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

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

Box
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Folder
1a

Day schools, 1963-1976.

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

June 28, 1976

Rabbi Alexander M. Schindler

Rabbi Balfour Brickner

Albert Vorspan; Rabbis Daniel B. Syme & Stuart Gertman

I'm pleased that you spoke with Gene Aberbach about the possibility of a Reform Day School on Long Island. Such projects do fall within the domain of the Regional Director, but we work with the people involved only to offer counsel and guidance and we are not to be involved in the raising of funds. Funds must be raised on a local level by the interested parties. You may want to discuss this with Al Vorspan but certainly the NYFRS has to be of assistance to those laypersons eager to develop such a school.



MEMORANDUM

Date 24 June 1976From Rabbi Balfour BricknerTo Rabbi Alexander SchindlerCopy for information of Rabbi Syme, Rabbi Gertman

Subject _____

I was at Gene Aberbach's on Saturday 19 June for a social engagement, and we discussed the subject of your 27 May memo.

He has some excellent ideas, and we are going to continue discussions at lunch in the near future. Before going any further with Gene, perhaps you and I, and possibly Dan, have to sit down and discuss just how serious we are about this entire project, and who will have the responsibility of initiating and following through on this project.

This is a major decision which precludes any further involvement with Gene.

/sc
B

Ps -- Please note that the spelling of Gene's surname is Aberbach.

*Ray Dan. av
aw / av
Costal funds
not av.*

May 27, 1976

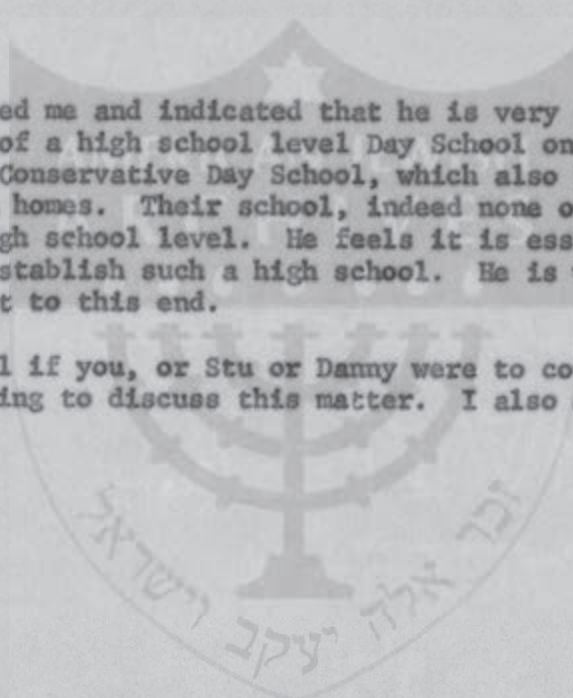
Rabbi Alexander M. Schindler

Rabbi Balfour Brickner

Eugene Auerbach; Rabbis Daniel Syme & Stuart Gertman

Gene Auerbach called me and indicated that he is very anxious to help in the establishment of a high school level Day School on Long Island. His own kids are in a Conservative Day School, which also has many other young people from Reform homes. Their school, indeed none of the Day Schools in the area, have a high school level. He feels it is essential and that it would be good to establish such a high school. He is willing to give of his time and effort to this end.

I would be grateful if you, or Stu or Danny were to contact Gene and arrange for a meeting to discuss this matter. I also ask that you keep me posted.





444

Spence
Cove

East Meadow

December 4, 1975

Mr. Harold Weinstock
1888 Century Park East
Los Angeles, Ca. 90067

Dear Hal,

I consider the matter of the Union's relationship with Temple Emanuel's Day School to be of such significance that it requires the most sensitive kind of treatment by all of us. Let me state the facts carefully as I see them:

- (1) There is a 1969 Policy Statement of the UAHC - CCAR Joint Commission of Jewish Education which reads in part that the Union "be authorized to encourage the establishment of pilot programs and experimental projects in full-time Reform Jewish education... and to provide information and consultation to any Reform Jewish congregation...interested in initiating a program of full-time Jewish education".
- (2) When the above Policy Statement was brought to the 1971 Biennial Assembly it incorporated an additional concept: Union funding of such projects. The statement was soundly thrashed and defeated on the basis of the unwillingness of the Biennial Assembly to permit the Union to fund a Day School project.
- (3) When we met in Dallas, we were agreed that the matters of "sponsorship" and "dues relief" were distinct and separate and should not be handled at the same time. I emphasized that it was imperative that the Union and Temple Emanuel first create the relationship of co-sponsorship (except for funding), after which we would then turn to the MUR Committee for dues relief.
- (4) Rabbi Daniel Syne is Acting Director of the Department of Education. He is in our corner. He believes in following the policy in re Day School. Any and all communications to him concerning the Day School as an educational instrument are correct and valid. Any and all correspondence with him seeking financial help or relief are an abrogation of his role and our understanding. I feel, therefore, that your letter of November 25th to Rabbi Syne might be misconstrued by all involved. I recognize how desperate you are, facing the deficit you project. Any pressure or suggestion to the Union in re Temple Emanuel's Day School that is not in consonance with the existing policy, is going to prove counterproductive, I know.

Page 2 - continued
Harold Weinstock

Before next Tuesday evening, Hal, I would like to receive an affirmation from you that you agree and subscribe to the above. I am prepared to carry the ball with you as a partner. I have to know, however, that we are saying the same things at the same time.

I am committed to the concept of a synagogue sponsored Day School. I respect and admire the efforts Temple Emanuel has made in the creation of its Day School. The syllogism reaches its logical conclusion when I tell you once again that I am therefore committed to the Temple Emanuel Day School - but committed within the limits of the Union's policy at this time.

AMERICAN JEWISH
ARCHIVES

Cordially,

Rabbi Erwin L. Herman
Director

ELH/hpr

cc: Rabbi Meyer Heller

bc: Danny Syme
Edie Miller
Norm Eichberg



MEMORANDUM

From Rabbi Erwin L. Herman

To Rabbi Alexander M. Schindler

Date December 4, 1975

Alex, the letter in re Temple Emanuel Day School was perfect.
I'll keep you posted as we move along. Thanks so much for coming
through.

H.



Erw sending
cc of his letter
to Weinstock - hold
response till you
see his comment.



December 2nd, 1975

Mr. Harold Weinstock
Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211

Dear Harold:

Thank you for your letter of November 25th.

I understand from Erv Herman that the Day School will be highlighted at the Regional Assembly of delegates meeting in December. This is an exciting development, and I am most interested in hearing about regional reaction to, and support for, the school.

I have shared your letter with Rabbi Schindler as the question of UAHC financial assistance does not fall within my domain. The Commission and the Department take a special interest in the Emanuel School, as we do with all five of the existing day schools. The extent to which that support can be formalized has yet to be discussed and considered thoroughly.

Judy Bin-NUN will be in New York for the Day School Conference in February. I will have an opportunity to discuss the school and its program with her at length at that time. In the meantime, please keep me informed as to your progress.

Now that we know one another in a more personal way, let's stay in touch.

Happy Chanukah.

Sincerely,

Rabbi Daniel Syme
Acting Director
Department of Education

DS/es
c.c. Rabbi E. Herman

8844 BURTON WAY / BEVERLY HILLS, CALIFORNIA 90211

RABBI MEYER HELLER

CANTOR BARUCH COHEN

CANTOR EDWARD KRAWLL

November 25, 1975

Rabbi Daniel Syme
Acting Director, Department
of Education
Union of American Hebrew
Congregations
838 Fifth Avenue
New York, New York 10021

Dear Dan:

I very much enjoyed meeting with you at the
Union convention and working with you on the work-
shop session.

This is to officially request the Union through
your department to assist our Temple day school
through a co-sponsorship arrangement.

The Temple recognizes that it will have to assume
a major portion of the financial burden, but we would
hope that the Union would give us the necessary com-
munity and resource support, such as advertising, etc.,
and also help us with our deficit at least in the for-
mative years.

As you know, we are the only exclusively Reform
Jewish day school on the West Coast. We believe that
we are operating a school with the highest quality of
education, one which is of benefit not only to our com-
munity but also to the entire Reform Jewish movement.
I think that Reform Jewish day schools are important
to train a cadre of future Reform Jewish leaders to
preserve not only our movement but all of Judaism in
the United States.

*Edie
for alex
D.*

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CHART

LUDWIG DREYFUS

* Deceased

Rabbi Daniel Syme
November 25, 1975
Page 2

Unfortunately, we are finding it difficult from a financial point of view to continue our school alone. We hope and pray that the Union will be responsive to our request for help.

To obtain any detailed information which you may wish concerning our school, please feel free to contact our Education Director, Ted Sharfman, or our day school director, Judy Bin-Nun, at any time.

Sincerely,


Harold Weinstock

HW:ccr

cc: Rabbi Erwin L. Herman



Rabbi Meyer Heller
Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211

November 26, 1975

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

Dear Alex:

This is my first opportunity to reply to your letter of November 18. I can assure you that we have been in touch with the MUM office. I also have been in contact with Erw Herman on the matter of our MUM arrangements and the Day School. I believe deliberations are proceeding amicably. I appreciate your concern and if you are needed I'll call upon you.

Thanks for all your help!

Faithfully,


Rabbi Meyer Heller

RMH:gaw

MUM

November 18, 1975

Rabbi Meyer Heller
Temple Emanuel
8844 Burton Way
Beverly Hills, Ca. 90211

Dear Mike:

This is my first opportunity to respond to yours of October 30 and I am delighted that you have had a favorable response to my "top-of-the-head" proposal regarding Emanuel's MUM situation. I do hope that your members will also react in a similar manner.

When you have a detailed response, please do share it with our MUM office. As you know, all such matters are handled by the MUM Committee and that would be the proper route to follow. Of course, if I can be of assistance in any way once deliberations begin, please know that I stand ready to become involved.

With fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

Rabbi Meyer Heller
Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211

October 30, 1975

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

Dear Alex:

A belated acknowledgment of your sympathetic response to my letter regarding our Day School program. The only purpose of this letter is to voice my appreciation for your prompt response and your concern for our problems. Our people concerned with our financial standing are studying your proposal and I will have a more detailed reply to you soon. I personally am favorably impressed by your "top-of-the-head" proposal.

I hope to see you in Dallas!

Faithfully,


Rabbi Meyer Heller

RMH:gaw

MEMORANDUM

Date April 23, 1976From Mr. Theodore K. BroidoTo Rabbi Alexander M. Schindler, Mr. Albert Vorspan, Rabbi Leonard A. Schoolman,
Rabbi Daniel Syme

Copy for information of _____

Subject _____

At several of our meetings there has been much discussion about a resolution presented to a biennial concerning the development of day schools and full-time Jewish education authorizing assistance to congregations, etc., etc.

While it is correct that such a resolution was adopted in 1967 by the Commission on Jewish Education and presented to the 1969 UAHC Biennial in Miami, the record indicates that it was defeated. Therefore, while the Commission established the policy, it is incorrect for us to state that the Biennial approved it.

I do not believe that this means we have to change anything that we are doing. The Commission has the right to establish policy. We should be careful and not describe this policy as being the will of the Biennial.

I am attaching the applicable pages taken from the transcript of the 1969 Biennial.

following resolution: "We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contribution to the cultural and spiritual diversity of our nation."

Reaffirming our devotion to separation of church and state we strongly urge that full-time Reform Jewish schools be entirely supported by private and Jewish community funds.

While we favor experimentation with full-time Jewish education, we do not propose developing a nationwide or regional system of "parochial" schools. Parochialism as a system, as well as a philosophy, requires that education belong solely to an established Church. Our position is radically different. As we envisage it, full-time Jewish education and public education reinforce: and strengthen each other.

Full-time education within the Reform Movement will not be subject to a central authority with binding powers. Our primary purpose is to be of assistance to those parents who choose full-time Reform Jewish education for their children -- not to establish a parochial hierarchy alien to the principles of Reform Judaism and its national institutions.

→ THEREFORE the 50th General Assembly of the UAHC
Resolves: 1. To authorize the UAHC Department of Education

to encourage the establishment of pilot programs and experimental projects in full-time Reform Jewish education in accordance with the preamble to this resolution and also to provide information and consultation to any Reform Jewish congregation affiliated with the UAHC or groups interested in initiating a program of full-time Reform Jewish education.

2. Nothing contained herein shall constitute authorization to the UAHC to establish such full-time schools, but only to direct the UAHC Department of Education to be of assistance to congregations and other interested groups in instituting such schools and programs.

3. Nothing herein contained shall authorize UAHC Encouragement, advice or support of such full-time schools, unless they be open to all persons regardless of race or religion.

As I said before, in behalf of the majority of the Committee, I move the adoption of this resolution.

(motion seconded)

CHAIRMAN GUTMANN: Ladies and Gentlemen, the motion has been seconded. This important subject has been long in coming to the floor of this convention. Because of its historical importance, perhaps, I am going to call on the Chairman of the

it does not add to what we are already authorized in a sense to do.

CHAIRMAN GUTMANN: The majority feeling has just been expressed; I'm going to give the speaker for the minority opportunity to state his point of view very briefly.

MR. ROSE: In the view of the director of the Commission on Education, who is a proponent of this resolution, the resolution does not expand the authority that doesn't already exist. In the view of the minority it does so expand the authority beyond what currently exists. (Applause)

(Calls for the question)

CHAIRMAN GUTMANN: I know you control this convention. However, there was a call for the question. I am going to ask this convention whether it wishes now to vote on the resolution. All those in favor of voting now on the resolution, please say "Aye"; opposed "No."

I'm in doubt and I'm going to call for a standing vote. Those in favor of closing the debate, please rise.

Those opposed to closing the debate, please stand.

The debate is closed.

We will now vote on the resolution. All those in favor of the resolution as submitted by the Committee on Resolutions

please rise and show your cards.

Those opposed to the resolution on day school,
please rise.

It requires only a majority vote, and in the opinion
of the Chair the resolution is defeated. (Applause)

Ladies and Gentlemen, thank you, very much.

We are adjourned until tomorrow at 9:30 a.m.

(Whereupon, at 5:20 o'clock, p.m. the session
recessed to reconvene Wednesday, October 29, 1969, at 9:30 a.m.)



Rabbi Daniel B. Syso

Rabbi Alexander M. Schindler

1/9/76

Matthew H. Ross; Rabbi Balfour Brickner

Please invite Rabbi Sheldon Zimmerman to the Day School Conference.

In this connection, Matt tells me that Shelly might be interested in starting a Day School for the Manhattan area on a kind of Reform communal basis for the East Side congregations. Perhaps you can help him toward that end.



Day Schools

March 16, 1970

Rabbi Leivy Smolar
Director of the Library
Baltimore Hebrew College
5800 Park Heights Avenue
Baltimore, Maryland 21215

Dear Leivy,

Thank you so much for your letter concerning Woodstock. Alas, we simply cannot take advantage of this opportunity now. The reason? Lack of funds, and that is the sad and sorry truth.

Every time I turn around and every time a proposal such as yours is made, people insist that "any man or woman or Foundation representative" would find this or that cause worthy for a contribution, but these pious hopes always flounder on the harsh rock of reality. In other words, if you have a good idea and someone who will back it with money, come a-running, and the response will be much more affirmative. I hope you understand.

The trip to Israel was wonderful!

Cordially,

Alexander M. Schindler

קולג' עברי ובית מדרש למורים

BALTIMORE HEBREW COLLEGE

5800 PARK HEIGHTS AVENUE • BALTIMORE, MD. 21215



March 11, 1970

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

Dear Alex:

I have an idea.

The Jesuits of Woodstock Seminary in Woodstock, Maryland are, as you most certainly know, moving to New York. It was only a matter of time before the land and the buildings would go up for sale. The land is magnificent, spacious, beautiful, in some areas awesome. The buildings include a central library, classrooms and dormitory space, as well as, I am sure, eating facilities.

The announcement was made a day or so ago that the State of Maryland is investigating the possibility of purchasing Woodstock to use as a job training center. This announcement did not include the cost, only the exploration of what the cost might be and how the State would raise the money. Walter Orlinsky, Dr. Orlinsky's son, is a member of the House of Delegates and I am sure that he can quickly dig up that information.

It must be obvious by now that I am driving at the possibility of acquiring this site for the establishment of a National Academy for Jewish Studies to be operated under UAHC auspices for junior high school and high school students, a school equal in standard and quality to the best any private school in the United States has to offer, which also can give a youngster the most intensive liberal Jewish education possible not only in the United States but in the world.

Of course, for all I know you might already be moving in the same ^{general} direction. Certainly I am only echoing sentiments which for several years now have been at the top of your own personal agenda--and here I go back to our New England experience and not only to your life at the Union.

Perhaps the above proposition regarding Woodstock makes sense. The one thing I have little doubt about is that the sight of Woodstock would be enough to thrill any man or woman or foundation representative who is interested in finding a worthy cause for a contribution.

Any way, it's a thought, and when an idea does come along once every few years, you know I like to write to you and hear from you about it.

I imagine that you are just coming back from Israel. I hope you had a wonderful trip. With best regards to Rhea,

Sincerely,

Leivy
Rabbi Leivy Smolar
Director of the Library

LS:b

Commission on Jewish Education

Union of American Hebrew Congregations & Central Conference of American Rabbis
838 FIFTH AVENUE • NEW YORK, N. Y. 10021 • 249-0100

2.19.70

Dear Alan,

It just occurred to me that I don't have a copy of your most recent curriculum manual for your school.

