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The Wexner Heritage Foundation

AMERICAN JEWISH

SUMMER INSTITUTE

J U L Y

5 *through* 12

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SQUAW CREEK

Olympic Valley, CA



THE FACULTY AND THEIR COURSES

- ✓ **Dr. Michael Berenbaum**
U.S. Holocaust Memorial Museum, Washington, D.C.
Holocaust Issues

- ✓ **Rabbi Saul Berman**
Stern College, New York, NY
The Ethics of Jewish Ritual
Israel and the Ethics of Power

Rabbi Herbert Bronstein
North Shore Congregation Israel, Glencoe, IL
The Holiday Liturgy

- ✓ **Rabbi J. Simcha Cohen**
Congregation Shaarei Tefila, Los Angeles, CA
Moral Dilemmas in the Talmud

Mr. David Edell
Development Resource Group, New York, NY
Skills for Lay Leaders

- ✓ **Dr. Arnold Eisen**
Stanford University, Palo Alto, CA
Reconceiving the Israel-Diaspora Relationship

- ✓ **Dr. Reuven Firestone**
Boston University, MA
Islam and the Jews

Rabbi Herbert Friedman
Wexner Heritage Foundation, New York, NY
Leadership Practicum

- ✓ **Rabbi Laura Geller**
American Jewish Congress, Los Angeles, CA
A Feminist Approach to Ritual

Rabbi Neil Gillman

Jewish Theological Seminary, New York, NY
Theology for the Modern Jew

Rabbi Noah Golinkin

Beth Shalom, Columbia, MD
Hebrew Marathon

✓ **Mr. Hirsh Goodman**

The Jerusalem Report, Israel
Israel's Military and Geo-Strategic Position

Dr. Susan Handelman

University of Maryland
Sexual Relationships in the Bible

Dr. Judith Hauptman

Jewish Theological Seminary, New York, NY
Feminist Undercurrents in the Talmud

Dr. Samuel T. Lachs

Bryn Mawr College, PA
The Myth of the Judaeo-Christian Tradition

✓ **Mr. Joseph Rackman**

Squadron, Ellenoff, Plesent & Lehrer, New York, NY
How to Study Bible by Yourself

✓ **Dr. Alvin Rosenfeld**

Indiana University
American Jewish Literature
Holocaust Literature

Rabbi David Saperstein

Religious Action Center of Reform Judaism, Washington, D.C.
Social Action Issues
Jewish Organizations and their Ideologies

✓ **Dr. Lawrence Schiffman**

New York University
The Dead Sea Scrolls

- ✓ **Rabbi Chaim Seidler-Feller**
University of California at Los Angeles Hillel
Maimonides and Modernity
- ✓ **Dr. Haim Shaked**
University of Miami, FL
Understanding the Middle East
Unraveling the Complexities of Israel
- ✓ **Dr. Uriel Simon**
Bar Ilan University, Israel; Yale University, CT
Creative Biblical Interpretation
Biblical Leadership
- Rabbi Joel Soffin**
Temple Shalom, Succasunna, NJ
A Step by Step Guide to Jewish Practice
- ✓ **Dr. Steven Spiegel**
University of California at Los Angeles
America's Presidents and Israel
- ✓ **Rabbi David Wolpe**
University of Judaism, Los Angeles, CA
Mystic Masters
- ✓ **Mr. Gordon Zacks**
R.G. Barry Corporation, Columbus, OH
One Lay Leader's Experience

PROGRAM

SUNDAY, JULY 5TH, 1992

Meeting Room

4:00 - 7:30 pm Registration

7:30 pm Barbecue
Welcome and Introduction
Rabbi Nathan Laufer
Vice President
Wexner Heritage Foundation

Lobby

Ice Rink

MONDAY, JULY 6TH, 1992

6:45 - 7:30 am Services
Orthodox
Conservative

7:00 - 8:00 am Breakfast

8:15 - 10:15 am Workshops
Dr. Michael Berenbaum
Rabbi Saul Berman
Rabbi Herbert Bronstein
Rabbi J. Simcha Cohen
Mr. David Edell
Dr. Arnold Eisen
Rabbi Laura Geller
Rabbi Noah Golinkin
Dr. Samuel T. Lachs
Dr. Alvin Rosenfeld
Rabbi David Saperstein
Dr. Lawrence Schiffman
Dr. Haim Shaked
Dr. Uriel Simon
Rabbi David Wolpe

Emigrant B
Pyramid A

Squaw Peak

Sierra C
Monument A
Suite 359
Castle Peak
Suite 360
Suite 459
Tinkers
Emigrant A
Papoose
Suite 460
Silver Peak
Pyramid B
Suite 559
Granite Chief
Suite 560

10:15 - 10:45 am Coffee Break

Castle &
Papoose
Kiosks
Hardscramble
Deck

10:45 - 12:45 pm

Workshops

Rabbi Saul Berman
Dr. Reuven Firestone
Rabbi Herbert Friedman
Rabbi Neil Gillman
Mr. Hirsh Goodman
Dr. Susan Handelman
Dr. Judith Hauptman
Dr. Alvin Rosenfeld
Rabbi David Saperstein
Rabbi Chaim Seidler-Feller
Dr. Haim Shaked
Dr. Uriel Simon
Rabbi Joel Soffin
Dr. Steven Spiegel
Mr. Gordon Zacks

Suite 359
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Castle Peak
Suite 360
Papoose
Suite 459
Suite 460
Silver Peak
Emigrant A
Suite 559
Suite 560
Sierra C
Suite 660

Wexner Graduate Fellows

Dr. Arnold Eisen

Pyramid B

1:00 - 2:00 pm

Lunch

Greetings:

Rabbi Maurice Corson
President
Wexner Foundation

Ice Rink

2:00 - 4:00 pm

Free Time

4:00 - 5:45 pm

Plenary

THE GROWING U.S./ISRAEL RIFT

Dr. Steven Spiegel
Professor of Political Science
UCLA

Sierra AB

5:45 - 6:00 pm

Mincha Services

Orthodox
Conservative

Emigrant B
Pyramid A

6:30 - 10:00 pm

Dinner and Evening Program

Graduation Ceremony

Speaker: *Mr. Leslie Wexner*
Chairman

Wexner Heritage Foundation

Squaw Peak

10:00-10:15 pm

Ma'ariv Services

Orthodox
Conservative

Emigrant B
Pyramid A

TUESDAY, JULY 7TH, 1992

7:00 - 7:30 am	Services Orthodox Conservative	Emigrant B Pyramid A
7:00 - 8:00 am	Breakfast	Sierra AB
8:15 - 10:15 am	Workshops <i>Dr. Michael Berenbaum</i> <i>Rabbi Saul Berman</i> <i>Rabbi Herbert Bronstein</i> <i>Rabbi J. Simcha Cohen</i> <i>Mr. David Edell</i> <i>Dr. Arnold Eisen</i> <i>Rabbi Laura Geller</i> <i>Rabbi Noah Golinkin</i> <i>Dr. Samuel T. Lachs</i> <i>Dr. Alvin Rosenfeld</i> <i>Rabbi David Saperstein</i> <i>Dr. Lawrence Schiffman</i> <i>Dr. Haim Shaked</i> <i>Dr. Uriel Simon</i> <i>Rabbi David Wolpe</i>	Sierra C Monument A Suite 359 Castle Peak Suite 360 Tinkers Suite 459 Emigrant A Papoose Suite 460 Silver Peak Pyramid B Granite Chief Suite 559 Suite 560
10:15 - 10:45 am	Coffee Break	Castle & Papoose Kiosks Hardscramble Deck
10:45 - 12:45 pm	Workshops <i>Rabbi Saul Berman</i> <i>Dr. Reuven Firestone</i> <i>Rabbi Herbert Friedman</i> <i>Rabbi Neil Gillman</i> <i>Mr. Hirsh Goodman</i> <i>Dr. Susan Handelman</i> <i>Dr. Judith Hauptman</i> <i>Dr. Alvin Rosenfeld</i> <i>Rabbi David Saperstein</i> <i>Rabbi Chaim Seidler-Feller</i> <i>Dr. Haim Shaked</i> <i>Dr. Uriel Simon</i> <i>Rabbi Joel Soffin</i> <i>Dr. Steven Spiegel</i> <i>Mr. Gordon Zacks</i>	Suite 359 Granite Chief Tinkers Monument A Castle Peak Suite 360 Papoose Suite 459 Sierra C Silver Peak Emigrant A Suite 559 Suite 560 Suite 460 Suite 660
	Wexner Graduate Fellows <i>Dr. Arnold Eisen</i>	Pyramid B

1:00 - 2:00 pm

Lunch

Sierra AB

2:00 - 4:00 pm

Free Time

4:00 - 6:30 pm

Plenary

Sierra AB

THE RUSSIAN ABSORPTION:

Successes and Failures

Mr. Jonathan Davis

Director

Municipal Absorption, Jewish Agency

Jerusalem, Israel

Mr. David Slyper

Founder & General Director

Misgav Small Business Development Center

Lower Galilee, Israel

Mr. Alexander Epstein

New Oleh to Israel

from Krakow, USSR

6:30 - 6:45 pm

Mincha Services

Orthodox

Conservative

Emigrant B

Pyramid A

7:30 - 10:00 pm

Dinner and Evening Program

Speaker: *Mr. Amos Rubin*

Senior Director for

Economic Policy

Bank of Israel

Squaw Peak

9:45 - 10:00 pm

Ma'ariv Services

Orthodox

Conservative

Emigrant B

Pyramid A

WEDNESDAY, JULY 8TH, 1992

7:00 - 7:30 am

Services

Orthodox

Conservative

Emigrant B

Pyramid A

never leaves

2 PM
2 PM

Rubin

HAF chair

NL chair

7:00 - 8:00 am	Breakfast	Squaw Peak
8:15 - 10:15 am	Workshops <i>Dr. Michael Berenbaum</i> <i>Rabbi Saul Berman</i> <i>Rabbi Herbert Bronstein</i> <i>Rabbi J. Simcha Cohen</i> <i>Mr. David Edell</i> <i>Dr. Arnold Eisen</i> <i>Rabbi Laura Geller</i> <i>Rabbi Noah Golinkin</i> <i>Dr. Samuel T. Lachs</i> <i>Dr. Alvin Rosenfeld</i> <i>Rabbi David Saperstein</i> <i>Dr. Lawrence Schiffman</i> <i>Dr. Haim Shaked</i> <i>Dr. Uriel Simon</i> <i>Rabbi David Wolpe</i>	Sierra C Monument A Suite 359 Castle Peak Suite 360 Tinkers Suite 459 Emigrant A Papoose Suite 460 Silver Peak Pyramid B Granite Chief Suite 559 Suite 560
10:15 - 10:45 am	Coffee Break	Castle & Papoose Kiosks Hardscramble Deck
10:45 - 12:45 pm	Workshops <i>Rabbi Saul Berman</i> <i>Dr. Reuven Firestone</i> <i>Rabbi Herbert Friedman</i> <i>Rabbi Neil Gillman</i> <i>Mr. Hirsh Goodman</i> <i>Dr. Susan Handelman</i> <i>Dr. Judith Hauptman</i> <i>Dr. Alvin Rosenfeld</i> <i>Rabbi David Saperstein</i> <i>Rabbi Chaim Seidler-Feller</i> <i>Dr. Haim Shaked</i> <i>Dr. Uriel Simon</i> <i>Rabbi Joel Soffin</i> <i>Dr. Steven Spiegel</i> <i>Mr. Gordon Zacks</i>	Suite 359 Granite Chief Tinkers Monument A Castle Peak Suite 360 Papoose Suite 459 Sierra C Silver Peak Emigrant A Suite 559 Suite 560 Suite 460 Suite 660
	Wexner Graduate Fellows <i>Dr. Arnold Eisen</i>	Pyramid B
1:00 - 2:00 pm	Lunch	Ice Rink

2:00 - 10:00 pm	Free Time	
7:15 - 7:30 pm	Mincha Services Orthodox Conservative	Emigrant B Pyramid A
7:30 - 9:00 pm	Dinner (optional) (Please sign-up at Registration desk if you plan to attend)	Sierra AB
9:00 - 9:15 pm	Ma'ariv Services Orthodox Conservative	Emigrant B Pyramid A

THURSDAY, JULY 9TH, 1992

6:45 - 7:30 am	Services Orthodox Conservative	Emigrant B Pyramid A
7:00 - 8:00 am	Breakfast	Sierra AB
8:15 - 10:15 am	Workshops <i>Dr. Michael Berenbaum</i> <i>Rabbi Saul Berman</i> <i>Rabbi J. Simcha Cohen</i> <i>Mr. David Edell</i> <i>Dr. Arnold Eisen</i> <i>Rabbi Laura Geller</i> <i>Rabbi Noah Golinkin</i> <i>Dr. Samuel T. Lachs</i> <i>Mr. Joseph Rackman</i> <i>Dr. Alvin Rosenfeld</i> <i>Rabbi David Saperstein</i> <i>Dr. Lawrence Schiffman</i> <i>Dr. Haim Shaked</i> <i>Dr. Uriel Simon</i> <i>Rabbi David Wolpe</i>	Sierra C Monument A Castle Peak Suite 360 Tinkers Suite 459 Emigrant A Papoose Suite 359 Suite 460 Silver Peak Pyramid B Granite Chief Suite 559 Suite 560

(10) *Hirsh Goodman*

10:15 - 10:45 am	Coffee Break	Castle & Papoose Kiosks Hardscramble Deck
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10:45 - 12:45 pm

Workshops

Rabbi Saul Berman
Dr. Reuven Firestone
Rabbi Herbert Friedman
Rabbi Neil Gillman
Mr. Hirsh Goodman
Dr. Susan Handelman
Dr. Judith Hauptman
Dr. Alvin Rosenfeld
Rabbi David Saperstein
Rabbi Chaim Seidler-Feller
Dr. Haim Shaked
Dr. Uriel Simon
Rabbi Joel Soffin
Dr. Steven Spiegel
Mr. Gordon Zacks

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Sierra C
Silver Peak
Emigrant A
Suite 559
Suite 560
Suite 460
Suite 660

Wexner Graduate Fellows

Dr. Arnold Eisen

Pyramid B

1:00 - 2:00 pm

Lunch

Squaw Peak

2:00 - 4:00 pm

Free Time

4:00 - 6:30 pm

Plenary
THE (400,000) MOST IMPORTANT
JEWS IN AMERICA
Mr. Richard Joel
International Director
Hillel Foundations

Sierra AB

Rabbi Chaim Seidler-Feller
Director
UCLA Hillel

Ms. Sheila Jelen
Student, University of Michigan

6:30 - 6:45 pm

Mincha Services
Orthodox
Conservative

Emigrant B
Pyramid A

7:15 - 8:30 pm

Barbecue

Ice Rink

8:30 - 10:00 pm

Entertainment
Cantor Patti Linsky Rubin
Temple Ahavat Shalom, Northridge, CA

Hardscramble
Lawn

9:30 - Jeff Lewis
meet somewhere

10:00 - 10:15 pm

Ma'ariv Services
Orthodox
Conservative

Emigrant B
Pyramid A

FRIDAY, JULY 10TH, 1992

7:00 - 7:30 am

Services
Orthodox
Conservative

Emigrant B
Pyramid A

7:00 - 8:00 am

Breakfast

Sierra AB

8:15 - 10:15 am

Workshops

Dr. Michael Berenbaum
Rabbi Saul Berman
Rabbi J. Simcha Cohen
Mr. David Edell
Dr. Arnold Eisen
Rabbi Laura Geller
Rabbi Noah Golinkin
Dr. Samuel T. Lachs
Mr. Joseph Rackman
Dr. Alvin Rosenfeld
Rabbi David Saperstein
Dr. Lawrence Schiffman
Dr. Haim Shaked
Dr. Uriel Simon
Rabbi David Wolpe

Sierra C
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Suite 459
Emigrant A
Papoose
Suite 359
Suite 460
Silver Peak
Pyramid B
Granite Chief
Suite 559
Suite 560

10:15 - 10:45 am

Coffee Break

Castle & Papoose
Kiosks
Hardscramble
Deck

10:45 - 12:45 pm

Workshops

Rabbi Saul Berman
Dr. Reuven Firestone
Rabbi Herbert Friedman
Rabbi Neil Gillman
Mr. Hirsh Goodman
Dr. Susan Handelman
Dr. Judith Hauptman
Dr. Alvin Rosenfeld
Rabbi David Saperstein
Rabbi Chaim Seidler-Feller
Dr. Haim Shaked
Dr. Uriel Simon

Suite 359
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Monument A
Castle Peak
Suite 360
Papoose
Suite 459
Sierra C
Silver Peak
Emigrant A
Suite 559

	Rabbi Joel Soffin Dr. Steven Spiegel Mr. Gordon Zacks	Suite 560 Suite 460 Suite 660
	Wexner Graduate Fellows Dr. Arnold Eisen	Pyramid B
1:00 - 2:00 pm	Lunch <i>2 - Eisen</i>	Ice Rink
<u>2:00 - 3:30 pm</u>	Free Time <i>2:30 Firestone 3 - Jack</i>	
3:30 - 5:30 pm	Plenary HOW TO: RENEW, RESURRECT, RESUSCITATE, RESCUE, REVIVE & REGENERATE AMERICAN JEWISH LIFE Rabbi Saul Berman Department of Jewish Studies Stern College, Yeshiva University Rabbi Neil Gillman Department of Philosophy Jewish Theological Seminary Rabbi David Saperstein Religious Action Center of Reform Judaism	Sierra AB
<i>HAF work a video</i> <i>5 - Richard Joel</i>		
5:30 - 6:00 pm	Evaluations	
6:00 - 6:40 pm	Free Time to Prepare for Shabbat	
6:40 - 7:00 pm	Songs to Welcome Shabbat & Candle lighting	Sierra Foyer Sierra D
7:00 - 7:45 pm	Services Orthodox Rabbi J. Simcha Cohen Conservative Carol Davidson Wexner Graduate Fellow Reform Rabbi Ramie Arian	Emigrant Sierra C Castle Peak
8:00 - 10:00 pm	Dinner and Evening Program Speaker: Mr. Hirsh Goodman Editor-in-Chief <u>The Jerusalem Report</u>	Sierra AB
<i>Ramie chair</i>		
10:00 - 11:30 pm	Oneg Shabbat	Sierra Foyer
<i>Jeffrey Lewis</i>		

SATURDAY, JULY 11TH, 1992

7:00 - 9:00 am	Breakfast	Sierra AB
8:45 - 11:30 am	Services	
	Orthodox <i>Rabbi Nathan Laufer</i>	Emigrant
	Conservative <i>Carol Davidson</i> <i>Wexner Graduate Fellow</i>	Monument
9:30 - 11:30 am	Reform <i>Rabbi Herbert Bronstein</i>	Castle Peak
11:30 - 12:00 pm	Kiddush	Castle / Papoose Kiosks
12:00 - 1:15 pm	Shiurim	
	Buber-Rosenzweig Debate on Jewish Law <i>Dr. Michael Berenbaum</i>	Monument
	The Fiery Serpent and the Shofar: Subjecting One's Heart to Heaven <i>Dr. Judith Hauptman</i>	Castle Peak
	Joseph on Trial <i>Mr. Joseph Rackman</i>	Pyramid
	Do We Want Mashiach Now? The Messianic Idea in the Dead Sea Scrolls & Rabbinic Literature <i>Dr. Lawrence Schiffman</i>	Silver Peak
1:30 - 2:30 pm	Lunch	Sierra AB
2:30 - 7:00 pm	Free Time	
4:30 - 5:30 pm	Coffee Break	Castle / Papoose Kiosks Hardscramble Deck

5:30 - 6:45 pm	Shiurim	
	The Expanded Sabbath Soul: Kabbalistic Dimensions of Shabbat <i>Rabbi Chaim Seidler-Feller</i>	Monument
	The Sacrifice of Abraham's Son in Islam: Who is the Chosen One? <i>Dr. Reuven Firestone</i>	Castle Peak
6:45 - 7:15 pm	Mincha Service Orthodox Conservative	Emigrant B Pyramid A
7:30 - 9:30 pm	Dinner and Evening Program "MAJOR GOALS FOR THE CENTURY AHEAD" Speaker: <i>Rabbi Herbert Friedman</i> <i>President</i> <i>Wexner Heritage Foundation</i>	Sierra AB
9:30 - 9:45 pm	Ma'ariv Service Orthodox Conservative	Emigrant B Pyramid A
9:45 - 10:00 pm	Havdalah	Sierra AB
SUNDAY, JULY 12TH, 1992		
6:00 - 6:30 am	Services Orthodox Conservative	Emigrant B Pyramid A
6:00 - 9:00 am	Breakfast	Sierra AB
7:30 am	Buses Depart for Airport	Lobby

leave 5 A.M. for Reno
6:30 A.M. to San Fran

WEXNER HERITAGE FOUNDATION

SUMMER INSTITUTE

Squaw Creek, California

Saturday Night, July 11, 1992

and Landschune Conference Center
Leesburg, Va.
July 23, 1992

MAJOR GOALS FOR THE CENTURY AHEAD

by Rabbi Herbert A. Friedman

Dear friends, colleagues, guests,

I come to you today, with a call to arms, to put before you what I conceive to be the major goals for the century ahead, knowing that you have the necessary time left in your lives to take giant steps toward the achievement of these goals.

