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LEADERSHIP FUNCTIONS: A PRACTICUM

A Course of Five Seminars

Given at The Summer Institute

July 1-8, 1990 at Snowbird, Utah

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, through winning followers, into the top positions.

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 you have already read enough generalities, and 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 and work your way through it.
 - a. Committee work (choose a significant committee).
 - b. Committee chair.
 - c. Board
 - d. Executive Committee
 - e. Chairman's kitchen cabinet (informal, but most powerful).

2. Role of 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. or UJA.
4. Develop close relationships with top professional staff.

B. How to Build an Organization 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. These 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 faces.
3. Draw people to yourself by the power of your ideas. Win people over, one by one to your long-range "platform".

4. Create small discussion group - meet on social basis in your home - to brain storm new projects and how to implement them. This is displaying vision.

5. Master your listening skills

II. GENERAL

A. Learning the Cause

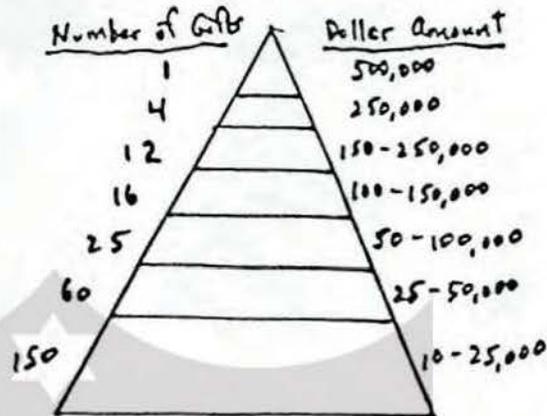
1. Extensive reading
2. Extensive travel abroad - Israel, the entire Jewish world, including Holocaust sites.
3. Viewing many tapes by other leaders
4. Hearing many key speakers

B. How to Strategize a Whole Campaign

1. Arrive at a goal
2. Segment goal into workable sub-divisions
3. Create a 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. Create special events.
8. Leader solicits gifts also.
9. Closing a campaign.

c. A Typical Campaign Plan

1. Make a Pyramid of last year's campaign



Whatever this diagram showed, you must upgrade the numbers in each category for next year.

2. Goal of this year's campaign
 - a. Hold one-day retreat of top givers and campaign divisional chairpeople. At least 100-150 people must be present. Do this mid-August or early September at latest.
 - b. Determine 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.
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 gether 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. Give the card to the prospect at the start of the solicitation. He sees physically what is expected, and 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, in order to reach goal. Give awards at this function.
9. A publicity campaign has to be prepared by calendar, with a major newsworthy story to open every week during the 8-12 week campaign period.
10. Don't waste time on peripheral matters.

AMERICAN JEWISH
ARCHIVES

PLEDGE CARD

JUNE 6, 1990

FEDERATION OF ANY CITY, USA.

1989 GIFT - \$5000

1990 RATING \$6000

SIGNATURE _____

RATING FOR OPERATION EXCUS \$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. 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 list next page).

PROSPECT PUT-OFFS AND TURNAROUNDS

1. PO: I SHOULDN'T HAVE TO BUY MY JUDAISM.
- TA: The local campaign is not Judaism, but 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 for several millennia. 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 fact 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.

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 wellspring of that 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.

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. 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.

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 absorption centers, immigrant housing 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 between 5-10%; therefore, the total of both averages 8-13%, which is much less than the Red Cross, United Way or other major philanthropies.



How to Deal with the Professional

IV. MANAGER

A. 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.

B. How to Run an Agency

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.

C. 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.

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 does not have a fixed blueprint, but rather a sense of direction, with an evolving sense of the possible.

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 activity. Vision inevitably means taking risks. vision demands persistence, patience, and exquisite articulation.

C. Articulating and Communicating

This means thinking it through first by yourself; 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 videotape version; a written version for a one-page advertisement in the local Anglo-Jewish paper; a question-and-answer 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. 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 non-emergency campaign.
2. Elements required:
 - nursery schools
 - elementary, K to 8
 - high school, 9 to 12
 - junior college, grades 13 and 14
 - lehrhaus
 - community center classes
 - synagogue classes
 - 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

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



LECTURE FOR MIAMI AND HOUSTON

June 6 - 7, 1990

"LEADERSHIP"

I. ANALYSIS OF AMERICAN JEWISH COMMUNITY TODAY

A. LAMM SAYS - there are two loves

Ahavat Torah and Ahavat Yisrael

Which is more important? Saadia Gaon says Torah
Yehudah HaLevi says Israel. Both are right and both
are wrong.

We have done very well with Ahavat Yisrael - both
people and land.

Now we must concentrate on learning, knowledge, Torah.

B. NEUSNER SAYS - The Third generation (his) built the
institutions - now the Fourth generation (yours) must
come up with the ideas which will guarantee continuity.
He doesn't specify.

C. RIESMAN, as sociologist, looks at all data as to
assimilation and disappearance vs. continuity and
comes up with guarded optimism, if certain adaptations
and improvements are made. We must have:

- a. Pluralism in Jewish life.
- b. Lay leadership.
- c. Professional executives.

- d. Unified professions of communal service.
- e. Education.
- f. Synagogue relevance.

II. So, WHAT IS LEADERSHIP?

A. One of our students wrote:

"Leadership means having a vision of the future; empowering others to make real contributions of thought and effort; doing the right thing, not just doing things right. Leadership means solving problems, not just implementing programs; opening your mind and thinking creatively; being responsible to your constituency.

For many years I was not much of a risk taker. I did not have a Bat Mitzvah, did not accept a scholarship to Camp Ramah, did not participate in a summer-in-Israel program. Getting involved with my future husband was a big risk. He is much older than I, divorced, has a child, is a strongheaded man. But I swallowed my fear and plunged in. The biggest risk I ever took paid the highest dividend - a wonderful husband and the Jewish life I dreamed of.

My vision of the future includes a generation of Jewish children who grow up embracing their Judaism - loving it for what it can give to them and to the world. My

vision includes a whole Judaism that has overcome its fracturing and splintering from within. My vision includes an Israel that is strong and at peace. I truly believe that one person can make a difference in that future. I am one person."

B. One of our full class seminars worked out the following rules for leadership conduct which can bring real benefit to a community:

1. TO HAVE A VISION

This means concentrating on what is seminal, 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. No leader can or should work on everything, because this spreads him/her too thin. Vision involves the largest dreams, which usually take the longest time to bring into activity. Vision inevitably means taking risks. Vision demands persistence, patience, and exquisite articulation.

2. TO ARTICULATE THE VISION AND COMMUNICATE IT

This means thinking it through first by yourself; 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 means of communication in addition to a basic document, such as, a speech version (both long and short); possibly a videotape version; a written version for a one-page advertisement in the local Anglo-Jewish paper; a question-and-answer 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.

3. TO TRANSLATE THE VISION INTO SPECIFIC GOALS

This means taking the central theme of the vision and breaking it up into separate pieces or modules, each one of which might be a useful goal, in and of itself, so that the individual parts can be beneficial even if the total mosaic takes a longer time to achieve. For example, suppose the total vision encompasses an educational network from pre-kindergarten to junior college. Each individual piece of such a totality can be useful by itself, even as the total plan proceeds toward completion, over years or decades.

The specific goals must be carefully crafted; thoroughly thought out; rationalized in detail as to benefits gained; dovetailed with existing institutions in the community.

4. TO DEVELOP A PLAN OF EXECUTION

This means creating a total blueprint for action, including:

1. Costing the project, in whole and in parts.
2. Planning a fund-raising strategy.
3. Describing the personnel required, both staff and volunteers, for all aspects; as well as a method for recruiting them.
4. Selling the whole package to the community.

5. TO LEARN THE NECESSARY FUND-RAISING SKILLS

(See Section IV below)

6. TO KEEP A THIRD EYE ON THE IN-PLACE PROGRAMS

This means devoting some time and energy on the maintenance and fine-tuning of all the good programs and projects going on. While the leader is pre-occupied with vision (i.e. future), the present must not be totally ignored. Most of the on-going supervision can be delegated to others, still the leader must be supplied with a constantly updated overview.

III. TEN COMMANDMENTS FOR LEADERS AND ATTRIBUTES REQUIRED

A LEADER MUST BE ABLE TO:

1. Provide direction (vision and goals)
2. Articulate views clearly, (both orally and written)
3. Involve others
4. Raise money
5. Exemplify many traits: moralist, jurist, teacher, steward, philosopher
6. Also play role of manager: creating strategy, structure and systems
7. Rely on: skills, style, staff, shared values
8. Handle basic dilemmas
 - a. Is the leader the bearer of his own vision, or is he/she the peoples' representative? Leader must be former, and will then serve the future needs, not only the present wishes.
 - b. Does the leader take decisive action, even in the absence of consensus, or should he preserve unity, even at the cost of indecision?
 - c. Does the leader fulfill the task of daily husbandry, or concentrate on major initiatives?
9. Handle fund-allocation decisions with a sense of history, and without anger
10. Handle capital fund decisions with a sense of his priorities, not surrendering to temporary hysteria or pressure.

IV. FUND-RAISING SKILLS

A LEADER MUST LEARN THE FUND-RAISING SKILL

1. How to arrive at a campaign goal. (One-day retreat)
2. How to segment that goal into workable sub-divisions.
3. How to create a campaign calendar.
4. How to package the campaign in an advertising program.
5. How to select division and trade leaders (solicit simultaneously with invitation to serve).
6. How to monitor achievement - i.e. know where you are succeeding or failing.
7. How to create special events for stimulation - (use scenario below as bad example).
8. How to use his/her own gift as stimulation (early and maximum is price of leadership).
9. How to solicit a gift.
10. How to close a campaign (re-solicit at end, if you are close to goal).

BAD EXAMPLE OF SPECIAL EVENT

A large suburban congregation has for decades had the same Friday night format: Services from 8:00 to 9:15 followed by an Oneg. Occasionally, a guest will give a talk in place of the sermon. The only time that there has been any overt fund-raising was during the Yom Kippur War (when everyone was there anyhow as the events unfolded).

The crowd, too, is fairly consistent from week to week, swelling only for holidays and bar-mitzvahs. For a month preceding this particular Shabbat, it was announced from the pulpit that this would be a special Shabbat to focus on Soviet Jewry and Operation Exodus, and that the format of the service would be different: first, the service would be slightly shorter, and secondly, after the service, a well-known speaker would talk about her personal story of redemption from Russia, before the Oneg. Several notices were sent to the congregation highlighting the evening's specialness, but, aside from the mention of the speaker and Operation Exodus, they did not indicate that anything unusual would occur.

After the service, the speaker told her dramatic and moving story for 45 minutes. Then the campaign director of the Federation, a member of the congregation, announced from the pulpit that now was the time for the congregation to reply to the speaker by stating what they would do. The procedure to fill out pledge cards, which had been handed out on the way in, was discussed. The director then announced her own gift, and asked others to do the same.

At this point, a handful of people, some of whom were elderly, some of whom were not members of the congregation, and some of whom were not regular attendees, quietly left. The campaign director, caught in the emotion of the moment, lashed out at

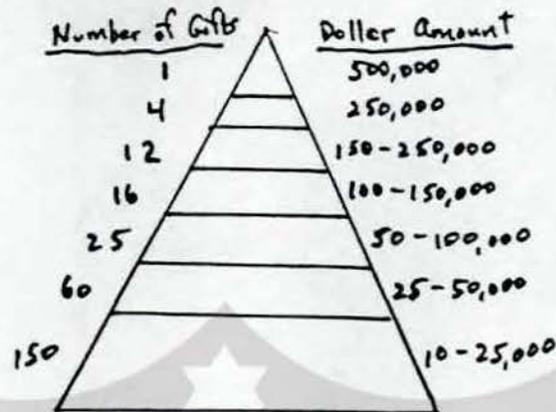
them, saying to their backs that she hoped they had made a gift, but probably hadn't, and that those sort of people were the cause of inaction during the Holocaust. The people, unable to respond, walked faster, and the rest of the congregation shifted uncomfortably.