Would you mind sending me one?

Just heard unofficially and confidentially and sub rosa and in camera, etc., etc., that Herb Zuckerman has been appointed head of the Rodeph Sholom day school. Even Herb won't know until next week because of committee red tape!

Will keep you au courant.

Kol tuv,



P.S. Just to avoid confusion, Ben Efron is director of the religious school; Herb Zuckerman is director of the day school.

Nate News

NATIONAL ASSOCIATION OF TEMPLE EDUCATORS

AN AFFILIATE OF THE
UNION OF AMERICAN HEBREW CONGREGATIONS

TORAH ENRICHES LIFE

טורה מכבדת חיים

Vol. XIII, No. 1

October, 1968

Tishri, 5729

Shaping up . . . a Convention Report

Lou Lister

Our convention plans are shaping up nicely. San Francisco is most anxious to receive us and assures us of a pleasant and enjoyable stay. Its attractions are many and highly recommended by everyone who has visited or lived on the West Coast.

The first and most important reminder at this time is to make your flight arrangements. If you wish to take advantage of your stay in Frisco and explore its beauty and its wonders, come early! The special hotel rates are available to you for one week preceding and one week following the convention. (\$18-singles; \$23-doubles) It's a bit early for hotel reservations . . . BUT NOT TOO SOON FOR FLIGHT RESERVATIONS!!!

Joe Portnoy is doing a bang-up job in preparation for his role as official host.

For the first time, our annual convention will feature a study program and NATERs will practice what they preach — STUDY . . . "Torah lishma." In addition to hearing nationally featured speakers bring us vital messages and reports on timely problems which confront the educator today, as well as workshop sessions in which to consider actions to be taken on these problems, each NATER will register for a study seminar. These seminars will be led by well known authorities from the faculties of the University of California and the HUC-JIR.

The convention fee of \$55.00 will include the tuition fee for the seminar as well as official luncheons and the banquet.

When final arrangements are made, you will be sent a registration form on which you will indicate your preference (1st, 2nd, 3rd choice) of one of the following seminars:

ISRAEL & THE MIDDLE EAST	JEWISH LITERATURE
MIDRASH	ARCHAEOLOGY AND THE BIBLE

Since each seminar is limited to 25 members preferences will be honored in the order in which registrations are received. Hence, the reason for alternate choices.

Each seminar will consist of three 2-hour sessions. These will be held Thursday, Friday and Sunday mornings. The afternoons will be devoted to NATE business, featured guest speakers, and workshops.

Watch your mail for full details of the convention program and your registration form. Be prepared to mail in your registration with your choice of seminar (and convention fee) as soon as you can. Remember, — we will follow the rule of "first come — first served!"

Necrology

*We mourn the passing of
our beloved colleague*

IRWIN GOTTSCHALL

September 17, 1968

May his name be for a blessing

The Lord Also Giveth

We congratulate our past president
HEINZ WARSCHAUER

Who will be tendered a testimonial dinner by the Holy Blossom Congregation of Toronto for his twenty-five years of service, on October 17, 1968.

Convention Hotline And Other Nate News

Lou Lister on the East Coast and Joe Portnoy on the West Coast are putting together a convention destined to rival Boston and St. Louis. With his typical Lister Gusto, Lou is leaving no detail to chance but sensibly has worked closely with his co-chairman Joe Portnoy, President Cel Singer, and the Executive Board in mounting a program that bubbles with interest from the opening address to the closing banquet.

Beginning with the end, Rabbi Jacob Philip Rudin, Chairman of the Commission on Education, and President of the Synagogue Council of America will deliver the Banquet Address and install the new officers.

Two well known professors will lead the seminars in Archeology and Literature.

Professor Stephen M. Passamanek of HUC-JIR in Los Angeles will conduct the archaeology seminars while Professor Arnold Band, the noted Agnon authority, will conduct the sessions on Jewish Literature.

Proceedings will be automated this year. We are contracting with specialists who will take down everything that is spoken, reduce it to our own editorial requirements and have the document in the hands of the membership before January 15.

UAHC SOCIAL ACTION notable, Albert Vorspan will address the convention on Social Action and Ecumenism. Al Vorspan is the author and co-author of many well known volumes including his latest, "Jewish Values, and Social Crisis." Top layman in the UAHC administrative hierarchy, Mr. Vorspan will make this talk a NATE first.

Speaking of Proceedings—have you sent your money to Lilyan Oliker? She gets two dollars—that's \$2.00 for the 1967 Proceedings which were so ably compiled by Rolf Schickler of Cincy's Rockdale Temple. The Proceedings are part of your professional library—your temple should be willing to ante-up.

NATE NEWS

A quarterly published by the National Association of Temple Educators, an affiliate of the UAHC, 838 Fifth Avenue, New York, N. Y. 10021.

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WELCOME TO NEW MEMBERS

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Rabbi Edwin Schoffman, Mountain-side, N. J.
Mrs. Nathan Schlessinger, K.A.M., Chicago, Ill.

HONOR FOR SAM NEMZOFF

Samuel A. Nemzoff of Temple Israel, Boston, has been appointed the new chairman of the Committee on Teacher Education of the Commission on Jewish Education, replacing Rabbi Martin S. Rozenberg, who will head the Committee on Adult Education, replacing Rabbi Jacob Philip Rudin, new chairman of the Commission on Jewish Education.

EDITORIALS

YOU'LL LEARN A LOT

October is almost too late to be thinking about December. We urge our entire membership to join with colleagues, consultants, and scholars as we convene for our Fourteenth Annual Convention — —

IN SAN FRANCISCO

Lou Lister and Joe Portnoy have the entire West Coast from San Diego to the Washington border preparing the hospitality and the seminars—the exhibits and the workshops—the seafood menus and the sightseeing tours.

It is a convention you can't afford to miss. See the other sections of the NATE NEWSLETTER for details and make your airline reservations before it's too late. The Donner Pass is closed in December, so don't figure on last minute Stage Coach accommodations.

* * * *

SYMPOSIUM ON DAY SCHOOLS

Our second Symposium of the year deals with the question of whether or not Reform Judaism is ready for day schools to provide the movement with recruiting centers for rabbis, educators and administrators. Two years ago we could think of nothing more necessary or important. We still think that day schools are needed for Reform Judaism, but we are afraid that we will get them sooner than we expected. For the wrong reasons.

Irrational black militancy is driving dedicated Jewish teachers from administrative and classroom jobs. We speak not of the mediocre teachers whom tenure protects in any school system. We speak of the thousands of liberal, enlightened Jews who made New York City's schools the finest in the world thirty years ago.

We have a dilemma. We are committed to free public education and we need a school in Reform Judaism offering to an elite of our movement, secular education plus the Judaic background which will lead to service careers in education and the rabbinate. Can we sacrifice one commitment for the sake of another?

If Reform Jewish Day Schools became a reality *because* Jewish teachers are driven from their positions in public education in our major cities, perhaps the price will have been too high. Perhaps it will mean the death of free public education in this nation as we have known it and want to improve it.

If we get Reform Jewish Day Schools, let them be thoroughly Jewish in orientation so that student and teacher will be involved in a program which is an adjunct to, rather than a substitute for public schools.

Bert S. Gerard

Changes In Positions

Harry Rosen is now with Temple Emanu-El in Tuscon, Arizona. Harry has a new job and clear sinuses.

Treasurer Lilyan Oliker is now directing education at one of the nation's oldest and largest Reform Temples—Rodeph Shalom in Philadelphia.

Mrs. Jan Elbaum, Temple Kol Odome, Encino, California.

Former First Vice-president, Ben Efron has left the west coast and now is Director of Education at Milwaukee's Emanu-El, B'ne Jeshurun.

Mrs. Joan Fischman, Westwood Temple, Los Angeles, Calif.

Rabbi Saul Diamant has gone across the border to Canada and is now with the Saskatoon Jewish Community Center in Saskatchewan, Canada.

David Monasch, Peninsula Temple, Burlingame, California.

YEARLING WESCONATE HAS TWO LEARNING CENTERS

The Westchester Southern Connecticut Association of Temple Educators, known as WESCONATE, has established two in-service centers for teacher courses.

Bible and Hebrew are being offered at the Jewish Community Center of White Plains, while Basic Judaism will be given in a course at Free Synagogue of Westchester in Mount Vernon. Nate members, Rabbi Manuel Gold and Al Gamson are the instructors.

Southwest Council has another winner in its fine publication, "The Southwest Teacher". Latest issue contains a goldmine of methodology and activity projects from the plans and pens of the teachers themselves. Inspiration: Dallas's Ray Israel, of course.

Convention Schedule

WEDNESDAY (Dec. 25th)

10:00 REGISTRATION

1:00-3:00

EXECUTIVE BOARD

4:00-5:00

WELCOME TEA

New Members

7:00 WORSHIP SERVICE

8:00 OPENING SESSION

Keynote Address:

Dr. Paul Steinberg

Dean, HUC-JIR (N. Y.)

THURSDAY (Dec. 26th)

9:30 WORSHIP SERVICE

10:00-10:50/11:00-11:50

SEMINARS (begin)

(A) Archaeology

(B) Jewish Literature

(C) Mid-East & Israel

(D) Midrash

12:15 Convention Luncheon

1:00-3:00 PLENARY

"STATE OF NATE"

Pres. of NATE

3:15-5:00 WORKSHOPS

"Professional Practices"

(A) Educator & Teacher Train'g

(B) Educator & Parents

(C) Educator & School Board

(D) Educator & Standards

5:30 Cocktail Reception

EVENING FREE

FRIDAY (Dec. 27th)

9:30 WORSHIP SERVICE

10:00-10:50/11:00-11:50

SEMINARS (Continue)

(A) Archaeology

(B) Jewish Literature

(C) Mid-East & Israel

(D) Midrash

12:15 Convention Luncheon

1:00 "SOCIAL ACTION

AND ECUMENISM"

Speaker: **Al Vorspan**

2:00-4:15 WORKSHOPS

**"The Jewish Child in the
Non-Jewish Community"**

(A) Primary Grades

(B) Intermediate Grades

(C) Upper Grades

SABBATH SERVICES

"Home Hospitality"

VETERANS AND NEW MEMBERS TO ASSIST CONVENTION SESSIONS IN SAN FRANCISCO

At its September meeting the NATE Executive Board approved Lou Lister's suggestions for convention assistance and added a few suggestions of its own. The result is a fine blend of experience and youth in the building of NATE's internal leadership.

Fred Marcus of Temple Emanuel in San Jose will act as Chairman of Exhibits. Fred's vast hotel experience should give us a good show.

Chairing the Archaeology Seminar will be Heinz Warschauer, a NATE past president who directs the educational program at Toronto's Holy Blossom. Blanche Feiman of Canton, Ohio's Temple Israel will chair the Middle East sessions. Dr. George Harlow will chair the Jewish Literature Seminars. Dr. Harlow is from Skokie, Illinois; Temple Judea. Rebecca Lister, having recently written an outline for Midrash study, will appropriately enough, chair the Midrash sessions. Rebecca also heads the committee on Gamoran Awards.

Chairing the plenaries will be Lou Lister, Ted Sharfman, Max Frankel, Cantor Joe Portnoy, and First Vice President, Marvin Walts.

Worship services will be conducted by Cantors Murray Gold, Sheldon Merrill, Jack Bornstein, Mike Loring, and Julian Lohre.

Each Workshop will have a Preceptor and a Chairman, with the chairman handling the discussion after the Preceptor delivers opening remarks. NATE personnel for these workshops are:

PROFESSIONAL PRACTICES	PRECEPTOR	CHAIRMAN
Educator and Teacher Training	Sam Nemzoff	Abe Segal
Educator and Parents	Ray Israel	Lilyan Olikar
Educator and School Board	Eric Feldheim	Jim Levberg
Educator and Standards	Dr. Bert S. Gerard	Alan D. Bennett
JEWISH CHILD IN THE NON JEWISH COMMUNITY	PRECEPTOR	CHAIRMAN
Primary Grades	Rose Joffe	Ord Matek
Intermediate Grades	Jack Horowitz	Bea Grayzel
Upper Grades	Larry Schwartz	Leanne Goldman

SATURDAY (Dec. 28th)

SABBATH WORSHIP SERVICE

at

TEMPLE EMANUEL

Luncheon

TORAH SESSION

**"EXISTENTIALISM AND
JEWISH EDUCATION"**

Speaker: **Rabbi Jack Spiro**

2:45 PLENARY SESSION

4:30 HAVDALAH

EVENING FREE

SUNDAY (Dec. 29th)

9:30 WORSHIP SERVICE

10:00-10:50/11:00-11:50

SEMINARS (Conclude)

(A) Archaeology

(B) Jewish Literature

(C) Mid-East & Israel

(D) Midrash

12:15 Lunch Break

2:00-4:00

PLENARY SESSION

7:00 Convention Banquet

Speaker: **Rabbi Jacob Rudin**

10:00 Executive Board

Meeting and Evaluation

Treasurer's Plea

If you've changed your position or have not paid your 1968 dues, please send information and checks for \$25.00 to Lilyan Olikar at 903 Vernon Road, Philadelphia, Pa. 19150.

Schoolman is back East

Rabbi Leonard Schoolman has come home to his old neighborhood and is now directing Youth Activities for the Greater New York Federation of Temple Youth.

Keeping Posted Takes Nate Plan

Last year's panel on Bridging the Gap has produced action. Keeping Posted now publishes a Parents' Guide to this fine bi-weekly. The idea came out of a presentation by Dr. Bert S. Gerard at the Miami convention.

An Open Letter to All NATERS:

What makes your school better than...

Is it the creative use of old materials?

Is it the imaginative new materials?

Is it "the original approach"?

What is happening in your school that might win THE EMANUEL GAMORAN CURRICULUM AWARD? Tell us all about it — send four (4) copies to the chairman of the curriculum entries this week.

Mrs. Rebecca Lister,
Pleasantville Cottage School
Pleasantville, N.Y. 10570.

Toward A New Curriculum

Under the chairmanship of Rabbi Samuel Glasner, the Curriculum Committee of the Commission on Jewish Education held a two-day conference in June 1968 to explore the objectives and contents of the Union curriculum. It was generally agreed that a new approach is needed with the construction of curriculum materials which are "value-oriented." The aim of this approach is to lead students to ask fundamental questions and seek answers based on personal reflection and creativity. The curricular content should focus on the issues which relate to the life of the student and help him to formulate his values, based on Jewish sources.

Kits Offered

One of the projects emanating from the committee's deliberations and now engaging the staff of the Union's Department of Education, is the production of instructional kits integrating printed and audiovisual materials. Each kit will focus on a particular issue in Jewish ethics or theology, an event or personality in history, an aspect of communal life such as philanthropic service. A kit will be multi-dimensional in content and approach; that is, whatever materials can be utilized to illumine the particular issue will be enclosed: source documents, maps, recordings, creative games, newspaper and magazine reprints, and other resources. Each kit will be flexible enough so that it can be revised continually and kept up.

Issue Centered

The major innovation, in addition to the physical medium, is the production of materials which are issue-centered rather than subject-centered. The issues themselves will encourage the exploration of personal values by teachers and students. The generic term for the UAHK kits is *Focus*, the first one to "focus" on Judaism and scientific thought, accompanied by a teacher's guide which will emphasize the inductive approach to values.

Soon ready for mailing are kits on Judaism in the home, for the elementary grades; the children of modern Israel for the primary department; the many ramifications of *tsedakah* for intermediate grades; the Spanish Inquisition, its consequences and implications, for junior high school; and the meaning of Jewish survival, for high school classes.

NATE NEWS SYMPOSIUM

Reform Jewish Day Schools: Why? or Why Not?

RABBI DANIEL WOLK,

Cong. Emanu-El of
Westchester, N.Y.

The dilemma of Reform Judaism is our difficulty in imparting extensive Jewish education to our young people. This question is emphasized with the current discussion of private Jewish day schools. There is no doubt that such a system established by the Reform movement would increase the academic level. I am certain that these schools would also be of high caliber in all aspects of general studies.

However, there are distinct negative elements. Education is not solely academic. The actual curriculum is but one facet of the educational process — a process which has as its main purpose the ability for our youngsters to cope with the problems and people of an ever more ambiguous world. Separating our youngsters in such Jewish day schools would restrain, not increase, exposure. Public and private non-parochial schools permit our young people to relate in natural surroundings to children of different religious and ethnic backgrounds.

The Jewish day school will serve to alienate and rigidify American society to a degree even greater than that of present — despite the voluntary nature of such schools. If our public schools are presently faulty, this would be the final blow to the democratic ideal of education.

As we fear the loss of Jewish identity, we too often tend to stress separation as the solution. This method is no longer possible or practical within our society. We cannot afford to retreat within the confines of group.

The purpose of education is motivation. Through our modern Temple religious schools, and summer study programs, it is possible to provide strong incentives for our youngsters without the necessity of the Jewish day school. Let us strengthen existing programs and through our present facilities encourage interest in Jewish studies.

With proper incentives, and given the current enthusiasm of many of our young people, a positive Jewish education can be acquired. The delicate tension between the disappearance of Jewish identity and positive affiliation as a Jew can be maintained without separate educational facilities. This latter direction offers a more compelling challenge.

