



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996.

Series A: Union of American Hebrew Congregations, 1961-1996.

Box
3

Folder
7b

Communal schools, 1967-1976.

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

Day School

February 5, 1976

Ms. Eleanor H. Kurz
2 Woodland Drive
Sands Point, N.Y. 11050

Dear Ms. Kurz:

Thank you for your beautiful letter of January 29th. Needless to say, I share your commitment to the creation of an educational elite within Reform Judaism, which will lead and inspire our Movement - and our people - in all areas of creative endeavor.

It has long been my dream to found precisely the sort of school which you describe. Massive funding requirements have, until now, precluded its establishment. But I continue to dream, to envision a time, hopefully not too far off, when men and women like yourselves will make their voices heard - and their resources available - for the great task which you have crystallized so well.

We should talk further about this at some time in the near future. I will be in touch. In the meantime, let me thank you for affirming, through your letter, Herzl's passionate belief, "If you will it, it is no dream."

With warmest regards, I am

Sincerely,

Alexander M. Schindler

LAW OFFICES OF

Eleanor H. Kurz

2 WOODLAND DRIVE

SANDS POINT, NEW YORK 11050

AREA CODE 516

TELEPHONE 883-8033

January 29, 1976

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

RE: UAHC PREPARATORY SCHOOL FOR GIFTED STUDENTS

Dear Rabbi Schindler:

In May of 1974 a letter was printed in "Reform Judaism", written by the undersigned, concerning the establishment of the above named academy.

In the December 1975 issue of the same paper I have the pleasure of reading your opening sermon to the Dallas Biennial, and felt deep excitement at your words foreseeing the establishment of just such a school as I had envisioned.

In the course of an intensive study of American and English secondary education it became clear to me that America is currently struggling out of an era of super homogeneity in the education of all youths, with a concomitant downgrading of the learning offered to, and the standards expected from, gifted and talented teenagers. I also learned that academies of great note were invariably of Christian sponsorship, even Eton, which, if memory serves, was first encouraged by Henry VIII, and connected with his establishment of the Anglican Church after his revolt against the Pope and the Catholic Church for refusing him his divorce from Catherine of Aragon.

In the U.S. Phillips Exeter and Phillips Andover led the way. There were other interesting experimental schools. And you find that religious considerations were foremost. Exeter, which has a joint ideal of knowledge combined with goodness, was one of the first important academies to lessen chapel requirements, but nevertheless, the school is Christian, has a school minister, and the Jewish students there must take pot luck. Yom Kippur of 1975 found a group busing into Boston, while I took my own son up to Portsmouth, making a special trip for the purpose.

We need to nurture a future Maimonides or a Judah Halevy. How will we do it when our own Jews become anti-intellectual, oppose special education for the gifted, and vie with their gentile neighbors in providing baseball, tennis and hockey lessons for their children?

(please continue)

LAW OFFICES OF

Eleanor H. Kurz

2 WOODLAND DRIVE

SANDS POINT, NEW YORK 11050

AREA CODE 516

TELEPHONE 883-8033

Page two Jan 29 1976 to A.M. Schindler

Rabbi, what I see is a Jewish Exeter, only better. A boarding school which will attract brilliant teachers and brilliant students. Which can turn out people not only for the rabbinate, but for scholarship, for government, for art and science, whose orientation is to promote the civilization of man, but with the beauty of the Jewish ideal.

Thus, perhaps, a Kissinger, with his brilliance, might have a better understanding of his own people. A Leonard Bernstein would write fewer masses, and more services, and contribution to philosophy and learning could be our joyful reward.

A thousand years from now, when the history of this time will be read, as we read of Alexandria, and Spain, will there still be Jews, exerting their necessary civilising effects on otherwise still more barbaric western man? Will the histories record the flowering of knowledge, such as happened in Poland, or the inspiration of religious intensity of the Baal Shem? Or will it be a dreary recital of tennis courts, swimming pools, neglect and abandonment of Jewish old to the likes of greedy Bergman and others, while the affluent Reformed movement expended its substance in self-gratification?

You said you "dream great dreams which fire my imagination and which might ~~spark~~strike answering sparks in yours as well".

I believe you.

Let's do something about it.

Respectfully yours,

Eleanor H. Kurz

Eleanor H. Kurz

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

DEPARTMENT OF
INTERRELIGIOUS AFFAIRS



Handwritten: 5
Not important
RV

June 6, 1975

Dear Friend:

Some inaccurate and unfortunate things have been said and written about the role played by representatives of the Jewish community when, last January, the Vatican issued its Guidelines on the Relations of the Church to the Jewish people. Regretfully, some have even maligned IJCIC (The International Jewish Committee for Interreligious Concerns) and its members.

Because of the distortions that may be current and in the interest of accuracy and fairness, I think you should have the attached, which hopefully will correct some of the misinformation to which you and your community may have been exposed.

Sincerely,

Handwritten signature of Belfour Brickner
Rabbi Belfour Brickner

/as

COPY

COPY

COPY

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS
Suite 1000 432 Park Avenue South
New York, N. Y. 10016

May 20, 1975

Mr. Elmer Winter
President
American Jewish Committee
165 East 56 Street
New York, New York

Dear Mr. Winter:

I am writing to you in my capacity as chairman of the International Jewish Committee on Interreligious Consultations (IJCIC) which, as you know, coordinates the activities of several major Jewish organizations in their relations with the Roman Catholic Church and the World Council of Churches.

I personally serve on this committee as the representative of American Jewish Committee.

All of us who have been involved in the work of IJCIC were shocked by an article by Rabbi Marc Tanenbaum which appeared in a number of Anglo-Jewish publications in the United States, in which he makes a number of irresponsible and even libelous accusations against responsible Jewish organizations and respected colleagues.

It would be a great disservice to truth and to the interests of world Jewry to permit Rabbi Tanenbaum's distorted version of IJCIC's relations with the Roman Catholic Church to stand unchallenged. However, because of our concern for the good name of American Jewish Committee and of the larger Jewish community, the organizations that comprise IJCIC have decided not to respond to Rabbi Tanenbaum's article in the public press. Instead, we are sending the enclosed communication to you, as President of American Jewish Committee, and to the several Jewish organizations that have been following these developments with understandable concern.

2.

We would appreciate your sharing this information with the responsible officers and board members of American Jewish Committee.

With warm good wishes, I am,

Sincerely yours,

Rabbi Joseph H. Lookstein

cc: Dr. Bertram Gold



THE VATICAN AND THE JEWISH COMMUNITY

A Statement by the International Jewish Committee on Interreligious Consultations

Rabbi Joseph H. Lookstein, Chairman

In an article published in the Anglo-Jewish press in the United States the week of Passover, Rabbi Marc Tanenbaum of American Jewish Committee makes a number of accusations against major Jewish organizations and their representatives on the International Jewish Committee on Interreligious Consultations (IJCIC).

IJCIC is comprised of World Jewish Congress, Synagogue Council of America, American Jewish Committee, Jewish Council for Interreligious Relations in Israel, and B'nai B'rith-Anti-Defamation League, and has been carrying on discussions with the World Council of Churches and the Vatican since 1970.

The burden of the article is that Guidelines on Catholic-Jewish Relations recently issued by the Roman Catholic Church were a disaster, and were actually intended as reassurance from the Vatican Secretariat of State to the "Arab-Muslim-Communist world."

The article charges that the Vatican Guidelines were intended as a "clear and unambiguous message to the Arab world" that there will be no concessions to the Jews or to the State of Israel. They communicated a "reassuring message to Arab Christians, such as Patriarch Maximos Hakim, defender of gun-running Archbishop Capucci." The Pope's statement to the Jewish delegation "conformed entirely to the Secretariat of State policy of total silence on Israel, even in spiritual terms," and representatives of the Jewish organizations that comprise IJCIC served as "defenders of and apologists for anti-Jewish forces in the Vatican." The reason for their betrayal is "institutional needs and personal careerist publicity."