Most of you, the students in this program, are third generation born in this country, and many are even fourth generation. You have the double blessing ^{and} advantage of a secure rootedness in your American identity, plus the strength of your Jewish identity created through exposure to Israel, the Holocaust, your education in Judaism, and your work in the community. Your grandparents struggled through their immigrant experience here, speaking and thinking with the accents of Eastern Europe, while modernizing their religious habits, and gradually lessening their fears of the Gentile. Your parents, breathing a bit easier, could look beyond their immediate

personal needs, and build the institutions of a Jewish polity - the synagogues, centers, federations and all others, while pouring major support into the Zionist state, which was their emotional response to the monstrous genocide in Europe.

Now your turn has come, and you are the first generation truly capable of peering into the century ahead, with no overburdening challenges from the past, no psychological insecurities, no fear of your minority status in this country, no crushing unfinished agenda. You are the sons and daughters of a proud heritage, with 3 1/2 centuries of unbroken existence on this continent and 3 1/2 millennia of continuity before that. Your mission to improve the world for the benefit of all humanity must always include the improvement of your own people as well.

Here are the major tasks of the century ahead, as I see them, gathered under three rubrics of peoplehood, nationhood and religion.

I. PEOPLEHOOD

A. Reverse the course of the headlong rush toward self-destruction among American Jewry, and to a lesser extent also, among other Jewries in the western world. The very permissiveness of the freedom we so cherish in the U.S., compounded by indifference toward Judaism and assimilation into

the majority secular culture, both of which tendencies stem from almost total ignorance of the history, literature, language, philosophy and religion of the Jewish people, have resulted in a sky-rocketing rate of intermarriage that is moving with the speed of locusts sweeping across a field and destroying everything in their path.

Have you heard of any remedies? Parents submit, sometimes heavy-heartedly, but no longer sit shiva, as though their child had died. Other parents ^{even go so far as to} put pressure on the rabbi to perform the ^{intermarriage} ~~marriage~~ ceremony because they want at least that touch of Jewish authenticity, and most rabbis, including Reform don't want to do it. Still other parents demand that their rabbi co-officiate with a Christian clergyman. And all of this is accompanied by the plea that the Jewish partner be not further driven away as a result of rabbinical rejection. It is a terrifying dilemma for most rabbis.

The only remedial suggestion for adults who do intermarry is for the Jewish community to develop a clear policy regarding conversion, including ^{that of} new-born children. A vigorous outreach policy must be practiced in synagogues and all other communal institutions, welcoming the converts and their children. Synagogue membership must be graciously offered to converts, or even to non-converted spouses who themselves do not wish to offend their original families by an act of conversion, but who

are ^{perfectly} ~~very~~ willing to have their children brought up and educated as Jews. Converts should be counted as full members of a minyan, called to the Torah for aliyot, bless the candles from the pulpit on a Friday evening.

All the above refers to adults who have taken the plunge, ^{and intermarried} Preventive work must begin much earlier, when Jewish children are in their teens, in high school and most particularly during the college years. Great skill and ingenuity must be invested in Bar and Bat mitzvah classes, confirmation classes, summer camps and youth groups to explain the value of preserving the Jewish heritage and not destroying it by reckless behavior. We inoculate our children with various serums to protect them against deadly diseases. A run-away epidemic of intermarriage is a deadly disease.

*Pub-8
Insert
for Landsberg
version*

Cut from Landsberg

You heard here two days ago that there is a new effort afoot to reinvigorate the work on the college campus. You ^{gave} that plenary the loudest applause of the entire institute. ^That means you understand the need. The UJA and the organized Jewish federations of America must nourish and fertilize the campuses of ^America. The CJF is now planning to address the problem. There is no domestic program more important. A radical approach is necessary. all of you must get involved in it.

in their teens, in high school and most particularly during the college years. Great skill and ingenuity must be invested in Bar and Bat mitzvah classes, confirmation classes, summer camps and youth groups to explain the value of preserving the Jewish heritage and not destroying it by reckless behavior. We inoculate our children with various serums to protect them against deadly diseases. A run-away epidemic of intermarriage is a deadly disease.

P. 6-8
Insert for
Cut to
01-9
two days ago that effort
to all in your
the work on
the college
campus.
You gave that
plenary the level
appliance of
his entire
institute.
That means
you understand
the need.
The college campus is a desert barren of widespread or significant Jewish influence. With the exception of the work being done by a small number of charismatic rabbis (and even these are seriously under-funded) there is almost no programming widely attracting the almost half million Jewish college youth presently enrolled on American campuses. How shocking! The B'nai B'rith Hillel system exists in name, but that's about all.

The once-powerful organization has increased in age and decreased in virility. The UJA and the organized Jewish federations of

America must nourish and fertilize the campuses of America.

There is no domestic program more important. A radical approach is necessary. *all of you must get involved in it.*

For A
new
Hillel
organization
is sprouting.
It needs
volunteer leaders.
to p. 9
Student activists themselves have been crying for attention for almost 25 years. As far back as 1969 at the General Assembly of the CJF in Boston, student leaders sought a hearing for their message that they were being neglected and warned that their

abandonment by the establishment would result in dire consequences. Their prophecy was correct, for one of the factors leading to the tidal wave of intermarriage today has been the lack of a large-scale effort to create a strong sense of Jewish identity and loyalty among that most impressionable age group. *revolving through the campuses of America.*

In 1989, at the GA in Cincinnati, twenty years later, the student leaders were still demanding the right to address the plenary session. It was granted. Their spokesman pleaded eloquently for financial and moral support. His battle-cry was "Let our people go...to Israel on student programs", and he announced the formation of the Student Struggle for North American Jewry, to fight assimilation on the campus. Theirs was a take-off on the Student Struggle for Soviet Jewry, which was so effective.

What has been the result of all this knocking on the doors of the adult community? In the words of Josef Abramowitz, the now aging student leader, "We felt we had scored a major victory. Yet looking back on it, what did Jewish students really gain besides a platform for ten minutes? Communal leaders didn't change the order of allocations; they didn't invite us to sit on their boards."

The Baltimore Jewish Times, a fine weekly newspaper, reporting on the GA held in Baltimore a few months ago, ended its

article quoting Abramowitz: "The words are as applicable today as they were in Boston in 1969. The difference is that in Baltimore in 1991 there are fewer of us left to repeat them. And next year there will be even fewer."

And you, in this audience, exactly the parents most involved, both for the future of your children and the entire Jewish population, must interject your concern in a powerful manner to the federation hierarchy in your town.

Forget about the argument, sometimes offered, that even where there is a Hillel House, most kids don't go there. Creative programming will reach widely. Don't think conventionally. Invent new ways to get their attention. This college age population is close to marriage. This is exactly the right time to give deep thought and innovation to the whole question of investing serious money and organization in the struggle against assimilation among the college population. The abandonment of Jewish students must cease.

Working backward, from adults to young adult students, to teenagers, we come down to the elementary school and here there is no need to elaborate. All the research shows that a parochial school education provides the first and most effective foundation of a strong Jewish identity. In addition, a knowledge base is built into the child's memory which lasts well up into young

This same paragraph is top of next page also.

end of insert

lands down continues

Working backward, from adults to young adult^{college} students, to teenagers, we come down to the elementary school and here there is no need to elaborate. All the research shows that a parochial school education provides the first and most effective foundation for a strong Jewish identity. In addition, a knowledge base is built into the child's memory which lasts well up into young adulthood. There is simply no comparison between a Day School education and a 1, 2, or 3-day supplementary few hours, both as to content and mood.

There are two arguments often given by parents against sending their children to day school, even after admitting that a much stronger Jewish consciousness will be developed: one is the expense (several thousand dollars per year, per child - and what if you have three kids?) and the second is the mediocre quality of many Day Schools. These arguments are valid and must be countered by equally valid solutions. Firstly, Day School tuition must be completely free for those who cannot afford it, and minimal (a few hundred dollars per family) for everyone else. The community must fund its school system - and this takes serious attention to careful planning and new ideas. And secondly, the Jewish Day Schools in your towns must be as good as the best Country Day School, whether private or church-based. That should be your model - a lovely grassy campus, plenty of athletic fields, highest level of secular studies so the graduates can gain admission to the finest universities in the

^{land}
nation, and full integration of the Jewish and secular subjects
(French at 8 a.m., Hebrew at 9, Math at 10, Bible at 11, etc.).
This school must include pre-K to 12, carefully divided into
lower, middle and upper divisions.

All ^{pre} above dealt with reversing the course ^{of assimilation} in the United
States. Additional thoughts about peoplehood take us abroad.

B. Provide an infrastructure for the Jews who will remain
in the former Soviet Republics, whose sense of Jewish
consciousness was awakened in 1967, whose activists started a
flood of emigration, a half-million of whom have already left, ^{from 1971 till today}
mainly for Israel, and some to the U.S., with more than that
number still to come, but whose residual population in the ex-
Soviet Union will be sizable. This population is now alert to
its Jewish identity. Do we leave them alone, or do we help them
develop organized communities with all the necessities? This
multitude of Jews will either be drawn in ^{to a Jewish life} - if there is an
interesting, functioning group of cultural, social, religious and
educational foci to attract them; or they will drift away after a
time and lose their sense of uniqueness as quickly as they gained
it. There is no doubt as to what our response must be. It may
take a quarter century, but it is a miraculous opportunity to
strengthen the global Jewish peoplehood. If 2000 communities
were destroyed in the Shoah, perhaps we can build 200 new ones in
the former Soviet Union which never existed before. It will be

one of the glories of your generation, a piece of the American Golden Age, if you take this on and succeed.

C. Assist French Jewry, nearly three-quarters of a million, the fourth largest in the world, to turn itself into a modern, organized, Jewish community, pro-Israel and linked to the rest of the Jewish world. French Jewry is layered. Its cross section would show an ancient element, hundred of years in residence, thoroughly cross-pollinated with Catholic spouses. By now this group is not large in number, but still very large in influence. Many of the older and most prestigious institutions, such as the Consistoire, are still dominated by this ancien regime. The second layer consists of East European Jews who migrated to France between the two world wars in this 20th century, bringing with them a strong tradition and a Zionist orientation. They are to be found today in the ranks of the Israel-oriented organizations. The third layer is Northern African, largely Moroccan and Algerian Jews, who arrived in France in the late 1950's and 60's. They are still adjusting, many still struggling toward financial security. Some of their leaders are working toward a relationship with the earlier layer of Ashkenazim, and a very few are even challenging the Rothschilds for top leadership positions.

American Jewish communal leadership knows almost nothing about French Jewry. Study missions do not often go there - the

French do not come here to learn our experience. Aside from the JDC, which has worked productively in France for a half-century, some few American organizations maintain skeleton staffs which report back to New York, but do not influence the character of or stimulate the growth of French communal life.

Without being officious or paternalistic the American Jewish polity has ~~have~~ much to offer and should take the initiative, in the most tactful way, of developing a master plan, together with ^{French} ~~their~~ leaders, for defining the areas in which we can be helpful.

II. NATIONHOOD

Support of Israel in every imaginable form, has been one of the laudable achievements of the American Jewish community, or at least the 25% who really care and work at it. The support has welled-up from a deeply-felt love of the land and has requested nothing in return. The basic fact is that Israel, through its extraordinary performance in providing homes for millions of immigrants, while defending itself in six wars, achieving self-sufficiency in food and starting an amazing high-tech industrial potentiality, has provided a huge measure of pride to every Jew in the world. There could be no greater return than this.

Here are some things which the new government will address,
in which we can ^{assist} ~~help~~:

1. ^{Concentrate on} ~~Helping~~ the present and future absorption of the Russians into Israel, which may well take a decade. If the Israel government ^{and we} ~~fails~~ in the absorption task, thus deterring further immigration from the ex-Soviet Union, history will charge ^{and us} ~~it~~ with criminal liability.
2. Develop a free-market economy, through encouraging investments which will create jobs. This will cause a steady rise in the GNP and GDP, which in turn ^{will} ~~raises~~ the standard of living.
3. Encourage the government to hasten privatization. Selling the huge assets it possesses will provide a large cash infusion, plus continuous, additional tax revenue. More importantly, such a move will swing the economy toward a capitalistic free market, which will unleash the forces needed for real growth.
4. Find ways to dissociate religion from politics; emphasize the necessity for religious pluralism, otherwise the heavy-handed monopoly of right-wing Orthodoxy will continue to alienate the majority of Israelis and Diaspora Jews alike; and most importantly, try to establish religion as an ethical force in society, just as the Biblical prophets pleaded millennia ago.

5. Reform the Electoral System

There are many proposals for reform. Let me not go into the details. The basic principle I wish to put before you is that making the government more responsive to the will of the people is a task in which we have an interest, and we should devise a process by which our input is made known.

6. Making the Country more Attractive

Diaspora Jewry - is the challenge of the 21st century. Now is the time to look ahead to the mass of Jews in the free west and they must be attracted to come. They will not be pushed to Israel by troubles in their home countries. They will be pulled to Israel if the conditions are right.

No one is dissatisfied with Israeli political democracy - it is marvelous in so many respects: free speech, assembly and press -even in time of frequent war; a functioning court system, with immediate access to the Supreme Court itself, without going through a labyrinth of lower courts; a social welfare system for the weak, handicapped, unemployed. ^{The countries of the} ~~Almost the entire~~ second and third worlds don't come close even in their dreams to the freedom and ^{social} security which every Israeli takes for granted.

But for the potential pool of western olim, additional factors go into the definition of "attractive": ⁺ The economy must be decentralized; free competition must provide annual growth

sufficient to handle the increase of population; parliamentarians must be responsible to the district which elects them; the government must reform those systems which have led to its paralysis; and there must be civil marriage and divorce.

To make Israel more attractive economically, politically and socially should be one of the major objectives of our American Jewish community in the next quarter century - and the fact is that Israel herself will probably do most of the hard work toward that objective. We may only have to help with the cosmetics.

III. RELIGION

As a result of the Enlightenment and Emancipation which began two centuries ago, the two-millennial grip which Judaism held on the Jewish people was lessened. During the 19th century, rapid changes, especially in the natural sciences, created intellectual turmoil, social confusion and an unaccustomed permissiveness, as Jews reached out to the cultures and opportunities now opening to them. New organizational forms of the ancient religion resulted. The modern denominations of Reform, Orthodox and Conservative, in that order, were born. Other turbulent forces included the new scientific research into Judaism, the new Zionist movement and the huge waves of migrations to America which depleted the Central and Eastern European heartland. All these convulsive changes altered

previous mind-sets and patterns of ritual practice and synagogue attendance. In the hectic pursuit of a new, free life, with its thrust toward material advancement old habits of religious observance suffered. Within two generations, the hold of the Jewish religion on a great portion of the Jewish people weakened.

Then came the 20th century with its two catastrophic World Wars and the utterly inconceivable Shoah. This shook the faith of many who felt that God had permitted the slaughter of even more millions of human beings than that ^{had} God ^{had} drowned in the Biblical flood. The thought began to grow that if mankind was evil, so might God also be evil - or dead - or never existent in the first place - or not all-powerful. A limited God became ~~the~~ ^{modern} most credible theological possibility, if one wished to avoid the ultimate rejection called atheism.

Thus - with weakened observance and diminished belief in God's power and presence - modern Jews have diminished their relationship to their religion. Synagogue membership remains high, for a variety of reasons, but is largely a dues-paying membership not a vigorously active one. There is a danger here. For religion was always one of the defining factors of our existence as a people. And if religion disappears from the daily life of Jews, the continuity of the peoplehood may be jeopardized. Instead of being allowed to wither and fossilize, religion must be revitalized, reinvigorated as a factor and force

in our communal existence.

This represents a tremendous challenge. Your generation will have to do it. Take part in the governance of the rabbinical seminaries: influence the selection of candidates for the rabbinate as the Wexner Foundation is doing; help shape the curriculum so that the rabbis will better understand the laymen and the total communal structure. Take a creative role in changing the synagogue, so that it becomes an educational center instead of merely a praying and preaching place. This goal is not easy to accomplish, but its difficulty should not deter you from accepting the challenge. If you do not take part in this metamorphosis, I do not know who will.

And so we come to the end of this huge agenda regarding peoplehood, nationhood and religion which I have placed before you. It is so seminal, so determinative of the future of our faith and fellowship, so absolutely crucial, that you have the right to cry out and ask why I place such a burden upon you. The answer is quite simple. You were, are and will always remain a specially chosen group of men and women who accepted the proud designation of leadership. Such a title connotes obligations. You were selected to assume the highest order of duty and service and performance on behalf of your people, nation and faith.

