

MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996. Series A: Union of American Hebrew Congregations, 1961-1996.

Box Folder 1 2a

American Conference of Cantors, 1964-1995.

For more information on this collection, please see the finding aid on the American Jewish Archives website.

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Congregation Sinai

8223 N. PORT WASHINGTON ROAD, MILWAUKEE, WISCONSIN 53217 TELEPHONE 352-2970

January 18, 1990

Rabbi Alexander M. Schindler Union of American Hebrew Congregations 838 Fifth Avenue New York, NY 10021

Dear Rabbi Schindler,

It has been three months since your prompt and personal reply to my letter of October 10, 1989, and I would like to give you an update of what has transpired since our correspondence. The head of a family should know when his children do well so he can "kvell."

Rabbi Dan Freelander, to whom you directed by complaint, has been in constant communication with me, and I would like to commend him highly for his promptness, his concern and his caring attitude throughout.

With his encouragement, I reapplied to HUC-SSM for admission to the Cantorial Certification program. I was in New York on January 4th for a meeting with the committee and audition at HUC, and also took two hours worth of testing on Judaica and music.

To my astonishment (and delight) the experience this time was pleasant and totally different from the one a year and a half ago. The committee, which was comprised of representatives of the ACC, HUC, and SSM seems to have come to realize the plight of those of us who are not within easy access of New York and whose lives are such that we cannot pull up roots in order to study at HUC, but, who are serving UAHC pulpits and should be there as educated professionals.

As you can see by the enclosed letter I am looking forward to several years of hard work followed by cantorial certification. Even though you said to me that you could not do anything personally, I believe the spirit and mood of an organization reflects its leadership, and I think you for yours.

b'Shalom,

Marsha Lensin



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati • New York • Los Angeles • Jerusalem

SCHOOL OF SACRED MUSIC

BROOKDALE CENTER ONE WEST 4th STREET NEW YORK, N.Y. 10012 (212) 674-5300

January 9, 1990

Ms. Marsha Fensin 7465 N. Navajo Road Milwaukee, WI 532]7

Dear Ms. Fensin:

Based on the qualifications you displayed on your written tests and interview on January 4, I990, the Committee of Cantorial Certification feels that you are qualified to enter the Certification Program.

The committee feels that you need to gain more proficiency in the A. cantillation of High Holy Days and the five megillot.

- B. Traditional nusach for the entire year.
- C. An upgrading of your knowlege of Reform Repertoire.
- D. An upgrading of your knowlege of Judaica.
- E. An upgrading of your sight singing and music theory skills, and piano skills.

For A., B., C. we recommend that you study with an approved member of the A.C.C. and/or an approved traditional cantor, especially for B. For D., you might wish to consider spending a summer in Israel, and studying at the Hebrew Union College, Ulpan in Jerusalem. This is, of course, your decision, however. Private financial arrangements should be made with whomever you select as your tutor(s).

There is a Certification administrative fee of \$1,000.00. Whenever you feel ready, the Committee will be glad to reconvene and meet with you.

Good luck and best wishes for the future.

Sincerely,

Cantor Richard Botton Chairman, Cantorial

Certification Committee

Israel Goldstein, Cantor Director, School of

Sacred Music

Rabbi Daniel Freelander

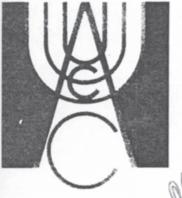
Cantor Howard Stahl and I had a pleasant meeting. I read the enclosed with care and I see no reason why it shouldn't pass. It handles all controversial issues with deftness. You and Jack Geller did a fine job.

Please let me know what the CCAR says.

All good wishes for a sweet Passover to you and Elyse.

Thank you.





JOINT CANTORIAL PLACEMENT COMMISSION

838 FIFTH AVE., NEW YORK, N. Y. 10021 (212) 249/0100 - 737-5020

Ole Manhore

November 11 ,1986

Cantor George Weinflash CHAIRMAN

Dr. Raymond Smolover ACC PLACEMENT DIRECTOR

Cantor Norman Belink SSM PLACEMENT DIRECTOR

> AMERICAN CONFERENCE OF CANTORS

> > Cantor Glenn Groper Cantor Ellen Math

HEBREW UNION COLLEGE SCHOOL OF SACRED MUSIC

> Dr. Lawrence Hoffman Rabbi Lawrence Raphael

UNION OF AMERICAN HEBREW CONGREGATIONS

Melvin Merians David Sampliner Rabbi Sanford Seltzer

> PLACEMENT ADMINISTRATOR

> > Freide Gorewitz

Dr. Bernard Kleiman-President Main Line Reform Temple Beth Elohim 410 Montgomery Avenue Wynnewood, PA 19096

Dear Dr. Kleiman,

As Chairman of the Joint Cantorial Placement Commission let me welcome Main Line Reform Temple-Beth Elohim into the placement season of the American Conference of Cantors.

Shortly you will be receiving some resumees from some of our candidates, if you have not already received them already

I will be available if you have any questions either at Central Synagogue (212) 838-5122 or evenings at home (914) 835-4621.

I wish you success in your search, and I am sure that you will find a qualified person.

Sincerely

Richard Botton J.C.P.C. Chairman

fg/RB



October 2, 1986 28 Elul 5746

Cantor Jay I. Frailich University Synagoguge 11960 Sunset Boulevard Los Angeles, CA 90029

Dear Jay:

It pleases me to know that arrangements have been finalized for a meeting with the ACC and tepresentatives of the JCPC. It will be good for us to have an opportunity to sit together and share concerns as well as hopes for the future.

I firmly believe we all seek the same thing, a healthy give and take between our groups; a warm and welcome atmosphere in the congregation for the cantor and an understanding of the role of the cantor. High on our agenda is also the need to create a conciliation system for cantors which will be separate and distinct from the Placement Service and Office.

To clarify for all of us, plans now call for our representatives to meet with the ACC officers Monday, October 27 at 6:00 p.m. at the Marriott Hotel, LaGuardia airport. We should be five in number but if there is any change I will notify the ACC office so the dinner count is correct. We all realize you have a separate agenda for discussion with your officers and so we will seek to keep the time for our talks as brief as possible to permit you to continue with the ACC agenda.

We will meet with the full ACC Board at the same location on Tuesday, October 28 at 10:00 a.m. At this session, too, we hope it will not run for an overly long period of time as you have a great deal of business to take up with the Board. Indeed, after our conversations with the smaller group on Monday evening I would hope we will be able to meet for but a prief time on Muesday.

I want to thank you for your openness and desire to work in concert with our people. You have helped to make for betterprelationships already and I know that the future bodes well for us all and that we will work together in understanding, with sensitivity and accord.

May the New Year bring to you and your loved ones the blessings of health, happiness and fulfillment.

Sincerely,

DIOS MM LH September 17, 1986 13 Elul 5746

Cantor Jay I. Frailich University Synagogue 11960 Sunset Blvd. Los Angeles, CA 90049

Dear Jay:

This is merely a follow up to our conversation of this weekend and our understanding that there would be a meeting of the ACC Executivesswith our representatives on the Joint Cantorial Placement Commission. I do hope that we can plan this get together FOR A time during the month of October. When you have an idea as to possible dates please contact Edie Miller in order to work out a mutually convenient time for all to meet.

It was good seeing you this weekend, I am delighted you were finally able to attend a Union Executive Committee meeting.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

cc: Cantor Richard Botton bcc: Mr. Melvin Merians Mr. David Sampliner



AMERICAN CONFERENCE OF CANTORS

838 FIFTH AVENUE, NEW YORK, NEW YORK 10021 (212) 249-0100

July 20, 1986

Rabbi Alexander Schindler, President Union of American Hebrew Congregations 838 Fifth Avenue, New York, N.Y. 10021

Dear Alex:

I was delighted to learn from Edie Miller that you are back at the task of leadership. It is not my intention to subtract from your growing supply of energy, but to add a few items of "naches" and to help alleviate some of the problems we faced last season, thus hoping to make the coming season less burdensome for you as well as for our colleagues on the Joint Cantorial Placement Commission.

We had the joy of having Rabbi Howard Bogot and Cantor Samuel Berman deliver an exciting presentation on "Project Manginot" at our convention in Boston. Not only has the UAHC involved the ACC in an area of mutual concern and expertise, it has also enabled a good number of cantors to participate in a very promising project. The same, and even more so, may be said about the first full meeting of the National Commission on Synagogue Music held at the LaGuardia Marriott in June. John Geller and Dan Freelander conducted a series of productive sessions in which all concerned participated with much enthusiasm.

With the conclusion of the placement season - and with Main Line Reform Temple being served again and its former cantor having been placed in another large UAHC congregation in Ohio - Dick Botton and I explored the sources of our conflicts on the JCPC and the ways by which we may prevent them from reoccuring. The background and the recommendations are contained in the enclosed report which was delivered by Cantor Botton at our Executive Board Meeting in Boston.

Finally, it would be most helpful if programs sponsored by the UAHC concerning such subjects as "Reform Jews in Search of Spirituality" in which Presidents, Rabbis and Chairpersons are invited would also include Cantors. A disparaging message is being deliver by the UAHC when it omits one of its own affiliates from its own programs... The same pertains to the Commission on Jewish Education which lists the UAHC, CCAR and NATE and omits the ACC - in which, as I pointed out in the above - we are actively involved.

We look forward to your continued renewal of strength and well being and hope that we shall be able to move ahead with a National Commission for Cantorial-Congregational Relationships.

JAY I. FRAILICH President DR. RAYMOND SMOLOVER Executive Director PAUL C. SILBERSHER President Elect SHLOMO BAR-NISSIM SARAH L SAGER SEVERIN WEINGORT Vice Presidents SHERI BLUM Secretary GLENN GROPER Treasurer **EXECUTIVE BOARD** Vicki Axe Bruce M. Benson Roy Einhorn Martin Feldman Edward R. Fogel Mimi Frishman Robert Gerber Gedalia Gertz Nancy S. Hausman Mark Horowitz Jeffrey Klepper Elliot D. Levine Mikhail Manevich Benjamin Z. Maissner Donn Rosensweig Judith K. Rowland Avery Tracht David Unterman HONORARY PRESIDENT Walter A. Davidson HONORARY VICE PRESIDENT William Sharlin PAST PRESIDENTS Norman H. Belink Richard Botton Ramon E. Gilbert Marshall M. Glatzer Robert M. Miller Harold Orbach Murray E. Simon Ephraim Steinhauer Norman Summers George Weinflash *Arthur M. Wolfson Alex Zimmer ADMINISTRATIVE SECRETARY

*Deceased

Freida Gorewitz

AN AFFILIATE OF THE

UNION OF AMERICAN

HEBREW CONGREGATIONS

Most cordially, Raymond Smolover

AMERICAN CONFERENCE OF CANTORS the JOINT CANTORIAL PLACEMENT COMMISSION and the NATIONAL COMMISSION ON CANTORIAL-CONGREGATIONAL RELATIONSHIPS Background The Cantorial Placement Commission 1. A Cantorial Placement Commission has existed in one form or another for over 25 years. Its name and constituency has varied over the years. From 1968 until 1980 it was comprised of the ACC Executive Director, the Dean of the HUC and a member of the Staff of the UAHC. 2. Its current structure was formed in 1984. It consists of 4 members of the UAHC, 4 members of the HUC-SSM and 4 members of the ACC plus an ACC Chairperson. The ACC Placement Director and the SSM Placement Director are ex-officio members of the commission. 3. The purpose and purview of the JCPC was stated in the Annual Report of June 1984: "The JCPC shall formulate policy and procedures relative to cantorial placement and provide guidance to congregations considering the engagement of a cantor. The Commission shall formulate and delineate proper and equitable procedures and policies for placing ACC members and HUC-JIR-SSM students. The JCPC shall take an active role in promoting the utilization of invested cantors in UAHC congregations." National Commission for Cantorial-Congregational Relationships 1. In 1970 the ACC requested that the UAHC appoint a committee comprised of UAHC Trustees and members of the ACC to create a "Guidelines for Cantorial-Congregational Relationships." 2. The UAHC suggested that a preliminary committee comprised of members of the ACC and the Central Conference of American Rabbis meet to prepare a draft which could then be submitted to the UAHC Board of Trustees. 3. From 1970 until 1982 various committees comprised of members of the ACC and the CCAR met to draft a mutually acceptable series of "quidelines." 4. In 1983 a committee comprised of CCAR members: Rabbis Joseph Glaser, Peter Rubinstein, Jack Stern and Sheldon Zimmerman; and ACC members: Cantors Donald Slonim, Raymond Smolover, Howard Stahl and George Weinflash drafted, and recommended what is now known as the ACC (Blue Book) "Guidelines and Conditions of Contractual Agreement." 5. The "Blue Book" was ratified by the ACC at its Convention in Atlanta in 1983. The Executive Board of the CCAR did not ratify the document. -1-

Problem

- 1. Prior to 1983, situations between cantors and congregations requiring conciliation were counselled by the ACC Executive Director, and when necessary, in consultation with the Dean of the HUC, a Staff member of the UAHC and the Executive Vice President of the CCAR. In 1983 an extraordinary situation required the convening of additional members of the UAHC.
- 2. Since 1983 without authority from either the ACC, the HUC or the UAHC, and without guidelines (written or verbally aggreed upon) the Joint Cantorial Placement Commission has presumed the authority of a conciliation commission.
- 3. The absence of an authorized conciliation commission or conciliation process placed the JCPC in the position of extending its jurisdiction beyond its authority (to establish placement policies and procedures) and created unnecessary friction and frustration within the JCPC.
- 4. Inasmuch as procedures for conciliation are not provided for in the ACC "Blue Book" the absence of any other document addressing this issue has created a vacuum in which improvised policies and procedures (on the part of all concerned) has led to serious problems for cantors and congregations, as well as for the UAHC.

Recommendations

- 1. That a National Commission on Cantorial-Congregational Reationships (NCCCR) be established (similar to the National Commission on Rabbinical-Congregational Relationships - the NCRCR), to serve in the same capacity as the NCRCR.
- 2. That the NCCCR be comprised of representatives soley from the ACC and the UAHC, and other than those serving on the JCPC.
- 3. That the NCCCR compose a "Guidelines for Cantorial-Congregational Relationships" (similar to the "Guidelines for Rabbinical Congregational Relationships) to replace the ACC "Blue Book" (Guidelines and Conditions of Contractual Agreement.)
- 4. That the NCCCR serve as a "conciliation commission" and that the NCCCR "Guidelines" form the basis for the conciliation process.
- 5. That the Joint Cantorial Placement Commission continue to serve in its original capacity only (to establish policies and procedures for cantorial placement; to make revisions in the "Green Book" and to set forth the purview and the procedures of the JCPC and its Executive Committee.)

- 6. That the Joint Cantorial Placement Commission refrain from acting as a conciliation body and to defer such responsibilities to the National Commission on Cantorial-Congregational Relationships.
- 7. That the ACC Executive Director continue to serve as the Placement Director and that his/her responsibilities be:
 - a. To serve as an ex-officio member of the JCPC.
 - b. To implement the policies and procedures set forth in the revised "Green Book."
- 8. That the ACC Executive Director serve as an ex-officio membe of the NCCCR and that his/her responsibilites be:
 - a. To implement the policies and procedures as set forth in the NCCCR "Guidelines for Cantorial-Congregational Relationships" (to be created.)

Respectfully submitted, July 1986

Cantor Raymond Smolover - Cantor Richard Botton Executive Director

Chairman, JCPC



Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION 838 FIFTH AVENUE, NEW YORK, NY 10021 (212) 249-0100 CABLES UNIONUAHO

NEW YORK FEDERATION OF REFORM SYNAGOGUES

June, 1986

Rabbi Bernard M. Zlotowitz Director

Rabbi Gary M. Bretton-Granatoor Assistant Director

Condors

Dear Rabbi, President and Chairperson:

God, a subject we are all involved with, but rarely take time to think about or examine. What are our views of God? How do we contact God?

The New York Federation of Reform Synagogues is sponsoring a day during which these questions will be explored:

> In Quest of God: Reform Jews in Search of Spirituality!

When: November 9, 1986 9:15 a.m. - 4:00 p.m. Temple Beth-El of Great Neck Where:

The Conference will be open to all congregants of member synagogues of the New York Federation, Confirmation age and up. There will be 24 workshops with many prominent rabbis sharing with us their personal views of God. Three-fourths of the time will be given over to discussion so that we can all share in this exploration.

We will keep you posted on the details as we finalize them, including the fee to cover the cost of registration and the luncheon. In the interim, please make sure this date is kept clear on your Temple calendar. Please advise your committees and the Temple Board of this important event.

OFFICERS President David W. Sampliner

Program Vice Presidents

Harold Robrott Lerov Facem Ernest Grunebaum Sincerely,

Phylis Silper Regional Vice Presidents :

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William Innershein
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PG: jmc



Commission on Jewish Education

UNION OF AMERICAN HEBBEW CONGREGATIONS CENTRAL CONFERENCE OF AMERICAN RABBIS NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

July 14, 1986

Dr. Raymond Smolover American Conference of Cantors 838 Fifth Avenue New York, NY 10021

Can ur ald:

Dear Ray,

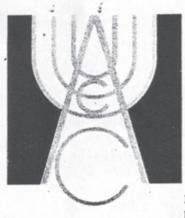
I am thrilled that my modest presentation at the ACC convention generated such a gracious response.

Please consider me when programming future meetings of this type. I believe there are many reasons to strengthen both the personal and professional bonds between the cantorate and the UAHC Department of Education.

Cordially,

Rabbi Howard I. Bogot National Director

HIB: cib



AMERICAN CONFERENCE OF CANTORS

838 FIFTH AVENUE, NEW YORK, NEW YORK 10021 (212) 249-0100

July 15, 1986

Rabbi Lawrence Hoffman, Director HUC-JIR School of Sacred Music One West Fourth Street New York, N.Y. 10012

Dear Larry:

On Wednesday morning, July 2nd, I returned your secretary's call to inform her that the brochures announcing the symposium on "Sacred Sound and Social Change" had arrived at our convention in Boston, and that they would be distributed at our plenary session. That evening, at the banquet, I made the following report on the ACC "Psalmist Award:"

"In 1983 the ACC inaugurated the "Psalmist Award" - a work of art to be presented to one deemed to have made an outstanding contribution to the values we espouse. Two awards were presented at our convention in Atlanta: to Mayor Andrew Young and to Mrs. Martin Luther King, Jr. We did not make an award at our convention in Snowmass in 1984, but at our convention in Israel in 1985 the "Psalmist Award" was tendered to Mayor Teddy Kollek.

Our honoree this year is Dr. Eric Werner, a founder of the School of Sacred Music, an esteemed colleague and world reknowned scholar. A prior commitment, however, required that he be in Europe at this time. Also, rather than present him with a work of art, it was determined that we publish three of his musical compositions. Dr. Werner expressed his pleasure and selected the following compositions to be published: "Prelude and Fugue on themes of Scriptural Cantillation, Ya Shim Kha (Yehudi Halevi) for the service of Yom Kippur, and Kol Nidre for cello obbligato, cantor, choir and organ."

When Rabbi Hoffman informed me that Dr. Werner was to be honored on the occasion of his 85th birthday during the upcoming symposium, we considered asking him to permit us to present our award to Dr. Werner at that time. It was also our intention to make complementary copies of his music available to all who attended the symposium as well as to all of the members of the ACC and the Guild of Temple Musicians.

However, a number of cantorial colleagues having had the opportunity to read the brochure this afternoon, noted that although the Yale Institute of Sacred Music is listed as a co-sponsor, the HUC did not include its own School of Sacred Music among the sponsors. Even sadder to note is the fact that the brochure does not mention the School of Sacred Music and the word "cantor" does not appear at all! "

JAY I. FRAILICH
President
DR. RAYMOND SMOLOVER
Executive Director
PAUL C. SILBERSHER
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ADMINISTRATIVE SECRETARY

*Deceased

Alex Zimmer

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(Continued)

The next morning, following our final plenary session, the subject for discussion was the upcoming symposium on "Sacred Sound and Social Change."

I informed our members that you had called me some weeks ago to tell me of the plans for a symposium and asked me to recommend some cantorial participants. You also expressed your preference for those who hold advance degrees and have experience in the field.

I reminded you that a number of our cantorial colleagues hold earned doctoral degrees, namely: Dr. Kerry Ben-David, Dr. Edward Graham, Dr. Neil Newman, Dr. Joseph Portnoy. I also mentioned Professor William Sharlin and Dr. Samuel Adler. For obvious reasons, I omitted my own name.

Needless to say (except for one dissenting voice) it was a shock for the graduates of the HUC-JIR School of Sacred Music as well as for the rest of our members to learn that after 30 years of educating cantors, the Hebrew Union College did not consider its own School of Sacred Music worthy of being listed along with Yale's Institute of Sacred Music as one of the sponsors of the symposium.

What has the Hebrew Union College-Jewish Institute of Religion have to do with "Sacred Sound..." except through its School of Sacred Music?

It was distressing, indeed, to learn that the Hebrew Union College did not consider one single cantorial graduate of the School of Sacred Music capable of participating in a symposium dealing with sacred music. For the Alumni as well as for all of the members of the ACC the message being delivered by the HUC through this symposium is one of total confusion (which would be difficult to believe) or a conscious downgrading of the cantorate.

How can one explain the "internal" upgrading of the SSM to a Masters program with a first year in Israel against the "external" downgrading of its own school and with the humiliation of its own graduates?