What the article does not report is that following the IJCIC meeting with the Vatican in Rome in January, Tanenbaum wrote a letter to Pope Paul which was highly laudatory, expressed warm appreciation to the Pope for his statement to the Jewish delegation during the audience, and did not contain a word of criticism or reservation.

In a personal statement on the Guidelines issued by Tanenbaum in December, he declared that "in their entirety they represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Christian-Jewish relations which we welcome as a constructive and timely

contribution to the advancement of Jewish-Christian understanding and co-operation."

Tanenbaum is therefore saying one thing to the American Jewish community and a totally different thing to the Roman Catholic Church, misleading both the Jewish community and the Vatican.

It is such irresponsible behavior which led representatives of the major Jewish organizations that comprise IJCIC to the conclusion that Tanenbaum's continued participation in the work of IJCIC has become impossible. (He is no longer the American Jewish Committee representative on IJCIC.)

The article makes the following charges:

1. "...representatives of World Jewish Congress and the Synagogue Council of America have found it necessary repeatedly to explain why the Vatican has not found it possible to adopt enlightened views toward those issues which count most to Jews today," specifically the centrality of Israel in Jewish thought.
2. The Guidelines contained "a contrived reference to the Catholics' need to 'witness' their Christian faith to Jews," and failed to affirm that Judaism "endures forever."
3. "...bureaucrats of World Jewish Congress and Synagogue Council of America who - truth to tell - are actually theological illiterates, ganged up to silence the objections of the American Jewish Committee and cravenly issued a press release in Rome denying that there was any proselytizing intent."

These charges are false. The facts are as follows:

1. None of the organizations that comprise IJCIC ever offered explanations for omissions in the Vatican Guidelines. Indeed, the official IJCIC response to the Vatican document criticized the Vatican for its failure to refer to the inseparable connection between land, faith, and people in Jewish tradition.
2. The press release issued in Rome contained a statement by the Catholic side, not the Jewish side, disavowing proselytism - in response to a demand by the Jewish Committee that they do so! That press release was drawn up with the participation of Dr. Zachariah Shuster of American Jewish Committee and bore Tanenbaum's name, as well as the name of Rabbi Joseph H. Lookstein, as Chairman of IJCIC, who attended the Rome meeting as American Jewish

Committee's representative.

3. The IJCIC response was based on a statement prepared by the Committee on Interreligious Affairs of the Synagogue Council of America, which is chaired by Rabbi Walter Wurzburger, a leading Orthodox Jewish theologian, and comprised of representatives of the three branches of American Judaism - including theologians on the faculties of our major seminaries. It is the position of this committee - a position endorsed by other major Jewish organizations that comprise IJCIC - that it is undignified, demeaning and dangerous for Jews to demand that the Catholic Church "recognize" the legitimacy of Judaism. The legitimacy of Judaism is totally independent of Catholic doctrine. We do not seek such legitimation, nor are we prepared to offer such legitimation in Jewish theology to Christianity. That is why we reject Tanenbaum's position that we request such legitimation from the Vatican. On the other hand, several members of IJCIC pressed for the inclusion in the IJCIC response of a sentence which affirms "the incommensurability of Jewish and Christian theology." It was Tanenbaum who vetoed the stronger statement and watered it down to "the theological distinctiveness of the two faiths."
4. IJCIC's statement raised the issue of Catholic "witness" and challenged the Catholic Church to explain the compatibility of such "witness" with the admonition contained in the Guidelines that "dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions."
5. IJCIC did not silence any objections by American Jewish Committee. It did decide to silence Tanenbaum, and to bar his participation in the January meeting with the Vatican. (He attended as an observer without floor privileges.) The reason for that decision was the grave damage done by Tanenbaum to IJCIC and to Jewish interests when he issued a personal response to the Vatican Guidelines - without informing any of the member organizations of IJCIC - at the very time that he was sitting with these organizations to work out a united Jewish response - to which he had put his signature.

The irresponsible treatment of sensitive relationships with the Roman Catholic Church by Tanenbaum constitutes a terrible abuse of public trust. It is difficult to assess the damage that his behavior has done to vital Jewish interests.

MEMORANDUM

DATE: January 19, 1976

FROM: Rabbi Erwin L. Herman

TO: Rabbi Alexander M. Schindler

COPY FOR INFORMATION: _____

SUBJECT: _____

Norm and I had a full and fruitful meeting in re Temple Emanuel Day School, and, of course, we visited the classes. What a delicious experience! I will not add another word of comment concerning the visit, lest I spoil your own experience when you are out here.

We want to move ahead now, hand in glove with the congregation, in converting the school into a regional experiment under national auspices. To get started properly, we would like to take advantage of your presence during February. We feel that a breakfast on Wednesday, February 18, not only would not interfere with your plans at HUC that day, but would probably make it possible for rabbis and lay leaders to join in greater numbers. At that time, you could speak to us concerning the importance of the project, and Mike Heller and his crew will have prepared a brief slide presentation. Out of all of this we hope to build a regional advisory committee.

Please let me know of your availability and continued interest, and I'll get moving.

Judy Bin-Nun, school director, told me that you will be attending the Union's Day School Conference in New York, which begins on February 22. I had remembered that you wanted to get away for a couple of days following the Tucson Shabbat, and then I noted more recently, in a letter from Tucson, that they expected you for the entire weekend. I'm certain that you plan to attend the Day School Conference, but I am eager to give assurance to Judy, who feels it just couldn't happen without you.

H.

Via Phone
1/23/76
not in LA
Zeh

June 5, 1974

Judge Abraham J. Multer
1397 East 21st Street
Brooklyn, New York 11210

Dear Abe:

Your good wishes were conveyed to me and I am deeply grateful for your concern and consideration. I am doing very well, feeling much better and eager to return to full activity in the near future.

It was good to learn of the interest of the Brooklyn Reform Jewish community in establishing a Day School in your borough under Reform auspices. This is a development which pleases me and one which I shall be watching with great interest. I trust that by now you have heard from the Union's Department of Education and you may be certain they will do their utmost to be of help to you and the members of the planning group.

I am taking the liberty of sharing your letter with Rabbi Brickner and Mersky of our New York Federation of Reform Synagogues for they, too, will be able to provide counsel in this connection. You have but to call upon them.

With repeated thanks for your good wishes and with my warm good wishes for the success of the Day School endeavor, and my warm personal regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Balfour Brickner
Rabbi David Mersky
Mr. Abraham Segal

May 30, 1974

Edith J. Miller

Abraham Segal

I spoke to Judge Multer and acknowledge the enclosed letter and explained that Rabbi Schindler would not be able to meet with the leadership of the Brooklyn congregations on June 20th. He knows that I am sharing the letter with the Dept. of Education and will expect to hear from you or Danny.

Keep us posted please.

write Multer -
tell him how eager I am to
see this development -
involve not only the Dept of Ed
but Mensky + Brindman too!!



SUPREME COURT OF THE STATE OF NEW YORK
JUSTICES' CHAMBERS
BROOKLYN 1.N.Y.

ABRAHAM J. MULTER
JUSTICE

Personal and
Unofficial

May 24, 1974

Dr. Alexander Schindler
838 Fifth Avenue
New York, N. Y.

Dear Rabbi,

The Brooklyn Reform temples feel there is a great need for a Jewish Day School under Reform auspices in our borough.

We are the largest Jewish community outside of the state of Israel. It is estimated that 25% of the school population of the many Orthodox and Conservative day schools come from Reform oriented families. These children are being fast weaned away from Reform Jewry.

This will accelerate the loss of temple membership in the years ahead.

It has been suggested that you meet with the leaders of the Brooklyn Temples on Thursday evening, June 20, 1974 and discuss the matter with a view to establishing such a school. Obviously, with their financial burdens, they could not do that either alone or even in combination with each other.

We can meet either at Beth Emeth or at Ahavath Sholom and invite to attend the leaders of all the Brooklyn congregations or their entire memberships.

Please let me hear from you. I can be reached by phone at 643-7078.

Warm personal regards.

