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World Education Center for Progressive Judaism. 1972-1973.

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American Jewish Archives website.

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April 2, 1973

TO: Executive Directors of American Communities

FROM: Rabbi Herbert A. Friedman

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.

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 fervour? 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 Diaspora. 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 communities around the world. We will need to build liberal synagogue-centers here. We will need Reform kibbutzim with Israeli and Diaspora 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 Diaspora 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. 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. 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 memorandum is already overly long. At the moment, please accept this autobiographical statement as a sincere expression of friendship, and a request for your most needed cooperation.

AMERICAN JEWISH  
ARCHIVES  
WORLD EDUCATION CENTER  
FOR PROGRESSIVE JUDAISM

13 King David Street  
Jerusalem, Israel

Tel: 02 - 232444

זכר אלה יעקב וישראל

September 4, 1973

SUBJECT: Movement for Progressive Judaism in Israel

FROM: Rabbi 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, has moved 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 EDUCATION 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



## PROGRESSIVE JUDAISM IN ISRAEL

( Programs )

<u>HUC - JIR</u>	<u>UAHC</u>	<u>WORLD UNION</u>	<u>CCAR</u>
1. Rabbinical students	1. Organize large program of tours from US temples.	1. Administer full program inside Israel:	1. Stimulate sabbatical year programs in Israel.
2. Professionals - educators communal workers cantors	2. Provide full service to these groups: itinerary-guides-speakers.	a. Synagogue centers b. Youth camps - tent cities and kibbutz dormitories	2. Service each man who comes according to his wishes.
3. Advanced Jewish studies	3. Promote special leadership missions and seminars for deep exposure.	c. Moshav Shitufi d. Ideological center	3. Integrate those men who are willing into work situations within the Israel program.
4. Middle East studies - graduate program	4. Recruit and train Israelis to lecture in Diaspora Synagogues.	e. High schools f. Public events g. Publications	4. Service men who come to Israel upon retirement.
5. Archaeology	5. Recruit and train Israeli personnel to work in Diaspora Synagogues.	2. Administer program in Diaspora (except US)	
6. Public lectures			
7. Library			

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.

PROGRESSIVE JUDAISM IN ISRAEL

( Facilities )

A. WORLD EDUCATIONAL CENTER IN JERUSALEM

1. HUC-JIR

classrooms  
dormitories  
faculty rooms  
faculty lounge  
student lounge  
administrative office space  
archaeology 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

6. OUTDOOR SEATING AREA - Cafe

7. SYNAGOGUE

C. MOSHAV SHITUFI

D. SYNAGOGUE-CENTERS

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

B. YOUTH

1. Rural Campus

2. Tent Camps

3. Kibbutz dormitories

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

February 15, 1974

SUBJECT: WORLD EDUCATION CENTER FOR PROGRESSIVE JUDAISM  
to be established in Jerusalem and throughout Israel.

FROM: Rabbi Herbert A. Friedman

For more than a quarter-century, the renewed State of Israel has been performing heroically in building a homeland for those Jews who need or want to settle there. Tremendous achievements have been made in all the physical aspects of life: rescuing refugees, creating homes and jobs for them; building schools, from kindergartens to universities, and attempting to eliminate poverty and illiteracy. Simultaneous with this enormous effort, the country has had to defend itself in four wars and many additional guerilla attacks. Israel's physical survival and growth is a miraculous testimony to the tenacity of her people and the boundless support of the Jews in the Diaspora.

Beyond the physical, there is the other dimension, however, at least equally important, and that is the spiritual, religious, Jewish side of Israel's development. This aspect has not received the time, attention or money worthy of the subject. If, in fact, we succeed in building a nation in Israel which will merely be like all other nations, we may have committed an historic tragedy. It will not befit the struggles of our past or the promise of our future, if we permit the unique Jewish people to be reduced to simply another small nationalistic state. Our task must be to build a nation and state whose qualities and characteristics are in harmony with the eternal strivings of Judaism: ethical monotheism, social justice and messianic aspirations. Then the state will be well and truly built, representing the highest form of Jewish creativity, both for those Jews who live in it and those who live outside.