How can we be urged to recruit for and to support an institute which has such little respect for itself and such a low opinion of the cantorate?

It would therefore be inappropriate for us to request that we make our presentation to Dr. Werner on that occasion. We shall, instead, find a more suitable time to make our "Psalmist Award" to him. In the meantime, we shall distribute complementary copies of his music to all of the members of the American Conference of Cantors, to the Students of the SSM and to the Guild of Temple Musicians.

(, /

Cantor Raymond Smolover, Ed. D.

Executive Director

xc: ACC Executive Board HUC-JIR-SSM and JCPC

Sacred Sound and Social Change

A Symposium on the Interrelationship Between Music and Liturgy in Times of Social Change

Sponsored by: Hebrew Union College Union Theological Seminary Yale Institute of Sacred Music

at the Hebrew Union College — Jewish Institute of Religion Brookdale Center, 1 West 4th Street, New York, NY 10012

Sunday, October 26 — Monday, October 27, 1986

On the evening of Sunday, October 26 and all day Monday, October 27, 1986, the Hebrew Union College — Jewish Institute of Religion, Union Theological Seminary, and the Yale Institute of Sacred Music will jointly sponsor an academic conference entitled SACRED SOUND AND SOCIAL CHANGE.

The symposium intends to explore the interaction between social development and liturgical music. We are asking whether alterations in social structures are reflected culturally in the public liturgies of society's religions. For example, could Christians and Jews expect to find their worship reflecting extensive alterations in the society of which they are a part? Sessions at the colloquium will address the general issue of liturgical music and social change by juxtaposing analyses of landmark cases of musical innovation in European history with discussions of our own time, and by expanding our purview to include Christian and Jewish "test cases", both then and now.

The conference will conclude with the premiere performance of music commissioned expressly for this occasion. Four composers have been asked to create musical settings of Psalm 136 for today's synagogues and churches.

Sunday, October 26

5:00 - 6:00 Registration and Reception

6:00 - 7:30 Banquet honoring Professor Eric Werner on the occasion of his 85th birthday

Address: Dr. Eric Werner, "The Sacred Bridge in Retrospect: An Autobiographical Recollection"

SESSION I

8:00 - 9:30 "Sacred Sound and Social Change: Two Historical Paradigms"

Moderator: Dr. Ruth Steiner, Catholic University, Washington, DC

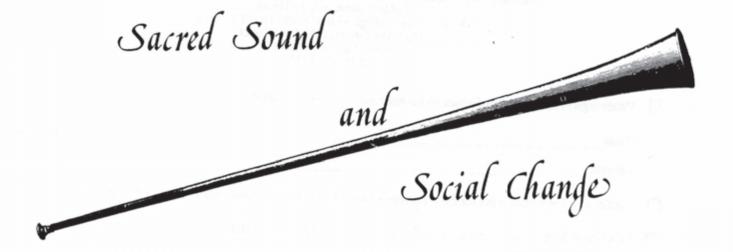
Speaker: Dr. Robin Leaver, Westminster Choir College, Princeton, NJ

"The Reformation in Europe: Lutheran/Anglican Musical Responses"

Speaker: Rabbi Jeffrey Goldberg, Hebrew Union College, New York, NY

"Nineteenth-Century Europe: Judaism's Musical Response"

9:30 Adjournment



Monday, October 27

	Worlday, October 27
9:15 - 10:45	SESSION II "Sacred Sound and Social Change: Present Stress and Current Problems"
	Moderator: Dr. Kay Shelemay, New York University, New York, NY
	Speaker: Professor Sue Seid-Martin, St. Paul's Seminary, St. Paul, MN "The Roman Catholic Experience"
	Speaker: Dr. Horace Allen, Boston University, Boston, MA "The Reformed Experience"
	Speaker: Dr. Samuel Adler, Eastman School of Music, Rochester, NY "The Jewish Experience"
10:45 - 11:45	Coffee break, followed by discussion
11:55 - 12:25	Worship Service
12:30 - 1:30	Lunch
1:30 - 3:00	SESSION III "Sacred Sound and Social Change: Liturgical Challenges" A Round-table Discussion, "Some Liturgical Perspectives"
	Dr. Janet Walton, Union Theological Seminary Professor Jeffery Rowthorn, Yale Institute of Sacred Music Dr. Lawrence A. Hoffman, Hebrew Union College
	"A Composer's Response" Dr. Alec Wyton, Manhattan School of Music
3:00 - 3:30	Coffee break
3:30-5:15	"Four Composers, One Text"
	Moderator: Dr. Samuel Adler, Eastman School of Music, Rochester, NY
	Dr. Nancy Carroll, St. Augustine's Parish, Gainesville, FL Dr. Don Saliers, Emory University, Atlanta, GA Mr. Ben Steinberg, Temple Sinai, Toronto, Ontario Dr. Alec Wyton, Manhattan School of Music, New York, NY
5:15 - 5:45	Conclusion: "Make a Joyous Noise unto God" An Interfaith Experience in Thanksgiving and Song
5:45	Adjournment
	You are cordially invited to participate in this interfaith symposium.
	Register early. Space is limited. Please return by September 15, 1986 to: Rabbi Lawrence A. Hoffman Hebrew Union College — Jewish Institute of Religion Brookdale Center, 1 West 4th Street New York, NY 10012 (212) 674-5300

Hebrew Union College — Jewish Institute of Religion Brookdale Center, 1 West 4th Street New York, NY 10012 (212) 674-5300
Please register me for the conference on Sacred Sound and Social Change.
NamePhone
Address
I enclose \$35 registration fee for the conference, plus \$30 for the dinner honoring Professor Werner. (Total: \$65)
I enclose \$35 registration fee for the conference. I will be unable to attend the banquet.



DR. JOHN LARGE
General Secretary IARS
DR. RAYMOND SMOLOVER
Foundation Director
DR. TRISHA SANDBERG
Administrator
DR. WILLIAM ATKINS
Dir. Development

The Foundation for Research in Singing

of the International Association for Research in Singing in cooperation with

New York University Department of Music and Music Education

Dr. Roger Phelps - Dr. John Gilbert

and

The Boys Choir of Harlem

Dr. Walter Turnbull: Director Wilbert Roberts: Associate Director

present

PROJECT - "TRYSING" Training Young Singers

(A Research Project in Music Education)

Ronald Chapman: Research Associate
Doctoral Dissertation

"Training the Pre-Adolescent and Adolescent Male Singing Voice"

Wilbert Roberts
Nathan Simmons - Stephen Payne
(Trained Research Assistants)

using

VOCAL BEHAVIOR TRAINING

by

Dr. Raymond Smclover

"VOCAL BEHAVIOR TRAINING"

by

Dr. Raymond Smolover

History

"Vocal Behavior Training" is the result of thirty-five years of research: testing and quantifying the results under supervised and accepted procedures in experimental research. It is the current vocal training program for a wide variety of singers: professional opera singers, cantors, musical theatre performers, actors, and pop and rock singers, male and female; as well as non-professional students.

Goal

The aim of "Vocal Behavior Training" (VBT) is to enable the singer to respond to the vocal demands & musical goals presented by the variety of musical styles: classic, sacred, solo, choral, folk, jazz, country, pop and rock.

Approach

"Vocal Behavior Training" approaches the singing voice as a physical musical instrument which behaves in three distinct modes which are discernable in the vocal behavior of pre-verbal children.

The training program is similar to the training programs for dancers, and athletes, whose achievements depend upon their response to physical demands to meet artistic and/or athletic goals.

Practice Procedures

"Vocal Behavior Training" Exercises may be practiced daily in 10 to 30 minute sessions, depending upon the level of mcdality responses. The sessions may be performed once or twice per day. The exercises are performed in the humming mode (to diminish the concern with vocal effects or the sensations produced by the articulatory factors.) They are performed with both expiratory and inspiratory phonation, and may be practiced in a sitting position since no particular breathing method is required.

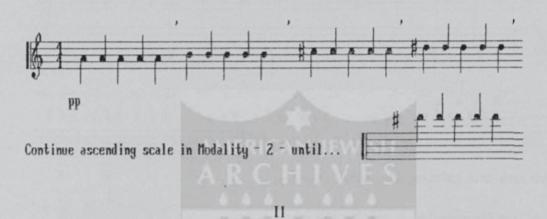
Vocal Behavior Training

by

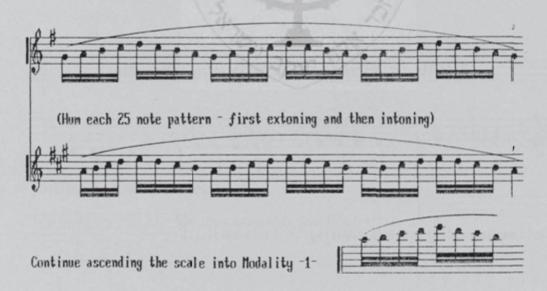
Dr. Raymond Smolover

I

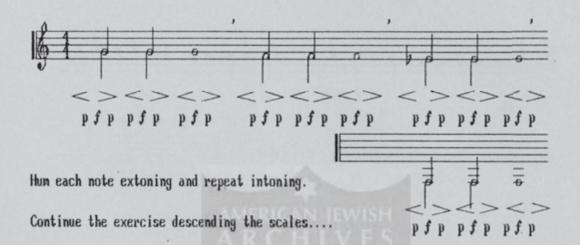
Modality -2- Alternating Extoning/Intoning - Ascending



Modality -2 to 1- Eight/Mote Pattern, Ex/In, Ascending Scale

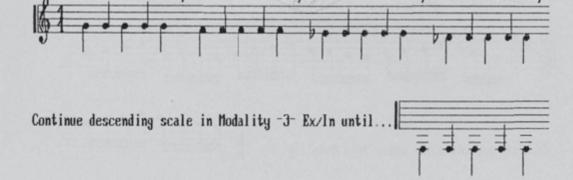


Modality - 2 to 3 - Crescendo/Diminuendo - Extoning (only)



14

Modality -3- Alternating Extoning/Intoning - Descending



Modality -3- Alternating Extoning/Intoning - Ascending the Scale



Ex. In, Ex. In. Ex etc

Continue ascending the scale in Modality -3- until...

VI

Modality -1- Crescendo/Diminuendo - Extoning (only) - Descending

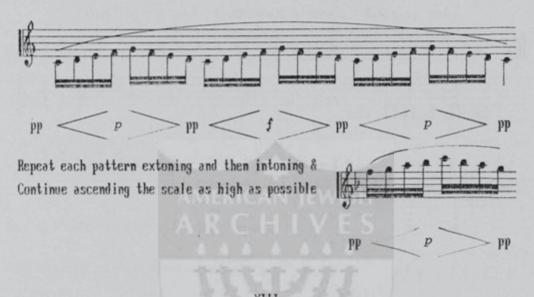


Continue descending the scale...

Add Modality 2 & 3 on the crescendo when possible, until...

pfp pfp pfp

Coordinating Modalities - 1 to 3 - Crescendo/Diminuendo - Ascending



AII

Coordinating Modalities - Crescendo/Diminuendo - Octave Glissandos - Extoning



Continue ascending the scale using all three Modalities as high as possible...

Coordinating Modalities - Crescendo/Diminuendo - Octave Glissandos - Extoning

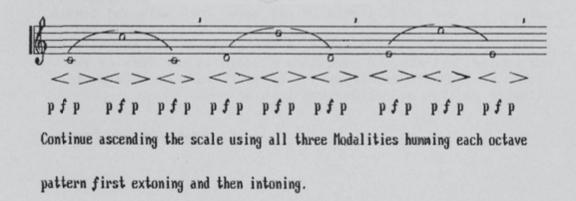


Continue descending the scale using all three Modalities for the lower octave

Continue descending the scale using all three Modalities for both octaves.....

X

Coordinating Modalities - Crescendo/Diminuendo - Octave Glissandos - Ex & In



PROJECT - TRYSING Training Young Singers

With few exceptions, pre-adolescent and adolescent children do not receive vocal training comparable to the training they receive in other areas, such as instrumental music, dance, ath - letics and academics.

Young people are in need of an individual and classroom vocal training program which will provide them with confidence in the response of their singing voices: one which will give them a foundation for additional training to prepare them for professional careers (should they so aspire) or at least to enable them to participate in the musical activities of their schools and communities with joy and a sense of accomplishment.

They require a vocal training program which has been tested and whose effectiveness has been established by reliable and accepted research procedures. They require a vocal training program which is appropriate to their age levels and which responds to the wide variety of the music they sing.

"Vocal Behavior Training" is the result of over 35 years of research. Its procedures and results have been tested and quantified. It is the current vocal training program of professional opera singers, cantors, musical theater performers, actors, pop and rock singers of all ages, both male and female.

It is now being made available to the students and teachers of our public, private and parochial schools in the form of research projects to establish its effectiveness on this most valuable portion of our musical populations.

Dr. Raymond Smolover



Memo

Deal will

prour had

FROM_

1/1/13/86 spoke to CJR with info on ACC Placement Representatives to Placement Committee include:

- 4 UAHC
- 4 ACC
- 4 HUC-JIR/SSM ABELICAN TENVIS
- 1 ACC Chairperson (votes only when a tie)
- 2 Ex-Officio:

Placement Director of SSM and ACC

This gives ACC 6 places....

Our 4 places are filled ACC has 3 reps and one place to be filled SSM I'm not sure how many beyond Hoffman

ALSO: ACC said letter went to Main Line Reform

two days ago - copy being sent to us and I'll share

with CJR if he didn't get one...told him all this

red



HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

Cincinnati · New York · Los Angeles · Jerusalem

SCHOOL OF SACRED MUSIC

BROOKDALE CENTER ONE WEST 4th STREET NEW YORK, N.Y. 10012-1186 (212) 674-5300

November 12, 1986

Rabbi Alexander Schindler UAHC 838 Fifth Avenue New York, New York 10021

Dear Alex:

I want to keep you up to date on the ACC relationship.

Unfortunately the minute you left the morning board meeting, a resolution was introduced according to which the ACC would have taken over certification rights from the College, thus claiming its own academic independence from the College and severing the relationship that has existed with the College from the outset. As you are aware, it is the College that has determined academic qualifications all along. The resolution was argued partly on the grounds that soloists could then be upgraded to full cantorial status, and it would no longer be necessary to attend the College. It was alleged that this was somehow in keeping with the UAHC's preference to serve congregations more effectively.

Fortunately, I happened to be present and led a spirited defense of the current situation, which was retained by a vote of about 12 to 8 with several abstentions. Universally, graduates of the past 10 years voted with the College; the ACC leadership (Silbersher, Smolover, Groper) and the non-HUC graduates (i.e. graduates of JTS or independently certified cantors) voted for independence from the College. I am afraid I have to view the motion, which was brought in without prior consultation with us, as a breach of good faith, another example of exactly what your call to meet together was designed to avoid.

A second resolution, however, which was passed made de jure what is now de facto: equal membership and placement rights in Reform congregations to JTS graduates. I doubt that the College can accept this position, Alex. We have worked assiduously to upgrade our education to a masters level; we now socialize cantorial students into the milieu of rabbinic students so as to avoid conflicts in future generations of those who share the pulpit; and we insist on Reform repertoire, knowledge of Reform liturgy, and commitment to Reform goals, ideology and institutions. How can we agree to automatic parity of Conservative or Orthodox trained people, trained only in traditional <u>nusach</u>, with no demonstrated commitment to our movement's values and vision, educated at the undergraduate level which we have just gone beyond. Will candidates we reject, but acceptable to JTS as undergraduates, now serve equally in UAHC pulpits, even though they know no Reform liturgy and history, have no commitment to values like egalitarianism, share no sense of everything our JCPC is working to achieve?

I don't know how the College will react, and the decision surely will have to go higher than this office. But I fear for the JCPC itself, if a small coterie of cantorial leaders can determine such broad ranging policy, abrogating long standing understandings, without consultation and in disregard of the spirit of accomodation established by you only minutes before.

Warmly,

ce A. Hoffman

Director

School of Sacred Music

LAH/vf

cc: Dr. Paul M. Steinberg

Rabbi Lawrence W. Raphael

CC: mel M. Poved W.8 OB8 CJK.

National Commission on Rabbinic-Congregational Relations

Hoed trues

Chairmen:
Rabbi Richard Steinbrink
Congregation Rodeph Shalom
615 N. Broad Street
Philadelphia, PA 19123
215-627-6747
David W. Sampliner
5 Oriole Place
Rye Brook, N.Y. 10573
914-939-0349
Director:

1330 Beacon Street, Suite 355 Brookline, MA 02146 617-277-1655

Rabbi Paul Menitoff

UAHC

September 16, 1986 12 Elul 5746

MEMORANDUM

TO:

Rabbi Joseph Glaser, Charles J. Rothschild, Jr., Rabbi

Alexander Schindler, and Rabbi Jack Stern

FROM:

Rabbi Paul Menitoff, Rabbi Richard Steinbrink, and David W. Sampliner

After the NCRCR Report at the UAHC's May Board Meeting, it was suggested that there might be some merit in exploring the feasibility of developing one commission to resolve disputes involving rabbis, cantors, educators, and administrators (among themselves and with their congregations).

We think it is an idea worth discussing. Before approaching the leadership of the ACC, NATE, and NATA, we would appreciate your sharing your reactions to the idea with us.

We are also enclosing a draft of a possible memo that might be sent to the presidents of the respective groups, if there is general agreement that we should move ahead. Your comments would be appreciated.

Do we need the approval of the full NCRCR, the CCAR, and the UAHC Boards before exploring the idea with the ACC, NATE, and NATA presidents? Informal discussion might produce something more tangible for the full NCRCR and the various boards to consider. It is also possible that the informal discussions would cause us to conclude that the idea would be unworkable. This, of course, would save everyone a lot of work!

We look forward to hearing from you.

National Commission on Rabbinic-Congregational Relations

Chairmen:
Rabbi Richard Steinbrink
Congregation Rodeph Shalom
615 N. Broad Street
Philadelphia, PA 19123
215-627-6747
David W. Sampliner
5 Oriole Place
Rye Brook, N.Y. 10573
914-939-0349

Director:
Rabbi Paul Menitoff
UAHC
1330 Beacon Street, Suite 355
Brookline, MA 02146
617-277-1655

September 16, 1986 12 Elul 5746

DRAFT

MEMORANDUM

AMERICAN JEWISH

TO: Presidents of NATE, NATA and ACC

FROM: Rabbi Paul Menitoff, Rabbi Richard Steinbrink and David W. Sampliner

CC: Rabbi Joseph Glaser, Charles Rothschild, Jr., Rabbi Alexander Schindler and Rabbi Jack Stern

As you may know, the NCRCR is a joint commission sponsored by the CCAR and the UAHC (see enclosed). It has been suggested by a number of people that it might make sense to investigate the possibility of establishing a joint commission for dispute resolution sponsored by the UAHC, CCAR, ACC, NATE and NATA. The umbrella group would handle all disputes between synagogue "professionals" and their respective congregations, and disputes among "professionals" within synagogues (e.g., rabbi-cantor, educator-administrator, etc).

We do not have any preconceived notions regarding the mechanism that would be used by such a broad-based commission. In addition, we do not know whether or not this idea would be feasible. We would, however, like to know whether or not you think the idea has merit, and, if so, if you would be interested in meeting with representatives of these groups, in order to explore the idea.

We would appreciate your reactions. We look forward to hearing from you soon.

May 20, 1986 11 Tyar 5746

Cantor Sarah J. Sager Fairmount Temple 23737 Fairmount Blvd. Beachwood, Ohio 44122

Dear Sarah:

Thank you for your letter in regard to the aborted emergency meeting with the ACC. I am deeply grateful for your support. You are absolutely right, we must resolve this issue. I look forward to seeing you on June 2. I too hope that we can bring this matter to a proper conclusion at that time.

Rhea joins me in sending fondest regards from house to house.

Sincerely,

Alexander M. Schindler

CANTOR SARAH J. SAGER FAIRMOUNT TEMPLE 23737 FAIRMOUNT BOULEVARD BEACHWOOD, OHIO 44122

May 13, 1986

florer proposed

Rabbi Alexander M. Schindler Union of American Hebrew Congregations 838 Fifth Avenue New York, New York 10021

Dear Alex,

I was very disturbed to learn of the poor response on the part of the ACC to your call for an emergency meeting. It may be that there were others, like myself, who had their plane reservations and plans for attending in order, but had not been able to reach the ACC office with their positive response.

The issue is very important and needs resolution. I look forward to seeing you at our meeting on June 2 and hope that the matter can be properly handled at that time.

Stuart joins me in sending all best wishes from house to house,

Cantor Sarah Sager

SJS:mr



JAY I. FRAILICH

Executive Director PAUL C. SILBERSHER President Elect

Vice Presidents

DR. RAYMOND SMOLOVER

SHLOMO BAR-NISSIMA SARAH J. SAGER SEVERIN WEINGORT

President

AMERICAN CONFERENCE OF CANTORS

838 FIFTH AVENUE, NEW YORK, NEW YORK 10021 (212) 249-0100

April 22, 1986

Rabbi Alexander M. Schindler 838 Fifth Avenue New York, N.Y. 10021

Dear Alex,

I just received your letter dated April 17, 1986 regarding your concern over "a serious flaw in the Cantorial Placement process." By now you have probably received a copy of my memo that was sent to all members of the Joint Cantorial Placement Commission. Your letter and my memo certainly crossed in the mail.