Sincerely,

cc Rabbi Schindler, Rabbi Brickner, Rabbi Mersky, Dr. Jaffe

June 10, 1974

Judge Abraham J. Multer
1397 East 21st Street
Brooklyn, New York 11210

Dear Judge Multer:

In accordance with the correspondence between you and Rabbi Schindler on a Reform Day School for the Brooklyn temples, I have arranged with Rabbi Mersky and Dr. Philip Jaffe for the latter to attend the meeting on June 20th.

Dr. Jaffe, Education Consultant to the New York Federation of Reform Synagogues, has previously acted in this capacity, and of all of us here probably has the greatest expertise in this area.

I suggest you get in touch Dr. Jaffe at once, to confirm the date and inform him of the place of meeting. Please note that June 20th is the last possible date this season for Dr. Jaffe to be with you, as on June 21st he begins his summer education sessions at Great Barrington. In case the date must be changed, you will want to discuss this directly with Dr. Jaffe.

He can be reached mornings at the New York Board of Jewish Education, Ci.5-8200, and afternoons here at 838, 249-0100. He is holding the evening of Thursday, June 20th, for your meeting.

Enclosed is a recent report on the three existing Reform day schools, which may be of interest to you. I congratulate you on the Brooklyn move in this direction, and wish you all success in this project. If I can be of any further help, please let me know.

Cordially,

Abraham Segal
Director of Education

AS:kf
encl.

March 25, 1974

Rabbi Alexander M. Schindler

Abraham Segal

In regard to speaking on the Day School for a group in Philadelphia, my response would depend upon the time and also the "who." Let me know when you have more details and we'll see what can be arranged.



To

Rabbi Lechindler

Date

MAR 12 1974

From

Legal

THE ATTACHED IS SENT TO YOU FOR THE FOLLOWING ACTION

- | | |
|--|---|
| <input type="checkbox"/> Please call me | <input type="checkbox"/> Give me related correspondence |
| <input type="checkbox"/> Please see me | <input type="checkbox"/> As per your request |
| <input type="checkbox"/> Please answer | <input type="checkbox"/> Please note and return |
| <input checked="" type="checkbox"/> For your approval | <input type="checkbox"/> Note and file |
| <input checked="" type="checkbox"/> For necessary action | <input type="checkbox"/> Note and destroy |
| <input checked="" type="checkbox"/> For your information | <input type="checkbox"/> Note and circulate |
| <input checked="" type="checkbox"/> Give me your recommendations | to _____ |

ADDITIONAL COMMENTS

Assuming you had all background facts and there seemed to be something you could accomplish, would you be willing and able to speak as he requests?

Dr. JOSEPH LEVITSKY . . . 1004 Stratford Avenue, Melrose Park, Philadelphia, Pa. 19126

February 28, 1974

Dear Ade:

I presume you are too busy to handle my "dissertation". I do not have the slightest intention to pressure you, I am writing to get from you some information.

As you probably know, the local ^{DA} ^{SCHOOL} committee, due to the pressure of Mr. Leon Olsomayer and Rabbi Weil, refused to sponsor an All-Day School under the auspices of the Reform movement. However, there are some people who are ready to bypass the antagonists and move the project.

Do you think Rabbi Schindler would consent to come to Philadelphia and address a small group in behalf of an All-Day School? Please. Thank you. Yours,

J. L.

February 26, 1973

Mr. Alan V. Iselin
41 State Street
Albany, New York 12207

Dear Alan:

Your note of the 21st and the evaluation report from the Albany Academy for Girls reached our office after Rabbi Schindler had left for meetings in England and Israel. He's due back on or about March 12th.

We do have an evaluation and accreditation procedure available for our religious schools and it is handled by the Religious Education Committees in our various Regions. In the larger cities where there are Bureaus of Jewish Education the program is a cooperative effort and the Reform religious schools work with the local Reform consultant.

Enclosed is a copy of the Standards for Accreditation for the New York Federation of Reform Synagogues' Committee on Religious Education. It will give you an idea as to the procedure involved. There is no fee involved in this instance. In fact, I don't believe there is a charge for this service in any of our Regions.

With warmest regards, I am

Sincerely,

Edith J. Miller
Administrative Assistant

Encl.

From the desk of

2/21/73

ALAN V. ISELIN

To: Rabbi Schindler,

For your attention:

In reading the report from the Albany Academy for Girls regarding its evaluation from the Middle States Association, it occurred to me that this evaluation concept might be valuable for our commission on education to render. In other words, committees could visit various religious schools and make recommendations based on curriculum, staff administration and faculty.

This service could be on a fee basis or, at least, reimbursement of expenses.

Has this idea been employed before?

ERWIN H. KITZROW
Headmaster

MRS. J. VANDERBILT STRAUB
President of the Trustees

Albany Academy for Girls

Founded 1814

140 Academy Road
Albany, N. Y. 12208

February 1, 1973

Dear Parents and Friends of the Academy:

The report of the evaluation committee that visited AAG on November 14, 15, and 16 has now been received from Middle States Association. Official action renewing the school's accreditation will not be taken until the next meeting of its Secondary School Commission in July. The transmittal of the Visiting Committee's report, and the content of that report, however, indicate that the Commission's action will be pro forma.

The evaluation report does not rate the school on a scale of performance or in comparison to any other school. The position of Middle States is that evaluation "is concerned with the inherent possibilities of one school and not with a ranking of schools." Following the Evaluative criteria prescribed for both the self-evaluation and the Visiting Committee, the report consists of comments, commendations, and recommendations.

The report is described by the Association as "suggestive only, submitted for use by the school in improving its program." "It will have attained its purpose if the school staff studies it carefully and tries to put into practice such suggestions as seem feasible and desirable."

During the coming weeks, the evaluation report will be studied thoroughly by the faculty and trustees, and reported to the school community. To assist with this task, a special committee of faculty, trustees, parents, alumnae, and students will shortly be convened. The committee is as follows:

Mrs. J. Vanderbilt Straub	President, Board of Trustees
Mrs. Noel S. Bennett, Jr.	Alumna Trustee, Education Committee
Dr. Arthur D. Hengerer	Chairman, Education Committee
Lewis G. Swyer	Chairman, Property Committee
Mrs. Albert Hessberg	President, Alumnae Association
Mrs. Robert H. Reiss	President, Mothers Association
Mr. Robert D. Mercer	President, Fathers Association

Erwin H. Kitzrow	Headmaster
Marion Thorstensen	Faculty Steering Committee
Gail F. Keller	Faculty Steering Committee
Arvilla Cline	Upper School Coordinator
Elizabeth Smith	Class Advisor
Laura Tolman	President of School Council
Margret Paticopoulos	Senior Class President
Claudia Lewis	Junior Class President
Laura McKay	Sophomore Class President
Ann Holden	Freshman Class President

The report of the Visiting Committee consists of an introduction, comments, commendations, and recommendations in the areas of curriculum, guidance, student activities, media services (library and audio-visual), school facilities, and staff and administration. In addition, there are specific suggestions to the faculty of the school for the further study and improvement of the academic program in each area.

In its opening statement, the Visiting Committee expressed awareness and appreciation of "the total involvement of the school staff in developing the statement of philosophy" and the thoroughness of its self study. "The thorough and realistic manner in which they studied their over-all program was evident."

The Committee also commented on the school's progress, its "modern, most attractive plant," its length of service, "fine reputation," and stability, and the "active involvement of students, parents, and Trustees as well as faculty and staff in the discussion of the school's philosophy."

The Committee acknowledged that "no committee, however conscientious and diligent, can, in three days, make as accurate an estimate of a school in totality as it would like to do," but said that, nevertheless, it had made an honest attempt to do so.

The report is too long to be reported on in its entirety at one time. It will, therefore, be reported to the school community in three installments. Curriculum and staff & administration sections will be summarized in this letter. This will be followed by reports of the sections on guidance and student activities, media services, and school facilities.

Curriculum

The Committee characterized the curriculum as "the kind of college preparatory program to be expected in a school with so long and proud a tradition," commenting that "newly developed courses such as Area Studies, Humanities, and Personal Values, as well as emphasis on creativity. . . show a readiness to adapt to contemporary needs."