There are really two aspects to the problem: first, trying to ensure that Israel will remain Jewish in character, not merely Israeli; and second, trying to counter the drift toward widespread secularism by offering a liberal religious alternative.

The vast majority of Israel's people are secular by choice, perhaps because the Orthodox establishment does not attract them. But this widespread secularism is a danger which must be overcome, and it is the opinion of many leaders in the kibbutz movement, in intellectual circles, and even in government, that if a liberal religious alternative were in existence, many many people would avail themselves of it.

Preventing the drift away from Judaism is a matter of crucial importance for Israel's future. A program must be developed which will possess the institutions of a large viable movement, encompassing the needs of everyone, from children up to senior citizens.

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I. IN THE HEART OF JERUSALEM, close to the King David Hotel, next to the beautiful building of the Hebrew Union College, there is a three-acre site, which faces the Tower of David, the Jaffa Gate and the walls of the Old City.

On this site will rise the World Education Center for Progressive Judaism - a complex of structures designed for study, worship, culture and international meeting. The architect who became famous for the "Habitat" construction at the Montreal World's Fair, Moshe Safdie, is currently drawing the plan, which will undoubtedly be one of great beauty, dignity and significance.

The complex will consist of three main components:

1. Hebrew Union College-Jewish Institute of Religion

This will be an expansion of the school for the training of rabbis in the liberal tradition. The students will be Americans, Israelis, Europeans - and hopefully will serve Reform or Liberal congregations all over the world.

In addition to rabbinical students, there will also be students training for careers as cantors, musical directors, communal and social workers, educators and youth leaders.

As part of the college there will be a great library, and extensive archives. The campus will house the Nelson Glueck School of Bible and Archaeology and will train student volunteers and archaeologists.

Facilities required for the College-Institute:

Classrooms  
Faculty Rooms  
Seminar Rooms  
Faculty and Student Lounges  
Dormitories  
Archaeology Work Space  
Language Laboratory  
Archives  
Library  
Executive Offices.

2. International Headquarters

This will serve as the spiritual center for the Israel program of the American Reform movement, as well as the world wide programs of the World Union for Progressive Judaism. This place will serve as a link between Israel and all the liberal Jewries of the world.

Special tours and pilgrimages will be organized from here. Congregational leadership missions will be arranged. An educational program for Israeli leadership will be set up, to explain to them what liberal Judaism believes and practises. Public forum lectures will be held here. A program of religious social action will be developed. Publications will be written and translated into various languages. The synagogue-center movement will be strengthened, as well as the youth movement. There will be an audio-visual center to prepare materials for schools, and a display area for various kinds of exhibits.

Physical facilities required for the International Headquarters:

Reception Lobby  
Auditorium  
Conferences-Seminar Rooms  
Museum-Display Areas  
Youth Lounge  
Outdoor Garden Court  
Executive Offices.

3. Synagogue

Set far back from the road, at the rear of the site, commanding a panoramic view of the walls of the Old City, the synagogue will serve as a model for Progressive Jewish worship throughout the world. It is hoped that the location and architecture will combine to create a building of breathtaking beauty, with an atmosphere of sanctity and inspiration.

II. THROUGHOUT ISRAEL there will be developed a network of institutions and programs designed to be attractive to the Israeli public, bringing it closer to Judaism's ethical message and ritual practices.

1. Synagogue-Centers - with emphasis on family oriented worship; education on ethics and social justice; public discussion of moral issues; nursery schools; student clubs; soldiers clubs and many other services.
2. Youth Program - envisioning more high schools like the Leo Baeck High School in Haifa; summer camps; youth villages in rural settings; dormitories in kibbutzim; and an outstanding boarding school.
3. Kibbutz and Moshav Shitufi - in order to strike roots in the soil and develop collective settlements like all other Israeli movements.
4. Ideological Center - to be built somewhere in Israel, to house the scholars and research people who will produce the material necessary for the movement's growth, as well as to serve as a residential conference center for retreats.
5. Central Conference for American Rabbis - which will seek to find meaningful opportunities for rabbis who come to Israel on sabbatical year of study, or to retire. These men, representing a treasure house of ideas and experience, can be helpful in building the movement.

The physical facilities required for the above four programs (the CCAR will be housed in the International Headquarters in Jerusalem) are self-evident.

