they can be more easily supplied. The people in Israel find this whole arrangement repugnant. To be so concerned about them, when we cannot even get lists of our own prisoners.

4. There is another item which contributes to the feeling of malaise - and that has to do with the circumstances surrounding the beginning of the war. Everyone is aware that there was a breakdown or an oversight somewhere. Was it on the part of the military who were caught unprepared? Or was military intelligence aware of the Arab build up and concentration of forces, passed the information on to the civilian government, and did the error occur there? Why was there no mobilization between Rosh Hashana and Yom Kippur. Why was not more equipment moved closer to the fronts several days earlier?

There are constant articles and editorials in the press calling for an investigation, and the rolling of heads, no matter whose. Other articles call for waiting until things quiet down - that we should not start now an internal war of looking for scapegoats. But there is a constant nagging feeling that we almost suffered a horrible defeat due to errors of judgment and oversights. And the public is sad that the myth of Zahal's invincibility is broken.

Actually the military victory was enormous, much more impressive than previous victories. The army was badly hit, and surprised and severely mauled during the first horrible few days. To recoil from that situation; to mobilize men and equipment quickly enough to block a further attack; then to go on the counter attack on both fronts so successfully as to cross the 1967 cease fire lines; and penetrate deeply into both Syria and Egypt, was a very major military victory. Slowly the public will come to think of it in those terms, and the sadness will disappear.

In this whole question of who was at fault at the beginning, the public is much more willing to believe that the fault was not the army's but rather the government's. And there are many who feel that this opinion will be reflected in the coming elections.

5. As to the future everything seems clouded in obscurity. No one knows whether to expect possible peace out of this war, or not. Some urge keeping the expectation level low, so there will be no disappointment. Others feel that shooting will soon start again - that the cease fire is too fragile to hold. No one sees a clear path toward negotiations: how do they start - where - and under whose auspices and what conditions? Mrs. Meir is not expected to bring home any clear answers from her trip to Washington.

6. Meanwhile the unbelievable costs of the war go on. Mr. Sapir estimated that the cost of the war during the fighting was \$200 million per day, and the fighting lasted 18 days. And how much less is the military budget during non-shooting days? There is the big question of whether the \$2.2 billion requested from Congress for military aid to Israel will be a credit or a grant. It has not yet been determined. The economy of Israel will have lost 2 billion pounds by the end of this year through loss of production and exports. The Voluntary War Loan, with a first target of 1 billion pounds (on top of another 1 billion compulsory war loan) has already raised more than 550 million pounds. The people here understand that the war must be paid for.

Since I am writing this letter to give you a feeling of the mood here, I will not say anything about the magnificent job you people are doing over there, except to comment that the actions and attitudes of the Jews abroad is the only bright spot in the present Israeli mood (aside from the victory which Zahal snatched from defeat). The people here really respect and appreciate what the Jews outside are doing.

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Well, that's about it. The people here know that we are in for a very long, hard political fight, out of which may come no concrete results. There is a kind of a hard grim feeling about the winter ahead. Everyone here will do what he has to, remain in the army, buy war bonds, work at improving the morale, go through an election, and an investigation (or vice versa) and hold firm.

I guess you in your own way will have to do the same - deal with money, and political pressure, and public opinion. So long as we are in this fluid situation, you will want to remain completely on the alert also. I am sure you will.

As ever

A Proposal for a Reform Beth Berl -  
an ideological center

1. Rural setting
2. Conference Center type of structure - à la Onchiota
  - a) Lecture rooms, with all technical facilities - films, slides, movable blackboards, pinboards, simultaneous translation
  - b) Eating rooms, formal and informal, inside and outside
  - c) Sleeping rooms - singles
  - d) Swimming pool, volleyball, pistol range, softball field
  - e) Library
  - f) Chapel
3. Permanent director and staff; some permanent faculty; others co-opted.
4. Year-around program, with various courses, which could run concurrently
  - a) Two-or-Three Day Course :
    1. Newspaper editors and leading journalists
    2. TV moderators, commentators and journalists
    3. Leading guides
    4. Senior civil servants of government
    5. Senior officials of municipalities
    6. Senior army officers
    7. University faculty personnel
    8. Selected high school students
    9. Selected Nahal youngsters
    10. Selected Kibbutz leaders
  - b) Two week Course
    1. Jewish chaplains from all over world
    2. Lay leaders of reform movement from U.S.
    3. Lay leaders of liberal movement from rest of world
    4. Rabbis on sabbatical leave
    5. High school teachers
  - c) One Month Course
    1. Israeli schlichim going abroad

d) Permanent residents (to stay as long as they want):

1. Authors - to write for publication in Israeli papers or to write books
2. Rabbis - to prepare new liturgies, experimental for Kibbutzim, schools, etc.
3. Teachers - who wish to study seriously



A Proposal for a Reform Beth Berl -  
an ideological center

1. Rural setting
2. Conference Center type of structure - à la Onchiota
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fly to NY - Dec 72

aan board / degtung  
on board aircraft

van  
from

naar  
to

# 1. BUILDINGS

A. JERUSALEM CENTER -	3
B. TEL AVIV SYNAGOGUE	1
C. RAMAT GAN SYNAGOGUE	1
D. HAIFA SYNAGOGUE	1
E. <del>YOUTH</del> VILLAGE - SUMMER CAMPS + HOSTELS	2
F. <del>RURAL</del> KIBBUTZ CONTAINING IDEOLOGICAL CENTER	2
G. TWO MORE HIGH SCHOOLS	3

13

# 2. ENDOWMENTS - for maintenance of program \*

A. JERUSALEM COLLEGE	1	- \$100,000 per year
B. JERUSALEM CENTER	1	- 100,000 per year
C. ALL ISRAELI SYNAGOGUES	3	- 300,000 per year
D. YOUTH PROGRAM	1	- 100,000
E. KIBBUTZ	1	- 100,000
F. IDEOLOGICAL CENTER	2	- 200,000
G. HIGH SCHOOLS	10	
	18	
	10	

18

23

# RESERVE FOR CONTINGENCIES

2

25

\* HOW MUCH WILL AMERICAN PARENT SCHOOL CONTRIBUTE ANNUALLY TO A  
 HOW MUCH WILL UNAC CONTRIBUTE ANNUALLY TO B + D

AG first approached  
me last summer

28.2.73

N.Y. <sup>grasp</sup> opportunity

Speech to  
Grand & Governors,  
Jerusalem

## World Center

1. Physical security of Israel
2. Now time to be concerned with spiritual development
3. Nation like all other nations - only in certain sense
4. A Light to all other nations
5. Special nature of Israel
6. Influence of liberal religious approach to life, must be made manifest here in Israel
7. If we really develop a movement here, this will in turn provide a feedback to the movement in the U.S.

~~Eli Galston of Boston~~

~~Martin Gans~~

~~Nathan Perlmutter~~

~~Jack Skirball~~

~~Chas. Petschek~~

# WORLD EDUCATIONAL CENTER

FOR PROGRESSIVE JUDAISM

order established  
at Policy Board  
meeting 3.3.73

Suggested  
names  
for  
endowment  
funds &  
other purposes

EINSTEIN

BRANDT

FRANKFURT

CARDOZO

2)

3)

2)

3)

4)

5)

YOUTH

CONGREGATIONS

KIBBUTZ

IDEOLOGICAL CENTER  
Program

~~AS~~

HIGH SCHOOL

BOARDING SCHOOL

~~IDEOLOGICAL CENTER~~

(15-16)

(9)

(10-11)

Home <sup>TO</sup> Movement  
Reform <sup>in</sup> America,  
in <sup>now living</sup> Israel

Israel needs Reform  
Reform needs Israel

20 May 73

SPEECH TO UAHF BOARD OF GOVERNORS

1. Israel is "point of origin" for Jewish people & Jewish religion -  
it all began there. Israel is name of both land and people.
2. Reform Judaism in U.S. must "plug in" to that source  
of inspiration.
3. That center must have the benefit of a liberal religious inspiration.
4. This program will achieve the twin objectives.
  - I. A. Train rabbis to work in U.S. who <sup>will have been</sup> ~~do not think~~  
influenced by their stay in Israel  
~~of Judaism as a sect, but as a~~
  - B. Train lay leaders of U.S. congregations
  - C. Expand youth programs
  - D. <sup>Develop</sup> ~~Expand~~ a temple-town program for members
- II. A. Provide education in Judaism to Israelis  
B. Provide a liberal religious alternative  
C. Open Israel to the effect of our moral-ethical approach.
5. Needed: 1) unity in the movement - Kohn - (JPP 301)  
2) ~~national~~ vision  
3) money - everyone can help.  
4) personnel

Brookdale  
Foundation

H.U.C.  
Board  
31 May 73  
Conay

Fred first ~~suggested~~ came  
to me last summer

~~Who is speaking - ?~~

= PROGRESSIVE movement IN ISRAEL ~~must be~~ ~~diff~~ desire of all 4  
elements of movement

1. Time is right for it - HISTORIC  
Body - soul

2. Israel Needs it

3. US Reform & any needs it

Mutual  
Nourishment

Two Phases

Jerusalem - WORLD CENTER

Throughout Nation

Synagogues

Camps - Youth

Kibbutz

Ideological Center

High Schools

PREREQUISITES FOR SUCCESS

1. Unity of Movement
2. Vision
3. Money
4. Personnel

I BELIEVE IT CAN BE DONE



May 7, 1973

Ten years ago the Hebrew Union College-Jewish Institute of Religion, which has as its principal function the training of Reform rabbis, established a Biblical and Archeological School in Jerusalem on King David Street near the King David Hotel. The School represents the culmination of strenuous efforts by Nelson Glueck, now deceased, the former President of the College-Institute. It is a center for Biblical and Archeological research by both Jewish and Christian scholars. Three years ago its program was expanded to include one year's training in Israel for rabbinical students in order to facilitate their acquisition of knowledge of Hebrew and of life in Israel, both of which elements were considered essential to enable them to be effective in their chosen career.