The school was commended for its commitment to curriculum evaluation and development "as evidenced by the newly added courses and the investigation of further possibilities through the Wednesday Afternoon Program and Exploration Week." The Committee commended the recent appointment of faculty coordinators to oversee the curriculum planning in each area, and singled out for particular comment "the meritorious nature of the offerings, procedures, and instruction in the foreign languages," and "the emerging inclusion of the arts in the curriculum."

The Committee recommended continuing joint student-faculty curriculum discussions, a greater exploration of the programs and methods of comparable schools, improved sequential coordination of curricular offerings (as recommended by the faculty in its own self-evaluation), a more vigorous effort throughout the school to stimulate superior students to greater realization of their potential, a greater emphasis on conceptual learning in certain areas of the curriculum, more class visitation by the headmaster and faculty coordinators, a greater emphasis on speech and oral communication, and a reorganization of math-science offerings. Most of these recommendations echoed or endorsed objectives defined by the faculty in its own self-evaluation.

Staff and Administration

The administration, faculty, and staff of the school are described by the Committee as "exceptionally devoted, diligent, and amicable." The relationship among trustees, administration, faculty, staff, and students is characterized as "superb," with all parties "cooperative and supportive of the educational purposes and philosophy of the school."

The report further mentions the "unusual devotion and involvement of the Board of Trustees," the "warmth, ease, and availability of its Headmaster, which engenders confidence and ease of communication for both staff and students," the "dedication, cooperation, and sound academic foundations of the faculty," and the "efficiency and courteousness of the non-teaching staff."

The Committee felt that the total program at AAG would benefit by the addition of a guidance counselor, "so that the present staff (Mrs. Blatner) can devote full time to her other administrative duties"; the review of faculty salaries, fringe benefits, and faculty scholarships to achieve more "realistic and competitive" levels and greater equity; the consideration of an increase in tuition; the granting of more scholarship aid "to achieve a more heterogeneous student population"; and the establishment of a joint committee of trustees, alumnae, parents, and faculty and staff to discuss short and long range plans for future growth and development.

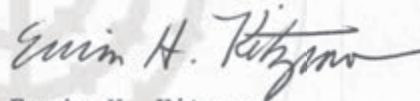
The appointment of the special committee named above, which was authorized by the Board before the evaluation report was received, institutes the kind of joint discussion and planning called for by the Visiting Committee. Clearly, the other recommendations of the Committee in this section and in the others are going to demand careful thought and consideration. Extended study will be required to decide what should be done, what can be done, and what the sequence of steps should be, in moving toward the goals decided upon.

A final comment. In a report of this kind, recommendations outnumber commendations. This should not be interpreted to mean that the school is failing in its task, or that its re-accreditation is in any way endangered. It is, rather, the reflection of the intent of the accrediting body to be helpful to the school by suggesting ways in which it might improve its program and better meet the needs of its students.

While many of the suggestions of the Committee restate conclusions which the faculty and staff had already come to in their self study, there are others which are quite new, and give the school the benefit of an outside point of view. Whether any visiting committee can ever fully escape its own biases is problematical. But the intent of the Committee was to be impartial, searching, and helpful, and the school stands to benefit by its observations.

The report is not judgmental, it is "suggestive only"; but it gives us much to think about. There is much in the report from which we can take pride, satisfaction, and reassurance that our school is of high quality and has demonstrated a capacity to grow and develop in response to changing needs and constructive self-criticism. We must now set about, through sober and thoughtful study, deciding what seems "feasible and desirable" to do in the light of the Visiting Committee's recommendations. This the faculty, the joint special committee, and the Board of Trustees will, with your support, and with the best interests of the students at heart, now begin to do.

Sincerely,



Erwin H. Kitzrow
Headmaster



May 24, 1973

Mr. David S. Cohen
Kiryat Yovel
5/16 Guatemala Street
Jerusalem, Israel

Dear Mr. Cohen:

I regret not having responded fully to the points you raised in your letter of April 20th but I must confess that my recollection of the period referred to is a bit hazy. One thing I can tell you and that is that to my knowledge Temple Emanu-El of New York City never tried to create a Day School. A member of that Congregation, Mrs. Lucy Broido, z.l., was a proponent of the Day School and undoubtedly had conversations with Professor Duskin who is a friend of Mr. Louis Broido, her husband. However, her conversations in regard to a Day School were undoubtedly as a result of her many activities in the Jewish community rather than any special interest on the part of her congregation for a Day School.

As to your question on Dr. Jacobs it is an enigma to me. Dr. Jacobs was a member of the UAHC staff and could not have made any proposal to our Board on the Day School or any other matter nor would he have been involved in the writing of a proposal. The materials which I sent you in my previous letters are the only items we have in our files of resolutions and proposals.

If I am in New York during the time of your visit I will be happy to meet with you but at the moment my summer plans are not finalized. Of course, staff members of our Education Department will be available and I am certain a meeting can be arranged.

With every good wish, I am

Sincerely,

Alexander M. Schindler
President-Elect

David S. Cohen
Kiryat Yovel
5/16 Guatemala St.
Jerusalem

May 16, 1973

Dear Rabbi Schindler,

I would like to take this opportunity to acknowledge your prompt reply to my letter of April 20th. Thank you very much for your assistance.

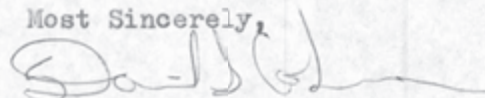
recalled
I would like to also take this opportunity to ask you again about some points you left unanswered in my last letter. My reference is to the conversation I had with Professor Alexander Dushkin which I summarized in the previous letter. He referred to a mid-60's attempt to start a Day School at Temple Emanuel of New York City. This attempt was indicated by a Mr. Brodie. Professor Dushkin said he was not sure of his name, but he was sure that such a proposal was made and he remembers you and ~~for~~ he discussing it.

ARCHIVES
The second question which I still have is in reference to Dr. Arthur T. Jacobs' proposal of April 19, 1964. The proposal called for an establishment of a series of six day schools in New York City and the area. It was tabled. There was no reference made to this proposal at the next meeting in May 1966 when the day school was again discussed by the Board of the CCAR. I was hoping that you could help fill in the missing history of this proposal, as well as a copy of the original proposal and its implications. Reference is also to an actual written plan by Mr. Irvin Schlender and Dr. Jacobs. If you do not have these proposals and plans could you please inform me how, if at all possible, to get in touch with these people.

I will be in New York this coming August and hope to fill in the gaps in my research. Perhaps you and I can get together and discuss my research. I am planning on doing some work in the UAHC library and archives in both New York and Cincinnati.

I hope that you can lend me a further hand and we can meet in August. Again, thank you for your help and quick reply.

Most Sincerely,



David S. Cohen

May 16, 1973

Rabbi Gunter Hirschberg
Congregation Rodeph Sholom
7 West 83rd Street
New York, New York 10024

Dear Gunter:

For too long a time, Reform Jews eager for a more intensive Jewish education for their children have had no recourse but to enroll them in a Conservative or even Orthodox day school. At the same time, the Reform Movement itself, and all its institutions from the synagogue, outward, have been suffering from a lack of professional leaders with a sufficiently intensive background of preparatory learning.

AMERICAN JEWISH

Out of these two needs has come the nascent movement for several of our temples, individually or as part of a congregational cluster, to initiate a full-time elementary school program, and a proposal for a national Reform Jewish Academy on the secondary level.

The UAHC-CCAR Commission on Jewish Education and the UAHC Biennial Assembly have officially gone on record respectively for these moves, the one in 1969, the other in 1971. Both the congregational day school and the national academy must, under the present circumstances, be sponsored and financed outside the regular UAHC structure and funding. They must be an autonomous temple project or a privately financed national prep school.

And they should be. The congregation, the concerned parents, these are the ones best equipped to plan and conduct a day school that best meets their needs in their own community.

The UAHC stands behind such congregations and parents, morally and educationally. We encourage and congratulate such efforts as yours at Rodeph Sholom. We offer all possible aid, through information and consultation, to other temples or communities considering a Reform day school, to any group considering a national Reform secondary school.