The major flaw in the entire process is that no guidelines to the functioning of the JCPC in problematic situations have ever been developed or approved. No guidelines have ever been approved for the functioning of an Executive Committee of the J.C.P.C. The Cantorial Placement process as now constituted is quite new. The only legally constituted or approved body for dealing with Cantorial Placement is the full JCPC. Currently, an Executive Committee has no decision-making authority unless specifically assigned by the full JCPC. While Cantor Weinflash may have concurred with the decision of the Executive Committee, he appropriately sought immediate confirmation of the decision from the full membership of the JCPC.

Of course, for the future that process is unwieldy. Clear guidelines for the functioning of an Executive Committee need to be immediately developed. I have instructed the JCPC's new Chairperson - Cantor Richard Botton to begin work on the procedures of the JCPC and its executive committee. He will arrange a full meeting of the JCPC, to occur before May 15. He will contact you about time and place.

I am hoping that the May meeting will begin to address some of the problem areas. We all want to play by the rules' but first we need to develop the 'rule book.'

Best wishes for a sweet and happy Passover.

Frailich

B'shalom,

Cantor

Jay

SHERI BLUM Secretary GLENN GROPER Treasurer **EXECUTIVE BOARD** Vicki Axe Bruce M. Benson Roy Einhorn Martin Feldman Edward R. Fogel Mimi Frishman Robert Gerber Gedalia Gertz Nancy S. Hausman Mark Horowitz Jeffrey Klepper Elliot D. Levine

David Unterman HONORARY PRESIDENT Walter A. Davidson HONORARY VICE PRESIDENT William Sharlin PAST PRESIDENTS Norman H. Belink Richard Botton Ramon E. Gilbert Marshall M. Glatzer Robert M. Miller Harold Orbach Murray E. Simon Ephraim Šteinhauer Norman Summers George Weinflash

*Arthur M. Wolfson

Mikhail Manevich

Judith K. Rowland

Avery Tracht

Benjamin Z. Maissner Donn Rosensweig

Alex Zimmer ADMINISTRATIVE SECRETARY Freida Gorewitz

*Deceased

AN AFFILIATE

OF THE

UNION OF AMERICAN

HEBREW CONGREGATIONS

c.c. Cantors Ray Smolover, Richard Botton

oc mil + Loved

April 21, 1986 12 Nisan 5746

Cantor Jay I. Frailich President, ACC University Synagogue 11960 Sunset Boulevard Los Angeles, CA 90049

Dear Jay:

Thanks for letting me know - by way of a copy of your letter to him - that Dick Botton will represent the ACC on the Joint Cantorial Placement Committee. He is a good human bieng and I am confident that he will serve us all well.

I agree that there is a need to review current placement procedures as well as to develop a proper concilliation program. Hence, my letter to you suggesting jujuint meeting of the Placement Commission and the ACC Executive Committee. All of these issues can be covered then. Hopefully, you have received that letter by now and are acting upon it.

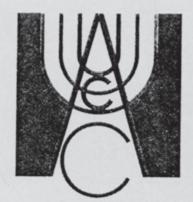
Cordial greetings,

Sincerely,

Alexander M. Schindler

cc: Mr. Melvin Merians

Mr. Charles J. Rothschild Mr. David W. Sampliner



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AMERICAN JEWISH ARCHIVES

PLACEMENT PROCEDURES

of the

JOINT CANTORIAL PLACEMENT COMMISSION

American Conference of Cantors Hebrew Union College-Jewish Institute of Religion Union of American Hebrew Congregations

(As ammended and ratified - May 18, 1980)

PREAMBLE

This statement has been prepared as a guide for cantorial/congregational placement procedures by the Joint Cantorial Placement Commission.

The Joint Cantorial Placement Commission represents the Union of American Hebrew Congregations, the Hebrew Union College-Jewish Institute of Religion and the American Conference of Cantors.

It is hoped that the following guidelines will facilitate the placement process, insuring the best possible relationship among cantor, rabbi, professional staff and congregation.

PLACEMENT PROCEDURES

THE CANTOR

(Only members of the American Conference of Cantors certified by the Board on Cantor Certification are eligible for placement)

- In the interest of both cantors and congregations, all cantors of the American Conference of Cantors pledge that they will apply and negotiate for cantorial positions listed by and available only through the Joint Cantorial Placement Commission, only by application to the Joint Cantorial Placement Commission and in consonance with the procedures herein after described.
- 2. The applicant should secure from the Commission office the biographical resume form (see sample) which is to be filled out and returned to the Commission office with a \$50 application fee. THE APPLICATION FEE IS NOT REFUNDABLE BUT WILL BE APPLIED TO THE 1% PLACEMENT FEE. (Graduating students of the School of Sacred Music are exempt from paying the Application Fee.)
- 3. The Commission compiles a list of congregations seeking cantors which is sent to all members once a month commencing no later than January. In addition, all official applicants are informed of new positions available as they are received. Each applicant will be sent a copy of the congregational profile (see sample) which contains information pertinent to the position.
- 4. A cantor who is interested in becoming a candidate for a particular position should inform the Commission office. The initial contacts with congregations' representatives will be made through the Commission. (A cantor who becomes an applicant for placement cannot serve on the Joint Cantorial Placement Commission.)

- Interviews may be arranged by the Commission or with the congregation directly.
 - A cantor approaching a final interview should confidentially inform the president of the congregation and the (senior) rabbi. The cantor should keep them informed of progress in placement.
- The commission office shall keep applicants informed of any progress in the placement process. Candidates should also keep the Commission office informed of their progress.
 - 7. Once the congregation has selected its candidate, the cantor and the congregation negotiate directly. They may call upon the Commission office for assistance.
 - 8. A cantor preparing to relinguish his/her post shall be obligated to give amply notice of his/her intention beginning no later than March of any year. Four months notice is a normal and recommended period. This will apply whether a cantor is seeking release from a continuing commitment or whether his/her term is about to expire and he/she does not desire re-election. If the cantor is presently under contract, the cantor is morally obligated to complete the contract unless he/she or the president of the new congregation secures a release from the contract, the date of the release to be determined by mutual agreement of the congregations involved.
- 9. Upon conclusion of negotiations, a brief legal document outlining the terms of employment, including a description of the cantor's responsibilities and a statement of the "lines of authority", is to be signed by the cantor and the congregation, a copy of which is to be sent to the Commission office.
 - 10. A placement fee of 1% of the negotiated gross salary (salary plus parsonage) for the first year of the contract is to be paid by the cantor to the American Conference of Cantors within the first year of the cantor's contract.

PLACEMENT PROCEDURES

THE CONGREGATION

- In the interest of both the congregation and the cantor, the congregation agrees that cantorial placement shall be conducted only through the Joint Cantorial Placement Commission, 838 Fifth Avenue, New York, 10021 (212) -737-5020.
- 2. Upon contacting the Commission office, an application for the congregation (see sample) will be provided which should be filled out and returned to the Commission office. The information specified therein will be made available to prospective candidates.
- 3. The Commission regularly circulates to certified members of the American Conference of Cantors a list of congregations seeking cantors. In addition, the Commission informs cantors seeking placement of congregational positions as soon as congregations make official application.
- 4. The Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion encourages Reform congregations to engage ONLY certified members of the American Conference of Cantors.
 - The consideration or interviewing of other than certified members of the American Conference of Cantors before the entire list of ACC candidates is exhausted will render the congregation ineligible for the services of the Joint Cantorial Placement Commission for that year.
 - Congregations are encouraged to have small, representative Search Committees consisting of no more than twelve members, including musically knowledgeable people and the rabbi (ex officio).

- 6. If, after the congregation makes official application, it has specific interest in any cantor(s), it must make its interests known to the Commission, and the Commission will make the initial contact with the cantor(s). Do NOT contact the cantor(s) directly, as all ACC members are pledged to work only through the Joint Cantorial Placement Commission.
 - 7. After your congregation makes official application, the Commission will supply you with the b graphy resume of those cantors who have expressed interest in your congregation.
- 8. Once you have received the cantor's b ographical material please review it carefully. The Commission office will be glad to supplement the information by telephone, if you so desire.

You are now free to contact the cantor directly, or, if you wish, the Commission will arrange for an interview. IMPORTANT: Please do NOT call anyone in the cantor's present congregation or community without receiving prior permission from the candidate. Experience has shown that the cantor's future relationship with that congregation could be destroyed. You are, however, at liberty to communicate with any references listed on the biography.

Your congregation assumes all expenses involved in arranging for the interview; including the accompanist fee.

9. After making the initial contact with the cantor(s), the next step is to arrange for interviews with those cantors in whom you are interested. Experience indicates that the congregation's best knowledge of the candidate's abilities will come from a personal interview. Impersonal means of interviewing are not reliable (e.g., tapes, video tapes, records).

While best accomplished at the congregation, interviews may be arranged by the Commission office to take place at a central location, such as at the House of Living Judaism (838 Fifth Avenue, New York), or at the Hebrew

Union College-Jewish Institute of Religion, (One west Fourth Street, New York, N.Y.). It is possible to arrange for several candidates to meet with your committee at that time in order to facilitate the placement process and reduce the congregation's expenses. However, it is strongly urged that no more than five interviews take place at a single session in fairness to both the cantors and the interviewing congregation.

The aim of the interview should be to ascertain the cantor's qualities as a human being as well as vocal qualities and other areas of competence and interest, and to convey at that time your congregation's needs and goals. Experience has shown that an unstructured dialogue has proven more productive than set questions or questionnaires.

Your committee should be prepared to tell each candidate which areas of cantorial service are particularly important to your congregation, recognizing that no cantor will have equal capability in every area. The candidate should also be told of any traditions or practices which are customary in your congregation.

Invite the candidate to arrive sufficiently in advance of the interview so that one member of your committee can meet them and present them to the committee.

- 10. When you become seriously interested in a cantor, arrangements may be made for a delegation to visit the cantor's present congregation. Such visits give you the opportunity of seeing the cantor im relationship to congregants in his/her "home" congregation. Since services may vary from week to week (e.g., Children's or Family Worship type services), consult with the cantor before scheduling your visit.
- 11. As part of the interviewing process, members of the ACC are not permitted to participate at services of the interviewing congregation. If you so desire, the cantor may be invited to your temple and be heard in your sanctuary only by members of the search committee. A special

time should be made available for the (senior) rabbi to meet with the final candidate.

12. After selecting your candidate, your congregation should be made aware that a cantor preparing to relinquish his/ her present post shall be obligated to give ampl notice of his/her intention. Four months is a normal and recommended period. This will apply whether a cantor is seeking release from a continuing commitment or whether his/ her term is about to expire and he/she does not desire re-election.

If the cantor is presently under contract, the cantor is morally obligated to complete that contract unless he/ she or the president of the new congregation secures a release from the contract, the date of the release to be determined by mutual agreement of the congregations involved.

13. Upon conclusion of negotiations, notify the Commission of your decision as soon as possible so that your congregation may be removed from the list of congregations seeking placement.

It is appropriate for your chairman to notify those whom you have interviewed, thanking them for their time and interest.

14. It is strongly suggested that the congregation draft a brief legal document with your chosen cantor. Experience has shown that overly lengthy or complicated documents tend to confuse, rather than to clarify relationships.

The following items should be considered for inclusion:

- a. Length of Contract.
- b. Salary to be paid directly to the cantor as taxable income.
- c. Parsonage If the congregation does not provide housing, that portion of the cantor's income which is used to house the cantor's family, and all expenses pertaining thereto, under tax law should be declared "Parsonage Allow-

ance" and so recorded in the minutes of the congregation, which then makes this portion of the cantor's income nontaxable.

- d. Pension and Life Insurance according to the American Conference of Cantors Pension Plan (obtained from the ACC office).
 - e. Hospitalization and Major Medical Insurance -(the CCAR Plan or your own). The CCAR Plan may be obtained at the CCAR or the UAHC.
 - f. Long Term Disability Income Insurance.
 - g. Vacation 1) Summer
 - 2) Winter
 - h. Convention Allowance 1) Annual ACC Convention
 - 2) ACC Mid-Winter Conclave
 - UAHC Biennial General Assembly.
 - i. Moving Expenses.
 - j. Cantor's General Responsibility and a statement of the "lines of authority."

A copy of this agreement should be sent to the Joint Cantorial Placement Commission.



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ARCHIVES

TERMS AND CONDITIONS
OF
CONTRACTUAL AGREEMENT

AMERICAN CONFERENCE OF CANTORS
838 FIFTH AVENUE, NEW YORK, NEW YORK 10021 (212) 249-0100

AGREEMENT

Th	is Agreement contains the Terms, the Duties and the Condi-
ti	ons by which Cantor
is	to serve as the cantor of
mil.	THE SULL SULL CITY OF THE STATE
	Address
	TERMS
1.	DURATION
	The duration of this Agreement shall be for a period of:
	, commencing
	and concluding:
2.	COMPENSATION
	The total compensation for the first year shall be:
	\$
	The total compensation for the second year shall be:
	s colvessio News and Land of the Color of th
	The total compensation for the third year shall be:
	\$ this some name of the same o
	A portion of this sum (to be mutually agreed upon) shall be designated as parsonage. The above compensation shall be paid in equal payments each, less required deductions for withholding taxes and social security.
3.	PENSION
	The cantor shall participate in the Pension Plan of the American Conference of Cantors. The congregation shall contribute% of the total sum of compensation (salary plus parsonage). The cantor shall contribute% of the total sum of compensation toward his/her pension.

4. MEDICAL COVERAGE

For the duration of this Agreement, the congregation agrees to provide medical coverage in the form of Major Medical Insurance, Blue Cross, Blue Shield and Disability Insurance for the cantor and his/her family.

In appropriate circumstances, fits shall apply:	the	following	Maternity	Bene-
Address	_			

5. CONVENTION ALLOWANCES

The congregation shall defray the expenses of the cantor's Annual Convention of the American Conference of Cantors, and the UAHC Biennial Assembly.

When a cantor has served the congregation for ten years or more, the congregation shall provide an additional allowance to defray the expenses for the cantor's spouse.

6. VACATION

The cantor shall receive a four week vacation during each year of this Agreement. After five years of service to the congregation, the cantor shall receive five weeks of vaction; and after ten years of service, the cantor shall receive six weeks of vacation each year. The vacation periods are to be agreed upon between the cantor, congregation in consultation with the rabbi and professional staff.

7. MOVING EXPENSES

In the event that this Agreement pertains to a "new" position, the congregation shall pay all moving expenses to transport the cantor, his/her family and belongings from:

	_
to	
FO.	

and provide the expenses to enable the cantor to make an interim trip to arrange for the move and the housing.

8. PROFESSIONAL DUES

For the duration of the Agreement, the congregation shall pay the cantor's annual membership dues to the American Conference of Cantors. (The annual dues are .008 of the sum total of the cantor's compensation (salary plus parsonage).

9. IN SERVICE TRAINING

For the duration of this Agreement, the congregation shall defray the expenses for the cantor's voice lessons in-training courses

10: ILLNESS

In the event of an illness which prevents the cantor from fulfilling any or all of the cantor's responsibilities for a period of ______ the cantor shall continue to receive full compensation.

Should the illness prevent the cantor from fulfilling his/ her responsibilities for a period of more than the congregation will consult with the ACC and the UAHC to determine the appropriate manner by which each individual situation is to be properly resolved.

11. DIFFERENCE OF UNDERSTANDING

In the event of a misunderstanding pertaining to any aspect of this Contractual Agreement the difference will be arbitrated by the Joint Conciliation Commission of the ACC, the UAHC, and representatives of the congregation.

12. BREACH OF CONTRACTUAL AGREEMENT

In the event of a breach of this Agreement by either the cantor or the congregation, both parties shall agree to accept the arbitration of the Joint Conciliation Commission and agree to abide by the decision reached by the Joint Concilition Committee.

13. TERMINATION

The cantor and the congregation agree to advise each other four months in advance of the termination date of this agreement regarding future professional intentions.

CONDITIONS

1. CLERGY

The cantor shall serve as one of the clergy staff of the congregation in all of its aspects: worship, life cycle events, liturgical and educational, acknowledging the senior rabbi as the spiritual leader of the congregation.

2. MUSIC

The cantor, as music director, shall be directly responsible for the music of the congregation. This includes the music of the worship services, the repertory of the choirs, the music curriculum of the religious school and any other programming that involves musical decisions. The cantor will consult with the rabbi(s) and committee chairpersons as appropriately called for.

3. RESPONSIBILITY

The cantor shall be responsible to the congregation, through its Board of Trustees, for all the Terms, Duties and Conditions contained in this Contractual Agreement.

4. LAY LEADERSHIP AND PROFESSIONAL STAFF

The cantor shall serve as an ex-officio member of the Board of Trustees, and will consult with the officers, committee chairpersons, rabbi(s), educational director, and temple administrator in all appropriate circumstances pertaining to fulfilling his/her responsibilities as contained in the Contractual Agreement.

DISCRETIONARY FUND

The congregation shall establish a cantor's discretionary fund (music fund) for purposes directly related to the cantor's work; to which members of the congregation and friends may contribute.

SEVERANCE

If, after the completion of five or more years of service to one congregation, the cantor's contract is not to be renewed, the cantor shall be entitled to one month's salary for every year served.

7. PROFESSIONAL SECURITY

At the completion of ten or more years of service to one congregation, the cantor shall be granted professional security, enabling the cantor to continue to serve the congregation without the necessity for re-election. The terms and conditions of Professional Security shall be mutually agreed upon.

8. SABBATICAL

After the completion of ten years of service to one congregation, the cantor shall be granted a Sabbatical. The terms and conditions thereof to be mutually agreed upon. Additional Sabbaticals will be considered as time and service suggest.

9. RETIREMENT

When the cantor has reached the age of retirement (the age to be mutually agreed upon), the cantor will be entitled to a minimum of 60% of average income from the congregation (during the last preceding five years) or 50% of the highest annual income, whichever is higher; regardless of any additional income; e.g., social security.

10. CANTOR EMERITUS

Upon retirement, a cantor may be granted the title of Cantor Emeritus; the benefits and conditions of which are to be mutually agreed upon.

DUTIES

The invested cantor, by education and training, is especially qualified to serve a congregation in the *general* areas of worship, life cycle events; its educational, musical and social programming: just as a congregation serves its congregants in these *general* areas.

A cantor's unique combination of talents, abilities and experience enables the cantor to serve the *special* needs of a congregation. Some cantors excel in vocal artistry, in musical and creative programming; others excel in scholarship, hebrew training, teaching and pastoral skills. All exhibit a unique combination of *special capabilities*.

The Duties herein described may reflect the *general* areas of concern, the *unique* abilities of each cantor, as well as the *special* needs of each congregation.

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GUEST CANTORS

In the event of the cantor's absence, it will be the cantor's responsibility to obtain a replacement. Guest cantors shall not be invited to participate in a professional capacity without the prior consent of the incumbent cantor. This will apply to all worship services, ceremonies and musical events of the congregation.

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GUIDELINES FOR

Cantorial-Congregational Relationships

AMERICAN JEWISH



איחוד ליהדות מתקדמת באמריהה



As adopted and recommended by the UAHC Board of Trustees and the ACC

May 1989



The Union of American Hebrew Congregations
The American Conference of Cantors

PREAMBLE

The adoption of these <u>Guidelines</u> by the UAHC Board of Trustees and the American Conference of Cantors does not automatically make them a part of the agreement between a Congregation and its Cantor. Nothing in this publication is intended to supersede existing applicable law or the constitution and/or by-laws or the contractual obligations of the Congregation. However, contracts generally conforming to these <u>Guidelines</u> will assist in shaping harmonious Cantorial-Congregational relationships.

For the <u>Guidelines</u>, or any part thereof, to be binding on the individual Congregation and Cantor, they must be specifically incorporated into the agreement between Cantor and Congregation.

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INTRODUCTION

The relationship between an invested Cantor and Congregation has a spiritual dimension which transcends the usual employee-employer association. It is grounded in the history of our people as well as in the shared, sacred experiences and events in the lives of our Congregants. These <u>Guidelines for Cantorial-Congregational Relationships</u> reflect the spirit of this relationship and decades of experience.

The Cantor as a "Shaliach Tsibur," is a leader of the congregational worship experience. Cantors also participate in the celebration of Birth, in the education of the B'nai Mitzvah, in the ceremonies of Confirmation and marriage, in the funerals of their Congregants, and often in counseling. Reform Cantors, in the tradition of the Cantorate, enjoy freedom in the practice of their calling, and with unique expertise in the music of our people, transmit Jewish values and identity to congregants of all ages.

In 1948, the Hebrew Union College-Jewish Institute of Religion established the School of Sacred Music at its New York campus for the education of Cantors. Reform Cantors are associated in the American Conference of Cantors, chartered by the State of New York in 1950.

Out of the firm conviction that the implementation of the Guidelines will prove beneficial to Congregations and Cantors alike, the leadership of the Union and the Conference call upon their members to accept the Guidelines and to pledge faithfully to fulfill the Congregations' and Cantors' special responsibility to each other.

I. THE CANTOR IN THE CONGREGATION

A. The Status of the Cantor in the Congregation

The Cantor is a member of the clergy of the Congregation, called to minister to the needs of its membership. While in a legal sense the Cantor is an employee of the Congregation, the Cantor's relationship with the Congregation is a special one.