The College-Institute is now in the process of acquiring adjacent land from the Government of Israel, which will be used to establish a World Center for Progressive Judaism. The Center will be operated by the College-Institute, the Union of American Hebrew Congregations, and the World Union for Progressive Judaism and will be designed to develop and strengthen the role of Reform Judaism in the lives of Jews throughout the world, including Israel. Its facilities will enable the College-Institute to meet its expanding physical needs. They will also provide a central place for enriching Jews who visit Israel, particularly Jewish youth, in terms of their understanding of the meaning of Israel and its role in modern Judaism. The Center's programs will implement this enrichment objective and will also be directed toward imparting to Israelis an understanding of Reform Judaism so as to enhance the Judaic content of their lives.

Funds are needed to establish and operate the Center. To this end, the services of Rabbi Herbert Friedman have been obtained. Rabbi Friedman has been the principal professional of the United Jewish Appeal for over 20 years, and until recently was its Executive Vice President. He has resigned from that position because of his personal desire to reside in Israel and the feeling that the chief professional for a campaign of the size of the U. J. A. should be based in the United States. His activities on behalf of the World Center have been undertaken with the knowledge and approval of the U. J. A.

Rabbi Friedman will be spending several weeks in the United States in May and June in order to contact key individuals and apprise them of his new undertaking. He will be in Washington on May 21 and May 22.

Ted Tannerwald

1 May 1973

SUBJECT: MOVEMENT FOR PROGRESSIVE JUDAISM IN ISRAEL

From: Herbert A. Friedman

1. The projected plan was presented by the writer and discussed for the first time in its totality at a meeting on 19 December, 1972, in Dr. Eisendrath's office at the UAHC in New York.
2. The program was next discussed between the writer and the group of rabbis currently serving in Israel at a two-day seminar, held 9 - 10 January, 1973, at the College in Jerusalem. In attendance was Stephen Schaefar, from New York, who recorded the minutes.
3. The program was then discussed, in early February, between the writer and Richard Hirsch, when the latter was in Jerusalem for meetings of the Jewish Agency Executive.
4. The entire program as outlined on the attached pages, was discussed and finally approved during the course of two meetings held in Jerusalem on ~~24~~ February and 3 March, 1973. Those present at one or both meetings, in addition to the writer, were:

Alfred Gottschalk	Maurice Eisendrath
Theodore Tannenwald	Harry Guttman
Paul Steinberg	Alex Schindler
Ezra Spicehandler	Fritz Bamberger
	Richard Scheuer
5. An order of priority, in phases, was decided upon, as follows:
  - A. World Educational Center in Jerusalem (pages 1 - 7)
  - B. Youth Program plus Moshav Shitufi (pages 8 - 9)
  - C. Local Synagogue Centers plus Ideological Center (pages 10 - 12)
  - D. Leo Baeck High School (page 13)
  - E. Boarding High School (page 14)
6. Endowment Funds (as described on page 15) were to be raised concurrently, through all phases, for maintenance purposes.

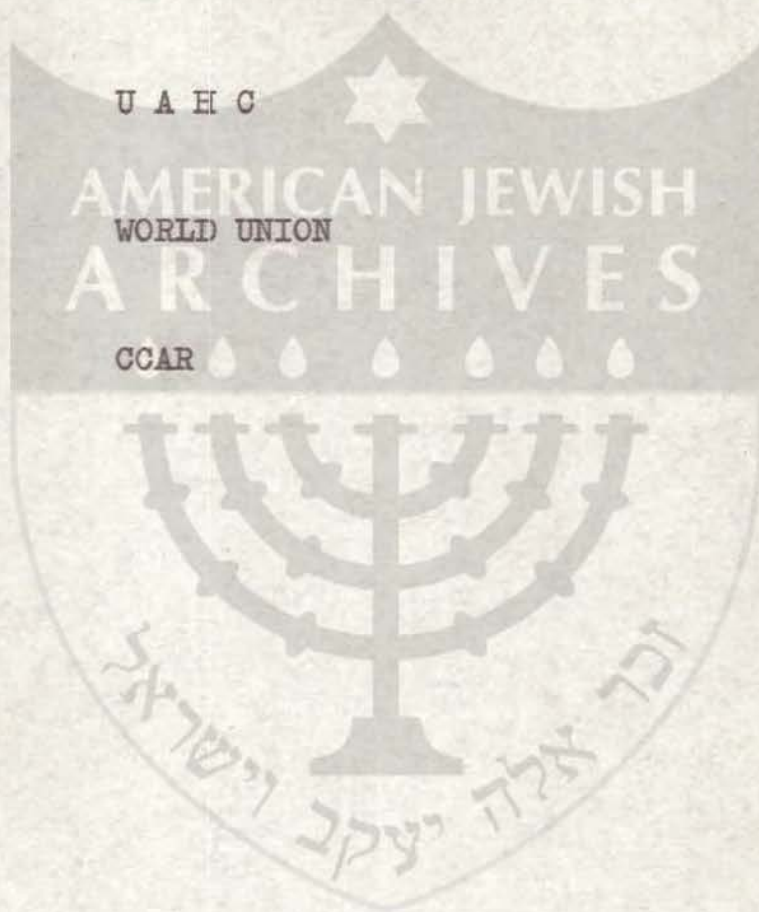
WORLD EDUCATIONAL CENTER FOR PROGRESSIVE JUDAISM

1. HUC - JIR

2. U A H C

3. AMERICAN JEWISH  
WORLD UNION

4. CCAR



HUC - JIR

Facilities

Classrooms

Dormitories

Faculty rooms

Faculty Lounge

Administrative office space

Archeology work space

Library

Archives (microfilm Cincinnati- plus Israeli movement)

Museum



HUC - JIR

1. Rabbinical Students - 2 years for U.S. students, plus a rabbinical program for other countries besides the U.S.
2. Jewish Professionals - educators, cantors, communal workers
3. Advanced Jewish Studies - graduate students and faculty
4. Middle East Studies - graduate program
5. Archeology Program
6. Public Lectures and Seminars - leading Israeli personalities speaking on most important subjects of public interest; lectures to be published and widely distributed
7. Library - for students and general public
8. Ecumenical Jewish Institute
9. Archival Studies

\*\*\*\*\*

U A H C    A N D    W O R L D   U N I O N

(Facilities)

1.    Reception - Lobby - Visual Aid area  
      ( with special emphasis on serving as UAHC Pilgrimage Center)
2.    EXHIBIT - MUSEUM - DISPLAY area
3.    AUDITORIUM - SYNAGOGUE
4.    Outdoor seating area - Cafe
5.    OFFICE SPACE = ADMINISTRATION  
      including small rooms for luncheon meetings
  - a.    UAHC programs
  - b.    WUPJ programs
  - c.    CCAR programs
  - d.    MARAM AND VA'AD ARTZI

\*\*\*\*\*

U A H CProgram

1. Promote, foster, stimulate trips to Israel, organised by Rabbi, Temple of any affiliated group - working in liaison with counterpart department at 838 Fifth Avenue.
2. Provide, itinerary, program, speakers, guides etc. - i.e. full service for all groups. This requires full staff of specially trained guides.
3. Promote special leadership group missions and seminars for deep exposure (take them to ideological center for two weeks ).
4. Recruit and train Israelis to lecture in Temples in U.S. Recruit and train Israeli personnel to work in temples - especially teachers.
5. Prepare for BIENNIAL in Israel in 1977
6. In-service programs for professional educators

\*\*\*\*\*

WORLD UNION(Program)1. ADMINISTER PROGRAMS IN ISRAEL:

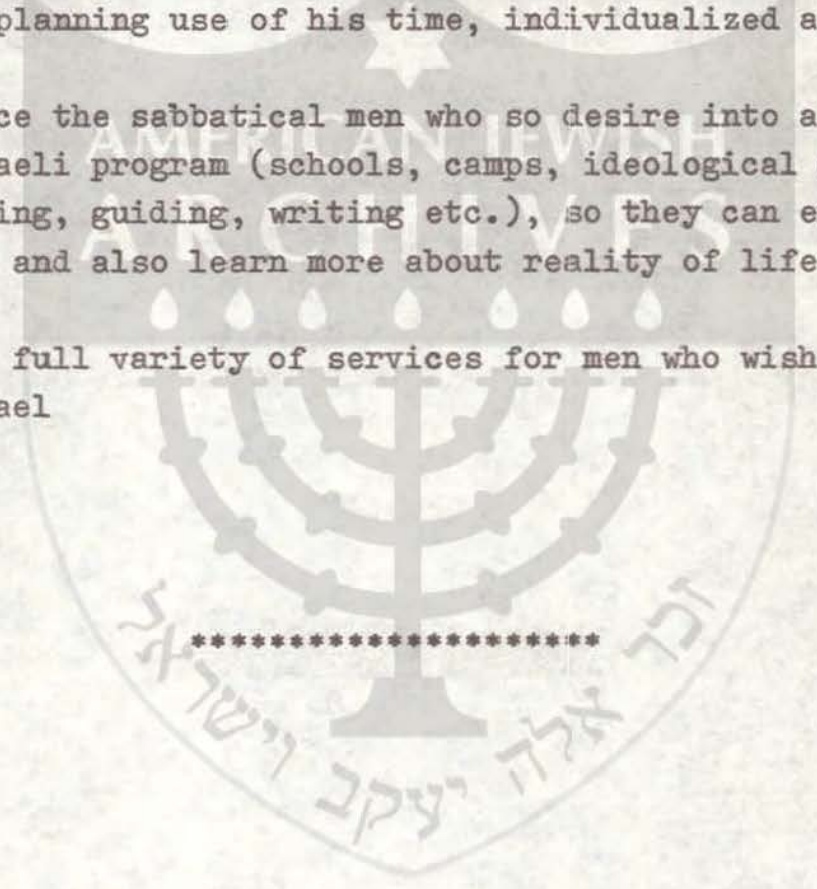
- a) Synagogue - Centers
- b) Youth
- c) Schools
- d) Moshav Shitufi
- e) Ideological Center

2. RELIGIOUS ACTION CENTER3. PUBLIC EDUCATION PROGRAM:

- a) Printed material for distribution to "Intellectuals"  
(build a list)
- b) Publish monthly "popular" bulletin for very wide  
distribution  
(build a list)
- c) Organize public lectures throughout the country
- d) Train lay leaders to speak in public (i.e. TV, radio,  
schools, service clubs) on Liberal Judaism
- e) Train laymen for congregational leadership.

CCAR

1. Foster sabbaticals in Israel by strong promotional program emanating from Israel.
2. Provide service to each man who comes; including logistical help, planning use of his time, individualized assistance etc.
3. Introduce the sabbatical men who so desire into all aspects of Israeli program (schools, camps, ideological center, lecturing, guiding, writing etc.), so they can enjoy being useful and also learn more about reality of life in Israel.
4. Provide full variety of services for men who wish to retire to Israel



Y O U T HI. CAMPUS - Rural

1. Three Year High School (15 - 18), for 300 kids, Diaspora and Israeli; normal high school program, leading to Bagrut and/or foreign accreditation;  
with: Animal husbandry facilities  
Workshop facilities  
Pardess  
Gan Yerek
2. Youth Leadership Training Program - 1 year
3. T.Y.G. Advisor Training Center - 4-6 weeks
4. Ulpan for E.I.E., Hagigah, Torah Corps
5. HAGANAT HATEVAH

II. CAMPS

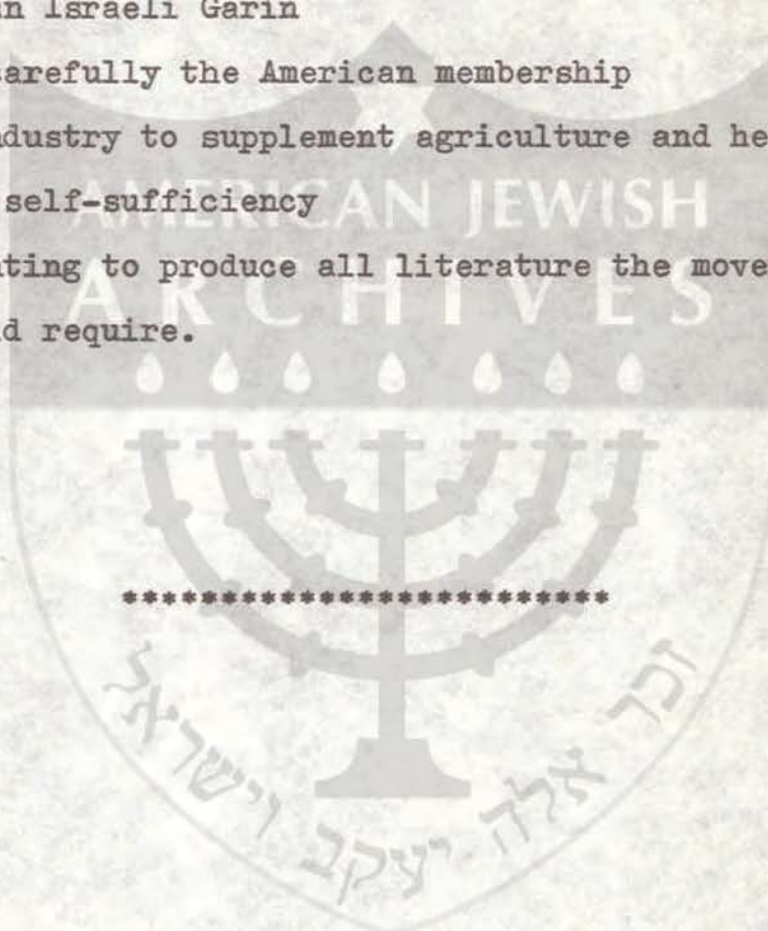
1. Tent cities
2. Six locations - 200 beds each
3. Four kids to a tent - 2 Israeli  
2 Foreign
4. Permanent facilities, for dining hall, club room, chapel etc.
5. Groups can revolve, according to itinerary

III. Kibbutzim, Dormitory space in:

1. 40 beds each in Six Kibbutzim
2. Four-six months residence
3. Gain kibbutz experience
4. Find outlet for social idealism
5. Do area studies program from Kibbutz base

KIBBUTZ OR MOSHAV SHITUFI

1. Select a pioneering place - Aravah or Golan Heights
2. Recruit an Israeli Garin
3. Recruit carefully the American membership
4. Select industry to supplement agriculture and help achieve economic self-sufficiency  
e.g. Printing to produce all literature the movement would require.



CONGREGATIONS

1. WHERE ARE WE REALLY READY TO MAKE GOOD USE OF BUILDINGS ?

Answer: Tel Aviv, Ramat Gan, Haifa

2. CONTENTS - PROGRAM

- a) Worship
- b) Youth movement - sports, recreation, study
- c) Community Center - adult programs for Members, plus neighborhood
- d) Student programs at various universities, sponsored by congregation
- e) Educational - to give ethical and moral message, , ages 13 - 18, after Bar Mitzvah up to Army
- f) Scout troop
- g) Work with soldiers
- h) Cemeteries

\*\*\*\*\*

IDEOLOGICAL CENTER

1. BUILD NEW ONE - Most places available for purchase are run-down
2. KEEP IT RURAL - but separate from kibbutz

3. FACILITIES:



Dormitories  
Classrooms  
Conference rooms - all audio-visual, tape etc.  
simultaneous translation  
Main dining hall  
Small dining rooms  
Library  
Club room - lounge snack bar  
Small cinema room  
Swimming pool  
Sports facilities  
Parks and orchards  
Chapel

\*\*\*\*\*

IDEOLOGICAL CENTER

in name of Stephen S. Wise

היננו ת"ש  
( Program )

1. House the Institute of Jewish Ethics - in manner of Hutchins Center in California ( see memo for details)
2. Educate Israeli Public Leadership  
(see HAF memo for details)
3. Train Israeli leadership for:
  - a) Work in congregations
  - b) Speaking - Bnai Brith, Rotary etc.
  - c) Working in kibbutzim - supply study groups now functioning in many kibbutzim
4. Train American leadership, who go back to U.S. congregations
5. Train Dramatic groups for Itinerant Performances.
6. Produce written materials for all needs in Movement.

\*\*\*\*\*

DEVELOP LEO BAECK HIGH SCHOOL INTO COMMUNITY CENTERRELIGIOUS PROGRAM

Daily synagogue  
Seminars  
Social action  
Scout troop

FACILITIES REQUIRED

Finish synagogue  
  
Scout House

COMMUNITY-SOCIAL PROGRAM

Adult education-formal and informal  
Study-action on community issues  
Community Center Program -  
Cultural and Athletic

Gymnasium  
Swimming pool  
Sport fields

IMMIGRANT LEARNING CENTER

Ulpan  
Social Integration

Renew Hillel 47

FOREIGN STUDENT STUDY PROGRAM

Exchange  
Summer and Winter study

Dormitory

LEADERSHIP TRAINING CENTER

Teachers, counsellors, worship leaders  
Israelis for Israel  
Diaspora students for diaspora

Purchase 50 apartments  
Edmond Fleg Street

\*\*\*\*\*

BOARDING SCHOOL

1. Carmel College idea - highest possible standards of English public school.
2. Curriculum - highest Israeli, plus
3. Multi-language instruction - Hebrew for all students
4. Strong emphasis on ethics and morals - liberal religious approach to life
5. Accreditation for admittance to Universities, world-wide
6. Ages 12 - 18; boys and girls
7. Scholarships available where needed