I understand well that there are peaks and troughs in your

ability to serve, your enthusiasm, your understanding of the complex issues at stake. And I understand that as the years roll on, there is bound to be some flagging, some lessening of tension, some boredom in the ranks even of leaders. But when all the challenges coalesce into one defining moment of history which is a clear crossroads toward success or failure, then all excuses must be put aside, and once again the fire bell clangs and ^{you -} the firepersons ~~must~~ respond.

This is such a moment. The future shape of Israel hangs in the balance - she either becomes a model of the great and glorious society which the Biblical prophets envisioned, or she becomes just another small state offering no particular inspiration for its own citizens or mankind. The future of millions of Russian Jews is at stake - they either are redeemed and successfully absorbed into the body politic of the renewed Jewish people, which rescues them personally and strengthens our whole people immeasurably, or they will drift back into the anonymous mass of the ex-Soviet republics and may be lost forever. And the future of our religion is at stake - it either assumes its place once again as a source of inspiration toward the making of a better world, or it withers away into the discard and we Jews will be left without a vision to guide us and an engine to drive us.

Create new instruments to deal with these goals. You will need ~~several task forces~~ to study the basic problems and determine courses of action:

1. A task force to create a superior parochial high school in your town.
2. A task force to create creative teen-age and young adult programs in your town.
3. A task force to create an inspiring center for Jewish life on the college campus in your town.

These three youth-oriented programs are part of the bulwark against the rampant raging force of intermarriage, which is overwhelming us.

Also:

4. A task force to re-invigorate and re-orient the synagogue as a source of adult education, for Jews by birth and Jews by conversion, in which area we must work much more vigorously.
5. A task force on creating a communal infrastructure for ex-Soviet Jews who will remain in the Commonwealth of

Independent States.

6. A task force on strengthening French Jewry, which is terra incognita, since we know very little about it, and it is the fourth largest member of our family.
7. Lastly, and most precious of all, a task force on how to impact the future of Israel, that precious vessel.

Challenge your elders, make revolutions, take over the authority. So long as these goals I lay before you are the worthy causes to which you pledge your lives, your honor and your fortune, they transcend all bureaucratic obstacles, they validate your impatience, they justify any revolution you wish to make in order to advance toward their fulfillment.

I have always believed in your capability to make history, and I continue to believe that you will always rise and respond when you feel the invisible tug of history pulling at your conscience. To arms - ladies and gentlemen - the future is in your hands. To arms - and may you succeed. To arms - and may you be blessed forever and ever.

"Sacred Survival"
The Civil Religion of American Jews

by

Jonathan S. Woocher

Read or skim carefully Chapter II
"From Philanthropy to Polity"

- I. p. 24 - 2nd paragraph - to p. 27 top
- Americanization of the Jew and Judaization of the immigrant
 - Network of institutions replaces synagogue as center of communal life
- II. p. 28 - 2nd paragraph
- Major themes began to develop
 1. Unity: Philanthropy as basis for achieving unified Jewish action
 2. Responsibility: Obligation of Jews to aid other Jews
 3. Jewish-American compatibility (Symbiosis)
- III. p. 30 - 1st paragraph to p. 32 top
- Stephen Wise and Louis Brandeis pulled toward Zionism: JDC, B'nai B'rith, American Jewish Committee pulled against.
- IV. p. 38 - first paragraph - to p. 39 top
- Basic question was definition of Jewish Philanthropy. ie. whether it should be confined to meeting material needs or to deal with wider concerns of identity, education and Zionism. John Slawson, executive director of American Jewish Committee, favored latter; Joseph Proskauer, President AJC, favored former (see p. 41, top paragraph).

** V. p. 53 - last paragraph to p. 54 top

- With this statement in 1950, Federation became religion.

p. 55 - first paragraph to p. 56 end.

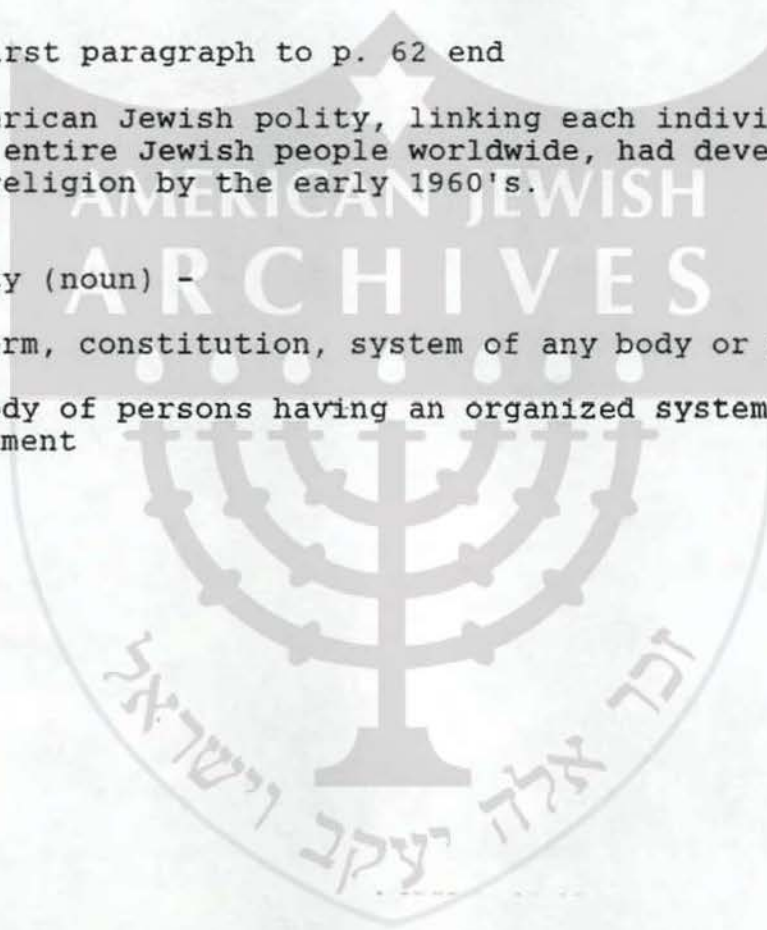
- Jewish family agency is performing religious miterot.

VI. p. 61 - first paragraph to p. 62 end

- The American Jewish polity, linking each individual Jew to the entire Jewish people worldwide, had developed its civil religion by the early 1960's.

N.B. - Polity (noun) -

1. The form, constitution, system of any body or institution
2. Any body of persons having an organized system of government



LEADERSHIP FUNCTIONS: A PRACTICUM

A Course of Five Seminars

Given at The Summer Institute

July 5-12, 1992 at Squaw Creek, CA

by Rabbi Herbert A. Friedman

INTRODUCTION

Five fundamental functions of leadership will be offered, for analysis and discussion, on five successive days. In pursuing these functions, the leader is cast in a variety of roles. The five roles display the leader's abilities as Politician, General, Fund-raiser, Manager and Visionary.

As Politician, leaders must learn how to elevate themselves into top positions through working hard, winning followers and developing new ideas.

As General, leaders must learn the causes for which they are crusading, and the skills of strategizing large campaigns to achieve those causes.

As Fund-Raiser, leaders must learn how to raise money, which is an art more than a science.

As Manager, leaders must develop an intuitive sense in picking people for key positions, shaping budgets to sustain the enterprise, and taking necessary risks.

As Visionary, leaders must conceptualize new programs, determine priorities, and communicate these to the wider audience.

3. Draw people to yourself by the power of your ideas. Win people over, one by one to your long-range "platform".
4. Create a small discussion group - meet on social basis in your home - to brain storm new projects and how to implement them. This is displaying vision.

II. GENERAL

A. Learning the Cause

1. Extensive reading - books, journals, policy studies, newspapers and news magazines.
An ideal list:
 - 2 - Jewish Telegraphic Agency daily, 4 pg summary
 - 7 - International Edition Jerusalem Post - weekly
 - 5 - Jerusalem Report - biweekly magazine (format similar to Time)
 - 0 - Sh'ma - biweekly
 - 7 - Moment Magazine - monthly
 - 0 - Walter Zanger's News letter from Israel - monthly
 - 0 - Washington Institute for Near East Policy - 5 to 6 times during year
 - 0 - All books & publications from Jaffee Institute for Strategic Studies, Tel Aviv University
 - All books on Israel, Russia & American Jewry - as they appear

Most books, lectures and academic courses dealing with leadership are earnestly prepared and well intentioned, with a real desire to inspire and motivate the reader and auditor toward performing successfully as leaders.

However, the instructions are largely filled with exhortations, clever epigrams and cloudy generalizations. No one really tells you in specific terms how to become a leader, or how to act once you have gained the chair. You are not told in clear language exactly how to do what a leader must do.

My course is designed to give you the practical a-b-c's. My ideas and suggestions derive from a lifetime of experience. There are no readings for this course, since there are no practical manuals. If you take good notes in this course, you will write your own manual.

I. POLITICIAN

A. How to Reach the Chair.

1. Understand the political structure of your Federation or organization and work your way through it.
 - a. Committee work (choose a significant committee).
 - b. Become Committee chair.
 - c. Move onto Board
 - d. Move onto Executive Committee
 - e. Become part of Chairperson's kitchen cabinet (informal, but usually the most powerful inner group).

2. Play a role in agency or synagogue or local chapter of national organization.
 - a. Become lay head, through gradual promotions.
 - b. This will bring you to the attention of the Federation powerbrokers.
3. Attracting attention to yourself, by:
 - a. Unexpected monetary contributions.
 - b. Any creative piece of work - camping, teenage students to Israel, absorbing Russians, etc.
 - c. Publishing, in local Jewish or general paper.
 - d. Achieve a position in a national organization - Y.L.C., UJA, Bonds, etc.
4. Develop close relationships with top professional staff of the organization of your choice.

B. How to Build a Following Around Yourself

1. Make friendships and working relationships with other lay people or the leader who seems to have similar ideals and goals to yours. Such people are ideological allies.
2. Make friendships with those who are at or close to the top of the hierarchy - so that, when you get there, others already there will be familiar with you.

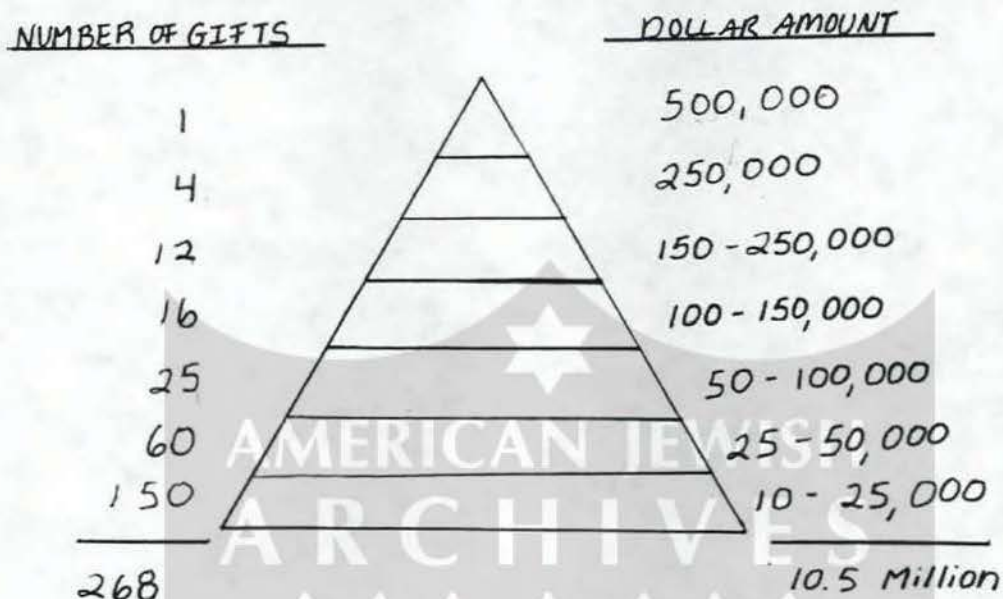
2. Extensive travel abroad - Israel; Jewish communities throughout the world; Holocaust sites.
3. Viewing many tapes by other leaders
4. Hearing many key speakers

B. How to Strategize a Complete Campaign

1. Arrive at a goal
2. Segment goal into workable divisions and sub-divisions
3. Design the campaign calendar
4. Create an advertising program
5. Select divisional officers, soliciting each one's gift simultaneously with the invitation to serve.
6. Set up a monitoring system, to know weekly where campaign is heading.
7. Devise special events.
8. Closing the campaign.

C. A Typical Campaign Plan

1. Make a pyramid of last year's campaign



If your goal is \$15 million, and if you accept conventional wisdom that 75% of that total must come from big gifts (above 10K), then this diagram is a rough model of what you must achieve - namely, 268 gifts must produce \$10.5 million.

2. Goal setting for this year's campaign

- a. Hold a one-day retreat of top givers and campaign divisional chairpersons. At least 100-150 people must be present. Do this mid-August, before National UJA Prime Minister's mission takes off.
- b. Determine the goal - and show the breakdown of gifts needed according to pyramid.

- c. Make major presentation of theme and needs.
Bring powerful and impressive speakers - prepare charts, etc. Many of the necessary big gifts can be achieved then and there, or at least, ideas can be planted.
3. Select divisional leaders only after each person's gift has been established - i.e. send high-powered delegation after each leader, and at same time as you ask him/her to take a particular job, solicit the gift. Or better yet, solicit the gift first, then offer the job.
 4. All major gifts (over \$5000) are to be rated. Every solicitation is made by asking for a rating. The easiest method is to rate the card in writing with the new figures in red felt pen (example of card appended). Ask for the rated amount at the very start of the solicitation. Give the card to the prospect at the same time. Prospect thus hears and sees what is expected. After that it is only a matter of negotiation.
 5. Calendarize major events with chairperson, speaker, location, publicity, etc.
 6. Decide on opening and closing dates. Compress everything into 60-90 day period. Don't drag. Have opening and closing function.

7. Hold opening function only after several small parlor meetings have produced at least half of all major gifts.
8. Hold closing function at pre-set date, even if goal has not been reached - but you are close to it. Announce a three day telephone re-solicitation, if it is feasible to reach goal. Give awards at this function.
9. A publicity campaign has to be prepared by calendar, with a major newsworthy story open every week during the 8-12 week campaign period.
10. Don't waste time on peripheral matters.

PLEDGE CARD June 6, 1992
FEDERATION OF ANY CITY, USA

1991 REGULAR GIFT - \$5,000

1992 RATING \$6,000

SIGNATURE _____

RATING FOR OPERATION EXODUS \$15,000

(PAYABLE OVER 3 YEARS)

SIGNATURE _____

III. FUND-RAISER

- A. Setting the Community Goal. Take part in that process - this will increase your credibility in later solicitations. You will have full knowledge of how and why the goal was established, and can answer all questions.
- B. Deciding your own gift - i.e. your "fair share" of that goal, and announcing it at the earliest opportunity. Your gift must be the maximum you can manage.
- C. Participate in the rating process, especially for those cards you plan to solicit yourself. This also increases your ability to solicit. Know the traditional experience of rating by "minyan" and soliciting in pairs.
- D. Make an appointment - don't solicit by telephone. simply refuse to do so. Keep repeating that it is too important a transaction to do by phone.
- E. Ask for the rated amount in the first sentence, orally and by giving rated card to prospect. Then the ball is in the solicitee's court. He must respond, and you have entered the negotiating phase.
- F. Decide at what gift level to close.
- G. Learn the answers to the most common blocking attempts on part of solicitee. (See next pages).

PROSPECT PUT-OFFS AND TURNAROUNDS

1. PO: **I SHOULDN'T HAVE TO BUY MY JUDAISM.**

TA: The local campaign is an expression of caring and concern -- oneness with your brothers and sisters. It's part of a project pledged to the world-wide renewal of Jewry through improvement of the lives of individual needy Jews. In joining with us you are displaying tzedakah, a quality which is as old as Jewish tradition itself.

2. PO: **ALL THEY WANT IS MY MONEY.**

TA: On the contrary, the Federation's local campaigns devote much time and effort to getting people like yourself involved. We need your input. We need your energy. We want you with us.

3. PO: **I AM JEWISH BY ACCIDENT OF BIRTH.**

TA: You may not feel strongly committed to organized Jewry or religious observance, but whether you wish it or not you're a link in a chain that stretches back 3,500 years, and hopefully, we'll continue into the endless future. Life was something precious and unique for your ancestors because they were Jews. If you will it, and you accept that heritage, it will be something precious for you and if you have children, your children as well.

4. PO: I'M JUST YOUR AVERAGE ASSIMILATED MIDDLE-CLASS PERSON: WHAT DIFFERENCE COULD MY LITTLE BIT OF MONEY MAKE?

TA: A real difference. Your gift has a ripple effect, a spreading outward of encouragement to give -- in both your business and social worlds. In addition, the concrete value of your gift is important; it meets human needs.

5. PO: I DON'T BELIEVE IN CHARITY.

TA: The UJA is not a charity, but a fund raising organization structured around the fact that Jews have a historical responsibility for helping other Jews. It's not charity, it's self-taxation.

6. PO: IF I GIVE NOW, YOU'LL ONLY BE BACK NEXT YEAR FOR MORE.

TA: The situation of World Jewry is critical. Russian Jews are migrating to Israel and America by the hundreds of thousands. Human needs are greater than ever before. The time to give is now. We have to go on the bet that next year will be better -- for all of us. The time is now. The time is right now. Of course we'll be back next year, but let next year take care of itself.

7. PO: I JUST HAVE DIFFERENT PRIORITIES THAN YOU. I'D
RATHER GIVE MY MONEY TO THE SIERRA CLUB.

TA: Your interest in humanitarian causes is wonderful.
I just ask that you look back a bit at the
source of your interest. It comes from a
Jewish heritage and a Jewish attitude toward life.
Let's both join the fight to keep that heritage
alive.

8. PO: I NEVER MAKE PLEDGES. WHEN I HAVE THE MONEY, I
PAY CASH. I CAN'T LIVE WITH DEBT.

TA: We can understand your reservations, but ask that
you overlook them for two reasons: the urgency of
the plight of World Jewry, and the fact that your
debt, on a day to day basis, is minimal. Think of
it as an essential mortgage. Also, when the
campaign has your pledge as an account receivable,
large-scale borrowing becomes available in an
emergency.

9. PO: IT'S GREAT THE UJA SUPPORTS ISRAEL, BUT THAT'S TOO
ABSTRACT TO ME HERE IN MY CITY.

TA: All communities run "joint" campaigns to meet both
local and overseas needs. Half your money remains
right in your city. Through your local agencies,
the Jewish Community is provided with a wide range

of services: day care programs, Community Center activities for the elderly and retarded, counselling and schooling for our youth; concrete programs to help needy Jews in your area.