We urge more pilot and experimental programs of this kind, we welcome all new projects, we offer a hearty yasher ko-ach to Rodeph Sholom and its fellow-pioneers where the pilot and experimental program has become a reality, an established program, an example to others.

May your hearts and hands continue to be strong, may your hopes as you realize them grow into ever higher hopes, and may our handful of Reform day schools multiply over the land in our lifetime.

Sincerely,

Alexander M. Schindler
President-Elect

Rodeph Shalom

For too long a time, Reform Jews eager for a more intensive Jewish education for their children have had no recourse but to enroll them in a Conservative or even Orthodox day school. At the same time, the Reform Movement itself, and all its institutions from the synagogue, outward, have been suffering from a lack of professional leaders with a sufficiently intensive background of preparatory learning.

Out of these two needs has come the nascent movement for several of our temples, individually or as part of a congregational cluster, to initiate a full-time elementary school program, and a proposal for a national Reform Jewish Academy on the secondary level.

The UAHC-CCAR Commission on Jewish Education and the UAHC Biennial Assembly have officially gone on record respectively for these moves, the one in 1969, the other in 1971. Both the congregational day school and the national academy must, under the present circumstances, be sponsored and financed outside the regular UAHC structure and funding. They must be an autonomous temple project or a privately financed national prep school.

And they should be. The congregation, the concerned parents, these are the ones best equipped to plan and conduct a day school that best meets their needs in their own community.

The UAHC stand behind such congregations and parents, morally and educationally. We encourage and congratulate such efforts as yours at Rodeph Shalom. We offer all possible aid, through information and consultation, to other temples or communities considering a Reform day school, to any group considering a national Reform secondary school.

We urge more pilot and experimental programs of this kind, we welcome all new projects, we offer a hearty yasher ko-ach to Rodeph Sholom and its fellow-pioneers where the pilot and experimental program has become a reality, an established program, an example to others.

May your hearts and hands continue to be strong, may your hopes as you realize them grow into ever higher hopes, and may our handful of Reform day schools multiply over the land in our lifetime.



May 7, 1973

Mr. David S. Cohen
Kiryat Yovel
5/16 Guatemala St.
Jerusalem, Israel

Dear Mr. Cohen:

I have your letter of April 20th and unfortunately you are not really up-to-date with the official position of Reform Judaism on the subject of the Day School. To begin with, the Commission on Education did not reject the issue, it did in fact assume a position which was favorable, in effect calling for the establishment of a Day School System under Reform Jewish auspices. I enclose herewith the Resolution which was first adopted during my years as the Director of the Commission on Education. Based on this stand by our Commission on Education, some efforts were made to have our Biennial as a whole adopt this position. The first attempt, in 1969, was a failure but when it was again brought to a Biennial in 1971 it was adopted and I enclose a copy of that Resolution.

Unfortunately, since we were not able to use our own funds for this purpose all efforts to bring a Day School into being have not been overwhelmingly successful. However, Congregation Rodeph Shalom of New York City has begun a Day School project and it is for the primary grades. In Southern Florida an effort was made - alas abortive. In Albany, New York the Reform Jewish community joined in the establishment of a trans-denominational Day School, i.e., Orthodox, Conservative and Reform. There is some talk now of the Reform Jewish congregations of Toronto, Canada combining for a Day School in their community although no immediate progress is indicated. Lastly, our own UAHC Chicago Federation has just announced an effort which can be considered a firm step in this direction.

Rabbi Maurice N. Eisendrath, the President of the UAHC, has called for the establishment of Day School's in his Presidential Messages of 1967, 1969 and 1971 and, of course, I have always been for them and have been outspoken in my own position. To this record of support for the Day School in the Reform Movement I want to add, by way of tribute and memory, the further support given by Rabbi Jay Kaufman, Olav Ha-Sholom, my immediate predecessor in office who subsequently went on to become the Executive Vice President of B'nai B'rith.

Dr. Alvin Schiff of New York City's Bureau of Jewish Education wrote a comprehensive volume on the Day School movement generally with many specific references to the Reform Jewish stand. If I am not mistaken, this book was published in 1964 or thereabouts.

I trust this additional information will be of help. With every good wish, I am

Sincerely,

Alexander M. Schindler

Encl.

האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM



CENTRE FOR JEWISH EDUCATION IN THE DIASPORA

המרכז לחינוך יהודי בתפוצות

April 20, 1973

Dear Rabbi Schindler,

I am writing to you after talking with Professor Alexander Dushkin and Rabbi Hank Skirball. First, let me introduce myself, I am a student at the department of Contemporary Jewry here at the Hebrew University. I am writing my master's thesis on the development trends of Reform Judaism in America towards the all day private Jewish School.

I have discussed the topic with Prof. Dushkin who remembers talking with you back in the 60's about a person who he thinks was called Mr. Brodia, of Temple Emanuel, who was interested in using the facilities of the Temple for a Jewish School in the early 60's. I was hoping that you could fill me in with the full story behind his thinking, what motivated it and what became of it and why? Also, what was your role in the development of events?

As for the following questions I have been directed by Rabbi Skirball to ask you since he feels you would probably be the source with the most accurate answers or you would know where I could turn next to find the needed information.

In the minutes of the Board of Trustees of the U.A.H.C. of May 22-23, 1966, the Commission on Jewish Education did not reject the Day School issue when it was raised by Dr. Arthur T. Jacobs of Larchmont, New York. He presented a resolution which had been adopted by the New York Federation of Reform Synagogues on April 19, 1964 which states that the Federation saw a "need and feasibility of a program for the establishment of a chain of 6 all day Jewish Schools as proposed in the statement of Rabbi Alvan Rubin". Dr. Jacobs further suggested that "a special commission of the U.A.H.C. be formed for the purpose of establishing an all day schools under the Reform Jewish auspices..." Mr. Irvin M. Schlender seconded the motion. Rabbi James G. Heller moved the motion without recommendation.

That is the first and last reference I have found of such a motion. It is important for it is the earliest modern suggestion I have come across for a day school under the direction of the Reform movement. I was hoping you could send me more information on the original 1964 resolution, where I could perhaps find the original copy of the resolution and if I could possibly get in touch with Dr. Jacobs or Mr. Schlender.

I was also interested in any history you could add to this above incident and to what happened to it within the UAHC. I have found no reference to it since.

I was hoping that you could also be kind enough to add any personal observations which you feel would be helpful in my research and any people you feel might be important for me to get in touch with. I am writing on the development of the trends since 1949 in particular, but I have planned two chapters which will cover from 1873 to 1948.



I thank you for your time and I thank you in advance for as quick a response as possible. I hope you had a happy Passover holiday.

Shalom,

David S. Cohen

My address - David S. Cohen
Kiryat Yovel
5/16 Guatemala St.
Jerusalem, ISRAEL



April 3, 1973

Rabbi Bennett M. Hermann
Temple Emanu-El
2956 St. Paul Boulevard
Rochester, New York 14617

Dear Bennett:

Your letter was a source of nachas. It would be truly marvelous if indeed a Reform Jewish High School might be established in the city of Rochester. Needless to say, we stand ready to be of assistance in this regard in terms of curriculum planning and with whatever advice and counsel we have to offer. As you know, there is a mandate from the UAHC General Assembly to be of assistance to any communities where Reform Day Schools are to be established and we would be eager to be of aid.

Of course, we do have to know just how ready you are. Have you any ideas as to financing, site, possible student population, etc. It would be helpful for us to have as much data as possible so we can have a serious discussion.

I look forward to hearing from you in greater detail and then perhaps we can arrange for a mutually convenient meeting time for initial conversations to determine how best to move toward the formation of a Rochester Jewish Day School.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler
President-Elect

cc: Abraham Segal

Rabbi Bennett M. Hermann

TEMPLE EMANU-EL

2956 St. Paul Boulevard • 716-266-1978 • Rochester, New York 14617

March 30, 1973

Dear Alex.

I feel that the time
is ripe for the establish-
ment of a day high
school in Rochester, N.Y.
We have 3 Reform Synagogues
4 Rabbis. Educators, etc.
I think we could pull
it off. Are you ready?
The time is ripe for a
"Jewish alternative" to the
Public schools. Drug-scene-
port Bar-Mitzvah Cop-out,
etc.