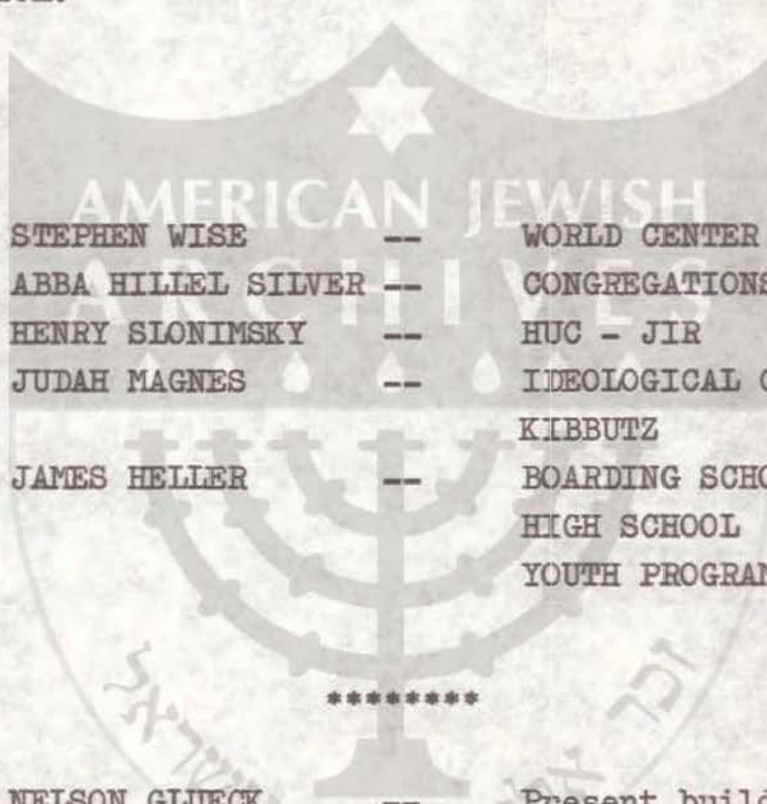
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ENDOWMENT FUNDS

Basic idea is to build up several funds in name of outstanding leader of Reform Movement, who was also deeply connected with Israel.

Purpose of this idea is to teach Israeli public the fact that Reform has been an integral part of Israel's growth.

Relationship of particular name to particular project is simply for illustration.



STEPHEN WISE	--	WORLD CENTER
ABBA HILLEL SILVER	--	CONGREGATIONS
HENRY SLONIMSKY	--	HUC - JIR
JUDAH MAGNES	--	IDEOLOGICAL CENTER &
		KIBBUTZ
JAMES HELLER	--	BOARDING SCHOOL
		HIGH SCHOOL
		YOUTH PROGRAM
*****		
NELSON GLUECK	--	Present building
ANY OTHER NAMES ?	--	
Richard Gotteil		
Bernard Felsenthal		

Page 2, II, B - 7:

"Ecumenical"

Page 3, IV, D :

Add (2): "for use in U.S. camps, religious  
schools, etc."

Page 6, 1st paragraph,  
22nd line, 2nd  
last word:

"behind"

Page 7,

See attached

Page 9, X, B - 1

"Eton"

Page 10, XI, C, 2nd line

Remove "and have the experience of that special  
kind of kibbutz."



CONFIDENTIAL - NOT FOR PUBLICATION

Permission for public disclosure must be obtained from HUC - JIR, UAHC, World Union for Progressive Judaism and Rabbi Herbert Friedman

REPORT OF MEETING HELD IN JERUSALEM, JANUARY 16 and 17, 1973, FOR THE PURPOSE OF DEVELOPING PROGRAM PROPOSALS FOR THE REFORM JEWISH MOVEMENT IN ISRAEL.

Meetings were held at HUC-JIR Jerusalem School, commencing at 11:00 a.m., January 16th, 1973.

Present at meeting were: Rabbi Tovia Ben Chorin, Rabbi David Foreman, Rabbi Herbert Friedman, Rabbi Morton Hoffman, Rabbi and Mrs. Alan Levine, Rabbi Robert Samuels, Rabbi and Mrs. Stephen Schafer, Rabbi Henry Skirball, Rabbi Ezra Spicehandler, Rabbi Moses Weiler, Rabbi Andre Zaoui, Rabbi Moshe Zemer. Also in attendance part-time were Mr. Shimon Chasdi, Mr. Mike Klein of HUC-JIR, and Mr. Mike Rosenberg of Kibbutz Ma'aleh Ha'Chamishah. Chairing the meeting was Rabbi Herbert Friedman. Notes were taken by Nina Schafer.

Rabbi Friedman framed the meetings with ideas received from Reform Jewish leaders in Israel and the United States. The ideas were recorded on posters displayed around the room. Rabbi Friedman stated that the full and final program proposals must be completed by March and handed over to those in authority for decisions. It was made clear that policy decisions will be made in New York, according to Rabbi Friedman. Discussion followed concerning authority for policy decisions. Rabbi Samuels pointed out that in the case of UJA, although the money comes from foreign sources, decisions for use are made in Israel. The feeling was expressed that the Israel Reform leaders should be partners in the decision-making process. It was suggested that four groups should share the authority, namely: The College, the Union, the World Union, and the leaders in Israel including Israelis. Rabbi Friedman insisted that the power center is in fact in the United States and that that is where the decisions will be made. If the program succeeds, then naturally more Reform leaders in Israel will have a voice.

The interaction was a dialogue between the chairman and the group in which the group either approved, rejected, revised, or supplemented the ideas proposed by Rabbi Friedman.

In addition to the proposals brought to the meeting by Rabbi Friedman, were a set of youth proposals prepared by Rabbis Levine, Schafer and Skirball, and Leo Baeck High School proposals prepared by Rabbi Samuels. The following account of the meeting includes decisions of the group and pertinent discussions. Rabbi Friedman is reworking his proposals on the basis of the meeting.

- I. WORLD CENTER FOR PROGRESSIVE JUDAISM (with the name "Stephen Wise" attached.)  
This is one physical complex of buildings which will house the facilities listed herein as HUC-JIR, UAHC, CCAR, and World Union for Progressive Judaism facilities.

II. HUC-JIR

A. FACILITIES NEEDED

- |                   |  |
|-------------------|--|
| 1. classrooms     | 6. administrative offices                                    |
| 2. faculty rooms  | 7. archeological work space                                  |
| 3. faculty lounge | 8. library   |
| 4. student lounge | 9. museum  |
| 5. dormitories    | 10. archives (including those of the Israel Reform movement) |

not proof-read

## II.. HUC - JIR (continued)

### B. PROGRAMS

1. TWO YEAR PROGRAM FOR RABBINIC STUDENTS. The students would spend 2 years in Israel and get the first degree in Israel.
2. ARCHEOLOGY PROGRAM
3. JEWISH PROFESSIONALS: educators, communal workers, cantors (advanced Jewish studies for CCAR members)
4. MIDDLE-EAST STUDIES: A graduate program
5. PUBLIC LECTURES: Have top names on most important subjects of public interest. Then publish and distribute widely the lecture.
6. LIBRARY: For STUDENTS AND PUBLIC. Included could be a reference center for tapes, slides, etc., which can be used in Israeli schools, on kibbutzim, etc.)
7. ECOMENICAL JEWISH INSTITUTE for Reform, Conservative, and Orthodox Rabbis to research together.
8. OTHER GRADUATE STUDIES FOR ISRAELIS
9. RABBINICAL PROGRAM FOR ISRAELIS
10. INTERFAITH PROGRAM

### III. WORLD UNION

- A. OFFICE SPACE TO ADMINISTER PROGRAMS GOING ON IN ISRAEL, including lounge space and a facility for making a simple meal. (the lounge and meal facility could be here or in a proposed Jerusalem High School, if it should ever come into existence.)
- B. OFFICE FOR NATIONAL BOARD OF THE ISRAELI REFORM MOVEMENT.
- C. OFFICE FOR THE RELIGIOUS ACTION CENTER (See Vorspan memo.)  
Like the Social Action Center in Washington, the office would speak out on major social issues. (The Institute of Jewish Ethics is the center, this is just the office.)
- D. ADMINISTRATIVE OFFICE FOR A PUBLIC EDUCATION PROGRAM about the Reform Movement for different levels of the population. Needs director & staff.
  1. printed material for distribution to "intellectuals." (Herb explained that distribution does not mean we sit and wait for inquiries and requests but that we actively create a mailing list of say, 25,000 intellectuals to whom we send material constantly.)
  2. Train professional and laymen to speak on TV, radio, at the schools, etc. Have an ongoing speakers bureau. (The training can be done at the ideological center, but the administrative work of sending the right people out to the right place should be done from this office.)

### III. WORLD UNION (continued)

#### D. ADMINISTRATIVE OFFICE FOR A PUBLIC EDUCATION PROGRAM (continued)

3. Arrange public lectures throughout the country.
4. Publish monthly "popular" bulletin for very wide distribution.) (Possibly 100,000 people.)
5. Recruit and train personnel for use AROUND the world in camps, religious schools, etc. (If the UAHC finds their program for recruiting and training for the U.S. successful.)