RAYMOND ISRAEL,

Director of Education
Temple Emanu-El
Dallas, Texas

In my judgment there is not only validity but perhaps even an urgency for the establishment of Reform Jewish Day Schools.

Within the Jewish community our co-religionists vary their approaches in their interpretation of Judaism. Each Jewish family determines what affiliation it wishes to have with its congregation and with the Jewish community as a whole. Each family decides how it will interpret its Judaism within the setting of its home. Each set of parents, determines the kind of formal Jewish education it wants for its children.

Hopefully there will be at least a small segment who recognize that the best of our programs in Jewish education are necessarily limited because of the relatively modest number of hours our youngsters attend Reform Religious Schools. It seems to me, therefore, children who come from homes like this should have the benefit of a more intensive program of Jewish education, with the hope that these youngsters may be potential leaders of our Jewish community in later years or may be the students who are sufficiently imbued to embark on professions in the Jewish field. Even if that were not the case, it is so important that our young Jewish adults, when leaving home for college and embarking on careers, will be steeped in Judaism and imbued with our religious heritage in a deeper sense than our typical Reform Religious School presently makes possible.

It seems to me that the right kind of Reform Day School can add enrichment to its secular program when it is interwoven with its Jewish program. Recognizing that a parochial school has the potential of "separating" the child from the total community, there are always possibilities of relating a Reform Jewish Day School program with activities and projects of a community nature in cooperation with other schools in the community.

Yes, I would reiterate that for the limited number of children from Reform Jewish homes where the desire for greater intensity of Jewish education is present, I see the validity and value of our sponsoring Reform Jewish Day Schools.

IRVING LEVITAS,

Temple Emanu-El
Yonkers, New York

It is my opinion that the UAHF should sponsor secondary school education for those who are desirous of continuing on a more thorough level the "introduction" to Jewish life and thought they have received in our Religious Schools on the week-end and after-school levels.

This High School (Day) should be open to all pupils, regardless of their desire to enter a future professional career with the Reform Movement or not. We are as much in need of the *she'ar yishuv* in general Jewish communal life as we are in the professional areas.

I do not believe that this Day High School would conflict with the "traditional" feelings of the separation of church and state, since the Constitution speaks only of forbidding an "established" religion. If the Day High School proposed fulfills the educational requirements of all secondary schools in their respective states, in addition to teaching those courses that make for more intensive Jewish knowledge, then I see no repudiation of the pluralist society we want, and need.

M. KASPI - SILVERMAN,

Director of Religious Education
Temple Beth-El, Chicago

Concomitant with the current consideration of the feasibility of Reform Jewish Day Schools there arises, in my mind, some related questions that call for consummate thought and knowledgeable insight from our leaders in the Reform Jewish community. I should like, at your indulgence, rather than pursue an exploration of possible proposals and questions of the subject matter in the field, to instead posit an area of paramount persuasion that would put this matter into better perspective.

I would call this a "need and readiness" criteria for Reform Jewish Day Schools. It is apparent that when we move into a new area of Jewish Education and especially one which as unique and as formidable as the above, we initially search our conscience with the questions, "is it the right thing to do" and, "are we ready for it." Let me categorically state that there is no doubt in my mind on the advocacy of such a proposal. A day school program calls upon a somewhat elite child (I would say that this is lessened in an Orthodox milieu) coupled with duly committed parents sold upon the need of such an education, and who are both morally bound and financially solvent to support it. The

educational capacities of my own children have been greatly enhanced in a well structured Jewish day school in our own community (though not Reform oriented). I am delighted with the sound and expansive Judaic, Hebraic and secular horizons visited upon the students. There should be no doubt that the end result of a day school program can only strengthen one's loyalty to faith, and leadership to the cause of perpetuating living Judaism.

Are we, however, in addressing ourselves to the feasibility of Reform Jewish Day Schools "ready for it"? In simplicity it idealistically means that a school sponsored by the Reform Movement must be one in which the educational goals are specific and in tune with the trends and underlying principles of the movement which have been developed, and are developed, in relation to education in general and religious education in particular. It means the creation of a strong, adequate and central training arena (the "recruiting ground") for nurturing Jewish youth into eventual positions of mature religious responsibility in their community. Sadly to say it is most attractive and exciting, but we are not mentally ready for it! Such a posture is not even universally shared in Reform leadership circles.

What serious doubts I foster in this matter are aroused by the total lack of enthusiasm among our members who have children of age. I do not believe that the rank-and-file parent of Reform affiliation has any interest or desire for such a program. Our community does not recognize the urgency for a social and ethical philosophy of Reform Judaism as espoused in a total day-to-day program. The abyss in their thinking is evident. That they should 'deny' their children a secular education for a highly functional day school alternative is unthinkable, even if it should be based upon sound Reform principles of Jewish living. They retain the mislabeled stigma of a 'parochial school' education which in turn is coupled to the fallacious fear of over-commitment and patronizing religion. Let's face it, they cry "it's too much religion." It is discomfiting indeed, to find many parents who seek for their children the best religious and educational environment within the framework of the shortest possible time span in a (religious) school program.

Mature, vigorous and objective thinking along these lines have a long and hazardous path to travel. If we should ever embark upon the structuring of a total Jewish Day School pro-

gram it must come only after an enormous and compelling task of re-educating our communities to its great positive aspects. When this occurs, we will take a major step forward in the cause of Jewish education.

SAMUEL A. NEMZOFF,

Director of Education
Temple Israel,
Boston, Mass.

There is a growing rate of assimilation in this country as indicated by the fragmentary studies available. There are many causes for this. Among them are: The magnetism of the attractive non-Jewish world in which we live in this country, the fact that Judaism is peripheral in the lives of our youth, the diminution in the time allotted to Jewish education and in the content thereof, the increasing demands of the secular school which takes up more and more of the child's time for formal studies and extra-curricular activities, the voluntary and supplementary state of Jewish education, the decline in religious faith and the break-down of Jewish family life.

To survive and flourish in this country we must have a multi-faceted program of Jewish education — formal and informal. All forms of Jewish education from the most intensive to the least intensive should be strengthened. Informal Jewish education through summer camps, Jewish community centers, youth movements, study groups, adult education and particularly parent education, programs involving study, work and travel in Israel, strengthening of religious life — all these and more should be part of this multi-faceted program.

In this program of Jewish education there is, in my opinion, a place for the Reform Jewish day school. It is to be hoped that through the more intensive system of Jewish education possible in the day school, we shall develop young people who will be ready to devote their lives to the rabbinate, Jewish education and other Jewish communal professions.

I cannot accept the point of view that there is something incompatible between Reform Judaism and the day school. In the literature of the Reform movement statements can be found opposing and championing the day school. In any case, the very essence of Reform Judaism is its receptivity to change. Witness the new directions enjoined upon the Reform constituency by the Columbus Platform of 1937.

(Continued on Page 6)

Nemzoff (Cont'd)

The 1961 Biennial resolution which opposed Federal aid to private religious schools also stated: "We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contribution to the cultural and spiritual diversity of our nation. . . ."

The Union has no position on day schools, but the statement above would indicate that we should not deny ourselves what we applaud in others.

Nor can I accept the charge that the Jewish day school will undermine the public school and ghettoize our children. In many congregations, twenty-five percent and more of our children attend private schools, many of which are under sectarian sponsorship, where often they are subjected to compulsory chapel attendance and compulsory Bible courses with a Christological interpretation. Do these private schools undermine the public school system? Witness the statement in "The State and the Non-Public Schools" issued by the United States Office of Education: "In providing for their government, the people of the United States have recognized by constitutional provision that there are certain private ventures which should be encouraged. Non-public schools have long been recognized as one such venture, especially when these schools are not conducted for profit."

Nor need we be concerned about ghettoization of our children. They will continue to live in a secular environment and be subjected to the communication of ideas through our mass media. They will continue to attend secular colleges.

Will we find the necessary number of pupils willing to attend a Reform Jewish day school? Will we find the necessary means of financing such a venture? I believe that we will, but we shall not find out without trying. There were those who wondered whether or not our camp program would interfere with other Union fund-raising endeavors. We found no such interference but rather an augmentation of means through this exciting program of informal Jewish education in the "cultural island" of the camp environment.

Some advocate as a first step the establishment of Reform day schools on the junior high and high school level which might, in the course of time, be on a par with the best private schools except that there would be an integrated program of Jewish as well as secular studies. Others think in terms of elementary schools, utiliz-

ing the lovely modern synagogue classrooms which stand empty all day.

The time has come, I believe, to act. There are many problems to be solved but the rewards to be achieved are great.

* * *

RABBI ROBERT S. WIDOM,

Director, Camp and Youth Education, UAHC

Everyone seems to lament the lack of Jewishly-enriched Reform leadership. Everyone also agrees with, and applauds the objective of securing those who have earned the right to guide our movement by learning well our values and our heritage, those who truly share and understand our fathers' treasures. The question is, how is this to be achieved?

Some argue quite vociferously that the upgrading and strengthening of the curriculum for our religious schools is the cardinal objective. They fervently believe in this as the main, and some even say, the only course of action since they readily accept the assumptions that: (1) the establishment of Reform Jewish Day Schools would undermine and betray the public school system which is the bedrock of American Democracy; (2) the Reform Jewish Day School would tend to ghettoize our youth, causing them to "lose touch" with the mainstream of American life.

How could we ever disagree with the goal of enhancing the curriculum for our religious schools. This remains a necessary and ongoing process to which the department of Education of the UAHC is ever committed. Though we accept this goal together with the sincerity of its advocates, we respectfully reject their logic concerning day schools together with their lugubrious presentations.

First, as for Reform Day Schools undermining the public school system, it is necessary to point out that private schools are, and have always been, an accepted institution within American life, and whose right to exist is guaranteed by state constitutions. No one seriously contends that private schools have undermined the public school system; rather, their existence has permitted the individual the freedom of choice. The private school has also acted as a gadfly stimulating public school education to move forward. If the private school does not undermine the public school system, why conclude that the Reform Day School will? Moreover, can we really believe that the Reform Day School can work this kind of magic when the giant colossus, the Catholic parochial school network has not been able to do it. This kind of reasoning,

is reminiscent of the arguments over whether to, or not to, support the State of Israel.

Remember how it was propounded that support for Israel constituted hyphenated Americanism. To be a one hundred percent American, we were told, allowed for no other commitment. However, those of us who vehemently opposed this view recognized that the human heart is large enough to encompass many loyalties, all at the same time. Equally, those of us who would encourage the establishment of Reform Day Schools are also desirous of maintaining a healthy and blossoming public school system recognizing its role as one of the democratizing institutions in American life. Certainly, it is clear that one conviction need not preclude the other.

Secondly, as for the argument that the day school will ghettoize our youth, I can only speak from my own personal observations. I find that youngsters who attend day schools also play after school with friends who go to public schools. Moreover, they go to the same movies, they chew the same brand of bubble gum, they use the same piano teacher, they play stick ball together in the streets of the urban centers, or they belong to the same little league in suburbia, not to mention that all of them love Ron Svoboda.

Where children who attend day school socialize with other children, and where their parents are concerned with communal affairs, and I meet such parents and children, the argument that they will be "ghettoized" is merely a sham.

The Day School is not being offered as a panacea to cure all the ills of American Jewish life. It is not being offered as a replacement for our religious schools any more than our camps with their engaging programs of learning-living-doing have supplemented religious school study and have proven themselves to be worthy instruments in furthering the learning process and stimulating enthusiasm for things Jewish. Can anyone seriously believe that Reform Jewish Day Schools could not make their contribution toward fostering a Jewishly-enriched leadership, dedicated to the best in Judaism as well as the best in American life?

Rabbi Sylvan Schwartzman was asked to contribute an opinion but declined. He said he was too busy.

Ed.

NATE NEWS SYMPOSIUM

RICHARD M. MORIN,

Director of Education

The Temple, Cong. Ohabai Sholom
Nashville, Tennessee

A question of this type, as perplexing as it is, does manifest itself from a simple law of physics involving a pendulum. We all know that if allowed to hang from a fixed point, a pendulum, or other like object, can swing freely to and fro under the combined forces of momentum and gravity. As the momentum (or the individual) and the gravity (or social environment) change, so does the effect on the pendulum (or the problem) register an equal alteration.

This problem we face and will continue to face when confronted with the resolution passed at the UAHC Convention in Montreal which called for a study of the feasibility of the Reform Jewish Day School. I am not completely familiar with the day school movement in this country. As a lad I was not part of that approach to Jewish education, and as an educator, I seldom, if ever, encounter anyone that was. Most of what I do know I have read from stimulating articles by Jack J. Cohen or Abraham M. Segal or Emanuel Gamoran and what I decipher, at least in my limited opinion, is that as the Jew becomes more accepted, as he becomes more ingrained with the American culture and society, he feels more comfortable to pattern his life and his institutions after his non-Jewish colleagues and neighbors. True, this fact is nothing new to the sociologist whether he be rabbi, educator, or layman. It does, however, establish a platform on which we can now support such a study.

If it had not been for the success of the Roman Catholic parochial school system, for example, (which is, incidentally, having definite personnel problems), I doubt whether such an attempt would even be ventured by Reform Judaism. It is, as some wit has suggested, and I do not intend to be facetious, most difficult to argue with success and so the attempt to Xerox begins to bear fruit!

I am not one who believes that by reverting to the yeshivos or the Talmud-Torahs or the day-schools, whatever you wish to call them, that we are really harking back to an old form of Jewish education which Reform attempted to discard as it modernized the maxims of Mount Sinai. After all, did not Reform Judaism enhance the concept of speaking the vernacular in lieu of Yiddish or Hebrew? For all practical purposes, in many parts of this country, Hebrew did not exist for a majority of our co-religionists. Hebrew, like the yeshivos of old, was tossed by the intellectual Reform Jew onto the scrap heap! But wait! Witness what has happened to our "ancient" language in the past twenty years! Witness, for example, 40 or 50 or even 60 American Jewish, Reform Jewish, teen-age individuals at the UAHC Kutz Camp-Institute Torah Corps in Warwick, New York, speaking fluent Hebrew! The forgotten language, in twenty years, is no longer forgotten! The rebirth of Israel has stimulated this Hebraic re-genesis but it has also been nurtured by more modern facilities and more revolutionary approaches to the concepts of language skills and communicative arts. And so it can be, and probably will be, with the Reform Jewish Day School. With all the advances that education has made since those terrifying days of the Sputnik and the realization by Admiral Rickover and others that American academic advancement was really a substandard education in terms of other nations' gains, we have gathered to-gether and have definitely closed the educational gap.

Now being the type of people that we are in the sense that we have taken from each culture (and I do not intend to separate American Jews from the mainstream of American life) that which was best and discarded that which was useless, how can our own religious schools fail to ignore these advances in education? And if, in the limited hours that we spend with our youngsters in the religious school on the week-end or after secular school during the weekdays have proven some measure of success, how can we fail with qualified, trained personnel to operate a Reform Jewish Day School, whether they be for experimentation or for "emet", whether they be primary or secondary in range, that will be an even finer, more lasting, more professional, more "everything" experience for all who enter?

The great American ideal is that our country is a melting pot for all, but it is a more American ideal, that though we are a melting pot, each race, each nationality, and even each religion assembled to comprise this great land can stand up and reiterate the fact that the group is also an individual! That it has individual differences from which all others can gain. It is this ideal of individual expression, coupled with the technological and educational advancements, which comprise the wealth that is the United States, that is the freedom that will grant us the understanding to know one another as we should and to allow our country to behold the inner peace that it deserves.

I am not concerned with the thoughts that such a school would serve as a "recruiting station" (the phrase reeks of Madison Avenue) for young people who may wish to become rabbis, cantors, educators, or administrators. That, no doubt, will come but it is secondary to me. I am not concerned about the separation of church and state. Our Supreme Court will, I feel assured, maintain the balance. But what I am concerned about, what is not secondary to me, is the fact that we will be producing through these day-schools, young men and young women, who, when joined in Kiddushin, in marriage, will convey to their children a positive spirit, a positive set of values, a positive undertaking of transmitting the Heritage.

As Rabbi Samuel Glasner wrote in a similar debate in the April, 1963, issue of *The Jewish Teacher*, "To all of us who are committed to the highest standards of Jewish education, this should constitute a challenge, a provocative opportunity, an inspiring goal." The way that we can maintain our individuality, our creativity, but more important, our uniqueness is through the creation of the Reform Jewish Day School.

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Rabbi Alexander M. Schindler

Rabbi Jack D. Spiro

Rabbi Maurice N. Eisendrath; Al Vorspan

Day School Resolution (To Spiro 3/25/71)

There is no need to redraft the Day School resolution. It will be submitted as it is to the Resolutions Committee.

Marvin Braiterman's suggestion can be of value to the Resolutions Committee which, under all circumstances, redrafts resolutions submitted to it for presentation on the floor. If what he has to say is valuable, it can be taken into account then. The Resolutions Committee redrafts all resolutions no matter what their source.

It seems to me that you ought to plan to be at this committee meeting however, just to keep au courant with what the final version will be.

MEMORANDUM

Date August 19, 1969

From Rabbi Jack D. Spiro

To Rabbi Alexander M. Schindler

Copy for information of _____

Subject _____

I just read Marvin Braiterman's remarks in his memo to Maurice with regard to our day school resolution. I am only sorry that we did not have his legal mind at work for us during the arduous process of drafting this resolution over and over.