This special relationship is derived from three sources:

- Cantorial investiture or certification attests to the Cantor's learning and
 fitness to serve as a clergyperson in Judaism. Investiture is granted upon the
 completion of four years of graduate study at the HUC-JIR-SSM following four
 years of undergraduate study at an accredited college or university. Certification is granted by the ACC-SSM Board of Certification to those candidates who
 have met the Board's requirements but have not completed a four year program
 at the HUC-JIR-SSM.
- 2. Cantorial investiture is broadened by continued programs of education individually and in association with other Cantors in the American Conference of Cantors, with the agencies of the Reform Movement and with local and national institutions, both Jewish and non-Jewish, which contribute to the Cantor's professional growth and experience.
- Cantorial clergy status within a particular Congregation is derived from the Cantor's election to serve the Congregation in that capacity; the specific duties will vary from Congregation to Congregation.

B. The Cantor and Congregational Leadership

A Congregation is best served when its lay and professional leadership consider themselves partners in carrying on the sacred functions of the Synagogue. Officials of the Congregation should meet periodically with the Cantor to consider the various aspects of the Cantor's relationship to the Congregation. They should encourage each other's efforts to introduce new programs and to stimulate the participation of members in congregational activities. The Officers, Board, congregational committees and members of the Professional Staff should work closely together: the lay leadership calling upon the Professional Staff for expert advice, based on individual scholarship, talent, training, and experience; the professional staff respecting the commitment and experience of the lay leadership.

The Cantor should be invited to serve as an ex-officio member of the Board of Trustees with full privileges of discussion. In recognition of the fact that there may be religious, ethical, musical and/or programmatic implications in fiscal or administrative policy decisions, the Cantor should be free to express opinions on these matters, and the Cantor's viewpoint should be accorded the consideration and proper respect befitting the position of a member of the clergy.

Cantors serve the congregation as clergy, and are guided by the Congregation's particular policies and practices; and function in accordance with the by-laws of the Congregation.

C. The Cantor and the Rabbi

The Senior Rabbi is the spiritual leader of the Congregation and its primary religious representative to the community. He/She has the major responsibility for the functioning of the Temple program, and exercises that responsibility as defined by the congregation's by-laws and contractual agreements between staff members and the congregation.

D. The Cantor and the Temple Staff

The professional staff should communicate regularly and openly, and should meet to share ideas and coordinate activities. Individual expertise should be respected and an atmosphere of mutuality and supportiveness should prevail.

II. THE ROLES OF THE CANTOR

A. The Cantor in the Pulpit

The Cantor in the pulpit responds to the traditions and high demands of the Cantorial calling. The worship experience should be the shared responsibility of the Rabbi(s), Cantor, and lay leaders of the Congregation. When changes in worship are under consideration, the Cantor and Rabbi(s) should consult with each other and with the relevant congregational leadership. The Rabbi's and Cantor's special competence in questions of worship should be recognized, and the Cantor's particular expertise in synagogue music should be respected.

Only the Cantor, in consultation with the Rabbi and lay leadership, may invite another Cantor or guest to occupy the Cantor's pulpit.

B. The Cantor as Teacher

Cantors should avail themselves of every opportunity to teach Judaism in the light of the needs of the Congregation. The Cantor in fulfilling this responsibility should cooperate with the Rabbi(s) and Educator, and respect their areas of primary responsibility.

C. The Cantor and Jewish Culture

The Cantor should utilize his/her special expertise in Jewish liturgical arts in the preparation and programming of music and the arts in religious school, in adult education and for special occasions.

D. The Cantor and Life Cycle Events

The Cantor frequently officiates at life-cycle events of congregants. The Cantor should officiate in accordance with the customs and policies of the Congregation and in accordance with his/her convictions. Policies and customs regarding life-cycle events and the clergy should be specified at the time of contractual agreement.

E. The Cantor as Counselor

Those Cantors who have received specialized training in pastoral counseling may serve the individuals and families who seek their help and guidance. The Cantor, guided by the ethics of confidentiality, should, where appropriate, consult with the Rabbi(s) and make suitable referrals.

F. The Cantor in the Community

Cantors demonstrate their commitment to Judaism through participation in activities which benefit the general community, especially through their particular competence in liturgical arts and religion. Cantors may rightly identify themselves with causes, movements, or institutions which they judge compatible with the teachings of Judaism.

G. The Cantor as a Person

Cantors, as do their congregants, require ample time and privacy to fulfill their responsibilities to their family and to maintain their health of body and mind through regular physical exercise, study and recreation. The Congregation is best served in its partnership with its Cantor when it takes the Cantor's needs as a person into account.

The Cantor's voice is particularly vulnerable to the stress and strain of usage. The Congregation must therefore be particularly sensitive to the special conditions required by the Cantor to maintain a healthy and functioning singing voice, so that the Cantor may have a long and productive career.



III. THE AGREEMENT BETWEEN CONGREGATION AND CANTOR

A. Pulpit Succession

Congregations seeking a Cantor to fill a pulpit vacancy and Cantors desiring a change of pulpit should follow the procedures established by the Joint Cantorial Placement Commission, an agency under the joint sponsorship of the American Conference of Cantors, the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion. The address of the Joint Cantorial Placement Commission is: 170 W. 74th St., New York, NY 10023; telephone (212) 874-4762.

1. Candidates for Investiture

Students about to be invested by the Hebrew Union College-Jewish Institute of Religion-School of Sacred Music are also placed through the Joint Cantorial Placement Commission. The date on which senior students will be available for interviews will be announced each year by the College-Institute and the Commission. Meetings between applicants and congregational search committees will be arranged by the Joint Cantorial Placement Commission. Congregations seeking services of newly-invested Cantors are asked to apply to the Joint Cantorial Placement Commission.

2. Credentials

Congregations should be aware that pulpit vacancies may attract applications from individuals of questionable credentials. Members of the American Conference of Cantors will discuss placement only through the Joint Cantorial Placement Commission. Any application received directly from a Cantor should be forwarded to the Director of Placement, Joint Cantorial Placement Commission, 170 W. 74th St., New York, NY 10023;

B. The Cantor Serving on a Limited-Service Basis

Congregations may engage a Cantor to serve on a limited service basis. Under these circumstances, the duties and responsibilities should be precisely defined in writing, specifying how many hours each week and how many days each month are to be devoted to the Congregation. The Cantor's privacy should be respected in regard to those hours or days not specifically designated for congregational service. The Cantor serving on this basis should be elected for a fixed term and receive prorated pension and other fringe benefits, as provided in subsequent sections of these <u>Guidelines</u>.

C. The Nature of the Agreement

The contractual relationship between Congregation and Cantor should also be a covenant through which the parties undertake the obligation of working together in the service of God and the Jewish people. The covenant will be strengthened by regular and candid communication between the congregational leadership and the Cantor. Every effort shall be put forth to make the covenant harmonious and enduring.

All relationships and agreements between Congregation and Cantor should conform to the provisions contained in these <u>Guidelines</u>. A statement to that effect should be included in the written terms of agreement. In accepting these terms, Cantor and Congregation agree faithfully to fulfill their responsibilities and obligations to each other.

D. Tenure Agreements

1. Initial Election

The initial election of the Cantor should be for a minimum period of two years.

2. Renewal

At least four months, but not over six months prior to the completion of the Cantor's agreed period of service, the Congregation's Board of Trustees should ascertain the Cantor's and its own intentions as to the future of the relationship. If the relationship is to continue, the Cantor and the appropriate committee should agree on salary increments and other benefits. The applicable renewal term should be:

First re-election: At least two years

Second re-election: At least three years

Third, and each subsequent re-election: Five years or more, with periodic review of salary and benefits, or a Continuing Contract.

If the relationship is not to continue, either party so deciding shall give the other at least four months written notice to this effect.

3. Continuing Contract

A Continuing Contract affords the Cantor the dignity and security of serving the Congregation without formal re-election, unless a review is requested by either the Cantor or the Board of Trustees. Under the terms of a Continuing Contract, salary and other benefits should be reviewed and negotiated periodically.

4. Life Contract

If the Cantor and the Board of Trustees agree that a Life Contract is desirable, the appropriate committee should negotiate with the Cantor. A Life Contract is an indication of the Congregation's desire to retain the Cantor's services, and the Cantor's desire to remain with the Congregation, until the Cantor reaches the age of retirement. The Congregation has the right to offer a Life Contract whenever it sees fit. When a Cantor has reached the age of forty-five and has served the Congregation for ten consecutive years, the Cantor, so desiring, should be eligible for a Life Contract. In accepting a Life Contract, the Cantor agrees not to seek placement elsewhere.

In planning for the Cantor's Life Contract, the Congregation should consider the Cantor's eventual pension, arrangements in the event of disability, conditions for contract termination and financial protection for the Cantor's dependents in the event of the Cantor's death. (See <u>Retirement</u>, Article IV, p.16.)

E. Evaluation

Specialists in the area of evaluation have concluded that the scope of the Cantor's responsibilities is so broad that an objective evaluation can best be done by an appropriate congregational committee. Some Congregations have undertaken to evaluate the Cantor through the use of questionnaires and surveys which the general membership is asked to complete. Experience has demonstrated that polling the entire congregation can be destructive to relationships between the Cantor and the congregants. Therefore, in considering renewal as well as at any other appropriate time, the committee should rely upon its own perceptions and its personal observation of the quality of the Cantor's ministry in making its recommendations.

F. Terms of Agreement

1. Salary

The ideal of <u>Tsedek</u>, righteousness and rightness, should permeate salary negotiations between Congregation and Cantor.

The following criteria may be included in the consideration of salary:

- The overall welfare of the Congregation;
- The Cantor's special combination of talents, abilities and experience which enables the Cantor to fulfill the particular needs and priorities of the Congregation;
- c. Information provided by periodic salary surveys undertaken by the American Conference of Cantors.

2. Housing

a. If the Congregation provides housing, or financial assistance for housing, the details of that arrangement shall be specified in writing. If the Cantor dies, the survivors should be entitled to continue to occupy the home without charge for a minimum of six months, or, where applicable, to the end of the current school year, if the remainder of the school year is more than six months.

b. If housing is not provided, that portion of the Cantor's income which is used to house the Cantor and family, plus all expenses pertaining thereto, should, where appropriate, be declared as "Housing Allowance" and so recorded in the Minutes of the Congregation in order to conform to the IRS regulations for tax exclusion.

3. Pension and Insurance

The Congregation and the Cantor should become members of the American Conference of Cantors Pension Plan or any other qualified pension plan agreed upon by both parties.

The American Conference of Cantors Pension Plan includes group life insurance to provide for the Cantor's dependents in the event of the Cantor's death prior to retirement age. Currently, both the Rabbinical and the Cantorial Pension Programs recommend that the Congregation contribute at least 15% of the clergy salary (including housing allowance or value of the parsonage), and that the Rabbi and Cantor contribute 3%. Since these programs are constantly being reviewed, Congregations and Cantors are urged to contact the ACC Pension Plan for information on possible amendments. In addition, the Congregation should provide health, major medical, and appropriate disability insurance for its Cantor. Many congregations provide health and major medical insurance for the Cantor's family as well. If the disability insurance provides for a waiting period before disability insurance payments can be made, the congregation should continue the Cantor's salary and fringe benefits during this time.

4. Convention Allowances

The Congregation should grant the Cantor the time and funds necessary to attend the national and regional meetings of the American Conference of Cantors and the Union of American Hebrew Congregations. The opportunity for study and for the exchange of ideas afforded by these gatherings benefits both Cantor and Congregation. Appropriate coverage for the congregation should be arranged by the professional staff with the approval of the congregational leadership. Attendance at these meetings should not be charged against vacation time.

5. In-Service Education

If the Cantor should seek to strengthen his/her knowledge and proficiency in areas pertinent to his/her Cantorate (such as voice lessons), the Congregation is encouraged to assist in defraying these expenses.

6. Expenses for Interviewing and Moving

Congregations are responsible for the expenses of travel and accommodation of candidates invited for interviews. On electing a new Cantor, the Congregation should pay the full reasonable cost of moving the Cantor's family and possessions.

7. Leisure Time

With the number and diversity of claims upon the Cantor's time, it is clear that Cantorial functions are fulfilled in a variety of ways and places, and not exclusively in the Synagogue or in the Cantor's study.

The Cantor is entitled to at least one free day each week, or to comparable time, and to a vacation of at least one month during each year of service to the Congregation. Time spent on the staff of UAHC Camps or Conclaves, or time spent in leading trips to Israel, as approved by the Congregation, should not be charged against annual vacation time.

8. Maternity Leave

Given Judaism's traditional commitment to the family, Congregations should gladly support the decision of Cantors to become parents. Fathers, as well as mothers, should be afforded every opportunity to devote themselves to parenting.

For women Cantors, Congregations should grant at least a two month maternity leave at full pay. If additional leave is indicated, the Cantor and Congregation should attempt to work out a mutually agreeable and equitable arrangement. The Congregation should compensate substitute Cantors if their services become necessary during the Cantor's maternity leave. The Joint Cantorial Placement Commission, the UAHC Regional Director, colleagues in the American Conference of Cantors, and the Cantor herself will endeavor to assist the Congregation in finding substitute Cantors as required. Well in advance of her taking maternity leave, the Cantor should plan for the continued functioning of the Congregation's programs during her absence.

9. Sabbatical Leave

A Cantor may be granted a paid Sabbatical leave after six or seven years of service to the Congregation. The leave provides the Cantor with an opportunity to seek spiritual and physical reinvigoration through a program of study and travel. In consultation with the Cantor and the (Senior) Rabbi, the Congregation may arrange for a substitute Cantor or for a number of substitute Cantors during the Sabbatical. A Sabbatical may be granted for a full year, or for part of a year, or may be divided over a period of more than one year. Taking into account the individual circumstances, the Congregation and the Cantor should work out an arrangement for the length of the leave and for compensation. The American Conference of Cantors can offer guidance on this subject.

10. Sick Leave

Absence caused by illness should not be charged against the Cantor's vacation time.

G. Election of the Cantor

 The initial election of the Cantor should follow the customary procedures for election of clergy within that Congregation.

2. Re-election

The Cantor's re-election should follow the customary procedures for re-election of clergy within that Congregation.

H. Copies of Agreements

For the protection of all parties, all agreements should be in writing. Copies should be furnished to the Cantor who should forward them to:

- The American Conference of Cantors 170 W. 74th St., New York, NY 10023
- The National Commission on Cantorial-Congregational Relationships 1 Kalisa Way, Suite 104, Paramus, NJ 07652

I. <u>Differences of Interpretation</u>

All differences of interpretation regarding the agreements between Cantor and Congregation should be resolved by the National Commission on Cantorial-Congregational Relationships (See Article V, pg 18.)

J. Termination of Service

1. Notice

Written notice of non-renewal of a contract should be given four months prior to the completion of the contract period, in accordance with (Article III. D.2, pg 10.)

2. Time of Pulpit Change

Placement openings occur at all seasons. As a consequence, placement opportunities for the Cantor cannot always coincide with the termination date of the Cantor's commitment. While the Cantor is legally and morally committed to complete any contractual period, and the Congregation has the right to insist that the Cantor do so, the following procedure has proved equitable, and should be considered, where appropriate.

The Cantor should not begin to seek or to consider a change of pulpit, nor will the Joint Cantorial Placement Commission offer placement consideration, until no more than one year of the contract term remains.

When the Cantor receives a firm offer of a new position and wishes to accept it, a release from the present commitment must first be secured, the date of release to be determined by agreement among the Cantor and the two Congregations involved, in consultation with the Joint Cantorial Placement Commission.

3. Absences for the Purpose of Interviewing

When a Cantor's contract will not be renewed, the Congregation should appreciate the Cantor's need to be absent frequently from the community for the purpose of securing another pulpit. Congregations should understand that interviews are arranged at the convenience of the Congregation that seeks a Cantor, and that often the Cantor will have to be away from the present post on days other than the regular day off. This may necessitate the rescheduling of classes and appointments. In its turn, the prospective Congregation should recognize that it itself will disrupt the schedule of the Congregation whose Cantor it invites for interviews. The situation calls for forbearance, as well as for the clear commitment of the departing Cantor to fulfill his/her Cantorial responsibilities to the present Congregation.

4. Terminal Vacation

When the departing Cantor has served the Congregation from Rosh Hashanah to Shavuot, the Cantor is entitled to annual or terminal vacation with pay on a pro-rata basis.

Severance Pay

If the Congregation does not renew the contract of a Cantor who has served it for seven years or longer, the Cantor should be entitled to severance pay, provided that there has been no gross misconduct or wilful neglect of duty. The amount of severance pay should be determined by using a general guideline of one month's compensation for each year of service to the Congregation, as recommended by the National Commission on Cantorial-Congregational Relationships. This formula may be adjusted higher or lower, taking into account all of the circumstances, including a provision for offset pay if the Cantor secures another position during the severance pay period.

IV. RETIREMENT

A. Planning for Retirement

The Congregation and the Cantor should begin to plan for the Cantor's eventual retirement before the Cantor reaches the age of fifty-five. The Cantorial Pension Board will provide information as to accrued and anticipated coverage for the Cantor, and options available for retirement. All agreements relating to the Cantor's retirement, date of retirement, and financial provisions, should be clearly agreed to in writing by the Cantor and the Congregation.

Age of Retirement

Retirement may take place at or after age sixty-five. Other times for retirement may be specified by agreement.

2. Pension

Upon retirement, the Cantor should be entitled to receive a pension amounting to a minimum of sixty percent of the highest annual income, regardless of any additional income. Income for this purpose should include salary plus housing allowance, or the fair rental value of housing provided to the Cantor by the Congregation. A Cantor and each Congregation with which he/she is associated during his/her career should make appropriate annual contributions designed to achieve this result for the Cantor. (See Article III. F. 3., page 12).

The Congregation from which the Cantor actually retires should review every two years the amount of pension received by the Cantor, or, in the event of death, by the surviving spouse, taking into account then current cost-of-living indices.

Medical Insurance

After the Cantor's retirement, and for the remainder of his/her life, the Congregation should continue to provide medical insurance for the Cantor, his/her spouse, and dependents, in accordance with previous agreements.

4. The Cantor's Dependents

In planning for the Cantor's retirement, the Congregation should also take steps to protect the Cantor's spouse and dependents. In the event of the Cantor's death, such benefits as continuation of health insurance and supplemental pension benefits should be provided for spouse and dependents in accordance with previous agreements.

B. The Cantor Emeritus

Granting the Title

If the Cantor has served the Congregation for ten years or more at the time of retirement, the title Emeritus should be conferred. Other honorary titles may also be conferred by agreement between the retiring Cantor and the Congregation.

2. The Role of the Cantor Emeritus

Only one Cantor can carry the responsibility for the administration of Cantorial functions in the Congregation. When a new Cantor is elected and enters into office, this responsibility is automatically transferred to him/her. The Cantor Emeritus should help to establish the successor in the position, and should guide lay people to understand that the new Cantor is the Cantor of the Congregation. The new Cantor has an obligation to accord the Cantor Emeritus the proper honor and courtesy along the following lines:

- a. The Cantor Emeritus may sit on the <u>Bimah</u> at all services and on the platform or at the head table at all significant occasions in the Congregation's life, if he/she so desires. If the Emeritus prefers to sit with the Congregation or to be absent, such wishes shall be respected.
- b. The Cantor Emeritus may participate in conducting the Synagogue service and/or teach only when invited to do so by the Cantor of the Congregation. In accepting the invitation to participate, the Emeritus will follow the forms of worship and rituals then prevailing.
- c. The Cantor Emeritus should not attend meetings of the Congregation's Board of Trustees.
- d. The Rabbi and Cantor of the Congregation are expected to officiate at lifecycle functions for members of the Congregation and their families. However, when members request the Cantor Emeritus to participate, the Emeritus may do so, but only upon the invitation or request of the Cantor of the Congregation.
- e. The Cantor Emeritus shall keep the Cantor of the Congregation informed of significant events in the lives of the congregants about which the Emeritus has knowledge.

C. The Deceased Cantor's Spouse

All of the privileges and courtesies accorded to the Cantor's spouse during the Cantor's tenure should be continued after the Cantor's death.

V. CONCILIATION AND ARBITRATION

A. The Function of the National Commission on Cantorial-Congregational Relationships

The National Commission on Cantorial-Congregational Relationships (NCCCR), composed of representatives of the Union of American Hebrew Congregations and the American Conference of Cantors, has been established to interpret the procedures set forth in these <u>Guidelines</u>.

When tensions occur in the relationship between Cantor and Congregation, the Board of Trustees and/or the Cantor should promptly call upon the Commission for assistance in resolving the difference at an early stage.

Should a more serious dispute arise, either the Cantor or the Congregation should call upon the NCCCR to conciliate or to arbitrate.

Once the NCCCR has the matter before it, Placement service will be suspended for both Cantor and Congregation until authorization has been given by the NCCCR. During this process the Cantor should continue to fulfill all responsibilities and commitments, and the Congregation should continue to pay the Cantor's salary and all benefits.

B. Procedures of the Commission

- The NCCCR may offer counsel and advice to the Cantor and/or the Congregation.
- 2. The NCCCR may appoint a Conciliation Team to ascertain the facts and to recommend solutions. Some recommendations might be offered at the time of conciliation, but normally, the team reports to the Commission, which will then officially transmit the report and recommendations in writing to each of the participants. If the recommendations are accepted, they are binding on both parties.
- If conciliation fails to resolve the dispute, the NCCCR may recommend arbitration under rules which it will determine.
- 4. The NCCCR may call upon Cantors and lay people who are not members of the Commission to represent it, thus widening the possible panel of arbitrators in order to carry out the provisions of (Article V. B. 3, pg 18).
- In all cases involving arbitration, both Cantor and Congregation will have a choice of available NCCCR personnel; each shall choose one. The two thus selected will choose a third.