10. PO: **WHAT ISRAELI POLITICIANS ARE DOING OVER THERE IS INSUPPORTABLE.**

TA: UJA money goes directly to needy people, not political groups. Your money supports concrete social services, which individuals need, regardless of who runs the country. Today's greatest need is for Russian and Ethiopian immigrants.

11. PO: **I WON'T GIVE MONEY TO BUY ARMS OR SUPPORT WAR IN THE MIDDLE EAST.**

TA: UJA funds are not spent on arms or any military equipment. The UJA has been granted tax exempt status as a charitable organization devoted to humanitarian needs; e.g. "rescue, relief and rehabilitation." Therefore, in Israel, funds go directly to the Jewish Agency which handles only social welfare needs, such as immigrant absorption centers, housing, vocational retraining, youth care and the like.

12. PO: JUST SEND ME THE PLEDGE CARD. THERE'S REALLY NO SENSE IN US GETTING TOGETHER.

TA: We hesitate to do that, both because the issues are important and should be discussed in person, and because we'd like to get to know you face to face.

13. PO: I'LL GET BACK TO YOU WITH AN ANSWER.

TA: I can appreciate your desire to think it over. But the situation is urgent and we can present your pledge to a bank right now as collateral on a needed loan. I'm here, and I'd like to leave having your support.

14. PO: I'VE GOT A CHILD IN COLLEGE -- DO YOU KNOW HOW MUCH THAT COSTS?

TA: A lot perhaps, but not as much as the cost of supporting your family when you're new to a country and don't even speak the language. This is the plight of thousands of immigrant Jews a year.

15. PO: THERE'S NO NEED TO TALK TO ME NOW. I HAVEN'T PAID OFF LAST YEAR'S PLEDGE.

TA: The Jewish Agency hasn't paid off last year's debt and they're already budgeting for next year. They're doing this because they have to -- they have no choice. A renewed pledge from you now would only mean a continuation of your weekly/monthly payments.

16. PO: ALL UJA MONEY GOES FOR ADMINISTRATION -- TOO LITTLE GOES TO ISRAEL.

TA: On the contrary, the UJA is a model of bureaucratic efficiency. Our national overhead is 3%, which ranks among the lowest in the world for institutions of our kind; and the average local community overhead is 10%; therefore, the total cost of raising the funds is 13%, which is much less than the Red Cross, United Way or any other major philanthropy in America.

IV. MANAGER

A. Operate Less as Individualistic Leader and More Through "Process"

B. How to Pick People for Boards

1. You need some intellectuals, who can conceptualize from an abstract idea, and create new ideas.
2. You need some pragmatists, who can subject ideas to the tests of reality - political, financial, organizational, etc.
3. You need some fund-raisers, who will carry the main load of that burden.
4. You need some compromisers, whose mediating skill will help find solutions to seemingly intractable conflicts.
5. You need some "powerbrokers" whose support will almost automatically put a stamp of approval upon a particular project or decision.

C. How to Run an Agency as Chairperson

1. Determine whether your professional executive and staff are good.
 - a. Learn what is good by travelling and observing in action an executive who is accepted as good.
2. Enter the job with your ideas of goals to be accomplished - i.e. which ongoing programs are worth continuing, and new ones to be introduced.

3. Reconcile your ideas with those of your professionals.

D. How to Prepare a Budget and Live Within It

1. This must come from your sense of priorities, what you think is most important to be done at any given time.
2. Appoint committees by area of service, to make allocations, the total of which must fall within the budget's constraints.
3. Check budget compliance each quarter.

V. VISIONARY

A. Definitions of Vision

1. Jonathan Swift said: "Vision is the art of seeing things invisible".
2. Toshiba Corporation says: "The future is composed of insights reflected by what we learn today, with a unique perspective that helps us imagine a better tomorrow".
3. Mr. Bush calls it "the vision thing" and cannot seem to get a grip on it.
4. Mr. Gorbachev did not have a fixed blueprint, but rather a sense of direction, with an evolving sense of the possible. He hesitated to make reforms he knew were needed - and the demands of history overtook his hesitation - thus he was sidelined.

B. Concentrating on the Seminal

This means thinking of what will really change the future. This means having a sense of priorities, distinguishing between major and minor, realizing that all projects and programs are not equal in importance. Leaders should not work on everything, because this spreads them too thin. Vision involves the largest dreams, which usually take the longest time to bring into reality. Vision inevitably means taking risks. vision demands persistence, patience, and exquisite articulation.

C. Articulating and Communicating

This means thinking your vision through, first by yourself; creative vision is a solitary act; writing it down very carefully in short form; testing it on a small group whose brains and experience you value; expanding it into a document and testing it on a larger group; then putting it into the cumbersome "process" which moves it widely through the committees and sub-committees, boards, and agencies, etc., saturating the broadest possible number of decision makers in the community.

It also means developing other forms of communication in addition to a basic document, such as, a speech version (both long and short); possibly a videotaped version; a written version just enough for a one-page

advertisement in the local Anglo-Jewish paper; a question-and-answer short version for quick, easy consumption; a brochure, with pictures, if possible; and any other forms you can think of. Your articulation must sell the vision.

D. An Example of a Visionary Idea

1. Objective: Create an over-all communal educational complex, for every person, from pre-school child to mature adult, in every community containing 10,000 Jewish population and/or a \$7 million annual regular campaign.
2. Elements required:
 - nursery schools
 - elementary, K to 8
 - high school, 9 to 12
 - junior college, grades 13 & 14
 - lehrhaus
 - community center classes
 - synagogue & havurah classes
3. Basic languages: English, Hebrew, Russian
(where necessary)
4. Curricular goals: Basic texts to be read in both English and Hebrew:
 - Bible
 - Mishna
 - Talmud

Maimonides

Spanish period poetry

Modern Hebrew Literature:

A.B. Yehoshua

Amos Oz

Yehuda Amichai

5. Basic strategies necessary:

a. Land acquisition

b. Refined fund-raising methods

1) lower the profile

2) do it in smaller groups

3) more individual solicitations, based on
rated cards

4) use communal tax approach for smaller
givers (100-500)

5) don't forget scholarship funds

c. Improvements of "process" system of decision-
making by eliminating wasteful meetings and
trying more consensus-building via mail and
telephone.

WEXNER HERITAGE FOUNDATION

Attendance Sheet

Room: Tinkers

Monday - Friday, July 6-10th 10:45 - 12:45 pm

The Leader as Politician

Faculty: *Rabbi Herbert Friedman*

Joshua Karlin	Conn.	Neal Farber	Boston II
Stuart Appel	Phil. II	Stuart Silver	Phil. II
Nathan Kaitz	Boston II	Linda Hurwitz	Baltimore
Vivian Young	Philadelphia II	David Gutin	Phil. II
Elihu Stone	Boston II	Samuel Pepper	Metrowest
Steven Klinghoffer	Metrowest	Peggy Carver	Phil. II
Thomas Haendler	Conn.	Alan Rosenthal	Metrowest
Sandy Shulman	Boston I	Lawrence Schiffman	Faculty
Michael Schechner	Metrowest	Howard Siegal	Conn.
Howard Reiter	Conn.	David Lerman	Phil. II

HOOVER INSTITUTION

ON WAR, REVOLUTION AND PEACE

Stanford, California 94305-6010



GEORGE P. SHULTZ
DISTINGUISHED FELLOW

June 15, 1992

Dear Rabbi Friedman,

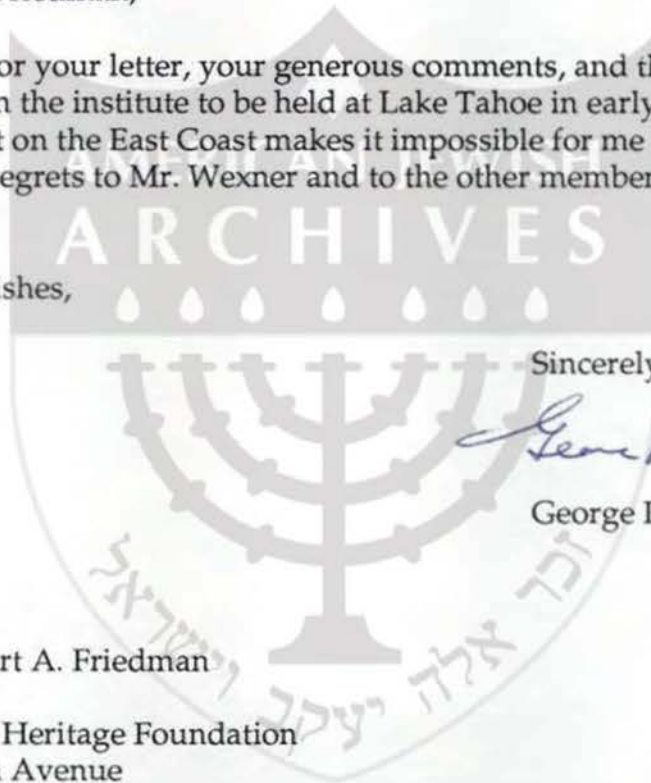
Thank you for your letter, your generous comments, and the invitation to participate in the institute to be held at Lake Tahoe in early July. A prior commitment on the East Coast makes it impossible for me to accept. Please convey my regrets to Mr. Wexner and to the other members of the Foundation.

With best wishes,

Sincerely yours,

George P. Shultz

Rabbi Herbert A. Friedman
President
The Wexner Heritage Foundation
551 Madison Avenue
New York, NY 10022



The Wexner Heritage Foundation

221 Madison Avenue
New York, New York 10022

Huntington Center Suite 3710
41 South High Street
Columbus, Ohio 43215
(614) 464-2777

June 1, 1992

Secretary George Shultz
Hoover Institution
Stanford University
Stanford, CA 94305-6010

Dear Secretary Shultz:

The Wexner Heritage Foundation is a teaching instrument designed for 40-year old philanthropic and communal leaders, both men and women, from around the United States. These self-motivated volunteers also play a pivotal role in the political affairs of their cities. The purpose of the Foundation is to raise the quality of these leaders and their activities.

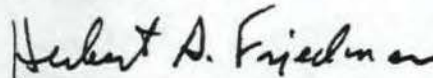
We are holding a week-long institute at Squaw Creek on Lake Tahoe this July for about 300 persons from a number of eastern cities. One of the topics for discussion is "The Growing Rift in U.S.-Israel Relations." Prof. Steven Spiegel of UCLA will give the background history of that relationship, starting, I hope, with President Wilson in 1917. Following that, we would love to have you present your diagnosis of the basic causes for the present rift (crisis?) and your prescription for healing it. You possess the perfect combination of attributes: practitioner in the field, plus academic stature; pragmatist plus theoretician; and above all, you enjoy the unalloyed respect and confidence of the Jewish community.

The date: Monday, July 6; the time 5:30 p.m. We would be pleased to put a chartered aircraft at your disposal (Palo Alto or San Francisco), to fly you to Lake Tahoe, wait for you, and return you to a destination of your choice, so that you could be home by dinner. Of course, we would be honored if you would agree to stay on and join us that evening at dinner.

Mr. Leslie Wexner, Chairman of The Limited, Inc., is the sole patron of this Foundation. He plans to be present that evening at the "graduation" ceremony of several city groups, and will certainly be present for your address. He joins in extending this invitation, and looks forward to your acceptance.

With all good wishes, I am

Sincerely yours,



(Rabbi) Herbert A. Friedman
President

HAF/jf

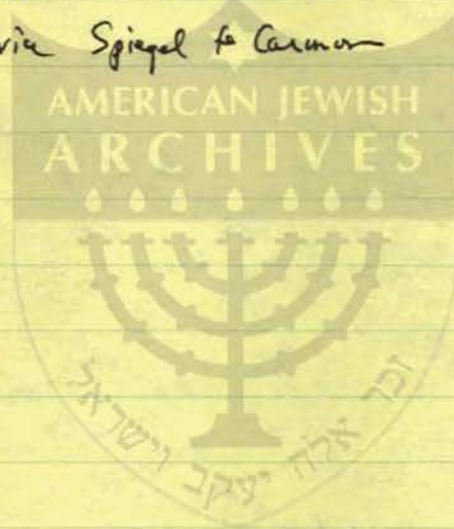
Regular Summer Institute

1. Nixon - via Leonard Garment

2. Schultz - (415-725-3492)

a. via Werner - Dick Goldman

b. via Spiegel to Carmon



THE WEXNER HERITAGE FOUNDATION

AMERICAN JEWISH

'92 SUMMER INSTITUTE

JULY 5-12

RESORT AT SQUAW CREEK

May 1, 1992

TO: Members of the Wexner Heritage Foundation
FROM: Herb, Nathan, Ramie and Lori
RE: Summer Institute
July 5 - 12, 1992

AMERICAN JEWISH

The Summer and therefore the Summer Institute is almost here. We have assembled an extraordinary array of scholars and topics for the morning workshops, which we think you will find exciting and intellectually stimulating. But don't take our word for it, read on and register!

Below and enclosed are your registration information, which includes:

1. *Descriptions of each morning course offered*
2. *Brief biographies of the Faculty*
3. *Course Chart*
4. *Registration and Workshop Sign-up Form*
5. *Squaw Creek Brochure and Wednesday Tour Options*
6. *Group Flight Sheet and Transportation Form*

For each workshop time (Monday thru Friday at 8:15 am and 10:45 am), please indicate your *First, Second and Third choices* by placing the Faculty person's name in the appropriate space on the enclosed Registration Form. Unless otherwise noted, you may register each day for a different workshop, or you may choose to take an entire course with one faculty member. If your spouse is attending, please have him/her fill out his/her own Registration Form which is enclosed. There will be a maximum of 12 members assigned to each workshop. *Workshops will be assigned on a first received basis.*

The afternoon program will include a rest and recreation period each day, followed by a plenary. Wednesday afternoon is free for you to explore the Tahoe area. A brochure and Tour options are enclosed.

Please return your registration material immediately (by FAX if possible - 212-751-3739) so the reading material for your morning courses can be forwarded to you, affording you the time to read it and be prepared for your classes.

→

HOTEL REGISTRATION

The Institute is being held at the:

*Resort at Squaw Creek
400 Squaw Creek Road
Olympic Valley, CA 96146
916-583-6300
FAX 916-581-5407*

To confirm your participation and reserve your hotel room, complete the enclosed registration form. Be sure to include your spouse's name only if s/he is attending. All rooms are double occupancy; those attending without a spouse will be assigned a roommate. If you desire a single room, it is available at an additional charge of \$77 per night. Use the form to indicate whether you or your spouse requires vegetarian meals.

If you are unable to attend, please return the registration form with a note of explanation.

TRAVEL INFORMATION

Airline ticketing will be handled by Adelman Travel. Please call our contact, Vicki at 1-800-231-3999 to reserve your flights. See the enclosed flight sheet for your city's schedule of arrivals and departures. *Because of the airline price wars currently going on, American Airlines will not guarantee our seats or the rates, therefore, you must call Adelman Travel immediately to ensure that we will have all the seats to Reno we need, and lock in the lowest possible fare. Fare increases that may result for reservations made after May 15th will be at your expense.* For those with alternate and complex travel arrangements a Transportation Registration Form is enclosed for the option of faxing your plans to Adelman.

The Wexner Heritage Foundation will cover all costs for members and spouses, *except:* incidentals, spouse's airfare, and any additional air or land costs incurred by making alternate plans. Ground transportation between Reno Airport and Squaw Creek will only be covered for group flights.

Since the Institute begins during July 4th weekend, rooms at Squaw Creek are limited. If you wish to arrive early or extend at the Resort, please return your Registration Form promptly.

The Institute will begin on Sunday, July 5th with registration upon arrival followed by a barbecue at 7:30 pm. If you do not plan on arriving with the group, please plan to arrive at Squaw Creek between 4:00 and 5:00 pm to check in and register. The Institute will conclude on Sunday, July 12th following breakfast.

➤ **PLEASE RETURN YOUR COMPLETED REGISTRATION FORM, INCLUDING
WORKSHOP SELECTIONS IMMEDIATELY (BUT NO LATER THAN MAY 15).**

WEXNER HERITAGE FOUNDATION

SUMMER INSTITUTE

JULY 5 - 12, 1992

REGISTRATION FORM

NAME _____ SPOUSE'S NAME _____
(as it should appear on your name tag) (only if attending)

COMMUNITY _____ DAY TIME PHONE _____

- ☐ I/We will attend ☐ I/We cannot attend
(explanation attached)
- ☐ I require a Single Room ☐ I wish to room with _____
(additional charge of \$77 per night) (name)
- ☐ I/We require Vegetarian Meals
(please circle: chicken, fish, vegetables only)
- ☐ I/We plan to travel to (July 5th) and from (July 12th) Squaw Creek with the Group.
- ☐ I/We plan to arrive early and require a room at Squaw Creek beginning _____
(room rate \$150 per night) (arrival date)
- ☐ I/We plan to extend and wish to keep room at Squaw Creek until _____
(room rate \$150 per night) (departure date)

For each Workshop session, please indicate your *first, second, and third choices* by writing the instructors' names in the spaces provided below.

	<u>First Choice</u>	<u>Second Choice</u>	<u>Third Choice</u>
8:15 - 10:15 am			
Monday	_____	_____	_____
Tuesday	_____	_____	_____
Wednesday	_____	_____	_____
Thursday	_____	_____	_____
Friday	_____	_____	_____
10:45 - 12:45 pm			
Monday	_____	_____	_____
Tuesday	_____	_____	_____
Wednesday	_____	_____	_____
Thursday	_____	_____	_____
Friday	_____	_____	_____

Please return registration form immediately, by fax if possible (212-751-3739).

SPOUSE'S REGISTRATION FORM

NAME _____
(as it should appear on your name tag)

COMMUNITY _____ DAY TIME PHONE _____

For each Workshop session, please indicate your *first, second, and third choices* by writing the instructors' names in the spaces provided below.

	<u>First Choice</u>	<u>Second Choice</u>	<u>Third Choice</u>
8:15 - 10:15 am			
Monday	_____	_____	_____
Tuesday	_____	_____	_____
Wednesday	_____	_____	_____
Thursday	_____	_____	_____
Friday	_____	_____	_____
10:45 - 12:45 pm			
Monday	_____	_____	_____
Tuesday	_____	_____	_____
Wednesday	_____	_____	_____
Thursday	_____	_____	_____
Friday	_____	_____	_____

Please return registration form immediately, by fax if possible (212-751-3739).