Slowly, people stood up to speak. These were primarily big givers who were part of the Federation elite, announcing large increases. The rabbi emotionally raised his gift. After half an hour, the campaign director announced that she had been to many of these caucuses, and they never lasted less than two hours, and this one might go longer, so "fasten your seat belts." A mass exodus ensued, and the comment from the campaign director was that she hoped everyone who was leaving had made a gift. After another half-hour, the rabbi cut off the session, and the remnant, about one-tenth of the original group, adjourned for the Oneg. There were audible sighs as the congregation, many of whom were elderly, rose to leave. Many whispered that they had wanted to leave much earlier, but were afraid of being humiliated. The President of the congregation told the rabbi privately that he thought the process had been handled badly, and was told that the need was so great that it was necessary.

The Federation campaign in this community has been declining for several years.

V. A TYPICAL CAMPAIGN PLAN

1. Make a Pyramid of last year's campaign



Whatever this diagram showed, you must upgrade the numbers in each category for next year.

2. Goal of this year's campaign
- Hold one-day retreat of top givers and campaign divisional chairpeople. At least 100-150 people must be present. Do this mid-August or early September at latest.
 - Determine goal - and show the breakdown of gifts needed according to pyramid.
 - Make major presentation of theme and needs. Bring powerful and impressive speakers - prepare charts, etc.
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PLEDGE CARD

JUNE 6, 1990

FEDERATION OF ANY CITY, U.S.A.

1989 GIFT - \$5000

1990 RATING \$6000

SIGNATURE _____

RATING FOR OPERATION EXCJS \$15,000

(PAYABLE OVER
3 YEARS)

SIGNATURE _____

VI. AN IDEA, EMBRACING VISION AND RISK, BUT OFFERING STRONG SUPPORT TO THE CONTINUITY OF THE JEWISH PEOPLE

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 non-emergency campaign.
2. Elements required:
 - nursery schools
 - elementary, K to 8
 - high school, 9 to 12
 - junior college, grades 13 and 14
 - lehrhaus
 - community center classes
 - synagogue classes
 - havurah classes
3. Basic languages: English, Hebrew, Russian (where necessary)
4. Curricular goals: Basic texts to be read in both English and Hebrew:
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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)
 - c. Improvements of "process" system of decision-making by eliminating wasteful meetings and trying more consensus-building via mail and telephone.

VII. ANALYSIS OF ISRAEL TODAY

Leaders have responsibility toward Israel in at least the same magnitude (if not greater) as they have to the United States Jewish community, and must therefore, come to conclusions as to what is needed and how they can help achieve the necessary goals, which are:

- Physical Security
- Road to Peace
- Vision of Self
- Absorptive Capacity
- Economic Strength
- Contribution to General World Civilization

The improvements required to progress toward these goals are:

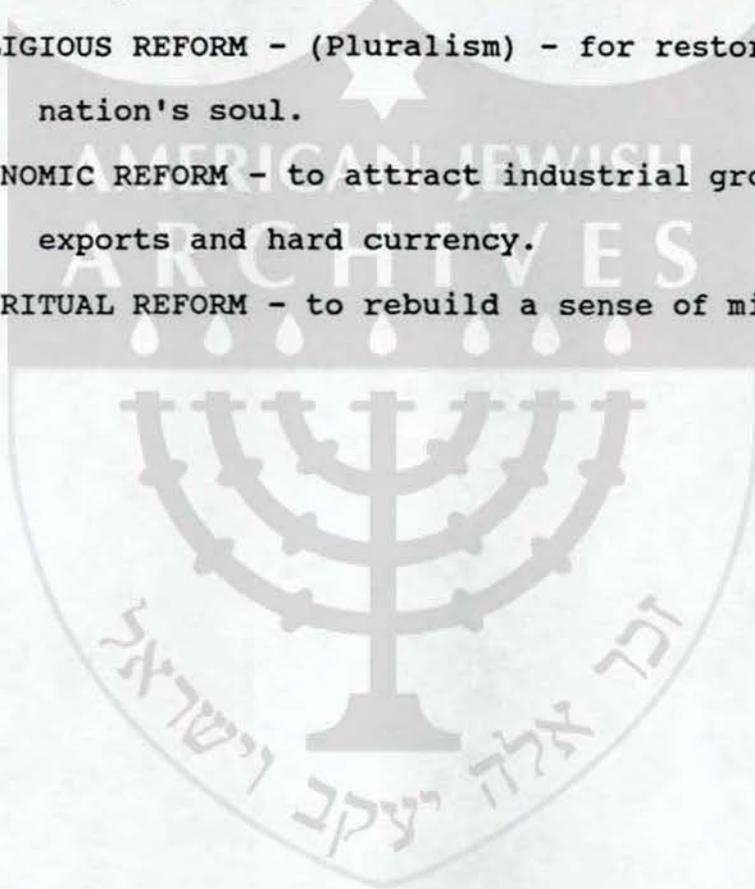
ELECTORAL REFORM - for a more stable method of forming a government.

INTERNATIONAL RELATIONS REFORM - with United States and European community re territorial settlement.

RELIGIOUS REFORM - (Pluralism) - for restoration of the nation's soul.

ECONOMIC REFORM - to attract industrial growth, exports and hard currency.

SPIRITUAL REFORM - to rebuild a sense of mission.



MILWAUKEE SPEECH

December 6, 1990

THE OBLIGATION TO SERVE

In more elegant time gone by, when there were nobility on earth, they enjoyed enormous privileges, but there was a concomitant duty - noblesse oblige - Noble rank obligated them to certain duties: to the king, to the church, to the peasantry. That epoch is all gone. But the phrase remains.

You are the nobility of today - There are no upper class aristocrats any longer - Oh yes, an individual king or queen here or there, wearing the same clothing as everyone else and watching the same videotapes - just plain folk. You are middle class, a few upper-middle by virtue of six and seven-figure salaries, most of you middle-middle, working hard to keep head above water.

So the obligation to serve falls on you. You must act nobly, and by so acting you will feel noble. That's the reward, in a nutshell. The Talmudic phrase has it that the reward for performing a good deed, a mitzvah, is the opportunity to perform another. And I compliment those of you who came tonight in the knowledge that you were going to be reminded of a few mitzvot which require your action. I will describe them to you. You

will volunteer to undertake them, and everyone will benefit - the whole people of Israel, the land of Israel, and you, the individual son and daughter of Israel. Noblesse oblige.

Let me tell you a theory I have as to how Jewish history works. There is a thermostat and a compass somewhere, which directs the great waves of our wanderings. The thermostat warns us when a particular century or country is getting too hot or too cold, making our stay in that time or that place unsafe or uncertain. And the compass needle swings around, directing us to the next time and place where it will be possible to start again. These great waves work over long periods - hundreds of years. And the miracle is that we, as a people, have become sensitive and know when the moment for movement has arrived long before any actual crisis occurs. That is, a nucleus, a new seed gets planted, somewhere, enough time in advance to grow into a strong settlement, capable of receiving the large numbers who will come, perhaps centuries later, when they must flee an older place which has grown inhospitable for whatever reason. It is almost as though some mysterious force of history understood when and where it had better begin to prepare a new nest.

Take a case: Babylonia and Spain, around the tenth century. There was a large, powerful, flourishing Jewish community in Babylonia for at least a thousand years. It claimed its origin to go as far back to the destruction of the First Temple, when the Jews were taken into captivity to Babylonia, an area called

today by the names Iraq and Iran. Those Jews started as slaves and developed into a major center, with two advanced rabbinical seminaries, Sura and Pumbeditha, which produced the Talmud, no less. And if that were not enough, they also produced the prayer book, the Siddur. The community enjoyed a good life, with famous doctors, astronomers, mathematicians, merchants, who rose to high positions in the court of the caliphs. There was no persecution or oppression - no dark cloud on the horizon - and yet slowly the power of Babylonia, its military and economic power, began to dwindle, for complex reasons we cannot go into now. A decline set in for the empire, which included the Jews, and gradually, over time, the lights began to go out and we hear no more from the Jews of Babylonia.

The compass swung 180 degrees, from east to west, and a new powerful community appeared in Spain. It had been growing for many hundreds of years, started by merchants who followed the Roman armies across the Pyrenees. When Islam battered its way into Spain in the 8th century, the small Jewish community settled into a more or less peaceful relationship with the Moslems, whose main target was the Christians. The Jews grew stronger, entered a period of about 500 years which was called the Golden Age of Spain. Maimonides was born in Cordova and the greatest collection ever of poets, philosophers, medical men, cartographers, all kinds of scholars, Bible commentators, left their mark. Spain had become the center of the Jewish world as the Babylonian lights went out, and doubtless tens of thousands

of Babylonian Jews made their way to the new place which history had prepared.

I could give you many other examples of my theory, but let's go to the latest one, with which most of you are familiar. How many of your grandfathers came to the U.S. from Russia or Poland or the Austro-Hungarian Empire? Hands up. When did they come - do you know? 1890 - 1900 - 1910? What happened to start the movement? In 1881, a decree was published in Russia by Czar Alexander III, with the intention of solving the Jewish problem by killing 1/3, converting 1/3 to Greek Orthodoxy, and expelling 1/3. Most of the Jews preferred the last option, and the flight started. Where did they go? History had prepared America for them. Almost two-hundred-fifty years earlier, a small ship of 23 Sephardic Jews landed in New Amsterdam (later renamed New York); and one-hundred years earlier numbers of German Jews came to the U.S. So, the groundwork had been laid, and when the Russian-Polish Jews had to come, a place was ready to receive them.

In the short time of 110 years, since that East European flood started, American Jewry has grown into the incredibly affluent, accepted, educated community of almost six million, which has placed 48 of its number in the present Congress and will see a Jewish president in your lifetime.

For what historic moves was this strong American Jewish community prepared? We don't have to guess. We already know

that its first function was to lend support to the birth of Israel. Isn't it incredible to think back and realize that at the moment of birth, a big enough Jewish community existed in the most powerful country in the world, ready and able to offer the help of its own members, and further to mobilize influence to obtain support from the American government itself - to the end that the Israeli-American alliance has enabled our fragile tiny homeland to come through all the dangerous wars and make the remarkable progress of creating universities and symphonies and museums and satellites. Yes - America was prepared so that Israel could have this external extra support just when she needed it most.

And what is the second function we are here for? To assist in another Russian migration which has started 100 years after the first one. This time no Czar has threatened, but something even more fearful has sent the Jews in flight. A political earthquake may break up the Soviet Union, and as the 15 republics making up that union collide with one another, smashing and clashing and forming blocs and re-forming, as a centrally-directed economy tries to convert to a market economy without experience, knowledge or tools, and hunger turns politicians into frenzied commanders attacking next-door neighbors, and Moslems in the southern republics let loose their hatred of Christian neighbors on all sides, and anti-semites feel free to express their hatreds - as the fires started by this earthquake burn fiercely with plenty of fuel to keep them alight - the Jews

understand by intuition that this is the time to leave, especially since the windows and doors are miraculously open, thanks to Nixon and Carter, Reagan and Shultz, Bush and Baker all of whom pressed the case for human rights in Russia, with special thanks to Gorbachev who accepted the pressure and opened the doors.