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#### FACILITIES TO BE SHARED ALSO WITH HUC-JIR and UAHC:

- E. RECEPTION LOBBY: VISUAL AID CENTER for tourist groups. Perhaps a rotunda where we show a 15-minute film, have a live speaker, maps, photographs concerning the Reform Movement in Israel.
- F. EXHIBIT & MUSEUM DISPLAY AREA. (it was suggested that Diaspora art exhibited there might be a contrast with the rest of the museums in Israel.) It was suggested that this might serve as an arts information center of sorts, with names and addresses of craftsmen, personnel to make the right contacts, a Hebrew-speaking advisor to help in art shopping, rather than merely a "gift-shop" atmosphere.
- G. AUDITORIUM - SYNAGOGUE
- H. OUTDOOR SEATING AREA & CAFE
- I. LIBRARY

#### IV. UAHC - PILGRIMAGE CENTER (other than youth)

(It was assumed that for the services and facilities herein described, the UAHC would have a staff here.)

- A. PROMOTION PROGRAM: promote, foster, and stimulate in the US, trips to Israel, organized by the Temple or special interest groups (men's clubs, Sisterhoods, secretaries, educators, etc.)
- B. OUR OWN GUIDES: Service these pilgrimage groups with a staff of our own guides, adequately trained, and provide a proper itinerary and program. (it was suggested that we get top name people to man the area of itinerary when it concerns getting in to see top government people or other people hard to reach. Mrs. Ruth Dayan's name was mentioned.)
- C. LEADERSHIP GROUPS & SEMINARS: Promote special leadership group missions and seminars for in-depth exposure. Perhaps take the group to the ideological center for two weeks. It was felt that if a Rabbi and his congregational board came to Israel for two weeks and spent it in the ideological center rather than touring, we could get inside the minds and hearts of the American congregational leadership. Rabbi Friedman's phrase was that we would "Judiaize and Zionize" the American Reform leadership.
- D. RECRUIT AND TRAIN ISRAELIS - 1., to lecture in the U.S. They don't have to be cabinet ministers, but still they must be the best people. We should buy a month or two of their time and send to the U.S. to speak, at no cost, to temples, temple boards, youth groups, retreats. A biography and a brochure would accompany each man or woman from the various areas of Israeli society: journalism, the arts, welfare. (Mordecai Auriel's name was mentioned.)

#### IV. UAHC - PILGRIMAGE CENTER (continued)

E. Prepare for a biennial in Israel in 1977.

#### V. CCAR

A. FOSTER SABBATICALS IN ISRAEL by strong programs emanating from Israel.

B. SERVICE EACH MAN who comes, according to his individual desires. This includes assisting in the logistics of helping to get his children into a school and other such needs.

C. Feed the men into all aspects of the program here so they can enjoy being useful, and also learn more about the reality of life in Israel.

D. MARAM OFFICE

#### VI. CONGREGATIONS

A. LOCATIONS FOR BUILDINGS:

1. Tel Aviv (150 members)

2. Ramat Gan

3. Haifa (200 members)

(Various kinds of buildings were discussed as possibilities. Rabbi Zemer of Tel Aviv has architectural plans for one large synagogue building.

Rabbi Ben Chorin, on the other hand, expressed the desire for his congregation to have many smaller structures scattered around the Ramat Gan community where smaller groups of people would meet.)

B. CONTENTS - PROGRAMS

1. WORSHIP FACILITIES

2. YOUTH MOVEMENTS: sports, recreation, study for members and others.

3. COMMUNITY CENTER with adult programs for both members and the neighborhood. Not so much a physical location as much as it would be programs themselves for young married couples to a golden age club playing sheshbesh in an attractive setting.

4. STUDENT PROGRAMS AT VARIOUS UNIVERSITIES sponsored by the congregation. This would help prevent the loss of college age members.

5. SCHOOLS with an ethical and moral message, especially for ages 13 - 18, that is post-Bar Mitzvah. In line with this, it was suggested that we organize a Progressive Judaism Scout Troop, where twenty-five 15 year olds would work with one hundred and twenty 10-year olds.

6. WORK WITH SOLDIERS

## VI.. CONGREGATIONS (continued under "B")

7. CEMETARIES: The Reform community should have its own. There was much discussion on this issue. The description of present-day funerals and burials indicated the need for the Reform alternative. There was discussion on the possibility of a legal and political fight. But it seemed to be agreed that the question would not be as controversial as the issue of performing Reform marriages, since burial does not effect the status of the children, as does marriage. Other aspects of the issue were discussed: the fact that the kind of burial, with coffin, would be something desired by many in Israel, that this would be one service Reform could provide which would increase interest and membership in the Reform movement in Israel, and finally, that the expense would not be too much of a hindrance since a cemetery becomes a self-sustaining facility and only initial investment funds are needed. The issue was left with the Reform Rabbis who are consulting lawyers on the question.
8. OLD PEOPLE'S HOME: for members and non-members. This issue was discussed widely. Some thought it would be income producing, others thought it would need continuing subsidy as well as capital investment. Some felt it was a role that the synagogue didn't play in America and shouldn't play in Israel. Some felt it was the responsibility of the government, or of private entrepreneurs. All agreed that there is a need for decent homes for older people in Israel, and everywhere in the world for that matter. But most felt it was not the role of the congregation. Ezra Spicehandler pointed out that he thought the Reform movement's having such a home would show other Israelis that we not only preach social justice, but that we do it. It was also felt that an old folk's home would be a kind of block-buster in bringing in Reform membership, that the children of the people in the home would join Reform congregations. Rabbi Friedman thought that the whole issue was a national, not a congregational problem. There were as many viewpoints as there were people in attendance. There was no conclusion on the issue.

VII. KIBBUTZ

- A. ASSOCIATION: should we join an existing kibbutz movement or be independent? Opinion was that we should JOIN AN EXISTING MOVEMENT. (Rabbi Ben Chorin explained that it would not be good to be independent because by joining we can take advantage of the economic services that come to a bigger concern. It was explained that our kibbutz could have an economic, technological, and advisory relationship with a kibbutz movement, without being committed ideologically to any party. This gives us the advantage of both sides.)
- B. LOCATION: ARAVAH (it was felt that the Arava is literally a frontier, that this would attract the dedicated and committed kind of people we would want to start the kibbutz, that it would give the movement more status in the eyes of Israel, and give the Reform movement the feeling of having roots in the land and therefore, real roots in Israel.) The possibility of having a kibbutz near population centers was discussed and rejected.

## VII. KIBBUTZ ( continued)

## C. CONSTITUENCY

1. The kibbutz would consist PRIMARILY OF AMERICAN MEMBERS. Discussion: (Rabbi Friedman had come into the meeting with the idea that the kibbutz would be 95% Israeli with just a few American members to provide the "Reform leadership" element. It was explained that IFTY (the Israeli Federation of Temple Youth) does not yet have enough people. Rabbi Schafer explained that we know of many American E.I.E students who want to come. He also mentioned a young Judea garim which wants to join with us. Rabbi Schafer explained that the reason the kibbutz movements are being so cooperative is because they want us, they want American kids because they can't get Israelis. Rabbi Skirball pointed out that most kibbutzim in Israel were started by foreigners and that there is no particular reason that the Reform Movement kibbutz members be Israelis. He concluded that, by the way, they would become Israelis soon enough. Rabbi Friedman concluded then that the function of the kibbutz would be as an outlet for those outside Israel to live on a kibbutz. Rabbi Skirball added that it serves to benefit Israel. And Rabbi Levine added that it allows Reform young people to express their idealism under their own Reform philosophy, which would not be possible by joining an already existing kibbutz. Rabbi Levine also said that we can get IFTY Reform students to join an American kibbutz, whereas they wouldn't have joined an Israeli kibbutz. At this point, Rabbi Schafer said a few words on the philosophy behind our having our own Reform kibbutz. He said that it is necessary for the Reform Movement to be LANDED in Israel. We must go through the growing pains of other Zionist groups. We must give ourselves roots in Israel. And since it is the Reform Movement which we are promoting here, we will have to begin with Americans. Perhaps we can find a few South Africans and people from other places. But it will be mostly American, and this is not necessarily a bad thing. He said that it will be in the history of the Reform Movement that we came to Israel and lived 24 hours a day by the principles of Reform Judaism.
2. A few Israeli volunteers could be gathered from people known to Rabbis Skirball and Samuels.

## D. KIBBUTZ INDUSTRY?

It was thought that a printing industry would be excellent, since it would have the ready-made customer in the Reform Movement. But this would not be economical for a kibbutz in the Aravah. It was felt that some kind of industry would be very important to the financial stability of the kibbutz. The members of the meeting were left with the task of trying to find one. It was suggested that we talk to Ido Aloni of Yotfata.

Rabbi Levine explained how one goes about founding a kibbutz. He said that the land is given free. The kibbutz has a parent kibbutz which tells it what to do and what not to do, economically, but not ideologically. After several years, the kibbutz becomes an independent group instead of a cub-scout group.

VIII. IDEOLOGICAL CENTERA. FACILITIES

## 1. WHERE

- a. Separate from the kibbutz
- b. Existing places with a school, dormitory, farm land and dining facilities which we could buy and save the trouble of building.

q. Beth Berl - b-1  
 r. Magdiel, near Ness Zion - b-2  
 (Rabbi Spicehandler felt that it would be a mistake to get saddled with old buildings.)