WEXNER HERITAGE FOUNDATION

RESORT at SQUAW CREEK

GROUP FLIGHT INFORMATION

TO: RENO July 5th, 1992

			<u>Depart</u>	<u>Arrive</u>
From:	<i>Baltimore</i>	AA 1399	12:55 pm	5:22 pm
		AA 373 (via Dallas)		
	<i>Boston</i>	AA 755	12:00 pm	5:06 pm
		AA 777 (via Chicago)		
	<i>Hartford</i>	AA 373	12:35 pm	5:22 pm
		AA 373 (via Dallas)		
<i>New York</i>	<i>LaGuardia</i>	AA 321	1:00 pm	5:02 pm
		AA 777 (via Chicago)		
	<i>Newark</i>	AA 1389	12:37 pm	5:06 pm
		AA 777 (via Chicago)		
	<i>Phila</i>	AA 241	12:49 pm	5:06 pm
		AA 777 (via Chicago)		

FROM: RENO July 12th, 1992
(via Chicago)

			<u>Depart</u>	<u>Arrive</u>
TO:	<i>Baltimore</i>	AA 278	9:50 am	7:30 pm
		AA 888		
	<i>Boston</i>	AA 278	9:50 am	8:00 pm
	<i>Hartford</i>	AA 278	9:50 am	7:14 pm
		AA 1682		
	<i>New York</i>			
	<i>LaGuardia</i>	AA 278	9:50 am	8:02 pm
		AA 500		
	<i>Newark</i>	AA 278	9:50 am	7:40 pm
		AA 1048		
	<i>Phila</i>	AA 278	9:50 am	7:30 pm
		AA 1596		

Attention: Vicki Hoffman

ADELMAN TRAVEL
7040 North Port Washington Road
Milwaukee, Wisconsin 53217
1-800-231-3999
FAX (414) 352-3900

WEXNER HERITAGE FOUNDATION

Transportation Reservation Form

Traveler's Name(s) _____

Business Address _____

Daytime Phone _____ Evening Phone _____

FAX Number _____

* * * * *

Departure Date _____ From _____ To _____
(City and/or Airport)

Return Date _____ From _____ To _____
(City and/or Airport)

Seat Preference _____ Special Meals _____

Frequent Flyer Numbers _____

Deviations (if any) _____

Car Rental Request _____
(Date of Pick up) (Date of Drop off)

Hotel Reservation Request (other than Squaw Creek - which is to be made through Lori Baron)

(Hotel Name, City, Dates of Arrival and Departure)

Credit Card Information _____
(For Car Rental and Hotel Guarantee) (Name) (Number) (Expiration Date)

Signature on Credit Card _____

Form of payment for Airline Tickets _____
(for Spouse's ticket, deviating tickets exceeding group rate)

Special Instructions _____

PLEASE CALL AND/OR FAX ADELMAN TRAVEL YOUR TRAVEL PLANS

LAKE TAHOE TOUR OPTIONS

for

Wednesday afternoon, July 8th, 1992

SCENIC LAKE TAHOE TOUR

Enjoy viewing Lake Tahoe in its entirety, and learning more about the people who made the area what it is today. At an elevation of over 6,000 feet, with an average depth of well over 900 feet, the lake is the highest, deepest alpine lake in the world. The waters are so clear (99.7%) that you can see rocks over 100 feet below the surface.

Visit Emerald Bay, the most photographed natural setting in the world. This is the site of Vikingsholm Castle, built by a wealthy heiress in 1929, and considered the finest example of Scandinavian architecture in North America.

Feed the Rainbow Trout at the Truckee River Headwaters-the only outlet of Lake Tahoe.

Enjoy some of the fabulous estates built on Lake Tahoe, and the legends that accompany them. Pass the Kaiser Estate, where Godfather II was filmed. Thunderbird Lodge has a fascinating history - wild animals roamed the property, underground tunnels lead to the guest houses, dungeons in the basement....

Tour Ponderosa Ranch - legendary home of the Cartwrights of TV's famous Western Series - *Bonanza*. See Hop Sing's kitchen, Ben Cartwrights library. You can have a drink at the Silver Dollar Saloon.

Cost: \$55 per person (minimum of 10 participants - cost will decrease with additional participation)

M.S. DIXIE CRUISE ON LAKE TAHOE

Enjoy sightseeing from all three decks as you cruise to beautiful Emerald Bay - the most scenic area of Lake Tahoe. You'll hear about the formation of the lake; old legends of the area and its settlers; and of the builders of historic Vikingsholm Castle and the Tea House atop Fannet island, as you cruise leisurely on this 2½ hour tour.

Cost: \$62.50 per person (minimum of 10 participants - cost will decrease with additional participation)

Please indicate below if you are interested in participating in either of these Tours or if you wish to play golf on the 9 hole Squaw Creek course on Wednesday afternoon, July 8th and return with your Registration Form.

NAME _____ SPOUSE'S NAME _____
(if participating)

- ☐ Scenic Lake Tahoe Tour
- ☐ M.S. Dixie Cruise on Lake Tahoe
- ☐ Golf at Squaw Creek ☐ I/We wish to play with _____
- _____
- _____

Additional Wednesday activities include: river rafting, fishing, mountain biking, horseback riding and more. See enclosed Squaw Creek Brochure for all the possibilities. Sign-ups for these can be done at the resort.

**The Wexner Heritage Foundation
1992 Summer Institute
Squaw Creek, California 8:15 - 10:15 am**

Topic & Faculty	July 6 Monday	July 7 Tuesday	July 8 Wednesday	July 9 Thursday	July 10 Friday
Holocaust Issues Michael Berenbaum	Was the "Final Solution" Premeditated?	Dilemmas of Jewish Leadership	Good & Evil in Human Nature	The Uniqueness & Universality of the Holocaust	Did God & Humanity Die at Auschwitz: Reconciling with the Irreconcilable
Ethics of Observance Saul Berman	Shabbat & the Ethics of Personal Identity	The Social & Environmental Ethic of Kashrut	The Sexual & Service Ethic of Middah Observance	Ethics Embedded in Jewish Liturgy	The Ethics of the Period of Repentance
Holiday Liturgy Herbert Bronstein	The Festival Liturgy: The Deeper Meaning of <u>Simcha</u> in Jewish Life	Rosh Hashanah-Renewal of World & Self: A Jewish Philosophy of History	Yom Kippur-Judaic Assumptions about Human Nature & the Way to Inner Wholeness		
Moral Dilemmas J. Simcha Cohen	The Morality of "White Lies"	Disclosing Marital Infidelities to Unsuspecting Mates	Life & Death Choices: Selecting One Life Over Another	The Morality of "Do Not Resuscitate" Orders	Revenge and Forgiveness
Leadership Skills David Edell	The Vision Factor: Strategic Plans for Successful Fundraising Campaigns	The People Factor: Leading Volunteers in Fundraising Campaigns	Interpersonal Communication: The Art and Science of Asking	Conveying a Message: A Workshop on Public Presentation Skills	Leadership Skills: The Art & Science of Leading
Israel-Diaspora Relations Arnold Eisen	Founding Visions of Israel & Diaspora	American Jewry & the Jewish State	Contemporary Israeli Visions of Us - and Themselves	Contemporary American Visions of Ourselves and Them	Repairing the Breach
Feminist Approach to Ritual Laura Geller	Creating Ritual: Oxymoron or Jewish Activity	Entering the Covenant: Brit Milah & Brit Bat	Remembering or Inventing: How the Rabbis Stole a Wedding Ceremony	Between Adam & Eve & Messiah: Why People Cry at Weddings	Becoming an Elder: Reclaiming the Rest of Our Lives
★ Hebrew Marathon Noah Golinkin	Hebrew on One Foot (1)	Hebrew on One Foot (2)	Hebrew on One Foot (3)	Hebrew on One Foot (4)	Hebrew on One Foot (5)
Judaism & Christianity Samuel Lachs	Defining the Human Condition	Who Comes First, The Self or the Other?	On Defining God	Law Versus Faith	The Place of Dogma in Judaism and Christianity
Bible Self-Study Joseph Rackman				Tower of Babel: Did They Really Sin?	Why Rewards & Punishments are not Detailed in the Bible
American Jewish Literature Alvin Rosenfeld	From the Old World to the New: the Immigrant Experience	A Jew in Love: New Passions and Old Loyalties	Jewish Fidelities and Infidelities	Assimilation or Return? Attitudes Toward "The Other"	The Future: Holding Together or Falling Apart?
Social Action Issues David Saperstein	Applying Jewish Tradition to U.S. Public Policy	Playing God? Biomedical & Technological Ethics	Using God's Creation Wisely: Environmental & Economic Policy	Commandments and Amendments: U.S. & Jewish Views of Bill of Rights	The Jewish Family Amid Changing Morals and Emerging Technologies
Dead Sea Scrolls Lawrence Schiffman	Scholars, Scandals and Scrolls	The Qumran Library	Qumran Sect & the Essene Brotherhood	Halakhah & History	Qumran, Masada & Bar Kochba
Understanding the Middle East Haim Shaked	The Mid-East is not the Mid-West...	Islam - the Seal of All Religion?	Conflicting Political Cultures: Modernization vs. Tradition; Arab Nationalism vs. Zionism	The Consequences of Int'l Intrigue: Britain & France; the U.S. & USSR	The Sword of Islam, or the Genie out of the Bottle
Creative Biblical Interpretation Uriel Simon	Rabbinic Midrash: Updating the Akedah	Rabbinic Midrashim- Reinterpretation through Retelling	Medieval Piyutim- Akedah Inspiring Martyrdom During the Crusades	Modern English Poetry: Groping with the Akedah in the Diaspora and in Israel	Modern Israeli Poetry: the Secularized Akedah- between Identification and Resentment
Mystic Masters David Wolpe	Ezekiel & Abulafia Mystical Experience	Book of Splendor & the Nature of God	Isaac Luria & City of Safed: Drama of Exile & Redemption	Chasidic Mystics: Song & Story	The Mystical Messiah: Past, and Future?

* This course requires registration and participation in all five sessions

**The Wexner Heritage Foundation
1992 Summer Institute
Squaw Creek, California 10:45 am - 12:45 pm**

Topic & Faculty	July 6 Monday	July 7 Tuesday	July 8 Wednesday	July 9 Thursday	July 10 Friday
Ethics of Power Saul Berman	Land for Peace - Peace for Peace: the Ethics of Peace Making	Israel as Exporter of Military Arms	Who is a Jew? A Study in Jewish Political Ethics	Demolition of Homes & Torture During Interrogation	When the Interests of Israel & Golah Conflict
Islam Reuven Firestone	Overview of Islam: Muhammed, the Qu'ran, and the Question of Judaism	The Qu'ran & the Bible: Scripture & Interpretation in Islam	The Status of Jews in Islam & within the Islamic World	The Islamic Concept of Holy War, & it's Application in History	One Holy Land, Two Holy Peoples: Islamic Regard for the "Holy Land" & its Impact on the Current Conflict
* Leadership Practicum Herbert Friedman	The Leader as Politician	The Leader as General	The Leader as Fundraiser	The Leader as Manager	The Leader as Visionary
Modern Theology Neil Gillman	Revelation: What Really Happened?	The Issue of Authority: Who's the Boss?	The Issue of God Talk	Torah as the Canonization of Jewish Religious Myth	What Will be? The End of Days
Israel's Military Irsh Goodman	Geo-Strategic Realities of the Middle East	The Military Challenge and Israel's Response	Israel, the Gulf and U.S. Policy	Non-Conventional Weaponry in the Middle East	The Palestinians & Israel's Future
Sex in the Bible Susan Handelman	Adam and Eve	Joseph and Potifar's Wife	Deborah and Barak	Ruth & Boaz	David & Bathsheba
Feminism in the Talmud Judith Hauptman	Judaism, Procreation & Patriarchy	Men, Women & Mitzvot: The Path to Becoming Spiritually Engaged	Jewish Marriage: A Study in Reciprocity	Jewish Divorce: The Problem of the Recalcitrant Spouse	Gender Issues in Laws of Burial & Mourning
Maimonides and Modernity James Ponet	Burden of Parents: Family as the Scene of Struggle Between Dependence & Autonomy	Mourning: The Art of Keeping the Lost Past Ever Present	Friendship: Individualism & the Claims of the Other	Leisure: Shabbat as the Bridge Between Thinking and Doing	Joy: The Use & Abuse of Happiness
Holocaust Literature Alvin Rosenfeld	Documents of Destruction	Ghettos & Camps	Survivors	Post-Holocaust Reflections	The Future of Memory
Jewish Organizational Ideologies David Saperstein	Why Do Jews Care so Much About Social Action?	How Do American Jewish Organizations Make Political Decisions?	What Are the Main Power Struggles Within the Jewish Community?	Should We Be Tilting Rightward? Political Attitudes & Behavior of U.S. Jewry	The Jewish Stake in the 1992 Election
Understanding Israel Haim Shaked	Israel's Peculiar Democracy	The Israeli Agenda for Itself, the Region & the World	History's Role in Israel's Self-Image	Israeli Society: From Ingathering to Integration	Israeli Visions of Peace
Biblical Leadership Uriel Simon	Joseph - Talent, Ambition & Fatherly Preference are not Enough	Ehud - An Individual Freedom Fighter or a Military Leader?	Samson - A Hero in Perpetual Flight From his Mission to Save Israel	David - A Great Commander Rescued from his Own Rage by a Great Woman	Elijah - A Prophet Versus King & People
How to Be a Jew Joel Soffin	Observance of Shabbat	Rituals of Sukkot, Chanukah, Purim & Pesach	Conducting a Passover Seder	Synagogue Worship on Shabbat	Preparing A D'var Torah
America's Presidents and Israel Steven Spiegel	American Policy toward Israel: An Overview	Eisenhower & Kennedy	Johnson & Nixon	Ford & Carter	Reagan & Bush
Personal Leadership Gordon Zacks	Why I Am Involved UJA/CJFWF	Emerging Political Consciousness - AIPAC & Egypt/ Camp David	UJA Fight, Deepening Involvement in Domestic Politics; George Bush	Years w/ V.P. Bush - Deepening Involvement in Int'l Affairs: AWACS, Bitburg	The Years w/ President Bush/ Loan Guarantees/ Where Do We Go From Here?

* This course requires registration and participation in all five sessions

**WEXNER HERITAGE FOUNDATION
SUMMER INSTITUTE -- 1992**

CLASS OFFERINGS

LINE 1: 8:15 - 10:15 A.M.

Issues in the Study of the Holocaust

DR. MICHAEL BERENBAUM

This course will examine some of the major debates in the contemporary study of the Holocaust. We will analyze the intentionalist/functionalist controversy; i.e., was there a pre-conceived plan for the implementation of systematic genocide, or did the Nazi program for mass murder evolve step by step over time as previous strategies for grappling with the "Jewish problem" were overtaken by events. We will revisit the question of the behavior of Jewish leadership both in Europe and the United States during the Holocaust. We will question "the banality of evil and the banality of good," as a means of dealing with the perpetrator and the rescuers. We will deal with the uniqueness of the Holocaust and its relationship to other genocidal events. And finally, we will consider the theological implications of the Holocaust.

**The Unity of Ritual and Ethics
in Jewish Law and Practice**

RABBI SAUL BERMAN

Judaism has suffered from the drawing of an artificial distinction between ritual and ethics. The distinction itself leads some people to the conclusion that in their intense valuing of Jewish ethics, there is no role to be played by ritual, which may, therefore, be abandoned. Others, in their commitment to the behavioral norms of ritual are led to conclude that ethical principles, unless explicitly legislated, are of lesser significance in Jewish life. The purpose of this course will be to attempt to regain the distinctive Jewish insistence on the unity of ritual and ethics. We will, in each session, analyze a different area of Jewish law and life in order to determine the ethical content of the behavioral symbolic ritual. In our perception of ritual as "enacted ethics," we will seek out the dynamic interplay between behavior and words as parallel forms of striving towards wholeness.

**The Design of Judaism and the Renewal
of Self in the Holiday Prayers**

RABBI HERBERT BRONSTEIN

It is Rabbi Bronstein's theory that the key to understanding the central design of Judaism and of Jewish inner selfhood is to be discovered in the organization and themes of our liturgy. Through the great prayers of the High Holidays and major festivals, especially, we embark on an exploration of the unique design of Judaism and the meaning of personal Jewish experience. What is the Jewish message to the world? The purpose of remaining Jewish? How should we deal with the most difficult inner conflicts of the soul and its destiny? What do the prayers tell us about the basis of Jewish life-affirmation? These are questions we will seek to answer as we study the holiday prayers.

**The Moral Jew: Difficult Dilemmas
and Decisions**

RABBI J. SIMCHA COHEN

Moral dilemmas rarely relate to clear cut problems of good and evil or right and wrong. Rather, they deal with decisions between right and right. It is right to tell the truth. It is also right to save one's life. When both positive values conflict, it is perplexing to select one over another, yet decisions must be made. This course provides Talmudic insights and guidelines for resolving moral dilemmas. Basic Talmudic texts will serve as reference points for the discussion.

**Leading - What You Need to Know
But Could Never Ask**

MR. DAVID EDELL

Turning ideas into action is both a science and an art. Volunteers rarely get the opportunity to study the concepts or practice the skills of leading, before they are asked to perform. In our organizations, leaders are spokespeople, chairs of volunteer planning and decision making groups, and fundraising strategists. These workshops are designed to help participants prepare for each of these roles. You will be able to explore how to apply the new knowledge and perspectives learned from your Wexner courses to the practical situations you experience in your community. You will try out new ideas, skills and techniques. You will be given an opportunity to develop your own leadership skills and style as well as to consider strategies for effective community leadership.

**Reconceiving the Israel-Diaspora
Relationship**

DR. ARNOLD EISEN

We are at a turning point in our relationship to Israel. The myths which linked our parents' generation of American Jews to the Jewish State and its heroic leaders have been punctured. We now stand over and against a real society with real achievements and real problems. Israelis, too, seem less inclined to view us in mythic terms, as if America were no different from every other exile Jews have suffered in two thousand years. Organizationally, we are moving on many fronts from philanthropy to partnership; yet the forms of Judaism and Jewishness we practice seem further and further apart. This course is aimed at understanding the problem in our relationship with Israel and at developing ways to repair it.

The Text of Our Lives: A Feminist Approach to Ritual

RABBI LAURA GELLER

Traditional Jewish life cycle rituals are no longer adequate to enable modern Jews to experience the divinity present in the fullness of their lives. Traditional rituals tend to focus on male Jews and they give insufficient attention to the rich period of life between marriage and death. Jewish feminism has brought with it the insight that there is a Torah of our life as well as the Torah of our tradition, a text of our life which interacts with the texts of our tradition. From that interaction has come the possibility for new ritual, new insight and a deeper connection to Judaism. Our study will explore the role of ritual in our lives, examine the power that is present in traditional life cycle ritual and explore how we can learn from the tradition to create new rituals that are both transformational and authentically Jewish.

**Hebrew While Standing
On One Foot**

RABBI NOAH GOLINKIN

In 10 hours you will learn the basics of Hebrew reading and you will lay the foundation for reading, chanting, and leading the Friday night service. You will lose your "fear" of Hebrew and will come to love Hebrew and respect it. You will begin to discover the hidden treasures of the language. In the first 6 hours you will learn to read 180 functional Hebrew words as well as a series of simple prayers. In the last 4 hours, you will be guided towards the conducting of a Friday night service. This course is an organic whole and therefore requires that you register and participate in all five sessions.