Never knowing when the final collapse may halt the trains and ground the planes, the exodus increases its tempo each month. Twenty-two thousand came to Israel in October; November showed almost thirty thousand. That is a rate of quarter million per year to Israel, plus 40,000 to the U.S. The volume of paperwork has the Russians gasping for breath and the baggage takes months to process. The people leave without it - sometimes it reaches them in Israel or America or wherever - and sometimes it is lost forever. Important - because it contains their only worldly goods; - not important - because they feel their very lives are at stake, so they leave without it. Most fascinating fact of all - they flee to Israel eagerly at this very time when a large war may erupt in the region. That does not deter them. The rumblings of the earthquake are too ominous, and cracks too obvious, the strain too nerve-racking. When it is all over, and the Soviet Union, as such, has disappeared, to be re-grouped into a Federation of separate nations and nationalities, something which I have already named in my mind as the Commonwealth of Russian Republics, there will be pockets of Jews who chose to remain and these groups will form themselves into Federations, on

the American style. They will need help for a number of years in the process of creating an infrastructure for themselves. But that is yet another story.

So the circle continues its intertwining. In the 17th century an American Jewish community started to grow in order that it could receive several million European Jews in the 19th and 20th centuries; this group so strengthened itself that help could be available for Israel in the second half of the 20th, so that this very Israel would be there at the end of the 20th for a new wave of Russians. Now for the first time in our 4000 years, we have two powerful centers, not one. How richly endowed we are. History has prepared two strong communities, both of whom stretch out brawny arms in welcome to all who may have to or wish to come. No person can predict where the next rumbling will start. But that matters little. As the 21st century opens, Israel's population will be 6 million, or very close to it; United States will be second, around 5 million; France will be third, with 3/4 million; and Russia would be fourth, with 1/3 or 1/2 million. The thermostat and the compass keep working - the future is ready and has never been more capable to handle whatever history dishes out.

So - let's get back to noblesse oblige - where you come in. What do you have to do? What is your duty, your unshirkable obligation? Narrowing the focus sharply to the next few months, I would suggest three immediate tasks, which I shall name and

explain: one, put some money in the pot, so the Israelis can handle the flood; two, put your hands on the Russians who will be coming in to Milwaukee in the months ahead; and lastly, get over to Israel in April, when the rains are finished and the flowers are out. Those three simple things will be your noble deeds for 1991. We will talk about 1992 when I come back next December.

As for your money in the pot, there is a double contribution required - the regular gift to keep the normal work going here in Milwaukee and over in Israel. The normal work simply means the schools and community centers and old folk's homes and family service agencies and all the activities a good community performs on behalf of its population. The other gift, the Exodus gift is to handle the current flow of immigrants in the massive numbers I've mentioned. Does the figure of \$1 million per day just for transportation grab you? That is not normal, and will not keep up forever, but while it continues, you simply have to dig deeper, and if you don't share in this duty, then you are flunking out. Just when you are needed the most, don't flunk.

As George Shultz said at the CJF meeting in San Francisco last week:

"The faster you can get them out, the better off you're going to be, because you do not know what's going to happen next.

So, if there is a Jew in the Soviet Union who

wants to get out, for God's sake let's get him out."

As for the hands on work, I mean that you should volunteer to serve as a host family for a Russian family which will be sent to Milwaukee in January, February, any time. Tell the Federation that you are willing to be a host - which means, helping at the moment of arrival, getting them settled in an apartment, bringing over some spare piece of furniture, or a bedspread, or whatever your eye tells you is missing. Take their kids skating, help them open a bank account, explain the red tape, get a driver's license or a credit card. Invite them for a Shabbat dinner on Friday night, which will be the first exposure to Judaism for many of them. Don't forget, for almost 75 years of communist regime, the practice of Judaism, including the study of it, has been forbidden. These newcomers have much to learn, and you, as the host, can teach them in your home and your synagogue. OK - you get the message. I don't know how many hosts will be needed here, but get in line early, because there will be more volunteer host families than Russian families. You will get an enormous kick out of this one-on-one experience.

And lastly, there is the matter of your joining an Acharei mission, which is the absolutely best orientation to the problems of Israel. The Hebrew word Acharei means "Follow Me", and is the slogan of Israeli army officers as they move into battle leading their troops. In many armies, the military theory of command

requires junior officers to lead and senior officers to stay back so they can sense the battle from the perspective of distance. In the Israeli army all officers lead, and often the senior officer of a brigade, usually a full colonel, stands upright in the turret of his lead tank, so he can be clearly seen by all who follow. Incidentally, he can also be seen clearly by the enemy. Thus, leading is dangerous, but wonderful for morale of the troops. If you feel the call, the tug to be in the action, join the Acharei mission, join the other leaders, and go see for yourself.

One word about morale in Israel today. It is low because tourism is a flat zero. The average Israeli citizen is aware that American Jews are not coming, because the streets are empty and the big red tourist busses are in the garage. The average Israeli feel alone, deserted. Aside from what you will learn on the Acharei mission, you will perform an additional mitzvah of boosting the morale of the people of Israel. And don't worry about the Gulf War. It will either be over by then, quickly and directly, or patience and prudence will hold it off for a year to see if economic sanctions will make Saddam Hussein back down.

I want to close with some stirring words from a beautiful man. He said:

"Those of us who visited in Europe the main centres of assembly of refugees now on the way to Israel witnessed a deeply stirring, powerfully dramatic spectacle. They

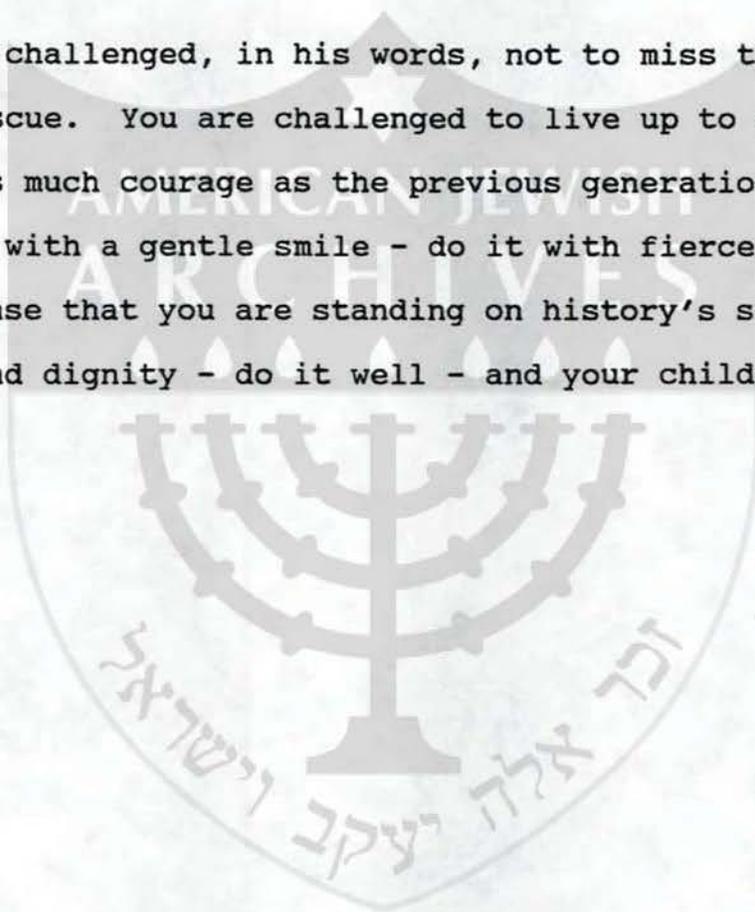
saw their people on the march - no longer helpless and confused, knocking haphazardly at any door and finding most doors closed - but moving confidently towards a historic destination. The era of aimless drift in Jewish history has ended. The State of Israel has invested it with a purpose. The refugees bound for it know that they are returning home.

They realize that they are in for a different phase of adaptation to new conditions, new ways of life, new social patterns, and that they will have to exert themselves to the utmost. But they expect help and believe that they are entitled to it. The provision of this help, on a scale commensurate with the rapidly growing need, is a matter of crucial, sharply focussed responsibility, which must be shared by the State of Israel itself and the Jewish communities of the free world, primarily by the Jews of the United States. Jews who are secure in the enjoyment of the boons of freedom and material well-being must prove alive to the obligation resting upon them in all its urgency and magnitude. Their reward will be the recognition that thanks to their far-sighted generosity, the present chances of rescue were not missed, and a new future of productive and dignified life has been secured for the multitudes so passionately striving for it."

Doesn't this sound as though it was spoken yesterday?

These words were spoken by the second Prime Minister of Israel, Mr. Moshe Sharett, almost thirty years ago, in 1962. They sound as though they were written yesterday, because they are eternal.

You are challenged, in his words, not to miss the present chance of rescue. You are challenged to live up to your duty today with as much courage as the previous generation did. Don't fail. Do it with a gentle smile - do it with fierce pride - do it with a sense that you are standing on history's stage - do it with grace and dignity - do it well - and your children will bless you.



August 1990

YOUR CHALLENGES TODAY

from Rabbi Herbert A. Friedman

This message to the Annual Retreat in August 1990, was written from the hospital, where I was recuperating from anaphylactic shock as a result of multiple yellow-jacket stings. For a few minutes in the emergency room, my life was actually in the balance.

Today is the 30th anniversary of the founding of the Young Leadership movement in America. The Young Leadership movement of the UJA was the first of all such organizations, but the concept spread rapidly and was duplicated in all the Federations, all major Jewish organizations in the U.S., and has even spread abroad throughout the entire Jewish world.

For the sake of the historical record, let me quickly relate the origin. When I became the executive director of the UJA in 1955 - 35 years ago - I found a lay leadership in place whose idealism and sense of activism had been triggered by the two seminal events of this century - the Holocaust and the founding of the

State of Israel. The batteries of those leaders were constantly recharged by the electricity of those two events. And that was fine.

But I began to worry about the future, when those events might fade into precious memories and gradually assume a matter-of-fact position, as many other major events in past history. Younger leaders, coming along, would require a deeper source of inspiration to motivate them to work on behalf of the strengthening of Israel and the American Jewish local communities. They would have to learn more, experience more, go abroad more, read more, do more. A new generation of leaders would have to be found, recruited, inspired, taught and put to the test of performance.

As I moved around the country, going from meeting to meeting, I looked carefully for the younger men - ages 27-30 - who stood out from the crowd. Was someone a particularly good speaker - an unusual contributor for his age - an obviously charismatic personality - a fellow who stepped forward to volunteer and urged others to do the same? I marked his name in a small notebook I always carried in my pocket. by the summer of 1960 - 30 years ago - I had about 400 names in the book, and it was time to move.

I selected the date of the third week-end in November for a national conference, which I later regretted for that was the

week-end of the Yale-Harvard football game, which I didn't want to miss, but it was too late to change. I invited the 400, and 250 came. We met from Friday through Sunday - a long full week-end. I made a four hour speech on the subject "One Hundred Years of Jewish History, 1880-1980" which meant I was predicting 20 years into the future. I spoke about duty and responsibility toward the events which would develop. I gave a sense of vision, speaking about immediate goals and eternal goals. And this combination of vision and goals has been the hallmark of the Y.L.M. from the instant of its founding. That's what it's all about - nothing more and nothing less.

When the week-end ended, one decision was taken: that we would plan a mission to Israel next June, 1961 - and that all who raised their hands now in favor would keep their word and sign up for the trip. 102 hands went up and when we flew off the following June, 100 were on board. Thus it started, but I still wanted it to go through a shakedown - to winnow out those who were permanently committed from those who were temporarily attracted by the glamour of this new fraternity. We shook down the membership during '61, '62 and only in December '63, did I constitute the Cabinet formally with 35 men, in the presence of Senator Herbert Lehman who put his blessing on the venture. So - technically, someone will probably say that the 30th anniversary should be celebrated in 1993 - but I say it's now.