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In addition to the physical plant there is obviously the need for annual operating funds.

It is intended that some part of every contribution be used for brick and mortar, and another part be set aside in an endowment fund. This fund shall be invested in Israel and its annual revenue shall be utilized for annual operating costs for all the programs undertaken. Thus it is hoped to avoid the all-too-common problem in many educational institutions whereby impressive structures are built, and provision for their operation is overlooked, making for annual budgeting agony.

Insofar as can be estimated at the moment, the first stage of the total program, the construction of the Jerusalem Center on the three-acre site, will cost \$10 million for buildings, and another \$5 million for the endowment fund, whose annual revenue of somewhere between one-half and three-quarters of a million will support the annual budget. Thus a total of \$15 million is sought.

As for stage two, throughout the rest of Israel, it is quite impossible to set any total at this moment, but it is clear that even on a minimal basis (depending on the number of physical facilities to be built) at least a similar amount, if not more, will be required.

Why do we wish to build this Progressive Movement in Israel? The answer lies in our concern for the quality of Jewish life, both in Israel and in the Diaspora. We do not wish Israel to become just another nation-state, but rather to be imbued with the spiritual idealism which will make it a "light to the peoples of the earth." Nor do we wish Diaspora Jewry to walk the path of assimilation and loss of Jewish identity. If Israel can, in fact, be turned into a nation which expresses the highest Jewish ideals of social justice, righteousness and religion; and if Diaspora Jewry can be tightly linked to such an Israel, drawing inspiration for its own future existence along similar lines - then the quality of Jewish life will be maintained on the highest level in both places. Under such conditions, the survival of the Jewish people can be guaranteed. Nothing less is at stake.

WORLD EDUCATION CENTER  
FOR PROGRESSIVE JUDAISM

13 King David Street

Jerusalem Israel

Tel: 02 - 232444

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Dear Colleague:

This brochure contains a great dream embodied in a specific plan and program. The dream is to develop in Israel a liberal movement of Judaism, and the plan encompasses the concrete steps toward that goal.

Whether you have been to Israel once or a hundred times, you have perceived the basic spiritual dilemma here. This is an Israeli state but not fully a Jewish one. Many of the people living here are quite outspoken about the fact that Judaism is a ghetto form of self-expression, to be replaced by proud independent Israelism. Still others are not that militant, but simply feel that while it is necessary for the Jew in the Diaspora to identify himself through a religious label, such a need does not apply here where the identification is achieved more naturally through a national label.

Strange as it may sound, Israel needs religious schools to teach the heritage of the Jewish people; youth groups and summer camps; institutes of Jewish ethics; and men's and women's clubs for recreation and adult education. There are some who feel that these programs and institutions are losing their ability to interest people in the Diaspora - therefore how can they be of any use here. But the answer lies in the time difference. Israel stands today where the Diaspora Jewish community was 40 to 50 years ago.

There is a need here which we, as a Movement, are equipped to fill. Jews have burst forth from Russia against all odds, taking terrible risks, seeking reunification with people, faith, history and land. They come to Israel out of a background of almost sixty years of state suppression of religion, where they have had no chance to study Judaism. But they come with a desperate hunger and desire to live creative Jewish lives. What the new Russian immigrant wants, is also what many a rooted Israeli citizen wants. He has rebelled against orthodox religion, has replaced it with nationalism, now feels that this is not enough, and is looking with some hunger for a set of values, beliefs and practices.

The brochure describes two separate projects which are obviously linked. One is the construction of the World Education Center in Jerusalem, and the other is the creation of a network of institutions throughout all of Israel. On page three there is a photograph of architect Moshe Safdie's model of the Center, superimposed on the Jerusalem site it will occupy. The present buildings of the HUC-JIR are part of that site. The Jerusalem Center is described in detail on the next eight pages, both as to buildings, and more importantly, the programs to be carried out in those buildings. The balance of the

Director of Planning and Development:  
Rabbi Herbert A. Friedman

Sponsoring Organizations:  
Hebrew Union College-Jewish Institute of Religion - Union of American Hebrew Congregations  
World Union for Progressive Judaism - Central Conference of American Rabbis

2)

brochure describes under various headings, the development of a full movement throughout the rest of Israel.