The Myth of the Judaeo-Christian Tradition

DR. SAMUEL T. LACHS

Many argue that the only real differences between Judaism and Christianity are to be found in their institutional structures, their rites and rituals and their theology, but that basically they are similar in teaching the same moral standards of behavior. These arguments do not hold up when one examines the tenets of each culture. This course examines the basic religious and moral issues which differentiate Jewish and Christian approaches to life through direct examination of primary religious texts of both traditions.

**How to Study Bible By Yourself:
A Skills Workshop**

MR. JOSEPH RACKMAN

These two sessions will focus on materials that are readily available in English that will enable anyone with even a limited background to study biblical text with intelligence and depth. The first session (Thursday) will focus upon five English commentaries, including those of Rashi, the Reform movement, ArtScroll (Orthodox), JPS, and the Sephardic tradition. The second session (Friday) will detail sources that explain the reasons behind each mitzvah, how to find the biblical sources of laws, and how to go from biblical texts directly to Talmudic sources.

American Jewish Literature

DR. ALVIN ROSENFELD

What does it mean to live in two worlds -- to be both a Jew and an American, a person with ties to a traditional culture yet a full-time participant in modernity? How does one negotiate a way between the old and the new, the values of community and those of individuality? Can one retain a sense of the self shaped by an ancestral history and at the same time be open to a new, unencumbered future? These questions and others like them have been central to much of Jewish writing in the twentieth century. In reading and discussing representative selections from this literature, we shall see how some of our best writers have struggled with basic issues of Jewish identity, loyalty and survival -- the very issues that are of such preoccupying concern to thoughtful, American Jews today.

**Social Action and Medical
Issues in Light of the Jewish Tradition**

RABBI DAVID SAPERSTEIN

At a time when crucial public policy decisions are being made in America, the moral/political perspectives which the Jewish tradition brings to bear offer fascinating contrasts and insights. This course will explore what the tradition has to say - or what can plausibly be deduced from it - on a broad range of issues including: affirmative action, artificial insemination, dissent, economic justice, environment, euthanasia, genetic engineering, homosexuality, minority rights, nuclear warfare, privacy, and taxation policy. It will explore areas of commonality between the perspectives of the tradition and contemporary policies and examine areas in which the Jewish perspective differs from commonly held views in current American public policy.

**Uncovering the Mysteries of
Dead Sea Scrolls**

DR. LAWRENCE SCHIFFMAN

The Dead Sea Scrolls are a treasure trove of information for the history of Judaism in the Second Temple period. Their importance goes far beyond that of the group which gathered this unique library and left it at the shore of the Dead Sea. The collection provides information on all of the groups of Jews in this period, including the Pharisees and Sadducees. It also gives us insight into the history of early Christianity. The scrolls have recently been rediscovered and the full corpus is now available for study. By careful consideration of the archaeological and historical background, as well as the study of specific texts in translation, we will explore this new terrain, sharing in the excitement of the rediscovery of the Jewish past.

The Middle East - From Powder Keg to Paradise?

DR. HAIM SHAKED

The Middle East region is one of the most vital crossroads of the world, and a complex volatile region. This course will analyze the major attributes of the region, its dynamics and the interplay of the main forces which have shaped it in modern history.

Creative Re-Interpretation of a Biblical Narrative: The Impact of the Binding of Isaac through the Ages

DR. URIEL SIMON

Creative re-interpretation enables different ages to hear very different messages from the very same classical story. We shall trace this exciting process of radically renewed interpretation through its most important stages: From Rabbinic Midrashim, through Medieval Piyutim (religious poetry), to modern Israeli (mostly secular) poetry. The participants are advised to re-read the biblical story (Genesis 22) before studying the appropriate reading for each class.

Masters of Mysticism

RABBI DAVID WOLPE

This course surveys the lives and teaching of Judaism's great mystical masters. We will seek to uncover the experiences and ideas that shape the mystic. Why have certain ages been so rich in mystical personalities? Is mysticism compatible with Judaism as we understand it? We will discuss the guiding ideas of mysticism and explore their relevance to contemporary Jewish life and practice.



WEXNER HERITAGE FOUNDATION
SUMMER INSTITUTE -- 1992

CLASS OFFERINGS

LINE 2: 10:45 A.M. - 12:45 P.M.

**Modern Israel: Tension Between Power
and Jewish Ethics**

RABBI SAUL BERMAN

It's easy to be ethical - in theory. It's easy to be ethical - as a private citizen. It's easy to be ethical - when you're powerless. But the State of Israel lives in a real world, surrounded by enemies; is responsible for the lives of all of its citizens; and has enormous military and political power. The challenge which it confronts in attempting to maintain the high standards of ethics which Judaism demands, goes far beyond the challenge confronted by any individual Jew. This course will focus on a set of ethical dilemmas faced by the government of the State of Israel. The purpose of these explorations will not be to judge the integrity of the actual decisions made, but to clarify the nature of the ethical conflicts, to explore the ethical demands made by Jewish law and thought and to enable each of us to be a more responsive and responsible supporter of the State of Israel.

**Islam and the Jews:
1400 Years of Ambivalence**

DR. REUVEN FIRESTONE

Islam is the fastest growing religion in the world and the fastest growing religious group in the United States. Demographers estimate it will be the second largest religious group in the U.S. by the year 2000. Yet we know very little about Islam beyond media headlines. What, truly, is the Islamic regard toward the Jews?...toward Israel?...toward war and peace? This course will examine topics of Jewish relevance in Islam, basing our conclusions on the careful study of original texts in translation. Jewish tradition and values will be taken as a baseline in order to gain a sense of our affinity and differences. This course will provide the data and analytical tools for a better understanding of current events in the Islamic world and for more productive relations with the increasingly influential American Muslim community.

**Leadership Functions:
A Practicum**

RABBI HERBERT FRIEDMAN

Most books, lectures and academic courses dealing with leadership are earnestly prepared and well intentioned, with a real desire to inspire and motivate the reader and auditor toward performing successfully as leaders. However, the instructions are largely filled with exhortations, clever epigrams and cloudy generalizations. No one really tells you in specific terms how to become a leader, or how to act once you have gained the chair. You are not told in clear language exactly how to do what a leader must do. This course is designed to give you the practical a-b-c's in a number of areas. My ideas and suggestions derive from a lifetime of experience. There are no readings for this course, since there are no practical manuals. If you take good notes in this course, you will write your own manual. This course is an organic whole and therefore requires that you register and participate in all five sessions.

Recovering Theology for the Modern Jew

RABBI NEIL GILLMAN

What happens to our system of Jewish beliefs and practices when we can no longer believe that Torah is the explicit word of God? This course will look at some of the central pillars of Jewish theology -- revelation, covenant, mitzvah, and eschatology -- from this non-literalist perspective. Underlying our entire inquiry will be two central methodological issues: First, can human beings say anything that is literally true about God? And second, how do we handle the problem of religious authority in matters of belief and practice from this new perspective?

**Israel's Military &
Geo-Strategic Position**

MR. HIRSH GOODMAN

The course will cover the current strategic position of Israel in the Middle East; the threat to Israel and how Israel will have to build its response at a time of diminishing foreign aid and economic resources. After understanding the current Middle East strategic map we will deal with nuclear proliferation and scenarios for peace.

**The Bible as Literature: Sexual
Relations in the Bible**

DR. SUSAN HANDELMAN

This course will examine the magnificent and subtle artistry of the Bible. We will look very closely at a few selected texts, all of which deal with male/female relations. Our focus will be on how the form of the stories is intimately connected to their content -- on how so much of the meaning of a given story depends on the nuances of every word. We will also discuss the nature of biblical poetry, the way the Bible uses dialogue to create character, and the way it often leaves gaps in the text to be filled in by the reader.

**Gender and The Talmud: Feminism
within Patriarchy**

DR. JUDITH HAUPTMAN

Although the reasoning of the Talmud can be viewed as coldly logical, its outlook on humanity is warm indeed. In this seminar we will conduct a close reading of Talmudic texts that speak to us as Jews, as men and women, and as creatures of God. We will attempt to enter the minds of the individuals who defined normative Jewish practice for generations to come, whose ideas about interpersonal relationships left an indelible imprint on Jewish life. The following questions will be considered: To what extent was rabbinic legislation about religious and secular issues influenced by social perceptions and standards of the times? Conversely, to what extent were the rabbis of the Talmud able to transcend cultural limitations? How do Talmudic social institutions compare to their Biblical analogues? If rabbinic views about the human condition prove wrong today, how do we respond? Can authenticity and continuity tolerate a modicum or more of change?

Maimonides and the Claims of Modernity

RABBI JAMES PONET

Does committing yourself to a religious tradition necessarily entail rejection of the contemporary culture? Conversely, does your embrace of the struggles of modernity require your rejection of traditional loyalties? Maimonides in his life and thought challenged both would-be traditionalist and would-be modernist not to flee into a cultural ghetto but rather to struggle to acquire a dual passport, to achieve citizenship in two conflicting worlds. Maimonides' demand was so extreme that many Jews of distinction from his time to our own have utterly rejected his formulation of Judaism. Was his philosophical religious sensibility too elitist to be relevant? Or does Judaism's greatest philosopher still have guidance to offer? We will answer these questions by probing Maimonides' thought on five issues of continuing relevance.

Literature of the Holocaust

DR. ALVIN ROSENFELD

The Nazi attempt to destroy European Jewry has produced a large and still growing body of literature that records and tries to interpret that massive crime against the Jews that we have come to call the Holocaust. Some of the writers of this literature personally experienced the Holocaust; others did not. All write out of deep reflection on Jewish fate under the Nazis and help us to understand the terrifying ordeal that millions of European Jews were forced to undergo. In reading and discussing representative selections from this literature, we shall attempt to grasp the magnitude of Jewish suffering a generation ago and to discover its implications for us today.

**American Jewish Organizations and
their Political Ideologies**

RABBI DAVID SAPERSTEIN

What role will the American Jewish community play in the coming 1992 watershed election and in the evolution of public policy in the coming years? What is the relationship between Jewish communal behavior and the behavior of individual Jewish citizens? This course will explore the political attitudes and behaviors both of American Jewry and of American Jewish organizations. It will examine the alleged rightward turn of the Jews, and whether Jews are becoming more or less involved in the arena of social justice, more single-issue or multi-issue oriented. The course will begin by considering how American Jewish institutions arrive at public policy positions, how political power is distributed and employed within the community, and what we mean by "Jewish leader." It will go on to explore the impact that the neo-conservative movement and the single-issue PACs had in the 1970s and 1980s and will assess emerging trends in Jewish political behavior and opinion. Finally, it will examine the public policy issues at stake in this election and analyze both how the Jewish community regards these issues and how it is acting to address them politically and programmatically.

"Israel - Land of Unlimited Impossibilities"

DR. HAIM SHAKED

The quotation in the title of this course is from a famous article by the late Barbara Tuchman. This course will examine the interplay of Israel's political and social structure, unique history and international policies. The course is designed to provide a coherent presentation of the "Israeli perception" and to some extent, an insight into the Israeli "psyche." The course will emphasize the dynamics of Israel as a Jewish state.

An Array of Biblical Leaders

DR. URIEL SIMON

The Bible deals with crucial political and personal issues pertaining to leadership by depicting great leaders caught in the throes of agonizing dilemmas. Five narratives will be studied from a double perspective: as literary masterpieces which portray these leaders in their full humanity, and as political test-cases which convey classical Jewish values.

Jewish Skills Workshop

RABBI JOEL SOFFIN

Have you ever felt uncomfortable at the thought of being called to the Torah for an aliyah or being asked to prepare a D'var Torah (a Torah interpretation)? Have you wanted to participate more fully in Jewish rituals but been unsure of how to begin? These sessions will provide hands-on experiences and step-by-step guides to begin a deepened personal involvement with Jewish observance.

**Israel and America's Presidents: The
Evolution of a Relationship**

DR. STEVEN SPIEGEL

This course deals with the evolution of American policy toward Israel. The emphasis will be on American presidents, their personal approaches towards Israel and the way their administrations dealt with the Jewish state. The most important events will be covered, as well as the factors which have improved and harmed the partnership. The role of the American Jewish community, lobbies, oil companies, Arabists, bureaucracy, and politics will also be covered. Special emphasis will be placed on the attitudes of leading officials towards Israel and why these approaches evolved as they did. As part of this examination, personal histories of leading figures will be explored.

You Don't Need A Title to Lead

MR. GORDON ZACKS

Throughout his adult life, Mr. Zacks has been privileged to be a part of the rebirth of the land and the redemption of the people of Israel. He has served in many highly responsible positions locally, nationally, and internationally. Mr. Zacks will share the lessons of leadership learned from his own journey from High School Campaign Chairman of UJA to advisor and confidant of President George Bush.

**WEXNER HERITAGE FOUNDATION
SUMMER INSTITUTE -- 1992**

FACULTY BIOGRAPHIES

Dr. Michael Berenbaum

Project Director of the United States Holocaust Memorial Museum and the Hyman Goldman adjunct Professor of Theology at Georgetown University in Washington, D.C. In the past he has served as Director of the Jewish Community Council of Greater Washington, and Opinion Page Editor of the Washington Jewish Week. He has taught at Wesleyan, Yale, George Washington and American Universities and at the University of Maryland. He is the author of six books, including After Tragedy and Triumph, scores of scholarly articles, and hundreds of journalistic pieces.

Rabbi Saul Berman

Professor and former Chairman, Department of Jewish Studies, Stern College, Yeshiva University, New York, NY. Formerly rabbi of Lincoln Square Synagogue, New York, NY. Rabbi Berman is a noted authority on Talmud, rabbinic text, and modern issues in halachah.

Rabbi Herbert Bronstein

Senior Rabbi of North Shore Congregation Israel in Glencoe, Illinois. He served for a decade as the Chairman of the Liturgy Committee of the Central Conference of American Rabbis, and of the Joint Worship Commission of Reform Judaism. He is the editor of the Reform Movement's Haggadah, and author of numerous scholarly articles. He teaches at Lake Forest College, and has previously taught at University of Rochester, Northwestern University and Oxford, among many others.

Rabbi J. Simcha Cohen

Spiritual leader of Congregation Shaarei Tefila in Los Angeles, and chairman of the Rabbinical Council of America Round Table, a national Orthodox "think tank." He has authored four books, and in his capacity as a columnist in The Jewish Press, has published some 350 essays on halachic questions. He holds a PhD in sociology, appears regularly on the Jewish Television Network, and is active in Jewish communal affairs in southern California.

Mr. David Edell

President of the Development Resource Group, which he founded in 1987 to provide the nonprofit sector with a service and network to professionalize the recruitment of executive talent. In addition to his work in executive search, Mr. Edell directs DRG's consulting service, advising non-profit organizations on management, personnel and fundraising strategies. He spent 12 years at the UJA-Federation of Jewish Philanthropies of New York, where his positions included Director of Leadership Development, Executive Director of Field Staff, and Executive Director of Major Gifts.

Dr. Arnold Eisen

Associate Professor and Aaron Roland Fellow in the Department of Religious Studies at Stanford University. He is the author of two highly regarded books on the Jewish communities of the United States and Israel; Galut: Modern Jewish Reflections on Homelessness and Homecoming; and The Chosen People in America: A Study in Jewish Religious Ideology.

Dr. Reuven Firestone

Assistant Professor and Director of the Hebrew Language and Literature Program at Boston University, he is equally at ease teaching Arabic and Islamic Studies as he is teaching Hebrew and Jewish Studies. Firestone holds rabbinic ordination from HUC-JIR and a PhD in Arabic and Islamic Studies from New York University. He is the author of Journeys in Holy Lands: The Evolution of the Abraham-Ishmael Legends in Islamic Exegesis.

Rabbi Herbert Friedman

President, Wexner Heritage Foundation; former Executive Chairman, United Jewish Appeal; former President, American Friends of Tel Aviv University.

Rabbi Laura Geller

The third woman to be ordained in the Reform movement, she served as the Director of Hillel at the University of Southern California from 1976 - 1990. Presently, she is the Executive Director of the American Jewish Congress, Pacific Southwest Region. She was a co-organizer of the award winning conference "Illuminating the Unwritten Scroll: Women's Spirituality and Jewish Feminism." In addition, she is a founder of the Los Angeles Jewish Feminist Center. Active in the causes of peace in the Middle East and social justice in the United States, she serves on the boards of many national and international organizations.

Rabbi Neil Gillman

Chairman of the Department of Philosophy at the Jewish Theological Seminary of America, and former Dean of its Rabbinical School. In addition to rabbinic ordination from JTS, he holds degrees from McGill and Columbia Universities. His widely acclaimed book Sacred Fragments: Recovering Theology for the Modern Jew won the 1991 National Jewish Book award in Jewish Thought.

Rabbi Noah Golinkin

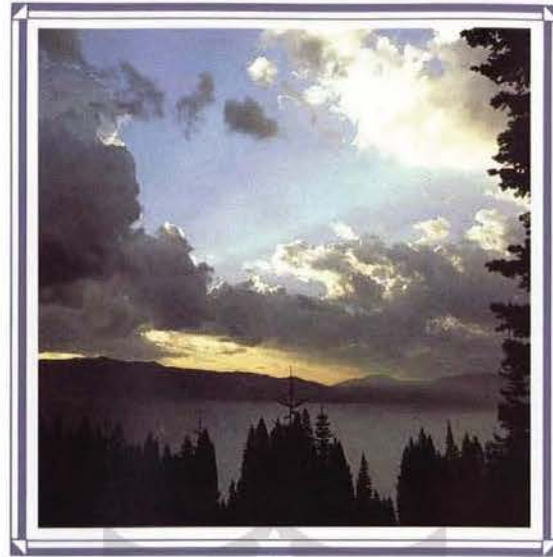
Rabbi-Emeritus of Beth Shalom, Columbia, Md., he was founding Director of the Board of Jewish Education of Greater Washington. In 1978, he originated the Hebrew Literacy Campaign under the auspices of the Federation of Jewish Men's clubs. Eighty thousand adults nationally have learned to read Hebrew through this campaign. In 1987, he originated the Hebrew Reading Marathon for learning the basics of Hebrew reading in a single day. To date, 10,000 adults have been taught in 325 marathons, in congregations of all denominations.

Mr. Hirsch Goodman

Editor-in-Chief of The Jerusalem Report, an international weekly news magazine published in Jerusalem. Formerly, he was the Strategic Fellow at the Washington Institute of Near East Policy, the defense correspondent of The Jerusalem Post, a contributing editor to the U.S. News and World Report, a regular contributor to the Atlantic Monthly and the New Republic, and served as a consultant to CBS News. He has recently co-authored The Future Battlefield and the Arab-Israel Conflict, has written an official history of the Israeli Navy, and many documentary films.

Dr. Susan Handelman

Professor of English at the University of Maryland, her primary research interest is in literary criticism and theory, especially the relation of literature to psychology and religion. Her teaching has included the Bible as literature; American-Jewish literature; and women in Jewish literature. In 1989-90 she received her university's Distinguished Scholar-Teacher Award, and in 1991 was named "Teacher of the Year" by the university's Panhellenic Association. Her book The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory was translated into Japanese, and won a prestigious literary award in Japan.