Now - where do you stand today? Are you still working under the banner of that original slogan - vision and goals? Do you still have the zeal and enthusiasm of the original founding generation? You are now the second generation. You should be even better, more committed, more skillful, more ingenious, more productive. You actually have two measures by which to test yourselves regarding this matter of immediate goals - one is the Russian immigration flood into Israel, a magnificent opportunity to save hundreds of thousands and strengthen Israel at the same time; and the other is the perennial question of standing by Israel in time of war, should the present situation in the Mid-east develop in that direction. You haven't been part of war. The last one, Yom Kippur 1973, found you too young to be seriously involved. I feel certain that your performance on these two issues will be excellent.

I have no fear that you will be found wanting. Go out and beat the bushes in your own communities, and go to other communities, perhaps smaller than yours, to awaken spirit and enthusiasm and moral support and dollars.

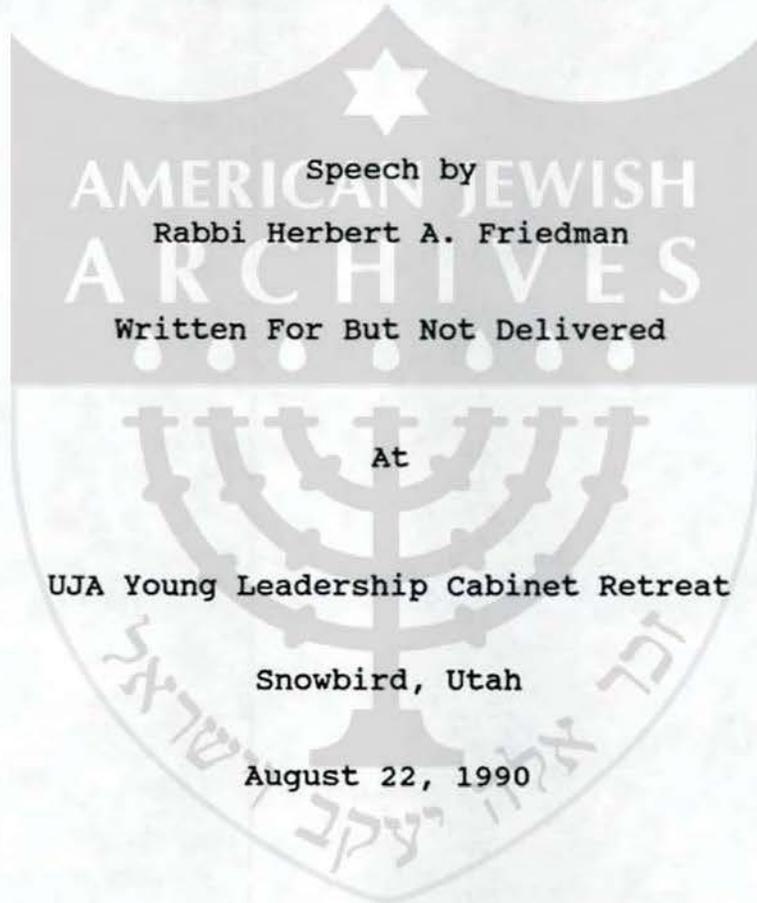
Let me, then, leave the challenge of immediate goals and move on to talk about eternal goals, which go beyond the problems of the moment, serious as they are, to the even more serious matters of eternal Jewish continuity - the destiny of a whole people, the meaning of our existence. The purpose for which we survive. The

basis for all our struggle to remain on the stage of history, where we are still one of the oldest continuous peoples of the entire human race. Without diminishing the importance of the present, let's talk about the future.



EMIGRATION AND EDUCATION

Prescription for Continuity



Speech by

Rabbi Herbert A. Friedman

Written For But Not Delivered

At

UJA Young Leadership Cabinet Retreat

Snowbird, Utah

August 22, 1990

This year, 1990, marks the 30th anniversary of the founding of the Young Leadership movement in America. The Young Leadership movement of the UJA was the first of all such organizations, but the concept spread rapidly and was duplicated in all the Federations, all major Jewish organizations in the United States, and has spread abroad to Israel and throughout the entire Jewish world.

For the sake of the historical record, let me quickly relate the origin. When I became the executive director of the UJA in 1955 - 35 years ago - I found a lay leadership in place whose idealism and sense of activism had been triggered by the two seminal events of this century: the Holocaust and the founding of the State of Israel. The batteries of those leaders were constantly recharged by the electricity of those two events. And that was fine.

But I began to worry about the future, when those events might fade into precious memories and gradually assume a matter-of-fact position among many other major events in past history. Younger leaders, coming along, would require a constantly renewing source of inspiration to motivate them to work on behalf of the strengthening of Israel and the American Jewish local communities. They would have to learn more, experience more, go abroad more, read more, do more. A new generation of leaders would have to be found, recruited, inspired, taught and put to the test of performance.

As I moved around the country, going from meeting to meeting, in scores of cities I looked carefully for the younger men - ages 25-30 - who stood out from the crowd. Was someone a particularly good speaker - an unusual contributor for his age - an obviously charismatic personality - a fellow who stepped forward to volunteer and urged others to do the same? I marked his name in a small notebook I always carried in my pocket. By the summer of 1960 - 30 years ago - I had about 400 names in the book, and it was time to move.

I selected the date of the third week-end in November for a national conference, which I later regretted for that was the week-end of the Yale-Harvard football game, which I didn't want to miss, but it was too late to change. I invited the 400, and 250 came. We met from Friday to Sunday - a long full week-end. I made a four hour speech on the subject "One Hundred Years of Jewish History, 1880-1980" which involved a description of the past 80 and a prediction of the next 20. I spoke about the duty and responsibility toward the events which would develop. I gave a sense of vision, speaking about immediate goals and eternal goals. And this slogan of vision and goals has been the hallmark of the Y.L.M. from the instant of its founding. That's what it's all about - nothing more and nothing less.

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and sign up for the trip. 102 hands went up and when we flew off the next June, 100 were on board. Thus it started, but I still wanted the development to endure a shakedown - to winnow out those who were permanently committed from those who were temporarily attracted by the glamour of this new fraternity. We shook down during 61, 62, and only in December 63, did I constitute the Cabinet formally with 35 men, in the presence of Senator Herbert Lehman who put his blessing on the venture. So - technically, someone will probably say that the 30th anniversary will be in 1993 - but I say it's now.

Where do you stand today? Are you still working under the banner of that original slogan - vision and goals? Do you still have the zeal and enthusiasm of the original founding generation? You are now the second generation. You should be even better, more committed, more skillful, more ingenious, more productive.

You actually have two measures by which to test yourselves regarding this matter of immediate goals - one is the Russian immigration flood into Israel, a magnificent opportunity to save hundreds of thousands of Jews and strengthen Israel at the same time; and the other is the perennial question of standing by Israel in time of war, should the present situation in the Mid-East develop in that direction. You haven't been part of war. The last one, Yom Kippur 1973, found you too young to be seriously involved. I feel certain that your performance on these two issues will be excellent, I have no fear that you will

be found wanting. Your performance in the largest rescue operation of this century will be magnificent. You will assist and persist and do credit to your leadership obligations. You will beat the bushes in your own communities, and go out to other communities, perhaps smaller than yours, to awaken spirit and enthusiasm and moral support and dollars. You will complete this task if it takes a decade. All Jews who wish to leave the Soviet Union and come to Israel or America will be successful in doing so and being absorbed properly, with your help. Your generation understands this duty.

The second immediate task might be to face the emergency of a major war. You know the dynamics of this situation. There is no need for me to make a learned discourse, nor to cry over spilled milk. If Israel is attacked, or harmed, as a result of any Iraqi calculation or miscalculation, Israel will respond to the very limit of her capability and every Jew in the world is expected to rise to her immediate support - financial, political and moral.

Israel must know - she does know - that we will stand with her to the bitter end. Israel will not start it, but may have to pre-empt, as in 1967, in order to be more sure of winning. If it comes, and Israel is again victorious, presumably this would be the final conflict, for the Arabs would then surely see that the military effort to obliterate must be replaced by the diplomatic effort to negotiate. There may be sporadic terrorist actions,

but there will be no more Arab nations or states with the stomach for a fight. And at that point, an Israeli government must not fail to seize the moment, because of coalition paralysis, or ideological stubbornness, or deluded messianism, or any other form of tactical delay - for if it does, it puts at risk not only its own population, but the Diaspora as well. And so we will wait, supporting the Russian Exodus, and knowing how we will respond as the military events unfold.

Let me, then, leave the challenge of immediate goals and move on to talk about eternal goals, which go beyond the problems of the moment, serious as they are, to the even more serious matters of eternal Jewish continuity - the destiny of a whole people, the meaning of our existence, the purpose for which we survive, the basis for all our struggles to remain on the stage of history, where we are still one of the oldest continuous peoples of the entire human race. Without diminishing the criticality of the present, let's talk about the future.

Avraham Harman, once Ambassador of Israel to the United States, later President of the Hebrew University and now Chancellor, liked to describe the secret of Jewish survival and continuity in two words: Emigration and Education.

Whenever the Jews of any area were confronted with political or economic or religious problems which threatened their lives or made it impossible for normal daily life to continue, they found

their solution in flight. Sometimes "friendly" rulers of a province or country did them a favor by expelling them. In any case, the wagons and caravans rolled to a new place, often from one continent to another, Asia to Europe to Africa, as the wandering Jews sought a refuge in a more hospitable environment. This is not to say that they were always safe. The orgies of slaughter polluted the air with screams and the earth with blood, century after century - yet a saving remnant always managed to flee and strike new roots.

In the early days the Jews were a fighting nation. They raised a sword against the Greeks and won. They tried the same against the Romans and lost. Eastward they fled to Babylonia, and westward to Egypt and the Mediterranean basin. The lands of ancient enemies sometimes became the new havens. For a thousand years Babylonia which destroyed the First Temple served as the cradle in which the Talmud and Siddur grew to maturity.

History had a way of somehow anticipating the migratory flow and preparing a new place, often some centuries in advance, so that a pioneering wave of wanderers could settle in and cultivate the new environment to the point where it could receive those who later would come rushing in urgent need, often in panic. This process has occurred with uncanny precision so many times as to seem like an ineluctable rule of Jewish history. Without going off on a long tangent, let me simply remind you of some examples.

As Babylonia wound down, due to economic and political decline, from its position as home to the then largest Jewish community in the world, a new center was growing in Spain. And as this Golden Age ended in the expulsion of 1492, Holland was ready to receive, as were Turkey, Italy and North Africa. And while these places were still growing, a new focal point was being prepared for a future center in Poland. When German, Polish and Russian Jewry emptied westward to the new world in the middle and end of the 19th century, that little colony in America grew so strong that it was ready by the middle of the 20th century to assist the new state which was born in Israel. This is a favorite theme of mine: Jewish history seems possessed of a thermostat and a compass, anticipating the heat of persecution and danger, sensitive as to the time to move, and steering an advance party to the next creative location, to prepare a new home for some later need.

During all these millennia of migrations, the second operative principle was also always at work: education. Sometimes the education was purely Jewish - just Hebrew reading, Chumash, a little Talmud, and prayer book. Sometimes it included secular subjects - mathematics, philosophy, astronomy. In some places, as Spain in the 13th century or Germany in the 17th, it included the language of that area. In addition to the schoolroom education, there was the holiday observance in home and synagogue, as well as the saturation effect of the ghetto and shtetl ambience where clothing, customs, mores and manners all

served to create a total identity, passed on to every generation of children without any break or negative influence from the external environment.