\* Build from scratch? - b-3

2. FACILITIES NEEDED:

- a. 1. Dormitories
- b. 2. Big dining hall
- c. 3. Small private dining rooms
- d. 4. Classrooms
- e. 5. Library
- f. 6. Sports facilities
- g. 7. Swimming pool
- h. 8. Small cinema room for about 50 people
- i. 9. Clubroom (lounge)
- j. 10. Parks and orchards
- k. 11. Conference rooms - especially equipped for simultaneous translation
- l. 12. Chapel

B. PROGRAM with permanent teaching staff. (It was felt that this would be the single most expensive operation to build and support.)

1. HOUSE THE INSTITUTE OF JEWISH ETHICS which would deal with the social issues in Israel. It would be fashioned in the style of the Hutchins Center in Santa Barbara (See Hirsch memo in detail.) It would tackle all the current social problems of the country, hold colloquiums, reach conclusions, and publish them.
2. EDUCATE ISRAELI PUBLIC AND SELL OUR IDEOLOGY TO A SELECTED ELEMENT OF THE ISRAELI PUBLIC. (See Herb Friedman memo.)  
 For example, one could invite 50 senior government officials and their wives as guests for the weekend. Offer swimming, movies, 4 hours of indoctrination and send them home with two brochures. Invite Jewish chaplains, high school principals, news editors, history teachers, army officers, and most importantly, guides who come in contact with many people every day. Teach them all what our movement is about.
3. TRAIN LAY LEADERSHIP FOR:
  - a. work in congregations
  - b. speaking: to B'nai B'rith, Rotary, etc. in Israeli society
  - c. working in kibbutzim; start a study group in every kibbutz and provide speakers to talk. It was mentioned that every winter, most kibbutzim have a special time set aside for study anyway.

B. PROGRAM WITH PERMANENT TEACHING STAFF. (continued)

4. TRAIN STUDENT GROUP LEADERS. It was decided this would best be done in a facility which the Youth would control rather than in the ideological center. (See Page 10, #C)
5. TRAIN DRAMATIC GROUPS FOR ITINERANT PERFORMANCES
6. MATERIAL PRODUCTION: from the research to the writing to the editing of that which is then distributed from the World Union.

IX. HIGH SCHOOLS

A. LEO BAECK ADDITIONS: LEO BAECK CENTER

The following was proposed as an expansion to the present Leo Baeck School. The proposal was presented and prepared by Rabbi Bob Samuels.

NEW PROGRAMS

FACILITIES NEEDED

1. Religious Program

- a. Daily Synagogue (with library)
- b. Seminars (for people in neighborhood)
- c. Social Action Programs (from what happens in the synagogue and seminars, develop real active programs in housing, education, labor)
- d. Scout Troop: Progressive Judaism (would influence other scout troops in Haifa)

Finish synagogue

2. Community Social Program

- a. Adult Education - formal and informal (teaching Hebrew to parents)
- b. Study - Action on community issues
- c. Lehrman Community Center Program both cultural and athletic, to bring the whole community to the institution

Scout House

Gymnasium, Sports Fields, Swimming Pool

3. Immigrant Learning Center Program

- a. Ulpan (this year 150 teenagers study Hebrew every day;) TYG members are required to teach one hour
- b. Social integration

Renew Hillel 47

4. Foreign Student Study Program

- a. Exchange - good for the Israelis in the school, as well as for the Americans
- b. Summer & Winter study (last year had 40 kids & will do it again this year)

Dormitory

5. Leadership Training Center

- a. Teachers, Counselors, Workshop leaders while at the university or while in the army. It can be part of their army service to work with disadvantaged people. It will train Israelis for Israel, and Diaspora people for the Diaspora.

Purchase 40 apartments Edmund Fleg St., next to the school. They live together and eat together.

IX. HIGH SCHOOLS (continued)

## B. ADDITIONAL HIGH SCHOOLS

Do we want more Leo Baeck-type High Schools?

YES, but NOT YET (to make an impact on the community, it was felt that it is more important to complete the proposed Leo Baeck Center (see foregoing page) than to build merely Leo Baeck-type schools without the "Center" part.)

If we were to build additional schools, where should they be?

- a. North Tel Aviv
- b. Jerusalem

X. BOARDING SCHOOL (Commercial Venture)

## A. Academic Requirements

1. Highest possible standards
2. Curriculum - highest Israeli curriculum
3. Accreditation for admission to any university in the world.

## B. Setting:

1. Carmel College type (Jewish boarding school like Easton or Winchester)
2. Exquisite setting

## C. Students

1. Ages 12-18
2. Boys and girls

## D. Complete scholarship facilities, especially for Israelis.

## E. Strong ethical and moral content of liberal religious approach.

(With the issue of High Schools and Boarding Schools being discussed, the question as to the desirability of having a Reform movement elementary school was raised. The group did not know if it was legally permissible, and some of the Rabbis were going to look into the matter.)

XI: YOUTH

## A. FOUNDATION MONEY for:

- a. American youth programs in Israel
- b. Israel youth programs in America
- c. youth advisors to attend seminars in Israel
- d. program specialists in dance, song, drama, art....

(In regard to the need for foundation money, Rabbi Schafer explained that the attendance for programs in Israel has peaked since we can presently reach only those whose families can afford the programs. With foundation money, the programs can be opened to enormous numbers of very qualified people.)

## B. CAMPS: TENT CITIES (continued)

## XI. YOUTH

## B. CAMPS: TENT CITIES (Continued)

1. (Begin with 6 locations by 1975, then perhaps 18 by 1980. They provide bases around the country for use by various programs and lessen our dependency on booking hotels and other tourist problems. The students could revolve from base to base with only one administrator keeping the records of who is where. Each base could house up to 200 people, but wouldn't have to. Rabbi Schafer felt it would be more important to have 6 bases with 100 people in each than only 3 bases with 200 each. He said that this gives variety to the itinerary and covers the country. )
2. Haganat HaTeva. The organization for the protection of nature maintains a series of field schools. These schools are considered excellent educational facilities and are much in demand. There have been discussions held by the UAHC youth leaders with leaders of the field schools about building a field school together. If the tent city program is successful, it is conceivable that one of the tent camps will be associated with a field school.

## C. YOUTH CAMPUS (FARM, ETC.)

- a. 3-YEAR HIGH SCHOOL for 300 students (Israeli & Diaspora)
- b. Leadership Training
- c. TYG Advisor, training (4-6 weeks)
- d. House ULPAN, E.I.E., HAGIGAH, TORAH CORPS.

## C. DORMITORY SPACE IN KIBBUTZIM

About 40 beds in each of 6 kibbutzim. (This provides for a limited number of students to work on a kibbutz and have the experience of that special kind of a kibbutz and have the experience of that special kind of relationship among people, and also to do area study depending on what is the location of the kibbutz.

XII. ENDOWMENT FUNDS

STEPHEN WISE	WORLD CENTER
ABBA HILLEL SILVER	CONGREGATIONS
HENRY SLONIMSKY	HUC-JIR
JUDAH MAGNES	IDEOLOGICAL CENTER
	KIBBUTZ (now separate)
JAMES HELLER	HIGH SCHOOLS
	BOARDING SCHOOL
	YOUTH GROUPS
NELSON GLUECK	name going on present building

any other names?

These were Rabbi Friedman's suggestions for names for the endowment funds. Numerous references were made to the funds which are necessary for maintenance of facilities and programs in Israel.

The meeting closed about 3:00 p.m., Wednesday, January 17, 1973.

*sent to the Board  
cc. War*

22 May 43

WORLD CENTER FOR PROGRESSIVE JUDAISM

In the heart of the city of Jerusalem the Government of Israel has made available to the Reform Movement a three-acre site facing the external walls of the Old City, with an unobstructed view of the Tower of David. This land, near the King David Hotel, where the world's religious and political leaders stay when they visit Jerusalem, has a commercial value of several million dollars, but is being given at a token price in order that we may build a center of such beauty, dignity and significance that it will reflect on the honor and glory of the Jewish people in the eyes of the entire Christian world, as well as serving our own Reform religious needs. Immediately adjacent to this site is the building of the Pontifical Biblical Institute.

We contemplate three structures, as well as open plaza space for outdoor lectures, archeological display area, small parks and benches, which shall connect the whole in a unified complex. The architect Moshe Safdie, who designed Habitat at the Montreal World's Fair a few years ago, is presently drawing the sketches.

Of the three main buildings, one will be a seminary for the training of rabbis, an extension of the Hebrew Union College in Cincinnati; one will be an administrative headquarters for the Reform movement of the whole country; and the third will be a temple facing the Old City.

It is necessary to raise about \$15 million for this World Center, part of which will be used for the construction of buildings, and part invested in a permanent endowment fund whose guaranteed return will provide the annual maintenance costs.

There will be no public or general campaign, nor even any publicity. This money is to be raised from a very small number of men who have the historic vision to see the value of this project, and the means to achieve it.

4 September, 1973

MOVEMENT FOR PROGRESSIVE JUDAISM IN ISRAEL

FROM: Herbert A. Friedman

The values and ideals which motivate the people of Israel in the land of Israel to struggle so fiercely for freedom and independence are drawn from the deep source-springs of national memory. This memory recalls all events, from ancient Exodus to modern Holocaust; passes them through the filter of analysis; and emerges with the renewed conviction that conditions of national sovereignty provide the best and probably the only ultimate guarantee for survival with continued creativity.