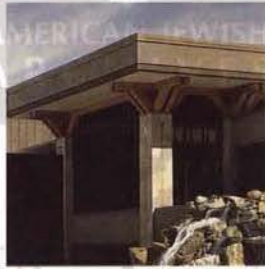


AMERICAN JEWISH
ARCHIVES
SUMMERTIME
AT SQUAW CREEK






*The truly civilized
always try to accommodate
themselves to nature.*



*Your room contains
original art work—such
as your view.*



*Giant Sierra granite
boulders are guests
in our lobby.*



One Summer Morning

Each one of your senses is quietly waking up. A white terry cloth robe caresses your skin. Sun floods the room as you pull back the curtains. The aroma of Sierra pine greets you. Freshly squeezed orange juice, homemade scones, and coffee arrive. You hear the tick-tick-tick of sprinklers on the golf course. In the distance, a couple heads up the trail to Squaw Peak. And slowly your thoughts wander to what other pleasures the day may bring you.

Fly fishing for trout. Maybe playing some tennis. Picking up that wooden doll house that you saw in the Lilliput toy shop.

Or maybe you'll just sit here for a while and watch the sun rise over a field of violets, alpine lilies, and columbine.



Easy to reach by plane, train, or car, the Resort at Squaw Creek is nestled in the California Sierra just minutes from the shores of world famous Lake Tahoe.

Located 42 miles from Reno Cannon International Airport serving 10 major airlines. Daily flights from all major cities. 200 miles east of San Francisco and 100 miles from Sacramento via I-80 and Hwy. 89.



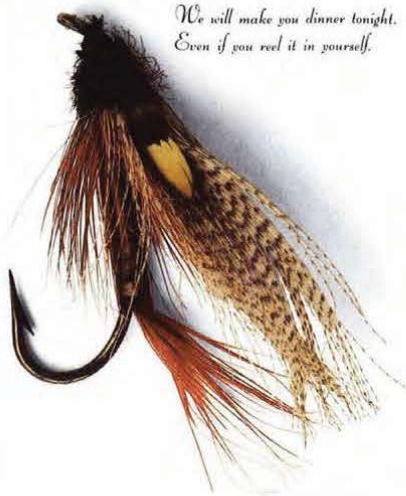
Limousines, shuttles, and rental cars available. For reservations contact your travel agent or phone (800) 3-CREEK-3.

Resort at Squaw Creek
Squaw Valley USA
Olympic Valley, CA 95730-3333
(916)583-6300 Fax:(916)581-6632



RESORT AT SQUAW CREEK

A BENCHMARK RESORT



*We will make you dinner tonight.
Even if you reel it in yourself.*



*One of the very
few beaches with
mountains on its
horizon.*



It's hard to keep your eye on the ball when you're surrounded by spectacular views.

*Feast in one
of four restaurants.
Or have the feast
come to you.*



For each unique personality, we offer a unique pleasure. Whether your sport is tennis or a game of baccarat. Travel 60 feet below the water in scuba gear or three thousand feet above it in a hot air balloon. Be entertained in a grand ballroom, a billiard room, or an intimate dining room. With so many choices, one may never be able to experience them all in a single visit.



*Gentle breezes, fresh mountain
air, and you're never all that
far from the shore line.*

*Explore the terrain on
four legs, instead of two.*



*One never sees
off without driving past
a mountain or two.*



*A Crisco ensemble,
Santa Fe silver, or maybe
a little something for
someone little.*



*Come and experience the kind of rugged alpine
terrain that inspired the name 'mountain bike.'*

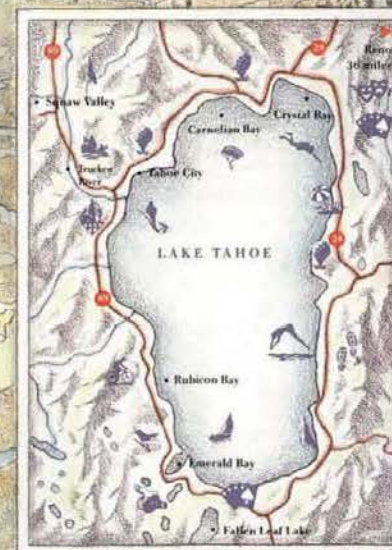
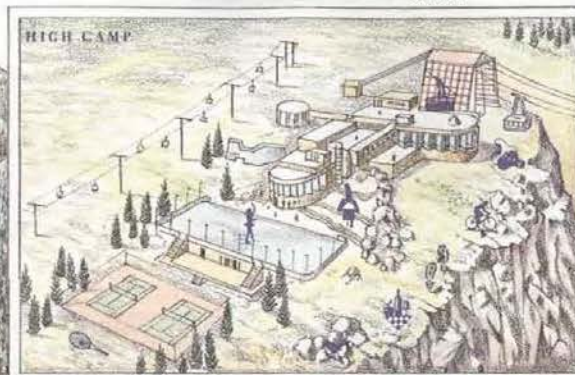


Wood has seldom floated on water quite this elegantly.

Emigrant Peak
8,700 ft.
Granite Chief
9,650 ft.

Squaw Peak
8,900 ft.

Red Dog Peak
7,550 ft.



Toward
Truckee
Airport



Swimming

A year-round lap pool, a private beach pool, and a plunge pool with a twisting water slide carved right into the hillside.



Hiking/Nature Walks

The Five Lakes trail, seven miles of golf course trails, plus endless hidden mountain paths. And for the more ambitious, a 72-mile trail around Lake Tahoe.



Gaming

The Nevada border and 24-hour casino and club activities are just a short drive away.



Aerobics/

Personal Fitness Training

Aerobics, personal fitness, and weight training amongst the pines. Lifestep and Nordic-track machines. Outdoor jacuzzis set near waterfall. Redwood saunas and massages. Men's and women's complete beauty salon, including a choice of manicures, pedicures, and facials.



Gourmet Picnics

Personalized picnics, including specialized picnic backpack and delicacies such as home-made chips, imported wines, and freshly baked breads.



Cable Car Rides

A 12-minute tram ride whisks you up to High Camp and its spectacular ice skating rink, restaurants, bars, and mountaintop trails with views over Lake Tahoe.



For Every Taste/Fine and Casual Dining

Select from one of the 3,000 bottles of wine at Restaurant Glissandi. Choose from Continental and California cuisine at Cascades. Sit out on the outdoor deck of the Hardscramble Creek Bar and Grill. Or just enjoy fresh, hot roasted peanuts at Bullwhackers Pub.



Fly Fishing Clinics/ Fishing Charters

Fly fishing clinics in nearby mountain streams and rivers. Fish for rainbow trout and mackinaw on a private Lake Tahoe fishing charter.



Waterskiing/Jet Skiing

Water skiing and jet skiing along the beautiful North Shore of Lake Tahoe, just 8 miles away. Top of the line equipment offered at various locations.



Sightseeing

Tour the Donner Party Museum, historic Virginia City, Nevada City, Truckee, the old Ponderosa Ranch, Emerald Bay, and art galleries around the lake.



River Rafting

River rafting and tubing down the nearby Truckee River. White water rafting is also available on the American River.



Scenic Beaches

Bask in the sun at any one of hundreds of uninhabited sandy beaches. Go for a swim in clear emerald-green mountain water.



Scuba Diving

75 feet of visibility in the second deepest lake in the U.S. makes Lake Tahoe scuba diving clearer than most oceans of the world. Explore cliffs, walls, and giant sponges all around the lake.



Golf

Challenge yourself on our new Robert Trent Jones II Championship golf course with Scottish-style links. (Available beginning August 1991.)



Parasailing/Sailing

Go sailing and parasailing. Catamarans, kayaks, tour boats, motor boats plus a large variety of racing sailboats. Visit the famous annual Tahoe wooden boat show, the Concours D'elegance in August.



Comedy Clubs/Night Life

Rock and Roll at the Hardscramble Creek Bar and Grill. Head out to a Broadway show, the Shakespeare Festival, or the summer music festival under the stars. Listen to jazz. Or take in the celebrities at the casinos.



Mountain Biking

Mountain bike through canyons, over peaks, and all along the Truckee River. Wide selection of mountain bikes available.



Hot Air Ballooning

Ride in a hot air balloon above the mountains and the Nevada desert. Ask for a "splash and dash" and have your basket dipped down into Prosser Lake. Clider rides also available.

Dr. Judith Hauptman

Associate Professor of Talmud at the Jewish Theological Seminary in New York, she has also served as Assistant Dean of the Seminary College of Jewish Studies. She has taught at CCNY, at Hebrew Union College, Mt. St. Mary College, Brandeis-Bardin Institute, and the 92nd St. YMHA. She has published extensively on the development of the Talmudic sugya, and on issues of Feminism and Judaism.

Dr. Samuel T. Lachs

Faculty member at Bryn Mawr College, serving as Professor of History of Religion and Leslie Clark Professor in the Humanities. An expert on rabbinic literature and the Jewish background to the New Testament, Lachs has published widely in this field, including a new book, Humanism in Talmud and Midrash. He holds rabbinic ordination from the Jewish Theological Seminary, as well as degrees from University of Pennsylvania, JTS, and Dropsie College, and honorary degrees from JTS and Gratz College. He has previously taught at Gratz College, University of Pennsylvania, Swarthmore and Haverford College.

Rabbi James Ponet

Jewish Chaplain and Hillel Director at Yale University, he also serves as Chairman of the North American Board of Interns for Peace. He lived in Israel for eight years, where he studied and taught in various yeshivas, as well as for both the Reform and Conservative movements. Additionally, he served in the IDF Artillery, became a fellow at the Shalom Hartman Institute, and pursued doctoral work in Jewish Philosophy at Hebrew University. In his capacities at Yale, he teaches college seminars, writes periodic columns for the Yale Daily News, and lectures throughout the University on Jewish and philosophic issues.

Mr. Joseph Rackman

A partner in the Manhattan law firm of Squadron, Ellenoff, Plesent & Lehrer, he holds degrees from Yeshiva College, Harvard Law School and New York University. He has published widely in professional journals relating to taxation and pension law, and recently, in a wide variety of Jewish periodicals including Moment, Midstream, New York Jewish Week, and many others. Mr. Rackman was a member of the Miami Wexner group until moving back to New York. He currently serves as editor of the Wexner Heritage Review, and in a variety of lay leadership positions in the Jewish community on the national level and locally in both New York and Miami.

Dr. Alvin Rosenfeld

Professor of English and Director of Jewish Studies at Indiana University. He is an authority on American poetry, Jewish writers and the literature of the Holocaust, and has written or edited six books on these subjects. A member of the Education Committee of the United States Holocaust Memorial Council, he formerly served as Special Advisor to Elie Wiesel when the latter was the Council's Chairman.

Rabbi David Saperstein

Director of the Religious Action Center of Reform Judaism, he represents the Reform Jewish movement to the Congress and Federal administration, provides extensive legislative and programmatic material to synagogues nationwide and coordinates social action education programs that train nearly 2,000 Jewish adults, youth, rabbinic and lay leaders each year. Rabbi Saperstein is also an attorney and an adjunct professor in comparative Jewish and American Law at Georgetown University Law School. A prolific writer and speaker, he has appeared on a number of network television news and talk shows. He has authored and edited five books and numerous articles on social justice themes.

Dr. Lawrence Schiffman

Professor of Hebrew and Judaic Studies at New York University. During 1989/90 he was a Fellow of the Institute for Advanced Studies of the Hebrew University in Jerusalem as part of a research group dealing with the Dead Sea Scrolls and he has recently been invited to join the editorial team. In 1992/93 he will be a Fellow at the Annenberg Institute in Philadelphia where he will be part of a research team working on the unpublished scrolls. Professor Schiffman is a specialist in the Dead Sea Scrolls, Judaism in Late Antiquity, the history of Jewish Law and Talmudic Literature. He has authored nine books and close to one hundred articles on the Dead Sea Scrolls and Rabbinic Judaism. His most recent book is From Text to Tradition, A History of Second Temple and Rabbinic Judaism.

Dr. Haim Shaked

Professor of Middle East Studies at the University of Miami's Graduate School of International Studies; Professor of Middle Eastern History, Department of Middle Eastern and African History; Senior Research Fellow, the Dayan Center for Middle Eastern and African Studies, Tel Aviv University.

Dr. Uriel Simon

Professor of Biblical Studies at Bar Ilan University, Ramat Gan, Israel. He is currently teaching at Yale University on his sabbatical year. His recent books include Four Approaches to the Book of Psalms and A Commentary on the Book of Jonah. He is a founding member and leading spokesman of Oz V'Shalom, Israel's religious peace movement.

Rabbi Joel Soffin

Has served congregations in Westfield, New Jersey and West Hartford, Connecticut and for the past thirteen years, Temple Shalom in Succasunna, New Jersey. He was ordained at the Hebrew Union College-Jewish Institute of Religion and has a M.Phil. degree in Economics from Yale University. He is the author of Reform Judaism Today - A Leader's Guide and a member of the board of the Urban League of Morris County as well as the Social Action Commission of Reform Judaism.

Dr. Steven Spiegel

Professor of Political Science at the University of California at Los Angeles, he is frequently consulted by reporters for newspapers around the world, and is interviewed on radio and television to discuss current world events, especially as they relate to American Foreign Policy in the Middle East. His book The Other Arab-Israeli Conflict: Making America's Middle East Policy, from Truman to Reagan, was widely acclaimed and was honored with the 1986 National Jewish Book Award. He is the author of a half dozen other books, and dozens of articles which have appeared in scholarly and popular publications. He has twice been named by UCLA political science honors students as "best teacher" of the year.

Rabbi David Wolpe

Director of the Ostrow library and Instructor in Modern Jewish Thought at the University of Judaism in Los Angeles, Wolpe lectures widely at universities, synagogues and institutes throughout the United States. He is a faculty fellow of the Brandeis-Bardin Institute in California. His book, Healer of Shattered Hearts, was published to wide acclaim.

Mr. Gordon Zacks

Chairman of the Board/Chief Executive Officer, R.G. Barry Corporation, Columbus OH, he is a successful businessman and father of two children. One is living in Jerusalem; one is in Washington, D.C., and is a member of the Wexner Program. Since his youth, he has served in a wide variety of lay leadership positions in the Jewish and general communities, including (among many others): Co-Chairman of AIPAC National Council; Vice President, American Jewish Committee; Co-Founder and Past National Chairman, UJA Young Leadership Cabinet.

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SQUAW CREEK, CALIFORNIA**

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March 31, 1992

Mr. Leonard Garment
2101 L Street, N.W.
Washington, D.C. 20037

Dear Mr. Garment:

The Wexner Heritage Foundation funded solely by Mr. Leslie Wexner, Chairman of The Limited, Inc., is a teaching foundation. It is directed at the 40-year old men and women who have already demonstrated leadership excellence in the general and Jewish communities. These leaders are carefully selected through a screening process which ensures a high level of intellect and motivation. They commit to a two-year program, which includes bi-weekly seminars in their own city, plus a few week-end retreats and summer institutes. It is a rigorous course of study, covering history, Bible, thought, law and modern Israel.

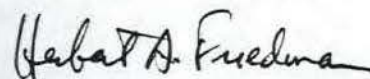
We are planning an Institute to be held at Squaw Creek on Lake Tahoe, California from July 5-12, 1992. In attendance will be 250 persons from Boston, Philadelphia, Connecticut, New Jersey and Baltimore. All of them are opinion-makers, activists, superior quality. One of the topics at this Institute will be a careful analysis of the present crisis in U.S.-Israeli relationships. We are inviting Prof. Stephen Spiegel of UCLA to speak at length on the subject and to handle an extensive question period. It is very important that these "students" understand the background, the reasons and the remedies.

As the climax to this particular day, we wish to invite President Nixon, whose reputation vis-a-vis Israel is very lofty. He is remembered as a major factor enabling Israel to achieve victory in the 1973 Yom Kippur war. And he is recognized today as a keen analyst of foreign affairs, through his books and public speeches. He is the best person we can think of capable of taking the high road of true statesmanship, non-partisan, to explain the real depth of the American-Israeli relationship and what can be done to overcome the personality animosities which seem to prevail, as well as the ideological difficulties. There was until recently a common vocabulary and mutual strategic interests between the two countries. Can these be restored? What went awry? We are not seeking from him a detailed blueprint, but rather a broad statement of policy and principles, such as he offered President Bush the other day regarding aid to Russia.

The format would be an after-dinner speech on Monday evening July 6, 1992 or Tuesday evening, July 7. We know Mr. Wexner will be present both evenings.

Thank you for your willingness to present this invitation to President Nixon. If you or he have any questions, I can be reached at (212) 355-6115. I look forward to hearing from you.

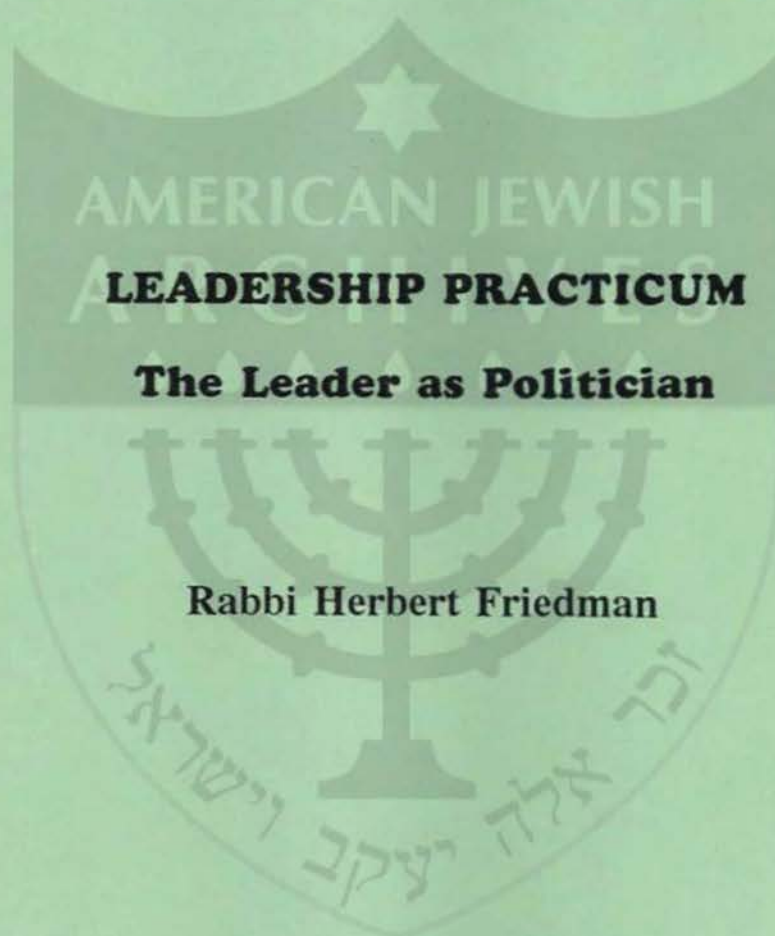
Most gratefully,



(Rabbi) Herbert A. Friedman

HAT/jf

Monday, July 6
10:45 am - 12:45 pm



THE WEXNER HERITAGE FOUNDATION
1992 Summer Institute

LEADERSHIP FUNCTIONS: A PRACTICUM

A Course of Five Seminars

Given at The Summer Institute

July 5-12, 1992 at Squaw Creek, CA

by Rabbi Herbert A. Friedman

INTRODUCTION

Five fundamental functions of leadership will be offered, for analysis and discussion, on five successive days. In pursuing these functions, the leader is cast in a variety of roles. The five roles display the leader's abilities as Politician, General, Fund-raiser, Manager and Visionary.