Yours truly,

Bennett Hermann

January 26, 1973

Rabbi Leonard Winograd
Temple B'nai Israel
536 Shaw Avenue
McKeesport, Penna. 15132

Dear Leonard:

I have your letter of January 22nd and must advise that I cannot make any statement on the projected Jewish community all-day school in Pittsburgh not lend my support to the project without having any details as to the structure and curriculum. Of course, you may quote me as being in favor of this direction for religious education. This is not only my own view, but the UAHC's and I am enclosing herewith a copy of the resolution adopted by the General Assembly of the UAHC in 1971 on this subject. I am also enclosing some of the resolutions adopted by the Joint Commission on Jewish Education which will be of interest.

Such a day school has been established in the Albany, New York area and it has been eminently successful and there are a goodly number of students enrolled who come from Reform Jewish homes. I wish there were such a school in my own community so I could send my kids to a Jewish day school.

With warmest regards, I am

Sincerely,

Alexander M. Schindler
President-Elect



TEMPLE B'NAI ISRAEL

536 SHAW AVENUE • MCKEESPORT, PA. 15132 • (412) 678-6181

DR. LEONARD WINOGRAD
RABBI
PHONE 673-3719

STANLEY G. BROWN
PRESIDENT

LARRY BONDY
VICE-PRESIDENT

MRS. RONALD KENDAL
SECRETARY

CYRIL ISRAEL
TREASURER

G. J. SELKOWITZ
EXECUTIVE SECRETARY
PHONE 672-5966

January 22, 1973

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

Dear Alex:

How are you enjoying this especially unpredictable weather? We are all fine and hope that you are too.

I have been asked to help with the formation or organization of a non-orthodox non-denominational Jewish community all-day school in Pittsburgh and several people of strong Reform convictions have indicated that they would support such a school if the idea had the support of the Reform Jewish leadership. Could you send me a letter expressing your views on the subject, with permission to quote them in your name at meetings where this matter might arise?

I would be most grateful for this.

Sincerely,

Leonard
Leonard Winograd

*File
Taper
Imanuel
9/20/68*

**MAXIMUM UTILIZATION OF OUR EDUCATIONAL RESOURCES-
COOPERATION WITH INTER-CONGREGATIONAL
AND
COMMUNAL PROGRAMS OF JEWISH EDUCATION**



A Policy Statement by
The UAHC-CCAR Commission on Jewish Education
May 21, 1968

ACKNOWLEDGMENT

The term "community," particularly as it applies to Jews, is ephemeral and elusive. In Jewish education, it once was said to mean the sum of individual and institutional interests in providing for education of the Jewish child on the elementary level. Today, it implies at least a series of organizational, institutional, and private concerns with the education of the total Jew in formal and informal settings. The fact that almost all of elementary and secondary education is sponsored by congregations, which are themselves part of national movements, introduces a new dimension to the concept of communal organization for Jewish education purposes.

In recognition of this fact of community structure, the AAJE formally reorganized itself several years ago and enlisted the several major congregational bodies of this country as its constituent agencies. From the time of its founding in 1939, the AAJE had enjoyed the support and participation of the Orthodox, Conservative and Reform segments of the Jewish community. Formal state-

ments of joint policy enunciating this relationship had been issued in the past. In accepting the Constitution of the new AAJE, each member agency presumably accepted anew the philosophical basis for such a central national organization.

The present statement of policy adopted by the Union of American Hebrew Congregations is the first issued by a national ideological body following the reorganization of the AAJE. It advances the purpose of central agencies by emphasizing the relationship of congregational schools and their regional associations to Bureaus of Jewish Education and to the AAJE, even while their allegiance to their parent ideological group remains intact. We regard this as an encouraging translation of the commitment of UAHC leadership to the concept of communal responsibility.

Isaac Toubin

Executive Vice President, AAJE

I. The Dictates of Reason: An Introduction

In a time when the American Jewish community faces, on the one hand, grave threats to Jewish survival and on the other, severe shortages of trained, gifted and Jewishly-qualified "civil servants" to help overcome those threats, reason dictates cooperative action. Reason demands a pooling of resources, talents, energies, ideas and the wisest possible utilization of the precious reservoir of able manpower we now possess—for the common good.

But this manpower is inadequate to our needs; we suffer from a painful dearth of rabbis, principals and teachers. And even such trained personnel as we possess we do not always put to the best use. Every thoughtful Jew is aware that this is a time for strengthening, not weakening, Jewish education, that indispensable instrument of Jewish survival. Standards must be raised, not lowered; quality, rather than mediocrity must be made the hallmark of Jewish education at every level. Let us frankly proclaim that inadequate, incomplete, undistinguished Jewish education is a form of slow suicide for American Jewry, and a drastic change must be instituted in our approach to the problem throughout the country before it is too late. Recognizing the shortage of educators, as well as of facilities, in all segments of American Jewry, the UAHC-CCAR Commission on Jewish Education submits that the old patterns of educational separatism no longer universally serve the highest

interests of the American Jewish community, nor the urgent educational needs of every man, woman and child affiliated with Reform Judaism. While striving to increase the resources at our command, let us see that those we have are wisely utilized in a common effort for the common good.

II. Recommendations of the Commission on Jewish Education

A. Accordingly, the Commission on Jewish Education urges Reform congregations earnestly to consider whether they are now offering quality Jewish religious education to every child and adult member, in compliance with the maximum standards set forth by this Commission, and in consonance with the various resolutions on education adopted by the General Assemblies of the UAHC, and by regional and local Reform groups. When a congregation—particularly a small one—cannot offer such a program, this Commission recommends that wherever geographically possible, congregations shall cooperate in forming an inter-congregational school or department, or a community school in partnership with other congregations, regardless of ideological affiliation.

B. This Commission further recommends that all Reform congregational schools cooperate with one another and with the local central agency for Jewish education, to upgrade the quality of Jewish education for every member of the Jewish community in the

locality. Those Reform congregational schools blessed with skilled teachers and good physical facilities should consider it their privilege and duty to share their experiences, advice and equipment with neighboring schools and with their communities, regardless of ideological affiliation.

C. This Commission once more emphasizes its concern with quality Jewish education for *every* member of the American Jewish community. It calls upon every Reform congregation affiliated with the UAHC to demonstrate similar concern by renouncing any lingering "isolationist" or "separatist" policy and by joining whole-heartedly in the common effort to lift the Jewish educational performance of their community.

III. *Resources for Guidance and Aid to Congregational Schools*

The Commission on Jewish Education commends the devotion and extraordinary efforts of laymen and religious leaders everywhere in the country who have worked to improve the educational programs offered by their temples, and directed their energies and resources to that end. The Commission recognizes that no member congregation offers inadequate Jewish education out of indifference or deliberate policy. The teacher shortage is frequently beyond the control of individual congregations, no matter how high the degree of their devotion to the ideal of Jewish education. But apart from this admittedly crucial problem—which affects American Jewry universally—other problems relating to Jewish education are susceptible of solution with the assistance of professional and experienced Jewish educators. Members of the Reform movement can call upon the following for counsel and aid:

A. The Commission on Jewish Education, the policy-making body of the UAHC-CCAR which is charged with establishing standards for quality Jewish education in the Reform Movement.

B. The UAHC Department of Jewish Education, the service arm of the Commission and the Reform Movement in matters relating to Jewish education on all levels, textbooks, teaching materials, curricula, teacher-training programs, etc.

C. The UAHC Regional Directors, most of whom have the assistance of an Educational Consultant to work specifically in problems of Jewish education within the area.

D. The National Association of Temple Educators (NATE), whose members are professional educators

actively engaged in Jewish education. NATE maintains a placement service for its members, and receives requests from Reform congregations for qualified educators.

E. The American Association for Jewish Education (AAJE), a national agency, which is concerned with problems of standards, content, facilities, etc. in all branches of American Jewish education.