Emigration and education were the twin characteristics of Jewish existence - lighting the Sabbath candles on the run; fresh martyrs serving always to hammer home the lesson of the terrible price of Jewish uniqueness; pride remaining intact even as some new edict was promulgated in order to degrade and insult.

And now it appears that the twenty centuries of migration are coming to an end. When the current waves of Soviet Jews roll up on the shores of their new homes, mostly in Israel, some in the United States, with isolated sprinklings of family reunions in places as distant as Sweden and Australia, the last of the really great movements will be done. By the time the Soviet move exhausts itself - in three years or ten - the Jewish world will have settled down in four primary, and six secondary locations.

Israel will contain the largest number, United States second, the Russian Commonwealth and France will probably tie for third, and following that, groups of Jews numbering 100,000 and upwards will be found in England, Canada, Argentina, Brazil, South Africa and Australia.

The end of the period of compulsory migrations will then have been reached, and from the 21st century onward, Jewish

movement from one country to another will be voluntary, based on desire and free will. When Israel overcomes its birth pangs, finishes its wars, improves its system of governance, stabilizes its economy into a free-market format with a solid standard of living, and a good safety net of social services, large numbers of Jews from all over the world, including the United States, will probably migrate there happily through choice. And as that old-new land grows more prosperous and safe, its Jewish soul will express itself with renewed vigor, creating a model society, which, in turn, will make it even more attractive. The Jewish world will then be anchored on two strong pillars, United States and Israel, casting their protective embrace over all the scattered tribes, each of whom has by then, found its own secure identity.

When that time comes, and the basic technique of migration will have done its work of assuring survival by returning the majority to the original homeland, and landing others in safe havens, the era of migration will have passed from the stage of history, leaving the second tool, education, as the most important concern of Jewish communities everywhere, including Israel. When physical persecution ceases, the continuity of this unique peoplehood will depend only on its own internal motivation. You have all heard those pessimistic voices which assert that the only reason the Jews have remained alive is because of the pressure upon them from their enemies. What happens when the enemies relent and gradually disappear?

I have always believed, to the contrary, that the Jews achieved their incredible record of persistent existence not as a result of outside pressure on them, but rather due to a sense of their own worth, pride in their chosen-ness, and an acceptance of moral standards imposed upon them at the very beginning of their national existence. These endowments, of pride in themselves which is their particularism, plus a mystical obligation toward the improvement of the world and life itself, which is their universalism, are the strong mortar which has cemented them into an unbreakable unit - tiny in quantity, infinitely large in quality. All of this represents their internal cohesion, which is much stronger than any external pressure, when one seeks to analyze the source of their continuous existence. One of the oldest peoples on the face of the earth, and now entering a period of new testing, we must summon all possible creativity to devise those ideas, programs, systems, methods of educating our members, adults and children alike, so that the chain of continuity adds new links, generation after generation, in the face of a permissive, friendly, non-threatening environment, which will allow us to be as creatively Jewish as we wish, or to assimilate painlessly and disappear, if we wish. From now on, it's entirely up to us.

I have many ideas for new methods and improvements on old methods in the areas of Jewish education. Let me propose some of them to you. You choose the ones which strike you as easiest to bring into reality - or take the opposite tack. Select the most

difficult, and if you can succeed with one of them, others will suddenly seem easier. I am dividing the projects into three sections: some for adults, others for teen-agers, and still others for younger children. Most people, upon hearing the word "education" tend to think of children, and I tend to think of adults first because they have less time left, also because younger people, seeing the strange sight of adults at study will be more inclined to follow suit.

Beginning with adults, then, I have three suggestions of good programs which can be implemented in the United States, and one smashing idea to be executed in Israel. The three for here, all proven on the battlefield, so to speak, all successful, all with lots of experience behind them, all possessing a cadre of administrators and faculty, willing to share that experience with anyone eager to replicate any one of the three, are as follows:

1. a Wexner-type seminar
2. a Franz-Rosenzweig kind of Lehrhaus
3. a Hebrew Literacy course

Let me explain each one, briefly, leaving out many details, which I am willing and eager to supply to any person wanting to know more.

The Wexner-type seminar comes in two models - full luxury, paid for by one generous patron; or trimmed down, paid for by the

students themselves. A third possibility falls between these two, requiring one wise backer, plus some financial input from other individuals or institutions, such as a synagogue or federation. It is a very serious program, calling for four-hour seminars every two weeks continuing minimally over a two-year period with 50-100 page reading assignments for each seminar. You will learn a tremendous amount. The subject for the first year is history, and for the second is thought. Bible is taught both years. The student body for this curriculum must be carefully chosen, for the course requires a strong motivation and an intellectual capacity. It is not easy or superficial, but the rewards are enormous, in terms of self-improvement plus increased ability to contribute to the communal good. The Wexner program is a tremendous success in 15 communities already, only five years from start.

The Lehrhaus was a German invention of the 19th century, brought to perfection by Franz Rosenzweig in the early 20's. Essentially it was a high-quality afternoon and evening school for adults, based on lectures and discussions. The new movements of the time, Reform and Conservative, were analyzed in detail. Assimilation was beginning to take its toll, and the effects were studied in strict pedantic fashion. Rosenzweig himself was about ready to convert to Christianity, when he suddenly drew back and turned to Orthodox Judaism. A Lehrhaus could be set up in a JCC, with a magnificent faculty, funded by the whole community, offering a large menu of courses, which should be attended once

or twice weekly. If it became socially important, as it was in Frankfort, where it was the place to be seen on certain afternoons of the week, then the presence of the leaders of the community would guarantee the quality of the curriculum. Steady attendance at the Lehrhaus over a three or four year period would give the average adult a very good general knowledge of Judaism. A conscientious student would feel mightily empowered and proud of self.

The Hebrew Literacy Course was described in detail in the August issue of MOMENT magazine. Read it. In essence the course promises a mastery of reading Hebrew in 12 weeks. The program is centered in several synagogues in town. Classes are taught by lay people for lay people, and are held every day, morning, afternoon and evening, so there is no excuse for missing. If you must miss your regularly scheduled class, you can make it up in another session the same week. More than 70,000 adults in many cities have learned how to read the Friday evening services by the end of the 12th week. There is no need for me to stress the importance of Hebrew, as the international language which can connect the entire Jewish Diaspora in addition to being the key to closer understanding of 4 million Israelis.

Each one of these programs requires local initiative if they are to be born in your community. Take the initiative. That is exactly what a leader is supposed to do. Find like-minded partners, get to work and make an operational plan for

establishing one, two or all three. You are exactly at the right time in your lives to take your fate into your own hands. Previous generations built the community buildings and institutions. This was relatively easy. They were motivated by a sense of Jewish identity, which they expressed through financial generosity and an instinct that the physical manifestation of ethnic community was necessary in America. The non-Jewish neighbor had his church, we had to have our synagogue, beautiful and prominent, as proof of our existence.

Your generation, the fourth in America, has the harder task of building systems for learning the contents of the heritage, the knowledge without which everything your fathers and mothers built physically might fall apart through disuse and neglect. Learning is the opposite of abandonment. You must go and learn, if you would not make a mockery of your ancestors.

The smashing idea I mentioned earlier must be executed in Israel and requires your acceptance of a basic premise - namely, that you can most easily learn your Judaism by living for a time in the Jewish state where you will have every variety of experience at your fingertips, as well as a specially crafted educational environment. Living in Israel, even for a period as short as one year, will produce startling results, if your time is properly programmed.

I am proposing an International Young Leadership College on its own campus with all facilities for housing, feeding, socializing, recreating, studying - all the physical features which are often unsatisfactory and overly expensive when one family tries to create such a total environment all by themselves. Instead of each family trying to make what are essentially identical arrangements as every other family, let one big village be created (like an Olympic athletes' village) to serve everyone. Thus, time and money will be saved. Each arriving family can slip into the pre-arranged quarters and immediately begin living and learning instead of trying to get organized for living. Solve the logistics in advance. Avoid the aggravations of dealing with lots of mechanical problems. To avoid creating an American ghetto, make arrangements to invite tens of Israeli families to come live in your village and study with you. There are Israeli candidates galore, your peers in age, experience and outlook, who are also ignorant of and hungry for Judaic knowledge. Lastly, you have an enormous source of power with which to create this campus. Counting all the alumni of the men' and women's cabinets over a 30 year period, you have a corps of almost 3000 persons who are potential contributors of money, expertise and experience. I think the project could be exciting and easily doable.

Before going into the details of how the campus would be constructed, we must first establish the premise I referred to a moment ago. You must believe in the value of spending that year

in Israel, and you must plan for it long in advance. Planning is easier or harder depending on the ages of your children and your personal financial status. The older you are - the easier. Children are grown and away on their own. Your financial condition is more secure. The younger you are - the harder. Children's needs must be considered. You would have to arrange a leave of absence from job or profession - possibly even without pay; older kids could be enrolled in an Israeli university; younger kids could be gathered into an elementary school to be organized right on the campus. You pick the right time in your life, preparing for it several years in advance, and making a reservation for a residence at a time best suited for your family.

Once you move in you are no longer a tourist. You will enter into the very bloodstream of the nation. You will learn Hebrew - enough to read the headlines in the afternoon paper Maariv, not enough to follow the news on TV, enough to handle the shopping, the bank and the post office, not enough to follow a play at the theater. You will go to the great public ceremonies on Independence Day or Holocaust Memorial Day in the midst of streams of people who walk to the stadium or the cemetery or the parade - not sitting in special reserved sections which the UJA has arranged for you, but mixed in with the masses. You will spend Friday evenings at Israeli friends' homes, worrying with them about their kids in the army and talking about the chances of the next war. You will stand in the lines created by uncaring

bureaucrats and figure out how to beat the system. You will thrill to the magic of the sudden sunset in Jerusalem or witness the huge red globe slipping into the Mediterranean while walking on the beach in jeans and sneakers instead of looking at it through the windows of the tourist's hotel.

Taste the land, smell it, love it, hate it - but live in it, from listening to the morning radio news to walking the midnight watch in the civil guard. This is the only way you will ever come to feel that it is really yours in a hard, true practical fashion, rather than just admiring it in some distant sentimental manner.

Not only will this be better for you, but also for the country, because, as you live the problems, you will itch to solve them. And only by staying there, for a while at least, will you make a dent. Through your American experience in creating voluntary organizations and making things happen, you will establish a similar tradition in Israel. Most Israelis think in conservative and centralized patterns. They believe that if there is a problem, the government should solve it. There are only the primitive beginnings of citizens' organizations trying to take things in their own hands. What is almost a century-old practice in the United States has yet to take root in Israel - but it can be done. Waves of you, coming year after year, for a decade or two, will help volunteerism to catch on.

Really major matters, like religion-state relationships, racial and ethnic suspicions between population groups, civil rights, women's rights, electoral reform, religious pluralism are all waiting for solutions or at least improvements. These can come about, slowly but surely, if there is a constant turn-over of people like you, coming into the country, sensing the problems, seeking change, and creating movements for improvement.

I am not talking about the heavy portentous matter of "making aliyah" for the rest of your life. I am talking about a new kind of aliyah - organizing your life in the United States to enable you to come to Israel for a year, even two - with the double purpose of acquiring knowledge of your Judaic heritage, for your own and your children's self-improvement, and improvement of Israel's systems of society. This means learning something of the Hebrew language and living inside an Israeli skin, as much as possible. It will be marvelous for you - magnificent for the country - and help re-navigate the course. I'm suggesting it not only as a pleasure - but also as a duty. You owe a duty to Jewish continuity and Israeli advancement. This is a call to duty, like so many other calls to which you are trained to respond.