As Politician, leaders must learn how to elevate themselves into top positions through working hard, winning followers and developing new ideas.

As General, leaders must learn the causes for which they are crusading, and the skills of strategizing large campaigns to achieve those causes.

As Fund-Raiser, leaders must learn how to raise money, which is an art more than a science.

As Manager, leaders must develop an intuitive sense in picking people for key positions, shaping budgets to sustain the enterprise, and taking necessary risks.

As Visionary, leaders must conceptualize new programs, determine priorities, and communicate these to the wider audience.

Most books, lectures and academic courses dealing with leadership are earnestly prepared and well intentioned, with a real desire to inspire and motivate the reader and auditor toward performing successfully as leaders.

However, the instructions are largely filled with exhortations, clever epigrams and cloudy generalizations. No one really tells you in specific terms how to become a leader, or how to act once you have gained the chair. You are not told in clear language exactly how to do what a leader must do.

My course is designed to give you the practical a-b-c's. My ideas and suggestions derive from a lifetime of experience. There are no readings for this course, since there are no practical manuals. If you take good notes in this course, you will write your own manual.

I. POLITICIAN

A. How to Reach the Chair.

1. Understand the political structure of your Federation or organization and work your way through it.
 - a. Committee work (choose a significant committee).
 - b. Become Committee chair.
 - c. Move onto Board
 - d. Move onto Executive Committee
 - e. Become part of Chairperson's kitchen cabinet (informal, but usually the most powerful inner group).

2. Play a role in agency or synagogue or local chapter of national organization.
 - a. Become lay head, through gradual promotions.
 - b. This will bring you to the attention of the Federation powerbrokers.
3. Attracting attention to yourself, by:
 - a. Unexpected monetary contributions.
 - b. Any creative piece of work - camping, teenage students to Israel, absorbing Russians, etc.
 - c. Publishing, in local Jewish or general paper.
 - d. Achieve a position in a national organization - Y.L.C., UJA, Bonds, etc.
4. Develop close relationships with top professional staff of the organization of your choice.

B. How to Build a Following Around Yourself

1. Make friendships and working relationships with other lay people or the leader who seems to have similar ideals and goals to yours. Such people are ideological allies.
2. Make friendships with those who are at or close to the top of the hierarchy - so that, when you get there, others already there will be familiar with you.

3. Draw people to yourself by the power of your ideas. Win people over, one by one to your long-range "platform".
4. Create a small discussion group - meet on social basis in your home - to brain storm new projects and how to implement them. This is displaying vision.

II. GENERAL

A. Learning the Cause

1. Extensive reading - books, journals, policy studies, newspapers and news magazines.
An ideal list:
 - Jewish Telegraphic Agency daily, 4 pg summary
 - International Edition Jerusalem Post - weekly
 - Jerusalem Report - biweekly magazine (format similar to Time)
 - Sh'ma - biweekly
 - Moment Magazine - monthly
 - Walter Zanger's News letter from Israel - monthly
 - Washington Institute for Near East Policy - 5 to 6 times during year
 - All books & publications from Jaffee Institute for Strategic Studies, Tel Aviv University
 - All books on Israel, Russia & American Jewry - as they appear

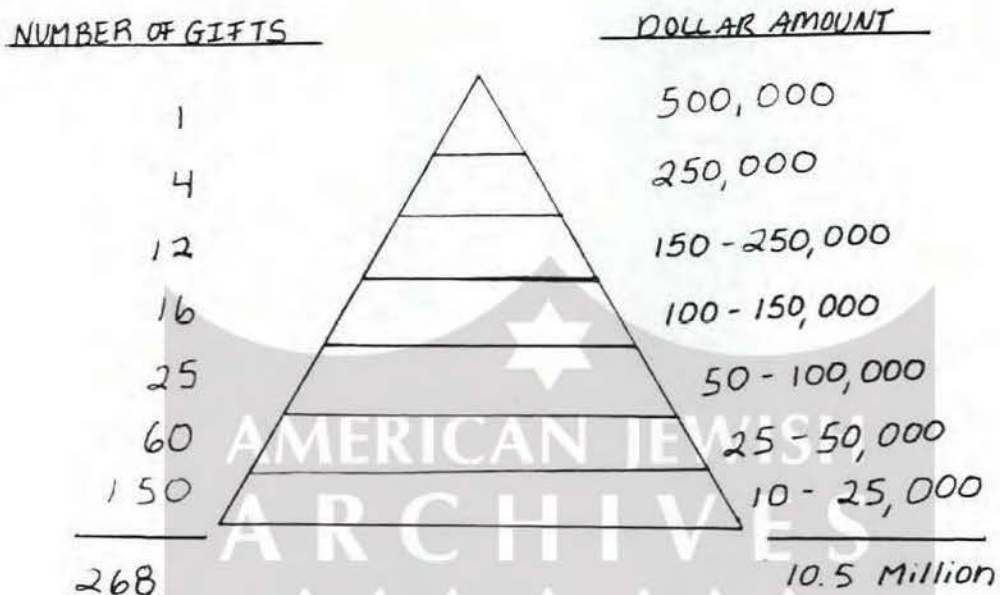
2. Extensive travel abroad - Israel; Jewish communities throughout the world; Holocaust sites.
3. Viewing many tapes by other leaders
4. Hearing many key speakers

B. How to Strategize a Complete Campaign

1. Arrive at a goal
2. Segment goal into workable divisions and sub-divisions
3. Design the campaign calendar
4. Create an advertising program
5. Select divisional officers, soliciting each one's gift simultaneously with the invitation to serve.
6. Set up a monitoring system, to know weekly where campaign is heading.
7. Devise special events.
8. Closing the campaign.

C. A Typical Campaign Plan

1. Make a pyramid of last year's campaign



If your goal is \$15 million, and if you accept conventional wisdom that 75% of that total must come from big gifts (above 10K), then this diagram is a rough model of what you must achieve - namely, 268 gifts must produce \$10.5 million.

2. Goal setting for this year's campaign

- a. Hold a one-day retreat of top givers and campaign divisional chairpersons. At least 100-150 people must be present. Do this mid-August, before National UJA Prime Minister's mission takes off.
- b. Determine the goal - and show the breakdown of gifts needed according to pyramid.

- c. Make major presentation of theme and needs.
Bring powerful and impressive speakers - prepare charts, etc. Many of the necessary big gifts can be achieved then and there, or at least, ideas can be planted.
3. Select divisional leaders only after each person's gift has been established - i.e. send high-powered delegation after each leader, and at same time as you ask him/her to take a particular job, solicit the gift. Or better yet, solicit the gift first, then offer the job.
 4. All major gifts (over \$5000) are to be rated. Every solicitation is made by asking for a rating. The easiest method is to rate the card in writing with the new figures in red felt pen (example of card appended). Ask for the rated amount at the very start of the solicitation. Give the card to the prospect at the same time. Prospect thus hears and sees what is expected. After that it is only a matter of negotiation.
 5. Calendarize major events with chairperson, speaker, location, publicity, etc.
 6. Decide on opening and closing dates. Compress everything into 60-90 day period. Don't drag. Have opening and closing function.

7. Hold opening function only after several small parlor meetings have produced at least half of all major gifts.
8. Hold closing function at pre-set date, even if goal has not been reached - but you are close to it. Announce a three day telephone re-solicitation, if it is feasible to reach goal. Give awards at this function.
9. A publicity campaign has to be prepared by calendar, with a major newsworthy story open every week during the 8-12 week campaign period.
10. Don't waste time on peripheral matters.

PLEDGE CARD June 6, 1992
FEDERATION OF ANY CITY, USA

1991 REGULAR GIFT - \$5,000

1992 RATING \$6,000

SIGNATURE _____

RATING FOR OPERATION EXODUS \$15,000

(PAYABLE OVER 3 YEARS)

SIGNATURE _____

III. FUND-RAISER

- A. Setting the Community Goal. Take part in that process - this will increase your credibility in later solicitations. You will have full knowledge of how and why the goal was established, and can answer all questions.
- B. Deciding your own gift - i.e. your "fair share" of that goal, and announcing it at the earliest opportunity. Your gift must be the maximum you can manage.
- C. Participate in the rating process, especially for those cards you plan to solicit yourself. This also increases your ability to solicit. Know the traditional experience of rating by "minyan" and soliciting in pairs.
- D. Make an appointment - don't solicit by telephone. simply refuse to do so. Keep repeating that it is too important a transaction to do by phone.
- E. Ask for the rated amount in the first sentence, orally and by giving rated card to prospect. Then the ball is in the solicitee's court. He must respond, and you have entered the negotiating phase.
- F. Decide at what gift level to close.
- G. Learn the answers to the most common blocking attempts on part of solicitee. (See next pages).

PROSPECT PUT-OFFS AND TURNAROUNDS

1. PO: **I SHOULDN'T HAVE TO BUY MY JUDAISM.**

TA: The local campaign is an expression of caring and concern -- oneness with your brothers and sisters. It's part of a project pledged to the world-wide renewal of Jewry through improvement of the lives of individual needy Jews. In joining with us you are displaying tzedakah, a quality which is as old as Jewish tradition itself.

2. PO: **ALL THEY WANT IS MY MONEY.**

TA: On the contrary, the Federation's local campaigns devote much time and effort to getting people like yourself involved. We need your input. We need your energy. We want you with us.

3. PO: **I AM JEWISH BY ACCIDENT OF BIRTH.**

TA: You may not feel strongly committed to organized Jewry or religious observance, but whether you wish it or not you're a link in a chain that stretches back 3,500 years, and hopefully, we'll continue into the endless future. Life was something precious and unique for your ancestors because they were Jews. If you will it, and you accept that heritage, it will be something precious for you and if you have children, your children as well.

4. PO: I'M JUST YOUR AVERAGE ASSIMILATED MIDDLE-CLASS PERSON: WHAT DIFFERENCE COULD MY LITTLE BIT OF MONEY MAKE?

TA: A real difference. Your gift has a ripple effect, a spreading outward of encouragement to give -- in both your business and social worlds. In addition, the concrete value of your gift is important; it meets human needs.

5. PO: I DON'T BELIEVE IN CHARITY.

TA: The UJA is not a charity, but a fund raising organization structured around the fact that Jews have a historical responsibility for helping other Jews. It's not charity, it's self-taxation.

6. PO: IF I GIVE NOW, YOU'LL ONLY BE BACK NEXT YEAR FOR MORE.

TA: The situation of World Jewry is critical. Russian Jews are migrating to Israel and America by the hundreds of thousands. Human needs are greater than ever before. The time to give is now. We have to go on the bet that next year will be better -- for all of us. The time is now. The time is right now. Of course we'll be back next year, but let next year take care of itself.

7. PO: I JUST HAVE DIFFERENT PRIORITIES THAN YOU. I'D
RATHER GIVE MY MONEY TO THE SIERRA CLUB.

TA: Your interest in humanitarian causes is wonderful.
I just ask that you look back a bit at the
source of your interest. It comes from a
Jewish heritage and a Jewish attitude toward life.
Let's both join the fight to keep that heritage
alive.

8. PO: I NEVER MAKE PLEDGES. WHEN I HAVE THE MONEY, I
PAY CASH. I CAN'T LIVE WITH DEBT.

TA: We can understand your reservations, but ask that
you overlook them for two reasons: the urgency of
the plight of World Jewry, and the fact that your
debt, on a day to day basis, is minimal. Think of
it as an essential mortgage. Also, when the
campaign has your pledge as an account receivable,
large-scale borrowing becomes available in an
emergency.

9. PO: IT'S GREAT THE UJA SUPPORTS ISRAEL, BUT THAT'S TOO
ABSTRACT TO ME HERE IN MY CITY.

TA: All communities run "joint" campaigns to meet both
local and overseas needs. Half your money remains
right in your city. Through your local agencies,
the Jewish Community is provided with a wide range

of services: day care programs, Community Center activities for the elderly and retarded, counselling and schooling for our youth; concrete programs to help needy Jews in your area.

10. PO: **WHAT ISRAELI POLITICIANS ARE DOING OVER THERE IS INSUPPORTABLE.**

TA: UJA money goes directly to needy people, not political groups. Your money supports concrete social services, which individuals need, regardless of who runs the country. Today's greatest need is for Russian and Ethiopian immigrants.

11. PO: **I WON'T GIVE MONEY TO BUY ARMS OR SUPPORT WAR IN THE MIDDLE EAST.**

TA: UJA funds are not spent on arms or any military equipment. The UJA has been granted tax exempt status as a charitable organization devoted to humanitarian needs; e.g. "rescue, relief and rehabilitation." Therefore, in Israel, funds go directly to the Jewish Agency which handles only social welfare needs, such as immigrant absorption centers, housing, vocational retraining, youth care and the like.

12. PO: JUST SEND ME THE PLEDGE CARD. THERE'S REALLY NO SENSE IN US GETTING TOGETHER.

TA: We hesitate to do that, both because the issues are important and should be discussed in person, and because we'd like to get to know you face to face.

13. PO: I'LL GET BACK TO YOU WITH AN ANSWER.

TA: I can appreciate your desire to think it over. But the situation is urgent and we can present your pledge to a bank right now as collateral on a needed loan. I'm here, and I'd like to leave having your support.

14. PO: I'VE GOT A CHILD IN COLLEGE -- DO YOU KNOW HOW MUCH THAT COSTS?

TA: A lot perhaps, but not as much as the cost of supporting your family when you're new to a country and don't even speak the language. This is the plight of thousands of immigrant Jews a year.

15. PO: THERE'S NO NEED TO TALK TO ME NOW. I HAVEN'T PAID OFF LAST YEAR'S PLEDGE.

TA: The Jewish Agency hasn't paid off last year's debt and they're already budgeting for next year. They're doing this because they have to -- they have no choice. A renewed pledge from you now would only mean a continuation of your weekly/monthly payments.

16. PO: ALL UJA MONEY GOES FOR ADMINISTRATION -- TOO LITTLE GOES TO ISRAEL.

TA: On the contrary, the UJA is a model of bureaucratic efficiency. Our national overhead is 3%, which ranks among the lowest in the world for institutions of our kind; and the average local community overhead is 10%; therefore, the total cost of raising the funds is 13%, which is much less than the Red Cross, United Way or any other major philanthropy in America.

IV. MANAGER

- A. Operate Less as Individualistic Leader and More Through "Process"
- B. How to Pick People for Boards
 - 1. You need some intellectuals, who can conceptualize from an abstract idea, and create new ideas.
 - 2. You need some pragmatists, who can subject ideas to the tests of reality - political, financial, organizational, etc.
 - 3. You need some fund-raisers, who will carry the main load of that burden.
 - 4. You need some compromisers, whose mediating skill will help find solutions to seemingly intractable conflicts.
 - 5. You need some "powerbrokers" whose support will almost automatically put a stamp of approval upon a particular project or decision.
- C. How to Run an Agency as Chairperson
 - 1. Determine whether your professional executive and staff are good.
 - a. Learn what is good by travelling and observing in action an executive who is accepted as good.
 - 2. Enter the job with your ideas of goals to be accomplished - i.e. which ongoing programs are worth continuing, and new ones to be introduced.

3. Reconcile your ideas with those of your professionals.

D. How to Prepare a Budget and Live Within It

1. This must come from your sense of priorities, what you think is most important to be done at any given time.
2. Appoint committees by area of service, to make allocations, the total of which must fall within the budget's constraints.
3. Check budget compliance each quarter.

V. VISIONARY

A. Definitions of Vision

1. Jonathan Swift said: "Vision is the art of seeing things invisible".
2. Toshiba Corporation says: "The future is composed of insights reflected by what we learn today, with a unique perspective that helps us imagine a better tomorrow".
3. Mr. Bush calls it "the vision thing" and cannot seem to get a grip on it.
4. Mr. Gorbachev did not have a fixed blueprint, but rather a sense of direction, with an evolving sense of the possible. He hesitated to make reforms he knew were needed - and the demands of history overtook his hesitation - thus he was sidelined.

B. Concentrating on the Seminal

This means thinking of what will really change the future. This means having a sense of priorities, distinguishing between major and minor, realizing that all projects and programs are not equal in importance. Leaders should not work on everything, because this spreads them too thin. Vision involves the largest dreams, which usually take the longest time to bring into reality. Vision inevitably means taking risks. vision demands persistence, patience, and exquisite articulation.

C. Articulating and Communicating

This means thinking your vision through, first by yourself; creative vision is a solitary act; writing it down very carefully in short form; testing it on a small group whose brains and experience you value; expanding it into a document and testing it on a larger group; then putting it into the cumbersome "process" which moves it widely through the committees and sub-committees, boards, and agencies, etc., saturating the broadest possible number of decision makers in the community.

It also means developing other forms of communication in addition to a basic document, such as, a speech version (both long and short); possibly a videotaped version; a written version just enough for a one-page

advertisement in the local Anglo-Jewish paper; a question-and-answer short version for quick, easy consumption; a brochure, with pictures, if possible; and any other forms you can think of. Your articulation must sell the vision.

D. An Example of a Visionary Idea

1. Objective: Create an over-all communal educational complex, for every person, from pre-school child to mature adult, in every community containing 10,000 Jewish population and/or a \$7 million annual regular campaign.
2. Elements required:
 - nursery schools
 - elementary, K to 8
 - high school, 9 to 12
 - junior college, grades 13 & 14
 - lehrhaus
 - community center classes
 - synagogue & havurah classes
3. Basic languages: English, Hebrew, Russian
(where necessary)
4. Curricular goals: Basic texts to be read in both English and Hebrew:
 - Bible
 - Mishna
 - Talmud

Maimonides

Spanish period poetry

Modern Hebrew Literature:

A.B. Yehoshua

Amos Oz

Yehuda Amichai

5. Basic strategies necessary:

a. Land acquisition

b. Refined fund-raising methods

- 1) lower the profile
- 2) do it in smaller groups
- 3) more individual solicitations, based on rated cards

- 4) use communal tax approach for smaller givers (100-500)

- 5) don't forget scholarship funds

c. Improvements of "process" system of decision-making by eliminating wasteful meetings and trying more consensus-building via mail and telephone.