F. Local agencies of Jewish education, which help all Jewish schools in the area regardless of national ideological affiliation, are prepared to offer two kinds of help:

1. Professional assistance, including individual class supervision and school consultation.
2. Financial help, in the form of grants from communal funds, to schools which meet certain defined standards and can qualify for such help. In the case of Reform congregational schools grants are intended to encourage maximum adherence to the standards of Jewish education, as established officially by this Commission, and by the local central agency of Jewish education in cooperation with the Reform congregations.

IV. *Inter-Congregational and Community Schools*

A. A congregation unable to conduct a viable Jewish educational program or any section of such a program, should plan the establishment of a consolidated school or a department, to be sponsored jointly with other congregations, regardless of ideological affiliation, or under communal auspices.

B. A congregation planning such a venture should first seek the advice of its UAHC Regional Director, the local Bureau of Jewish Education (where one exists), and the UAHC Department of Jewish Education.

C. Most local Jewish educational agencies (see III. F. above) provide communal grants to qualified schools.

D. When a single congregation cannot alone conduct high-level programs in all aspects of Jewish education, it should consider cooperation with neighboring Reform congregations, and with the community-at-large for a consolidated program. The following are some of the types of programs which can be offered:

1. Consolidated inter-congregational weekday elementary Hebrew schools (or departments), particularly in the small community.
2. High school programs, especially on the senior high school (or post-confirmation) levels.
3. Teacher education programs.

V. *Respect for Religious Ideological Affiliations*

Any congregation which joins in an inter-congregational or community school should make provision for institutional and ideological needs in order to assure respect for the orientation of all the partners in the venture. Among the ways in which a child attending such a community school will continue his commitment to the "home" temple are these:

✓ A. He attends the community school during the week and religious school at his home congregation on weekends. (This method is now being practiced in some of the best cooperative afternoon elementary Hebrew schools and high school programs.)

✓ B. He participates in his congregation's religious services on the Sabbaths and festivals.

✓ C. He participates in his congregation's youth programs, and social and cultural activities.

✓ D. His Rabbi continues to seek opportunities to guide his religious and spiritual needs.

VI. *Guidelines for Effective Participation in Community Schools.*

A. Any Reform congregation which becomes a partner in an inter-congregational or community school,

or a department, should feel bound to remain a partner for a given period of years, fixed among the partners in advance of the agreement. Sufficient time should be allowed for a program to be developed and become fully operative. No unilateral change should be made during this period by any partner—that is, no withdrawal from the school, administrative or educational policy change, or the like. Any recommendations for change should be made only after full discussion by all the partners.

B. Any agreement should contain sections devoted to mutually agreed upon ongoing evaluation procedures, periodic policy review procedures for any necessary revisions, and methods of arbitration, should intractable problems arise.

C. Every partner in the cooperative venture should be sufficiently interested in the venture to be an active participant. Qualified representatives, lay leaders, parents, etc. should of course attend meetings, help make policy, and work whole-heartedly for the success of the enterprise.

D. If any insoluble problems arise concerning a community agency and a congregation, congregations are urged to call upon the AAJE and this Commission.

Reprinted from THE PEDAGOGIC REPORTER, September 1968
and distributed by the
AMERICAN ASSOCIATION FOR JEWISH EDUCATION,
101 Fifth Avenue, New York, N. Y. 10003.

It seems to us that our discussion should flow from the sequence of events which have occurred, and to avoid misstatements and areas of misunderstandings ~~that~~ the reading of a position paper would be helpful.

1. In mid-winter a group of parents of the Temple's 7th grade honors group had a meeting with Rabbi Klein and expressed their dissatisfaction and concern with their children's education.
2. A second meeting with more parents involved and expressing the same sentiments was held with President Sheftel and School Committee Chairman Mr. Freeland.
3. A third meeting was held on the same matter with the Rabbi, the School Committee and the concerned parents.
 - a. We make no judgment on the validity of the criticism.
 - b. So far as we can ascertain, there were no ultimatums or threats of withdrawing children or memberships.
 - c. We are told by some parents involved that no positive results came from these three meetings and the most frequent word used by these parents was "frustration".
4. This is where the matter stood when one parent made the decision that, at least for her own child, she was going to investigate other educational possibilities.
5. She knew that there was a Community School but knew nothing about its structure, standards and operations and she called Mel Cohen for information. He referred her to Mr. Raphaelson, president of the school.

D. Meeting held - children of 8th & 8th w. the Rabbi asked

*1. Course bo
on Jerusalem
2. Can level our
3. Atmos
severe
No to
Both
You got
disgusted
Compl
w/ it
Then
on*

6. According to Mr. Raphaelson, he told her that there had been a Community School predating the Federation; that it had always been open to any child regardless of congregational affiliation; when the merged Community High School was established four years ago, its constitution provided for an English Track Education if there was a demand for it; that such a Track ^{had} ~~was~~ been introduced but dropped because there were not enough students for a viable program.
7. On her own initiative, she procured lists of parents in the grades of her concern and asked Mr. Raphaelson to invite them to a meeting at which time he would provide information about the School. He saw this request as an act of public relations which he was obligated to perform. About 30 families of all congregations were present.
8. The Federation was then asked to provide more information about the general situation in Jewish Education and the place of the Community School in that picture. Since Dr. Dinsky of the American Association for Jewish Education was to come here for other business, a meeting between him and the parents was arranged.
9. Rabbi Klein, without calling in his dissatisfied parents and without seeking first to explore the matter with the Federation, took to the pulpit and charged these parents and the Federation leadership with seeking to destroy his school. I will not repeat the terms he is purported to have used because all second-hand reports tend to distort and enlarge on what has been said.

This is the sequence of events. Where are we now? We candidly admit that what started as a family problem and might have been resolved within that context, has now taken on other dimensions.

1. Do parents have an inherent right to choose how and where their children should be educated? We have never heard this right challenged on a secular level. Does membership in a congregation make children of members captive attendants at its school? We have never heard this as being Jewish practice. In fact, Temple Emanuel children have attended other schools; Beth Israel members have sent their children to Temple Emanuel, and Rabbi Fogelman says his is a community school since he has children from every congregation. We seriously doubt that Rabbi Klein would stand on such a position although the same rumor factory has him saying that he would deny Bar Mitzvah and other religious services to children who were sent to another school by parent members.
2. Does the Federation have a role in Jewish Education? Its Constitution Article II, Sections 4 and 5 provide the basis for its involvement. A Committee on Jewish Education is one of Federation's standing committees. The organized Jewish community supported and operated a Community School before there were Congregational schools or a Federation. If this obligation is discharged by laymen who are amateurs and may be ignorant as has been charged, be it remembered that in everything that the Federation has done in this area, it has always invited the advice and help of the Rabbis and local and national professionals.

3. This brings us to our latest concern -- the reconstituted Community High School. What is its validity and role? Is there anyone with the least interest in Jewish Education who is unaware of the general dissatisfaction with Jewish Education -- dissatisfaction with the quality of administrators and teachers; the unseemly competition in a short teacher market, books, methods, curriculum. Out of this came the professional opinion that the greatest weakness is in the higher grades and secondary level and that within certain limits the Community School was the best response to the problems. Let us read to you the Policy Statement of the Union of American Hebrew Congregations and the Central Conference of American Rabbis --

(read underlined portions of the report)

CHECK MARK -- P.1+2

4. Out of this dissatisfaction and ferment came a professionally oriented drive on Federations to expand their activities in Jewish Education. This led the Federation to bring in Dr. Kaplan of the Baltimore Bureau of Jewish Education to make a survey. Out of his recommendations came the merger of the Ivriah and Beth Israel into a community-supported single school. It did not come easily. Nowhere was this school proposed as a substitute for the Congregational Schools. It was recognized that not every child would be able or willing to go to this school and not all parents would have the educational commitment to enforce attendance. Within the structure of the school, there ^{are} no religious services or special train-

the Union's Policy Statement were within the framework of the whole idea even before the statement was made and we are told that at whatever point the concerned parents are, in coming to any decision, these conditions are involved.