The factors of nationalism, national pride, national defense, selfless willingness on every man's part to give his years to national service, have all led to Israel's present military skill and capacity whose constant ingenuity continues to amaze the world. The Jewish people in Israel today is a nation of fighters, skillful, sacrificial, imbued with the absolute knowledge that no one battle may be lost, for that one might be the last.

Having thus come in a short quarter century from a condition of near-death following the Hitler blood-letting to its present vigorous life and strength through the natural development of strong feelings of nationalism, Israel might look at itself and ask whether, during this period of intensified military spirit with its possibly chauvinistic tendencies, she has turned into some Spartan-like armed camp, throttling all other aspects of her development.

Happily and obviously this has not happened, for the nation has steadily achieved increasing success in most other spheres of deepest concern: continuous immigration; broadening of educational opportunities; growth of universities; slow but steady amelioration of social conditions; rising health standards; industrial expansion; rising exports; widening sea and air links around the globe. Israel is certainly no Sparta - but rather a nation which has learned to fight very well in order to stay alive, in order to achieve all the great goals which make the fighting worthwhile in the first instance. Because of her ability in arms she may someday be freed of the necessity of using them. In the meantime, she is not waiting, but surges forward with continuous constructive growth in all fields.

Within such a framework, which may well be the hallmark of Israel's condition for yet another quarter century, since the Arab neighbors seem to be paralysed in the frozen position of the 1967 Khartoum Declaration, it is quite fitting to look somewhat more deeply into the quality of life and society which is developing in Israel. For in the long run that will be the true criterion for judgement: what kind of independent Jewish state will we have created? There were always those who placed the quantitative before the qualitative, and they were correct, for it is logical first to worry about the essential fact of being, before worrying further about well-being. But by now the quantitative seems to be reasonably assured. As a result of the very high level of taxation, enough planes can be bought. As a result of massive injections of Jewish contributions and loans, enough houses can be built to absorb immigrants and create jobs.

The qualitative is not in such a well-defined condition. Rabbi Richard Hirsch, the Executive Director of the World Union for Progressive Judaism, phrased the key question very aptly:

"What will be the quality of Jewish life in Israel?  
 Will Israel succumb to the pressures of being  
 'a nation like all other nations,' or will it be  
 propelled by the classic vision of serving as a  
 'nation for all other nations,' a light to the  
 peoples of the world?"

Some people in Israel today are beginning to express fears, doubts and questions on such basic subjects as ethics and morals. Others are raising questions about the most essential fact of our existence: we are good Israelis, but what kind of Jews are we? In almost every circle of young parents the statement and question can be heard: I am not religious but still I want my children to know about their Judaic heritage; how can I do this?

The public school system teaches the Bible to the child throughout many years of his education and does it quite well. The observance of Jewish holidays is natural, automatic and pervades the entire atmosphere of the country. Let there be no misunderstanding - a visitor from Mars would immediately know that Israel was a Jewish country. But good religious education is lacking, and the yearning for religious education

in a liberal form is particularly widespread. It can be felt throughout the kibbutzim as well as in the cities. Responding to this need by creating the necessary institutions will provide a new vehicle in Israel for developing self identification as Jews, and will assist in the search for the higher meaning of life itself. The young, modern, typically proud, strongly nationalistic, sometimes aggressively chauvinistic Israeli, is sure of himself in all the above characteristics - but is unsure of himself in his inner Jewish soul and feels that something is missing in the manner in which he is acting out the religious side of his personality.

This type of religious insecurity obviously does not apply to that segment of the population for whom the orthodox approach is satisfactory. They live within the framework of Halacha, rejoicing in its decisiveness, deriving spiritual joy from the observance of mitzvot. And for those who do find this meaning, there is even the additional security that their point of view is protected by a series of political parties enjoying official government status.

But the great majority of the population has rebelled against this as is well known. For long decades the rebellion was total - militaristic atheism was the defiant answer of those who refused to conform to rigid orthodoxy. For at least two generations this rejection of religion prevailed. Anti-religious sentiment was a feature of Israeli life which always confused visitors from the Diaspora. But the fact was that in Israel a person was either completely religious or vigorously anti. There was nothing in-between.

Today there is a felt need for an alternative. This is a healthy sign, an indication that mere stubborn rejection of orthodoxy is sterile, and supplies no answers. If people begin to feel that it is not enough simply to ignore an unpalatable religious system, but that some other form must be created within which they can seek answers, then the rigidly atheistic position will gradually wither and be replaced by an open willingness to listen. The moment therefore has come to offer new answers, so that at least the process of reconstruction can begin.

The great poet-philosopher, professor, Abraham Heschel, himself an orthodox Jew, expressed this very clearly shortly before his death:

"The discovery I made in Israel was that preoccupied as the people are with political and economic problems, there is a great searching and groping for a way of returning

to God, and the official representatives are unable to deal with it. They are concerned with the problems of dietary laws in the kitchen rather than with the questions of the mind and the longings of the heart."

In this spirit, and with no intention of entering into any confrontation with the official religious establishment, but rather with the intention of expanding the movement of Progressive Judaism, which already has some roots in Israel, into a fuller program, spreading its message, and offering its alternative to wider circles of people, it has been decided by the combined bodies of the Reform Movement in the United States, and the World Union for Progressive Judaism, to enter into a program expansion with a fund raising campaign designed to achieve it. The headquarters of the World Union, once located in London, and more recently in New York, will now be moved to Jerusalem. The Executive Director of the World Union, Rabbi Richard Hirsch, <sup>has</sup> will move from Washington to Jerusalem, to direct and supervise the movement in Israel, as well as world wide.

I shall serve as Director of Planning and Development for the movement, with responsibility for concepts and plans, as well as raising the funds for their implementation. I have synthesised a very broad master plan, as a result of many internal consultations, which will serve as the basis for development in stages. The plan has two major objectives, which will constantly interact and work in tandem: one is to build a liberal religious movement inside Israel; and the second is to bring the liberal religious movements of the U.S. (and the rest of the Western world, insofar as possible) into close, deep and permanent relationship with Israel. The plan is presented on two accompanying diagrams, one of which describes programs to be carried out, and the other which describes facilities required.

There are essentially four stages of development:

- I - WORLD EDUCATIONAL CENTER IN JERUSALEM
- II - YOUTH PROGRAM AND KIBBUTZ OR MOSHAV SHITUFI
- III - SEVERAL LOCAL SYNAGOGUE CENTERS AND ONE IDEOLOGICAL CENTER
- IV - HIGH SCHOOLS AND BOARDING SCHOOLS

I) The first and major project is the development in Jerusalem, on the 12 dunam plot adjacent to the present buildings of the Hebrew Union College - Jewish Institute of Religion, of a complex of structures to house a series of activities. It is not possible at this moment, because the architectural design is still in the early planning stage, to speak of exactly which buildings will contain exactly which facilities. The total complex will comprise:

- a) A large expansion of the HUC-JIR, for rabbinical and graduate students, with all the necessary classrooms, faculty rooms, seminar rooms, lounges and possible dormitories, office space, archeology work space, archives and library.
- b) Office space for all the administrative needs of the World Union, the American Union, the Israeli movement, the CCAR.
- c) ~~Some sort of~~ tourist reception - lobby area for audio-visual presentations.
- d) Museum and open display space.
- e) Synagogue-auditorium.
- f) Outdoor seating area - cafe.

II) The second project encompasses:

A - Youth program with various facilities:

- a) Rural campus for many uses, such as six month Ulpan; six week youth group leadership training; 3 year agricultural high school; nature study.
- b) Tent cities, throughout the entire country.
- c) Dormitory space in many kibbutzim.

B - Moshav Shitufi or Kibbutz, according to regular Israeli standard, with combination of agriculture and industry.

III) The third project encompasses:

- a) Synagogue-centers in many locations, of which three are ready to be launched, in Tel Aviv, Ramat Gan and Haifa; and several others hold good potential.
- b) One major ideological center for the intellectual input and output required, similar in concept to Bet Berl, and to the Center for Democratic Studies in Santa Barbara.

IV) The fourth project encompasses:

- a) High Schools such as the Leo Baeck Comprehensive School in Haifa.
- b) Boarding School, such as Carmel College in England.

These projects will roll in waves, not necessarily in strict order, and the above sequence is intended mainly for rough guide lines, except for the first, which is obviously the main priority. Nor is the above list closed and final, for undoubtedly additional ideas will occur. What is written here is simply the thinking to date.

#### CAMPAIGN METHODOLOGY

1. No announcement of money goals - for none can honestly be set. For example, it is the intention to solicit endowment funds for maintenance parallel with soliciting capital funds for construction. We desire the whole program to be self sustaining in perpetuity. It is almost impossible to know, a priori, what the maintenance costs will be of a particular institution, only as we go along will we get a better idea.
2. No publicity - for none is required in a campaign which has no public functions, speakers, dinners etc.
3. No Lay Leader structures - for the formation of cabinets or committees might tend to draw manpower away from the central campaign. At most a very small number of lay leader solicitors may be mobilized, from time to time.
4. Individual solicitations - with clearance of every name by the UJA, both national and New York City, as well as by the local federation executive director.
5. No timing conflicts - for care will be taken not even to ask for clearance of names during campaign peaks.
6. Large gifts only - with no mass campaigning of any sort.
7. No announcement of gifts secured - unless a donor absolutely demands for some reason, and then careful consultation will be held with UJA and community to see how to handle an announcement.