It seems to me that somewhere along the line we simply must call a halt to drafting and redrafting. This is a Commission resolution and the Commission approved it twice after it had undergone considerable wringing. I think at this point we must respect the Commission's capacity to articulate a position and its authority to submit that position to the Biennial and the Conference.

With such a sensitive and controversial and unpopular issue, I am certain that any statement can be torn asunder even if the most astute legal minds on Capitol Hill were to draft it.

Let's live with what we have -- and fight for it.

cc: Rabbi Maurice Eisendrath and Mr. A. Vorspan

August 7, 1969

Dr. Michael A. Meyer, Assoc. Prof. of Jewish History
Hebrew Union College - JIR
Clifton Avenue
Cincinnati, Ohio 45220

Dear Mike,

I am delighted to have your letter of August 5th. Certainly, the kind of report which such a survey would yield would be most beneficial. If the intellectual leadership of the Reform leadership and the faculty of our seminary is in favor of such a day school, the cause for it would receive no small a boost.

It would also be helpful if someone from the faculty would be on hand to join in the debate and to bring this report. I know that Martin Cohen will be there. Others may, too; you might find that out.

In any event, I appreciate your helpfulness in this regard. I am sending a copy of your letter and of my response to Jack Spiro, who is coordinating the vote-getting effort, and of course to Maurice Eisendrath who is also vitally interested in this matter.

Warm good wishes.

Cordially,

Alexander M. Schindler

cc: Rabbi Maurice N. Eisendrath
Rabbi Jack D. Spiro

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES
JERUSALEM



CLIFTON AVENUE - CINCINNATI, OHIO 45220

August 5, 1969

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

Dear Alex:

There are a number of us here on the faculty in Cincinnati who are very strongly in favor of Reform Jewish day schools and would like to do whatever possible to bring about their establishment. (Almost all of the faculty who have children in elementary school send them to the Yavneh day school.)

I had considered last spring trying to get a vote of the faculty in favor of the establishment of day schools, but there is sufficient reluctance on the part of certain senior members to make such an attempt unwise. However, if you think that it would be of any help to you at all for the discussion on this subject at the biennial, I would be glad to circulate a petition of support among members of the faculty here. Such a document, I estimate, would receive the signatures of better than half of the members.

Please let me know if such a petition would be of assistance to you and, if so, what form you think it should take.

Personal regards and all good wishes.

Sincerely,

Mike

Michael A. Meyer
Assoc. Prof. of Jewish History

March 20, 1969

Mr. Milton Hecht
87 Lefferts Road
Yonkers, New York

Dear Mr. Hecht,

I deeply appreciate your letter of March 14th and the spirit in which it was written.

The thoughts which you express lead me to believe that if we had a chance to meet and to discuss the problem in all its ramifications we would reach a substantial agreement in our views. Certainly, your two fundamental assumptions are an essential element of my own thinking, to wit, that the schools thus established must never become "escape schools" (as a matter of fact, I visualize the establishment of a prep school privately endowed and remote from the urban center), and further, that this newer program must not be allowed to drain away the meager resources available for the present program of part-time religious education; if anything, this part-time program must be strengthened and deepened.

I hope for one that you will be present in Miami so that we can have a constructive debate and not a throwing of stones from behind the ramparts of frozen positions.

With warm good wishes, I am

Cordially,

Alexander M. Schindler

87 Lefferts Road
Yonkers, N. Y.
March 14, 1969



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

Re: Reform Day Schools

Dear Rabbi Schindler:

You sent me a copy of your letter of February 6th addressed to Mrs. Milton Hecht in reference to the proposed establishment of a Day School at Temple Emanu-El of Yonkers. This letter is intended as an expression of my own personal feelings on this matter.

As far as Temple Emanu-El is concerned, I hope that we will continue our discussions here until the entire Temple membership shall have had the opportunity to vote on this question at a congregational meeting. I look forward also, to participating in the Miami biennial with all those other congregations who are opposed to Reform Day Schools.

I still have personal reservations as to the manner in which the campaign for Day Schools is being conducted. Despite the mantle of self-approval in which their activities are cloaked, I question the propriety of the actions of the Director of Education and some members of the Commission on Jewish Education in actively propagandizing for the establishment of Day Schools. By every semantic, moral, and ethical standard, there is a world of difference between "supplying ... information and consultative assistance", and being an outright proselytizer.

I also question your quoting a 1963 resolution as justification for these activities. That resolution, which coupled deferral of action on Day Schools with the right of individual Commission members to supply information and consultative assistance was obviously a compromise to attempt to appease two opposing camps. When the Commission reversed its stand in 1968 and resolved to recommend the establishment of Day Schools to the UAHC, this 1963 resolution was effectively abrogated. The decision as to policy on the establishment of Day Schools now rests, not with the Commission on Jewish Education, but with the Union at its forthcoming biennial. The activities of Union officials in promoting Day Schools represent a jumping of the gun, with the evident intention of making it impossible for the biennial conference to render an objective judgment in the face of an accomplished fact.

All these arguments however, are really beside the point. It has become all too obvious that the proponents of a Reform Day School program play upon the unhappy fears and prejudices which grow at an ever increasing rate within many Reform congregations in the northeastern United States. These congregants see a Day School as an escape from their urban and suburban problems and not as an idealistic means of preserving Judaism. As I read the various statements of those officials who favor Day Schools, I am convinced that they really do not seek such an escape school system. Unfortunately, regardless of the purity of their motives, they

do appeal to those prejudices. In these sensitive times, they cannot escape identification with those prejudices, however much they attempt to deny and refute them.

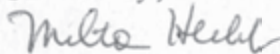
I must sadly say to you that I find the position of those who support the present Reform Day School program morally indefensible. We ask our leadership to guide us on the road illuminated by the clear light of our prophetic tradition, not to detour us on the dark path of prejudice and hatred.

Yet, we can find the right road if we forthrightly face the problems of whom we wish to educate for future leadership, and in what manner that education should be carried out. As a first step, I would hope that there would be offered to the forthcoming biennial a resolution which would provide that the Union itself sponsor the establishment of schools on a regional basis which would act as Reform Yeshivot. These schools would not be merely a substitute for secular schools. Their curriculum would be equally divided between secular and religious subjects, and their graduates would logically be expected to advance to the Hebrew Union College. Their support could be derived from endowments, Union assistance, the aid of individual interested Temples, and, of course, from tuition. Admittedly, this is a parochial school program for a selected elite, and it should so be presented to the Union biennial for its approval.

Secondly, we must recognize that our primary responsibility still remains with the overwhelming majority of our children who will continue to attend the Sunday Schools. Every attempt must continue to be made to strengthen and improve their performance. No other programs should be permitted to drain away their already meager resources. We must also recognize that while a small group may be diverted to the religious preparatory program, (for lack of a better name), a strong intellectual group will still remain in our Sunday schools. Their education must not be degraded to the lowest common denominator, but should be reinforced and enriched.

I have tried to present a positive attitude toward the problems which we mutually face, rather than being merely a nay-sayer. Since this letter is intended for that purpose, and not as part of a debate by correspondence, I do not request a response. The only answer which I seek is a break from frozen positions and a re-examination and re-thinking of this problem by all concerned so that, hopefully, we might see a more prophetically enlightened course at the Miami biennial, in which we would be unanimously joined.

Sincerely,



Milton Hecht

Copies sent to:

Rabbi Abraham J. Klausner
Rabbi Jack D. Spiro
Rabbi Jack Bemporad
Mr. & Mrs. Sherman Pincus
Mr. and Mrs. Sidney Braudy
Mr. Milton Hecht

February 6, 1969

Mrs. Milton Hecht, Secretary
Committee of 100
87 Lefferts Road
Yonkers, New York 10705

Dear Mrs. Hecht,

In Dr. Eisendrath's absence I take the liberty of responding to your letter of February 2, 1969.

Your point concerning the "fait accompli" and the Union staff members assistance to congregations contemplating the establishment of Day Schools, would be well taken were the Union a hierarchal organization with full authority over the actions of its congregations. It is not. Each congregation is free to do anything it pleases in its program and the Union's resolutions are recommendations only and not directives. In a word, congregations will be free to establish such schools even if the Union Biennial should reject the resolution which is to be offered at its Miami Biennial.

As a consequence, the prior establishment of such schools by congregations would not represent the Union with any kind of a "fait accompli." It is true that were this resolution voted down at the Biennial the Union itself could not encourage the establishment of such schools, but individual congregations could.

Therefore, the present activities of Rabbi Spiro and Dr. Jaffe are not out of order. As a matter of fact -- and I call this new fact to your attention -- they are specifically authorized to do so by a resolution and report on the Day School passed and accepted in 1963, Paragraph #3 of which reads as follows:

"We recommend no formal action at this time. The subject (of Day Schools) should remain under continuing observation. Should any congregation or group of congregations within our Movement decide to set up a pilot project in this area, there is nothing to prevent the members and staff of the Commission on Jewish Education from supplying such information and consultative assistance as they are equipped to provide."

This report was accepted in June 1963. It was signed by Rabbi Bernard J. Bamberger, who, marginally noted, is not himself in favor of Day Schools.

I certainly appreciate your writing us and I do hope that you will be present in Miami so that your contrary views on the subject will be given full voice.

Cordially,

*Do not
Get me
File - 1963
Day School
Commission
Resolution to Rabbi Schneider
so that
FYI*

87 Lefferts Road
Yonkers, New York 10705
February 2, 1969

Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Eisendrath,

This letter is being written on behalf of over 100 congregational families of Temple Emanu-el in Yonkers who are opposed to the establishment of a Jewish oriented Day School, as proposed for our Temple.

The committee began with the nucleus of a few families who mailed the enclosed brochure to the entire membership of our Temple. As a result of that one mailing, well over 100 families have taken the initiative to respond, joining in opposition to the establishment of a Temple day school.

The Study and Discussion Kit on Full Time Jewish Education in the Reform Movement indicates that as of May 1968 the Commission on Jewish Education recommended to the UAHC, as its decision alone, that the Union encourage the establishment of Day Schools. We understand that this question is still open and is to be decided at the next biennial convention of the Union to be held in November of this year.

However at a recent meeting held at our Temple, Rabbi Spiro and Dr. Jaffee, representing the Commission on Jewish Education, indicated that they were actively assisting a number of congregations in the Metropolitan area in the establishment of such schools.

We feel that this activity is premature and could present the next biennial with a "fait accompli" making it difficult for the delegates to render an objective judgment on this question.

We ask that the Union assert its authority so that a proper climate for study and discussion may be maintained and that a free and open forum be available at the forthcoming biennial when a decision will be made on this question.

Sincerely yours,
Committee of 100
Mr. and Mrs. Sherman Pincus, Chairman
Mr. and Mrs. Sidney Braudy, Co-Chairman
Mr. and Mrs. Milton Hecht, Secretary
Pro-Tem

cc: Rabbi Jack Spiro
Rabbi Abraham J. Klausner



87 Lefferts Road
Yonkers, N.Y. 10705
February 11, 1969

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

Dear Rabbi Schindler;

Thank you for your letter of February 6th, in reply to our letter to Rabbi Eisendrath, written in his absence.

We note with great interest that since 1963, when you were Director of Jewish Education, you have been in the forefront of those who espouse and support the principle of Reform Day Schools. We therefore see your letter as a partisan reaction and not responsive to the questions we raised in regard to the UAHC.

We would still appreciate a reply from Rabbi Eisendrath upon his return and have so requested of him as in the enclosed letter.

Sincerely yours,
Committee of 100
Mr. and Mrs. Sherman Pincus, Chairman
Mr. and Mrs. Sidney Braudy, Co-Chairman
Mr. and Mrs. Milton Hecht, Secretary
Pro-Tem.

Milton Hecht

87 Lefferts Road
Yonkers, N.Y. 10705
Feb. 11, 1969

Rabbi Maurice N. Eisendrath, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Eisendrath;

On February 2nd, we wrote to you with the major purpose of informing you, as president of the UAHC, that there is a substantial and articulate opposition to the establishment of a Day School at our Temple Emanu-el of Yonkers where such a proposal is under discussion.

An enclosed brochure explained the reasons for our opposition. Because we feel that the Commission on Jewish Education is a special pleader and protagonist for this departure from what we believe is basic Reform doctrine, we asked your intercession with the representatives of the Commission.

We are well aware that the UAHC is not hierarchal in structure. We know that we must fight the establishment of a Day School within our Temple and we are. We also think, however, that national staff, in the absence of any commitment by the UAHC at its biennial convention, when the lay membership expresses its will, should restrict its activities to advice rather than proselytizing for Day schools.

We have received a reply to our first letter from Rabbi A. Schindler. We would still like to hear from you.

Sincerely yours,
Committee of 100
Mr. and Mrs. Sherman Pincus, Chairman
Mr. and Mrs. Sidney Braudy, Co-Chairman
Mr. and Mrs. Milton Hecht, Secretary
Pro-Tem

cc: Rabbi Alexander M. Schindler

1963 COMMISSION REPORT ON DAY SCHOOLS

In 1950, papers were read before the CCAR by Victor Reichert and the late Emanuel Gamoran on the proposal to create day schools under Reform Jewish auspices. Lengthy discussion followed. Last December, a similar program was conducted by NATE, with Samuel Glasner and Sam Rosenkranz reading papers. Our Commission received a communication some years ago from members of the faculty and student-body of the New York School, HUC-JIR, asking us to "re-think" our position on the subject; and the New England Council of Reform Rabbis has adopted a resolution urging the establishment of preparatory schools conducted in the spirit of our movement. A number of Reform leaders have made personal statements favoring day schools and have enrolled their own children in existing institutions of this type. Many of our congregations conduct daily nursery schools; to our knowledge, however, none has extended the day school program to kindergarten and primary grades.

The foregoing summary is based on information supplied by Dr. Grand, whose help is gratefully acknowledged.

On this subject, our Commission can take one of three courses:

1. Reflecting the long-standing opposition of Reform to segregatory trends, we could adopt a resolution against day schools. But it is not easy to discover a clear principle on which to base such a resolution. Despite our often-expressed devotion to public schools, we have never voiced disapproval of the enrollment of our children in private schools -- a widespread practice which has gone on for many years. In his argument against day schools, Dr. Rosenkranz achieved consistency by arguing that all primary and secondary education should be conducted by the State. Such a position is not only unrealistic, and from the legal standpoint unconstitutional, but it is also open to serious question on moral and religious grounds. The existence of private and parochial schools can be a source of strength to the cause of freedom. We may or may not consider Reform Jewish day schools desirable: we can hardly argue that they are morally or religiously wrong.

2. We could adopt a resolution favoring the creation of such schools. But it is unlikely that a resolution of the sort would lead to action; and if we thought it might precipitate such an undertaking, we should be all the more hesitant to adopt it! The establishment of a day school will be a difficult and expensive task, and we will not be able to help finance it. Dr. Rosenkranz cogently reminds us that Orthodox leaders have been demanding community support for their day schools, and suggesting that if this support is not forthcoming, they will have to seek federal aid. A sense of responsibility should restrain us from passing a resolution that would be futile if unheeded and dangerous if heeded.

The one certain result of such action by the Commission would be that the CCAR and UAHC would have to pass upon it. Thus both these bodies would be involved in lengthy and perhaps heated debates on a question still theoretical.

3. Your Committee therefore recommends no formal action at this time. The subject should remain under continuing observation. Should any congregation or group of congregations within our movement decide to set up a pilot project in this area, there is nothing to prevent the members and staff of the Commission from supplying such information and consultative assistance as they are equipped to provide. They need only avoid such public statements as would imply that we have an official attitude toward the undertaking.

Respectfully submitted,

BERNARD J. BAMBERGER

Chairman, Committee on Day Schools

April 4, 1968

Rabbi Jay Kaufman
B'nai B'rith
1640 Rhode Island Avenue N.W.
Washington, D.C. 20036

Dear Rabbi Kaufman,

Rabbi Schindler is out of town for a few days, but he asked that I inquire of you the address of a MR. HAROLD SAKI. Would you be good enough to send it on?

Sincerely,

(Mrs.) Rae Weiner
Secretary to Rabbi Schindler

MEMORANDUM



Date March 27, 1968

From Rabbi Jack D. Spiro

To Rabbi Alexander Schindler

Copy for information of _____

Subject _____

*Write Rabbi Kaufman
to find out who
he is*

AMERICAN JEWISH
ARCHIVES

Alex, I was speaking with Jay Kaufman who asked me to remind you about a Mr. Harold Saks, evidently a philanthropist, who was interested in contributing to the founding of a Jewish university. Jay mentioned that he might be interested in the prep school project.

JDS:fln.

*Who is he. I need him
Where can I reach him*

*I Thought you knew him. You'd
better call Jay. If he's not interested
in a prep school, I can always use
the money for a Research Institute ala
Melton!*

March 11, 1965

Rabbi Martin A. Cohen
Hebrew Union College -
Jewish Institute of Religion
40 West 68th Street
New York, New York 10023

Dear Martin:

Thank you for your letter concerning the reaction of the congregants to your sermon on day schools. They were impressed with the overwhelming force of the positive arguments in your dialogue with yourself and I am very happy to learn that. It shows how we have "selective hearing" at times when we are emotionally involved in an issue.