- 6. In both conciliation and arbitration, the NCCCR will be guided by
- a. The facts.
- b. Any existing contractual relationships.
- c. These <u>Guidelines</u>, to the extent they are not in conflict with contractual relationships.
- d. Experience with respect to Cantorial-Congregational relationships at other Congregations.
- The parties to all conciliation and arbitration proceedings will be bound by Rules of Procedure which the NCCCR may adopt from time to time.



National Commission on Cantorial-Congregational Relationships

1 Kalisa Way, Suite 104 Paramus, NJ 07652 Telephone: (201) 599-0910 Fax: (201) 599-1085

The American Conference of Cantors

170 W. 74th Street New York, NY 10023 Telephone: (212) 874-4762 Fax: (212) 874-8605

COPY

ace

December 27, 1995 4 Tevet 5756

Cantor Judith K. Rowland American Conference of Cantors 170 West 74th Street New York, NY 10023

Dear Judi:

What a delightful way of honoring me! Nothing will make me happier than to be an honorary member of the ACC. As some of your colleagues know, the cause of synagogue music has been close to my heart. It was at my encouragement that the Music Commission was founded and it has done much to improve the liturgical musical literacy of our constituents and to enhance the worship experience of our congregants.

On top of all that, I am a "closet-conductor." Come to think of it, I have come out of the closet because every time I attend a symphony I conduct in my seat and every time I go to the opera, I sing all of the roles in their original language, even the soprano roles, never mind that I am in the baritone range and have a mediocre voice to boot.

There is a "however," and it pertains to the invitation you were kind enough to send me. Alas, on June 23rd through 27th I will be in Israel attending the meetings of the Jewish Agency. It is a commitment made long ago and my presence is required in order to assure the allocations made by the Jewish Agency to the Reform movement in Israel. It is therefore a date which I cannot change.

Why don't you make me an "honorary member pro-tem" and then at your following conference, I will be ready to

Cantor Judith K. Rowland December 27, 1995 Page two

be invested in a more permanent role. That would please me exceedingly much.

Again, my thanks for the thoughtfulness of your letter and honor.

With every good wish, I am

Sincerely,

Alexander M. Schindler



AMERICAN CONFERENCE OF CANTORS

170 West 74th Street • New York, NY 10023 (212) 874-4762 • Fax (212) 874-3527

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Howard M. Stahl Executive Vice President

> David M. Goldstein Benjamin Z. Maissner Debra Stein-Davidson Vice Presidents

> > Stuart Pittle Treasurer

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Raymond Smolover Honorary Vice President

> Richard Botton Director of Placement

> > Robert M. Gerber Director of Finance

Karyn Turner Administrative Assistant Rabbi Alexander Schindler UAHC 838 Fifth Avenue New York, NY 10021

December 13, 1995

Dear Alex,

In recognition of the numerous significant contributions you have made to the Reform Movement and the Jewish community as a whole, the American Conference of Cantors has unanimously proposed your name for Honorary Membership in the Conference.

Your honorary membership will be voted on by the plenum at our upcoming annual convention in Toronto on June 23-27, 1996. We cordially invite you to be our guest at this convention so that you can be with us to receive this honor.

Please let me know if you will accept this membership. It will be my personal pleasure to greet you as an Honorary Member of the American Conference of Cantors.

With all best wishes,

Cantor Judith K. Rowland

President





600

June 21, 1995 23 Sivan 5755

Cantor Vicki L. Axe Temple Israel 5419 East Broad Street Columbus, OH 43213-1407

Dear Vicki:

AMERICAN IEWISH

As your presidency of the American Conference of Cantors comes to a conclusion, I write to convey my heartfelt appreciation for all your efforts in behalf of that fine organization.

You certainly represented your colleagues of the cantorate with great distinction as a member of the Union Board of Trustees and Executive Committee and I shall miss your presence in our midst. You were always most gracious in sharing of your talents and on so many occasions you added much beauty to our worship services and programs. We are all truly grateful for your generosity of spirit.

Rhea joins me in sending warm good wishes to you and Harold. We pray the years ahead will be blessed with good health, happiness and much fulfillment.

Sincerely,

Alexander M. Schindler

UNION OF AMERICAN HEBREW CONGREGATIONS

OFFICE OF THE CHAIRMAN OF THE BOARD

June 26, 1995

Cantor Vicki L. Axe Temple Israel 5419 East Broad Street Columbus, Ohio 43213-1407

Dear Vicki:

It is with regret that I write this letter on the conclusion of your term on the UAHC Board of Trustees and its Executive Committee, and the completion of your post as President of the American Conference of Cantors.

We shall miss your participation, and we hope that this technical change will in no way diminish your interest in, and support of, our many varied programs.

Many thanks for all that you do in behalf of our movement.

Warm personal good wishes.

Sincerely,

Melvin Merians

cc: Rabbi Alexander M. Schindler Rabbi Eric H. Yoffie Rabbi Daniel B. Syme Cantor Howard M. Stahl



OP /

February 1, 1994 20 Shevat 5754

Cantor Howard M. Stahl
Executive Vice President
American Conference of Cantors
170 West 74th Street
New York, NY 10023

Dear Howard: AMERICAN FM SE

Yes, I well remember you and Dick huffing and puffing your way to my office many months back, even as I recall our conversation. As a matter of fact, I did inform the pertinent UAHC staff persons that the ACC should be notified of any openings here at the Union.

Unfortunately, I notified only the Cabinet level staff and Allen Kaplan, who does not sit on the Cabinet, moved on his own to seek an assistant for his region. Inasmuch as he is only at the beginning of the process there is absolutely no reason why this position cannot be placed in your next newsletter.

As far as the NFTB/JCS directorship is concerned, Dan Syme did suggest to their leadership to list this position with the ACC, unfortunately they did not heed our request.

At today's Cabinet meeting, all the members were reminded of our promise to the ACC.

All this does not mean that there won't be slips in the future, but at least you know that the spirit is willing.

With warm regards, I am

Sincerely,

Alexander M. Schindler



AMERICAN CONFERENCE OF CANTORS

170 West 74th Street • New York, NY 10023 • (212) 874-4762

CANTOR HOWARD M. STAHL Executive Vice President

January 27, 1994

Dear Alex.

Plus ca change plus c'est la meme chose?! Not too long ago, I remember trekking up nine flights with Dick Botton to reach your office during a power outage. Among other topics, we discussed the noticeable lack of a cantorial presence on the staff of the Union.

With the exception of the position of Regional Director, which you felt could only be filled by a rabbi, you concurred that the availability of UAHC staff positions should, in principle and practice, be made equally accessible to members of the ACC. We agreed that the ACC Placement News, published in the ACC monthly Newsletter, would be a suitable vehicle for publicizing these positions.

I was therefore surprised and chagrined to note that the two staff positions noted in the enclosed CCAR Newsletter have not been brought to the ACC's attention for advertisement. Was this an oversight, and, if so, how can we rectify it.

Thanks for your attention and I look forward to hearing from you. With warmest regards to Rhea.

Cordially,

WHO SOMEONE ON CENTRAL

ASSISTANT/ASSOCIATE

CLEVELAND, OH-Fairmount Temple (David J. Gelfand, Billy Dreskin)

GLENCOE, IL-Am Shalom (Harold L. Kudan)

RABBI-EDUCATOR

BLOOMFIELD HILLS, MI: Beth El (Daniel F. Polish, Julian I. Cook)

BOCA RATON, FL-B'nai Israel (Richard D. Agler)

CHEVY CHASE, MD-Shalom (Bruce E. Kahn)

ROCKVILLE CENTRE, NY-Central Synagogue of Nassau (Jeffrey K. Salkin)

SPRING VALLEY, NY-Beth El (Ronald Mass)

WHITE PLAINS, NY-Jewish Community Center (Mark L. Winer, Shira Milgrom)

OPENINGS, WUPJ AND OVERSEAS CONGREGATIONS

HONG KONG-United Jewish Congregation (300) (Summer of 1994)

JOHANNESBURG, R.S.A.-Israel

PORT ELIZABETH, S.A.-P.E. Progressive Jewish Congregation (150)

RIO DE JANEIRO, BRAZIL-Associacao Religiosa Israelita -Assistant (Alejandro Lilienthal)

VIENNA, AUSTRIA-Or Chadasch (German speaker highly desirable)

WELLINGTON, N.Z.-Sinai (201)

MILITARY

ARMY, AIR FORCE, NAVY, ACTIVE AND RESERVE CHAPLAINCY

The Army, Navy and Air Force are currently accepting Jewish chaplains, female and male.

Contact Rabbi David Lapp or Rabbi Nathan Landman, JWB-Jewish Chaplains Council, 15 East 26 Street, New York, NY 10010; (212) 532-4949.

ORGANIZATIONAL

VETERANS ADMINISTRATION CHAPLAINCIES

Contact Rabbi Simeon Kobrinetz, Deputy Director, Chaplain Service, Veterans Administration, Vermont Avenue, N.W., Washington, D.C. 20420, (202) 535-7261.

NEW YORK, NY-UAHC, Assistant Director New York Council. Contact Rabbi Allen S. Kaplan, UAHC, 838 Fifth Avenue, New York, NY 10021.



NEW YORK, NY-NFTB/JCS, Executive Director. Inquiries & resumes to Dora Lee, Acting Office Manager, NFTB/JCS, 838 Fifth Avenue, New York, NY 10021; (212) 570-0707.

ST. PAUL, MN-Talmud Torah of St. Paul, Executive Director, Contact Maddy Cohen, Search Committee chair, 636 So. Mississippi River Blvd., St. Paul, MN (612) 698-8807.

WASHINGTON, DC-The National PAC (NatPac), Executive Director. Call or write Richard Altman, 600 Pennsylvania Avenue, SE, Suite 207, Washington, DC 20003; (202) 879-7710 or write Marvin Josephson, 40 West 57 Street, 18 Floor, New York, NY 10019.

NOTE: FOLLOWING ARE THE DATES OF PLACEMENT FOR THE CLASS OF '94:

Campus Interviews April 4-8 and April 11-14

I V E S



JOINT CANTORIAL PLACEMENT COMMISSION 170 West 74th Street • New York, NY 10023 • (212) 874-4762

CANTOR RICHARD H. BERMAN Chairperson

CANTOR RICHARD BOTTON Director of Placement

AMERICAN CONFERENCE OF CANTORS

Cantor Vicki L. Axe, Ex officio Cantor Bette Cohen Dr. Edward Graham Cantor Gail Hirschenfang Cantor Howard M. Stahl, Ex officio Cantor Debra Stein-Davidson

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION, SCHOOL OF SACRED MUSIC

> Cantor Israel Goldstein Norma Levitt Rabbi Lawrence Raphael Cantor Jill Spasser

UNION OF AMERICAN HEBREW CONGREGATIONS

> Rabbi Daniel Freelander Marlene Glickman Marvin Novick Seymour Sims Helene Spring

Mr. John Laemle, President Jewish Community Center 252 Soundview Avenue White Plains, NY 10606

Dear John:

I am in receipt of your letter packet concerning Cantor Raymond Smolover, dated March 18, 1993.

Our next J.C.P.C. meeting is May 4th at Hebrew Union College, 1 West 4th Street, New York, NY, at 10:00 A.M. At that time there will be a full discussion of the situation by the commission as part of its agenda. If you wish to appear on that day to personally present any additional pertinent information to the commission, I would ask that you appear at 11:30 a.m. If you decide to appear, kindly notify me as soon as possible so that we in all fairness can also extend an invitation to Cantor Smolover to appear to present his position.

With good wishes for the holiday season I am,

Richard H. Berman

Richard H. Berman, Chairperson Joint Cantorial Placement Commission J.C.P.C. 7 Dock Lane Port Washington, NY 11050

RHB: kt

c. All members of J.C.P.C. Mr. Alan Kaplan Mr. Melvin Merians Rabbi Alexander Schindler Mr. John Stern Rabbi Daniel Syme



RABBI ALEXANDER M. SCHINDLER UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

MEMORANDUM

December 27, 1990 10 Tevet 5751

FROM: Rabbi Alexander M. Schindler

TO: Chairs and Directors of Joint Commissions

RE: CONSULTATION ON POLICY & PROGRAM

It has come to my attention that situations have arisen wherein partners in Joint Commissions have not been consulted. I refer particularly to the matter of appointment of chairpeople and staff as well as matters of fundamental policy. This is patently unfair to our partners and I urge that you take great care in working in close harmony with them.

Thanks for your cooperation in this regard. All good wishes.

COMMISSION ON CANTORIAL PLACEMENT

CANTOR RICHARD BERMAN CANTOR NANCY HAUSMAN

MEMORANDUM

From Rabbi Daniel B. Syme

To Mr. Allan B. Goldman

Copies Rabbi Alexander Schindler

Subject Geri Mund Cantorial Proposal

Date 11/29/89

Voila! Dan Freelander shared the attached with me today. Turns out that Geri's idea has been reality for two years. In fact, the first two graduates were just certified as full cantors. As I understand it, the major reason that Geri's temple has not been able to engage a cantor is their salary line, \$15,000 below congregations of similar size.



PROGRAM FOR CANTORIAL CERTIFICATION

ELIGIBILITY

- A. Five years as Temple Soloist and is currently involved in the on-going religious and ritual life of a UAHC congregation. Four letters of recommendation will be required. At lease one letter must be from an invested or certified ACC cantor, and one from the rabbi of the congregation.
- B. Bachelors degree from an accredited college or university.
- C. Current membership in the American Conference of Cantors or its affiliate, the Guild of Temple Musicians, for at least two years at the time of application.
- D. Admissions Interview/Audition with the Certification Candidacy Committee. This committee will review the quality and general character of past service of the candidate and will determine the eligibility of that candidate based on vocal and musical ability, Hebraic and Judaic knowledge, cantorial ability and general character. The committee will determine the requirements of each eligible candidate.
- E. The committee will consist of equal representation from Hebrew Union College-Jewish Institute of Religion's School of Sacred Music and from the American Conference of Cantors. The chairperson will be an ACC cantor. The committee will have at least one scheduled meeting per year.

THE PROGRAM

- A. For those candidates who the Certification Candidacy Committee determines have advanced standing, a program consisting of a minimum of one summer and a maximum of two summers of study will be offered by the School of Sacred Music, Hebrew Union College, New York.
- B. For those who lack the necessary background, a program consisting of two summers of study at the Hebrew Union College campus in Jerusalem followed by two years of study at the Los Angeles campus or two years of approved tutorial work with a regional ACC cantor, culminating with a final year of study at the New York campus will be required.

Both programs will conclude with written and oral examinations. Candidates will also be required to maintain a high level of vocal proficiency.

CERTIFICATION

The final oral and written examinations to be administered under the auspices of the School of Sacred Music will include the following: Nusach, Reform Repertory, Musicianship, Cantillation, History of Jewish Music, Liturgy, Bible, Liturgical Hebrew, and the History of Reform Judaism.

While counsel will be taken with the ACC representatives, qualification of candidates for certification will be the ultimate responsibility of HUC-S.S.M. based upon performance in class and on the oral and written examinations.

Candidates agreed to by both parties (S.S.M., ACC) will be admitted to the ACC as a full member.







RABBI ALEXANDER M. SCHINDLER PRESIDENT UNION OF AMERICAN HEBREW CONGREGATIONS 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

TELECOPIER COVER LETTER

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PLEASE DELIVER THE FOLLOWING PAGE(S) TO:
NAME: Gelen G. Holdman Eng
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WE ARE SENDING FROM A FAX PHONE 20
If you do not receive all of the pages, please call our office
number and the noted extension immediately. Thank you.
UAHC - (212) 249-0100 Extension: 210 or 211
DATE: 2:00 8/24

MEMORANDUM

From

Alex Schindler

To

Allan Goldman

Copies

Subject

Date 8/24/59

Attached, reports concerning yesterday's placement meeting — one from Sampliner, one from Dan Freelander — which accord on the meeting itself but diverge on the prospect of a likely further appeal from Beth El.

Will call Gil in the hope of dissuading him from pursuing the matter. Hope I can.

Had helpful three way conversation with Joan Greenberg and Joe Kleiman. She also expects a call from Joe Baron, later on this p.m. There is a good chance for resolving this issue administratively.— provided, of course, Zeldin can be swayed. But at least, Kleiman's misconceptions — as he indicated them to me in last night's call — have been corrected and he is proceeding with the facts as they really are — and above all with a fuller understanding of what is and is not within the range of Joan's administrative authority.

Have a great week-end.

BAST -

TO ELLIS

We ordered New Year cards bearing both our signatures for distribution to Board....Am sending you sample by regular mail. Please let Edie know how many you might want for yourself..



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RABBI ALEXANDER M. SCHINDLER
PRESIDENT

UNION OF AMERICAN HEBREW CONGREGATIONS
838 FIFTH AVENUE
NEW YORK, N.Y. 10021
(212) 249-0100

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July 26, 1989 23 Tammuz 5749

Dr. Raymond Smolover
Executive Vice President
American Conference of Cantors
1 Kalisa Way - Suite 104
Paramus, NJ 07652

Dear Ray:

Thank you for your recent letter outlining the important events that occurred at the annual meeting of the ACC. Needless to say, I'm very pleased with what has been done and the small part I may have had in its resolution.

I am relaying your suggestion concerning "Believing in Belonging" to Arthur Grant who is in charge of the Biennial To the best of my knowledge, the Biennial program is pretty well set, but there is no reason why we can't look at this news about Shabbath service and perhaps use it another year. Nothing is frozen forever.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler



CANTOR EDWARD R. FOGEL
President
DR. RAYMOND SMOLOVER
Executive Vice President

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> *President GUILD OF TEMPLE MUSICIANS An Affiliate of the American Conference of Cantors

AMERICAN CONFERENCE OF CANTORS

1 KALISA WAY · SUITE 104 · PARAMUS, NJ 07652 · (201) 599-0910

Rabbi Alexander Schindler President, UAHC 838 Fifth Avenue New York, NY 10021 July 22, 1989

Dear Alex:

A number of important events have occurred since our last one-on-one annual meeting. One was the successful conclusion to our labor of 18 years: the creation of a *Guidelines for Cantorial-Congregational Relationships*, thanks to you and to John Geller (we expressed our gratitude to John at our convention in Innisbrook last month and presented him with a token of our esteem). Another not so successful result of the deliberations of the Joint Cantorial Placement Commission; on was the dissatisfaction of Temple Beth El of Great Neck.

At our last meeting in '88 we covered a number of topics: one was your concern with the ineffectiveness of the Sabbath worship services in our congregations and we explored various options. In this regard, I am enclosing two creative pieces for which you are more or less responsible: "The Creative Catalyst" is a paper Lydia Kukoff invited me to submit as part of the Outreach Conference at the HUC-JIR in New York last April.

The new Sabbath service, Believing in Belonging was inspired by the paper you delivered at that same Outreach Conference, as well as the speech you delivered at the New York Federation held at our temple. It was created to meet the needs of those whom Outreach is reaching out to: to provide them with a perspective of what they "belong to." The music composed by Bonia Shur of the HUC in Cincinnati is exquisite. The service was previewed at our convention and I believe it would make for a very exciting and innovative experience in worship at the Biennial in November.

Hoping all is well with you and your dear family, I send warmest regards from all of our colleagues of the ACC.

Raymond Smolover

Sincerely,

PS: I shall call your office to make appointment to meet with you are your convenience.

THE CREATIVE CATALYST

Raymond Smolover

What does the chanting of *Kol Nidre* (All Vows) have in common with *G'milut Chasadim* (Deeds of Loving Kindness)? Answer: Each contains an essential element, missing, or at best, misunderstood in religious education, in worship, and even in our Outreach programs. I call this element the *Creative-catalyst*.

Synagogues throughout the world annually enjoy maximum attendance for the duration of the five to ten minutes it takes to chant *Kol Nidre*. (A number of those who attend, enter the synagogue only to hear *Kol Nidre* and exit upon its conclusion.) One may confidently estimate that not more than ten percent of the congregants know the meaning of the Aramaic words. In the recent past, the prayer itself met with resistance because it was liable to misinterpretation: giving the impression that the recitation of *Kol Nidre* could free the penitent from "all vows" including legal obligations. For this reason, and perhaps others, the words to *Kol Nidre* were sometimes omitted from the prayer book while the title remained and the prayer was chanted as much as three times, in traditional synagogues.

How does one explain the extraordinary effect and survival power of Kol Nidre? I submit that it is a result of the Referential aspect in the arts, and in the nature and function of the Creative Catalyst. However, before attempting to describe the Referential aspect in the arts, and the nature and function of the Creative Catalyst, I shall attempt to substantiate the accusation that this element is missing or misunderstood in religious education and worship.

The equation, *Knowing-about* + *Believing-in* + *Belonging-to* is the venerated formula used in the school and synagogue for making "good Jews." Those of us who practice the arts, especially the Arts-in-Judaism, respectfully suggest it doesn't work. Why? Because 1), the essential element which serves as the catalyst - without which the formula will not work - is either missing or misunderstood; 2) the elements in the formula are unclear and the goal undefined; and 3) the practitioners of the formula omit a testing process to ascertain the cause and effect relationship between the formula and the results. Besides, the equation is *punkt farkert* - like chanting the birkat before the kiddush.