(read report)

READ CHECKS -- P. 3

As a federation, we are in no way involved in persuading these concerned parents in making any kind of change. Believing as we do in the inherent right of parents to decide on their children's education, neither are we involved in dissuading them. We are not involved in establishing a new school in order to satisfy their requirements, although if that was involved, as a community-wide organization, we would have an obligation to listen to them. The School is here and we are only suggesting that if Temple Emanuel cannot satisfy the desires of these parents or convince them that they are wrong in their criticism, that this is the time to examine this specialized, innovative venture on behalf of Jewish Education over and beyond ideological divisions and vested educational interests. Much more important to us is the acceptance of Dr. Kaplan's recommendations for the role which Temple Emanuel can play in supporting this elitist experiment in Jewish Education recommended by professional educators and the UAHC-CCAR. It is our hope that this will be the objective of our discussion grounded on the principle that the religious concerns of all our synagogues must be safeguarded.

We feel strongly that the whole story of the Community School should be brought before your board and school committee members as an essential educative program.

JUN 18 1970
1970

MEMORANDUM

Date July 18, 1967.From Abe SegalTo Rabbis Jack Bemporad, Alexander M. Schindler and ^{Rabbi} Mr. Robert Widdom

Copy for information of _____

Subject C.J.F. meeting

Please note on your calendar a meeting of the Council of Jewish Federations on Thursday, 9/21/67, 10:30 A.M. to 4:00 P.M.

The purpose of this meeting is to continue exploration of the problems of cooperation between national commissions of education and community federations and of cooperation between congregations and communal bureaus of Jewish education.

I hope you will be able to attend on behalf of the Department of Education. I have been receiving mail and material on this project on behalf of Rabbi Schindler but the entire Department is obviously involved.



*May, 1968 - Comm on J.E. J. N.A.H.C
received statement -
Copies in Spens office*

7
Communal Schools

January 19, 1967

Rabbi A.M. Schindler

Rabbi Saul Besser

Abe Segal

Abe Segal told me of your phone call regarding the Sunday School in Washington which does not wish to affiliate with any congregation. Abe tells me that you want to know whether or not I have any suggestions on handling this kind of situation."

Your request is a little bit too vague to allow me to give you concrete counsel. Still, on the matter of general principle I never encouraged, and once they were established, never supported religious schools of this sort. It just doesn't make any sense, never mind from a religious point of view, even from an educational point of view, for how can you prepare children for participation in Jewish life in the full sense of the term without the example of the communal home fully supported in all its aspects by the adult community?

Needless to say, if you have more specific questions please don't hesitate to get in touch with me.

MEMORANDUM FROM
ABRAHAM SEGAL

1.17.67

Alex,

Saul Besser, in a phone call to me, asked me to relay to you information about a Sunday School in Washington, involving a Mr. Langer, on which you and he have corresponded.

It is a "Non-affiliated Religious School," started about 20 years ago, maintained by people who are in Washington for only 2-3 years--"transients"--and who therefore do not wish to get involved with building, building fund, etc., etc.

Saul wants to know if you have any suggestions on handling this kind of situation.



AS

MEMORANDUM

Date September 6, 1967From Abraham SegalTo Rabbi SchindlerCopy for information of Rabbi Jack SpiroSubject Des Moines

Isaac Toubin of the American Association for Jewish Education informs me of a local situation in Des Moines where we might be of help.

For at least six years our congregation there has cooperated fully with a community Hebrew program beginning in the third grade for 8-year-olds, who attend their own congregation on Sundays and are required to take Hebrew studies in a community program for two additional week days.

Rabbi Goldberg, who replaced Ed Zerlin, reported some difficulties with some of his laymen over this program and an unwillingness to continue cooperating. They wrote to Sylvan Schwartzman for his opinion, and he replied that a two-day-a-week program of this kind was a "waste of time." Apparently this was an individual reaction and suggests a misunderstanding of the fact that the pupils attend three days a week, one of which is in their own temple.

Toubin suggested that Rabbi Goldberg write to us for an "official," national opinion or policy. Obviously we should not support any recession in an intensified program which has operated successfully in the community for so many years.

Do you wish to wait until Rabbi Goldberg does send a query, or would you consider writing to him on Toubin's information, expressing concern over the problem and urging that everything possible be done to continue this excellent program of past years?

*would prefer
inquiring - would
like copy of
Schwartzman's
letter*

MEMORANDUM

Date July 18, 1967.From Abe SegalTo Rabbis Jack Bemporad, Alexander M. Schindler and ^{Rabbi} Mr. Robert Widdom

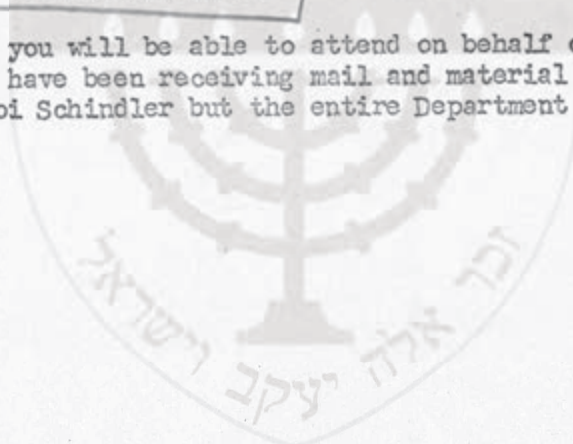
Copy for information of _____

Subject C.J.F. meeting

Please note on your calendar a meeting of the Council of Jewish Federations on Thursday, 9/21/67, 10:30 A.M. to 4:00 P.M.

The purpose of this meeting is to continue exploration of the problems of cooperation between national commissions of education and community federations and of cooperation between congregations and communal bureaus of Jewish education.

I hope you will be able to attend on behalf of the Department of Education. I have been receiving mail and material on this project on behalf of Rabbi Schindler but the entire Department is obviously involved.



December 16, 1966

Rabbi A. M. Schindler

Rabbi Sanford Seltzer

Myron Schoen

Hebrew Branch Schools

I have little to add to Myron's memo on this subject. Unfortunately I too know of no questionnaires to help congregations determine whether to fulfill branch schools in outlying communities.

I can of course provide you with the names of some congregations who have such schools, and you might have Harry Roth contact the respective rabbis to gain the fruit of their experience:

<u>Rabbi</u>	<u>Area</u>
Jacob Shankman, New Rochelle	New York
David Wise - has 2 schools	Philadelphia
Dick Hertz (and his educational associate Jim Leybarg) - is establishing 2 schools.	Detroit

I hope the above is of some help to you.

MEMORANDUM

Date December 14, 1966

From Myron E. Schoen

To Rabbi Sanford Seltzer

Copy for information of Rabbi Alexander Schindler

Subject Hebrew Branch Schools

I regret to advise that I have no knowledge of questionnaires created by congregations to determine whether to create school facilities in the outskirts of a community. I do know that this problem has come up in several communities and I believe that it is a very pregnant one right now with Bob Marx and the Chicago Federation.

The problem has come to my desk in another form. I have gotten inquiries as to the desirability of creating "branch" facilities such as exist (to name only two) in Atlantic City and Buffalo. The question arises because the temple building is no longer in the neighborhood where most of the families reside, particularly the younger ones with children. When asked my opinion, I have opposed "branch" operations because they tend to be divisive and fragment the congregation. In the heart of the city you have the older people who aren't much interested in the educational needs of the younger family and get less concerned since they have little contact with the younger element. On the periphery of the city or in the suburbs you have the younger families whose sole interest becomes the school and the education of the young and who fail to see the totality of the synagogue's program because they don't come to worship services or feel the impact of the overall program.

I am sharing your memo with Alex, so he can possibly respond more specifically as to the educational aspects.

MEMORANDUM



Date December 2, 1966

From Rabbi Sanford Seltzer

To Mr. Myron Schoen

Copy for information of _____

Subject Hebrew Branch Schools

Harry Roth of Lawrence, Mass. has asked whether the Union has any material pertinent to questionnaires created by congregations for the purpose of determining whether to provide Hebrew School facilities in the outskirts of a community.

If you have any information of this type would you furnish him with it directly.