Word of your students' reaction was heartening. I have been encountering a growing forum of support, though it is still a minority within the ranks of Reform, and I believe the more the matter is discussed, even argued, the sooner the indispensibility of day schools will become apparent and will be added to our Reform Movement.

With warmest regards, I am

Sincerely yours

Rabbi Jay Kaufman

JK/ejm

Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

CINCINNATI
NEW YORK
LOS ANGELES

40 WEST 68 STREET • NEW YORK 23, N. Y.

TRafalgar 3-0200

February 26, 1965

Rabbi Jay Kaufman
U.A.H.C.
838 Fifth Avenue
New York, New York 10021

Dear Jay:

I finally have the leisure to write to you to tell you how honored I felt when you came to hear me preach. Even though I would not be so bold as to think that you came for that purpose, the confluence of circumstances that brought you to the Union Temple did make me very happy.

I know that you will be interested to learn that subsequent to my preaching of that sermon, a number of people in the Temple have spoken to me indicating that they were originally opposed to the idea of the all-day school, but that they are prepared to reconsider their decision. Among them were two very prominent leaders of the community.

It is also interesting to note that of all the laymen who spoke with me, not one mistook my position. I had been afraid, as you were, that I was bending over backwards, but apparently I could not completely hide my own position. I continue to feel that a cautious, cool and backward-bending approach, is less likely to provoke hostility from the people we want to reach.

Those students of mine who took my elective course on the History of Reform Judaism last year (unfortunately, I cannot offer it yearly) are prepared ideologically and emotionally to be of service and in all ways in a day-school program.

If I can be of service, please do not hesitate to call on me.

With every good wish.

Sincerely yours,



Martin A. Cohen

MEMORANDUM

Staff Meeting

Date July 17, 1968

From Rabbi Jack D. Spiro

To Regional Directors

Copy for information of Rabbis Jacob Rudin, Roland Gittelsohn, David Hachen, Maurice Eisendrath, Alexander Schindler; Miss Katherine Molnar; Department of Educ. Staff

Subject Resolution on Full-Time Jewish Education

At the UAHC Biennial last November in Montreal the following resolution was passed without dissent:

"WHEREAS, mindful of the growing ferment within our ranks for the creation of Reform Jewish Day schools as well as the desire for at least one secondary school under UAHC auspices as a pilot project,

THEREFORE BE IT RESOLVED:

- 1) that the Commission on Jewish Education make available to the UAHC Board of Trustees, our Regional Councils and Federations and congregations, the results of its recent study on this subject;
- 2) that during the next two-year period a thorough and objective exploration of this matter be carried on by the Commission on Jewish Education so that a complete report on this subject may be brought to the next General Assembly of the UAHC;
- 3) that the Reform Movement may express itself decisively on this subject at the next Biennial Assembly."

During the last Commission meeting in May, the following resolution, submitted by the Ad Hoc Committee on Day Schools, of which David Hachen is chairman, was passed 17-3:

"The Ad Hoc Committee urges the Commission on Jewish Education to recommend to the Central Conference of American Rabbis and the Union of American Hebrew Congregations that they encourage the establishment of schools, which would provide for the liberal Jew, on a full-time basis, an integrated program of Jewish and general studies."

We are in the process of preparing a packet of informational materials regarding the issue of full-time Jewish education. This packet will consist of the Biennial mandate, the Commission resolution, the feasibility study, several articles pro and con, the results of a survey conducted and a discussion guide.

The discussion guide is important because we hope that you will arrange a program (workshop, informal meetings, etc.) during your Regional Biennials this coming year to discuss the issue of full-time Jewish education within the Reform Movement.

Perhaps you will also consider encouraging every congregation in your region to utilize a congregational meeting, a board meeting, a religious school committee meeting, etc., to discuss the issue fully. We hope, in this way, to clear the air of much of the heat and haze which this issue inevitably raises, prior to the Miami Biennial when the Commission Resolution will be submitted and its fate determined.

I would appreciate receiving information about your plans.

JDS:ehf



February 4, 1965

Rabbi Irwin C. Lowenheim
Temple Emanu-El
1526 Central Avenue
Far Rockaway, N.Y. 11691

Dear Rabbi Lowenheim:

Many thanks for your gracious remarks in regard to my article on Reform Jewish Day Schools. I was delighted to learn that you are in agreement with me on the importance of establishing such schools and am happy to count you among our allies.

While I would like very much to meet with you to discuss this matter at greater length, I find that my schedule will not make such a meeting possible. May I suggest you contact Rabbi Alexander Schindler, the UAHF's director of Religious Education for I am sure he would be pleased to have the opportunity to share an exchange with you on this crucial subject.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm



Member of
The Union of American
Hebrew Congregations

TEMPLE EMANU-EL

OF FAR ROCKAWAY

1526 CENTRAL AVE., FAR ROCKAWAY, N. Y., 11691

GRanite 1-2888-2889



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ARNOLD KANAREK
Cantor

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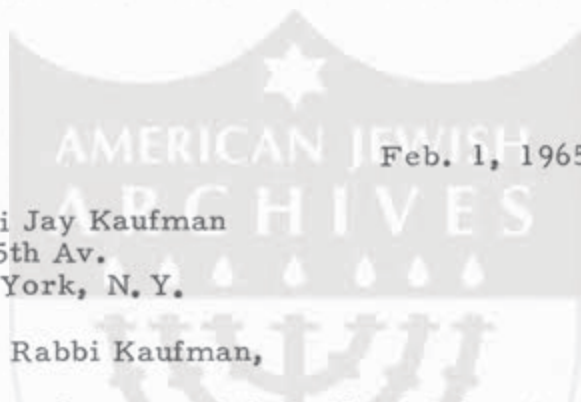
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DAVID BERMAN



Feb. 1, 1965

Rabbi Jay Kaufman
838 5th Av.
New York, N. Y.

Dear Rabbi Kaufman,

I read your article in the October issue of the CCAR Journal and heartily endorse the position you have taken. I maintain that the establishment of Reform Day Schools are essential and imperative. I believe that we can no longer table this crucial issue. The time is come when the Rabbinate must manifest determined leadership.

At the last meeting of the Association of Reform Rabbis, at the House of Living Judaism, the Day School issue was discussed. Rabbi Joel Zion delivered a fine paper, advocating the establishment of day schools. At the conclusion of the meeting, a vote on this issue revealed that the great majority of Rabbis favored the establishment of Day Schools.

I would like to meet with you, so that we may discuss this significant matter.

Sincerely,

Irwin C. Lowenheim

Rabbi Irwin C. Lowenheim

*Will send
Thank you
a copy to
Cantor
among others*

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK 27, N. Y.



OFFICE OF THE PROVOST

CABLE ADDRESS: "SEMINARY" NEW YORK

January 27, 1965

Dear Jay:

This is a rather belated acknowledgement of your off-print on "Day Schools". I imagine you know how Daniel felt and you seem to have survived too. All of us are strengthened by every reaffirmation of the intensification of standards for Jewish education. I am sure that your paper will be an important resource in future discussions of American Jewish Education.

I hope that I may see you sometime soon.

Every good wish.

Sincerely yours,



Bernard Mandelbaum

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York City, New York

BM:slh

RABBI HAROLD H. GORDON
10 EAST 73RD STREET
NEW YORK 21, N. Y.



January 21, 1965
18 Shevat 5725

Rabbi Jay Kaufman
Union of American Hebrew
Congregations
838 Fifth Avenue
New York 21, N.Y.

Dear Jay:

"Yasher Koach" on your article which appeared
in the October, 1964 issue of the CCAR "Day
Schools: Not Whether But How?"
More intensive Jewish education will benefit
not only the Reform group but K'lal Yisrael.
All the more power to you for pressing for the
establishment of Reform day schools.

Cordially,

Harold

HHG:ets

COPY



January 18, 1965

Rabbi David Hachen
Temple Shalom
163 East Street
Norwalk, Conn.

Dear Dave:

At the meeting of the New York association of Reform Rabbis you mentioned that you are chairman of an Ad Hoc Committee for Day Schools of the Commission of Jewish Education.

AMERICAN JEWISH

I expressed my feelings on the floor of the meeting. I do not respond with the same kind of hysteria to the urgency of the day school to save Judaism from disintegration that so many of the men do. I look at a rabbi like yourself, the product of a Reform Jewish home and a Reform congregation and feel confident of the ability of Reform Judaism to provide the inspiration and commitment necessary for its continuance in a significant way.

If the Commission is going to push ahead for the establishment of a day school, and I know that when enough people want something, nothing can stop them, I would speak this word of caution. I would urge that no Jewish day school be established in the "center city" of our large metropolitan areas where there is a school integration problem. It will not only divert the people who are concerned about education who should be fighting for the public schools, but it will also attract to its support those people who are running away from the fight for the improvement and salvation of our public schools. Regardless of your (and I mean the committee's) motivation, appearances do make a difference. The Talmud recognizes the principle of "maaris ayin". We must not appear to be joining with those who are abandoning rather than fighting for public schools.

Right now the energy of our movement should be marshalled to study and to fight those provisions we cannot accept in the shared-time plan offered by President

Johnson as a compromise to enable federal aid to parochial and other private schools.

I realize though that those who want the Reform Jewish schools are not going to abandon their goal for a single reason that I mention. I would therefore propose that you put your energy now into the establishment of a boarding school rather than a day school. A boarding school would be removed from the "center city" and not be a factor in the same way, attract the same people, or make the same appearance. Incidentally, you know that the Manor House at Great Barrington was at one time used as a girl's boarding school. Any private school you establish is only going to be for the children of the wealthy, unless you also succeed in attracting large scholarship funds. This would be no different in the case of the boarding school.

I do hope you and the members of your committee will give serious consideration to my arguments and to my proposal.

Faithfully,

Michael A. Robinson, Rabbi

MAR:ec

cc: Rabbi Jay Kaufman
Rabbi Balfour Brickner
Rabbi Eugene Borowitz
Rabbi Joel Zion
Rabbi William Rosenblum
Rabbi Alex Schindler

January 14, 1965

Mr. Heinz Warschauer
Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario
Canada

Dear Heinz:

Dr. Maurice Jacobs shared with me your request for re-prints of my recent article on Reform Jewish Day Schools and noted that he has no copies on hand at this time. I sincerely regret that you are having such difficulty obtaining these re-prints.

Under separate cover, I am sending you ten copies of the article. I trust these will be of help to you. I wish it were possible for me to supply more but unfortunately I do not have too many copies left in my supply and am happy to note I get constant requests for them.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

Maurice Jacobs, inc.

1010 Arch Street • Philadelphia, Penna. 19107

January 7, 1965

Mr. Heinz Warschauer,
Holy Blossom Temple,
Bathurst Street at Ava Rd.,
Toronto, Ont., Canada.



Dear Mr. Warschauer:-

This is in answer to your note of the 4th.

Reprints from the CCAR Journal are ordered by the author when the magazine is being printed. After the initial printing, the cost of reprints, in small quantities, becomes prohibitive.

We have no copies of the Kaufman reprint but I am sending a copy of this letter to Rabbi Kaufman so that he will know of your interest in 50 copies.

Cordially yours,

Dear Jay:-

The type is standing but it does not ~~pay to go~~ pay to go to press again for 50 or even 100 copies. The reasonable figure would be about 500.

Maurice Jacobs

*Tell Warschauer & friends
and send him 10*

Holy Blossom Temple
Bathurst Street at Ave Road
Toronto



December 24, 1964.

Rabbi Jay Kaufman,
U A H C,
838 Fifth Avenue,
New York, N.Y. 10021.

Dear Rabbi:

We are interested in obtaining reprints of your article,
"DAY SCHOOLS: NOT WHETHER, BUT HOW?", published in the
October, 1964 issue of the CCAR Journal.

We have been advised by Rabbi Joseph Klein, editor of the
above mentioned publication, to contact you to find out
whether you have a supply of these reprints.

We would be interested in obtaining 50 copies.

Looking forward to hearing from you by return mail, I remain,
with kind regards,

Sincerely yours,

Heinz

HW:rg

Heinz Warschauer,
Director of Education.

*Crossed
in Mail
our letter
12/23*

December 23, 1964

Mr. Heinz Warschauer
Holy Blossom Temple
Bathurst Street at Ava Road
Toronto, Ontario, Canada

Dear Heinz:

Rabbi Joseph Klein, Editor of the CCAR JOURNAL, has shared with me your request for fifty copies of my article on "Day Schools: Not Whether, But How?" I was delighted to learn that you wish to utilize this paper in your programming.

Unfortunately, I am unable to supply fifty re-prints from my own supply for I ordered a limited number and have had many requests for copies - I'm pleased to say. I would suggest that you contact Dr. Maurice Jacobs, 1010 Arch Street, Philadelphia, Pennsylvania. His firm prints the Journal and perhaps it will be possible to obtain re-prints from that source.

With warmest regards, I am

Sincerely yours,

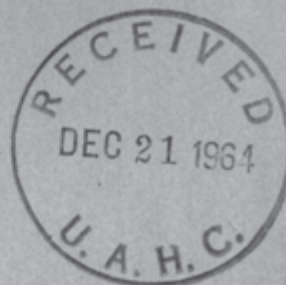
Rabbi Jay Kaufman

JK/ejm

Holy Blossom Temple

Bathurst Street at Ave Road

Toronto



December 4, 1964.

Journal Editor,
CCAR Journal,
Temple Emanuel,
280 May Street,
Worcester 2, Mass.

Dear Sirs:

We would be interested in obtaining reprints of the article
by Rabbi Jay Kaufman, "DAY SCHOOLS: NOT WHETHER, BUT HOW?",
published in the October, 1964 issue of your publication.

Would you please advise us the cost of these reprints and
whether 50 copies could be made available to us.

With thanks for your kind attention, I remain,

Sincerely yours,

A handwritten signature in cursive script, appearing to read "Heinz Warschauer".

HW:rg

Heinz Warschauer,
Director of Education.

CCAR *Journal*

CENTRAL CONFERENCE AMERICAN RABBIS

EDITORIAL OFFICE:
280 MAY ST., WORCESTER 2, MASS.
RABBI JOSEPH KLEIN, EDITOR

December 17, 1964

Mr. Heinz Warschauer
Director of Education
Holy Blossom Temple
Toronto, Canada

Dear Mr. Warschauer:

This is in reply to your letter of December 4 asking if it is possible to get reprints of the article by Rabbi Jay Kaufman in the October 1964 issue of the CCAR Journal. I doubt if such reprints are now available, although I would suggest that you write to Rabbi Kaufman. It is possible that he may have ordered a large number of reprints to be made and has that many copies left over.

Rabbi Kaufman's address is 838 Fifth Avenue, New York 21, N. Y. He is, as you know, the Vice-President of the UAH.

Sincerely,

Rabbi Joseph Klein

JK:es

December 16, 1964

Miss Susan Keiner
25 Willow Gate
Roslyn Heights, N.Y.

Dear Miss Keiner:

As Rabbi Kaufman is currently out-of-the city, I am taking the liberty of responding to your letter of recent date.

I am enclosing a copy of an article Rabbi Kaufman wrote for the Journal of the Central Conference of American Rabbis on "Day Schools: Not Whether But How? This will, I am sure, be of help to you in preparing your Confirmation report. Should you have any questions please do not hesitate to call upon us.

With every good wish, I am

Sincerely yours,

Edith J. Miller
Administrative Ass't.
to Rabbi Jay Kaufman

encl.
cc: Rabbi D. Fogel

Dear Rabbi Kaufman,

I was told by the assistant
Rabbi of Temple Shani, Rabbi Fogal
that you might be able to send
me some information on the Jewish
Day School for my confirmation report.

I would appreciate it
very much

Thank you

Sincerely yours,

Susan Keener

December 14, 1964

Mr. Harry Wohl
Jewish Education Committee
426 West 58th Street
New York, New York

Dear Harry:

Thank you for your lovely note concerning the article on day schools in its exquisite Hebrew prose. It was such a joy to read your letter and so very encouraging for me personally to have the sentiments you expressed relayed to me.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

נוו-וואך 12.5.64

מאנאן שבת האב, נר שש צמחה אשה

אברהם יצחק הירש והמסדה נחמד:

הרב דוד ו. הולאפאן שליטא

שלום אברהם,

ו.ו.

תודה רבה על הספרון, פרי עמך "המסדה נחמד", אשר
אמה שלם שיהי "שפוטא אפאלי אפאלי באבא ומום כפאלי
אמבאלא. מאדא אן אן אדירה אבא ופאליא שווי הנסמאנה אהא
פאליא אשהים מסדה מסדה ודירה אי אהאנה חזונו. אמבאלא שווי אבא
אבא מסמאנה המאלין אהמזנון. צידא, יחידו, "סיון אבא דהר הזאנא
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אבא אהמזנא אהמזנא

אבא אהמזנא אהמזנא

December 1, 1964

Rabbi Theodore N. Lewis
Progressive Synagogue
Ocean Avenue at Avenue I
Brooklyn, New York 30

Dear Ted:

Many thanks for sharing with me your bulletin article on the Flatbush Yeshiva. I certainly was delighted with it. Yasher Koach.

Would that more of our colleagues felt as you, and I, that "It is the Hebrew language which unlocks the permanent and fresh resources of the Jewish spirit...." From whence will come our Jewish leaders of the future? It is my ardent prayer that in the not too distant future there will rise in our midst a Reform Jewish day school.

With warmest regards and best wishes for a happy Hanukah, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

RABBI THEODORE N. LEWIS, D.D.