Although the formula has endured the test of *habit*, it has not been subjected to a number of more operational criteria, such as *behavior*. Let us, therefore, examine each element of the equation using two criteria: we shall call the first criterion the *obvious*, and the second *behavior*. For example, it is *obvious* that *Knowing-about* does not necessarily result in *Believing-in* or *Belonging-to*. There are a number of non-Jews, such as Paul Johnson, author of *A History of the Jews*, who know more about things Jewish than do most Jews, but choose not to believe what Jews believe, or to belong to the Jewish people.

As for the second element, *Believe-in*, it is obvious that Jews also differ in what they believe: whereas orthodox Jews accept halacha as sacred law, reform Jews consider halacha semi-sacred tradition. Furthermore, there are obvious differences in what reform Jews believe as well: some believe in the God of our biblical ancestors, others believe in the God of Maimonides or Spinoza, of Martin Buber or Albert Einstein. Still others choose *not* to believe in God and opt instead for agnosticism or atheism. Finally, it is obvious that although all Jews belong to the same historical heritage, not all Jews belong to the same cultural heritage: for example, ash-kenazic, sephardic, chassidic, and so on.

Subjecting the goal - a "good Jew" - to the test of the *obvious* reveals nothing that we do not already know, but something that we tend to disregard: that being a "good Jew" for reform Jews means something different than what it means to our conservative or orthodox coreligionists. For traditional Jews, a "good Jew" is one who performs the mitzvot and subscribes to the prescriptions of halacha as being the literal word of God. For reform Jews, being a "good

Jew" means living one's life as a knowledgeable, free-thinking, participating Jew who follows the counsel of Micah to "do justice, to love mercy and to walk humbly with God" (however we may define the Creator).

Using the second criterion of behavior, it will suffice to admit to the embarrassing number "learned Jews" who behave in a manner contrary to what they Know-about, Believe-in and Belong-to. How then, you may ask, do we explain the exceptional "good Jew" - by either the traditional or reform definition - whose behavior is in consonance with the age-old formula. The answer: our paradigm first restructures the order of the formula placing Belong-to first. (In order to qualify for first place, however, Belonging-to must be more than a genetic accident; it must be a dynamic desire, whatever its source.)

Our extraordinary "good Jew" - consciously or unconsciously - then adds the essential missing ingredient, the Creative-catalyst. It is a process similar to how we account for the gifted musical prodigy or the natural athlete. Extraordinary religious or social sensitivity is to the "good Jew" what extraordinary aesthetic sensitivity is to the talented artist: it is a nurtured gift.

Let us now turn to the nature and function of the Creative-catalyst. The Creative-catalyst is found in its highest and purest form in such as Moses and Mozart, in Martin Buber and Ernest Bloch, in Shakespeare, Michelangelo, Albert Einstein and Marc Chagall. But we must not confuse the *art-object* or the created entity with the *Creative-catalyst*.

The admonition in the second of the Ten Commandments prohibiting the making of "graven images" is an example of confusing the *art-object* and the *creative process*. The *Aseret ha-Dib'rot* (the Ten Commandments) is the *created entity* that bears witness to the Creative-catalyst in Moses. The sculpture, *Genesis* is the *art-object* that manifests the Creative-catalyst in Jacob Epstein. The *Avodat Hakodesh* - the Sacred Service - must not be mistaken for the Creative-catalyst in Ernest Bloch, it is but one of its manifestations, just as E=m2 is witness to the Creative-catalyst in Einstein. The dialogic process in Martin Buber's *I and Thou* is not only a manifestation of his Creative-catalyst, it is the essential element that makes *G'milut Chasadim* - deeds of lovingkindness - operational, providing a cause and effect relationship.

Having separated the *created entity or art-object* from the *Creative-catalyst*, let us also clarify the distinction between the Creative-catalyst and the *creative process*. The Creative-catalyst is an emotional dynamic that serves as an *operational motivating force*. In the arts it is referred to as *inspiration*: in religion, as *revelation*. The creative process is a dialogic relationship between the artist and the art-work or between two people.

The creative process is by definition dialogic; it is an *I* - *Thou* relationship. The *quality* of the creative process may be determined by the degree to which it is dialogic. To the degree that each stroke of the painters brush is determined by aesthetic criterion, the process remains dialogic: to the degree that utilitarian factors - such as acceptance or sales - enter into the process, to that degree the process becomes less dialogic and becomes an *I* - *It* relationship. The dialogic relationship between the composer and the melody is similar to that of the painter and the canvas: to the degree that each note in a melody determines the next, the relationship contains the element of the Creative-catalyst: the process remains dialogic.

In conclusion, the almost mystic power of *Kol Nidre* may be partially explained by two aesthetic theories: *Referentialism* and *Absolute Expressionism*.

Referentialism in music is that aspect which awakens in the listener other subjective referents, such as love, and gratitude. Absolute Expressionism in music is comprised of two elements: excellence and greatness. Music is excellent when it is marked by qualities of skillfulness, inventiveness and erudition. Music is great when that aspect of expressiveness - its feelingfulness - produces a sense of profundity which provides insights into the nature of subjective reality.

The congregant, when listening to *Kol Nidre* is referred to a number of subjective emotions: an intensification of one's own identity; a sense of belonging to an international mishpacha - family; an intensification of one's sense of belonging to a religious heritage; and what it feels like to be a Jew involved in a profound relationship with the Source of Creation, and the state of being and non-being. The *Creative catalyst* motivates the congregant to examine, and to make a distinction between the sacred and the secular, between the serious and the trivial. *Kol*

'Nidre provides the emotional force that enables the congregant to re-evaluate and reconsider the meaning of life and death and how one should live one's life: dialogically or in the ordinary utilitarian manner.

The future of the synagogue will in a large measure to be determined by how the cantor utilizes the Creative-catalyst and the creative process in worship and in the Arts-in-Judaism; and how the rabbis, teachers and congregants utilize the Creative catalyst and the dialogic process in performing deeds of lovingkindness.

Dr. Raymond Smolover is cantor and music director of the Jewish Community Center, White Plains, NY and the executive vice president of the American Conference of Cantors. He is the composer: among his works are "Edge of Freedom," the first Sabbath evening folk/rock service and "Where the Rainbow Ends" an interfaith celebration of creation.

BELIEVING IN BELONGING

A New Service for the Sabbath

Service by Raymond Smolover - Music by Bonia Shur

PROCESSION

Twelve participants form a procession from the back of the sanctuary toward the ark with a torah. Each carries a lit candle encased in glass (except for the one who carries the torah).

The cantor, rabbi and participants plus the congregants chant antiphonally as the procession moves from the back of the sanctuary to the bima.

Chorus

Anochi Adonai elohecha asher hotzeiticha meieretz mitz'rayim mibeit avadim." (I am your God who brought you out of the land of Egypt, the house of bondage).

Rabbi

Early in the morning, Moses set up an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel... Then he took the words of the covenant and read them to the people... "This is the covenant which God now makes with you concerning all these commandments"... And the people said, "All that God has spoken we shall do and we shall listen."

Cantor

Lo yihyeh l'cha elohim acheirim al panai - (You shall have no other gods before me)

Participants & Congregation

Na'aseh v'nishma - (We will do and we will listen)

Cantor

Lo taaseh l'cha fesel... - (You shall not make any graven image)

Participants & Congregation

Na'aseh v'nishma

Cantor

Lo tisa et sheim Adonai elohecha l'shav (You shall not swear falsely by the name of God)

Participants & Congregation

Na'aseh v'nishma

Cantor

Zachor et yom hashabat l'kod'sho - (Remember the sabbath day to keep it holy)

Cantor, Participants and Congregation sing V'Shamru

V'sham'ru v'nei yisrael et hashabat, laasot et hashabat l'dorotam b'rit olam. Beini uvein b'nei yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et haaretz, uvayom hash'viyi shavat vayinafash.

Rabbi

The children of Israel shall keep the Sabbath, observing it in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel.

One participant lights a wick from the twelve candles with which the two Shabbat candles are lit as the participants chant the blessing:

Participants

Baruch atah, Adonai eloheinu, melech haolam, asher kid'shanu b'mitzvotai v'tzivanu l'had'lik neir shel shabat.

Following the lighting of the candles, the rabbi and participants read responsively as the Torah is uncovered and prepared for reading as the participants form a semicircle around the bima and chant with the cantor and congregation.

Rabbi

And God said, "Let there be lights in the firmament of the heaven...and let them be for signs and for seasons, and for days, and years. And they shall serve as lights in the firmament to shine upon the earth."

Participants

And God ceased from the work of creation. And God blessed the seventh day and sanctified it.

Cantor and Congregation - Chant the blessing

Bar'chu et Adonai ham'vorach. Baruch Adonai ham'vorach l'olam vaed. Baruch atah, Adonai eloheinu, melech haolam, asher bachar banu mikol haamim v'natan lanu et torato. Baruch ata Adonai, notein hatorah.

A short sedra for the week is chanted and translated by one of the participants following which the second b'racha is chanted by all.

Baruch atah Adonai eloheinu melech haolam, asher natan lanu torat emet v'chayei olam nata b'tocheinu. Baruch atah Adonai notein hatorah.

The Torah is held high as the cantor chants:

Cantor

V'zot hatorah asher-sam Mosheh lif'nei b'nei yisrael, al-pi Adonai b'yad-Mosheh. (This is the torah that Moses placed before the people of Israel to fulfill the word of God)

The torah is covered and taken from the bima to a resting place.

Rabbi

Abraham and Sarah begot Isaac...

Congregation

Rebecca and Isaac begot Jacob ...

Rabbi

Jacob and Leah and Rachel, Bilhah and Zilpah begot the sons who, with their sons begot the Twelve Tribes of Israel:

Congregation

Reuven, Simeon, Judah, Isaachar, Zebulun, Benjamin, Dan, Naphthali, Gad, Asher, Ephraim and Manasseh.

Rabbi

Begetting begets belonging... Belonging begets believing.

Haftarah Midrash

Cantor & Congregation Chant Haftorah Blessing

Baruch atah Adonai,eloheinu melech haolam, asher bachar bin'viim tovim v'ratzah v'div'reihem haneemarim beemet. Baruch atah Adonai, habocheir batorah uv'Mosheh av'do uv'yisrael amo uvin'viei haemet vatzedek.

Rabbi

V'eileh tol'dot Salmon: And these are the generations of Salmon...

Congregation

Salmon begot Boaz; Ruth and Boaz begot Obed; Obed begot Jesse, and Jesse begot David, the "Sweet Singer of Psalms."

The words of Ruth begin as a solo. The following readings by the Rabbi and Congregation - are part of the music. When David begins, Ruth's song becomes a descant to David's Psalm.

Ruth

Al-tif'g'i-viy l'oz'veich lashuv meiacharaich kiy el-asher teil'chiy eilech uvaasher taliyniy aliyn ameich amiy veilohayich elohai. (Entreat me not to leave you, or to return from following after you; for wherever you shall go, I shall go; and where you shall lodge, I shall lodge; your people shall be my people and your God, my God.)

(The 23rd Psalm may be read or sung. If read, the song of Ruth is sung above the reading of the psalm; if the 23rd Psalm is to be sung, Ruth's song becomes an obbligato to the psalm)

David

The Lord is my shepherd; I shall not want. He causes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He guides me in straight paths for His name's sake. Though I walk through the valley of the shadow of death I shall fear no evil, for You are with me; Your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life; And I shall dwell in the house of the Lord forever.

Rabbi

And it shall come to pass that I will pour out my spirit in all flesh; your sons and daughters shall prophesy, your old men shall dream dreams, and your young men and women shall see visions.

Isaiah and Congregation

(The music to "Lo yisa goi" begins and continues under reading: it is sung following the reading)

And it shall come to pass in the end of days that the mountain of the God's house shall be established as the top of the mountain. And shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say:

Come, let us go up to God's mountain, to the house of the God of Jacob; and we will walk in God's paths.' For out of Zion shall go forth the law, and the word of God from Jerusalem.

And God will judge between the nations, and shall decide for many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, nether shall they learn way any more.

The cantor and congregation chant the refrain, "Lo yisa goi el goi cherev, lo yil' medu od milchama."

Rabbi

On the first day of Tirshrei in the year 445 before the common era, the people congregated in the open places before the Water-Gate of the Temple. And Ezra, who with the Men of the Great Assembly compiled the Five Books of Moses, went among the people explaining the Convenant to them.

Ezra

And Nehemiah and the Levites that taught the people said to them: "This day is holy unto your God; Go your way, eat and drink the sweet, and send portions to them for whom nothing is prepared.

Congregation

And there was gladness because they had understood the words that were spoken. And all the people that returned from captivity in Babylon made booths and dwelt in them; for not since the days of Joshua had the children of Israel done so.

Rabbi

And it came to pass in the days of king Achashveirosh who reigned from India unto Ethiopia over a hundred and seven and twenty provinces that the king placed Haman the Agagite above all the princes that were with him. And all the king's servants bent the knee and prostrated themselves to Haman; but Mordecai bent not the knee nor prostrated himself.

Congregation

Then said Haman unto the king: There is one people scattered and dispersed among the nations... Their laws are different, and it is no profit for the king to tolerate them. If it is pleasing to the king, let it be to destroy them.

Esther

If it be pleasing to the king, let it be written to recall the device of Haman to exterminate the Jews. For how could I endure to look on the evil that is to befall my people?

Judas Maccabee

With those words, Esther saved the lives of her people. But it was not the lives of our people that Antiochus demanded: he sought the surrender of our faith, our ways of living. Words were not sufficient to dissuade him. Ours was the initial struggle for the freedom to belong, and the freedom to believe. The oil that burned in our lamp was to burn not for eight days, but for eighteen centuries and more. It will continue to burn for as long as freedom burns in the hearts of all people.

Rabbi

It is said, that from Moses unto Moses there arose none like unto Moses.

Moses Maimonides

The lamp lit by the Maccabees continued to burn in my heart ten centuries later as I wandered from the age of thirteen - for seventeen years - to escape the persecutions of our people in Spain and Morocco. The flames of the menorah inspired my Mishna Torah and the Moreh Nevukhim. Despite opposition from all sides - my own included - my Thirteen Articles of Creed served to structure our daily prayers and to sustain the faith of our people.

Participants & Congregation

God is the Creator and Guide of all things
God is uniquely One

God is incorporeal
God is eternal

God and God alone is the proper Object of worship
God truly revealed His will through the prophets

Moses was the greatest of all the prophets
The Torah was revealed to Moses

The Torah is eternal and unchangeable
God is omniscient

There is divine reward and punishment
Messiah will surely come

The dead will be resurrected when God so wills.

Spinoza

The RaMBaM, as others before him, withstood the resistance to the challenge of the new. That my critique of revelation would meet with opposition was to be expected. It is one thing to be driven out by strangers; it is another, however, to be driven from one's own community. I asked that the state encourage free thought and freedom of religion. I suggested that God and Nature are identical: that all is predetermined: that true happiness lies in the ability to control our emotions with out intellect and the highest knowledge leads to the understanding the love of God.

Mendelssohns

One can be driven out by others, and one can remove one's self. One way or the other history reveals that we will belong...for all eternity. My grandfather, Moses Mendelssohn, strove for equality for all citizens. He devoted himself to freeing our people from the ghettos and for securing for them the right to participate in all forms of education. He translated the Pentateuch and Psalms into German. He fathered the Haskalah movement...and grandfathered my oratorio *Elijah*.

Chagall

In my day there were those who strove to be known as universal artists. They eschewed the term Jewish artist - as though one is born at no specific time or place. Mozart and Michelangelo became universal artists by being who they were, when they were and where they were. The knowledge of uniqueness is a knowledge shared by all humans everywhere. We become universal by being uniquely unique and thus awakening in others the sense of their own uniqueness.

Albert Einstein

The Jewish God is simply a negation of superstition, an imaginary result of its elimination. I cannot conceive of a God who rewards and punishes his creatures or has a will of the type of which we are conscious in ourselves. Enough for me the mystery of the eternity of life, and the inkling of the marvelous structure of reality, together with the singlehearted endeavor to comprehend a portion, be it ever so tiny, of the reason that manifests itself in nature.

Golda Meir & Congregation

"Not like the brazen giant of former fame, with conquering limbs astride from land to land, Here at our sea-washed, sunset gates shall stand a mighty woman with a torch, and she cries with silent lips;

Give me your tired and your poor, your huddled masses yearning to breath free, The wretched refuse of your teeming shore, send these, the homeless, tempest-tossed, to me.

From her beacon-hand glows welcome; her mild eyes command the air-bridged harbor.. With a torch whose flame is imprisoned lightning, and her name is Mother of Exiles, and she cries with silent lips:

Give me your tired and your poor, your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, send these, the tempest-tossed, to me. I lift my lamp beside the golden door. (Emma Lazarus)

Cantor and Congregation (Chants the Haftarah Blessing)

Baruch atah, Adonai eloheinu, melech haolam, tzur kol-haolamim, tzadik b'chol-hadorot, haeil haneeman, haomeir v'oseh, ham'dabeir im'kayeim, shekol-d'varav emet vatzedek. Al-hatorah v'al-haavodah v'al-han'viim v'al-yom hashabt hazeh, shenatata lanu, Adonai eloheinu, lik'dushah v'limnuchah, l'chavod ul'tifaret, al-hakol, Adonai eloheinu, anachnu modim lach, um'var'chim otach. Yit'barach shim'cha b'fiy kol-chai tamid l'olam yaed. Baruch atah, Adonai, m'kadeish hashabat.

SILENT DEVOTION

Congregation

Nothing vanishes completely. Everything changes. Memory preserves the past and begets the future.

Rabbi

We think continually of those who were truly great, who from the womb, remembered the soul's history through endless corridors of light where the hours are suns, endless and singing. Whose ambition was that their lips, still touched with fire, should tell of the spirit clothed from head to foot in song, and who hoarded from the spring branches, the desire falling across their bodies like blossoms.

Congregation

There are abandoned corners of our Exile, remote, forgotten cities of Dispersion where still in secret burns our ancient light, where God has saved a remnant from disaster.

The mantra melody is played unaccompanied for one minute. Participants join in the singing the mantra melody to the words "zichronam liv'racha" - of blessed memory. Singing and rhythm alternate. The rhythm continues under the reading by the various participants. The vocal mantra is insterspersed between the listing of destroyed communities.

Individual Participants

1. (Mantra rhythm under reading)

Egyptian bondage...Babylonian captivity...Jersualem...Masada... Forced Conversions....(mantra is sung).

2. (Mantra rhythm under reading)

Crusades... Spanish Inquisition... Blood Libels ... Protocols of Zion... Chmielnicki Pogroms... Massacres in Iraq... Dispersion from Yemen... Anti-Semitism....(mantra is sung).

4. (Mantra rhythm under reading)

The Holocaust...

Cantor

El Male Rachamim

Each Participant (read a single verse)

I fell in the battle of Ashdod in the War of Liberation. My mother said, then, he is twenty-fout. And now she says, he is fifty-four. And she lights a Yarhtzeit candle like birday candles on a cake to be blown out.

And since the my father dies of too much pain and sorrow. And since then my sisters got married and named their sons after me, and since then my home is my grave, and my grave, my home. Because I fell in the pale sands of Asdod.

And since then all the cypresses and all the trees of the orchards between Negbah and Yad Mordechai move in a slow march, and since then all my children and all my ancestors go together arm in arm in aportest against death. Because I fell in the war in the soft sands of Ashdod.

I carried my friend on my bnack and since the I always feel his body like a heavy sky above me, and since then he feels my back bent beneath him like peace around the earth. Because I feel in the terrible sands of Asdod, not only him.

And since then I appease myself for my death with loves and with dark feasts. And since then I am of blessed memory. And since then I don't want God to revenge my blood.

And since then I dont want my mother to weep over me with her beautiful and precise features, and since then I feight against pain, and since then I mearch against my memories like a man against the wind,

and since then I grieve over my memories like a man does over his dead, and since then I extinguished my memories like a man does a fire, and since then I am quiet.

Because I feel in the soft and pale sands of Ashdod in the War of Liberation. (Amichai).

Rabbi

We remember with sorrow those whom death has taken from us, our own loved ones, and those of all peoples whose lives have been a blessing to humanity.

Congregation

So long as we live, they live; for they are now a part of us.

All recite Kaddish

ISRAEL AND AMERICA

The melody to the Kiddush - to be sung at the end of this section - begins as an introduction to the readings and continues under the readings: When the responsive reading has concluded the Kiddush is chanted by the cantor and congregation chant the Kiddush.)

Rabbi

The spirit of our people is the spirit of realization. Realization that we were created for a purpose and that there is purpose to creation; one we have not made up ourselves, or agreed to among ourselves. The purpose itself revealed its face to us and we have gazed upon it. (Martin Buber)

Congregation

Unity, not separation is the purpose of creation, it is not an everlasting struggle to the death between sects or classes or nations. We are charged to perfect our portion of the universe - the human world. The charge is addressed not only to individuals but to all nations. (Martin Buber)

Rabbi

Proclaim liberty throughout the land unto all its inhabitants.

Congregation

You shall have one manner of law.

Rabbi

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble.

Congregation

We hold these truths to be self-evident, that all are created equal, that they are endowed by their creator with certain unalienable rights, that among them are life, liberty and the pursuit of happiness.

Rabbi

You shall love your neighbor as yourself.