PROGRESSIVE JUDAISM IN ISRAEL

Exhibit A

( Programs )

JUC -- JIR

1. Rabbinical students
2. Professionals -  
educators  
communal workers  
cantors
3. Advanced Jewish studies
4. Middle East studies -  
graduate program
5. Archeology
6. Public lectures
7. Library

UAHC

1. Organize large program  
of tours from US temples.
2. Provide full service  
to these groups:  
itinerary-guides-speakers.
3. Promote special leadership  
missions and seminars for  
deep exposure
4. Recruit and train Israelis  
to lecture in US temples.
5. Recruit and train Israeli  
personnel to work in US  
temples.

WORLD UNION

1. Administer full  
program inside Israel:
  - a. Synagogue centers
  - b. Youth camps -  
tent cities and  
kibbutz dormitories
  - c. Moshav Shitufi
  - d. Ideological center
  - e. High schools
  - f. Public events
  - g. Publications
2. Administer program in  
Diaspora (except US)

CCAR

1. Stimulate  
sabbatical  
year  
programs in  
Israel.
2. Service each  
man who comes  
according to  
his wishes.
3. Integrate  
those men  
who are  
willing  
into work  
situations  
within the  
Israel  
program
4. Service men  
who come to  
Israel  
upon  
retirement.

Endowment funds will be solicited, to provide maintenance support for all programs. These funds will be invested in Israel, at a guaranteed favorable rate of return, to provide an annual amount sufficient to maintain these programs, so there need be no annual campaign. Incidentally, the investment in Israel of a large endowment fund whose corpus is to be kept intact will be of great economic value to Israel.

(Facilities)

A. WORLD EDUCATIONAL CENTER IN JERUSALEM

1. HUC-JIR  
classrooms  
dormitories  
faculty rooms  
faculty lounge  
student lounge  
administrative office space  
archeology work space  
library  
archives  
museum
2. UAHC, WUPJ, CCAR, MARAM  
office space
3. EXHIBIT - museum - display area
4. RECEPTION - lobby-visual aid area
5. AUDITORIUM - ~~SYNAGOGUE~~
6. OUTDOOR SEATING AREA - Cafe
7. SYNAGOGUE

B. YOUTH

1. Rural Campus
2. Tent Camps
3. Kibbutz dormitories

C. MOSHAV SHITUPI

D. SYNAGOGUE-CENTERS - ~~3 to start~~

E. IDEOLOGICAL CENTER

Conference rooms - various sizes  
classrooms and seminar rooms  
dormitories  
main dining hall  
small dining hall  
library  
club room, lounge, snack bar  
small cinema room  
swimming pool  
sports facilities  
park and orchards  
chapel

F. LEO BAECK HIGH SCHOOL TO BE EXPANDED  
INTO FULL COMMUNITY CENTER

G. BOARDING COLLEGE - HIGH SCHOOL

Capital funds will be solicited for all buildings, furnishings, machinery and equipment required.

HERBERT A. FRIEDMAN  
15 IBN GABIROL STREET  
JERUSALEM, ISRAEL 92430  
TEL. 02-66921

2 April 1973

Those who know me are aware that the over-riding motivation of my entire life has been a fierce concern for the security and upbuilding of an independent Jewish state as the means of guaranteeing the security and freedom of the entire Jewish people. Thus defense and immigration have been the two major themes which I have attempted over and over to analyse and explain. Both themes have preoccupied me since the days of World War II, when service with the Haganah gave me the opportunity actually to work in both areas, even before there was a State.

There are basic concerns, however, which go even deeper than both of these; namely, the transcendental questions of why the Jewish people should survive; what message this people has for the world, which makes its survival worth fighting for; what kind of state Israel will be, in order to express those Jewish yearnings for messianic perfection in a model society. Ben Gurion's entire thrust was his belief that modern Israel should be the successor to the prophetic vision of ethical monotheism - that Israel should be a light unto the nations. This was always my belief, was among my earliest convictions, and various expressions of it have found their way into almost every speech I have ever made.

The quarter century of work for the UJA, first as a volunteer, then as a professional, was the most tremendously satisfying which a man of my beliefs could possibly enjoy. The work involved a great educational effort. Money flowed as American Jewry came to understand and to deepen its convictions, and to develop a truly dedicated lay leadership, both younger and older; and finally, as the relationship between the federated communities and the UJA flowered into an efficiently functioning process which improved from year to year.

When our family moved to Israel in 1971, we all rejoiced in the simple fact of living daily in this beautiful place. Work with the UJA continued, and will continue as long as I live, by the way. It is far and away the most important task American Jewry can undertake on behalf of Israel, except perhaps for organising a large scale movement of aliyah.

But the search to serve somehow the deepest elements of my belief also continued - and after much thought, I think I have now found the path. I am reverting to the very beginning of my public life, when I felt that solutions were to be found through the Reform religious movement, and I am going to help build such a movement here in Israel. Having dealt with the purely physical aspects of Israel's growth for more than 25 years, now I would like to deal with more spiritual matters, like values, ethics, standards, goals, philosophies.

There is still a huge job to be done, from the physical point of view, especially if Russian immigration grows; and there may even be another war to fight, for formal peace is elusive. But even though the end is nowhere in sight, nevertheless, the nation is strong and I pray we are beyond the danger of physical destruction or collapse.

I think that the spiritual aspect of Israel's future requires a great deal of attention. The other day I was reading Abba Eban's new book "My Country." The final two paragraphs of the book hit me hard, for they beautifully expressed my own thoughts:

"At the end of a generation scarred by war and nourished by many triumphs, some of Israel's original values are in doubt. The dilemma can best be illustrated by a series of questions: will the tolerant, humane, empirical theme in Israeli thought triumph over tendencies of extreme nationalist fervor? Will orthodox Jews stretch their imagination to find solutions to urgent human predicaments without opening a destructive conflict - a conflict that cannot possibly end in their favor? Will the pioneering and collective ideals of early Zionism temper the wild rush for affluence and individual welfare so as to maintain a society with a special accent on human worth? Can Israeli democracy show a better solution than in recent years to problems of a rising crime rate, a high level of road accidents and a widening social and economic gap between sections of the population? Will intellectual, scientific and artistic excellence be given due preference in Israel's order of priorities? In short, will the temptations of parochialism and apathy be overcome by appeal to a Jewish legacy, which is universal in space and eternal in time?

The tension between national particularity and broad universal vision runs through the whole of Jewish history. Israel's task is not to ensure the total eclipse of one by the other, but to bring them together in a creative alliance. If it succeeds, the ceremony in the little museum hall in May 1948 may loom larger in the human story than any of its participants could have dared to dream."

I have agreed to serve as Director of Planning and Development for the Hebrew Union College - Union of American Hebrew Congregations - World Union of Progressive Judaism, and have already begun to design a master plan, to be achieved in stages. The plan involves the establishment of many institutions here, to provide a sense of liberal Judaism to the Israeli, and to feed back a sense of Jewish identification to the American. We will need a large expansion of the Hebrew Union College in Jerusalem so that rabbis will be trained here, and then sent back to serve the American communities. We will need to build liberal synagogue-centers here. We will need Reform kibbutzim with Israeli and American volunteer members. We will need a strong youth movement with summer camps, and both rural and urban schools, to implant a deep love for Israel in American youngsters who will come, and a deep respect for Judaism in Israeli youngsters who will come.

We will need an ideological center, and books, and lecturers, and public discussions on ethical issues, and all the intellectual probing and creative writing that must accompany any genuine movement involving heart and soul.

Since I have the responsibility of raising the funds to achieve all this, I want to be sure to function in an orderly fashion. I want to observe all the clearance procedures very carefully. The Committee on Control and Authorisation of Campaigns has already been contacted, and a meeting has been set with them for 10 May in New York. The name of every individual I wish to solicit will be presented to the National UJA and to you, the local federation executive, for clearance. If you have some reason for my not approaching an individual (because he has not made his current year's pledge, or negotiations are in process with him about a future chairmanship, or there is some other valid reason), please tell me and I shall not approach him until you say I may.

This campaign will be conducted without publicity, slogans, money goals, dinners, speakers, staff, or lay leader machinery. I have in mind a very quiet personal approach to a selected list of people for large sums. I shall clear individual names with you; write in advance from Israel to each person, asking him for an appointment, and will try to organise a group of appointments into a compressed period. I have no desire to be away from Israel very long, at any one time. Nor do I want to come and make solicitation visits anywhere near the height of campaign time. This year I am planning to come to the United States in May and September. By May the 1973 campaign should be over, (certainly the big gift phase), and by September the 1974 campaign will not yet have started. This whole approach is tailored to a very low profile, in order not to interfere with ongoing community and national process.

There is so much more I want to share with you, especially in defining what I think a liberal religious movement can contribute to life in Israel. But this letter is already overly long. We will have occasions to meet, both here and in the United States, and perhaps we can have a longer personal talk about some of the deeper matters. At the moment, please accept this autobiographical statement as a sincere expression of friendship, and a request for your most needed cooperation.

Sincerely yours,

Herbert A. Friedman

HAF:amg