PROGRESSIVE SYNAGOGUE
OCEAN AVENUE AT AVENUE I
BROOKLYN 30, NEW YORK



November 23, 1964

Rabbi Jay Kaufman
838 Fifth Avenue
New York, N. Y.

Dear Jay:

Thank you for your congratulations upon my twenty-fifth year with Progressive. I appreciate the very nice things you say, and I am grateful to you.

I am enclosing the current issue of our weekly bulletin. I am sure you will be delighted with what I wrote about the Flatbush Yeshiva.

With warm personal regards and every good wish, I am

Sincerely yours


Theodore N. Lewis

L:c

Temple Topics

קהילת קדימה

PROGRESSIVE SYNAGOGUE

OCEAN AVENUE AT AVENUE I
BROOKLYN, NEW YORK

Volume XVIII, No. 11

November 23, 1964

Kislev 18, 5725

Service For Chanukah

The Feast of Dedication lasts eight days. A candle is kindled soon after nightfall on the first evening, and on each successive evening another candle is added. On Friday, the Chanukah lights are kindled before the Sabbath.

The following blessings are recited before kindling the lights:

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצונו להדליק נר של
חנוכה

Bo-ruch Atoh A-do-noy E-lo-he-nu
Me-lech ho-o-lom, asher kid-d'sho-nu
b'mits-vo-sav v'tsi-vonu l'had-lik ner
shel chan'nu-koh.

Blessed art Thou, O Lord our God,
Ruler of the Universe, who hast san-
ctified us by Thy commandments and
commanded us to kindle the lights of
Chanukah.

ברוך אתה יי אלהינו מלך העולם שעשה
נסים לאבותינו בימים ההם בזמן הזה

Bo-ruch Atoh A-do-noy E-lo-he-nu
Me-lech ho-o-lom she-o-soh nis-sim
la-avo-se-nu by-yomim ho-haim baz-z'-
man haz-zeh.

Blessed art Thou, O Lord our God,
Ruler of the Universe, who hast wrought miracles for our fathers, in days of old, at this season.

Blessing recited on first night only.

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקימנו והגיענו לזמן הזה

Bo-ruch Atoh A-do-noy E-lo-he-nu
Me-lech ho-olom she-hech'yon-nu, v'-
kimo-nu v'hig-g-o-nu la-z'man haz-zeh.

Blessed art Thou, O Lord our God,
Ruler of the Universe, who has kept us
in life and hast preserved us, and en-
abled us to reach this season.

SABBATH WORSHIP

Friday Evening, November 27th, 8:30 P.M.

DR. LEWIS

will preach on

"RECAPTURING
THE PILGRIM
SPIRIT"

* * * *

SOCIAL HOUR — ONEG SHABBAT

* * * *

Saturday Morning, November 28th, 10:30 A.M.

Sermon On
Torah Portion

והגית בו יומם ולילה

"Thou shalt meditate therein day and night."

TORAH PORTION FOR THE WEEK — Vayyeshev

Genesis — Chapter 37, verse 9 through Chapter 40

Reading from the Prophets

Amos — Chapter 2, verse 6 to Chapter 3, verse 8

ANNUAL THANKSGIVING SERVICE OF THE BROOKLYN REFORM CONGREGATIONS

at Progressive Synagogue

Wednesday Evening, November 25th, 8:30 P.M.

Rabbi Louis I. Newman

will preach

and the rabbis of the congregation will participate

Collation

Temple Topics

Published weekly from the beginning of Synagogue activities in the fall to the end of Synagogue activities in the spring except the week during which Jewish holidays occur.

Progressive Synagogue

קהילת קדימה

Kehilath Kadimah

Ocean Avenue and Avenue I ES. 7-1818
Brooklyn, New York

Subscription Price\$1.00 per annum

Dr. Theodore N. Lewis, Rabbi
858 East 26th Street — DEwey 8-8205

Naftali Castel, Cantor

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EDITORIAL BOARD

Albert A. Sarney Chairman

Associates:

Mildred Collender, Esther Distler, Harry Haimowitz, Mildred Hammel, Dr. Philip Harris, Morris Sudack.



MEMORIAL ANNIVERSARIES

Sabbath eve, November 27th, we will commemorate the Yahrzeit of:

Joseph J. Alexander

* Fay Familant

Nathan Garfield

* Shepard A. Levine

Sonia Mason

* Eve Rosenberg

* Ray Schwartzman

* Fannie Weiner

"Zeche Zadick L'Vracha"

"The Memory of the Righteous
is for a Blessing"

*A light will be kindled on our Bronze
Yahrzeit Memorial Tablet.

MEMORIAL TABLET

A Memorial Tablet has been placed
on our Memorial Plaque in memory of:

Moe Zweibel

The Tablet contains the name of the
deceased and the date of death.

Next Session of

Sunday Morning Study Group

December 6th - 10:15 A.M.

FROM THE RABBI

What is the most significant, the most distinctive structure to rise in our community in recent years?

Ocean Avenue and adjoining streets have been literally transformed by gigantic apartment buildings, many quite luxurious. A few represent the last word in modern living — providing central air conditioning, indoor and outdoor swimming pools, television antenna, garage facilities, and myriads of other undreamt of facilities. Yet one building is outstanding, and should fill our hearts with joy and pride.

This building is the new high school of the Flatbush Yeshiva on Avenue J. Beyond question, it is the foremost new structure to rise in our community during the last decade. Even architecturally it is most impressive.

The edifice represents sacrifice, devotion and loyalty on a magnificent scale. A group of Jewish laymen who could conceive a financial undertaking involving several million dollars in behalf of a Jewish cause deserve our gratitude. What is striking about these Jewish laymen is their dedication to the cause of Jewish education, their desire to impart a knowledge of Judaism to our youth, to train Jewish boys and girls during their most decisive years in Jewish ways of life. What is gratifying and exceptional is that these lay people appreciate the transcending importance of Torah, recognize that teaching the youth is a duty or mitzvah, which takes precedence over every other activity.

Jewish education is the stepchild of American Jewry. American Jews spend fantastic sums, millions upon millions of dollars, upon a host of causes, predominantly philanthropic in character. But for Jewish education, the wealthy Jewish community of our land provides a mere pittance. As a result of niggardliness, American Jewish youth is growing up into adulthood, is maturing into manhood and womanhood, in shocking ignorance of Judaism and its basic religious and ethical teachings.

The most grievous situation in Jewish religious life is the Bar Mitzvah ceremonial. Not only has the social aspect of the function become in many ways revolting, but what is lamentable is that the Bar Mitzvah has come to signify the end of all Jewish learning and synagogue attendance. This represents a spiritual tragedy defying description. A youth at thirteen is just beginning to develop, to mature emotionally, intellectually and morally. At thirteen, the mind is fresh and elastic, capable to receive vital impressions and instruction. What one learns during the formative years, from twelve to sixteen, is never completely forgotten. That at this most decisive period in life, Jewish education should come to a sudden and abrupt end, is nothing short of catastrophic. Not only does all learning cease, but the little Jewish knowledge the youth has gained, is quickly forgotten. Learning like much else, is not static. He who does not increase knowledge, forfeits it.

That at least several hundred Jewish boys and girls will continue in our community their Jewish education through their high school years, is cause for rejoicing. Not only will these youths pursue secular studies, but they will also study Torah. Even as they grow in general knowledge, so will they grow in Jewish knowledge, in Torah.

In the high school department of the Flatbush Yeshiva, as in the other branches of the institution, the Hebrew language occupies a place of supreme importance, alongside English. Since it is the Hebrew language which unlocks the permanent and fresh resources of the Jewish spirit, no Jewish education is worth a tinker's damn without a knowledge of Hebrew. Among the many reasons for the grave spiritual impoverishment of American Jewry, the ignorance of the Hebrew language ranks at the very top. In the Flatbush Yeshiva, Hebrew lives, and the pupils master it by studying the basic Jewish texts in the original — the Bible, Rashi, the Mishnah, Gemara, etc.

Because it houses Torah, is the High School of the Flatbush Yeshiva the most important and enduring structure to rise in our midst during the last decade.

Temple Topics



קהילת קדימה

PROGRESSIVE SYNAGOGUE

OCEAN AVENUE AT AVENUE I
BROOKLYN, NEW YORK

Volume XVIII, No. 10

November 16, 1964

Kislev 11, 5725

ATTENDANCE AT SABBATH SERVICES

On countless occasions, Dr. Lewis has spoken of the functions of our Religious School. One of our aims is to develop in our pupils a wholesome attitude towards Judaism and a pride in our heritage. The other is to teach our children "how to pray", and participate in the Synagogue ritual. The Religious School teaches the pupils the mechanics of prayer, but this is valueless unless it is put into constant practise and use. It is because of this that our children are urged to attend every service on the Sabbath, in the company of their parents.

Since the beginning of the school year, we have had on an average, over one hundred and fifty children present at the Saturday morning services. While this is a good record, we cannot be satisfied until one hundred percent of our pupils present themselves on that holy morning to participate actively, and to put into good use the lessons learned in our Religious School. There is nothing as important as inculcating in the minds of young children that the Sabbath is a time to attend Synagogue services and to pray.

May we urge all our parents to co-operate with the Synagogue, so that no obstacles are placed in the paths of the children in the obligation of attending Sabbath morning services.

Milton Snitkoff, Principal

SABBATH WORSHIP

Friday Evening, November 20th, 8:30 P.M.

DR. LEWIS

will preach on

'JACOB

AND ESAU —

TWO BROTHERS'

SOCIAL HOUR — ONEG SHABBAT

Saturday Morning, November 21st, 10:30 A.M.

Sermon On

Torah Portion

Bar Mitzvah Of
Bruce Landow

והגית בו יומם ולילה

"Thou shalt meditate therein day and night."

TORAH PORTION FOR THE WEEK — V'Yishlach

Genesis — Chapter 32 verse 4 through chapter 36

Reading from the Prophets

Hosea — Chapter 11 verse 7 to chapter 12 verse 12

CALENDAR OF EVENTS

- | | |
|--|------------|
| Nov. 18th — Sisterhood Hat Sale and Business Meeting | 11:30 A.M. |
| Adult Education Lecture | 8:30 P.M. |
| 22nd — Reception to New Members | 7:30 P.M. |

Temple Topics

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Albert A. SarneyChairman

Associates:

Mildred Collender, Esther Distler, Harry Haim-

owitz, Mildred Hammel, Dr. Phillip Harris,

Morris Sudack.



MEMORIAL ANNIVERSARIES

Sabbath evening, November 20th,
we will commemorate the Yahrzeit of:

- * Morris Exter
- Abraham H. Goldblatt
- * Miriam Kaminsky
- * Emma Lipshitz
- * Ruth Sale
- "Zechar Zadick L'Vracha"

"The Memory of the Righteous
is for a Blessing"

*A light will be kindled on our Bronze
Yahrzeit Memorial Tablet.

MEMORIAL TABLETS

Memorial Tablets have been placed
on our Memorial Plaque in memory
of:

Solomon Herz
Edward Rabinowich
Lillian Rabinowich

The Tablets contain the name of
the deceased and the date of death.

BAR MITZVAH OF BRUCE LANDOW

Bruce Landow, son of Mr. and Mrs.
Bernard Landow, 923 E. 26th St., will
celebrate his Bar Mitzvah coming
Sabbath morning, November 21st. The
service begins promptly at 10:30 A.M.

FROM THE RABBI

Had the congregation arranged only the Sabbath eve service on the evening of October 30th to commemorate my twenty-fifth anniversary as rabbi of Progressive Synagogue, with the beautiful introduction by Mr. Samuel Siegel; the inspiring address by my good friend, Rabbi Max Schenk; the touching tribute by Mr. Milton Gelman; followed by the Oneg Shabbat tendered by the past-presidents of the Synagogue —

Dayenu! It would have been Enough!

Had the congregation arranged only the Sabbath morning service on October 31st in honor of my twenty-fifth anniversary, with the splendid address by Mr. Harold M. Distler, and the elaborate Kiddush sponsored by the Sisterhood and Men's Club of the Synagogue —

Dayenu! It would have been Enough!

Had the congregation arranged only the gala dinner-dance Saturday evening, October 31st, in honor of my twenty-fifth anniversary, with Mr. Samuel Siegel as toastmaster, and including — an address by Mr. Gelman; a presentation by Mr. Morris Sudack in behalf of the Men's Club; a presentation by Mrs. Milton Gelman to Mrs. Lewis in behalf of the Sisterhood; and a presentation by Mr. David Berk in behalf of the Synagogue —

Dayenu! It would have been Enough!

Had only the Religious School offered on Sunday morning, November 1st, the program which it did in honor of my twenty-fifth anniversary — a program the words and music of which was truly delightful —

Dayenu! It would have been Enough!

The four events combined made the week-end a notable and unforgettable experience, one which will be cherished by Mrs. Lewis and by me as long as we live.

I am grateful to Mr. Samuel Siegel, the chairman of the "week-end", and to Mr. Milton Gelman, the president of our Synagogue, the two gentlemen most responsible for planning and arranging this unusual celebration — one with few parallels in the life of any rabbi.

I am indebted to Rabbi Max Schenk for the inspiring message he brought at the Sabbath eve service; to Mr. Harold M. Distler for his touching address at Saturday morning service; and to Morris Sudack for the gracious words he spoke when he presented to me, in behalf of the Men's Club, a set of the Jewish Encyclopedia with a beautiful inscription on each of the twelve volumes.

I am grateful to Mrs. Milton Gelman, president of the Sisterhood, who thrilled the dinner audience with the presentation to Mrs. Lewis of a magnificent piece of sculpture entitled "A Woman of Valor" — a gift of the Sisterhood. The interpretation by Mrs. Peter Simonson, the sculptress, enhanced the evening's program immeasurably.

Mr. David Berk's address and the warmth of his words, were intensely moving. His emphasis on the impact I have made on our membership in the area of Jewish religious loyalties, touched me particularly. For the generous purse which he presented in behalf of the congregation, I am most appreciative.

Above and beyond all, I shall always treasure the warmth, the affection, and the good wishes of the multitudes of our people who attended the three memorable events. The prayers that I may be privileged to celebrate many more milestones in life, were deeply touching.

My heart overflows with thanksgiving and gratitude to Almighty God for having granted me life, sustained me and permitted me to celebrate in so extraordinary a fashion twenty-five years of association with Progressive Synagogue, and forty years in the rabbinate.

That the Almighty may find me always worthy to serve Him, and my people, for many years to come, that I may be in the truest sense an Eved Adonay — a servant of the Most High — is my fervent prayer.

JEWISH THEATRE FOR CHILDREN

The Jewish Theatre for Children is presenting a fascinating play in English, entitled "A Will in the Desert." It is a stirring story based on the efforts of the Israelis to cement good relations with the Arab minority with the state. The settings, costumes, dances, and captivating music have endeared the play to all who saw it. I am certain that you would want your child to enjoy this rich, emotional experience.

Performances are presented on Sunday afternoons at the Joan of Arc Playhouse, 154 W. 93rd St., New York City at 2:30 P.M.

We are planning to take about forty children to the theatre on Sunday, February 7, 1965. It will be on the basis of first come, first served. The cost per ticket is \$1.50, and the bus transportation will be \$1.00. If you are interested in having your son or daughter participate in this event, return the signed permission slip and \$2.50 to cover the cost of the ticket and transportation.

This offer is limited to children in grades 3 to Confirmation.

Milton Snitkoff, Principal

THANKSGIVING SERVICE AT OUR SYNAGOGUE

The annual Thanksgiving Service arranged by the Brooklyn Association of Reform Rabbis for the Reform congregations of Brooklyn, will take place at our Synagogue, Wednesday, November 25th, at 8:30 P.M.

The rabbis of all the Reform congregations will participate in the worship. The sermon will be delivered by the Rev. Dr. Louis I. Newman, Rabbi of Rodeph Sholom of Manhattan. A collation provided by the Sisterhoods of the several congregations will follow the service.

ADULT EDUCATION LECTURE

Rabbi Chaim Essrog, Speaker

Wednesday, November 18th

8:30 P.M.

DR. LEWIS TO LECTURE AT SIOUX CITY

Dr. Lewis has been invited by the Jewish Community Center at Sioux City, Iowa, to return to the city which he left twenty-five years ago where he was rabbi of Mt. Sinai Temple for twelve years.

He will leave on Monday, November 16th, and lecture at the Sioux City Jewish Community Center Tuesday evening, November 17th.

**Coming - December 8th
CHAUTAUQUA NIGHT**
Av Bondarin
and the J.C.S. Film
"The Price of Silence"

KINDLE THE CHANUKAH LIGHTS

Sunday evening, November 29th, the first Chanukah candle is to be lit. Let us do so in a manner which will be both dignified and impressive, and one which the children will never forget.

As the candles are lit, the special benedictions for the ritual should be recited. The children should receive appropriate Chanukah gifts immediately thereafter.

Please remember the night — Sunday, November 29th — the 1st night of Chanukah.

We Invite
Your Participation
in the
CHANUKAH FESTIVAL

Your Generosity
will be
Amplly Rewarded

SEE
The Chanukah Festival
Brochure
for full details

MR. AND MRS. EDWARD GOLDSCHMID HOSTS

In honor of their fortieth wedding anniversary, Mr. and Mrs. Edward Goldschmid, 1245 Ocean Avenue, will be hosts to the congregation and to their friends at the Oeng Shabbat reception which will follow our worship Friday evening, November 20th.