We are all aware of the problem of spending money on "bricks and mortar" versus spending on "program". In a well-balanced and soundly financed plan there should be no contradiction. It is our hope to work with a careful sense of balance. Some of the money we raise will be used for buildings, and some will be put away in an endowment to finance program needs.

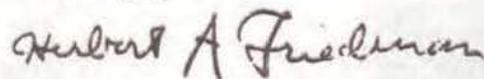
I am an optimistic believer in the fact that Jews throughout the world will give the money. I am a pragmatist, in that I know that no one will step forward and volunteer it. We must ask for it. At this stage we are seeking minimum gifts of \$100,000 payable over three to five years. I know the prospect list is limited by this high-figure qualification. I know further that many persons have made huge pledges to UJA and Bonds for 1974, and must do so again for 1975. To these facts add the continuing threat of war here; and the specter of world-wide recession. This is certainly not an optimal time to launch a new venture.

Yet, we have gotten started, and should not now desist. Exactly now - when it is hard not easy, should those who believe in this dream plough forward, impervious to obstacles. Just as Israel continues to grow physically, year after year, in spite of all wars, terrorism, shortages, economic crises - so must she grow spiritually or she will become a stranger to our hopes for her. The major boards of our Movement, UAHC, HUC-JIR, CCAR, World Union, have all discussed and approved the basic idea. We are committed as a world Movement to build a liberal Jewish religious system in Israel, for the benefit of the Jews who live here, as well as for the feedback benefits to the Diaspora communities. We have a master plan embodying this basic idea. With exquisite non-concern for all external difficulties, we must search for the money, build the buildings and find the professional staff willing to come on aliyah and create the program here.

Please think of prospects. This is not a mass campaign. Think if the one, two or possibly three men who have the vision and the means and who could be approached. Talk to them. If you would rather not, send their names to me with a bit of background information. If you have any thoughts, questions, suggestions or words of wisdom, please write.

With thanks in advance for your cooperation, I am,

Sincerely yours,



Herbert A. Friedman

WORLD EDUCATION CENTER FOR PROGRESSIVE JUDAISM  
to be established in Jerusalem and throughout Israel

I. In the heart of Jerusalem, close to the King David Hotel, next to the beautiful building of the Hebrew Union College, there is a three-acre site, which faces the Tower of David, the Jaffa Gate, and the walls of the Old City.

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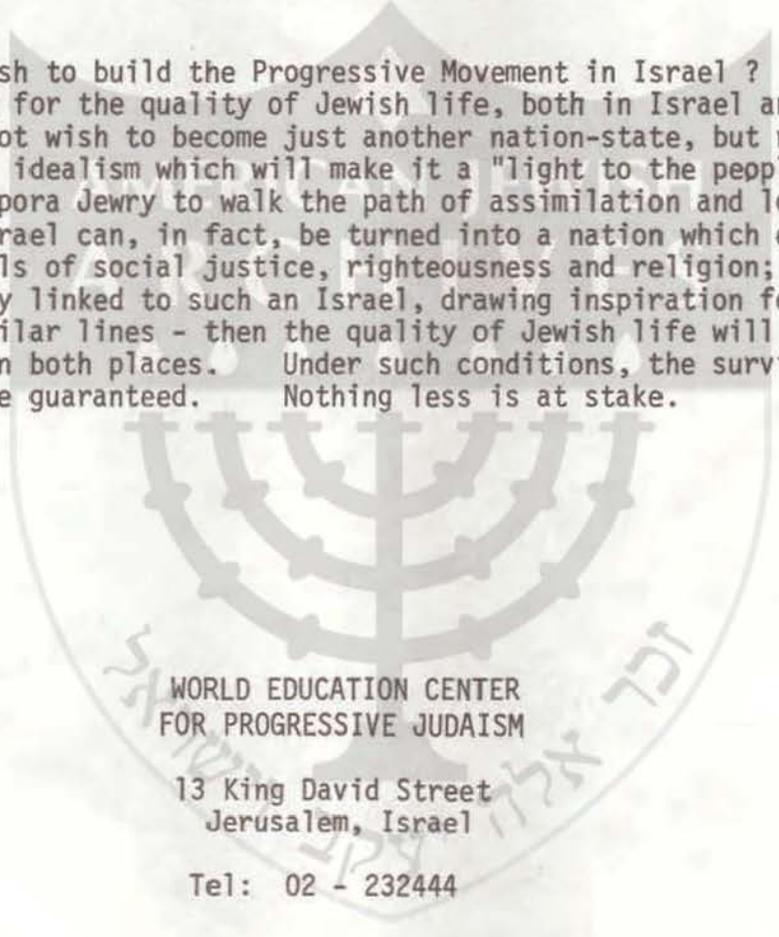
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WORLD EDUCATION CENTER  
FOR PROGRESSIVE JUDAISM