In quick outline, let me present some of the details of International Y.L.C. College Campus:

I. Purposes

1. House families coming for extended periods to study.
2. Provide instant mix with Israelis, by inviting families with similar study purposes to take up residence.
3. Invite families from other countries (U.K., Western Europe, South Africa, Australia, Russia) to join.
4. Provide faculty from nearby universities to study all relevant subjects. Basic one year curriculum to be devised, combination of compulsory and optional subjects.
5. Provide Ulpan, for basic Hebrew.
6. Serve as base for intensive touring.
7. Provide counselling and advisory services, to assist with integration into present life, and offer advice for possible future permanent life in Israel.

II. Physical Description

1. Residential quarters for 50-100 families, condominium style, basic 3-bedroom, 2-bathroom, fireplace, all amenities.
2. Clubhouse type facility - large lounge; big stone

wall with fireplace; lots of comfortable furniture; game rooms; billiard tables; dining room, etc.

3. Education building - class rooms; auditorium, library with study carrels; all audio-visual facilities; administration offices.
4. Sport facilities:
 - a) outdoor - 8 tennis courts; volleyball courts, baseball, football, and soccer fields, olympic swimming pool.
 - b) indoor - gymnasium; machine rooms; squash courts, basketball court with bleacher seating; pool.
5. Parking lot - busses, private cars, luggage handling.

III. Sites

1. Build near a university.
2. Possibility of building three, slightly smaller, rather than one, larger. If one, site it between Herzliya and Netanya (i.e. near Tel Aviv University). If a second, site it near Carmiel in the Galilee (i.e. near Haifa University). If a third, site it near Beersheba (i.e. near Ben Gurion University).

IV. Operational Procedure

1. Develop various curricula - for varying periods of time - i.e. define one semester as 4 months - make up curricula for one, two and three semesters.
2. Develop individual tutorials in selected list of subjects.
3. Develop Hebrew language courses - at various levels, beginner, intermediary, advanced; for one, two or three semesters.
4. Make up brochure describing all above.
5. Set up administrative office in United States.
6. Recruit by mail, phone, networking - take reservations for fixed periods.

V. Personnel

1. In United States -
Executive director, with necessary staff, for recruiting, registration, handling finances - all administration.
2. In Israel -
President of college, for inspiration and policy.
Vice-President, for administration.
Dean, for academic direction and affairs.

VI. Funding

1. Create 501-c)-3 non-profit corporation to raise funds and construct the campus - possible cost \$25 million.

Approximate Capital Costs

(Average Condo - 150-180 m² (1650-1980 sq.ft.))

| | |
|---|-----------------|
| 100 Condominia @ \$150,000 each = | \$ 15. mill. |
| Club-house 2000 m ² x \$1000 per meter = | 2. mill. |
| Educational Bldg. 5000 m ² x \$700 per meter = | 3.5 mill. |
| Gymnasium Bldg. 3000 m ² x \$500 per meter = | 1.5 mill. |
| Sport fields + landscaping, etc. = | <u>2. mill.</u> |
| Land Acquisition | <u>1. mill.</u> |
| Approximate Capital Cost | \$25. mill. |

2. Determine operational costs. Fees charged for rent, board in dining room (if desired), studies, touring, overhead must enable operations to be self-liquidating. Determine whether you want to recover any of the capital investment.
Total amount charged must be reasonable - should not exceed \$1500 per month, if possible.

Up to now, I have been speaking of adult education, to make the specific point that "going to school" should not be thought

of as applying only to children. The chain of continuity begins with parents, and if they place no value on Jewish knowledge, why should their children?

Once a system is started for attracting and embracing as many adults as possible, then we must turn to the creative management of the next generation's educational opportunities. Again, I shall not be able to do much more than list the major items for each of which I have detailed suggestions to supply to anyone who asks. But you don't really need my details. Think of your own children and what it would take to hold their attention, excite their imaginations, inspire them to want more and more. There are five items on my list.

1. Day schools. These should preferably be community schools. The buildings must be attractive and comparable, with outdoor playgrounds and indoor gymnasias. These are private Jewish schools, and they must compare favorably with the best private schools in town. The teachers should be young, bright, clever. The school must develop a reputation of such excellence that the waiting list grows long. Then you know you have a success on your hands. Once the school is difficult to get into, all problems disappear. Tuition at private schools is universally high, but you must have enough scholarship money available, so that any child who is admissible, is not left out because of

financial difficulties in the family. Your curriculum of Judaic subjects must be complete, the curriculum of secular subjects must be of the highest standards, and the extra-curricular options must be so attractive as to start the pupils on enjoyable hobbies and sports which can last a lifetime.

2. Hebrew High Schools. Here is where you must be really creative, for these are the crucial years in a teenager's life. Judaism and Hebrew language will strike deep roots, if the school is successful. There is the additional objective of admission to a good university, even Ivy League if the student so desires, for which the high school must prepare the youngster properly. There must be a school paper, a dramatic group, intramural athletic teams, language clubs, and all the varied activities which shape a well-rounded student. There are only a handful of high-quality Hebrew high schools in America today. Sending a child to day school is the best way to start Jewish children in life, but this ends at grade 8 - and what if there is no high school? Their Jewish education is finished when they are 14.

3. Boarding Schools. This is a new thought for American Jewish parents. Except in cases where "sending a child away" to boarding school or military school is a form

of discipline for an unruly or unwanted child, the assumption must be made that the student is eager to go and the parents are willing to make the "sacrifice" of "losing" the youngster during these formative years, in order to provide the advantage of the very best type of educational experience. At a boarding school, the educational process is constant - in the very act of living, as much outside the classroom as in it. In the classroom, where the groups are small, mostly seminar style, and the teacher's relationship to each pupil is almost individual tutorial, the very best can be drawn out of each student, whose mind is stretched by vigorous demands, to the extent that his later university years are also more profitable because the student has learned how to study and think. This is not true for most kids coming out of most public high schools.

In addition to the cultural process, there is the socialization process of living in a closed system - sharing room-mates, eating and playing together, constant contact with teachers who live on or near the school campus. And from a Jewish point of view, tolerance and pluralistic thinking will develop naturally, as children from all kinds of backgrounds, living together, will learn to appreciate and accept different points of view. Finally, what might be the

greatest value of all is the shaping of character, in the form of establishing ethical values by which the person will live for an entire lifetime. Busy parents, or a value-free public school, cannot be guaranteed to produce that character. A good boarding school makes character-building one of its primary objectives.

4. Summer Camps. This institution is well-known for its ability to infuse "ruach", spirit, through songs, services, and sundry games and contests. Nature's power and beauty all around them bring a sense of God, the Creator, close to the impressionable teen-age consciousness. Combine this with a Torah service at lake-side, or a story of Rabbi Akiba's heroism told around a campfire and you have the perfect setting. If you live in a community without a good Jewish summer camp nearby, simply create one, in as impressive a natural site as you can find.

5. Junior Year in Israel. There are two aspects of this - junior year in high school, and junior year in college. Preferably you should encourage your children to do both. Two experiences, four years apart, one when the student is 17 and the other at age 21, will reinforce each other and work in tandem, yielding a permanent effect. There are wonderful 10th and 11th grade programs available in Israel today, many with decades

of experience already. Kfar Blum, a Kibbutz in the Upper Galilee, is the most famous - offering a marvelous program with everything you could want for creating a positive attitude toward Israel and Judaism; the High School in Israel program, started by Rabbi Morris Kipper of Miami, is a close runner-up. The Reform and Conservative movements also have their programs, and the Jewish Agency Department of Education has a long list.

College students have a wide choice at the various Israeli universities. Hebrew University and Tel Aviv University have large components of foreign kids - sometimes running close to 1000 each year. Others have smaller numbers. Your sons and daughters should read the brochures and select carefully what interests them most. One word of warning: impress upon them the necessity of going beyond the narrow ghetto of English-speaking foreign students, and reaching toward the wider spectrum of Israeli students. Otherwise they will not get to learn well enough the Hebrew language and the Israeli mentality. If they do the year right, your children will return tightly bonded to the land and people of Israel. Isn't that creating the link of continuity into the next generation?

In closing, let me recommend to you a small book, entitled "American Assimilation or Jewish Revival?" by Steven M. Cohen, published by The Indiana University Press in 1988. The book is a contribution to the continuing debate concerning the future of Jewish life in America. The author's opinion, based upon surveys and statistics and moods he has analyzed, is cautiously optimistic. He recognizes the strong forces leading toward assimilation, with its danger of Judaism's disappearance in the vast sea of permissive inclusive non-discriminatory quarter-billion strong American population. On the other hand, he believes that American Jews are transforming themselves, and he sees conversion, education, and ritual observance on the increase. One is encouraged by this analysis and perhaps Prof. Cohen's feelings will themselves be a catalyst to move us even further along the path away from assimilation.

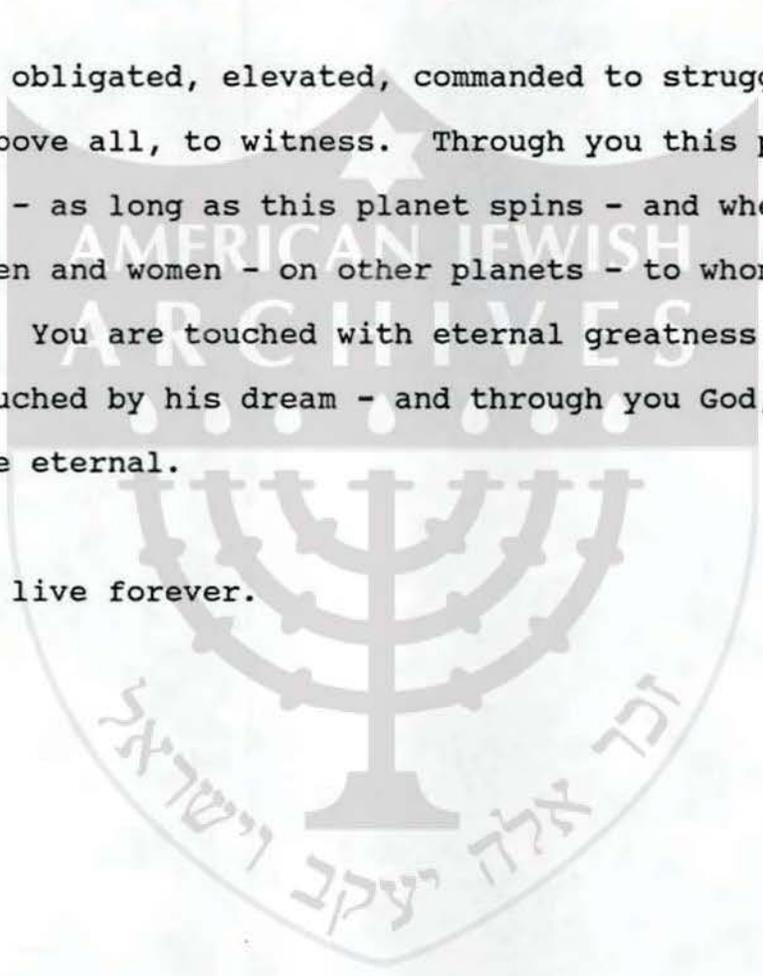
The real question is not the accuracy, or lack thereof, of his predictions and projections. The real question is your will power. You and you alone will determine what happens to the eternal Jewish people. You will continue to keep it alive one more generation, by passing the torch to your children to continue it - or you will cut it off right now by not preparing the next generation. Eternal existence is decided anew every 40 years.