Welcome New Members

We would like to welcome the following new members:

Victor Gershek, Sam Goldstein, Irving Krauss, Morton Shreck, Samuel Tenzer, and Henry Toder.

We hope that you will make every effort to attend our meeting and participate in Men's Club activities. Congratulations are in order for the fine job being done by our Membership Committee under the able leadership of Mac Geller.

Testimonial Dinner

I am writing in anticipation of what you will read in retrospect, namely the testimonial dinner to a great guy — our past Men's Club president, Ed Weber — in the ballroom of the Synagogue on Thursday, November 12th. At this writing we have approximately eighty reservations from those wishing to honor Ed. This goodly number attests to the popularity of our guest of honor, and also to the yeoman job well done by the committee consisting of Al Sarney, Harry Haimowitz, and Jack Kalman.

Choral Notes

The Men's Club Choral Group, under the leadership of our Cantor Naf-tali Castel, is showing signs of added interest as evidenced by the increased attendance at our Thursday night rehearsals. Incidentally, one of our new members, Henry Toder, has expressed his intention of joining the group, which can use all the new voices (good and loud) it can get.

Sunday Morning Study Group

Our first session, under the chairmanship of Dr. Philip Harris, and led by Rabbi Lewis, was most successful. The next meeting of the Study Group has been changed to December 6th. Mark the date as one to remember. Under discussion is the book "Guide to the Perplexed" by Maimonides.

Robert Mindlin

NEW YEAR'S EVE PARTY

Once again Progressive Synagogue is sponsoring a gala New Year's Eve affair, December 31st, 1964.

Dancing till dawn, cocktails, dinner, favors, fun galore, at \$30 per couple, for members and their friends.

Reservations are limited, so please make yours early. Call the Synagogue office, or Mr. George Siegel, DE 8-8357.

CONTRIBUTIONS

We acknowledge with thanks contributions to the following funds:

Rabbi's Discretionary Fund

Mrs. Frances Auerbach
Dr. I. H. Halperin
Mrs. Betty Kallan
Mr. and Mrs. Eugene Malin
Mr. and Mrs. William Mariash
Mr. and Mrs. Irving Prashker
Mr. and Mrs. Gerald Schwartz
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Scholarship Fund

Mr. and Mrs. Jerome Collender
Mr. and Mrs. Sam Marks
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Candy Fund

Mr. and Mrs. Benjamin Feldman
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SISTERHOOD NOTES*"The Past Is Unrecapturable ...*

... to lament its loss is useless and you had better learn to feel that way."

With The Above Quote In Mind ...

... and with your interest at heart because we would not want you to lament the loss of any Sisterhood activity this column apprises you of scheduled events through December. Please, before reading further, get your date book and record the dates. Thanks, so much.

WED. NOV. 18th: BUSINESS MEETING AND HAT SALE DAY. Word from Pauline Spilberg, Hat Sale Chairman, is: "Hats, Hats, Hats! Oh boy, are we going to have hats!" Sale 10:30 to 12:30 followed by 'showing off your new hats over coffee and cake' and a Business Meeting. The stock of hats is so intriguing that there is one restriction to the sale; no more than four hats to a customer.

THURS. NOV. 19th: STUDY GROUP meets under the guidance of Esther Distler. The book to be discussed is L. B. Singer's "The Family Moskat." The time? 11:00 A.M.

TUES. DEC. 1st: AN EVENING CARD PARTY. The evening has as it's Chairman Ruth Berman assisted by Mary Zucker and Sarah Marks. Their plans include a 'winning seat' at the card table for each guest, a tasteful collation, door prizes and NO raffles. Truly a case of 'all this and heaven too.' \$1.50 per.

WED. DEC. 9th: A BUSINESS MEETING at which we can enjoy adding up all the credits of the occasions just past and plan for festivities to come.

TUES. DEC. 15th: BAZAAR! Mildred Collendar, Florence Stein, Eva Held and Rosalind Monath can work wonders on Bazaar Day if only they have the merchandise. Our position is just the opposite of Macy's. They have the merchandise and have to advertise for customers. We have the customers but are advertising for merchandise. Get your packages in. Don't let our customers go away disappointed!

WED., Dec. 23rd: Hold the date for a PROGRAM MEETING. More data later.

When You Have Chairmen ...

... like Dorothy Feldman and Martha Silverstein assisted by an all star cast of Sabina Bernstein, Trudy Miles, Rosalind Schwartz, Sylvia Trop and Mary Zucker what else could you have but a perfect day. The Brunch, something new at Sisterhood, was a perfect idea. For those of us who were there this column says Thank You to the cast who gave us so much pleasure. For those of you who missed the day — you missed so very much. Don't let it happen again!

Mildred H. Hammel

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Dr. David S. Hachen, Rabbi

November 10, 1964

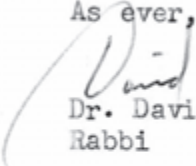
Rabbi Jay Kaufman, Vice-President
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, New York

Dear Jay:

I found your article in the CCAR Journal forthright and direct. I do wish we could find a way to begin this important undertaking. I shall continue to work within the Commission on Jewish Education to open up the possibilities somewhere for a first experiment. I would appreciate your guidance as to a realistic possibility.

It was good being together in Scarsdale on Succos. Hoping that we shall have further opportunities for discussion and fellowship, I remain,

As ever,


Dr. David S. Hachen
Rabbi

DR. JOSEPH R. NAROT
TEMPLE ISRAEL OF GREATER MIAMI
MIAMI 32, FLORIDA

STUDY OF THE RABBI
137 NORTHEAST 19TH STREET



November 6, 1964

Dear Jay:

I had not realized that my note was harsh. If you think so, I am sorry I gave you that feeling. But I was writing briefly and bluntly first, because I was in a hurry, and second, because you do ignore many factors in your discussion of parochial schools.

I thought you knew that, personally, my feelings have always been of the friendliest for you and will always be so.

Very cordially,

JRE

November 6, 1964

Dear Azriel:

So that you may have a copy for your files.

From the mail I am getting it should have been covered with asbestos!

Regards.

Jay



November 6, 1964

Dear Dan:

The contents of this article is applicable
to the Labor Zionist Movement.

Warm regards.

Jay



November 6, 1964

Dear Mehuda:

It's so easy for me to get into trouble. I

just have to write an article like this one!

Warm regards.



November 6, 1964

Dear Wolfe:

What for you is simple and commendable is
for us a subject of bitter controversy.
This is one time I do not say "Vive la
difference!"

Warm regards.

same to B. Seigal, B. Mandelbaum - Seymour Fox



November 6, 1964

Dear Harry:

After you awake my conscience at the
Orlinsky dinner, I thought this much ought
to be done. It's a subject of bitter con-
troversy in our Movement.

Warm regards.

Jay



November 10, 1964

Dr. Samuel H. Blumenfield
The Jewish Agency
Department of Education & Culture
515 Park Avenue
New York, New York 10022

Dear Samuel:

Many thanks for your gracious letter of November 2nd and the kind words you offered in regard to my recent article on the Jewish day school. I am grateful to you for taking the time to share your thoughts with me.

I was most interested in your exchange with Nahum Goldman and appreciate your sharing your thoughts and letter to him with me.

I share your hope that one day a change will occur and our rabbinic and lay leaders will "see the light" and alter their position on this question. I pray that day is not too far in the future.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

G. Wehr

retn '01.

המחלקה לחינוך ולתרבות של הסוכנות היהודית

The Department of Education and Culture of the Jewish Agency

515 Park Avenue

New York, N. Y. 10022

Plaza 2-0600

November 2 1964

Rabbi Jay Kaufman
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21 N. Y.

Dear Jay:

First let me extend to you a hearty "yasher koach" for the vigorous position you have taken on the question of the Jewish Day school in the Reform movement. Your recent article, "Day Schools, Not Whether, But How," is a model of clarity and cogency, and should prove convincing, even to opponents, that the Day school deserves at least a try.

In regard to the alleged unreasonable demands to be made by Zionists for government support for Day schools, I believe that the argument is the result of statements made in the past by our friend, Nahum Goldmann. With all due respect to Goldmann's great acumen and quick intelligence, he has not come to know Jewish thought and experience in America from within. He still speaks the language of Versailles Treaty cultural autonomy and minority rights, a noble aspiration in its day, but never fully realized even in Eastern and Central European countries.

It will interest you to know that back in 1959, when I first heard Goldmann present his views, I deemed it necessary to write to him the enclosed, which is self-explanatory. I am glad to say that perhaps because of my reaction and probably that of others, he did not express his views about government support for Day schools when he delivered his formal address before the Zionist Congress. Indeed, I have not heard him repeat such views in recent years - but leave it to enemies of intensive Jewish education to dig up old fears and suspicions and, if need be, even invent new ones in behalf of their case.

I know that there is a hard road ahead of you, but you need not be discouraged. Even within my immediate Jewish education "mishpocha" there were doubts and even opposition in the past to the Day school program in the hope that the Talmud Torah would achieve maximum Jewish education. Today, when the Talmud Torah is practically out of existence, there is complete unanimity among Jewish educationists as to the urgent need of Day schools for the few who care and are willing to provide a meaningful Jewish education for their children.

There is hope that the same change of heart will take place among the laity and our colleagues in the Rabbinate who have not yet seen the light.

Cordially yours,

Samuel
Dr. Samuel M. Blumenfield

enc.

November 10, 1964

Rabbi Theodore H. Lewis
Progressive Synagogue
Ocean Avenue at Avenue I
Brooklyn, 30, New York

Dear Ted:

Many thanks for your kind note in regard to my article on day schools. It's good to get a reaction such as yours after some of the letters I have received from those who take the opposite view.

I had no idea you were celebrating your 25th anniversary as rabbi of Progressive Synagogue. Why didn't an announcement go forth? At any rate, belated but nonetheless sincere, let me wish you a hearty mazel tov.

Your ministry has been a source of inspiration not only to your congregants, but to us, your colleagues, who have been strengthened by your example of deep consecration.

May you and your dear ones, in good health, enjoy many more simchas as you continue to dedicate yourself so superbly to the service of God and man.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

RABBI THEODORE N. LEWIS, D.D.



PROGRESSIVE SYNAGOGUE
OCEAN AVENUE AT AVENUE I
BROOKLYN 30, NEW YORK

November 5, 1964

Rabbi Jay Kaufman
838 Fifth Ave.
New York, N. Y.

Dear Kaufman:

Just a word of congratulations on your splendid article about day schools in the current issue of the C.C.A.R. Journal. It is a splendid statement, and I wish all our lay people would take it to heart.

With kind personal regards and every good wish, I am

Sincerely yours

L:c


Theodore N. Lewis

1 En - 2611

November 9, 1964

Mr. Milton Neuman
380 Canal Street
New York, N.Y. 10013

Dear Mr. Neuman:

In response to your letter of November 4th, I am pleased to enclose herewith a copy of the Day School Resolution which came out of the Assembly of Delegates of the New York Federation of Reform Synagogues, April 1964.

I am also enclosing an article which appeared in the October, 1964 edition of the CCAR JOURNAL, in which I state my views on the subject. I trust it will be of information and assistance to you.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

TEMPLE EMANU-EL OF LONG BEACH

455 Neptune Boulevard Long Beach, New York. General 1-4060

November 4, 1964

BERNARD KLIGFELD, Rabbi

RICHARD BOTTON, Cantor

DAVID DAVIS, President

MILTON L. NEUMAN, Chairman of
The Board of Trustees



Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Att.: Rabbi Jay Kaufman


Dear Rabbi Kaufman:

I have been "elected" to give a report on the proposed Hebrew Day Schools that were discussed at the Americana Hotel several months ago.

Will you please send me whatever literature or information may be available.

Your cooperation will be appreciated.

Cordially,


Milton Neuman

P.S. Please send to: 380 Canal Street, New York, N.Y. 10013



November 5, 1964

Mr. Samuel Kaufman
Oliver Building
Pittsburgh, Pennsylvania

Dear Mr. Kaufman:

Some time ago you were in contact with Rabbi Eisendrath in regard to the matter of Reform Jewish day schools. You were told that I was preparing an article on the subject for the CCAR Journal and requested that a copy be sent to you upon publication.

The October, 1964 edition of the Journal contained my article, "Day Schools: Not Whether But How?" and I am pleased to enclose a copy herewith.

With kindest greetings, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm
encl.

LAW OFFICE
OF
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SAMUEL KAUFMAN
GERALD KAUFMAN
SHOLOM D. COMAY

March 5, 1964

Dr. Maurice N. Eisendrath
Union of American Hebrew Congregations
838 Fifth Avenue
New York 21, N. Y.

Dear Dr. Eisendrath:

Thank you very much for your letter regarding
day schools.

I note your assurances that instead of UAHC
proceeding or Rabbi Kaufman or Rabbi Schindler pressing
forward in support of Reform day schools, this is only
one channel to be explored in pursuit of a more inten-
sive education for the youth of Reform Movement. It
would be interesting to see a discussion of the alterna-
tives that are also to be explored, and I would very
much appreciate receiving a copy of Rabbi Kaufman's
article when it is published.

With best wishes,

Sincerely

Samuel Kaufman

SK:BP

CC: Dr. Solomon B. Freehof
Mr. Howard Greenberger

*To R Kaufman
will be
Kene F. U.?
RM/*

*Send article
when it appears.*

OFF-PRINT FROM
CENTRAL CONFERENCE AMERICAN RABBIS
JOURNAL

October, 1964

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DAY SCHOOLS: NOT WHETHER
BUT HOW?

I wish, with admitted lack of patience, we could cease spending time and energy on debates over *whether* there should be Reform Jewish day schools and devote ourselves to the more difficult problem of their feasibility. To my mind the Reform Jewish day school issue is no longer moot. The existence of such institutions for intensive Reform Jewish education is critical and perhaps even indispensable to our strength and growth in the United States. Better that we might wrestle with *how* we are going to create the advanced curricula and education materials, the high level faculties and finances required for Reform Jewish day schools.

To give in to such impatience now, however, is to defeat the goal. The debate over Reform day schools has just commenced, explanations and assurances must be set forth, the ugly *ad hominem* arguments and invalid straw men swept aside.

This debate, fortunately, is gathering momentum. It is gaining proponents and opponents and from the introspection that intense debate compels will come the realization that our present day Reform education, in spite of too many self-righteous assurances, perpetuates grave inadequacies. As a result, both our present day educational instruments will be greatly improved and day schools will appear one day on the Reform landscape.

The whole subject presently floats in a cauldron of boiling emotion making it almost impossible to approach its essence. Can we cool off the aroused

passions which have engulfed it, candidly confront the charges and counter-charges, set them aside, and finally consider the manner in which we can have day schools added to the present educational construct of the Reform movement?

Let us begin with the two most frequently voiced charges in the flood of mail and comment which has flowed into the UAHC as a consequence of the pre-Biennial New York Times interview, which expressed my personal views — as does this article — and that of a colleague, Rabbi Alexander M. Schindler. The charges are that the Reform Jewish day school will “undermine the public school” and that it will “ghettoize” our children. Will it? The UAHC incidentally, has no position on day schools and Rabbi Schindler and I were merely voicing our own views rather than those of the Union.

Anyone living in the Boston or New York areas knows that thousands of youngsters from Reform Jewish homes in these areas alone, more than could be enrolled in Reform day schools even if a reasonable number could be established in this generation, attend private and not public schools. Who suggests that they pose a threat to the public schools? Where are the anguished cries from those who oppose Reform day schools concerning the removal from the public school system of these children of the wealthy and successful, of gifted youngsters whose parents seek a more demanding course of study for young

intellects left unchallenged and but partially exercised by the public school class? There are none. The private school is an accepted institution and is legally provided for by every state constitution. It is a condoned and even vital aspect of the democratic society. It has not undermined the public school but instead serves to enhance the intellectual achievement of our country.

Harold Dodd, former president of Princeton, speaking of the essential rôle of non-public schools, stated, "When it is no longer possible for a man to find a school for his boy except within a universal state system, it will be too late to worry about freedom." Private schools help avert the dangers of an intellectual totalitarianism which no democratic society can afford.

In its statement on "The State and the Non-Public Schools," the United States Office of Education explains, "In providing for their government, the people of the United States have recognized by constitutional provision that there are certain private ventures that should be encouraged. Non-public schools have long been recognized as one such venture, especially when these schools are not conducted for profit."

The private school does, however, constitute a serious challenge to the Jewishness of the child who attends. Suffering the inevitable sense of isolation flowing from small-minority status, offered no opportunity to observe and enhance his Judaism, the Jewish child at most private schools, unless there is a counterbalancing by a strong and positive home, will come to see his Jewishness a felt burden relieved by no perceptible benefits.

Add to this the assumption underlying the icy report of the New England headmasters to the rabbis who approached them requesting that Jewish students be provided with religious services and instruction. The thrust of the reply was that the headmasters regarded the presence of Jewish children in their schools as a providential opportunity to fulfill their Christian mission and that their catalogues clearly stated that theirs were Christian schools. The implication was obvious.

One might inquire, therefore, of those who voice no opposition to Jewish attendance in sectarian private schools but do so if they are to be enrolled in Reform Jewish day schools, whether their primary concern is over the welfare of the public school?