Congregation

What is hateful to you, do not do to any person.

Rabbi

We have gathered up human particles and combined them into the fruitful and creative nucleus of a nation reborn. In the desolate spaces of a ruined and abandoned homeland, we have built villages and towns, we have breathed new life into our muted ancient language. Such a marvel is unique in the history of human culture. (Ben Gurion)

Cantor and Congregation chant the Kiddush

SABBATH OF THE SPIRIT

Following the Kiddush - the rhythmic pattern of the procession begins - the torah is brought to the bima - the rhythmic pattern continues under the reading.

Rabbi

A people draws life from its roots in the past...

Congregation

The past is for wisdom, the present for doing, and the future for the Sabbath of the Spirit.

(The theme to the music of "V" aanachnu Amcha" is introduced under the following reading reading)

Rabbi

R'adiant is the world soul, full of splendor and beauty, full of life;

Participant

Of souls hidden, of treasures of the holy spirit, of fountains of strength, of greatness and beauty. Proudly I ascend toward the heights of the world soul that gives life to the universe.

Rabbi

How majestic the vision, come enjoy, come, find peace, embrace delight, taste and see that God is good. Why spend your substance on what does not nourish and your labor on what cannot satisfy? Listen to me, and you will enjoy what is good, and find delight in what is truly precious.

As the Torah is carried through the congregation the cantor, participants and congregants sing as they did in the procession. It is brought back to the bima at the conclusion of the tenth commandment.

Cantor

Kabeid et avicha v'et imecha...(Honor your father and your mothers) Lo tirtzach...(You shall not murder)

Congregation

Na'aseh v'nishma...(We will do and we will listen)

Participants Read

Lo tin'af.....(You shall not commit adultery)
Lo tig'nov...(You shall not steal)
Lo taaneh... (You shall not bear false witness)
Lo tachmod.. (You shall not covet)

Cantor

(Commandments eleven and twelve)

You shall always remember (Al tish' kach l' olam). You shall survive through righteousness (Betzidkacha tich' yeh).

Congregation

Na'aseh v'nishma

Rabbi

Nothing vanishes completely; Everything changes...Memory preserves the past and begets the future.

Congregation

Sh'ma Yisrael Adonai elocheinu, Adonai Echad.

As the torah is placed in the ark, cantor, participants and congregants sing:

V'aanachu Amcha

Participants leave the sanctuary at a point indicated in the music.

CONGREGATION BETH EMETH IOO ACADEMY ROAD ALBANY, NEW YORK I2208

CANTOR HOWARD M. STAHL, MSW

po Bistor

May 23, 1989

Rabbi Alexander M. Schindler, President Union of American Hebrew Congregations 838 Fifth Avenue New York, NY 10021

Dear Alex:

I want to express my deep appreciation to you and the UAHC staff for your support and encouragement of the proposed <u>Guidelines for Cantorial-Congregational Relationships</u> and for your tireless efforts in making the principle become a reality. The <u>Guidelines</u> will serve as an essential tool for cantors and congregations, facilitating haromious relationships, and thus enabling our congregations and cantors to best serve the needs of our movement and our faith.

I want to state most emphatically that this project could never have attained fruition without the zealous and devoted efforts of Danny Freelander and Jack Geller. These two magnificent individuals have earned the respect and affection of the leadership of the American Conference of Cantors and will be honored at our convention at the end of June.

Again, my personal appreciation to you for serving as the catalyst and <u>shadchan</u>. All of us are most grateful.

With warmest regards,

Most sincerely

Cantor Howard M. Stahl

HMS:jkp

cc: Mr. Allan Goldman Cantor Paul Silbersher Rabbi Daniel Freelander Mr. John A. Geller From the desk of:



RABBI DANIEL B. SYME

I thought the attached might be of interest to you.



Here's a Bright idea!

to page 5/

TO: AMS

Dr. Mihaly called May 9, in regard to the attached letter. He wanted you to know that the letter has not been ignored. Larry Raphael has been exploring this project with a committee and they are in the process of formulating a program which will be sent to Cincinnati when it is completed. Needless to note, it will be shared with you. Mihaly has some questions as to the affect of certification on bona fide graduates of the SSM. also has to question in his own mind the matter of urgency - at one time, there was concern about certifying non-graduates of the SSM, now they are speaking of the urgent need to do this. In any event, you will be kept informed and also they do want to test the waters with their own alumni of the SSM.

Be assured the College-Institute wishes to cooperate and Mihaly will be in touch with you.

April 5, 2988 18 Nisan 5748

Rabbi Alfred Gottschalk
HUC-JIR
Clifton Avenue
Cincinnati, OH 45220

Dear Fred:

I just had a long session with Ray Smolover, who, as you know, is Executive Vice President of the American Conference of Cantors. We discussed a good many issues and problems soem of which I ought to share with you.

- 1) The current number of graduates from the School 66 Sacred Music is simply insufficient for the need. Gradu uates bearly suffice to replace current losses (through illness, death, or retirement) and certainly cannot take care of the increasing demand for cantors around the country. In other words, we have a recuritment problem not just for the rabbinate but for the School of Sacred Music as well.
- 2) There are currently 169 temples who are not served by invested cantors but rather by cantoraal soloist. In order to meet the increasing need for cantors the ACC has made a commitmeth to upgaade them so that they can serve our congregations. Larry Raphael of your New York faculty has been working with the ACC to develop an extensive certification program which would be instrumental in this upgrading, and I, on my part, offered theuse of our Camps for summer institutes and the like which are attendant upon this effort. For the moment at least, this certification program is projected only for New York which limits the nember of soloist who could take advantage of it. Is there any possibility of offering a like program at gour campuses

in Cincinnati and, especially, in Los Angeles? That would be exceedingly helpful.

Sorry to add this problem to your many others, but cantors are an essential element of the program of the synagogue, and we cannot neglect this aspect of our work. In this connection, you ought to know that the Commission On Synagogue Music, on which bold HUC-JIR and the Sohool of Sacred Music represented, has made termendous strides forward in theffew years of its operation.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

cc: Cantor Ray Smolover

bcc: ABG Nan Freelandr John Beller

JPY"

: Blue on

MEMORANDUM

From

Rabbi Alexander M. Schindler

Date April 5, 1988 18 Nisan 5748

To

Rabbi Norman Kahan

Copies

Rabbi Daniel Freelander, Mr. Arthur Grant, Cantor Raymond Smolover

Subject

I had a session with Ray Smolover, who, as you know, is the Executive Vice President of the American Conference of Cantors.

The Cantors are painfully aware of the fact that many of our smaller congregations are unserved not just by rabbis but by cantors, and they are eager to be of some help possibly using retired cantors for a kind of circuit riding effort.

Why don't you get in touch with him, I think this would be a wonderful way of serving our small congregations.

Thank you.





AMERICAN CONFERENCE OF CANTORS

1 KALISA WAY • SUITE 108 • PARAMUS, NJ 07652 • (201) 599-0910

February 19, 1988

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> *President, GUILD OF TEMPLE MUSICIANS An Affiliate of the American Conference of Cantors

Rabbi Alexander M. Schindler President UAHC 838 Fifth Avenue New York, N.Y. 10022

Dear Alex:

Edie Miller was kind enough to arr to meet with you on Thursday, Feb

There are a number of items on the how much time you have available are of greater priority.

Our first concern is whether yo vention to be held in Oakland, This will be preceded by a wor! Music to be held on Saturday, June 26th.

3 mens pest

h to 30th.

.ng upon

The theme of our Convention this year is "Creating a Future for Reform." We shall be concentrating on small congregations who do not have cantors and we are inviting congregants and members of volunteer choirs to attend worshops and to participate in a program presentation.

- 2) The relationship between the ACC and Transcontinental Music and the ACC and projects "Shaarei Shira."
- 3) The dwindling attendance at worship services: (according to Harvey Shield's presentation at the Biennial in October, less than 10% of our congregants attend Sabbath Services).

Why? What can be done? Some suggestions!

The enclosed articles address some of the above and may be of interest to you.

Locking forward to our meeting, I am

Sincerely

Cantor Dr. Raymond Smolover, Executive Vice President

AMERICAN CONFERENCE OF CANTORS Incorporated 1951

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ACC Representatives

Cantors:

Paul Silbersher, Chair The Temple, Cong. B'nai Jehudah 712 E. 69th Street Kansas City, MO 64131 (816)363-1120

Richard Berman Temple Judea 333 Searington Road Manhasset, NY 11030 (516)621-8049

Sheri Blum Temple Emanuel 280 May Street Worcester, MA (617)755-1257

Gedaliah Gertz Temple Israel 133 Merriman Road Akron, OH 44303 (216)762-8617

UAHC Representatives

Melvin Merians 10 Bonnie Briar Lane Larchmont, NY 10538 (718)539-5000

Kenneth Rosett 191 Albemarle Road White Plains, NY 10605 (914)949-5948

HUC Representatives

Cantors:

Deborah Stein-Davidson HUC-JIR-SSM 1 West 4 Street New York, NY 10012 (212)674-5300

Israel Goldstein HUC-JIR-SSM 1 West 4th Street New York, NY 10012 (212)674-5300 Harold Orbach Temple Israel 5725 Walnut Lake Road W. Bloomfield, MI 48033 (313) 661-5700

Raymond Smolover, Exec. Vice-President 10 Crest Lane Scarsdale, NY 10583 (914) 723-8917

Nancy Hausman, Placement Administrator American Conference of Cantors 1 Kalisa Way, Suite 104 Paramus, NJ 07652 (201)599-0910

777

Seymour Sims 6 Highland Way Scarsdale, NY 10583 (914)725-4968

David Sampliner 5 Oriole Place Rye Brook, NY 10573 (212)239-4888

Mark Horowitz Temple Sinai 425 Roslyn Road Roslyn Heights, NY 11577 (516)621-6800

Rabbi Lawrence Raphael HUC-JIR 1 West 4th Street New York, NY 10012 (212)674-5300 Ce

July 21, 1987 24 Tammuz 5747

Cantor Paul C, Silbersher Congregation B'nai Jehudah 712 East 69th Street Kansas City, MO 64131

Dear Paul:

Mazal tov on your election as president of the American Conference of Cantors. This is a tribute to the esteem, admiration and affection in which you are held by your cantorial colleagues and you have reason to be pleased and proud.

You will not have a place on the Board of Trustees of the Union of American Hebrew Congregations and it will be my great pleasure to welcome you to our midst. I am confident you will have much of worth to contribute to our decision-making processes and I hope that, in turn, you will derive a measure of satisfaction and fulfillment from this new responsibility.

Full details of your Board service will be forthcoming shortly and I hope you will plan on attending the next meeting offthe Board in Chicago, attendant on the Biennial. As a member of the Board you will receive a full packet of materials concerning the Biennial as well as our Board meeting.

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler



DR. RAYMOND SMOLOVER

SHLOMO BAR-NISSIM SARAH J. SAGER SEVERIN WEINGORT

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838 FIFTH AVENUE, NEW YORK, NEW YORK 10021 (212) 249-0100

July 17, 1987

Rabbi Sanford Seltzer 1330 Beacon Street - Suite 355 Brookline, Massachusetts 02146

Dear Sandy,

I am pleased to let you know that I am the newly-elected President of the American Conference of Cantors. In that capacity, I'm looking forward to strengthening and deepening the affiliation between the ACC and the UAHC.

One of the high priority concerns in this area is the future of the Joint Commission on Worship. Having heard of a potential merger between the Joint Commission on Worship and the Joint Taskforce on Religious Commitment, I'm writing to you to share my hopes with you and those who might be speaking about the future composition of such a merged commission.

When you do meet to discuss the future of the Commission, I would be pleased if you could share my hope that the American Conference of Cantors would be included along with the UAHC and the CCAR.

I believe that the Cantor's role in worship in the Reform Movement has grown and developed, especially over the last thirty years, would suggest to me that a partnership with the Union and the Central Conference is an idea whose time has come.

When you have made your determinations regarding the future of the Commission, I would be very pleased to hear from you. In the meantime, best wishes for a good meeting and new directions.

Yours, sincerely,

Cantor Paul C. Silbersher

PCS:eir

*Deceased

AN AFFILIATE

OF THE

UNION OF AMERICAN

HEBREW CONGREGATIONS

cc: Rabbi Alexander Schindler

MEMORANDUM

From Rabbi Daniel Freelander, UAHC Regional Director NJ-WHVC

Date 5 June 1987 8 Sivan 5747

To

Rabbi Dan Syme

Copies Rabbi Alex Schindler, Arthur Grant, Cantor Ray Smolover

Subject

Ray Smolover and I have been meeting regularly since January to create an initial working draft paper for the new "Cantorial-Congregational Relations" document. The document itself should be completed by the end of the summer.

As per Alex's suggestion, this will be a bi-partied document (ACC-UAHC). We have each (ACC and UAHC) solicited three members of our constituent bodies to be readers of the document. They will receive copies of the draft proposal in August and we will request that they submit written suggestions as soon as possible. These will be incorporated into a revised document. We anticipate that the committee will meet face to face for the first time at a meeting in Chicago immediately prior to the Biennial (Tuesday evening, October 27). The UAHC representatives I have contacted include: David Sampliner, Jack Geller, and Len Teitelbaum.

We have also asked Rabbi Peter Noble to serve as an ex-officio member. He will look at the document with a rabbinic eye, and has agreed to personally carry the document to the ACC Executive Committee and speak for its endorsement there.

Cantor Paul Silbersher, the new ACC President, will appoint the three ACC representatives at the June Convention in St. Louis (which I am attending).

I anticipate that this document will be finished and ready for consideration by our respective Executive Committees by January of 1988. Let me know if you have any thoughts as to how we might improve the process. I will keep you posted on our progress.



And Joe to our 7 From John HI office.



Union of American Hebrew Congre

New Jersey-West Hudson Valley Council
ONE KALISA WAY, SUITE 108, PARAMUS, NJ 07652
(201) 599-0080



AMERICAN CONFERENCE OF CANTORS

838 FIFTH AVENUE, NEW YORK, NEW YORK 10021 (212) 249-0100

November 6, 1986

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ADMINISTRATIVE SECRETARY

*Deceased

Freida Gorewitz

Rabbi Alexandar Schindler 838 Fifth Avenue New York, New York 10021

Dear Alex,

Thank you for being with us at our October 28 Board Meeting and Executive Officers Meeting. The understandings reached in your October 29 letter are certainly mutual and will form the basis for further discussions with the joint committee charged with implementing the items mentioned.

I submit to you the names of Dick Botton, Vicki Axe and Sheri Blum as our representatives to the newly formed 'guidelines' committee.

I hope that you will give further thought to my proposal of a UAHC sponsored retreat for officers of each of the Professional organizations. The theme of such a retreat could be 'increasing the spiritual awareness of our congregants.' The first meeting of this group should deal with positive ways to relate to each other. Successful synagogue professional teams should be used as an example of how a synagogue professional team can work together. Experts outside of the synagogue should be used to implement sharing sessions. Maybe one day these retreats can be duplicated regionally. Perhaps strategy manuals can be developed in these first sessions that will guide Professional teams throughout North America.

During your remarks to us you used the ACC to become active on the Commissions of the UAHC. When I took office in July 1985 I vowed that the ACC would move closed to the Union. You should know that ACC members are actively involved in the following UAHC Commissions.

Social Action - Nancy Hausman has been active for many years and has not only raised the social consciousness of the Cantorate, but has contributed significantly to the Social Action Commission as a whole.

AN AFFILIATE

OF THE

UNION OF AMERICAN

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Education - In August of 1985 I appointed Sam Berman and Jeff Klepper to spearhead a national effort to create a music curriculum to go along with the UAHC Religious School Curriculum. Howard Bogot is ecstatic about this and addressed our convention in Boston to elicit continued support. Project Manginot is well on its way.

Worship - Sarah Sager and I attended the last full meeting in Los Angeles and a sub committee meeting in Houston, Texas to develop programs to increase worship awareness. Ben Maissner and David Unterman will join Sarah on this Commission in December.

Synagogue Music - There is no question that this Commission is where the Cantor's expertise and training have the most impact. This commission has already given Cantors inroads into UAHC programs and conventions that had been previously blocked. This Commission is proving to be the link to the Union that had always been lacking. I personally thank you for creating this Commission.

We have not had a significant presence on the Camp Commission but new appointments I am making should alleviate that problem. I would be grateful if you would communicate to me what other committees or commissions should have Cantorial representation. Understanding that our human and financial resources are limited we, nevertheless have made a strong committment to the UAHC and back it up with action, not lip service.

I appreciate your leadership in coming to our Board Meeting. I was troubled that it was prompted by a crisis of confidence, but am grateful that much trust was established at the meeting.

My very best wishes for your continued health and happiness.

B'shalom,

Cantor Jay I. Frailich

October 29, 1986 26 Tishri 5747

Cantor Jay I. Frailich, President American Conference of Cantors University Synagogue 11960 Sunset Boulevard Los Angeles, CA 90049

Dear Jay:

Thank you so much for acceding to my request to have a meeting with the Officers and Board of the American Conference of Cantors, even more for your many personal courtesies. I am deeply grateful.

I thoughtnthat these meetings were fruitful in their effect and that a lot of misunderstanding was cleared up.

Let me try to summarize my impression of those understandings which we reached:

- a) We will work toward the establishment of a Joint Cantorial Conciliation Committee involving the Union and the ACC.
- b) To make such a conciliation commissee function, a basic document of Cantorial-Congregational Relations will be prepared and we will establish a joint committee to work toward that end. You have already appointed your members of this committee and they are really wonderful. I will let you have our names and I will try to obtain good names from Jack Stern.
- c) It is our hope that we can attain a trilateral acceptance of this docu8 ment but if we cannot it will be a bilateral statement of the UAHC and the ACC (I, for one, have not given up the hope of gaining a trilateral agreement, especially if we follow the sage counsel of Ray Smolover by simply being silent or ambiguous on those issues of greater friction which, in the final analysis, are not as significant as the bulk of the areas of agreement).
- d) It has to be understood, of course, that a joint committee is a joint committee and that any decisions which are reached by it in specific cases ought to be effective and not unilaterally countermanded by any of the agencies. Obviously, policy changes are subject to the prior approval of the constituent agencies.

Cantor Jay I. Frailich October 29, 1986 Page -2-

- e) We agreed that the placement and conciliation functions must be kept separate, that they cannot involve the same people. (It is best here to follow the pattern of the CCAR which has an executive director, a placement director, and someone responsible for conciliation. Note if you will in this connection, the CCAR supervision of conciliation is handled by CCAR and UAHC volunteers and not by a professional director).
- f) It is our bope to have workshops on synagogue music designed to enhance the liturgical musical literacy of our people and to advance the cantorial role at our national and regional biennials. I am very pleased that the Commission on Synagogue Music is already cooperating with the ACC toward that end.

If your understanding does not conform to mine, please let me know. once again, many thanks.

Sincerely,

Alexander M. Schindler

cc: Rabbi Daniel Freelander Rabbi Lawrence Hoffman Mr. Melvin Merians Mr. David W. Sampliner Cantor Raymond Smolover

bcc: Mr. Charles J. Rothschild Rabbi Daniel B. Syme



Acc

CC: Hel hoiare into

AMERICAN CONFERENCE OF CANTORS

838 FIFTH AVENUE, NEW YORK, NEW YORK 10021 (212) 249-0100

October 30, 1986

JAY I. FRAILICH President DR. RAYMOND SMOLOVER Executive Director PAUL C. SILBERSHER President Elect SHLOMO BAR-NISSIM SARAH J. SAGER SEVERIN WEINGORT Vice Presidents SHERI BLUM Secretary GLENN GROPER Treasurer **EXECUTIVE BOARD** Vicki Axe Deborah Bard Bruce M. Benson Samuel Dov Berman Martin Feldman Edward R. Fogel Mimi Frishman Robert Gerber Gedalia Gertz Nancy S. Hausman Mark Horowitz Jeffrey Klepper Elliot D. Levine Gail Hirschenfang Gail Posner Avery Tracht David Unterman Alan Weiner HONORARY PRESIDENT Walter A. Davidson HONORARY VICE PRESIDENT William Sharlin PAST PRESIDENTS Norman H. Belink Richard Botton Ramon E. Gilbert Marshall M. Glatzer Benjamin Grobani Gunther Hirschberg Robert M. Miller Harold Orbach Murray E. Simon Howard Stahl Ephraim Steinhauer Norman Summers George Weinflash *Arthur M. Wolfson Alex Zimmer

*Deceased

Freida Gorewitz

Rabbi Alexander M. Schindler President Union of American Hebrew Congregation 838 Fifth Avenue New York N.Y. 10021

Dear Alex:

The meeting of the Executive Board of the ACC this past Monday was historic. It was a meeting which the ACC had hoped would establish the type of relationship between the UAHC and the ACC for which we have labored for almost 20 years. You, the four members of the Board of Trustees of the UAHC and our ACC colleagues did that, and more.

The spirit of serving a common cause, which you established; your words of wisdom and your vision created an environment in which productive processes were placed in motion which will enable us to manage our mutual concerns for the benefit of our congregations.

For myself and on behalf of all of the members of the ACC, we thank you. And we thank the UAHC members of the Joint Cantorial Placement Commission who joined us in our deliberations, and who have given so much of their time, their energies and patience to help us serve the congregations and cantors within our movement: Mel Merians, Ken Rossett, David Sampliner and Seymour Sims. We are most grateful to them.