If you protect your heritage, it will protect you. The value of Judaism to you is that it gives you an identity and

provides a meaning to your life by linking you to an ideal greater than yourself. The value of Judaism to the world is that of the greatest civilizing moral force man has ever known. Thus you are part of something which gives value to you and to the whole world. What more can any one man or people desire?

You are obligated, elevated, commanded to struggle, perhaps to suffer, above all, to witness. Through you this people will live forever - as long as this planet spins - and wherever we find other men and women - on other planets - to whom to teach our message. You are touched with eternal greatness - as a madman is touched by his dream - and through you God, Israel and Torah will be eternal.

May you live forever.



OPINIONS, ACTIONS AND CONCLUSIONS

A Legacy

Given by Rabbi Herbert A. Friedman

Friday Evening - July 6, 1990

at The Wexner Heritage Foundation

Summer Institute at

Snowbird, Utah

We asked you this afternoon to write your ethical wills, or at least, at your early age, what will be the first draft, constantly to be polished and improved as your years roll on. I hope my years will roll on as well, but prudence warns that this should not be taken for granted. Therefore, in this eighth decade of my life, let me start to leave my legacy of opinions and conclusions, beginning with four subjects: what I believe, what I have done, what I have learned, and what my dream is for you. Thus, take this the first draft of my ethical will - offered to you, whom I respect, cherish and in many ways love, as though you were my own sons and daughter.

I. WHAT I BELIEVE

An individual's basic beliefs, really basic, are usually few and amenable to fairly simple exposition. They constitute the personal philosophy which motivates all action, shapes all the values one holds precious. What you believe defines what you do and who you are.

1. I believe in the uniqueness of the Jewish people. Even as we share the quality of human-ness with all others of the species homo sapiens sapiens, still we are absolutely different in so many ways. And if we were not different, we probably would have disappeared as have all the others who started on the path when we did. Think of the hundreds of small nomadic tribes swirling in the deserts around the Fertile Crescent four thousand years ago, attacking and retreating, sniping at the edges of the big capital cities of the huge empires which rose and fell, Sumerians, Assyrians, Babylonians and Egyptians. On and on went the march of time, on and on went the search for water and food and forage for the animals. On and on went the anonymous waves of the living and dead, all the tribes disappearing in the cruel sands - and one, only one surviving - the Hebrew tribe.

We continued to live, from then, and thereafter, through all the millennia of fantastic experiences and obstacles, even unto today. We are one of nature's or God's greatest miracles. There is nothing comparable. How explain this? What sustained us? Wherein lies our differentness? I think the answer to these questions lies in our sense of purpose and our belief in ourselves as chosen for that purpose. Our strongest weapon is the power of our will.

Let me bring to mind three elements of our uniqueness. First there is the covenantal nature of our birth as a nation, in which we were linked to a God and a moral code. This wandering tribe of Hebrews may have complained like all others about not having food and water, yet conceived of itself in much higher terms than mere materialism by accepting the impositions of a ten-point code which later became the property of the entire civilized world. What a birth!

Next, this was succeeded by the acceptance of an eternal destiny through the concept of redemption by a Messiah, for both themselves and all mankind, in which a better world would be born for all humans to enjoy. How incredible!

And lastly, there came the notion that this moral covenant and Messianic redemption must also be linked with a specific land - a homeland, gained and lost, gained and lost - but the very dreaming of which provided the strength to endure the passage of the centuries. Now the land is gained again - in our own time. We are actual witnesses at the rebirth - almost as though we are identical with those who set forth from the foot of Sinai to claim that promised land. How miraculous!

2. I believe in Israel's gift to mankind. Alongside our uniqueness and separateness and particularity, a special quality of universalism exists in a measure which no other people or nation on earth large or small, possesses. We are a people which truly believes in the brotherhood of man, whose sacred books stress the message over and over that all men come from one father. In the very first legend in the very first book, Adam and Eve are not designated as white or Hebrew or any other distinguishing unit. They are simply proto-typical human. We started with the notion that the world needs perfecting, that our mission is to act as God's partner in completing the work of creation, and that all people are to be the

beneficiaries of this holy task. Many times throughout the ages we have slipped, but the obligation has remained intact in our psyche.

And as soon as the recently reborn state rose on its wobbly feet, even while it was overwhelmed with its own wars and immigrants, nevertheless it stretched its hand out to the equally new but weaker nations of Africa. Within a very few years thousands of Jews - Israelis - were mobilized and sent abroad to 22 black African countries to teach and to build and to heal and to farm. Our little land shared the knowledge it had acquired in reclaiming the desert and defending itself and building industries and growing food. Yes - some few dollars were made through offering these services, but in the main it was the idealistic thrust at work. It was the desire to act out the role of the marvelous model our tradition teaches us we should be.

3. I believe the Diaspora is an integral part of the creative genius of the Jewish people, and our history offers plentiful proof of this thesis. The Diaspora has been a fruitful hinterland, providing intellectual spark and charismatic personalities. A thousand years of the Babylonian community produced the Talmud and Siddur and a host of great rabbis and teachers. France gave us Rashi and Spain's Golden Age bequeathed poets

and philosophers and medical men and mathematicians. Poland gave us the squalor of the shtetl with the paradoxical richness of an inner life - the matrix out of which the fantastic American Jewish community was born. The American future is as yet unknown - but if it finds its way and maintains its Jewish identity in the midst of unprecedented freedom, resisting the tendencies toward assimilation and forgetfulness, there is the possibility that it will outstrip all previous Diasporas in terms of what it might achieve for Jewish creativity and continuity.

So, here are the three seminal, simple beliefs that have directed my deeds and ruled my life:

The chosenness of the Jewish people;
and its linkage to a land;
its universal message for all mankind;
and the creativity of its ever loyal Diaspora.

II. WHAT I DID

1. Helped Create the State

According to my theory of what constitutes a meaningful life, action is the indispensable ingredient.

Otherwise, one is not a participant - merely a theorist, or even worse, just an observer, a couch potato. When the moment comes for action it must be

seized immediately, or will be lost for good. I have been very fortunate in my life, since many opportunities for action did come my way. I seized them all, and have been richly rewarded with a wonderful feeling that my days have been well spent, not wasted. Other times, I saw certain needs and created the action scenarios myself, not waiting for others to do so.

I had been a Zionist since early youth, making speeches in favor of a Jewish army and a Jewish state when I was 15. I was impatient with the paralysis of the adult community I saw around me. There was no great outcry against the Holocaust, then gathering momentum. There was no mass support for an independent state, which would have been the only instrument capable of saving some of European Jewry. It took me years to position myself so that I could do something about these inadequacies, but I set out on a course and stuck with it doggedly, finally reaching the point where, at the end of the war, I was in Germany, a chaplain, an American army officer, and was recruited by David Ben Gurion himself, into the Haganah. I worked actively in that role for three years in Europe, 1945-1947, smuggling Jews and guns, people and weapons, both needed to fight the inevitable War of Independence. The state was to be born in blood. All birth takes

place in blood. There is no other way. And that birth required a furious period of preparation. Trains, trucks, food, camps, guides, ships - all had to be organized in a sweeping orchestration which brought the surviving remnant of Jews from as far away as the Russian republics in Asia down to the French Mediterranean coast - with Germany at the heart of the operation - for here the quarter million people we moved were housed as they came from the east, and were staged for transfer to Palestine. How many working Haganah men do you think were involved in this massive migration? Perhaps 200 on land and another 200 at sea. Can you believe it? The accumulation and shipping of weapons, from German Messerschmidt jet fighters to Russian mortars and American howitzers and machine guns, by stealing or by purchase, was also done by fewer than 100 people. It was the greatest period of my life.

That chapter continued when I returned to the United States and took the risk of breaking Federal embargo law by purchasing and shipping dynamite to Palestine, which, when packaged and wired properly, constituted the heavy artillery for breaking walls and forts. The FBI became familiar with my Temple in Denver, which they visited frequently in an effort to nail down my suspected felony. They never succeeded. Years later

the government of Israel gave me the medal it bestowed for service in the underground, prior to the establishment of the State. I wear it proudly to this day.

2. Helped Gather in the Exiles from the Four Corners of the Earth.

This opportunity came through the position I held as the Chief Executive Officer of the National UJA for two decades. I pushed and demanded and took chances and badgered - but every project fell into place and yielded its great rewards.

Morocco was taken over by Moslem rule in 1955 when the French departed, following which the first pogrom took its casualties. We started to move small groups of Jews illegally across to Gibraltar. Casualties at sea occurred, one ship of 42 persons went down in January 1961, then we pushed for larger groups, openly, on French ships to Marseilles. One third of a million were transmigrated.

Yemen sent 50,000 on an airlift, and Iraq expelled 120,000 who were also flown to Israel within the 15-month limit allowed.

We moved 2000 per week for 50 weeks straight, from the Rumanian port of Constanza on the Black Sea to Haifa. A total of almost 400,000 Rumanian Jews was moved in less than a decade.

And so it continued, as the sovereign state of Israel in the greatest humanitarian effort in the entire history of the Jewish people gathered its children, from country after country, through the double dedication of its own citizens and free Diaspora Jewry.

3. Helped Awaken the Sleeping Giant -
American Jewry

A real challenge to action came with the Suez Operation in October 1956 - Israel's first war since independence and its shortest - only 100 hours. I spent those few days in Israel, having brought over a UJA mission which ended on a Thursday evening. With all its members safely out of the country by Saturday night, the Israeli Cabinet ordered H-hour - to be set for Monday morning.

Upon my return to New York a week later I found a mountain of paper on my desk, telegrams and telephone calls, all carrying similar messages: incredulity; disagreement with Israel's attack; fear of a larger war

which Israel would be accused of having instigated; anger that American Jewry wasn't consulted or at least informed; ending with threats of withholding financial and political support until the Israeli war hysteria quieted down.

This was a shocking display of the ignorance of the Jewish communities and their leaders; lack of understanding of Israel's geopolitical position; lack of sensitivity to the casualties; lack of the simplest identification with Israel; rather, a scathing criticism as though Israel was some irksome little foreign country doing bad things to the world.

The communities sending these messages were reacting against Israel almost as an enemy rather than a brother. Out of my dismay dawned the knowledge that two major efforts were required - one, a nationwide general educational campaign had to be developed to define and affirm the basic relationship which must prevail between American Jewry and Israel. The lesson to be taught was the unbreakable linkage between the people of Israel and the land of Israel. And two, that a small cadre of young leaders must be identified, recruited, inspired and educated, so that their

youthful enthusiasm could be turned loose on the larger community, to help shape the deeper understanding and loyalties so necessary.

I spent years on both efforts, often against the opposition of small-minded men and women who argued that my job was to raise money, not to teach or propagandize. My rejoinder always was that my job was to raise people, because people raised money - and without people who knew what the cause was, and believed in it, there would never be successful fund-raising. Slowly that idea took hold. The Young Leadership movement, started by myself at the UJA, thirty years ago, has since been duplicated in every individual Federation in the country, as well as most national organizations. The educational network of thousands of speeches every year spread far and wide the doctrine of unity of people and land.

When the next war came, eleven years later, American Jewry responded instantly, with a roar of support. More than 100 million extra dollars was raised in six weeks. More than a thousand volunteers rushed over to help Israel - most arriving after the six days of fighting were finished, but staying through the summer and fall gathering the harvest.