Those of us who advocate the Reform day school are avid proponents of a flourishing public school and would permit nothing to diminish this precious democratizing institution. The American Jewish child, with some exceptions, will attend the public school and we would not have it otherwise. Frenzied or repeated accusations that we seek to "undermine the public school" simply do not make it so.

Not only the accusations but the fear itself is invalid. If the vast Catholic parochial school network and the sizeable, exclusive private school system have not undermined the American public school which, however lamentable its shortcomings and overcrowding, is improving admirably in quality at all levels, how can one in truth harbor fears that a Reform day school system will have a significant or negative effect?

Precious though the public school is and will always be there have been changes in attitudes toward it. During the immigrant years the public school was the vehicle which propelled the young Jew from the irritating traits of "der greener" into the ambient of the indistinguishable American. In addition, the public school helped the immigrant Jewish child appease his intense craving for knowledge.

Today the third generation youngster needs no further Americanization. However, the drive toward maximum education continues and many find this inadequately met by the neighborhood public school. So there is some movement on the part of the Jewish population and the American middle-class in general out of the public school into high-standard private schools. It will not decrease. Why not have Reform day schools among those to which our people send their children, schools which will roll back creeping assimilation, produce a youth educated in Torah, faithful to Judaism and true to the ideals of American Democracy?

Perhaps the fear generated within our movement over the possibility of Reform day schools is stimulated by the posture of the Catholic parochial school which challenges the State's right to control education. The Catholic Church stipulates that education belongs solely to the Church. Jewish day schools, *per contra*, were not founded in opposition to public education. They do not alter or modify the curriculum of the public school. They merely augment the total course of study with additional hours and subjects.

While the concern over inflicting harm upon the public schools is invalid, that over "ghettoization" does seem to me to be legitimate. None of us wants to isolate our children. We do not want them reared in an artificial hot-house environment which leaves them unprepared for the real world where Jews are not in the majority and not universally esteemed. Does the Jewish Day School "ghettoize?"

When we examine the applicable examples before us, not the Yiddish speaking *yeshivoth* or *Beth-Yaakov* schools for girls, but the typical, modern Jewish day schools which abound in our metropolitan centers, do we find that their pupils are ghettoized? I say they are not. Others may conclude they are. If there are those who will contend after observation and not just assumption that the students in these day schools demonstrate the effects of "ghettoization" then we have a warranted difference of opinion.

My own extensive observation and that of careful students of the subject has failed to disclose any difference in the Americanization or sophistication of the children who attend Jewish day schools and the children in *their own neighborhoods* who attend the public schools the day school children would be attending.

How can it be otherwise? Their parents are the same, both are mostly American born. A 1957 survey showed there was just barely over a 10% difference in proportion of native born parents between our own one-day-a-week schools and those of the day schools and that proportion has diminished in the

intervening years. The children play together after school and week-ends, watch the same television, go to the same movies, read the same comic books, belong to the same boy scout troops, attend the same summer camps and are absorbed in the same fads and hero-worship. The only difference I have found is that the day school students have an infinitely profounder knowledge of Judaism, care much more and demonstrate a greater seriousness in their approach to their studies both Jewish and general.

Recently an opponent of the day school cited a study which allegedly demonstrated that even with twenty hours a week of Jewish studies the commitment and adult follow-through of the graduate left much to be desired. This was advanced as a reason for not having day schools in the Reform movement. If the study is accurate it demonstrates only that even so intensive a Jewish educational experience as the day school may be impotent against the strong contrary tide of America's commercialized and pragmatic values — a conclusion I personally believe to be invalid.

But if the day school is not fulfilling our goals how will our two to five hour per week Reform schooling succeed? Of course the approach of Reform education to conditioning the child is different and our goals allow for a unique pattern of education. But we still know that לא עם הארץ חסיד. We *do* assume a relationship between Jewish knowledge and Jewish commitment. We believe that one extends and feeds on the other. Both are indispensable. How then can

we make a principle of minimal standards and hours of Jewish education? The 9th grade graduate of a Jewish day school has a far better working knowledge of Jewish history, customs, liturgy, language and the classical literature than the adults of any of our congregations. Is this a situation we wish to perpetuate?

As a consequence, many of us feel there is a need to provide Reform day schools as an additional facility within the Reform movement which will enable the bright child to gain a more intensified Jewish education and to extend his mental capacities even if it means he will be separated from his neighborhood chums for forty of his one hundred waking hours. Others may feel that this withdrawal is undesirable, that it does "ghettoize," and prefer that the child gain the best Jewish education possible in our religious schools and UAHC camping program, both of which can and will be improved. There will, therefore, be different approaches to the preparation of the child for meaningful Jewish adulthood.

Which of the two approaches will a parent select for his child? Will a congregation or group of congregations together provide for both or find that their resources or the wishes of their congregants limit them to the one approach? This is the heart of the issue confronting us who concern ourselves with a strengthened Reform movement. It would be well if we could focus on it and the legitimate differences which it offers rather than seek to have the Day School outlawed from Reform Judaism, declaring it to be a monstrous creation, un-American, and those who advocate it

as lacking integrity, consciously dissembling or intending to advance their view against the opposition of an alleged majority.

There are additional charges, emanating from both sides, which we do well to discharge from the agenda:

1) *The Reform day school is not a substitute for improving our present educational facilities.*

No one ever suggested it was. It is a debator's technique to exaggerate an opponent's position to the point of absurdity. We ought in honor to eschew such tactics when matters as critical as the future educational pattern of our movement are at stake. I know of no one who would even consider having day schools replace our religious schools and UAHC camps nor who would permit the staff and resources of the Reform movement to be placed at the disposal of a day school program to the neglect or diminution of our other educational activities.

By way of reassurance, it should be recalled that the same fears were expressed when the UAHC embarked on its camping program. There was concern then that much that was ongoing and essential would be abandoned in preference to the dramatic and new. We were warned that funds and energies could not be found to support both. Today the camping program has seven additional UAHC staff members and represents a two and a half million dollar capital outlay and an annual expenditure of \$600,000, not one penny of which was available or within sight when we commenced! Our religious school program has grown in intensity during the interim

in spite of or because of the camping program. Those who would reject a day school program because they fear that the Reform movement lacks the growth capacity to include both do not share the confidence many of us hold in our movement's unlimited potential.

2) *Reform Judaism is incompatible with day schools.*

It is difficult to imagine that anyone takes seriously the charge that an effort on the part of Reform's own congregations and institutions to create a more intense pattern of Reform Jewish education is incompatible with the philosophy of the Reform movement.

The 1961 Biennial resolution which opposed Federal Aid to private religious schools, also stated, "Our opposition to such government grants, loans and other forms of fiscal aid to parochial schools does not imply any lack of regard or respect for religiously-sponsored institutions of education. We respect the right of any religious denomination to establish and administer its own educational institutions. We applaud their contribution to the cultural and spiritual diversity of our nation. . . ."

Does Reform deny to itself what it applauds in other religious groups?

Whether it be Reform prep schools with dormitories for out-of-town students which some of us advocate as a first step or Reform day schools on the elementary through junior high level utilizing lovely modern synagogue classrooms which stand empty all day, the children would be experiencing an educational process whose purpose is to make them more devout Reform Jews. The goals of the school would be to guide

those with an inclination into the Reform rabbinate or religious school pedagogy or one of the other of the Reform synagogue's professions, vocations in which our ranks are desperately low. Or the school would move the youngster avocationally to a knowledgeable Jewish leadership in all areas of the Reform congregational endeavor, a necessity which the Chicago Biennial stressed with such poignancy as indispensable to decision making in the synagogue.

Our scholars in rabbinics, able to reshape our rich tradition into the Reform idiom, have all gained their skills outside of Reform Judaism. Our present preparatory system and seminary have not, to my knowledge, been able to produce a single *בקי בש"ס* or expert in Responsa. The Reform day school would make it possible. Shall we be content forever to "import" from other branches of Judaism all of our *תלמידי חכמים*?

Are the day schools incompatible with Reform or indispensable to an increasingly strengthened Reform movement?

Another justification for incompatibility suggests that Reform Jews involved in fund-raising efforts in behalf of a day school would forsake their advocacy of the principle of separation of church and state and would pursue government funds. The vast majority of Jews presently involved in Jewish day school financing have not swerved from this principled position; only a tiny handful have, and I do not believe that Reform Jews with their profound commitment to separation would sacrifice their integrity on the altar of a day school mortgage.

Still another of the incompatibility

arguments is that day school children are deprived of their equality. This is a totally fallacious assumption, for their attendance at either public school or day school is a matter of parental choice, can be reversed at any time, and has no parallel to the *de facto* restrictions and segregation compulsorily placed on children of color in this country.

3) *Some Zionist spokesmen and publications champion day schools and also advocate עליה and שלילת הגלות and federal aid to sectarian schools, therefore those who advocate day schools are traitors to Reform and dupes of the Zionists.*

If I had not seen it in print I would not believe mature Jews in positions of responsibility even capable of such statements.

4) *The day schools will remove the problem of minimalism in Reform Judaism.*

They won't. This is one of the hyperboles of the advocates of the day school. They seriously err. Many thought the camps would. They haven't. But the camps are helping. NFTY first and the camps subsequently taught us that higher standards in one part of the movement have a salutary effect on ever widening circles. We sense an improvement in the climate which is attributable to the influence of the camps on the youngsters and their counsellors, on our local youth groups and through an increasing number of adult retreats (and the new national camp at Warwick, New York, will add to this number enormously) on parents and teachers as well.

The day school will help but offers no panacea. Our efforts to influence the home and school, the local youth group and the youngsters on the college cam-

pus, areas suffering woefully in most cases from the acceptance of low standards or debilitating indifference will have to be greatly intensified, techniques improved, personnel vivified, even if one day we have a functioning network of day schools.

5) *The opponents of day schools are the proponents of minimal Jewish education.*

It isn't true. Some, of course, are, but among the serious opponents are those who question our ability to create schools which would meet the high standards all agree are their justification. The cost of private education is high and the parents of day school pupils are called upon to make painful financial sacrifices which in many cases still do not suffice. Of course, if Jewish welfare funds now supporting institutions which serve many non-Jews would produce meaningful assistance to the day schools in their communities, the economic problem would be greatly mitigated. Some have begun to do so.

In addition to the problem of finances, those who question the day school's feasibility inquire, legitimately, as to whether adequately equipped faculties for both the Jewish and general studies could be recruited. Further, are there enough parents who would be willing to have their children part of the educational experimentation which would be inevitable in the early years?

Would the general studies program stress basic Jewish values, its geography and history programs highlight aspects of Jewish interest as did the famed school of Samson Raphael Hirsch or would the public school curriculum and texts be used unchanged as is the case

with the day schools of the country today? Can we create a curriculum, a class-room atmosphere, texts and advanced materials, where none exist at present, for advanced Reform Jewish studies on an elementary or high school level?

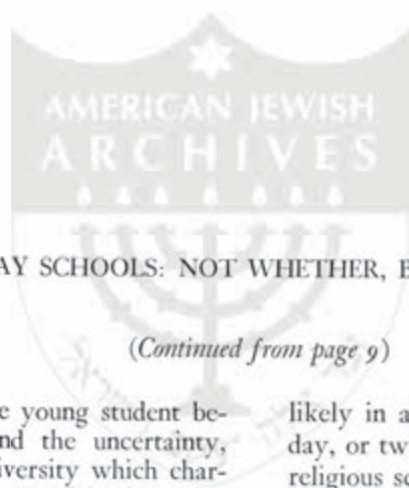
These are the questions that should be occupying us. Can we establish Reform day schools whose educational purpose is not to teach how to earn one's bread but how to make every mouthful sweeter? We of the Reform movement have furthered and enriched the Jew's response to the American environment. Can we formulate an educational process through which the young Jew will not be troubled over being expected to act on what others seem to regard as important, but wherein he will himself discover the grounds for believing what he is asked to believe?

Can we create schools wherein Hebrew will not be merely the vehicle for pronouncing correctly the words of the liturgy but a means for entering the heart of Judaism so that the young Jew comes to know and adore its treasures?

Recently Dr. Joseph J. Schwab, Professor of Education at the University of Chicago, wrote of the religiously oriented school,

If a man is to defend his values against the persuasive alternatives he will encounter and make wise choices when conditions change, his values must be something more than authoritative fiat. He must understand why matters called bad are thought to be so, what reasons and experiences lie back of the affirmation of good. . . . With

(Continued on page 17)



DAY SCHOOLS: NOT WHETHER, BUT HOW?

(Continued from page 9)

such teaching, the young student begins to understand the uncertainty, limitations and diversity which characterize knowledge, and begins to be at ease with uncertainties . . . (and to) cope with the changing conditions to which we will apply his knowledge. This means . . . that adequate learning and knowledge consist, not of being able to repeat what is learned but of the ability to use it, apply it, modify it . . . Thus the student is invited to be active in problem solving, to deviate from set methods, devise variations, to wrestle with instances of the practical limitations of knowledge.

It is my conviction that such a mind-saturating Jewish education is more

likely in a day school than in our one day, or two or even three days, a week religious school. To achieve such a goal for a number of Reform Jews, are not the risks and sacrifices all worthwhile?

I believe from the Reform day school will come forth leaders who vocationally or avocationally will guide our movement not by instinct and honest groping but from knowledge and clearly etched aspiration.

These are the expectations of those of us who advocate day schools for our Reform movement. To succeed the effort will be enormous, the opposition sizeable. But the rewards are those of life itself. Do we really have a choice?



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November 4, 1964

Rabbi Sanford Seltzer
816 Congress Bldg.
Miami 32, Florida

Dear Sandy:

Thank you very much for your note concerning my article on day schools in the CCAR JOURNAL. You beat me to the punch. I wanted to commend you on your thoughtful piece in the last edition and tell you how gratified I am that you continue to study, think and most important of all to write.

The ugliest letter to come in was from Joe Narot. He did not bother to discuss the issues, he just was foully insulting.

The news of your impending parenthood is a source of great delight to Aviva and me. Keyn Yirbu.

With warmest regards, I am

Sincerely yours,

Rabbi Jay Kaufman

JK/ejm

RABBI SANFORD SELTZER
816 CONGRESS BUILDING
MIAMI 32, FLORIDA



Oct 29, 1964

Dear Jay:

Brother, for your
wonderful article in the CCAK
Journal on Day Schools.
What a relief after Sylvan
Schnitzman's apology for
the Sunday School.

Best Regards,

Sandy

November 4, 1964

Rabbi Joseph R. Narot
Temple Israel
137 N. E. 19th Street
Miami, Florida 33132

Dear Joe:

I received your harsh note concerning my article in the CCAR JOURNAL. I did not know our relationship was such that when we disagree we could not discuss the issues involved. I deeply regret that you felt compelled to write to me in that tone. I take some comfort in the fact that my letters to you have ever been on a different plane and will continue to be so.

Very Cordially,

Rabbi Jay Kaufman

JK/ejm

DR. JOSEPH R. NAROT
TEMPLE ISRAEL OF GREATER MIAMI
MIAMI, FLORIDA 33132



STUDY OF THE RABBI
137 NORTHEAST 19TH STREET

October 30, 1964

Rabbi Jay Kaufman
838 Fifth Avenue
New York, New York 10021

Dear Jay:

You take a lot for granted in your article on Day Schools in the Journal. I suppose that is the prerogative of your office.

While you are riding roughshod over other opinions, please reflect on the enclosed article and on other quotations that I have in my files from both lay and clerical Catholics. These now recognize and admit that the greatest deterrent to the Americanization of the Catholic has been the parochial school.

Very cordially,

A handwritten signature in dark ink, appearing to be "J. Narot", written over a faint circular stamp.

Dr. Joseph R. Narot
Rabbi

jrn/nw
enc

He Might've Been Plain Mr. Kennedy

October 29
1964

By GERALD GRANT
Miami Herald-Washington Post Wire

WASHINGTON — If the nation's first Roman Catholic President had gone to Roman Catholic schools, he probably never would have become President, a priest asserts in a magazine article.

The Rev. John M. Joyce, editor of the Catholic newspaper of the diocese of Oklahoma City-Tulsa, writes:

"John F. Kennedy would not have become President had he received his formal education in Catholic schools precisely because Catholic schools are what they are.

"Catholic schools do not train men and women to be leaders in our society. They do quite the opposite. They tend to separate, to divorce men and women from our society."

Writing in the current issue of *The Critic*, a magazine edited by laymen, Father Joyce argued that most graduates of parochial schools "tend to involve themselves almost exclusively with church groups and in church activities."

President Kennedy "very likely would have been one of their number had he gone to Catholic schools from kindergarten through university," he concluded.

The editor-priest said that "very few" Catholics are

"deeply involved" in community affairs. The vast majority who do involve themselves are, like Kennedy, products of non-Catholic schools, he added.

Parochial schools do not produce enough leaders because they are ghetto schools, he asserted.

"Education cannot be genuine," he said, "unless it is received in and by the community to which we all belong . . . only to the degree that we are actually involved in the pluralistic society that is twentieth century America can we possibly say that we are at grips with reality."

Catholic schools make "very little sense" because they are preparing children for life in a Catholic community "that doesn't exist."

He said that the defense most often offered for a separate school system was the value of a Catholic environment.

He called it a "large delusion." Christian growth and development comes through conflict, by plunging out into the deep. There is no Christian formation without risk.