13 King David Street  
Jerusalem, Israel

Tel: 02 - 232444

HERBERT A. FRIEDMAN

WORLD EDUCATION CENTER FOR PROGRESSIVE JUDAISM  
to be established in Jerusalem and throughout Israel

I. In the heart of Jerusalem, close to the King David Hotel, next to the beautiful building of the Hebrew Union College, there is a three-acre site, which faces the Tower of David, the Jaffa Gate, and the walls of the Old City.

On this site will rise the World Education Center for Progressive Judaism - a complex of structures designed for study, worship, culture and international meeting. The architect who became famous for the "Habitat" construction at the Montreal World's Fair, Moshe Safdie, is currently drawing the plan, which will undoubtedly be one of great beauty, dignity and significance.

The complex will consist of three main components:

1. Hebrew Union College- Jewish Institute of Religion Campus

This will be an expansion of the school for the training of rabbis in the liberal tradition. The students will be Americans, Israelis, Europeans - and hopefully will serve Reform or Liberal congregations all over the world. In addition to the rabbinical students, there will also be students training for careers as cantors, musical directors, communal and social workers, educators and youth leaders. As part of the college there will be a great library, and extensive archives.

The campus will house the Nelson Glueck School of Bible and Archaeology and will train student volunteers and archaeologists. Facilities required for the College-Institute:

Classrooms  
Faculty Rooms  
Seminar Rooms  
Faculty and Student Lounges  
Dormitories  
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Language Laboratory  
Archives  
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Executive Offices

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For more than a quarter-century, the renewed State of Israel has been performing heroically in building a homeland for those Jews who need or want to settle there. Tremendous achievements have been made in all the physical aspects of life: rescuing refugees, creating homes and jobs for them; building schools, from kindergartens to universities, and attempting to eliminate poverty and illiteracy. Simultaneous with this enormous effort, the country has had to defend itself in four wars and many additional guerilla attacks. Israel's physical survival and growth is a miraculous testimony to the tenacity of her people and the boundless support of the Jews in the Diaspora.

Beyond the physical, there is the other dimension, however, at least equally important, and that is the spiritual, religious, Jewish side of Israel's development. This aspect has not received the time, attention or money worthy of the subject. If, in fact, we succeed in building a nation in Israel which will merely be like all other nations, we may have committed an historic tragedy. It will not befit the struggles of our past or the promise of our future, if we permit the unique Jewish people to be reduced to simply another small nationalistic state. Our task must be to build a nation and state whose qualities and characteristics are in harmony with the eternal strivings of Judaism: ethical monotheism, social justice and messianic aspirations. Then the state will be well and truly built, representing the highest form of Jewish creativity, both for those Jews who live in it and those who live outside.

There are really two aspects to the problem: first, trying to ensure that Israel will remain Jewish in character, not merely Israeli; and second, trying to counter the drift toward widespread secularism by offering a liberal religious alternative.

The vast majority of Israel's people are secular by choice, perhaps because the Orthodox establishment does not attract them. But this widespread secularism is a danger which must be overcome, and it is the opinion of many leaders in the kibbutz movement, in intellectual circles, and even in government, that if a liberal religious alternative were in existence, many many people would avail themselves of it.

Preventing the drift away from Judaism is a matter of crucial importance for Israel's future. A program must be developed which will possess the institutions of a large viable movement, encompassing the needs of everyone, from children up to senior citizens.

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AMERICAN JEWISH  
ARCHIVES

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