4. Lived There for Seven Years

This phase of my life was triggered by a personal decision - not some historic or grand crisis. A second marriage produced two sons, born in 1964 and 65, and by the time they were ready for school, Francine and I decided they should be brought up in Israel. For me, it was a wonderful decision, because it meant putting my money where my mouth had been since I was a teenager. Actually we had been working toward this moment for 2 years by building a house in Caesarea with the help of my father-in-law, Charles Bensley, a wonderful man, first Chairman of American Friends of Haifa University and first President of the Israel Educationl Fund. Our decision did involve a tough argument with Golda Meir, who said I had no right to leave my post at the UJA, because I couldn't do anywhere near as much good for Israel by making Aliyah as I could by remaining in New York. I ended the argument by invoking the Law of Return, and threatening to take her to the Supreme Court if she tried to prevent me from exercising my right under that law.

The seven years we lived in Israel were both lean and fat, like the cows in Pharaoh's dream. They were lean in the sense that there was no way, in the 70's, for me to earn my living in Israel, and I was forced to make

several trips per year to the U.S., going on the lecture circuit. It was not easy, leaving the family for many weeks each time, but there was no choice. The years were fat in the sense of the enormous satisfaction gained from just living there, soaking up the environment, experiencing the hectic crisis-per-day which characterized the pre-and-post-Yom Kippur war. It was marvelous walking through the streets and alleys of Jerusalem, the hills and valleys of the whole country, two little boys in hand, showing them where the stories of the Bible had taken place, telling them about the heroes of old. I participated with Yigael Yadin in the political effort to build a democratic party which would create the conditions for electoral reform and religious pluralism and all the other good goals which are still not yet realities. We won 15 seats in the Parliament in 1977, and I refused one of them because I did not want to give up American citizenship. Dual citizenship is perfectly legal until one reaches a level of governmental authority (Parliament or Cabinet) where there might be a real conflict of interest. But at least there was the joy of the win, with its bright hopes - which were dashed. We lost everything when Yadin agreed to enter the coalition government with Menachem Begin and all the promises for change were broken.

I spent several years helping the Reform movement obtain a foothold in Israel: land for the first Kibbutz down near Eilat; plans for the beautiful education center in Jerusalem, whose classrooms we shall occupy during next year's Summer Institute; teaching first-year HUC-JIR rabbinical students who came from America.

I took occasional assignments for the Foreign Ministry, when they wanted someone with an American accent and a thorough knowledge of Israel's condition, to travel around with a Senator, an editor, a Christian minister and explain the history, the wars, the Arabs, the economy or any one of such simple issues. The greatest satisfaction of all came from teaching myself the issues. I read prodigiously; searched out and heard the analyses of army officers, professors, tour guides, civil servants, Cabinet ministers; above all, listened to the people in the streets, the markets and cafes. I really learned what made Israelis tick, what made them so conservative and resistant to change, what they feared and what they hoped. So, over the years, I came to know the geography of the land, the problems of the nation, in war and peace, and the thoughts of the people. It was that authentic saturation which comes when you spend enough time so that you crawl under the skin of others and see the world through their eyes.

Francine was doing the same thing, perhaps even more authentically. She worked with Moshe Dayan's first wife, Ruth, in a company called MASKIT, and created a beautiful museum-like shop in a hundred-year-old stone building in Jerusalem. Arts and crafts, rugs and clothing, glass and silver, jewelry and toys - all Israeli products, tastefully displayed - were gathered from all over the country. Tourists came, as did the locals, and then she built a garden-cafe in the rear courtyard, and she learned to read her computer print-out in Hebrew, and managed her staff, and made money for the company, to boot. She had a wider circle of Israeli friends than I did. Her knowledge of the inner soul of the country was probably better than mine, because it was based more on realism than abstraction and ideology.

One of the most poignant episodes of our seven years occurred one day when the two boys and I were walking up the long promenade to the entrance of the Israel museum. Our family policy was to speak English at home, so that the boys, having come to Israel when they could hardly read or write, would learn proper English, and to speak Hebrew in public, on the street, and in school. We were therefore, speaking Hebrew as we strolled up the promenade. My voice is resonant and penetrating. My Hebrew was not as good as theirs.

They were apparently embarrassed by my errors. Suddenly, they stopped and suggested in firm tones that I would do better to speak English, even in public. In an instant my mind flicked backward forty years, when I was walking one day with my father, across the Yale campus, and even though his English was fluent, still a Vilna-born accent must have been discernible, for I turned and asked him not to speak so loudly as to be overheard by fellow students on our same path. Wow!

The story symbolizes the turning of the wheel of Jewish history. From Vilna to Connecticut to Jerusalem - three generations of wandering Jews, struggling with new languages, cultures, mores, repeating the same experiences in each generation, of adjustment and renewal, yet always advancing. No wonder others are envious of us.

III. WHAT I HAVE LEARNED

1. Life without risk is stagnant. It is safer, but less productive. Be fearless - take chances - you may get hurt - but you may also win the lottery.
2. When you take chances, you must learn how to live with failure. Failures will inevitably occur. Get back upon the horse.

3. It is often necessary to fight - and that means even war. Evil - Hitler must be fought against. Independence and freedom must be fought for. Just as war may sometimes be necessary - peace is more necessary and must follow war. Genuine solutions to problems are never achieved by war. They must be achieved by the diplomatic negotiations and compromises which follow afterwards. Israel so far has not learned that lesson. Perhaps she has not yet fought her final war - and diplomacy will have to await that event.
4. Separate the important from the less-important. You cannot support every project, taste every sensation, read every book. Prioritize. Do a few things very well. Decide what is the longest-lasting, broadest in scope, most seminal. Concentrate on those - drop the others.
5. Planning and execution go together; dreaming is not enough. You must be capable of great dreams, otherwise you are a pedestrian dullard; but you must then be able to draw a blueprint by which the dream can be brought to realization, otherwise you are a BATLAN - a lovely Hebrew word meaning "idler, loafer, impractical, inefficient, ineffective", just an idle dreamer.

6. To inspire means to demand. You can make the strongest plea, in the most beautiful language, with poetic examples and historic analogies, which may result in a standing ovation because the audience is simply swept away by the colour of your words and the majesty of your power. But when it is over, and the people are dispersing, you will hear the questions in the foyer - What was that all about? What was its purpose? What did the speaker want? If you have not demanded anything - have not cast a challenge which requires a response - have not provoked them to action - then you have failed, no matter how stirring was your oratory. A leader inspires and demands.

IV. WHAT IS MY DREAM FOR YOU?

1. Learn how to catch history by the tail and ride with it. Don't be caught unawares - don't be left behind. This means thinking ahead. Develop the art of prediction, which is based on an analysis of the past, plus some crystal-ball gazing, plus good luck. Most people are afraid to do it, but it is not hard, once you habituate yourself. Set scenarios for yourself - it's wonderfully enjoyable - an exciting game.

Let me give you an example: West Germany has an election scheduled for December 2. Chancellor Kohl

would like that election to ratify the reunification of West and East Germany. It will happen. The 35 nations of the enlarged European community have a meeting scheduled for November 19 in Paris. They will be asked to approve the reunification. Supposing those two steps occur, and a bigger Germany dominates NATO, and the capital of all Europe is set up in Berlin (that will probably happen, because what, after all, is provincial little Brussels). Where does Moscow stand? What concessions will be needed to reassure and mollify the worried Russians? Think ahead through every step of the development, as the Russian Empire of 15 republics dissolves into a Russian Commonwealth of 15 separate nations. What will that mean for the Jews? President Theodore Roosevelt protested to the Czar after the Kishinev Pogrom in 1903. What do you want President Quayle or President Jackson to do vis-a-vis some Jewish problem in 1996 or 2000? Think ahead as to what the problem might be and what the United States or the European Community response should be. Think now - so you will be ready then.

2. Learn how to catch your own children (and grandchildren) by the tail. Everyone understands that the major challenge facing the great and powerful Jewish community in America is to struggle against the indifference which comes from ignorance and leads to

easy assimilation and intermarriage in this permissive society which has no barriers against Jews. Everyone also understands that the remedy lies in replacing ignorance with knowledge, but the remedy is difficult to apply. Children must be saturated, from an early age, with the "naturalness" of being Jewish by what they learn and do in school, at home, and with their friends. A day school education is the best process, and more and more parents are turning to it, thus improving the schools at the same time. But the majority of children are not in day schools, and these children must get as much Jewish education as you can give them, plus fortification at home through Shabbat and holiday observances, plus summer camp with other Jewish kids, plus trips to Israel beginning around age 10, plus a year in Israel later on, plus, plus, plus.

This is your effort to combat intermarriage, but if it happens in your family - then you must start all over again with your non-Jewish son-in-law or daughter-in-law, seeking to transmit Jewish feelings and knowledge to them, urging conversion, if this be possible. And whether there is conversion or not, then at least your grandchildren must be given a Jewish identity and be brought up as Jews. Sit your grandchildren on your lap and tell them the story of their people, as you practice the holidays with them. Catch them, hold

them, don't let them slide away. You can do it, with love and tact and a strong determination. My dream is that, like the little Dutch boy who kept his finger in the dike to keep the sea at bay, each one of you will become the keeper of an unassimilated people, which lives with its two identities, American and Jewish, in separate harmony.

3. Be generous with money. We in the middle class indulge ourselves. We give ourselves almost everything we want. Always remember that part of your budget, part of your cost of living must be the three-fold responsibility of supporting the infrastructure of your local community, maintaining Israel's strength, and helping individual Jews in need, be they Russians or Ethiopians or anyone. You all know the word Tsedakah, and the concepts behind it. You have the same obligation to perform Tsedakah as to put bread on your own table.

4. Be aware of the needs of all humanity, not just the Jews. While we are very particularistic, tribal, ethnic and some say, even clique-ish - nevertheless we possess a parallel strain of universalism in which our mission mandates us to care for all people. This strain is responsible for our liberal sentiments toward minorities, underprivileged, homeless, and other

underclasses of mankind. All of this is subsumed in the phrase Tikkun Olam, which requires us to work for improvements in society as a whole. It is an important part of authentic Judaism, which put Heschel in the front ranks of the civil rights marches with Martin Luther King and caused Eli Wiesel to take up the cause of the Cambodians. These are good role models to follow.

5. Be civilized, kind and understanding. Once again, if you are looking for a role model, take the prophet Micah, who is read in tomorrow's Haftorah (chap.6, verse 8):

בְּיַד יְהוָה אֱלֹהֵינוּ אֵלֶיךָ אֵלֹהֵינוּ
בְּיַד יְהוָה אֱלֹהֵינוּ אֵלֶיךָ אֵלֹהֵינוּ
בְּיַד יְהוָה אֱלֹהֵינוּ אֵלֶיךָ אֵלֹהֵינוּ
בְּיַד יְהוָה אֱלֹהֵינוּ אֵלֶיךָ אֵלֹהֵינוּ

He has told you, O man, what is good and what God requires of you: only to do justly, and to love mercy, and to walk humbly with your God.

6. Do your duty and keep your faith in Israel - the people and the land. Duty and courage are fierce and fiery words. They moved Moses and David and Ezra and the Maccabees. And they move you, the sons and daughters of Israel, today. Vision and perseverance are perhaps

even more important words - because they give sustenance for the long, long endurance required to face a future with confidence.

Stephen Wise showed how the possession of the vision itself created the characteristics which would guarantee its attainment.

"Vision," he said, "looks inward and becomes duty. Vision looks outward and becomes aspiration. Vision looks upward and becomes faith."

Prodded by a sense of duty, ennobled by a sense of aspiration, sustained by a sense of faith - our little lives acquire a dimension of incredible strength, so that we each become like a small nuclear engine, driving with enormous power toward our goal - a free people in a warm, safe prosperous Israel, and a creative proud Diaspora sharing the fruits of a good society with all neighbors, in a peaceful world, working for the betterment of all humanity. This is your dream to have and to hold - to cherish and make real - to give to your children as the most precious gift in the world. This is my dream for you. Make it come true.