We do indeed bless your generous heart.

Sincerely,

Raymond Sprolover

AN AFFILIATE

OF THE

UNION OF AMERICAN

HEBREW CONGREGATIONS

ADMINISTRATIVE SECRETARY

R

*DISCUSS THE TASK FORCE ON SYNAGOGUE MUSIC

described one

August 19, 1985

Cantor Jay I. Frailich University Synagogue 11960 Sunset Blvd. Los Angeles, CA 90049

Dear Jay:

First of all let me express a very warm and hearty mazal tov on your election to the presidency of the American Conference of Cantors. It pleases me very much that this new responsibility with the ACC brings you to service on the Board of the Union of American Hebrew Congregations. I am delighted to you will be a part of our national leadership and I look forward to meeting you and expressing my good wishes personally.

Do you have any plans at all to be in New York during the next two months? There is a matter I would very much want to discuss with you. If you find that you must be in New York for anything to do with the ACC or any other reason, I would appreciate your calling me so that we might arrange to meet.

If this is not possible we'll have to find another time to talk.

With every good wish and warmest regards, I am

Sincerely,

Alexander M. Schindler

July 19, 1983 Cantor Richard C. Botton Central Synagogue 123 East 55th Street New York, N.Y. 10022 Dear Dick: Mazal tov on your election as president of the American Conferencecof Cantors. This is a wonderful tribute to you and bespeaks the esteem, admiration and affection in which you are held by your colleagues. I am confident you will lead the ACC with devotion and dedication. A bonus of your presidency as far as I am concerned is the fact that you will now represent the ACC on the UAHC Board of Trustees. It will be a pleasure to have you in our midst and I am confident you will have much of worth to contribute to our discussions and decision-making processes. I look forward to welcoming you to our Board personally and I hope you can be with us for the next meeting in Houston this November. With all good wishes and fondest regards, I am Sincerely, Alexander M. Schindler

July 5, 1983

Cantor Richard C. Botton Central Synagogue 223 East 55 Street New York, New York 10022

Dear Richard:

I want to personally and officially congratulate you on your election as president of the American Conference of Cantors, and to welcome you by virtue of that office as a member of the UAHC Board of Trustees and its Executive Committee. I look forward to working with you in the years to come.

The date of the next Executive Committee meeting is September 12, 1983 in New York City and the next meeting of the Board of Trustees will be held in conjunction with the 57th General Assembly to be held in Houston, Texas November 10-15, 1983. Further details of these meetings will be sent to you shortly.

I look forward to seeing you at these meetings and extending a personal welcome.

Cordially,

Donald S. Day

cc: Cantor Raymond Smolover

bcc: Rabbi Alexander M. Schindler
Mr. Leonard Spring
Rabbis Bernard Zlotowitz/Allan Kaplan

5/80 minute

AMERICAN CONFERENCE OF CANTORS - PLACEMENT GUIDELINES

These guidelines were presented to the Board at its December, 1979 meeting but action was deferred to this meeting. Mr. Melvin Merians, chairman of the Committee introduced Cantor Murray Simon, president and Cantor Raymond Smolover, executive director of the American Conference of Cantors. He noted that these guidelines had been created to enable congregations and cantors to work together under a uniform system.

Several minor changes were made in the document. The four-month notice of intention to end the employment contract, either by the cantor or the congregation, should start not later than March in any year in order to avail either party of the benefits of the current employment season. It was also suggested that the title of the document be changed from Placement Guidelines to Placement Procedural Guidelines.

The amendment to the guidelines that was discussed at the December meeting; namely the amendment to cover the situation in which the cantor, approaching a final interview, should confidentially inform at least one officer and/or the senior rabbi was reintroduced. Cantor Simon again stressed the fact that the contract is between the cantor and the congregation and any changes in that contractual agreement should be discussed between those parties. The ACC conceded to the option that the senior rabbi may be informed but that it should not be a mandate. The vote on the amendment to delete the word "or" as noted above was called for and carried.

The motion to accept the guidelines as amended was made, seconded and passed, but subject to the acceptance by the American Conference of Cantors.

COMMITTEE TO REVIEW THE TERMINATION OF MEMBERSHIP OF TEMPLE JUDEA, MASSAPEOUA, NY

Mr. Leonard Spring, chairman, reported that the Committee met to review the recommendations of the national MUM Committee for the expulsion of Temple Judea of Massapequa. The Committee met with representatives of the congregation and discussed the situation thoroughly. A new proposal was presented by the congregation, but the Committee, in executive session, voted unanimously to sustain the recommendations of the national MUM Committee. At the MUM Committee meeting on May 16, a new plan was presented by the congregation but it was the decision of the Committee to move that the expulsion of the congregation be postponed to October 1st, unless an acceptable plan is submitted.

This motion was seconded and carriec.

COMMITTEE TO REVIEW THE TERMINATION OF MEMBERSHIP OF TEMPLE ISRAEL, NEW YORK CITY

Mr. Charles J. Rothschild, Jr., chairman, reported that the committee met with representatives of the congregation and, after discussion, agreed that the recommendations of the national MUM Committee were valid and justified termination. However, during the discussions, it appeared that there might be an acceptable plan worked out and it was the recommendation of the committee that implementation of the move to terminate be deferred until October 1.

This motion was seconded and carried.

NATIONAL COMMITTEE ON CAMP-INSTITUTES

Mr. Melvin T. Goldberger, chairman, reported that the committee met on May 16. The camps are fully subscribed for the summer program. The Greene Family Camp had hired six Vietnamese for staff to assist the Vietnamese Boat People program.

Mr. Goldberger told of the offer of Mr. and Mrs. Gerard Daniel to donate one month of three two-month campships to any camp with space to children of mixed marriages who do not have the opportunity to attend UAHC camps. These campships will be administered through the national camp office.

The camp at Zionsville was renamed the Myron S. Goldman Camp and Mr. Goldberger thanked Mr. Myron Goldman for his continued wonderful gifts, dedication and loyalty to Reform Judaism.

The U.S. National Park Service offered to buy a forty-five acre area at Camp Eisner which is rocky, steep and unusable. for \$20,000. The Camp-Institute arranged for an independent appraisal which resulted in a value of \$22,625 and through negotiation the government offer was raised to \$25,000.

Mr. Goldberger moved that this portion of the Eisner Camp be sold to the U.S. National Park Service for \$25,000, with the proceeds going to the camp.

The motion was seconded and passed.

COLLEGE COMMITTEE

Mr. Albert Wilson, chairman, reported that the committee met on May 15. He advised that a pilot program being considered would require funding of \$200,000 a year and a capital fund drive was under consideration. The committee also considered the establishment of a Reform Jewish College Club for children of UAHC members who are undergraduate college students and/or 18 to 22 years of age. Dues of approximately \$50 annually would be solicited from parents and the program would provide a support system at school by sending publications, newsletters, Reform Judaism and Keeping Posted and perhaps a junior ARZA membership.

The pilot program to start the club would distribute the NFTS calendars and a High Holyday kit and Mr. Wilson requested a \$3,000 appropriation to cover the initial costs of such a mailing, with the view that this would lead to a self-supporting organization.

The motion was made to approve this program at a cost not to exceed \$3,000 bit the Chairman of the Budget Committee objected to this procedure, indicating that it should have been submitted to the Budget Committee through the staff rather than as a request for an extra budgetary commitment now.

The motion to advance \$3,000 seed money, to be repaid to the Union out of any income from the program was made, seconded and carried.

NORTH AMERICAN FEDERATION OF TEMPLE YOUTH

Mr. Paul A. Hodes, president, reported for NFTY, whose 40th anniversary was observed at the Youth Biennial program in Toronto last December. He advised that the second annual NFTY Board meeting was held in March at the Greene Family Camp with 80 national Board members attending. New national officers whose term of office would begin in June were elected and Mr. Hodes introduced the new president, Mr. Jeffrey Strauss of New Haven. -8-

PLACEMENT PROCEDURAL GUIDELINES

OF THE

JOINT CANTORIAL PLACE ENT

ARCHIVES

COMMISSION

170

Passed 5/80 subject to approval of the ACC.

Top.

838 Fifth Avenue New York, NY 10021

PREAMBLE

This statement has been prepared as a guide for cantorial - congregational placement procedures by the Joint Cantorial Placement Commission.

The Joint Cantorial Placement Commission represents the Union of American Hebrew Congregations, the Hebrew Union College - Jewish Institute of Religion and the American Conference of Cantors.

It is hoped that the following guidelines will facilitate the placement process, insuring the best possible relationship among cantor, rabbi, professional staff and congregation.

PLACEMENT PROCEDURES

THE CANTOR

(Only members of the American Conference of Cantors certified by the Board on Cantor Certification are eligible for placement)

- In the interest of both cantors and congregations, all cantors of the American Conference of Cantors pledge that they will apply and negotiate for cantorial positions listed by and available through the Joint Cantorial Placement Commission, only by application to the Joint Placement Commission and in consonance with the procedures herein after described.
- 2. The applicant should secure from the Commission office the biographical resume form (see sample) which is to be filled out and returned to the Commission office with a \$50. application fee. THE APPLICATION FEE IS NOT REFUNDABLE BUT WILL BE APPLIED TO THE 1% PLACEMENT FEE. (Graduating students of the School of Sacred Music are exempt from paying the Application Fee.)
- 3. The Commission compiles a list of congregations seeking cantors which is sent to all members once a month commencing no later than January. In addition, all official applicants are informed of new positions available as they are received. Each applicant will be sent a copy of the congregational profile (see sample) which contains information pertinent to the position.
- A cantor who is interested in becoming a candidate for a particular position should inform the Commission office. The initial contacts with

congregations' representatives will be made through the Commission.

(A cantor who becomes an applicant for placement cannot serve on the Joint Cantorial Placement Commission.)

- Interviews may be arranged by the Commission or with the congregation directly.
 - A cantor approaching a final interview should confidentially inform at least one officer of his/her present congregation, and/or the (senior) rabbi. The cantor should keep them informed of progress in placement.
- The Commission office shall keep applicants informed of any progress in the placement process. Candidates should also keep the Commission office informed of their progress.
- Once the congregation has selected its candidate, the cantor and the congregation negotiate directly. They may call upon the Commission office for assistance.
- 8. A cantor preparing to relinquish his/her present post shall be obligated to give ample notice of his/her intention. Four months is a but starting no later than March of that year. normal and recommended period. This will apply whether a cantor is seeking release from a continuing commitment or whether his/her term is about to expire and he/she does not desire re-election.

 If the cantor is presently under contract, the cantor is morally obligated to complete that contract unless he/she or the president of the new congregation secures a release from the contract, the date of the release to be determined by mutual agreement of the congregations involved.
- Upon conclusion of negotiations, a brief legal document outlining the terms of employment, including a description of the cantor's

responsibilities and a statement of the "lines of authority", is to be signed by the cantor and the congregation, a copy of which is to be sent to the Commission office.

10. A placement fee of 1% of the negotiated gross salary (salary + parsonage) for the first year of the contract is to be paid by the cantor to the American Conference of Cantors within the first year of the cantor's contract.



PLACEMENT PROCEDURES

THE CONCREGATION

- In the interest of both the congregation and the cantor, the congregation agrees that cantorial placement shall be conducted only through the Joint Cantorial Placement Commission, 838 Fifth Avenue, New York, NY 10021, (212) 249-0100, ext. 338.
- 2. Upon contacting the Commission office, an application for the congregation (see sample) will be provided which should be filled out and returned to the Commission office. The information specified therein will be made available to prospective candidates.
- 3. The Commission regularly circulates to certified members of the American Conference of Cantors a list of congregations seeking cantors. In addition, the Commission informs cantors seeking placement of congregational positions as soon as congregations make official application.
- 4. The Union of American Hebrew Congregations and the Hebrew Union College—Jewish Institute of Religion encourage Reform congregations to engage only certified members of the American Conference of Cantors.

The consideration or interviewing of other than certified members of the American Conference of Cantors before the entire list of ACC candidates is exhausted will render the congregation ineligible for the services of the Joint Cantorial Placement Commission for that year.

5. Congregations are encouraged to have small, representative Search Committees consisting of no more than twelve members, including musically knowledgeable people and the (senior) rabbi ex officio.

- 6. If, after the congregation makes official application, it has specific interest in any cantor(s), it must make its interests known to the Commission, and the Commission will make the initial contact with the cantor(s). Do NOT contact the cantor(s) directly, as all ACC members are pledged to work only through the Joint Cantorial Placement Commission.
- After your congregation makes official application, the Commission will supply you with the biographical resumes of those cantors who have expressed interest in your congregation.
- 8. Once you have received the cantor's biographical material, please review it carefully. The Commission office will be glad to supplement the information by telephone, if you so desire.

You are now free to contact the cantor directly, or, if you wish, the Commission will arrange for an interview. IMPORTANT: Please do NOT call anyone in the cantor's present congregation or community without receiving prior permission from the candidate. Experience has shown that the cantor's future relationship with that congregation could be destroyed. You are, however, at liberty to communicate with any references listed on the biography.

Your congregation assumes all expenses involved in arranging for the interview.

9. After making the initial contact with the cantor(s), the next step is to arrange for interviews with those cantors in whom you are interested. Experience has shown that the congregation's best knowledge of the candidate's abilities will come from a personal interview. Impersonal means of interviewing are not reliable (e.g., tapes, video tapes, records).

While best done at the congregation, interviews may be arranged by the Commission office to take place at a central location, such as at the House of Living Judaism (838 Fifth Avenue, New York), or at the Hebrew Union College—Jewish Institute of Religion, also in New York City. It is possible to arrange for several candidates to meet with your committee at that time in order to facilitate the placement process and reduce the congregation's expenses. However, it is strongly urged that no more than five interviews take place at a single session in fairness to both the cantors and the interviewing congregation.

The aim of the interview should be to ascertain the cantor's qualities as a human being as well as vocal qualities and other areas of competence and interest, and to convey at that time your congregation's needs and goals. Experience has shown that an unstructured dialogue has proven more productive than set questions or questionnaires.

AMERICAN JEWISH

Your committee should be prepared to tell each candidate which areas of cantorial service are particularly important to your congregation, recognizing that no cantor will have equal capability in every area. The candidate should also be told of any traditions or practices which are customary in your congregation.

Invite the candidates to arrive sufficiently in advance of the interview so that one member of your committee can meet them and present them to the committee.

- 10. When you become seriously interested in a cantor, arrangements may be made for a delegation to visit the cantor's present congregation. Such visits give you the opportunity of sceing the cantor in relationship to congregants in his/her "home" congregation. Since services may vary from week to week (e.g., Children's or Family Worship type services), consult with the cantor before scheduling your visit.
- 11. As part of the interviewing process, mumbers of the ACC are not permitted to participate at services of the interviewing congregation. If you so desire, the cantor may be invited to your temple and be heard in your sanctuary only by members of the search committee. A special time should be made available for the (senior)

rabbi to meet with the final candidate.

12. After selecting your candidate, your congregation should be aware that a cantor preparing to relinquish his/her present post shall be obligated to give ample notice of his/her intention. Four months but starting no later than March of that year is a normal and recommended period. This will apply whether a cantor is seeking release from a continuing commitment or whether his/her term is about to expire and he/she does not desire re-election.

7-1

If the cantor is presently under contract, the cantor is morally obligated to complete that contract unless he/she or the president of the new congregation secures a release from the contract, the date of the release to be determined by mutual agreement of the congregations involved.

13. Upon conclusion of negotiations, notify the Commission of your decision as soon as possible so that your congregation may be removed from the list of congregations seeking placement.

It is appropriate for your chairman to notify those whom you have interviewed, thanking them for their time and interest.

14. It is strongly suggested that the congregation draft a brief legal document with your chosen cantor. Experience has shown that overly lengthy or complicated documents tend to confuse, rather than clarify, relationships.

The following items should be included: are recommended to be judied

- a. Length of Contract
- b. Salary to be paid directly to the cantor as taxable income.
- c. Parsonage If the congregation does not provide housing, that portion of the cantor's income which is used to house the cantor's family, and all expenses pertaining thereto, under tax law should be declared "Parsonage Allowance" and so recorded in the minutes of the congregation, which then makes this portion of the cantor's income nontaxable.

- d. Pension and Life Insurance according to the American Conference of Cantors Pension Plan (attached).
- e. Hospitalization and Major Medical Insurance as per attached CCAR Plan or your own.
- f. Long Term Disability Income Insurance
- g. <u>Vacation</u> 1) winter 2) summer
- h. Convention Allowance 1) Annual ACC Convention 2) ACC Mid-Winter Conclave
 - 3) UAHC Biennial General Assembly
- i. Moving Expenses
- j. Cantor's General Responsbilities and a statement of the "lines of authority."

A copy of this agreement should be sent to the Joint Cantorial Placement Commission Office.

JOINT CANTORIAL PLACE ENT COMMISSION

(UAHC - HUC-JIR - ACC)

838 Fifth Avenue, New York, N.Y. 10021 (212) 249-0100, Extension 338

CANTOR'S BIOGRAPHICAL RESUME

	Date
IAME	
DDRESS	
CITY AND STATE	ZIP CODE .
MARITAL STATUS	CHILDREN
OICE CATEGORY	
RELIGIOUS EDUCATIONAL BACKGROUND	VISH
ARCHIV	ES .
DEGREES & DIPLOMAS	
SECULAR EDUCATIONAL BACKGROUND	
DECREES & DIPLOMAS	5/5/
VF3. A	37
CANTOR'S PRIORITIES:	
Use grading scale: 3-Essential 2-Import	tant I-Useful O-Not a priority
() Music Director () Educational Dire	ector () Youth Director
() Bar/Bat Mitzvah Program () Reading	g Torah () Counseling
() Choirs () Adult Education ()	Teaching in Religious School
() Funerals () Weddings () Activ	ity in Jewish Community
() Creative Worship () Creative Progr	rams () Pastoral Duties
NAME OF CONGREGATION(S) SERVED, DATES OF	SERVICE, RESPONSIBILITIES

CANTOR'S VITA

JOINT CANTORIAL PLACEMENT COMMISSION

(UAHC - HUC-JIR - ACC)

838 Fifth Avenue, New York, N.Y. 10021 (212) 249-0100, Extension 338

(please type)	Date
APPLICATION FROM CONGREGATION	
ADDRESS_	
POPULATION STATISTICS:	
Family Members Singles (Widows) Rei	ligious School Mitzvah Confirmation
This year	Confirmation
5 years ago	
5 years hence anticipated	
HISTORi: Congregation organized in	Became Reform in
PROFESSIONAL STAFF (full or part time): () Rabbi(s) () Canton ()
() Religious School () Educator or () Secretaristic teacher Principal	etarial () Custodial () Youth leader
Number of Teachers () Organist/Chair Directe	or Choir of volces
Congregation has previously engaged cantor	cantorial soloist
FACILITIES TYCHER.	e of buildings
Sanctuary with fixed seats, expandable to	Seate Tune of
Classrooms	Offices Canterla Co. 1 ()
Kitchen () Library () Youth Lounge ()	Choir rehearsal room
RELIGIOUS SCHOOL: Includes Grades	to
Classes meet. on	for hours
Hebrew classes meet on	for hours
BOARD OF TRUSTEES: Number of Members	Term of office
now halfy have served for 10 years of more?	Five years or more?
TEMPLE MEMBERSHIP TURNOVER: Average gain per year	Average loss per year
CONGREGATION'S PATTERNS OF WORSHIP:	year
Sabbath prayer book used is	
Experimental worship () welcomed () used occasion Musical innovation () welcomed () used occasion Rosh Hashanah observed () two days () one day Bar/Bat Mitzvah Chanting: blessings Tor Head covering: On pulpit () customary () option In pew () customary () option	ah portion Haftarah

AMPLICATION FROM CONGREGATION
LOCATED IN . cont'd.
CONGREGATION'S PRIORITIES FOR THE CANTOR:
Use grading scale: 3-Vecential of
Use grading scale: 3-Essential 2-Important 1-Useful 0-not a priority
() Education Director () Youth Director () Music Director () Bar/Bat Mitzvah
programs () voice ()
() rapport with children () rapport with route
() teaching adults () teaching children () administration
() pastoral duties () rapport with aging () personal variation
() activity in Jewish community () interfaith work () knowledge ()
() reading Torah () funerals () weddings Other priorities:
ATTRACTIONS OF CONGREGATION AND COMMUNITY:
Jewish Institutions includeother congregations. How many Reform?
() Jewish day school, grades
Colleges, universities and music conservatories in area are:
Majority of memberic children and it
Majority of member's children attend () public () private schools
Cultural opportunities include: () symphony () ransews(s) () theater Other:
FINANCIAL OFFERING: Salary range
Percentage allocated for Parsonage
Percentage of pension (according to ACC Pension Plan %
(Suggested minimum of 15% of gross salary contributed by congregation)
Other pension plan %
Perquisites (weddings, funerals, Bar/Bat Mitzvahs, etc.) \$
Additional benefits offered:
() Blue Cross-Blue Shield-Major Medical () Income-Disability Insurance
() Convention allowance () Auto Allowance () Are these perotiable?
The Children () Housing allowance is part of salary
() Congregation owns parsonage which it makes available to the cantor
() Congregation would assist the cantor financially to obtain housing
other arrangement:
INCUMBENT CANTOR will relinquish pulpit on
15 No Includent Cantor
Cur Congregation agrees to adhere to the Placement Procedures of the Joint Cantorial Placement Commission (Signed) Title
Title